Link: https://youtu.be/Ki5elu1hvi0

## 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 **2018-05-27**. There may be the odd omission or inclusion inadvertently due to quality issues of the audio or deliberate editing to make the text more readable.

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**KEY WORDS**

Truth

Reality

Attachment

Happiness

Kàya karma

Vacì karma

Manò  karma

Daily chores

Anantha jina

Màra

**2018 - 05 - 27**

## The scores are at 7:0 Which side are you on?

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Are all of you ready to see the truth? Would you all like to understand the truth; what is real? How about if we just talk about what the 'truth' is. How about if we just talk about what 'reality' is. Then let's talk about the truth. Truth must be something that is real and true for all of you. Because there can't be a subjective truth. Truth can always be, and must always be objective. It doesn't matter whether you are black or white, man or woman, tall or short, thin or fat. It really doesn't matter, because the truth is the truth.

### What is the 'Truth'?

What is the truth? When the Buddha was only a Bodhisattva, do you think he knew what Nibbàna was? No, he did not know what Nibbàna was. He went looking for it. This is because he didn't know what it was. He didn't know the first noble truth; the second noble truth; the third noble truth; or the fourth noble truth. So, if you don't know the Four Noble Truths, then what do you know about Nibbàna? Nothing. But there was a quest on which he was on and that was,

***"I am in search of the truth" - kin sacca gavèsi.***

***"I am in search of how to put out the fires that ignited me" - kin kusala gavèsi.***

So, let's go looking for the truth.

### "TRUTH" VS TRUTH

There are two doors. We've opened one door and there's a path in front of us. And that's the path we've travelled for a long period of time in our lives. On this door it says, **"TRUTH"**, within inverted commas. There's another door with a label on it and that just has the word **TRUTH**, without inverted commas. So, what we've been doing all this time is going through this door or this avenue which opened to us and revealed to us the word "truth", but within inverted commas. So, we have travelled this path, with no other intention other than trying to find

happiness. Yes, I keep coming back to happiness because that's all I'm interested in and I hope that's all you're interested in as well. If I asked you a very simple question, "*Who here is in pursuit of sorrow, who here is looking for unhappiness and suffering in life?*", I'm sure none of you are going to put your hands up. But if I ask you, "Who here has a quest in life which is to find happiness? "then, I'm sure every one of you will put your hands up. I know that you are still looking for the path, the formula to be happy. Once you are fully happy, once you are truly satisfied with life, then your quest for the pursuit of happiness ends there, you no longer need to go looking for happiness because you have found it. This is why an Arahant doesn't go looking for happiness. This is why The Buddha doesn't go looking for happiness because He's already found it.

**How do you find happiness?**

So, we are still navigating ourselves, manoeuvring around trying to find this happiness. We've already picked one path in life and we've been going down this path. Is it true that happiness is to be found when you acquire things, when you buy things, when you build things, make things, acquire wealth, build houses? And then you want more of the things that make you happy? That's how people generally find happiness. That's what people generally do to be happy. You go looking for the things that you like. When was the last time you cried, because you lost something that you really didn't like? No, that never happens. You found yourself weeping & crying, when you lost *something* or *someone* that you really liked, that you really desired the association of, or having the possession of.

If I were to say, to be happy in your lives, you've got to find things that you like; to be happy in your life you have to be able to associate with people that you like, is that a fair comment? You are all looking for things that you like and therefore when you get them, that makes you happy. This is why you've done all the things you've done, up until this point. You went to school so you were able to get a good education; you then went and found yourselves a job; you had kids. Why? Because you liked kids, right? Whoever had kids because they didn't really like kids? Who went and built a house because they really don't like living in a house? Who went on holiday to Malaysia because they really didn't like Malaysia? No, that doesn't

happen! You find happiness in accumulating, building, gathering the things that you like. So, this liking or desire is something that you really must have with you, to be happy. Where does desire exist? Does it exist in the thing that you bring towards you, or does that exist within you? Why does one guy like pizza and the other guy doesn't like pizza? If liking or desire or happiness existed in the pizza, then everyone should be able to have pizza and be happy. So, happiness does not exist outside. Happiness exists inside and that happiness is the result of being able to acquire, being able to gather, being able to achieve something that you like. **Liking is desire**. **Desire is attachment.** So, let's summarize what we've been talking about so far. Attachment brings happiness…? Well, that's how you've been looking for happiness all your life.

To find happiness we had to attach ourselves to things, whether that's people or objects. Or it could even be non-physical things; like one could be attached to love. Love's not a physical thing. You like the person that you love. I mean that's the person, but then love itself is not physical. So, what you are attached to, can either be physical, non-physical, material or non-material, and it could also be a thing or a person.

## Attachment brings you suffering

Let's go back to the simple formula that we all agreed upon, and that is, **attachment brings us happiness**. But, what did The Buddha say? **Attachment brings you suffering.** So, either The Buddha got it wrong or we got it wrong. Well, both those statements cannot be true at the same time. Well then, we've got a question. Who got it wrong? Did the Buddha get it wrong? We've got to question this, we've got to analyze this. Because we are going to look for the truth.

