

Dhammavinaya
INSTITUUT

Buddhist Psychology (Abhidhamma) and Mental Cultivation

(In English)

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Rev. Thitanana

2023, Tallinn

Course Syllabus

Dhammavinaya
INSTITUUT

Course name:	Buddhist Psychology (Abhidhamma) and Mental Cultivation (in English)
Level:	Sertificate
Period:	Lectures and seminars 15-39 weeks (16. April 2023 - 01. October 2023): 30.04, 14.05, 28.05, 11.06, 02.07, 16.07 06.08, 20.08, 03.09, 17.09, 01.10, 15.10
Schedule:	On Sundays at 16:00 to 17.45 (as scheduled by the administration of DVI)
Lecturer:	Ven. Sudhamma Thero and Ven. Ṭhitañāṇa bhikkhu (Dr. Andrus Kahn)
E-mail:	sudhamma@sangha.ee
Co-requisite course:	Dhamma Study and Meditation (in English)
Study room:	Study room at Niguliste 4
Special needs:	Persons with disabilities can participate in this course
Registration:	https://dvi.ee/sisseastumine , by deadlines set in the DVI academic calender

Course Syllabus

Course aims/objectives

This course examines the nature, functioning, and development of the mind as presented in the ancient teachings of the Buddha (*Dhamma*), as well as later explanations (*aṭṭhakathā*, *ṭīkā*).

Theoretical education offers a unique perspective on the individual, the family and society at large, and the world as a whole. The practice of mindfulness and meditation following the theoretical study provides an opportunity to develop a deep and direct understanding of the topics covered.

Learning outcomes

The students having successfully passed the course: (1) can understand and analyse the main aspects of the Buddhist Psychology and mental development; (2) can formulate the roots of mental and social problems; (3) can evaluate and analyse the principles in which these diverse Buddhist meditation practices cater to different personality types; (4) are adaptable in new psychological and social situations; (5) have positive attitudes and ability to find solutions to complex psychological, social, political and environmental issues in the modern world and make optimal decisions; (6) developing an appreciative and realistic attitude towards life, family, society and the world.

Course Syllabus

Topics

Buddhist Psychology. 2 Truths (2 *sacca*). 5 Aggregates (*pañca-khandha*): Feelings/Sensations (*vedana*), Perception (*saññā*), Formation (*sankhara*), Consciousness/Awakens (*viññāna*). Name and Form (*nāma-rūpa*). Nibbaana (*nibbāna*). Dependent Origination (*dvādasā-aṅga paṭicca-samuppāda*). 31 Planes of Existence (*bhūmi: kāma, rūpa, arūpa*). Consciousness (*citta*). Mental Factors (*cetasika*). Matter (*rūpa*). The Five-Door Cognitive Process (*pañcadvāravīthi*). Analysis of Problems and Conflicts. Controlling Emotions and Dealing with Defilements. Mindfulness practice (*sati*). Personality Types and Meditation Techniques. Awakened Mind. Nibbaana (*nibbāna*).

Course Syllabus

Study process description

Theoretical background and discussions during study class. Practical mindfulness and meditation put the knowledge into practice. Best learning comes with active participation and open mind.

Course's e-support

Course materials can be accessed via the e-learning environment: <https://dvi.ee/sertifikaadiope/oppematerjalid>

Study literature

- A Comprehensive Manual of Abhidhamma
- Abhidhamma Study
- Research in Buddhist Psychology

All study materials can be downloaded from the DVI website.

Continuous assessment

Course scheduled tasks and assignment.

