

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 the sermon held in 2018-04-22. 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.**

CONTENTS

1. A monk is not the physical body
2. Noble attainments
3. How do you become a Sòtàpanna?
4. Parapathya rahitha
5. You can't meditate and become a Sòtàpanna
6. Two types of people who can attain fruit by meditation
7. 10 perfections
8. Why I worship at the Buddha
9. You see The Buddha through the dhamma
10. Three types of Buddhas
11. Who is a pruthajjana
12. Can you offend a Buddhist?
13. The mind is the culprit
14. Nirukthi
15. Bhavaya
16. Sàra Dharma
17. Hara Paddathiya
18. How do monks save cows and dogs?
19. The bhavaya lives within the person
20. Jàti
21. Seven types of existence
22. Buddha has eradicated all bhavas
23. Why are you born human?
24. Six kinds of births
25. Three types of Buddhas
26. An analogy to explain the advent of Buddhas (kanà mutti)
27. Who is a Paccèka Buddha?
28. A story of a Paccèka Buddha
29. Who is a Sammà Sambuddha?
30. Who is a Sòtàpanna?
31. Who is an Àrya?
32. Penetrate this superficial pleasure
33. Sankatha
34. Sansàra
35. Six processes of living

36. What have you been doing in sansàra?
37. Everything is a memory
38. karma and vipàka
39. This body is a curse
40. Write down the date of your death
41. Death is a reality

KEY WORDS

Sotapanna

Parapathya

Worship

Buddha

Veneration

Nirukthi

Pruthajjana

Birth / jathi

Kana mutti

Save

Cows

Story

Paccheka Buddha

Bangles

Queen

Samma Sambuddha

Lady

Cancer

A monk is not the physical body

There is a reason why I worship the Buddha, before I sit on this seat. It's not to show off. It's not to make you think,

"Oh, wow. look at that Monk...isn't he good?"

Because you might not see other monks do that. So, perhaps some people might think ...

"Well, this monk is better, he is a good monk when everyone else is not so good."

Never fall into that delusion. Never. If your mind tells you that, if you feel that one monk is better than another, then there is something wrong in the way that you look at monks. I want you all to understand that a monk or a Swaminwahanse is not the physical body that survives within a robe.

I always ask this question,

"If you gauge or if you measure me by the things that I do right now in front of you, are you sure that, that is a true measure of who I am? Do you think you are getting to see a full picture of the way I conduct myself? How do you know how I conduct myself when I am not in your presence? When I go back to the monastery, how do you know what I do? I could be doing all the unwholesome deeds, the 'dasa akusal'"

I could be donned in a robe in a calm and collected manner with this winnowing fan in my hand. I may walk quite calmly. You, the observer, may think, "He is a great monk". How do you know that? This is why I always remind them, never assess a monk, let alone a human being. How do you know if the person sitting next to you is a Sótàpanna? How do you know if he is an Anágàmi? Can you tell? Are they going to start emitting rays from their bodies as soon as one becomes a Sótàpanna? No. Do people start levitating as soon as they become Sakurdàgàmis or Anágàmis? Do they start flying? No.

Noble attainments

These noble attainments - Sótàpanna, Sakurdàgàmi, Anágàmi and Arahant are purely levels of comprehension. It is an understanding of life, of themselves, of the dhamma. Seldom does it actually make a change to the physical body. In fact, in the time of The Lord Buddha there was an Arahant called *Pilindawaccaya Maha Rahatan Wahansè*. *Pilindawaccaya* was given that name

because of the way he spoke. He was always using a word called, *vasalayà* (a low caste person) and saying; *"hey, you useless fellow, come here; hey, you idiot, come here"*. Sometimes people would observe this monk and go;

"That's an Arahant? Really?"

Sometimes they would go and shout at him. They would go and complain to The Buddha;

"Why is one of your disciples behaving in this manner? It's shameful, disgraceful."

See, this is because even an Arahant has what we call *wàsanà klèshaya*, which is what you have been practicing in your life before you became an *Arahant*, sometimes for many births in the *sansàra*.

There used to be one Arahant who, as he walks along for alms, if he sees a puddle, he would jump over it. Again, people would observe him and say,

"That is not right, look at him. He is not calm and collected like other monks. He is jumping over puddles. How can a monk be like that? How can an Arahant be like that?"

And then they would go and complain to The Lord Buddha. But they were all mistaken. Because they were all trying to assess and gauge an *Arahant* by the way he looked, the way he dressed, the way he walked and talked and conducted himself, moved his arms and legs. What I want you to understand is that, that is not how you assess or gauge someone's understanding of the dhamma. The only way to do that is to let them speak. If you have questions ask them; How do they describe *'anicca, dukka, anatta'*? How do they talk about the essence-less nature of this world? Do they encourage you to continue living a luxurious life and enjoy sensual pleasures? Is that what they preach? Do they encourage you to go to the heavens and spend a lovely life there to enjoy all the sensual pleasures in the heavens? Or do they say, there is not one place, not a single place in this entire universe where you can find supreme happiness. How do they describe *anicca*? Do you feel that when they describe *anicca, dukka, anatta* that they have understood it for themselves? Or at the end of that conversation, you are confused and he is even more confused than before he began. Have you ever been in that situation? This is the only way that you can at least try and attempt to assess if someone has understood the dhamma.

How do you become a Sòtàpanna?

But, why do you need to assess if someone has understood the dhamma? Is that important? If I am a *Sótàpanna*, does that make you a *Sótàpanna*? If you are an *Anágámi*, does that make me an *Anágámi*? No. If that were the case, everyone who listened to the dhamma from The Buddha would be *Arahants*. Remember, at the end of the first *Súttā*, the *Dhammacakkā Pawattana Súttā*, what percentage of human beings attained ***màrga pala, the fruit***? There were five of them and only ONE attained *Sótàpanna* state. That's just twenty percent. For someone observing it, that would be a complete failure. One in Five - 20% - attained *Sótàpanna*. Everyone else started off as *pruthajjana* and ended up as *pruthajjana*. It was only at the next sermon, the *Anatta Lakkana Súttā*, that everyone else became *Sótàpanna* and through the course of that became *Arahants*. So, it really doesn't matter what *màrga pala*, what level of understanding that person who you are discussing the dhamma with, has. However, having said that, if you want to become a *Sótàpanna*, then you have to listen to dhamma from at least someone who is a *Sótàpanna*. Only ***a kalyàna mithra, noble associate***, can be a *kalyàna mithra* to somebody else. Because it is only a *kalyàna mithra* or at least someone who is a *Sótàpanna* who has understood the dhamma in such a way that even if a Buddha came back into this world and said;

"Oh, I am really sorry, you know what I said about anicca? I got it all wrong. Actually, this world is nicca, this world is to your liking. So, you should enjoy yourself in this world. Sensual pleasures are what's best to be gained. Go enjoy yourselves. Have fun",

A *Sótàpanna* would stand up to that and say;

"No. I don't care who tells me but I am not ready to accept that."

