

FOREWORD

At a time when Buddhism is spreading fast across the globe, it is our intention to make the general public acquainted with the great teachings of the Lord Buddha.

Whilst listening to a sermon is the ideal way of going forward in the path of Dhamma, some may prefer to read it at their leisure and comprehend the teachings at their own pace and time. Then there may be those who are weak in their faculty of listening, so the only way they can understand it is by reading a text or a Dhamma book.

These transliterations are available for all those who wish to have an understanding of the Lord Buddha's teachings in order to find true salvation.

****This work is a transcription of a sermon held in 2018-11-25. There may be the odd omission or inclusion inadvertently due to quality issues of the audio or deliberate editing to make the text more readable.**

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KEY WORDS

Dependent Origination process, paticca samuppàda

Attèriya

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miccà sankappa

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ditti vipalyàsa

sannà vipalyàsa

citta vipalyàsa

Baddiya

Ampara

Consumer

Supplier

Associations

Friendship

Heros

Batman

Super man

Advice

Parents

self-procreation

sankhàra

vinnàna

salàyathana

samphassa

expectation

cup of tea

karmastànaya

bottle cap

upadana

bhava

jàthi

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We have to deal with mental discomforts

Please feel free, because the supply is intermittent so we might have drops of current. So please feel free to switch them on when they go off. Because after all we are not against the comforts that we experience through our bodies. There's nothing wrong with that because that is real. If you're feeling hot that's very real. Whether you are a *sòtàpanna*, a *sakurdàgàmi*, an *anàgàmi* or an Arahant or even if you were supremely enlightened Buddha, you'd still feel that. So that's not fake; that's for real. Physical discomfort, physical comfort all of that is real. If you suffer from a headache, well guess what, a supremely enlightened being will also suffer from a headache. If a backache hurts, if you find yourself suffering from an excruciating backache or a stomach ache guess what, a supremely enlightened being is no different. There are many times towards the end of the Buddha's life, where He asks help from His chief disciple, from His chief attendant Venerable Ananda;

"Ananda, I feel thirsty, please can you get me some water."

"Sàriputta, I have a really bad backache, please could you continue the sermon from this point forward. I need to go and get some rest."

This is a supremely enlightened Buddha. So, if He is feeling that, then I think it's safe for us to say, it's okay for me and sentient beings like us, to be feeling physical discomforts. So, we don't really have a problem with the physical discomforts. The problem we have is that with the mental, the psychological discomforts, the psychological pains, de-stresses, despair, moments of frustration, anger, resentment, this is what we have to deal with. This is what we have to find a solution to. Because, a Buddha never felt that; an Arahant never felt frustration. You're never going to find a disappointed Arahant. That just cannot be done; that just cannot happen. If you did, then he or she is not an Arahant; simple as that. So, it's the mental realm that we are dealing with here, the psychological and you all know this.

The Dependent Origination process

Now, last week, I don't know how many of you were here; but we went into some details about how we can penetrate this veil of pleasure, by also contemplating on the Dhamma and in the Buddha's dispensation, the Dhamma is nothing other than the dependent origination process, *Paticca samuppàda*. So, I made an effort to explain to you and to help you realize that being able to penetrate the veil of pleasure, being able to see through it; see through the pain that lies behind, the suffering that lies behind. The apparent pleasure which lies on the surface is the same as being able to contemplate on the *Paticca samuppàda*. It's the same as being able to understand, comprehend the *Paticca samuppàda*, the Dependent origination process. Because, actually that's a process, not a thing, not an entity.

This is a betel-leaf and it's a thing, it's an object. But I cannot pick up the dependent origination process and show you 'look, this the dependent origination'. I can't say this is dependent origination because it's a process; just as much as I can show you the process of baking a cake. It's a process. I can show you a cake, I can show you flour, sugar, eggs, water and the oven. But I can't show you the process. You can watch me baking a cake and if you are clever enough you might be able to pick up the steps which are involved in the process. But through your eyes, you're not going to be able to see the process. You're only going to be seeing the very things that go through the process. You'll be able to see a doer, who's doing the thing. You'll be able to see the things that are used to make the cake, to bake the cake but you're not going to be able to see the process with your eyes. Because, a process is not something that you can see with your muscular eyes, through your physical eyes. A process is something that you see through wisdom; through insight. It's a knowledge and knowledge does not have a colour or a taste. There's no, 'how do you feel about the knowledge'. You can't say that because it's a knowledge.

So, I asked you all to try and find some time last week to go through last week's sermon again. Because as I warned, it was a little bit heavy. But what I'd like to do today is actually go over some of the stuff that we spoke of last week as well, as a refresher. And also, this is what we need to talk about.

An analogy about Lord Buddha's knowledge

When the Buddha went into the forest, that's full of Attèriyà trees (a flowering plant) and on all of these trees, there's lots of these leaves. So, he goes into the forest and he picks up a handful and he asks the question,

“Monks, which is more, the number of leaves that I have in my palm or the number of leaves that you see in all the trees in this forest?”

to which the answer is obvious. So, the Buddha focussed His teaching on what He had in His palm; not that He didn't know everything else. He knew everything; that's why He's called the omniscient one. There is nothing that He didn't know. The limit of what He knew was everything that there is to know and if there is something to know then that He knew.

So, despite knowing so much, He chose this is all I'm going to talk to you about; because, I am here for a purpose. I am the supremely enlightened Buddha and I am here for a purpose. By the way, I'm not talking about myself okay. I'm speaking of a third person. This is what the supremely enlightened Buddha said to the monks,

“I am the Buddha, I'm here for a purpose' and this purpose is again not to show you how to find relief from physical pain; but to help you find relief from this mental problem that you have,”

the psychological issue that you weigh, that we all have.

The Dependent Origination Process

So, this is why he gave us the doctrine of the Dhamma, the Dependent Origination process. I'll go through that and also this is our second visit of the dependent origination process or perhaps I think it's the third because we've done a sermon previously as well; not just last week. I think at the end of last week's sermon someone came and asked me how do you connect the five aggregates to the dependent origination process. Where does all that fit in and I said well, the reason I didn't cover it in last week's sermon was because it was heavy enough just going through

the dependent origination process. So, I need to give people time for it to sink, to go back and revise. So perhaps we will go over some of that but before we get to that, have we got our basics right.

Have we got our basics right?

We're talking about building ten storied buildings, multi-storied buildings and how we got our basics right. That's really important. How much merit do you do in a day, in a week? How much merit, honestly? Or are you too busy to find time to do merit, pin? That's why I speak of merits, meritorious deeds. Are you too busy to find the time to do that? Because that can happen. Particularly a crowd like yourselves; because you know, you're all well-educated, well-to-do people. I think it'd be safe for me to make that assumption but it's only an assumption and I don't mean to stereotype anybody. But I think it's a safe assumption to make because it's usually a privileged crowd who's able to understand English in this way and that we have to accept. Let's not hide from the truth. What can happen though is, oftentimes when you're in that kind of privileged position, you're having to deal with all of the world's problems. Because you're capable, you're knowledgeable, people are going to rely on you to do lot of things. People who are less capable, people who are less knowledgeable are going to come to you for help. They're going to expect you to rule the world. They're going to expect you to make things happen. They're going to expect you to make the world go round. Am I making this stuff up or have you not found yourselves in that position? They can expect you to make this world go round. You know it's probably the two percent of this country that make the other 98 percent happen, the privileged. Again, there's nothing to hide. I mean that is the truth.

Becoming a monk

Yesterday there was a fine audience that I was able to deliver a Sinhala sermon to. We have a monk called, Ven Baddiya thero at our monastery and a lot of the people that came to the sermon were his family and his extended family. So, they came from a long way, I think he comes from

Ampara. So, he was here and then I had the opportunity to come and speak to them for a few moments. The reason that it comes to memory at this point in time is because I was explaining to them why it is that I became a monk. Because *Baddiya hāmuduruwo* tells me that, some of them still have their opinions and some of them are still dubious as to why this young lad of eighteen decided to go into robes. Some of them are still unsure that he made the right choice. Some of them are still speaking to him in a way that is resentful. ‘*Puthà*, you shouldn't have done that really, should you. Look at yourself now. You can't do the things that we can now.’ So, he says ‘Swaminwahansa, please could you come and explain to them, help them understand, because they don't realize how much damage they're doing to themselves, by saying things like that’.

So, as I sat there and about half an hour into the sermon, I said ‘would you all like to know why I became a monk’ and everyone's going ‘yep, you loser. I bet you didn't have everything we had’. So that's what they're thinking and I said,

“I became a monk because of three problems I had.”

1 I had money problems.

So, everyone's thinking ‘ah, there you go see, he had money problems’. Then I said

2 I had food problems.

Food was a problem to me. You could see people gossiping ‘oh, I bet his parents were really very poor so, they probably couldn't even feed him, that's why he came in to robes so that he could get a free meal’ and then I said,

3 I had women problems.

“This is why I came into robes.”

And as you can expect there was a laughter across the room. They could have thought surely, he's been up to no good. So, he's come into robes’ and I said ‘we know you do understand right, that when you come into robes, you no longer have money problems and they're going ‘yes, because we feed you’. You do realize that I no longer have women problems right, ‘yes because,

well she's somebody else's problem now'. Of course, when I was saying one of the reasons, I came in to robes is because I had women problems, then I could hear an elderly lady from across the room saying 'well, you know, it's good at least that you speak the truth Swamin wahansa' and I said, 'indeed madam, because I have sought the Buddha's permission to sit on this seat and speak the truth and nothing but the truth'. I have sworn, I have taken an oath to speak the truth and nothing but the truth. So, I cannot speak false. I said,

"Yes, it is because of these three problems that I came into robes but not the way you know them."

1 I had money problems and the money problem that I had was despite having all the money that I could ever want in my life, it didn't solve the real problem that I was suffering from. I had enough and more money. I think having the number of people that I have helped out in my life, I can't even begin to count. The number of destitute people in Sri Lanka that I have helped out financially, I can't begin to count but you know this is all old stuff but this is what I was explaining to them.

So now they're beginning to wonder, hang on, something's not right. So, I said,

I had money problems. But the money problem was, it didn't matter how much money I had. It didn't solve the real problem that I was trying to find a solution to.

2 Then I had food problems. I said unlike perhaps most of you and I said excuse me if I'm making a wrong assumption here. I've eaten foods that you will never eat in your entire life. But despite all the foods that I've been able to try out and please my senses with, I was not able to solve the fundamental problem that I'm now able to. That's why I came into robes.

3 I had women problems. Because it didn't matter how many women, I was able to associate with, be with, it didn't solve the fundamental problem that I'm now able to solve and that, ladies and gentlemen, is why I came into robes.

So now they're all keen, now they want to know, now they want to listen. Because until then, they weren't prepared to listen. Until then, they were thinking, 'oh, poor you'. After I told them

my story, now they're thinking 'oh, poor us'. Now they're prepared to listen. So, we should only speak the truth and that was a detour but when I said we should only speak the truth and we should focus and not hide behind the truth. You know that's why that memory came back. So, it was an interesting event that happened yesterday which I thought I'd share with you.

Consumer and supplier

So, the fact that we are all privileged is the truth. So, there's no point hiding behind it. But what can happen is, when you hold that kind of position in society, a lot of people will come to you with expectations. But if you forget that this whole world is nothing but consumers and suppliers, then only you are to blame, you will lose because remember, youth is not something you will have every day. Health is not something you will have every day. Well, let alone youth and health, life is not something you will have every day. For as long as you have youth on your side, there'll be people who will be expecting you to supply them with certain things, sights, sounds, smells, tastes and touch. For as long as you have health, you'll have people coming after you, like a dog who comes wagging his tail when you have given him the promise of food, 'hey, doggy '. He's only going to be wagging his tail for as long as you have food to offer the dog. When the dog realizes 'he's just trying to trick me, there's no food in his hand', then he's going to go elsewhere. Because all the dogs are interested in is 'I'm hungry, I need food'. It's a dog-eat-dog world, right. You've heard that before. So, this whole world is consumers and suppliers, ladies and gentlemen, we need to understand that.

The thing is, when we find ourselves in privileged positions, sometimes we can forget reality. Sometimes we feel pretty blessed. We begin to think 'hey, I'm really fortunate, look at me. I've got a really good education. I am well to do, I've got plenty of money in the bank account, I've got a lovely wife, I've got beautiful children. World is always there for me'. So, you think, 'I've got a beautiful wife who's always there for me'. What are relationships? You give me what I want, I will give you a label. You can call me wife, for as long as you Mr. husband gives me what I want. You can call me husband, wife, for as long as you give me what I want from you. The day you are unable to give me what I want from you, you shall no longer call me husband you shall no longer

call me wife. This is the nature of the world. We have to be able accept that and come to terms with that.

Beware! all things are conditioned

So today you might have plenty of money. Today you might have good health and youth on your side. But remember, that all these things are conditioned. You're only going to have these things for as long as there are conditions that are in your favour and when these conditions change then you become worthless to the world. If you haven't found a way to stand on your own two feet, ladies and gentlemen, if you're continuing to rely; if your happiness is dependent on somebody else, if your happiness is not entirely a factor of how you feel about yourself, your state of mind and your happiness is dependent on how somebody else feels about you, then beware; warning, beware.

