

REALITY REALITY

Discussion No ①



A discussion with Venerable Rev. Galathara Dhammarakkhitha thero.

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For the Dhamma discussion in this book, Omal vindana a friend of mine was involved with me. Our friends are a group of people who are in the search of Buddhist monks who preach the pure and ultimate truth of Buddhism in our long trek we came across such monks. In our search we had the opportunity to listen to venerable Galathara Dhammarakkitha Thero from whom we learn a lot of valuable Dhamma suttas which are explained in this book.

Should you be interested to visit the Ashramaya of this monk, in order to discuss Dhamma, the address, Telephone number and directions are given in this book.

We invite all those who visit Sri Lanka to visit these Buddhist Monks and experience the true Dhamma which will be of immense help to your daily life.

Finally we would Like to explore our Sincere gratitude to all those who helped us in making it possible to publish this book.

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Graphic Desing *N. Warnakula*

....It was already dusk when both of us reached the Ashram. The esteemed desire of meeting the priest overcame the fatigues caused by the long walk along small lanes through paddy fields and shrub. In spite of being so late the priest unhesitatingly consented to start the conversation.

Question:

Reverend.....We are laymen interested in learning the Buddha Dhamma. There are some instances which create doubts in our minds as to whether it is really possible for the existence of certain aspects in Buddhist philosophy. These lead to uncertainty and dispute. In the same manner the Buddha embarked on searching the Truth we too need to know the exact philosophy as expounded by him. We encountered many instances, meeting many learned people, whose views were different from each other, which is why we are here.

Reverend's Answer:

We are aware that Prince Siddhartha did not leave his princely life because he had Inconveniences in his mundane. We have heard that Prince Siddhartha left the princely life because he got the profound impression (Sathara pera nimithi) after seeing the sorrowful sights such as the old, the sick, the dead and the priest.

.....In some Suthra's it is mentioned that he left while his beloved ones were crying with sorrow on his departure and it also states that he left with all the accessories for a priest like the Pathra and Siwura (Clothing) when he left. This is stated so in Ariyaparisen Suththa in the Madjima Nikaya.

.....There we have to consider the profound impression (*Sathara pera nimithi*) i.e. The old, the sick and the dead as philosophical sights of Prince Siddhartha. It is stated that he has never seen an old before, never seen a sick before and never seen a dead before. That was the first time he saw them. There arises a doubt whether the person who reached eternity as Lord Buddha could turn out to be such a naïve personality at the beginning

Prince Siddhartha saw life as a sickness.

The entire life as a disease....!

Like we treat various types of sicknesses, living is a disease itself.
It is always like treating a patient.

May it be physically or mentally it is the same.

.....When considering physically we cannot stay in one pose.

We rise, sit, sleep, turn, cannot continue the same.

.....When the pain origins we change the pose.

That solution to avoid the pain is the treatment for the pain.

Hunger is a disease.....!

It is stated by the Lord Buddha himself, “Jigachcha Parama Roga”

The biggest sickness is hunger.

The treatment for that is feeding with food.

That is the solution for that sickness. The treatment, how much we physically treat that disease or the pain thinking now it will be alright, now it will be alright the pain arises again and again.

When we consider mentality, there are mental requirements as well.

...Now we have in mind.... We cannot survive without seeing our parents.

We need to see our parents.

We need to see the pleasant scenes to the eyes.

We need to hear pleasant sounds to our ears.

Smell, fragrance, taste, touch....

They are mental requirements.

Is there an end to providing them.....?

Parents satisfy themselves seeing their children who live away from them, who return home after several months.....Again grief after their departure. There again arises the sickness of not seeing the children.

Parents consider the return of their children to the home as the treatment.

But the sickness is not healed.....!

Always when the children are not around.....

The sickness remains the same....!

.....At the end of each month we are happy receiving the salary.

But, when it is gradually spent it creates sorrow.

The same way try to see the whole life mentally and physically,

Isn't there a deficit, something lacking....?

Isn't living the same as filling that deficit of lacking....?
Isn't the solution to fill that deficit which is called living....?

But the sickness is not healed.

.....**Saw a sick.....!**

.....**Saw an old.....!**

Whom we recognize as an old is someone who has passed about sixty years of age.

.....There prince Siddhartha recognized the old philosophically. The Prince saw the old as the deterioration. Even though we are unable to recognize the deterioration, the changes, the ageing in ourselves Prince Siddhartha identified it in his young age. After inquiring from his minister Channa, he goes back to the Palace and recall about it. Then only one will realize about a princely life and get the desire to find the reality of life.

.....The deterioration, the change, the ageing which we do not see even after we become elders, Prince Siddhartha recognized it in his very young age. That is where we differ from Prince Siddhartha. We see others growing older. But we do not see us growing older though we see our reflection through a mirror every morning and evening. The Prince saw the aged within him, the old man inside him. He saw Dharma through him. He saw the actual old man as deterioration. We only have knowledge. Knowledge is insufficient. Knowledge ends through discussion. It is not possible. We have to see. We see Dharma only through ourselves.

.....The old is deterioration. Growing old since birth, that deterioration is the cause for that ever rising pain. The pain does not stop till we remove the deteriorated parts in the way of changing our pose. That is why we cannot stay without changing the pose.

.....The food we take is spent on this deterioration. The water we drink is spent on this deterioration, to re produce the deteriorated parts. It means that from the beginning our body is an elderly man. It is deteriorating from the beginning. That deterioration has not stopped at any point of time given.

.....**Saw a dead.....!**

.....When we say saw a dead, even though we think that we eternally live, we die each time we enter into a thought. Every time we breathe in and out our body and soul goes through a new birth and a death.

The truth.....is not living.

