



**මහරහතන්**  
වැඩි මඟ ඔස්සේ

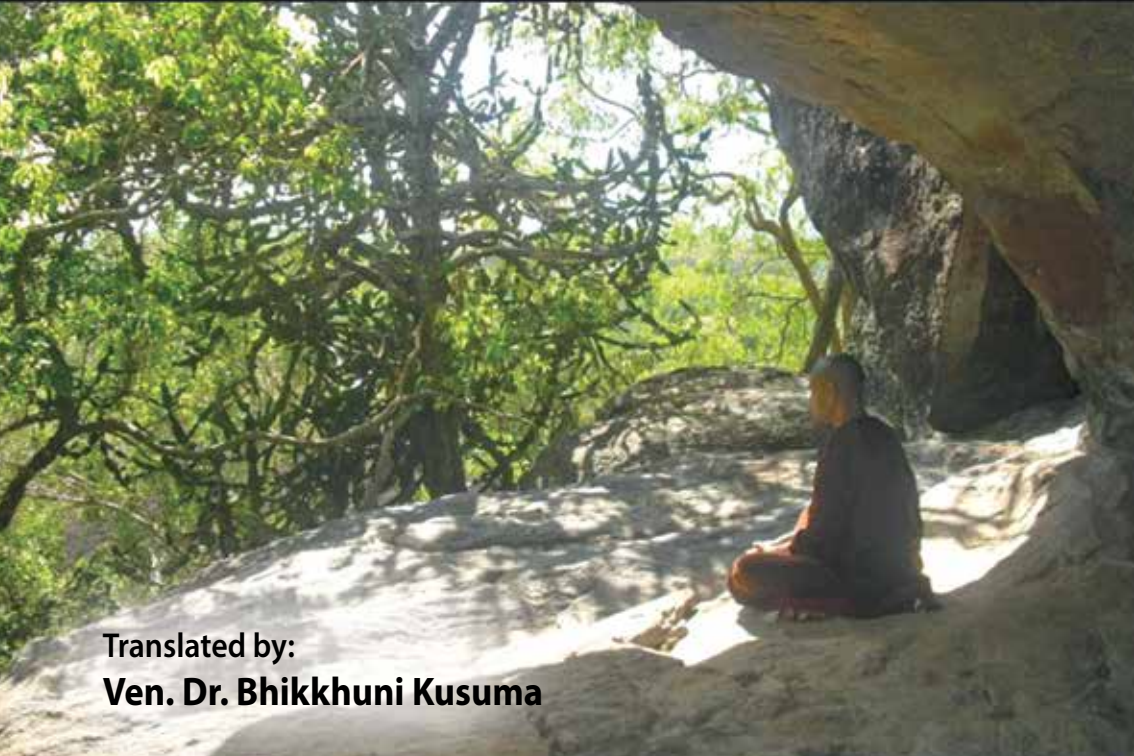


**A Collection of Articles**

**GIVING UP 6**

# **Maharahatun Wedimaga Osse**

(On the trail of Arahat)



Translated by:  
**Ven. Dr. Bhikkhuni Kusuma**





**Giving up**

Part 6

**Maha Rahatun  
Wedi Maga Osse**  
*(On the trail of Arahat)*

The English Translation of the series of articles on  
*“Maharahatun Wedimaga Osse”*  
published in *“The Sunday Divaina”*

by **Indrajith Subasinghe**

Translated by:

**Ven. Dr. Bhikkhuni Kusuma**

© Saman Fernando

# Giving up

## Part 6

1st Published - January 2018

Web: [www.maharahathunwedimagaosse.com](http://www.maharahathunwedimagaosse.com)  
[www.mrwo.lk](http://www.mrwo.lk)

*(Free e-book version of this book also available in above website)*

ISBN 978-955-7887 -25 -8

**Translated by:**

Ven. Dr. Bhikkhuni Kusuma

**Inquiries:**

Online purchasing for readers outside of Sri Lanka, visit

[www.online.buddhistcc.com](http://www.online.buddhistcc.com)

E-mail. [info@buddhistcc.com](mailto:info@buddhistcc.com)

**(Sri Lanka)**

Tel: +94 011 2755767

+94 011 2755768 (weekdays 9.30 am. to 4.30 pm)

**Photographed by:**

Wasala Senaratne

**Printed and Distributed by**

**Smart Print Solutions Centre**

44/3B, Pitipana South, Homagama, Sri Lanka

Email: [info.smartprintsolutions@gmail.com](mailto:info.smartprintsolutions@gmail.com)

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 Reveren Thero)*

## **Offering**

Is there any place in samsara where we were not roaming? Any experience we have not had? Having roamed so extensively and having had such experiences we obtained a human birth. Shall we go again on the same round of samsara? We always walked around the same place, suffered the same birth, old age, sickness, death.....

Where the mind turned, where the head turned, going because others are going, we went round and round. The tedium was called suffering. The noble friend who called it suffering, and who called it the comprehension of suffering and who helped the seeker by word and example, to such a noble friend I dedicate this book.

**Indrajit**

# Contents

Is this dharma about pain and suffering OR escape from pain and suffering	1
Happiness and unhappiness are alternating karma	7
I only wanted to satisfy the Buddha	12
Fortunate one, you also come here	19
Make the entire world an object (a tool) of meditation	24
You are pandering to four hells	30
With mindfulness observe "Is this Suffering?"	32
Is love the pleasure with no idea of consequences	37
To die without fear of death	40
The role play of a Guru	47
Recollection of ghosts or of the Divine	56
Why wish for more sons	65
Son, evil is not small even though you are small	68
With the light of wisdom dispel the darkness of night	72
What use is virtue?	78
Secret of veneration is hidden	82
A world where evil pays high interest	86
Eat little, give a lot	93
Do not rouse up evil, dig up the good	97
Know that you are being jealous of karma formations	101
Fire of craving is what you see as enjoyment	105
Make the cremated remains of your body fit for veneration	108
Why curse the sky and earth?	112
Is all your effort to die empty handed?	117
For eternal peace	124
Why, are you not fortunate?	128





# **Is this dharma about pain and suffering or escape from pain and suffering**

You the fortunate one must think right according to the Dhamma. Dhamma always directs you towards increasing your happiness. Practice of virtue, dana, confidence, etc. takes you towards happiness and gradually you begin to see the impermanence of the five aggregates of clinging as a revelation. Dhamma everywhere shows cause and effect. When you grow in virtue, dana, confidence, etc. and become honest and pure, the causes become strong and effortlessly you see the impermanence of clinging to the five aggregates. You, the good person, do not begin the practice by seeing impermanence. This is a Path. You need to go from the beginning to the middle and to the end. If you are hasty you will be disappointed or get locked up in views and opinions. If you like to be comfortable, first understand what comfort is. Especially the young men and women, what do they attach themselves to as being good and happy. When you compare with the real good, it is only very basic and trivial. If you see real happiness in the world, you would think you are blind in spite of your seeing eyes. For example take the most beautiful film star, hundreds of Rupavahini cameras focus on her. She is so pretty by worldly

standards. But compared to the divine Goddesses living in deva worlds, there is no comparison. Even the animals in the divine world are real beauties. A Bhikkhu in a state of high samadhi focussed on the divine world and saw four beautiful horses. They were invincible (ajaniya) horses. Their height is about 7 ft, colour is just the colour of our peacocks, psychedelic, bright colours, swirling patterns, green and blue in various shades. Imagine the tail feathers of a peacock, a bunch of about 25 tails, all tied up. That would be what the horse tail looks like. It is raised at the top bending over the back and falls in a huge cascade. A very stately, awe-inspiring sight. This divine horse has on the back along the backbone one foot long hair falling over on the sides. Also the colour of peacock feathers. These horses enjoy the luxury of long life, colourful beautiful body, strength and have all physical comforts. Dear friends, don't get angry with me, I only want to show you real happiness of one who goes the Dharma way. You dear friend, who believed that the beauty queen, the film star, was exquisite, if you even beheld even the animals in the divine realms, their natural beauty of various hues giving a glossy, glorious shot effect, you would be surprised, stunned and even unbelieving.

Even the animals in the divine realm surpass in splendour the human form. Do not feel ashamed about it, you have done much merit to deserve a human body. But do not be proud about this physical body. Be clever to see the karma that creates it. Then you will think that the divine horse is much more beautiful, and be dissilusioned about your body that needs constant washing to keep it clean. You could even wish for a divine body that does not get dirty. If you really wish so, may be you will see the real state of the human body that is subject to old age, sickness and death. You will also not frequent the beauty salons and hair dressers but be more with virtue, generosity and confidence that leads to divine worlds.

If you who can think this way, will have confidence in the Buddha and Dharma and understand the reality of the real happiness that the Buddha speaks about. Then you will know that you are merely in ignorance in a make believe world. If you develop the confidence in the Buddha by realising the truth regarding real happiness that will be the greatest wealth you could have. Be the owner of such wealth.

Then you will go searching for real happiness that comes due to cause and effect. The description of the most beautiful film star is merely to show how small and insignificant she is compared to a divine person. If ever you see the real gold jewellery, the fantastic gems and pearls shinning in heavenly luxury, you will realise how cheap your denim trousers, hair styles, imitation earrings, necklaces, bangles and even gold jewellery is. When you see the transcendental pure Dharma you will realise what worldly happiness is worth. Even to acquire the aforesaid imitation ornaments how much must you work, earning money in business and profession. Even to buy a gold chain of one sovereign how much must a young man or woman work. How difficult to look after it in the modern society. can you wear a gold chain and walk about freely today. What you call happiness is such pain and suffering, isn't it?

The Dhamma that lay society should follow is conducive to a rebirth in a heavenly realm where lives the most beautiful fantastic divine beings. The King of the Devas is Sakra and his chief consort is goddess Sujampati. There can never be the likes of her even in any other divine realm. A Bhikkhu in a moment of high samadhi focuses on her.

She was a Goddess about 6 ft tall, dressed in an Indian saree, with fabulous jewellery like a dancing girl. The colour of the saree was a mixture of green, purple, grey and shining. The blouse

had sleeves upto the elbows. The blouse and saree had beautiful visionary colours radiating from them. The bare body was not exposed. She wore a four inch belt which had a precious gem in front and around the gem were many small gems studded in a circular shape. Her hair came upto the knees and was plaited and the head dress was a short crown. It was like a ring of brilliant gems. There were eight or so necklaces reaching upto her hips. All of them were glistening, sparkling and glittering. There was a special necklace reaching upto her navel. That had a gem the size of an orange and flashed light as of a hundred watt bulb. The whole body shone forth in unspeakable splendour. Even though she was the chief consort of Sakra, her demeanour was humble, but extremely handsome. The other goddesses were frivolous, playful but there was rhyme and rhythm about their movements. But Goddess Sujampati was majestic, imperial and lovely and outstanding.

Whether you accept the above or not, it is an experience which awakens your mind to the genuine happiness which lay persons may obtain through the worldly laws. Though the Bhikku expressed it thus for you, the Bhikku himself at this moment itself, sees the beautiful Sujampati Goddess as a skeleton. There is the real Dhamma. But you the fortunate one, do not be upset. This great Goddess came by all these luxuries not by working hard at her work place or doing business, neither by inheritance from mother, father, husband. She did come by all this exquisite worldly happiness by treading the path that the Buddha proclaimed. Confidence-saddha, virtue-sila, generosity-dana, devatanussati-meditating about divine beings. You the fortunate person how much deviated are you from the path, and undergoing so much pain and suffering for pleasure that is not worth two pence.

Just imagine what wonderful happiness you get by following the path shown by the Buddha. It is not right to say that the Dhamma is pessimistic, showing only pain and suffering, death and impermanence. Do not undermine the pleasure the Dhamma is showing. What you consider as pleasure is about 10 years of adult life, then old age and death. Beauty of body does not last, be ambitious to get a real beautiful body of the divine world. This is your first step.

A certain good gentleman asked the Bhikkhu "Ven Sir, what will happen to our family if we always think of impermanence of body and mind. Their future will be bleak." See what a wrong grasp of the Dhamma. They blame the Dhamma for their wrong livelihood. They are full of doubt and there is no confidence in the Dhamma. Five hindrances are rampant in their minds. Though he speaks of virtue and impermanence, that he does not live in sila even to the minimum standard is obvious. Every family has income and expenditure. If your expenditure is more than the income, how ever much you may earn you will have trouble. This is not the fault of virtue or impermanence or dhamma. It is just that he exceeds his income. But because of lack of confidence, he puts blame on the Dhamma. First, you see honestly your life that is not virtuous and the price you have to pay. Only such a person who sees his wrong life style will take trouble to change. If you get angry about the suffering pointed out by the Dhamma or become doubtful, then you will certainly not gain happiness.

One who is honestly going on the path of the Dhamma has no regrets about the past where he went wrong. If due to effects of past unwholesome kamma one has to suffer, they see the cause and effect of kamma. This is confidence in the Dhamma, when they see this, they win the situation. This is the characteristic of confidence – Saddha. This note is written for

the express purpose of making you the owner of the greatest wealth “saddha dhana” - wealth of confidence in the Dhamma. Then rupees and cents are not the priority. One with confidence in the Dhamma lives a winner and dies a winner. Therefore, the Dhamma shown by the Buddha is not showing pain and suffering, but showing how to overcome suffering, and gain happiness and finally giving up both as impermanent.

## **Happiness and unhappiness are alternating karma**

It is raining hard outside. Rain drops are falling into the three-walled kuti (abode) through the ridge tiles and the mist is coming through the old robe hung in front. All around is one thick mist. But there is no wind yet. It is 5.30 PM. The cement floor is wet. The bare feet touching the floor feels cold. This rain, cold, wet and the mist are helpless. What can they do before one who has hope?

With the light of the lantern, seated on the wooden plank bed, and writing this note, gives a wonderful feeling of satisfaction to the mind of the Bhikkhu. This is being written because of the rain. Therefore, the Bhikkhu blesses the rain. The Bhikkhu remembers the paean of joy that an Arahant sang in the psalms of the Thera and Theri Gatha. "Rain, rain, rain any amount making thunder, you cannot make it difficult for me. I have thatched the roof well for the kuti(abode)." Instead of cursing the rain, huddling with folded arms and legs, he blessed the rain. However much you tell the rain to stop it will not stop. It rains, as much as it wants. So long as it is raining it will invade the environment, the kuti(abode) and the draught and the mist and the moisture will seep in.

If you get wet in this rain the most that can happen is getting a cold and a fever, not any other disease. Some boiled coriander and a western medicinal pill will settle it. But if we get wet from the rain of defilements generated by the eye, the ear, the nose, the tongue, the mind and the body, we shall all suffer both in this world and in others outside. The Lion's Roar of the Arahant of old was, "My kuti(abode) is well-thatched. Rain as much as you like".

He sees impermanence in the coming together (contact) of the external form, the spiritual form and consciousness. When contact is perceived with understanding as being impermanent, feeling does not arise. Not reaching this stage, we all take contact as being permanent and create the five aggregates of clinging. (We) get wet in this rain of mental formations. The unthatched roof (feeling) soaks us fully in the rain (mental formations). The effect of this is the grave illness of mental formations. The diseases arising from mental formations may not be cured by consuming tablets, capsules and syrups. (We) end up by unlimited suffering for aeons living with wrong views, poverty, hunger, disfigurement, fire, red hot charcoal, molten lava. Our happiness and unhappiness are both the results of karma and must be seen with equanimity. If we are ready only to accept happiness with pleasure and reject suffering with displeasure we will never come to have faith in the Dhamma.

The eye, ear, nose, tongue, touch and memory that are not modulated by the factor of impermanence, will cause defilements to penetrate the mind. The Arahant of old, who exclaimed, "Let the rain, rain on. My kuti(abode) is well-thatched" did not do so because there was no rain was falling on his abode, or because there was no cold or mist but because, being a noble being who had the complete awareness that at the instant he "saw", at the instant he "heard", at the instant he



“felt”, he understood that “contact” was impermanent. When the person called “I”, is understood as a construction of causes and effects, and when in the effect arising from a cause there is no person or being to be understood as such, for whom does greed arise?

You the fortunate one, open your eyes and look around. You will see the world of living beings who are soaking wet with the rain of defilements, arising from the sense organs the eye, the ear, the nose, the tongue, the body and the mind. Just as a torrential rain storm can uproot huge trees, cause the rivers to overflow and flood the countryside, and with earth slips, mountains and houses falling over, cause unimaginable damage, what sufferings do beings undergo due to the extensive defilements arising from the eye and seeing. Do we even for a moment stop to see the damage due to eye, ear, nose, tongue, touch and memory, that brings such suffering? Do we talk about it? We meet every day, those who having got caught to the storm of defilements that seep through eye, ear, nose, tongue, touch and memory, are suffering in prisons, hospitals, war zones, houses and roads. Though we implement strategies to safeguard ourselves from the vagaries of nature, we suffer continuously from greed. We are sick and become incurable just because of our ignorance. Medicines are prescribed by equally sick minds overwhelmed with greed. Very often the patient and the doctor are both heading towards disaster.

There was a certain father who was very fond of his children. He was a government servant. He did not think much about sila (virtue). He was one caught up in competition, in the net laid by Mara. He was very energetic trying to acquire things. 24 hours of the day were not enough and he built a house for one of his children. Before he could complete the house he died. A monk known to us inquired through Samadhi (a state of intense

concentration) to find where he was born after his death. He sees a non-human being like a gnome – bahirawa holding a foundation stone with both hands. He was seated cross legged and clutching on to the stone.

The monk identifies this non-human being as the father who being attached to the house he could not complete was reborn as stated above. He now lives in the bahirawa (gnome) world deeply attached to the foundation stone. The monk is not sure whether this stone is the very foundation stone of the house. On account of the greed arising from the “form” called the “house”, he got caught in the rain of defilements, got washed away and see where he was reborn in the next birth. “Upadana paccaya bhava” ( Dependent on clinging arises being)... If you do not recognise, with wisdom, the fearful danger in front of you: it is the universal law which brings you suffering. The gentleman who got caught to the rain of defilements, has to suffer, may be aeons.

To most people living in the present day society, the 24 hours in the day are not enough for their work. Mainly on account of this deficiency, they do calculations in their sleep and pour affections on their wives and children.

Escape from Mara’s net of a competitive world, and free yourself from the rat race of emulating others. Relax and see for yourself the rain of defilements in the mind. In a worldly sense there is a fast developing world, decorations, super building technology, such beautiful luxury houses that compete with one another. Just as your beautiful house is so well decorated your mind is more decorated says the Buddha. It is your own greed that is the architect of your house so big and spacious. When writing this sentence the Bhikkhu smiled. The kuti(abode) he is living is a mud hut in the jungle, but he is enjoying a dispassionate

pleasure, more than the pleasure of a King living in a palace. When the attachments cease, what is left is the liberated mind free from bondage. There is no happiness or unhappiness in the worldly sense.

Rain, wind, cold, mist come and go. There is no being here who is oppressed. “Phassa paccayā vedanā” (Dependent on contact arises feeling). The feeling which arises dependent on contact, the contact and the feeling are all impermanent. What a simple equation. You should understand that, the more the frills the more the attachment. The more the attachment the more the suffering. Suffering is the mental formations we accumulate from ignorance. The world is a sanctuary for mental formations, both wholesome and unwholesome due to avijja (ignorance). There is no one in the world to obstruct these formations.

# **I only wanted to satisfy the Buddha**

In the Buddha's dispensation, there is an Arahant known as "śūśka vīdasśaka". The Ven. Chakkhupala who lived during the life time of the Buddha, was one such "śūśka vīdasśaka". During the last stages of a Samma Sambuddha Sasana(Noble Buddhist Order), it is natural that Arahants who have understood the Four Noble Truths, fall into this category.

They have had no association with the Buddha or the great Arahants or their philosophy. A "śūśka vīdasśaka" Arahant is one who having firstly established an unwavering confidence in the Triple Gem; making the Noble Eightfold Path his path; developing an intense dissatisfaction of the world and the mind and the body; who by his own experience of pain and suffering and through his own effort, even at the risk of his life, is on the path to Nibbana. He is so dissatisfied with the world, that he would gladly die if only to realise the Four Noble Truths. His target and objective is gaining Nibbana. He has no attachment to life and has absolute confidence in the Dhamma. He honestly wishes to die if only at the moment of death realisation would come. Because of his unshaking faith in the Triple Gem, this attitude has developed. It is a natural process. No more desire

to live. No desire to die either. Once life and death are both no more, there is a firm belief that Nibbana is achieved.

Life has been abandoned for death. Life leads to death. So strong is the objective of extinguishing samsara fire. At the last moment, Śuśkavidasśaka sees death. But he does not have even the tiniest fear of death, not even as much as a tiny mustard pollen.

It is a final battle between the world and understanding, that is between Mara and Nibbana. Mara pulls towards the world. Śuśkavidasśaka pulls towards Nibbana. With this final battle he gives up death and becomes enlightened. Cakkhupala Arahant knowing very well that he will get blinded, gives up his eyes, for attaining Nibbana. Effort ( one of the seven factors to be cultivated to attain enlightenment ) emerges. Intensifying his determination and seeing the mind and body processes through and through he commences his advance. The Śuśkavidasśaka Arahant, though abandoning life for the sake of attaining Nibbana, and seeing imminent death, moves towards Nibbana itself. In the final moment, it is as if he is tied to the world by a very fragile thread, with his worldly identity becoming fainter and fainter. It is the thread of ignorance. Seeing through the desire, the effort, the thinking which arose in him, he gains an understanding of the Four Noble Truths. At the moment he gains this understanding, the Śuśkavidasśaka Arahant, comes back to life unexpectedly. Understanding and life have both been obtained.

The Śuśkavidasśaka Arahant, regains the life he abandoned, on account of the strength of his sanskara(accumulated mental formations in this and earlier births). Here Mara makes a great effort to push the the Śuśkavidasśaka Arahant to his death. Because Mara knows that if the Arahant lives, he will preach

to the world the Dhamma he has understood. It would be a great challenge to Mara. But here too, Mara loses on account of the power of the sanskara (accumulated mental formations in this and earlier births) of the Śuśkavidasśaka Arahant. Mara loses again on account of the power of the mental formations both good and bad. The Arahant Kondañña had taken a determination in a previous Buddha sasana to become the first Arahant in the Gautama Buddha sasana. This aspiration was also a grasping – an upādana. All other Bhikkus, Bhikkunis, Upasakas and Upasiskas, entered the Gautama Buddha sasana having formed such aspirations, and acquiring the relevant merit in earlier births. Likewise, a Śuśkavidasśaka Arahant is also one who, having being born in an earlier Buddha Sasana, and having seen there an Arahant who became a Śuśkavidasśaka Arahant after making a great effort, made a firm determination that, “ I too will one day become a Śuśkavidasśaka Arahant in a future Buddha Sasana” and came to be borne after acquiring the needed merit.

In a previous Buddha sasana, having witnessed a śuśkavidasśaka Arahant in that sasana, a person took aspiration to be likewise in a future Buddha sasana. He was so impressed by the Arahant, who during the last lap of the dwindling sasana, exerted so much, all by himself and became an Arahant. So, he became a śuśkavidasśaka of this sasana. He had so much previous good karma to his credit, that he achieved his ambition. Arahant Cakkhupala, though he was willing to die after he gained Arahamhood, still continued to live, because he had more karma to live his life span. But his bad karma made him blind. Two kinds of karma acted on him.