When you attach yourself to something, what do you want to do? You want to make it yours, don't you? Whether that's food, a building, a car, a toy or a person, or it could be just a song that you hear. You are in your car tuning into Gold FM, you hear some music, what's the first thing you do when you get back home? You go online, download that track, and now it's yours. So, when you like the look of something, when you like the sound of something, you want to make it yours. And that would be true for all you. Whatever we like we want to make it ours.

Let me give you an example. Women like to go shopping, well at least most of you. When you walk down the street and see a shop where there is a mannequin wearing some kind of a dress. You're passing it. You see this dress on the mannequin, and now you want it. That moment at which desire arises in your heart, in your mind; from that point to the point at which you have acquired this object that you like, in that duration of time how do you feel? Do you feel happy? Is it a feeling of anticipation, of wanting, a feeling of how do I make this mine, a feeling of nervousness?

Let's take another example. You've done your exams and are waiting for the results. From the point you sat the exam to the point you're waiting for your results; how do you feel? Do you not feel uneasy? You know they say, *"Okay, today is when you'll get your results".* Do you all remember when you used to go online and check your results? I remember when I was doing my O' Levels, I went on the website and kept refreshing the page to see if they've released the results. Do you feel quite happy or is that a feeling of tension? It's a feeling of uneasiness. Is that a positive feeling or a negative feeling? If I were to propose to you, let's all live our entire life feeling that way; feeling uneasy, tense, who is prepared to do that? No one's prepared to do that. Because the moment you get your results, is the moment you are relieved of the stress. So, we have that question. What do you do when you feel stress? Well, you relieve yourself of stress; what else do you do.

Here's another one. Say, your dad says, "*Hey Son! today is pizza night*". It's only five o'clock; dinner is at 8:00, in three hours. Isn't that the longest three hours of your life? *"Is it 8:00 yet?"* This is how you need to look at the truth. You know what's true for your lives, what the truth is, not what's the truth for somebody else but for us.

## Suffering is an uncomfortable feeling

I can give you plenty of examples until, this sinks into you. Let's say it's your birthday, and your family's been planning something. Although they haven't made it obvious to you, you've seen people tiptoeing around you, you have seen doors closing rapidly behind your back; hints being passed to each other, things being hidden under the sofa as you walk into the room. You know what's going on but you can't quite put your finger on it, so you want to know what they have planned for you. And until that moment comes when they say "SURPRISE" and

when you act it, because it was never a surprise! So, you know that feeling of, *'I want to know what's going on, I want to get what I am desiring'*, is a feeling of unease, it's a feeling of anticipation, and that feeling of anticipation is never a comfortable one, is it? It's an uncomfortable feeling. So, where did that uncomfortable feeling come from? What's the root for that? Desire! The moment you planted the seed of desire, you are now in anticipation, you're now in wanting, you're now feeling that tension in you, that stress in you, until you get what you want. So, all this time we thought desire brings us happiness, and nothing else. Well we've now just encountered one feeling of unhappiness, one feeling of discomfort, one situation or one example of suffering. I know this is not a great deal of suffering, but you know, it is a kind of suffering, it's an uncomfortable feeling. But it's certainly not a positive feeling, it's a negative feeling. So, here's one negative feeling that desire gave you, right. That's one on negative; zero on positive so far; **1: 0**

## Engaging in kàya karma, vacì karma, manò karma is not fun

Let's keep going. To get what you want, can you just sit on your backs all day and wait for someone to come and bring it to you? Or do you have to go and work for it? There's never such a thing as a free lunch. You have to work for it. You have to do *kàya karma, vacì karma, màno karma.* Think, speak and do. These actions you have to engage in, you have to exert your body, speech and mind to acquire the things that you want.

Let's go back to another example. You have driven past the BMW showroom in your Maruti. You see this spanking new car. Now, that's what YOU like. *'This is what a true gentleman drives*', it says on the showroom window. It is now on display. Remember, we talked about ignoble friends and how they fill your mind with these views about the world (refer sermon on page xx) So, now you want to be a true gentleman and think; *"This is the car that I want to buy".* From that point onwards you are going to have to do certain things to acquire it.

What about that time when you saw that girl and thought, *"Hmm… she's pretty? How, I wish she could be my girlfriend"?* Could you just sit and wait for her to come and ask you out? No, you have to do certain things for that. You started to dress differently, you started to comb your hair differently. Previously you just woke up in the morning, gulped down a cup of tea that your mother made for you, picked up your books and went to school or to your tuition

class. But, as if by coincidence there was this girl in your class, sitting a few rows ahead of you. And one fine day she turned her head around and stared, she was just glancing, she was just looking around the room. Alas! Her eyes met with yours. That changed your life. The following day, you went shopping for a tube of hair gel and deodorant. Previously, you used to go to class with your flip-flops on, but that doesn't cut it any longer. You thought, *"I need a pair of Adidas shoes and matching socks".* Now you dress smart. You can't just go with disheveled hair. You've got to brush your hair. Well at least your mother is happy because now you shower every day. Now you speak like a gentleman. "*Excuse me, Thank you, Please"*; previously "*Hey! Give me that".* Now "*Please, may I have that?".* Now things have changed. Why all this effort? Because you want to acquire what it is that you desire.

