

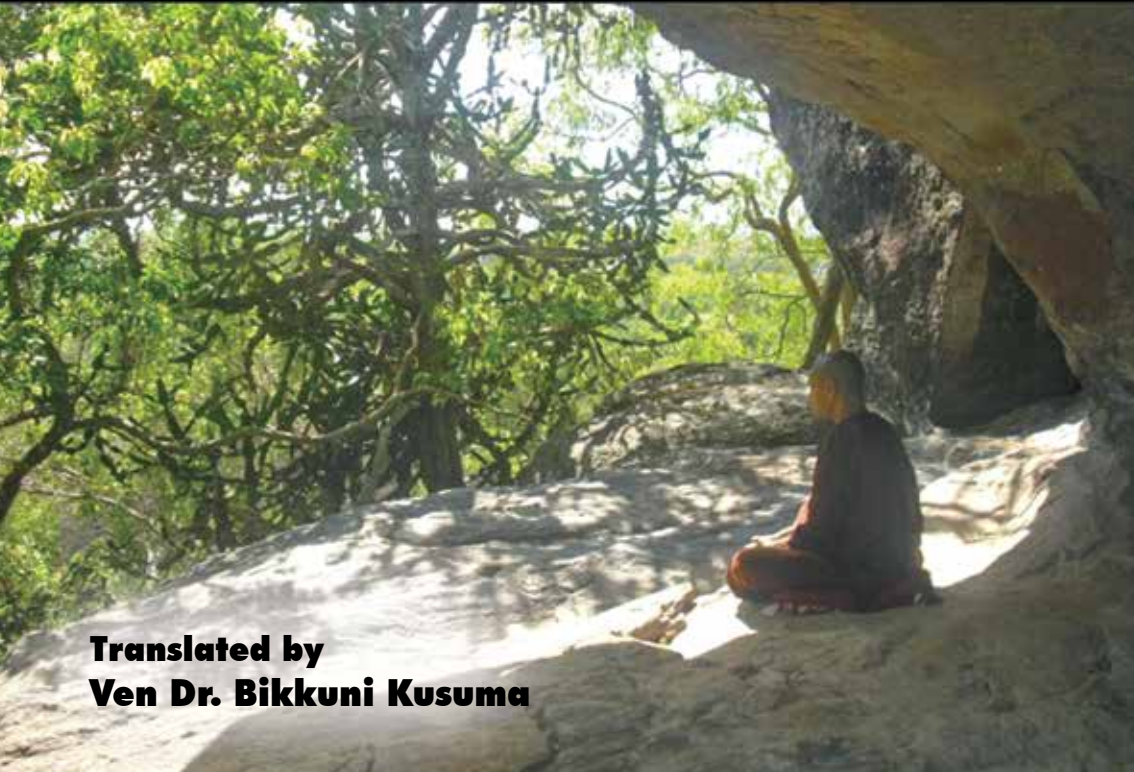


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**GIVING UP 5**

# **Maharahatun Wedimaga Osse**

*(On the trail of Arahat)*



**Translated by  
Ven Dr. Bikkuni Kusuma**



Giving up  
Part 5

# Maharahatun Wedimaga Osse

*(On the trail of Arahat)*

The English Translation of the series of articles on  
*"Maharahatun Wedimaga Osse Part 5"*

Translated by:

**Ven. Dr. Bikkuni Kusuma** MA.Ph.D

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# Giving up

## Part 5

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May this humble effort  
be a help, strength  
and an easy path,  
only for the clergy and the laymen,  
who have clearly understood,  
the in and out of this ruthless and  
dreadful journey of 'Sansara'  
and are trying hard,  
with much determination and  
perseverance, to realize  
the Four Noble Truths  
within this life-span itself.  
May all of you be wise enough to  
get the maximum benefit  
for what you need or  
what can ease your efforts and also  
to ignore what you do not need,  
what you do not accept or  
any thing false in facts.  
"May you be merciful to all,  
May all beings be happy and  
be a help unto themselves."

*(Note by the Reverent Thero)*



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



## AUSPICIOUS NIGHT

It is about 4 o'clock in the evening now. But in November, in the wet zone, the rain clouds are making it seem dark & gloomy around. The still forest is peaceful; not even leaves are rustling, but the endless sound of birds singing can be heard. They are in search of worms and caterpillars so they can have a tasty dinner before going to sleep. They don't even know that they are killing and are eating and enjoying themselves and making bad kamma.

You, the fortunate human beings, enjoy the singing of birds, which is the cry of sensual pleasure of the birds that feed on maybe 10,000 worms a day, living in the rain forest, making bad kamma for themselves. Soon the dark clouds are gathering and the gloomy night signifies the impermanence of the environment. The bright sunlight of the day is now no more. It is all darkness – the change that is inevitable.

The beauty of the environment is totally engulfed in darkness. Just like that millions of your thoughts of kamma formations have arisen and passed away at the speed of light. The sun that makes the surroundings so bright and cheerful also makes it gloomy and dark. Similarly, the good kamma you create makes you fit for a heavenly rebirth. And the next moment you may create kamma that will give you a rebirth in hell. We must contemplate on them.

The sun is made out of the Four Great Elements. The body is also consisting of the Four Great Elements. They are similar but the body gives you sensual pleasure through the six sense organs. The six sense organs perceive the beautiful environment and produce the five aggregates of clinging in your mind. Then ignorance is growing like spring leaves and buds. See how the worms and caterpillars are busy sucking the nutrition of the tender leaves only to be devoured by birds. You, the fortunate human beings, if you are ignorant, the unwholesome kamma will arise in your mind like the spring leaves and your chances for a heavenly rebirth will be consumed by ignorance.

Darkness is now appearing. The sun that gave light to the world is gone in impermanence. This Bhikkhu wearing spectacles is finding it difficult to see. If such a power as the sun and earth can be impermanent and changing, what hope is there for the weak little eyes? The nature of the body changing into old age, sickness & death is obvious. Try to see the sun and the eye changing. Be clever to see the nature of light and of vision through the eyes. They are impermanent.

Thinking of the night, memory goes back to the days of the Buddha. The discourse on the anthill "vammika sutta" was preached by the Buddha to Arahant Kumara Kassapa. A certain deva who had right view, came to Kumara Kassapa in middle of the night and questioned him "Ven Sir, there is an anthill, it smokes in the night and burns in the day. What is the reason?" What is this anthill? Ven. Kumara Kassapa did not answer the riddle. He went to see the Buddha, and asked him. The Buddha replied, this body made up of the 4 elements and nourished by food is the anthill. Man is the one who is smoking by night and burning by day. It is understood as follows: You, the fortunate human beings, having completed the work of the day, go to bed at night and until you fall asleep



you think of the work that must be done tomorrow, planning, thinking of your professional work, business, education, family, social service, pleasure, etc. How to enjoy, how to achieve, recapitulating the past and endlessly reasoning, probing into details about the work to do. Memory brings up mental pictures, disturbing sleep. This is called smoking by night; A lot of people today take a drug to fall asleep. Though a piriton tablet can be bought over the counter, one has to get medical advice. Falling asleep has become such an acute problem to many. They resort to sleeping-drugs or alcohol, which give side effects. This kind of lifestyle has become a lucrative business for medical and hospital services. Man cannot live without these services. With increasing numbers of patients, the profit level rise and goes into excess. Those involved in the medical industry because of the excess profit are constricted by the roots of evil. On one hand "Mara" makes a wonderful world to live in, on the other hand men, bereft of virtue, are on the sick list. Then there arises the health food industry that makes excess profit. To prevent illness, they also fall into evil ways. The Bhikkhu remembers a certain western medical doctor, who lived in the village about 25 years ago. This doctor having done a thorough medical examination

of the patient, gave the medicine and charged only Rs.20/-. He went by public transport to Colombo once a week and bought medicine for the dispensary. 25 years later, i.e. today, we have to witness long queues and extremely busy medical personnel, charging high rates for a consultation of a few minutes. There are luxury hospitals and medical services. Even the medicines are of high quality. But we can also see how the human mind has degenerated. Absence of morality has resulted in greed, hatred and ignorance. Life and death is painful due to prolonged illnesses, because of this the aforesaid medical services are more in demand and they drive you towards more and more greed, hatred and ignorance. Therefore you, the fortunate human being, must be clever, not to follow the evil designs of Mara, but to proceed along the path of the Dhamma in a meaningful way. Those that take the path shown by Mara, let them do so, but you, the fortunate ones, do not get mixed up with money, and pleasure and pain. If there is sensual pleasure, there is also hidden pain and suffering. It is a natural law. So you have to be clever about your limits, regarding time and place of enjoyment.

The Bhikkhu knew a nurse for a very long time who worked for over 30 years in a hospital. She

performed her duties perfectly. She often said that she had no need to follow Dhamma, give alms, meditate and keep precepts. Her services to patients are quite good enough for her, because it is of greatest merit. So she never went to the temple or did any ritual. Today she is retired and terminally ill and her memory is failing. This condition has already lasted 6 months, and her relations say that she is in unbearable pain & suffering. You, the fortunate doctors and medical personnel, please see this fact. This nursing sister, instead of taking refuge in the noble triple gems, took refuge in the patients. Let the precepts be with the virtuous. Instead of dana to the virtuous, she only cared for the sick. Today this venerable sister is on the final stage of suffering. Can she recall any kusala kamma she performed? Some believe that if one cares for the patients there is no more need for dana, sila, bhavana. You, the fortunate medical professionals, please give up this wrong view. At your death bed there is hardly any chance for you to recall the sick, who you tendered lovingly. You performed your duties to get payment, your salary, your promotion, your overtime payment, recognition of your efficiency, your insurance and widows & orphans funds, pension, your legal claims and rights, etc. Also the patient, who received your

care, may not ever have the virtue of keeping the five precepts, one with no confidence in the noble triple gem. Therefore your roots of good kamma of non-greed, non-hate, non-ignorance are not strong. The Buddha has clearly shown the need of tending the sick. But it is misunderstood. People believe that it is the greatest merit to attend on the sick. It is a completely wrong idea. What the Buddha said was a person attending on the sick is one who is taking the advice of the Buddha. Tending on the Buddha cannot be the same.