Dying every moment we try to live is the truth.....!

....Isn't it the way someone should see life so that he can realize the Dharma that it is not worth living like this. Until he defeated this decay (jara), death he wanted to find it. How much a sophisticated mundane life we live we are not exempted or released from being the sick, the old and the dead.

He wanted to release from them.....!

He wanted to find the status where there is no birth (*jathi*), no decay (*jara*), no sickness (*vyadhi*) and where there is no death (*marana*).....

.....*Reverend, the only way to release from them is attaining enlightenment (Nibbana). Isn't it.....?*

.....**Yes.....!**

.....*Reverend, isn't there any status prior to enlightenment (Nibbana) where we can obtain that status.....?*

.....**There are.....! But temporary.....!**

We get deceived by this temporary status.

We betray ourselves thinking it is alright now

.....it is alright now.....

But actually it isn't alright.

We are back in square one feeling the deficit, lacking.

.....*Reverend, but isn't there a possibility where we can organize our lives in away that we go through the minimum possible sorrows in life.....?*

.....**Possible,! But it is mundane (laukika).....!**

.....It is a deceive.....sorrows never end

.....*Reverend, within that the sorrows could be distanced and an achievement of our expectations could be obtained, isn't it.....?*

.....Right.....What you say is that we can facilitate this birth of life with minimum sorrows and troubles.....where we can live a life with less sorrows and troubles.

There sorrow means the sorrow we identify from the surface or what we externally identify as sorrow.

.....Here we consider the shortage of food and drinks is a sorrow.....

.....Shortage of wealth is a sorrow.....

In the same way is we are suffering from sicknesses or diseases it is a sorrow. There we can reduce our sorrows with money, wealth, and luxuries up to a great extent, can reduce with medications.

But we are not released or exempted from the basic cycle of birth and death. (*sansarika muladharmā*)....Even though we are entertained with luxuries as a result of the merits (*punya/kusal*) of previous births, they will end. It is possible that we end up in woeful course of existence (*Dugathiya*).

.....we are not released from the eternal sorrows.....

The life that you say is temporary. But we are not eternally released. We have not finished it eternally. The life on this world, we can live as you say.

.....*Reverend, it is too complicated*

....Not complicated.....! ...What we identify as sorrow is the sorrow which suffers us when we are sick, the sorrow when we lose wealth, money... But that is not the sorrow which we are discussing...it is not the real meaning of sorrow...

.....Sorrow means....in depth “us” what does not belong to me, which belongs to this world... we are hanging in this portrait identified as “myself” we describe this portrait as myself and utilize the portrait expecting satisfaction and happiness. As long as we utilize this portrait expecting satisfaction and happiness, it originates unlimited sorrows and pains than the satisfaction we derive from the utilization of the portrait.

.....we cannot derive eternal happiness from an impermanent portrait.

.....we cannot derive eternal satisfaction from an impermanent thing.

....when that satisfaction is impermanent....the desire for that satisfaction grows more and more. The desire grows means, that satisfaction is to be searched more and more.

New ways to derive the satisfaction has to be searched.

.....But they do not remain.....

The ultimate result left would only be..... Dissatisfaction,

For an example think about a person who is addicted to alcohol.

First he did not have any intension of getting addicted to alcohol.

For one moment he took it.....! He used one cigarette to smoke.....!

Then it became a satisfaction to him.....!

Now he wanted that satisfaction again and again and for that he has to drink. Now what is left with him always...

Is it satisfaction or dissatisfaction.....?

Truly dissatisfaction, for a little while he drinks and put away that dissatisfaction... But the dissatisfaction rises again. A person who is not addicted to alcohol has no dissatisfaction due to alcohol

A person who did not commence it does not have dissatisfaction.....

A person who is not commencing taking alcohol and cigarettes does not have any dissatisfaction from them....

Then didn't the person who went is search for happiness receiving the sorrow....?