It is impossible to go against karma and result. Not even Mara can do it. But you must remember it is Mara himself who is the one that impels you to commit karma. Even unwillingly he

supports you to do wholesome acts for the express purpose of prolonging your samsara. He does not help you to escape from samsara. An Arahant is a Noble One, who challenges Mara. Mara's dharma, Mara's deadly current, is destroyed, making him foolish and the Noble One turns towards the Samma Sambuddha. Mara who tried to deceive with sensual pleasure as a bait is deceived in turn. Happiness and unhappiness nurtured by Mara, is seen in its true perspective, and making use of the very happiness and unhappiness, and equanimity, Mara is vanquished. It is truly clever.

A certain gentleman raised a question in a discussion. "Ven. Sir, in hospital wards there are some patients who are dying and gasping for breath for days with tubes fixed in the nose and mouth and catheterised. Some make loud noises in extreme pain. One can't imagine their suffering and the relatives are suffering as much. When I see these patients, as a Doctor, I feel, 'good if he dies'. Ven. Sir, Is it wrong for me to think that way?" If you see in this way a terminal patient suffering, you wish him to die out of compassion. But that compassion is mixed with ignorance. You the fortunate one, are not seeing the truth of the Dhamma. That the patient is gasping for breath for days is due to the patient's past karma. In anger and in hatred, envious of the good of others, hurting living beings, with no respect or support for patients, worrying other patients and such like karma done by him, with pleasure, bring these results. He himself commits karma and he himself suffers the results. It is the nature's way. When you think according to the Dhamma, there is nothing to sympathise with, except to see the universal truth of karma and vipaka. If you think it is unfair you are not in the Dharma. You must be clever to see the fearfulness of karmic results when you see the suffering in the world. While looking after them in the best possible way, you should be thinking of samsara, never to be born again. Make it possible

for the patient to die in peace even if he is in pain and suffering. He is paying a bad debt, there is nothing unfair about karma and result. The modern world believes that terminal patients should be killed by giving an injection and call it mercy killing. Administering such an injection with the intention of killing, amounts to killing – what you want to do is to kill him when he is suffering. You cannot terminate karmic results. If you kill, you will have to suffer the karmic result of killing.

According to the Buddha Dhamma, Mara is this very body. See the Mara in the guise of the patient. Mara wants to make use of Metta which is a Mara dharma to increase your suffering. It is the habit of Mara to support unwholesome acts and when one suffers with results he makes others accumulate bad karma in turn. Be wise to see this double dealing of Mara. You should become so disgusted with this kind of irregular karmic problems. All living beings you see are a result of Karma. There is no world without karma and there is no karma without a world. Then you will see Mara and karma are two sides of the same coin.

We create karma due to our own ignorance - not knowing the four Noble Truths. Taking the world as a happiness, resulting in the personality view – sakkāya ditthi – the strong ego, selfhood, me, I and mine. You the fortunate one, try to see your enemy hiding inside you. How ever much you look, you never can recognise this enemy. You perceive the world through your enemy. So you do not see the enemy. So close is he and hidden, that you and enemy are seen as yourself. Fortunate one, if you can see the enemy and you apart, then you can chase him out of your life. For that you have to have noble friends and listen to the dharma. Then only can you recognise the enemy within you. Fortunate one, see your enemy. This enemy is the personality view - sakkāya ditthi and he is the one giving you a free hand to do karma.



When university students and even school children see us, they ask Ven. Sir, we feel very envious when we see others getting high grades and it so consumes us, that it is a problem to do our studies. What shall we do? Because of the competition even from their school days, they grow up full of personality view, selfishness. Me, I and mine are the priority for their final goals of profession and marriage. Mother and father support this and encourage the selfishness - sakkāya ditthi. So, they also may benefit by the harvest. What is the harvest that society expects? Greed, hatred and ignorance – the roots of evil.

The Bhikkhu writing this note also had a lay life. In my childhood and youth my mother and father also expected the same. But I didn't listen to my mother and father. They said it with all good intentions, because of the love for us. That is what they see as happiness. They never saw anything beyond according to Dhamma. But for some unknown reason I had a hunch about life. The parents were disappointed, but I didn't want to satisfy their illusion. I wanted to satisfy the Buddha. You, the fortunate one, don't fear to let go anything for the sake of the Buddha. Because if ever you have anything to give up, you got it because of Dhamma. Fortunate one, what ever you got because of Dhamma, let go for the sake of Dharma and acquire what you never got in your samsaric journey. The remaining years of your life, which is short, dedicate to the Dhamma and with wisdom contemplate the painful results for eons that will be the end result, because of your unwholesome karma. Be clever to avoid such a situation. See the emptiness of life. The wise and noble parents, if the 15 years they spend for educating their child, they could spend for the child to escape from the four hells, then they are the real noble friends of their child. That child is not one at the mercy of the world, suffering with such complications and problems, but one who gets the veneration from Devas and Brahmas. He is one who has fully

paid off the debt to his mother for her milk. Not only that, his samsara will be a maximum of seven lives and will be born a divine god or goddess who has got magga phala( benefits of being on the Noble Eight Fold Path) – the sainthood and also having the association of other divine beings who are of similar sainthood. Fortunate parents see the pain and suffering you make your son turn to and with wisdom see the happiness of turning to the Dhamma. Do not abandon them in this fearful jungle of a mean and immoral society. You and your child are both fortunate, that you are born into this land in which the right view still exists, “sanditthika”( Can be realized in this life itself – one of the six qualities of the Dhamma). Having had such an opportunity do not let him lose his way but teach him the true path to tread. The great Buddha showed the direction to his son Rahula, you too show him the direction which is free from sorrow and so much happier. Then you will be a real Buddhist mother and father.

## **Fortunate one, you also come here**

When we say “Fortunate one you also come here”, you will wonder where you have to go to. The Bhikkhu is calling you to come to the most pleasant, beautiful place on earth. This is not your place nor is it not your place. It is the place where there is peace of this moment. Tomorrow you must leave the place. There is no turning back. Tomorrow it will be a new place, but there is no difference in the peace. The place and the non-place are the nature of the Dhamma. You are being invited to this place.

There is an individual here who is not touched by the world. The pleasant, peaceful people live in the Buddha’s dispensation, walking on the eightfold path. Freedom in every sense of the word is here. This freedom is not bound by fence or boundary, or legal deeds. This freedom is not bound by wealth, belongings, relatives, and things that are called mine. It is a freedom of giving up through realization without any attraction or repulsion.

When such notes are written you will be alarmed. Is the Bhikkhu asking us to come to an empty barren place? Do not think so. The sun is here, the moon is here, light and darkness is here.

There is mother and father, and devotees. What is not there is desire and attachment for these. You, the fortunate do not be afraid. What is not there is the attachment that causes sorrow. See how the world exists without attachment. The worldly bondage is through attachment. This is called freedom. Here the world exists without bondage, with no attachment to what you see. You yourself think what a wonderfully serene mind it is. That is why you are invited to come to this place.

There is a beautiful highway. To walk along this is lovely. This way leads to happiness, peaceful and uncomplicated, it is taking you towards Nibbana. It is the Noble Path, the Eightfold Path, without any sand, and rubble, cement and concrete, but meaningful for a life made of flesh and blood. Come along this way. The first thing you see is pain and suffering. When you walk on the way with pain and suffering you see the cause of suffering as your own craving. You begin the journey by realizing that craving is the cause for sorrow. Giving up craving is giving up sorrow. When you start this journey you are one who has made generosity, virtue and meditation – *dana, sila, bhavana*, a part of your life. As you begin the journey you go towards release from suffering. You never raise anger or hatred towards anybody. You realise that anger and hatred cause sorrow to you and to others. When your own anger does not belong to you, how can you own others anger. You are always aware of the defilements in the mind. You see the hatred towards others as hatred to yourself, and you are taking revenge from you. You become fearful of hatred knowing that birth in the four hells are due to hatred. Because of anger and hatred, the way to Nibbana becomes delayed. Your own anger delays you on the journey. Because of that you should never hurt anyone. You see that if you hurt others you are taking revenge on yourself also. Just as you do not want to be hurt, others too do not want to be hurt. You think only of the virtues of the Triple Gem. If you have

no confidence – saddha, in the Triple Gem, you know that you hurt yourself most. There you become strong and unwavering in confidence and that is making metta for yourself.

Mind is inclined towards giving up – nekkhama. If ever a thought of greed, hatred or ignorance arises in the mind it is quickly got rid of, knowing the consequences you become clever to turn greed into non greed. Anger into metta and ignorance to wisdom. Then you know if this life does not belong to you, why make evil on account of this life. Because of the unshakable faith in the Triple Gem, you realise that the true happiness is in giving up. Because you know that true happiness is in giving up defilement, you try to get rid of what ever is hindering the process and try to give up personality view – sakkaya ditthi, doubt-vicikiccha, attachment to mere rules and rituals-silabbataparamasa. Life becomes meaningful and this is the beginning of giving up. You are clever in giving up “Me” the architect of all the suffering and see in terms of causality-paticcasamuppada. As you proceed along you will put down the load of sensuality-Kamaraga, hatred-patigha and ignorance-moha. The real letting go is when you are strengthened by seeing the impermanence of the five aggregates of clinging.

By this time your words are restrained. Even one word without restraint will cause a great disaster, bringing untold suffering. Every word that escapes the lips is with discipline. Lies are taboo, and in speaking to others in a polite manner, there is no venom, or deceit. Words are used to bring out the advantage of virtue, generosity and meditation. Your words only bring about goodness, you think only of what is relevant to traversing the Path. You never believe that the world or the five aggregates of clinging is happiness. You never believe in internal or external materiality as good and pleasant. The biggest lie you think is

that the world is pleasant. You never speak disparagingly about the Triple Gem but speak only about karma and result and always think about the goodness of parents and say so to every body.

You never do evil physically by killing, stealing, sexual misconduct and taking intoxicants. They are seen as unworldly and impure. Not only do you refrain from these, but you speak about the painful consequences of these to others. You keep your distance from those who indulge in such practices. Be fearful of doing evil, try always to do good with the physical body. Why do evil, with this body that will be old and sick and die? The physical body is used only to listen to the true Dhamma, giving dana and keeping precepts of virtue and meditation. You do not harm others and neither do you harm yourself. You fully well understand beings are born and die in samsara due to karma. First you get rid of personality view, doubt and rites and rituals and limit your re-birth to 7 lives.

Such a holy person will never want to acquire other's property, knowing well that is not his, he refrains from ownership. Same with the body which does not belong – the thoughts that arise in the mind are not mine but due to causes and conditions. Always see that the contact with the outside world, feelings, perceptions and recognitions that arise are due to causes and conditions and not due to "me". Never try to acquire other's things and responsibilities and suffer with them, being not connected or be inextricably bound and attached. Knowing well what intoxicates life is that beings are continually overwhelmed by greed, hatred and delusion, a kind of insecurity that results in pain and suffering for eons. Not only do they bring pain and suffering now, but in the future births too. Never be proud and conceited. If he is sweeping the ground, the thought comes "I am sweeping defilements in the mind". Washing the toilet is

with the idea of washing away greed, hatred and ignorance of the mind. He is very concerned about cleanliness. If a person stays in a dirty disorderly environment, it reflects the state of mind. When the environment becomes cleaner and cleaner it also makes the mind more and more clean and restful. Because of this he is able to give up pride, conceit and pretentiousness and is not intoxicated by greed, hatred and ignorance. He is one who is travelling (on the path) eradicating the ignorance which leads to long-term suffering but giving temporary pleasure. Knowing the defilements are the cause for misconduct, he gives up killing, stealing, sexual misconduct and alcohol, for good. Knowing well these acts are done with a depraved mind, he gives up finally personality view “sakkāyaditthi”, doubt “vicikiccha”, rites and rituals “silabbata paramasa” which are the three fetters that delude the mind and commit evil.

You, the good person, will then follow right livelihood. Giving up dishonest business rackets and also dealing with selling fish and meat, alcohol and drugs, poison and weapons and trafficking in human beings and animals. When you follow this path you will never be sold out, nor will you sell yourself. Life is extremely righteous with precept and practice. For the lay the five precepts should be strengthened. For the novice monk the 10 precepts with 75 minor rules “sekhiya” should be observed. For the “upasampada” (higher ordained) bhikkhu there are the “pātimokkha vinaya” (rules of discipline) to be observed. If we do not know the vinaya, we become one who will sell and be sold. It is only the pātimokkha that guards us against this danger. When the precepts are broken, we get into wrong livelihood. Always you must have your target in mind. If not you become imprisoned in attachment to sensual pleasure, samsara, wrong view and rituals. They are a wrong livelihood for those striving for Nibbana. Sila (morality) makes it, inevitably, easy and uncomplicated.

## **Make the entire world an object (a tool) of meditation**

The Bhikkhu remembers the day after his ordination, a certain young novice said, "Now you are a mighty one". He perceived the meaning of "upasampada" as this. The Bhikkhu answered, "No, I have become smaller, more basic, more humble, this is what happened to me". But the little novice did not understand. As you go higher in sila (virtue), you become more humble. That is the miracle of sila. Keeping precepts makes it easy and comfortable. At this moment the Bhikkhu is enjoying that comfort. Whoever comes here knows there is nothing to buy or sell. What we sell is "my rubbish" which we have accumulated by greed, hatred and ignorance. When there is no such rubbish, he is a free person.

You the fortunate person becomes one who is practicing samma váyáma (right effort). That is the effort to increase the wholesome and destroy the unwholesome. One who destroys unwholesome, becomes automatically wholesome. He knows what is merit, and knows the result of merit and evil. He in this life itself enjoys the results of good kamma as peace and freedom. He goes towards good. The world is not of any concern. Only enjoying the happiness of the present. If he turns



round to see the past, it is only to educate himself, never regret. He is highly active and fast but not too fast. It is sila (virtue) which makes him settled and comfortable. He knows that both good and evil are volitional, all volition is impermanent. Seeing this true nature he strives to give up both. He contemplates on what makes good or evil. It is really his own choice to do good or evil based on the attachment to materiality. Knowing the impermanence of all materiality, he does not make effort to accumulate material things prone to unsatisfactoriness (“dukkha”). He thinks of ways of release from pain and suffering. He sees desire as the cause for attachment to the five aggregates. That itself is his right effort, knowing that all good and evil prolong samsara. His thought, word and deed are to educate himself through dhamma, not for material benefit, not for fun, but for realization of the four noble truths.

Now he develops right mindfulness and knows to distinguish between good and evil, path and the non-path, dhamma and adharma. Even a small fault that is against discipline – vinaya, he sees and makes effort to get rid of. He sees the path to Nibbana as straight and non-stop and the refuge of the triple gem and sees not the physical body of the Buddha but the enormous wisdom and that impermanence is the dhamma itself. The sangha is the result of liberation through wisdom. He never goes in search of the bark but the core, knowing the hard core of the dharma and is disillusioned by sensual, material and immaterial realms of existence, personality complex, doubt and ritual are reduced, contemplating thus he sees the pitfalls in front due to sensual pleasure and anger. While getting the inspiration from noble friends, he travels along the path of the dhamma. He is in no hurry. Hurry is also just thought, seeing it as impermanent is his constant view. Whatever pros and cons arising in the mind are resolved in a just and righteous manner. He is not one who turns back. This is the miracle of

right mindfulness. Whatever belongings there are, they are only memories, even the memory is conducive to re-birth. The body is seen as the 04 great elements, 32 impurities, 12 bases, internal and external, the 05 aggregates. Feelings are attraction, repulsion, and neutral. In the absence of feelings the mind is fantastic, the visions arise and pass away instantly and there is no problem. Problems are there when apprehended with desire. In the absence of desire there are no prolonged visions to capture the heart. Thus the mind is constantly bright and sees the world with a clear illumined mind and as objects for contemplation. Even if this mind is overwhelmed in mud and filth it is not contaminated.

The whole world is an instrument to probe into the deeper realities that lie hidden. Because there is no more craving the things you perceive do not have any worldly attraction. Even if a male or female devotee shows much loving care, there is no bondage in you, because the conjuror of craving is killed. Now you are not in debt to the world.

In the beginning he destroyed the three fetters - personality complex, doubt and rituals that are the cause for pain and suffering. Now he fully understands sensual pleasure and anger. He is not one who does one thing and thinks another, or thinks one thing and speaks another. He fully understands what must be done and what must not be done. He does not think outside objects as me and mine. His walk is pleasant, shows the dhamma within. Thinks leisurely, if any small mistake is committed, it's quickly redeemed. Avoids unvirtuous people and dangerous situations because of his virtue. He doesn't feel alone in the world because there is no being to be alone and there is no permanent place anywhere in the world. Slow in the use of four requisites, knowing well that speed consumes him. Fame and fortune are seen as a serpent. Not given to

accumulating things. Being satisfied with what one has. Restraint of the senses is strong. Does not see time in terms of morning, noon and night, knowing that the present moment is the most valuable and that too passes away and makes use of the next moment. He does not expect respect and rewards from the world. He knows that he has earned respect and regard from none less than the Enlightened Buddha. He has gone beyond the complexity of birth, old age, sickness and death. Pain and suffering engulfing the world, become so obvious.

Concentration (Samadhi) begins with the observing of breath, long/short and passes the stage of discursive thought and sustained thought, and enjoys rapture and joy and finally settles down in equanimity. Equanimity is a very comfortable, amenable, state of mind and ready to turn on to vipassaná (insight). First he observes that the foregoing stages of discursive thought and sustained thought starting with in and out breath, and ending with rapture, joy is no more. He notices the impermanence of all this and then he has no more clinging and longing for that experience, and sees impermanence in every mentality and gives up the craving for jhanic pleasure (rapture and joy) and reaches toward realization. He has observed the four elements in their real speed of arising and falling and also the high speed of consciousness that arises and passes away. When in equanimity he may develop super normal powers such as penetrating others minds (“ceto-pariya nyana”), remembering former existences (“pubbe nivasa”), divine eye (“dibba cakkhu”), divine ear (“dibba sota”) and may enter a world which cannot be seen by the physical eye, in deep Samadhi. The mind which is without any defilements such as the five hindrances is absolutely calm and luminous and sees the world through a glow. Through right concentration in this way he sees the false, make believe world we live in its true perspective. He is so sure of his convictions that there is

no more ignorance “seeing things as they are” is the miracle of Samadhi which I have enumerated in this note.

A certain Bhikkhu while in deep Samadhi was able to see the Buddha who lived 2500 years ago. The great Buddha has passed away in parinibbana. But this Bhikkhu who used his psychic power of seeing previous lives “pubbenivasa” saw him. May be the Bhikkhu had also seen the Buddha alive in India 2500 years ago or may have seen when the Buddha visited Sri Lanka. If not may have been a divine person who saw the living Buddha. That ancient scene may have come alive through the psychic power, even without focusing.

Right concentration has the power to see the reality of the world. A vision appears and in a fraction of a second falls away registering the sign of impermanence. Even seeing the form of the Buddha had no feelings. Right concentration takes you across the mundane world to supramundane level. The subtle speed of impermanence is caught in the net of wisdom. The Bhikkhu is inviting you the noble one to come here. Instead of camping in temporary shelter, this is such a secure place.

There is a person unsullied by the world. He does not connect with the world. What is meant by “world” is the mind and body processes. This charming person unsullied by the world and showing the path to you and me lives in the dispensation of the Buddha. Only on the excellent eightfold path and fruit do you see him “maggaphala”.

Now it is about 5 PM. Birds are making a big noise. Around this kuti there is a shrub jungle where hundreds of birds live, of different species, colours and shapes. The sound they make is really lovely. You love bird watching, it may be you are happy. The pleasant sound also is a painful cry. Not just a cry but an animal hell bound cry. These birds search around every branch

and twig for worms, caterpillar's and insects. They are their tasty meal. Each one of these beautiful birds swallows about 50 worms in a day. Bird life is a breeding ground for killers. They take the worm by the beak and dash it this way and that on the branch and kill it, then only they swallow. Birds are well trained in harming and killing. Their intention is killing but they have no idea of karma and result of their action. Birds are an accumulation of bad karma "akusala". When they are dying they think nothing other than the taste of worms and they die and are born as worms or insects or caterpillars and have every chance to be devoured by birds. See the miserable karmic action hidden in the life of beautiful birds. Besides the beautiful songs they sing is heard the death cry and agony. In our ignorance we make bird watching a joy and a hobby. When it should be seen as pain and suffering, it is seen as a pleasure. The path that leads away from ignorance is the eightfold path. Though we speak disparagingly of people who indulge in killing, we see pleasure seeing the birds that kill a whole life time. Birds are animals that are hell-bound. Why? They kill so much for food. Do see beyond what the eye can see – that seeing is wisdom.

## **You are pandering to four hells**

People are devoted to pets not knowing the danger. They are only thinking of sickness carried by animals e.g. rabies, malaria, filaria, etc. But this is not the danger, you must give attention to the biggest danger.

Supposing an animal who was brought up by you with loving care dies and then he will be born in the same home in your close association as a ghost. Though you are not aware, he is so attached to you and cannot leave you. If you too are sick and old or die in an accident, since you cannot imagine how or when you will die -some are quite healthy but at the moment of death are confused and in pain- then mentally you are weak and at that moment non-human beings get a chance to contact you and they appear to the dying person. Suppose you see the pet you were so attached to, and like his association, then you will be born in the ghost world, where the pet is. If the mind is not developed, and merit has not been acquired by way of thought, word and deed, then in the weak dying moment whatever vision you see, if you are happy, you will cling on to it, you grasp it having nothing else to cling on to. If there is no anchorage such as the powerful triple gem, which you did not cultivate confidence in, if you had no noble friends, and did not listen to the dhamma, you will never know what the four hells

are like. So the vision of the pet, you believe is your long lost pet, and you cling on to it and finally the master is born in to the ghost world living together with the pet.

Those who have so much love for animals must realize that you and the animal both end up in disaster. Knowing this you have to care for animals. If not it will only fill the four hells, there is no alternative. The Buddha has advised Bhikkhus to wash the begging bowl and put the water where there are no animals, and to throw in flowing water where there are no living beings and also instituted vinaya rules not to rear animals, seeing the problem for both lay and ordained community. If you give food to an animal today, tomorrow he will come again. When this happens again and again, he will be your friend and pet. Because of his love and helplessness you feed him every day. What happens here is a business based on attachment. It only deceives you and you never see reality. The foregoing note is based on a ghost elephant. If you do not agree with the story you may interpret in any other way. Whatever you may think, the love of animals beyond limits will bring pain and suffering to both. Your pet anyway is living in one of the hell states. But you are a noble human being. You should not get entangled with a hell being. When the body and mind is not mine how can you make a hell, being mine. Whatever pet animal you have in the house, has been a human being in a previous life. He became an animal due to misconduct and may have had a strong inclination for a particular animal. Human life can fall into such disaster. Animal life is varied and infinite. They are suffering karmic results. There is no use researching in to this, nor any use petting and pampering. You are doing so to karmic process in the guise of an animal. If you are clever you should see the animal suffering, and make it an object of contemplation to escape from the four hells, not to pet and pamper four hells.

