

Nakdhamma Elementary Level



Dhamma Group 6

Ven.Narongchai Thanajayo

Saturday 20 April 2024



Nakdhamma Elementary Level

Course Title: Dhamma

Lecture # 11: Dhamma Group 6

By Ven.Narongchai Thanajayo

Date: Saturday 20 April 2024

Time: 2.40 - 4.10 pm



Let's meditate

Five Dhammas which make for Self-Confidence (Vesarajjakaranadhamma)

1

Saddha (faith): belief in those things which should be believed

2

Sila (morality): looking after one's bodily actions and speech

3

Bāhusacca : to have great learning.

4

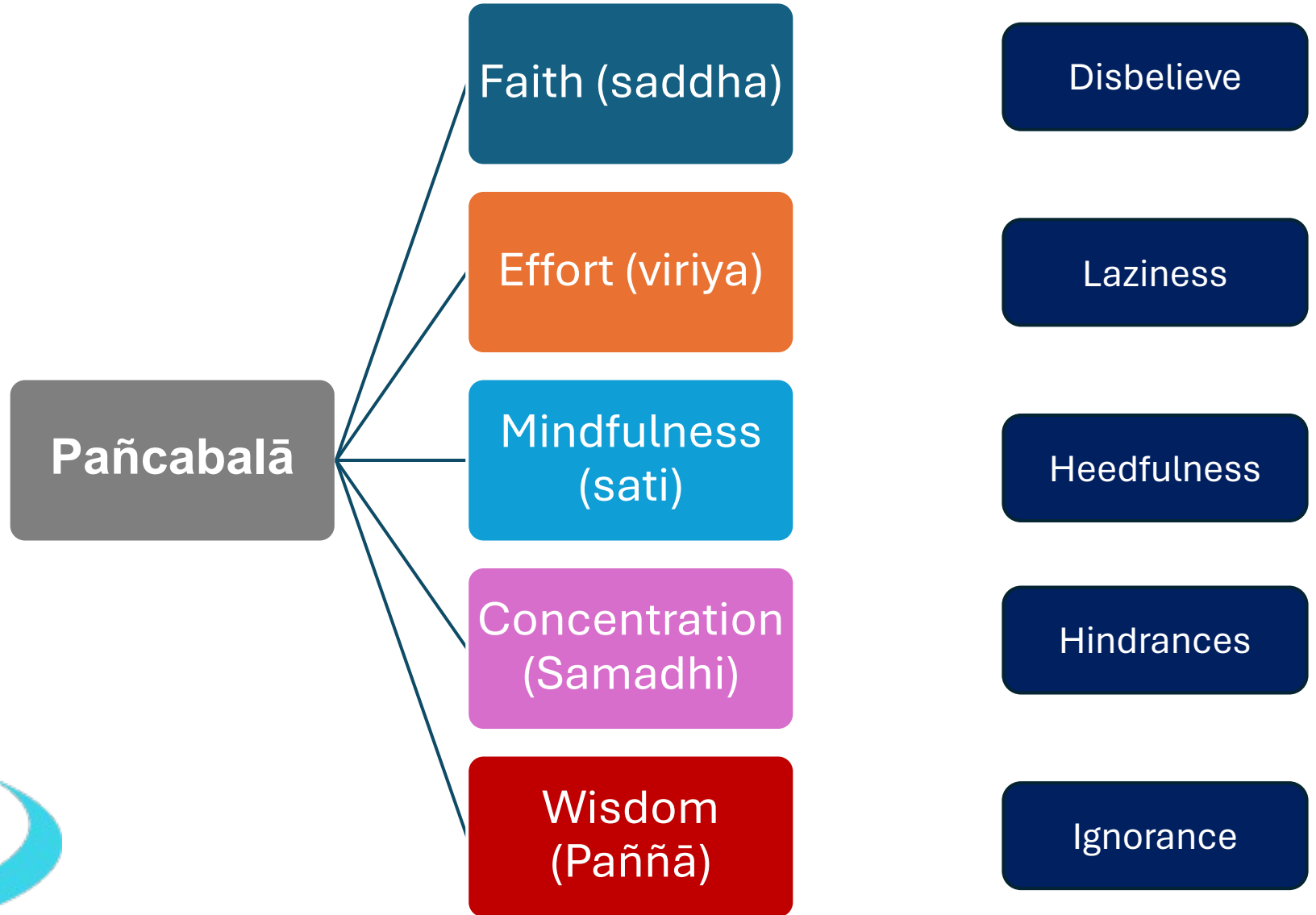
Viriyambha: seeking up diligence and energy.

5

Paññā: knowing all about those things which should be known.



The Five Powers





The Five Aggregates (*Pañca-Khandha*)

1. Form or matter (*rupa*)

2. Sensation or Feeling (*vedana*)
3. Perception (*sanna*)
4. Mental formation (*sankhara*)
5. Consciousness (*viññāṇa*)



Dhamma
Groups of 6

Week # 11

01

The Six Reverences (Garava)

02

**Virtues for Fraternal Living
(Saramiyadhamma)**

03

**Internal and external
sense fields (Āyatana)**

04

**The Six Viññāṇa (sense
consciousness)**



“

Non-Decline

“Respect for the Teacher and the Teaching, and keen respect for the Saṅgha; a bhikkhu who respects heedfulness and hospitality can’t decline, and has drawn near to extinguishment.”