## Obtaining a loan is not fun

Well, that's what we've been trying to do all our lives, trying to acquire what we desire. And now all that effort that you've had to make, to buy the car you like, you go and check your bank balance. *"I haven't got all the money I need".* So, what do you do? You borrow some money. You either have to go to the bank or you have to ask your friends. When did anyone ever enjoy applying for a loan? Was that ever a good feeling? Or even asking your friends, ringing them around, "*Machan, can I borrow some money please? I promise I'll return it to you".* Did you feel really good about yourself when you went asking for money? Or did you feel small? Say, you are determined that you're not going to borrow any money, but you're going to earn that money. You used to work from 8 to 5. Now it's 8 to 5 and then 5 to 8. You used to work 12-hour shifts or 8-hour shifts, and now they are 16-hour shifts.

All these pretenses, all these things, all these karmas, either *kàya karma, vacì karma, màno karma*; you're doing to acquire things that you desire. But are doing these things fun? If it was fun you would have done it before, but you have not. If painting your house is fun, then you'd be doing it all year round. But no, you do it when there's a particular occasion or someone comes to visit you. If taking out a loan was fun, then you would be taking out loans every other Sunday. But you don't do that. Taking out a loan is not fun. But, acquiring what you desire is fun. In order to do that, you have to exert yourself mentally and physically. None of that was fun. And all of that again goes into what? Positive feelings or negative feelings? How do you feel when you have to do the things that you necessarily don't like to do?

Here's another one. Recently we did a sermon at Visakha Vidyalaya. There were lots of young girls there. So, I asked the question, "*Who here likes to cook*"? I could see a few hands go up. Well, as young girls I'm sure you like to cook. But then you cooked because that was what you liked doing. It was a hobby. You used to try out different dishes. You couldn't even feed your dog with what you cooked. Nevertheless, you liked cooking. But you liked cooking then because, even if whatever you cooked came out like something that you couldn't even eat. Your mother would still come and cook a meal for you anyway. That's why you would like cooking; because it was just a hobby, not because you really liked cooking. You like to eat, you like to taste, you like to eat the foods that you like, not because you like chewing. Well if you like chewing, and if that's so fun, why don't you all start chewing now, okay go on. Do you really like chewing? No. Do you like cooking? No. But, you have to do all these things that you necessarily don't really like. To acquire what you desire, you have to exert yourself.

So, all those feelings that you feel, having to go out taking that loan, having to work extra hours, having to change the way you dress, the way you walk, the way you comb your hair, having to take a wash every day, when that's the last thing that you'd like to do. You have to do all those things because, you want to acquire what you desire. So, all those things have to go into what? The positive box or the negative box? Into the negative box. So now it's **2: 0**. What was the root cause? Desire.

## Daily chores are not fun

Let's keep going. Because, you say desire or attachment brings you happiness. Well, let's prove that hypothesis, if possible. Eventually, you do all what you have to do, and now you go and acquire what you desire. You bought that BMW. You managed to get that girl to say yes. You managed to buy that dress. You ordered your pizzas. All that is now ready. Okay, so now you've acquired what you desire. Here's a question. Name one thing that you all desire and you possess that nobody else in this world wants. I'll give some examples to help you. Your wife, your child, your car, your phone, your wallet, the money in your bank account, your chain, your necklace, your shoes. Everything that you want, somebody else also wants. Because that is what they desire too.

## Who likes to be a security guard?

Why do you think we have robbers? Because they all want what you possess. Who is a robber? He's someone who takes what doesn't belong to him. So, if it doesn't belong to them, who does it belong to? It belongs to you. So, you've acquired it and now they want it. The moment you have acquired it, who's got to keep it safe? You. Which of those things that I mentioned above, do you NOT have to keep safe? Is it your wife, is it your child, is it your phone? Your necklace, your shoes? It is everything! Have you ever gone to a temple to come back and find that your shoes are missing? Have they gone for a walk by themselves? So, the moment you became the owner of what you desired, the moment you acquired it, don't all of you become security guards? You become security guards for each and everything that you have acquired. You are all security guards. The necklace that's around your neck, who gets to admire its beauty? Do you get to admire its beauty? No. Others admire its beauty. But who's got to keep it safe? You. What about your earrings, who gets to admire its beauty? Others. But who has to keep it safe? You. Stop becoming security guards. Stop exerting yourself. Stop hurting and putting yourself into pain for the benefit of others. Who likes to be a security guard? Who likes to feel, *"Oh, did we lock the door when we left home?"* Who likes that feeling? You know that feeling, "*Good heavens! I'm not sure if I locked the door*". Well if you like that feeling, then why do you travel back home to check whether you really locked the door? Why do you sometimes wake up in the middle of the night and check all your doors? Or think, "*Is the gate locked*?" It is to double-check, just to make sure. Did you not do that? Why do you sometimes go and switch off your cooker or the electrical appliances at home? You're in your bed but you get up and go and check just to make sure. You do all these things because you don't enjoy that feeling, right? Because if you do enjoy the feeling, then just go to bed, leave all your doors and windows open. So, if you're not prepared to do that, then I think we can all agree that it is a feeling that is NOT positive. It IS a negative feeling. So, one more to the negative basket. What's the score now? **3: 0.**

## Desire brings unhappiness

Attachment brings you happiness, right? Let's keep going. We're on the path looking for the truth. Whether you're a Muslim, a Christian, or a Hindu, what I've said so far, does that not apply universally to all of these people? Does a Muslim not have to protect his belongings?

