



Nakdhamma Elementary Level

Course Title: Dhamma

Lecture #4: Dhamma Group 3/3

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Date: Sunday 18 February 2024

Time: 2.40 - 4.10 pm



Let's meditate

Sum of Dhamma

Group 3

The Triple Gem

- The Buddha
- The Dhamma
- The Sangha

Instructions of the Buddha

- Not to do any evil
- Embrace the good
- Purify one's mind

The Roots of Unwholesome

- Lobha (greed)
- Dosa (hatred)
- Moha (delusion)

The Good and the Bad in Buddhism

The Unfailing Practice (apannaka)

- Guard the doors of sense
- Moderation in eating
- Intend on wakefulness

Ways of making merit

- Dana (giving)
- Sila (precepts)
- Bhavana (purify the mind)

The Three Characteristics of Existence (tilakkhaṇa)

- Anicca (Impermanence)
- Dukkha (Unsatisfactoriness)
- Anattā (no-self)

Action	Unwholesome (Akusalakamma)	Wholesome (Kusalakamma)
Body (kaya-kamma)	1. Killing 2. Stealing 3. Sexual misconduct	1. Abstaining from killing 2. Abstaining from stealing 3. Abstaining from sexual misconduct
Speech (vaci-kamma)	1. False speech 2. Slanderous speech 3. Divisive speech 4. Frivolous speech	1. Abstaining from false speech 2. Abstaining from slanderous speech 3. Abstaining from divisive speech 4. Abstaining from frivolous speech
Mind (mano-kamma)	1. Covetousness (abhijjha) 2. Ill-will (Byapada) 3. Wrong view (Micchaditthi)	1. Non-Covetousness (non-greed) 2. Non-Ill-will (non-hatred) 3. Right view (non-delusion)



Dhamma
Groups of 3/3

01

The 3 Common Characteristics
(Tilakkhaṇa)

02

The Unfailing Practice
(Apannaka)

The law of universal gravitation



Isaac Newton (1642-1726)

The Buddha discovered the laws of nature



“Whether Buddhas arise in the world or not, there persists that law, that stable principle of the Dhamma, that **fixed nature** of the Dhamma (dhamma niyammata): A Buddha awakens to this and realizes it.
‘All conditioned things are **aniccā** (**impermanent**).’...
‘All conditioned things are **dukkhā** (**suffering**).’...
‘All things are **anattā** (**not-self**).’ ”



Uppada Sutta, AN 3.136

“

A Realized One
understands this and
comprehends it, then he
explains, teaches, asserts,
establishes, clarifies,
analyzes, and reveals it.

”

Tilakkhaṇa (Sāmañña Lakkhaṇa) (Three Common Characteristics)

sabbe saṅkhārā aniccā - “all *saṅkhāras* (conditioned things) are impermanent”

sabbe saṅkhārā dukkhā - “all *saṅkhāras* are unsatisfactory”