”

Garava

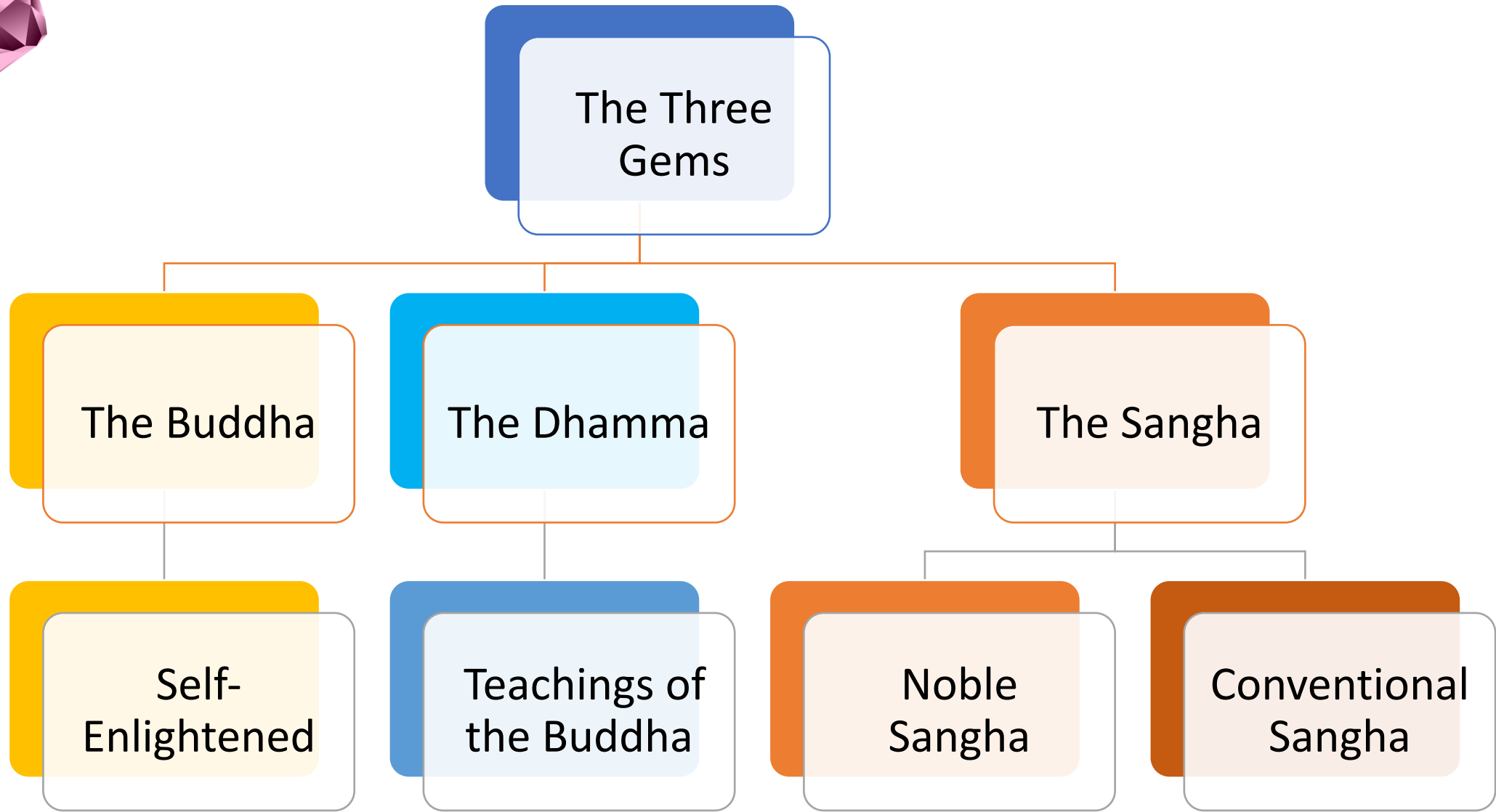
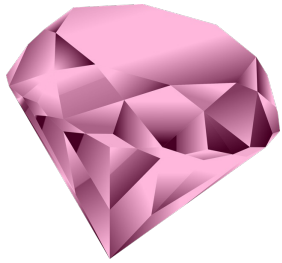
Garu (heavy, serious / teacher)

The concept of recognizing and appreciating the virtues or positive qualities of a person or thing to the extent that one feels compelled to express respect with genuine seriousness and sincerity.