If you define your happiness by how somebody else feels about you, if you feel happy today because you think your girlfriend just said I love you, beware. If you're feeling elated today because your fiancé proposed to you last night, beware. He can take that away; just like that. If you're happy today because you have three beautiful sons or three beautiful daughters, beware. They can be taken away from you. How, just like that. Then what's going to happen to you?

Aren't all the things that you find happiness in this world conditioned? Isn't everything through which you seek happiness in this world either a sight, a sound, a smell, a taste or touch. These things have to come from the outside world. Can you give yourself a sight? No, it has to come from the outside world. This is why you open your eyes, so the outside world can come into the inside world. You have ears. This is how the outside world come into the inside world. You have five senses through which the outside world is constantly coming into your inside world and if that is how you are looking for happiness, then beware because your happiness is dependent entirely on the outside world. Does that not send a shiver down your spine?

Changing the supplier

Think for a moment about yourself. If you are in a boyfriend-girlfriend relationship, either now or perhaps in the past you've been in such relationships. If you found out that your boyfriend or girlfriend cheated on you, how much longer are you willing to stay in that relationship on his behalf or on her behalf? It's not nice that I break up with him because it's going to make him sad. So, I'm still going to be with him. 'He's cheating on me but hey, it's going to make him sad if I break up with him. So, I'm going to be with him.' Have any of you done that? How many of you will want to be in a marriage, if you know that you are being cheated on? If you know that your spouse is having extramarital affairs, are you going to continue to be in that relationship, because 'hey, if I ask for a divorce then it's going to make him feel sad'. Are you really going to be like that? Come on, you know the truth. So, if you're like that, how do you expect the other person to be different? What makes you think he's so different from you. What makes you think she or he is so different from you. He or she grew up in the same world as you did. Learning the same stuff that you did. From the very young ages, he or she learned exactly what you did which was to find happiness; you have to go associate the outside world. If there is a day when the outside world does not give you happiness then what do you do? Change supplier.

We are all single owner businesses

We're all businesses. What is the sole purpose of a business? Make profit for its shareholders. Aren't you all in the business of making profit? For whom, the other person? No, ourselves. This is all a one-man show, a one-man band. We're all individuals, single owner businesses. Now you do know, perhaps if you're in business that when you enter a relationship with another business, you have to be careful. You have to study them carefully; not just at the point you start that engagement but also you have to continue to do research about the other partner that you've just gone into relationship with because you don't know what they may or may not do in future. What if they get into other business relationships which are not conducive to your affairs? Then you decide, no, that's it. We have to stop, embargoes, things like that. Countries get involved, states, governments get involved because of notorious things that other companies do. You have

to decide, 'no, that's it, we have to end this relationship because it's having a negative impact on us'.

Are you a consumer or a supplier?

Now if you do that with your businesses, how do you think individually? Isn't this how we all work in our minds, single owner businesses right. A business is heartless. Come on, you know that a business is heartless. The people behind the business may have a heart; but a business is heartless. Now in this example, if you're beginning to see what similarities exist between a business and you, then ultimately all I have to say is, whoever associates you, you know when you start relationship, just make sure you say the word 'hey beware', okay. There are certain things I expect from you. The day you cannot supply what I'm expecting from you, then you know I can't really guarantee that we're going to be there forever. Are you confident enough to say that?

You find a girl, you think 'I really like her. Let's get into a relationship'. Do you think you could go up to her and be honest about why you're getting into relationship with her? Are you starting this relationship based on honesty? What's this relationship based on then? Pure selfishness. By the way, I'm not saying don't get into relationships, that's not for me to make a call on. All I'm saying is 'beware!' Because ultimately what you're going to find is, all we have around us are consumers and suppliers. You're either a consumer or you're a supplier, whatever relationship you have, parents-children, husbands-wives, girlfriends-boyfriends, employer-employee, it's all consumer and supplier.

The day that you are only a supplier

There will come a day when you are no longer expecting supplies. That day you'll be a great person. When the day arrives, where you're no longer expecting suppliers, now it doesn't matter what your supplier sends you. It doesn't matter, whether it's soft words or harsh words; 'that's okay, I'm only here to help you'. Speak to me how you like, that's fine, I'll help you. I'm here to

help you because now you're only a supplier; you're not a consumer. That's what happens. Someone who's a consumer and a supplier eventually turn into a supplier only; not a consumer. I'm not fast about what you bring to me, I'll give you whatever I have. Take, take, I'm not keen on what you have to give me. Give whatever you have otherwise it's okay. If you get into a relationship with somebody like that, that's a safe relationship. Because you can be guaranteed that, that person's not going to dump you.

So, if you really want to get into relationship with someone who's never going to hurt your feelings, who's never going to break up with you because you said something off the cuff which you didn't really think about and it hurt and it wasn't the right thing to say at the time and you regret it now but it's too late because you've already said it. If you want to get into relationship with someone like that, you're going to have to find an Arahant, to get into a relationship with.

Distinction between friendship & associations

But the problem is people like that don't get into relationships. Because the whole purpose of a relationship is what? Consumer-supplier- consumer-supplier- consumer-supplier. Do Arahants have friends? No, there are no friendships, only associations. Not friends. The Buddha didn't have any friends. He had associations. Because when you have a friendship, you expect things in return. Isn't that why you call your friends, 'friends'? Why is the odd man walking on the street not your friend and the guy you can think of when I say, who would you like to ring right now, who comes to mind is a friend. Why is that? Because the guy on the street is not supplying you with anything that you're interested in. But the first person that comes to mind, when I say who would you like to ring, to have a chat with, now that might possibly be your best friend. Because that person is able to supply you with the things that you're expecting from them. This is what friendships are based on.

All relationships are based on selfishness

So again, you know this is practical advice, ladies and gentlemen, nothing else. What I'm sharing you with right now is practical advice. Because you'll have friends. You know you're all in relationships. Relationships much the very same to the ones that I was in. The very relationships that also brought me pain and suffering. But I was able to save those relationships but you're still in that battle field, you're still trying to maintain and foster those relationships. So, this is practical advice for those of you who are not able to sever relationships but who are expecting to be happy, despite the relationships. This is why I say, if your happiness is dependent on the outside world then seriously beware! Because remember, a relationship is nothing other than you scratch my back and I scratch yours. The day you stop scratching my back, I will no longer scratch yours. If that is the case, then remember that's the day you stop scratching their back and they're not going to be scratching yours either.

All relationships are based on selfishness. Sorry to say. I know you don't like to hear me say this. I know that it's painful, it's hurtful to listen to somebody says, 'what do you mean?' You mean the guy I'm married to, I'm about to get married to, he is selfish? He's not. He didn't propose to me because he loves me, you're saying he loves himself?

Well, I told you I can only speak the truth. But there's nothing wrong with the outside world again. Remember that's just the nature of the world. If that is your nature, why do you expect the world to be any different? You are just the same right. Until the day you become an Arahant, I'm not going to trust you very much. Is that a fair statement or an unfair statement? Okay, well, let me put it this way. Because it's not nice for me to say, 'I don't trust you'. Let's put it this way. Do you trust me? Please don't nod your head this way; because then you're mistaken. Until the day I become an Arahant, be careful when you associate me. Because I still have a 'self' that I have to maintain. There's a 'self' that I foster, there's a baby Natasha that lives inside me that I have to feed and when the baby starts crying, who knows what extent I'm prepared to go to. Until someone attains at least the first state of *sotàpanna*, you are prepared to go to any lengths. Anything goes, by hook or by crook. I'm prepared to get what it is that I want. If it makes you cry, tough; cry, not my problem. If you have to weep, lament, be disappointed, frustrated, if you have

to go and hang yourself, 'well, not my problem, go hang yourself'. It's really harsh to listen to someone say that. But isn't that the truth ladies and gentlemen? How many couples break up knowing fully well that the person you're breaking up with; she may go and jump in front of a train, he may go and do something to hurt himself. Despite that, people nowadays break up over text messages, so I hear. 'Thank you for being with me for the last five years, goodbye and don't contact me again. All the best. Love, Sam – xo -xo- xo.

Happiness is not a function of the outside world

Beware, this is the world that we live in. No one brought you here by the way, no one dragged you into this world. You all came here voluntarily. We all came here willingly. So, when the consequences come, we have to endure those consequences willingly. No one forced us to sign up for this. You didn't read the terms and conditions, but whose fault is that? Indeed. So practical advice again; this is not saying, 'don't go get married'. Parents don't worry; there are a few young people in this room who are probably expecting to get married, maybe during this year later on, I don't know. If that is the case, then I'm not saying 'don't'. All I'm saying is if you want to be happy; parents don't you want your children to be happy? Are you happy with the fact that your son or your daughter may go and commit suicide? If he saw her partner dump him or her, are you happy to accept that? Are you prepared to accept that? If you are not prepared to accept that, then you have to prepare them because if you don't prepare them, you're going to fail. So, prepare them, show them in advance; help them understand that happiness is not a function of the outside world.

Ignorance builds a bridge between happiness & the outside world

If happiness is X and the outside world is Y, there is no relationship between X and Y. You can't plot it on a graph because X and Y are not interconnected, there is no relationship between them. But the moment you plug in *avidyà*, ignorance, now you just built a bridge. You've just built a

bridge between the two shores. There was never a connection between the shore on the left and the shore on the right. There was no connection until you built the bridge. Now for as long as that bridge exists what happens on the left-hand side, has an impact on what happens on the right-hand side. So, show them that, help them understand;

Only last week we did another sermon to a lot of young children in Canada. They do a monthly session where there's lots of young children. I think they get together at someone's home and then switch on skype. If this is tough, then you can imagine how tough that is. With the time lag and trying to be able to express myself and not being able to see if they're nodding this way or that way; it's incredibly challenging. They tell me that they listen to these sermons as well. So particularly for young children who perhaps are now distant from our values, our culture that we have in this country, if parents don't make an effort to instil those values, instil our culture into their young minds then beware. If you don't show them, if you don't help them understand that your happiness '*duwa*', your happiness '*putha*' is not a function of the outside world. They're going to continue to think that, that is the case and they're going to expect happiness from the outside world.

The riddles that life throws at us

You know someone dumps you, you lose your mind, that's the worst that could happen to that person. Go and jump in front of a train. But what if you don't lose your mind but now you decide to take revenge. From the two, which one's more serious do you think? Guy dumps a girl, she decides to commit suicide or guy dumps a girl, she decides to take revenge. As a parent, which of these would you prefer? If you only had one of these two options, which would you prefer? If you're thinking, 'no, I would not want my child to lose his mind, do anything else with the other one, that's okay. My son, my child should not go insane should maintain sanity. Well, if it's revenge that he's going to be seeking next; if it's stealing, lying, slander or killing that he's prepared to do next, now the consequences.

Why do you think he or she had to suffer a heartache? Why do you think he or she had to suffer a breakup? Because of a previous misdeed right. So now it's time to reap what you have previously sowed. What if you sow again? Now it's double trouble. So really as a parent you should wish for your child to go insane. If the other alternative is, he or she seeking revenge; tell me if I've got it wrong because when the consequences come for the misdeed that you do.

Now do you see, if these are the two options ladies and gentlemen, how this becomes a dilemma; how you get stuck. These are the riddles that life throws at us. The dilemmas that life throws at you and then you become helpless.

Treat the problem before the symptoms start to show up

Because now you are trying to treat the symptoms. you didn't treat the problem when you could, now you're trying to treat symptoms. It's too late now. This is why it's so important to treat the problem before the symptoms start to show up. I think in some previous sermons, I asked parents, I invited parents openly; I said, parents create a safe environment for your children to come and open up to you. If they are addicted to pornography, create an environment where they can come and speak up to you and say, 'Mom, dad, I can't control myself. Every time I go and sit in front of the computer, the first thing that comes to mind is xxx, help me.' Because if you don't, create that environment, as parents, as responsible adults for your children; what do you think they're going to do? Who do you think they're going to speak to; because when that vexation arises in their minds, they're going to have to go and speak to somebody? They'll want to go and release that pain, that agitation, that they have, with somebody. Chances are, they're going to go and release that agitation that they have, with someone who's also a consumer and they're expecting supplies from your child. It could be another kid in the classroom, who's also addicted. Now again double trouble.

Did I not tell you about the time when one of our monks; when he came to ordained with us, he had only gone to grade six at school and he tells me the first time that he got to see porn, which was in his classroom? A classmate had brought a video on a phone to share with his classmates.

The most sickening thing was that the video was of the child's parents; He was showing this video to his classmates. 'Machan, see, would you like me to bluetooth it to you'. Parents, until your children seek refuge in the Buddha, Dhamma and the Sangha, until that day comes, they're destitute. This is why they rely on you.

