

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 2019-03-17. 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.**

This sermon goes on to help you discover 'who you are' in a very unconventional way. It also goes into a very detailed explanation into the dangers of being ignorant of oneself. Moreover, it also explains the importance of the comprehension of the Dhamma in children and attaining a Sotàpanna.

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KEY WORDS

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|----------------|----------------|
| Need | Knife |
| Want | Death warrant |
| Blind faith | Beauty parlour |
| Conviction | Girl |
| Security guard | 17 years |
| Mamoty | Suicide |
| Neighbour | Child abuse |
| School | |
| Playground | |

2019-03-17

Who are you?

I'm going to start us off on a really simple question. Who are you? What are some of the answers that are rushing into your mind right now? You're probably thinking of your name, I'm Mr. so and so. Oh sorry, I'm Dr. so and so. Apologies. Sorry. No, thanks. Is that who you are, or is that who people say you are? That's how people identify you. What else, who are you? You might say, well when I'm asked the question who am I? I can think of, I am the child of this person or these two people. This is my mother, this is my father, that's who I am. Again, you're giving me an answer based on what someone else says you are. Someone says that they are your parents but how do you know that they're your parents? You could have got mixed up at the hospital. Even if you're the biological child of those parents, still you defining yourself based on somebody else or something else external. I'm not asking about that; I'm asking about who are you? A human being. That's a clever answer. How do you know that? You said you are a human being; how do you know that you're a human being? At some point in your schooling life, you learn that you got a face, two eyes, a nose, a mouth, two ears on the side of your head and a body that looks like in the picture in your textbooks, then that's a human being. From that day forward, you thought that picture looks a lot like what I see in the mirror, so I'm probably a human being. Again, you defined yourself based on what somebody else said you are.

Some might say well, *'I'm so many years of age, I'm six, seven, twenty.....* Is that who you are? I'm a man of forty-five years of age, how do you know that you're forty-five? Because, someone said you are and again the number forty-five is a number based on a numbering system that has been defined by other people. A year has 365 days, because someone said so. So, who are you then? A person with a lot of faults, why do you call them faults? Give me an example of a fault that we might all have. Anger, jealousy, greed, selfishness, ignorance. Why do you consider these as faults? Don't get angry, who said that? Other people, why? *Because it's wrong, you shouldn't be angry. Don't be jealous of other people's accomplishments. Why? Because that's wrong.* Who said that? Other people. Are you beginning to realize that, you have come a long way in life and I'm asking you all a very simple question of who are you? And all you spurring out are definitions of what other people have given you. What you are saying is the composite of what other people have painted you as. This is their picture of you.

Who decided where you live?

Your name, where you live. Who decided that? Particularly, perhaps in your case, even in the case of others, even if you are an adult, you might think, well, I decided where I live but why? Why did you decide that's where you're going to live? Lots of external factors influence that. When you say external factors, again you're pointing your fingers outside and saying, '*they decided where I was going to live*'. Rather it's the climate, it might be. You just don't like hot weather, so you've chosen a country where it's cool to live, or you live in a hill country. Again, you have become the net result of what other people, other external factors have shaped you to be.

It seems to me like, life is nothing other than the transformation that happens to us, either mentally, physically or both, based on what other people want us to be like, and how external factors shape us. As we go through this process of life from birth to death, we are going through a change internally and externally based on what other people wants us to be like, based on what the society expects of us. Based on these external factors that shapes us 24/7. Is that an unfair statement? Does that vaguely ring a bell? Is that kind of sum up what life is like, generally at least? Did you come into this world to live someone else's agenda? Are you happy with that fact? From birth you were given a name, did you have a choice? Some people even go through a legal process to get their name changed. But again, you chose another name, but where did you get that name from? Other people, either they heard someone else say that name out loud or written in a book with a lovely fairy tale.

Then you choose to go to a certain school at a young age, why? Others decided that for you as well and quite interestingly, if you do a survey, boys love the colour blue and girls like the colour pink. Why? I think Psychologists have done lot of research behind this and have found out, young children, if you are a boy, there is this notion that boys are associated with the colour blue and what the parents do is they surround them with blue. Also, they surround them with cars, robots, cricket bats and balls and things like that "Boyish things" Things that are considered to be masculine. They grow up in that environment and that's what they associate themselves with as they grow in to adult hood.

Girls on the other hand are surrounded with pink. When you get the news that it is a girl, the painters come home and they start painting the walls pink. The cot is pink now, the entire room has to be colour washed in pink and therefore girls grow up, liking the colour pink. Because that's what they have come to know best. Then, they are given dolls to play with. Soft toys in vivid colours and tiaras and things like that.

So again, even the toys that you have played with or the colors that you like, have already been determined by other people. Your age has been decided by other people. The shirt, dress, top, the color that you're wearing right now was determined by other people. How you wear, your hair right now was decided by other people. You're influenced by other people. The color you paint your nails, the color of the car you drive, what make, what model it is, what brand phone you use and what service provider you like to use. Which street you live on, what courses you did at school, what profession you choose. Who you decided to get married to, how many children you wanted to have, what you are going to name them?

Are you seeing that how your life is entirely a series of decisions made on your behalf by the people that surround you and the external factors that surround you? So, you are the net result of what other people want you to be. Just like a farm, on a farm you have chickens. The farmer decides how big this chicken has to grow, whether they are furry, fly or not, how long they are caged for? Who decided how many years of school you're going to have? Who said that you have to go to school for 13 more years? Other people, right? Who decided that you're going to have to get married?

We are going through a human production line

You know, we're going through a production line, this is like a human factory. Our lives are being shaped by other people. We are going through a transformation in the disguise that we are independent. People like to think that they are independent. You know, when given the right to vote, given the right to say our piece, say what we like to say, follow our religion of choice, all of a sudden, we get this feeling that we are all independent but really, all that happens is you are given a series of choices. All that is left to you is which choice you want to make and even that is influenced. Are you not Buddhist because your parents decided that you're going to be a Buddhist? Right from your name to where you live, to what religion you follow, what academic pursuit that you had at school, what profession you are doing right now, when you decide to retire, what colour you painted your house, what car you drive, how much grass you have in your lawn, what flowers you grow in your garden, all these things have been influenced by other people. That's why I'm saying, we all have been going through a human production line.

People keep tweaking the dials, but there's only a set number of units on this dial, a set number of settings, just like one to ten. What name you're going to have is like, one out of series of choices. Where you're going to live is one out of series of choices. What colour you're going to dye your hair is one out of series of choices. Who you are going to get married to, again it's one

out of a series of choices and we say we're independent, and we say, we choose how we live our lives. We say that we are the master of our lives, we are free to do what we fancy, really? How did you bring up your children? Like they wanted to be brought up or how you wanted to bring them up? From a very young age, you're transforming their lives. They want to be independent, but you have to make a call on what choices they have and within those limited choices, they can pick one, two or three of those choices. My point is this, when I ask you, who are you? Whatever response you give me is ultimately the net result of these external factors and how they touched and shaped your lives. Even if you say your name is so and so, again you're giving me something that someone else said. You are telling me, I'm this old, this many years of age, again you are giving me something that someone else said. This is how old you are. You know, one fine day you ask your mother, *'Mother how old am I?'* She says *putha* (son) you are six. *'When do I become seven?'* In another year's time and then you keep track and you start counting. Since then, you know that you are this particular age because someone said you are six and someone said every year, you can add one to that, you can increment one. But what I really want to know is, who are you? Not, who is the other people say you are. I want to know who are you? I'll help you find an answer to this question.

This is a class to help people discover themselves

For a long time in my life, I didn't have an answer to that question myself. If you really know who you are, how's this, you don't even need to be here. If you really know who you are, you don't have to be here, so this is a class to help people to discover themselves. You have come to a place to discover yourself. Once you have discovered who you are, you don't have to be here. You can get up, walk out and do whatever you like with your life. Does that sound like a good deal? You don't have to come back here again. People spend a lot of time trying to find out who they are. Sometimes they go to seminars, listen to influential speakers, speakers who talk about personality development, speakers who talk about life in general, they follow a lot academic research stuff. Philosophy, physiology, sciences, all this whilst people are trying to discover who they are, but everyone fails. Ultimately what everyone finds out is whatever answer that they give to that question, is nothing other than what someone else has decided they are. There's one philosophy in this world which helps you discover who you are, independent of what other people say you are and that's the Buddha's philosophy and teaching. Let me help you make a little bit more sense of what I'm trying to express. *Swaminwahanse* asks the audience what they think about the flowers and decorations around him. Is it pretty, nice, why? Because you decided in your own minds that this is nice. There might be some among you who's taste of design, interior design is not this. You might be going yuck in your mind right now, whose choice was this? Some of you like what you see, and others don't like what you see. Some find this pretty, good looking, beautiful, but some others don't.

They find it ugly, disgusting, why do you decide that this is beautiful? If you're telling me that you decided in your own mind, you had a free choice to make that this is pretty, nice, good looking, perhaps it's the colors why? The regular listeners you already have cogs turning in your heads right now, dying to throw the answers out. If you've been a frequent visitor to this discovering yourself class, some of these answers to this now will be at the tip of your tongue and you want to just get it out there. You are vexing because of attachment.

Why do people do things 'just because'?