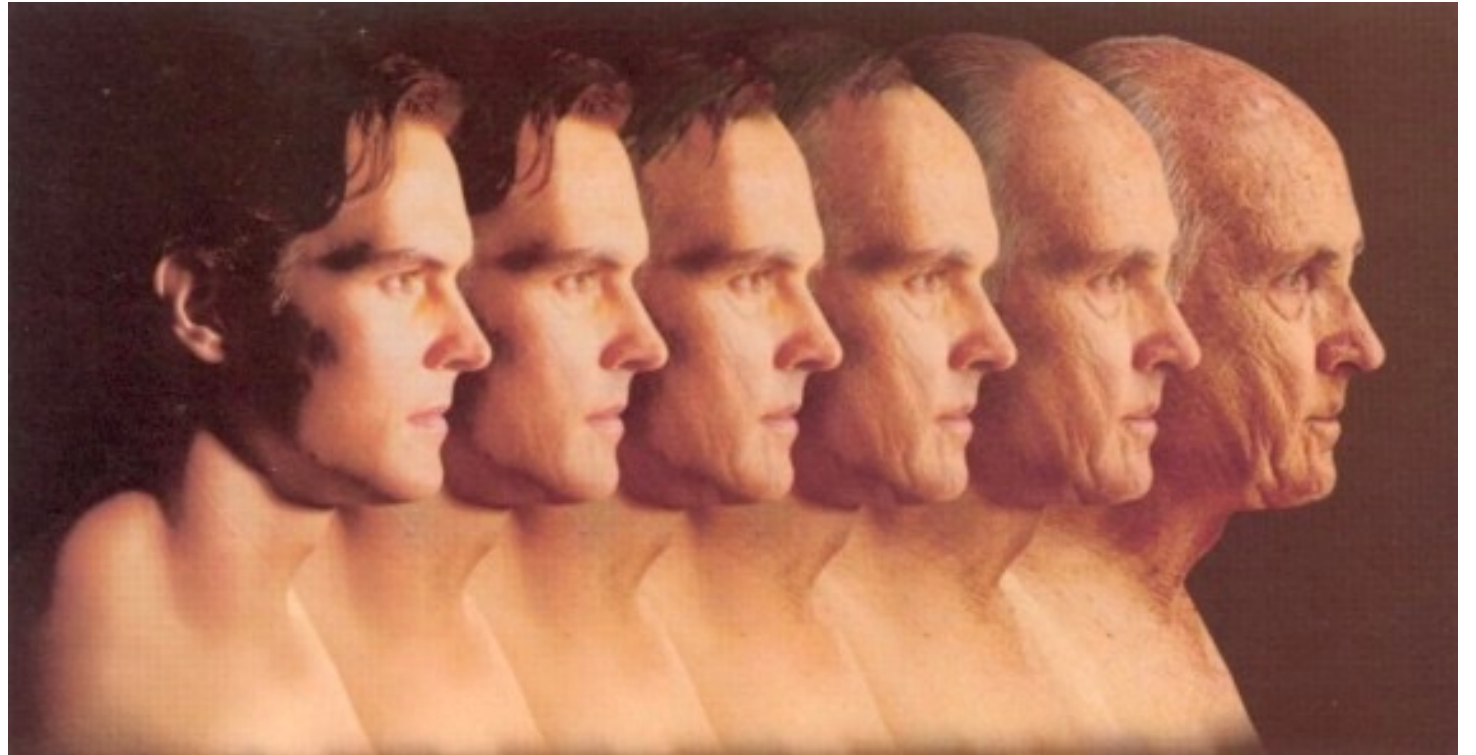
sabbe dhammā anattā - “all *dhammas* are not self”

Tilakkhaṇa (Sāmañña Lakkhaṇa) (Three Common Characteristics)

1. Aniccā (impermanent)
2. Dukkā (oppression, unsustainable)
3. Anattā (not-self, uncontrollable)

Aniccā

Impermanence,
instability, inconstancy;
the condition of arising,
deteriorating and
disintegrating