Does a Christian not have to protect his belongings? Or is it something that we Buddhists do? No, it's a universal feeling. Even a dog has to protect its litter, right? Yes. So, if you're alive and your heart is beating, these things apply to you universally. And what's the root cause for this? Desire. Attachment.

## When something I desire decays and dies

Let's keep going. Okay. So, now you've acquired it, and now you all agree that you're the security guards of all the things that you possess. What's up next? You can answer this question. Which one thing, that you own because you acquired it, because you desired it, does not go through decay and death? Is there anything? I'll give you some examples. Your mother, do you not like your mother? Of course, you all love your mother. You love your mother dearly. Your children, do they not decay and die? Your phone, does it not decay and die? Your computer, your clothes, your house, your car, your wife. All these things decay and die. When was the last time you were happy because something you liked, decayed and died? Never. Was there ever a time that you threw a party because your mother died? Anyone heard of someone doing that? No. What you have is a funeral, not a party. Although some people think of it as a party, and they come there to party. But we're not talking about them, we're talking about the effect that it has on you. When was the last time your watch went missing? Or your car keys? The feeling that you have when something decays, when something dies, and it's something that you desire; whether it's a thing or a person, is that a positive feeling or a negative feeling? It's absolutely, most certainly, a negative feeling. There's no one here who will say, "*No, it's a positive feeling*". Do we all universally agree when something that you like, when something that you desire decays and dies; does that not give you a negative feeling? It gives a negative feeling. So, which basket do we put that into, positive basket or negative basket? Negative basket. So, what's the score now? **4: 0,** so far. Let's keep going.

## I acquired it because it made me happy

Now, let's be fair because you're probably thinking,

*"Well, after all we went and acquired that because it gave us a sense of happiness. I didn't just go and buy a car to get me a heap of unhappiness. I bought that car because it did give me happiness. I went out and ate at that restaurant because it did give me happiness. I*

*went and got married to that beautiful girl because that did make me happy. I had a kid because, well, kids do make me happy."*

Let's be fair, right, let's not be unfair in this game. So, when your kid behaves nicely, when he does all his homework, when he takes that shower every day, does that not make you happy? Of course, it makes you happy. When you get into that brand-new car, and it smells of a new car, that new car feeling, you put your arms on the steering wheel, you feel like you're the king of the world. How does that make you feel? Does it not make you feel happy? Of course, that makes you feel happy. That's why you went through all that to get it. So, that's a positive feeling surely. Is it not? That's not a negative feeling. Let's be fair, right. That is a positive feeling. Would you all agree? When you had your baby, your child, and as a mother or a father, you saw its face for the first time… those tears that you shed weren't tears of sorrow, those were tears of joy! Absolutely, I have no doubt about that. So, let's all be fair. One into which basket? Positive feelings or negative feelings? Positive! So, what's the score now? **4:1.**

Let's analyze what we put into the positive basket. Oh, I'm heartless, aren't I? Finally, you thought, *"Yes, we managed to get one out of him, and now he has to come and pick on that as well!"* Well, we're on the path to finding the truth, right? I'm not *throwing* the truth at you, I'm asking you to think. I'm encouraging you to think, because all of you are intelligent and clever people. You're giving me the answers, I'm asking you the questions. I'm asking you which basket do you want to put it in. But all I'm doing is getting you to think and analyze.

## Relief from vexation makes me happy - or is it?

Let's now go back to the one that you put into the positive basket. That positive feeling, that sense of happiness that you got when you bought that new car, when your child passed his exams and comes home and says, "*Mother, I got an A-plus",* when your baby is born and you can see that beautiful smile on its face. Well, it's usually not a smiling face at first, it's crying like there's no tomorrow, but at least you know it's alive and kicking. So, that still makes you happy nevertheless. That's why we put it into the positive basket. Now, what I want you to ask yourselves is, why did we put that into the positive basket? Because it gave us positive feelings. Why did it give you a positive feeling? It gave you happiness. But why did it give you happiness?