## **With mindfulness observe “Is this Suffering?”**

In forest hermitages monks live in difficult situations. Writing this note the Bhikkhu is living in a forest hermitage in Ruhuna, Southern Sri Lanka. For several months it did not rain, the two tanks are both dry. The little water at the bottom is where the elephants bathe and animals drink, crocodiles lie. Because the salt concentration is high the fish die and float on the surface. When the water level goes down, the accumulated dirt is so much that it cannot be used. It is this water that the monks drink after filtering. But it is good and one does not get a bad taste. In some dry zone forest hermitages water is scarce. Hence water for consumption is obtained from rock pits and ponds. Even under such difficulties these forest dwelling monks are satisfied and happy and practice meditation to extinguish the fires of mental impurities. The good devotees often ask “Ven. Sir, why do you suffer so, in this jungle”. Only once a week they shave the head and beard, the brown robe is dry as much as the environment, seeing this, the lay people think that these monks are suffering.

Once the Bhikkhu remembers living in the deep jungle and the village is far. Daily there is a long walk through the jungle for



alms. There were some people who had come on pilgrimage, and a little girl of about 12, asked the mother, seeing the Bhikkhu carrying the bowl on the shoulder, "What is it mother"? The little girl sees the monk as a "strange creature", and the Bhikkhu was so happy, having transcended the worldly way and thought that he had left the world and does not belong to the world, being different from others. But please do not ask a monk why he is suffering, because it could be the worst falsehood in the world. The Bhikkhu writing these notes was never ever unhappy living in this way. Noble monks who live in the jungle are so satisfied and free. Being alone in the jungle is the way to Nibbana. Where is the suffering? The good lay people have got mixed up with happiness and unhappiness. Their house, home, children, land, relatives, profession, rank, etc. are their happiness and they do not realize the suffering built in. The Bhikkhu has given up all of it and is living free and they ask why do you suffer. The monks never suffer, there is peace and quiet. You can never imagine the peace and comfort of giving up and living alone. If you are one with less attachments, you may know this pleasure. Those that are so bonded to worldly things only ask this question from monks out of love.

But, this also must be noted down. Even though living in the forest, if you are having attachment to something, their life can be miserable. If one is attached to the environment, to wild animals, flowing water, archeological artefacts, etc. and are in search of such things or doing research, excavation or preserving ruins, etc. then such monks may not find the pleasure. Only those who truly practice the eightfold path have no problem at all and it is a pleasurable renunciation.

The good lay people, the day long look for nourishment for the eye, ear, nose, tongue, body and mind, even though they have no ownership of these senses. You do not know that the eye

and the objects or sight are impermanent. Other five senses are also the same. The objects of these senses are also impermanent. Therefore, you have to procure nourishment again and again. These have such demand for satisfaction. The internal organ and the external stimulation start consciousness which gives rise to contact. This contact is like fire meeting straw, giving burning feelings. When you think feelings are mine, you are trying to appropriate a burning fire. Because of appropriating a burning fire you are suffering, smoking in the present, heating up and finally catching fire. The present has become the past in a moment. This experience shows the speed of impermanence of materiality. This is the speed at which the five aggregates arise and pass away. This reality is what the forest monks experience. By this it is not meant that the forest monks are deaf, dumb and blind. What they see is the short ecstasy of enjoyment and the prolonged evil consequences and hazards and so wish and will for renunciation of sensual pleasure, and see the utter lack of refuge in materiality. This is not a running away from life or avoiding life, it is a giving up, seeing the reality with wise understanding, giving up to gain freedom.

At this moment the Bhikkhu remembers an experience. One day the Bhikkhu living in a jungle kuti went to the village on alms round. Early morning when stepping out there was no signs of rain and not even after walking about 2 km. But rain started in torrents soon after a quarter km but the Bhikkhu took a determination not to go for shelter. Now the body, robes, bowl and cover are drenched. Having stopped at several houses he managed to find food. The devotees asked Ven. Sir, shall we hold an umbrella or give one. Gentlemen, I didn't think it will rain when I left the kuti and so did not bring the umbrella, now that I am completely wet, I shall return to the kuti. But the pious devotees were very upset. If you saw the Bhikkhu getting wet you would think he is purposely getting

wet. Even the chief monk who is much respected sometimes says you go to the forest to suffer. How can the life in the jungle be not painful. Bhikkhu will explain. Can you imagine the Bhikkhu completely wet in the unexpected rain is walking with perfect peace and satisfaction? You may think the Bhikkhu is out of his mind. Why does he say that getting drenched in the rain is a peaceful joy? Truly it is one of the greatest joys of a forest monk, only Gods and Brahmas see the joy. Do you know how the Bhikkhu enjoys this? Though completely wet outside, not a single hair follicle feels the cold. Bhikkhu has no idea of rain or wetness. Do you know why? It is the miraculous practice shown by the great Buddha. From the time the rain started the Bhikkhu developed the contemplation of the heat element ( "tejo kasina"). The Bhikkhu raises the temperature of the body to counteract the cold. Then the body warms up as if one is having fever. How can rain counter the body heat. It is not possible to stop the rain as it is a natural phenomenon. One cannot proceed on the path and change worldly law. But it is possible for the Bhikkhu not to have craving or anger towards the world, knowing the nature of the world. The Aryan sangha are those who have transcended rain and heat. One who has seen the great elements solidity, liquidity, heat and air through and through. They know how to change these state of matter suitably. Once the 04 elements are comprehended, the constantly changing elements are powerless in the presence of wisdom of understanding and realization of their nature.

Now you must try to incorporate this truth to your life style. Know that Bhikkhus who practice the real path are not suffering people. The real sons of the Buddha ("Buddhaputra") can, if they so wish, increase the heat element in the body, even set fire and reduce it to ash. They can see the whole universe burning and reduced to ash. Same with the elements whenever they wish they can change it, make it more or less. Those are

the powers of the enlightened Aryans, the sons of the Buddha. Therefore do not say the forest monks are suffering because of your ignorance. It is the world's greatest falsehood. So don't be too hasty to disparage, the ordained community who are even a decimal higher in virtue, concentration and wisdom than you. It will be for your own good. What you need to do is to practice the Dhamma, so you too can develop powers of concentration and see how the elements can change from very cold to very hot, solidity can change to fluidity, know the potential strength of the mind with wisdom.

The path is shown by the great Buddha. We are so fortunate to hear the Dharma. Without proper guidance and knowledgeable teachers if you try to develop the afore mentioned super normal powers you may end up in frustration and physically and mentally sick. This possibility is very rampant in society. The Bhikkhu who keeps notes, for the first time and the last time went in the rain without an umbrella. The reason for going in the rain was because there was no sign of rain when he left the kuti. If there is rain, the Bhikkhu always carried the umbrella. Such miracles are performed for edification, once the experience is known, it is given up. So that the world has no chance to give marks for such attainments. When once you realize who "I" is, it is giving up, knowing "I" is but a result of causes and conditions and there is no permanent being. Every Bhuddhist disciple, if he lives in the forest or temple, if he is not attached to anything with craving and wanting, and if he is practicing on the path, he is invariably destined to liberation and happiness.

## **Is love the pleasure with no idea of consequences**

Youth is a charming state in life, beautiful, handsome, romantic, rhythmic, bright and so on. Such attributes in life are in the prime of youth. For the first time hormones of special significance are produced in the body and the four elements are working at optimum efficiency to make the body beautiful. The Buddha says "Monks the body gives delight and ecstasy, I do not deny that".

Because of this beauty one is attracted to it and gets involved and captured. Being taken by this overwhelming attraction, one forgets the evil consequences. The natural sequence is that the youth fades away in to old age.

A sixty year old man or woman does not have these attributes. The beauty and delight and ecstasy lasts a short while but the evil consequences last very long. The amount of greed, hatred and ignorance you create because of youth could give painful karmic results for eons in samsara. Youth and love go hand in hand. When youth and love are firmly bound, happy feelings make you blind to any detrimental results or effects that ensue. In society today we see many because of their blindness who have destroyed themselves, taken their lives, also increase lust,

hatred and ignorance which are roots of evil. These symptoms point out the disease like a reflection in a mirror. The Buddha speaks of the human lifespan getting shorter, even though medical technology is making a desperate effort to prolong life, that is sick and ailing, of not much use to anybody. The Buddha predicts that gradually lifespan of human beings will decrease to 10 years and at the age of five they marry. By the age of 7 they will have grandchildren and die. Of course it will be a gradual process due to environmental factors as well. We merely see the happenings with surprise and astonishment, with the hand on the cheek, not knowing what to do. But this is no surprise. This is bound to happen as indicated by the Buddha. Biological and physiological activity of the body is quickened. We hear of puberty at the age of 7 and 8 years. They become adult at a young age. They get drawn in to adult life style. As children they are attracted to the opposite sex due to hormonal activity. You will see a child as an adult and the opposite, where the elderly becomes young. These are repercussions of the shortened lifespan. This can be a challenge to the older generation. But according to the Buddha there is no such challenge. The world goes in its own way with all its embellishments. But you cannot see this and feel happy whatever effort you take you cannot change the scheme of things. They are cause and effect. 2500 years ago there was Arahant Bhikkhu Bakkula, who lived up to 160 years. But they are rare incidents due to strong karmic factors. The age span then was 120. But today after 2500 years the lifespan is 65 years on the average. That is half the number of years are lost. The past 2500 years was not a time of unnatural high technology and science. Life continued closer to nature. But what you see in the present and the future is extreme unnatural technicalities overwhelming and flooding the society. Artificial, chemical food flavours, insecticides, weedicides, etc. are the rule of the day. As a result the lifespan is decreasing fast.

Heavy mechanization, fast food, etc. are indications to support the view that in another 2500 years the life span will be 10 years. This cannot be denied because unlike the past 2500 years the future 2500 years will be extremely complex for a human being to survive.

When we were young the idea of love came when we were about 20 years. But we were afraid to talk about love and shy too. But now at 15 they have loved and got defeated and they seek refuge by drowning in the river or sea or taking poison. Many young lives are destroyed in this way. There are many others who in shame hide the unjust and unfair love deal they got. The numbers are growing every day of such victimisations.

When we see something beautiful and alluring we are deceived. You think the world is beautiful but it is not the world, but what you have conceived as good and desirable. The millions of thoughts that you have raised is the cause of deception. It is your own wish and will and opinion, that is the yardstick of evaluation of the beauty. Once the mind is stricken with lust and attachment, even some dirt covered with a dress becomes valuable like gold. When the lifespan is getting shorter, man does not like to admit that life is short. It is because they are far removed from Dhamma. Such people if they die at 50 and 60, they say it is a short lived life or accidental, thinking of a long life ahead. Because they have the wish to live, even at the age of 60 they seek love, thinking they can live till 120. They don't plan to die at 65 nor think what next – Death they postpone. It means living without Dhamma. When they forget about imminent death, they think they live forever. Those who are afraid to die naturally go against dhamma. Do live with the Dhamma seeing the reality of existence.

## **To die without fear of death**

What is happening in the world today? Can we not stop the undesirable things that happen? Or is it the nature of the world?

Please do develop confidence in the Dhamma. Then you will not live without Dhamma. You will never be frustrated or shocked about the things happening in the world. If there is birth, there will be death. Isn't it the pain and suffering we encounter when men are degenerated and lose virtue and discipline, they do not understand the meaning of life. Because of this their life is shortened. We have to admit that we are not living with nature which is the Dhamma. We often hear the frustration and heartache of disappointment in love. Children and youth are over burdened with work. Adults are fond of adornment and modern style and falsification. All these are indications of a short life span. This kind of distortions are due to cause and effect because people have no anchorage in the Dhamma. They give no value to sila – verbal, physical restraint.

This is not peculiar to Buddhists. The whole world is going toward lack of virtue, precepts of practice and facing this dangerous situation. We cannot change the trends in society, because man is unrighteous, the evil karmic results are seen everywhere. From the age of childhood to adulthood, the amount of karma



created by thought word and deed are enormous. It starts with the conception in the mother's womb, searching for pre-school and college, getting employment, marriage and children and grandchildren. And craving for these, how much greed, hatred and ignorance are created? Because of the competitive world, can the parents enjoy bringing up children? Can the children feel happy with parents? Will such a situation ever arise in the present context? This is not a pessimistic, negative view of the world situation. What is indicated in this note is a wise and mindful observation of the current world situation.

Some good people suffer in silence being unable to see it clearly. The reason is the power of results of evil karma. They have no chance to give up the misery and go towards Dhamma. Knowingly they fall into the trap of danger. Be fearful of the things that happen in the country and the world. Then only you perceive pain and suffering and without realizing suffering as suffering, we cannot go in the direction of giving up suffering. The world around us is so unsatisfactory and we cannot see a moment of serene joy. If you accept short lived ecstatic joy, please remember the long lasting repercussions to follow. The future will be certainly more destructive and ruinous than the present. As man deteriorates in virtue and precepts of practice, he loses the sensibility to think correctly. You the fortunate few please look at the world calmly and leisurely. Agitation and hurry are the twin children of enjoyment. They are nice and playful but they hide the consequences and deceive us.

While the liberation is close at hand, without going the short distance slowly and calmly with wisdom and mindfulness, we go to the world full of defilements to get high marks and rank from Mara, even as lay or ordained, if we hurry and agitate, we go beyond Dhamma and discipline, towards sensual satisfaction and never towards liberation. We should become heroic only

at the end of the competition. If we want to become the hero before the competition, the great expectation and hurry itself will destroy our skill and victory.

All of you are clever and skillful, but you must be careful not to allow others who are unskillful to destroy you. Such a good example set by you can inspire even the unskillful to become skillful. Even though the potential skill is hidden in us, we are ignorant, The difference between each of us is the degree of ignorance. So it is not right to blame anybody. Make the erring world a mirror and you see the wrong in others and correct yourself.

If you examine the world with quiet introspection, then you will not be deceived by the world. Until you see the absolute truth you will be deceived by the world. We all have been deceived as well.

Speak to your mind continuously, argue and question about suffering and how to overcome suffering.

Craving that is your number one enemy that takes away all your happiness must be recognized. The mind craving for sensual pleasure and gratification is your enemy. Make the world far away from eye contact, from ear contact, and cut down on thought proliferation. Now what has got further away from you is craving. The craving that makes you a hero, must be got rid of. Then you can be humble and submissive and you will get the 2nd place in the world. This is the best time to watch the competition, provided you are thinking of the competition for the ending of the round of samsara. If you are bound by craving you have to recognize the mind that is demanding satisfaction of your craving. Then you can come a winner without being a hero, until then you are a hero who is losing.

Without hurrying see the immediate present. Don't rush to conclusions, because you will invariably end in suffering. The more you crave for satisfaction from material things the more busy you are. Stop and be kind to yourself, contemplate, for whom am I earning, to satisfy whom am I working so hard? Do you have a certificate to ensure your wellbeing for tomorrow? Your karma-created consciousness is a hook from which the material body is hanging. If you react and shift the consciousness, all materiality will fall on the ground. There is nothing more to it. Thinking thus is not running away from life. It is just letting go the consciousness that is hooked. Then you have a right focus. A calm, quiet mind is necessary to contemplate this.

The mind does not like calm and quiet. Mind is lazy to see impermanence or contemplate on aspects of the Dhamma. This is why lay and ordained community want to shoulder responsibility. If they go to temple or forest hermitage or go to observe sil, they want to construct something more than the observing sil or meditation. Not that they are wrong, it is only to show that the Dhamma points towards greater discipline of mind and body, for which you have to practice with quiet and calm. Mind does not like calm and quiet because of the obsession with the five hindrances. They are the very five hindrances that cloud the mind, so you do not see clearly. The nature of this enemy is to deceive you. Because of your personality and aptitude and efficiency you yourself create pride and conceit regarding your talents supported by sensual pleasure, so you create new and novel activity. You come to much pain and suffering when you work because of victory and defeat. Now you are not calm and quiet, but busy. Staying with that danger you listen to Dhamma, do merit and mediate, but you do not get positive results. But you do not like to admit your weakness. What you want is to do merit while enjoying sensual pleasure.

Here we get deceived. Because all thoughts about the past or the present are empty but accumulating karma. Because of the aggregate of karma formation, the samsaric journey becomes long. Every discursive thought is karma forming.

The eye, ear, nose, tongue, touch and mind are communicating with the conventional world. If we can see the eye, ear, etc. as empty of a self, then we will be clever to understand that what they perceive in the conventional world is also empty of a self. When we separate the eye from the conventional world of sights, then the eye can be seen as an organ, when the ear is seen apart from sound, then it is seen as an organ, similarly when the nose, tongue, body and mind are seen separate, they are organs of the body that have no self. Now you are not bound to the world. This is freedom. It is the connection to the world that gives pain and suffering. To see this obvious fact, you suffer so much. But because of craving you see it as a colossal task, as huge as the Mahamera mountain. It is this craving that makes children think they are adults and make adults think that they are young. Because of the attachment to body, life becomes precious. People who are craving for the material body, cannot die peacefully because they do not want to see the precious body dead and decaying. Death is not easy and enjoyable like eating and speaking and laughing. If a person has not lived a life of virtue, death is certainly a punishment. Death is having to give up all what we believed was me and mine. At the moment of death, if having had not good karma, the evil karma will show up. Only those who lived a life of sila (virtue) can overcome evil by the good that has been accumulated in abundance. Such a person fights the battle with Mara and wins and gets re-born in heaven.

The final stages of the life of a human being is very complex. If you are not ready for it you will become helpless. The

experience of a devotee who was caught in the Tsunami is worth recording. He was a medical doctor gathering much merit, offering dana and visiting the temple regularly. He was what society calls a Buddhist. He was one of the victims in the train that got caught to the Tsunami. As soon as the train was flooded with water and he was drowning, the first thing that came to his mind was that Dhamma is false. There is no refuge in the Buddha. See how in the presence of challenging death one can deny and repudiate the Dhamma. This is called “amūlika saddha”(Conviction that is not firm). When there is some danger or challenge, when the shadow of death falls, they deny the Buddha and Dhamma. It is due to confidence based on ignorance “amūlika saddha”. The roots of confidence are not strong and it cannot stand the challenge of disaster. That is why the Buddha says confidence in the Triple Gem is the greatest wealth. Knowing the great virtues of the Triple Gem is called “ākarawati saddha” (Conviction that is firm). That unshakable confidence in the Triple Gem will never mislead you. It will never waver under any circumstance; it will never weaken or falter. This good doctor says that when the second tidal wave of Tsunami came, he visualised all the past incidents in his life. The people with whom he had quarrelled, the angers and attachments and confused evil actions came flowing in a torrent as if real and seeing with his eyes. With the first flood he lost confidence in the Triple Gem. With the second flood the evil thoughts of greed, hatred and ignorance overwhelmed him. But by some miracle his life was saved. He himself is recalling the near death experience and saying “if I died with all those miserable thoughts and having no confidence in the Triple Gem, I would have fallen into a miserable re-birth”. Now this doctor understands the difference between amūlika saddha and ākarawati saddha. But at that time he had amūlika saddha, only blind faith, without any understanding with wisdom, the

incomparable virtues of Buddha, Dhamma and Sangha. That is why he had a wrong view and then he had no anchorage to the Triple Gem. Therefore, he started seeing all the wild things of the past, in a confused mind. You the fortunate one, please take note of this. If you have no unshakable faith in the Triple Gem, you will be immersed in wrong view (“micchāditti”).

You must see the samsaric fear of your mind deceiving you. The turmoil in the world around must be seen. To escape these dangers, you must develop confidence in the incomparable Triple Gem, which will certainly take you towards happiness. The world everywhere is in chaos and degenerating fast. The environmental pollution, etc. is dangerous to human life. At a critical time like this, youth and adults must turn to the sublime Dhamma and find consolation. Sensual pleasure which is short-lived must be seen with its dire consequences. Then you will be able to see the lack of refuge in sensual pleasure. So you will die without fear of dying. If not you will face a death with death penalty. Even though the state has mercifully withdrawn death penalty, if you do wrong, the nature’s law will take toll and give you a fitting punishment. Have fear of death. To die without fear, live a life of Dhamma. These days people die with a confused mind, some with anger, some with mental, physical agony. You the fortunate one, make these the object of contemplation. You who come to the world crying and in great distress should be able to leave the world smiling and with cries of sadhu, sadhu – well done and you will be reborn also in the same frame of mind due to cause and effect. You may avoid a conception in a mother’s womb and instead get a spontaneously generated birth in a high heaven among devas having magga phala – sainthood. To avoid death without a penalty and a birth without crying, you must go the Dhamma way.

## **The role play of a Guru**

Sometime ago the Bhikkhu lived in a rain forest a bit far from human habitation. It is only one week since the Bhikkhu came to the hut. In the forest dwelling there had been no one resident for about 15 months. It was abandoned. During this time one Bhikkhu had stayed about 2 weeks and had gone away. 15 months ago an elderly monk was residing and he had died and the place was vacant. He had been living alone in this kuti for 19 years. There was no residential helper and it has all the attributes of a forest hermitage, also full of leeches. This Bhikkhu has been practicing sorcery, all kinds of incantations, talismans and potent oils, etc. he was making spells and charms. It is not intended to insult a Bhikkhu, if ever anyone thinks and so may he forgive me. It is for your good that I record this incident and he is not alive anymore and not to insult. Trying to conceal this kind of thing can be a disrespect for those living.

There were devotees who provided dana daily with different families taking turns. People from far away had come in search of this Bhikkhu to get spells and charms done and for 19 years he lived alone because he had a bad temper and no one could live with him. So there was no disciple or devotee and finally he died. When they opened up his cupboard there were 46 new robes, biscuits unfit to eat, tea, etc. All of it indicate a character

prone to anger and greed. The story ends there. The rest of the story starts after 15 months when the Bhikkhu came into residence.

Before telling the story the Bhikkhu is recording the great puja that was performed today, being Wesak fullmoon day. Because you have the competence to do such puja it is being recorded. Today the Venerable Bhikkhus all over conduct Dhamma talks and discussions for the lay people, so much offerings of flowers, incense, Wesak decorations, pandals, free food, lanterns, devotional songs to honour and commemorate the Buddha and so much worship etc. all of it you should do. Then you develop confidence - saddha and raise wholesome thoughts. But the Bhikkhu is doing this puja on Wesak day unexpectedly at random. It is an experience on Wesak day. After alms round in the village early morning the Bhikkhu was seated on a rock in the jungle and thinking. Today the Bhikkhu is enjoying the bliss of peace due to the great Buddha who was born and attained Buddhahood and passed away to parinibbana on this Wesak day. What can I offer as puja? The puja was this. From noon yesterday, the Bhikkhu refrained from eating and drinking even a medicinal drink and it was only a glass of water that was taken in the morning, before walking about 3 km for alms and the body felt the fatigue and pain. This body and my life I offer the Buddha. This pain and fatigue gives me only satisfaction of renunciation. As soon as this was contemplated upon, the Bhikkhu felt a great surge of energy, all the bodily discomfort disappeared, the robes drenched in perspiration, the Bhikkhu walked to the kuti. How many drops of perspiration must have exuded for the big double fold robe to get so drenched. The real Buddha puja, that the Buddha appreciated was what the Bhikkhu performed. Offering jasmine, lotus, roses cannot be compared to offering every drop of sweat in carrying out the instructions of the Buddha, walking the eight fold path. So the



second offering was made. May every drop of sweat be a puja to the great Buddha.