Ok let me ask you this question? I have something in blue and pink. You said girls like pink and boys like blue. Why do boys like blue? Why do they think it's nice? Do you'll have a favourite colour? Why do you have a favourite colour? Why is that colour better than any other colour? What has that colour given you that other colours haven't. Done a school round for you that particular colour? Let's say it's yellow. Did yellow cook a meal for you? Why is yellow better than any other colour? Ok you're saying it's good looking, why is it nice, why is it good, why is it pretty? What's wrong with every other colour in the rainbow? You have to find the answer to this. Because in finding the answer to this, you'll discover who you are.

You hear a noise coming from somewhere. You want to turn your head and have a look at it. The other day in the middle of the sermon, someone's phone rang, it was someone who was in this side of the room, everyone else in the room is looking that way as if this is the sole purpose of them coming here. So, I said ok, now that you looked, you're going to pay the price. I'm going to start asking questions. Why did you look?

Hidden danger

If we do things just because, is it right for us to call ourselves humans, intelligent people, if we do things just because? There's a danger behind this, which I'll come to in a moment. If we don't think about what we are doing, before we do it, there's a huge danger behind this. There's a sound coming from somewhere, let's say a phone ringing and everyone in the room is glancing that way now. I'll ask the question, is it because it's your phone sir? He said no, then why did you look there? They're saying *oh because I wanted to know who's phone it was*. Why? *Is it you who pays the bill? No, then why? They should've put it on silent. Okay, is you're looking going to help achieve that, how now?* No answers to any of these questions. Then in a little while, another phone rings, guess what everyone did? They look that way. Only 15 minutes after, everyone's looking that way, so why did you do that again? If we don't know the answers to these questions, let me tell you the danger behind this.

Hidden Danger (Example)

You move house, now you're living in your new home, you are getting accustomed to the neighborhood. A little while into your life at your new home, you're getting a little bit too accustomed to your neighborhood and this is by giving flirtish glances to the lady next door. That's when you know that you're getting a little too accustomed, it's probably time to move on. There's a young lady next door, so you're observing what's going on next door. You want to get to know your neighbours, right? You are observing that there's a man who lives next door, he looks like a bit of a rowdy fellow. He leaves home around 8 o'clock in the morning and he gets home pretty late. So, now you're observing his behavior and you think she's good looking, you don't know why, this is the danger.

I'm asking you why do you think she is good looking and you don't know the answer I'm showing you the danger behind that. So, you're thinking that she's good looking and you walk over. So, imagine that you're a man and you walk over and you knock on the door, this lady walks to the front door and you just want to make chit chat. You didn't come here with any purpose, except for you wanting to see her, that's really why you're here. He says,

"Oh! we just moved into the neighborhood and I just thought that I would pop by and say hello."

The lady says,

"Oh! it's good to have you around, is there anything that I can help you?"

You are stuck, you can't generally give the right answer there because you just went to see her, you can't say, "I think you're really good looking." "You pervert" that is what he might get back, so he's not going to say that. Instead, he might say,

"Can I borrow your mammoty (Garden hoe)? I got some work to do in my garden."

"Oh yeah, one moment I'll be right back". (Guy sighs a relief) "I got through that one."

So, she brings the mammoty, you borrow it, then bring it back.

Now, I ask you the question again (imagine Ven. Amadassana Thero asks the guy),

"Do you find her beautiful?"

"She's so pretty".

"Why?"

"I don't know. Look at her eyes, her pitch-black hair, so beautiful."

"Why? Why is pitch-black hair so beautiful?"

"I don't know. Look at the way she dresses, the colours she chooses to dress herself in, so astounding."

"Why?"

"I don't know."

So, you get into this habit now, every once in a while, you go that way, you say hello and like I said, you get a little bit too accustomed for your own good. Now, a few weeks pass by and you

know what is going to happen. The man, that is married to this woman gets news of this. He finds out that his wife is having visitors and it's the new chap who moved in, next door.

Life is a horror movie

Isn't life a horror movie? Don't know why you go to the cinema, it's free, you can watch horror movies for free. Just open your eyes and look outside your window, look through the mirror as you age, that's a horror movie in itself. Anyway, this guy gets word that the neighbouring guy has been having a crush on this lady and he decides to teach this guy a lesson. You must have seen such stories in horror movies and also in real life, right? These things happen, so now he decides to teach this guy a lesson. This day, he pretends to leave home, but he doesn't. Your relationship with the next-door lady has gone too far for your own good now. He used to be borrowing a mamoty but now that's developed. Now when you go there, you spend a few hours, getting up to no good. I'm not going to fill in the details, you can do that yourself. This day, the man decides to stay home and not leave and the wife goes,

"Hey honey, why aren't you going to work today?"

"No, I decided to stay around"

and he unplugs the phone, switches off the mobile so you can't communicate, tell the other guy don't come today. He comes over, the lady goes to the door and answers the door. Man walks in, now they get up to their old mischief. Now it's time for all hell to break loose. There are a number of stories I have heard, where similar things have happened.

On one occasion, not very far from here, in a neighboring town a man discovered that his wife was cheating on him, with a neighbour. This man got news of this when he was abroad. He got news of this and came back uninformed and discovered that what he thought was actually going on at home. There was a machete that he had been keeping for when the occasion required it. He discovered what was going on, picked it up and chopped the man's neck and head off, that was the end of that story. Obviously, the man died, and the (killer) went to prison for a few years and then he came out of prison and now he started living with the same woman.

Who's there to speak up for the man who had to sacrifice his life? Who's there for the man, who didn't have any answers to why do you find her good looking and he didn't have an answer. What if, young guys here, as you walk along the road, you see a girl standing at the bus stand and you think she's pretty. I ask you "why" and you say "I don't know, she's just pretty". I ask you why do you like fair girls more than dark girls and what's the answer? "I don't know, I just like". So, you don't know why, you see this fair girl and you think she's pretty. Her

boyfriend is standing next to her and you didn't know that. You give her a wink, he sees you do this, now that's the end of your chapter.

Did I not tell you the story about a young monk at our monastery, who rang one of his friends lately? Their playground was adjacent to the school and there was a van that drove past. There were some children at the playground who were playing cricket as it seems. The ball had gone to the boundary, someone went to pick the ball up. At the same time, this guy gets a call, he's on the phone. They observed there's a white van driving back and forth in the vicinity and what had happened was, this guy walks up to the boundary to pick the ball up. That van stopped immediately right in front of that guy, door opens, man gets out with a machete in his hand and he chops this guy's head in half. Tries to pull the knife out, but it doesn't come out, it's gone that deep, it's like a meat cleaver. He then gets back into the van and drives away. Shocking right? That's not the shocking bit, they've got the wrong guy. So, I ask you, "do you like sport? Ok, I get that. You need exercise to your body but why, do you prefer one sport to the other?" If the answer is "I don't know" well the guy that was playing cricket there, didn't know why he was there. He didn't know why he liked that sport, he was just there and this is what he had to suffer, the consequences of his choice. Now those people they got the wrong guy, what do you think? You think that they are not going to go after the right guy now? They went so far and it was a wrong guy, well the next stop is the right guy. Because until that problem has been solved, the problem remains to be solved. So now, their next stop is, let's get the right guy and when they get to the right guy, the reason that he has to go through this ordeal is because he couldn't answer the question, "why do I find that girl good looking?". Do you see the danger?

The danger of not knowing oneself (Example 1)

Ladies, what if you were walking along the street, and you see a flower bed, beautiful red roses. I ask you, "Why do you find roses beautiful?" You say, "I don't know". Then you decided, I'm going to take one of these home, to grow at home in my flower bed. You pick one of those up. Little did you know, that flower bed belongs to the king. Now these days, they are a little bit more forgiving but back then, if you were stealing by mistake, you didn't have any intention of stealing, you just thought that it was just there for anyone to take, so you pick it up, now you're considered a thief. You have just stolen royal goods and have trespassed on royal property. What do you think is going to be the punishment? They will have your hands chopped off, only because you couldn't answer the question. "Why do I find roses beautiful?" This is the reason, in other words, you don't know who you are. For as long as you can't answer the question, why do you like pink and not blue? Why do you find roses beautiful, why do you like chocolate cake compared to vanilla cake? For as long as you can't answer that question, you don't know who

you are. I'm asking you a personal question about yourself. Why do you like one versus the other? And you can't answer the question and you say, just because or I don't know. So, I'm asking a question about you and you're telling me that I don't know, so you don't know yourself and for as long as you don't know yourself, these things can happen.

The danger of not knowing oneself (Example 2)

Is it not dangerous? Can these things not happen? Is this all made up stuff? Some people, they like gold, and when they see gold, they want gold. Gold necklace, around someone's neck that's pretty, I want one for myself. I don't have the means to get it, I don't have money to get it, so what's the alternative? Yes, steal it. So, I ask you why do you like gold? (One could say about its value), it's not about value. You're not getting that necklace to sell it and then get the money and buy something useful with it, that's not why you're wanting it. You just like gold, I ask you why, "well it's very pretty, gold is just beautiful". Why? "I don't know", is your answer.

Now you see an opportunity to snatch that necklace and you're going to go for it and if you get caught, then you're going to have to suffer the consequences. You might have your hands chopped or burned off. In some countries, punishment for stealing is very severe. Even in the medieval times, some of the punishments that they use to give to people were horrific, like burning in molten lava, burning in pots of hot oil, were some of the punishments that they use to give. Tearing up people in two, they put you on a machine, hands tied to one end, feet tied to the other end. Now as they crank this machine, these two sides of the machine pulling the man apart. With every movement of this lever, this man is literally torn apart, torn in two, imagine that. You can find all this stuff on YouTube, if you're really interested, punishment in the medieval times. This is not made up stuff, this is all very real.