Parapathya rahitha

This is why, when we describe a *Sótàpanna*, we use the words ***parapathya rahitha*** which means **you don't need a teacher anymore**. The dhamma becomes your teacher. For dhamma to become your teacher, you have to have the dhamma in the first place. If you don't have the dhamma, then you need a teacher to give you the dhamma. A *Kalyàna mithra* can only take you to the water, he cannot make you drink the water. You have to drink the water. So, through these sermons, we are giving you the dhamma.

You can't meditate and become a Sòtàpanna

If it is by listening to the dhamma, that one can attain the *màrga pala*, at least the *Sótàpanna* state, then the rest of it you can do by meditation. Remember, you can't meditate and become a *Sótàpanna*. I want you all to very clearly understand that fact. There is not one place in the

Thripitakaya that says you can be a *Sòtàpanna* by meditating, if you accept that the Thripitakaya is the dhamma, that is true.

Two types of people who can attain fruit by meditation

There are two types of people who can understand the dhamma through meditation alone. Who are they? *Paccéka* Buddhas and *Sammá Sambuddhas*. *Paccéka Buddhas* and *Sammá Sambuddhas* don't have teachers. Without a teacher, they understand the dhamma for themselves. But that requires the completion of *pàramithà*, the ten perfections. Throughout an extremely long time in *sansára*, guiding other people, venturing into this *sansára* looking for the truth, it requires an intense amount of sacrifice to get to that point. Some of you might actually believe that you want to be a Buddha someday. There is nothing wrong with that. I wish you all the best. Some might say I want to be a *Paccéka* Buddha. I wish you all the best. Do I want to be a *Sammá Sambuddha*? Never. Do I want to be a *Paccéka* Buddha? Oh, no. I am not prepared to go that far in *sansára*. I have come far enough. I have travelled long enough. I am exhausted. I don't want to go one more life in the *sansára* before I complete this journey. That's not to say that I will complete this journey by becoming an *Arahant*. But that is my ambition. And I hope that is your ambition as well.

When the hermit Sumédha was at the feet of Lord Buddha Deepankara, he made an affirmation, *"I want to be a Sammá Sambuddha."* If Buddha turned back and said, *"You foolish man, what are you thinking of doing? Do you realize how long, how much further you have to go in sansára to become a Supreme Buddha? Forget about it. That's a really stupid and foolish idea"*, do you think that would have been fair? No. What hope would have been there for us if He had done that?

10 perfections

Each of you will have your own ambitions whether they are worldly, mundane or supra mundane. And I want you all to hold on to them. But I also want you all to keep your eyes and ears open, because you don't know what *pàramithà* you are fulfilling today, at this moment. You don't know whether you came this far throughout *sansára*, with a determination to become a *Sammá Sambuddha*. It may be the case. It may be the case that you will attain *Nibbána* by becoming a *Paccéka* Buddha. But it may also be the case that you will attain *Nibbána* by becoming an *Arahatta* Buddha. So, always keep those doors open, keep your options open and just listen to the dhamma, understand the dhamma and practice the dhamma. Whatever fruit that comes out of it, so be it.

Why I worship at the Buddha

I venerate the Buddha three times.

My first veneration is,

In my heart and in my mind, I worship Him and I remind my self that it is because of Him that I have this Dhamma today. It's because of Him that I live a life that's leading me towards the Supreme Bliss of Nibbana. It's because of Him that I was able to find a path to release myself from the shackles of samsara. You are the greatest, you are the perfect one. You are my master. You are my teacher.

My second veneration is,

I ask for His permission to bear the Dhamma; who taught me the Dhamma? The Buddha taught me the Dhamma. Where did this Dhamma come from? From His mind. His wisdom. He was the fountain of this Dhamma. So, I ask for His permission to bear this Dhamma.

Then finally, my last veneration is,

I remind myself that each one of you had been a father to me, had been a mother to me, have been a brother, a sister to me and in this life time, after having been a monk; before I became a monk, as a layperson, my mother and father attended to all of my needs. They fed me, clothed me, washed me, gave me medicine when I was ill. But now, it's not them that do all of that. It's you that do all of that. You attend to all of my needs. You feed me. You gave me this robe. You gave me my alms bowl. You offered me pirikara and medicines when I am ill. It's because of you that I'm able to practice this path. You work hard so that I can be happy. The last time two people did that and I called them mother and father. Then they sacrificed themselves for my happiness. That's what I call them. So, today you work hard, you go do jobs, you travel in buses, trains, spend hours in your work place. When you've saved enough money, when you've found some free time, you come to the Monastery and you offer alms to the monks. So it's because of you that I can live a life like this. So, you are all my mothers and fathers. And so my last veneration is, I ask Him, may this Dhamma that I'm about to preach today, help my parents, my mothers and fathers who are sat in front of me today, for them to be able to attain the fruit of Sotàpanna. May they be able to attain the fruit of Sakurdàgàmi. May they be able to attain the fruit of Anàgàmi and arahath and may they be able to release themselves from the shackles of sansàra.

This is why I do that and I do that every day. Before I sit on this seat, I'll do that every day. Even if there is no statue here, there'll be a statue in my mind and that's the statue of the Buddha. It's not a statue.

You see The Buddha through the dhamma

Why do we worship statues? Are Buddhists idol worshippers? Do you think there is really a Buddha there? That's just bricks and stone and cement and paint. Is that The Buddha? How do you see The Buddha? You see The Buddha through the dhamma;

***Yó dhamman passati - Só man passati;** To see ME, you have to see the dhamma.*

It is only through the dhamma, that you can see the Buddha. And this is not seeing the Buddha through your physical eyes. You see the Buddha through your mind's eye, through your wisdom.

Who is a Buddha? A really simple question. As Buddhists, we should know who The Buddha is. Otherwise who have we been following all our lives? If someone were to ask "Who is The Buddha?", usually the answer that we give is;

"Well, there was a Prince called Siddártha. He lived 2,600 years ago. He was born in India....."

But I am not asking about his life story. I am not asking you to give me a biography about the Buddha. I am asking, "Who is the Buddha?" How do you define a Buddha? Is the Buddha a human being? Do you remember once when the Bódhisattva became a Buddha, someone came and asked him;

"Gautamayanwahanse, who are you? Are you a human? Are you a déva? Are you a Brahmin? Are you Brahma? Are you a yaksha (a démon)?"

How did The Buddha answer?

"No. I am not a human. I am not a déva. I am not a Brahmin. I am not Brahma. I am not a demon. I am none of these things you just spoke of. I am The Buddha."