The wisdom and virtues of the Buddha are infinite, it is the greatest merit to serve a Buddha. Then comes the arahants, the ordained community, and then the lay people, who are virtuous and keeping precepts. They are the most deserving of support and then the others. Also those services for the Buddha and disciples etc. are done, not for money or gain or fame. If you have such expectations, your service is of poor quality. Therefore, do not think that tending the sick is equal to tending to the Buddha. If so, how can you recognize the virtues of the Buddha and develop confidence (saddha). The Bhikkhu thought of mentioning this because there are some medical personnel who believe that they are doing the greatest

good. What you need to do is to see the nature of life by tending the sick and develop confidence in the Buddha, Dhamma & Sangha. The Buddha refers to a sick person as a “devadatta” messenger from heaven. You can get that message by realizing that you, yourself are prone to such sickness. The hospital and patients are the very objects for developing body contemplation, feeling contemplation and contemplation of all the 4 satipattanas. You work in the environment where pain and suffering and the utter impurity of the body can be seen again and again with wisdom. You, the fortunate ones, should go beyond the development of loving kindness – see the absolute reality of impermanence, suffering and non-self. Seeing the suffering of the sick you should realize karmic result. In your mind you should contemplate with wisdom the nature of kamma of the past, the fearfulness of samsara. Most people, completely ignorant of kamma, and having no confidence (saddha) in the truth of Buddha, Dhamma & Sangha, believe that by tending the sick marvelous, wonderful, miraculous results can be expected. There are quite a lot of healthy ghosts and animals in the lower realms of existence. They are those that tended the sick, as human beings, but they did not have precepts of virtue or believe in kamma. What use

is being born as a healthy ghost or healthy animal? What is wonderful is the life of a man or deva, who has the right view. If you want such a rebirth, you should develop confidence in the Buddha, Dhamma & Sangha, and practice virtue by observing precepts, practice generosity. While understanding these disciplines, if you tend the sick with loving kindness, compassion and respect, then you are clever in making a success of tending the sick.

A good doctor asked a question during a dhamma discussion. When medical science develops, will there be less sickness and will it prolong the life span? However much medical science improves, it cannot challenge the wisdom of the Buddha. The Buddha analyses the worldly condition according to cause and effect. Medical science is limited in knowledge, they cannot prolong the life span or stop sickness. More unknown bacteria & viruses will arise that cause disease. Often when the human being is evil, their resistance to disease is low. Also some diseases cannot be cured due to karmic causes. There could be more deadly diseases in the future due to human conduct and environment pollution. Medical science can work if only the human being is morally good. While taking tablets 3 times a day, if the patient has the discipline

of keeping precepts of virtue then the medicine may find a cure. The most effective medicine could be living with loving kindness meditation. Medical treatment is basically focused on the body and mind, which are changing, hence there can never be an end to the prevention of illness. Therefore, knowledge of medical science and specialist treatment is limited in scope.

If you understand that with wisdom the nature of body & mind, you may understand the karmic formations by body, speech and mind that are tangled like a ball of thread. The karmic formations of specialist doctors as well as the patients have a bearing on disease. You may untangle the mystery of disease, only so far as you can unravel the tangled thread of kamma.

Your professional skill may give you self esteem. According to the Buddha one climbs the highest rung of the ladder and gains social acclaim because one has done good kamma in the past. A person who has not been envious of other's success, had respect for others, had helped others to gain success and was willing to get advice from spiritual leaders who knew what is good and bad, what is right and wrong and

who practiced good behaviour. It is a result of such good kamma done by you that you are reaping. You should see that the cause of some diseases is the result of previous bad kamma. There is only kamma and result operating in nature, so you should not only accumulate wealth, fame, ego, etc. but try to see the karmic nature of life and living.

The Bhikkhu is not sure whether Jivaka, the doctor who treated Buddha, was able to gain states of sainthood. It is because he couldn't realize the karmic process with wisdom while treating the exalted Buddha. He didn't realize that he himself and the exalted Buddha are products of kamma. Only when you realise this again and again, will you develop confidence (saddha) in the Dhamma. When confidence develops, doubt disappears, respect for the Sangha that carries the message of the Buddha arises. If you do not see this aspect, then only ego and selfhood, and greed arise all the time. You will not see the ordained community as worthy of any respect. You don't regard good and bad kamma as different.

The Bhikkhu who is keeping these notes, knows of a monk who was suffering from a bad headache. His devotees took him to a private hospital. A



specialist lady doctor attended on him. She examined him thoroughly and she put her hand round the neck of the monk and bent him towards her and looked inside the eyes, ears, mouth, etc. She was a very good doctor. But she did not realize that as a monk it was embarrassing for him. This is because she had no respect for a monk. He was just another patient. This shows the lack of confidence (saddha) in the Sangha. Your profession can yield merit only if you have confidence in the Triple Gems and if you have wisdom. Even a non-returner (Anagami), 3rd stage sainthood, who is a lay person, should worship the newly ordained novice. That is the elevated, sublime status of monkhood. Therefore, even if you hold a high rank in your profession, it is a great loss for you not to respect the Sangha. With education you cannot get to understand your mind. With wisdom alone can you understand your mind.

The Buddha said even a small novice monk should be treated with respect. There could be some potential virtue hidden in him. The 7 year old Nigrodha Samanera converted the extremely ferocious “Canda Asoka” to “Dhammasoka”, the famous Emperor of India. He had the power, the wisdom and virtue to do this.

A certain deity by the name of Rohitassa once came to see the Buddha and declared that he was in his previous birth a Rishi who had developed super normal powers. So he made use of his powers to see the end of the universe. He could not see or imagine the end of the universe and died in the search. Then the Buddha said, if ever, one is in deep water in the ocean, he must swim to find the nearest island. Similarly great effort is necessary to swim across the samsaric ocean and find a refuge. You, the fortunate human, must first see why we are destined to old age, sickness and death. There are those in the medical profession, who understand this in great depth. If they see the ultimate cause of dukkha, the pain and suffering of all living beings they may see also the beginning of dukkha. The Rishi Rohitassa was trying to see the end of the universe but he even couldn't imagine it. The absolute beginning and end of the world is within one's self. The ignorant Rohitassa was lost in the search of the conceptual world. The Buddha has shown you the fortunate person, the right diagnosis and treatment for old age, sickness, death and suffering. It is a simple, easy way that the Buddha the greatest physician discovered through his miraculous wisdom. The Buddha says that the

treatment for the end of suffering is not the pill or capsule or the operation, but it lies in the hope and expectation of happiness with delusion, ignorance (Avijja). Not knowing the four truths (suffering, its origin, its cessation and the way to its cessation). This is the absolute beginning and the end of the world for all living beings.

Those great medical practitioners are actually helping and nourishing four deadly poisonous snakes. The Buddha compares the body made up of 4 elements (pathavi, apo, tejo, vayo) i.e. the solid, liquid, heat & air, to 4 snakes. It is a parable.

Those who want to live and enjoy life have to nourish the body, the 4 elements i.e. the 4 snakes, feeding, washing, cleaning, putting to sleep, etc. and even giving medicine. If not cared for, these snakes bring unbearable pain and suffering of the body. They can sting you to death. When it is unbearable, the owner rushes to the doctor for relief. Even the doctor is subject to the deadly sting of the 4 elements, craving and desire for supporting and nourishing these serpents is compared to the executioner. Since you do not recognize the vile, wicked executioner as your enemy, you welcome and entertain him, as if he

were your friend. You think he is good, and maintain him, giving priority to him. Those that do not know the Dhamma, and who are not virtuous, treat the body as me. I and mine. They don't see the changing nature, they are proud to possess and happily accept the body with craving & desire. Doctors, because they are trained to treat and cure disease believe in the treatment with professional dignity and conviction. There is always a temporary cure, but there is no cure found for the inevitable terminal disease, old age and death.

The Buddha said, if any one takes delight and enjoys the body, he is one who accepts pain and suffering with delight. If you believe that the body can be completely cured, it is merely professional arrogance. Such a view will destroy your happiness.

During the era of Kassapa Buddha the life span of a human being was 20,000 years. The Buddha says, those people had only five kinds of suffering. They suffered due to sunlight, cold climate, hunger, thirst and child birth. They never suffered from hundreds of sicknesses like now. There was no environmental pollution, no armed conflicts and war. Even so the ascetic, who was teaching his pupils said that the life

span is like the dew in the grass, or a water bubble, or a line drawn on water, or a bull taken for slaughter. So soon does life come to an end. The medical personnel today should realize this, seeing hundreds of patients. Such understanding is the cleverness of the doctor. It will give him insight into his own life, a right diagnosis of all suffering.

Even seeing sick or healthy people, you must be clever to raise kusala in your mind i.e. your greed, non-hate and wisdom. Then Right View is there. That is why the Buddha said a sick man is a messenger from heaven (deva duta). One who is on the path to Nibbana must know how to treat wounds. The wounds are formed due to the six sense faculties. When ignorance the disease forming bacteria are present, the six sense organs get wounded. The eye and sight, ear and sound, nose and smell, tongue and taste, body and touch, mind and memory meet in the wakeful moments, then there arises continually greed and hatred if ignorance is there. Then sore wounds arise in the mind. These wounds cause painful suffering. Though doctors cure the physical wounds, they don't cure these mental wounds that turn into severe gangrene and cause much pain along the samsaric journey. In the same sutta Buddha mentions

about a field of green grass that the person in search of Nibbana must find. That is finding the Sangha who are well versed in dhamma and practice. They are noble friends. That is the healing ground that can cure the severe wounds in the mind. The Buddha says that out of all the sweet smelling flowers, the best is the scent of the saman, the best smelling root is kalu agil root, the best smelling heartwood is the red sandalwood and the best advice is that of the Buddha. What is that? It is that the world cannot be cured by knowledge, but the cure and the healing can be done with wisdom. The patient in front of you must be seen with the wisdom of vipassana. Then right view will arise in you. I remember Ven. Bakkula the Arahant, who was known for his perfect health. He lived up to 160 years of age—“I have been ordained for 80 years but I have not been known to have & suffered from sickness even so long as it takes to milk a cow. I even did not take Aralu”. We can understand the previous good karma he has performed to become so healthy. Therefore, health depends not on the tablet but on the previous good karma done.