Topics

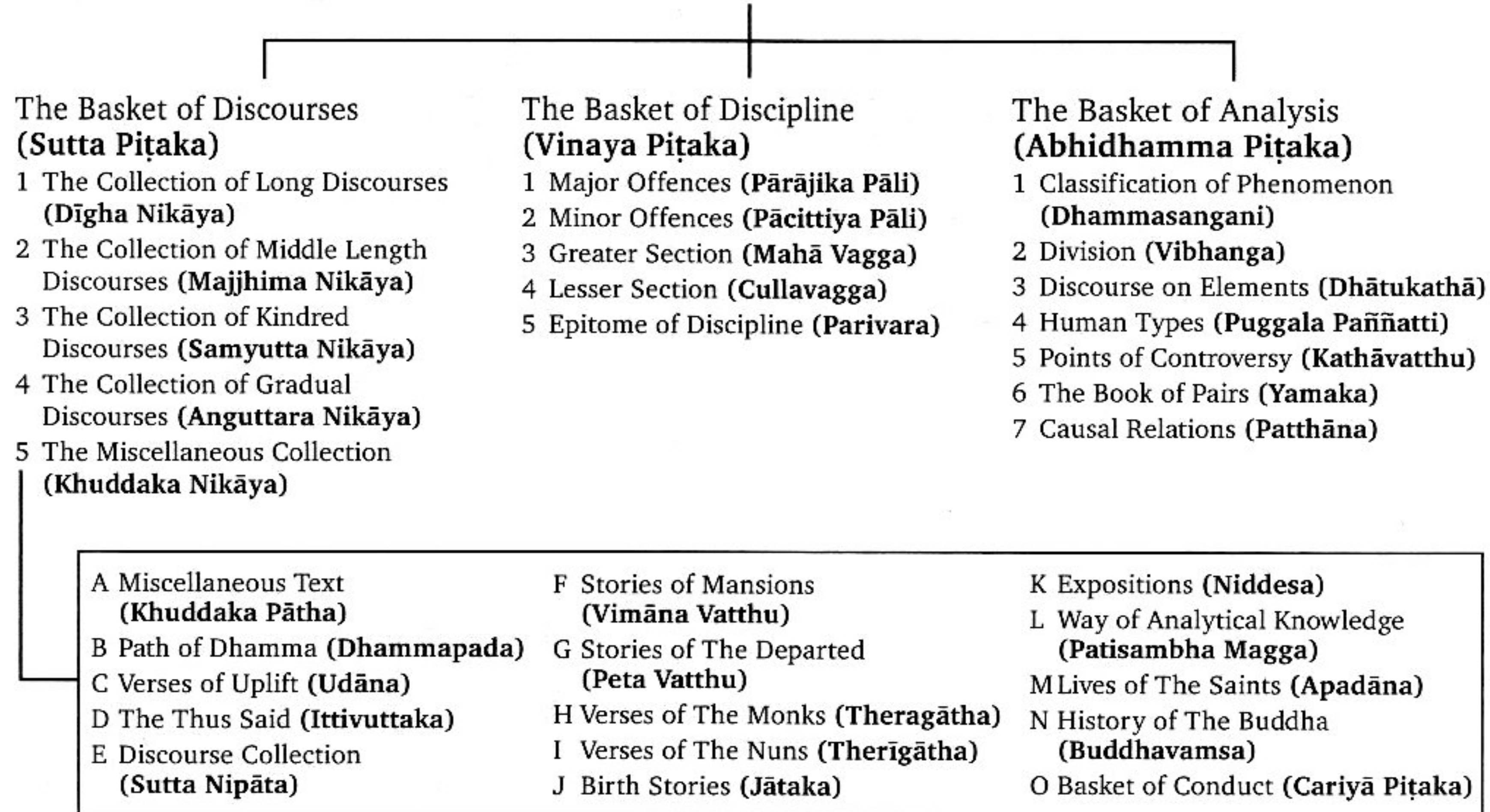
- Terms
- Tipiṭaka
- 2 truths (*sacca*)
- Name and form (*nāma-rūpa*)
- 5 aggregates (*khandha*)
- *nibbāna*

Terms

- cetasika - mental factors
- citta - states of consciousness
- nāma - name
- nāmarūpa - name and form = mind and matter
- paramattha - ultimate
- rūpa - matter
- sacca - truth
- saññā - perception
- saṅkhārā - formations
- sammuti - conventional
- vedana - feeling
- viññāṇa - consciousness \ awokeness