One might think that these torture punishments are only happening in medieval times and think that the time now is more advanced and people don't get punished like medieval times now. They might not punish you like medieval times in the prison now but what about the bad guys? People who don't like you very much. You think that you're the only one that has access to the internet and YouTube? What about the guy that doesn't like you, because you gave a furtive glance at his wife? What about that guy or that woman who doesn't like you because you just spoke a little too nicely to her husband and she doesn't like you for that fact. Now she wants to teach you a lesson. All she has to do is find a hitman. All these things happen because you don't know who you are or because you don't know why you find the girl beautiful.

I show you two girls and ask you, which one is prettier? You say, 'she is.' I ask you why? You say, I don't know, do you not see the danger? If you didn't find either one pretty, then you're safe, because then you're not going to give any glances to either one of them. But as long as you find one, good looking, you don't want 'good look' to be out there, you want good looking to be with you, you want to take good looking home with you. You want to take nice, lovely, delicious person home with you. So, whenever you find something pretty, gorgeous, delicious, yummy, pleasurable in the outside world, what will you want to do? You want to make it yours but when I ask you the question, "*Why do you find that pleasurable*" and the answer is "*I don't know.*" Do you not realize the danger? Because you're finding something pleasurable which a lot of people in this world also find them pleasurable. They don't know why they find them pleasurable themselves either but they are willing to go to any extent and length to protect it and keep it as theirs. Some people are willing to kill, poison you, burn your house down, they are prepared to do that. Is this a surprise to you? Is this the first time you heard of people doing these things? Burning houses down, poisoning people and killing people to get what they want? Complete massacre, genocide to get what they want. What if you're the victim? And you'll be the victim for as long as you find this world pleasurable because you're going after something that someone else also wants.

For as long as you find anything pleasurable in this world, beware because it doesn't matter what it is. Even if you find this betel leaf pleasurable, I bet you, there will be somebody else, who also finds it pleasurable. Now, when two people want the same thing, that's called a competition and when there's a competition there has to be a winner and loser. Winner gets all, losers not only gets nothing but also loses their head and you don't know why you're telling me you like this betel leaf. You don't know why you find this pleasurable; this is just an example. Hope you're getting the idea, you don't know why you like this. When you don't know why you like this, but nevertheless you have to suffer the consequences because you're going to make an effort to get your hands on this, to acquire this through whatever means. You want to acquire what you desire and you don't know why, that is so dangerous. If you discover the answer to who you are, you'll also find the answer to why you find this world pleasurable. You'll also know why you find one color prettier than the other. You'll know why you like something more than others. You'll know the answer to these questions, you can't just say because. That's not a reasonable answer.

This is the reason why the Buddha comes into this world to teach us. Why do people like things, why do people attach to certain things because as long as you're attached, you have to accept the package of suffering that comes along with it. Whatever it is you're attached to, you will go to great lengths to acquire it. Think about your own lives for a moment. Aren't the things that you went through that took up a lot of energy, effort, and time to acquire the very

things you attached yourself to? Name one thing that you went through to acquire that you weren't attached to. You went through, and you made an effort, to acquire it but you weren't attached to it, can you name one thing? Anything? Why did you go through the process of labour? Nine months and ten months of pain to have children, is it because you didn't want them? No, it's because you wanted them, so you were attached to them before they even come into this world, yes or no? Yes.

Needs and Wants

Why did you build yourself a home? Forget the fact that you need a home/shelter. Well, I got a shelter, and it just a hut. Your shelter is not a hut, yours is a multi-story hut. It's a hut that is spread over several acres. Mine is several square feet, why? Why did you go through all that process to acquire it because you didn't want it or because you really wanted it? Because you wanted it. Think about your wardrobes for a moment, how many items of clothing do you have in your wardrobe? How many pairs of shoes do you have? How many hats and ties do you have? How many necklaces, watches, gold rings and earrings do you have? If all you need is to tell the time, well, all you need is one watch. How many watches do you wear at the same time? How many pairs of shoes can you wear at the same time? How many sets of clothes can you wear at the same time? How many beds can you sleep on at the same time? How many rooms can you sleep in at the same time? How many houses can you be in at the same time? So why do you need ten? How many cars can you drive at the same time? Then why do you need twenty? So, you can't keep telling me it's because you need to get from point A to B, that's not true. You can't keep telling me that I need shelter. Think about your kitchen, pantry, open up the cupboards and your mind. All the food stuff that are stacked on the shelves. Open your fridge mentally, all the items of food that you have in there. Open your freezer, all the items of food stuck in there. You can't tell me that the food stuck in there is to feed your hunger. How many meals can you eat in a day? So why do you have a package of mix bites? Is that for hunger? No, you just had a meal, only ten minutes later, you thought you wanted a cup of tea. Why biscuits? Is that for hunger? That's a snack, why snack? Why chocolate? Why soft drinks? Is that because you are thirsty? What's wrong with water? You got all the things that your attached to. Look at all the things that you find pleasurable. This is what I'm trying to get to. All these things that you find pleasurable. I'm not going to ask how many wives do you have. Why? Pleasurable.

Sacrifices made for our wants

When you find the outside world pleasurable, you will go through whatever you need to acquire it and for that you will sacrifice yourself. Who here loves to go to work? Would you rather not spend your time with your family? Every time, every hour, every minute you spend at work, is that not time you spent away from your family? But are you not spending time at work, sacrificing time you could be doing the things you like to do. At work, only so you can acquire more things you find pleasurable, because you need to earn a lot of money. Money to feed your hunger is not enough, money to give you shelter is not enough, money to make you feel better when you're ill, that is not enough. Money is to put clothes around your body to protect you from the elements, that is not enough, is it? That's why you went after that promotion. That's why you're moonlighting, that's doing another job at night. That's why you're working overtime, weekends, earn more money, because you're not satisfied with what you have, you just want more and more. The answer to that is because you find the world out there pleasurable.

Are you a security guard?

The more you find the world pleasurable, the more you will exert yourself to acquire all these things. Here's the thing, you go through this process exerting yourself to acquire all these things and now, every time you look to acquire something, you also get another job, along with that, the job of, security guard. You brought home a new car, now who is its security guard? You brought home a wife, who's now the security guard? Until you made her yours, it was somebody else's problem. Until you made her your girlfriend, it was somebody else's problem. You couldn't care less what happens to her, until she decided to be your girlfriend. Now even when she sneezes, that's just one stop short of a heart attack on your part. You have become security guards for all these things that you have gone through to the extent of acquiring. You acquire them for what purpose? For pleasure, who here likes to do the job of a security guard? I love to be a security guard, nothing would make me happier than being a security guard, put your hand up, we'll get you to do it, we need one at the monastery. We won't pay you for it, because it's something you do out of fun, right? So, we shouldn't be paying you for it. You should be willing to do it voluntary, for the sake of fun. So, none of you like doing the job of a security guard but yet for all the things you have acquired, you have become a security guard. Yes or no? Who's a security guard for your home? You might say, I have staff. "I have staff who looks after my property." Who has to look after your property from your staff, is there anybody that you can trust 100%, except yourself? And the reason for that is because you don't know?

Absolutely, you don't know who you are, you can't trust yourself, you don't know what you're going to do the next moment. A sound comes from somewhere, you don't know what you're going to do the next moment. You'll be turning your heads there. I get you to promise me, that

you won't be turning your heads and you say "yup", when a noise comes from somewhere, everyone's looking that way. You didn't plan yourself to do that but you just don't know how your mind works. You don't even know why you're doing it but the consequences will come to you nevertheless.

You get yourself a Rolex, now who's the security guard? You get yourself a diamond necklace, now who's the security guard? And you tell me, you don't like to do the job of a security guard. You're giving yourself this job, nobody forced you to buy it, did they? But you went through with it and it doesn't stop there either, because a day is going to come when it's going to be destroyed. Either it's going to leave you or you're going to have to leave it and the second is going to be inevitable. (Someone stood up and was leaving the sermon, some attendees looked in a certain direction and Ven. Amadasanna Thero used it as an example?). I like situations like that, impromptu. It's good for us to understand ourselves. It helped prove my point. Now if I ask you the question, why did you look? "I don't know". What if there was a punishment? Your eyes get pulled out, if you look at the person that stands up and you don't even know that there's a punishment for that, but that doesn't stop the punishment from coming to you.

Imagine that, you're going to another country and you don't know what the legal system is like, there. What the penal code is there like, that can happen right in some countries? You don't know, you don't do your research beforehand. You just look at top 10 places for tourist to visit, you don't go through the study/research of what is their penal code like. What is going to happen to you if you go outside in a short skirt, you didn't do that research and you think that's fun, so you step outside with a short skirt. The short skirt police come, you get thrown into a white van and that's the last of you. So, you don't know. Likewise, you don't know the consequences that's coming to you, that's not the problem, you don't need to know the consequences.

Seriously you don't need to know the consequences, I never wanted to talk to you about the hells, I don't spend a lot of the time talking about the four great hells. I don't talk to you a lot about that, because I know you're an audience to which talking about the four great hells isn't going to do much good, for most of you at least because I used to be like that. I didn't believe in anything that I couldn't see with my own two eyes. That's not me saying that, the four great hells don't exist, because I know that they do exist, that's because I have seen it through the Dhamma. You might not be able see it with your own two eyes (at this time), but until then, there is a way that you can see it through the Dhamma. Once you have a good understanding of the dependent origination process, *Paticca-samuppàda*, you can absolutely, with no shadow of a doubt, figure out that the four great hells, heavens, brahma worlds do exist, it has to. I'm

not the one to talk to you about these things, because we might spend a lot of time talking about stuff to some extent that you already have barriers, you already have preconceptions. I don't want to upset that. That's what I suppose education has done to a lot of us, education did that to me. I saw refuge in science, not the real science, the science (mundane world science), not the Buddha Dhamma science. I sought refuge in science and technology that's it. See what you can believe, or rather believe in what you can see, until then, don't believe it.