The Buddha declares that human beings are enjoying sensual pleasures. It is the happiness that arises through the six sense organs. One of the

evil consequences of this enjoyment is sickness, both physical and mental. It could be diabetes, or high cholesterol or any other. It is a side effect of uncontrolled enjoyment of sensual pleasures.

When the human mind is evil, man also finds evil ways to satisfy himself. Technology is advanced by the human mind. Therefore the evil world of Mara is supported. The modern food technology also creates diseases and technology also finds cures for them. Thus the cause of disease and the result become the business of Mara. Mara here is the human mind engaged in craving. Mara's unjust business does not end there. He gets encouraged by many other causes and effects. The medicine prescribed to cure has side effects which are worse than the disease. Now the entire population is sick. When sickness increases the medical field has more profit. Financial investments are increased for medical needs. The increased profit creates more and more craving for profit. This creates an intense mental and physical stress on the patients and their caretakers. In the end the patient and the doctor are consumed by Mara as in a tangled ball of thread. When the entanglement is more, the harvest is better. What is the harvest? Evil kamma. The patient, the medicine, the side effects that are the concern of

hospital services is really what causes the craving in the human mind. If you see this aspect, when you go to sleep, it will be an auspicious night for you. The day will come when you realize the consequences of sensual pleasure. That is the day you start eating for the purpose of maintaining the body, and you eat with wisdom and mindfulness to prevent diseases.

Talking about sleep led to discussion of the patient and the medical services. We will again go to sleep. In the Sutta the Buddha says an anthill burns and starts smoking in the nights. It is a parable which means human beings can't fall asleep, thinking of the work for tomorrow. Planning and thinking gives restlessness and worry. suffering are mixed up with craving. All kinds of mental pictures which cause greed, hate and ignorance. This indeed is the "anthill smoking".

A certain gentleman said to the Bhikkhu "Ven. Sir, I cannot sleep, thinking of the work next day. I am wide awake and don't close my eyes". This is smoking by night. Then in the morning there is fire which means that people work hard to accomplish their tasks. Are you not leading such a life smoking by night and on fire by day? In life problems cannot be solved in this way. One needs to meet the Dhamma to



solve life's problems. For whatever problem you face in life, the correct resolution is found in the Dhamma. Dhamma is the living Buddha. In the Bhaddekaratta Sutta Buddha says "what has to be done today must be done today. Do not leave it for tomorrow". For tomorrow you may die. How can you combat Mara and his retinue, what treaty, what agreement can you make? It is the person, who sees the impermanence of the five aggregates of clinging that can have restful sleep. This is very clearly stated by the Buddha.

Mara, is thinking about sensual pleasures. Sometimes thoughts are woven around conventional permissive attraction, sometimes around unconventional, illegal, unethical attraction. Sensual attraction comes with the naked body covered with dress and ornaments there arises the wish to appropriate and own amidst competition. The retinue of Mara is focused on your mind to raise the roots of evil. Please be with the perception of impermanence. Then you will be closer to the Dhamma, see the nature of old age, sickness, and death. So you will remember I may die tomorrow. You are not planning for tomorrow, but death can come before dawn tomorrow. Do sleep with the idea that you may be dead by morning, do not allow any extraneous thoughts to disturb your

meditation or death. This is a trick, advice for an auspicious night. Really you are building a fence to prevent unwholesome thoughts intruding. You will happily wake up tomorrow if you sleep thinking of death. Even if you die contemplating death, it will be an auspicious death. Thinking of all the sensual pleasures amounts to Mara and retinue capturing you. Think of every thought as Mara. That way you will accomplish what needs to be done today. Though it is night, still there is work to be completed. Don't think of tomorrow. Remember the impermanence even though you habitually think of permanence throughout the day. All thoughts during the day in terms of permanence must be seen as impermanent in bed, before you fall asleep. Then you will not crave for things impermanent. You will not crave for things of the future. Think of Mara and his retinue that will enter your mind, and see them as impermanent in terms of past, present and future. Then it will be a peaceful night. Then you will live in the present and give up imagining the past and future. Even the present is passing away into past. So you cannot hold on even to the present. See the impermanence of the present. If you can do some breathing in and out, you will see the impermanence of the present.

During the days of the Buddha, the King of Kosala was riding the state elephant and he saw a beautiful woman and became enamoured by her beauty. He could not give up thinking of her and was making all kinds of plans to possess her. He even wanted to kill her husband. He couldn't sleep thinking of her. Then he heard a fearful sound and thought that it is a danger signal to his kingdom. Next day, in the early morning he summoned his chief ministers and told them. They said "surely it is a bad omen. Your kingdom will be destroyed and to avert such a disaster you should make a great sacrifice of animals to please the gods". The king was fully convinced and hundreds of animals were brought and tied in the royal compound, ready for sacrifice. The Queen Mallika entreated him to consult the Buddha regarding the right method, so it will benefit him most. So he went before the Buddha and told him of his experience of a fearful sound. The Buddha said "it is no danger to your kingdom, it is the painful cry of 4 beings in the Lohakumbha Hell who have come up for a moment. These 4 hell beings were rich and wealthy during the era of Kassapa Buddha. Their life span was 20,000 years. They were thinking of their immense wealth and thought they will eat and drink and be merry. They were blind to wisdom and

had not heard the Buddha and they spent the money on women, wine and song. All four of them died and were born in Lohakumbha Hell, which is 60 yojanas in length and in breadth. They were immersed in hot lava at the bottom burning endlessly and after a period of 15,000 years, they floated up and made this terrible sound. Their cry was loud but before they could pronounce a second syllable, they sank down again. It will take another 15,000 years for them to surface again". Then Buddha explained how they behaved in their previous lives, killing the husbands of beautiful women in order to possess the women. Even now, if ever any one indulges in that kind of vice, they are destined to die and be reborn in the Lohakumbha Hell.

The king, who was scheming and losing his sleep with the idea of possessing the woman, at once gave up his idea. You, the fortunate human being, please see the enjoyment of sensual pleasure for a fleeting moment and consider the consequences and the price you have to pay suffering in hell. Try to see the pleasure as hell fire. Sensual pleasure not only gives you sleepless nights, it also puts fear and shame to do evil more distant and unwholesome, restless thoughts invade your mind. Every night before you fall asleep contemplate on the body as a skeleton (athika-sanna)

or remember the picture of a skeleton. See the skeleton of the body you desire so much. Then your night will be an auspicious night with no longing for sensual pleasure.

These notes are being written now at around 7 PM. The lonely cell (kuti) is dark all around with the loud noise of crickets. The world has got blotted out, only the changing body formations are present. They are the signs of an auspicious night coming. How many people are restless and unhappy, making hell over-crowded in the future. When man's wisdom dwindles, the body is seen as valuable. Desire makes the flesh more beautiful. To see shapes and figures and beautiful body movements of allurements become desirable. They do not realize that these are mere thoughts. Those that value the body are consumed by greed & ignorance and fall into hell that scorches and burns the very flesh of the body, giving excruciating pain. Be wise, see the body as composed of the 4 elements, then you will try to go in the opposite direction of its attraction.

As mentioned before, the King of Kosala was so enamoured by the woman, he heard those fearful sounds and the advice of his chief ministers who said there is a great threat to the kingdom and arranged a

huge animal sacrifice. Even in the present day people so attached to the body get nightmares. They hear fearful sounds, half asleep they shout and wake up with the throat and mouth parched dry and drink water or they fall off the bed. When such things happen, sometimes they think that some disaster is to happen, and take to occult incantations and ritual not much different from the foolish Minister, who has wrong view, advised the king to perform a sacrifice. So they go from one evil to another making unwholesome kamma. If ever you experience such painful, fearful sounds you too can think "Because of my merit I am forewarned, and to avert danger I must try to turn away from evil and perform good". The sound could be that of a fearful hungry ghost or a non-human being. Once when the Bhikkhu was living in the forest at about 3 in the afternoon meditating, and in a Jhanic trance, he heard such a loud eerie sound, it was a very frightening lamentation. The Bhikkhu could see in his concentrated mind a huge tree with a forked branch. There was a huge lump of black flesh as big as a pot there in the fork. She had no hands and legs, it was the form of a dangerous, fearful female ghost. She was the one who cried so loud. The sound burst forth with anger. May-be she resented the Bhikkhu being

there. Such unfortunate non-humans hate good and virtuous people. Even the sight of one, who is keeping precepts, makes them burn with anger. Because of their extreme rage they make such terrible sounds. Such fearful shouting and lamentation is always heard in the hells. If you hear a similar sound, think that there could be a cause. Try to do more and more wholesome actions. When you lie awake in bed the thoughts of sexual, sensual pleasure or anger and hatred may arise. Remember the ghost that lived on the tree and try to get rid of those thoughts. You, the fortunate person, will feel peaceful and the night will be an auspicious one. Thoughts of greed, hatred, and ignorance can give a rebirth similar to the ghost that looked like a huge black hulk of flesh.