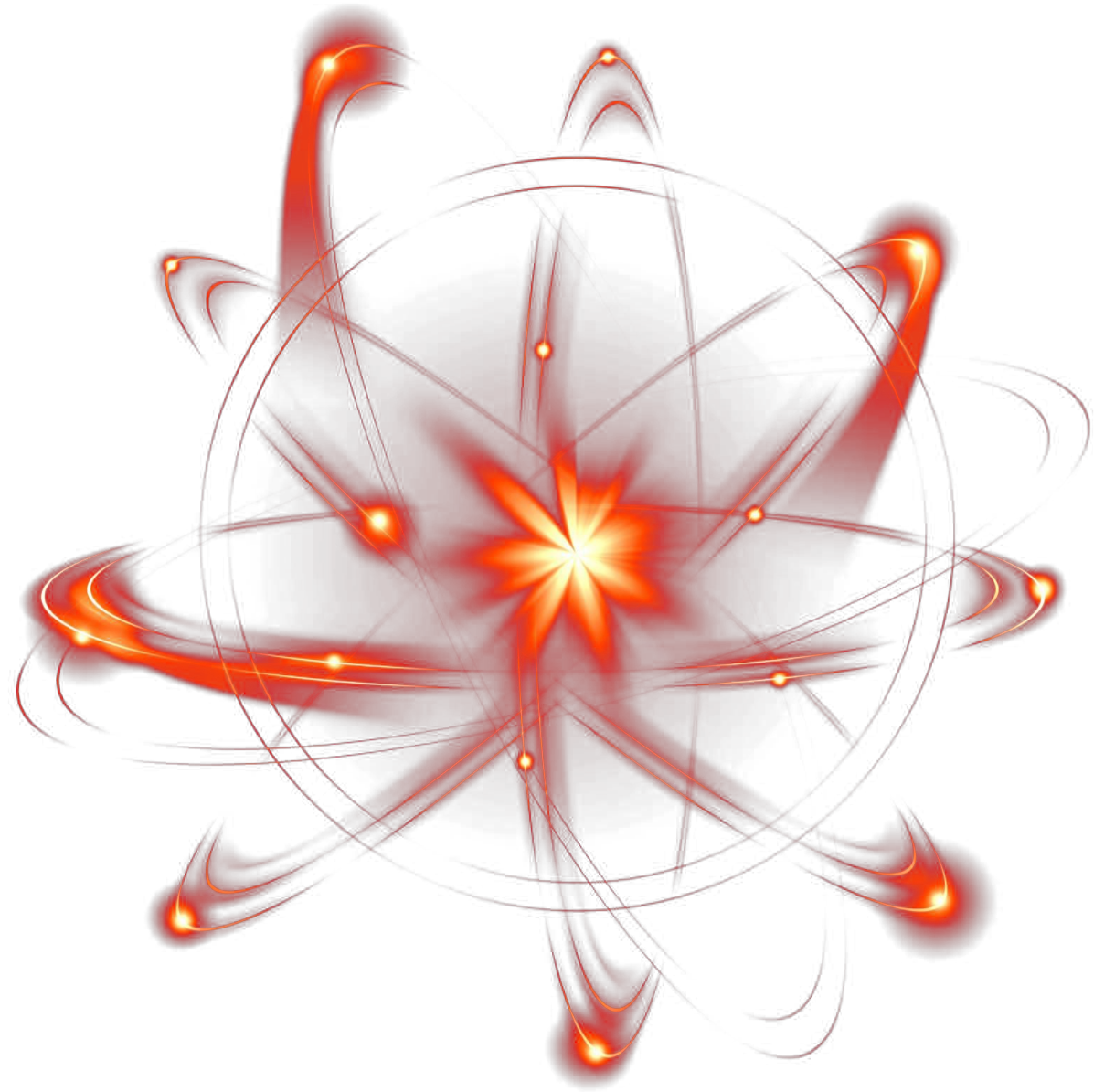


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“About **300 million cells** die
every minute in our bodies!”

Dukkhā

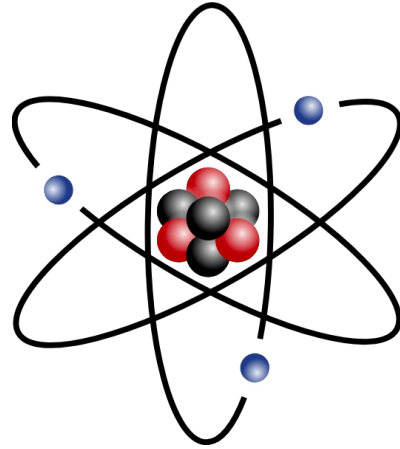
The condition of oppression, preventing it from remaining as it is; the internal imperfection of things.



Dukkhā



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1. Dukkha in the Four Noble Truths → beings
2. Dukkha in Tilakkhana → both beings and things



Coliseum, Rome (1950)

Anattā

Non-self; the condition of things being void of a real abiding self.



