

# Qualities of the Dhamma

The Buddha himself realized the world as it is. Especially, the Blessed One discovered the main problem of being, suffering and its real solution which is the cessation of suffering. Here the Buddha explained the nature of being as the world or suffering. Also, he described the origin of the world and its cessation. That is why the Buddha said " In the past I proclaimed and, in the present, I proclaim only suffering (or dissatisfaction) and its cessation to the world". After the Buddha's great discovery about the world and how to get rid of suffering, the Buddha explained his discovery to the world for about 45 years with great compassion and wisdom.

After the Gotama Buddha passed away at the age of 80 before 2563 years, the Buddha's noble disciples and monks, practicing and protecting this valuable message, brought it from generation to generation for more than 2500 years. The highest way to pay our gratitude to the Buddha and his noble disciples is listening to the Dhamma, practicing the Dhamma and gaining results throughout the Dhamma and propagation it to the world as the Buddha wished (*Makhādeva Sutta*, MN2)

This discovery is realized by the Buddhas who appear in the world from time to time. Hence the Buddha says this discovery is an ancient path which other previous Buddhas also realized and proclaimed to the world (*Nagara Sutta*, S.N.). The Buddha says very clearly, his teaching is not a creation, it is a discovery. Whether a Buddha appears in the world or not, the message he explained is forever. We respect the Buddha because he discovered this world reality by himself without any help of others and explained it to the world. The Buddha himself explained his teachings' summary in a stanza. It is,

*'Sabba pāpassa akaranam kusalassa upasampadā,  
Sacitta pariyodapanam etam buddānasānam'*. (Dhammapada)

**Not to do any evil, do good and purify one's mind is the message of all Buddhas.**

All Buddhas who appear in the world during certain periods of time discover this very same message and kindly preach it to the world. In summary the Buddha pointed out to the world the path of happiness that is getting rid of suffering. Here we can see three steps. According to above stanza, the Buddha's effort was that avoiding going to hell, encouraging going to heaven (*Saggamagga*) and showing the path to liberation (*Mokkhamagga*).

The Dhamma, the Buddha's teachings that the Buddha discovered and preached to the world is a living message. He who listens to it and practices it can see the results in this short life itself. The disciples of the Buddha trust in the Buddha's teachings as a real path to overcome suffering. The dhamma that the Buddha delivered is not a doctrine of revelation but the teaching of enlightenment based on the clear comprehension of actuality. Also, any courageous person can practice and see the same result that other enlightened ones gained as his own experience.

There is a very especial thing that even though the Lord Buddha discovered this path himself without any help from others, this message doesn't belong to him either. Whether a Buddha appears or

not in the world, this is the world reality and it is in the world forever. When a Buddha appears in the world, he discovers this reality for the first time in this period. If a Buddha doesn't appear, ordinary beings can't understand this reality by their own understanding as this reality is covered by deep ignorance. We respect the Buddha because he realized this world reality for the first time in this period and preached it to men and deities. Here it is important to understand and contemplate on the qualities of the Dhamma. **The Dhamma is well expounded by the Blessed One (*svākkhāto bhagavatā dhammo*), directly visible (*sanditthiko*), immediately effective (*akāliko*), inviting one to come and see (*ehi-passiko*), leading onwards (*opanayiko*), to be personally experienced by the wise (*paccattaṃ vedittabbo viññūhīti*)."**

The Buddha's all teachings can be included into two levels that the teachings which cause to be born in heaven and human worlds and, the teachings which cause to get rid of suffering and attain final bliss of liberation, enlightenment or Nirvana.