So, what is the Buddha then? It appears that the Buddha is not a human. What is a Buddha then? I think the first step that we should all try to do is, understand who the Buddha is.

Three types of Buddhas

There are **three types of Buddhas; Sammá Sambuddhas, Paccéka Buddhas and Arahatta Buddhas**. Can you become an Arahatta Buddha? Yes. Can you become a Paccéka Buddha? Yes. Can you become a Sammá Sambuddha? Yes. The Buddha, before he became a Supreme Buddha, was a human.

Who is a pruthajjana?

He was a **pruthajjana**; a mundane worldly person. The meaning of the word pruthajjana is contained within the word itself. I will give you the term in Sinhala for those of you who are able to understand this. Pruthajjana ' - *jana* ' is to produce, *janitha karanawa*. Ever heard of a vidyuth janakaya which is a transformer. It produces electricity. *jananaya* is to produce. *prutha* is *pothu which* means the peel. But when I give you the word pruthajjana, you understand immediately what that means. The characteristic of a pruthajjana is something that we can understand, if you think of how a fruit is made.

Let's take an example of a jackfruit. The jackfruit has the outer skin, the prickly layer and the thorns. You have to peel it, to get to the part of the jackfruit that has taste, that has value. Have you ever seen someone selling the peel of the jackfruit - the outer skin of a jackfruit? No. You buy the meaty bit inside. You pay for that, the valuable bit. To get to that, you have to penetrate through the fruit, the outer skin, the inner skin and go deep within. Only then you get to the fruit, that is actually the edible bit. But the bit on the outside is what protects all of those things. Does the outer skin of the jackfruit have any understanding of how sweet the *fruit* really is? No. So, a pruthajjana is like the person who's trying to protect himself from the outside - he has no idea what's on the inside. He has no idea how valuable what he is protecting truly is.

Can you offend a Buddhist?

If you are a real Buddhist do you think someone will be able to offend you. Who was able to offend the Buddha? How long do you think he's going to start crying? How many days is He going to have a long face and not talk to you again? So, a true Buddhist cannot be offended. So you can be offended when someone insults the Buddha; if someone abuses the Buddha statue now if that offense you, I'm sorry to say but, the problem is not outside, the problem is with you. You got the key to your own happiness and unhappiness. If someone came here and insulted your parents, if you are going to be offended by that, I'm sorry to say, you are still not a Buddha. A Buddha cannot be offended.

The mind is the culprit

What's the difference between the words that are abusive and a song in the way that you hear it? I'm speaking to you right now. I'm bringing a mp3 player and starts playing a song. What are you actually hearing? All you're hearing are sounds. Do your ears pick up words? No, your ears simply picks up sounds. If you don't speak Russian, when you listen to a Russian speaking, you're just hearing sounds. Why? Because you can't make out what these words are. For you they are just sounds. When you learnt the language of English or Sinhala, what did you do? Did you remove your ear and put a new ear? Is that what you did? No. So you didn't change your ear. So, it's not your ear that picks up what's been said. Your ear only picks up sounds. Who, then breaks this sound into various words and what process does this? It's your mind that does that.

Your mind takes these sounds, chops them up, slices them up, dices them and puts them into little bits and pieces and each time you hear a sound you go into your memory bank, and you check your memory, do you know this sound? This is what your mind does. So ears only picks up sound. So likewise, how can then someone insult you, really. Because all you are hearing is sounds. What do you do? You don't stop at sounds. You process these sounds. You analyse these sounds depending on your memory, what you know about this language, what you know about using punctuations, all that you do in your mind and you come up with, 'This guy just shouted at me'.

Your mother says, "Waren meheta" in a loving way. Someone that gets into a fight with you says, "Waren meheta." Each of these are same words, same sounds but you process them in a different way. You gave each of these two different feeling. Now you perceive these two in two different ways and therefore now you react to them in different ways.

Nirukthi

Who is a Buddha? Fortunately, the meaning of the word is contained within the word itself; '*Bhavaya - Udda*'. *Bhava-Udda*'. is Buddha. Now this is using etymology. Etymology is the science of how words come into being. In Páli and Sinhalese, it is called '*nirukthi*'. You will have heard the word '*Nirukthi pati sambidhà gnànaya*' This is a knowledge that a Buddha possesses which explains how words came into being to the fullest. Any word you throw at Him, He will tell you this is how that word came into being. As you start your journey on the path to Nibbána, you are not able to understand the etymology of words. Where did you get this *pada nirukthi*? If you are curious, then this question should come to your mind. How is it that when you start to practice the Buddha dhamma, all of a sudden you are able to give *pada nirukthi*? The answer lies in the dhamma itself. The Lord Buddha teaches us how the world comes into being; Pati-Icca Samuppàda. Dependent Origination describes how the world comes into being.

Bhavaya

So, Buddha is *bhava udda*. *Bhavaya* is **existence**. What does *bhavaya* mean? The direct translation means 'existence'. But I am not satisfied with that term. So, I will use an example for that. Let's say there are two people. One guy is a very kind fellow. How do you know he is kind? Because when you associate with him, he is always looking to help you. If ever he sees you in danger or in trouble, he will come and help you. If he has something that you don't have, he will come and offer it to you. So, you generally say this is a kind person. Now, what else is this person? He is not JUST a kind person, is he? There are lots of other things that he IS. He could be a father. Could he not be a loving person? Of course, he could be a loving person. He could be a genius. He could be a very intelligent person. So, all these things are *bhava*. I will use the Sinhala term so that it will make sense to you We say *karunika bava* (*kindness*). Again, we are talking about the way someone is. The kind of potential that person has. *Nihathamani bava* (*modesty*). We use these terms in general day to day life.

But it is not just a person that this applies to. All beings, all living creatures have a *bhava*. *Balu* (*dog*) *bhava*; when you are really angry with someone or someone has done something really bad, you say, "don't be like a dog". They are not dogs at this point in time. But whatever the thing they have done, the words they might have used, or their actions, are representative of what they are demonstrating at that time. They are the qualities or the attributes not of a human being, but of an animal. When someone does something really foolish or stupid, we say; "don't behave like a cow". The word *harakà* (*cow*) has a meaning. There is an etymology to how the word *harakà* comes into being. The reason that a *harakà* or a cow comes in to this world is not by coincidence. Everything is pre-conditioned. For as long as you have the conditions, you get the result.