When I was growing up, I didn't have that luxury. Part of my life, I didn't spend with my parents. But for the most part I did and I remember vividly the experiences I had in both times. But what was common between both experiences were sad, none of them that I grew up with had any understanding of the Dhamma. I was not as fortunate as this young son was, at his age. I was not that fortunate. I was not as fortunate as this young man was, at his age. Because I didn't have a mother or a father that I could go and speak to and get proper advice from. Because all the advice I got from them, through no fault of theirs, because they didn't understand the Dhamma; they didn't know the Dhamma. So, they did the best that they could. They said don't do it. That's all they said; but that was only treating the symptom, not the disease. Because they didn't know how to treat the disease but you do. Parents, you do.

How fortunate do you think this young boy is? Unimaginably to have a mother like this. Incredibly fortunate, from a very young age to be growing up with that noble association, with that moral association, constantly being fed with nothing other than the Buddha, Dhamma and the Sangha and the values, constantly being able to talk about how to treat the problem and not just address the symptoms of the problem. That is what we need. So particularly to parents who listen to these sermons I make this invitation again, create their environment, particularly if you live abroad. Because in those countries you know, the children there, are more connected with technology than they are with their mother and their father.

Who is your best friend?

Who's your best friend? My phone. I remember when I was his age. Who's your best friend? The answer was my mother. But ask youngsters these days, who's your best friend? My iPhone, my

ps4, my laptop, the Internet. Well, that's what you spend the most time with, no kidding. So you have a responsibility; create that environment where your children can come and share with you, can speak up with you. Don't give them the stick treatment when they come and open up with you. There may be appropriate times to do that but I'm saying, when they come and talk to you about their fires of desire, aversion and delusion that appear, that come up in their minds, that's not the time to give the stick treatment. That's the time to have a proper conversation. '*Putha*, I know why you feel this way'. This is why and there's a way to address that problem. How many young kids today have a picture of the great elders, Sàriputta, Moggallàna, Maha Kassapa, in their bedrooms? Well, you know the answer.

How heroes today, solve problems

But what about spider-man and Batman and Superman, virtually with everyone because that's who have become their heroes. Superman's my hero, Batman's my hero, Spiderman's my hero, Hulk's my hero, Bente's my hero. You've made a hero of someone who suffers from the fires of desire, aversion and delusion. Let me put in this way right.

The Superman's a good guy right. He's a decent guy. So, what does Superman do when there's injustice? He goes and solves the world out right. He goes and fixes the problem. How does he fix the problem? By preaching the Dhamma, right. So, Clark Kent puts his cape on and then he flies from his bedroom and then goes to the villain and say sit down, I have some words of advice to give you. You know you're feeling pretty angry right now which is because of attachment. *Avidyà* and *tanhà*, that's the problem. That's how Superman handles the problem right. No? How does he deal with the problem? He gives them a good patting right, yes. So, if I hit somebody, is that a meritorious deed or an unmeritorious deed? Hang on I'm a monk. Surely, I should be excused, am I? So, if I hit somebody then that's an unmeritorious deed. So the intention being, I want to show them who's boss, intention being I don't like them. So, if I am to hit somebody with no anger in my mind then at least I should be at the level of *Anàgami*. Because it's at that point, that one of the fetters, '*patigha*' is removed from the sentiments once and for all, never to come back. So up until that point, if you hit somebody, there's going to be anger; I'm not going to say

always because again, it is absolutely right intention but if anger creeps in because you feel injustice is happening, 'I don't like that, the world's not to my liking'. Isn't that why Superman flies out of his bedroom. Is it because the world is to his liking or it's because the world is not to his liking? It's not to his liking.

What about Batman? There's stuff that Batman doesn't like. Now he goes to sort him out. Because the world's now not to my liking, I don't like injustice so I have to sort it out. So he flies over and then sits down with the Joker. 'Joker sit, let's not joke right and then he preaches a sermon that helps him to extinguish the fires of desire, aversion and delusion right. No that's not how it happens. He hits him, hurts him physically. Now is that meritorious or unmeritorious? Any doubts? That's unmeritorious. So, for a kid to be watching an unmeritorious deed and be really excited about that;

You are buying your child a one-way ticket to hell

I'm talking about something that I used to do. I'm watching Superman go and hit the bad guy and I'm feeling really pretty excited about that, when Superman whacks his arm out. I'm doing the same sat in front of the TV. I'm going, yeah, give him a shot, I say give him another one; one for me as well. Now rejoicing in a meritorious deed is also meritorious. What about rejoicing in an unmeritorious deed? Unmeritorious. Now you're happy that someone is being hit, you're feeling joyful, you're feeling happy, you're glad that the bad guy, according to whom? According to the bad guy? No, according to you. According to you, Superman's the good guy, the other guy is the villain, the bad guy. That's why you call him the villain and the Superman the good guy. So now you're happy that the villain is being hit and now you're rejoicing in that unmeritorious deed. So every time you're rejoicing in that unmeritorious deed what are you acquiring? Merit or demerit? Demerit. Do you see the danger?

You're not even hitting somebody, you just sat in front of a TV, and the truth of the matter is, on the scene Batman's not hitting anybody. Superman's not really hitting anybody, he's just in front of a green screen. He's just whacking his arms in the air. No one's really being hurt. But what

about you watching TV? Batman doesn't feel a modicum of anger. He's quite happy and quite possibly at the end of the scene, when the director says cut, both the good guy and the bad guy, they go for a drink at the pub. "That was a good scene, don't you think so?" "Yeah, you know, I really like the way you whack your arm at me, that was super cool."

But what about you and I watching TV; watching that movie, watching that scene? So much anger in our hearts. Isn't anger an unmeritorious deed? So now parents, you sit your child in front of the TV, "Putha, come, come, let me show you, this is screen time. Let's watch TV, what would you like to watch?" "I like to watch Batman." "Yeah! sure here's Batman, watch it." By the way I'm not saying, don't watch Batman. I don't want Batman knocking on my door. I'm not saying don't watch Superman. I'm not saying don't watch anything.

All I'm saying is I'm trying to help you, figure out for yourself, what you ought to be doing. Because you sit your child in front of that TV parents. If your child is not intelligent enough to realize that this is all fake, this is just acting, this is just entertainment, there's really no violence going on behind the scene. If your child's not intelligent enough to figure that out, then your child's going to start to feel that anger inside his heart. Now you've paid for that movie right, whether it's on Netflix, or Hulu, or you downloaded it, got the video, or whatever, even if you went to the cinema, you paid to be there. If your child is reminded of that scene, of that anger, at the time of his death, now what have you just paid for? To give him a one-way ticket to hell, you know. Do you realize the danger? That's only half of it.

What about computer games? I'm not saying play them or don't play them; that's not for me to say. Parents, that's for you to decide. A lot of computer games these days, from what I hear, what I know and from what our young novice monks come and tell me; they tell me, a lot of computer games nowadays is violence. Some of the names are 'Grand Theft Auto' apparently what you have to do is go and beat the hell out of somebody. I've got nothing against GTA. That's cool, GTA – the name it's called. I've got nothing against that okay. So please don't come knocking on my door, for the producers of that game. All I'm saying is think about what you're doing to your children. When I was growing up, I didn't have video games to play with. I went and played with my friends. We rode a bike, played in the sand, played tick-tack-toe, that's what I played. Snakes

and ladders, that's what I played. But the world's pretty advanced now. You don't realize the dangers of these, parents. Your child not knowing what's going on behind the scenes; every time they hit; if they're in control of, one of the figures in the game, one of the actors in the game and now is your time to pick up the gun and shoot at the bad guy. Every time you press that button, you're pulling the trigger. Fair enough, you're not killing anybody. So, there is no '*pànthi pàthà*' happening, fair enough. But what about anger? Are there feelings of kindness and compassion that you have towards the enemy, when you pull that trigger or do you in the back of your heads say, die die die die die? Every time you're pulling that trigger, the fire of anger, the fire of aversion, the flames burning inside your heart. Who bought them the game? You know the answer. Are you okay with the fact that if that is the thought that comes into your child's mind at the point of death, that has the potential to take them into the four great hells. Parents, are you okay with that? Seriously, and you call yourself parents. I'm not addressing any of you by the way okay. This is just a sermon. I'm speaking generally for everybody to think.

It's miccà sankappa in your mind

Even if it's a car game; I used to love Need for Speed. In one of the car games, there was one event where what you had to do was crash into other people, so that you could become first. You just crash into other people; other people's cars. I remember myself, playing that game. I didn't have thoughts of kindness or compassion. 'Oh it's okay, you go, I'll come later'. No, it was I want to be first and I don't care if I have to crash you, to be first. 'Sammà sankappa' or 'Miccà sankappa'?

What is *Sammà sankappa*? *Nekkhamma sankappa*, *Avihinsà sankappa*, *Avyàpàda sankappa*.

What is *Miccà sankappa*? *Kàma sankappa*, *Vyàpàda sankappa*, *Vihinsà sankappa*.

Viyàpàda is anger. *Vihinsà* is malevolence - wanting to cause harm, damage to the other person or thing, whatever, person or thing doesn't matter. If *sammà sankappa*, leads you to *Nibbàna*, what does *miccà sankappa* lead you to? See, you didn't think about that, did you?

A Practical advice to the parents

I speak to the parents who are listening to these sermons online as well. Because this is why I started with the sermon, you are privileged, you're well to do. You have enough and more money to buy your kids every game that they ask for. I remember how many times I had to go and plead in front of my father to get myself a computer. How many exams I had to sit and become first in class, how many times before he got me a Windows 95 computer. That was my first machine and all I could do on that was draw and paint. How much I had to plead in front of him to get myself a bike and still he didn't get me one. But nowadays, all they have to do is ask.

So parents, please think about it. You don't realize how much damage you are doing to your children. You don't realize, it's life and death you're messing with here. You don't realize, it's hell and heaven you're messing with here. So, if you don't help them understand this doctrine, if you don't help them realize, that with every malevolent thought that comes into their minds, every thought of ill-will, every thought of anger, hate that comes into their minds, they're causing themselves harm and damage. If you don't teach them that, then I think it's best, you keep that world away from them. You keep them away from that world. Either teach them so that they're able to understand. They're wise enough, they're intelligent enough to realize that this is just a game. It's not enough to understand it's just a game; you should be able to pull the trigger, not feeling any anger towards your enemy. I mean I don't know how you're going to be able to do that. So you should be able to pull the trigger going, 'may the noble Triple Gem bless you, may the noble Triple Gem bless you, may the noble Triple Gem bless you'. So if your child is able to do that, then it's okay. But if your child is not able to do that, then I think, it's best to keep those two apart. Because you don't realize how much damage you're doing to them. I know it's not easy for you to now find friends that your children can go and play with in the playground. Because you know nobody trusts anybody these days. There are paedophiles everywhere so, nobody trusts anybody. Why doesn't anybody trust anybody anymore?

Wishwàsà Paramà gnàthi

What is missing; what's the missing piece of the puzzle? Dhamma. Absolutely that's what's missing. *Wishwàsà paramà gnàthi*, remember? 'Gnàthi' is what? Not your relations, that's the conventional meaning. *Gnàthi* is '*gnànyà*' is to know, knowledge of what? the Dhamma. Only someone who has the gift of Dhamma, only for someone, in whom the Dhamma has been instilled, can you trust. Can you really trust anyone who's not even a '*sotàpanna*'? Really think about it, if a *prutajjana*, a mundane person is someone who's willing at any cost to get from you, what it is that they're looking for, how can you trust that person? Parents, think about it, if you have to leave your child at a friend's place overnight because you have to go somewhere for something, don't you think twice, after you've read all the things in the papers, watch news, knowing that there are people who behave like animals out in the world. Don't you think twice before you do it? Because you don't know what might happen to that child overnight.

Don't think twice to give the gift of Dhamma to your child

Lots of people have come to me and shared their experiences. You don't realize. Like I said, I thought I knew about the world when I was a lay person. Only after I ordained, I really got to understand the world through all the experiences that everyone comes and shares with me. How parents come and tell me 'Swamin wahansa, this person who was my brother, I left my child with him. The following day I had to find out my brother.....'. Because all it takes is wrong view, *drushtiya*. All it takes is, that idea, that notion, that sentiment, that's all it takes. For someone who suffers from ignorance, a hundred percent ignorance, because at least when you become a *sòtàpanna*; let's say ignorance drops to 75 percent, that extra 25 percent, is the amount of ignorance that you need to do something that takes you to the four great hells. When that ignorance has been removed, now you're left with the 75. That 75 is not enough for anybody to do anything that's going to take them to the four great hells. This is why a *sòtàpanna* does not like, has no interest in doing an unmeritorious deed in trying to acquire what they desire by hurting somebody else, by causing harm and damage to somebody else. They're not interested in doing that; they're not happy, they don't like to do that. Because they have realized the anicca,

dukka, anatta - nature of the world, at least by that much. So how can you trust someone who's not a noble person? Seriously, how can you? If you're saying your child is your most prized possession.