When the Buddha preached His teachings, He considered the listeners' wisdom. And He has an order in His speech which is generosity, virtue, heaven, the danger of sensual pleasure, the nature of defilements, the benefits of renunciation etc. First, The Buddha normally preached the path of reaching heaven and human worlds because the biggest risk is the possibility to fall into hell in next life. Hence, the Buddha preached the three meritorious deeds which are the importance of practicing generosity, morality and meditation to overcome rebirth in the hell. When someone practices this path, he or she can gain happiness in this life itself. The Buddha says clearly that practicing merits means gaining happiness. If someone has done a lot of meritorious deeds in his or her life, he or she has accumulated a lot of happiness in his life. This behavior causes happiness not only hereafter but in this short life itself. When we fulfill these three meritorious deeds, our mind is pure and calm. That pure mind can gain us longevity, good complexion, comfort, strength and finally happiness. When someone always does wholesome acts in his life, deities and departed relatives also bless his life. All of these meritorious deeds cause him to be reborn in the heaven or human world developing spirituality on behalf of real happiness.

The second level of the Buddha's teaching is the path for getting rid of all kinds of sufferings and to overcome Sansaric journey. Here the Buddha has pointed out three disciplines which are virtue, concentration (or tranquility) and wisdom. For this path, first we have to gain the knowledge about impermanence (*Anicca*) and the dependent origination (*paticcasamuppāda*). If we have a clear knowledge about arising and ceasing of five aggregates, we are ready to practice this path perseveringly. Here, only knowledge is not enough, but reflection (*Yoniso manasikāra*) and practice (*Dhammānudhamma patipatti*) are also important according to the knowledge. When we practice this path, we can see the results as much as we practice. Visible result is the one of the results practicing this teaching.

When we do evil, our mind is polluted. That polluted mind causes suffering in this life and hereafter. That is why the Buddha said not to do any evil. Not doing evil is not enough for happiness, but also, we have to cultivate good for the real happiness with meritorious mind. Buddhism emphasizes the three merits for the happiness. The three meritorious deeds of generosity (*dāna*), virtue (*sīla*) and

meditation (*bhāvanā*) cause us to succeed in this life and thereafter. If a person has done a lot of meritorious deeds in this life, it means that his mind is rich in merits. A Meritorious mind can gain happiness. When we do good deeds, it means our mind is pure, calm and quiet. A pure mind can bring happiness to our life. With the understanding of the Karmic Law if someone can gain results of practicing three meritorious deeds, he is able to receive visible results as longevity, good health, good completion and strength. Also, he has an assurance that he never falls into hell. This is the highest refuge a person can gain in this world.

Further, the Buddha explained why a person should find a spiritual teacher and his sublime message. Because of three reasons we should find a spiritual teacher and follow his sublime truth. They are aging, death and rebirth. To face these challenges, we have to understand the cause of suffering and getting rid of suffering in this life itself. That is why the Buddha explained how to purify once mind. Here it is very important to understand the main teaching in Buddhism which is the dependent origination.

Understanding the dependent origination leads to understand our world which we receive experience through our six senses. And also, understanding the dependent origination helps to understand the Dhamma and the Buddha as well.

*Yo paticcasamuppādaṃ passati so dhammaṃ passati, Yo dhammaṃ passati so paticcasamuppādaṃ passati.*

He who sees the dependent origination sees the dhamma. He who sees the dhamma sees the dependent origination.

*Yo dhammaṃ passati so maṃ passati, Yo maṃ passati so dhammaṃ passati.*

He who sees the dhamma sees me. He who sees me sees the dhamma.

We usually experience through our senses such as eyes, ears, nose, tongue, body and mind. When objects such as forms, sounds, smell, taste reach our senses, we experience about the world. The nature of this experience is arising at the moment and ceasing instantly. Whatever we experience through six senses, five aggregates arise at that moment. Also, they immediately cease. Five aggregates are forms or corporeality (*Rūpa*), feelings (*Vedanā*), perception (*Saññā*), mental formations (*Samkhāra*) and consciousness (*Viññāṇa*). These five things arise together and cease together. They cannot be divided. We learn them by intelligence. These five aggregates, six internal senses or external objects are not permanent. They arise with the conditions at the moment, and they cease immediately when conditions separate. However, because of our ignorance we think they are permanent. Only wisdom can awaken us from this delusion. The nature of all conditions is that; Not being occurred (in the past) comes to an occurrence. Being occurred (at the present) will not come to (the future) occurrence. (*ahutvā sambhutam hutvā na bhavissati*). It means if we experience something now, it didn't happen in the past in the same way like now. As the result of reflecting on this reality again and again, we are able to reduce ignorance gradually. The more someone reduces ignorance the more he reduces craving and anger too. The more one who overcomes craving, anger and delusion, the more he overcome the suffering of aging, death and