Sàra Dharma

What is *haraya*? It's the **essence**. What is *saara dharmà*? **It is a code of conduct**. It's virtues. From time to time, people come into this world and they give us a code of conduct. They teach us how to live a virtuous life. For example: be kind to your neighbours; don't fight with each other; speak nicely; respect your parents; respect your elders. If someone comes and destroys this *hara paddathiya* or this **set of systems of virtues**, then we say, this "***hara paddathiya kà damanawà***" is to **destroy**. What happens to this person who destroys the system of virtues? He becomes indebted to society. Why? Because of his conduct, society begins to suffer. People got along with each other because they abided by this code of conduct. They respect each other, they respect their teachers and parents. But when someone comes along and says;

"Hey, who are parents? They brought you into this world, so it's their duty to look after you. They are not any special people. They are just another bloke and another woman. Who are your teachers? It's their job to teach you. They are being paid to do it. So, it really doesn't matter whether you respect them or not. They are doing their job. So,

put your feet up on the table. It's alright to do that. You don't have to stand up when your teachers come into the classroom."

What happens to society when you start doing this? All those values that this society was protected by, begin to disappear. The harmony that existed within the society begins to disintegrate and the society starts falling apart. People don't respect their elders. People don't respect their mothers, fathers, teachers, neighbours or even each other. Now people start fighting with each other. The happiness that existed in society, no longer exists.

Hara Paddathiya

So, the people who introduces these new sets of values are the people who destroy the *hara paddathiya*. Now that they have become indebted to society, what happens to these people? They die to be born as cows. Now it's time to pay their debts. How does a cow pay its debts? Through meat and milk. You could say *"Let's stop slaughtering cows. That's such a bad thing to do, poor animals. Let's not do that."* Do what you can to prevent it, if that's what you believe is the right thing to do. But, for as long as people don't change the way they conduct themselves, for as long as people go about destroying this value system that the society is protected by, do you think you can stop cows being born into this world? No.

Some people put some money aside every month from their earnings, to save animals that are being slaughtered. It's a good thing to do. If you are doing it already, continue to do it. Some people put money aside to give stray dogs a home. Is that a bad thing to do? Of course not.

How do monks save cows and dogs?

You might ask;

"Why don't the monks do anything about animals being slaughtered? Why don't they do anything about stray dogs?"

Trust me. We do more than you do, about stray dogs and cows being slaughtered. Anyone who preaches the dhamma is doing a million times more than putting some money aside to save a few animals being slaughtered. You are a human today, but that cow who is paying a debt to society through meat and milk, was a human once before in a previous birth. But that human being, when he was a human, did not have the dhamma. Because he didn't have the dhamma, he conducted himself in a way that led to him eventually being born as an animal. We give them the dhamma, so that they may not be born as cows ever again. Because if you stop a cow being slaughtered in that birth, you bring it home, tie it up at home and keep it in your garden, if that's what you need to do. What happens when that animal dies? What do you think it is born again

as? Another cow. Now who is going to save that cow? How many thousands of cows do you think we are saving right now? How many thousands of dogs do you think we are saving right now? How many millions of goats and pigs and all kinds of animals are we saving right now just by preaching the dhamma to you?

If you understand this dhamma and realize and begin to think, use your intelligence, use your wisdom. *"I do not want to be born in the hells again. I do not want to be born a dog or a pig or a cow or any kind of animal again."* And when you do what you need to do to prevent that from happening, will you ever be born a cow again? Will you ever be born a dog or a pig again? No. all those cows, dogs and pigs who are yet to come into the world after your death, we are saving all of them right now by stopping you from being born as an animal. To do that you have to understand the dhamma. There is no other way.

The bhavaya lives within the person

Have you seen when sometimes people get really angry, they behave like demons. They smash things on the floor, hit people. They go completely out of control. That is a kind of existence that is in that person, at that moment of time. But the following day, he goes to the temple and observes *sil*. Where is the person who went mad the night before? Is it the same person? Is he a different person? But if you insulted him, if you made him angry again, it doesn't take much for him to become that person once again. Because that *bhavaya* **that existence**, exists or lives within this person. Those attributes, those characteristics are within this person.

Jàthi

But *jàthi* is different. When a man behaves like an animal, then that *jàthi* at that moment in time is that of an animal. When he is really angry and is hitting everyone around him, shouting, using foul language. Sometimes you would have seen when people get drunk, they have no idea of what they are doing, or what they are saying, they will insult everyone in the neighbourhood. But the following day, when he is sober, he is fine. The same person goes to his neighbour and says;

"Hey, I am really sorry about what I said last night. I didn't mean it. I was just drunk."

The previous night he was drunk and he had *bimath bhava* or the **drunk bhava**. Today he is a good man. But it was *bhava* that gave rise to *jàthi*. So, each of these different kinds of *bhava* is what you go through in *sansára*.

Seven types of existence

What are the different kinds of *bhava* that you will have had throughout *sansára*? They are countless. But what *bhava* do we have right now? *Manussa bhava*. (human existence). Then there is *deva bhava*, *brahma bhava*, *thirisan bhava*., *peretha bhava*., *asura bhava*. *Nirisaththa bhava*. That's seven there. Each of these different worlds are called realms of existence (different *bhava*.). So, in this birth, you are a *manussa bhava*. that has given rise to *manussa jàthiya*

Buddha has eradicated all bhavas

A Buddha is someone who has completely eradicated or uprooted all kinds of *bhava*. Therefore, a Buddha is never going to be born again. He has eradicated *manussa bhava*, *déva* and *brahma bhava*. Now do you know why, when He was asked, “*Are you a déva?*” He said, “*I am not a déva*”. Don't *dévas* or Gods have *raga*, *dvèsha*, *mòha*? Why do you think they were born *dévas*? Because of ignorance and attachment. Because of desire; desire for a heavenly existence.

Why are you born human?

Why do you think you were born human? Was that a coincidence? No. You were born as a human being because your desire, your attachment, was for a human existence. That's not to say that in your previous life, you wouldn't have had *dèva bhava*. Of course, you could have been that. Why, sometimes we say, “*You know, that man is like a living God*”. How do you say that? When you see these qualities within that person but you don't say that all the time. The same person could be angry, at which point you don't say that he is like a God. When he is really good, when he is kind, when he is generous to other people, then you say, he is like a living God or a God in human form. At that point, *bhava paccayà jàthi* becomes *játhi*. *The bhava* was a heavenly or a godly existence that gave rise to *jàthi*. **Jàthi** can be termed **birth**, using direct translations. I will use the Sinhala terms, because if I don't use the Sinhala terms, I'll be leaving you with a load of English. ‘Existence’ - what does that mean? ‘**Jàthi**’, **birth** is what is used in the dictionary. And when you say birth, the only birth you can think of is of a mother giving birth to a child. Is that the only kind of birth there is in this world? No.