Blind faith & Conviction

The consequences, you don't have to spend a lot of time trying to understand, but you do need to spend time trying to understand, why do you do it? Why did you make that choice? And if you don't know why you made that choice, then when the consequences do come, you have to be answerable. So why do we behave like this? Let's try to understand those steps. Why do we find yellow, prettier than purple? Because of ignorance, what is ignorance? We hear this word being thrown around a lot in Buddhist philosophy, *avijja*, ignorance, what is *avijja*? It means not knowing, that's what ignorance is, if you don't know something, then you're ignorant about that fact.

If I asked you what is behind my winnowing fan, what's the answer? I don't know, like when I ask you why do you like that colour better and you say, "I don't know". I ask you what's behind my winnowing fan, you say, "I don't know" because you can't see what's behind it, that's why. You can't simply say it's your robe, because I might be hiding something, right? So, you can't say for sure, therefore you're going have to say, I don't know. Once, I do turn the fan around or you walk behind me and then see what's on the other side, now you can say for sure and then you move out of ignorance into the realm of wisdom, knowledge. Knowledge and wisdom aren't necessarily the same thing, but let's treat it the same for now. For that to happen either you have to walk up behind me and see what I'm hiding behind the winnowing fan or I have to turn it around and show it to you, right? So, you have to see, before you accept, agreed? There is no accepting before you see in Buddhist philosophy. That's not how it works, not in Buddhist philosophy, otherwise that would be blind faith.

Are you not blind to what I'm holding behind my winnowing fan? You might as well be blind. Even if you can see and your eyes are working fine, you can't see what I'm holding behind this. Therefore, this space and what's behind it, you're blind to. Yes or no? Yes, so if I tell you that I'm holding x and you accept it, that's blind faith. Yes or no? Yes, because you are blind, you can't see what I'm holding behind this, you're going to have to take my word for it. The day that I turn this around or move this out of the way, or you come behind me and see for

yourself. Is that blind faith? No that's conviction. This is the difference between *bhaktiya* and *shraddhàwa*. So, I use the Sinhala words *bhaktiya*, *andha bhaktiya*. There's no *andha shraddha* because *shraddhàwa* or conviction is where one moves from blindly accepting something, to accepting it because you have seen it for yourself. From that point forward, you're not accepting it because someone said so. Then your understanding about whatever that might be, is because you have seen it for yourself. That is what *shraddha* or conviction is.

Ignorance about oneself

I'll ask you again, who are you? Right now, you're saying "I don't know." You don't know because you can't answer the question, why you like this color better than the other and you're saying you don't know. In other words, you're saying, "I don't know who I am", because I'm asking a question about yourself aren't I? And you're saying "I don't know" and that's because you're ignorant, this is what ignorance is. Ignorance about one's self. Now do I just offend you by saying you're ignorant? Don't take it in that sense, that's not what I mean. You knowledgeable about a lot of things about the world. There might be scientists, doctors, lawyers, philosophers, engineers and all sorts of people here.

Whichever field you're knowledgeable in, then you're knowledgeable in that field. What I'm saying is, in the field of 'who are you', you are ignorant. Ultimately, what you're saying is that I know a lot about the outside world, but very little about me. You have become experts, you have Ph.D.'s, some of you might be professors about the outside world. Well, are you a professor about yourself? Do you have a Ph.D. on yourself? This is what Buddhist philosophy helps us, get to. I'm going through a study as much as you are. To me coming to this monastery, was me deciding to do a course. I'm doing a course, and in this course, I learn about myself. The courses that I took up before coming to the monastery, before becoming a monk, before ordaining, I learned about the world out there. Science taught me about the world, chemistry, physics, math, biology. All these subjects taught me all about the world out there. But none of them taught me about me, about who I am. In Buddhist philosophy, that's what I'm learning, this is the course I'm on. I don't know how long this course is, but I know one day I'll graduate. On my graduation certificate, it'll say 'you have discovered who you are' and below it, it'll say, 'you have discovered that you are nobody'. Does that sound a bit like Greek? This is what my certificate will say the day I graduate, but I haven't graduated yet, so I'm still going through this course. This is the course of Arahantship, that's where we getting to and there are several stages you have to pass along this study.

Generally, in the time of the Buddha, to even come into this course/program, you would've had to take a test, an entry test. That entry test, they would have tested to make sure that you know what this course is about. You know what this course is for and you know why you'll be spending your time here and that test is the test of *sòtàpanna*. Back in the Buddha's day, a lot of people who were ordained, were already *sòtàpanna's*, but that's not so much now. Some people take this course externally like you. You're not residents, you all are external scholars but once a week, you come here for lectures. Don't worry, you'll get the same certificate, but it might just take a bit longer. But you have plenty of time, don't you? Unlike me, unlike *Dassa hāmuduruwo*, who is only 15 years, unlike him, you have plenty of time. So, don't rush, don't worry, take your time. You can either do this internally, be a full-time student and get this done in maybe two, three, four, five years, or you can do this externally. It may take two or three times as long, because you have to do it amongst all the other things you're doing. I studied at the Open University at one point in my life and I experienced that myself. I did some courses while I was working and that was quite an experience. Trying to balance work, family, and education, all at the same time. So that's what you're doing right now. You're also given homework, sometimes you don't have the time to do your homework, because the thing is we don't even mark your homework. We only ask, have you done your homework? And you say, you just smile. I have to read between the lines, generally you smile and say "I forgot". But here, you cannot not do your homework, because we have a teacher, who is very strict and I'm glad that he is. If sometimes you think that he's very strict when he delivers his sermons, he's very straight with the words he chooses, very forthright, there's no hanky-panky with him and he says how it is. Well imagine that, but ten times more at the monastery, there's no opportunity to waste time, no opportunity for nonsense, no opportunity to just hang about, do nothing, to idle, there's no opportunity for that. Very strict and it ought to be, that's how it should be, because why did we come here? To pass time? No, to get our degree, to graduate. I don't want to be here forever. I want the opportunity to go back and explore the world, wouldn't that be nice? But first, I want my degree, I want to graduate first, get my certificate and then I'll go and explore the world again. I'll go travelling again. I might even get married again. I mean, you know, the world is your oyster, there's so much more out there to see, but first I need to get myself, my degree. But will I be going after I get my degree? They say, no you won't, we'll see, let's leave that up to time.

Death warrant

The point that I'm trying to emphasize is realize that you're doing an external program. If I'm making X effort, you must be making 10 X effort. Ultimately everything else you achieve in life is only a means to an end and that end is what? The inevitable end. Have you all not been handed out a warrant? What warrant? death, absolutely. If somebody is handed a death warrant, you know fugitives that run away from the law, because they have been handed a death warrant. What are they constantly nervous, anxious and worried about? Getting caught,

why? Because what have they been handed? A death warrant has been issued in their name, so therefore they are always running, running for nothing other than, escaping the inevitable. Have you all not been handed a death warrant? Do you have a choice about it? So, the day that you came into this world, is when you were given it, your death warrant and you're all fugitives. Who is a fugitive? A wrongdoer, who's running away from the law. Because the death warrant has been handed to all of us, but we're running. We're running trying to escape the inevitable. One day, we're going to get caught whether we like it or not. No matter how fast our little legs can carry us, how far away you go, you're going to get caught and on that day we're going to have to face our death. Are you behaving like a fugitive who has been handed over their death warrant? No, because the real fugitive who's been issued a death warrant is always conscious, he's always aware, watching either side to see if they've come to get him that's his biggest concern. Whether he's eaten tonight is not his biggest problem. Whether he has a bed to sleep or not is not his biggest problem, he just wants somewhere to crash for the night.

What are you mostly concerned about? Looming death. You've been issued a death warrant but that doesn't come to your mind most of the time. Chances are, that only comes to your mind when you come back to do your weekly course. Because it's not right to talk about death out there, is it?

Truth is a taboo

In the world out there, it's a forbidden topic is it not? Don't talk about death, it's not nice to talk about death. Is it nice to talk about death with people? "Hey how old is *àchchi amma* (*grand mother*)?" She's 97 now, has she not died yet? You're not going to be invited there again because you have just touched on a forbidden topic. People are all really sensitive to the inevitable. People don't like to be talking about growing old, do they? If you look at someone and say "hey you've aged", that's considered to be so rude and a serious insult.

When I was in Sri Lanka in my younger years. Among friends, we would just tease each other. "Hey fatso", you know friends used to tease each other. That's not a nice word, it's a rude word, so don't say that to anybody. I'm just saying, that's how we use to tease each other at that age. I didn't realize that it was rude to point out that someone has put on weight. So, when I went to the U.K. and sometimes, we would see people once a year and I might say "Hey you've put on a bit." Everyone starts frowning at you, saying "how rude of you to say that, never say like that again". People use to admonish me. Why? Because people don't like to talk about things like that.

