

Nakdhamma Elementary Level



Dhamma Group 8

Ven.Narongchai Thanajayo

Sunday 5 May 2024



Nakdhamma Elementary Level

Course Title: Dhamma

Lecture # 13: Dhamma Group 8

By Ven.Narongchai Thanajayo

Date: Sunday 5 May 2024

Time: 2.40 - 4.10 pm



Let's meditate

What does "Sappurisdhamma" refer to in Buddhist teachings?

a) The qualities of a good meditator



b) The characteristics of a noble person

c) The rules for monastic discipline

d) The teachings of the Buddha

What is NOT the characteristic of Aprihaniya Dhamma?

a) Frequent meeting



b) Not accept for new ideas

c) Endure with craving

d) Respect elders with long experiences

What is the ultimate goal of developing the Bojjhargas?



- a) Liberation from Dukkha
- b) Accumulation of material wealth
- c) Lessen the power of cravings
- d) Attainment of supernatural powers

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.'

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*)





Dhamma
Groups of 8

Week # 13

01

**Eight Worldly Conditions
(Lokadhamma)**

02

The Noble Eightfold Path





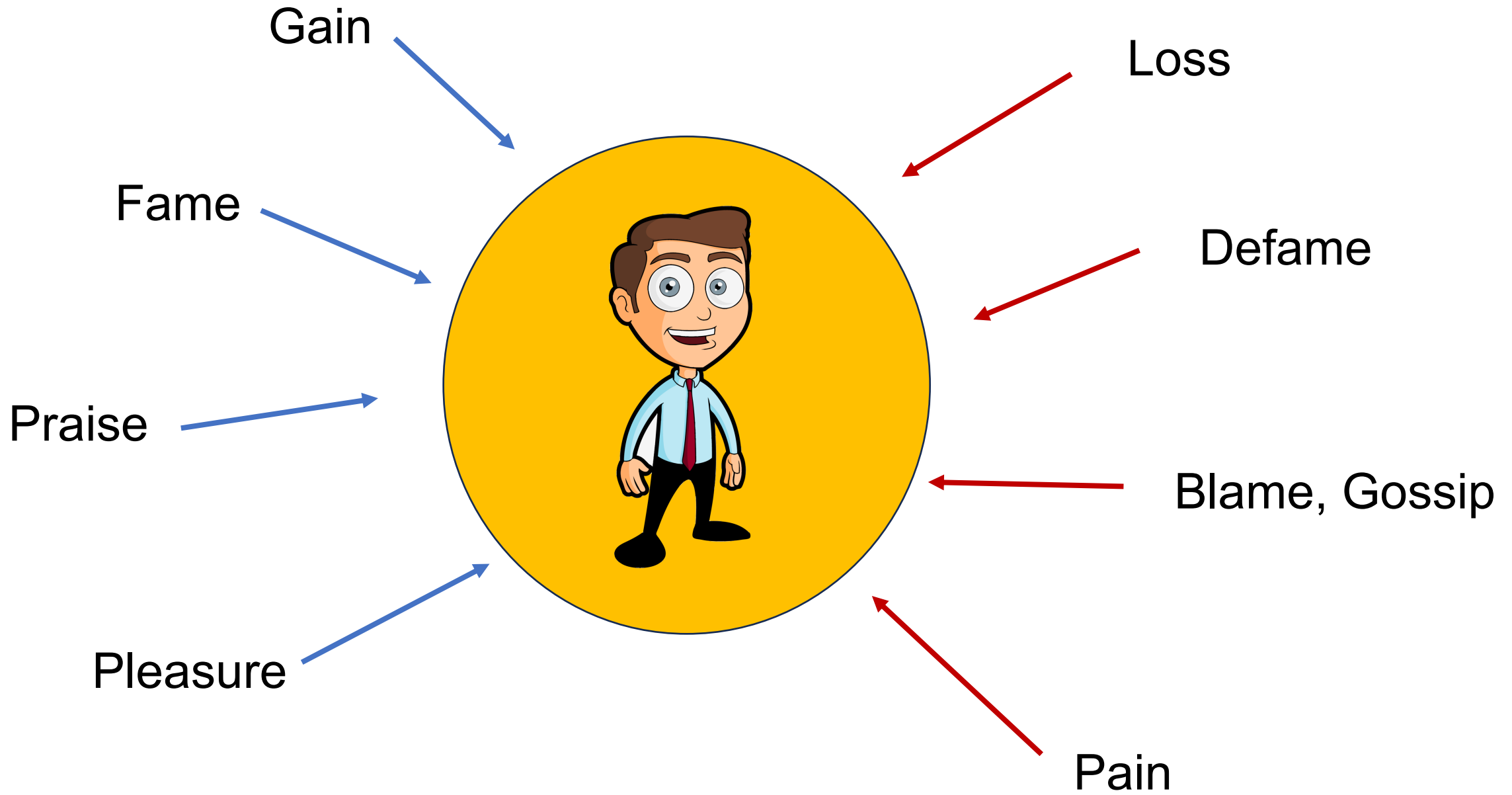
“

Bhikkhus, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight?

Gain and loss, fame and disgrace, blame and praise, pleasure and pain.

”

Dutiyalokadhamma Sutta, AN8.6





Loss



Gain





Fame



Defame



Praise



Blame / Gossip



Pleasure



Pain

Worldly Conditons

Desirable

1. Gain (labho)
2. Fame (yasa)
3. Praise
4. Pleasure

Undesirable

1. Loss (alabho)
2. Defame, Disgrace (ayasa)
3. Blame
4. Pain

How to deal with World Winds



Gain and loss, fame and disgrace, blame and praise, and pleasure and pain.

These qualities among people are impermanent, transient, and perishable.

An **intelligent** and **mindful** person knows these things, seeing that they're perishable. Desirable things don't disturb their mind, nor are they repelled by the undesirable.

Both **favoring** and **opposing** are cleared and ended, they are no more. Knowing the stainless, sorrowless state, they who have gone beyond rebirth understand rightly.”

Worldly Conditons

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Transient

Perishable

Desirable

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2. Fame (yasa)
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- 7. Equanimity (*upekkha*)**