What I want you to understand is the story behind that, that one which went into the positive feelings box. Only, because you were feeling unhappy, you were feeling stressed, you were feeling anxiety, you were feeling pain or discomfort of some sort prior to that. It's relief from discomfort that brought you happiness. Relief from discomfort is what always brings you comfort. Think about your own lives; think about your life experiences and see if there's anything that does not agree with that. Because that is what you need to do to understand the reality, understand the truth, not just accept whatever I say. You've got to analyze it. You've got to ask yourself, *"Does that apply to me; is that true; is that true in all cases?"* I mean this is how science works. Whatever science comes out with, can only be true, if it's true in all situations. A statement will be false, if it's false in at least one situation. Then you can't apply it universally. So, for me to be saying here, hopefully for all of us to be saying here, that comfort can only be found in relieving yourself from discomfort. Think and ask yourself, is there any time where I felt comfort, where there was no discomfort previous to that?

I'll give you a very simple example. As a mother, let's say you've got two children. They are identical in every way except for the fact that one of them always comes between the 20$^{th}$ and the 30th in the class ranking, and there are about 50 students in the classroom. Then the second child of yours, who is a top performer in the classroom, is always ranked in the top three. He's either the first, second or the third. At the end of exams, they both come home. "*Mother, I was first in the class today*" says the child who is usually in the top three. Now that of course makes you happy. What if the other son also comes and says, "*Mother, I was first in the class today*". Which makes you happier? The second. Why is that? It's because that pain, that discomfort, that suffering that your child is not able to perform well in the classroom is something you've been suffering from for a long time. And now your son just came home and relieved you of that suffering. He says; "*mother, I was first in the class*"; that elates you; you feel so happy. But when that child who is always first, second or third in class comes and says, "*Mother, I was first today as well"; "Yes, well, I expected that*". So, you see, the more you are in discomfort, the more you are in suffering, the more you are in pain, relief from that brings you happiness which is proportional to the pain, discomfort, or suffering you were in before.

**Were you a part of 20% or 80%?**

How did you all manage to be successful in your lives? Did you all just go with the flow? What did you do? Did you act differently to how everyone else did? You were part of the 20% not part of the 80%, right? That's how you became successful in your life. So, you didn't go with the flow. Well the same applies to the dhamma as well. If you want to find the truth, if you want to find true happiness, then don't just go with the flow; question and analyze. If you can't think for yourselves go and listen to the sermons.

What does a roller coaster do? You know *'Get ready; be prepared; this is the ride of your life; you're going to be thrilled; it's going to splash your brains; so, hold fast*', they say. That really tenses you up. You're thinking, *"Good grief, should I just get out right now?"* No, they've already buckled you up. It would be shameful to walk out now. Now the car is speeding up and then it takes you up. It elevates you to a certain height. Of course, you can't see how far you've gone up, until you look down. That's when you start to regret, "*I really should not have got into this, right!*" Now you can see where this is going to go. But, it's too late because you're on top of the ride. What happens then? It comes down and then it comes to a stop. And you feel safe; *"Thank God for that*, *I'm still alive, my heart's beating, yes, thank you."* Isn't that the feeling that you went after? Isn't that how a roller coaster gave you that happiness, that you went after. Because it gave you that tension, it gave you that stress, and then you were relieved from that stress. What if they stopped at the top and then said take the stairs down, you would not go on that twice, would you? You'd go ask for a refund, no. You need it to bring you back down and make you feel safe. So, it's not the going up that makes you feel happy, it's the coming down that makes you feel happy. But to come down you have to be up in the first place. So, would you all agree with me then, that the only reason we could put that 1 in the positive box is because you were in the negative box prior to that discomfort. Relief from discomfort is what brings you comfort. Relief from unhappiness, relief from stress, relief from this anticipation, relief from this feeling of wanting to know, that's what brings you happiness.

## Relief is also pain

So, whether it's buying that car, getting married to the woman that you like, your children coming home and say they've passed their exams, or whether it's unwrapping your presents at home, there was that feeling of stress, that feeling of wanting to know, that agitation, that nervousness, that was released. So, when your brain goes back into safe mode from panic mode then you feel happy. What's our score now? 4: 1. But I think we've just discovered another one. The 'relief', it's the pain, that discomfort you are in prior to being released from that gives the pleasurable feeling. So, clearly that has to go into which box? That's got to go in the negative box. What's the score now, then? **5: 1.**

## Engaging the senses

Having acquired the things that you desire, you now want to enjoy them. Whether it's something that you like to eat, well then of course you've got to go and eat it. If it's something that you like to look at, then you've got to go and look at it. If it's something that you've got to listen to, a song for instance, you've got to listen to it. If it's a drama then you've got to go and watch it. So, you have to engage your senses to enjoy this. Whether it's your sight, sound, taste, smell or physical sensation, at least one of these senses must be engaged. Now let me ask you this question. What bits of your body do you have pictures of that you framed and you've put up in your bedroom? Your mind, okay. Well you have a picture of your mind in your bedroom? Okay let me rephrase that question. What do you have pictures of in your bedroom? What do you have pictures of? Your family, friends. You will have pictures put on Facebook; you'll have pictures you put on Instagram, and you'll have pictures put on your bedroom wall, these are framed ones. When was the last time you took a picture of your kidneys and put up on your bedroom wall? What about your eyes; did you zoom into your eyes and take a picture of them and put on your living room? No. People don't generally do things like that. So, the things that you like are the things that you can experience through your senses, the sights, the sounds, the taste, the smells and the physical sensations. This is what you go after.