People don't like to talk about death, old age, cancer. How many people that you might know don't even like to use the word cancer, "you know he's got the C thing". Because they don't like you to say the word. Like it's an ill-omen. Ridiculous if you ask me. It's the inevitable. Like *guru h̄amuduruwo* says, you're just waiting at the baggage counter, waiting for the baggage to come to you. It's on the conveyor belt, you're just waiting for your baggage and in that baggage you got cancer, you name it, heart attack then ultimately you got death. It's all coming, but it's not okay for us to talk about it, forbidden because people don't like to talk about these things. You know the reason? It is because when you talk about these things, you begin to lose interest in the pleasurable world out there. You begin to focus your attention and effort on trying to find a solution to this problem and that's of no interest to anybody. There's no benefit in you losing interest in this materialistic world and focusing your energy, interest on trying to get the hell out of here. Is there anyone that's going to benefit from that? Except for maybe the funeral directors.

You cannot make money off of me

Just think about the beauty parlour, right down the street. The reason why they have business out of you is because you're constantly contemplating on old age and death. No, it's because you're constantly contemplating on 'how can I look beautiful', 'how can I look prettier tomorrow'. There is a function tomorrow and everyone's coming, I want to be the center of attraction, that's why. People don't like you trying to remove yourself from this cesspit, because they depend on you to make a living. How much can people make out of me? Okay beauty parlour; what are they going to make out of me? How much is BMW going to make out of me or any other car company for that matter? Nothing. How much is the entertainment industry going to make out of me? Film producers, directors, musicians, how much are they going to make out of me? How much are media companies who print newspapers, magazines going to make out of me? People who make watches, necklaces, the things you like, fancy dresses, smart shoes. How much are they going to make out of me? Absolutely nothing, why? Because today my focus is not on how I'm going to make myself attractive. My focus is not on finding pleasurable things in the outside world.

Happiness does not exist in the outside world

Today I'm realizing that pleasure does not exist in the outside world, so there's nothing that anybody out there can do to please me, much the same as there is nothing that anybody out there can do to upset me mentally. These are things I do upon myself. The more I practice this path, the more I go through this course, every day that passes by, I begin to realize more and

more that pleasure is not something that can be achieved from the outside world. Therefore, I am being to realize when I hear a sound there's no point in me turning my head and looking at it. Why did I use to turn my head and look at it, what was I looking for? Pleasure, we do everything in our life for pleasure, to be happy to put it quite simply. Can you name one thing in your life that you do, not to be happy? Can you name one thing? Why do you pay the bills? So, you don't get kicked out. So, your telephone connection doesn't get disconnected, why does that matter? Because, that's how you keep connected to what? The outside world, which is beautiful. So, you can't give me one thing that you do, that you don't do for the purpose of pleasure, right from waking up in the morning. Why do you wake up in the morning? Because there are lot of things you have to get done through the course of the day. One, go to school, why? Study, why? Get a good job, why? Earn money, why? So, you can buy lots of lovely things. Why? For happiness. Once you go through school, now go to work, why? Just cut out the school bit and keep the rest. Why do you go to the kitchen? Make yourself a cup of tea, make yourself some food, why? For what? For pleasure, for happiness. Why do you need a cup of tea? Well, your throat feels dried up, why do you need food? Because you're hungry. These are problems that you have to solve on a daily basis and solving these problems is what brings you happiness. Yes or no? Happiness is the result of solving problems. Yes or no? Can you name one time where you experience happiness that was not, in solving a problem?

New born child, did that not put a smile on your face? When you held your baby for the first time in your hands? Why did that make you so happy? Did you just not find an answer to a problem you had? You wanted a child; a baby and that problem was solved. So, you just found yourself an answer and that made you happy. For that happiness to come into your life, what did you have to have before that? A problem. A woman becomes pregnant, but she didn't want to become pregnant. Now, she is with a child but didn't want to be. Now she is regretting. How many babies get thrown into the toilet every day? Abortions, why? Because you weren't happy about that, you didn't want it. These two examples, one, baby brings happiness. Two, baby doesn't bring happiness. So, happiness is not something a baby brings. But it can't be, otherwise baby has to bring happiness to both mothers. So, happiness is not something a baby brings. Happiness is an answer to a problem, when there was a problem that had to be answered and now that problem has been answered, now you find happiness. So, for that happiness to come into your life, you have to have a problem. Do you like happiness? Do you like to be happy? Of course, so what must you like? Problems. Absolutely, so don't complain now right? I got so many problems in my life, yeah, throw a party. Because what you also have, opportunities. That's what people like to say right? Don't think of challenges, think about opportunities, don't think about problems. Don't people say like that in the workplace? Don't talk about problems, talk about opportunities. I can't believe, I use to say these words.

Two young apprentices who used to train under me, when I was in my workplace I used to tell them don't think about problems, they are opportunities. Shoot me somebody. I regret that I used this mouth to encourage people, to embrace this world, to find happiness in this world, I regret it. A lot of things I regret in that 30 years of my life. Where I encouraged young people to embrace this world, to make this their world. To be king, to be the best, to be number one. I don't know how much I have been cursed. Today, I realize how wrong it was because this is not a place to hang around.

Life destroyer, not knowing why we like something (True story)

Recently, a young girl 17 years of age, came with her mother to the monastery. Similar story to the one, I told you some time ago. This girl again wanted to commit suicide because she's been put under so much stress to get through her Advanced Level exam. Her tuition master, constantly telling her, "Now go for A's, we don't want anything else from you. A's, come on get A's. Nothing else, don't come back to me and tell me that I didn't get my A's. Get me my A's." That's all the tuition master says, A's... A's.... I'm not saying all tuition masters are like that. This is not a stereotyping. I'm just saying this is what the girl told me.

A couple of days before she visited, she had screamed at home. She only lives with her mother; her father had passed away when she was younger. Imagine the mother, the state of mind she must be in. This girl has been hyped up by all the people she had met in her life. Everyone has been saying "go for it, go for it girl, go for it, get out there, be the best, be number one, don't settle for anything short of the best. Now so much stress has been put onto this young child's mind that she's like a volcano ready to erupt. A volcano bubbling ready to erupt, causing calamities, damage to everybody around her. Every life that must have touched that life, destroyed, had she not come to the monastery.

The mother had been listening to these sermons, and she came looking for us, so I sat down with her. You know, the other day I was talking about how I managed to cut down my sleep because I met somebody who only slept for 4 hours. A young man who's got a family and has to feed and so on. Do you remember what I told you at the end of that? Hopefully, I'm not going to find someone who only sleeps for 3 hours a day. Well, I met that girl, she only gets 3 hours of sleep a day. Put under so much stress, studying with feet in buckets of water, pacing up and down, trying to memorize stuff, stressing her parents out, or at least her mother. I asked her, is this what you came into this world for, to pass your A/L exams? Is that what you bargain your human life for? To get through A/L's. Why A/L's? The same reason why you went to school. So, you can get through A/L's, get into a good university, get yourself a good job. Come on keep

going, then earn yourself a lot of money and then to do what? Raise a family, and then get all the things that you love because the world is pleasurable.

See, when you start there, how people's lives are destroyed. The world is pleasurable and you do not know why. As simple as I ask you, why do you like this color, beautiful, why? I don't know. Your life can be destroyed because you don't know the answer to that question. The lives of everyone in your life can be destroyed because you don't know the answer to that question. You like chocolate cake, why? I don't know, it's just yummy. Why? I don't know, that can destroy your life. Not knowing the answer to that question, can destroy your life. Bold statement but if you think it through it can destroy your life. Because if you add up all the things that you find pleasurable, now you have such a hefty burden on your shoulder, because these are all the things that you've been kind of brainwashed really, all these *drushti* (distorted views) put into your minds.

Parents, this is child abuse

All these pleasurable things out there and by achieving, acquiring all these things, you can be happy and there's no other way to be happy. You have to acquire all these beautiful things out there "go get them boy, get them. Come on girl, get them". All I can hear is, that my parents say that. Is that why, parents bring children into this world, to torment them? To suck their life blood out of them. To torture them. They might as well have just been a *gandhabba*. You know seriously, they were better off where they were. Having brought them into this human world, having given them flesh and bones, and now you torture them. Show them this world is pleasurable. Take them through the same process you went through except, ten times more fiercely, because of all those hopes you couldn't achieve. All those disappointments you had about yourself, now you want to achieve them through your children. Tell me that you never felt that way. Maybe not now, thanks to the Dhamma. A lot of parents, they put their children through all the things that they couldn't achieve for themselves. They feel a lack of achievement, so they put their children through it. "Go get it, I couldn't, you get it". I tried to be a doctor, I couldn't, so what should you do now?

This is child abuse, if you ask me, because a child didn't come into this world for that. An innocent child doesn't know, right from wrong or how to actually seek happiness in this world. The people that surrounds this innocent child, teach the child "hey, this is how you be happy". Worst amongst them are parents because that's whom the child trusts the most. You abuse the child trust, because you show them parts that are only going to take them to their death, disaster. Everything you have achieved in your life so far, except for the merits you have acquired and the understanding of the Dhamma you have acquired is a means to an end.

Ignorance is your own demise

Whatever amount of money you have right now, at some point your going have to leave it all. Yes or no? All the properties that you have. You could be a citizen of ten countries, until what point? You know the answer. You could have ten houses, several hundred acres of land all until one point? At that point, everything is lost. So, aren't all those things a means to an end? The means that got you through to that end. It's them that took you to that end. You went to that end of death doing nothing other than, acquiring those means. Those are the very means that brought you that end. Are you getting my point? All these material things that we have worked towards/acquired, caused us to age, get illness, weaker, frail, and die faster. Why? Because you exhausted your body and mind acquiring all those things. Those were the means to your end. All a man has done in his life is work hard, toiled, laboured. Sometimes at funerals we sing praises about people like that, don't we? All his life, he's worked really hard for his family, himself and his country. Great, but what did he do for himself? Now you say rest in peace. The fact that you're saying rest, implies what he's been doing all his life? Toiling, that's why now he has to rest in peace. He couldn't rest in peace, while he was alive. How could he have rested in peace? Because what did he bring onto himself? Suffering.