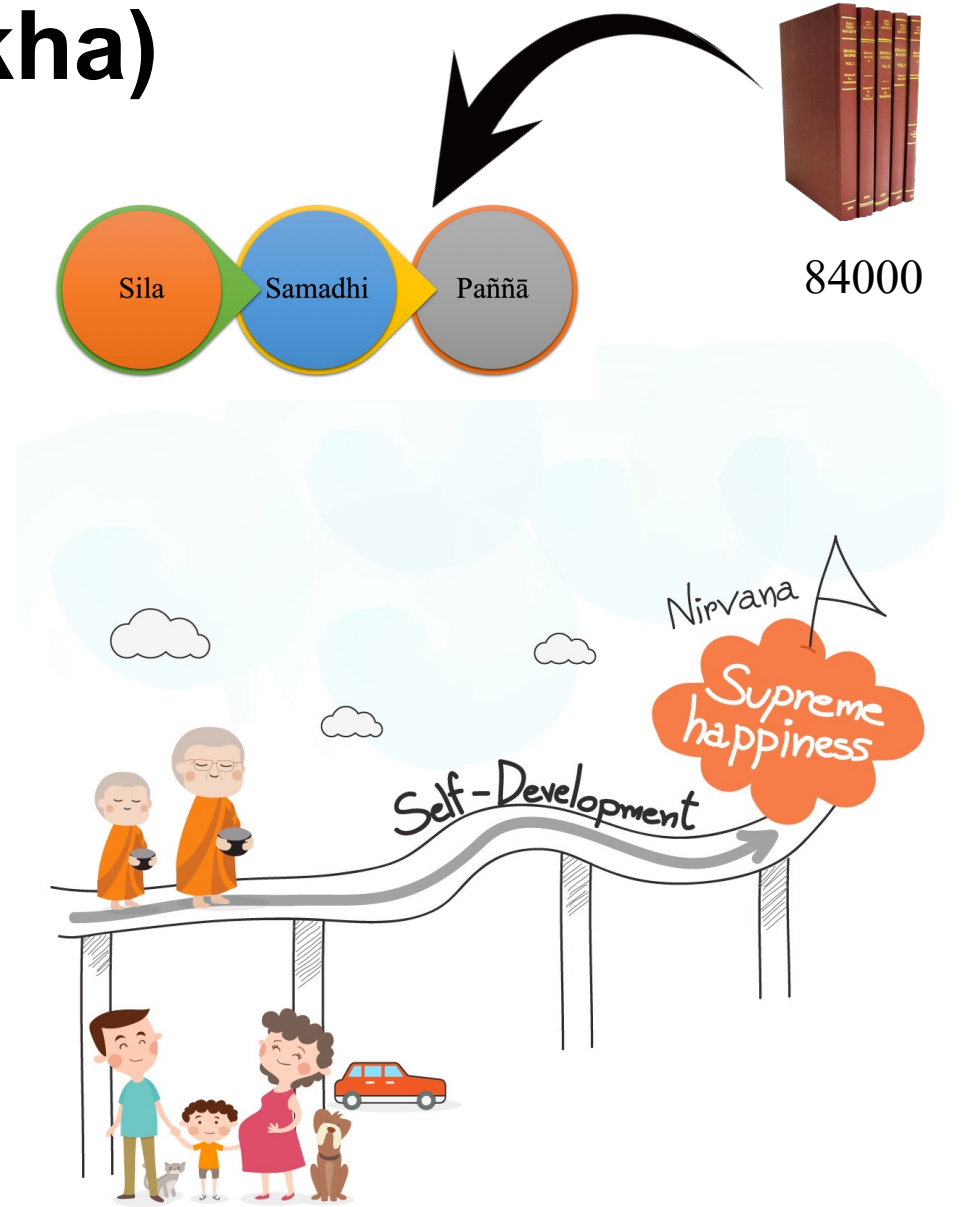
Six Kinds of Gārava (respect; reverence; esteem)

1. Reverence for the Buddha
2. Reverence for the Dhamma
3. Reverence for the Sangha
4. Reverence for the Training
5. Reverence for Heedfulness
6. Reverence for Hospitality





Reverence for the training (sikkha)