Didn't he receive sorrow because he always wanted satisfaction....?

~~~~~

*Reverend, There's another question.....*

*.....Various people live in our society. We have various ambitions. We have a social status which we have achieved through effort. We have a stable social status.Let's think it is a sophisticated life.*

*.....Within this sophisticated life we have reached a status where we are capable of fulfilling our expectations. Within that we enjoy some sort of happiness. It is true that this is not eternal. But there is a big gap between this happiness and sadness in this sophisticated life and the mental stress and occasions where expectations are not fulfilled in the average man's life due to various conflicts.*

*.....Yes there is.....!*

*.....Within that one is in relief and the other is not in relief. That's correct! When we explore Lord Buddha's character, Prince Siddhartha enjoyed a sophisticated life than anyone else. It is not that I am taking Lord Buddha as an example for everything.*

*Why did Prince Siddhartha leave his princely life.....?*

We don't have any disbelief of about Lord Buddha right.....?  
We respectfully accept that Lord Buddha reached the reality. Prince Siddhartha was enjoying that sort of sophisticated life, then why did Prince Siddhartha leave his princely life.....?

.....*Reverend, in search of eternal freedom*

....That shows that the mundane life is just a temporary relieving for the sorrows which arise. The reincarnation never stops.

.....*Reverend, if we take it that way we totally have to move away from the mundane life to achieve eternal freedom, is it.....?*

...No.....! ..... it is like this.

There comes times when we have to move away from princely life. Before that a background has to be created in our minds to move away from the princely life.

.....We have to reach there.

We have to decide whether we have to move away from princely life or not only after taking the decision on the desire to do so.

Just because Bodhisathwa left from his princely life, he did not discover the reality. That was the trend at that time. There was a trend that everybody was leaving their mundane life and going for cleric lives. Bodhisathwa followed that trend.

.....But just because he followed the trend he did not attain enlightenment (*nibbana*). He did not attain enlightenment. Later he had to give up the two extremes of being addicted to sensual pleasures (*Kama sukhallikanu yoga*) and self mortification (*Aththa kilamathanu yoga*).

Then is it a question of mundane life or cleric life.....?  
Or is it a question of discovering the reality.....?

*.....Reverend, if our ambitions are fulfilled, what is the need of discovering the reality.....?*

.....If they are fulfilled it is good.

But the problem is that it is not fulfilled.

It is unwise to hang on with expectations that it will be fulfilled.

That is due to lack of understanding.

*.....Reverend, it is not that we are expecting they will be fulfilled. Isn't it possible that we create the social environment to fulfill them.....?*

.....**P**ossible.....!

*.....Reverend, there are more than enough personalities in such status in this society .*

You are making that statement referring to others right...? You have not reached that status. If you ask one of them, they may have a different opinion. They may think that the others are doing better than me. We are talking through other's minds. The wealthy people think that the poor are happy. They are happy in their day today life. They are not tired or stressed like we are.

*.....Reverend, I know one person, Now a pensioner. He is an educated. A person who has build a high social status, Born as a Buddhist, when talking to him, he says that a religion is a teaching where a set of social and cultural disciplinary systems are designed, but nothing more than that. But, he is satisfied in his life.*

.....He is satisfied because he did not identify Buddhism in depth.

Like the crab was happily dancing in the water pot until such time the hearth starts burning....when the water is lightly heating the crab was dancing not knowing his destiny. It thinks that this place is much better and I am feeling much better than the earlier place.

In the same way, this person is satisfied because he is getting his food, medicine and all other requirements on time where he can satisfy all his organs. So he thinks that everything is fine. It is not wrong to think like that when for some reason, when some karma result of a wholesome karma (*kusal wipaka*) is giving you these things. I am not being jealous either. But can he maintain that status forever.....?

... We think that he is in this status of life due to the environment he has wisely created around him. It may be correct. But, even though he is within this wisely created environment, one day if he unexpectedly fell sick, can we expect a similar answer from him, similar to the answer he is giving today.....?

...if he is paralyzed and is on bed along with all his dirt, in such a point will this happiness remain with him.....?

.....*Reverend, there is a huge gap between such a person and an average person living a day today life. How can we illustrate this gap.....?*

Wholesome karma (*kusala*) & unwholesome karma (*akusala*) is a reason.

Carelessness is another reason

Karma is a reason, lethargy, carelessness are reasons.

Social environment is a reason.

Relationships with the unwise can be a reason.

Many reasons are there.

But, what I see within all this is that the four noble truths is the truth midst all this reasons.

It is a truth that all of them are in sorrow.

He may be unaware about this.

The crab is unaware of what is going to happen to it.

He is happy.

.....But the four noble truths (*Chathurarya Sathya*) are fair for all. That truth about suffering is not what we see from the surface. It is something to be realized in depth.

.....**We feel that we are not released.....**

We know people in various pressures in this society. Let's say that there are people who are suffering due to various diseases, various torture. May it be self created or due to karma of pervious births? But they are creatures of this birth. This is another image of the same thing. So, isn't it another image of this life.....?

.....**Doesn't it show that he himself is not released from it.....?**

Why don't we like to compare in that way.....?

When we see the people who are suffering, aren't they images of our previous or future births.....?

*...Reverend, there it is some sort of a satisfaction, which we derive from hanging on to something, thinking it is mine, isn't it.....?*

.....Alright. Now that gentleman is satisfied because he is hanging on to it thinking it is mine. But we are not seeing the sufferings.

.....We don't have food to eat everyday. We cannot eat food.

Something is wrong with the legs, therefore cannot walk.

No food on time, no medicine, burning in the sun, no place for shelter.

When we see helpless people like that, why cannot we become mentally sensitive.....?

.....**Because the egoism, mine-ness (*Mamathwaya*) is so high.....**

When I see the mental stress that man is going through, I can not think that I am happy. I honestly cannot be happy.

Because it is another image of this, I am not saying that I can find him a way out. But the sufferings of the previous and future births is not something what I see through me, it is something to be seen and discovered by seeing through myself and the surrounding.