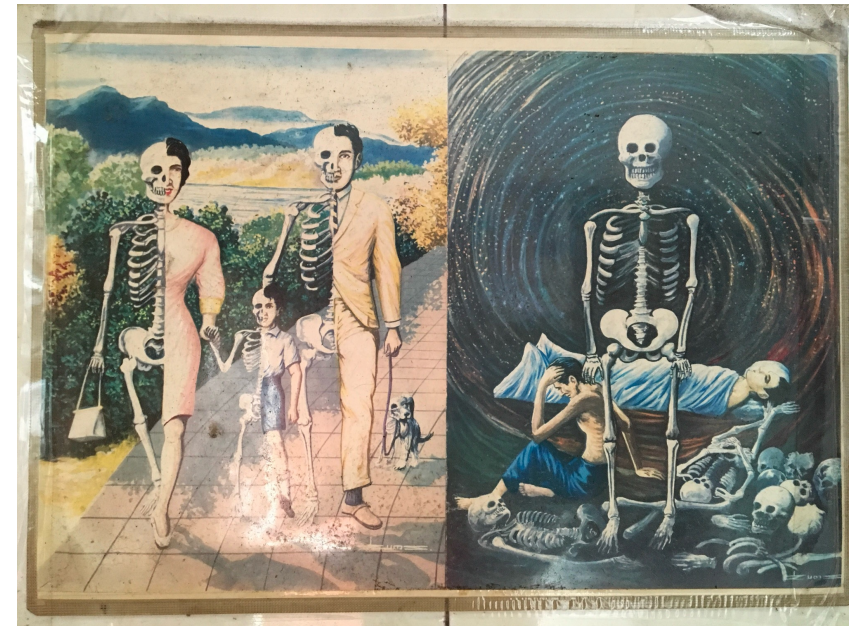
Ignorance People

Clinging to impernence things as permanent

Clinging to suffering as happiness

Clinging to not-self as self

Clinging to non-beauty as beauty



Five Aggregates

“Just as, with an assemblage of parts, the word ‘chariot’ is used, So, when the aggregates exist, there is the convention ‘a being.’ “It’s only Dukkha that comes to be, Dukkha that stands and falls away. Nothing but Dukkha comes to be, nothing but Dukkha ceases.”

Vajira Sutta, SN 5.10



Anattalakkhaṇa Sutta

What do you think about this, monks?

Is body permanent or impermanent?”

“Impermanent, Lord.”

“But is that which is impermanent painful or pleasurable?” “Painful, Lord.”

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, this am I, this is my self’?”

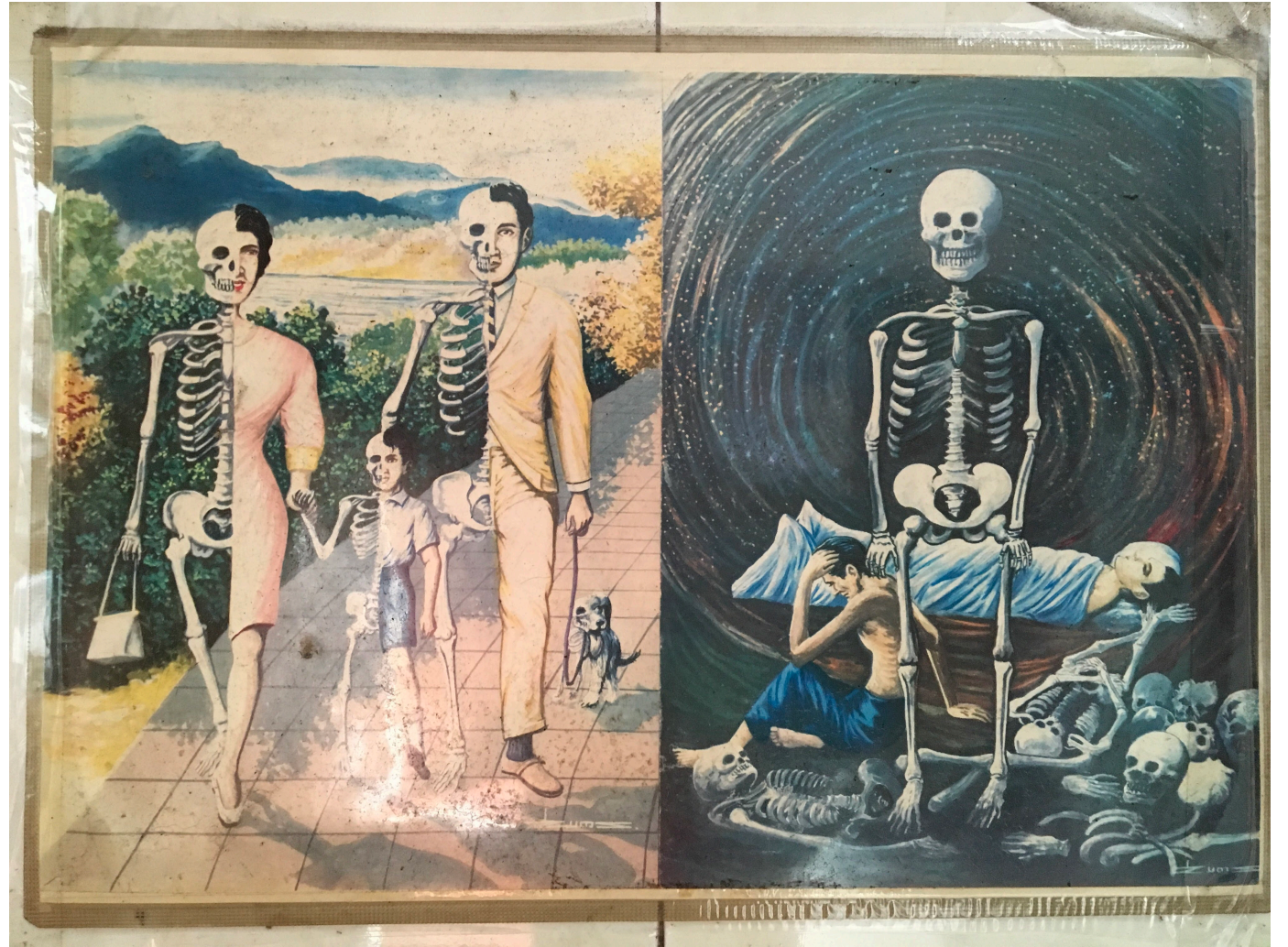
“It is not Lord.”

