

SIX QUALITIES OF DHAMMA
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Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Venerable Bhikkhus, Brothers and Sisters, the discourse I will be delivering today is about the six qualities of Dhamma. There are, Sanditthiko Akāliko Ehi-passiko Opanayiko Paccattam Veditabbo Vinuhi.

Venerable Loku Anand, boy looking after Buddha once upon a time, as Venerable Ananda did sometime later. One day Venerable Loku Anand approach Buddha, saluted him and ask this question. May I know Lord, what is the Sanditthiko quality of Dharma. Sandithika that which can be done by yourself. Akāliko you could do it without any delay, just results can be made known to you immediately what you are doing Akāliko. Ehi-passiko, you can reveal the development you have gained to anyone. Opanayiko, qualities of the Dhamma or the awareness must be always bore in mind. Paccattam Veditabbo Vinuhi is that Dhamma can be practise by those people who are sufficiently intelligent to understand the implications of Dhamma. That's just the belief. Statements that mould the qualities of Dhamma.

Buddha called Loku Anand and said, Loku Anand if as the result of a vision, object of vision which you see, if attachment arises in you, and immediately if you can realize that there is attachment in you as a result of the vision I saw, Buddha said that is the Sanditthiko quality of the Dhamma. That's the Akāliko quality of the Dhamma , that is the Ehi-passiko quality of the Dhamma, the Opanayiko quality of the Dhamma, and the Paccattam Veditabbo Vinuhi quality of the Dhamma. In the same manner, the object of sound that attract to your ear as a result of which you create attachment and if you realize that as a result of the object of sound that you heard you have created attachment, that is Sanditthiko quality of the Dhamma, that is the Ehipassika quality of the Dhamma, that's Akāliko quality of the Dhamma, Opanayiko quality of the Dhamma, and the Paccattam Veditabbo Vinuhi quality of the Dhamma. Loku Anand in the same manner, the object that attracts the sense bases, create in you attachment or aversion. And if you realize that such objects have created such feelings in you, that is the quality of the Dhamma, Sanditthiko, Akāliko, Ehipassika, Opanayiko, Paccattam Veditabbo Vinuhi.

Why did Buddha say so? We venerate the Dhamma, we recite the qualities of the Dhamma often and worship Dhamma. But in the spirit of it, what is expected of you in understanding and realize the true nature of Dhamma. The particular aspect of it. That's not recitation. It is

just not a veneration. It is something more than that. If you have as a result of an object touching any your sense bases, develop attachment or aversion to that object, that means you have developed or taken necessary steps to develop attachment or desire in you. On the other hand, if immediately when you observe an object of that nature and realize it to the qualities of the Dhamma Sanditthiko, Akāliko, Ehi-passiko, Opanayiko, Paccattam Veditabbo Vinnuhi, that is attitude has arisen in me leading to the promotion of desire. And immediately you take steps to see that, you dispel that thought. You begin to realistically understand the true nature of things in the way of impermanence, in the way of unsatisfactory nature of things, in the way of selflessness. If you think deeply into these 6 qualities, that clearly indicate to you with the intelligence you have, you are always maintaining mindfulness. And that mindfulness is what is expected of you in keeping to the four foundations of mindfulness. Sanditthiko, this awareness is felt by you immediately. Akāliko, without delay this is felt by you. You can surely that you have realized that this is what has happened to me and you are always mindful, so that you would carefully watch the consciousness react into objects outside. And that is the intelligent approach by a person who pursues Dhamma with the view to gain his liberation. This is what Buddha refers to in the Upawana Sutta, about the qualities of Dhamma.