There are many who instigate, induce and entice people to sexual misconduct. They make use of modern technology and insidiously harm unsuspecting people. Age is no barrier for their objective. They make man a slave of the five hindrances. They address the world without any fear or shame to do evil. In the time of the Buddha there was a young man called "Natagamini". He was the greatest dance performer in the land. He told the Buddha that his teachers said that if a person entertains people by his or her performance,

when they die, they will be reborn in the celestial realm called “payasa” is it true? The Buddha refused to comment. Then he asked the same question again and again 3 times. The third time Buddha answered “Natagamani, if ever anybody raises thoughts of sensual pleasure in others he is destined to die and get reborn in a hell called “payasa”. Natagamani was very much distressed that payasa is no heaven, but a hell. He listened to the Buddha and soon became a disciple monk. His beautiful body he did not display anymore, but covered it with the rag-robe of a monk. He who was destined to a miserable rebirth, because of the advice of the greatest kalyana mitta, the Buddha, was saved. There are many organizations and businesses today that promote sensual pleasure. The more there are, the more they increase the inhabitants in hell. Ladies that raise sexual, sensual pleasure in others, please take note they will die and be reborn in the painful suffering payasa hell. The Bhikkhu in a deep Samadhi focused on the payasa hell, and with his divine eye saw, the hell beings. They were skeletons, without any flesh. As human beings they displayed their muscle and bodily form entertaining the public to raise sensual pleasure. Their bodily movement, the colour and rhythm and dance was so beautiful. This body they got because of



previous good kamma done, now they use the body to make evil kamma, that gives them a hell birth. Today not only adult, but even children from young school going age, attending tuition classes, dress in a way to captivate and raise sensual pleasure. Their tight-fitting dress shows off bodily flesh. They and others are trapped in animal instincts. The fortunate human being should not display their warm flesh to make unwholesome kamma, that yield pain and suffering in consequence. There was another hell being, who had been skinned and the raw flesh was visible. I will give you an example. If you mentally skin a human being you will see flesh, blood, veins and nerves etc. this hell being had such an appearance. They are those that induced sensual pleasure in others. You, the fortunate ones, take heed, the modern age has made the human body a lucrative business, to entice the mind to get more sensual pleasure, to victimize you and earn millions. In your short life span if you have provided the world with such sensual pleasure you will reap results in hell. You are still not late to start thinking according to the Dhamma that the Buddha preached. Remembering Natagamini should give you the impetus to turn away from worldly deceit. This body is changing in impermanence. What

is changing cannot give peace and comfort, rhythm and thyme. In ignorance you believe in a happiness that is permanent. It is seeing the untruth (adhamma). Whenever sensual pleasure arises in the mind, try to see the truth within so you are not carried away by the worldly deceit, see the body as beautiful along with the internal and external excretions of saliva, phlegm, urine, excreta. See the body you adore, as a heap of excreta, see the body as a skeleton, see the enjoyment of sensual pleasure along with its dire consequences. Kammic law is very just, the kamma appears to be innocent fun, but it is the cause of all the suffering in the world. Hence physical enjoyment yields hazardous results, to you and others, entailing suffering in hell. Those who do not know kamma, think it is pure fun and frolic without any trappings. It is a fearful world, samsara is fearful, imagine the 5 star people who are the highly claimed successful people in the world, subject to a hell rebirth. What can be our fate? I keep these records for you to think with wisdom. What should you think? Remember the evil results of sensual pleasure, and make an effort to steer clear of unwholesome thought. Such a night will be an auspicious night for you.

After a dhamma sermon a good lady asked a question. Ven. Sir, I have a lot of trouble, constant

bickering with my husband, who is drunk. My relatives do not treat me well, the children are disobedient, Ven. Sir, I am tired of life. The Bhikkhu in reply said you are reaping some kammic action done in the past, so don't take it hard, if you don't meet noble friends in samsara, you do much unwholesome action. The results of these actions again and again push you to do more evil.

In the past there was a young woman called Isidasi. She was the beautiful daughter of a rich land owner. The parents got her married twice, both were failures. She soon learnt by the association of good and noble friends, that it was not the fault of the husbands but her own kammic problem. She became ordained as a Bhikkhuni and with strenuous meditation gained the divine eye (pubbenivasa nana). She saw how she spent her previous life enjoying sensual pleasure with misconduct. You, the fortunate person, is shedding a tear because you have caused others to shed tears. Now stop shedding tears. Do not make more bad kamma that will result in shedding more tears. The Buddha said liberation of women is not fighting male dominance, nor living alone as a spinster. Modern women's live can be shrouded with anger and hate, which makes more evil kamma and find no

redemption. Remembering your own pain & suffering is your kammic results. Do go in search of wholesome kamma that will yield happy result. The family unit is under fire, divorce and sexual misconduct is fast gaining ground. The future novelists can make most out of their imagination. World is a business, selling ones own suffering to another, and they enjoy the profit. There is no end to this worldly system, so please dry up your tears. Even under bodily harm bear your kammic debt, do metta. Even when the husband is scolding develop metta to the whole world, when relatives hurt you, still treat them well with kindness from your heart. Isidasi, we mentioned earlier, practiced metta and became an enlightened nun. She realized that anger and hatred towards others is really anger and hatred towards yourself. You fortunate ones stay with the Dhamma. Think of kamma performed by you previously that is evil. Now you are suffering the result, when you contemplate on this with wisdom, you may stay with the legal marriage without committing sexual misconduct again. It will only lead to more tears in the future. If ever a person suffers in an unhappy marriage it is a result of sexual misconduct in previous lives in samsara. This is the only way to solve the problem. At the end of the day, when you

are in bed contemplate on the painful experiences and with wisdom of vipassana see impermanence, pain & nonself. If the husband is the cause of your suffering let this be the last husband in samsara. If the wife is the cause of suffering this is the last wife in samsara. If the child is the problem think this is the last child in samsara. Thinking thus, go to sleep. The tears you have shed because of husband, wife, child in samsara are as much as the water in the ocean. Do not add more tears and die being unhappy. Experience the cause of suffering as unwholesome misconduct in the past and try to avoid it now. You yourself created the problem which you, yourself must solve. See this with wisdom. The Buddha expects you to sleep in this way so that tomorrow will be a day free from evil kamma. Be clever to produce only good and wholesome kamma. Even in the midst of family trouble, treat your wife/husband & children well, performing your duties. Make duties into wholesome acts of merit. Results of kamma must be used for cessation of kamma too. Don't try to hide your suffering & pretend to be happy to the world. Understand the cause of suffering and get rid of it. If you pretend that you are happy, you are only fooling yourself. When writing down these notes a mother's sorrowful question came to mind. Tears of

a mother is fire, because the tears come from a heart full of metta, karuna, mudita, upekkha. The warmth of a mother changes the tears into fire. You will be burnt. Do not make your mother shed tears because of you. You must please your mother, please your wife & they will shed tears of joy, they will be blessings for you. The tears of joy of wife & mother will pave your way to heaven. Remember, your wife may have been your mother in samsara 10,000 times. Your husband may have been your father 10,000 times in samsara. Therefore, think you are hurting your mother. The Bhikkhu writing these notes is one who pleased the mother and bathed in tears of joy she shed. It is by the strength gained in this way that the Bhikkhu is able to write these notes. Mother's tears of joy have such blessings for you. Do not make her cry in anguish.

When the Bhikkhu was having a discussion of Dhamma one day, a certain young man asked a question about the four noble truths. The Bhikkhu clearly explained, with lots of compassion. But again and again he said that he could not understand. His intention was not to know the truth, but to test the Bhikkhu whether he will show annoyance. He couldn't get his wish fulfilled, but he did commit much bad kamma for himself. The Buddha says anyone who

deceitfully shows disrespect to the Dhamma, will suffer intense pain in the future. Much worse than the criminal taken in procession to be executed. We need to be very careful dealing with the Dhamma and the noble Bhikkhu, Bhikkhuni, upasaka, upasikas, the ordained and the lay community. Before trying to test others one must test himself “Is this thought giving me bad kamma?” if you don’t see your thought you are walking towards pain & suffering.

The meaning of the word “Loka” is suffering. The world is changing and suffering is inbuilt. Suffering is the result, the cause is craving. The amount of suffering depends on the amount of craving and the amount of enjoyment of sensual pleasure. When the world becomes more and more complex, suffering increases. Peoples’ craving makes the world more complex and suffering increases in the complex world.

When the suffering increases, man is going against happiness. The eightfold path is the giving up of suffering. So, man is going opposite to the eight-fold path. You, the fortunate one, see the reality of this and try to analyse the present trends in the world. A certain gentleman asked me a question during a Dhamma discussion “Ven. Sir, there is a great awakening in

the present world and this awakening will never go backward". You, the fortunate one, don't be fooled by such Mara thinking. If there is an awakening of saddhamma — the doctrine, it is because the time is right for its complete disappearance like the flame of the lamp just before getting extinguished, flares up for a moment. You are only seeing the final flicker of saddhamma — the original Buddha word. In other words it is a sign for you not to delay — "appamada".

A well known philosopher has declared that hundred years hence, only Buddha Dhamma will exist. This statement is not from one with right view. He does not know the real meaning of Saddha — confidence in the triple gem. He does not realize that "sanditthika – come see" quality of Dhamma depends on the observing of precepts of practice. It's a certificate of Mara, saying that the pure Dhamma will last another century. Do not be fooled by such statements. The learned philosopher probably understands and Buddha Dhamma.

At the death of Nakula Pita, his wife Nakula Mata became sad and lonely but she realized the impermanence of the aggregates to a large extent. She was virtuous and had gained the 1st state of sainthood.



At the moment of her death she gained the 2nd stage of sainthood “once-returner” (Sakadagami) and was born in the divine world. The Bhikkhu who focused on her saw her dressed in an ordinary white cotton sari and white blouse. She was very peaceful. Her dress denotes that sensual pleasure and hatred are reduced. They were not living together. This clearly shows that even among the divine beings, there are differences according to their previous kamma.

The Buddha pointed out, that when human beings are degenerate and their spirituality disappears, then even the heavenly beings lose their spirituality. Such divine beings support evil persons and they further lose their sense of fear and shame to do evil. These evil minded devas, kings, ministers, officials and the king’s retinue take alcohol, and are disoriented. They appeal to evil divine beings who support war and armed conflict. The seasonal changes with prolonged drought followed by heavy rain and floods are results of such misconduct. Thus the atmospheric conditions lead to more depravity in man, increasing the roots of greed, hatred and ignorance. The pure dhamma declines and unvirtuous devas of wrong view, help the humans to spread evil in the human world.

You must understand with wisdom the cause for the widespread evil. With such danger in view, what you should strive for is not to be a god or goddess after death and make more merit, but to make use of the human existence to realize the ultimate truth that the pure dhamma points out. If not, there is every chance for you to be born among such unvirtuous divine beings who are deranged.