You tell me, how can you leave your children with anybody, not knowing is this person a *sòtàpanna* or not. I'll ask you openly; you don't have to answer. How many of you as young children might have had similar experiences? You know the answer. As a young boy or a young girl having left with a stranger, having left with someone who, to your family was well known. The parents came back to find out that you were abused. That was then. Now it's 25, 30, 40 years on. Every year that passes by, the Dhamma continues to reside, rescind. This is why parents, I urge you again, make it a point to give the gift of Dhamma to your children. It may be difficult, perhaps language can be a barrier. But don't stop at that. If you have to take your child to another country with the promise of a beautiful, wonderful life, then language doesn't become a barrier. If your child has to get to the best school that you want to get the child into and you have to learn an extra language to get there, well then language never became a barrier. Now you're prepared to teach your child that language. So why is it then to give the gift of Dhamma, you have to think twice.

A general advice

Again a general advice, not particularly to those of you here but you know you'll have relations living in other countries perhaps, those who might have left the motherland at a very young age and they've settled in those countries and now they have no intention of returning. Perhaps you know their children, grandchildren, they're all there now. Remind them of the dangers that lurks, in the darkness. The darkness of what? Ignorance. The darkness of ignorance. If you are listening to these sermons, parents, find books, find sermons and help your children to understand, help your children to learn about the great elders, the *Arahathun wahanses* used to live in the past, our ancestors. For young girls, what about the Arahant nuns that used to live not so long ago. When you compare, when you consider how long you've come through in *sansàra*, is only two and a half centuries ago. We are still fortunate enough to find scripts, scriptures and texts that

have a lot of detail about these Arahants and there are some great authors who have gone to great extents to produce these books. I think there's one Mr. Gayan Chanuka Vidanapathirana whose books I often take time to read. Because he's gone through great effort, great length to find out information about the Arahants, who used to live in the past and he's compiled them into books. I think pretty much all of the 80 great elders he's compiled into books. So go and find those books. They are written in the Sinhala language. So if your children don't understand, they can't read Sinhala, then parents what do you think, your duty is? Find them a new hero. For now, it may be Superman; for now, it may be Batman. It's time to find them a new hero. The only reason that they don't find a hero in Sàriputta the great elder, Moggallàna the great elder, Rahula the great elder, Ananda the great elder, is because they don't know them yet. That's why. It is one of my dreams to try and translate those books at least or at least to take what I have learned from those books and write them in English for the benefit of a lot of young children. I don't know how long it's going to take; it's a dream. I don't know if it'll ever come true. But it's a dream. Just in the hope that our young children will find a new hero in their lives. Because at the end of every sermon we wish, 'May this blessed land be able to witness many hundreds and thousands of Arahants in our lives itself'. But where do you think they're going to come from? The moon? No, your children; you and your children. An Arahant has to be born within them. Is this young mind, these little minds that have to be transformed into that of an Arahant. That can only happen by understanding who an Arahant is and then instilling those values within them. But to instill those values, you need to go and find out, you need to go and read about them. And even there are monks who have done lots of sermons, recorded sermons about Arihathun wahanses, I think there's an entire series by Venerable Kiribathgoda Gnànànananda thero. In history he's gone through a lot of effort to find out details from the *Tripitakaya* and other books to give the stories of Arahants, in a way that we can understand. Again, they're in Sinhala, as far as I know. But as responsible parents, you have a duty to listen to them and translate them into English, if your children have trouble in understanding this language. So, it's all out there.

Give your child a good hero to live by

Look at what a great service here they render, both lay and clergy. We all have weaknesses but we should be capable of spotting the great qualities of other people and then bringing them out; making them shine. That's what we ought to do. Because that is the way of the Buddha shàsanaya; not to go looking for dung. Because what happens if you go looking for dung all your life? You become a dung beetle. That's not what we're here to do. Despite people's weaknesses, there's always gems to be found. Find them. Help your children listen to them, read them and then help them find a new hero. Each of our young monks at the monastery has a hero. You go and ask them who's your hero. They're going to name one of the Arahathun wahanses. One's going to say Pondola Baradwaja maha rahathan wahanse, Ananda maha rahathan wahanse, Saripuththa maha rahathan wahanse, Moggallana maha rahathan wahanse, Kàshyapa maha rahathan wahanse, Baddiya maha rahathan wahanse. They all have a hero. It is the hero now that they exemplify.

Remember when you were young and your hero was Superman, what did you do at home after watching a Superman movie? You got yourself a cape from somewhere, perhaps an old saree that your mother doesn't wear anymore, that goes around your neck and now you run around the house with the cape, kicking everything in your way, jumping up on the balcony and doing all sorts of mischief. Because you wanted to be like them. Remember how you walked in the shoes of your father's, when you were younger. Your feet didn't fit, but you tried because you found a hero. Every kid wants a hero to live by. So give them a good hero to live by.

Practical Nibbàna

Tell me, someone calls you a 'dog' or someone calls you an eunuch. You know what eunuch is? A person who's sexless. If someone calls you that word and you're a man, tell me does it not take a real man to come to your senses and say, no, I don't care what you say, I'm not going to say anything in return; I'm not going to fight back. I'm going to be patient. You can say whatever you like; I'm not going to hit you back; I'm not going to say anything to you, to hurt your feelings. I'm

not going to use any harsh words to you despite the fact that you've used harsh words to insult me. Is it not a great man who's capable of doing that, yes or no? Yes. So it takes a great man with great courage, great strength of character to stand up and say, no, I will not. No matter what you say, despite how many times you're going to say it, I'm not going to say anything back to you.

What if you say the same thing back in return or what if you pick up something and go and hit the other guy because he just called you an eunuch. Aren't you just proving the fact that he calls you an eunuch and you're going to say, yeah, I'm going to prove to you that I am one. Did you get my point? Because it really takes a great man of strength and character and courage to stand up and say, no, I'm not going to say a word to you. But in picking up a weapon, in saying something in return, in retaliating to that, you're proving the fact that you are one. Because it takes a great man not to say anything, but an eunuch can say, you call me that, I'm going to call it to you twice. I'm going to say something even worse, even more hurtful. Practical advice. Apply it into your lives. Because this is practical Nibbana. The rest is theory.

If you've been coming along to Guruswàmin wahanse's sermons, you know how he delivers his sermons. The first part he says try and stay up. The second part it's okay to sleep. Because the rest is going to be theory. But this is practical stuff; that's my favourite stuff as well, because it's the practice. I need something practical because the theory is only 20%; 80% is practical. So that was the practical stuff.

The Dependent Origination Process

Let's revisit what we discussed last week. We talked about the dependent origination process, and the reason I brought up the dependent origination process was to primarily help you all to understand that when the Buddha says,

“The reason that beings go through in *sansàra* is because they're unable to penetrate the veil of pleasure.”

You see pleasure, you experience pleasure and now you attach yourself to pleasure. You don't see what lies behind the pleasure. For as long as you're ignorant, for as long as you're blind to

what lies behind that curtain, you're going to go through in *sansàra*. Having said that the Buddha also says,

“The reason that beings go through in *sansàra* is because of the ignorance of the dependent origination process.”

Again, it's a process. It's a process because a process has an input and a process has an output. So what's the input and what's the output of this process? What is the input of this process? *Avidyà* is a condition; it's a condition that has to be true for this process to run. That's also one of the parts of the process. But the inputs to the process are the thoughts that come into the mind; the thought objects, *àrammana*. Because once that thought comes into this process, going through the filters of ignorance and attachment, outcomes what? *Dukka*, suffering. Yes, this is what this process produced; nothing else.

In an ice cream factory, you have a process which produces what? Ice cream. In a shirt factory you have a process that produces what? Shirts. In a factory that has the board '*paticca samuppàda*', what can you expect to buy at the shop? *Dukka*, suffering. That's what they sell in this shop. Yes, there is '*awyakrutha paticca samuppàda*' and all that, but we are talking about the problem, where the problem lies. Because that's what we are trying to tackle. So in this process, the input is the '*àrammana*', the thought object that comes into the mind and the output is suffering. So now that's a problem. Because if this process is constant, continuously running in our mind then we know for a fact that every time this process runs, out comes suffering. Every time suffering, suffering, suffering and more suffering. So, wouldn't you like to bring this process to a stop; bring it to a halt? Because for as long as this process is running, if the only thing that this process is able to produce is suffering, then we have to bring this process to an end and also fortunately it's a process. Because every process can be stopped, if you wanted to. A process can be stopped if you wanted to; if you want to. So, this process produces suffering and you can stop it if you choose to do so. If you don't choose to, well, you can keep it running. But it's going to produce nothing other than suffering; nothing else is going to come out of this process.

The suffering that we experience

So we started the details of the dependent origination process by speaking about the tail-end, if you remember from last week. Because this is where beings experience the suffering; this is where the problem becomes real. Because when there's *jàthi*, there's *jarà*, *marana*, *shòka*, *paridèva*, *dukka*, *dòmanassa*. So death, disease, decay, lamentation, sorrow, despair, destitution, frustration all these types of suffering that follows. After '*jàthi*', existence, coming into being, from that point forward, this is all the suffering that we experience. It's the stuff that we experience, that is a problem that we all feel. Let me put it this way.

An example on how we treat the symptoms and not the problem

To give you a really simple example, because I understand that there are people of all ages here. So I want everybody to be able to take something away from this. The first part was, I suppose the easy part but the more important part; but this part is going to be a little bit heavy, but I'm going to keep it simple because even for this young child here to be able to understand as much as I possibly can. I'm not going to promise it but I'll try.

You're only going to know that something's wrong, when you start to feel it. Let's say, you've eaten something that you shouldn't have. You're going to know that you shouldn't have eaten it, when you start to feel a tummy ache. Now you know 'oh! I shouldn't have eaten that' but now it's too late because you have eaten it. So, this is when you start to feel it because feeling unhappiness, feeling suffering, we all can do quite well, we're all capable of.

So when you experience death, disease, decay, old age, lamentation, frustration, weeping, sorrow, all that stuff, now it's time to do something about it; just like the reason you decided to go to see the doctor because you started to feel the symptoms, the pain, the ache, the fever. These are all things that we feel, we experience. That's when we decided to go to the doctor because you didn't know you had a disease until the symptoms started to appear. So, in the dependent origination process, the symptoms are going to start to appear when disease, decay, death, old age, suffering, lamentation, these are all symptoms. What do most people try to cure?

Symptoms. So when there's disease, people go to the hospital to get medicine so that they can cure the disease; not cure the problem but cure the disease.

When you're feeling hungry, people cook a meal and eat. Does that stop you from feeling hungry again? No. You're going to feel hungry again in about six hours time. So, you're not treating the root; you're treating the symptoms. This is what most people do and this is what science is there for. In fact, the reason that a lot of young children these days have made their best friend out of their phones, their computers and so on and so forth is because parents are looking for free time. Parents are looking for spare time and when parents have things that they enjoy doing, like going out clubbing or pubbing or you know going and seeing their friends or just putting their feet up and watching TV or reading the newspaper, now you just need to find a way to keep your kids busy. So easiest thing to do, 'here's a phone, let's get you on the Internet'. Again, you're treating the symptoms right. Even the parents are treating the symptoms. But who's suffering ultimately? The child's suffering. See, and you said 'I'm selfless, I'm prepared to give anything for my child'. But when you are beginning to suffer from the symptoms of the dependent origination process, frustration, anger, resentment, loneliness, all this. When you are beginning to suffer from that frustration. Now you want to treat the symptoms; you want time not with your kid, you want time with your TV. You want time with your loved one not with your kid. You want to go out clubbing, you want to go out pubbing. Now the easiest thing to do is treat the symptom. Not find out why you feel this way and treat that. Why do you feel like you need to go out? Why is home not good enough? You want variety. So you don't stop to find out why is it that I want variety: you are not treating the problem, you are treating the symptom who's going to suffer? The kids are going to suffer. So, this is what most people try to cure, the symptom.

What really happens when we try to cure symptoms?

So, what happens when we try to cure the symptoms? Because this being is someone within whom the condition of ignorance prevails. Through ignorance a decision is made, 'well, I remember that I used to enjoy pleasure just a moment ago because what has just come to death, disease and decay? The death of what are we speaking here? Pleasure. Because it's the 'self' that

the dependent origination process continues to produce. Yes, I said it was dukka a moment ago. Well, that implies dukka and the 'self' are one and the same. Because we are not speaking about the thing that we can experience. You know, the truth is one, what we experience is another. The truth is one, what we feel can possibly be something else. Does that make sense? No, the looks on your faces don't tell me so. So let me just help you better understand the point.