Six kinds of births

Jàthi, *sanjàthi*, *okkanthi*, *avinibbanthi*, *kandànan pàthu bhàvò*, *àyathanànam patilàbhò*, I have already said six different kinds of births. This is why I have to use the Sinhala terms and hope you will forgive me and I'll continue that way. Existence is what gives rise to birth; ‘*Bhava paccayà jàthi*’. So, if you remove existence, can there be birth again? Can there be ‘jàthi’ again? No. Then

bhava udda the one who has uprooted *bhava*, one who has uprooted existence, is a Buddha. There are as I said three kinds of Buddhas. There are two kinds of Buddha's that can do it by themselves. Samma Sambuddha and a Paccèka Buddha. I'll use an analogy that will help you understand how these three works.

An analogy to explain the types of Buddhas (kanà mutti)

Have you heard of **Breaking the pot**? It is where you blindfold the player, give him a stick, turn this person around a few times and then say, "Ok... *off you go*". And he is given three chances to break the pot with the stick. The aim of the game is to hit the pot with the stick and break it. Once the pot is broken, you win the prize. So, you take one whack of the stick, no luck. Second whack, no luck. Obviously the third time you want to be more careful, you have exhausted two of your chances, and this is your last chance. So, you put on your thinking hat and think, "*Ok, let me do some math here, do some calculus, and do this, that and the other*"

Do you think like that? No. You just whack it again. But the pot doesn't crack. That's it. That's your three chances. This is how people generally try to become Buddhas. They keep whacking their sticks. They don't hit the pot. And then they say;

"No. You can't become a Buddha. There is no 'Nibbána'."

You would have heard monks saying that. You will hear lay people say that. That is the state of affairs today, which is such a shame.

Who is a Pacchèka Buddha?

But once in a while there is a person who hits this pot by chance. And if you go and speak to that person and ask him,

"Hey. how did you manage to do that?"

What is he going to say? He says;

"You know when you turned me around and left me like that, what I did was, I walked three steps forward, I then took two steps to the left, then I turned ninety degrees East, walked three steps forward again and I whacked and I hit."

And then he says;

"if you do exactly that, you will be able to do the same."

Do you think that's practical? His instructions depended on where he started. On another day, if you tied a different pot at a different height, gave a different stick and repeated the same instructions, what luck do you think you are going to have? None. Again, it is just going to be by chance. So, this is why if someone whacks and cracks that pot, they are usually not able to repeat - I mean they can, and they will say this is what I did but by listening to those instructions, you are not able to do the same. This is how one becomes a **Paccéka Buddha**. It's by chance. Now do you see why a Paccéka Buddha can't teach you how to become a Buddha?

A story of a Paccéka Buddha

There was once a King in a Palace watching his servant using the pestle and mortar. She was grinding something. She had a few bangles on her arm. But this King watching the maid from his quarters observes that, as her arms went up and down, these bangles would cling against each other producing a noise. He was observing this and thinking, *"Wow, that's a lot of noise for a few bangles"*. Now his Queen, who was observing the King at this point in time, became envious. She became jealous. She was looking at the King and then at the maid and thought, *"How dare you look at the maid? I am your Queen. Why do you look at other women when I am here?"* And she quickly came into the kitchen, pushed the maid to a side, picked up the pestle and started to get on with the rest of the job. Again, the King continues to observe. The Queen had lots of bangles on her wrists, being the Queen. Earlier there was a little bit of noise, because there were only a few bangles. But this time there is a huge noise coming from the kitchen. Why? because of all these bangles going up and down clank...clank...clink, clink..clonk..clonk. And then the King thinks to himself;

"With a few bangles there was some noise but with all these bangles there is so much noise. My mind is the same. With all these defilements in my mind; raga, dvèsha, mōha, the more I have, the more I am going to suffer, the more I am going to sound like I am just a lot of noise. What is the purpose of this life? What is the meaning of this? So, I want to reduce the number of defilements that I have in me. If I can eradicate the defilements that I have in me, then I can reduce the noise that I make."

He is not talking about the noise that he makes with his mouth. He is talking about how his mind works. How the mind gets frustrated and jealous. All these defiling thoughts that we have, raga, dvèsha, mōha. That's the noise he is thinking about. *"So, this is what I want to do, remove these defilements."* That was, what then, he contemplated on. After a few days he becomes a Paccéka Buddha.

Now if you go and ask him,

"How do you become a Buddha?",

What is he going to say? Will he say;

"Bring two women, a pestle, a mortar, a lot of bangles, and a kitchen."

Because that's how HE attained Nibbàna. There wasn't a method that he used. It was almost by coincidence. Of course, he had the *páramithás*, which enabled him to focus his wisdom at that point in time to penetrate this superficial event that happened and see the meaning and the truth behind it.

But for a normal human being, a normal person needs much more than that. He needs a path to follow. What path do we call this? **The Noble Eightfold Path.**

Who is a Sammà Sambuddha ?

But, once in a while, there comes a person who takes part in this contest. What he does is, he realizes. He watches other people whacking their sticks and how no one is having any luck. So, he realizes,

"Actually, what I should be doing is to take off this blindfold first. Once I take the blindfold off, I can see where the pot is. Now I see the pot - do I need a teacher again? Do I need someone to show me how to walk to the pot? No, I can walk by myself. Fine, thank you very much. I don't need you to give me directions. Because I can see where the pot is. I can see if my stick is long enough. I can check for myself if my stick is strong enough. And then I can walk towards it - how many whacks do I need now? Just One. Am I going to keep on whacking my way there if I can see the pot? No. It's a waste of time. What good is that going to do?"

That's a **Sammá Sammbuddha**. A *Sammá Sammbuddha* removes his blindfold. Who tells him to do so? Nobody tells him to do so. That's why he is extremely special. He realizes that this is the way to do this. He removes his blindfold. Then walks to the pot, gives it one whack and the pot cracks. He wins. He exclaims to the world;

"I have won. I no longer have an existence - I am no longer a déva; I am not a human; I am not a Brahma; I am not a demon; I am a Buddha."

So, now if YOU want to become a Buddha, what should you do? You follow His instructions - what are His instructions?

First step: Remove your blindfold. When you remove your blindfold, what happens to you? *cakkun udapàdi, àlòkò udapàdi*. You open your eyes. Now you can see the world, you can see where the pot is. Can anyone try to fool you now? “Hey, that's not the pot. The pot is over there”. No. Because you can see it for yourself. This is a **Sòtapanna**.

Who is a Sòtapanna?

A *Sòtapanna* is someone who has seen *Nibbána* for himself. He hasn't attained *Nibbána* yet. But he has seen *Nibbána*. That's why it's *cakkun udapàdi, gnànam udapàdi, vidyà udapàdi, alòkò udapàdi*. Now he knows how to get to the pot. He knows that there is no point in whacking his stick on his way there. But people who don't understand this, start whacking their sticks. What is this whacking? Meditation. This is why, for people without a real understanding of what *Nibbána* is, what good is meditation going to do? It's pointless. Meditation can help you attain '*jhánas*' of course. But none of those *jhánas* are going to be *Árya jhánas*.