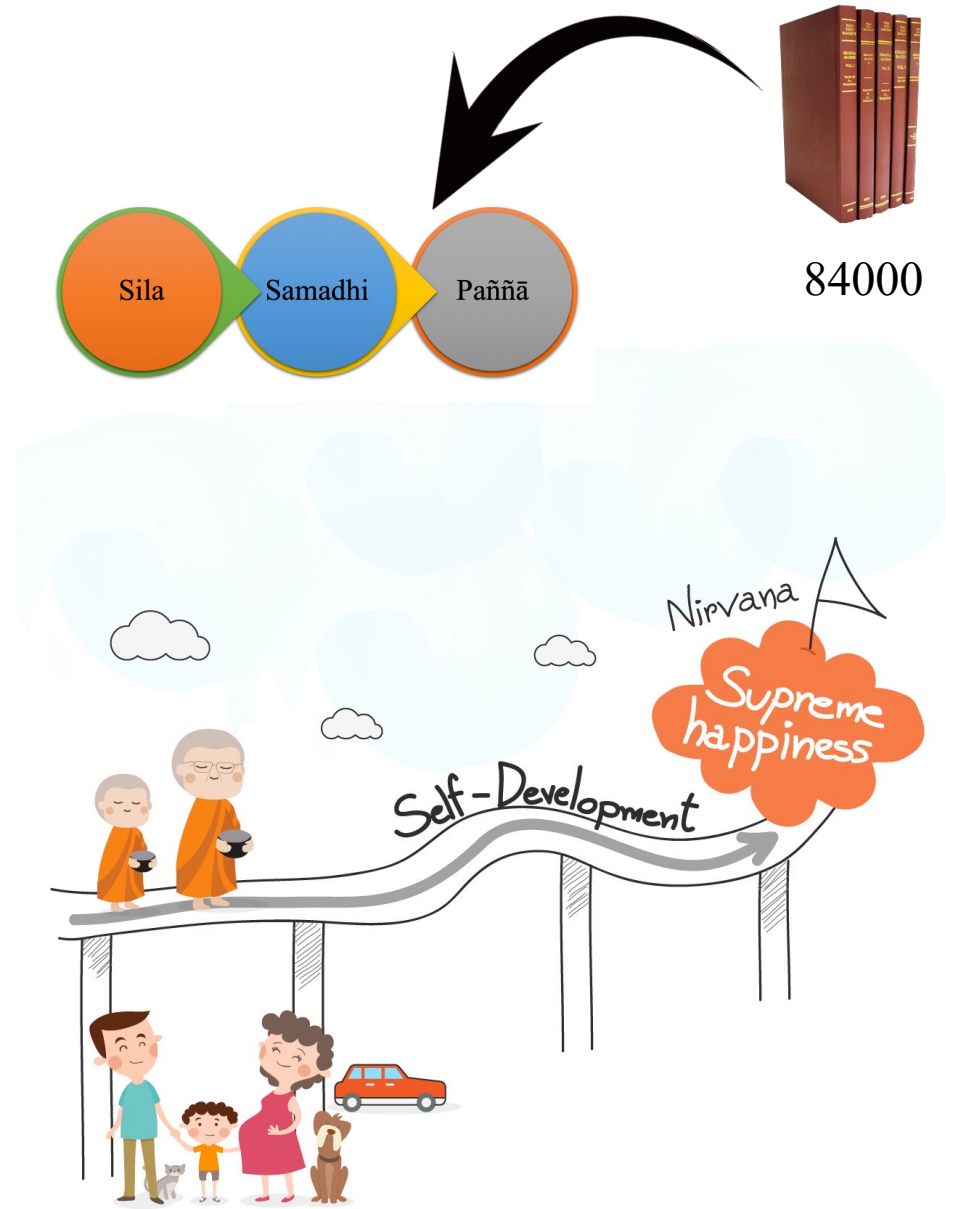
Upekkha (Equanimity)

- 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**.



***Having given life, strength, beauty,
happiness, and discernment,
one is long-lived and famous
wherever one is reborn.***

The Noble Eightfold Path



Responsibility to the Four Noble Truths

4 Noble Truths	Cycle of responsibilities		
	1	2	3
Dukkha	There is suffering	Should be comprehend	Have comprehend
Samudhaya	Cause of suffering	Should be abandoned	Have abandoned
Nirodha	Ending of suffering	Should be realized	Have realized
Magga	Path leads to end of suffering	Should be developed	Have developed

Sacca Janna

kicca Janna

Kata Janna

The Eightfold Path

1. Right View, Understanding
2. Right Intention
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

Practices that need to be cultivated



Eightfold Path

Threefold Training

Right View Right Intention	Paññā (Wisdom)
Right Speech Right Action Right Livelihood	Sīla (Virtuous Conduct)
Right Effort Right Mindfulness Right Concentration	Samadhi (Concentration)