You see, think about your favorite picture; if someone were to take away your favorite picture, that would annoy you. You wouldn't like that. You wouldn't call someone who did

that, a friend. But when someone's heart starts to fail, when their kidneys start to fail, they're quite happy to take someone else's kidney, heart or body part that can be replaced these days. So, you're prepared to throw away something, that is a part of your body and take something that belongs to someone else and call it yours now. But these sights and the sounds that you really love, you're not prepared to throw away. This is why you have loads of albums tucked away at home. I'm sure all of you have this. That's why you have terabytes of photos stored on your computer. These are all the sights and the sounds that you like and you don't want anyone touching them. But when the eyes fail and when the eye can be replaced, you're quite happy to throw your eyes away and get a new pair of eyes.

### Who gets to endure suffering?

The things that you like are not the things that let you look, but it's the sights that you look at. What you like are not your ears, but the sounds that your ears can experience. What you like is not your tongue, but the tastes that your tongue can experience. So, it's these sensations that you really love and so you desire, therefore you want to acquire. But, to allow your senses to acquire all these things, you have to be born with a body, a physical body that you all possess, that you all have. But what about all the pain that you have to endure up until this point; all your life so far, all the ailments that you had to treat? You grow old; the sights that you saw doesn't grow old. You grow old, but the songs that you heard, you listened to, don't go out of fashion. The taste that you tasted doesn't grow old, but your tongue grows old. Your tongue is subjected to disease. Your body is subjected to disease. Who's got to pay for that? Who's got to endure that suffering? You've got to endure that suffering. If your lives were reset right now, all the times that you got mumps, measles, chicken pox, headaches, fevers, all these things that you had to endure is, because of this body that you have now got yourself. Because you have got this body you have to sustain, you have to maintain the senses with which you enjoy the world.

### Why were you born?

The things that you are attached to, are the things that you desired. The things that you desired, you wanted to acquire. But in doing so and for you to be able to do so, you have got yourself the body. But today, don't you all suffer because of the body that you have? Why did

you have to change the posture that you were sitting in from the moment you came in here? Because you feel pain.

But why were you born? Because of your attachment to sights, sounds, smells, tastes and touch or *rupa ,shabdha gandha ,rasa ,sparsha*
From these five sensations what you take in are the five aggregates *rupa ,vedana sanna sankara,*

## Karma brings vipàka

All the suffering that you have to endure today is because of the karma that you did. These are all *vipàkas*. The results of the deeds that you did is what gave you this birth. This body is a *vipàka* of the karmas that you did. The reason you did that karma was because of desire. Because of the desire to acquire what you want you did the karma; the *kàya karma, vacì karma, màno karma*. So, what is it that brought you this birth? After all, is it not desire? Are you having fun right now with what you call 'yourself'? Today you can walk with your two legs. Before long you'll need a third leg. That's what you call a walking stick. Today you can look with your eyes, but before long you'll need four, some of you already have four. Desire is always what leads you this way. So, positive basket or negative basket? The pain and the suffering that you have to endure because of the *vipàka* that you are suffering today. Negative. So, what's the score now then? **6:1.**

## Attachment is responsible for all suffering

Recently, a gentleman showed me a video of a true incident that happened in Sri Lanka not very long ago. Here's what I saw. In a rural village in Sri Lanka, a mother was working in the kitchen and her three kids; one girl and two boys; were playing in the backyard. They were running around this big tree. It was during the rainy season the rains had just ceased and there was a strike of lightning. This strike of lightning was so strong and fierce, that as soon as it hit the tree, the tree was ablaze. In a flash of a second, the tree was on fire. A massive green tree on fire. Unfortunately, the three kids were playing around that tree and the

lightning hit the kids as well. And when that tree was on fire you can imagine what the kids were like. They were on the ground in a flash of a second. The mother heard the strike of lightening and before that she had heard the kids playing in the backyard. They were screaming and shouting, they were having fun and she could hear that noise. All of a sudden, it went silent. There was no noise coming from the backyard immediately following the strike of lightning. So, she came running and sees her two sons and the daughter at the bottom of the tree. She went speechless. Here's a mother who finds it difficult to take words out of her mouth, she can't speak and she's dumbfounded. She approaches her kids and says, "Son, wake up, get up. get up"; but she gets no response. She tries to touch the son. As soon as she tries to touch the son, she pulls away her hand. Because their bodies are too hot to touch. They are so hot that she can't even touch the children. Parents I want you to think. If you had asked that mother whether something like this could happen to her children five minutes before this incident, what do you think she would have said? *"No, that's not going to happen to my kids; they're playing happily in the backyard, they're having fun. This is what desire brought me. I desired children and see how happy I am right now."* That mother couldn't even touch her children. She wanted to pick them up and carry them and yet she couldn't. The villagers who heard the commotion came running and threw water on the bodies to cool them down. They turned the bodies around and you could just see bones on them. The flesh was burnt, there was no skin to be seen, just bones. That mother stood there watching for just one second and then she fainted. They sprinkled water on her face and she gained consciousness, looked at her children and fainted again. They sprinkled water on her face again and then she started hitting the ground, not being able to bear this pain. She starts tearing all her clothes. "*What has happened to my children?*" She still can't understand the fact that her kids are dead. She's lost her mind. Who's responsible for this? Is it not desire? Is it not attachment that is responsible for this mother's suffering?