Anatta

Body, monks, is not self. Now were this **body** self, monks this body would not tend to **sickness**, and one might get the chance of saying in regard to body, ‘Let body become thus for me, let body not become thus for me’

“Uncontrollable”

"Bhikkhus, all khandha aggregates are insubstantial; they are not subject to one's control."



Benefits from Tilakkana

All conditioned things are
impermanent.




All conditioned things are suffering.

All phenomena are non-self.

*When one sees this by wisdom,
then one is wearied of suffering.
This is the path to purity.*



Benefits from Tilakkana

-  Let's go, forgive, not careless
-  Sympathy, Loving-kindness
-  Dispassionate, less clinging

The Unfailing Practice (apannaka)



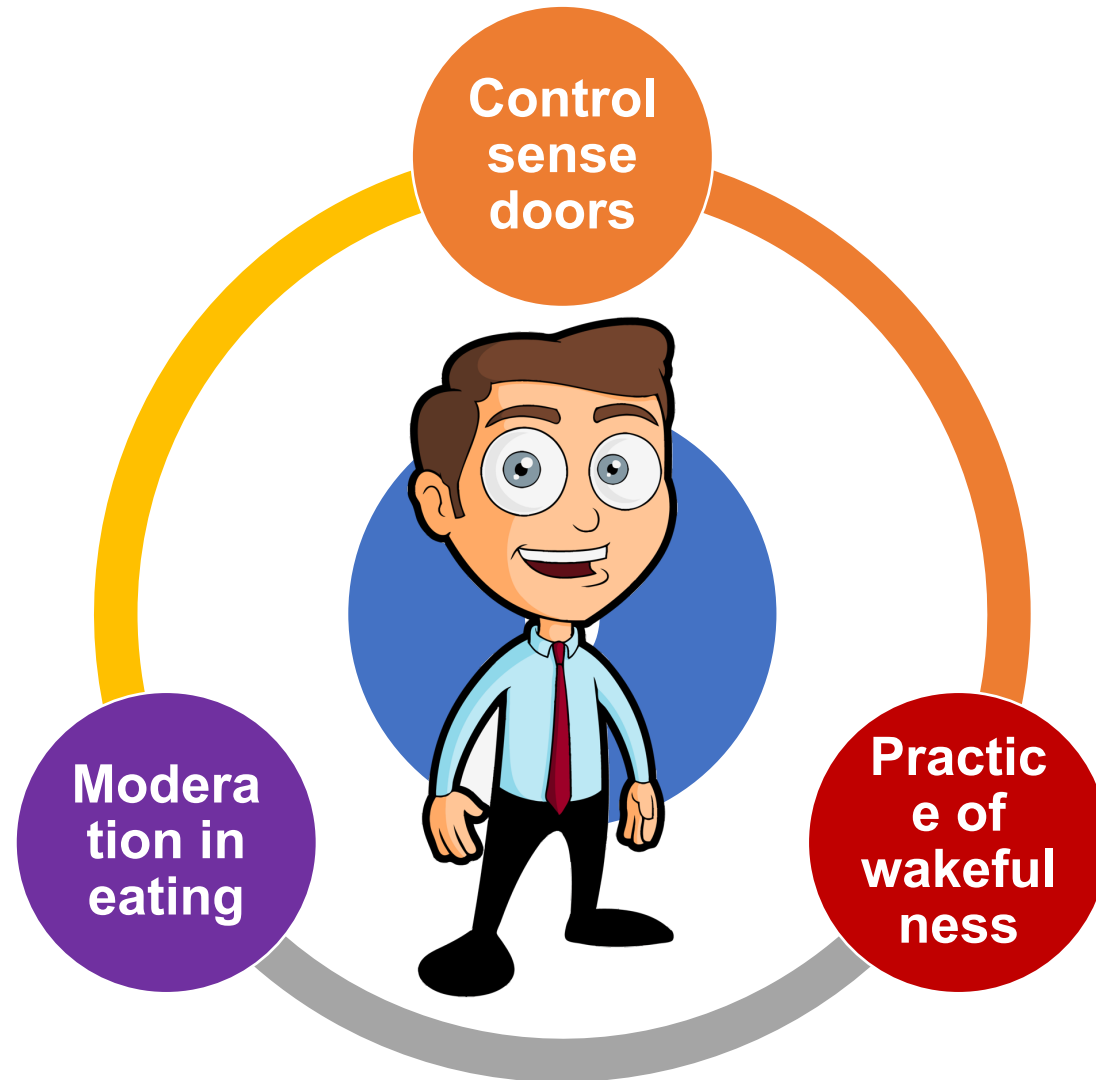
**What is the final goal
of the holy life?**