And I told you summarizing the whole, the six aspects of Dhamma as indicated by Buddha. It is the mindfulness that you have to maintain. And that mindfulness, not the permit your consciousness to create desire, as a result of thoughts that arise regarding your body or the body of others that's outside. Also not to create desire within you, resulting from feelings that you experience through the six sense bases. Also, for as a result of thoughts created within you, not to create desire. That is what is expected of you in the practice of Dhamma. The practice of Dhamma should lead you to your salvation, your liberation from the cycle of births. What is obstructing your liberation. Desire. The creation of desire. The maintenance of desire. It leads you from one birth to another. It leads you to suffering. It leads you to the maintenance of fetters within you, binding you to this existence in the samsara. So Dhamma, the qualities of Dhamma clearly indicate you that in the practice of Dhamma, you must be mindful to avoid this one and only cause for you to continue your life in samsara, and that is desire. After all, Buddha clearly states that Dukka is created by desire. And one can get rid of desire, one will attain Nibbana. And he indicated the path that one has to follow.

We would have a clear picture of the Dhamma, if you analyse the 8 links in the path shown by Buddha. That's all connected with the six qualities of Dhamma. Basically with the 3 links, good words and good conduct and good livelihood, all that refers to the maintenance of good behaviour in the way of, not committing any wrong through your utterances and bodily acts.

That's the basic needs. Why should one have that basic need? All of our utterances all our activities by the body, are the result of creation of thoughts. If we commit wrong acts, that had directly reaction on the mind. So unless you maintain good conduct in the nature of not creating any situations where the mind is disturbed, then you have fulfilled the basic needs required to develop the mind. Your conduct is peaceful, harmless and also providing the opportunities for the mind to settle down. As a result of a thought created by you, you are not committed any wrong act. Thereby making the mind to repent sometime for what you have done. In that way, you have basically created the necessary background, necessary stage for the development of the mind.

After the first 3 things have been fulfilled, in the way of maintaining good conduct and virtues, you get on to that activities that lead you to your realization. For other activities that lead you to realization, first is you must have a good effort. What is a good effort? To develop what is good within you is a good effort. To develop also good which is not within you but you have now begun to develop that good. It was not within you at first but subsequently with this good effort you are making, you have now started other quality within you which needs development. And you are making effort to develop that quality. An example will be, your concentration. That is something quite new to you at the start. Now you are making an effort to develop your concentration. Also in you there may be bad qualities. Your approach should be to get rid of them. You realize that they are impediments to your development. And that you should make an effort to get rid of them. All those are mind made. Therefore getting rid of these qualities may get rid of these habits which you have created in your mind. Then all you would prevent or protect your mind from being contaminated by any bad influence from outside. That protection is always given to the mind. And with these 4 good efforts you are making, then you develop mindfulness. Mindfulness there is an important link. If you analyse the 4 foundations of mindfulness, it all leads to the maintenance of mindfulness in regard to your body, in regard to your feelings, and in regard to thoughts that you create. And also in regard to development in the way of Dhamma within you. The definition given about mindfulness is the definition about the 4 foundations of mindfulness.

Kaye kayanupassanu viharathi athapi sampajano sathima vineiya loke abhijja dhomanassan.

Vedhanasu vedananupassi viharathi athapi sampajano sathima vineiya loke abhijja domanassan.

Chiththe chiththanupassi viharathi athapi sampajano sathima viharathi loke abhijja domanassan.

Dhamme dammanu passana viharathi athapi sampajano sathima vneya loke abijja
domanassan

That is mindfulness but important link in the path. When analysing this link mindfulness, we have to discuss the subject of the 4 foundations of mindfulness. The 4 foundations of mindfulness bear in mind, brothers and sisters, mindfulness pertaining to your body, pertaining to feelings and pertaining to thoughts. Completely cover the activities of the human being. In those 3 things, all the activities are there. Being, divide this so call being to mind and body. The body is what referred to in the 1st foundation of mindfulness. Mind, it create thoughts and feelings. So in that description given about the 4 foundations of mindfulness, Buddha clearly covered the full account of the human being in the way of his activities by referring to his body, feelings and mind. Mindful of these 3 things completely covers his activities. Completely covers what human being could do. And it is these 3 things that has developed the desire. Desire is maintained by creation of thoughts about the body, about the feelings and about thoughts. If you analyse this aspect deeply, that is the conclusion one can arrive at. That mindfulness of the body, mindfulness of feelings and mindfulness of thoughts that arise. They covered entire activities of the human being. In short, it covers mind and body completely.