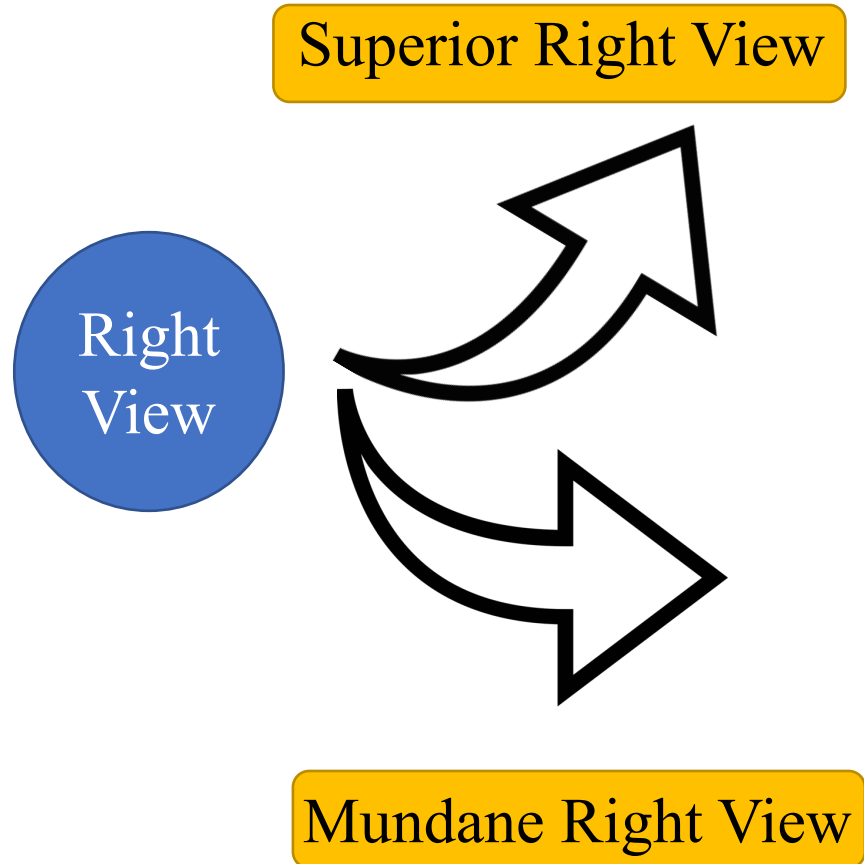
1

Right View (sammā-ditthi)

sammā- properly; rightly; thoroughly

The purpose of Right View is to clear one's path of misunderstanding, confusion, and deluded thinking, and inspire one to lead a virtuous life.

Right View (sammā-ditthi)



Make know fully of the Four Noble Truths,
(Liberation)

How to live life free from Dukkha ?

2

Right Intention (sammā-sankappa)

It involves a mind free of whatever qualities that are wrong and immoral, such as lust, ill-will, hatred, selfishness and cruelty; to think toward non-attachment, renunciation, loving-kindness and harmlessness, as opposed to selfishness, ill-will, and cruelty; and to consider the plight of others with sympathy and understanding.



Right Intention (sammā-sankappa)

- Intention of renunciation, → Non-Greed / let go
- intention of non ill-will, → Loving Kindness
- intention of non harmful. → Compassion

3

Right Speech (sammā-vaca)

Abstinence from false speech,
abstinence from divisive speech,
abstinence from harsh speech,
abstinence from idle speech





How to practice Right Speech?

(sammā-vaca)

1. Loving-kindness
2. Truth
3. Beneficial
4. Right Timing



Right Action (sammā-kammanta)

Abstinence from the destruction of life,
Abstinence from taking what is not given,
Abstinence from sexual misconduct.

“Do No Harm”

Perform act of kindness and compassion



5

Right Livelihood (sammā-ajiva)

- Avoid 3 wrong bodily actions and 4 wrong verbal actions in making a living
- 3 bodily actions (killing, stealing, sexual misconduct)
- 4 verbal actions (lie, harsh speech, divisive speech, nonsense speech)

‘Legal’ V.S. ‘Ethical’



6

Right Effort (sammā-vayama)

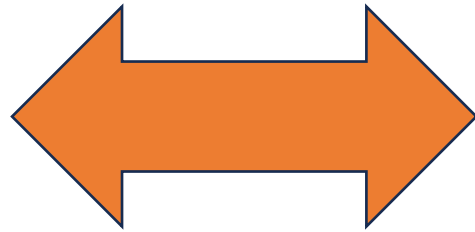
1. To prevent the arising of unarisen unwholesome state;
2. To abandon unwholesome states that have already arisen
3. To arouse wholesome states that have not yet arisen;
4. To maintain and perfect wholesome states already arisen.