rebirth. This is the path to overcome tangles and suffering and to achieve the supreme bliss of liberation, Nibbāna.

The foundation of the dependent origination is impermanence which means our all experiences like internal senses, external objects, five aggregates, 18 elements, mentality – materiality arise and cease at the moment. The Buddha explains the theory of the dependent origination in his teachings in various ways. Such as;

“Eye is impermanent” - *Cakkhuṃ aniccaṃ*

“Forms are impermanent” - *Rūpaṃ aniccaṃ*

“Eye consciousness is impermanent” - *Chakkhu Viññanāṃ aniccaṃ*

“When this being, this comes to be” - (*Asmiṃ sati idaṃ hoti*)

With the arising of this – this arises” - (*Imassa uppada idaṃ uppajjati*)

“When this not being, this doesn't come to be” - (*Asmiṃ asati idaṃ na hoti*)

With the cessation of this – this ceases” - (*Imassa nirodha idaṃ nirujjati*)

“Whatever is subject to origination is all subject to cessation.”

(*“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ”ti*)

“Not being occurred (in the past) comes to an occurrence. Being occurred (at the present) will not come to (the future) occurrence”. - (*ahutvā sambhutaṃ hutvā na bhavissati*).

With this understanding of dependent origination, we should practice three disciplines which are virtue, concentration or tranquility and wisdom. These three disciplines cause us to get rid of all sufferings and develop real happiness. Virtue means a very high level of discipline in behavior and speech with right vision. With a good discipline, if a person focuses his mind on a particular meritorious object such as loving kindness or breathing meditation, he can concentrate his mind with pure thoughts. With that concentration, he can reflect on the world reality according to impermanence (*anicca*), suffering (*dukkha*) and selflessness (*anatta*) in the correct way. As a result, one can live without desire and hatred because there is no delusion. When he investigates that present moment, he has only present moment as nothing comes to the present from the past and nothing goes to the future from the present. However, the previous thought influences the present thought and the present thought influences the next thought. The most valuable and interesting explanation in Buddhism is impermanence. It is said in Buddhism; **Not being occurred (in the past) comes to an occurrence. Being occurred (at the present) will not come to (the future) occurrence** (*ahutvā sambhutaṃ hutvā na bhavissati*). This is the nature of impermanence that Buddhism illustrates. He sees the arising and ceasing of all his experiences at the moment very well. Then he can live as a person seeing the truth of world reality in a new fresh way. This is the absolute truth that Buddhism teaches us to be able to get rid of all sufferings.

# The Fundamental Teachings in Buddhism

(To practice in our day-to-day life for the peace of mind)

**The Triple Gem:-** (The Most precious things that we received as the result of previous merits)

The *Buddha* (Buddha's Enlightenment)  
 The *Dhamma* (Buddha's Teachings)  
 The *Samgha* (Buddha's Noble Disciples)

**The Five Precepts:-**

1. Abstaining from taking lives (*Pāṇātipāta veramaṇī*)
2. Abstaining from stealing (*Adinnādānā veramaṇī*)
3. Abstaining from sexual misconduct (*Kāmesumiccācārā veramaṇī*)
4. Abstaining from false speech (*Musāvādā veramaṇī*)
5. Abstaining from taking intoxication drinks and drugs causing heedlessness (*Surāmeraya majjapamādaṭṭhānā veramaṇī*)