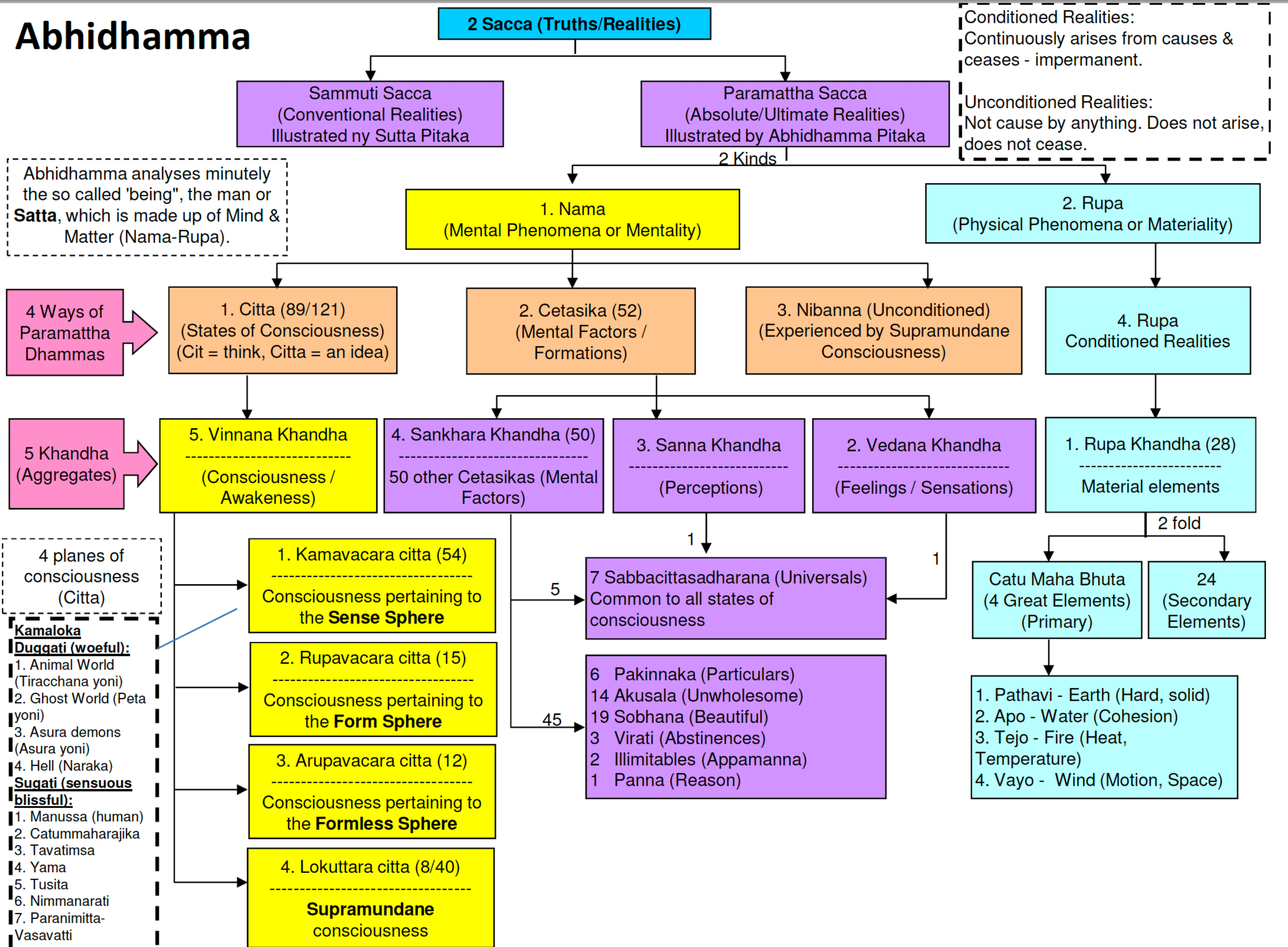
Tipiṭaka

The Three Baskets (Tipiṭaka)

