

# Nakdhamma Elementary Level



**Dhamma Group 7**

**Ven.Narongchai Thanajayo**

**Sunday 28 April 2024**



# Nakdhamma Elementary Level

## Course Title: Dhamma

Lecture # 12: Dhamma Group 7

By Ven.Narongchai Thanajayo

Date: Sunday 28 April 2024

Time: 2.40 - 4.10 pm



**Let's meditate**

A large, stylized orange leaf with a stem and a pointed tip, containing the text 'Dhamma Groups of 7'.

## Dhamma Groups of 7

01

**Seven Aparihaniyadhamma**

02

**Seven Virtues of good man  
(Sappurisdhamma)**

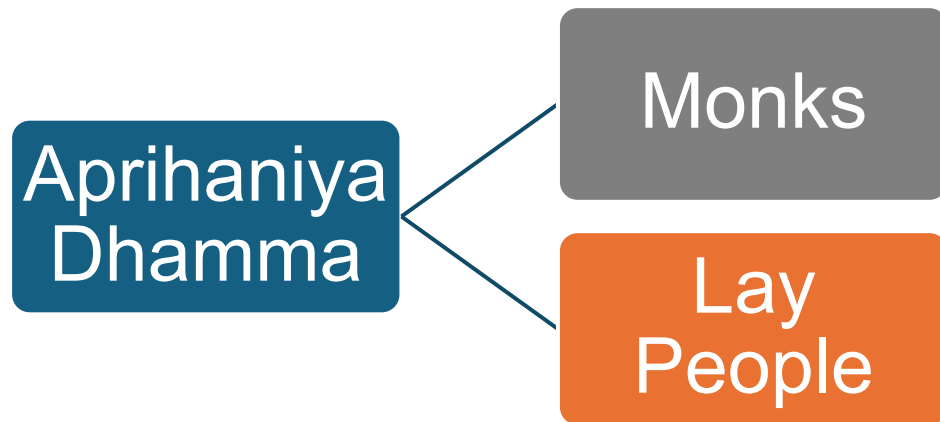
03

**Seven factors of  
enlightenment (Bojjhanga)**

Week # 12

A decorative blue wavy graphic at the bottom of the slide, resembling a stylized horizon or water.

# Aparihaniya Dhamma



Aparihaniya Dhamma sutta #1 (AN 7.21)  
(To the monastic sangha for its benefit)

Saranadana Sutta # (AN 7.19) →  
taught to the Vajjians of Vesali

(National security and social growth)

Maha Parinibanna Sutta, DN 16  
Aparihaniya Sutta AN 7.21  
Saranadana Sutta AN 7.19

“

There is no way that the Vajjīs can be overcome by any war of the rajah Ajātasattu Vedehi, king of Magadha, other than by **persuasion**, other than by **internal dis-cord**.

”

# 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



# Seven Aparihaniyadhamma

(Dhamma which do not lead to loss, but only to development and gain)

1. To hold regular and frequent meeting together
2. To meet together in harmony, disperse in harmony, and do the business and duties of the Sangha in harmony
3. To introduce no revolutionary ordinance, break up no established ordinance, but train oneself in accordance with the prescribed training-rules
4. To honor and respect those elders of long experience, the fathers and leaders of the Order and deem them worthy of listening to
5. not to fall under the influence of craving which arises
6. To delight in forest retreat
7. To establish oneself in mindfulness, with this thought, 'Let disciplined co-celibates who have not come, come hither, and let those that have already come live in comfort.'