**The Three Levels of practicing Buddha's message:-**

**First level (The Things that help us to succeed this immediate Life) :-**

1. Education (*sippam/ suta*), 2. Economy (*dhanam*), 3. Health (*ārogya*), 4. Morality (*samacariyā*), 5. Good friendship

**Second level (Three Meritorious Deeds which help us to receive a blissful Life) :-**

1. Generosity (*Dāna*) 2. Virtue or Morality (*Sīla*) 3. Meditation (*Bhāvanā*)  
 (The Three Friends those who put the treasure inside)

**Third Level (Three Trainings / Disciplines which help us for deliverance) -**

1. Virtue (*Sīla*) 2. Concentration (*Samādhi*) 3. Wisdom (*Paññā*)

**The Vision in Buddhism** – 1. Understanding of Karmic Law – Not to fall into hell

2. Understanding of the Dependent Origination –To overcome Suffering at the moment for everlasting happiness.

**The Mission in Buddhism** - 1. Doing Good (Merits) : Generosity, Virtue and Meditation

2. Practicing Three Disciplines: Virtue, Concentration and Wisdom

**The Ultimate Goal of life:** - Happiness (Keeping mind away from all defilements-Greed, Hatred, Delusion)

The complete cessation of craving (*Rāgakkhaya*), anger (*Dosakkhaya*), and delusion (*Mohakkhaya*)

**The Best Friend – The Only Path to Liberation and purity** - Mindfulness (*Sati*)

### The Fourfold Mindfulness -

1. The contemplation of matter or body (*Kāyanupassanā*)
2. The contemplation of feelings (*Vedanānupassanā*)
3. The contemplation of mind or consciousness (*Cittānupassanā*)
4. The contemplation of mental formations (*Dhammānupassanā*)

**Five Spiritual Faculties** - 1. Confidence (*Saddhā*) 2. Energy (*Viriya*) 3. Mindfulness (*Sati*)  
(Our real Heritage, Dowry) 4. Concentration (*Samādhi*) 5. Wisdom (*Paññā*)

### The Highest knowledge that a person can gain for getting rid of suffering –

1. The Knowledge about the law of the karmic law (*Kāmmassakatā Sammāditti*)
2. The Knowledge of the Dependent Origination (*Ariyasammāditti*)

**Enemies that we should get rid of** – Greed (*Lobha*), Hatred (*Dosa*), Delusion (*Moha*)

(Defilements/ Unwholesomeness /the enemies those who steal our good internal human values)

**Dhamma Reflexion** - Loving Kindness/Friendliness (*Mettā*), Honesty (*Uju*), Wisdom (*Paññā*)

**The Four Noble Truths** – 1. The suffering (*Dukkha sacca*)  
2. The cause of suffering (*Samudaya sacca*)  
3. The cessation of suffering (*Nirodha sacca*)  
4. The path that leads to cessation of suffering (*Magga sacca*)

**The Noble Eight Fold Paths** – Right Understanding (*Sammāditthi*)  
Right Thoughts (*Sammā saṅkappa*)  
Right Speech (*Sammāvācā*)  
Right Action (*Sammākammaṇṭha*)  
Right Livelihood (*Sammājīva*)  
Right Effort (*Sammāvāyāma*)  
Right Mindfulness (*Sammāsathi*)  
Right Concentration (*Sammāsamādhi*)

**The heart of Buddhism** - Dependent Origination/ Cause and effect (*Patīccasamuppāda*)

(The Foundation to understand impermanence)

**Five Aggregates :-** 1. Matter (*Rupa*)      2. Feeling (*Vedanā*)      3. Perception (*Saññā*)  
4. Mental Formation (*Samkhāra*)      5. Consciousness (*Viññāṇa*)

**How to investigate these five aggregates?** As;

1. Arising (*samudaya*)      2. Ceasing (*atthamgama*)      3. Gratification (*assāda*)  
4. Dangers (*ādīnava*)      5. Letting go = Liberation (*nissaraṇa*)

**Causes to Develop Wisdom –** (*Paññāvuddhi Kāraṇāni*)

1. Association with a good friend who explains the Buddha's real message (*Sappurisa sansevo*)  
2. Listening to the Buddha's Message      (*Saddhamma savaṇaṃ*)  
3. Wise Reflection      (*Yoniso manasikāro*)  
4. Practice      (*Dhammānudhamma patipatti*)

Three characteristics of existence (නිලක්ඛණ).