Who is an Àrya?

Who is an *Árya*? These words are very powerful. Because the meaning of the word is contained in the word itself. What is a *riya*? *Riya* is a vehicle. You use a vehicle to travel. When you use the letter **À** in front of most words in Sinhala or Páli, you get the opposite meaning. **À** becomes **À**. **À** becomes **À**. **À**: **À**, **À**: **À**. See, when you append this letter '**À**' it becomes the opposite. So, if you have '*riya*' which is a vehicle that you use for travel, when you add the letter "**À**" in front of it, what is the meaning you convey here? Let's bring this vehicle to a stop. What's this vehicle you have been travelling in? Where have you been travelling in it? In *sansára*. So now you are trying to put a stop to this vehicle. That's how one becomes an *Árya*.

How does one stop this '*riya*'? To understand how to do this, you need to first understand why you need to do this. And this is where you need to understand àshwàda, àdìnawa and nissarana.

In the time of the Buddha, one of His disciples had a Philosophy; he went around telling people;

"You see these things called àshwàda (pleasure), we don't believe in that. This world is not pleasurable. You can't seek any pleasure from this world, it's pointless."

The Buddha summons this monk and says;

"When did I ever say that there is no pleasure to be sought from this world?"

And the Monk says,

"Well that's what I thought you have been preaching."

Buddha says,

"No. That's not what I have been teaching. What I have been teaching is, how do you penetrate this pleasure that you see on the surface, this superficial pleasure, penetrate it so that you can see the suffering inside it, deep within it."

Penetrate the superficial pleasure

I'll give you a really simple example. Let's take a fan. When the fan is running, your sweat evaporates and along with that, it's taking the heat that your body generates and you cool down. So, you are feeling a pleasurable sensation. But for you to feel that pleasure right now, what should your body be in the first place? Hot. You should be sweating in the first place. If you weren't sweating, if you weren't feeling hot and humid, what good is a fan going to do? Nothing. The same applies to an air-conditioner. What about a heater? When do you use a heater? When it's cold. What good is a heater if it's not cold. No good at all. So, if you are looking for pleasure to be gained from using a heater what should you be before that? You should be cold. You should be shivering. You should be suffering due to the cold.

How can food relieve you from vexation? **Vexation is *peleema*** in Sinhala. You can only seek pleasure from food when you are feeling hungry. When you are not feeling hungry, when you are full, can you find pleasure in food? No. In fact, when you are really feeling full, if someone brings you a dish that you usually like, you say; *"What? Please take that away before I throw it out."* I mean, it's a food that you really like. Why are you asking this man to take it away? What about sleep? Isn't sleep something that you do to relieve yourself from suffering? When have you slept best? It's when you are really exhausted. When you have toiled all day long. Then, all you have to do is look at the bed and you are asleep. Sleep is something that we do, to relieve ourselves

from suffering. So again, no matter what pleasure that you go looking for, that pleasure can only really be enjoyed if you were suffering before that.

Now, take a moment to look around your room. Study all the things you are seeing right now. Can you name one object that has not been brought into this world to relieve you from vexation, to relieve you from suffering? Fan, we talked about. What about the speakers? To relieve you from this stress and vexation, from this suffering of wanting to hear. Why were chairs invented? Can you not sit on the floor? Of course, you can. But you feel more comfortable sitting on a chair and if you want to be even more comfortable, you bring yourself a cushioned chair. Each time, what are you doing? You are relieving yourself from pain. Relieving yourself from suffering. If I asked you to go into a black, dark room, there is no sound, there is nothing to look at. How long can you be in a dark room? Five minutes before you go mad? Why? Because you want to look at things. You want to hear things.

So, everything that we do is to relieve ourselves from suffering. Every object that you see around you, every object that has been brought into this world, is to relieve yourselves from suffering. Doesn't that give you enough evidence to realise that this world is 24/7, 365 days a year, suffering? If you can't name one thing that you do, if you can't point at one object that you use, to relieve yourself from suffering, if there is not one, that is not for that purpose, well, isn't this entire existence just full of suffering?

Sankatha

This is why everything we have in this world is sankatha, what is 'san' is to bring together. What is *Sangeetha*? When you bring together notes according to a certain rhythm, you get Sangeetha. 'San' is always bringing things together. On some occasions, we can also describe 'san' as being *avidya and tanhá*. *Avidyà* being ignorance and *tanhà* being attachment. That's how we get *sansàra*. When you think that this process of ignorance and attachment coming together, and the product of that being great, what is the conclusion that you come to? **San-sàra**. 'San' is 'sàra'? *Sansàra* is great, full of essence, useful, meaningful. What is *asàra*? Useless. Meaningless. Essence-less.

Sansàra

So, for as long as you have a view that 'San' is *sàra*, do you think you are an *Árya*? As long as you say '**san-sàra**', (everything is meaningful and full of essence) can you be an *Árya*? No, you can't be an *Árya*. Why is that? Because you are not making the '*riya*' become '*ariya*'. If you think '*san*' is *sàra*, if you think '*san*' is great, meaningful, full of essence and full of pleasure, it is the best thing in town, you are not going to stop this vehicle.

So, to become an '**Árya**' you have to realise that '*san*' is not essence full, but is essenceless. When you come to the understanding that '*san*', this process of ignorance and attachment coming together and the product of that, which is '*bhavaya*' (existence) is meaningless, nothing is left at the end of the day. Then you realize, "*Yes, I don't want to go through this process again and again and again.*"

Think about all the things you have done so far in life - earning money, buying houses and property, having kids, going to school, getting yourself a job - these are all the things you did, trying to work hard - so you can make this life work. Now that you are alive, you must make a living. So, you are doing all these things. What's left at the end of it? Absolutely nothing. None of the houses you built are going to be taken with you. None of the money you earned, is going to be taken with you. None of the cars you own are going to be taken with you. It doesn't matter how much you have in your bank account; you are not going to take one penny of that with you. But yet, you dedicated your life to doing what? Earning; gathering; building; making. Did you not learn in your last birth? Didn't you study? Didn't you go to school? Did you not earn a living? Work hard? You have done all these things so many times before. What's left? This is the problem that you have every day.

Six processes of living

Living is nothing, but one of six processes. **Seeing, hearing, smelling, tasting, feeling and thinking.** It's one of these six that you do non-stop, from the moment you come into this world to your last breath. It's one of these six, in different combinations and in different orders, one after the other. All the sights you've seen so far, what has it left you with? This is how you begin to understand that there is no essence in this. Until you understand this, you cannot become an *Árya*. Until you understand this, you will not know why people keep on saying this '*sansàra*' is meaningless.

What have you been doing in sansàra?