Parents, I'll ask you all a rhetorical question; is this going to happen to your children? Are you prepared for it? Do you think you're going to get back home safely today? Haven't you seen car crashes, cars that have been plastered to each other and there is nothing more than a sheet of metal?

Then he showed me another video; I think this happened in Sri Lanka a few years ago. A mother and a daughter, I think the mother was about 50 and the daughter in her late

twenties, were crossing the road. A motorcycle comes and hits the mother and it drives away. But in this accident, the mother gets beheaded, her head comes off at the neck. This daughter can't make sense of all this. She starts yelling, screaming and picks up the mother's head in the middle of the street and starts walking around asking other people, *"Please come and wake my mother up; this is my mother; please wake her up; why won't she speak to me?"* She tries to jump into the traffic because she doesn't want to live any longer, because she can't tolerate this pain. Now who's responsible for this?

## Desire brings suffering

The thing is this; throughout our lives, we've done things too. We've all acquired things; we've built families; built houses, bought cars, had kids; we can't reverse any of these things. I'm not saying that…That's what we should be doing anyway even if you could. That's not the answer here. This is why The Lord Buddha says,

***it's attachment, its desire, that's responsible for suffering.***

## Màra has won the battle

On our journey that we took finding the truth, looking for the truth in life, up until now, you thought it was this desire that brings us happiness. The score now is 6:1. Why don't you tally up the scores and come to your own conclusion. And you know the story behind the 1 as well. If you ask me, it's 7: nil. But you put the 1 in there, so I'll let you keep it. Now if you're still saying, happiness can only be sought through desire, well, you can see the scores for yourself. It's 6: 1 or 7: nil, however you look at it. Who has won this battle? *Màra* has won this battle and we've all lost. 7 to *Màra*, 0 to us.

## The Buddha's philosophy

A Buddha comes to this world and says, *"Stop doing this. You've all gone mad, you've all gone crazy, you think the path to happiness is through desire? You think the path to happiness is through attachment'*? Well, look where it has ended us. You see, this is where Buddhist philosophy is different to most other teachings. Because the Lord Buddha, when He attained Buddha-hood under the Bodhi tree, said, "*I have seen something, I have understood*

*something that no one ever has seen before me. I have understood the dhamma, I have understood the truth about this world that I have never been able to see before."*

You know, if your mother dies you don't need to be a Buddhist to know that, that's going to cause you suffering. Everyone knows that. You ask a Catholic or a Christian, would your mother's death bring your happiness or suffering, what do you think they're going to say? Suffering, indeed. That's not the truth that The Buddha came into this world to teach us. Suffering is always suffering; there's no question about that. If someone comes and slaps you in the face, you don't need the Buddha to tell you that, that causes suffering. That is obvious. But there is something that is not obvious until a Buddha comes along and teaches us. That is a suffering that is hidden under all these layers of happiness. This universe, this galaxy of suffering that's hidden under all these superficial layers of happiness. If I gave you a poisoned mango, what do you think you should be scared of; the mango or the poison? The mango. If there was a bottle labeled poison, would you ever pick it up and drink it? No. So why do you need to be scared of the poison? What do you think you should be scared of? The mango, because it's the mango that's poisoned. When there's a fisherman who's gone fishing and he's got a bait at the end of the hook, what do you think the fish needs to be scared of? The bait or the hook? It's the bait. Because it's the bait that he falls for. If he sees just the hook, he's not going to go bite the hook. But it goes after the bait. As soon as you take in the bait, that's it. If you ever see a trap that's been laid out for a rat, what do you think the rat should be scared of? The cheese or the trap? The cheese.

## Analytical knowledge is critical

This is what The Buddha comes and teaches us. Don't just take things at the superficial layer. This is why he says, reflect on the dhamma or do *vidarshana* What is *Vidarshana*? It's that analytical knowledge. It's to scrape the surface. Don't fall for what you see on the surface. Lift the bonnet and look at what's underneath. When you went to buy a car, when was the last time you didn't look under the bonnet to see whether that shine on that bonnet was all what the car was about? No, you never did that. You lifted the bonnet because you know it's only if you look under the bonnet that you can really tell what state this car is in. It's only if you take this for a test drive that can you tell how good this car is. It's only if you look under the

cushions that you know how well the owners have looked after this car. It's only if you lift the carpets to see how much wear is in the carpet that you can tell how much the user has used this car. So, you never took things at the superficial layer.

## Don't let Màra fool you

But what about life and in your pursuit of happiness? Haven't you just let *Màra* fool you? This is *Màra's* trick. *Màra* fools you with the sensual delights, with sensual pleasures, such as *sights,sounds ,smells, tastes and touch*. He intoxicates you. And when you're intoxicated, you don't go to look underneath. You don't analyse, you don't wait to lift the bonnet and see what lies underneath. You take it at face value. And that's where you bite the bait. Once you've bitten the bait, the suffering starts.