Every time you found something attractive, pleasurable, what did you do? Now, I have to acquire what I desire. Therefore, you have to go through the process of acquiring it, work hard for it and then once you have acquired it, now you become a security guard to protect/preserve it. Only for as long as it comes to its natural end or it's time for you to bid farewell. Either of these two has to happen right? Either you go first or your child will go first. If your child goes first and you have five of them. You still got four left, but if it's time for you to go, now all five go at once. If you're so attached to your children, which one is better? Your death or the death of your children? Death of your children, right? Because if one goes, you still have the others to pacify yourself and you still can make another one. But at the moment of your death, now you have to say goodbye to all of them at once. The suffering you feel at the death of one child times five at once, because you have to say goodbye to all your children at once. So, if you're really attached to your children, then please hope that your child dies before you. Otherwise, you're going to go insane, lose your mind. Well, you don't have a mind to lose, you're dead.

The rigged game we are all playing

This is the human factory that we all have been going through, this process that has been pre-engineered, pre-designed, the rules of the game were set, right from the beginning. We didn't know any better and started playing this game. Some of us, half-way through this game realized that this game is rigged. It's not one that you're ever going to win, "I need to get the hell out of here." Others don't even have the insight to think about that. Others simply go through the process, just waiting for the inevitable death. The death warrant that was issued just right before you entered this game. You didn't get a, "get out of jail, free card" you got a death warrant, the moment you started playing the game. Shocking that people don't have an opportunity to listen to this truth. It's pathetic that people/human beings don't have the opportunity to listen to this ultimate truth. Simply, because you can't answer this very simple question, "who are you?", you can't break free from this process.

The importance of Dhamma for children

That young child, what a pity. Gladly her mother was able to bring her here, they live far away. Travelled several hours on a bus and left early in the morning. Somehow, the mother was able to pluck the courage up to bring the child to us and talk to her. She was crying all the way through, as I was talking to her. Not once did she stop crying until I said what I wanted to say. She was crying, because she was releasing all that tension that had been building up inside of her. As I was explaining to her, I said, *"duwa(daughter), the reason why you came into this world is not to see the blooming A/L exam. That's just one small piece to get you to happiness but that is not happiness. Don't make that the goal of your life."* I want you all to understand this. Ease off, on your children. That's not to say, let them do what they like. You'll be responsible adults/parents, show them the right path and encourage them to walk that path, like *guru hāmuduruwo* does for us.

Just because I'm a monk or at the monastery doesn't mean that I'm going to get to where I want to be. I need instructions, guidance, and constant encouragement. Do the same for your children. Show them the right path because they don't know any better. If you don't instruct them, they are going to get instructions from someone other than you. That's the danger and that someone other than you, would not care two hoots about what happens to them. All that they are interested in is self-worth and what they can get out of your child. Ultimately just as much as your child is, they are in despair, desolate, has no idea about what's going on around them. All they know is the world is pleasurable and your child is just a part of that world. Your child is pleasurable, how does that make you feel? There are people out there, to whom your child is pleasurable. The sights, sounds, smells, tastes, touch that comes from your child is pleasurable. For as long as that's what they believe is, where do they draw the line? For as long as they are willing to go to any extent to achieve that pleasure, where are they willing to

draw the line? And if no one is watching, then why bother drawing a line. If no one is watching, for someone who doesn't even believe in *kamma vipàka* (ripening or maturation of kamma), why bother drawing a line? There's no such thing as deeds and results, so why bother drawing a line? All that I need to worry about is my pleasure and hey, I just found something that is pleasurable and that's your child. I can tell you enough stories, real stories of things that happened to children because parents were not careful enough. That's not to say, always watch where your child is going, I don't need to tell you that. You know that yourself, I don't need to tell you be careful about whom your child associates, what friends they have or check their phones. I don't need to tell you that, you know that already.

What I do need to tell you though is, give your child the gift of *Dhamma*. Because if all that you're interested in is teaching your child science and technology. Physics, chemistry, sociology, economics, biology, and robotics, then beware. Because they will lure your child in, that's how it's going to happen. They're not even going to take them by force, they will lure your child into their deadly traps and once caught, you might as well forget that you even had a child. Their deadly traps, the luring, you can't even begin to imagine what they will direct one to. Once again, your child believes the world is pleasurable, so it's going to be a give and take. "*Hey putha (son), look what I got for you, is this not pleasurable?*" "*Oh yes, then come to me*". You must really understand the danger that is looming ladies and gentlemen and you know as adults, the world that you used to live in as youngsters, is not the same world as it is today. Do you not know that? You know that better than I do. I've only been around for 30 years, there's some of you that's been around for longer than I have. My 30 years of experience tells me that this world is going down the drain. I didn't say cesspit for no reason.

Teach your children the answer to 'Who am I'?

You should know better, the world when you were growing up, is not this world. But that's when you decided one day, I'm going to have children, because that's what you learnt, what everyone that came into your life said. That's the *drushti* put into your mind "have a child, you'll be happy". So that day, the seed got planted and from that day you started vexing. This was the only way to relieve yourself from vexation, you didn't know any other way, you didn't know that attachment is the cause of suffering. You didn't know any of those things, you didn't know that ignorance leads to attachment. All you knew was, I'm vexing for a child, so I'd better have one. What do I need to have a child? First get myself a wife, get myself a husband because that seed was planted way back then. There are some that come and tell us that they even regret having children. Because for some of them, they really wanted to dedicate their lives to practice on the path now (practice the Dhamma). Some of them want to go into robes but they can't because of duties and responsibilities that they have. But putting that aside, now

they have realized that this world they brought their children into, is a zoo, it's a forest with tigers, bears and dangerous animals, just waiting to ensnare their children. But now, you cannot reverse, cannot retrace your steps, no return, no refund. The only way you can address this problem is to give them the gift of *Dhamma*. Because if you can give them the gift of *Dhamma*, then your child will begin to understand that "hey I have been thinking this world is pleasurable, but there's really no pleasure out there".

In other words, you're teaching your children, who they are. Teach your children the answer to "who am I?". "Who are you?" Make sure that they can answer that question. At 40 years of age, you still don't have the answer to that question, don't leave that same plight to your children. At the age of seven, they must be able to answer the question of "who am I?" They must be able to explain to you why is it when they hear a sound, they feel the need to turn their heads and look at it. They must be able to explain to you why, when a slice of chocolate cake is put in front of their noses, that their mouth starts salivating. They must be able to explain. You can't just say that's biology, that's not going to save you from the consequences, biology. That's just the way the body works, that's just physiology, that's no excuse. Because as long as that happens to your child, now what is it that the other man has to do? "Hey, puthà (son) look what I got for you, isn't this yummy, come here?" Now they'll just walk right into that trap because they haven't realized, why they find this world pleasurable.

Pleasure comes from relief from vexation

You are no different, I'm talking about children, yes, but you are no different. For as long as you don't understand, why you find this world pleasurable or realize how it's relief from vexation that brings you pleasure, that pleasure is not something to be found in the outside world. Vexation is the result of attachment and attachment is the result of ignorance.

Ignorance of what? The true nature of all conditioned things, being vexatious, sufferable, and therefore, essences-less, *anicca, dukka, anatta*. Until you understand that, people will be able to drop seeds, seeds of wrong view into your mind. The moment they go in, ignorance that you have, ignorance being the condition of your mind, they are going to start to germinate. They are going start to take seed and start growing, and now you're vexing and when you're vexing for something, the only way you can be relieved from vexation is by giving you what you're vexing for. If you're vexing for the next door neighbour's wife, then you can't be given anybody else to be relieved from that vexation. You have to be given the next door neighbour's wife. If the next door neighbour is a hitman, the biggest thug in the village, now who are you trying to have an affair with? The thug's wife. Be prepared to come home in a body bag because you couldn't answer the questions of who are you and why do you find her pretty/beautiful? You

didn't know the answer and for as long as you don't know the answer to that, you're going to be believing in the fact that, beauty is in the person.

'She is beautiful' and 'I find her beautiful'

She is beautiful, not I find her beautiful. Those two statements are worlds apart. 'She is beautiful' and 'I find her beautiful'. The answer lies in those two statements. If you just oppose the two of them together, you'll find the answer. "She is beautiful implies that beauty is something that's in her". "I find her beautiful", explains where beauty is. It's not skin deep, don't fall for that but it's in the eyes of the beholder and that is true. Take it one step further it's in the mind of the beholder. That's what they should have said, so we can qualify that now. It's in the mind of the beholder. If beauty is in the mind of the beholder, then it's not in the person, flower, or any of these things. So how did beauty come into the mind? Because before beauty came, there was a beast in the mind, that's how. This beast was the vexation. The moment someone said, "hey there's something, that's beautiful," now you start to vex inside, because you want to know and find out. Do you all not feel this instinct, need to know, and find out about the world.