**That is the sorrow.....!**

Because this present, situation does not always exist. This young feeling youth does not remain the same. We realize the truth because of this excitement and the strength of the youth

Excitement is something with youth, young age. It is not that we don't have the excitement, but we expressly reach the status where it is no more. But isn't that happiness created through making this eternal? Isn't he being happy making this body is an eternal thing....?

*.....Reverend, I have spoken to this person; he was not a wealthy born. But he created this status through his efforts and is happy now.*

Truly like you gentleman is telling, there are a lot of wealthy people. They say that it is not required to recall the sufferings of non – eternity. When they are enjoying all pleasures, when their requirements are fulfilled they feel that everything is perfect. But, even though mundanely they think that everything is perfect he has not been exempted from being in such a helpless situation, due to reincarnation, the journey through one life, to another. (*Sansara*).

In this life he is happy, May be due to the results of wholesome karma. (*kusala vipaka*). But that is only till the end of that wholesome karma result. But he has not concluded his anger, hate, greed, liking, jealousy, egoism and selfishness..... He is not released from them. There for he is not released from reincarnation (*sansara*).

This is not what we should see. There is a situation where we are not released.

*.....For several births, isn't it Reverend.....?*

Not only several births, there is no ending.

At one time a Bhikku who sees an abyss (slope) of mountain questions Lord Buddha, “ your highness, is there many other dangerous abyss other than this.....?”

Lord Buddha says “there is an abyss (slope)”

“The creatures that are in the status of birth ‘*Jathi*’ have not been released from reincarnation. The creatures that are being old have not been released from being old again. The creatures who become sick have not released themselves from being sick again. The creatures who die have not released them from dying again. There is no other abyss (slope) worse than that”.

Then we are enjoying all the happiness along with the elderliness. We have to accept the outcomes of elderliness. We are to enjoy all happiness along with the outcomes of sickness. We have to enjoy that happiness with the death which we dislike. We cannot neglect death within life. With all this we have to enjoy that happiness.

In midst of all this we face the results of karma and we burn in fire, drown in water and involve in accidents.

We have to die after suffering a lot of physical pain.

**We are not released from them.....!**

“Recently two engineers of a Cement factory has gone to inspect a newly fixed machine, and has switched on the wrong switch inside the liquid mixing room, something like lava has spilt over them and they both were burnt to death.....”

So, are we released from pains like this.....?

If we are not released from the cycle of birth, death, and rebirth (samsarika), it is the same that they are experiencing as us.

.....If we are thrown to a burning fire, how is that pain.....How do we feel when we step on a piece of burning charcoal.....? We know that pain... Are we released from such things.....?

**None of us are released from them.....!**

.....In such a situation if a person sees that they are not released, then only they will realize that why are we suffering with this portrait on us in the cycle of birth, death, and rebirth (samsarika)? How much comfort, happiness we have **one such thing will conclude everything**. It is fine if it is concluded.

...Isn't there anything that has no origin, no end....?

Origin and end does not exist in the cycle of birth, death, and rebirth (*sansara*). Therefore what Prince Siddhartha did was an effort to conclude or finish this. That is to be free from this heap of sufferings forever.

.....pleasure exists, outcomes exist.

When you try to enjoy pleasure you receive it with outcomes.

Pleasure exists.....!

Otherwise people will not have this much greed.

Because there is a pleasure only, people are fixed to these.

Outcomes too exist!

When the pleasure and the outcomes are compared,

The pleasure is very less.

Outcomes are more.

Therefore after seeing the outcomes only

You let go off (*nissarana*).

Nissarana means departure, stepping out or let go off.

There exists pleasure in "kama" (sensual desires).

There exist outcomes in sensual desires (*kama*).

There exists "Nissarana" in "kama".

**"Nissarana" means departure, stepping out or let go off.**

Let go off the expectations on Kama and desires.

Not suffering through starvation or thirst.

Stepping out of the two extremes and following the Middle way. Not torturing, Being free from expectations. Freeing from deceive that this can be concluded or ended by satisfying the desires.

....One day Lord Buddha was residing in a forest full of fragrant flowers (Atteriya forest), a prince passing by questioned,

"Noble highness, how are you residing here in this freezing dawn.....?  
Did you have a peaceful sleep last night....?"

Lord Buddha says.....

"I am one of the people who have a peaceful sleep. Yes I slept peacefully."

The prince questions

**“How can that be...? You are residing in this cold.”**

Then Lord Buddha questions

“You slept in a very luxurious bed with four pretty virgin woman last night. Did you sleep peacefully till dawn.....?”

**“But, I who released me from all flames of desire (kama) slept peacefully.”**

.....The prince, how could he sleep.....? Till dawn he was burning. Even though you satisfy yourself from those kinds of flames of desire, does the burning end.....? Even though you satisfy your desires, it will return in twosome and threesome as dissatisfaction or desire.

The desire to have more and more will not end how much more pretty women he get. He will never be satisfied with those women. There is a saying that how much pleasure you get, you will never be satisfied.

Neither dissatisfied nor satisfied.

**Satisfied, only for that point of time,  
But the dissatisfaction rises again and again.**

The gentleman you said, let's think that he is somewhat satisfied mentally. But that satisfaction will not last forever.

When he fell sick,  
When the body deteriorates, when he grows old,  
When his organs are deteriorated, when his eyes go blind  
If we ask whether he is satisfied,  
Can he give the same answer as today.....?  
.....Complications like Diabetics can lead to blindness.

No one to treats or serve you.  
No one to supports you, or to holds your hand.  
No one to serves you food to you.

At such times if the question is raised, whether you are satisfied, the same answer cannot be given.

Then that statement is so much childish. It is a naïve statement. Immature mind, when comparing with Lord Buddha's Dhamma it is a childish mind. It is not that we are insulting it. But there is a lack of understanding.

*....When we are in pain if we understand the pain, the suffering can be minimized. Isn't it so Reverend.....?*

.....He will not be a slave of it! He will not surrender to it!

*....Will not surrender means, Reverend.....?*

Will not surrender means, he will not deceive himself thinking that it is the pleasure. He will explore the non eternity of them. He will recall them as non infinites. When it is practiced it recalls. He is not surrendered by them. He is not a slave of them.