Dhamma refers to the development that occurs in you. After you have got rid of desire to a great extent, you have in being mindful of the body, in being mindful of feelings, in being mindful of thoughts that occur. Avoid of the creation of aversion and attachment, which feed the desire, which maintain the desire. It promote desire. In being mindful about these 3 things, you have to a great extent reduce the habit of creating desire. There is no feeling of desire now because you resisted the feeling by being watchful of the body, watchful of all feelings and watchful of thoughts. Not permitting any such thoughts to create aversion or attachment leading to the development of desire. You have in other words, by being mindful of these 3 things, body, feelings and thoughts, reduce desire to a great extent. And the development of Dhamma within you will culminate in your realising the truth. The mind now that is reduce of desire, being again watched carefully by practising the arising and passing of the five grasping groups. This is direct attack on thoughts. If you promote thinking by giving values to thought, you encourage creation of thoughts. In this meditation of yours, regarding the five grasping groups, you are assessing every thought that arises in you. You assess the thought as a delusion, as a creation of the mind. You identify that thought as impermanent. That's unsatisfactory and selfless. Thereby there is constant discouragement displayed against the habitual activity of the mind in creation of thoughts.

This meditation in regard to 5 grasping groups, if you carefully, mindfully observe the thought that arise in you. And carefully analyse each thought as the 5 grasping groups, as in many things created by the mind, as impermanent and unsatisfactory and selfless and treat the thought as a delusion. You dispel desire to a great extent. Desire is maintained by thoughts that arise in your mind. The extent of the desire within you lies in the thinking you do. That is clearly indicated in several discourses given by Buddha. Also it is clearly indicated in the Cetana Sutta Samyutta Nikaya. That writes discourage thinking. Thinking, rethinking, reflecting and referring to incidents of the past experiences. You encourage thoughts but such thoughts promote desires. If you just discourage some thoughts and leave no room for creation of thoughts in the mind, as a result of being constantly mindful and assessing all thoughts that arise in you as delusion. You thereby create calm and peaceful atmosphere of the mind without thoughts arising to disturb that peace. This could be continued to a happy ending in the way of having a completely peaceful state of mind.

And this meditation itself is sufficient, brothers and sisters, if you pursue that only even to the final attainment. Because the meditation on the 5 grasping groups completely analyse the thought as a delusion and in no way encourage thinking. It is the thought that creates even the “I” and “mine” in you. Therefore, you should treat all thoughts as the 5 grasping groups. Even that false belief in you about the “I” and “mine” get affected. That also quietly vanishes from your mind. I have known of cases who have only practised the meditation of the 5 grasping groups and finally attain the 5 grasping groups. From there, in regard to the mindfulness of Dhamma, we have the 2nd meditation about the 6 sense bases to analyse every experience gain through the 6 sense bases as causally created. That help you to get rid of the false belief in you about the “I” and “mine”. And the development of the mind subsequently in the way of awakening by the natural development of the factors of enlightenment in you, finally leads you to the realisation.

When you think of it, as I told you the 6 qualities of Dhamma. If you analyse the qualities carefully, all these 2 mindfulness as essential quality in the attainment Sanditthiko, Akāliko, Ehipassika, Opanayiko and Paccattam Veditabbo Vinuhi, There are all qualities of the Dhamma, showing different aspects of the Dhamma for you to put into practice. Understand each quality well and in your practice see that that effect is felt by you in your practice. Sanditthiko effect, the Akāliko effect, Ehipassika effect, Opanayiko effect, constantly keeping in mind what mindfulness and that it is a Dhamma that can be practice by the intelligent, who have the ability to visualise the true state of things. This is what one should bear in mind, we often repeat these 6 qualities in respect to Dhamma. To worship Dhamma, but brothers and sisters, what would have expected was not to worship Dhamma but to practice Dhamma.

