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**GIVING UP 1**

# Maharahatun Wedimaga Osse

(On the trail of Arahat)





Giving up  
Part 1

# Maharahathun Wedimaga Osse

(ON THE TRAIL OF ARAHATH)

The English Translation of the series of articles on  
*“Maharahathun Wedimaga Osse”*  
to *“The Sunday Divaina”*  
by **Indrajith Subasinghe**

Translated by:  
**Sunil Wettimuny**

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# Giving up

## Part 1

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This work is dedicated to  
my revered mentor  
Most Venerable  
**Dodampahala Chandrasiri**  
**Mahanayaka Thero**  
and all Venerable Bikkhus  
who were towers of strength  
behind me during this worthy cause  
and May all of them  
be blessed with good health  
and longevity  
and realize Four Noble Truths  
within this life itself



## PREFACE

Having read the Venerable Monk's writing in the Sunday paper, the growing wish and the impatience for a meeting was deep down within me. Once the purity of intentions grows and if the merit is right, things will take place. And so one summer day the meeting took place in my residence one-to-one for four fruitful hours. Humbly I undertook to translate the Sinhalese edition knowing the task is no means easy. His decision even before he met me, that I should start the translation was taken as a positive omen.

May this profound, deep Buddha-Dhamma practised and laid down by the Venerable Monk serve all fortunate beings to endeavour the march towards Nibbana. Please accept my humble apologies for any errors or inaccuracies doing this translation and it's totally mine.

This is the first ten chapters published and subsequently printed versions will carry ten more chapters each.

I wish this merit passes to every living and non-living being.

With Metta

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# **LET THERE BE NO DISTANCE BETWEEN YOU AND NATURE**

In this entire system of world elements, if we were to enquire where lies freedom as per its exact meaning, then without any hesitation the answer lies in the Noble Arahat. The Arahat is the perfect image of total freedom. His mind is equated to a pure white cloth. Not even the tiniest needle point of dirt can be found. While the Arahat lives in the present he draws pictures on this white cloth and they erase at the same time. He draws again and erases again.

An Arahat does not accumulate or bundle together those pictures. It's a non-defiled paint he uses to draw those pictures. There is no thickness, roughness, attachment or collision in them. They are burnt-out paint. Hence his white cloth mind, which constantly rises and ceases and is always pure. The

mind that sees no 'being' or 'person', his mind having perceived impermanence draws pictures which erase off. Therefore his life is always light, simple, clear and open. He is an image of Freedom. Those monks and laymen who are in search of Nibbana are in search of that nature of Freedom.

Freedom lies in life where all attachments are emptied. Having set aside all accumulated worldly belongings, one leaves the household to become a monk. Why have you so arrived having set aside all such things? It is to let go all those things which were set aside.

Reflect diligently. Setting aside and letting go is as wide as the earth and sky. Once becoming a monk, one must train to let go those things which were set aside. What are those that were set aside? Father, mother, relatives, businesses, lands and houses, civil status—in short you have set aside such things that are binding to the six sense bases. To let go of them is to be freed of them. Now the goal is clear. If that is so, one should search for a non-accumulative place conducive for the training of letting go.

What is that non-accumulating place? The place where defilements are not accumulated the place

where the mind is at ease. If one cannot find such a hermitage or an empty place, then one should get near a teacher who develops the Path to an isolated hut. Those places where one could be cornered to attachments such as to hermitages, attachment to fellow monks, attachment to Conduct (Vinaya), attachment to gods or Brahmas, attachment to Bodhisattva must be avoided. The nature of such places are only conducive to safeguard the teaching and beneficial for rebirth, and not beneficial for the purpose of the attainment of Nibbana. By adhering to the above nature you will only oppose the Path to Nibbana. It still may be your nature to move along with the waves. You have left the fires of the household, not for the purpose of riding the pleasant waves of the norm, but to swim upstream of that current. If you were to fail, you will come under the influence of local and foreign relationship, fellow and teacher bonds etc. Do not get attached or hold to anything. Learn to systematically drop off all what has been held. Think, that with age having understood life, that you are a complete person who has arrived with a purpose to this teaching (Sasanaya). However, you must guard against an overestimation of yourself.

You must know that there is a higher conduct (Sila) than the Samanera conduct or the Upasampada

conduct. That conduct cannot be received by someone else. It's self-achieved by enhancing one's own effort towards both Dhamma and Sila. Sila means only a tool for the comfortable achievement of Nibbana, but not a rope which is been tied to your hands and feet, nor is it a prop which kills your freedom. Like the paratrooper who uses his parachute for the purpose of descent, make use of the Sila for the comfortable achievement of Nibbana. As soon as the trooper touches the ground, he releases the chute; just so, Sila means that which is released after having correctly understood the teaching, and not something which is held hard. Holding to Sila gives into its desires. Desires do not lead one to Nibbana but it leads to more 'being' (bhava). One must carefully watch that one is not trapped in thoughts such as "I am in the Sila" or "The Sila is in me".

Sila means mindfulness and presence of mind. Dhamma means the true nature of things. Nature of the Dhamma is anicca, which means impermanence. To observe impermanence with mindfulness and with the presence of mind is to live in Dhamma and Sila. Sila is essential not to make repeated wrongdoings. The Puthujjana mind is of the nature to do wrong. Having clearly understood and seen this, one must

weed out wrong conduct. To dedicate oneself to Sila is a weakness. Without dedicating to Sila one must remove one's weaknesses with mindfulness and the presence of mind. If there are hundred books written on Sila, and having stacked them one on top of the other, then on top of all, place a label with the Buddha word "chetanaham bhikkave kamman vadami" ("Intention, monks is kamma, I declare").

If one is not confident, lacks talent, is conceited, agitated, suffering from the inability to attain the fruits of the path, then consider to train under a teacher in a disciplined manner.

If not you will be lost. Do not overestimate your ability. Be intelligent in making decisions. Do not be slow or hurried. Be freed from timetables, preplanning or set order.

In just the same natural way the moon, sun, ocean and the earth behave without any effort, develop the path to Nibbana within your own natural way with ease. Be a part of nature. Do not keep a gap between you and nature. Compare your thoughts with the sun which rises, or the moon which descends. Be a warrior who travels upstream in search of freedom. Having paused to reflect on the qualities of the

Buddha, continuously contemplate your reason for your monkhood. Every moment you contemplate in such a manner you see the Buddha through your own experience.

Observe your weaknesses with humility. Humility does not mean timidity or shyness. A Bhikkhu should be the one on this earth who chases after the target with all might. There is no clever person in the three worlds who could hurry him. Like the lonely elephant who has taken refuge in the mighty jungle, he himself must search for the freedom he seeks. In this journey, he does not notice the night, the day, the rain, the cold or the hunger. None so has control over him. Like the warrior on this earth he chases after the defilements of Mara. The freedom he seeks must be realized by himself. It cannot be done by a god or a Brahma. They only can give their blessings. In your presence they are a mere second fiddle. Having made this universe tiny and placing it on both your hands, you be the sage, the person who is released from this world. This is only possible if you succeed in taking the serious decision on either death or relinquishment. Then the freedom you search can be meaningful and be attained.

## LAYMAN'S STORY

It would be easier if the household life has been completed before becoming a monk hoping to pursue the path to Nibbana. If the household life has not been completed, then do not hurry to be a monk for the purpose of Nibbana. The village temple is the layman's safe house. Whatever is the diversity of the monks in the temple, always think that it is not relevant for you. Due to things being impermanent, diversity is natural. We should be surprised if things are not so. Let go of the mistakes of others. Aspire to move towards your own goal. In the temple you be everyone's slave and the servant. Freely pay respect to the virtuous people, and mediate and provide the four requisites. Do not look for others' arrival or their contribution. Tirelessly do all the work towards your own goal. With the help of the kind and loving thoughts which emanates from others' minds,



secretly strengthen your own spirituality. Notice the impermanence in every action you take. Even though you mediate, offer the lead role to the others. Practice the art of letting go. Make everyone happy and with that merit gain strength. Having done Bodhi puja, processions, Kathina pinkamas (offering of robes to monks), organise alms, then by seeing their impermanence, gain strength spiritually. Having filled the stomachs of others, remain without food but do not indicate that to others. Serve those aged senior monks and gain strength from their blessings.

Having dedicated to social service, having served others, gain strength with their blessings. Not giving leadership to profit or glory, remember your goal and target as the path to Nibbana. You must observe that however hard and honestly you work for the society, the slightest mistake is met with sticks and stones, with fierce evil. You must observe that criticism, wickedness and inconsideration are the nature of the world. You must think that we should be surprised if such things were absent. While serving others, while making others happy—hearing the merit, demerit, wholesome and the unwholesome—observe its impermanence. Recalling, remembering the nature of the world and taking whatever which

can be gained from the world, harness your spiritual development.

Do not be reluctant to attend to sick people. View the sick person as a celestial messenger. Nature of the sickly body, the pain that he suffers, the nature of the disease, are common to you and so you must reflect. View that your nature is just the same as his. Attend to his needs, and you must gain strength with his blessings. Once in every two or three months visit the sick people in the general hospital, children's wards and cancer hospital. Walk in the wards of the critical patients. Do not go to embrace the suffering of those sick people. Understand that the voices of those who moan and scream in pain are the same voice as yours. Those people whose hair is lost in the cancer ward, those whose breasts were removed, make them the object of contemplation. View this as the nature, even common to the prettiest actors and actresses in the Hindi cinemas. If you are constantly harassed by thoughts of lust, then visit the pregnancy ward in the women's hospital. Those mothers who are about to deliver babies and their painful nature of behavior must be observed humanly and sisterly. This will kill your lustful thoughts. In this consumer-oriented fancy world, which cheats you, supermarkets filled with

consumer goods that please your taste buds, every item of food is only to nourish your body. Ladies' sanitary towels which adorn the super market racks with beautiful packing, we must reflect with wisdom the nature of the waste for which these towels are used. Though we pompously push the cart with filled bags, we must learn to view that what we only nourish is an impure body of ours. You must be clever to observe all these as an object of contemplation.