Because of the fatigue and weakness this heart was palpitating fast making a sound “dig, dig...” How can there be a greater puja of sound, to offer the Buddha. Ten thousand bells and drums and flutes that make puja to the Buddha cannot be compared to the sound of the heart beat in carrying out the message of the Buddha. Traversing the middle path with sacrifice of life is what makes the best puja. May the sound of the heart beat of the Bhikkhu be the Buddha puja of sound, was the third puja offered.

While on the alms round begging for food from house to house, the poor people who are tea- pluckers, offer rice and curries, and the loving kindness developed in the Bhikkhu is so great and boundless, that every hair follicle of the body gets infused with the inspiration of metta and body and mind are in an ecstatic rapture. It is so illuminating that the Bhikkhu offered the bright illumination of metta to the supreme Buddha, who made it possible by showing the way. Today on Wesak day 84,000 lamps are lit to please human beings and devas, in memory of the Buddha. They certainly will enjoy prolonged happiness in samsara. But it cannot be the ultimate puja for the Buddha.

Today on this Wesak day, a Bhikkhu made such a puja early morning to the exalted Buddha. You too try to do likewise by living the Dhamma that the Buddha taught. It may be that you too paid puja in this way by practicing on the Path. Knock on your heart and ask the question, do I practice and pay puja? If not, do not wait till next Wesak fullmoon day. Do not delay, how can you be sure you will live so long. If you pay respects to the Buddha by practice on the path, then you will certainly be a son of the Buddha - “Buddha putra”.How can you ever get

such exquisite satisfaction, by doing any other thing in these three worlds. You are born in to a Buddhist environment in this time of the Buddha era, because you would have gone for refuge in the Buddha in your previous lives. If not you would have been born to a mother of a different faith. So long as you do not recognize the marvelous, extraordinary quality of the Triple Gem, you are in debt to the Buddha.

The above note was an idea that occurred to the Bhikkhu while resting on a rock in the middle of the forest after a tedious journey on alms round. The transcendental puja that the Bhikkhu did is recorded for your edification.

Now we will go back to the story. Having come to this hermitage, on the 3rd day the Bhikkhu was in Samadhi and at about 10 PM saw the vision of a ghost – preta in front, it was so eerie and weird looking, he had a pointed chin and sharp long teeth. He was furious and biting his teeth and staring in front of the Bhikkhu “Son, not enough you have done bad karma in the past. You are still doing more. Please go away son”, said the Bhikkhu and the ghost disappeared. He stood in front for about 3 minutes, the episode was over. After another week again the ghost showed himself. But the fierce look and biting teeth were not there, but the pointed teeth could be seen in the open mouth and was staring at the Bhikkhu for about 2 minutes and was gone. He seemed a bit more calm than the previous time. This episode is over.

After a few days one night when the Bhikkhu was in Samadhi, there appeared a huge ghost about six feet tall and black like charcoal. This ghost was dressed in a vest extending up to the knees, with a round neck and long sleeves and like what the old school teachers used to wear, the “Ariya Sinhala suit”, and a white sarong. He looked very powerful, like a huge, tall school master. The eyes were very big and without blinking, he was

opening the eyes wide and was shifting the shoulders from side to side and shaking the neck and shivering and staring at the Bhikkhu. He looked like mentally retarded, all his postures looked like mentally handicapped and retarded and seemed helpless, and the Bhikkhu offered merit. After about 3 minutes the ghost disappeared. This episode is also over.

Now it was a question for the Bhikkhu who are these two ghosts that appeared twice? At that time the Bhikkhu was not aware of the Bhikkhu who lived there previously for 19 years. What was he like, what were his habits? The people in the village never visited the hermitage and the Bhikkhu felt that people had a fear of ghosts and non-human beings. One day two young boys came to the kuti bringing dana early in the morning, before the Bhikkhu set out on alms round. They came to inform about the Bhikkhu who lived previously. The things they said, is what was at the beginning of the story. For 19 years, doing all kinds of sorcery, spells and charms. When they were describing the life of the Bhikkhu who passed away, it became obvious that the ghost who appeared biting his teeth angrily was this same individual. He died with anger and also has a longing for the place.

Receiving support and food from devotees, he was practicing such occult and treating people for sickness through such activity. He was always having a bad temper and has got a re-birth as a ghost. Ever since for one year and 3 months, the place was abandoned. Why he appeared before the Bhikkhu who is keeping notes is probably to frighten and drive away the Bhikkhu. It is due to his attachment to the place and his helplessness.

He made this place his abode for 19 years and planted trees and medicinal herbs and with craving and anger passed his days and he died grasping at his territory and was re-born as a ghost.

For the second time the ghost appeared mild and subdued, because apparently he had shared the merit that I bestowed on him every day. I daily remembered the dead Bhikkhu and the ghost, I had much compassion for the suffering and wished that he will be relieved of the suffering. There are tea-pluckers in this village, they are so poor and unable to give dana. When the Bhikkhu sees their poverty a great compassion and loving kindness arises and the devotees though poor are very respectful and full of confidence. As soon as Bhikkhu returns from alms round, the merit that these people make by giving dana and the great compassion of the Bhikkhu, is the merit that is shared with the ghost. For 15 months the place was uninhabitable, because of non-human beings and they were happy to share the merit and so it became a fitting place for forest monks to reside. See the efficacy of the practice of the middle path by the Bhikkhu and see the strength of giving up in renunciation. See this and you give up your wicked ways. Take this merit and be pleased, was the daily advise to the ghost. Even though as a human being he knew about good and evil karma, but because of his anger and revenge doing sorcery and also the craving for his abode was probably the cause for him to fall in to such a depraved life. But the Bhikkhu blessed him continuously, then the ghost remembered the good deeds done by him and he repented and gave up his evil ways. That is how he became mild and more peaceful looking when he appeared the 2nd time.

Now we will see who the black, huge ghost, wearing the “Ariya Sinhala suit”, who appeared 3rd time. First one way very fierce and angry, the second one seemed more gentle and subdued. Because of the continuous sharing of merit by the Bhikkhu the life of the ghost gradually became much better and he acquired more merit. Finally he appeared a third time looking like an ancient Sinhala school master, but mentally retarded

and confused. All three occasions it was the same ghost who appeared looking much better and prosperous each time. He was none other than the Bhikkhu who lived there for 19 years and died.

The fore-going incidents and the whole episode should be very valuable to you. Why was he after acquiring merit still mentally retarded? Why did his body become so black? It is because during his life time he was always angry, did voodoo and spirit, charming and practiced cults and took revenge. He was born as a ghost also fierce and angry and appeared before the Bhikkhu without any fear and grinding his teeth. Why did he become imbecile, stupid and mentally retarded? This is the best lesson for you to learn. It is only to say this that this entire note was written. For 19 years he practiced the kind of cult that Buddha disclaimed as low and animal and subhuman( "tirascína dhamma" )practices and he did this as a fully ordained Bhikkhu, receiving alms from devotees. As a result of this misconduct, he became an imbecile and stupid and foolish.

Open you eyes fully and look at society. What a lot of voodoo practice is found in both lay and ordained society. What the Buddha specifically disclaimed as low, vulgar and subhuman cults is being practiced, promoted and spread in society without any reserve. The Buddha fully understood the Karmic repercussions of such activity. People are made blind with wrong view and the wisdom of the Buddha is undermined by these activities and the karma generated is evil which takes a person to a fitting re-birth in the ghost world. Even if they get a human or animal or ghost life, they are imbeciles and are mentally retarded. It is clear that though he became a higher kind of ghost, by sharing merit, his mind was confused. The problem lies here. It is normal that he should suffer the results of his own

karma but, because of him how many thousands of others have believed in these cults and taken refuge in them. Not only was he become born as an imbecile, but also he pushed others to such a re-birth. It is such a pity. In the present generation, even in spite of advanced medical sciences, the incidence of mental illness is great. What terrible suffering to parents and near and dear because of such mentally handicapped children and adults and the social stigma is also unendurable. When you read the foregoing note, if you do believe, then out of compassion for yourself and for others, please do not indulge in that kind of voodoo, occult practices. Do not believe them. Do have the one and only refuge in the incomparable power of the Triple Gem. Do not look else where for refuge. Such practices of charms of spirits known as “*anjanama, anduna, kodivina, jeevam, etc*” ; if you take refuge in them, you are willingly asking for such a depraved re-birth and so keep off such practices. If you are suffering with all kinds of problems, please do have faith in the Triple Gem and always lead a righteous life keeping precepts and indulge in generosity and increase your loving kindness to the world. When life becomes more and more complex you must do more and more wholesome deeds to defeat the unwholesome results of Karma that have come upon you. That is the only way you can defeat evil results of karma thinking that you have done some evil action in the past samsara to deserve such adverse results. If this is painful and suffering do avoid such conduct that will give painful results.

Do not be deceived by advertisements and notice boards that profess such occult as “*yantra, mantra, gurukam, anjanam, kodivina, vashi gurukam, etc*” They are merely earning money and deceiving you to make you become mentally retarded. Even now there are such mentally sick in your family, for their good give up going after such mean practices. Remember that the cause is belief in such things in past births and the effect is

what you experience now. Do take medical treatment and also do merit, good and noble things to overcome the predicament. Forgive yourself for having done wrong things to deserve such karmic punishment, without reacting with anger or attachment. See the nature of the world, which is beyond your control and you lead your life in the best possible way. Refrain from thinking in terms of wrong view and see in terms of right view with wisdom. The wisdom of the Buddha is a bright light that will dispel darkness of ignorance. Listen to the true Buddha word and without attachment or resentment to the world try to cross over the world of sorrow. If your attachment or anger or hatred is increasing, remember that in the next birth also you will be prone to attachments and anger and hatred. The ghost mentioned above should be a subtle reminder and a messenger from heaven.

# **Recollection of ghosts or of the Divine**

The present life span of human beings is about 75 years average. The short life span is spent with the parents in their house. After marriage, in a house of their own. In old age, usually in the home of the children. Some live all their life in a rented out house, some in old age homes or an elders' home becomes their home. Where ever you live it will be around 75 years. This is a short life compared to the life span in Deva, Brahma and the hell worlds. Compared to that human life is very short. Today all over the world in their ultramodern science laboratories, they are researching how to prolong human life and prolong it by at least a 5 or 10 more years. But the tragedy is that thousands of children, youth and elderly succumb to terminal diseases, natural disasters, etc.

The scientists are utterly helpless with this kind of natural disasters and fast spreading epidemics. They have much of book knowledge but certainly do not know the Dhamma which is the nature of the universe. Because of their knowledge, based on ignorance of natural phenomena, they just believe that living beings are a spontaneous generation and without any overtones or undertones of cause and effect, karma and result.



So they try hard to relate to their knowledge that they have acquired and believe it as the only truth. The ego and selfhood based on knowledge is so great, that they try to undermine and control birth, old age, sickness and death. It is a futile exercise.

But as human beings we can be happy. Compared to the suffering and agony of those born in to the four woeful states, we are extremely fortunate. Even living in a detention camp subsisting on rice gruel, a human being is so much better off.

The doctors and professors and researchers and scientists do not know the suffering of the four hells. If only they knew, they will stop all this research done with wrong view that gives re-birth in hell and instead do research on how to escape such calamities by following the right view that Buddha indicated.

The Bhikkhu made this note to inform you how the Bhikkhu was spending rains retreat in the South in a jungle hermitage and was so surprised to see a whole colony of ghosts living there. The most number of ghosts were seen there. It is the story of a short human life that led to a prolonged ghost life. The Bhikkhu in Samadhi saw – may be 100-200 ghosts. All of them looked so weird, one was worse than another. The faces, heads looked so disfigured and deformed and repulsive. All of them were bare above the waist. The lower part of the body was covered with a short piece of sarong. They know nothing about merit or Dhamma and having never heard of such things, they are an extremely depraved lot. A whole confused colony of ghosts. Seeing their utter helplessness, merit and blessings were bestowed on them. Bhikkhu wondered how all of them came to be living in this locality. Then a Bhikkhu who was a noble friend, spoke about the history of a village close to the Yala Sanctuary that was very prosperous ages ago. During the time of the curse of the Bhrahmin woman, Baminitiyāsāya,

these villagers were hacked to death by a wicked Brahmin and all that village became rank jungle, a prolonged drought of 12 years ensued. None of the inhabitants survived to bestow merit on the dead. The desire and craving they had for their land and property and family was so intense that they developed so much anger and hatred towards their invaders. You can imagine, what would happen to you, if your land and property where you were born and bred for generations, suddenly got destroyed and burnt down in front of your own eyes. Aren't the flames of craving and hatred in the heart more intense than the flames burning down house and home and precious possessions? The raging fire that burnt down the vegetation and crops would die down in a short while. But the fire of hatred and anger that consumed the heart, even at the moment of death took toll and is giving pain and suffering up to now. Without a respite they are subject to the life of utter misery of hell. The flames that raged the country side, was misconceived as "me and mine". The Bhikkhu believes that this is the most unfortunate ghost colony and it is the dead human beings of the village. Due to lack of food and utter poverty they were born wearing a scraps of clothing or sarongs. People who go hunting in the forest and searching for medicines and bees honey also die in fear and anger and are born in subhuman realms with hideous looking bodily features. In the colony of ghosts that the Bhikkhu visualized, there were some who were dirty and disgusting and most repulsive living beings. One of them stayed longer than the others in front of the Bhikkhu. Then the Bhikkhu asked, "Who are you?", and the ghost was stammering and trying to say something. He would have wanted to say that he cannot speak and then opened his mouth. Inside his upper lip and lower lip and around the mouth it was such a horrible sight, full of sores, rotten, decaying and decomposing. Who is there to treat him? Who is there to see to his wellbeing? He was

suffering and paying off a bad karmic result, with the mouth all rotten.

The pain and suffering inflicted on others by speaking falsehood, slander, harsh words and frivolous words, without restraint creates bad karma which gives such karmic result. After reading this story what you should do is not to think about the suffering of the ghosts, it is useless thinking about it, there is no way you can redeem them. They are paying the penalty for what they have willingly and willfully done. While reflecting on this you must think, "Is my word restrained?" Some have a tongue sharp as a razor edge. To ensure power in society and maintain dignity and pride and support the ego, how much innocent people are made to suffer, pain and humiliation and deception – specially in politics...

Sometimes when the Bhikkhu is going on his alms round the radio can be heard loud and clear. The speakers may be politicians, their words are strong and attacking with forceful language, blaming and questioning. Hearing these, it seems as if they are so possessed of their views and wanting to establish and acquire more benefits and also to safeguard their opinions and substantiate them. But do not try to reform others. Think of the despicable world of ghosts and have fear of samsara and try to be good all by yourself. The words that escape your mouth should not give pain to anybody or deceive anybody. Live in such belief. Then you will write your own certificate, you will never get a re-birth as a ghost with the mouth rotten. In his forest hermitage among the ghosts, there was a special category which looked like monks and nuns and seemed to be of foreign countries. The heads were completely shaven but there were tufts of hair on the middle of the heads, about the size that can be held in the hand and they were plaited. The robes were short and appeared to be of some other country.

These ghosts did not have the ugly feature like the others. They did not have repulsive bodily appearance because even though for some strong attachment they became ghosts, they must have done much merit in ritual and offerings. The ghosts nuns were very active and it was evident that they held something as permanent and worked tirelessly to achieve them.

According to archeological evidence the forest hermitage was an ancient education institute of foreign monks and nuns. Today the ghost world is the residence of lay and ordained, without exception, male or female. These foreign ordained people have not practiced recollection of the Buddha “*Buddhanussati*” or recollection of Dhamma or Sangha “*Dhammānussati*” and “*sanghānussati*”. They have practiced recollection of ghosts “*petānussati*”. They have been grabbing tenaciously to things and views as their own. Is it the attachment to the forest hermitage or temple or land or the four requisites – food, clothes, temple and medicine? Presently there are owners to the land and officers and competent authority. If not, for 1,300 years these ghosts, thinking it is their land, they very actively lived there unseen by human beings. They are so attached to material things the feeling for material things which they still consider as their own, with ego, belief “*ātma*”. Wearing a robe they live in the ghost world. They don’t seem to be tired, neither do they want to go elsewhere. It is like this. There is a beggar woman in Pettah living with her little children by begging, sleeping under the eaves of buildings. A rich gentleman asks for these children, to send them to school and look after their future. But this beggar woman does not give the children and she doesn’t know that the children are suffering. The karmic power determines their life and they are attached to their life as good. The ghost Bhikkhunis have the same concept. Birth in a ghost world is due to the results of their own wish and will in making the karma. It is like enjoying liquor and indulging

in sexual misconduct which is their wish and will, resulting in terminal diseases. What they held to as happiness is pain and suffering. They have to experience the short-lived feeling and sensation as well as the long lasting consequences of pain and suffering but they are willing to pay the price.

The craving for a short-lived pleasure, blinds the long-lived suffering. If you have desire for liquor it is destruction, but if you have desire for herbal drink, it will be your well-being. Craving is the cause for both destruction and well-being. For you to understand this cause and effect, you need to live the Dhamma. Different and varied karmic actions give rise to different kinds and degrees of karmic result. The suffering in the ghost world is a reflection of your unwholesome actions. It is like the reflection of yourself before a mirror. You yourself are answerable to your actions. You should not be afraid of a birth in the ghost world, but you should be afraid to do unwholesome karma to deserve a rebirth in the ghost world. If you can avoid doing such evil action you have won the escape from the four hells. This is a certificate that the Great Buddha has given you. In the human world one gets even some sensual pleasure but in the ghost world if even there is pleasure it is like the sexual pleasure you have with an aids patient. It is disastrous because for a short lived pleasure you may have a life time of suffering and after this act can show karmic results. Your pleasure may have lasted five minutes but results will be suffering for eons. Because of ignorance you willfully choose to suffer, being blinded by craving.

You please think clearly about the 40 year old war in the North and East of Sri Lanka. How many human beings of every nationality would have died? They would be suffering in the ghost world, utterly helpless and forlorn, with no refuge. You could see the people suffering in anger and hatred, but you

never can imagine how those who died are now suffering in hell. It is an unseen world. This anger and hatred are very much worse because there is no way they can become peaceful. In the four hells there are no services to relieve suffering. Their only Dhamma is non-dharma "adharmā". They know not, any goodness or virtue. It will be great if there is some way to relieve their intense pain just as you try to help and relieve human beings. But they are so extensive, that you never can finish helping them. Therefore the best thing to do is for you to escape a hell and rebirth by making the maximum effort to tread the Path of Liberation. But strangely, always you choose the wrong side, without being kind and loving to yourself, you want to give others kindness. Even if your eyesight is good, if there is a cataract you cannot see. When the Dharma is available if you do not take refuge it is like having a cataract. But you are not blind by birth, it is the blindness of ignorance that you should remove with the scissors of mindfulness. You should remove the cataract of ignorance and wrong view and implant a lens of confidence "saddhā", then you will be able to see clearly with logical, scientific accuracy. But that eye too will die. Now you will understand why the Bhikkhu referred to the short life span of human beings. Even if you live up to 75 years and with modern technology extend it to a few more years, all their research for longevity is nothing compared to doing research to escape from the 4 hells. If not his longevity is only conducive to further the potential for a hell birth. In the name of modern science, one should understand the unscientific aspect of prolonged life, every second is of desire and grasping. Modern science and technology in this way act as delegates and agents for hell birth. Finally, these agents and delegates too end up as hell beings. Those who were victimized may get even a piece of sarong to wear, but these agents will be bereft of even that and will be naked hell beings. The victims get born in the

animal world as crocodiles, the agents will be fish in the same water. The karmic results cannot be averted by favour or bribe, as in the human world. Therefore before you think a thought or speak a word or do some deed, please recount these dire consequences. Then you will take the right decision. That will be in the direction opposite to hell and leading towards human, divine and Brahma realms.

“We will eat well and learn well and live well and die” is really the slogan of today. It is a popular and pleasant and charming slogan. A slogan is the cry of a deluded mind. It may look pleasant and humorous, but such people who live unrighteously and earn by wrong means and believe in eating and living well, but you observe them well, they certainly do not die well. Everything else looks well but they don't die well. They become fearful, sick and ailing and confused, until they are a pain to themselves and die, why talk about the next birth!! But the Great Buddha said if someone is perfect in sila – virtue he will never die in a confused mind. Even his near death experience will be seeing the heavenly scenes of his next birth and happily he will exclaim sadhu, sadhu, very well !! These are not made up slogans but obvious cause and effect in evidence and not hidden and disguised, but frank and open. When the world is going further and further away from confidence in the Triple Gem, virtue and karmic law, the population increases. It is a clear and valid testimony that the increase in population is seen as the down fall of original Theravada Buddhism. There will be more births of Hindu, Christian, Muslim, Mahayana and of other cults and religions. Their birth will enhance the polluted worldly way of physical, mental retardation and oppression and hence will be bent on finding solace in sensual pleasure, since they do not know of any other. This is a worldly law converging on pain and suffering. When beings with ignorance commit sin, an environment will prevail that

gives painful results. It is only the Great Buddha who saw this calamity. After the passing away of the Buddha, the world will be in the throes of Mara. This is the rule of the day now. Though there appears to be a great advancement in human life, its virtue and qualities are illusionary, a challenge to the original Buddhist thought. Therefore, the future will not be bent on Nibbana but will be undermined by Mara dharma and also Mara dharma will undermine all religious thoughts that make man virtuous. Because there is no challenge to religions, once Nibbana of Buddhism is erased off there will be no right view based on cause and effect of Karma. Buddha Dhamma is the only challenge to all religious systems of the world that believe in faith. Their faith too will break down and with Mara dharma all religions will be lost to the world. Knowing the future of the world, you do please structure your life to escape from samsara. Confidence in the Triple Gem, virtue and generosity should be a part of life. Make your wife/husband and children a part of your life and working hard to support them and not being lazy to do your duties, give priority to confidence in the Triple Gem and virtue and generosity. Remember the good you have done in the past, before sleeping in the night. Think of the virtue that enabled you to do all the good and remember the dana and generosity you bestowed on others. Don't just forget them. Recollect the Devas – Devatānussati as a meditation and remember that you are heading in the opposite direction to hell.



## Why wish for more sons

A young father who came to meet the Bhikkhu asked a very sensitive question. "Ven. Sir, I have a small son aged 4 years. He is very mischievous and sometimes fights, sometimes, plays, sometimes recites gāthās (religious verses) with the mother. When he is playing he always mimics animals. I am the hare, I am the deer and I am the elephant. Because he is always imagining himself to be an animal, will there be some problem in the future?" What the father is thinking is that if the child dies will he be born an animal. So the mother always tries to refute him saying no, no, my son will be a deva, a devata, a god or goddess. Usually what a mother thinks is that the child, still playing on the lap, is going to be a doctor, engineer and a saviour to the generation. But this mother and father are different.