Received or not received would be the same.

Received or not received there is no specialty.

Because, when you receive there is no receiving in the beginning and there is no receiving in the end.

.....Think that we received any sort of pleasure. We experienced it.

When it is coming to an end, there is nothing in the beginning and nothing in the end.

We are back in square one. Right.....?

How much happiness, pleasure we have, when we have finished experiencing them we are back to a place where there is nothing. Back to square one. That means we want it again. That means we are back at the beginning. We feed for hunger, when the food for hunger is finished we are back at the same place. The hunger we had before feeding ourselves is back. At the beginning it was hunger. So we fed and thought it is over. But in a fraction of time hunger is back.

It is the same as what we felt in the beginning.

That means the solution was not successful.....!

It was a temporary solution.....!

Satisfied.....!

**But the problem remains the same.....! ....Problem remains.....!**

Then, from a world of changing, non eternal, how can we expect and un changing or an eternal thing? From a world of non eternal how can we expect an eternal thing? How can we get an eternal pleasure or an eternal happiness.....?

If we see that the **PLEASURE** is there.

We will not be deceived, we will not surrender.

We will not surrender to sensual desires (*Kama*).

We will not have greed for sensual desires.

We will not unite with sensual desires.

We will not reject them.

It is not that we put away all the ambitions we get for these five organs.

We know the reality of them.

Therefore we are not greedy for them.

We do not surrender to them. We don't go after them.

We don't bind with them in greed.

We don't have the expectations of experiencing the pleasure derived through them.

If there is expectations we hang on (*Upadhana*) to them.

We hold them.

It remains in the mind.

When we reach the greediness of it,

When your selfishness maximizes the others starve.

Even if you were there you could have eaten right.....?

You see in trains, people it, Very highly educated people. Sometimes well dressed, when the poor, helpless people are starving they eat from the front without any effect.

**Isn't it selfishness.....?** It is not that they should not eat.

In the same way, when selfishness maximize and the greed for sensual desires maximize the shame and the fear goes away. That is when the people act as dogs in public places and towns

Isn't it the same style.....?

Somehow if I satisfy my organs it is enough.

This thought has made the society animals.

Aren't they practicing the same thing.....?

\*\*\*\*\*

*....Reverend, there is another question.*

*...Within the universe there are various creatures living. Human is there within various creatures. But in this complex society and the mundane life we live with various ambitions and various wishes. It is non eternal. But in such a complex society why is it that only a very few are interested to sacrifice towards Dharma.....?*

We realized that sacrifice today due to some reason we sacrificed earlier. It is the fruitful result of that. Today we get the desire to explore some sort of Dharma because we have practiced the same in an earlier life. As a result of that reason we get the desire to do so. That is why we think up to some extent. The other thing is that if someone is journeying through the path of Dharma honestly, and if he is a person who has clarified Lord Buddha's Dharma correctly, properly, we cannot decide that he cannot achieve all the results in this same life. He gains them. As soon as he is through to Dharma through himself he gains that happiness, peace.

*....Reverend that is not clear*

Think that in this life a truth or a Dharma is explored by someone with expectation of understanding it. If he receives Lord Buddha's Dharma unblemished, and if he practices it honestly, he can gain the peace or the happiness in this life itself. He will be satisfied. He will achieve the wisdom shown at that status such as Sovan, Sakurdhagami, Anagami and Arhath.

That means the understanding you get.

He will be satisfied at those points.

He will gain pleasure through understanding.

There is nothing that he will not gain that. He will gain it. If the Dharma of impermanency is recalled, not in words, but if it is used practically along with the happenings, there his mind will be relieved.

**Use this statement practically and see.....!**

*.....Reverend, it is difficult to recall impermanency within a mundane life.*

..... **W**hy do you say so.....?

*.....Reverend, we cannot exist. With all the ambitions we are living with in the mundane life, how can we continue to recall impermanency and survive.....?*

There the mistake is in the way of understanding impermanency.  
Impermanency is not such a thing.....!  
Impermanency means, now we talked a lot here for a long time.  
Where are they....?  
Is there even any mark of them....?  
Look back at way you lived your life so far.  
Where is it now.....?  
Is it there where you lived, your house....?  
Where you went to school.....?  
Where are they now....? Nothing is there right....?  
If you go back home only it is home.....!  
The way you went is no more.

When you go over water, your footsteps will not remain. When you lift your leg after one step the water will tumble and the footsteps will be gone. When you walk over water you will have no footsteps to look back and see. In the same way are there signs to look back in our lives.....?

..... When the wind blows the water in the tank creates waves.  
After the wind blows,  
Does it leave any signs that the wind blew.....?  
Again the water is calm.  
In the same way in life is there a true past or history.....?

**.....Is there anything which is left as the past.....?**

*....Reverend, the memories are there.....!*

Are those memories the past....?

Or just memories, ....?

We memories those memories and we dream about them and recall them.  
We recall the way we lived in the past.

Is there a difference between the two.....?

**In a dream there is nothing called a dream, the same way if we are asked to show the way we spent, is there anything left for us to show....?**

That is Dharma. That is where impermanency is.

He knows that the past is there and it ends there.

Impermanency is something which is happening now.

It is not something which you should think is impossible to do in a mundane life. It is something which happens in mundane life as well as cleric life. It happens to all of us. It is something which happens according to the nature of our environment.

*....But Reverend, if we are to attain enlightenment (**nibbana**) through impermanency and to remain in that we have to be dedicated towards it. If we are to stay in one aim or ambition we have to be dedicated to do so.*

...If you are now dedicated towards the mundane life, explaining does not make any sense.

...If you are dedicated toward discovering the reality of truth you have great use from Dharma,..... If you need the real peace, happiness in life you can derive a great advantage by listening to this Dharma.

Either from mundane life or cleric life we search for serenity. We all like to live in serenity. The mundane man searches serenity through mundane practices. The person who has found out that satisfaction cannot be found within mundane life tries to find the serenity through a noble path.