If you were traveling in a bus, do not be reluctant to offer your seat to any needy person. If on a long-distance journey, and if the necessity arises to offer your seat, let that be a gift for yourself, and do not think of the distance to go. Dedicate your happiness towards the need of the others. If others laugh with contempt, simply pay no attention. Gain strength through the blessings of the receiver. You must virtuously plan to gather strength from the rest of the world towards your Path to Nibbana. While getting others do meritorious deeds, you strive to grow in the Path. Make your way to go beyond the world by deceiving the world.

Searching for Nibbana is the most selfish act in the world. Having relinquished all, making all an

object of contemplation, you must make your way beyond the world.

If you comfortably become successful to go beyond the world, you can put forth effort for the virtue and the welfare of the world. Therefore be selfish for the present time so that you can work in the future towards the welfare of the world.

Bestow the joy you gained through the above effective practice to the protective gods (Devas). In this journey, to avoid obstacles for your protection, make those unseen forces happy and gain strength through their blessings. Put forth effort to relinquish those that must be relinquished. To relinquish those that need to be relinquished, delay until the suitable time comes. Accept the responsibility of not hurrying. Always be critical of your indiscriminating mind. Always probe your mind. The eye of wisdom (pañña) that is above your mind must be always engaged in a friendly chatter with your mind. The mind that rises and falls must be subtly trained for the development of wisdom (pañña).

You are yet a meritorious lay person. Whatever may appear in your presence, experience it, taste it, and see its impermanence. You still have that freedom.

By trying to see the impermanence in the not-experienced, not-tasted, it is possible that you may be confronted with questions. By tasting over and over what is most desirous to you, the most liked by you, be freed from that desire by living the experience, understanding, seeing the impermanence, and by practicing to give up, having fulfilled the lay life, open the door to monkhood for the purpose to pursue the Path to Nibbana.

During the lay life let only your mind dwell in the monkhood. Train yourself thus, to live a simple life with the bare minimum resources. Carefully examine whether you can walk on a stony path with bare feet without the sandals. Whether you can live with two robes, whether two meals a day would be sufficient. Whether you can let go of the most beautiful figure which you most desired. Whether you could live having given up relatives and household. Whether you have the strength to face up to any challenge that confronts you.

If all the answers are 'yes', then you are truly qualified for monkhood. Firmly bear in mind that the above experience is only suitable for those meritorious people, having lived through youth and beyond,

having experienced life, and who will strive in this life with a strong resolve to develop the Path to Nibbana. However those meritorious Humans, Devas, Brahmas, who wish for the heavenly worlds, those clergy who hope to protect and guard the country, nation and religion, must consider that the above Path will not be needed. Why is it so? They have been immersed in suffering, wishing for further suffering. It is due to their ignorance, and with the hope that there is happiness in the above states. Those who protect the dispensation of the Buddha, should cleverly put forth effort to go beyond and cross over from the world. If you succeed to cross the world it will definitely be a great merit for those respectful monks who protect the dispensation of the Buddha.

## **MAKE MARA (IGNORANCE) FEAR YOU**

For a monk to realize Nibbana in this life it is essential that he has an independent environment. One cannot give a single meaning to this independence. Depending on the worldly or supra mundane necessities the meaning would change. One can take this independence as a university education, teacher's appointments, government job or politics. There is nothing wrong in this except that they are various views of individuals. However they are not the Path to the supra-mundane Nibbana. The reasons mentioned here are not for those young Bhikkhus who train in this Buddhist dispensation, but for those who while living understood and seen the suffering of the worldly pleasures, that through all these one accumulates only suffering, and for those brave ones who put forth effort in this very life to realize the Path

to Nibbana by establishing the complete meaning of these words “to be released from the bonds of the household”. In this dispensation it is true there are many such beings. If you are attracted to the Path, then the Path is open to you. Lord Buddha has proclaimed the right Path to you. For freedom to be meaningful, you must think in this manner: “I robed myself, not to preach to others, not to utter the sermons (Pirith), not to administer temples and hermitages, not to succeed as the head monk, not to develop perceptions of Devas or Brahmas, but have the strength to think that ‘In this life I must fulfill the Path to Nibbana’.” According to the advice of the Buddha, freedom means to be able to think in this manner. As to the teaching of the Mara—ignorance, freedom means to think contrary to this.

As a son of the Buddha you must reflect that Nibbana is within you and it’s not near the Buddha, or in the book of sermons or in the Tripitaka. Nibbana is not in those books.

Knowledge, examples and the Path are inscribed in them. There is no argument about that. If you get immersed in the books on Dhamma, what follows is knowledge, lectures on the Dhamma due to learning, and to attend discussions on the Dhamma. If not, you



will be delicately roaming making offerings in the Buddhist mansions or in the compound of the Bodhi tree. The lay people are very fond of these rituals. Popularity, honor and respect are high priorities even to the Bhikkhus. Both parties grow in the worldly defiled Dhammas. They are reasons for happiness in existence. In the end the one who left all and robed as a monk sadly ends up as puppet to satisfy the laymen.

Here one must be clever to give up, relinquish all. However you must associate with those even cleverer than you—those noble friends who have developed the Path—and do not avoid this as the value of that association cannot be overstressed. This is an absolute necessity.

Until you advance to a position of strength, think and know that you are sitting in front of the Great Buddha, Venerable Sariputtha and Venerable Moggallana, and been advised by them. In this journey you need no further protection. Common jargon is to amass; what do you amass? Knowledge, stanzas, sermons, higher Dhamma, preaching...!! Let go of this, entirely feel the freedom and lightness, pursue feeling freed from anything which weighs. Extinction means a direction; for this direction what is important

for you is the three robes, the bowl and a lonely hut. If you believe that you are fulfilled in Sila (conduct) and Samadhi (concentration), if you have no doubt about your Sila, then it is appropriate that you select a lonely hut in the forest. If you do not believe in your Sila then you should not hurry to find that lonely hut in the forest. Your inability to gain strength is a prey for the Mara. In the forest caves non-humans, spirits and demons stalk you, make you sick and makes you a mental patient. Do not retreat. To strengthen you, a Noble (Ariyan) friend who has developed the Path is able to give you many short objects of meditation. Here the Sila is not whether you are a novice monk or an Elder monk or an assistant to the head monk, but the firm belief that you are flawless in conduct. Have trust within you with respect to this supra-mundane Dhamma. At the appropriate time get advice from the teacher or a noble friend.

For your protection, to use it at the time of absolute necessity, it will be more than adequate to know the meaning of the stanzas which worship the Triple Gem, sermon of the Loving Kindness and the Kandha sermon. Let others be, as much as you are able to let go, the ease of the development of the Path to Nibbana is realized. It is only when all other things

are let gone that you are now ready to pursue the Path to Nibbana. However if you possess a mirror to check your face, a hot water flask, a blanket to keep you warm or any other such things, then it seems that you are still not ready. It means all such things are wrapped around the intention of 'comfort to my body'. Let go of all. Until such time, you are not ready. For the one who cannot give up the mirror it only becomes a joke to advise him to give up this body. But if you could, then without any doubt it is possible for you. Repeatedly reflect in your mind upon the Lord Buddha, nourish the image in your heart, and continuously see that you are under the shade of the Buddha. Early morning during the round of alms-gathering, imagine you are behind the Buddha. Create the image of Vens. Sariputtha, Moggallana, Ananda and mentally live with them.

In your heart murmur with them, gather their modes of existence. Mentally observe their bodily courage they took to experience and understand Nibbana. Create in your mind the effort made by the great Arahata Chakkhupala. By using the above modes of plans train your mind towards the march to Nibbana. One by one breaking the ties from Mara (ignorance), relinquishing what needs to be relinquished, thus

prepare you. But in the face of the worldly beings do not behave like an Arahant. If that were to happen you fall into the pocket of Mara. Be clever to transform that nature is one with you, and not two separate things. Compare the huge tree in front of you and your body; view them as just a diversity of the elements. Contemplate again, that you are yet a monk ready for the pursuit of the Path. Be as much in solitude and freedom. "I must meditate this much time for a day", "must break rest and meditate in the night", set aside such thoughts by seeing their impermanence. Make a firm resolution, which you set forth effort towards, that "recollection that there will be no attachment, no bondage or no conflict when the last breath leaves my body." Whatever the reason, do not attach your mind towards the Sovan, Sakkhadagami, Anagami, Arahant Magga Phalas. Think that they are defiled states of mind. Let go of the desire towards Magga Phalas. If you pursue with the desire for Anagami then you must think that you have wasted your precious life. Think leisurely. Sleep if you feel sleepy. Be simple, at ease, and freed. Do not indicate to anyone that you are following such a policy. Having observed the impermanent nature of every single form that comes into contact with the six sense faculties (see the actual

‘ceasing’), thus not to be in conflict with the mind, body and the environment.