You the fortunate one are trying to raise the child from being a hare to becoming a goddess, really putting him from one danger to another. A little child who plays mimicking a hare, deer or elephant, most probably will not get a re-birth as such in the animal world but may get a divine re-birth as a divine animal. In the deva realm not only gods and goddesses but also such animals are found. If the parents of this child die with craving for the child, it is worth thinking where they will be

re-born. Just as these good parents think that the child's life is impermanent, they also think of the future of the child. Then the grasping with craving is the underlying factor. You have to be clever to see this hidden craving for your child. These parents thinking that the child is "mine" want to raise him to a divine level.

See the child as cause and effect. Ignorance is the cause for volition, volition is the cause for consciousness, consciousness is cause for mind and body. See these causes and effects through your child. Then you realize that the child is a product of causes and effects and does not belong to you. When you remember the husband/wife remember that they are also a product of causes and effects and do not belong to you. When you see as causes and effect you give up the idea of a self, a being, me or mine. If you do not see this you are in danger; while in danger you are trying to escape from danger. These parents are trying to create a divine life while thinking of the child as me and mine. Being in danger they try to overcome danger. What you should do is to know that the child is not yours but born due to causes and conditions; show him the way to live a righteous life. Daily, pluck flowers and light the lamp and worship the Buddha, respect elders, and become an example to the child. The childish play and pranks must be seen with equanimity and seeing the danger of samsara, wish that this will be the last child in samsara. Make the husband the last husband and the wife the last wife. Make your child an object of meditation with a strong mind, take determination, this is the last child I am bringing up. The children cause endless karma for parents through out samsara. The biggest craving and attachment is for children. Make it less, so that you are liberated from the world. While making the child a good and noble citizen, make use of him to see the reality of existence, to realize that craving is the cause for sorrow. The Buddha says that a child is a messenger

from heaven, they have come to show you the way to escape from samsara. When the Bhikkhu sees a child, he perceives a mountain of pain and suffering and the long infinite samsara of birth and death. The danger lying behind the child's play and naughtiness is all that is seen. That their naughty child, if he dies will become an animal, a hare or deer is easy to see, but the above facts also must be seen. Because you are in the dhamma you see dhamma through your child. You the fortunate parent when you see the child according to the natural law – Dhamma, you will go towards wholesome deeds and because of that the child is sure to get long life. Really you are clever parents. Some parents want to ordain the child as a monk and satisfy themselves. But that satisfaction only builds up craving. Every enjoyment must be seen with all the consequences, the truth, the reality, with wisdom. Then only the Buddha word comes alive. It is much better to see the causes and effect that make a son than seeing my son as a venerable monk. If you see this truth through your son, you are a clever parent.

The Bhikkhu in a deep Samadhi saw a divine horse – a colt. This divine baby horse was about 3 ft. tall, was of beautiful colour, of blue and green like a peacock. On the back were long fur and a beautiful cascading tail. So beautiful to see. This colt in his previous life may have been playing toy-horse riding and was fond of the toy and died young. The Bhikkhu cannot say this with certainty but “*upādaāna paccayo bhava*” means “due to grasping arises a potential rebirth”. A being is imprisoned in craving and rebirth. There is no end to thinking this way but it can be understood with wisdom and realization. Even when you say the child does not belong, the hidden fact is that you belong to yourself. It is by seeing causes and conditions only that one can unravel this tangle of selfhood.

## **Son, evil is not small even though you are small**

A boy of about 15 years said, "Ven. Sir. Please teach me how to meditate on impermanence. I am already practicing loving kindness (metta) and reflecting on Buddha ("buddhānussati"). "Do you have an intention of becoming a monk?" asked the Bhikkhu. He had no such intention. "Do not practice meditation on impermanence because it may disturb your studies. Because it develops disgust for worldly living, so your parents will be disappointed. So it is better for you to observe the five precepts and continue with loving kindness and buddhānussati meditation. The elders and you must worship the Buddha and you must practice giving respect to elders. Then you will have confidence in the Triple Gem. This is quite enough at your age."

When you develop the practices mentioned, at leisure, then at the right time impermanence will be perceived. If we have expectations for the future, it will prove to be a delusion. Because everything is impermanent we need to be very alert and mindful. If not the Dhamma and the education will be lost and the parents will become helpless.

Practicing these virtues and developing confidence in the Triple Gem and a peaceful mind must be developed in children. Then if thoughts of anger and disobedience arise or laziness to study,

then you must see the impermanence of such thought and give up the wrong idea. Then you will be a virtuous child and also use impermanence to your advantage.

Childhood is a treasure mine. But children have no idea of what they have. Therefore children commit an infinite amount of bad karma. They have a chance to excavate the hidden good if they have proper practice according to the Dhamma. That is why it is so important to respect parents and elders. Today many children are a burden and a psychological problem to parents because of ignorance of proper conduct.

Teachers are a surety and a guarantor of a child's life. Being unable to teach children what is right and wrong, because they are unruly and disobedient, they are helpless. Giving pain and suffering to teachers and parents is the worst karma they can make. We have met many mothers and fathers who are frustrated because of their children.

Little novice Rahula, every day, took some sand in his hands and threw it up saying, "May I get as much advice today as these grains of sand. In a small mind we see a huge virtue because of eons of practice in past samsara. Such very special children are born at auspicious times. They look at the time, the country, the environment, clan and mother before they take a birth in the human world.

So you too, the fortunate children must think that you came to this world at the right time. Because still the dhamma is present in the world. Still in the island of the Buddha, the Dhamma is there and the noble Bhikkhus are living in this world. To be born to a mother who has right view is very lucky. You have been in divine realms before to find your suitable mother.

In childhood a lot of bad karma is accumulated that gives karma results later in life. This bad karma is done in spite of good and

noble parents and teachers. The love and kindness of parents and teachers are so great, that though we got beaten in the classroom by teachers when we were lazy, we remember them now with great respect. Every letter of this note is written thanks to the teachers. How much future expectations do parents have even from the first day of reading the A,B,C,D from the head monk in the village temple. The father would say seeing the son terminally ill in a hospital bed, "Son, I am willing to even go to hell if ever you will recover". Because of the genuine love the father has for the son, he has forgotten the fires of hell. Parents have the strength to withstand even the molten lava in hell. It is very wrong for children to be disobedient and fight with parents. It is difficult to see our childhood misconduct without knowing the gravity of the karmic formations, we simply gloss over as insignificant. But they give results to the child later in life.

Seeing this fact if children can give up their thoughts of naughty pranks and hurting parents and teachers, by seeing impermanence of thought, then they are clever children, then it is for their own good and success in life.

Life as a child is a treasure trove for wholesome action. But they have no idea of what they can do. Because of this ignorance they create much unwholesome action. This treasure trove can be great if children learn to be obedient to parents, elders and teachers, but unknowingly they collect unwholesome karma by being stubborn and disobedient. In the modern age children bring untold pain and suffering to parents.

This note is written in answer to a question raised by a school boy. So it is relevant to children and not meant for elders. What we have to do is to show the children how to develop worldly wisdom. We cannot teach them the intricacies of life such as birth, old age, sickness and death, the impermanence of the five aggregates of clinging. They cannot understand, because their

faculties are not mature. We need to use strategies, devices and tactics to bring them to maturity. Then the child will become a responsible and world-wise young man. If as a child he neglects his studies and is lazy and playful, that must be seen as future dukkha (sorrow) – in his context. If education is a failure, his future as a noble citizen, in a strong economy will be lost. Secondly, seeing that as a result of being disobedient and disloyal to parents, teachers and elders in the past, dukkha is a natural consequence as an adult. Therefore, they must escape such a calamity. So children must learn to respect, love and have regard for parents and teachers. Daily they must observe the five precepts and in the morning and evening offer flowers and incense to the great Buddha and go towards building up saddha – confidence in the Triple Gem.

Whatever good deeds are done in school, they must participate. As much as possible they must practice metta bhavana and recollection of the Buddha – buddhānussati. If the fortunate children live up to this virtue, in later life, they will be mature enough to follow the Dhamma towards liberation from all sorrow. For worldly wisdom and right view it is essential to have confidence in the Buddha and believe in karma and its effects. They must see the good karmic result in giving dana and practicing generosity and sila – virtue. They must see the sacrifice and goodness of parents and believe that there is rebirth after death. Living a life of virtue and obedience to parents and teachers, will give them a good education. Because of all this, the worldly wisdom and right view develops which will make them good and noble adults.

After that the decision is yours, as to what path to follow. Unless you have a good virtuous childhood you cannot aspire to reach the states of sainthood by realizing the Four Noble Truths. If you do not follow this way of life, you will end up as a member of the world that knows not good and evil.

## **With the light of wisdom dispel the darkness of night**

When a Bhikkhu was conducting a dhamma discussion a certain gentleman was looking at his watch from time to time. From his behavior, the Bhikkhu was made to believe that it is getting late. What he needed was to go home and sleep. How many lakhs of such nights must we have spent? Every one of the nights terminated with dawn. The only thing done was sleeping. Day and night are conventions that we have made. For the liberation of the mind and realization, there is no day and night. Most of the great Saints reached sainthood in the early hours before dawn. The complex day time is not conducive to realization.

Mara is acting on you with sensual pleasure as bait, through the night. You welcome the sensual pleasure and open up doors and windows for experiencing pleasure, and the night that is conducive for dhamma to develop is betrayed to Mara. The night becomes beautiful if you do not sleep but if defilements are put to sleep. The night that puts defilements to sleep awakens the wonder and joy in your mind and goes beyond empty sleep and awakens to the futility of the empty world.



It is not wrong to say that the most auspicious moment of the Bhikkhu's life was a certain night. As a lay person, the nights that were spent were of low quality. They were under the sway of Mara. The Bhikkhu made use of these nights that Mara invaded to dispel Mara. The usual irresponsible nights that were spent exposed and open to sensuality in the past were helpful to open and expose the mental hindrances. The essence of Dhamma that lies hidden can be captured by a wakeful night. Such an auspicious night it lost due to sleepiness, that sleep will invade the night that is capable of writing these notes.

The still night should not be sacrificed for a crude night spent groaning and snoring. See the waste of time you have spent sleeping. It is not little the disaster that has come upon you by your long hours of sleep.

You and I will get insight into the Dhamma by a sleepless night someday. Therefore do not give priority to sleep. Try to realize the Dhamma on a sleepless night. When the Bhikkhu is writing this note it is 1.30 AM. The sound of a bus plying between Colombo and Badulla can be heard in the far distance. All the passengers must be asleep except the driver of the bus. If the driver falls asleep, what will happen? Not only he, but all the others will be in disaster. Sleeping soundly you must be dreaming fearful and pleasant dreams. You may even enjoy the pleasant dream more than what you enjoy in day time. But you are only dreaming. But if you develop a concentrating Samadi mind and are fully awake, you will see the most beautiful and the most fearful sights. You will see the gorgeous divine beings and the most despicable non-human beings. They come into view and disappear, what you are seeing is not a dream but a reality of the world that cannot be seen visually.

The cool breeze wafting over the Samanala Wewa reservoir can be felt and is very conducive to sleep. But when the five

hindrances are suppressed sleep is boring. Staying up till morning must not be misconstrued. Sleep is essential for every human being, but it must not be a kind of snoring and groaning and dreaming. A maximum of 5 hours of restful sleep is enough.

Sleeplessness is a symptom of mentally sick people. So you need to be careful. A short sleep is essential. If not you will be mentally sick. Every one of your thoughts are a result of consciousness “*viññāna*”. The magic of consciousness is what creates people and differentiates them as men, women, etc. The Dhamma is a middle path that avoids extremes. But the night that you realize the Dhamma is a sleepless night. It will be the most meaningful night you spent, out of all nights you spent in the whole of samsara. These notes are written with the intention of making you energetic to traverse the noble path. In the ancient days some of the Arahants never slept for 5-10 years. But according to medical opinion today, these facts may not be tenable. It is through the concentrated Samadhi mind that one gets the most restful and essential sleep.

During the day the Samanala Wewa reservoir can be clearly seen from the kuti where the Bhikkhu is living. The water level has gone down, the water does not flow and is still. This night the mind of the Bhikkhu is still like the reservoir, there is no flow of thought. If even a thought arises it is a thought of dhamma. They are the five hindrances that push thought into a stream of consciousness. When the five hindrances are suppressed, the mind is still and does not flow in thought waves. In this way the five hindrances push the thought process to flow along samsara. You wish for a long night's sleep with the expectation of a day of achievement tomorrow. You fall asleep also with craving heavy on the shoulders. If by chance you die in your sleep, what is foremost in the mind is the workload for tomorrow. The craving and grasping for the work must be always seen

as the impermanence of the five aggregates of clinging and the Buddha says it will then be a peaceful night's sleep. Therefore every night empty your mind of the workload and expectations and relax by observing the in and out breath at the tip of the nose. Those fortunate yogis who practice on the path may have realized this fact already, knowing the value of giving up sloth and torpor.

Speaking about the night, it is visible from the kuti, the light of lamps for the 28 Buddhas, in the far distance. At this auspicious moment one sees the glittering lights 24 hours of the day and the offering to the 28 Buddhas can also be seen. What if we light lamps to venerate many lakhs of Buddhas of the past? Can we ever finish lighting them? If we can assemble the light of the lamps we lit for the Buddhas in the past samsara, the light would surpass the light of the sun. We who have offered light through our samsara journey to all the Buddhas, should visualize what if all those lamps that are lit in the night will be snuffed off in the night when there is no sun or moon, we will have to go about in the darkness. It can happen because every wick will burn out. Therefore, you the fortunate person stop here and follow the path. All compounded things are impermanent. This must be seen in your day to day life. The rich landowner Sudatta heard the rumour that the Great Buddha was living in the next village and no sooner did he hear the news, he set off in the total darkness of the night. But his enlightened mind was shining with purity, having suppressed the five hindrances. The light that dispels the darkness of defilement arose and wisdom also arose in his mind. He was so clever. The karma that you accumulated by lighting lamps in the past samsara is waiting to surface, but because of your mind inclined towards samsara it does not surface. It is waiting till you create the environment suitable to give the karmic result. The delay is yours. You lack confidence ("saddha"), effort and fear and shame to indulge

in sensual pleasure. That is what is delaying you. If we delay and let go this wonderful opportunity in the future births when in the absence of Buddhas “*abuddhatpāda*” even if you are a human being or a deva, the word “*Triple Gem*” will never be heard. Then you will have to light lamps to venerate wrong view “*micchāditti*”. The results of having lit such lamps during the times when the Buddha dhamma has disappeared, may be a reason why you cannot experience the Dhamma now. From all this what must be seen is the fearfulness of samsara. Do not be afraid to sacrifice your life for the Triple Gem. Let me die, that is let the defilements die. Your life is continuing because of the bondage with craving. This is where the enlightenment lies hidden. You have to see this hidden fact. If you still cannot give up your life of defilement for the sake of the Buddha, it means you still have no idea who the Great Buddha is. You have fear and doubt about the Path of Dhamma shown by the Buddha. Whatever way you may think, see it as a mere thought. If you were having angry thoughts yesterday, at this moment where are they? Those thoughts do not belong to you. The thoughts of anger have come and gone. But the painful karmic result of these thoughts will follow you. Though the anger does not belong, the karmic results of anger do belong to you. You create karma for the future lives in samsara because you think in terms of permanence of all what is actually impermanent. The consciousness arising at such speed becomes restless being unable to cope up with the heavy burden of karma in the making. There are many thoughts arising before you can recognize them. We become lazy and indolent to intercept or stop the thought process and we allow them to proliferate. Now your proliferating thoughts are a nursery and breeding ground for continuation of samsara. You the fortunate one, be clever to see the Dhamma that the Buddha preached through every lamp you light. If you have desire and enjoyment due

to the lamps you light, then you are bonding with samsara. If however you see the light of the lamp as impermanent, then you are seeing the Dhamma from the lamps you light. All of you the fortunate ones be clever to see that the ritual and worship is for the kindergarten and are only a material offering “āmisa puja”. See the impermanence and give up craving by seeing the truth.

## What use is virtue?

Virtue or Sila is something very attractive, giving pleasure and wish fulfilling. It is really the karma ripening during the life time (“dittha dhamma vedaniya”) that gives the pleasure.

But sila is a discipline. It is nourished by giving up (“nekkhamma”) and sacrificing sensual pleasure. When the precepts are kept unbroken, the gifts of the four requisites given by devotees are limited by the rules of conduct – vinaya. This discipline of bhikkhus makes it possible to practice mental concentration – Samadhi. The one who is not clever enough to do this, will utilize the gifts received by his own virtue and good conduct to increase greed and the very virtue is impaired. There are many respected, virtuous Bhikkhus who are living in temples and forest hermitages. It is a great happiness for us to know this. A Bhikkhu who is adept in keeping precepts should know how much he needs even if the whole world is offered. The space needed is 4 cubits in length; the space of about the mat. He thinks this alone is my territory. We get so many luxuries because of our good karmic result, because of the virtues practiced. They are all karmic generations and their nature is impermanence. If we are attached to things that are impermanent, we are bound to suffer.

You the fortunate one think this way. We get so many good things from the world but we are not attached to them. Be honestly unattached. Then you are a special person who is an example to the world. Such an exemplary character knows that if he is wrong then those who follow him will all go wrong. This way you save yourself and save others too. This example can be clearly seen in the character of Ven. Maha Kassapa. The noble life he led was always appreciated by the Buddha.

One who belongs to the Maha Sangha (Noble order of monks), is one who is upholding the virtue and discipline that the Buddha commended, specially at a time like this when the world is corrupt all around. These virtuous monks do not exceed the Buddha word. If out of compassion for the world one goes against the Dhamma and discipline, then it is challenging the great compassion of the Buddha.

What we see as compassion is ignorance that puts people into further trouble. The Buddha's injunction is to relieve people from suffering. The Buddha out of great compassion does not chastise straight away. There is a chance given to purify by living according to the discipline. It is a wrong doer who becomes good. Misconduct is seen as natural, but if the wrong is seen as wrong there is a chance for correction.

The greatest female donor to the Buddha was Visakha. Her word was accepted when she criticized monks of wrong conduct and disciplinary rules were laid down. She criticized them out of sheer love for the dispensation. It is a notable feature of one who has unshakable faith in the Triple Gem.

The disciplinary code for monks completely disappears when the last monk who holds higher ordination passes away. Thereafter what may prevail is a kind of dhamma that negates virtue – sila. The original teaching has disappeared. The First

Noble Truth that declares the world as suffering is negated and life is seen as pleasurable. In order to enjoy the pleasures in the world of competition, you too must aspire to be a good competitor and they add, finally may you attain nibbana after death. This is the kind of Dhamma you hear now a days. That is where we are slowly going to. We may have been those that destroyed the dispensations of the many Buddhas of yore in this way. If we take a determination, "I will support the Gotama Buddha's dispensation by living a life of purity", then it will survive even one day longer. Such a determination will give you unshakable confidence and saddha for the Triple Gem. The painful message of the end of the sasana will be put off further away. There are thousands of monks leading the life of virtue having got higher ordination. It is through them that the dispensation will be protected.

A certain good layman once asked the Bhikkhu, "Ven. Sir, is there any possibility to attain enlightenment or live the Dhamma without practicing virtue". If ever one believes in such an idea, that there could be enlightenment without virtue – sila, it is a purely wrong view ( micchāditthi). He or she by having such a view is disclaiming the Noble Eightfold Path. As soon as one rejects the Eightfold Path, they reject the Buddha and the Dhamma. In the Eightfold Path, the noble sila is seen as comprising three factors: right speech, right conduct, right livelihood. There is no Eightfold Path in the absence of these three factors. It is sila that organizes samadhi i.e., virtue leads to concentration of the mind.

There were very fortunate people during the life time of the Buddha who became enlightened after hearing just one verse. They are those who had focused on this Buddha's era and fulfilled the virtues throughout samsara. The present situation is different. Because of our very indolence and lack of effort,



we observe precepts merely for the comfort of worldly living. Therefore, they were wholesome karma that yielded happy worldly karmic results. It is absolutely necessary to keep precepts as well as confidence in the Triple Gem. Then only the Second Factor of the Noble Eightfold Path – right thought, will be strengthened and nourished. Without virtue – sila, thinking of non-anger, non-hurt, giving up (“avyāpāda, avihimsā, nekkhamma”) is just a joke. It is giving up as in Nekkhamma that you the fortunate person must understand. The virtues of the past are impermanent and must be done again and again by living in virtue. Therefore sila or the refraining from the ten unwholesome deeds must be practiced. The concentration – Samadhi you develop without sila is wrong concentration – micchāsamadhi. It takes you away from the Eightfold Path. Enlightenment comes only with the blossoming of right concentration.

## **Secret of veneration is hidden**

A life based on the confidence in the Triple Gem can never go wrong. Even if you are ordained or lay, you will only succeed. You develop a strong personality. Because you have seen the impeccable virtues of the Buddha. One who has gone for refuge to the world's strongest power is heading for a divine rebirth. He will never go to a subhuman level. He speaks Dhamma, and never speaks unwholesome adharma. Those that go for refuge to the world's greatest power the Buddha, man or woman, will never go for refuge to any other. This is what the Buddha has declared. He is able to follow the Buddha because he has a strong personality of his own. Constantly going the divine way, he has no fear or doubt. But anyone who has no refuge with the Triple Gem gets afflicted with fear and doubt. Such a person goes for refuge looking at pictures and statues of divine beings and others. Do associate with a holy person in the Dhamma and see the dhamma - the nature of life. Here, Dhamma means the impermanent nature of materiality – feelings – perceptions – volitions and consciousness. Wherever you look you will only see these, all that you are dealing with. So give up looking at other's faces and see your own mind that is impelling you to look at other's faces. Then you will realize that even your own face does not belong to you. If so what can you expect from looking at other's

faces. In the village close to the kuti of the Bhikkhu there is a certain woman. She is elderly and is the chief devotee of the temple, observing higher precepts on full moon days. She is the one who teaches meditation on the Buddha's virtues by looking at printed papers. A few days ago she was seriously ill and was hospitalized. She became worse and had difficulty in breathing. She thought she will surely die. But somehow she recovered. On the appointed day the Bhikkhu visited her on alms round and she said, "Ven. Sir, I never thought that death is such an awful experience, I can't describe the fear I had to die at that moment." She never remembered some meritorious deeds that she did. She only thought about all her worldly attachments and the fear arose of having to leave all of it behind and go alone. See, she was the chief devotee of the temple, though she was teaching meditation on the virtues of the Buddha, she only had blind faith "amûlika saddha". Though repeating what was written on paper, she did not have true faith and confidence in the Buddha, Dhamma and Sangha. Because of this, her virtues were not perfected. The lack of these two aspects was what brought fear at the moment of death. You the fortunate one do not look at others' faces. Look for the virtues of the Triple Gem. This is a great power that can defeat the fear of death. Your fear of death can only be relieved by true confidence you have developed in the Triple Gem and not be relieved by the doctor or medicine.