The truth is one, what we experience is another

Let's say, you've got some slippers on, you're walking along the road but every time you put your foot on the ground, you're just looking straight upfront, you're not looking at the road. Every time you put your foot on the ground you can feel something pricking your foot. So, this is what you experience. There's a pain, there's a prick that you feel every time you put your foot on the ground. Now, when you feel this prick, when you feel this pain on your foot, you can come to the conclusion that there's something on the road that continues to prick my foot, every time I put my foot on the ground. So there's something wrong with the road. But the truth is there's nothing on the road. Even before you set forth on this journey, there was a thorn that had gone through your slipper. So there's nothing wrong with the road. There's a thorn on the slipper that you put on, that you slid on to your feet. If you're going to continue to think that there is something wrong with the road then you're going to continue to look for another road to walk on, where you're not going to feel the prick. This road is no good because every time I put my foot on the ground, I feel a prick. So I'm going to try and find another road to walk along. Then you try another road, the same problem. Another road, the same problem. Until you stop and remove your slipper and see how there's a thorn that's got caught in the slipper, pull out the thorn, now put your slipper back on and the pricks gone, right. So that's what I'm saying. What you experience, what you feel is one but the truth may possibly, may potentially be something else, can be different and we have to be careful, to be able to pick the right problem.

Avidyà paccayà Sankhàra

So, ignorance gives us this impression that there was pleasure beforehand. It was the pleasure that came to disease, that went to decay, that went to death and because I experienced pleasure a moment ago surely, I should be able to produce pleasure once again. Remember this is pleasure world, this is Natasha, this is the self, all the same. Use these terms interchangeably. When he was there, he was good but he came to an end and when he came to an end, that was not happy, that was painful. So if there was pleasure beforehand, now its pain, well, surely I should be able to build the pleasure up again. That's the decision that ignorance gives us.

So, with that decision, now you continue to move forward with '*avidyà paccayà sankhàra*'. '*Sankhàra*' gives you the blueprint. This is what 'pleasure' should be like; this is what 'baby Natasha' is like; this is what 'me' is like; let's go build it. If you remember from last week, I said there was an executive board that signs off on the plan and then there's a Project Manager who gets involved in the delivery of that production.

Vinnàna

So, similar to a process manager who keeps an eye on the process to make sure this all works like clock work and this fellow is *vinnàna*. So now, '*vinnàna*' steps in having received the blueprint and now it's time to execute. Now, in order to create this blueprint, *vinnàna* goes back into memory banks; so I'm going over stuff that we spoke of last week, so I'm not going to spend too much time talking about each of the points. *Vinnàna* goes into the memory banks and based on the memory from last time, 'self' was something to do with the outside world. Why? Remember this is an ignorant mind that's making this decision. What does an ignorant mind tell you right now? It's the pain that brings you unhappiness, if there was no pain, then we'd all be happy. So the problem is with the pain, this is what an ignorant mind tells us. What if the lights all went off? What if there was a power cut? Now the problem is with the outside world again. This is what ignorance tells us. So, remember this dependent origination process is running on the condition where ignorance equals true, not ignorance equals false. Ignorance equals true in this process.

So, where ignorance equals true, the conclusion is, last time round, when I built baby Natasha, the self, pleasure land up, it was by using sights, sounds, smells, tastes and touch from the outside world. So if it was from the outside world using materials from the outside world that I built pleasure last time, well, how do you think we're going to do it this time? It's the same.

Self-procreation

So once again, I'm going to have to go and bring sights, sounds, smells, tastes and touch from the outside world. This is where it goes ahead and employs five employees: the eye, the ear, the nose, the tongue and the body. These five senses, well, six if you include the mind, these six senses are now put into action; put into action not for anything else but to produce the self. This is self-procreation to produce yourself. Now these six senses have been employed and they get to work. This is the point where *indriya* or a faculty becomes an institute an *indriya* becomes an *àyathana*. '*Àyathana*' is *àyasthànaya*'. This is the point where a faculty becomes an institute. The eye faculty becomes the eye institute and I used the word 'institute' because it's where something is produced. What are we trying to produce? Pleasure, self, baby Natasha or sandcastle, examples from previous sermons that we've used. This is what we're trying to produce.

The eye institute (Cakkàyathanaya)

So, these six workers are now getting into action and what can they do, what can eye do? Is the eye capable of bringing in sounds? No, all the eyes capable of is, being open and letting light come through. Can the eye go and bring light? No, all the eye can do is, remain open and allow light through. So, letting light through is a karma or a *vipàkà*? That's a *vipàkà*. Letting it through is a *vipàkà*. So, that's what the eye does; that's what the eye faculty does.

But now it's an institute. With an institute it's not enough to let any old light come through. Now there are particular types of sights that we want to see, particular types of sounds that I'm interested in listening to, particular types of tastes that I'm interested in. Because this is how

pleasure was created last time round, so if that worked last time, then surely it's going to work this time round. So now what the eye does is, it goes into the world looking for lovely sights.

Beauty lies in the eye of the beholder

It's like the flower; is there ever such a thing as a lovely flower in the outside world? You tell me, are there pretty flowers in the outside world? Pretty flowers, ugly flowers? Are there pretty girls in the outside world? Sure. So, why do you think you're one, then. Are there handsome gentlemen in the outside world? Well sir, why do you think you're one then. That does not exist in the outside world because beauty lies in the eye of the beholder not in me. It lies in the eyes of the beholder because it's the beholder that decides whether you're pretty or ugly. See you can't even decide whether you're pretty or ugly. Even you can't make that call. Can you see right? Think about it for a moment, all the trouble that you go through, makeup, hair extensions, pedicures, manicures, facials, all that stuff that you go through. Nobody else goes through that for you on your behalf. You go through that and even then, do you get to decide whether you're ugly or pretty. Oh, it makes me laugh. Remember I used to go to the gym every other day, I've shared these stories with you, haven't I? I used to go to the gym and push weights, go on the treadmill, I used to do all that. So I had to go and spend an hour every other day at the gym and then half an hour to get there half an hour to get back, that's two whole hours in the day because I wanted myself a six-pack. That's why I went to the gym other than health reasons. I wanted to look good. Despite all the trouble that I went through and having paid for a gym subscription, I still don't get to decide whether I look good or not. That's not fair. Is it really that so unfair don't you think so? I go through all this trouble and I don't even get to decide whether I look pretty or ugly.

You take a lot of trouble to make a cake. You want to give it to your loved one, your husband your boyfriend, your mother, your father whoever. You go through a lot of trouble, many hours of finding the ingredients, going shopping, putting these ingredients together, reading the cookery book, making it, baking and doing all that stuff and still you don't get to decide whether it tastes good or not, fair or unfair? Well, then why do you go through it.

Because beauty lies in the eye of the beholder, you don't get to decide that, ladies. You can put all the hair extensions you like, you can wear all the perfume you can, put all the powder or the talcum powder or whatever you like. You can spend many hundreds and thousands of rupees or pounds or dollars or whatever at the saloon but you don't get to decide whether you're pretty or you're ugly. What about all those women that stand up on the stage at the Miss World competition? All the trouble that they have gone through to get themselves dressed up, getting themselves into a bikini, getting themselves into that shape going through all that trouble, they don't even get to eat a good meal, do you know that? Because even their diet is strictly controlled by their manager. No ice cream. No, you're not allowed to have ice cream, why? Because it's going to put on a belly and even then, they don't get to decide whether they look pretty or not. Who decides that? The onlooker. Do you see the useless, futile, essence less nature of this?

You go through the pain, you take the trouble but you don't get to decide. You made the cake, you threw the party but you don't get to decide, whether it was a good party or a bad party. Your invitees decide that. See, that's because beauty does not exist in the outside world. So, you know you can never look at yourself in the mirror and think you're pretty because that's a lie, that's a false impression. You're mistaken because ask the next guy you meet on the road, what he's going to say is entirely based on his impression of you not yours. See how helpless we are despite all the effort we put into beautifying ourselves, looking good for the world right and the world decides.

Salàyathana paccaya Phassa

Anyway, let's come back, so the Institutes - The Eye Institute went out looking for a beautiful sight and the ear institute went out looking for pleasurable sounds, the tongue Institute went out looking for pleasurable tastes, the body Institute went out looking for pleasurable sensations. So, seeking pleasure from the outside world because last time round that's how I found pleasure, so surely this time round that's how I'm going to find pleasure. Who gives us that idea? Ignorance. Absolutely and then *Salàyathana paccaya phassa* - this is where contact comes in but if you remember from last week, it's not just any old *phassa* we're talking about *samphassa*. because

this *phassa* runs up in the process where ignorance and attachment are two of the key stakeholders of this process. They are workers on this production line. For as long as they're going to be in this production line, it's not going to be *phassa*, it's going to be *samphassa* because you're not just prepared to accept any old sight, sound, smell, taste now. This is something you were looking for, it's like walking around with a magnet. Why do you walk around with a magnet because you want to collect what? Iron. because that's what sticks to a magnet if you want plastic, would you walk around with the magnet? No. If you walk around with a bag and you wanted to collect rubbish, then you could fill a bag with any old whatever comes in front of you but if you walk around with a magnet, now you're going to come back with iron. That's what you will have collected. Likewise, this is how these institutes have gone out into the world looking for sights, sounds, smell, taste and touch. This is why it's *samphassa*.

Phassa paccaya Vèdanà

Now at this point *phassa paccayà vèdana* - through contact comes sensation. Now last week the question that came up at the end of the sermon was, where do the five aggregates fit in? This is where the five aggregates fit in because remember, when it was *phassa*, this is the point of contact, this is the point where the eye has taken in the sight and is leaving an impression on the mind. It's the impression being left on the mind, that's the point of *phassa*. not the eye picking up light. It's the eye leaving an impression on the mind, that is where the *rùpa* comes in. *Cakku rùpa* or *rùpa rùpa*, you could take it as *rùpa rùpa* because it's an impression left on the mind by the eye. So *rùpa rùpa* and then *vèdanà*. Now remember, it's *phassa paccayà vèdanà*, right? But when we say, *phassa paccayà vèdanà*, there are lots of other things that we don't speak of which also happens at the same time. *Rùpa, vèdanà, sannà, sankhàra, vinnàna*, all of this happens at that point, *phassa paccayà vèdanà*. because at the point of *phassa*, that's where, this sight is now looking at an object, the eye is now looking at an object and that impression has been left on the mind. That is the *rùpa rùpa*. According to that *rùpa rùpa* now there has to be *vèdanà* which

is recognizing that something has happened, knowing that something has happened I have just seen a sight, that's the *vèdanà* at that point, *phassa paccayà vèdanà*.

Then there is *sannà*. Identifying what it is, that has just happened. To give you the *sannà*, this is recognition, you have to go into your memory banks again because remember, we are trying to fit into this model. The eye is looking at the outside world, we've got a model of what it is that we want to look at and now we are matching these two. This is what's happening. It's like, if I said betel leaf, the moment I say betel leaf, there's a picture of a betel leaf in your mind, It's not necessarily the betel leaf, that I have in my hand. You all have a mental impression, or a mental image of a betel leaf. Now when I show it to you, like this. What you're doing in your mind is, comparing this with the betel leaf that you have in your mind. Because the moment I picked up this impression, this picture, this image, this sight, it left a mental impression on your mind. That was the point of *phassa paccaya vèdanà*. But for that *vèdanà* to have arisen, there was a *rùpa* as well. Not this *rùpa*, the *rùpa* that appeared in your mind. That mental impression *rùpa rùpa*. This is *rùpa* but *rùpa rùpa* that's in your mind.

You can ask questions, if any of that doesn't make sense at this point. Sometimes I regret picking up topics like dependent origination but I also want to help you to be able to understand this at the same time because I mean, I myself have listened to lots of sermons, lectures on dependent origination but much of them didn't really answer lots of questions that I had in my mind. I wasn't able to see back then, how its dependent origination process is there to help me to penetrate the veil of pleasure. Now that I see the connection, I'm trying to explain this to you but I'm not sure whether it's too heavy. I'm not sure if you're losing interest. So, you should indicate to me if this is worthwhile or I'm prepared to change topic if that suits. But if you have questions, please feel free to ask.

So remember at this point, there's a mental impression left on the mind that's the *rùpa rùpa*. Because you're looking at a sight, then there was *vèdanà* - the mind has picked up that something has happened, '*veemak danuna*'. Again, sorry to use Sinhala. But I don't know how else to explain that. The mind's picked up that something has happened, now it has to give it recognition an ID.

An example to explain phassa

It's like you're driving along the road, the policeman stops you. The policeman sees you and now he knows something has happened. Let say, he's got a speedometer or the gun with which he catches what speed you're going at. So, he's holding that to your car and he picks up that something has happened because it sends an alert, an alarm on the speedometer and now he stops you. Now he's going to come and identify you. So, he says, 'hey mister can you show me your national ID.' So, this is the point where the mind has to give it identification. It has to identify, what has the eye just picked up. Because remember, it's trying to compare with the impression, with the model that it already has. To check, if this is what I have. You only have to identify what you've just seen.