You must always think that this battle of yours is with Mara. Every suitable moment you must deceive Mara. Make him fear you. Make him dread you. Earlier it was mentioned for you to live with those great Arahats; that is to deceive the Mara. Now you make him dread you. View those Arahats too as impermanent. See their passing away mentally. View the Stupas built upon their relics. Mentally see them vanishing too, thus once again deceiving the Mara. Mentally focus and then worship the Great Ruwanvali Stupa, Kiri Vehera, Sacred Maha Bodhi Tree and the Tooth Relic. Now deceive the Mara by seeing the impermanence of all above due to their destruction by climatic changes, due to wars and with the passage of time. Having seen their impermanence, seen their ceasing, little by little, gain authority over Mara. Make Mara tremble by seeing the passing away, seeing the impermanence of all world elements. Make him dread. Now your duty should be accomplished. Having cheated you for a period of unfathomable period of eons, having driven you into the four hells, human and Deva worlds, having taken the authority over you, now turn the table on this Mara. Little by little

twist the Mara, the Ignorance who holds the authority on you.

Similar to a boxing contest, having slowly but surely given blows to your opponent and craftily by giving the final blows completely dismiss him, just so craftily cheat the Mara until dismissed. The Forms (rupa) that become the food for your senses must be seen (not just viewed as the past) as impermanent. Must be seen then and there, when they arise and pass away. That which was seen, evade them. Do not search for them willfully. Do not hurry, neither be slow. Work within your own nature. On which Magga Phala am I now and how long will I take? Could I do it? As soon as these thoughts of Mara, the ignorance are seen, defeat them by seeing them as impermanent. Do not be in collision or conflicts; as soon as a form is viewed see its impermanence. If there is an attachment to a particular form, then try to see through that form, its transparency, the reality of that form. If you practice in that manner the results are quicker. Let us take that relevant form as a beautiful woman. View her in the womb of her mother. Having started like a tadpole, having spent nine months within a balloon in the womb, with endless pain and deathly wailing having emerged to

the world, struggling in her own urine and feces as a baby, then a child, youth, and in the middle age to old age, view all above forms of her. The beautiful form you saw in her, make it a skeleton and see it. View the manner how this skeleton carries the intestines, the veins and the flesh. His or her form by mentally stripping naked see the heap of dirt which consists of flesh, veins, etc. been carried by the sheath of skin. Beauty was not in that beautiful form or neither in you, but in your impermanent mind filled with ignorance, thus must you see with reflection and knowledge. Five Holding Aggregates, Seven Enlightenment Factors, Dependent Arising, Four Satipattanas, are Dhammas (things) not to be learned by heart like parrots, but by seeing all forms as impermanent and the subsequent understanding gained when the wisdom (pañña) gets sharper, the above Dhammas get established. You are still on the training ground. The contest has still not begun. You are still warming your body for the contest. The stronger you warm it; the more victorious will be the contest. This is a battle, a contest, against Mara (ignorance) who wields authority on the entire world elements. If this contest is won then you are one who has gone beyond, or crossed over from the world.

Here you are engaged in a contest where Samma Sam Buddhas, Paccheka Buddhas and the Arahats contested and became victorious. In this contest those sons such as Rahula, Sopaka and Nigrodha were also victorious. And so were those women Patachara and Isidasi. If the training is successful then the victory is certain. Be simple and straight. Be light and easy. Be freed. When necessary take a rest. If the robe is sweaty then wash it. Keep the compound of the hut tidy. Saying that you see all things as impermanent do not neglect to be clean. If things are untidy what you see is an unfortunate impermanence. That is a force of ignorance. You must defeat that. Be impartial. To see the impure (asubha), be relatively clean and be pleasant. You must not be attached to this state of beauty you must be clever to be detached. All beautiful forms (rupa) in this world should be your object of meditation. You must be able to view a beautiful actress as object of impurity. See her as a skeleton. That occasion arose to you because of her beauty. In a world filled with non-beauty you cannot reflect and progress on impurity. Things change to unpleasantness only if they were beautiful. So the beauty became impermanent and turned to unpleasant or ugly. This simply is the nature of the world.



In this manner when you are honestly engaged in the Path then it becomes an invitation to the Lord Buddha. Why so? Your heart now is a hut with Buddha qualities. His qualities begin to grow. Next steps to take in the Path are seen to you as perceptions. Then you rise up like a massive elephant king. Why is it so? You begin to experience that Buddha Dhamma has come close to you. You will understand that instructions come to you. Dhamma leads you on. Now you will understand that Samma Sam Buddha and the Path to Nibbana are one and not two different things. Grow the Path to Nibbana. See the Lord Buddha. In this trust or belief the victory is near the door step. Through your effort open the doors then you will be enlightened within the world. Then immediately as you close your eyes the entire world can be seen as Extinguished. In this journey even the Buddha can be perceived as a skeleton. Do not be troubled until this strengthens. Still the Path is shown. Until then be clever to mentally perceive that you are under the guardianship of the Buddha. When the right time comes it certainly will happen that the Buddha too will be relinquished. Why is it so, because you will understand that in the Buddha too there is neither a being nor neither a person.

# **THE VALUE OF BEING THE LAST ONE**

The story of the way of a Bhikkhu who sets forth effort to be victorious with the resolve to realize Nibbana in this very life is similar to a tree. The Path is recognized not by those who build the hermitages (Kutis), with the notion 'this hermitage is mine', or 'I am the hermitage', nor the ones who build more buildings, nor is it by the gardens they grow. If a Bhikkhu honors the rules, then he should let those things be in the hands of the laymen for their fulfillment. If it does not happen, it is the duty of the Bhikkhu to be contented with whatever is given; and if things are neglected by those meritorious laymen, it should be an object of contemplation, having seen that as the nature of the world he must pursue to be freed from the world. For a Bhikkhu the utmost level of subsistence to be at ease is the bowl and the three

robes. This minimum collection is the limit towards the Path to Nibbana. The limit of the 'path to being' (bhava - ignorance) is much larger and wider.

There are many faces of preparations that need to be done in a hermitage. Brush the premise, clean the huts, administer the alms hall, treat those Bhikkhus who are sick, attend to the offerings in the Shrine. There are many phases of preparations that need to be done in a room; attend to the elderly and foreign Bhikkhus are many duties that inevitably would be done. Existence and the cleanliness of the Hermitage are abundantly helpful to the way for eradication of the defiled state of one's own conceit. Those elated by conceit and pride cannot gain results through meditation. Instead of harnessing the instructions given by the Path attained noble friend or a teacher, they try to go above the teacher and think of themselves becoming the teacher. They don't like to listen to others. Walking towards the Path to Enlightenment (Nibbana), we should be clever to learn from anything high, low, poor, rich, big or small. The one who is conceited cannot do this, achieve this. The medicine for all this is the Path, the Way.

When you clean the toilet, you should not think that 'I am cleaning the toilet'. You should think

that you are cleaning your mind. When you sweep the compound you should not think you sweep the compound, but think that you are sweeping the dirt off your mind. This is the way you should clean your mind towards the journey to Nibbana. The nature of the Mara (ignorance) is to induce you to get good marks and a good name. You should not give good marks to Mara but to the Path to Nibbana. Your thinking should be that it is for your welfare that no one has cleaned the toilet or the compound. You should make use of this opportunity. When you ignore such matters, your mind daily gets filled up with defiled dirt and filth. The mind which is filled with dirt is a perfect nursery for Mara. At every moment you be the one to clean furthest filled spittoon without being lazy.

The optimum level for the Bhikkhu who is disciplined towards the Path to Nibbana must be down to earth all the time. If someone were to wash his hands on top of your head, thinking that it's his nature you must remain in non-conflict within your nature. To be able to stay behind others, and even if you knew one thousand things you should behave as if you knew nothing. You are not a dumb person, but must answer when asked a question. This way you must not hesitate to stay behind others. The one

who stays behind can always learn something by observing those in front. The observation of diversity in merit and demerit, virtuous and the non-virtuous, vividness of behavior and nature of movement can only be seen by those who walk behind. You should exclude or remove the good and the bad. You should see that in all there is only the diversity of the four great elements. Make use of the present situation of being the last. You being the last, thus having the opportunity to see all those ahead, and those ahead of you are unable to see you, must be considered as a fortune you have received.

In these world elements a human being's most supreme journey is innocently undertaken by you, the elderly Bhikkhus will enquire thus; "Though you are robed as a monk, you seem to have no knowledge. Are you contemplating to disrobe?" Pretend that you have no knowledge until the final job is done, the state where the knowledge is complete. If you indicate that you know, then only the conceit which grows. So is the work of Mara. Do not be disturbed. With humility pay attention to those elderly Bhikkhus.

All these activity does not belong to you, hence let go of it. Do not take ownership of things that have

been done by others. This process of letting go must only be known by you. If known by the second person, then it's activated by Mara. Nibbana is a journey which you must walk alone; this must be kept in mind. In the final lap you relinquish yourself and that moment is the end of 'being' (bhava), the journey that comes to the end of bhava. Do not hesitate to think that the one who pays for this victory is non-other than the Path—the Way. The Path's expenditure is humbleness. Uppermost level of humility is the ceasing of conceit and idea of self.

It must not be forgotten that the spittoon which collects the Betel leaf spit, the toilet which collects the urine stain, cobwebs which collects in a dining hall, are suitable planes for the purpose of Nibbana. It is only when you arrive at the peak of humility that you can experience the ceasing of conceit.

## **A 'KAMATAHAN' CAN EVEN BE OBTAINED FROM THE SPRATS!**

At the appropriate time laymen set lunch on the table for the monks. It consists of four to five vegetables, rice, fruits and sweets. Whilst these Dayakayas (lay disciples) leave, it is not uncommon to catch the following lament: "Not spicy enough, let's fry some sprats!"