A certain gentleman asked a question from the Bhikkhu – “Ven. Sir, are there Arahants in the divine realm who live a long life-span?” If ever a divine being becomes an Arahant, he cannot get higher ordination as a monk. So within 7 days he will pass away into Parinibbana. There may be many differences of opinion about this. When the Buddha was born in India there were 62 views of various teachers. Dhamma is not a view, but the reality of existence, whatever views prevail in society, you, the good person, see the cause and result of such thinking. You should be clever to see this. Please do think like this.

There is a ward in the Angoda Lunatic Asylum, where the patients are extremely insane, one of them is sick with greed, one with sexual longing, one in love, education, anger, etc. They are all inside the ward

speaking and acting in madness. One is scolding, one giving a speech, another in love but alone. None can leave the ward. You, the fortunate one, try to see the environment of this ward.

The Bhikkhu is making the short notes in a forest and the nearest village is about 4 km away. There is a monk living in a kuti, a cell, he has excellent virtue and high Samadhi. If not he cannot live long in this thick jungle. He is a great, highly venerated monk. The Bhikkhu invites this monk and puts him to this ward in the asylum and locks him up. What will happen? Imagine his plight. How can this venerable monk, so good and virtuous live with these insane patients? Either he will be appalled to see the pain and suffering and commit suicide, or he will starve to death. That venerable monk cannot live in that environment. It is imperative that he even leave the lay society and become ordained as a monk with the upasampada ordination. Because he is one who never ever will become a mental patient. Now you, the fortunate one must think, if ever a human being or deva or brahma realizes the four noble truths, in a few days he must take upasampada ordination. If not he will pass into parinibbana. For him the world is like the mental asylum, full of people carrying bags

of greed, hatred and ignorance on their shoulders. He cannot live with lay people. Though humans can get higher ordination, devas and brahmas have no such possibility. Therefore the Bhikkhu believes that in the heavenly realm, if they attain Arahamthood, they will pass into Parinibbana (quickly).

The Buddha speaks of another instance where devas face difficulty in the discourse on saptasuriya gamana sutta (7 suns). The scientists today will see this fact with doubt. Once the Bhikkhu said, there exists the "Mahamera mountain on earth and that it is 84,000 yojanas high. Some scientists rejected the idea. Modern technology by means of satellites have taken pictures of the earth. If such a mountain existed, they surely would know of it, they said. The Bhikkhu replied you are laughing at the Buddha and dhamma. But when the discourse was logically explained, I think they agreed that Buddha's supernormal knowledge and wisdom goes beyond modern sciences. It is after the advent of the next Buddha Maitreya, that events mentioned in the sutra would take place.

The Buddha speaks of the Mahamera, but it is now discernible only to the Buddha. But after a prolonged drought lasting may-be 10,000 years, this

Mahamera that is 84,000 yojanas high becomes visible. The Buddha's prediction must be seen in terms of causes and effects. When the drought is severe, the snow covered mountains, will be seen, because the snow melts away, and the Mahamera will be visible. Please think, that today India cannot find out the starting place of their huge rivers Ganga and Yamuna. They believe that they start in the Himalayas. But they do not know where the fresh water streams start. They see the sky and the snow clad mountains meeting in the horizon.

There are mystic regions which cannot be scaled easily by human beings. The Buddha speaks of a prosperous mountainous region called Mahamera. It is 84,000 yojanas above the ground and 84,000 yojanas underground. The top of Mahamera reaches up to divine worlds. Mahamera is a beautiful country with a luxurious growth of vegetations and snow, deer, elk, bear and such like animals live there. Because of the drought lasting 10,000 years the bare mountain top becomes visible. No human being can see it today. Once the earth is burning hot, humans and animals on earth have died out. They die in hunger and thirst and unbearable heat. Their minds are so depraved with anger that they are reborn as hungry ghosts, non-

humans (bhuta) and hell beings, whose bodies are small like insects and are heat resistant. They die and are reborn in the same place many times.

After thousands of years have passed by in this manner, there appear two suns in the sky. As the earth gets attracted to the sun, her rotation becomes faster and the sun appears to move faster. But there are no human beings to witness this. The streams of water on Mahamera dry up, the luxurious growth is no more. It becomes a desert.

When thousands of years have passed by in this way the 3rd sun appears in the sky. The Buddha says that all the five great rivers Ganga, Yamuna, Aciravati, Sarabhu, Mahi becomes masses of sand. If the five great rivers in India dry up what can be said of Kelani, walawe gangas, in this island?

After thousands of years have passed by in this way without rain, the 4th sun appears. The divine lakes Anotatta, Rathakara, Sihappapata, Mandakini, Chaddanta also go dry. The divine beings are said to inhabit these wondrous places of enjoyment of sensual pleasures. Their water also comes from Mahamera. Now the divine beings are also experiencing drought.

The heat and suffering makes it unbearable and their minds are also stricken with greed, hatred and ignorance, the roots of evil. They too die and get re-born in the four hells. If the divine beings who had so much merit come to this end someday due to natural causes, you, the fortunate ones, what can you think of your wells, pipes & swimming pools?

In this way a further period of tens of thousand years passes by and the 5th sun becomes visible, but of course there are no human beings to witness this. Human beings are born as hell beings, with heat resistant bodies as mentioned before. They burn and die and are born again. If you & I continue to live in samsara, this will be the fate of yours & mine.

When the 5th sun appears, the Buddha says that the ocean that covers  $\frac{3}{4}$  of the surface of the earth, completely dries up and appears to be a mass of sand. Very little water as much as a hoof of a bull can be found in places far apart. If the whole world becomes a mass of sand without any human beings, you, the fortunate one think what happens to a person who considers my country, my nation, my religion, my territory, etc. Now that the ocean is completely dried up the Mahamera that was 84,000 yojanas underground

becomes completely visible and is 168,000 yojanas high in length & breadth.

In this way another 10,000 years will pass without rain and the 6th sun appears in the sky. Now the heat is so high that Mahamera starts smoking on all sides. The smoke covers the entire surface of the earth. If Mahamera reached up to the heaven, you, the fortunate ones must think what happens to the heaven. Divine beings are also afflicted. If in the future the entire earth is covered by smoke, what kind of a bright beautiful world can you expect.

In this way many thousands of years pass by and the 7th sun appears in the sky. The Mahamera starts burning on all sides and falls over the earth. This massive mountain, 168,000 yojanas in length, breadth & height falls down bursting and exploding and the entire earth burns up in a blaze. The Buddha says only the ash remains after the burning down. Even the earth burns up some day, what can we expect from the palaces that we build in the sensuous, material, imaterial realms?

A person may wonder, if there is only one sun for the earth, how could many suns appear. But there could be many causes and conditions for this. it could



be the heat of the earth, and many other factors. When the 7th sun arises, that is the maximum heat the earth can bear, and so that signifies the end of the earth.

The Bhikkhu referred to this discourse to show that even divine realms are in danger of disappearing. When the earth goes up in flames and the Mahamera and the divine lakes disappear, and the divine beings who enjoyed sensual pleasure in these abodes are oppressed. The only ones saved are the divine beings that have gained stages of sainthood, since the Abhassara Brahma realm is also saved.

It takes a long period of time, calculated in 10,000 year periods, then the earth finally disappears. During this period, the divine beings who have realised the impermanence of the five aggregates and have attained sainthood, seeing the burning of the earth, develop the sign of impermanence and attain Arahantship.

Even divine beings that have confidence in the triple gem (saddhanusari) or those who understand the Dhamma intellectually (dhammanusari) who witness this spectacle of the burning of the earth will not have any more attachment to sensual pleasures. They will reflect on impermanence and attain Nibbana.

Those that have no such aptitude become victims to this disaster. The Buddha pointed out that even in the midst of such disaster the divine beings who have realised the dhamma are saved. It may be due to the aforesaid causes.

Therefore, you the fortunate ones, must make a maximum effort to become a divine being having reached sainthood. Please walk the path of the Buddha, so you will be safe, even when the whole earth is on fire and burning out. It not, with the arising of 7 suns and the burning in hell, you could be such an unfortunate one born as insects, hungry ghosts, and hell beings who are perpetually dying and being reborn in unbearable heat and what is more. They raise so much anger and animosity, suffer excruciating pain and make bad kamma too.

When you contemplate on this discourse you can imagine the miraculous knowledge of the exalted Buddha also, his incisive, supernormal knowledge of the future. How first the prolonged drought, then the melting snow, and visibility of Mahamera, then the drying out of underground springs and gradually of the five great rivers and the five great lakes, and ultimately of the ocean.

Then Mahamera starts fuming and finally becomes a blazing fire and falls over the earth, setting fire to the now dried and parched earth. Remembering this utterly fearful catastrophe that consumes the very earth, and the end of the eon and the end of a long period of time, please do develop fear of the rounds of rebirth (samsara). Visualize the entire surface of the earth as one huge desert with no living beings. All the rivers and the ocean dried up. Think of the earth covered with smoke and fumes, imagine the earth a ball of fire, imagine millions of living beings dying in the heat in unbearable pain, imagine beings born again in the same fearful place, as hell beings. Also see the fearful nature of your future hopes subject to attachment to the five aggregates. See it as a confusion, a pain, see that both wholesome & unwholesome kamma are prolonging samsara and without our hopes of enjoyment. The aforesaid nature of the world is what the Buddha saw with his clairvoyant vision. Have confidence in the unshakable virtues, and knowledge and wisdom of the Buddha. If you think thus and go to sleep, it will be an auspicious night for you.