What have you been doing in this *sansàra*? Can you name ONE thing other than these six? You did a job, earned money, had kids. Doing all these things, what actually happened inside you? With your eyes, you saw; with your ears, you heard; with your nose, you smelt; with your tongue, you tasted; with your body, you felt; and with your mind, you thought. All the things that you worked hard to earn, gather, build and make, helped you do those six things as you wished. You weren't satisfied with eating what you could find at home, unlike us at the monastery who get to eat whatever is put into our alms bowls, no matter what it is. When I was a lay person, I wasn't happy with that. There were things that I liked to eat and there were things that I didn't like to

eat. So, I had to do a job. I had to earn a living so that I could earn money to buy the things that I liked to eat. I had to do a job to earn money, so I could avoid eating the things that I didn't like. I had to do a job to earn money, so that I could live in a place that I liked; a house that I liked and not live at a bus stop. So, to do the things that I liked to do, the way I liked to do it, I had to study, work hard, do a job, earn money. But ultimately, what happened inside me is just taking the rest of the world outside away and just observing; "How have I changed ever since then?"

Think about you, from when you were a young child of say ten years of age. How have you changed from that point to now? Your body has changed. You might have got injured, if you had five fingers in your hand when you were ten years old and if you got into a brawl and broke your finger, now you are left with four fingers in one hand. That could be one way you changed. Or perhaps when you were ten, you could see with your own two eyes, now you need four. Or perhaps when you were ten, you could walk with your two feet, now you need three. Why? Walking stick. So, your body has changed. No question there. What else has changed? Your mind has changed. When we say your mind has changed, what has changed is the way you think.

Is there anything else that's really changed? Okay, you now have a house. You have a car, a wife, a husband and kids. You have lots of money in your bank account. But that's not you. Those are things that belong to you. I am talking about YOU. Of course, your body belongs to you as well. But to keep it simple, let's say your body is part of you, just for the sake of this argument. So, your body has changed. And your mind has changed. All the other things that you worked hard to earn, to gather, build and make; what happened to them? They came into your life and then they went. Your body changed and your mind changed. In your body, you can see evidence of change. You've aged. Your teeth have fallen. Your hair has turned grey. Your eyesight is weaker than what it used to be. You can't get up on your own two feet. You need someone to help you stand up. All these things in your body have now changed.

Everything is a memory

Then, what about your mind? What changed in the mind is *rúpa*, *védaná*, *sannà*, *sankára*, *vinnána*. The only things that you have been doing since the age of two to whatever the age you are right now, is, you experienced sights, sounds, tastes, smells, touch and you thought; that's the only thing that happened. Nothing else. All your houses, that's not you. That's something that belongs to you. Your memory - let's take that as being a part of you. Has it left you with anything else other than that? All the sights you saw; aren't they all but a memory? All the sounds you heard, all the smells, all the tastes, aren't they all but a memory? You've got nothing left. Nothing, but a memory. How many hours of sleep do you get in a day? When you sleep, you dream. If you had a dream, how do you know you had one when you wake up from sleep? You can remember.

What's left from your dream? If you built a house in your dream, do you actually have the house now? No; what you actually have is only a memory.

All the sites you saw in your entire lifetime, all that's left is also a memory only. All the sounds you heard; all that's left is a memory. Every time you sleep and you wake up, what is left is a memory. You are actually sleeping 24 hours a day. What do you do 24 hours a day? You watch things. What's left at the end of it? A memory. What do you do 24 hours a day? You listen. What's left at the end of it? A memory. What's left at the end of your sleep? A memory of the dream you had. Aren't they the same then? So, what you've been doing all day long is sleeping and dreaming. Because all you are left with, is a memory. Is that what you've got this most valuable and most precious human life for? To dream all day long - to leave nothing behind but a memory?

Karma and vipàka

You see, the problem is this. Even the Buddha says, rather than using your eyes, ears and your five senses to seek sensual pleasures, it is better to go and sleep. If I remember right, it's the *Agginikandópama Súttraya*. Check. If it is not that it is the *Ádittapariyáya súttraya*. But I think it is *Agginikandópama Sutraya*. If you check that discourse which is in the *Majjima Nikáya*, He teaches that if you are not practicing the path, rather than using your five senses to seek sensual pleasures, it is better to go sleep. Why does he say that? At the end of it, all you are left with is a dream, you are left with nothing but a memory. But, while you are awake, the things that you do are all **karmas**. When you do a karma what happens? You get a **vipáka**. In your dream, there is no *karma*, therefore there are no *vipákas*. It is a 'get out of jail free' card. That's what a dream is. That's what sleeping is. You can do whatever you like in your dream and it is not going to bear any consequences on real life. But whatever you do in your real life, while you are awake, who's going to have to suffer the consequences? YOU are going to suffer the consequences. So, you are left with a memory, you are left with consequences.

Why did you age? Do you like aging? Do you like falling ill? Why do you fall ill? Because you were born. Why were you born? Because in a previous birth, you looked at *rúpa*, you looked at sights and thought;

'wow', I would like to see a few more of those please'.

You listened to sounds and thought;

'hmm, that's nice, I'd like to listen to a few more of those please'.

Sights, sound, smell, taste and touch; you chased after all of these six things. And they left you with what? A memory in your last birth, and nothing else to your name. But all the karmas that

you did, gave you the *vipáka* of this human life. Now you have a human body which is a *vipáka* of those *karma*.

When you go and watch a movie in a cinema, have you ever seen a pair of eyes watching the movie from the seat next to you? No, a pair of eyes never comes to watch a movie. A pair of eyes needs a body to go and watch a movie. Have you ever seen a pair of ears run around at a pub or at a rock concert, listening to music? No. That doesn't happen. What do you really value? Do you value your eyes? Do you value your spleen? What pleasure does your spleen bring you? What pleasure does your liver bring you? What about your bladder? Are you really fond of your bladder? Are you really fond of your spleen? No. But what are you fond of? Your eyes. If something comes running at you, if someone throws something at you, what do you cover up first? You cover your eyes. Because your eyes are really precious. Then you cover your ears. Because these are the things that you use to observe the world. Your mind wants to see more. It wants to hear more. But what's left at the end of it? Just a memory. But who is going to protect all these? You have to protect them. To protect your eyes, you are born with a body, with a heart that has to beat. You have lungs that have to supply blood to your eyes, to your ears, to your tongue, to your body, so that you can feel. These are the things that you like, you value and you are attached to.