(In the hermitage there are dried rations for use as per the Vinaya.)

If you are amongst the novice monks you may be entrusted to clean the sprats. Do not arouse conflict, do not avoid it, face the challenge! It may be that you personally don't consume meat and fish. Still do not think about the task. Each and every single sprat whose head you break can be regarded as a karmic embodiment of your (once) mother, father, relative or

son: - all born within this great Samsara. Reflect on the possibility, that this very sprat could have been a world turning monarch, a divine being or a ghost. It could even have been a dear friend of yours - so reflect! Compare or align this situation with each and every 'type' of human being or animal. Then, consider that this same animal may once have been a monk. Because within this epic Samsara, (the relentless journey of birth and death), everything is possible. So ponder how and why a monk could be reborn as a sprat, a sprat that may have given birth to Arahats.. Be clever to reflect in such a manner!

Through such comprehension, honour this sprat with full reverence, from the bottom of your heart. Realise the profound quality of 'reflective objects' (Kamatahan) which are conferred from a single sprat.

If you were to avoid your monastic duty, flatly objecting to handling the sprats and leaving the hermitage in protest, then only you would be in loss actually. You would be the loser of opportunity, of 'reflective and meditative lessons on objects'.

Do not be impatient in your eagerness to identify what being or person resided in this or that sprat. For now, simply contemplate on those reflective objects



you received through the sprats. See the terrifying depths of samsara. Dread samsara in its unfathomable entirety!

As these perceptions clarify, your wisdom will sharpen and gain comprehension. Since actually no being or person can be found in the sprat, only the elements - which themselves are subject to impermanence. If this understanding does not rise in you then maintain patience. As the faculty of wisdom – Panna - matures, right understanding will follow like a shadow.

Understanding allows us to realise that the taste of fried sprats gives nothing other than further desire and lust for that taste. And even though one may be a monk in this life, one should be mindful that from this cycle of birth the potential of becoming a sprat is ever present.

Be adept to avoid taking another birth in the womb of a mother, or to be conceived inside an egg. Else one day of this great journey, a sprat will be born a human and this human will consume you as if you were a sprat!

Don't indulge in the same greed and desire as this monk, to avert taking birth as a sprat. Though you

may quell your restlessness by becoming a vegetarian, disgusted by meat, do not fool yourself, you still remain enslaved to the tongue and it's every taste. All that is accumulated is a different mass of greed.

What you should actually be doing is observing the impermanence of the sense desires, in other words, observe the Impermanance of the mind which desired the taste.

## MARA'S ORNAMENT

In a wet region on rainy days it takes about a kilometer to walk to an alms hall for the alms-giving in a hermitage which is infected by leeches. The road to this hermitage consists of stony paths, hills and valleys, dangerous serpents like Telkarawalaya, Kunakatuwa. A Bhikkhu who wears sandals inquires from a Bhikkhu who does not wear sandals in the following manner: "When you walk without sandals, don't your feet get sore or feel the stones?" The other replied, "Actually not." The first enquired, "How does that happen?" The reply was, "I emit Metta. First to all ten directions, thereafter to all trees, roots, stones, thorns and everything on my way I emit Metta. Every stone, root, thorn, and branch I meet on this road I wish them well and wish them healthy growth, and so I think. I respect all of them. Then you will feel that some stones, roots, thorns touch your feet move away

without giving pain," said the Bhikkhu who does not wear sandals.

Actually this is not a miracle. Because of the Metta you emit towards the stones, roots and thorns, you place your feet on them with great care. With the thought that will it harm them. Hence your mindfulness grows steadfastly. The two feet get well protected even when you walk on this difficult road.

Such harsh Bhikkhu conduct is extremely useful to strengthen your Path towards the journey to Nibbana. Here you must set up a virtuous plan; if not, Mara will adorn both your feet with a pair of sandals. Then you will say that sandals are suitable for a Bhikkhu to adorn.

Yes, surely it's suitable. It is allowed in the Vinaya (rules of conduct). But from the day it was allowed, the usage of the Miriwada Sagala became in excess. And the Noble Arahats became less. Why so, when a stone or thorn hurts your sole, when you trample some mud, a dung hill or some rubbish, the nature of the feeling under the sole is not known by the one who wears sandals. The smooth sole while feeling the comfort of the touch of the sandals what you are indulging is in the craving of happiness.

Since two feet are protected, you only speed up the movement of walking. Within this speed lies only the craving. You speed up to increase the touch, becomes 'my touch'. Through craving what else can grow other than Bhava ('being').

Though a monk lives alone in the jungle, if one is complete in Metta then it is highly unlikely that you meet these wild animals. This is not a miracle but a nature or the Dhamma of cause and effect. The reason is Metta. However you must be cleverer than merely to chase away by confronting the animals by saying stanzas of protection or having emanated Metta to them. You should be able to evade them through the power of Metta. You didn't move into the jungle to check whether the animals can be tamed by you or to check the might of the stanzas of protection. Why? Because with such efforts you will only increase your defilements, you will feel a victory is assigned to you.

You who entered the jungle to give up the me and 'mine', now heroic stories of the 'mine' will be narrated. This is a stumbling block for the Path to Nibbana.

These are the reasons for the fewer people who attain to Nibbana in the present times. We moved to the jungle not to be a mahout or for snake dancing.

But to dance, twist and turn the Mara who intoxicates us with the world. If the Mara makes you a heroic character in this world, then you must be clever to defeat the thoughts of Mara. It is not to be a hero or be a character in this world that you must set forth effort but to transform that effort to relinquish all—the hero, the character and the world—thus you must train. If that does not happen then the jungle, the solitude becomes another city. The fault does not lie in the jungle nor in the solitude nor the city, but it firmly lies in you. You must let go yourself. Then all above will be relinquished for you. Every individual who strives to attain the Path to Nibbana will dwell in Metta to oneself. That can be done if a willful effort by you is set in motion to exit this dreadfully bitter awesome suffering of existence. This is the superior Metta one could do to oneself. If one is successful in this quest then this superior Metta can be emanated to the entire world. However you too are helpless, if in this cycle of existence you are destined for birth, death, disease and old age and then to emit Metta to others is not in the field of wisdom.

Prior to the effort to emanate Metta to the world, bestow Metta upon oneself. It can only be done if you were to understand the predicament, helplessness and your destituteness within you.

## **MARA'S POLICY**

The Lord Buddha emphasized that one must be disciplined in following the Noble Eightfold Path to attain to the final goal of Nibbana. With only the three robes and the bowl, living under the roots of trees, in lonely places and hermitages, the Bhikkhus in the past leaned towards the Path to be released from suffering in this journey of Samsara. This, the Buddha declared as the Middle Path to those Bhikkhus who strived to the end. There is enough freedom for review and criticism. For those who wish and as per the length and breadth of their defilements, if this Middle Path is followed they can immensely benefit. In this Teaching Sasana, there is ample freedom for this endeavor. There is freedom for criticism and review. And there is no wrong doing in that. But the results will not be as expected or desired. For those Bhikkhus who carry the bowl on alms begging to obtain a razor or a piece

of soap as per the Vinaya has been clearly described within this Path. Here lies the true meaning of the Noble Eight Fold Path declared by the Buddha which then will move into fruition. When Bhikkhu goes on the alms round to be contented and exist with whatever he receives is the Middle Path.

Storing dry rations in the Hermitage and in the alms round if one is not able to find tasty, oily, spicy food, then to cook oneself is certainly not relevant to the Path. However the Vinaya (Conduct) gives complete freedom. And to make use of that freedom to the ultimate sense too is also not blameworthy.

The Vinaya is there for the inefficient and the not-so-clever person. The clever one is contented with whatever he gets. The Bhikkhu who strives for Nibbana at any cost, neither amasses or collects, but one who lets go once his hunger is satisfied. There is no tomorrow for him, he lives constantly in the present.

In the present times this could mean a satire, rude assignment, objective truth or even criticism. It's not only in these times, but even in the time of Buddha, to live in the present had much criticism. So what can we say now!



However even at this present moment there are those sons of the Buddha who strive with the Path, who endeavour with it, take refuge in it and can be unquestionably, indisputably found in large numbers on this earth. They live by themselves in the thick of the jungles. They depend not by popularly revealing that they live on the robes and bowl. But live with the minimum needs not to grasp things but due to the difficulty of letting things go for the purpose of training. It's because they must look after the physical body until they finish the job of reaching Nibbana. Retrospectively the Bhikkhu should eat the food offered by the benefactor. To reflect that food offered is not tasty, or with the desire for taste to enforce a tasty meal by those dedicated laymen and to gorge into such meals does not belong to the Middle Path. Yet that it can be done in accordance to the Vinaya is also understood. If someone were to do so, there is no criticism. These are the natural behaviours of the world and the worldling. Yet we should not collide or be in conflict with them.

The one who leans towards Nibbana should be freed from such perceptions as suitable hut, gas oven or hot water bottle. These are Mara, who wakes your taste buds of greed. Between the Middle Path

and the World of Sense Pleasures also is a state. This is neither the Middle Path nor the Sense Pleasures. It's a combination or a mixture of both. It is similar to the equanimity between the two. In this there is both binding and colliding. In that state one finds exceeding or violating the Middle Path and grazing or touching the World of Sense Pleasures. Let us call this the policy of Mara. Having seen the Middle Path as Mara's policy, he goes in search of Nibbana. Though the calf stays near to the cow, if you were to milk through the calf then you will not get any milk. This is neither the fault of the cow nor the calf. The fault is in you. However the cow and the udder are both in front of you.