**.....The aim is the same.....!**

Then the person who is exploring actual serenity is compelled to think that this is life. There is nothing to hold in this life. When this is understood he is relieved more than anything else through it.

There in your mind, when what you find there is left out from the mind, it is clear that it has left. The much we see them leaving the mind, the mind is released from the grip of the past.

**Releases from the burden of the past.....!**

**Releases from the burden named future.....!**

But, when work is required to them.

I realized this, ....., I realized this it thinks.

Therefore at the same time if you are doing something honestly to earn for your living, if you have ways of earning you have to continue them the way you can. This is not a question about that....!

Discovering the truth is not harmful for life. Discovering the truth does not harm the life. If Lord Buddha recited something harmful, he cannot be The Enlightened One (*Sarvagne*) if he recited something harmful.

A Sarvgne will never recite a harmful thing.

His highness showed the real meaning here.

Emperor Anepidu baron saw this in his princely life.

Minister Santhathi saw this in his princely life.

There were so many people in the City of Savath who gained the Sovan status within their princely life. There were average people than priests who gained various wisdom statuses. There is an extent which you can reach within your average life. Therefore gaining an understanding about life will never result in a destructive way.

**.....We never meet the same thing twice.....**

Don't you see a negligence of it within the words itself.....?

Negligence about what we met.

Stressful things to us.

Let's think if someone scolds us, Insulted us.

.....In life we meet with what we like, pleasant things as well as what we dislike, unpleasant things. Therefore if we realize that we will not meet the same thing twice in life, can't they disregard that without creating a stress to the mind.....?

The person who suffers the stress is the person who does not have that realization. The person who realized that will understand what we recall after that is only shadows echoes and reflections, but not the same thing.

We will never come across it again. It is an echo.

A note, that was held.

My mind is being deceived by a note which was held,

Other than that there is no reality.

.....**Like A Dream.....!**

Therefore firstly, we have to release ourselves from this deceive by this portrait so called as "myself". This portrait we have identified it as mine, me. That is a wrong belief. We have to see that it does not belong to me.

This mind does not belong to me.

This body does not belong to me.

Basically you do not belong to you.

Even the thought "me" does not belong to me.

It is just a recall of the senses which are stored in the mind by the strength generated through the actions of breath and food.

When we see that only we will gain the utmost serenity which is eternal.

All these happiness will be changes.

The utmost serenity is something which will not change.

It is something gained through realization.....!

How much serenity does it give us when we feel that there will be no more sufferings and pain forever.....?

**That serenity cannot be measured.**

The serenity there is that we are released from all sansarik (journey of birth, death and rebirth) sufferings.

Otherwise without realizing that we live among **a heap of sorrows and sufferings**, we pretend to be happy.

*....That means Reverend.....?*

We pretend that there is nothing as such and remain happy.

It is like the fable “A man with three deaths ate honey”

He forgot everything. From one side an elephant was chasing after him. When he was running to escape he fell into a pit. When he was falling he hangs on to a branch which has thorn. Inside the pit there is a snake ready to hit him. In one hand the thorny branch, and in the other a honey comb. The thorny branch is what he was “hanging on” to. That is deteriorating due to birth (*jathi*), growing old (*Jara*) and expiring (*marana*). Can’t jump to the pit as the snake will bite. A person who was in between jathi, jara, wyadhi and marana ( birth, ageing, diseases and expiring) ate honey forgetting all the three deaths, Here eating honey means giving pleasure to the organs. The true meaning is that a person, who is not released from sufferings, satisfies the sensual desires while the sufferings and the sorrows remain the same.

*....Reverend, Then the three points to be taken is Jaathi (Birth), Jara (ageing) and Marana (Expiring), is it.....?*

Yes.

Not being released from the Nature of being born again and again.  
Nature of again, again and again.  
And the nature of expiring again and again.

A person who is not released from them is being happy. Do we know what sort of a signal will deceive us at the point of death.....?

Whether we will be made unconscious at the point of death.....?

.....If we are unconscious at the point of death, who will take the responsibility of our reincarnation.....?

A person who has a lot of wealth, due to unwise ness addict to it with greed.

Creates greed for the wealth.

If there is a pleasure generated, greed will arise due to that pleasure.

If there is pleasure, preventing greed towards that pleasure is impossible.

If the pleasure is not recalled with impermanency,

he becomes a slave of the pleasure.

There the greed origins (Upadhana) focused on the pleasure. And when that is practiced (*bhava*), and reaches point of death we cannot forecast what kind of ambition will join with him.

What if his death happens in such a situation, and he is reincarnated in a ghost realm (*Pretha Loka*).....?

If he is born in a helpless situation as such, can we disregard it thinking that we don't see it or we are not aware of it.....?

Even though we don't see it, can we disregard the fact that A Supreme spiritual master in the name of Lord Buddha has seen them and recited Dharma based on those facts.....?

**Can we disregard them just because we don't see them.....?**

Do we have to be scientists ourselves to accept whet....?

The scientists say.....?

We don't have to be scientists, right.....?

The scientists experiment and come across conclusions based on the results after a massive process. They get the result after a massive process. Do we have to experiment on it again to come to a conclusion whether it is true or false.....?

Lord Buddha realized the Dharma through the supreme spiritual investigations on the four states of woe (*sathara apaya*) and the various statuses how creatures are born, and recited it to the world.

Therefore through some realization on the Dhamma recited by Lord Buddha, we believe the remaining parts recited are truth as well.

We accept it with unconditional faith (*Shraddha*).

Or else do we have to gain enlighten to see the wisdom of a Buddha.....? Therefore, with some facts of Dharma recited by Lord Buddha we create faith on the remaining and accept it without doubt.

We know that our parents will not do harm or wrong to us. Therefore we accept whatever they say. That is because we have faith on them. If our parents say us to avoid a certain road as there are troubles and robbers in that road, we accept it.

We know that we are warned because they love us.