The path of the Bhikkhu going on alms round is a gravel road. One day a young couple on a bicycle came looking for the Bhikkhu. They were living about 7 km away. They were so hot and tired that they stopped at a pool of water and washed themselves and quickly prostrated on the gravel path in front of the Bhikkhu and reciting long stanzas worshipped the Bhikkhu. It was no ordinary salutation but coming from their heart. Truly those stanzas cannot be repeated by heart by the

Bhikkhu. In the hot sun this couple paid such respects and the Bhikkhu thought what great humility and respect they are showing and that they have confidence in the Bhikkhu. In fact the Bhikkhu thought if those virtues were not present then the Bhikkhu's head will split. We will believe that they thought that the Bikkhu has perfect virtue –sila. If he did not have such virtue his head will split, means not that the head will go to pieces but that the mind will be confused to the extent that he can go mad not knowing what to say or what not to say, such will be the tangle in the mind.

Pippali the young Brahmin was so keen on seeing the Buddha that he dressed himself in robes and went searching for the Buddha. Though he had never seen the Buddha before, as soon as he saw the Buddha in the distance at once he recognised the Buddha. At that moment he took a determination, "My ordination as a Bhikkhu is for the sake of the Great Buddha" and he prostrated lying down on his stomach and placing both hands on the head, touching the five points of the body on the ground. Then the Buddha declared, such veneration as done by Pippali, if I received without the virtues of the Buddha, my head would split into seven pieces.

Lay people venerate because of the virtues they see in the Bhikkhu. Such perfect faith and belief they have. We must be careful not to get such veneration if we do not have the proper virtue and so do not deceive. For this reason the ordained community must keep virtue – sila, so that they deserve the respect and veneration of the world. We have to be clever at the moment of receiving veneration to raise loving kindness to the entire universe and bless them. Then, at least to some extent we can avert the danger of receiving undue veneration. We must contemplate on this. It is no easy task to worship others and also receive others' worship. There are some who worship

while standing or while bending low, others don't worship at all. It is better to show some respect at least. This form of worship really depends on how much respect and confidence they have for the Triple Gem. But there are many who worship with the five points of the body touching the ground. Actually they display their own virtue by such veneration. You are a noble friend to yourself in doing so. Such truths or nobility are hidden in the form of worship.

## **A world where evil pays high interest**

A middle aged man living in the village came to see the Bhikkhu to discuss his family problems. "Ven. Sir, my wife cannot tolerate me, she doesn't listen to me. I am thinking of it so much that my mind is confused and frustrating, my memory is weak, I can't remember." The Bhikkhu thought the man came to clarify some dhamma , but he had a family problem. He thought he can confide in him and get some peace and satisfaction. Thinking in terms of rules of conduct - vinaya, we cannot repudiate. A Bhikkhu must always make the devotee happy according to the Dhamma. There is no way of pleasing any one in worldly ways. The Bhikkhu writing these notes can remember his mother and father arguing. Then, we small ones felt very frightened. After sometime they became friendly. That was the nature of their fights those days. But today it is quite different. Those who are educated or not, rich or poor, without exception the family is not close but distant and indifferent. Once a lay person confided in the Bikkhu," I was very sick, but the wife never ever asked what the problem was. I went alone and got medicine. Now I am alright. But the wife does not know even now. Even if she knew, she pretends not to know." Some people are subject to such a terrible family life because they are

distant from Dhamma. It is only virtue and good conduct that can put out the flames of defilement. Here we have to point out the karma mentally constructed. They are rooted in thoughts of greed, hatred and ignorance. You will never find solutions to these problems from the outside world. You are living in a society that puts you into a quandary and the problems that arise are a money making concern for others.

This is what development of the economy is, without spirituality. When the husband and wife are quarrelling, the third party will earn money selling liquor. The world economy is running this way. If there are no problems in society, there will be no economic gain. So the society is always showing the way to create problems. We left the society because of the revelation of this world order. Man needs variation and decoration because of the craving that is always present with the five aggregates of clinging. We do not want to be connected again to this society, even so tenuously as by the tip of a needle. The economy itself leads to dissension. So they make money selling poison and weapons. The society you live in measures you by self-esteem. Luckily the Buddha dhamma is still there to see the wicked world that deceives us in friendly ways. Don't ever believe that the world will become any better than what it is now. So please don't wait to find solutions in a better world. Don't expect the future to solve your problems. You the fortunate one, see the world in the mirror of the dhamma. The solution is there. If your husband/wife is not faithful, you be more and more close and humble. If the more you give in, the more they take advantage, the more must you give in. Even when they strike you or abuse you, you should get closer. Do not think of your ego and selfhood, because you are getting closer not to your husband or wife, but to the wholesome dhamma. In such circumstances one gets rejected because of the ego and selfhood. There is no good karma being close to husband or wife. You should make

full use of his/her indifference and disrespect to get closer to the Dhamma by being even better. Your family problems are due to past karmic action now ripening to give effect. You may have brought suffering to other families by creating doubt and dissension. You may have had anger and jealousy towards each other and faltered in your duties. The present social environment takes you further towards unwholesome actions.

Your present conflicts and clashes are due to your own ego and pride. It is up to you to realise this according to the Dhamma. Not enough the painful karmic results of the past, you are creating more bad karma to add to it. So you be selfish, thinking may there never be a wife/husband/marriage. To succeed in your determination, you make the best of your present marriage, getting closer and doing your duties. Marriage in the future will certainly be a raging fire, in the absence of precepts of practice. You never will be able to withstand that fire because they are destined to do more and more misconduct in the human world. It is bound to be the world order, which is beyond you to stop. Sexual misconduct will manifest in the form of tears, crying and wailing and sexual abuse. The present husband/wife is what you deserve. Therefore there is no injustice in your marriage, whether it is good or bad, it is your own karmic result. It is the result of your good and bad actions done in past samsara. So, don' resent, if you do, the resentment is also another unwholesome karma you are creating for yourself. Therefore, you must be clever to raise wholesome karma instead.

The Buddha declared that this body itself is Mara. In that case, whatever body there is in front of you is Mara. Mara is making effort all the while to induce you to make unwholesome actions. So be careful. How you could defeat Mara is not by anger towards the person in front of you but by understanding your own anger and the nature of the body. All your fights and



squabbles are with Mara. It is foolish to fight Mara who is so powerful. Mara likes the challenge, so his capital investment is on the increase. So use your husband/wife not to raise anger and resentment but for realisation. When he/she is angry you go forward with a smiling face.

During the days of the Buddha a good woman, a daughter of a rich land owner who had reached the Sotapanna Stage ( the first stage on the path to becoming an Arahant) fell in love with a butcher and ran away with him to the jungle. But being so noble and pious, she was an obedient wife to the butcher and lived happily with a family of three children. The Buddha with his clairvoyant vision saw that this man and wife and three children were able to gain sainthood and saved them. The Bhikkhu recollected this story to show that all our angers and prides and conceits are due to our selfhood – sakkaya ditthi – the belief in a permanent me, ego and self. However much you try to defend yourself to prove your innocence, it is your selfhood that is working against you. The aforesaid daughter of the rich landowner was one who had given up her ego and selfhood to a great extent, so, she had the strength live a happy life with the butcher. Because of her goodness the whole family was saved. The man who was engaged in killing, and the whole family, observed the precepts of virtue – sila. The day you give up the personality complex – sakkaya ditthi, you recognise the Mara and you will not be victimised by Mara's traps. Now you are going towards understanding Mara and his vile devices to bait you to sensual pleasure.

Talking about family problems the biggest danger lies in sexual misbehaviour before and after marriage. Seeing this danger it is necessary to refrain from wrong sexual conduct if we want to live in amity and concord. Sexual misconduct is a very serious bad karma which gives painful results now and in the future.

The present day society gives very little value to this precept. When the practice of the precept is getting weaker, the result can be seen in this world itself. When a sensual desire arises in the mind you become blind to consequences, you become deaf and the mind is speeding up. Now the man has a fast running mind, blinded to the consequences of his actions. He cannot see or hear anything wrong and will justify his behaviour to defend himself.

It is recorded in the Theri Gatha, about an Arahant Bhikkhuni named Isidasi, who was able to see her former births in samsara by developing psychic power of “Pubbe nivasanussati”. She describes the extreme pain and suffering in seven previous lives due to sexual misconduct in earlier births.

It will be a great lesson for the present generation which does not give credence to karma and rebirth. The story of this great Arahant Bhikkhuni should be taken note of by this generation that takes sexual misconduct as innocent fun. Ven. Isidasi says that she was a man in six previous lives. As a male he misbehaved sexually and was born in hell and suffered for one eon. After the death he was reborn as a male goat and his sexual organ was infested with worms and rotten and died after much suffering and took rebirth as a male monkey. When I was still small, the leader of the gang of monkeys bit off my male organ and I suffered excruciation pain and died. Then I was born as a male bull calf. When I was an adult they castrated me and again the organ became rotten and infested with worms and I died. Then I was born in a human realm as a eunuch and the next birth was born as a female. I was given in marriage to a man as a co-wife and I was always jealous of the other woman. Then I died and became a female in the present birth. I was given away in marriage twice and both my husbands rejected me. Imagine what agony you undergo for sexual misconduct. Perhaps there

will be a sex change in the next birth. This could be a reason why there are more females than males in the world.

Look at the world with your eyes wide open . What you see around is what the Dhamma that the Buddha preached, indicated. When living in the jungle we can see how the male monkey tries to kill the new born male monkey. Because of selfishness he does not tolerate any other male and makes so much bad karma, while the baby monkey who is victimised is also suffering results of bad actions on account of sensual pleasure and selfishness in previous lives. Fearful diseases such as VD and Aids are direct results of sexual misconduct in this birth itself. When human beings are bereft of virtue and discipline these diseases will be very common like the common cold and flu. Along with it the family unity will be disrupted speedily. We see this as our own volitional action and result. The children born to such infected parents will be so pathetic. They surely must have committed such karma to deserve a birth to a mother who is infected with sexual disease. It is possible that due to sexual misconduct more and more will be born impotent. The Bhikkhu feels a sense of dejection writing this note, because it is not possible to change the world order. The Bhikkhu knows about sexual misconduct in lay life and knows what utterly dangerous bad habits they are. It is through the suffering of pain that you learn how to give up bad habits and cultivate good conduct. The Bhikkhu sees past actions as if dead and gone and forgotten. So there never arises fear or regret. There is no past, present or future. But these are results of actions of the past..a bagful..that is what is called life. Life runs on the fuel of previous karma and life will continue till the fuel is over. Till then we can expect old age and decay and disease whether we like it or not.

Sometimes the four elements of the body solidity (“ Pathavi”), liquidity (“apo”), heat(“tejo”), air(“ vayo”) become imbalanced. Swelling in some parts will affect the four elements. They are brothers living in conformity but liable to be angry and aggressive just like humans who have no virtue and discipline, then they become red and hot and burst and pus and blood pour out. Later they recombine in conformity, new cells, new shapes and colours. It happens in daily living as well as after death.

## **Eat little, give a lot**

A certain young man who came to meet the Bhikkhu said that he intends to get temporary ordination and wanted to know whether it is good. The Bhikkhu replied that there is no such thing as temporary ordination in the Buddhist dispensation. Due to the lack of confidence, and rejecting the vinaya discipline, such weaknesses arise in society. But one who is properly convinced about the virtues of the Triple Gem, will not don the robe of the Buddha and Arahants just for a while, temporarily. It can be a sinful act to do so. Such a person expects to go home may be after a week or a month with the idea of uniting with wife and family and renewed pleasure, having set aside sensual pleasure for a few days. But their sensuality is alive in the mind throughout. Such a person must not disrespect the Great Arahants who were worthy of the robe. Such a person will never know the exalted qualities of the Arahants who donned the robe. Because he considers the great moral discipline of the Arahants in low esteem, so the Bhikkhu advised him not to take temporary ordination because it diminishes confidence in the Triple Gem.

Any good and noble quality will be seen by society in this way. That is the nature – Dhamma. Buddha dhamma is not being angry and resentful, but seeing the nature of society. Do not try to correct others but you be correct. Through your own good

estimation develop confidence in the Triple Gem. It is an escape, for each individual. You cannot go with others holding hands, it only delays your journey. If you wish you can free yourself from worldly attachment for a while observing precepts. You could stay with a good teacher wearing white or a suitable dress observing 10 precepts. Then you may go back to lay life if you so wish, by giving up the precepts of practice. This way you won't diminish your confidence in the Triple Gem.

Do not show disrespect for the robe that the Buddha and the great Arahants wore. The robe is holy and moral and spiritual because of the renunciation of sensual pleasures of the wearer. Only a person who is celibate deserves the robe that is sewn according to rules of vinaya. If you treat the robe lightly without respect, you will never get a chance to wear the noble robe for a long period of time in samsara. To ordain in the Buddha's dispensation is a very rare chance. So, lay people must give high respect for the robe.

A certain lay devotee asked the Bhikkhu, " Ven. Sir, is it more merit to give alms and dana alone or is it more merit to join with others and give dana"? Here we have to consider what is the primary purpose of giving – generosity. It should be to reduce attachment, craving. Actually one must give away the craving, that is the root cause of suffering. The craving could be more if you are joining with others. Therefore they must realise this fact when they give dana with other's help. Imagine some one offers dana privately alone and he spends Rs.500/-. Now he thinks he can join up with others in the future. He has three friends who are contributing Rs.100/- each and he gives the Rs.200/- Now four people are paying Rs.500/-. The donor has saved Rs.300/-. Here the intention may not be pure. If, on the other hand he pays Rs.500/- and the others Rs.300/-. Then it will be Rs.800/-. Then it will be a generous dana, so, there

could be more merit. If not, in the pretext of getting more merit sharing with others, it could be less merit and more craving.

Thinking of dana the Bhikkhu remembers a layman who was worried about lime and salt. The personal attendant of the Bhikkhu, ("Kepakaru dayaka"), generally asks, " Ven. Sir, is it too much sugar or not enough? Was the dana good or bad? Was there too much salt?" He regularly asked these questions. The Bhikkhu felt it was too much sugar but did not mind. One day he asked him, "Why do you ask every day is it too much salt/sugar"? Then the man replied, " Ven. Sir, we don't taste the food before serving you, if we do we commit a sin". Because of the great respect we have for Sangha he did this. So, the Bhikkhu asked, "Even with all the respect you serve , if there is too much salt how can the Bhikkhu eat"?

Your respect is mixed with ignorance.. There is doubt in you that is why you ask every day. You, the good person be wise. The Great Buddha says intention is what makes karma. You taste the food not because you are greedy or hungry and need food, but only to see that it is good for the monks. So, if you taste it ,your intention is metta - loving kindness and certainly respect to the monks. It can never be a sin. You should realise thus. Food is anyway pain and suffering.

We must contemplate on the food we eat. Then you will develop right view, says Ven. Sariputta. If you are attached to food, there is a danger of you being born as insects in food or worms in your gut. So, food must be eaten to reduce craving. Therefore thinking in terms of lime and salt is not dhamma, but it negates the very nature of food. Get rid of the doubt by talking. If there is doubt there is no merit.

The results of giving dana is that you get long life, good complexion, comfort, power, but you should be clever to develop the five faculties such as confidence, mindfulness,

effort, concentration and wisdom. If dana is connected to confidence - saddha, it is then a good way to escape the four hells. Those who give alms food will be able to relinquish unwholesome thought. So, generosity should be accompanied by thought of non-greed, not expecting returns.

This points out that those who give away things that are valuable and difficult to give, get things they wish for as karmic result. If they give great and exquisite and pure things they get back such things in life. Those expecting worldly gain will get such gain by their generosity. But if they see the impermanence of the gifts as well as the impermanence of their returns then they make better karma that can prevent birth in the four hells.

Food is consumed with craving and indulgence and man faces the danger of clinging to the five aggregates. Therefore, the Buddha said food must be taken with resignation as a need for survival and with a sense of something undesirable but inevitable. The Buddha gives the allegory of parents eating a son's flesh while traversing a desert and losing their way. Fatigue and lack of water and near death, they eat the son's flesh with disgust, certainly not of enjoyment as to increase their worldly pleasures, but only to save their life and get out of the desert. That is the kind of resignation necessary to overcome craving for food.

The Buddha speaks in such severe terms regarding intake of food, because craving is hidden in the eating. But society today is making food more palatable and attractive and going towards the danger of more craving. Food is described as pain and suffering and the cause is craving. We must make use of food that is a cause of suffering to a way of ending suffering.

You the fortunate one take little food. And give away much food. Then you will satisfy both your mind and body. Such a mind must be strengthened to escape from the four hells.



## **Do not rouse up evil, dig up the good**

While writing this note the Bhikkhu remembers the Ven. Monk, the chief incumbent who lived in the village temple. Every year he empties his kuti. That is to give dana to monks. He uses every "pirikara", (monks, requisites), that are stored through the year to give as gifts to monks who come for the almsgiving. I remember him enjoying at the end of the dana. The Buddha has proclaimed in the vinaya,( disciplinary rules) that the extra monks' requisites which are received, must be shared with other monks. The chief monk said that one enjoys a great pleasure by distributing things than by keeping them. I was, at that time, the President of the society of devotees of the temple, and was so for 05 years, prior to my ordination as a monk. At that time the chief monk had a great trust in me. Because of this many good meritorious deeds were performed in the temple. One of those was ordaining 11 young boys as novices in a big festival. I do not know how many of them are still remaining as monks. But I believe, I gained much merit by organizing the event. I made use of the world as an opportunity to find the way for my freedom. Here lies the skill and cleverness. I remember the 80 year old chief monk grievously ill at that time. As a layman, every other day I bathed him rubbing the body

with soap and water, and washed his upper and lower robes and fed him because his hands were shaking and took him to the doctor for treatment. Today at this moment where he is the Bhikkhu does not know, but firmly believes that much merit was gained. I still remember this old monk looking out of the window seated on a high chair and waiting for me to come and bathe him. In his look there was love, security, compassion and devotion.

As a result of that good deed the Bhikkhu receives all the love and devotion from the world in this very life. The Bhikkhu has invested to gain the highest interest in the world. The Bhikkhu remembers how he organized a determination (“*adhishtāna puja*”) vow. A well-known venerable monk was invited. More than 5000 devotees had gathered in the temple. They were all carrying a lighted oil lamp or a candle and at about 8 PM the electricity failed, and it was such a beautiful sight to see the glittering lights in the night. At that moment I as the organizer witnessed the spectacle carrying nothing in my hand. I was only looking on and doing nothing else. The determination of 5000 people I shared with great joy secretly spending much time and effort I organized this to enable others to do puja and I increased my wholesome thoughts looking on. The event was not mere enjoyment. The 5000 lights that were lit have snuffed out, but the perception of impermanence that was implanted in my mind still lingers on. The seed of impermanence has now become a blazing light of wisdom and is still blazing in the mind of the Bhikkhu. Either in the temple or forest hermitage or in the household there are many mines of merit hidden. Go searching for these and dig them peacefully. If you overlook a sick person or an old person it means you have missed seeing a merit mine. Even if you sit cross legged for one year contemplating on the body you never get as much insight as you would get by attending on a sick or aged person just one day. Of course

it is not the same for everybody. It can vary according to the development and capacity of the faculties – indriya.

Body contemplation and the contemplation of the impurities of the body were understood by the Bhikkhu during lay life by attending on the sick. When I understood the reality of life and attend on the sick, the smell and disgust of excreta and urine are not felt. The power of the wholesome mind negates the unpleasant smell. Before ending this note one more thing must be mentioned. In the youth there had been one or two fights with other monks due to strong emotions of youth, it can give painful results in the future sometimes.

The two wild she fowls who were not seen for some time have made their appearance with a whole flock near the kuti. Their sounds (“ kichi-bichi”) could be heard and on looking out, one she fowl had four babies and the other had one, five new members have joined the flock. All five are females, the population of the males is less. May be due to sexual misconduct. The mother of the four is very active and energetic, scraping the earth vigourously, searching for food. Other days she only had to fend for herself and now having to find food for five. While looking for food she also is very protective of the young. So, the mother she fowl is very keen and attentive. Does not come near the Bhikkhu like earlier. She is so concerned about the babies. Her commitment looks like wrong concentration without virtue sila, for the sole purpose of protecting suffering dukkha. Not only she, but even the young ones are wile and tactical. At slightest noise they quickly hide themselves. Just like the mind with sensuality is always hidden. If you notice you may see that the mind always runs towards sensuality, is very stubborn and dislikes any other wholesome thinking. To recognize the hidden thoughts of pleasure, one has to develop the enlightenment factor ( bojjhanga) of questioning and

probing ( dhammavicaya). When the mind is hiding in wile tactics, one must listen to the Dhamma or discuss the Dhamma or read a Dhamma book or worship and pay homage to the Triple Gem.

Then the wish and will for Dhamma will be interspersed and the wholesome thoughts will give joy, energy and relaxation, then only can you focus on Samadhi and equanimity. When the mind is stubborn you need to be tactful and be clever to raise wholesome thoughts instead.

The beautiful and clever and smart she fowl mother takes your attention and love, but see the hidden pain and suffering in her life. She is fast and efficient, it only means that she is accumulating fast, greed and volitional unwholesome karma. Every moment of her life is full of greed, hatred and ignorance. Every fraction of a second she is accumulating karma for a renewed birth "bhava", where can she ever escape? Her own bad karma gave her five young ones. For sensual satisfaction she is collecting sensual objects and suffering painful feelings, quite volitionally, willingly. We human beings enjoy seeing the beautiful wild fowl in the shrub jungle, while on tour and excursions and take photos for remembrance. In the end we are both in the same place. Observe the reality and do not be carried away by sensory stimulation, in ignorance.

## **Know that you are being jealous of karma formations**

The word jealousy itself is a rather complicated word. We get entangled in the journey through samsara in the same way as jealousy. Because of the grasping of “me and mine”, we do not want the world to outdo or outreach or outshine us. Our skill and aptitudes, knowledge, looks and wealth, respect and pride, etc, which compete with others and threaten our “me and mine”, then jealousy arises. So long as human beings do not understand the meaning of jealousy, they do proceed toward jealousy.

There is a beautiful woman living in the world. Her figure is beautiful, cute, her walk and rhythm are perfect, shape and complexion are lovely. Because of her beautiful body, she is highly acclaimed in the world and because of her good looks she mesmerizes the world. She is of another religion, but because of her exquisite beauty many are jealous of her beauty.

But because of her beauty she is making a road way to hell. A certain Bhikkhu in a deep Samadhi focused on her previous life. What kind of life did she lead to become so beautiful. Then a woman of about 40 years came into view. She was pretty. She was wearing an orange coloured strip of cloth as a bodice and a

lower piece of cloth of orange colour from the waist down. The Bhikkhu recognized her as a slave of the god – deva dāsi.

In Indian society those days there were women whose lives were dedicated to God. Her life was about working for the God she believed in. Her work was to make garlands of flowers to adorn the Deva Mandir, cleaning and cooking various food with special aroma and offering to God. Incense and lamps were offered too. Because of her faith in God in her previous life she was born so beautiful into a non-Buddhist family. Her body and eyes were like the blue lotuses she offered, it is a karmic effect. So, it is useless our being jealous of her. They are karma and result. But she was born to a family of wrong view – micchā ditthi.