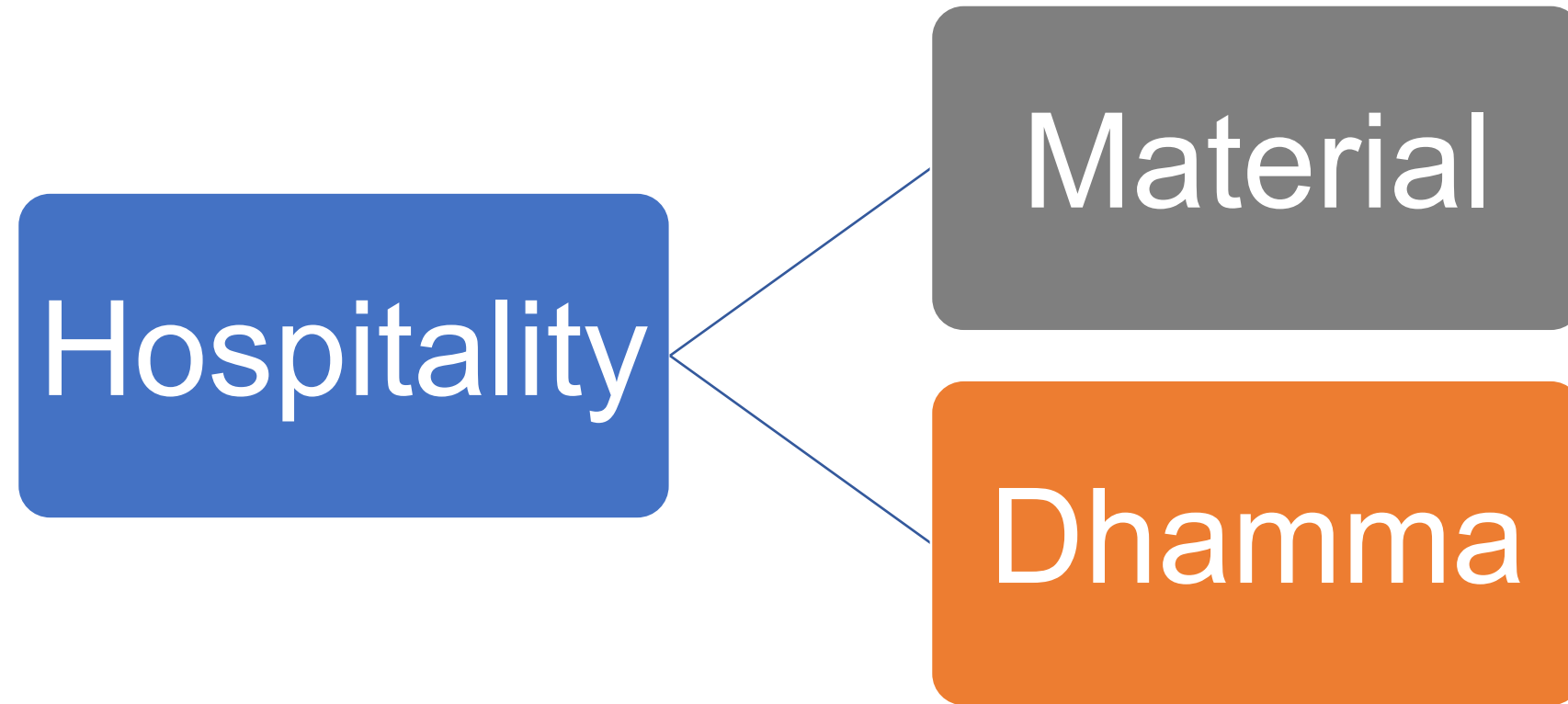
Reverence for the heedfulness

1. 'I am liable to grow old, I am not exempt from **old age**.'
2. 'I am liable to get sick, I am not exempt from **sickness**.' ...
3. 'I am liable to die, I am not exempt from **death**.' ...
4. 'I must be parted and **separated** from all I hold dear and beloved.' ...
5. 'I am the owner of my **deeds** and heir to my deeds.

Deeds are my womb, my relative, and my refuge.

I shall be the heir of whatever deeds I do, whether good or bad.'

Reverence for the hospitality





“

"Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

”

Saraniya Sutta , AN 612

Saraniyadhamma:

Six Virtues of Amiable Living Together

1. To be amiable in deed, openly and in private
2. To be amiable in word, openly and in private
3. To be amiable in thought, openly and in private
4. To share any lawful gains with virtuous fellows
5. To keep without blemish the rules of conduct along with one's fellows, openly and in private (sila)
6. To be endowed with right views along with one's fellows, openly and in private (dhitthi)

Āyatana (sense fields)

Viññāṇa (sensory consciousness, life force, mind)

Phassa (contact)

Mind



Body

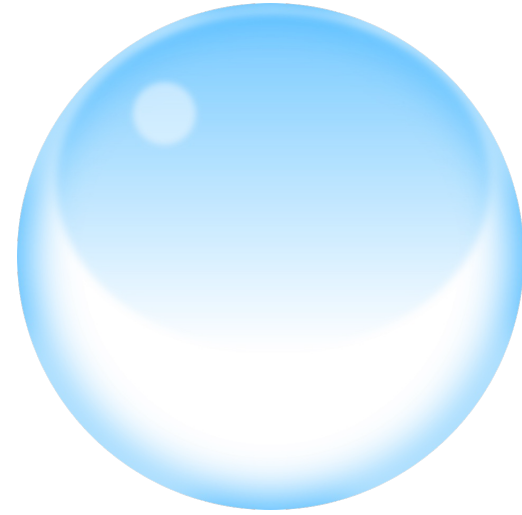
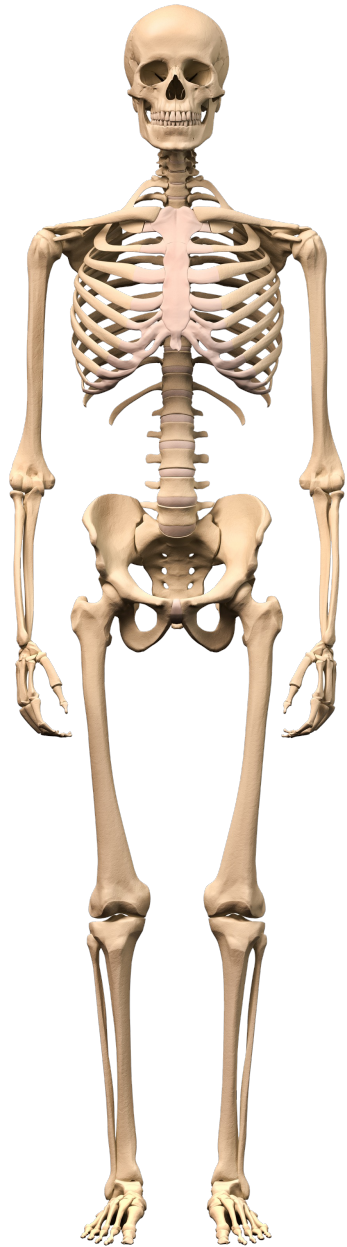
Form or matter (*rupa*)