Though one ties oneself with the rope of Vinaya there will not be fruits. It's no use collecting cow dung, urine from the cow. You should be clever to collect the five milk products of the cow. It's only through comprehending this you become clever. The only way to this is the true Noble Eight Fold Path.

If you were to dedicate yourself to the practise of this Noble Middle Path, taking the three robes and the bowl while living in a hermitage, empty places or roots of trees, then the Middle Path becomes

meaningful. Think carefully, though your tongue lies but the heart does not lie. That you can see only through the wisdom.

Before you endeavour to be freed from the burden of this world, be freed from your own burden. When you get freed from your own burden then you will comprehend that all this time you only carried the burden of the world. That weight of the world which does not belong to you has been sustained and carried by you. It's due to the ignorance of the human being: the Puthujjana. The length and breadth of that ignorance will only be comprehended by you when you are freed from the world. If you follow the Middle Path in a well-disciplined manner and pursue the path to Nibbana, you can make the entire universe delicately fine and bring it within your palms. Then you will feel that 'I conquered the world'.

The power of conquering the world is hidden, spiritually inside all humans. What you need to do is to surface the power. If you fail to surface that power in this life you will have to spend many aeons of suffering in this Samsara.

## **HUNGER TOO IS A BLESSING**

It is to be expected that a forest-bound Bhikkhu encounters many difficulties finding food on his alms round. Hunger can be transformed by such circumstances into a blessing for the purpose of attaining Nibbana.

At such moments it is only you who should know that you are in hunger. Whether it is a single occasion or many, lack or absence of food catalyses an opportunity to gain wonderful comprehension. Again, that you were in hunger or that you are in hunger is not necessary to be known by the world. The witness and the defendant should only be you. Why? Because such self-restraint enables you to attack Mara (the unseen) with the strongest force. By focusing accurately on the right target, Mara gets defeated. This time you should be cleverer than Mara, because up until now, it was Mara cleverer than you throughout this great Samsara.

Most of the time we don't experience genuine hunger. All we know is a flash of hunger triggering the food immediately consumed. This cycle is a part of our daily routine, the basic nature of the entire community of 'beings'.

The Bhikkhu who searches for Nibbana is different from the entire community of beings. He is a 'being' resolved towards a different goal.

Imagine if the most professional astrologer, after studying your planetary horoscope and the lines on your palm, were to conclude you have long life and that you will live for fifty years. However if you were to suddenly starve for many days, you would surely die more quickly.

Why so? Because one instinctively understands that food is essential for this body to survive. If this body is not fed with food, however long your life-line may be, you will accelerate death. Whether you pompously decorate the body, or declare it as yours, without being fed adequate food the body dies. In fact this is a body that belongs to rotting food. Without feeding on this rotting food death inevitably occurs. This is not a phenomenon which belongs to you or something which can ever be controlled.

So if you penetrate this with wisdom, you will see, that horoscopes; pulse reading; palm reading etc., are all traps laid by Mara to lengthen this samsara. Once caught in a trap the decision to follow the Path to Nibbana gets delayed by the day.

There is a well-known, virtuous, elderly Bhikkhu who had given up a good job with status in society. He pursued ardently the Path to Nibbana. However the astrologer predicted that he wouldn't attain his goal of Nibbana for another ten years. So this venerable monk turned his attention away, declaring he lacks the Perfections, and has ended up cast adrift, only further from the Path to Nibbana.

What he pursued with great effort in the most difficult forest conditions, with the minimum of resources, regularly enduring the grinding ache of hunger, all this merit, was casually discarded, because Mara succeeded in halting his progress.

You must erase all these predictions uttered by Mara, disguised in the science of horoscopes, pulses and palms. Comprehend that this body lives only through sustenance of food. Ultimate victory (Nibbana) commands perseverance, effort and courage. This is

the only predictive science (not astrology) necessary for your perfection.

Out of all the bodily elements, the air element is best understood when you starve the body of food. With starvation you feel the speed of the wind element in the stomach, windpipe and rectum and it happily invades the body, becoming agitated and turbulent. What one must do is apply mindfulness and observe its rise and fall.

During this exercise Mara will approach you and mock “Are you trying to die? Are you trying to get gastritis? You will suffer every day.... and you are bound to faint very soon.”

Do not succumb to any of the above. Why? Because these are Maras words. Mara inhabits your mind (which rises and falls), he fills it with defilements and greed for the pleasures of the senses.

So you must think the following:

“..That I am a Bhikkhu who strives for Nibbana, and I am developing the Path, with the knowledge that this impure body does not belong to me. Even if this body were to die, I will not give up my resolution”.

Thus you become a Bhikkhu who chases Mara crushing him blow by blow. By your observation of the impermanence in the air element, your mighty blows of wisdom will hit the target precisely, and Mara will come to fear you. This Bhikkhu will thus be disowned by Mara.

Take heed. Mara will go to great lengths to deceive you, warning that you will never be able to achieve Nibbana by starving in this manner.

See how cunning he becomes, 'sympathetic' towards Nibbana.

Undoubtedly, our only defence is to hold steadfast, mindful and recollected in our resolve for Nibbana, to avoid being cornered by Mara.

Maras' proclamation that "Nibbana is not possible if one were to die", automatically inclines us to regard it as our own idea. Though it is spoken by Mara, it nevertheless presents as our own pathetic thought process. You who strive for Nibbana must be primed to recognise these obstacles, tactics and tricks of Mara.

That said it is inevitable that the majority will lose the battle entirely due to the usage of the word



Nibbana by Mara. His cunning guile plants the thought deep within us that “Nibbana is then not achievable”.

If you are clever, with reflection you must see that this body, this feeling, this air element does not belong to you! Stepping out further you must see that even Mara’s words do not belong to you. In the final lap you must even give up the desire for Nibbana, to achieve Nibbana.

Only then, wisdom (panna) reaches the ultimate level. But the effort and resolve must be there to surrender this body, on the march to Nibbana.

Now you understand why hunger is a blessing. Even if you were to only starve a single meal, through that, the growth of knowledge and comprehension should be cultivated, instead of simply dwelling in unwholesome feelings of virtuosity.

## **LOOKING BACK- THE REAL REVIEW**

Whatever ones status when alms are offered, both the benefactor and the beneficiary acquire merit in this life and the next. Both gain long life, appreciation, comfort and positions of power, all of which are subject to impermanence. For the development of knowledge (Panna), let all the above merit be useful aids.

Now, we should not obsess over insignificant details: whether it's one meal or two; whether it consists of meat or no meat; whether it lacks fruits; whether its rice and curry. What we should firmly understand is whatever the form of the food, its only purpose is to nourish the body which grows old, falls sick and carries us finally to death. In the final analysis, the food you take one day will kill the body. Before then, sickness is a certainty due to the lack or excess of food.

If you are able, try to distance yourself from the offering of food to your bowl (such as rice, vegetables, fruits and sweets) and view them instead as phlegm, urine, excreta or sweat. View the king coconut or water you drink as urine; the garlic as air emitted from the body; the curd as a pile of phlegm. What you will observe is the true nature of that food. The truth as it is. That is the real meaning of looking backward or reviewing (revision), and reflection. Looking backward is looking in-ward.

Eating at will and uttering stanzas of the Buddha during pilgrimage are not a quality of revision. Do not be a comedian towards noble review, or else the comedy falls upon you. Both the cloth cut in accordance with the dimensions of your greed and aversion, plus the colourful nature of your character, will be reaped by you in the future cycle of rebirths. That is what you have constructed and made arrangements for. It is not something conferred through mere utterance and wishful thinking. Whatever is to be reaped is sown entirely through your own actions.

You must aspire to an honest and truthful revision in the following manner:

“In past times I have tasted heavenly food during heavenly births; king’s meals in the human worlds; phlegm and vomit in the ghostly worlds; grass and straw in the animal worlds; and fire in the hells. All of these foods are equivalent to the soil on this earth. Thereby my tongue shall not be greedy for tastes.”

Without such reflection, by tasting the alms (given by the innocent lay folks), we are unknowingly feeding them to Mara, and pushing ourselves further into debt. We can only escape this debt by curbing the tongues chase after taste, and by penetrating the real nature of this body which feeds on the food, and the real nature of the food we consume.

In many a hermitage, bottles of malted milk, fortified milk powders, imported coffee, and fruit cordials line the cupboards. But there will come a day, on your passing, when not even a tea spoon of tea leaves can be forced into you. Means, if you do not grasp the significance of food and its true nature today, then you will die reaching for these bottles whilst choking on your own spit! Lustful desire is the source of your spittle.

So, if you are clever to observe the impermanence of the mind that searches for taste; that demands taste;

then you will always regard that tasty food in its right review. If you experience the desire to eat a specific type of food repeatedly, then view that food as a pile of excreta.

Reflect directly onto the desire as something which does not belong to you; as a causal part of the origin of suffering; as the stream of suffering you have endured throughout samsara; in the present and on into the future.

Due to a 'foreign' mind which does not belong to him, which appears and disappears, the Puthujjana (commoner) travels up this stream of suffering. During the current period of Buddha Sasana he should endeavour to 'get out', and use this human life to its ultimate potential.

The spit that is swallowed due to the arousing smell of food, the excited thoughts that arise alongside, and the taste you savour, see them all as impermanent!