# #1 Aparihaniyadhamma



“

*Always gathering together  
through regular meetings  
and well-attended.*

”

## #2 Aparihaniyadhamma

“

*Attending the meeting in unison  
and leaving together at the end  
of the meeting and performing  
the proposed work of the  
meeting together*

”



### #3 Aparihaniyadhamma



“

*Refraining from introducing any bad ideas or policies in any organization or state, not omitting any good trends or policies of the past, and to abide by all the traditional laws or policies of the past that have been passed down through the tradition.*

”

## #4 Aparihaniyadhamma



“

*Honoring and respecting elders and senior citizens and to obey their orders and advice.*

”

## #5 Aparihaniyadhamma

*“Do not fall under the power of craving, arising in them, that leads to rebirth”*

---

*“Respecting women and not violating their rights, and according them freedom and autonomy.”*



## #6 Aparihaniyadhamma

To delight in forest retreat

*“Seeing value and benefits in living in the wilderness and seclusion.”*



*"Preserving, honoring, and worshiping all the religious locations, shrines, and monasteries in the village or town and not abandoning but keeping active the pre-existing religious activities of the sacred places."*

## #7 Aparihaniyadhamma

*“By wishing for more virtuous followers to come and for those who are already there to live comfortably, their community will grow rather than decline.”*



*Religiously protecting the arahats and the virtuous religious gurus, arranging the well-being of the arrival of new arahats and inquiring whether the arhats are living in safety*





# 37 Bodhipakkhiya Dhammas

The factors associated with the Enlightenment. (Pakkhiya = 'on the side of')

Foundation of Mindfulness (4)

Sammappadhana (4)

Iddhipada (4)

Indriya controlling factors (5)

Bala or power (5)

Bojjhanga (7)

Magga (8)

# Seven Virtues of good man (Sappurisdhamma) (good + person)

Ver.#1

1. knowing the Dhamma, the law, knowing the cause.
2. knowing the meaning and purpose of Dhamma; knowing the consequence.
3. knowing oneself. (nature of oneself)
4. moderation; knowing how to be temperate.
5. knowing the proper time; knowing how to choose and keep time.
6. knowing the assembly; knowing the society.
7. knowing the individual; knowing the different individuals.

# Seven Virtues of good man (Sappurisdhamma)

Ver.#2

The worthy (developed) person is conjoined with seven kinds of dhamma, these being :

**#1**

- a) he has faith (saddha)
- b) he is ashamed at doing evil actions (hiri)
- c ) he is afraid of doing evil actions (ottappa)
- d) he has listened and heard much (bahusacca)
- e) he puts forward diligence and effort (viriya)
- f) he has unshakeable mindfulness (sati)
- g ) he has wisdom (panna)

#2 If he **consults** anyone about anything, he does not do so in ways that do damage to himself or others.

#3 If he **thinks** of anything, he does not do so for the purpose of doing damage to himself or others.

#4 If he **says** anything, he does not do so for the purpose of doing damage to himself or others.

#5 If he **does** anything, he does not do so for the purpose of doing damage to himself or others.

#6 He has **right understanding**. For example, he understands that if you do good you receive good, if you do evil you receive evil.

#7 He gives **dana** with respect. In other words, has consideration both for the things which he is giving and for those who receive his dana. He does not act as though he were throwing it away.



“

These seven factors of enlightenment,  
Kassapa, are well expounded by me,  
cultivated and much developed by me,  
and when cultivated and much  
developed they conduce to full  
realization, perfect wisdom, to Nibbana.

”

# The Five Powers (Pañcabalā)



**Pañcabalā**

Faith (saddha)

Effort (viriya)

Mindfulness (sati)

Concentration (Samadhi)

Wisdom (Panna)



# Factors of Enlightenment



The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they cultivate the seven factors of enlightenment, that is: mindfulness, investigation into phenomena, energy, bliss, tranquility, concentration, and equanimity.

# Seven factors of enlightenment (Bojjhanga)

1. Mindfulness (*sati*)
2. Keen investigation of the *dhamma* (*dhammavicaya*)
3. Energy / Diligent effort (*viriya*)
4. Rapture or deep happiness (*piti*)
5. Calm of things which disturb the mind (*passaddhi*)
6. Concentration (*samadhi*)
7. Equanimity (*upekkha*)



# # 1 Mindfulness (Sati)

That which is mindfulness, constant mindfulness,  
**recollection, act of remembering, bearing in mind,**  
non-forgetfulness, right mindfulness.