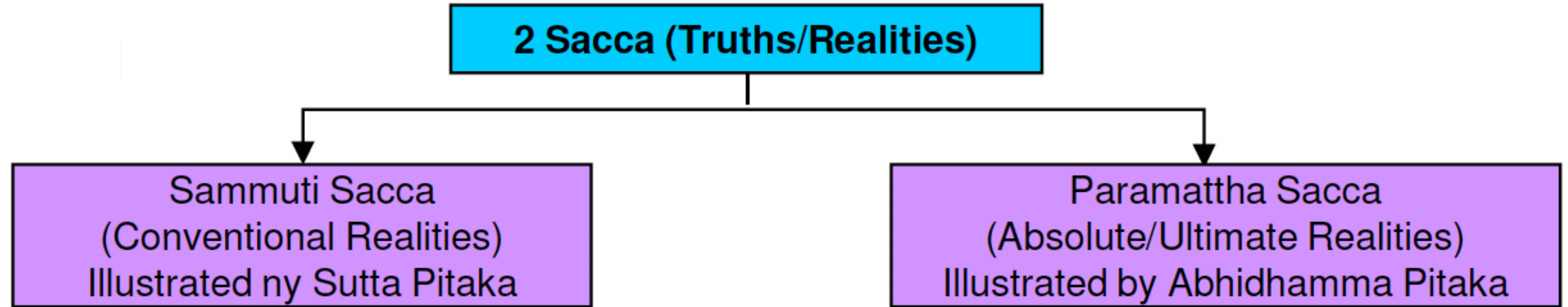


Abhidhamma Map

Abhidhamma



2 Truths (*sacca*)



„Abhidhammapitaka“, „Kathāvatthu“; „Aṅguttaranikāya Aṭṭhakathā“,
„Manorathapūraṇī“ (AA.i.95). „Kathāvatthu Aṭṭhakathā“, „Paramattadīpanī“ (KvuA.34).

Name and Form (*nāma-rūpa*)

5 Aggregates (*khandha*)

Name and form (<i>nāma-rūpa</i>) or mind and matter	1	Matter (<i>rūpa</i>)	Matter (<i>rūpa</i>) (28)
	2	Feeling (<i>vedana</i>)	Mental factors (<i>cetasika</i>) (52)
	3	Perception (<i>saññā</i>)	
	4	Formations (<i>saṅkhārā</i>)	
	5	Consciousness \ Awakeness (<i>viññāṇa</i>)	States of Consciousness (<i>citta</i>) (89)

5 Aggregates (*khandha*)

*“pañcime, bhikkhave,
upādānakkhandhā.
katame pañca?*

- *rūpupādānakkhandho*
- *vedanupādānakkhandho*
- *saññupādānakkhandho*
- *saṅkhārupādānakkhandho*
- *viññāṇupādānakkhandho”*

- clinging to the aggregate of form
- clinging to the aggregate of feelings
- clinging to the aggregate of perception
- clinging to the aggregate of Formations
- clinging to the aggregate of consciousness

Clinging to the Aggregate of Form

(rūpa + upādāna + kkhandho)

I directly knew form, its origin, its cessation, and the way leading to its cessation.

“And what, bhikkhus, is form?

The four great elements and the form derived from the four great elements: this is called form.

With the arising of nutriment, there is the arising of form.

With the cessation of nutriment, there is the cessation of form.

This Noble Eightfold Path is the way leading to the cessation of form; that is, the right view ... right concentration.

Clinging to the Aggregate of Feelings

(vedanā + upādāna + kkhandho)

There are these six classes of feeling:

feeling born of eye-contact,

feeling born of ear-contact,

feeling born of nose-contact,

feeling born of tongue-contact,

feeling born of body-contact,

feeling born of mind-contact.

This is called feeling.

With the arising of contact there is the arising of feeling.

With the cessation of contact there is the cessation of feeling.

This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view ... right concentration.

- **clinging to the aggregate of perception**
(*saññā + upādāna + kkhandho*)

There are these six classes of perception:
perception of forms,
perception of sounds,
perception of odours,
perception of tastes,
perception of tactile objects,
perception of mental phenomena.
This is called perception.

With the arising of contact there is the arising of perception.

With the cessation of contact there is the cessation of perception.

This Noble Eightfold Path is the way leading to the cessation of perception;
that is, right view ... right concentration.