Let me give you a very simple example. Let's say you all know someone called Richard and I say can you all please go to the main hall and ask Richard to come here. So if you all know who Richard is, then you all have an image of Richard in your mind before you set forth. Because otherwise how are you going to know, when you see Richard. So, you'll have a mental impression of, this is what Richard looks like. If you have heard his voice, then you'll know here's what Richard sounds like. So when you go into the main hall and you now scan the room, every object you see, you're scanning. You see a chair, you check, is this Richard? No, this is a chair, it's not Richard. So this can't be who I'm looking for. Move along. Now you see a table, is this Richard? No, move along. Now you see a woman. Well, a woman, can't be Richard. So this can't be Richard. Move along. This is why sometimes, if a lady came up to you and you asked her, what's your name, she says, I'm Richard. Doesn't that sound a little bit odd. Why does it sound odd? Here's the answer. Because you don't expect a woman to say, her name's Richard because when you know a woman you've created your model and in that model, the name of the woman cannot be Richard. It can be Jane; it can be Nancy but it can't be Richard, why? *Drushti*. These are all views that we hold. There're can't be a woman called Richard that's why. But there are times, when you're in society, we meet people and you ask him, what's your name; so I remember when I first went to the UK and I met a woman and asked her what's your name, she said Joe and I thought Joe was the name of a bloke. Said, "Sorry madam, Joe?" Joe's my name. Oh okay and there were Sam's because they shortened name Samantha becomes Sam. So how is your name Sam, you don't look like a

Sam to me. Because I had the impression of, this is what a Sam looks like in my mind. At that moment do you not feel, something inside your mind, said something that's not right. That's that point where you're trying to fit the outside world into your model and it doesn't fit. it's like trying to fit on someone else's shoe. You know when you're leaving the monastery, if you can't see where you left your shoe, if you're feeling in the dark, you're probably going to try and slide your foot into somebody else's shoe and go, 'no, that doesn't fit'. Then at that point where you just feel like something's not right; why do you feel that way? Because you have a model. You're trying to fit the outside world into your model and it doesn't fit. So, this is what happens.

So you're looking for; in the example we were using Richard; he went into the hall looking for Richard, you're looking at a lady and go, no that can't be Richard but then you know that could have been Richard. Let's say, there was a lady called Richard and I wanted you to bring Richard, I wanted you to ask Richard to come here and I actually meant the woman not the man. You went to the main hall looking for a man, you come back and say, "No, Richards in the main hall." "What do you mean he's not. I can see in the CCTV camera, she's in the main hall." "Oh, you meant the she Richard." "Yes, yes she, now go and get her." See how we stereotype. Stereotype is simply that. We have our models, that's what stereotyping is. It's all that. All our models. These are models that we firmly hold onto, unwilling to change sometimes.

So at that point of *phassa*, contact now there's the *rùpa rùpa* because it's a sight you're looking at. Then there's the '*vedanà*', something's happened. Now you've given it identification. Here's what that is *sannà*. Here's what that *rùpa rùpa* was or if it was a sound you heard, here's what that sound was. You've again gone back into memory banks and pulled out the information from there.

Sankhàra - Action

So *rùpa*, *vedanà*, *sannà*, *sankhàra*, with every object, there's some kind of action that is associated with it. If it's an apple, what you do with an apple? Eat. See, eat is a '*sankhàra*' that is associated with apple but there could be others as well. 'Feel' that's also '*sankhàra*'. 'Smell' that's

also '*sankhàra*' not the smell of it. I'm talking about the verb not the noun, smell that's also '*sankhàra*' associated with an apple. That's why, when you reach out for a mango; when you go shopping for mangoes, how do you find a good mango? Smell first. You look at it, looks good, pick it up and then smell it, because when I say mango, smelling the mango is one of the *sankhàra* that is associated in your mind with a mango. That's where *sankhàra* comes.

If I say bike, what's the first thing that comes into mind? *Sankhàra*. Whereas for an Arahant, I say bike, he's not necessarily going to think of ride. He's going to say well, okay bike, what do you want me to do with it. Because there are no preconceived notions that come in. If you ask an Arahant to ride the bike, he may ride a bike. I mean I don't know if an Arahant would want to ride a bike, but if you asked him to ride a bike, he might ride a bike but showing a bike, immediately this action, 'ride' is not going to come into his mind. That comes into our minds. You see bike – ride. You see food – eat. You see an Apple-smell, taste, all these things. There're all *sankhàra*. You see a bed, what you do? Sleep, *sankhàra*. These are all the *sankhàras* that are associated with that.

Vinnàna

Then *vinnàna*. So, *vinnàna* is the totality of all the above and how you feel about that object. That's *vinnàna*. That's a tough one to try and explain because it's the totality; it's like that the total of all of the above. So if I say for example, chair, the chair has a sight it has a *rùpa rùpa* - this is a chair. Now if it's a plastic chair, let's take the chair you're sat on right now. If you banged on it, you know what it sounds like. But fortunately, you've not bitten into it, so you don't know how it tastes. So when I say chair, you know how it looks, you know how it sounds, you know how it feels. So, these are three things that come with the word chair. It's all a package. This is all *vinnàna*.

Setting expectations

Because the moment I say 'a chair' do not expect a chair to be a certain way. You expect to be able to sit on a chair; don't you. This is why when you sit on a chair and if the legs go in all directions and you fall to the ground, now you say, oh! what happened? That shouldn't have happened, it's a chair. I should be able to sit on it. This is why, when you feel out and try and touch a hologram, you say, 'hang on, what just happened there, I should be able to touch it'. Because these are expectations that you have. See to what length we've gone to with setting expectations. You know simple things, like everyday objects, we've set expectations on all of them. If you see rain and if you walk in the rain, then you expect the rain to make you wet. What if one day you walk in the rain and you don't get wet? Something's not right, don't you feel something's wrong and a feeling of uneasiness happens in your mind. Why? Expectation. Again, it's expectation. Expectation is really very subtle. That's why you feel uneasy.

Expectation leads to disappointment (Examples)

Let's say there's a cup of tea, someone just brought you a cup of tea okay and you put your hand out, you feel the mug and it's hot. Now don't you expect the tea to be hot? You've just set yourself an expectation. Now you put the tea to your lips and the tea is cold, how would you feel at that point? Something's not right.

Expectation has led you to disappointment. It may be that you like to drink a cold tea. It may well be the case but at that point because you felt that the mug was hot, you set an expectation that the tea has to be hot. So, despite the fact that you like iced tea, at that point in time you're expecting a hot tea in the mug. So when you put that tea to your lips, if that tea is cold, '*sapa vèdanà*' or '*dukka vèdanà*'? *Dukka vèdanà*. That brings you an displeasurable feeling. That's how it happens. But at the next moment because you like iced tea, now you have a different expectation. Now it's all right okay, this is iced tea. Next moment you're expecting iced tea, what if, it went hot again, make the next moment again, something's wrong because every moment we set expectations.

When you walk into this room, when you sit on this chair, you expect to be able to sit, don't you? When you stand up, do you not expect to be able to stand up on your two feet. The person that sat on that chair, each of you in your minds, don't you think that your feet, your legs are able to support your weight. You all think that, don't you? Are you entirely sure about that? Couldn't something happen during the course of this sermon, whereby the bottom half of your body goes numb? You try to stand up at the end of this sermon and your legs can't bear your weight, now you fall to the ground. Does that only bring you physical discomfort or does that also bring you mental discomfort? Absolutely, both.

Let's say there's a cushion behind you, so you fall down no problem. It's not going to hurt you. It's very comfortable, so no physical discomfort but what about the mental discomfort? Has that gone away? No, why not? Expectation

When you try to button the shirt sometimes, do you not get really annoyed. You try to button it like several times and it doesn't go in. why, because you see the button, you see the button hole, your expectation is yes, I should be able to button it. What about, when you try to start your car, you turn the ignition, your expectation is, car has to start.

So then tell me, when you inhale and pull in air through your nostrils, do you not expect to be able to breathe. What if you weren't able to? Right now, the next breath you're expecting to be able to breathe right. You're all expected to be able to take the next breath, yes or no? Yes. What if, all of a sudden when I go like that, I am able to pull out all the air in this room, the next breath you take, nothing goes into your lungs. How would you feel? Would there be any physical discomfort? Well at least not for another 10 seconds or so; I mean can't you hold your breath a few moments, you're not going to feel physical discomfort immediately. We can all hold our breath for a few moments, at least four or five seconds right. So the next moment you try to breathe, if there's no air, that's not going to bring you physical discomfort but what about the mental discomfort, the mental pain? What is the root of all mental discomfort and pain? Attachment, expectation.

So don't you see, with every breath you take, you're setting expectations. Do you realize how attached you are with every breath you take. With every beat of that heart, there's expectation.

Now imagine, with every thought that arises, there are expectations because of attachment. Because all mental suffering starts from attachment. That's where the root is. So take away attachment and let's say one of us is an Arahant. I remove all the air in this room, I create a vacuum in here, in the flash of a second. We've all taken one breath. The next breath, the Arahant tries to breathe, there's no air. No physical discomfort at least for the next few moments and mental discomfort none because no attachment no expectations. This is the level to which we go down when we set expectations. Every thought is based on expectations and expectation is what leads to disappointment. So going back again to that dependent origination process, this is why I used examples just to give you a little bit of variety otherwise, you know core theory might be a little bit too daunting for some. So I'm helping you to understand this by giving examples.

Vèdanà paccaya Tanhà

So at the moment where there was *phassa paccaya vèdanà* where there was contact and dependent on contact there was *vèdanà* which was sensation. It was not just sensation that came in at that point but then why did the Buddha only speak of *phassa paccayà vèdanà, vèdanà paccaya tanhà*? Why did He not speak about the other things? Because it's the *vèdanà*, that sensation which is pleasurable. That's how you experience the pleasure and it's the experience of the pleasure that you then go and attach to. Imagine there were only four aggregates not five aggregates. There was *rùpa, sannà, sankàra* and *vinnàna*, no *vèdanà*. There wouldn't be a problem. You won't be attached. Is it not because of pleasure that we are attached to something? How do you feel pleasure? It's through *vèdanà*, the mental factor that we experience pleasure. Not pleasure that came from the outside world. Previously there was the pain, the *vèdanà* of having set the expectation which was an unpleasurable feeling because setting an expectation itself is a feeling of uneasiness, discomfort and that's why we like to relieve ourselves from that feeling.

The primary problem is 'I want to know'

Remember I often use the example of gifts that are wrapped up; like a friend brings you a gift wrapped up and what's the next thing you want to do? Unwrap it. You want to unwrap it so you can find out what it is that your friend has brought you. So why this unwrapping presents bring you a good feeling? Expectation. It's not the present. Yes, the present might bring you a good feeling but that's secondary. Primarily, I want to know what's inside. These two things, I want to know what the present is and secondly, is the thing that has just been gifted to me, going to be something that I like. Two things, they're not one and the same. So be able to distinguish these two.

One is I want to know; it's like say; you're at home, you hear a knock on the door. Now you don't know who's outside. Firstly, you're suffering because you want to know who's at the door. That could be a debt collector or it could be your best friend. At this point, it doesn't matter. At this point, you just want to know, who's outside because of that you're suffering. You're in a state of vexation. So you walk up to the door, now you open the door and now you see who it is that's outside. Now you have just been relieved from the first vexation, which was, you wanted to know who was outside. Now you know.

The secondary problem is 'I like or dislike'

Now there's a second problem, 'I like or don't like' the person that's outside. They're not one and the same. So when we have *phassa paccaya vèdanà*, it's that *vèdanà* which previously had been at the point where it was *vinnàna paccaya nàma rùpa*. Setting the expectation at that point forward. At that very point, an expectation was set and immediately there was a feeling of uneasiness. That vexation arose at that point itself. Again, what is vexation in Sinhala? *Peleema – pahè elleema*. That's the etymology there. *rùpa, vèdanà, sannà, sankàra, vinnàna – pahè elleema*. Now you cling on to these five. You now set an expectation on this five. At *vinnàna paccaya nàma rùpa*, you're waiting for that five to come into your world. So when you're waiting; well, who likes to wait? Nobody likes to wait. Who likes a queue? Nobody likes a queue. We don't

like to wait; we want it now, instantly. So even this five, you don't like to wait. So the fact that you have to wait, now that you've created this expectation is not a pleasurable feeling; that's a displeasurable feeling. That displeasurable feeling you experience through *vèdanà* and that was *mòha*, not *ràga*, not *dwèsha* but *mòha*, delusion and that *mòha* that *peleema* that vexation now has the opportunity to be relieved because now we are at *phassa paccayà vèdanà*. At this point, where *phassa* or contact has happened, that's where the eye has been opened, sight has come in from the outside world and it has left a sense impression on the mind and now you have the *rùpa rùpa*, you have the *sannà*, which has helped to identify what this object is, that you're looking at. You have the associated action with that; like I said, chair-sit, food-eat, water-drink, bed-sleep. These actions which we either attach to or we dislike. At the point where it was, *vinnàna paccaya nàma rùpa*, all those actions were associated from the *upàdànaskanda*. Because that all came from history, from your memory banks. That's why when I say bed, you think sleep. Why? *Upàdàna*. These are all preconceived. Because it's preconceived, now when I give you a new bed, immediately you're going to check, can I sleep on this? Because that's what you've already associated with.