Earth

Water

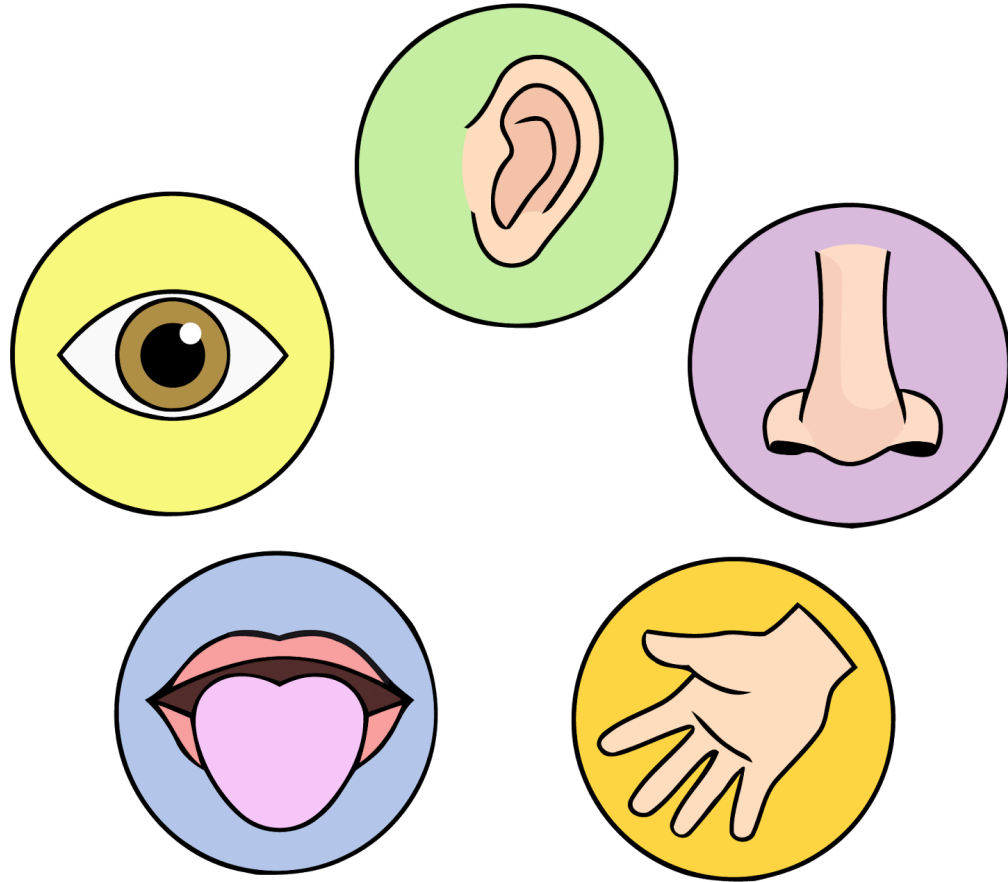
Fire

Air



1. Feeling (*vedanā*)
2. Perception (*saññā*)
3. Mental formation (*saṅkhāra*)
4. **Consciousness** (*viññāṇa*)

Internal and external sense fields (Āyatana)



Viññāṇa (consciousness)



1. Eye consciousness (cakkhaviññāṇa)
2. Ear consciousness (sotaviññāṇa)
3. Nose consciousness (ghanaviññāṇa)
4. Tongue consciousness (jivhaviññāṇa)
5. Body consciousness (kāyaviññāṇa)
6. Mind consciousness (manoviññāṇa)

Phassa (contact)

1. Eye contact (cakkhuphassa)
2. Ear contact (sotaphassa)
3. Nose contact (ghanaphassa)
4. Tongue contact (jivhaphassa)
5. Body contact (kāyaphassa)
6. Mind contact (manophassa)

(Samphassa)

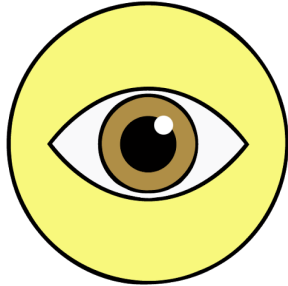


Āyatana (sense fields)

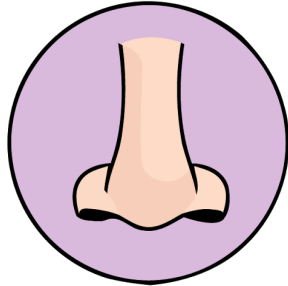
Ear consciousness
(Sota Viññāṇa)



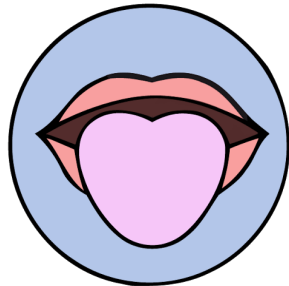
Eye consciousness
(Cakkhu Viññāṇa)



Nose consciousness
(Ghana Viññāṇa)



Tongue consciousness
(Jivha Viññāṇa)



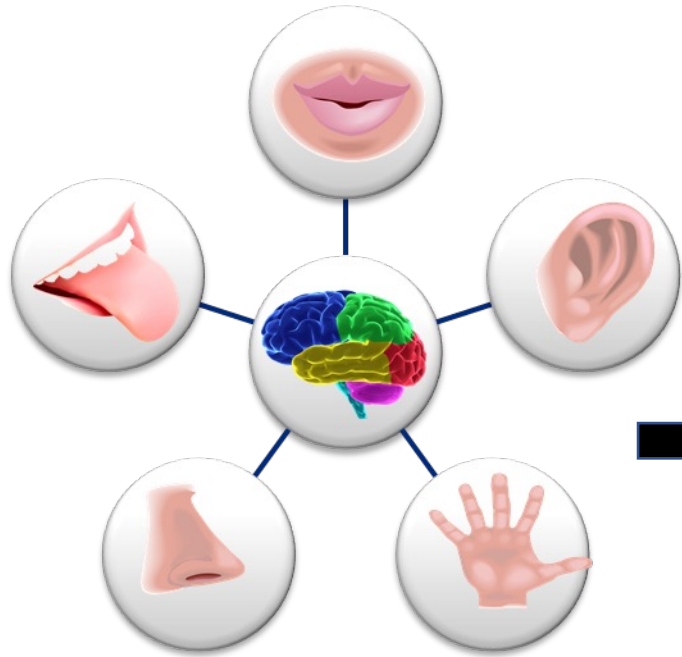
Body consciousness
(Kaya Viññāṇa)