The November rain has started. There is a shade of black plastic in front of the mud hut. The rain

drops falling on the plastic shade are louder than the rain. There is no sound of birds that normally twitter endlessly. They may be hiding between branches and twigs and getting soaking wet. It was raining all day. The birds must be going hungry. Because of this the worms & caterpillars must be saving their lives. What kamma have they done in the past to be born as birds and suffer with the rain. Just and fair results are obtained due to kamma. How much good kamma have you and I done to obtain a roof without getting soaking wet. You, the fortunate one, must not think when will this storm end, but think how fortunate you are when millions of living beings are getting wet in the rain, you are enjoying the luxury of a roof. Do not think that you are cold and need warmth, think of the others, who have no shelter. See the results of good and bad kamma, and use this wisdom to develop vipassana. All those birds and animals getting wet out there in their previous life may have been living in huge mansions, two storeyed houses, they only thought, when will the rain stop and how to get a warm cosy feeling. They never thought of others who were getting wet out there. Contemplate "how is it possible for me to be not getting wet, when others out there are getting wet?" Think of the continuous rain of defilements in

your own mind, that will give you a fitting rebirth among birds & animals with no shelter. The Bhikkhu knew a certain gentleman, but the Bhikkhu does not know what his religion was. No one knows it. There are people who adhere to an "All religions" faith. They visit the church, the kovil & the temple. They are not focussed in one religion. Skepticism, doubt are their wound, that has become gangrene. They even believe that they are descendents of Apes. This gentlemen goes from the temple to the church and to the kovil, like the Ape jumping from branch to branch. He was in such confusion, even though he had an incisive clarity of thought. He is so clever, that he can make a whole community confused with his ideas and sit back and look cool and composed. He died and was re-born as an owl having dark brown eyes, with an incisive glare. The owls must now be getting wet in the huge down-pour. When he was living in a beautiful mansion with many servants at his beck & call, he never thought how is it that he can live in this luxury when so many animals are soaking wet with the rain.

The rain has become a storm, and a huge down-pour. There was a little baby bat hanging in the kuti. He got frightened with the thunder clap and is flying around. This note is being written with the light of

a torch. Rain, you may rain as much as possible, the mind of the Bhikkhu is fully thatched with the sign of impermanence, and there is no other thought except the dhamma, raining in the mind. In the midst of this terrific rain the object of meditation is the pain and suffering of millions of animals outside. You, the fortunate ones, also must thatch your mind so that only the dhamma penetrates and not any defilement, while falling asleep in the night of the storm, contemplate on kamma and its result with wisdom. Then it is bound to be an auspicious night.

The season of “rain’s retreat” is over. Today is the last full moon day of the “robes’ month” (civara masa). One of the devotees who brought clms to the hut said: “for the first time they offered 50 sets of eight requisites (atapirikara) and performed the rain’s retreat with great enthusiasm”. Only one resident monk lives in the temple and the villagers were very happy with their meritorious deed. Sadhu, you fortunate ones, are doing much merit. The venerable monks also must highlight the meaning of merit through the offering on occasion of the kathina (kathina puja). They offered an inner robe (andana) to the Bhikkhu in the hut. But because the Bhikkhu already had “the 3 robes” the inner robe was left behind when he left the hut and

came here. Extra things mean a headache, the Bhikkhu is a bit uneasy, until they are given away. There are large numbers of such Bhikkhus, who pro-actice this giving away, so we are fortunate to have them.

The lay people perform the Kathina puja which can be performed only once a year. The more they show respect and honour the more merit they gain. Today the Kathina ceremony has become a very expensive event. Leaving aside such things, you the fortunate ones, must understand the real meaning of Kathina, how to get the maximum benefits from merit done by others. Merit is good kamma and is very important to raise wisdom. The devotees gain much merit from the time they invite monks to stay in retreat for 3 months by giving dana, and observing precepts, and listening to the dhamma. But this merit must be for the development of wisdom of vipassana. You, the fortunate devotees, from the time of offering the rains robe at the beginning of the retreat do not raise any thought of greed, hatred, ignorance. Today Kathina puja is more a competition, the more the expense, the more the merit. Let the society run in any direction. You should be clever, to shut the eye of social standard and open the eye of vipassana. If you increase your greed & hatred, you increase ignorance and create such an

environment. You, the fortunate few, think in terms of long samsara. Born into the (sasana) dispensation of many Buddhas, how many lakhs of rain's robes must you have offered! you even would have offered the rain's robe to a samma sambuddha and invited him to stay in rain's retreat. If you could collect all the Kathina robes you have offered, it would be even more than the height of Gijjakuta mountain (Vulture's Head). If you could heap up the food offered, as dana, that too will be more than the Gijjakuta mountain. Also as a result of the kamma you did, how much pleasure as kings, and world-reigning monarchs, as Sakka (king of gods), must you have enjoyed. Seeing all of it, as impermanence, please do develop the wisdom of vipassana. You the fortunate ones, think of the Kathina robe offered last year, must be by now, in rags of pansu-kula. Knowing it, try to remember that this new Kathina robe you have offered with great ceremony will be likewise rags next year. Visualise the precious Kathina robe in your hand, becoming a pansukula rag. In this way your ignorance is turning into wisdom. Be clever to raise wisdom along with the non-greed and non-hate arising as you perform the puja offering. If not, you will merely add another civara to the civara heap you already offered more than the height of



Gijjakuta mountain. You will be foolish only to collect good kamma, that is impermanent. Therefore think of the reality of impermanence in vipassana wisdom, in all your good kamma performed in samsara. Go to sleep thinking of this reality and it will be an auspicious night.

At the beginning of the rain's retreat, two young monks came to see the Bhikkhu. The Bhikkhu asked "where are you going for rain's retreat?" They replied that they did not observe the rain's retreat. Both of them have one year of higher ordination "why didn't you observe the rain's retreat?" asked the Bhikkhu. Still rains have not started, so we didn't take the retreat. "If there is no rain on the coming full moon day, do you not observe the late rain's retreat?" There was no reply "who is your teacher?" asked the Bhikkhu. They had not stayed with a teacher. Seeing the danger for such monks the Buddha ordered that they should remain with the teacher for five years after ordination. Mara is clever to invent all kinds of wrong views to lead us astray.

We must be clever to defeat Mara and take advice from good and noble preceptors who are knowledgeable in dhamma and the discipline. If the

Buddha has indicated to observe rain's retreat in July we should abide by that. It cannot change with the times. If you see that there is no rain, it only means the impermanence of the season. Seeing this nature of impermanence one needs to get closer to the dhamma, which is the truth. We cannot change with the change of times, and make dhamma the non-dhamma and vinaya the non-vinaya. Rain and drought may change. This change is the very nature of dhamma. The Buddha ordained these noble Vinaya rules having seen the change. In a changing world one must comprehend the timeless dhamma not subject to change and the proper environment is the discipline ordained by the Buddha. What is relevant is not the rain but the full moon day of July (Esala). That is the discipline (vinaya) ordained by the Buddha. Tomorrow it may rain in torrents and the whole world will be flooded. We cannot change the futy of the elements. We need to witness the change of elements and realise impermanence. If not, we will have to run with the seasonal changes. Let the four great elements change, you stay with the dhamma and the discipline. The Buddha explains that the four great elements cannot destroy the Dhamma. The one who destroys the dhamma is within the dispensation. The ship sinks due to its weight. But the dispensation

does not disappear due to weight. The reason for the disappearance of the dispensation is due to not keeping the rules of discipline, and not having the due respect for the Buddha, dhamma and sangha and not having the respect and admiration for samadhi meditation. Someday if an imitation of dhamma arises and the non-dhamma poses for dhamma, then the dispensation will disappear. This is the reason given in the dhamma dayada sutta (discourse on the heirs of dhamma). Make the dhamma your inheritance not the adhamma. Make vinaya your inheritance and not avinaya. If you do not inherit dhamma and inherit adhamma and look for gain and profit, fame and praise, not only you but me, the teacher will be in disrepute. People will blame us and not honor and venerate us. Therefore with much respect and care we must observe the vinaya discipline. Thinking about this, if you sleep in the night, it will be an auspicious night.

Once a certain good gentleman asked a question from the Bhikkhu "how can metta be a Mara dhamma" It is necessary to understand this question with circumspection. If not, you will hold the wrong end. The Buddha has enumerated benefits of meditation on loving kindness (metta). You sleep well, awake

well, do not have fearful dreams, become dear to humans and non-humans, dear to devas, the physical body becomes pleasing, poisons and weapons do not harm you and you die mindfully and are reborn in deva realm.

Out of these benefits the Bhikkhu has experienced all in his life except dying mindfully and being reborn in the deva realm. The Buddha points out of all the kammass that yield happy results in the future, metta is the best. Just as the moon outshines the stars, metta outshines all other good kamma. If you practice metta, you will surely obtain all those results. But all these happy results are impermanent, they change, metta has a power and gives pleasure. Because of this itself, the bad consequences lie hidden. The Bhikkhu remembers going round for alms in a small village and along a by-path. There was no food in the bowl. The Bhikkhu had not walked in this by-path before. The Bhikkhu stopped at a house on the gravel path. After a while a man came out and said Ven. Sir, we have not cooked anything this morning. The Bhikkhu blessed him and went to the next house. As he was stepping over the style, the lady of the house ran inside and never came out. After a while the Bhikkhu went to the next house, but all the doors and windows

were shut. Then the Bhikkhu went to the 4th house, the doors and windows were open but there were none to be seen. These houses were about 1 kilometer apart. Not having any food, the Bhikkhu turned to the main road. The Bhikkhu all along had strong metta perception. These villagers have no breakfast, it is a result of past evil kamma, and the Bhikkhu developed more metta, because these poor people cannot make merit even now.

The whole body of the Bhikkhu was infused with metta. Even the bodily hair follicles were cool & calm. Even with-out any food the Bhikkhu felt he was walking on air, the feet not touching the earth. But the feet were very much on earth. Loving kindness meditation (Metta bhavana) can make the body lighter and less dense than air, and the body can float upwards in the air. But it is impermanent. This is the reason why the Buddha proclaimed that if metta is developed with wisdom and mindfulness, then the defilements in the mind can be removed. Without this, metta will only give joy and the joy becomes attachment. Then it is a "mara dhamma". If the joy and physical mental relaxation is seen as impermanence, then only metta becomes very valuable. Do not aspire to be reborn as a deva or brahma with metta concentration-samadhi. If

you do, then you are aspiring for future five aggregates of clinging. Metta develops with the five aggregates of clinging. When you see the body as impermanent then feelings are also impermanent. Metta bhavana gives long life and good health. This must be utilised for developing the wisdom of vipassana. Having practised metta the day long, go to bed with the thought, that I who developed metta, and others who were focussed on metta are all impermanent. Then the night will be an auspicious night.