And in that practice of Dhamma, you practise these 6 qualities. You begin to realise the 6 qualities in your practice. Sanditthiko, immediately the results can be observed by you. Akāliko, without delay there would effect the Dhamma you practice. You can call and show anybody the development that is taking place in you. That Dhamma is not to be forgotten, but always to be kept in mind. Mindfully performing all acts that you commit. And this attitude or these qualities can only be practised by an intelligent person who understand the true nature of Dhamma. This should be borne in mind by all of us.

When you recite the qualities of Dhamma, Svākkhāto Bhagavatā Dhammo, one first quality Sanditthiko, Akaliko, Ehi-passiko, Opaneyyiko, Paccattam Veditabbo Vinnuhi. Buddha has not given these qualities for you to chant morning and evening. That not to put them in practice. You analyse each qualities what you are going to realise in your practise of Dhamma. And in that practise of yours, these qualities are ever present. Therefore when you repeat these qualities morning and evening, as you normally do in your worshipping the Triple Gems, analyse within you what is the Sanditthiko quality that is in me now. Do I, when I use my eyes in the way of seeing a visual object, do I realise that that is impermanent. That is unsatisfactory and selfless or do I create aversion and attachment and promote desire. If the Sanditthiko quality is there, will always even if a thought arises and subject yourself to instant aversion or attachment, you realise it immediately and dispel it. And the result of such activity on your part constantly being watchful of what is happening within you, in the way of creating thoughts, assisting each thought in that manner and dispelling them where is harmful to you and promote that which is a quality that should be promoted, you will see that the effect is felt by you without delay. It doesn't take time to see, to realise the effect. The effect of Dhamma on you is you realising then and now and immediately. And that development within you is not a quality that is concealed because you can displayed it to anybody. And that change that is taking place in your mind certainly reacts on every activity of yours and this is something that can be shown to others. This is my way of looking at things now. My realisation has reached that level of understanding to assess truly the activities I commit. And I am mindful always. I am aware of what is happening around me, I am aware of what my sense bases are creating in my mind in the way of thoughts, enabling one to hear, see, smell, taste, contact and think. I am aware. And in that awareness, I make use of these sense bases. In no way giving any room for the development of desire. You can then assess, brothers and sisters, as an intelligent person who can grasp the Dhamma. If you pursue a line of action in that manner, how much of development there can be in you. This purification of yourself, by your own realisation, you can achieve and it is not the only achievement. It's something that can be realised by you. Because the effort is being put not through any influence from outside, but through your own realisation. Through your own

understanding of the Dhamma. Through your own realisation of the Dhamma, minute by minute. In every step you take in the practice of Dhamma. Therefore, live in Dhamma. We have got sick of this worldly life. That is why you brothers and sisters have come all the way from a distant place to this country in search of liberation. From what? From suffering. We show you a clear path, there is every step you take, you realise the true nature of the Dhamma. Every step you take should show you progress along the path. And that path is not a blind path, brothers and sisters, but a path that clearly shows you the final attainment of Nibbana. Therefore, practice Dhamma. Don't merely repeat these words as Sanditthiko Akāliko Ehi-passiko Opanayiko Paccattam Veditabbo Vinnuhi.

Think of what Buddha told Loku Anand when he asked the question, about what he meant by Sanditthiko Akāliko Ehi-passiko Opanayiko Paccattam Veditabbo Vinnuhi of the Dhamma. Think of the description given by Buddha. Apply that to yourself. Do I live in Dhamma? Am I mindful of what is happening within me and outside. And satisfy yourself that you are applying the qualities of Dhamma to yourself so that you beautify yourself and reach that final attainment of Nibbana.

May you all attain Nibbana.

Pali Chanting