Viññāṇa (consciousness) Phassa (contact)



Mind consciousness
(Mano Viññāṇa)



Contact

Perceive



Mental formation

Feeling



Taṇhā (craving, thirst)

1. Craving for forms
2. Craving for sounds
3. Craving for odors
4. Craving for tastes
5. Craving for tangible objects
6. Craving for mental objects

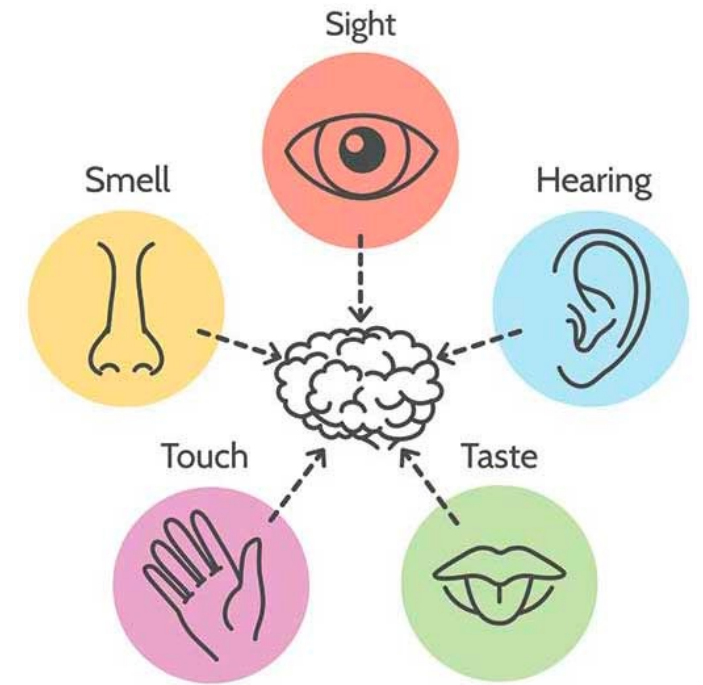
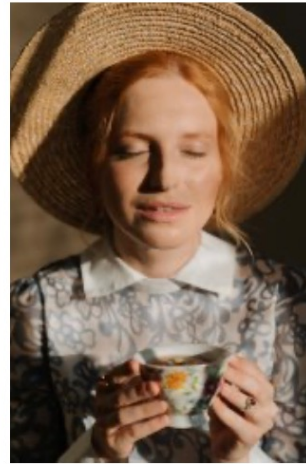
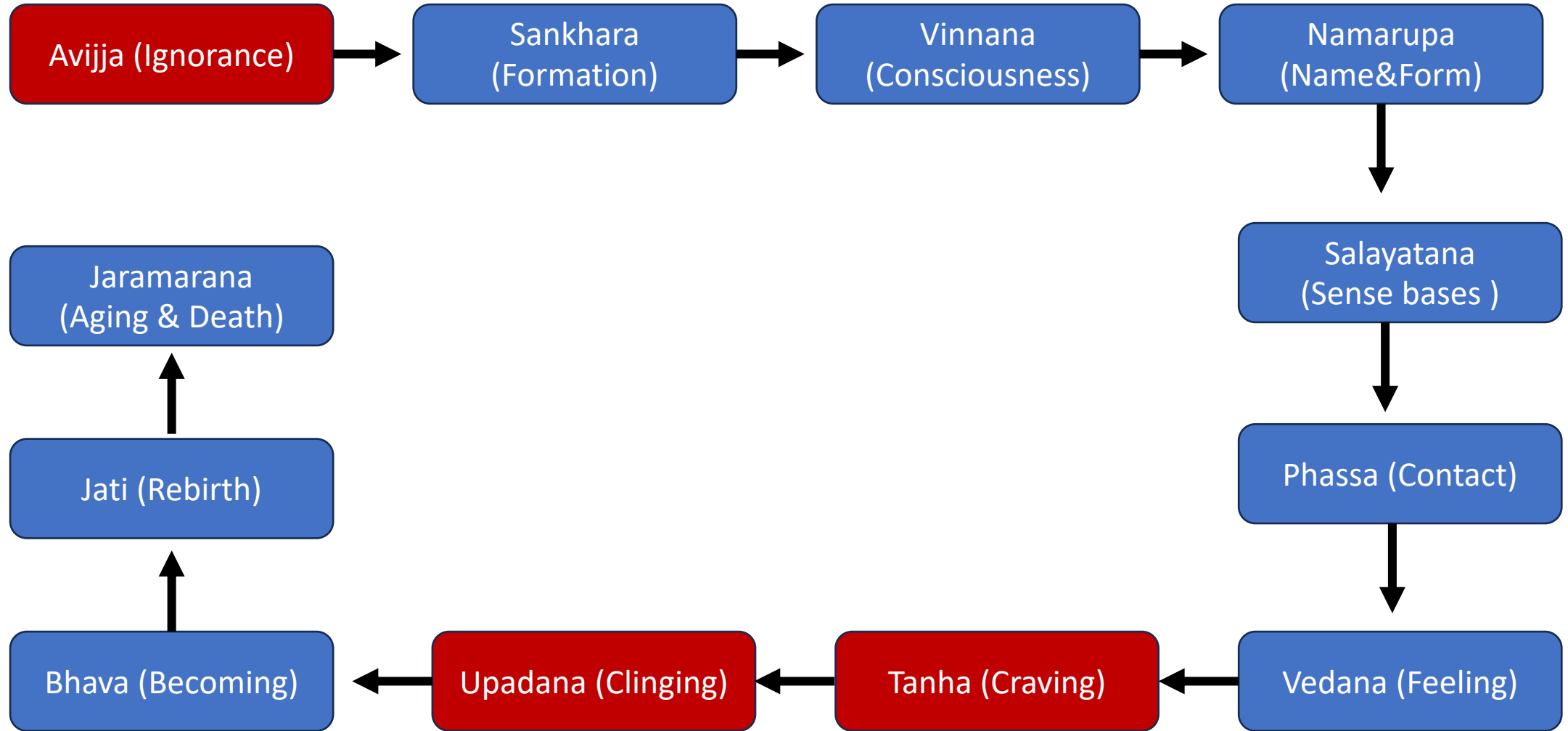
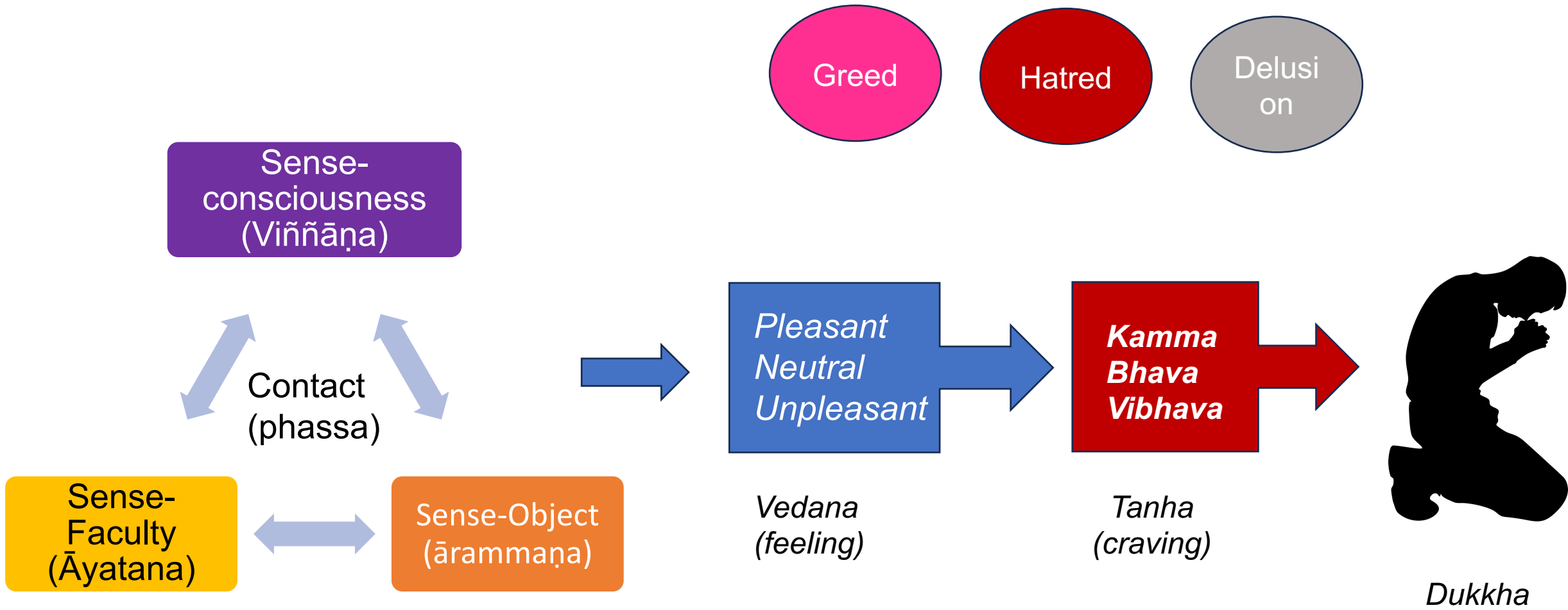