The Buddha said that in the past there was a famous teacher called Sunetta. He had more than 10,000 students. They who practised under this teacher were all born in the deva realms and brahma realms. If they were born in the human world, they became kings and princes and highly respected persons. Because of the merit they had acquired, they were never born in subhuman realms. Sunetta, the teacher always taught metta bhavana. He too died and was to be reborn in the brahma world. But he realised, that as a brahma he would be equal status with his former students. So he wished not to be born as brahma but be reborn as a human being. He practiced metta for 7 years and obtained metta jhana. So strong was his metta, that for 100 eons, he never got a human rebirth. But became the

Maha brahma. The great brahma above all the other brahmas. Thirty times he was reborn as Sakka, the king of gods. Thirty times he became a universal monarch. He had great power, gold and gems surfaced from the earth. He had thousands of sons who could vanquish his enemies. Due to the merit of metta bhavana he acquired all that fame and glory but he remained still in samsara (rounds of rebirth) seeking more and more pleasure. This is because he did not practice ariya sila, the noble virtue, ariya metta, the noble metta and ariya samadhi, the noble samadhi. Therefore, Sunetta, the great teacher did not know ariya panna, the noble wisdom. Until beings understand vipassana they will only wallow in sensual pleasures. They cannot give up attachment to pleasures. Even though the great teacher Sunetta enjoyed the pleasures of a brahma and a Sakka and an universal monarch, he is still in samsara and cannot escape from the four hells. Enjoyment of sensual pleasure, of pleasurable feelings and pleasurable physical allurements is so great that he is intoxicated and knows no other pleasure. The Buddha said even if it rained gold coins, and the 7 kinds of gems, still living beings are not satisfied. Sunetta Rishi thought it was a divine revelation, and got addicted to sila, samadhi, panna that was not

noble. This virtue, concentration and wisdom was not noble – not reaching up to Nibbana. So he remained blind to the wisdom of vipassana. Just as the few birds that escape the net of the bird trapper, those that reach the path to Nibbana are few. Noble virtue, noble concentration and noble wisdom is what you should cultivate. Our aim in practising these is for giving up (Nekkhamma), not for greater acquisition. To get that competence you have to practice sila, samadhi, panna of the noble ones. It is for the purpose of giving up attachment to the five aggregates. How much we see and enjoy, how many good feelings we enjoy, we are never satisfied. We get attached to things that we got due to our own kamma. Just like the baby monkey who is stuck to sticky gum. Thus our sila and samadhi develops as attachment to the five aggregates. Such like persons are blind to wisdom, said the Buddha.

The Bhikkhu who is writing these rough notes is living in a small farming village. It is about 6 km away from the main road. There is a bus running on the gravel road, twice a day. Sometimes the bus is broken. During the rainy season, it does not ply because of the mud. Then even the children have to go walking to school early in the morning. The produce from the farms must be carried in sacks on the shoulder to sell



at the village fair. These days all people are working in the fields. Sometimes the fields are about 4 km away from the village. They eat the left-over rice from the previous night, carry a rice packet for lunch, and climb a hill and go to the field on the other side. Their staple diet consists of vegetables and rice. They suffer a lot. But they have no idea about suffering. They chew betel and are generally having what-ever they have, they give happily and respectfully to the alms bowl of the Bhikkhu. One day the Bhikkhu asked one of the men, what they wish for when giving alms. With great pride he answered that his wish is to be born again into this same village. Then the Bhikkhu asked why do you want to be born here? this is a difficult place to live, the elephants roam about in the night and they have to be in the hut to drive away wild animals, on rainy days there is no bus and so on. Why do you want to suffer this again? it is only then that he realised that he was actually suffering. Being so attached to the five aggregates, that all the suffering is taken for granted. Because there are no noble friends, they have no knowledge or wisdom to see the reality. They do not know the peace and comfort of dhamma. They are bound to the life they got by their own kammic bondage. Just as the Rishi

Sunetta, enjoying the bliss of sensual pleasure, does not know of any other pleasure, this man is bound by his joys of attachment to life. You, the fortunate ones, see the danger of the aforesaid situation and this should be contemplated on till you fall asleep at night. Make the sila you observe into noble sila this night. Just by keeping precepts your fame will spread. You could go to any congregation without fear, you are efficient, you die with an unconfused mind, and are reborn in heavenly realms. But be sure to see the impermanence of it all. That is what makes it noble sila. Rishi Sunetta observed precepts all his life. That is why he developed metta samadhi. But because of sila and metta the karmic results he obtained were so pleasurable, that he became attached to them. That is why he did not develop ariya samadhi. What he took to be final deliverance is the extreme enjoyment of sensual pleasures. Seeing the impermanence is the greatest advantage which is seldom understood. Rishi Sunetta never confronted such a situation ever during 100 eons. But you, the fortunate few, have this advantage in front of you. Understand the difference between sila & ariya sila. See the difference between samadhi & ariya samadhi. Do not let go the opportunity being consumed by the short lived pleasure. There are many

who missed this opportunity in the past. One of them is Ven. Sunakkhatta. He was attending on the Buddha for a short while, but he missed his opportunity. Those that seek deliverance without right view, end up with wrong deliverance. Therefore, there is much you hear in society, but you should be clever enough to stop at the absolute truth. This absolute truth lies in the Noble Saddhamma.

You do not hear or see in society today, good and noble things. It can be seen as results of kamma. Seeing kamma and result by personal experience is necessary for you to see reality. We expect to have a better tomorrow and point our finger at others. But always it becomes worse than yesterday. This confusion in human beings is due to sensual pleasure. When a thought of sensuality arises and if you allow it to proliferate it comes to a shameless end.

You see this end result in today's society. Therefore please do have disgust about tomorrow rather than hope. You, the fortunate one, think thus. There is a man who is a sexual maniac. This man abuses a little girl and kills her. When this man is dying he will remember this fearful deed and will die with the thought and be born in hell suffering for a long time.

If after a long period of time he gets a human rebirth he will be born a female and be the victim of a sex maniac at a young age and die. This process cannot be corrected, but could be understood with wisdom. It is results of past kamma that we see as sexual abuse. The Buddha speaks of sensual pleasure as a fire brand, as a sharp knife. Fearful, wicked intention is hidden in a sensual thought. There are shameless ghosts both male and female in the ghost world. You would have confronted sex maniacs in the bus, train, cinema hall, sea beach, where women bathe, etc. You may have been the victim of such men. Because of their confused sexual urges, when they die they get born as ticks and mites in women's organs, arm pits and loins. They attach themselves to such places. The Bhikkhu has seen a female ghost who was sexually deranged, in a moment of samadhi inside a bus. The miserable longings they had as human beings in previous lives, they continue to have even more as ghosts.

A man who indulges in sexual misconduct, if he gets a human rebirth after death, he will be a eunuch or a female. Sexual misconduct can result in a sex change. We cannot play hide and seek with kamma. At the moment of death, the most miserable act done in life becomes the death consciousness, which determines

the rebirth. Those who do not know the way with kamma and result go to law to punish the wrongdoer. At most he will be imprisoned wearing prison clothes. But what you suffer as punishment is nothing for which they even resist and show resentment and there are many organisations to care for prisoners and demand humane treatment and human rights. The Bhikkhu smiled this moment; what absolute ignorance and stupidity do men have, they do not know the unbearable pain and suffering that they get in hell due to kammic result. If these organisations asking for human rights only know the natural, kammic punishment, they will say that the Buddha is very inhuman to declare kamma and result.

Talking about prisoners one is reminded of the legal system. Today the legal profession has become a lucrative business. The Buddha refers to money as serpents. So the legal system is full of serpents. So those in the profession must be very careful. The Buddha speaks in the lakkhana sutta about ghosts who undergo rigorous imprisonment, they are lawyers who were stung by serpents in the previous lives. There is a certain peta ghost who carries his testicles as big as pots on his shoulder. He sits on his huge testicles and suffers everytime he sits. When he puts the testicles on

the right shoulder he bends with the weight. If he puts it on the left shoulder then he bends on that side. Due to kamma done in the past he is perpetually suffering. The Buddha said this peta ghost was previously a law officer in Rajagaha. The scale that signifies balance of judgement he tampered with and gave wrong judgements. Now he is being from side to side with the weight of testicles. For profit he took bribes from both the plaintiff and defendant. What is more is that he suffered in hell for lakhs of years before he was born as this ghost. One suffers for what wrong one has done. We need to be very careful how we handle where serpents lie. If not the money earned by wrong means will have to be paid off by carrying the weight of ones own testicles. When there is money in plenty you, the fortunate one, be clever to understand that you are pocketing serpents.

The Buddha says in the Devaduta sutta the extreme agony of apaya-hell. The other hellbeings lay him down on iron floor and skin him with sharp knives. They make him to walk on heated iron floor. They immerse him in lohokubu hell in molten lava, that is boiling with bubbles as big as beli fruits. They immerse him in cess pits, and the worms with the sharp incisors pierce the skin and eat into the flesh and

veins and eat into the bones. Such is the unimaginable pain and suffering in hell. If the organizers of human rights only realize this fact what will they do? What absolute delusion is the world engulfed in.

King Udena's queen Magandiya, having so much anger and jealousy, ordered the former queen Samavati and 500 ladies to be killed by setting fire to the palace. The 500 ladies, who had taken refuge in the Triple Gem, were reduced to ash. By this Magandiya's anger abated. The monks informed the Buddha how these 500 were burnt to death in the night. The Buddha declared that all 500 are born in heaven because they had taken refuge in the Triple Gem in the moment of death. Some had gained various stages of sainthood, they too were born in the divine realms. Magandiya's extreme anger resulted in these 500 gaining heavenly bliss. Magandiya only had acquired intense anger and had to see the charred bodies of Samavati and 500 women. Also get the kammic result that is appropriate and just. A certain Bhikkhu in a moment of deep Samadhi focused on Magandiya in her present life and saw the sight of a burnt face, black as charcoal. You, the good person, if you take a block of black charcoal as big as your head, with the facial features carved

of a human being, without hair, suffering in hell. The face showed the deep anguish and suffering.