They are;

i. Impermanence,      (*Anicca-අනිච්ච*)  
ii. Unsatisfactoriness      (*Dukkha-දුක්ඛ*)  
iii. Selflessness      (*Anatta-අනත්ත*)

**The Buddha's Message in a Nutshell -** Get rid of all evil, do what is good, purify one's mind

*'Sabba pāpassa akaraṇaṃ kusalassa upasampadā,  
Sacitta pariyo dapaṇaṃ etaṃ buddānasānaṃ'.*

**All above doctrines can be ordered in a particle method. They are;**

1. Associating noble friends who explain the Buddha's message (*Sappurisa saṃseva*)  
2. Listening to Buddha's message, the Dhamma (*Saddhammasavaṇa*)  
3. Confidence in Buddha's enlightenment (*Saddhā*)  
4. Wise investigation (*Yoniso manasikāra*)  
5. Mindfulness and clear comprehension. (*Sati sampajañña*)  
6. Discipline in senses (*Indriya samvara*)  
7. Three Disciplines in mental, virbal and behavioral acts (*Thrividha sucarita*)  
8. The Fourfold Mindfulness (*Satipatthāna*)  
9. Seven Enlightenment factors (*Satta bojjhaṅga*)  
10. Gaining the full knowledge and liberation from all kinds of sufferings. (*Vijjāvimutti*)

When ‘*Paññā*’ = Wisdom develops, all other (*Sobhana cetasika*) Lofty / Beautiful Mental Formations develop:-

**Lofty Mental Formations (Beautiful Factors)**  
(*Sobhana cetasika*)

***Sobhana-sādhāraṇa cetasika* = Beautiful Universal Factors (19)**

1. *saddhā* = faith, confidence
2. *sati* = mindfulness, attentiveness
3. *hiri* = moral shame
4. *ottappa* = moral dread
5. *alobha* = non-attachment, greedlessness, generosity
6. *adosa* = hatelessness, goodwill
7. *tatramajjhataṭṭā* = equanimity, mental balance
8. *kāya-passaddhi* = tranquility of mental concomitants
9. *citta-passaddhi* = tranquility of consciousness
10. *kāya-lahutā* = agility or lightness of mental concomitants
11. *citta-lahutā* = agility or lightness of consciousness
12. *kāya-mudutā* = elasticity of mental concomitants
13. *citta-mudutā* = elasticity of consciousness
14. *kāya-kammaññatā* = adaptability of mental concomitants
15. *citta-kammaññatā* = adaptability of consciousness
16. *kāya-pāguññatā* = proficiency of mental concomitants
17. *citta-pāguññatā* = proficiency of consciousness
18. *kāyujjukatā* = uprightness of mental concomitants
19. *cittujjukatā* = uprightness of consciousness

***Virati cetasika* (Abstinenes - 3)**

1. *sammā-vācā* = right speech
2. *sammā-kammanta* = right action
3. *sammā-ājīvā* = right livelihood

**Appamanna cetasika (Illimitables - 2)**

1. *karuṇā* = compassion
2. *muditā* = sympathetic joy

**Paññindriya (Wisdom - 1)**

*paññindriya* = wisdom or insight



**May the Triple Gem Bless you!**

The Annual Monastic Retreat Conducted by The Bhāvanā Society,  
West Virginia – 2023 June (19<sup>th</sup> Monday)