**“The destruction of
lust, hatred, &
delusion:
this is the final goal
of the holy life.”**

(SN 45.6)



The Unfailing Practice (apannaka)

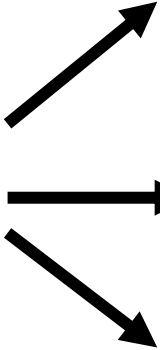
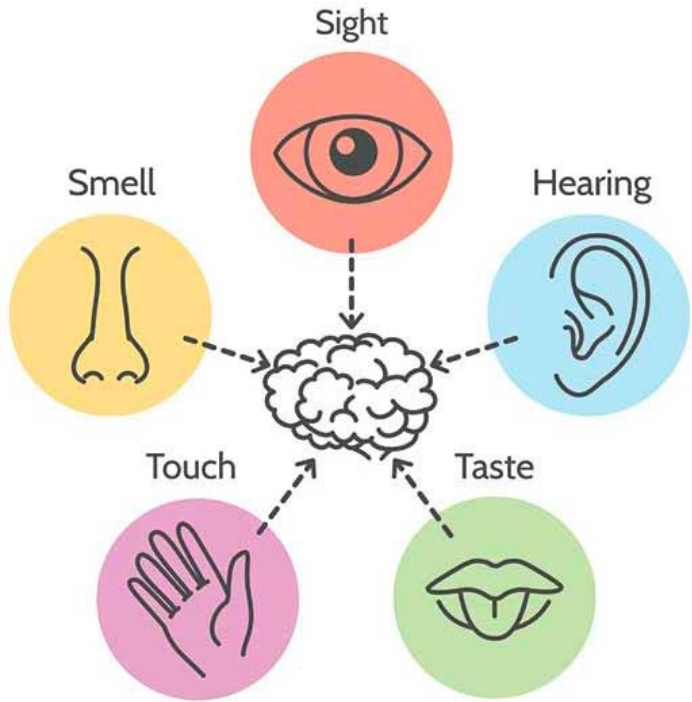


The Unfailing Practice (apannaka)

“Monks, when a monk has three things his practice is unfailing, and he has laid the groundwork for ending the defilements. What three?

It’s when a monk **guards the sense doors** (indriya samvara) , **eats in moderation** (bhojane Mattāññutā), and is **dedicated to wakefulness** (jāgariyaṃ anuyutto).