Right Effort (sammā-vayama)



Clear mind



Clouded mind

7

Right Mindfulness (sammā-sati)

- To be conscious of one's own thought, action and speech.
- To remain focuses on the body , feeling, mind, mental qualities; not allow oneself to be overcome by discontent, fear, anxiety.
- Remembering how mind attention move from one object to the others



Satipattana Sutta (MN 10)



The important of Mindfulness (Sati)

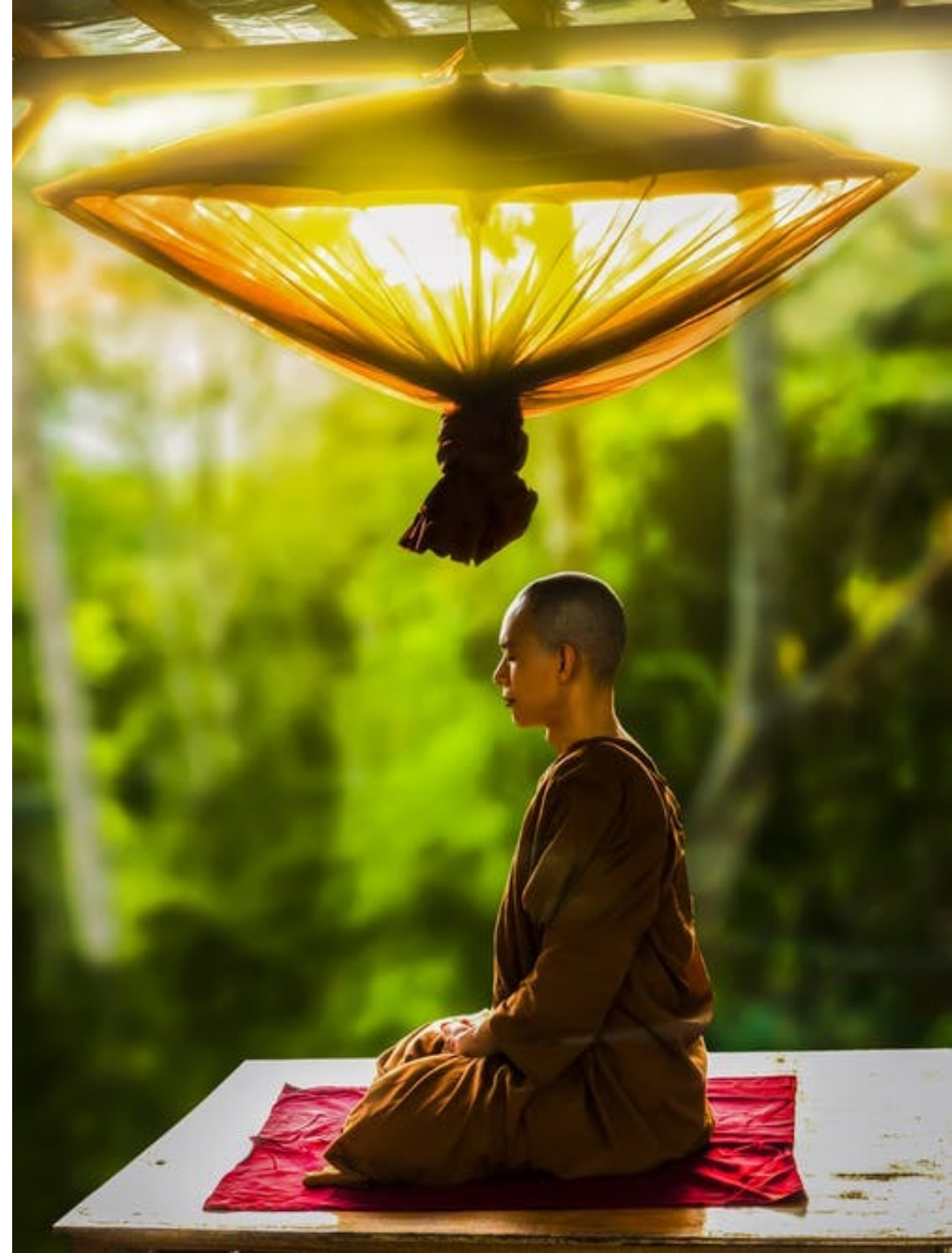
“Whatever streams there are in the world, mindfulness is the constraint for them.