Satisfaction experienced by the meritorious lay-people who offered these alms, must not be viewed as yours. While consuming food always restrain yourself within limits. A part of the stomach should be filled with food, another with water and another part should

remain empty. To exercise your limits, align with the advice of the Noble Teachers, but do not give in to the well wishes of the alms-giving laymen.

Such resolution is only valid to those fortunate beings who in this life strive to conquer the Path to Nibbana. It should be clearly understood and kept in mind.

Whoever wishes to consume food may embrace the laity's offerings to suit their liking, (liberty to do so is within the Sasana), but stay mindful that the quest to be released from this Samsara is only further distanced.

## **WHICH ROAD DO WE TRAVEL?**

In the current Buddha Sasana all who become ordained as monks do not exhibit the same resolve to attain Nibbana. However at least they are ordained by Lord Buddha. To work towards the worldly and spiritual progress of people, and to be happy, and to make others happy, is indeed an honourable vocation. But the true meaning of ordination entails more than that.

Firstly one should align strictly with the Dhamma Vinaya. To be ordained with whatever goal in mind but live in accordance strictly to the Vinaya (conduct) is a cause for admiration. But if one duly ordains with the resolve to attain Nibbana, yet thereafter is only involved in building Kutis, roads and fences for the development of the Hermitage, then this is deeply

unfortunate. Having given up houses, children, relatives and responsibilities etc. in lay-life, the idea of ordination is not to repeat what was occupied in the past. The idea is to do something which has not been done in the past!

The carpenter, having taken to robes, continues carpentry in the Hermitage. The secretary, having ordained, keeps writing books. The cook, having ordained, keeps on cooking for the monks. These things should not happen! We need to examine carefully why we ordained - to rid our ruined minds filled with defilements, and to develop a mind freed from those defilements.

Family, wealth, social status, all constitute mountain-high burdens of defilements that we amassed during our lay life. Having laid down such defilements, one by one, we then continue to take on another mountainous burden with a different disguise of 'developing the Hermitage'. With understanding we must lay down all mountainous loads, otherwise we will continue to inherit the same cycles of rebirth in samsara.

During lay life you were attached to relatives, wife, children, houses, jobs and businesses. Having



given them up, you dive straight back in by immersing in the development and maintenance of Hermitages, thus becoming newly attached to benefactors and assistants. Thereby you renew lustful desires, enmities and delusions, never establishing within a true understanding of giving up. All that has happened is that one burden of defilements has been shed from lay life, and a second mass has been taken up in ordained life!

The mind, defiled by lustful desires, inclines to take this continuously crumbling world as 'mine'. The mind is not intelligent to understand itself. That intelligence is acquired through wise knowledge (Panna). To gain such knowledge the Samadhi (concentration) needs to be established within you. Through this concentration the insight you gain is not to 'build' but to 'un-build'; not to be attached or be in conflict, but to be devoid of entanglements.

During our lay life we keep on 'building and building'. Un-building can only occur through comprehension of this building process! Through ignorance we construct vast buildings in the sensuous world, in the worlds of Form and still further in the Formless worlds. But as we climb our ladder of craving

to erect these beautiful constructions, the moment our feet trip, disaster inevitably strikes and we plummet into the Four Great Hells. You must be intelligent to identify this enormous risk!

Those incapable of seeing impermanence in the three types of feelings (joyful happiness, tearful suffering and impartial equanimity), journey on through samsara. The Buddha declared that these tears of joy and suffering are greater than the mighty ocean. If you let the opportunity for liberation pass by, then the tears you shed in the future will be even greater. Because the great volume of water (suffering) stored in the ocean has been shed literally one tear drop at a time. Every tear drop welling at the bottom of your eyes arose through the feeling caused by contact with form. We are 'beings' who have shed an ocean of tears, and stranded ourselves, due to the impermanence of form, contact, feeling and consciousness. 'Letting go' of one form called the lay life and desiring another form of the Hermitage are one and the same – these are the chess moves of Mara.

'Protecting' the Sasana and 'developing' the Aranyas is like the icing on a tasty cake. Comprehend that this icing does not lie on a cake, rather on a pot

of molten lava. During the Sasana of the Samma Sam Buddha there would have been lakhs of Arahats residing in the temples and hermitages now inherited by us. Great men and women like Suneethala, Sopakala and Patachara, having understood Arahatta and emerged as great Arahats, may have also resided in them. Yet we are still entangled building up our huts and hermitages.

Whatever we are actually building, brick upon brick, it is not enriching the Aranyas, but just fuelling more suffering. The Path to Nibbana is a process of un-building, brick by brick, and setting each aside.

Why not be an example of this suffering and leave it for the next generation to inherit. Let us also entangle our meritorious lay donors in this knot! Knowing that in our search for happiness, it's only suffering that endures through the mental worlds we build, the bricks we lay day by day.

The joy which radiates from comprehension of the Dhamma, from the removal of every single brick, should saturate you. Know the might of ignorance (Avijja); the great 'constructions' of being (Bhava); the impermanence of the form (Rupa); the impermanence of the five holding aggregates which constitute rupa;

the bhava constructions built by the bricks of craving (Tanha), conceit (Mana) and view (Ditthi). Endeavour to know this great edifice; to know your own weight, which is crushing and destroying you!

The five holding aggregates (Kandhas) arise at great speed, accompanied simultaneously by the blocks of craving, conceit and view. These build the towers of being (Bhava), and elevate us to the world of sense pleasures. Yet, at this very same speed these towers of bhava collapse inwards to the Four Great Hells. Here one endures the most profound depth of suffering. So, if some being is condemned to suffer in these hells it is due to their self-built towers of bhava collapsing and then crushing them. This is how they feel the pain of suffering.

It is worthwhile lending thought to all those fortunate beings that live in Aranyas. The forest is not there to be cleared or to be beautified. The forest by nature is beautiful and attractive. Only if our hearts are impure and heavily defiled do we feel an urge to 'beautify' the forest. If you are intent on developing the Aranyas then in the future you may take birth in the form of a tree deva, a protecting deva or as an invisible spirit. Since that's what you desired, that's what you will get!

Perhaps in the past we traversed the divine worlds, where we were kings of devas enjoying the bliss of divine life. As a result, we feel pressing desire to continue that lifestyle, to be an eternally protective deva or guardian, to steadfastly hold to that path. Similarly in the present, perhaps we have experienced that splendour and bliss, so our wish to be a protective deva or a tree deva is a strong aspiration. If such intention were to manifest, in that very Aranya or Temple we would literally take birth, living by taking the Bo-Tree, the relics and the Buddha Mansion as “mine” own. There one can live happily witnessing the meritorious deeds of others, and freely resentful towards those whom we oppose. Since the deva life is an ideal opportunity to be released from the four great hells, one lives greedily absorbing happiness from others deeds, and holding to a forest, Aranya or a Tree. This is still a very unfortunate situation.

The one in search of Nibbana, who resides in an Aranya or an empty space, should not seek to change the ‘nature’ of the environment. By doing so, they bypass the very essence of the Dhamma. Their existence becomes a mere token of it.

Having realised that the lay life is filled with suffering, and having let go of it, and then replace it with the suffering of monastic life is unfortunate.

“Suffering comes to be through the desire for form” - declared Lord Buddha.

Those righteous laymen wrapped in thousand-dollar garments, who relinquish their lustful desire for such garments, but who then switch their lustful desire to the five robes, are like two sides of the same coin. All that has changed is the pattern and design.

In reality the world is simply a design. A design painted by our lustful mind as it rises and falls. The ‘designer’ sometimes takes human form, sometimes deva form, and sometimes Peta, animal, demon or hell being form. As long as there is grasping, aversion or equanimity towards the three pots of coloured paint - namely craving (Tanha), conceit (Mana) and view (Ditthi) - the designer will keep on painting pictures. Releasing oneself of lustful desire for the lay life, whilst holding to another lustful desire for monastic life, is simply changing the form of the design and its colours.

A sick person who visits hospital takes medicine for his sickness. If he neglects this and instead nurses

others, or re-furnishes, beautifies and landscapes the hospital, then he will be swallowed up by his own sickness. By his unfortunate decision-making, having had access to the doctors, hospital and medicine, he succumbed to death. Similarly, our life endeavours should not lead to repeatedly inhabiting the womb of a human, Peta or animal, but to guard against this sickened fate.

However if your desire is to inhabit once again a womb then you will receive the same. The curled up embryo, wriggling inside the fluid filled cave called the womb, is you, the designer taken birth. In accordance with cause and effect you have taken form, self-satisfied, becoming everything you wished for.

Those honourable beings, who have taken refuge in the Triple Gem, who have taken to robes, must steadfastly contemplate the true goal. They must allow it to germinate into noble intention. This nobility will grow to cover them like a protective shield, whilst bringing forth mindfulness and awareness. It will evolve within them, maturing into veneration and respect of Dhamma and Vinaya. Under the influence of such noble nature develops an inability to do evil

deeds. Undisciplined, unrighteous behaviours only lead to deepening shame and fear.

In effect this 'threat' is the most effective guardian we could have for the journey to Nibbana. It is a great protector. If the shame and fear were to diminish then it would be dangerous for us and temptation would lead us astray. Those beings without fear and shame do not align themselves in conformity with the Dhamma or Vinaya declared by the Buddha, instead they fashion their intentions and conduct with their freedom and desires. Their mentality is corrupted by clinging to benefits and favours. Priority is given not to Lord Buddha but to those honourable benefactors who bestow such favours.