For a young kid, bed- jump. So, give a kid a bed, he wants to know if he can jump on it. Give an adult a bed, he or she wants to know if he can sleep on it. Because that's the action, that's the *sankhàra* to which this is clinging. That's why it's *upàdànaskanda*, the clinging aggregates and using that *sankhàra*, this *nàma rùpa* was produced. At *vinnàna paccaya nama rùpa*, now it's the opportunity to relieve from that vexation. So, what if you found a bed on which you couldn't sleep? *Sapa vèdanà* or *duk vèdanà*? *Duk vèdanà*. Now what if a young boy found a bed on which he couldn't jump because it wasn't a spring mattress? *Sapa vèdanà* or *duk vèdanà*? Now it's *duk vèdanà*. Because it's not just the *rùpa*, what about the *sankhàra*?

Ditti vipalyàsa, sannà vipalyàsa, citta vipalyàsa - Distortion in the view, distortion in the conception or perception, distortion in the consciousness.

All of this we are attached to is because of wrong view. Either distortion in the view, distortion in the conception or perception or distortion in the consciousness. *Ditti vipalyàsa, sannà*

vipalyàsa or citta vipalyàsa. This is distortion, not true, false. This is why when a young guy sees a girl, again there is *rùpa, vèdanà, sannà, sankàra, vinnàna*, they're all clinging aggregates, according to this as well; expectations. Through history, through information that this guy knows about a girl, he expects a *rùpa*. It has to be this kind of *rùpa* again based on *drushti*.

An example explaining the distorted view

If a guy, if a young boy grew up thinking, knowing, learning that, a fair girl is a pretty girl, again it's only *drushti*. This is all based on view. Are there pretty girls in the outside world? No. Are there, ugly girls in the outside world? Still no. Pretty and ugly does not exist in the outside world. But a view can be given to a person and this boy grows up thinking that a fair girl is a pretty girl. Now when you say the word girlfriend, what picture comes to his mind? She has to be fair. I think in one of the sermons we did at Allan Mathiniyàràmaya, I spoke of the dangers of pornography. How when people go online, they're going to pornography and then now they have different expectations of what a woman should be like. Now they expect a completely distorted view; distorted expectation. And then when young girls, young women cannot meet that expectation, now they have to go through modifications to their bodies, changing this that and the other. Why, because otherwise there's no way, I'm not able to supply. My consumer has arrived at the door, he's expecting a size eight, I'm a size 10, so what should I do? Liposuction. See, all to do with setting expectations. Again, consumers and suppliers. See how you have become a consumer.

Now at the state of *Vinnàna paccaya Nama-rùpa* - now you set an expectation; now you have just become a consumer. You're expecting the world to supply and then at *Phassa paccaya Vèdanà*, this is the point at which the world is supplying you and you are standing at the yard checking if, what has been delivered is what you asked for. So you go through your ownership. Let's see what you've got. I asked fair, what have you brought me Caucasian, no, don't like, reject. I asked fair what have you brought me, Negro. No, I don't like, reject. Where is the problem? Expectation; where did expectation come from? *Drushti* which is all distortions. Distortion in view, distortion in perception, distortion in consciousness. All that came from someone else who

was also distorted in their view, in their perception or in their consciousness. This is why associating with immoral, ignoble people is super dangerous; so dangerous. Because you don't know what kind of distorted view they might plant in your mind. If you remember yesterday's sermon that *Guru swamin wahansa* did, what if that distortion comes in about your mother?

A karmastànaya to eradicate sensual desire (Bottle cap)

A young novice monk came today to ask for some advice. He said Swàmin wahansa, I'm still reminded of; I think he's only 16, so you can expect these things from a 16 year old boy. You know after all they're only human beings. You don't become an Arahant, the moment you wore a robe. I'm not an Arahant, so you know I can only expect these things from them. You know hormones running all over the body and you know it's an age of turmoil. So you have to deal with that accordingly. So, he comes and asks me 'Swamin wahansa, sometimes I'm reminded of the times that I used to spend with my girlfriend' - girlfriends he says. And sometimes when I go to the *dhana shàlàwa*, you know sometimes women come in, young ladies, young girls come in and I'm reminded of them. What do I do?' He said 'can you give me some advice, some instructions so I can fight this battle because I want to win this battle; I've realized that this is all false; I want to win this battle. Isn't that so great of him?

Parents, this is what I asked you to do in your homes. Create an environment where your son can come and tell you about this. Mothers, fathers you create an environment where your son can come and tell you, 'mother, today I saw a girl and I felt desire for her. Please help me'. But he's only going to do that if he realizes that desire is not a good thing. May be, he's only going to do if he realizes desire is something dangerous. Because for as long as he thinks desire equals pleasure, well then, he's just going to go after pleasure; continue to go after desire. That's what he's going to do. So we have an environment like that at the monastery and I'm so glad that we do, where young monks can come and speak to the elder monks and say 'Swamin wahansa, this happened to me, please help me'. So when he said that I said okay.

So there was a girl today apparently and he said, 'when I saw her I had feelings of desire, so what should I do?' There was a table that was just next to us on which someone had left a cap of a water bottle. So it was just left there. So I picked that up and I said take this; so he took it into his hand. I said from here on, you should always keep this cap with you, never lose it, guard it with your life. He said why? I said because this is your *karmastàna*; this is your meditation object, this is what you need to contemplate on. He said how?

I said, does this sensual pleasure exist in the outside object. He said no, I understand that, he said. So, does it exist in that girl that you saw this afternoon? He said no. Well then, if you are able to look at a woman and have feelings of sensual desire in something that does not have sensual desire, then surely you should be able to do this with the bottle cap. I said, 'you know you're so talented; look at what you can do. You can look at something, a sight which does not have beauty and in your mind, you can create beauty; how talented you are? Wow, you're a genius'. He's a 16 year old boy, so this is how I have to tackle it. The psychology all over. So I had a younger brother, so I've been through some of these experiences, so I know how to sometimes deal with them. I wouldn't say I know always but sometimes it works. So I'm learning myself through this conversation. So I said you're a genius whereby you can look at a sight that does not have sensual pleasure as a quality, a characteristic of that object and in your mind you're able to create it.

You Sir, are an artist; you're a wizard. Wow like Merlin. So what I want you to do now is, if you are able to look at a woman and create sensual desire in your mind by looking at something that didn't have it, well then from now on every moment you see that girl or any girl and feel sensual desire within you, put your hand into your pocket, pull out that bottle cap and look at it and go, surely if I can do it with that girl, I should be able to do it with this. Because this beauty exists in the girl? No. Well, if it doesn't exist in the girl it cannot exist in the bottle cap. If it exists in the girl, then it should exist in the bottle cap as well. So if it doesn't exist in this, then surely that's a reminder that it does not exist in the girl. So I said don't lose it and I made a mark on it just in case he throws it away and finds something else. So I said every now and then I bump into you, I'm going to ask you to show me that bottle cap; make sure you have it until the day comes whereby you are no longer going to see a girl and have feelings of sensual desire, because it does

not exist. All you are doing is going into a state of mental suffering, mental vexation and then finding relief from that. It's not the girl that did it for you. If you think that girl can do it for you, then Sir, this bottle cap should be able to do it for you as well. And then I made fun of it because I wanted him to see the ridiculous nature of how he was feeling. I said you know, if you're looking at a girl and go, 'oh my gosh, she's so beautiful' then you should be able to look at the bottle and go 'oh my God, you are so beautiful, sexy bottle cap'. I ridiculed him not him, I ridiculed *ràga*.

General advice to parents

See parents, could you not tackle these issues with your children like that? You don't have to tell them off; show them the ridiculous nature of this desire because ultimately, it's just trickery, it's foolery; nothing else. *Vinnàna* is a magician. Show them that this is just magic; there's nothing real, there's no substance behind this; this is just emptiness. Show them that. You don't have to tell them offer it, telling what if I had addressed it differently; what if I had said, 'how dare you, a Swaminwahanse never feels like that'. Go to the corner of the room and be sorry about yourself for how you felt. Next time, he's not going to come and tell me. Next time he might resort to other means. What if he decides 'I can't bear this, I'm going to put my robes away and go back into lay life'. What a waste of a young life which is destined to become an Arahant? What a waste right? This is why I say, we have to be intelligent to tackle these problems differently; be able to accept that your child is just the same like you. If you are a bundle of *ràga, dwèsha, mòha*, walking on two legs well, what about the child you brought into this world? Surely your child is also just a bundle of *ràga, dwèsha, mòha* walking on two legs. It should surprise you if your child doesn't feel desire; if he's a boy, looks at a girl, doesn't feel desire, that should worry you, seriously. A young girl, a young teenage girl looks at a guy doesn't have any feelings whatsoever, that should worry you. Someone comes and shouts at you, at your son, says 'you dog' and your child doesn't feel anything and that should worry you. If he's not become an Arahant that should worry you, because then there's something fundamentally wrong. Either he's lost it or he's gone insane and that needs treatment. So be prepared to accept that your children are a bundle of *ràga, dwèsha, mòha* walking on two legs, just as much as you are. If it's okay for you to feel them, then surely

should be okay for your children to be feeling them. But okay in that be prepared to accept but address it; address it in an intelligent way. Don't be foolish about it. Because if you tell them off, they're not going to come back a second time. If you shout at them, they're not going to come back a second time because they have lost all trust in you. Don't lose your trust; don't let them lose trust in you because if they do so, next time there not going to come to you but they're going to go to somebody and that somebody might well ruin their life.

Vèdanà enables you to experience the pleasurable feeling

So finally coming back again, it was the relief from that setting the expectation that has brought this pleasure and that pleasure is felt through *vèdanà*. That's why *vèdanà paccaya tanhà*, in the dependent origination process. But wherever there was *vèdanà paccaya tanhà*, now the mind does not attach just to the *vèdanà*, although the dependent origination process it says *vèdanà paccaya tanhà*, it's not just the *vèdanà* that the mind is now attached to; it's also the *rùpa*, it's also the *sannà*, it's also the *sankhàra*, it's also the *vinnàna*. But attachment arose primarily due to *vèdanà*, because *vèdanà* was what brought you, enabled you to experience the pleasurable feeling. Because that's what *vèdanà* is.

It's like you order a pizza online. The delivery guy brings it to your door. Aren't you really happy to see his face? 'Oh, thank you Mr. delivery driver'. You're so happy to see his face. But he was only one part of it. What about everyone else, who cooked the pizza; who took down the order; who made the oven; who built the shop, all that. You don't feel particularly happy to see them, you're just happy about the delivery guy.

Tanhà paccaya Upàdàna

Likewise, it's the *vèdanà* that ultimately brought you that pleasurable sensation, but all the other things were involved, *rùpa* was involved, *sannà* was involved, *sankàra* was involved and

vinnàna was involved. All of these five are involved but it's the *vedanà* through which you feel this. That's why, *vedanà paccayà tanhà* and when you experience that attachment, now the mind quickly takes all, 'ah, so surely this *rùpa, vedanà, sannà, sankàra and vinnàna* brought me pleasure. Which means pleasure exists in the *rùpa, vedanà, sannà, sankàra vinnàna* as well as the *rùpa, shabda, gandha, rasa, sparsha, damma* that exists in the outside world, *bàhira àyathana, abyanthara àyathana* - external institutes and internal institutes. It was these two that brought me pleasure, so, surely pleasure exists in them. No understanding that it was the relief from vexation that is the result of this displeasure. No understanding of that and then as soon as you experience that attachment, now *upàdàna* - moment of attachment and then continued association with that. Continue to associate, going around it.

It's like a bee flying around the flower. First it felt the smell. A bee first smell the honey, now it continues to fly around the flower and similarly this is what the mind does. Once that object came in, pleasurable feeling, attachment and then after attachment continued association because for as long as I continue to attach myself with this object or this person or this event, I'm going to be able to develop what? Self; pleasure world, baby Natasha.

Upàdàna paccaya Bhava / Bhava paccaya Jàthi

That's where bhava arises; this is existence - existence of a being that is associating with that object and then *jàthi* - now it has come into being. It's really difficult to explain that in English. I'll continue to develop that and see how else I can improvise it. This connection between bhava and *jàthi*; this is why I used the example of baking a cake last week. Once you put all the ingredients and put the cake in the oven, now it's going through the process of becoming and then eventually there's going to be a point at which you go 'ah, now it's a cake'. That's how this *bhava paccaya játhi* happens. But it happens like that, in one *citta*. So whatever *jàthi* came into being, now the self has been born. This is what this dependent origination process was for after all, to bring forth the self; to produce the self; give rise to baby Natasha. But ultimately if it was the *rùpa, vedanà, sannà, sankhàra, vinnàna* that brought us this pleasure, what's going to happen to *rùpa, vedanà, sannà, sankhàra, vinnàna* in a moment? It's going to pass away and when it passes

away, now the self passes away; pleasure world collapses. Then back to *jarà, marana, shòka, paridèva, dukka, dōmanassa, upàyàsa èva mè tassa kèvalassa dukkakkhandassa samudayò hòthi*. Buddha says, 'this is how dukka is born'. This is the process of how dukka comes into your world. For someone who sees this and penetrates that veil of pleasure, the veil of pleasure is, its *rùpa, shabdha, gandha, rasa, sparsha* that brought me pleasure. Penetrate that, see within and realize that, no, it's not that, that brought me pleasure.