- **clinging to the aggregate of volition**
(saṅkhāra + upādāna + kkhandho)

There are these six classes of volition:
volition regarding forms,
volition regarding sounds,
volition regarding odours,
volition regarding tastes,
volition regarding tactile objects,
volition regarding mental phenomena.
This is called volitional formations.

With the arising of contact there is the arising of volitional formations. With the cessation of contact there is the cessation of volitional formations. This Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right concentration.

- **clinging to the aggregate of consciousness**
(*viññāṇa + upādāna + kkhandho*)

There are these six classes of consciousness:

eye-consciousness,

ear-consciousness,

nose-consciousness,

tongue-consciousness,

body-consciousness,

mind-consciousness.

This is called consciousness.

There are these six classes of conscio

With the arising of name-and-form

there is the arising of consciousness.

With the cessation of name-and-form

there is the cessation of

consciousness.

This Noble Eightfold Path is the way

leading to the cessation of

consciousness; that is, right view ...

right concentration.

nibbāna

- *nibbāna* [nī + √vā + ana] 1. (of fire) extinguishing; (complete) quenching; going out; total emancipation; complete cooling; lit. blowing away

“There is, mendicants, that dimension where there is no earth, no water, no fire, no wind; no dimension of infinite space, no dimension of infinite consciousness, no dimension of nothingness, no dimension of neither perception nor non-perception; no this world, no other world, no moon or sun.

There, mendicants, I say there is no coming or going or remaining or passing away or reappearing.

It is not established, does not proceed, and has no support.

Just this is the end of suffering.”

“atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāsañāncāyatanaṃ, na viññāṇaṅcāyatanaṃ, na ākiñcaññāyatanaṃ, na nevaśaṅñānāsaṅñāyatanaṃ, nāyaṃ loko, na paraloko, na ubho candimasūriyā. tatrāpāhaṃ, bhikkhave, neva āgatiṃ vadāmi, na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ; appatiṭṭhaṃ, appavattaṃ, anārammaṇamevetāṃ. esevento dukkhassā”ti.
– Paṭhamanibbānapaṭisaṃyuttasutta Ud 8.1

nibbāna

- nibbāna [nī + √vā + ana] 1. (of fire) extinguishing; (complete) quenching; going out; total emancipation; complete cooling; lit. blowing away

complete renunciation (*nekkhamma*);
renunciation of all dukkha (*sabba-dukkha-ppahīna*);
eradication of clinging (*ālayasamugghāta*);
liberation from all fetters (*saṃyojana*);
unshakable imperturbability (*acala*);
absolute stability (*accuta*);
pure contentment (*santi-pada*);
the transcendence of ignorance (*avijjā*) and the permanent cessation of

passion (*rāga*), anger (*dosa*) and delusion (*moha*);
crushing of pride (*mada-nimmadana*);
cessation of floods (*āsavakkhaya*);
complete liberation from the ten fetters (*dasa saṃyojana*);
pacification of all formations (*saṅkhāra*);
cessation of desire (*taṇhakkhaya*) and passion (*virāga*),
lack of desire for pleasure and final cessation of pleasure (*kāma nikkāmo*);

destruction of thirst, i.e. getting out of thirst (*pipāsa-vinaya*), i.e. the cessation of all sensual thirsts and accompanying physical and mental torments;
ceasing to exist (*nirodha*);
breaking of the cycle [of birth-death] (*vaṭṭu-paccheda*);
attaining immortality (*amata*);
reaching the end of the world (*loktangū*);
total liberation/emancipation (*mokkha, vimokkha - mutti,*

vimutti),
immortality (*a-mata*),
endless/infinity (*an-anta*),
permanent (*dhuva*),
island (*dīpa*),
absolute (*kevala*),
fear (*khema*),
cooling (*nibbuti*),
final destination (*parāyana*),
supreme (*paṇīta*),
otherness (*pāra*),
peace (*santa*),
truth (*sacca*),
protection (*saraṇa*),
bliss (*siva*),
purity (*visuddhi*) et al.

Questions

- What is the Pāḷi word for ultimate realities?
- What is the Pāḷi word for mental factor?
- What is the Pāḷi word for matter?
- What is different of *viññāṇa* (consciousness \ awokeness) and *citta* (states of consciousness)