Control of the sense doors (indriya samvara)



Sati
(mindfulness)

Sampajanna
(Clear Comprehension)



Good

Skillful

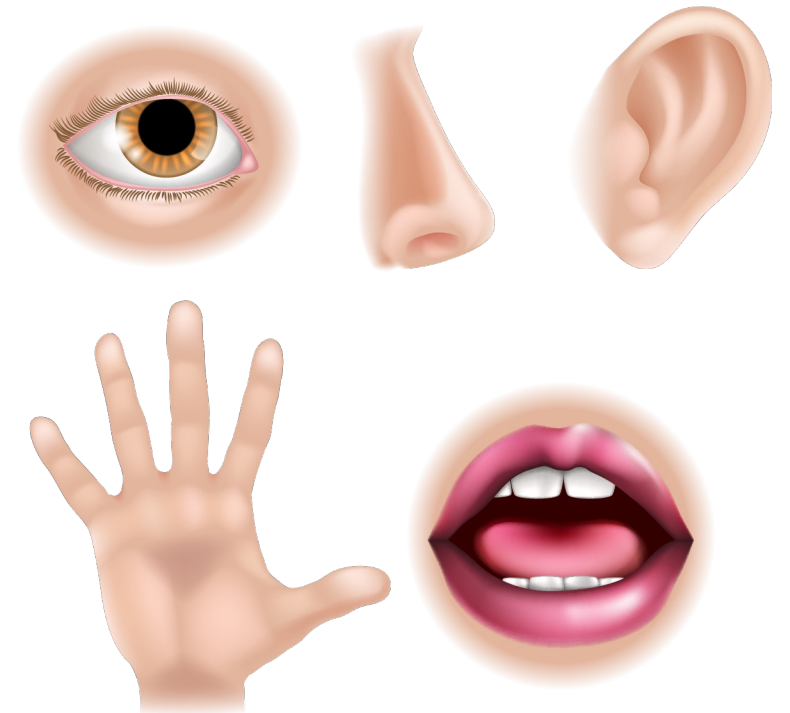
Neutral

Bad

Contact → Feel → Think → Take Actions

Where does craving arise, and where does it dwell?

“Whatever seems endearing and agreeable in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.”





Moderation in Eating (Bhojane Mattāññutā)



*“You are what
you eat!”*

A Theravada Meal Chant

**“Wisely reflecting, I use this almsfood
Not for fun, not for pleasure,
not for fattening, not for beautification,
Only for the nourishment and maintenance
of this body,
For keeping it healthy,
For helping with the Holy-life,
Thinking thus,
“I shall destroy old feelings (of hunger)
And not produce new feelings
(of overeating).
Thus there will be freedom from physical
discomfort and living at ease.”**



“

When eating fresh or dried food, one shouldn't be overly replete. A monk should wander mindfully, with empty stomach, taking limited food. Four or five mouthfuls before you're full, drink some water; this is enough for a resolute monk to live in comfort.

”



Sariputtathera gatha

Practice of Wakefulness

(Jāgariyaṃ anuyutto)

Here, Sāriputta, when a bhikkhu has returned from his almsround, after his meal, he sits down, folds his legs crosswise, sets his body erect, and establishing mindfulness in front of him, resolves: ‘I shall not break this sitting position until through not clinging my mind is liberated from the taints.’