Looking at her life of luxury today, if you are clever you will wonder how offering flowers can give you all those returns. But making puja ritual to God, the luxury life she gained, and the enjoyment she is having is taking her on a road where unwholesome karma is made. This episode was written to highlight the fact that it is a meaningless thing to be jealous of others. You are only jealous of others' wholesome karma. Others become rich and powerful, beautiful and educated, due to the good karma done in previous lives. If anyone is jealous about karmic results, it amounts to being jealous of nature dharma.

Anyone who is jealous of Dhamma is hitting his head against a rock in pure ignorance. If you hit your head against a rock what will happen? The face will be red with blood, teeth will come out, and the face will be swollen and hideous looking. They are the result of being jealous.

Once when the Bhikkhu was in deep Samadhi in the night, he saw a female demony akshani. It was the first time that he saw such a devil. She was one with wrong view – micchā ditthi.

Only the head or above the neck were visible. It was such a fearful, repulsive, disfigured face. On either side of the mouth about 3 inches long tusks were jutting out. The face was red and bursting with anger, as if one has hit the head willingly on a rock. When the Bhikkhu witnessed the fearful apparition, what the Bikkhu understood was that a woman who has spent a lifetime of anger and jealousy, has been born as a demon due to the bad karma done by her. You the fortunate one, think, if ever you are jealous you are making yourself a demon. The evil action of the demon has brought so much suffering for her. Her two tusks denote the power of her evil action. Because her actions and thoughts are evil, it gives her long life, colour and expression, her satisfaction and power as a demon. The more there are these results, the more suffering arises. You the fortunate ones do not harbor thoughts of jealousy.

When going round for alms in remote villages, such poverty and suffering can be seen. All around small mud huts thatched with "iluk" grass, a piece of bread and biscuits and rice kanji and gruel is the staple food for the babies and mothers. Seeing them, the Bhikkhu feels like saying my dear son, daughter, do not be jealous of others. But saying such a thing could be misunderstood and they will have anger against the Bhikkhu. Those who harbor jealousy even if they get a human rebirth, are poor, ugly and helpless says the Buddha. See what danger lies hidden inside jealousy. Now think clearly if someone is jealous of others, he is jealous of his own happiness. So give up jealousy for your own sake with wisdom. Then you will become equanimous. Then you can develop metta. Jealousy and metta are two thoughts which are apart. Such a simple thing you have over-looked. One single thought is quite enough to push you from heaven to hell. Today because of the teaching methods children are induced to compete and feel jealous even at a young age. The seed of jealousy will grow into huge trees when

they join the adult society in the future. The future danger to mankind is indicated by this trend.

The Buddha points out that those who are foolish and incompetent, are the ones who in their previous lives never approached the good and noble monks and Brahmins for advice as to what must be done and what not. People do not ask others for advice because of pride and conceit. So now if you study in school with humble regard and respect for elders and teachers, then you get the right advice and do not need to become jealous of others. You will get what you deserve. You will give up doubt and fear and ultimately have confidence in the Triple Gem. You are unable to see the world in correct perspective because you are under the spell of doubt regarding dhamma even now.

You try to see the world through personality view (“sakkāya ditthi”). Then you see in an unwholesome way with greed, hatred and ignorance. There is no meaningful dhamma. When there is more unwholesome karma Mara becomes the supreme authority. The future world will develop according to the wish of Mara. We already see it happening.

You the fortunate one see the future world with the eye of Dhamma. You need to take effort to defeat Mara. You do come under the sway of the Great Buddha.



## **Fire of craving is what you see as enjoyment**

The Buddha says to Anuraddha, “ It is not for people to know who the Buddha is, that the Dhamma is preached, nor to amaze the world, nor lull the world, nor for fame and profit. It is merely for the well-being of disciples in this world and others, that I focus on this world and future worlds.” Such an auspicious and marvellous personality as the Buddha, infused with great compassion, preaches the Dhamma. For the sake of wife or child or husband or profession or property, if you neglect the Dhamma, as a result of that foolishness you will have to suffer for eons in samsara.

You, the fortunate one do not neglect the Dhamma that belongs to you for the sake of husband, wife, child that do not belong to you. Make use of this short human life for the release of endless suffering in samsara. The Buddha practiced perfections for four incalculable eons and a lakh of kalpas (unit of cosmic time) for your sake, giving away eyes, giving away blood that exceeds the great oceans, giving away flesh more than the size of the great earth, all for your sake. He practiced six years of extreme self-mortification for your sake. But you the fortunate one, there is no need for you to give away eyes, blood and flesh.

What you should give away is the craving for materiality with greed, hatred and ignorance which are unwholesome. That is enough to show gratitude to the Great Bodhisatta who gave away eyes, blood and flesh for your sake. Having got such a wonderful opportunity to show gratitude to the Great Teacher, do not fail and become a debtor.

Mara is looking at you in hiding, showing you the love of child and husband/wife this life also to make you a debtor to the Buddha. If you are in debt to the bank they may seize your property. If you are in debt to the Buddha your sensual pleasures in samsara will be seized by Mara. Always offer as puja non-greed, non-hate and wisdom like flowers to the Great Buddha who showed you the way out of suffering. This kind of fragrant flower offering was always praised by the Buddha. The Buddha describing the six years of self-mortification, said that there is no human being or Brahma or Deva who has ever suffered so much as he did.

All this pain and suffering he endured willingly to give you the peace and comfort of the Dhamma that you are enjoying even now, such a marvelous Buddha you must remember in your mind as a mental picture and offer the flowers of non-greed, non-hate and wisdom. They are the pure thoughts that you should offer the Buddha. Be close to the Buddha nature thinking of the infinite virtues and wisdom of the Buddha. Then you will be lucky to have unshakable faith in the Buddha.

The Bhikkhu remembers that on a certain day, how he left home early in the morning to catch the 5 AM bus, carrying a white shirt and a white sarong in a bag, walking alone without any relative or friend, leaving the home to become ordained as a Bhikkhu. From that day till now the courage and strength was the Buddha. Having no fixed abode, wondering from place

to place in forest hermitages and lonely kutis, people referred to me as a snake charming gypsy (“*ahiunthika*”) seeing my nomadic life. But I recognized that it was Mara who called me gypsy monk. Because of the faith in the Buddha the Bhikkhu recognized Mara. Mara wanted me to be insulted by calling such names and make me a permanent resident in a forest hermitage or temple. Before entering holy life of a Bhikkhu, I expected this from Mara. But when they called me such names, I was pleased, thinking of the Great Sariputta, and Great Maha Kassapa, who never had a fixed abode, they lived a life of a gypsy. I was so happy to have a life like that. So it was regarded by the Bhikkhu as a respectful name. Even now Bhikkhu feels that way. It was that nomadic existence that gave the insight to write these notes. Before ordination the Bhikkhu had never read a single sutta preached by the Buddha. Never had attended a meditation class. Never had attended Dhamma school. In lay life Bhikkhu studied in a Christian school. They taught Buddha Dharma after the 7th standard. The meaning of gypsy monk was understood as “giving up”. What you have to give up is materiality, then you get the protection of the Dhamma. Those who get the protection of the Dhamma are respected by humans, devas, Brahmas and the entire world. “You give up all and you get all” is said by Bhikkhu always from personal experience. The Bhikkhu gained such power because of the fear of samsara. This fear came because of the confidence in the Triple Gem.

When you the fortunate ones, enjoy and play, the Bhikkhu feels a sense of fear for you. This is not a world where you can play and enjoy yourself. The world is constantly on fire of greed. It is the fire of greed that you are playing with and enjoying. Because of ignorance, fire is seen as pleasure and fun, but you are accumulating karmic fuel for future burning of yourself. Be careful about enjoyment, craving, greed which are fire. See the others’ enjoyment and pleasure as fire and you go towards putting out the fire.

## **Make the cremated remains of your body fit for veneration**

A certain good gentleman asked, “Ven. Sir, is it the same that is meant by merit (“pina”) and wholesomeness (“kusala”). It is a question often asked by people. Ven. Maha Sariputta says kusala-wholesomeness had 10 factors. They are refraining from killing, stealing, sexual misconduct, lying, slander, harsh speech, frivolous talk, grasping, hatred and wrong view.

The roots of kusala are described as non-greed, non-hate and wisdom. You can remember kusala this way. There are 03 kinds of kusala done by body, 04 kinds by speech and 03 kinds by mind. These are wholesome.

Then what is merit (“pina”)? What makes the mind happy, good and noble, relaxing, enjoyable is merit. Now you can see the difference between the two words. They have two different meanings. According to karma and effect they combine or differ. When one performs deeds with a wholesome mind he enjoys – this enjoyment is merit. If one has luxuries of living, he deserves because of merit to enjoy. According to the Dhamma, you enjoy because you have both merit and wholesomeness. Try not to understand the verbatim meaning but see the underlying reality of impermanence of the garrulous mind, then you will know that the answer is there, but you are questioning.

Another good person asked, “Ven. Sir, how do bone relics come by supernormal powers and why do we venerate them”. You need to understand with unshakable confidence, the nature of Dhamma. If not you will have blind faith – amûlika saddhā.

Relics are bone pieces of ancient Arahants who lived in the world. It can be a tooth or bone or hair, etc. These are made of the four great elements of materiality. These Arahants are those who have fully comprehended the meaning of the four great elements by their own experience. The one, who gives up the clinging and longing for the material body is one who has given up the clinging for the five aggregates of clinging that binds one to the world. He will give up craving for the material body. Those enlightened saints by understanding the mind and body processes understood the four great elements of body. At the death of an Arahant, the consciousness comes to an end but the body remains. These remains are fitting objects for veneration. That is why relics are worshipped.

None of these relics can move about or appear and disappear by supernormal power. If so, they should be able to perform miracles. To perform miracles there needs to be the five aggregates of clinging. For the presence of aggregates there must be a consciousness and mind and body process must arise. The six sense organs must operate. Without any of these how can the relics move about? According to the Dharma it can never happen. Because of blind faith we are far from seeing the truth.

But people say that relics appear in places of worship and ritual. Last week there were only two pieces of relics inside reliquary but this week there are 07, they say five more have come. It happens this way. Divine beings of right view – sammā ditthi carry these relics from place to place and leave them where proper respect and puja are performed. Arahant Sariputta and

others who lived in the past had many devotees and disciples now living in divine abodes. They could not reach Nibbana but there are lakhs of them still living mighty Gods and Goddesses. They know where the relics of their teachers are lying. Out of respect for the teacher they remove the relics from places that are impure and do not pay respect and place them in suitable places where the pious and sincere religious people perform rituals and venerate. This is what people believe, as “the relics have super normal powers”. The Buddha has made specific mention that the relics of enlightened monks and nuns must be venerated.

Even now those powerful divine beings are sending you a message. You can get the message only if you have confidence with wisdom and realise the virtues of the Triple Gem. Not with blind faith. The message that divine beings are giving is that you the fortunate ones now living, should make use of the Buddha’s dispensation that is still alive and should live the Dhamma so that your remains after death will be turned into relics and not be merely be burnt or buried.

This is what you should contemplate on when you pay respects to relics. You the fortunate one can make all your bones turn to relics that deserve veneration. This can be done if you venerate the relics and at the same time realize the impermanence of relics, they are parts of the four great elements in nature. So you must understand that relics do not construct the five aggregates and are only materiality (“*rūpa*”) and let go. Then effortlessly your bones will turn into relics.

People fear human remains and think that they are demanded only by non-human beings such as ghosts and demons. You the fortunate one must escape from birth in the four hells, then only will your relics get the veneration. So, with wisdom

you must practice confidence (“*ākāravati saddhā*”) and not practice blind faith (“*amūlika saddhā*”). This must be done by associating with the good and noble and practicing precepts and constantly seeing the impermanence through your own life and taking the right path to realization. Do not take a short cut on the wrong road.

The Buddha says because of pride and conceit, ignorance and confused minds people believe they are enlightened. During the time of the Buddha ascetics like Sunakkhatta practiced ritual, living like dogs and cattle, naked, undergoing penance and people believed them to be Arahants. In the future a kind of madness may spread when people believe they have achieved states of sainthood. It is a natural phenomenon, it signifies that the end of the Buddha’s dispensation is near. It is a danger signal. In spite of all these challenges you do go along the Dhamma way and see the Dhamma in your experience. When you traverse the Dhamma way, gradually you will give up the strong ego instinct, and pride and prejudice will disappear. Now you are not an exhibit before the world. You are seeing the impermanence of the thought of ego and pride through experience and are clever.

## Why curse the sky and earth?

IT is 8 AM in the morning. The Bhikkhu has just finished alms round and returned to the kuti. The sky was black with rain clouds. Now it is raining. It was a continuous drought in the past two months. But the villagers cultivated the fields with water from the tank and it is harvest time now. The personal attendant at the abode ("kuti") informed that he will be away for about 10 days because of harvesting. But with the rain these people must be now in great suffering. It was so hard to cultivate during the drought, now it is so frustrating with the rain during harvest time. People were complaining, " Ven. Sir, we do merit with so much trouble and work so hard and get into debt and at the end this disaster comes upon us". When they said this the Bhikkhu replied, " So, when natural disaster comes you the fortunate ones could have the strength to contemplate on the reality".

After much hard work, and having so much hope we do something and have dreams about building castles in air. But due to natural disaster they are destroyed and we are put into unendurable pain and suffering, we become mentally sick and even commit suicide. When the true nature is seen in front of you, you are either attached or angry and become a part of the nature. The real nature of all phenomena is impermanence.



You must be clever not to confront impermanence, but to see impermanence as it is. There was a farmer who took up the challenge of nature and the Buddha redressed his misfortune and consoled him. If not for meeting the Buddha he would have been in hell even now. But because of the intervention of the Buddha, he must be enjoying the exquisite pleasure as a divine being who has reached a sainthood. Sometimes he may end the samsara journey in the divine world.

The Buddha saw that this Brahmin had the fortune to reach the First Stage of Sainthood, ("sotapatti"). But he had wrong view. So, during the ploughing season and the harvesting season the Buddha walked through his field and asked casually "Are you ploughing? Are you sowing?" No other talk and the Brahmin answered "Yes Sir", that was all. The Buddha knew that this Brahmin can never harvest the crop because of natural disaster. But the Brahmin did not know. He was dreaming of the day when his barn will be filled with paddy. The day before the harvest there was a huge thunder storm and floods and the whole crop was destroyed. That day the Buddha did not visit him as usual, but visited him in his house. The Brahmin was physically, mentally desperate and distraught and lying down on a mat and crying. The pain and suffering confused his mind, but as soon as he saw the Buddha, he came back to his senses and did not abuse the Buddha due to his pain and confusion, even though he was of wrong view – micchā ditthi, he never said because you walked through the field, and due to your evil eye, and evil words this happened. There are many Buddhists who when they see a monk early morning, they consider it as inauspicious. Compared to that, even though the Brahmin was of wrong view, he had practiced good and virtuous conduct.

At this time the Buddha spoke the Dhamma relating to it, that whatever we cling on to it will eventually bring sorrow and

despair and the Brahmin attained the First Stage of Sainthood. Suppose we think there would have been 200 bushels of paddy, it can be estimated in terms of money, but because he was attached to it as “me and mine” and as permanent, he came into great grief. If the Buddha did not visit him, he may have had a heart attack and died. It all happened because impermanence was seen as permanence. So long as the attachment to the 200 bushels of paddy is there, it was pain and suffering. The moment he gave up the attachment, he gained the perfect bliss of sainthood which is more precious than becoming a universal monarch. Holding to anything as permanent is suffering. Giving up this wrong view itself is enough to gain the greatest happiness. Think according to this episode, whatever business or agriculture or what you do as a profession, if there arises natural disaster or some problem, do not think of the merit you did and scold the monks who participated. By that evil karma you may face worse disasters in samsara. If we lose something or receive unhappy results do not blame sun, rain and wind. Mostly it is your karmic results that are responsible. When such disaster comes, you must not hold on, you must just give up.

In previous births we would have been born as rain Gods, or Gods who are attached to sun rays and enjoyed sensual pleasure by this attachment. We may have caused rain during improper times and caused drought and brought pain and suffering to the world. It could be such karma now giving effect. Or you may have misappropriated money given for flood relief or put suffering people to worse suffering. Because of such karma in the past these disasters occur in this life. These are cause and effect of nature. When there is rain and cyclone we see it as a depression in the Bay of Bengal. When there is drought we see it as the burning down of forests. Every day you think the same. How ever much you think of the depression in the Bay of Bengal, there is nothing you can do about it. It will be there

so long as Bay of Bengal lasts. These are cause and effect in nature. We may talk about it or give flood relief help. What you the fortunate one must think is, though having got a fortunate human rebirth now, in the past as rain Gods you were attached to rain clouds and lived as such for eons. You who caused rain in the past are now trying to find the cause for floods. As Gods attached to sunlight and clouds, you were under the spell of the five hindrances. For your pleasure you cause pain and suffering to humans. There is so much bad karma to your credit that can surface now at any moment. So be happy that at least to this extent that we are not perturbed by drought and floods.

The Dhamma makes us think further than the depression in the Bay of Bengal. We are fortunate to become heirs to the Dhamma. The Buddha made him think in terms of cause and effect. He did not have to think so many things such as the country, the clan, caste and religion, the horoscope and the planets and effects and weather reports. All this was rejected. Even by seeing the pure Buddha's bodily presence and the absolute purity of mind, the Brahmin became so comforted and his confused mind became calm. He at once realized in a tranquil mind that the rice plants came because of a cause, the rain came because of a cause, and this pain and anguish came because of a cause. The craving for the harvest was the cause for the sorrow. As soon as he thought of giving up craving and get liberated, and he gave up the thought of losing 200 bushels of paddy and at that moment the greatest gain that a layman can get, he got, by becoming a " sotāpanna". How cleverly did the Brahmin make use of the floods and harvest and disaster to his utter advantage. Finally we see that he lost the harvest with the floods all for his benefit.

It is the great Buddha that taught us the way to convert the worst challenges to become a winner. Therefore, you the fortunate

one, see all disasters in terms of cause and effect. Think, this bad time has come for my own good. You have done good in the past to deserve this bad spell to see the truth. Without becoming victimized by disaster, by your own expertise go towards freedom from suffering.

Failures are the pillars of success they say. Sun and rain and wind, depression and air pressure, earthquake and tsunami.... they are the nature of the world. They have come into play due to the changing elements. Holding on to changing things is pain and suffering. Pain and suffering are not your fate and bondage. It is the less and more craving for materiality that is cause for less or more of your suffering. This is what you must see. The Brahmin was suffering because of craving for 200 bushels of paddy and he is rejoicing also because of the giving up the craving for 200 bushels of paddy. What you the fortunate one must realize is that the suffering arose in the mind of the Brahmin because of craving. This rejoicing also arose in the mind when the craving disappeared. The letting go of craving – nekkhama also arose in the mind of the Brahmin.

Do take effort to see the Four Noble Truths constantly arising in your own life and reach up to enlightenment.

## **Is all your effort to die empty handed?**

In your life's journey all your activities must be divided into two kinds. One for your own happiness and the other for happiness of the others. What you do for others is your responsibility for business, farming, family and society, etc. These are all for others' sake.

What are you doing for your sake? Believing in the Triple Gem and understanding karma and effect, is doing good karma for your sake, see this always, you the fortunate ones always mix up these two responsibilities and therefore only work for others a whole life time and die empty handed.

When you do not belong to yourself how can others belong to you? If you see this it is enough for you not to get mixed up, and gain happiness here and hereafter. You have got a human life in spite of the four hells being there. Not because of having done business and agriculture and profession in the previous lives that you are born human, but because of the good and virtuous deeds done. So you need to be grateful to the good karma done.

If there is time I will go to temple, if I get leave I will observe sil, if I finish my work I will go for puja.....the present society

is using these words often. Such people with a busy schedule are the ones that the present world appreciates. We can hear statements such as, so and so has too many responsibilities and he cannot come for merit making. He has no time for the temple or Poya sil programme. Such things if you give priority to, then your human existence has no worth. When in the moment of death they think about the profession, business and the cultivation, then they die and get born into the place of attachment and live there for a long period of time, not as a human but as a ghost.

Shall make a note about this fact so, you will understand better. The Bhikkhu in a moment of deep Samadhi saw a ghost gentleman. This gentleman was previously a politician. In his human life he had the qualities of a power hungry politician and his character and pride were his birth right. He died suddenly and was born in ghost world by the name "paradatta rūpa jivi". He had a strong dark body, and wore a white sarong tucked behind, a T-shirt of white knitted cotton with the bottom tucked in under the sarong. A very active ghost. He goes about in the ghost world. The Bhikkhu does not know the places he frequents, may be his own electorate. But he is not unhappy like the others, because as a politician he gave away things as service to the electorate. As a result he is enjoying a long life span, comfort and power. As a human being he was a fighter and a proud politician, this attitude he has even now. "I am the thug and ruffian" was his demeanour as witnessed by the Bhikkhu.

Now you can understand how those who are busy with a heavy work schedule and are restless are also seen in the ghost world. In the ghost world also they behave as thugs doing politics, not with humans but with other politician ghosts. Politicians live not only in the human world but also in the ghost world.

Having been attached to party politics they die and are born as ghosts. They can be seen dressed in blue, green, red shirts, some ghosts have long beards and long hair.

You may have heard their political slogans, “even if I die, I am blue, green, red.....even if they cut me my blood is blue, green, red.....”. These are the ones who die and get reborn as political ghosts. With them the earlier mentioned politician is governing the ghost world. They would chase out other opposition party members of other colours. They may be frightening and threatening others. The life they lead as ghosts is only accumulating more bad karma. They do not know good and bad, there is no dhamma, no virtue or sila just like animals. So they go from misery to further misery. If having read this story, you the fortunate one thinks, never mind the red line, or salary cut or leave cut or the boss scolding me or if I lose next time, I am giving top priority to my Dhamma way, and will put making merit the first thing, you are a winner. Your salary cut can be accounted or your business failure may be calculated, but being bonded with craving, you fall into the four hells the pain and suffering cannot be estimated.

Do put faith and trust only in generosity (“dana”), in virtue (“sila”). Know that your real profession, business, cultivation, politics that gives you real happiness is doing merit.

Though you have no time to go to temple on a full moon day, if your profession gives a month’s leave to go to America, you will try to go with the family as well. So, there is no question of work schedules here but the attachment and desire that cannot be overcome. This craving is what becomes the clinging and grasping for the next birth. There is no rich or poor for grasping.

The Bhikkhu in deep Samadhi sees an extensive field close to the kuti. There he sees two tall, thin, poor, unhappy ghosts

dressed in loin cloth, with two mammoties on their shoulders. Because they are in loin cloth they may be a generation ago, who died as farmers. Having not given gifts of clothes, may be they have no clothes. They are two farmers not like the afore mentioned politician who was a millionaire. Now a days they will be wearing short trousers since they don't wear loin cloth any more.

When we live in village, we see people having work schedules. When they cut down jungle or reap the harvest, they forget the monks and temple and dana and merit. Just their ignorance, that they give second place. First place is their cultivation. There is no doubt, because they have to live by their harvest. They must do so. If not they and we are hungry. But what the Bhikkhu is saying is even if you had to go to heaven, not just cultivation, do not neglect the merit time spent each day and each month. Because it is this short period that you have to devote to yourself. The best investment for happiness. So, when you plan, do so giving first priority to merit making and the other duties should be done efficiently without hindering the merit process.