This body is a curse

You like the feeling or the sensation of sight, the sensation of sound, you like to hear, you like to taste, you like to smell, you like to feel - tactile sensations. But in your craving to have these, you have been gifted - it's a curse more than a gift - with a body. A body that ages, that falls ill, that can't sit in one place for five minutes - how many times did you have to adjust yourself from the time you sat down for a sermon? Why? Because of this body that you have. If your body is to your liking you wouldn't age, would you? You wouldn't grow old. You wouldn't fall ill. You wouldn't have trouble going to the toilet. You wouldn't have to eat three meals a day. Do you really enjoy eating? You enjoy taste. But do you enjoy eating? When you have to keep chewing your food? Have you not experienced when your cheeks start to hurt after a while? And what about your tongue? Didn't your tongue claim the greatest escape when it tried not being chewed up by your teeth? Every time you chew your food, your tongue is caught between 32 enemies. Doesn't know at what point it is going to get hurt. Have you never bitten your tongue? How did that feel?

Write down the date of your death

Recently, a gentleman came to meet me and said;

"Swáminwahanse, can you please come and speak to this lady who has come with us? She has been diagnosed with cancer. It's terminal. She is going to die in a matter of months if not weeks. Could you please come and speak to her?"

So, I said;

"Sure, why not bring her here and I'll talk to her".

He said that they have come with a small gathering of about 10 - 15 people. I found a little quiet corner in our monastery and we sat down with them. And I could see there were lots of ladies there. So, I couldn't tell which one in particular was the cancer patient. I started off by saying;

"I know that one of you has a problem. I do not know which one of you that is, and I want you to keep it that way".

I then asked a question from everyone;

"Can you put your arms up, if you know for sure, that you don't have a cancer".

How long does it take to diagnose a cancer? Sometimes weeks, sometimes months, sometimes a good few years. When did that cancer start? Sometimes weeks, months or years ago. So, which one of you can say then, *'I am certain that I don't have a cancer'*. None of you could say that. Can I say that? I just don't know that I have a cancer yet. You just don't know that you have a cancer yet.

When you see someone in the hospital, when you see someone hurt, when you see someone aging, when you see someone having a cancer, everyone starts to cry....

"oh, poor person, poor lady, look what's happened to her" "poor man, look what's happened to him - he is going to die in the next few months".

I then asked another question;

"So, you think she is going to die, right? Can you please now give me a list of all the fourteen or fifteen people here, in the order that you are going to die - starting from 1".

That made everyone think. Everyone sat there thinking, '*Oh... she is going to die, really*'??? Who here is going to die first? Do you have control over when you are going to die? Do you have control over when you are going to fall ill next? When you are going to break an arm or a leg? When you are going to have an accident? When you will go blind? When you are going deaf? Who has got control over this?

"Okay, now if you can't give me the order in which you are going to die, at least give me the day that you are going to die".

That's easier, right? Are you going to be alive to see the end of this day? How do you know? So, stop living like people who are not going to die. Live like people who are going to die. And that day could be today, that time could be before you get back home today.

Death is a reality

The reason I talked about life and death so much is, because, this is the reality that we have to face. Some people don't like talking about it. It doesn't matter whether you like it or not. It's coming. Some people don't like for the Sun to set. Does it matter whether they like it or not? It's going to happen whether you like it or not. So, if it is going to happen, whether we like it or not and if it is going to come without warning, then the only thing we can do is prepare for it. What do we need to do to prepare for it? It is to realise that this '*san*' is *asárai*. There's nothing that has been left for us today. Of all the things we have been doing in *sansára*, just think about this birth itself. All the things we have been doing in this birth has left you with nothing but with a memory and the *karma* that is going to give you *vipáka* in your next birth.

Try and make this the last time that you can be cursed

If you still think at the end of this life that sights are meaningful, sounds are meaningful, tastes are good, if you are going to hold on to that view, if you are going to keep feeling that way, well, guess what is going to happen in your next birth? You are going to be born again with eyes, ears, a tongue, a nose and skin or you think it's just a pair of eyes? No. It comes in a pack. It comes in a package. You've got to take the package. When you take the package, you have to suffer. And I don't need to tell you how much you suffer right now. How many pills do you take for a day? Just to keep you going. Just to keep your kidneys functioning. How many times do you have to go and see your dentist? How many times do you have to go to the clinic just to keep this body going? How many times do you have to eat? How many times do you have to breathe? Do you have a choice? No. You have to do it. Nothing you HAVE to do, are things that you LIKE doing. But that is the curse that you have been born with. Now, live with it.

But, try and make this the last time that you can be cursed. Who brought this curse upon you? You brought this curse upon yourself. It's not the guy next door, it's not your father, your mother, your brother or your sister. You brought this on yourself.

If it hasn't happened to you yet, live like you are going to get a cancer very soon...if it hasn't happened to you yet, live like you are going to be bedridden in the next week. If it hasn't happened to you yet, live like you are going to meet with an accident and you are going to lose control of half of your body. When? Tomorrow. Live like that. That's how I live. Today is the last day I am going to be alive. So, I can't tell you if I am going to be alive next week to deliver a sermon. Because I don't believe in that. If that happens, so be it. But if not, think about the things that we've been talking about and try to make the most of this.



- 00.02.56 Observing the five precepts
- 00.05.26 Paying homage to the Lord Buddha
- 00.09.00 Inviting all beings to listen to the Dhamma
- 00.13.05 A monk is not the physical body
- 00.17.58 Noble attainments
- 00.21.56 How do you become a Sòtàpanna?
- 00.24.21 Parapathya rahitha
- 00.26.08 You can't meditate and become a Sòtàpanna
- 00.26.37 Two types of people who can attain fruit by meditation
- 00.29.11 10 perfections
- 00:30:04 Why I worship at the Buddha
- 00.33.45 You see The Buddha through the dhamma
- 00.38.23 Three types of Buddhas
- 00.38.50 Who is a pruthajjana
- 00:43:30 Can you offend a Buddhist?
- 00:48:38 The mind is the culprit
- 00.52.26 Nirukthi
- 00.56.16 Bhavaya
- 01.04.40 Sàra Dharma
- 01.09.06 Hara Paddathiya
- 01.10.45 How do monks save cows and dogs?

01.14.19 The bhavaya lives within the person
01.15.23 Jàti
01.16.36 Seven types of existence
01.17.31 Buddha has eradicated all bhavas
01.18.16 Why are you born human?
01.20.15 Six kinds of births
01.21.08 Three types of Buddhas
01.21.50 An analogy to explain the advent of Buddhas (kanà mutti)
01.25.11 Who is a Paccèka Buddha?
01.26.56 A story of a Paccèka Buddha
01.31.21 Who is a Sammà Sambuddha?
01.34.14 Who is a Sòtàpanna?
01.35.09 Who is an Àrya?
01.38.50 Penetrate this superficial pleasure
01.48.46 Sankatha
01.49.59 Sansàra
01.54.53 Six processes of living
01.55.56 What have you been doing in sansàra?
02.00.30 Everything is a memory
02.03.45 karma and vipàka
02.08.40 This body is a curse
02.10.37 Write down the date of your death
02.17.32 Death is a reality

proof read C.P