Or else do we go in the same roads to see whether there are robbers....?

Do we go in the same roads thinking that I would only believe when I see them myself.....?

No, that will do no good for us.

In the same way the Lord Buddha's show us the path after realizing them. What we have to do is to realize it without doubt.

When we follow the path of Dharma recited by Lord Buddha, the doubts vanish.

We do not have to continue with doubt.

The doubt (*Vichikichcha*) is broken in the beginning itself.

When the Dharma is seen, and the basic combinations like The Strong Personality View (*Sakkaya Ditti*), Doubt (*Vichikichcha*) and Attachments to rites and rituals (*Seelabbatha Paramasa*) the doubts towards Dharma fade away.

*.....Reverend, after death our mind or soul departs from our body right..?*

Yes.

*.....After departing does the mind or soul travel through the space Reverend.....?*

No.....! Lord Buddha did not recite anything as such.....!

*.....Reverend, it is stated like that in so many places.*

.....They are the opinions of people...!

What Lord Buddha has recited is, as soon as the mind departs from here, it means as soon as the body is dead, a reincarnation occurs.

*.....Reverend, for a reincarnation to occur there should be a fetus developed within a female creature's body. It should be expanding somewhere inside a womb. Even if it is a human being the expansion inside does not reflect from outside. Until birth after expansion we cannot even imagine that there is something happening as such. Whether there was a living body inside this womb. But after the fetus is matured for about two to three months the life originates in it. How is a connection created between the internal process and external soul....?*

.....What you mean to ask is how the external soul entered the body....?

*.....Reverend, without entering any other body how does it enter the specific body....?That is some sort of a special process which cannot be seen externally. How does this connection happen.....?*

.....It is like this.

Even though we don't see the actions of rays, we accept them right.....?

When we need to speak through a telephone, when we dial the relevant number it rings irrespective of how far it is. It does not ring in any other phone, but the phone we dialed rings.

**It does not take any time.....!**

In the same way, just because we do not see rays, can we disregard that theory.....? A creature who expires reincarnate in the most suitable place as a result of his karma.

*....Reverend, how does that happen.....?*

That's the thing. A doubt rises.....!

It should rise. That doubt will only fade when the reality about this objective world is realized. Now, how much we speak about it, we see only the logical side of it.

Firstly, we have to realize that we and this objective world around us is not objectives, but sources of energy. We can realize it up to a certain extent through logic.

Now scientists say that the solid materials are further divided to atomic components such as electrons and protons. They are further divided as energies. Not objects, but energies.

Even the nuclear energy is further divided, isn't it.....?

But in reality the physical world, is it liquid or energy.....?

An action of energy.....!

I saw in a book scientists have stated that, even though we see a stone somewhere, in reality there is no stone. For example when you draw two lines across each other a centre is created at the crossing point. If a lot more lines are drawn across this centre a globe is created. There are no lines to be seen now. We draw that much of lines over the centre.

But if we remove the lines one by one will the globe disappear away...?

Did a globe come there when the lines were drawn.....?

No globe was removed and no globe was brought in.

**.....Is it clear.....?**

Is there a story about the globe there.....? Even though we see a globe there it is only the energy movements crossing each other. That movement we see as an object. But there is no object there.

**.....Is it clear.....?**

There are circuits in which the energy rays travel. When they move across each other there we see as an object. But in reality there is no object there.

In the same way there are no objects in this world.

Only, energy movements, No objects.

There is nothing called a body.

That is something which we see through the naked sight.....!

**(Vingana).**

We have to see it through that energetic process.

When we see through that energetic process, our mind and all these things are identical, cannot be separated.

All these are connected in this objective world. The air you blow out is connected to the trees and plants and the air released by the trees and plants are connected with you, me and all of us objectively. As an object, objective energy it is connected.

Isn't there something common about the four primary elements of nature (**Sathara maha bhootha**).....?

From there only we should see, the universe is one as a whole.

There is nothing called here and there.

That is an answer to be derived from there.

With this sight one cannot give an answer for that.

**“.....There are no correct answers for wrong questions.....”**

*.....That means reverend.....*

The question is wrong.....!

**Therefore there is no correct answer for that.**

....What do you mean by saying that the question is wrong, reverend...?

To get the correct answer, the question has to be correct.

For the question to be correct, he should have the understanding about the reality of this world.

**He should have the understanding that we cannot be separated from the surrounding.**

....How can that question be corrected, reverend.....?

He will not see the truth about a birth and a death of a creature. That is the dharma based on cause and effect (**Hethu Pala Dharma**). It is not seen as someone, was born, someone died. It is the effect of a cause. That is what is hard to identify here.

The topic reincarnation was created based on a person.

It is not about a person or a creature story.

This is about the Dharma of cause and the effect (**Hethu Pala Dharma**).

It is not that a person or a creature died and was born again.

A person, a creature is just an idea (**Sankalpa**). Karma has an effect.

It is wrong to say that he will die and he will be born.

It is also wrong to say that he will die and someone else will be born.

It is also wrong to say that there is no birth or death.

And it is wrong to say that there is no reincarnation.

If we say that he will die and he will be born again, that statement falls into the sight of continuity of life and death (**Sashchatha Ditti**).

It will fall as the same soul is traveling through the continuity of life and death. (**Bhava**).

If we say that he died and there is no reincarnation that statement will fall under **Uchcheda Ditti**. That means everything is finished after death. He will have no reincarnation. He is no more.

Who will be responsible for the Karma he did.....? If someone else is responsible for the Karma he did, will it be correct.....? If someone is responsible for the karma someone else did, is it correct.....? Then it cannot be a Dharma. The effects of Karma happen due to mistakes.

**He is the one who suffers..... it should be him who suffers.**

....*Reverend, in Buddhism everything is impermanent. Now our soul keeps on traveling from one creature to the other reincarnating, this has neither a beginning nor end. It remains eternal. In this nature to discover and end for this we have to control our mind and realize the reality by attaining Nibbana, is it.....?*