Do not lose the divine pleasure by giving first place to 100 bushels of paddy which is pain and suffering too. Take the effort to get your 100 bushels as well as divine pleasure after life. If you give first place to cultivation you may end up as two ghost farmers who wear short trousers unlike in old days who wore lion cloth, that attachment will take you to the ghost world.

It is because of the fearful samsara that the Buddha says take maximum effort to put out the fire of samsara as if your head is on fire. You have to get on to the Path to put out the fire. If not you will stay with regret and frustration seeing your



harvest getting destroyed by rain and drought and wind and end up in the ghost world, and become the owner of your farm land as a ghost. Therefore, you the fortunate one, instead of raising craving and attachment to your business, cultivation, profession house and property and children do raise a liking to do merit. It is craving that becomes grasping which organizes rebirth.

I write a short note for you to understand this problem clearly. We always think contrary to the law of cause and effect (“*paticca samuppada*”), but mistakenly believe that it is seeing the Dhamma. When the Bhikkhu was discussing Dhamma a middle aged woman said, very happily that she is not afraid to die. “Ven. Sir, I am not afraid to die even now, because I have done so much merit”. But the Bhikkhu saw that even though she has done much merit she has not understood the impermanence of the five aggregates of clinging. This is a weakness in many in society today. Just because of the merit they do, they see the five aggregates of clinging as permanent. The middle aged woman had also done the same mistake when saying that she was not afraid to die.” I give dana often and guard my precepts and do much social service”. She knew about dana and sila and the Triple Gem. But what she must really know is that it is craving that causes suffering.

The Bhikkhu asked “how many children do you have?” She said a young son and daughter, but the son is still attending school. The husband has died. She is doing a good business and economically stable. She has taken much effort to bring up the children and her business. She loves the two children even more than her life. Then the Bhikkhu asked, “Suppose a certain gentleman comes here and speaking the absolute truth says I will take you to America tomorrow morning and I will give you all the comforts possible in the human world and look after

you till you die. But I can only take you and not the children". He says this truthfully. Would you like to go to America?. She at once said, "I don't want to go anywhere leaving the children here". This is where craving and grasping is present. All her merit making is nowhere compared to the craving for her children. She preferred the love and attachment for the children to the happiness in America. Now think, if she dies now in an accident, will she be clever enough to think of her merit done and go to a divine rebirth? Or will she forget the merit and have craving and longing for the children?

You the fortunate one, think about this. The Buddha has said that those who get a good rebirth are as few as a handful of sand. Those who go to the four hells are as many as the grains of sand of the earth. This is no simple statement coming from the Buddha. You must see the gravity of it hidden in there.

Presently the majority of people in society do many meritorious deeds, but they are attached to children, house and property, vehicles, rank, etc. and immersed in wrong views and notions. If you have not attained a sainthood, and perfected in sila – virtue, how ever much good and meritorious things you may have done, the dying thought could be dangerous and crucial. Death is fearful not because of Tsunami, earth quake, missile, but being ignorant of karmic law. The lady referred to above proudly announced that she did not fear death and thought that she will be born a God or human. How does it happen? She may imagine so, but if it is a sudden death, she will forget the merit she did and remember the children as her belongings and be born as a ghost ( "paradatta rūpajivi"). Even though she has done enough good karma to deserve a heavenly rebirth, her craving can overwhelm her in her weak moment. Even if she sees a divine angel calling, she may refuse. Like the woman who refused the offer to America in preference to

her children. See how ignorance can be a disaster. Thinking, that you know and being confident may put you into eons in samsara. You the fortunate one if you are over confident, be humble for a moment, because over confidence is a close relative of personality view and conceit.

You may if you are truly honest do a self-assessment. When you are meditating or before falling asleep, for a moment imagine you are dead – really die. You think it is easy to die. Death is easy if you are perfected in sila. This side of it, death is an extremely difficult thing. It is not easy and light like smiling and crying. You are dying only in the mind. Before you die you should experience death. Daily practice and you will develop “death awareness” meditation. Man knows everything except his death and never believes that he will be born alone. The world is going this way. So once or twice try to die. Truthfully, think you will be dead next moment, then you will know or remember what the vision that comes, according to your craving. It could be wife, child, vehicle, property or your conviction and self esteem or view. Recognise them correctly and see the impermanence and let go in vipassana.

## **For eternal peace**

They who are trying to reach the moon, Mars and inventing new and powerful rockets and space stations, believing that they are highly developed and trying to plant kankun and mukunuvanna (herbs); to rear frogs and monkeys and making vast research, how can they ever understand the wisdom of the Buddha, that all materiality in the name of sun and moon and planets are the four elements and all existence is mind and body only.

In the name of development the world is searching for disaster, how can they ever find the peace and comfort of the human mind.

World peace is achieved when the disturbing elements of the mind such as the five hindrances of sensuality, hatred, sloth and torpor, restlessness and doubt are stilled. This is the real peace in every man's mind, which they cannot recognize.

When the five hindrances are strong and powerful, you will be impelled to grasp at the material world and try to own it. When the five hindrances are stilled in seclusion and meditation, you will go in the direction of absolute peace.

You the fortunate one, who may be spending millions and trillions for the sake of world peace or peace in the country, town,

village, home, etc. please do think the way the Buddha taught. It is open and you can travel without any money towards peace which cannot be expressed in words. That is invaluable. Go the way taught by the Great Buddha. One who has suppressed the five hindrances sees the world as truly beautiful. How much trouble you take to see the wonders of the world. You travel to foreign countries and tour around here and there on pleasure trips, pilgrimages and you become tourists. Not just a tourist but you are still looking for good things because you have no good things in you. So you are a frustrated tourist travelling at great cost. Still you are not satisfied and looking for more. Constantly looking for good things, because you are not good yourself.

In the by gone samsara you and I as universal monarch and the wife of the universal monarch, having enjoyed for 84,000 years, still not satisfied, are looking for more. Because of the five hindrances that is never any satisfaction, so now we buy a lottery ticket for Rs.20/- dreaming to go and see the beauty of the world. The mind distracted and disturbed by sensual pleasure is showing short cuts, carpeted high ways, to go. Even though the threatening four hells are dangerously looking for you open mouthed, you travel in the highway with sloth and torpor, half asleep. You do not feel the fear and risk. The restless mind wanting to acquire sensual pleasure is turning in that direction. Even the red lights on the road do not allow you to stop and think, the short stop makes you angry and mad. On your travels, may be you will meet a good and noble person who will show you the right way and wrong way, but you look at him with doubt. There is a big battle unknown in your mind that takes you on the wrong path, which you see as good and right. With these five vicious enemies who you think are your friends, how can you ever win the right objective? The five hindrances are your real enemies who are regarded as friends. So, how can you find peace?

Dear friends, the world is truly beautiful, the eye is really pretty, if ever you look without craving then what you see with your eyes is beautiful. If without craving you consider the ear and hear the sound, it is beautiful. The material objects are meditation subjects when seen without craving.

It is with the eye that we see the beauty of a world; it is with the ear that we hear sounds. We recognize the world with the nose, tongue, body and mind. Because we recognize the world, we are able to turn away. The impermanence, the suffering and the non-self is known thanks to the sensory apparatus. So how can you say that they are bad?

Constantly changing and composed of the four great elements is the body which must be understood and turned towards seeing the beauty of the world without craving. See the body without craving. If you see the body without craving there will never be attachment or anger or equanimity in you. The body will remain as it is with the changing nature. One who sees the truth of impermanence of the body again and again, becomes a real beautiful man, having laid down the burden of craving. For him the world is not suffering, only a meditation object to understand the pain and suffering.

The fortunate one, see the body with an open mind, not in halves and quarters. See the shape, colour, touch and feel the sensation with mindfulness, not with a distracted mind. Through the sensual enjoyment, you lay people, see the dire consequences. Be tactful to see the body. See the inside, it is because you don't see it in the complexity with wisdom of vipassana that you become victimized by the physical body. Do not see any material body in halves and quarters. See and experience fully and understand the frustration and emptiness of feelings that come and go and see the craving for feelings that are impermanent and fleeting.

The fire of craving that has caught the eye must be snuffed out by the cool water of wisdom. Then the fires of contact, feeling, perception, volition and consciousness will be put out. Then the eye is just seen as materiality. The eye is there to see, but there is no craving to see. When craving is not there how can the eye catch fire due to external sights? The true peace of man's heart and world peace is here.

Until this fire is extinguished, peace is only a calm before the storm, peace remains a theory.

You the fortunate one having the ability to see dhamma through your own body experientially, practically, you close up with craving and look for theoretical knowledge of satipatthāna from books. Before you open the book you do open up your body and see. Make your life less complicated. You have built up an artificial, unnatural life style which weighs heavy but the simple life style is light and easy. This must be experienced. The lightness of simplicity is the lack of defilements and lack of pretentiousness. In the midst of these you are going against Dhamma. The competition and also trying to keep up with the rest of the world is a continuous battle. You are facing the battle front armed with wholesome and unwholesome thoughts. There is no permanent victory or defeat, only acquisition of painful materiality in what you are seeking. Give up this way of thinking and turn to find real peace. Even if the whole world is in danger your peace is ensured. Even if the whole world is in fire, you got your perfect peace not from America or Russia or China but from Dhamma of the Great Buddha. The world and the entire population is going on a dangerous journey. Do not expect help from the world. Make your refuge the Buddha and find real peace. Give up wrong concentration – micchā Samadhi, that sprouts leaves of sensual pleasures and come to right concentration – samma Samadhi.

## **Why, are you not fortunate?**

Today is a full-moon day. A few old ladies who came to serve alms, came to worship. One of them is known and she is the mother of a noble monk. With their hands on the head they said, "Ven. Sir, even seeing you is a great merit". If you say that seeing me is a merit, I say seeing you is a merit, because they are the mothers and fathers who brought us into the world and they taught us how to go for refuge to the Buddha – Budham Saranam Gachchāmi. So it is better for you to think of who you are rather than think of the merit of others. We always overlook ourselves. We want to hang on to others. Every mother and father in the samsaric journey have brought forth children who become Arahant Bhikkhus and Bhikkunis. When such wonderful children were born to you, you only thought of the child's achievement.

When those Arahants were astral travelling, you only thought of their glory. Never thought how lucky you are to bring forth such a child. What good fortune for you. Putting your children on the shoulders you were carrying their weight, you always forgot the burden you were carrying. Even now you are doing the same.

Therefore you mothers and fathers who are so fortunate to bring forth such sons and daughters, do not forget how fortunate you



are. If you do not, your children will escape from samsara, you will be still there.

To wear a holy robe if a child is born, it is due to previous good karma. All the relatives must be clever to rejoice that it is an achievement. But when the attachment and craving is great for the child, they even do not mind dying for their sake. There are mothers and fathers willing to go to hell for the love of children. Not knowing the dangers of hell, they think nothing, and take snap decisions. For parents there is no other object of sensual pleasure in the world equal to their love for their child. Knowing the danger of attachment to the child, Prince Siddhartha left the palace without even touching the just born beautiful baby, Rahula. If he is attached, he knew he could never leave him. Therefore, the child which is the biggest craving must be carefully handled. It is more dangerous than fire.

How much must we have suffered in the four hells due to the inextricable love for the child. There is no difference between the human mother and an animal mother. Because of grave evil karma there are human and animal mothers who kill children. The Buddha says that the tears shed by mothers because of children could be greater than water in the great ocean. If having shed so much tears, in this birth too you shed more bucketful of tears and die, what a shame?

You the fortunate one, if possible put a stop to shedding tears in this very life time. It can be done not by having more and more attachment, but by understanding the impermanence, suffering and the non-self nature.

Dear mother, this moment I am a Bhikkhu, you a devotee, but in the long samsara this Bhikkhu writing notes, may have been your son how many times cannot be counted, may have been your brother, husband, your grandchild, your teacher.

You were a she monkey and I was your son. How much must you have jumped from branch to branch carrying me on your back. When you were a female cat and I was your baby, how many times would you have carried me in your mouth to hide me from place to place to protect me. You were a hen and I was your chicken baby. How much worms would you have picked and fed me. You were a cow and I was your calf. How much milk would you have given from your udder. When you were a female crocodile and I was your baby and you would have devoured me. When you were a hungry ghost and I was your son, how much saliva and mucous must you have fed me. Every mother and father please try to see this in comparison to your life.

If this is the reality of existence, then can you understand having the precious child is a veritable danger.

We both are doing a business. Because of children, parents get into difficulties, then the children become parents and get into difficulties with their children. There is no end, no respite, no limit, a continuous process.

The suffering is flowing like a river, and our eyes are shut to reality.

We are ready to swim in the ocean of tears and forget about the problem, being carried away searching for enjoyment and relishing the pleasure.

See the pain inside a mother's womb. Take a determination never again to creep inside a mother's womb. Do your duties to the utmost to parents still alive and vow to never move towards a mother's womb.

For children, parents are a good meditation subject. Children can go into the future in their mind. They will be married and have children and grandchildren and grow old and undergo the same penalty. Parents can go to the past, we were the age of these children, now all is gone. These children grew up because of our tears and suffering and hard work. At the cost of our strength waning they gain strength and grow.

If you can see this way you are one who has fulfilled duties through out samsara to your mother and father.

Let them who like suffering go that way. Even if the whole world is going in the same direction, you can go in the direction of true happiness. Going this way even if the whole world frowns and chastises you, do not be afraid or ruffled or disturbed. Even if there is nobody the Great Buddha is with you. Have faith, do not fear.

It is useless even if the whole world is embracing you in friendship if the Buddha is not with you. You are only an orphan among other orphans. We are always afraid of the world, afraid of society. This is because you have no refuge in the Buddha. You have no strength of the Dhamma.

The Bhikkhu who is writing these notes, ever since taking refuge in the Buddha, does not care a tuppence for the world. In the presence of the iron faith and confidence in the Buddha, what the world says is an illusion, delusion, hallucination, a deception. Never thought of the morrow. Never felt day or night. What was seen is that when the in-breath turns to out-breath, death may occur.

They are cause and effect. The wonder and the magnificence of the Dhamma is the effect, when such a strong Dhamma way is there, why are we helpless, hanging on to the world.

The good and noble gentleman who observes the five precepts in the morning, takes arrack in the night at the wedding house. Why did you drink arrack? Because the friends will be hurt. See the magnitude of ignorance. Just because of friends who do not keep even the five precepts, you turn your back at the Buddha who strived for four incalculable eons and a lakh of eons, giving away eyes, head, flesh, blood and practiced virtue. You reject the refuge of the Buddha...Oh...you are really helpless, fearful and greedy.

Which is more valuable for you? The Buddha who sacrificed in no mean way to rescue you from suffering or friends?

You are giving a lower grade to the Buddha than your friends and relation. Your mind set is inclined to hell at that moment. Do not be so inept, clumsy and unskillful. If you truthfully take refuge in the Buddha, you should have a strong personality to say no. In the midst of a unvirtuous society you stand out virtuous.

Always think, the Buddha can see you. Then even in the presence of 100 friends, if your virtue is at stake, get up and go away. Then even if your friends scold, the virtuous Gods will say, very well – Sadhu! You will be strong on the path of the Dhamma. You will escape from the helpless people and go with the helpful, strong people in virtuous conduct.

If society is dangerous, make your precepts your real friend. The mind will calm down and you will see and recognize danger confronting you. Then only you will be loving and a lover of the world. Society has given many meaning to "Love". When we consider the world or consider that "the world is sorrow", the meaning that society has given to love is not wrong.

They are the sorrowful nature. In the future there will be many more...

In the future many Taj Mahals may be built. “Pillar top” houses may be built. Sacrifice of lives may take place. People may be deceived. Young men and women will be sold deceitfully. Not knowing the consequences of short sensual pleasure, tears of anguish and tears of joy will flow as much as the water in the ocean. The ignorant world shedding tears of joy and anguish will find many meanings for love. They will become the heroes and heroines and they in their last days become helpless, asking for others’ love. What ever position you hold in society, that is end where we will go to. In the name of love, it is a complete deception that is shown. How can you love others when you do not love yourself? How can you give what you do not have? Not knowing love, they put themselves and others to pain and suffering in the name of love.

Such a world of suffering is in front of us. Loving yourself means not selfishly increasing your things. First one must become secure. What is the real security of the world? Taking refuge in the Triple Gem and keeping virtuous conduct is the only security. There is none other. The lay people must be clever to do the ten meritorious deeds. Not only must they refrain from unwholesome speech and action. They also must restrain the mind from greed, hatred and ignorance which are unwholesome.

In the Mahasihanada Sutta, the Buddha says that due to lack of virtue (“sila”), the future generation will be sick and short-lived, then after eons, the life span becomes 10 years. Then they see each other as animals do (“ miga saññā”) and fight each other with weapons to death.

The world is heading for this and greed, hatred and ignorance will become normal. You or I cannot stop this. You the fortunate one, in the midst of the world of greed, you be non-greedy. In

the midst of hatred, be with metta. In the midst of ignorance be wise. Be one who does no evil compared to others who do more evil. Do not do little evil compared with others. This is where the Dhamma prevails. Just as due to lack of virtue man's life span becomes shorter, due to practice of virtue, gradually the life span increases till 80,000 years. The sutra thus explains the difference between virtue and evil. You the good person try to see the difference between love and hate. You do not have to work hard to see this. It is one thought you have to get, that will change you for life. What you have to see is instead of seeing the body as good and pleasing, see it in all perspectives, feelings, perceptions, volitions, consciousness. Instead of seeing as good, permanent, "me and I", which is entirely false, change your thinking to see the craving that is impelling you to see it that way. If you only think of this one thing with wisdom, you will see the correct Path. For this, virtue is absolutely necessary.

Even though you observe the five precepts, sometimes you cannot keep some of them. You must be clever to further your strength not only with physical commitment but also see the arising of non-greed, non-hate and wisdom at a mental level to protect your virtue. For this, you must develop the sign of impermanence in your own life. Then only you will get absolute peace and give real love to the world. If in the name of love you increase your attachment or anger or foolishness of a self, whoever you may love you will only increase greed.

Why you do not get gratified in love? What builds up is anger. Why you love what does not belong is due to ignorance. Finally you build up hatred in the name of love.

Therefore before you can serve the world, make the ten meritorious deeds your life's partner. You will feel as if a divine God or Goddess is near you always. You will be

pure and trustworthy and beautiful and never feel alone or dull or fearful or feel I am helpless. Because of the power of sila ( virtue) the mind will settle down in calm tranquility of meditation. Then the meaning of love and metta will be clear. Everybody will give you a red carpeted welcome if you are practicing ten meritorious deeds and go towards divine rebirth. Make your Path what the Buddha showed, in the Sabbāsava Sutra, Anāpāna Sati Sutra and in the four establishments of mindfulness (“ satipatthāna”), which contain the necessary instructions for the ending of samsara. You can develop the fearfulness regarding future births in samsara, by reading the Sapta Suryā Gamana Sutra. These sutras have been mentioned not because others are not necessary. Every single Buddha word is important, but in a world with a busy schedule, the five sutras mentioned are enough to begin with. There are instances where Ven. Sariputta went wrong and the Buddha corrected him. If Ven. Sariputta can go wrong, who are we? So do not be overconfident of yourself. By knowing that you do not know, will you only be able to get to know and live in the world as if you do not know. We must try hard to get to that place.





## “මහ රහතුන් වැඩි මග ඔස්සේ”

### දහම් පුස්තක මාලාවේ මෙතෙක් නිකුත් වී ඇති දහම් පුස්තකයන්

“මහ රහතුන් වැඩි මග ඔස්සේ” පොත් මාලාව (අනහරීම 1-10 දක්වා)

- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 01 (2012 මැයි සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 02 (2012 සැප්තැම්බර් සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 03 (2013 මැයි සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 04 (සංශෝධිත මුද්‍රණය-2016 ජනවාරි සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 05 (සංශෝධිත මුද්‍රණය-2016 ජනවාරි සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 06 (2014 මාර්තු සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 07 (2014 සැප්තැම්බර් සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 08 (2015 සැප්තැම්බර් සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 09 (2016 සැප්තැම්බර් සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ අනහරීම 10 (2017 ජූලි සිට)

“මහ රහතුන් වැඩි මග ඔස්සේ” පින්සින් වඩන පන්සිල් මළුව පොත් මාලාව

- පින්සින් වඩන පන්සිල් මළුව - ධර්ම සාකච්ඡා අංක 1 (2017 ජූලි සිට)

“මහ රහතුන් වැඩි මග ඔස්සේ” පොත් මාලාවේ ඉංග්‍රීසි පරිවර්තනයන්

English Translations of "Maha Rahatun Wedimaga Osse" Book Series

- Giving Up Part 1 (From January 2014)
- Giving Up Part 4 (From September 2016)
- Giving Up Part 5 (From September 2016)
- Giving Up Part 6 (From February 2018)
- Giving Up Part 7 (From February 2018)
- Noble Eightfold Path (From February 2018)

“මහ රහතුන් වැඩි මග ඔස්සේ” අනෙකුත් පොත්

- සතර අපායෙන් මිදීම (2014 පෙබරවාරි සිට)
- කාලෙන ධම්ම සාකච්ඡා (2014 නොවැම්බර් සිට)
- ආර්ය අෂ්ටාංගික මාර්ගය (2015 පෙබරවාරි සිට)
- තෙරුවන් කෙරෙහි අවල ග්‍රද්ධාව පින්වත් ඔබට සැබෑම නිරෝගී භාවය ලබා දෙන එකම වෛද්‍යවරයායි (2015 මැයි සිට)
- ලස්සන වෙන්න කැමති පින්වත් දරුවන්ට මෙත් සිත (2016 මැයි සිට)
- හම්බන්තොට ධර්ම සාකච්ඡාව 01 (2016 මැයි සිට)
- හම්බන්තොට ධර්ම සාකච්ඡාව 02 (2016 ඔක්තෝබර් සිට)
- හම්බන්තොට ධර්ම සාකච්ඡාව 03 (2018 මාර්තු සිට)
- සතර අපායෙන් මිදීම උදෙසා දේවනානුස්සනිය (2017 මැයි සිට)
- මහ රහතුන් වැඩි මග ඔස්සේ ලිපි මාලාවේ රුවන් වැකි (2017 මැයි සිට)
- සතර අපායෙන් මිදීම උදෙසා (2017 මැයි සිට)
- අනිත්‍ය භාවනාව (2018 පෙබරවාරි සිට)

**Maha Rahathun Wadi Maga Osse Dhamma books  
can be delivered to your nearest post office.**

**You can contribute for the production cost and get involved in the  
meritorious act of dhamma dana of the above mentioned books.**

**Inquiries:** Tel: 071 2199900

011 2755768 (weekdays 9.30 am. to 1.30 pm)

Online purchasing for readers outside of Sri Lanka, visit [www.online.buddhistcc.com](http://www.online.buddhistcc.com)



**Price: Rs. 175/-**

ISBN 978-955-7887-25-8



Printed by, **Smart Print Solutions Centre**