The temple, forest hermitage, meritorious acts, vesak pandals, world Buddhist congress, Mahayana dhamma and so forth. These take man towards enjoyment and it will continue till the person wearing a yellow thread, professing monkhood, appears (Kasava Khathake). There is no doubt about such growth. They are not the core teachings of the dhamma. The hard core is the Eightfold Path, the four noble truths, the four foundations of mindfulness, causality, the five aggregates of clinging, the seven enlightenment factors. The religions convention is progressing, neglecting these core teachings. Once the core teaching is destroyed the "Sanditthiko" come and see quality of dhamma disappear. Only branches and twigs of the real tree will be left - the caricature of the real dhamma will be left. Then you will seek peace and comfort not from the seven enlightenment factors but from the five hindrances.

The Bhikkhu while on the alms round stood in front of a small house belonging to rubber tappers. The good woman served the alms and the Bhikkhu shared



the merit of the dana and went away. He overheard her saying to the man “that monk is very good”. The Bhikkhu at once offered the respectful sentiments to the Buddha. If ever a monk is respected even by a single word, or act, that respect belongs to the Buddha. It is the Buddha that showed us the path to gain such respect, not even little bit of it belongs to the Bhikkhu. To get these good words from the devotees, how many vinaya rules of discipline has the Buddha instituted. The Buddha advised the disciples in the discourse on the Heirs of Dhamma (dhamma dayada sutta), “May you inherit the dhamma, the virtue, concentration and insight (sila, Samadhi, panna) and be the true owners and custodian of the dhamma. Do not be greedy for gain or profit or fame. I have great compassion for you. That is why I advice you. Lay people will insult and degrade you. Then I, the teacher also will be insulted and they will not respect me. Do not bring shame on your teacher. People will say the teacher is living the dhamma but not the disciples. The value of samadhi citta (consciousness) is destroyed by you. If a bhikkhu does not store up the four requisites, does not dilute the dhamma, does not make the worth of the dhamma less, does not degrade the quality of the Samadhi mind, such a bhikkhu receives the veneration from gods and

men. Then that disciple does not degrade the teacher. There is a subtle meaning hidden in this advice. The venerable Bhikkhu must try to bring this out. If the monks do not keep the precepts undertaken, then the lay people will begin to advise monks. The Buddha saw this danger that is why he advised the monks to make dhamma their inheritance.

Fire, that is of great use to man, must be treated with great circumspection. The same applies to merit. Merit is of great use for man. The highest divine world is known to be “vasavatti” which is the abode of Mara. 2000 years of the human world is equal to one day in this world named vasavatti. Their pleasures are exquisite. Being so enamoured with pleasure, they do not believe in the good law “Saddhamma” but because of their previous good kamma they are enjoying sensual pleasures. “Pleasure” is the only word in their vocabulary. They have no idea of kamma or pain and suffering. Because of this, they do not see anything bad in sensual pleasure. Being unaware of kammic result, they do not believe in consequences and hazards. The vasavatti deva (King Mara) challenged the Buddha. Even at the foot of the bodhi tree immediately after enlightenment, he came and requested the Buddha to pass away into parinibbana, since the Buddha-hood

had been achieved. But the Buddha replied “Oh evil one, I am not ready for final passing away-Parinibbana. I want to see that my disciples Bhikkhu, Bhikkhuni, upasaka, upasika are competent in expounding the dhamma and discipline, erudite, clever to spread the dhamma and show the deep meaning in it”. The Buddha’s “lion roar” made the Mara retreat. Again he approached the Buddha three months prior to passing away into parinibbana. “What you wished for under the bodhi tree you have now fulfilled” “Oh evil one don’t entreat me, I have already taken that decision” replied the Buddha even though he is making such grievous kamma, he believes only in sensual pleasure. That is why I said at the beginning merit is fire!! When Mara has exhausted all his previous good karma and falls into hell, he will be suffering for eons. He is not aware of this.

In the future human beings will only do merit, the deeper meaning of dhamma will be lost. They expect sensual pleasure from the merit they make. Every moment be clever to understand that sensual pleasures are impermanent. Merit focuses on permanent pleasure. Also the person who makes merit is highly acclaimed by society. His fame rises

and he gets good marks. When marks are high, his ego becomes strong.

There was an elderly gentleman known to the Bhikkhu. With great enthusiasm he performed much merit. As a result, fame and fortune was so much that it overwhelmed him. He was thinking in terms of permanent happiness so much, that he did not listen to the warning of noble friends. See how merit can take you to a dangerous situation. Not seeing impermanence with the wisdom of vipassana, you will make merit for material benefit, long life, beauty, comfort, power. All this corrupts without wisdom. If the wisdom of vipassana, knowing impermanence, suffering and nonself is not present, it is a great danger. One develops craving for material gain. First you gain long life, beauty, comfort, power, etc. and this leads to greed, hatred and ignorance, the roots of evil. This fearful sequence must be seen, and knowing the impermanence of all good things, go to bed. That will be an auspicious night for you.

A young woman asked a question from the Bhikkhu “Ven. Sir, is it possible to do merit in heaven? People would say yes. But I told her that it is extremely difficult to do merit in heaven. A divine

being is the result of merit. Those divine beings, who have not attained stages of sainthood, because of the sensual pleasures, they are always enjoying. They do not see the results of enjoyment. A divine being does not work at a profession, cook and eat like we do. Because of the merit of the past they get all that they desire as soon as they think of it. They don't see the impermanence of pleasure, or the impermanence of the five aggregates of clinging. How can they think of dhamma in the midst of all the luxury? The changing world must be seen in terms of causes and conditions. During the life time of the Buddha there was a difference. The Buddha and the Arahants having super normal power visited the heaven and preached the dhamma and tens of thousands of devas attained stages of sainthood. Seeing the physical features of the Buddha with 32 auspicious monks and the super normal powers, they developed confidence (saddha). But today such conditions do not exist.

We will be foolish, if we think that the past conditions are there now. Take for example the good human beings who listen to the dhamma, preached by venerable Bhikkhus. How many temples and forest retreats are there, how many venerable monks, how much dana, sila, meritorious deeds are done? But those

that understand and gain sainthood are so few. Even though they experience so much sensual pleasure doing jobs, building homes, bringing up children and grand children, they do not see the consequences of sensual pleasure and they are not seeing the dhamma. How can you expect the devas enjoying luxuries to turn to dhamma and do wholesome deeds? Every time Sakka the King of Devas came to venerate the Buddha, he said "I have to get back soon, there are so many duties to perform". There is tension due to greed, hatred & ignorance even in the divine world. Some fight, some seize other's goodness, etc. Because the merit done is not the same for all the devas, there are different strata of existence. They were humans before, and they have human qualities. The Buddha said when the devas have exhausted all their merit and are going to die, they cry and become insane, unable to leave behind all the luxuries. Then the other devas gather around him and say please go to "sagga world" and do merit and come back. What they call sagga world is the human world during the Buddha era. Divine world is the place they get reborn after doing much merit as humans. If they so desire divine beings can listen to dhamma being preached in the human world, because they have the divine ear. Then

they can become enlightened, but because of all the luxuries they delay and miss the opportunity. How many monks are preaching the dhamma in the human world? People listen and say “Sadhu” and they go back to their sensual pleasures.

When the Bhikkhu was in Samadhi he had a vision of a crowd of female deities. Their bodily texture was like the petals of flowers, human bodies are made of flesh and bones. Just as we have pores on the skin their skin is covered with flowers, the colours are most beautiful ranging from light rose pink, to dark pink. They look like a heap of orchid flowers. Imagine a transparent polythene bag, inside are orchid flowers arranged in an artistic way, some of them look like that. As humans they have been virtuous, keeping precepts, dressed in a decent way to cover the body. As a result of their good karma, they are born in divine realms and their bodies are covered with beautiful flowers. They are sweet smelling, human beings who are beauty stars, dressed in a way to arouse sensual pleasure in others. When they die they fall into the payasa hell. The well dressed virtuous women are reborn in heaven. This is a good lesson for the modern world. You, the fortunate people, see the result of good

and bad karma. In the midst of such divine beauty how can the devas concentrate on the dhamma.

But the divine beings, who have attained stages of sainthood, are quite different. They have experienced the impermanence of the five aggregates of clinging and they are very virtuous, even though they enjoy in a limited way. Such like devas can even in this moment attain states of sainthood, while still living in the divine world. Therefore, you the fortunate few, try your best to attain supramundane states of the path (magga) and fruition (phala) while in the human world. Then you will not lose your way in divine realms.

You, the fortunate few, must understand that an ordinary divine being does not have the capacity to become enlightened in this era. There lived a very noble couple during Buddha's time. They were Nakula Pita and Nakula Mata. They both attained the state of stream-entry (sotapatti) very early in life. They led an exemplary life. In old age at 80 years they went to see the Buddha and asked the Buddha about their love life "I married this woman when she was fifteen years old. Ever since I do not know of a single instance when she transgressed her virtue, by body or mind. I, too,



am the same. I have never exceeded her. Now I want to know Lord Buddha, how can I have her as my wife in my future birth". The Buddha did not oppose his sentiment "Both of you must practice equal confidence, equal virtue, equal generosity, equal wisdom". Either of them must not exceed the other said the Buddha. Though they had attained the 1st stage of sainthood, they still had sensuality and hatred. So while seeing the impermanence of the five aggregates, they still wish to enjoy sensual pleasures. At the moment of death Nakula Pita could not concentrate on the five aggregates of clinging. The Bhikkhu in Samadhi focused on Nakula Pita and recognized him. He was covered with a shining orange robe upper body was bare. He couldn't get a higher rebirth because he did not see the impermanence of the five aggregates to a great extent at the moment of death.



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