Anything can relieve the mind from the state of vexation

Like the example I gave you some weeks ago. What is the reason for hunger? It's because your stomach is empty. That's why you feel hunger and then the gastric juices start coming into your stomach, then that's when you start to feel hunger. So what do you need to relieve yourself from hunger? Everyone says food, anything, absolutely anything; doesn't have to be food. Putting grass, isn't that going to relieve yourself from hunger? Mud? Yes. Sand, is that food? No. Anything thrown in, is going to relieve yourself from hunger. Because hunger is the experience of the stomach being empty not the stomach not having food in it. That's not what hunger is. Most people think hunger is the stomach not having food in it. That's not what hunger is. Hunger is the stomach not having anything in it; being empty. Relief from being empty requires what? Anything.

So when the mind is in a state of vexation, anything that can relieve it from that state of vexation, will leave the mind in a state of pleasure. It's not the sights or the sounds or the smells or the taste that's responsible for that pleasure. It just happens to be as if by coincidence, that is all that can come to as relief. There is nothing else that can relieve it. It's a very subtle point. But I hope you can understand what I'm trying to get to you. It just happens to be that there is nothing else in this world.

Imagine there's only rice in this world, no other types of food; There's nothing else other than just plain white rice. If it's plain white rice and nothing else that existed in this world, for someone who's hungry, when they eat rice because that's the only thing that's there, they can very soon

come to the conclusion, that it's rice that relieves me from hunger. Because there's no other food that they can try out. They think our rice relieves me from hunger. But you know that, it's anything that can relieve you from hunger because there are lots of types of food and you know that it's not just one particular type of food that relieves you from hunger. But it also happens to be that, whenever you felt hungry the only thing that you put in was food. You didn't put in anything else; even if it was water or a drink that was still food, so you come to the conclusion. That's why when I asked you, what relieves you from hunger, people say food. Because that's all they're used to. You never put in sand, you never put in red bricks or stones; you never did that. That's why you don't have that experience of being relieved by hunger by throwing anything into it. But if you studied science, you'd know you feel hunger because the stomach is empty not because there's no food in it.

Rùpa vèdanà sannà sankhàra vinnàna never relieved you from suffering

Likewise, the mind experiences pleasure because it was relieved from vexation not because it's lacking *rùpa, shabdha, gandha, rasa, sparsha, damma* or *rùpa, vèdanà, sannà, sankàra, vinnàna*, but it just happens to be that these are the only things that can come to relieve it from vexation. So if that is the case, what is the point in attaching to sights, sounds, smells, tastes because they never relieved you from suffering. *rùpa, vèdanà, sannà, sankàra, vinnàna*, they never relieved you from suffering. They never brought you pleasure. Relief from suffering was the result or rather pleasure was the result of relief from suffering. That was done by *rùpa, shabdha, gandha, rasa, sparsha, damma* – sight, sound, smell, taste, touch and *dammās* but it could have been anything. But it just happens to be that they are the only things that can come to your rescue. But it's not them that did it. Subtle point but try and think about it, then hopefully it'll make sense.

Five clinging aggregates

So what I wanted to get across to you primarily today was; because it was a question last week at the end of the sermon.

This *rùpa, vèdanà, sannà, sankhàra, vinnàna* - the five clinging aggregates, where do they fit into this picture?

So is that clear to you now? Because that *vinnàna paccaya nama rùpa*, when you set that expectation, remember it was a Pentagon. In that Pentagon you had *rùpa, vèdanà, sannà, sankhàra, vinnàna*. That Pentagon, all five sites you brought from your stores, these stores are your memory bank, and in your memory bank, you brought in the *rùpa, vèdanà, sannà, sankhàra, vinnàna* that you were already clinging on to. You brought them, created this model and then at *phassa paccaya vèdanà* although we only speak of *vèdanà*, because that is what brings us the experience of pleasure, there's all other four as well. So if you were to expand *phassa paccaya*; it would be

phassa paccaya rùpa,
phassa paccaya vèdanà,
phassa paccaya sannà,
phassa paccaya sankhàra,
phassa paccaya sannà,
phassa paccaya vinnàna.

All five would be there but the experience of pleasure is through *vèdanà*. That is why it's *vèdanà paccaya tanhà*. But all other four are also there at the same time.

A mind that is ignorant comes to the conclusion that it's these five that brought me that pleasurable sensation. Therefore, what should I do? Make a note of it for future and then you cling on to it once again and then put it back into your memory banks in the expectation of a future and the being goes on and on and on in *sansàra*. Do you see how without an understanding of the dependent origination process you are never going to be able to break through this. Without an understanding of how its vexation and the relief from vexation that brings pleasure,

you're never going to be able to do this, break through the shackles of *sansàra*. Because for as long as you're ignorant of that, we are going to continue to attach ourselves to the outside world. The outside world that never brought us anything; that never brought us pleasure. Nothing, pointless, meaningless, futile, essence less. So contemplate on that, continue to reflect on that.

When you reflect on mental pleasure the pain will go away

When you experience moments of pleasure, take a moment to contemplate, take a moment to reflect. You don't need to deal with mental pain, deal with mental pleasure and then the pain will go away. Did you all get that? Don't worry about the pain, deal with the pleasure and then the pain will go away. Because it's the pleasure that eventually brought you the pain; it's the pleasure that eventually brings you the pain. For as long as you seek pleasure, you find pleasure, you experience pleasure in the outside world, sights, sounds, smells, tastes and touch you are going to continue to attach to them. Every time you're going to continue to attach to them, they're going to bring you suffering. So deal with that side, the rest will be sorted out automatically. Try to fix this problem that's never going to go away.

Thank heavens we found the Buddha. Not thank heavens, thank the Buddha, we've gone found the Buddha. If it wasn't for Him, how would we know any of this. We'd be ignorant, continuing our journey in *sansàra*. So take the time, reflect, every time you experience pleasure you have something practical to do now. Don't just listen to these sermons and go home and it's just another day, another week and then come back. That's pointless because that's not how I spend my week. That's not how I give advice to other novice monks, who try to practice the path because we are all trying to walk the Noble Eightfold Path in the hope that we can end this journey someday. The fun is not going on the journey, the fun is getting to the end of the journey. If walking on this path is so much fun, well, how much fun do you think, it's going to be at the end of this. So, let's get there as soon as we possibly can, like it's going out of fashion, attain *Nibbàna*, like it's going out of fashion. Put out vexation, like it's going out of fashion; like there's no tomorrow. Be honest, put every ounce of energy you have into it and you will succeed, there's no doubt about that.

I always remind you and I should do so again, you are all very fortunate people. You're extremely fortunate people. I have no words to say that; to explain how fortunate you are. Not because you have come along to this sermon but because you have received the gift of the Dhamma. You have been born in a time where the Supreme Buddha is around. There are some of you here who are about the age of my parents. But unfortunately, my parents have not been fortunate enough to receive this Dhamma. They're not interested. They seek happiness elsewhere. How lucky do you think you are? I can't speak to them like this. They're not prepared to listen. They want to talk to me, I listen. But they're not prepared to listen to what I have to say. Well, the day might come where they are prepared to. But you know when I see some of you who are about the age of my mother, my father and I think, if only my parents were so lucky, if only my parents were so fortunate, if only my parents had this opportunity but they don't. So I feel sorry for them. So make the most of it. Make it your firm resolve to not have to keep coming back here. I'm sick and tired of seeing your faces week after week. Don't you have anything better to do? It's just a joke okay, but you know what I mean right. Let's get to the end of this journey. If the journey is so much fun, then the end you can only begin to imagine.

Make practising the Àrya Maithrya a daily routine

One more thing I would suggest to parents. Find a moment in your children's daily routine for them to practice the *Àrya Maithrya* even if it's five minutes it's very powerful, it will do amazing wonders to them that you will not regret. Recently a young couple contacted me and they informed me that before they had a child, they decided that they were going to bring a child into this world and offer him to the *Sambuddha Shàsanaya*. Even before they decided to make a child, this was their firm resort. But a year after the child was born the parents found out that this child has some kind of neurological disorder and now, they were upset. They were wondering if we were still able to ordain this child in due course and at that time I said well, you know, let time deal with this. Continue to seek medical advice as best as you can. But there was one thing that this father told with me that I found particularly that really struck a chord with me and he said, from the day that the mother got pregnant every day he would sit by the mother and chant the

Àrya Maithrya to the baby child that was not even born and he continued to do this every day. And then from the day the baby was born the father and mother continued to do this for the child. And so the parents were asking me is there anything else we need to do from our side apart from seeking medical advice. I said no, just continue doing what you're doing because there are certain things that karma bring to us, that we can't avoid. It's the Karma that we've done whose rewards, whose fruit that we have to bear, but if there's any protection that you can give to your children, to yourself - the *Àrya Maithrya* is one of the best that you can find. So continue to do that with your children, even as a family, if you can find every evening just take five minutes. I know a lot of families who do that, like Christians who sit around the table and they do Thanksgiving. They say 'grace' before they take their meals. They thank God for this food that they have received. Well, likewise why can't we do something similar. I think all Buddhists in their right minds who have a firm resolve to attain Nibbana, even if it's just five minutes before meal time everyone get together sit on the sofa, sit on the seat, grab a chair somewhere, do *Àrya Maithrya* for five minutes. Make it a routine, make it a practice every day and then before long it will become a habit and then the energy that you will be able to draw from that, the power that you will gain from that, those who will have done it will know. I know that among you those who have and those who have come and shared with me their experiences. If you do it then you know the power of it. You don't, well of course then you don't. So, do it.



00.01.28 Start

00.02.15 paying homage to the Supreme One

00.04.08 Observing five precepts

00.06.59 Inviting all beings to listen to the Dhamma

00:11:03 Seeking forgiveness from the noble ones

00.14.00 We have to deal with mental discomforts

00.17.00 The Dependent Origination process

00:20:10 An analogy about Lord Buddha's knowledge

00:21:59 The Dependent Origination process

00:22:53 Have we got our basics right?

00.25.17 Becoming a monk

00:31:21 Consumer and supplier

00:34:35 Beware all things are conditioned

00:37:30 Changing the supplier

00:39:21 We are all single owner businesses

00:40:48 Are you a consumer or a supplier?

00:43:09 The day that you are only a supplier

00:44:58 Distinction between friendship & associations

00:46:11 All relationships are based on selfishness

00.50.23 Happiness is not a function of the outside world

00.52.11 Ignorance builds a bridge between happiness & the outside world

00:54:34 The riddles that life throws at us

00:56:58 Treat the problem before the symptoms start to show up

01.02.25 Who is your best friend?

01:04:05 How heroes today, solve problems

01:08:45 You are buying your child a one way ticket to hell

01.16.17 It's miccà sankappa in your mind

01:17:57 Practical advice to the parents

01:21:03 Wishwàsà Paramà gnàthi

01:22:40 Don't think twice to give the gift of Dhamma to your child
01:26:16 A general advice
01:30:53 Give your child a good hero to live by
01:33:17 Practical Nibbàna
01:36:23 The Dependent origination process
01:40:20 The suffering that we experience
01:41:15 An example on how we treat the symptoms and not the problem
01:45:40 What really happens when we try to cure symptoms
01:47:07 The truth is one, what we experience is another
01:49:12 Avidyà paccaya sankhàra
01:50:32 Vinnàna
01:52:34 Self procreation
01:54:03 The eye institute (Cakkàyathanaya)
01:55:21 Beauty lies in the eye of the beholder
02:01:26 Salàyathana paccaya phassa
02:03:36 Phassa paccaya vèdana
02:88:31 Example to explain phassa

02:14:13 Sankhàra – Action

02:16:43 Vinnàna

02:17:45 Setting expectations
02:20:00 Expectation leads to disappointment (Examples)
02:26:58 Vèdanà paccaya tanhà
02:28:35 The primary problem is 'I want to know'
02:30:13 The secondary problem is 'I like or dislike'
02:34:26 Ditti vipalyàsa - Distortion in view,
Sannà vipalyàsa - distortion in conception or perception,
Citta vipalyàsa - distortion in the consciousness
02:35:21 An example explaining the distorted view
02:38:54 A karmastànaya to eradicate sensual desire (Bottle cap)
02:45:25 General advice to parents
02:48:47 Vèdanà, enables you to experience the pleasurable feeling
02:50:18 Tanhà paccaya upàdàna
02:52:23 Upàdàna paccaya bhava / Bhava paccaya jàthi
02:54:40 Anything can relieve the mind from the state of vexation
02:58:04 Rùpa vèdanà sannà sankhàra vinnàna never relieved you from suffering
02:59:17 Five clinging aggregates

03:01:49 When you reflect on mental pleasure the pain will go away

03:07:15 Àrya Maithri Bhàvanà

03.13.50 Make practising the Àrya Maithrya a daily routine

03:17:42 Transfer of Merits

03:26:25 Invoke of blessings by the Maha Sangha

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