Image from: innerrevolution.ca



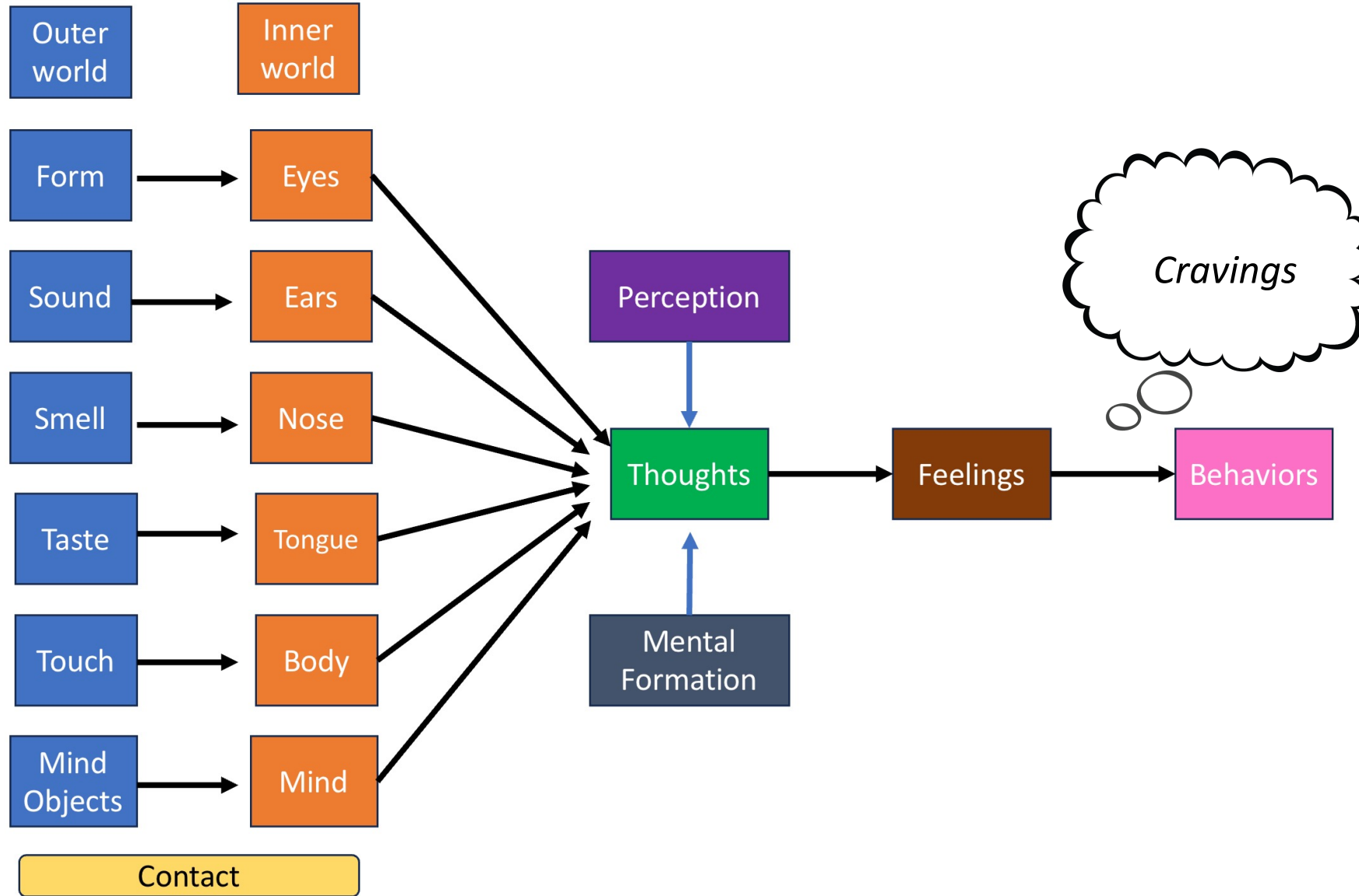
Dependent Origination (paṭiccasamuppāda)





Sense objects

Sense Bases



(Phassa)



Dukkha

“Rāhula, what do you think? Is the ear permanent or impermanent? (nose, tongue, body) Are mind-objects...Is mind-consciousness...Is mind-contact...Is anything comprised within the feeling, perception, formations, and consciousness that arise with mind-contact as condition permanent or impermanent?”-“Impermanent, venerable sir.”-“Is what is impermanent suffering or happiness?”-“Suffering, venerable sir.”-“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?”-“No, venerable sir.”

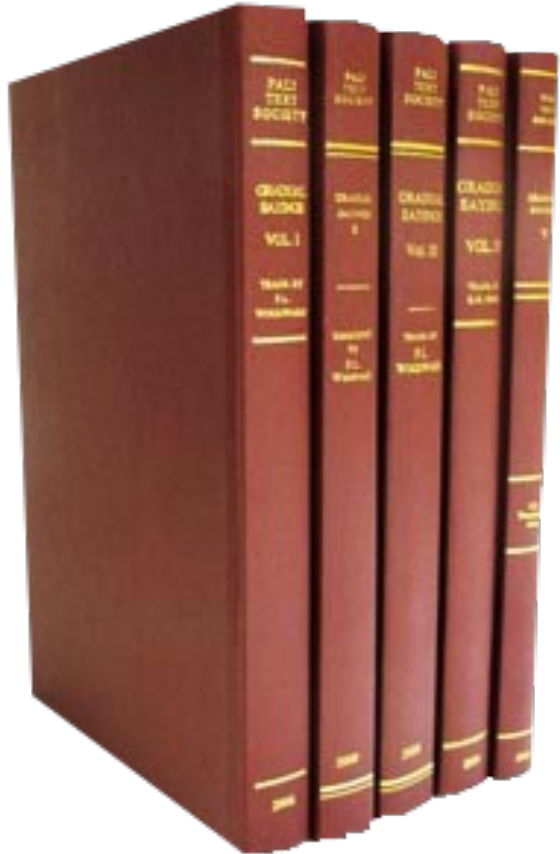
“Seeing thus, Rāhula, a well-taught noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, and disenchanted with anything comprised within the feeling, perception, formations, and consciousness that arise with eye-contact as condition.

“Being disenchanted, he becomes dispassionate. Through dispassion his mind is liberated.



The five aggregates, monks, are ***anicca*** (impermanent); whatever is impermanent, that is ***dukkha*** (unsatisfactory); whatever is ***dukkha***, that is without ***attaa*** (self). What is without self, that is not mine, that I am not, that is not my self. Thus should it be seen by **perfect wisdom** as it really is. Who sees by perfect wisdom, as it really is, his mind, not **grasping**, is detached from **taints**; he is **liberated**.

Recommended Suttas



- Paṭhamaaparihāna Sutta-Non-Dedline, AN 6.32
- Saraniya Sutta- Conducive to Amiability (AN 6.12)
- Cūḷarāhulovāda Sutta, MN 147
- Saṅgīti Sutta-The Recital (DN 33)



Rejoice in
your merit