That is the restraint for streams, by wisdom they are shut off”

8

Right Concentration (sammā-samadhi)

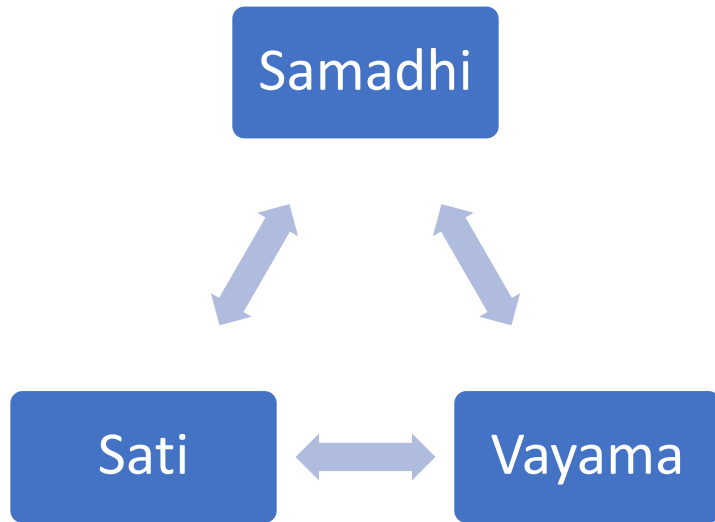
To cultivate the mind in the proper way, to practice the right method of meditation. The goal is to reach a state of meditative absorption, known in Pali as '***jhāna***', leading to eventual attainment.