The instinct needs to know & wants to find out

You walk into a room, there is a magazine, you are expected to sit there for five minutes. What is the first thing you do? As by habit, your hand goes out, grab the magazine and start flipping the pages. Why? You want to know and want to find out. You heard two people talking, can you switch off to the conversation? Can you really? Or are you not paying close attention to the conversation? Your emotions are changing, based on what conversation that they are having. Someone says, "Hey darling, come home with me tonight." Inside your mind, you're going through the emotions. They're not even talking to you. As if, 'I hate you'..... you're going through the emotions.

The reality of a horror movie

Think about, when you're watching a tele-drama, just an example. Complimented with the music that goes with the theme, can you ever enjoy watching a horror movie, with the sound on mute? Try that sometime. Put your T.V. on mute, now watch a horror movie. All you see is people being thrown left, right and center, don't know really what's going on. There's no suspense. How do you enjoy horror movie? Because you find pleasure, there's only one way of finding pleasure and that's relief from vexation. So, how does one enjoy a horror movie? First, there has to be suspense. (Ven. Amadassana Thero, describes a made-up horror scene to the audience). Even as I'm saying this, are you not feeling tensed up inside? And then I say wake

up, it was only a dream. You pay to watch those things, don't you? People subscribe to watch a horror movie.

In reality what they are doing is putting themselves through torture and then relieve themselves from it. Because there's a plot to the story, that helps with exactly that. Taking you on these curves, rollercoaster of vexation and relief from vexation. Vexation and relief from vexation..... Constantly through the story, that's all you get, that's the plot. Really, the horror is not in the movie, the horror is really going on in your mind. That's the real horror story. They should get you on camera, now that's a true horror story because that's true. Whereas the people in the movies, they're only actors. None of them are afraid, no one is scared, they're just playing their parts. But you, you're scared to the bones. So that's where the real horror movie is going on because over there, there's no vexation, relief from vexation, none of that is going on there because they know exactly what the plot is and they are going through emotions. But on this side of the screen, vexation, relief from vexation....., vexation....., vexation....., pleasure. In other words, a horror story and you pay to put yourself through it. You paid to go through that experience. Maybe not you, but people do.

Is this what you come out of the hells for?

You know in the world where people pay to watch a horror movie, I think that girl was not in such a bad place. That girl who came when she was crying about her A/L's. At least she was crying about something real, whereas people who sit in front of a television screen, watching horror movie, they're just putting themselves through that torture with nothing to gain. What a pity, what a waste of human life. Is this what you came out of the hells for? To go through even more pain. Perhaps it was better there. It was probably better being a *gandhabba*. The things you do unto yourself, having been born as a human, perhaps it was better there. Think, please think about your own lives. Think about what you do to your children. When your child says, "*ammi (Mum) is it okay if I watch this movie?*"

Parents, are you okay with your child being mentally abused?

I remember when I was a young child, I watched Terminator. Oh boy, the biggest mistake of my life. I think I was only about 9 years of age, bad idea. That's the day I learnt off by heart, by the following morning '*Seth siri dena maha guna munidànan....*' Why? Because I couldn't fall asleep after watching that movie. Because to me that was horror. No one stopped me from watching it, putting myself through torture. Are you okay with your child picking up a knife and playing with it? Why? Because it brings what? Pain, physical pain and that's okay compared to mental pain. Physical pain doesn't lead anyone to, lose their mind but mental pain does. The reason

that some people sometimes commit suicide is because they can't bear the mental pain that comes with the physical pain.

I'm not talking about an *Arahant*, who has no purpose in being alive other than saving the lives of others. But are you okay with your child sitting down in front of a horror movie. Put a horror movie to aside, are you okay with your child watching cricket on T.V.? We talked about cricket, didn't we? I'm not saying don't, okay. Please don't misunderstand, that's not what I'm saying. It's up to you to bring your child up however you want to bring them up. But watching a game of sport is yet again, vexation and relief from vexation. Throughout the game, every ball is an opportunity, is it not? For what? Pleasure, but for that pleasure to come your way, what has to be there before hand? Vexation. Vexation, pleasure.....vexation, pleasure. A Rollercoaster.

When your child asks you, can I play a computer game mummy? What they are asking you is permission to go through mental abuse. Mummy would you mind, me being abused? Okay, only for 15 minutes though. Okay, be abused, only for 15 minutes, after that you have to go and do your homework. I'm not saying don't let your child play their computer games. What I'm saying is give your child the gift of Dhamma. I'm so glad that there are parents here who bring their children to these sermons. This is what must happen as responsible parents. Some of them might protest, even if they protest, you still send them to their tuition classes, didn't you? Their protesting didn't stop you from sending them to school, when they were trying to play truant that didn't stop you. So why didn't you give the gift of Dhamma? Because that's the only thing that can save them, nothing else. If you really believe in '*Natthi mē saranan anghan, Dhammō mē saranan waran*' and show it. Then show it in action. Prove it. You can't be saying that genuinely if you don't force your children to listen to the Dhamma. Force your children to listen to the Dhamma, force them. Yes, I'm saying this quite responsibly. They will be grateful to you, later in their lives.

At the point of death, only three questions will be asked

Don't settle for excuses. When I say force your children, what I'm also saying is, force yourself. Don't give excuses, because excuses aren't going to save you. Only give excuses which you can also give, at the moment of death. If you can give an excuse then, feel free to give excuses. At the point of death, you're only going to be asked three questions. How much *rāga* (desire), *dwēsha* (aversion), *mōha* (delusion) do you have left? These are the only three question that you get asked. Regardless of what your answer is to this question, there is not another box in which you can write extenuating circumstances, it's not there. You can't explain yourself as to

why you don't have an answer that you can satisfy the examiner with. It's just not there, you can't write anything there. There are only three boxes, how much *ràga*, *dwèsha* and *mòha*. Based on that, your next stop is determined. You've been given the ticket; the bus stops and you have to get off there. That might be a human world. Are you having a good time in the human world? All having a good time? If so, come back. But remember, you're going to come back again into a world which is going to be worse than the world you're leaving. Just as much as you brought your children into a world that's worse than the one you are in. Remember that you're going to come back into this world as a human, into a world much worse than the one you were a child in or it might be a trip to the *Dèva* worlds or the *Brahma* worlds that's alright isn't it? Not if you understand who you are. If you understand who you are and if your pursuit of those worlds is for the purpose of pleasure and if you understand, pleasure is nothing other than relief from vexation. When the bus stops, you have to get off. You can't ask for an extra stop. I'll pay you later, can you give me an extra ride. No, this is all you've got, you get what you paid for, so get off now. If you understand that, pleasure is nothing but relief from vexation, whether you're in the human, *dèva*, *brahma* worlds, you might call it the *Sugati*, the blissful world. Yes, it's conducive to somebody who wants to attain *Nibbàna* but other than that, I don't consider this to be a blissful plane. I don't consider the *Deva* or *Brahma* worlds to be blissful planes, UNLESS, you're there for the purpose of attaining *Nibbàna*. Because no matter where you go, you are going to carry your mind with you. This is a mind that arises and passes away.

Last person on earth

A mind that arises and passes away can only experience the world, the moment it has arisen. At the moment it has passed away, it's like the world is going blank. Everything that you love, has just disappeared, out of your life. Imagine that you wake up one morning, your house is empty. There's not a soul in the house, your husband and children are gone. No one is there, you're just on the floor, the bed is gone as well. No cupboards, nothing. The kitchen is empty. You walk outside into your garden, there's no one there. All your beautiful flowers, they are all gone. There's no grass, just barren land. You try next door neighbour, knock on the door, nobody is answering, you open the door, nothing.

Have you watched the T.V. series called Last Man on Earth? That was the last T.V series that I watched before I ordained. It's quite interesting, this man who wakes up one morning and finds out that he's the last man alive, there's nobody else. But now, I can relate that to the Dhamma. When your mind passes away, you are the last man on earth, because there's nobody else around you. Why so? Because the mind can only know about somebody else, at the moment that the mind has arisen. The mind arising and passing away.

Rùpa, vèdanà, sannà, sankhàra, vinnàna, the only way we can know the outside world.

It's only at the moment, when the mind has arisen, where it's receiving *rùpa* (form), *vèdanà* (feelings), *sannà* (perception), *sankhàra* (actions with thoughts/speech/actions), *vinnàna* (consciousness with future hopes/expectations). That it knows that there's somebody else around us because ultimately, sights, sounds, smells, tastes, touch, this is all we can ever get from anything. Another person, your husband, your wife, to you what are they? To your mind, what are they? *Rùpa, vèdanà, sannà, sankhàra, vinnàna* and the only way that they can come into your mind is through your eyes, ears, nose, tongue and touch. Eyes can't take wife, eyes can only take sights. Your ears can't take wife, your ears can only take sound. Your nose can't take wife, your nose can only take smell and like- wise for the rest of the organs as well.

So, if you're experiencing the world with eyes, ears, nose, tongue and touch, then the only thing you can really take into your world are sights, sounds, smells, taste and touch. You can't take wife, house, child, car, or anything else. Sights, sounds, smells, taste and touch, your mind perceives as *rùpa, vèdanà, sannà, sankhàra, vinnàna*.

Rùpa being form (*Rùpa-rùpa, Shabdha rùpa, Gandha rùpa, Rasa rùpa, Pottabbha rùpa*).

Vèdanà meaning knowing that something is going on, it's the trigger, alert. Just received a sight, sound, smell and so on.

Sannà, it's the label you give it. That's my wife, car, house, that's the label. Remember it's not the wife that's come in, you just give it that label. How do you misidentify someone? How can that even be possible, if you're identifying the person out there? You're identifying them based on your *sannà*, your label that you give, that's how you misidentify someone, yes?