Benefactor means a person doing an established job, with family and children, having lands and houses, well to-do, and with varying degrees of power in society. Their aim is to accumulate as many meritorious acts as possible. Hence they direct their wealth for the development of Aranyas.

Since a benefactor's lay life is overflowing with work, the burden of their meritorious gifts (Dana) falls onto the shoulders of the Bhikkhus. This entails searching for sand, bricks, cement and labourers.



If all the previously mentioned obstacles to progress have been recognised by a Bhikkhu, then living the true Bhikkhu-hood is to be honoured and revered. But it's easy to be led astray by giving sole attention to those benefactors thereby neglecting true purpose. The critical question must then be continuously asked and engrained in oneself "which road are we travelling?"

Those righteous beings who wish to walk the Path to Nibbana should already know that the Buddha did not declare two different 'ways'. The only Path is the Noble Eightfold Path! During our precious life as a Bhikkhu, we must earnestly focus our attention on whether it's the right or the wrong path. Why so? Because shame and fear are such very rare qualities in the world.

## **MIND PARALYSED BY A WOMAN'S' TEARS**

For a Bhikkhu who strives to Nibbana, going on alms round is a beneficial practise which strengthens his resolution.

In one particular village of the alms round each house is separated from another by a large distance. Those living there are mostly poor farmers. They clearly display the qualities of humility, faith, and the desire to give alms.

One particular day, when standing in front of such a dwelling begging for alms, a young woman appeared before the Bhikkhu with her young child trailing behind. She was no doubt mother of the child and carried a jar of sugar which was almost empty. She served the Bhikkhu's bowl with two spoons of sugar whilst starting to sob.

“Venerable Sir, the father of this boy spends every cent he earns on alcohol. There is nothing in the house for me to serve you”. She spoke submissively while continuing to cry.

Having passed merit to her the Bhikkhu moved on.

A woman’s tears; the sobbing and pain she endures; the pity she begs for as a single mother; the husbands’ negligence; - are sweet intoxicating nectar fed to you by Mara. It is Mara sobbing before you dressed as a single mother!

If you were to think:

“How sad ... she lacks food and milk for the child... I should feed her from my bowl... tomorrow I may bring some biscuits” and so on....

If you were to pity her, then you would only pity Mara. In fact, by any child living in the household, Mara has already made you a slave!

So then, if you are astute you would better reflect in the following manner:

“This wailing mother stood before me has been my daughter in a human/ Deva/ Peta, or animal realm;

has not treated her husband with due respect; sobbing and separated she is now reborn in the present period paying her dues once again as a human”.

She searches and pleads for kindness and compassion, whilst you strive for Nibbana. Asking for kindness and compassion is accumulation, while development of the Path is relinquishment.

You must let go of her tears and sorrow. You must understand that tears are the nature of suffering as a child is the nature of its mother.

You let go of everything; you left the household to become a Bhikkhu; to pursue the Path to Nibbana. It was not for the compassion of the world. Neither was it to extinguish the suffering of others. It was for the purpose of ceasing one's own suffering.

There are even occasions on this journey when we are required to let go of Metta and Karuna (compassion). Instead, Upekkha (equanimity) is sometimes called for. Because one cannot be attached to these wholesome states not even for the welfare of beings, and same time attain to Nibbana. As yet we ourselves have not escaped death, sickness and old age. So first concentrate on your own escape from those pitiful states!

However we must distinguish between those ardently working for Nibbana and the ones still chasing after happiness, thinking it's always around the corner. For the latter, and for all those who have not yet fulfilled the Paramis (perfections), development of the virtues (Metta and Karuna) is essential practise. There is to be no doubt about that. Such states should be developed to the ultimate.

Just observe how we 'beings' are so reluctant to insult the mind of Mara. We fall directly to his lap. Mara's lap is Bhava (being). Relishing the warmth of his lap, even you, who spent aeons sobbing tears, succumb to the comfort extended by Mara!

Don't delay Nibbana until the arrival of Buddha Metteyya! You are caught thick and fast in the cycle of births and death, for aeons of life spans, and agreed you may be born again as a human being during the time of Metteyya Buddha, but then as today, Mara will show you his way, he will always divert your current life, until the time of the next Buddha....and so on. You will believe in him with the same faith you have now. This is how Mara has led you through the cycle of samsara.

Therefore, to be freed from Mara who made you suffer for such a long time, you should not accumulate

a single thing into your life. What you should do is let go of everything. Watch how you repeatedly take the difficult path of accumulation, and evade the easier path of letting go. Accumulation is the teaching of Mara. Letting go is the teaching of the Supra Mundane. Would you like to be the son of Mara or the son of the Buddha?

If all you are doing is collecting, amassing and accumulating, then you are only a child of Mara. On your death, Puthujjana householders and Puthujjana clergy enthusiastically give sermons and raise flags and send you onwards. With your carcass decorated in garlands, arrives the fate of another birth. It may be in the four great hells or a Deva or a human world. But it is suffering one endures, in all those worlds...

Be wise during the activity of alms gathering, to find specific practises that lead you on towards Nibbana. If you only focus on 'collection', Mara will surely praise you, because that feeds his existence.

We can all exude Metta to the householder who made us offerings. That is easy! You should not be doing what all are doing, but you should be doing what others are not able to do! What others cannot do is to pass Metta to those who did not make an offering.

If you are really adept, you could even enter into Metta Samadhi during the alms round. So use this activity of alms gathering constructively.

If one were to go on alms round only for the purpose of food then what still remains is not physical hunger, but the mental hunger for Bhava (being). And if one achieves the cessation of hunger for Bhava, then all hungers have ceased.

All you have actually been doing up until now is feeding fuel to the fire of Bhava. Though Mara supplies the straw, it is you who burns it. The nature of the fire is to burn. The nature of the straw is to be burned. The nature of Mara is to bring these two phenomena together. Thus develop your nature to starve the defilements of straw, to silence Bhava with its insatiable hunger, and without Mara noticing, to extinguish this fire once and for all!

# **DEAREST FRIEND WHO MAKES YOU SUFFER**

The world equates to a mass of suffering due to the fact that everything is subject to impermanence. In a world in which all things are impermanent we assume things as permanent, thereby this suffering arises in every being. And so we work tirelessly; offer alms; perform meritorious deeds and strive to get ourselves out.

But suffering does not belong to you. It belongs to the world. You have taken upon yourself the suffering which belongs to the world. Search every corner of this universe, and you will find nothing other than continuously changing form which consists of the four great elements - Earth (patavi), Fire (apo), Water (thego), Air (vayo). An entity called 'I', 'we' or 'you' is nowhere to be found. All those you associate with,



those so-called entities (called I, we or you), are subject to sickness, aging and death.

When a grand-father/mother, great-aunt/uncle and so forth pass away, then their son, daughter, nephew or niece replaces them... So what is it all for? To only be-come a grand-father or grand-mother?!

There is no escape from this cycle in which you run. You have no escape. Cycle means the world; beings keep running inside this world.

The very nature of a cycle means that no one can get out. The only way to escape is to extinguish the cycle.

Ironically, whilst you run in this hamster wheel the world 'appears' attractive and pleasant. See it, feel it, touch it, enjoy it!

Look at the glittering night sky, the shining orb of the moon, the rainbow which dawns in a rainy sky! During a weekend, travel to a place of worship like Kataragama or Anuradhapura, and experience the sizzling night life in a five star hotel. Such environments stimulate and fill life with all its sensory enjoyment.

Yet this illusory attraction which lures our attention is none other than impermanence. Meaning

all states and all things are actually changing, at rapid speed, from one moment to another. The nature which exists now, changes in the next moment, and this continuous diversity is what locks and holds our attraction to them and wets our appetite for more. If these forms were to remain in a permanent state then you would not sense diversity, hence attraction in them.

You are seduced by diversity, which is actually impermanence of form!

The mind itself is subject to impermanence at exactly the same rate as the impermanence of the form. In fact mind is assembled by contact (Phassa) between two original parts, one being internal and the other external. It is actually this contact between the two which has impermanent nature. You get deceived, since the mind subtly holds to this contact; it gives the illusion of contact having permanent nature.

If the internal form is the mother the external form is the father, then contact between the two gives birth to the child, which is the mind. Alongside the mother and father, the child shares their lifespan. When the death of the father and mother takes place, the mind also succumbs, (to impermanence), so we

switch our attention at lightning speed to another mother and father, in such a way attaching ourselves to a multitude of minds in a series.

The six internal senses (mothers) which bind the mind are similar to six factories running round the clock. As quickly as the external form (father) enters the factory, the production begins.

The six senses are 'world-record holding' in their speed of production! The supplier of raw material (external forms) only submits one unit (from six alternative varieties), for production to immediately commence. The factory's finished commodity is the mind, or a 'version' of it. But devoid of wisdom one cannot comprehend this complex process.

The complexity of the world as it appears to us is due to the ultra-fast productivity of these factories, generating a multitude of minds. Due to defilements, of which greedy desire is one, the factory production is kept constantly fuelled. And increased productivity means increased complexity. This complexity parades as 'development'. But here lies the comedy.

We have destroyed the pristine natural environment and developed it to concrete jungles;

destroyed our courteous manners and given way to ill-manners; erased our softness and given rise to conflicts; diminished the value of spirituality and increased our material consumption:-This great loss is all due to the dancing complexity of our impermanent minds.

You become a slave to this complexity because of ignorance (Avijja). The support you receive for this slavery is from craving (Tanha). All the qualities of form - surface, texture, colour, taste, the sense of perfect beauty with its intoxicating nature - are all well established in the ignorant, craving mind. As the child carries the features of its mother and father, so the features of ignorance are very visible in the activities of the world-ling. Ignorance and craving are two rascals who deceive you.