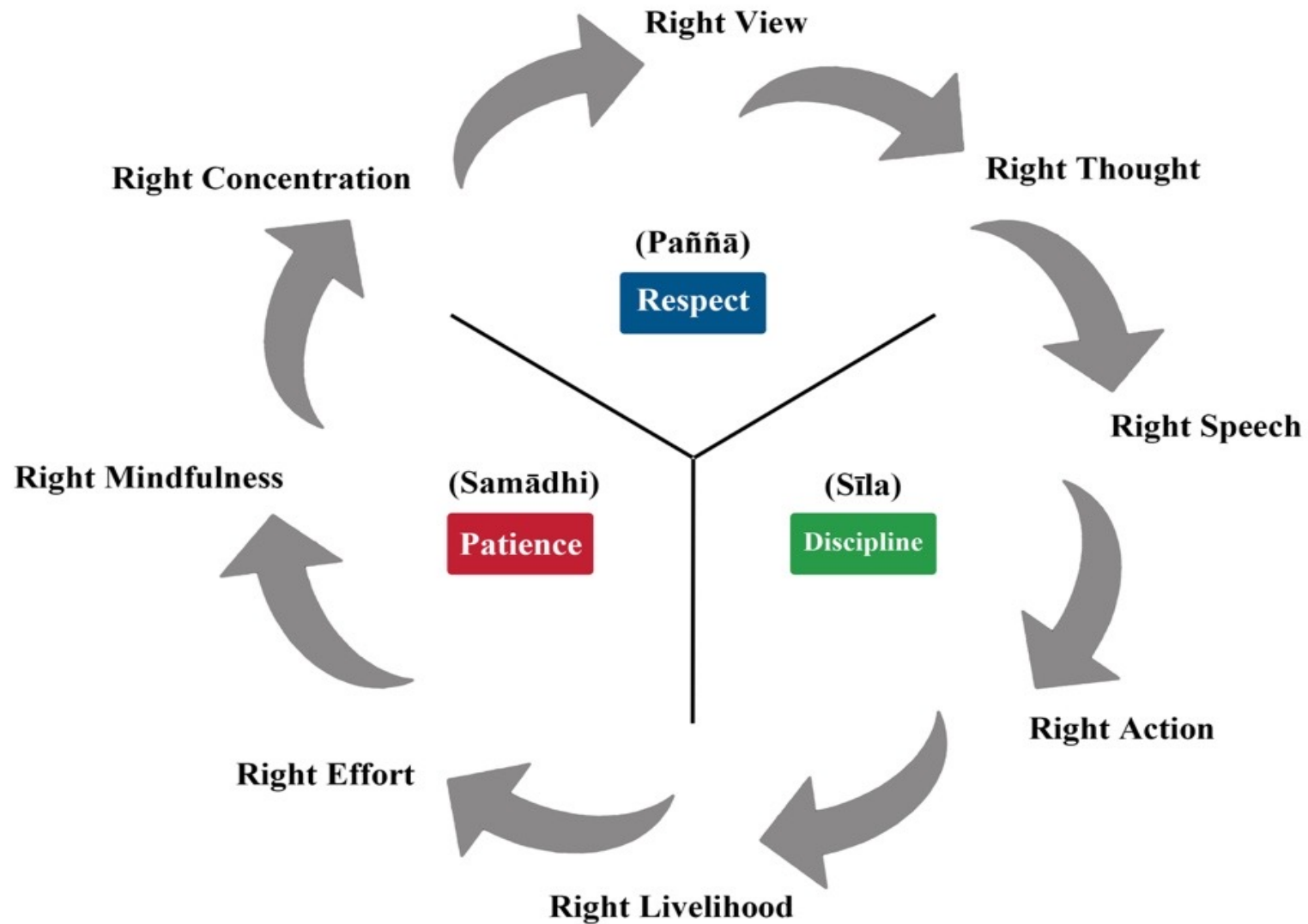
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Right Concentration (*sammā-samadhi*)

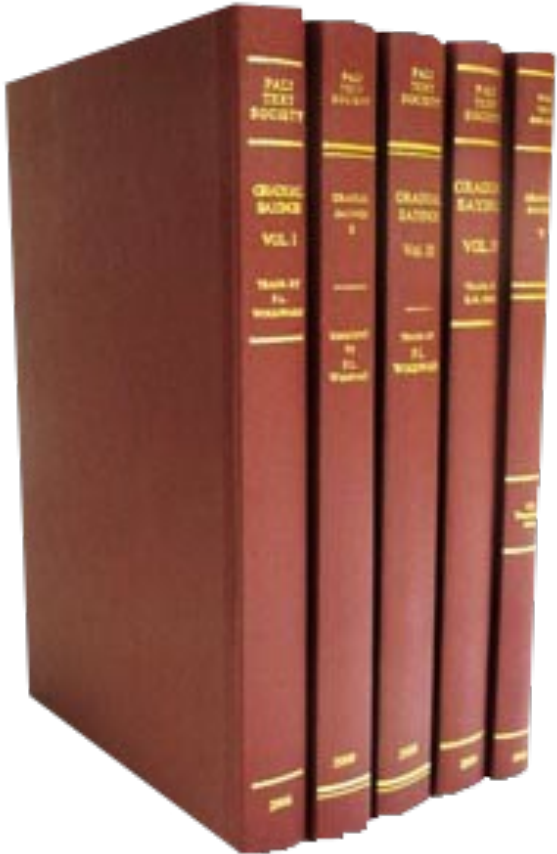
(Collectedness, immersion)



Practical Eightfold Path



Recommended Suttas



- DutiyalokadhammaSutta, AN 8.6 (Worldly Conditions)
- Gilana Sutta (factors of enlightenment, SN 46.14)
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Rejoice in
your merit