Mind and body both has to be released.

Mind and body both belong to the world system (*lokha*). We are suffering with the effects of Karma because we are holding on to the mind and body with mine-ness (*Mamathwaya*). When we realize that it is the world system, the connections with the world system is left

.....*It means reverend, if we don't discover the reality by attaining nibbana; will the soul remain for ever.....?*

No, the mind always changes.

The four actions feeling, recognizing, sensing and collection is called the mind. It always changes. You refer to the term mind as what we use regularly as the mind. The mind we are talking. That is called the mind (*chiththa*) and the thoughts (*chaithasika*).

That is always destroyed by consciousness (*Vignana*).

Feelings, recognizing, sensing and collecting, are born and dead as happiness and sorrows.

That is the Sansarik nature of the mind.

**The nature of being vanished as it is created.**

It won't change from person to person. Te ultimate consciousness (*Paramartha Manasa*) of yours is the same as mine or anyone else. That is the ultimate consciousness. Now this mind is what we hold from external to the consciousness. That ultimate consciousness remained pure for a little while after exiting from the mother's womb because it did not have any aims.

**“Pabhaswara midan bhikkawe chiththang”** stated Lord Buddha. It means that the consciousness is clear and pure and is tainted by the external causes. The status of the ultimate consciousness is a common consciousness to all of us.

That is the ultimate consciousness (*Paramartha Manasa*).

Now when we watch TV, are we looking at the screen or the portrait on the screen.....? We are not looking at the screen. We are looking at the screen, but our concentration is on the shadows falling on the screen. Ultimately the shadows fall on the screen.

In the same way our consciousness is different, and the thoughts originated are different

The thoughts are originated on the consciousness.

Now we are in thoughts.

But the ultimate consciousness is still hidden.

That is what we are looking for.

It is exactly what we are searching.

That is the ultimate consciousness.

The ultimate mind, it is difficult to search for the ultimate mind because we have to use the mind to search the mind.

**We have to use the mind to find the mind.**

Sitting on the bull we are searching for the bull, we say.

In the same way, we are sitting on our mind and searching for the same. The mind is covered by that searching.

It can only be discovered through wisdom (*Pragna*).

There is no birth, death, confusion, happiness or sorrow.

Eternal.....!

Each and every thought which enters the mind will not remain.

The thoughts are originated by the mind

*....Reverend, the thoughts will not remain means.....?*

The thought which enters the mind will not survive.

It will vanish. It will be destroyed.

*....Reverend, the thoughts enter again and again.*

Fresh thoughts enter again and again

They occur only when there are causes to the six organs. **The water pouring out from a fountain is always fresh.**

How much water is poured out of the fountain the water is fresh.

The water flown out once is never originated again.

It is freshly originated.

.In the same way a thought originated once never originate again.  
Even though it is the same as that thought, it is not the same.  
Even though we think about the same thing, it is not the same.

.....*Reverend, we feel it is the same.*

That is our unwise ness.

Is it the same breath which comes after that.....?

It is originated with the strength of a new breath.

.....*Reverend, the happenings in the past seems the same.*

Even though it appears the same, it is not the same.

A new copy, how many copies can we print.....?

**But it is a copy.**

How much we think it is not the same. The one which was destroyed is no more. Let's think that we remembered someone scolding us. Now it is reminded. But in the next moment what is reminded is different. The idea is the same. We remind on the same. But the person who reminded, the portrait which was reminded and the though we reminded is no more.

Again it is freshly originated.

Because we do not see the freshness only, it continues to originate. If we see the freshness and if we see the destroyed is no more, it will be the same even if we think again. Therefore the slave ness for that leaves. We will not get it again. How much we think over and over that is finished. Then is stops recalling. There he is released from anger. Released from sorrow and Released from lust. That is how we should realize it.

This is a very delicate and instant thing we are discussing.  
Even though it takes a long time to discuss, it happens instantly.

This whole world is instant.

We should she the instant nature of us and the surrounding.

Instant means a fraction of time.

Look at the flame of a lamp.

How much we see, it seems like the light remains.

But isn't the light spread every instant.....?

We see as the light remains. See the difference of the existing reality and what we see. Because instant flowing of the current to the eye is transformed to light. Like the light, our eye is also changing every instant. In that every instant the trees, walls and everything in the surrounding changes. Change to that instant. To the instant where we do not see the same light twice, our eye also changes in the same way.

The portrait also changes.

Then, is the reflection we see at that time the shadow.....?  
Even that is not the same.

### **Is it clear.....?**

In a film when a number of more than twenty frames are reeled only we see one portrait reflecting on the screen. If one arm is lifted, that is seen as one portrait frame only after reflecting twenty or more frames on the screen. In the same way, after how many attempts you see me when you look at me.....?

It is reflected to us as something and we use it in this world.

But the theory is that the eye changes every instant.

Light falls every instant. The objects we see change every instant. What we see is the effect of such causes. The effect also changes. With the causes it changes every instant. We look at the effect making it permanent and forgetting about the causes.

**If we can see, cause along with the effect.**

What will we get.....?

The effect which causes, and the cessation. (*Nirodha*) No we forget the cause and look at the effect. We look at the reflection of the moon which falls on the flowing water. We see the water flowing. We look at the moon in the underneath.

Isn't the reflection of the moon flowing.....?

*How much of a difference remains between the existing  
reality and what we see and what we accept...!*

\*\*\*\*\*

*.....All may be blessed by the triple gem to be  
guided through Dharma.....!*

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In the same way are there signs to look back in our lives...?

.....When the wind blows the water in the tank creates waves.

After the wind blows, does it leave any signs that the wind blew.....?

Again the water is calm.

In the same way in life is there a true past or history.....?

.....Is there anything which is left as the past.....?

....*Reverend, the memories are there.....!*

Are those memories the past....?

Or just memories.....?



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