## # 2 Dhammavicaya

“Keen investigation or discernment of the Dhamma”

**The application of discernment to body-mind phenomena in order to apply right effort, giving way to enter the deeper stage.**



# # 3 Viriya

The elements of initiative,  
energy, persistence,  
determination  
and effort.



## # 4 Rapture (Piti)

Rapture /Joy (Piti) v.s.  
Happiness (Sukha)



## # 5 Passaddhi

calmness; tranquility;  
serenity, relaxedness

“Tranquility of the body and mind”



## # 6 Samadhi

Concentration; immersion;  
collectiveness of mind



The foundation of serenity and  
freedom of mind from distractions.



## # 7 Upekkha (Equanimity)

- Upekkha represents a balanced mental state characterized by impartiality, non-reactivity, and serenity
- To accept reality as-it-is (*yathā-bhuta*) without craving or aversion.



“Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.”

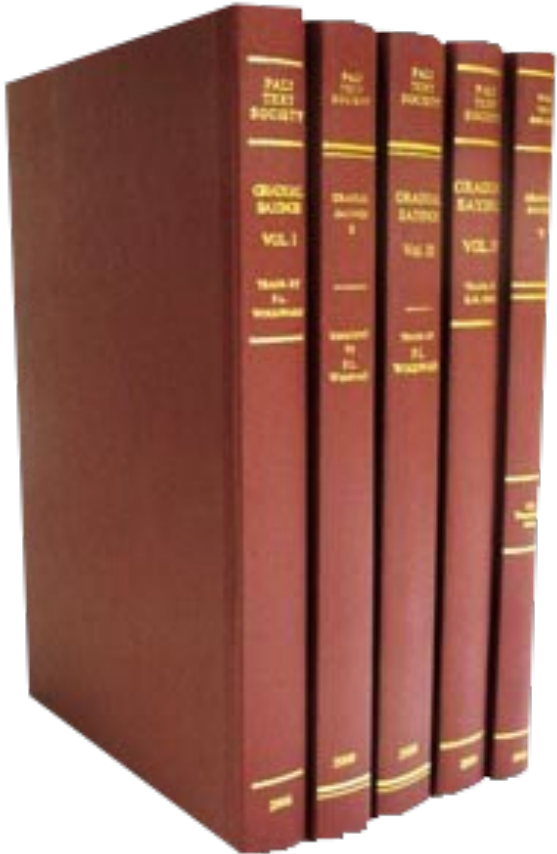


# What Purpose?

“Thus, Ānanda, (1)–(2) the purpose and benefit of wholesome **virtuous** behavior is **non-regret**; (3) the purpose and benefit of non-regret is **joy (pāmuḥ)**; (4) the purpose and benefit of joy is **rapture (pīti)**; (5) the purpose and benefit of rapture is **tranquility (pasaddhi)**; (6) the purpose and benefit of tranquility is **pleasure (sukkah)**; (7) the purpose and benefit of pleasure is **concentration (samadhi)**; (8) the purpose and benefit of concentration is the **knowledge and vision** of things as they really are (*yathā-bhuta*); (9) the purpose and benefit of the knowledge and vision of things as they really are is **disenchantment (nibbida)** and **dispassion (viraga)**; and (10) the purpose and benefit of disenchantment and dispassion is the knowledge and vision of **liberation (vimutti)**. Thus, Ānanda, wholesome virtuous behavior progressively leads to the foremost.”



# Recommended Suttas



- Aparihaniya Sutta (Conditions for No Decline Among the Sangha), AN 7.21
- Saranadana Sutta (the vajji) AN 7.19
- Gilana Sutta (factors of enlightenment), SN 46.14



Rejoice in  
your merit