As you travel through life maybe you receive honorary titles: wealthy man; millionaire; Mudalali; governor; leader; president and so on. At different levels in society there is a hierarchy of stature. For example, the village boutique owner is 'Mudalali'; Colombo Fort wholesale market owner is 'Mudalali' with a capital 'M'. But all these honoured names are awarded by Avijja (ignorance):

“Oh, I’m enormously proud to be a superior, my acceptance is an honour” ... “My master is a boss, an executive, he has factories” ... “My master is in America” ... and so they proudly say.

Though you don’t understand when you say such things, craving and conceit are pouring from both corners of your mouth. They are more repulsive than dirty spit. To those who have developed Panna it is highly unpleasant to encounter.

Remember, every state you strive for is impermanent at every stage. Its true nature is disowning. Yet, at the same speed of impermanence and dis ownership you seek again and again to gain ownership!

The mind feeds us with an abundance of ‘good advice’. Like a good lawyer, the mind ‘knows’ how to prove the banana flower and lotus flower are ‘just flowers’. The mind can portray a sixty-plus grandmother as a young woman. The mind can portray a man as a woman. For the mind is specialised at convincing us of things. Having dwelled in Avijja tuition class for multitudinous aeons, and learnt the poisonous taste of Tanha (craving), the mind that rises and ceases flows on.

Consider a frog, which lives between water, mud and dry land. He is happy wherever he lives and holds on to that situation. The mind too is similar to that frog as it finds happiness and holds on to wherever it attaches. It is your 'old friend' who looks happy but brings only suffering. Regard this friend with suspicion! Only then will you start to recognise the nature of his activities and stories. He is unstable; inconsistent; fickle; a double agent; greedy; and at times completely mad. Other times he is virtuous and pious.

This contradictory behaviour can be noticed by you. Would you not keep away, would you not be careful if you were to meet such a double-crossed character?

In this very same manner investigate and study the contradictory activity of the mind. Without taking any unnecessary burden, make this study ongoing. Then you will start to feel a change in your life. You will recognise something, and it will be felt. You will be distanced from the complexity of your life.

All you need is to see the continuous impermanence in your own mind.

# **YOU CANNOT SWIM HOLDING ONE ANOTHER'S HANDS!**

There are some parents who are freed from the responsibilities of their daughters and sons lives, by performing meritorious actions. They talk about Nibbana hoping to be born in the worlds of Devas and Brahmas. Despite their meritorious acts and aspirations, in daily life the couple remain tightly entwined together in loyal bondage.

Prince Sidhartha went in search of the Dhamma leaving behind Princess Yasodhara. He not only left her, but also his young son, Prince Rahula too.

No-one can even contemplate Nibbana or a Brahma world whilst still locked in bondage. Even for Yasodhara, to realise Nibbana she needed to be released both from Prince Sidhartha and Rahula. Bonded together one cannot realise Nibbana! In company of

dependants one cannot strive for Nibbana. First one must be released from bondage. When this bondage is relinquished the Path becomes clear to you. But if your companion remains by your side, due to loneliness, then that person remains 'your world' - the rope that binds you to the whole world.

Now, if you are truly wise and clever, then having left the companion you had, having understood the Teaching, and at least having escaped the four hells, assist her or him to discover the same. The closest bridge to Nibbana appears when you are straight, at ease and light. Do not take the weight of your companion as 'yours', because before you can be freed from the world you need to be freed from your own weight.

Though you think that your husband or wife is your assistant or refuge, for the purpose of the Path to Nibbana they are heavy as a mighty rock.

Holding one another's hands, an exemplary couple indeed, you may travel the road performing meritorious deeds. But one day the moment may come to lower ones gaze, and if you were unable to unclasp each other's hands, that would be a great misfortune.



# **LIVING BOOK OF SERMONS-PIRITH POTHA**

To guard life against unfortunate calamities, sickness, disease or demonic ills, to be freed from such, both monks and laymen place great faith in the Buddha's sermons. Such faith is certainly not misguided. It has its own fruits.

Though the real power in the Sermons, the real fruit, is not to be found in their rehearsal or narration, nevertheless in current society one witnesses the sermons being employed for the above reasons. The meaning of the Sermons; their application; their tools and true knowledge, only seem to get further distanced. When in fact, the true power of the Sermons lies in the experiencing of their meaning in your life.

A Bhikkhu was asked: "Why Venerable Sir have you not learnt by heart the Pirith Sermons?" ... "Why don't you use them?"

The Bhikkhu replied: “You must observe the Bhikkhus’ mind, speech and actions and see how they function. What you will see is the book of Sermons.”

Though one has not learnt by heart the book of Sermons, not gone to preach to others, the true essence of the Sermons has been assimilated into one’s life. You must be clever to make your life the living Pirith Potha (book of Sermons). Then you will breathe as a ‘sacred one’.

# **THE BEARD IN THE MIRROR**

Since the time when the Buddha Sasana was first established on the Indian sub-continent, people from every age and class - young, middle aged, elderly, administrator, officer, ordinary sons of poor families – ordained into it and reached the Ultimate peak. All this, whilst there was no Vinaya (rules of conduct) in existence.

During the first two decades, legions of people attained to the bliss of Nibbana not through the emergence of a Vinaya, but through the cultivation of mindfulness and awareness, along with Right Effort.

Only latterly, because of those Bhikkhus with weak mindfulness and awareness, Lord Buddha - the Supra Mundane - needed to establish the Vinaya.

So the Vinaya arose in response to those Bhikkhus who were absent in mindfulness towards

the Path and the Goal. Its purpose was to re-establish mindfulness.

In fact the Vinaya was regarded as a vehicle to safeguard the future Sasana community and to prevent deterioration of the Sanga (monkhood).

Aside from the practise of Samadhi and Panna, it was considered essential by the Bhikkus' to maintain the Vinaya, and this can be further evidenced by reviewing its founding principles. It is quite clear for whom the Vinaya was established.

However, if there is honest, devout effort towards the Path and Nibbana, as much as the first two decades of righteous discipleship of the Bhikkhus (who lived without Vinaya), then there are no obstacles for any future Bhikkhu who wishes to train. Because the true path to Nibbana lies with the discipline within yourself. It lies with the laying down of strict personal rules, and with ardent mindfulness which guards the doors of mind, speech and body. If then you establish yourself in mindfulness and awareness, if you abide by the true Middle Path, you too can be the one who travels the Path of the Buddha, and like those Bhikkhus in the first two decades you too can be the true son or daughter of the Buddha.

But if you live in conflict and in confrontation with the Vinaya, it means that your doubt is weakening it. Similarly, if you contemplate in excess about strictly abiding by the Vinaya, that too becomes a defiled Dhamma! Naturally conceit will get the better of you. For example, a subtle instance of conceit would be engaging in thoughts such as “a fault occurred in me, but see how I have now corrected myself”. This self-satisfaction only hardens your clinging and resistance and leads away from the Path to Nibbana.

First you must gain Samadhi whilst establishing strong Sila. Then, by observing the impermanence of all perceptions, reinforce the Panna so that Vinaya will effortlessly be established within you.

Do not bother searching for refuge in the Vinaya if you have neglected Sila! Although repeatedly doing wrong and then correcting yourself can at minimum protect the Sasana, it is not the true Path to Nibbana (Protecting the Sasana of the Samma Sam Buddha, is acknowledged as noble). The main point here is that Vinaya is not an ends in itself.

If there is true honesty in the one who inclines towards Nibbana, then through mindfulness and awareness, the Vinaya will naturally establish. It is

not something you need to fix on. Vinaya becomes mindfulness and awareness.

In fact, Vinaya, mindfulness and awareness are three sons of Nibbana. If there is mindfulness and awareness in you, then you also have Vinaya. And when the mindfulness and awareness slip away then the Vinaya too falls. For example: a Bhikkhu is not allowed to shave the head and the beard separately. Some may shave the head in two weeks or even once a month and shave the beard every two or three days. Another Bhikkhu (who has let-go of the book of Vinaya), may shave the head and beard together once a week but never shave separately. It can become a problem for some to keep the beard grown. But for this Bhikkhu it is not a problem. Why? Because he was already disciplined in the Sasana, prior to establishing the Vinaya. He stresses that in the life span of the mother of the Deathless Samma Sam Buddha, not one single day would he ever shave the head and beard separately.

That should be the Path to establish for those who strive for Nibbana! Your beard becomes a problem only if you were to look at your face in a mirror. Let go of the mirror, then the beard too will fall away! You

too will be disciplined, devoid of the Vinaya. Just as mindfulness and awareness are indispensable, so too, pristine honesty is an absolute necessity.

# **SECURING THE FUTURE OF A SAMANERA**

When ordaining a young monk, even prior to establishing him as a Samanera, the chief Bhikkhu gives him a savings account in a bank.

This is a very popular ritual amongst everyone! The banks chief incumbent; the Samanera; the donators and the parents of the Samanera are all delighted with the savings book. Envelopes received by the young monk are no longer wasted. He now has a steady future!

When the Samanera is taught how to save money during the early years he surely forgets how to let go. On reaching the prime of his youth, this Samanera who has forgotten to let go will leave his robes to save for his being.



Samanera has done no wrong. He only practises what was taught to him from his young age. The bank in the hells, the bank in the animal world and the bank in the world of ghosts pays a good interest.

In the end this dis-robbed Samanera is accused by all.