Mahāgosiṅga Sutta MN32



Cakkhupāla Thera – The Blind monk

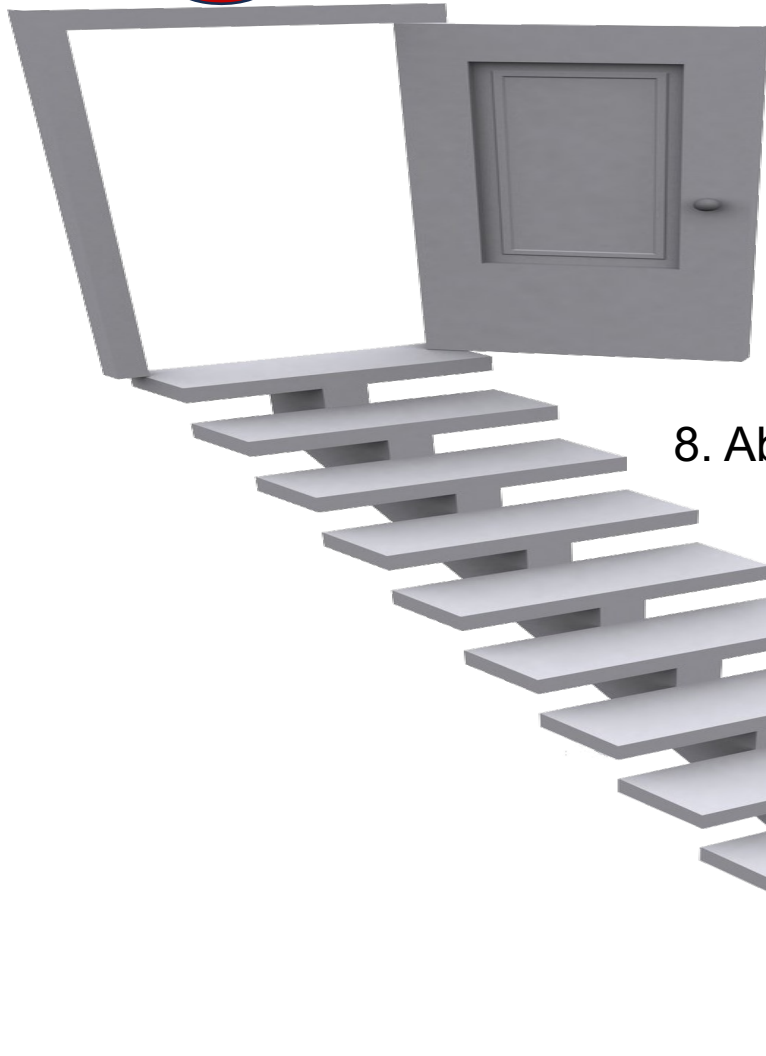
The Vicinity of Nibbana



- Virtuous behavior
- Guard the doors of sense
- Moderation in eating
- Intend on wakefulness

“A bhikkhu who possesses these four qualities is incapable of decline and is in the vicinity of Nibbana.”

Nibbana



10. The Three Knowledge

9. The Four Jhana

8. Abandoning Hindrances

7. Mindfulness & Awareness

6. Practice Wakefulness

5. Moderation in Eating

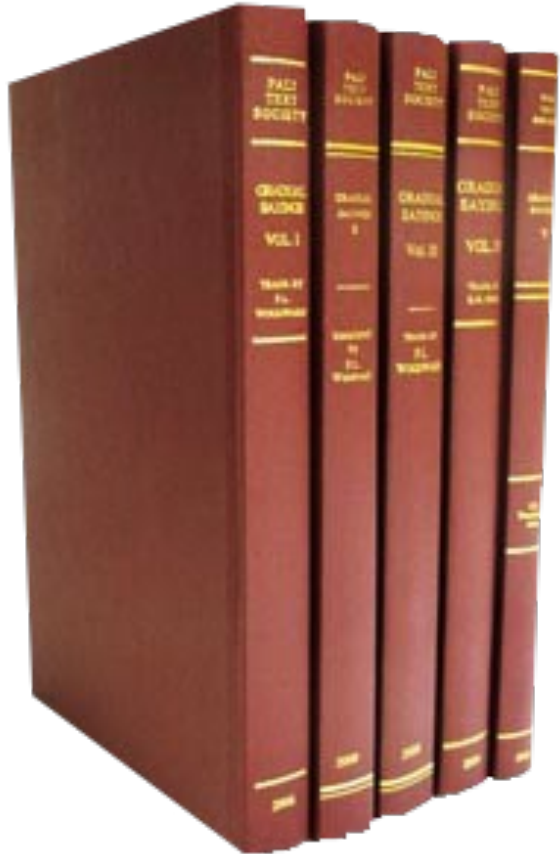
4. Senses Control

3. Pure in Livelihood

2. Purity of body, speech & thoughts

1. Hiri & Otappa

Recommended Sutta



Uppada Sutta, AN3.136 (Arising)



Paccaya Sutta, SN12.20 (Conditions)



Anattalakkhaṇa Sutta SN22.59 (Not-Self)



Mahāassapura Sutta, MN 39



Rejoice in
your merit