Sankhàra, all the verbs you associate with the objects you perceive. The verbs, the doing things that you associate. So, wife, what? Cook, that's not nice is it? Take a physical object car, what's the verb that comes along with it? Drive. These are the *sankhàras*.

Vinnàna, this is the final decision you make about this. Combining all the other four together. The *rùpa, vèdanà, sannà, sankhàra*, put them all together and now come to a decision. For example, this is my wife, I have just seen her. This is the label I have given her.

By the time you say "this is my wife", everything else is also part of the package. Can you know your wife without the sight of her? I say wife, can you think of your wife without the sight of her? At least a mental image of her? No, that has to come along with it, if you had a wife, then

the mental image has to come along with that. And when the mental image comes, then you know that the mental image has come, that's the *vedanà*.

The fact that I'm saying wife, there in itself is the label we've given it, and then all the verbs that you associate, doing things you associate it with that person or object, these are the *sankhàra*. So put them all together that's your *vinnàna*, and this is how you feel about those things, would be a way to put it. How you sense them, essentially. This is why, it's said, *vinnàna* is like a magician, because what *vinnàna* does is not really giving you the outside world. It's the aggregate of all these things put together. The end result, the net result, is the summation of all these things, *rùpa*, *vedanà*, *sannà*, *sankhàra* put them all together now it makes a decision. A decision that's very personal. Decision would be different with different people. Same person can be wife on one occasion to one person. On another occasion to another person, but the way they feel about that person is going to be different at that given time, because that net summation is going to be different for all of us. That's going to be a very personal experience. The process, of experiencing pleasure in this world.

So, anyway *rùpa*, *vedanà*, *sannà*, *sankhàra*, *vinnàna*, this is the only way that we can actually know the outside world, the mind is going to know the outside world. But ultimately, they all arise and pass away, arise and pass away..... at many billions of times a second. When it has arisen, now it's there, as in you can see the world, you can hear, smell, taste, touch, but when it has passed away, you're the last man on earth, you're the last thing, entity on earth. Because everything else in the world has just disappeared in front of your eyes but your attachment to them, still prevails. So, you have lost something that you loved. How do you feel? Is that a tough question?

If that happens a billion times per second with every *citta* that passes away, you're going through pleasure, and vexation at a billion times a second. You are almost going through a death like experience. Imagine that, you wake up and no one's there. How are you going to feel at the time? You're going through that experience or you wake up and you're blind, deaf, can't smell, in a coma. But you know that you're in a coma and you can't sense the world. How might you feel? Imagine all your sense organs stop functioning, only your mind is functioning, how might you feel at that point in time? Just like your world gone blank, just switched off. The entire world has been switched off. This is an experience where you go through a billion times a second. This is something that we have to see through wisdom, because we can't experience individual thoughts arising and passing away, that we can't experience. But we know that thoughts are arising and passing away. Otherwise, you can't hear me finish a sentence. You would never be able to hear me through that. Otherwise, I say the first syllable and that's all, you're ever going to hear, you won't hear the next syllable. Because it's arising

and passing away, you can sense me through speech, talk, or you can hear anything really or see for that matter. It's through this process, that we experience pleasure in this world.

Nothing is more important than attaining sòtappa

So, pleasure is a very internal thing, it's not something that exist in the outside world and when you understand that, you will no longer keep hunting for pleasure in the outside world. When you're not hunting for pleasure in the outside world, there's no one that can lure you with the promise of pleasure. The reason why people can put you in the lurch, destroy your life, bring you endless torture, is because you fall into their traps. Don't blame them, you fall into their traps, if you stop falling into their traps, then you're safe. To stop falling into their traps, all we need to do is to realize this *Dhamma*, for ourselves. So, give that gift of *Dhamma*, first of all to yourself. Make a solid promise to you, the new year's coming around. People have new hopes, dreams, goals, and ambitions at the start of the year. Make this your new year's ambition and goal, before the start of next year. "*I'll actually become a sòtappa*" (first stage of enlightenment). Make that your goal, and ought to be your goal, because there can't be anything more important. Everything else is a means to an end. Just go through your list of goals from last year. If you weren't someone keen on listening to the *Dhamma*, all those goals that you had from last year, list of goals for the new year, weren't they all a means to an end? The inevitable end of death. Weren't all those, things that you are going to leave behind at the moment of death.

Now if you understand the *Dhamma*, then you have found something that's with you forever. '*Dhammò hawè rakkati dhamma chàri*', only the *Dhamma* can protect you. I can't protect you; the Buddha and the Sangha can't protect you, only the *Dhamma* can protect you. Make sure you cover yourself, give yourself that insurance plan. At least make sure that you don't go to the four great hells and put in plans for that. Because who can say, at the end of next year, can you guarantee that you're all going to be here? Can you give me a list of the order in which you're all going to start leaving? No, then we all should equally be responsible to ourselves; we owe that to ourselves not to anybody else, having worked so hard to get ourselves this chance, right. To understand the *Dhamma*, to come into this world where the Buddha's teachings prevails. We owe it to ourselves, to find our salvation. Not to anybody else, not to your teachers, not to me, not to *guru hòmuduruwo*, not to anybody else, you owe it to yourself, to find your salvation. Because you have worked so incredibly hard to get here, to get to this school, to get to this human life. To come to a place where you can understand Sinhala, at least can understand English, you have the *Dhamma*. All of these things didn't come out of chance, it came through really, really tremendous hard work.

Every moment you listen to the Dhamma, you're expending your merits

Remember, every moment you are seated here, you're expending your merits. This is why I care a lot about how you spend your time here. This is why I don't want you falling asleep, losing your attention and want you to pay 100% attention while you're here. Because you're expending your own merit. You bought a ticket to be here, do you not want me to care about what you do with the money you spent to be here? Do you not want me to care about that? You have paid to be here, have you not? You have paid with something much more valuable than money can buy. You're paying with your human life to be here because this is merit. If you have been at a party, you aren't expending as much merit. But now you're listening to the Dhamma.

Spend your merits wisely

What's the most valuable thing in this entire Universe? The truth, the Dhamma. There's nothing that's more valuable, than that. You have just come to a show, where you're given the most valuable thing ever. So, to be here, you're expending a lot of merit. If you work it out per hour, you're spending a lot of money and a lot of merits to be here per hour, don't forget that. If you're at a party; let's say merits come in units of 100, you may be spending units of 100 per hour at a party. But here, you're probably spending several million an hour, just to be here. Why? Because you're receiving the most precious thing in this entire universe. So, should I not care if you fall asleep? What do you prefer? You spending your merits to be here; you're not spending anything of mine to be here. I am actually earning merit, as I'm delivering this sermon. You'll be earning merit if you're listening to this sermon, but if you fall asleep, now you're just taking up someone else's seat. That's not meritorious and if you disrupt the sermon, that's not meritorious. You're invading on someone else's opportunity of making use of their merits. This is why I'm so insistent. That's why *guru hāmuduruwo* always say, please check your phones, turn it on silence before the start of the sermon, please make sure you don't let anything disrupt you. Please make sure you don't disrupt anybody else, because when people are here, they are spending many several millions of units merits every hour, every minute you sit on the seat. That's a huge expense, spend it wisely. This is why I care and if it's wrong for me to care, then tell me so, I'll stop caring. But I don't think it's right to stop caring because the Buddha never stopped caring. My *guru hāmuduruwo* never stopped caring, so I don't think I should. But if that's intruding on your independence, then tell me so.



00:00:13 Inviting all beings to listen to the Dhamma
00:03:51 Seeking forgiveness from the Noble ones
00:06:57 Who are you?
00:20:53 We are going through a human production line
00:25:10 This is a class to help people discover themselves
00:29:50 Why do people do things “just because”?
00:31:55 Hidden danger
00:33:32 Hidden danger (Example)
00:37:37 Life is a horror movie
00:44:48 The danger of not knowing oneself (Example 1)
00:47:21 The danger of not knowing oneself (Example 2)
00:58:39 Needs and Wants
01:01:58 Sacrifices made for our wants
01:03:30 Are you a security guard?
01:11:42 Blind faith & Conviction
01:15:54 Ignorance about oneself
01:23:54 Death warrant
01:27:04 Truth is a taboo
01:31:04 You cannot make money off of me
01:33:06 Happiness does not exist in the outside world
01:39:45 Life destroyer, not knowing why we like something (True story)
01:45:24 Parents, this is child abuse
01:48:49 Ignorance is your own demise
01:53:47 Rigged game we are all playing
01:55:10 The importance of Dhamma for children
02:01:51 Teach your children the answer to ‘who am I’?
02:05:18 Pleasure comes from relief from vexation
02:07:43 ‘She is beautiful’ & ‘I find her beautiful’
02:09:15 The instinct needs to know & wants to find out
02:10:29 The reality of a horror movie
02:14:32 Is this what you come out of the hells for?
02:15:50 Parents, are you ok with your child being mentally abused?
02:20:17 At the point of death, only three questions will be asked
02:24:06 Last person on earth
02:25:50 Rùpa, vèdanà, sannà, sankhàra, vinnàna, the only way we can know the
outside world
02:30:36 The process, of experiencing pleasure in this world
02:33:21 Nothing is more important than attaining sotàpanna

02:37:09 Every moment you listen to the Dhamma, you're expending your merits

02:38:19 Spend your merits wisely

02:41:04 Advice on preparing for the meditation program

02:56:16 Transfer of merits

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