## 7 : 0

You work out the maths. You've proved it to yourself. I don't need to prove it to you anymore. Now, think about the experiences in your life. Every time you shed a tear, was it not because of a thing that you desired? Was it not because you lost something that you were attached to? You never cried because you lost something that you didn't like. You never cried because you did not receive something that you didn't want. You always cried because you didn't get what you wanted or what you didn't like came to you; So, it's that attachment, that desire, that's responsible for the suffering every single time. I'm talking about mental suffering here. I'm not talking about the suffering due to physical discomfort. The Buddha came into this world not to teach us how to relieve ourselves from physical discomfort. We all know that. We all know that we need to build ourselves a house to live in, that we've got to farm to be able to get some crops that we can eat, that we need tools to make our lives easier. You don't need The Buddha to teach you that. But what we don't know is, what is causing us this mental grief and this mental agony, all our lives. Well Hey, Presto; here's the answer. **DESIRE.**

## The Infinitely Victorious One

Now who's won the game? Haven't we all fallen into the trap of *Màra*? Isn't that why we call Thathàgathayan wahansè, *'anantha jina'*. What's *anantha*? Infinite. jina is victory; the

infinitely victorious one. That's who the Thathàgathayan wahansè is; incomparable, peerless, the perfect one. It's because of Him we have this dhamma today; it's because He took the effort to find this out for Himself. He walked every path there was to walk looking for the truth. He did everything there was to do. He left no stone unturned to find the truth. And having found that, what did He do? He dedicated His entire life to give us the truth. Sometimes He walked for miles on end to relieve just one person from the shackles of sansàra.

## Look for the truth

So, go looking for the truth. That's what the *Bòdhisathwa* did. And where did he end up? At *Nibbàna*. In becoming a Buddha. That's the result of the effort. That's where you should reach. That's your destination. You don't have to know where you're going. You don't need to label it *Nibbàna*; you don't need to label it *Arahant*; just walk looking for the truth. Guess where you're going to end. You're going to end up at *Nibbàna*; you are going to end up becoming an *Arahant*.

All your lives you've been working hard, you've been toiling, you've done everything that there is to be happy. But do you not feel at least a tinge of remorse in your hearts that, all this time I've been trying to find happiness by walking down the wrong path. I've always been doing the wrong things trying to find happiness. When ultimately everything that I took hold of, everything that I attached myself to, everything that I was desirous of, only left me with grief. Do you see the error in the formula now? Do you not see that if you continue to do this, to find happiness in desiring more and more, you cannot find happiness in trying to build, acquire and make more than what you have? By the way I'm not saying you've got to be lazy and sit on your backsides all day; that's not what I'm saying; you have to work hard. There's no free lunch. You have to work hard, absolutely there's no question about that. Kids, when you go to school you have to do your homework. You have to work hard in your classroom. You've got to do all the things that your teachers tell you, all the things that your parents tell you, you've got to do all of that. There's no question about that. At your workplace you've got to be the best you can be. There's no question about that. But this is not a question about how hard you work or how diligent you are. This is a question about where you find happiness in your life, and how you've always been applying the wrong formula to find happiness. You wanted the total of two numbers, but you've always been subtracting one number from the other. How are you going to get to the total? You've got to add them up. Question yourself;

“Why did I suffer all the time in my life? Is it not because of desire?” You've done the maths now; you've proven to yourself that it's desire that has caused you suffering every single time.

And please make sure whatever you've learned today, you practice in your lives. Your home is your lab, your workplace is your lab, your car is your lab, when you commute to work on the train or the bus this is your lab. Look around, it's not about closing your eyes and ears and saying *“I don't want sights, I don't want sounds, I don't want taste.”* That's not what the Buddhist teaching is about. Open your eyes and ears and observe. Observe analyze and understand. Look for the truth and you'll find it.

00.13.18 What is the 'Truth'?

00.15.09 "TRUTH" VS TRUTH

00.17.09 How do you find happiness?

00.22.33 Attachment brings you suffering

00.29.08 Suffering is an uncomfortable feeling

00.32.50 Engaging in kàya karma, vacì karma, manò karma is not fun

00.37.12 Obtaining a loan is not fun

00.43.08 Daily chores are not fun

00.45.36 Why do others desire what I possess?

00.48.26 Who likes to be a security guard?

00.54.19 Desire brings unhappiness

00.55.15 When something I desire decays and dies

00.58.27 I acquired because it made me happy

01.01.26 Relief from vexations makes me happy - or is it?

01.19.16 Were you a part of 20% or 80%?

01.24.16 Relief is also pain

01.27.21 Engaging the senses

01.34.08 Who gets to endure suffering?

01.37.14 Why were you born?

01.38.51 Karma brings vipàka

01.40.48 Attachment is responsible for all suffering

01.50.56 Desire brings suffering

01.51.07 Màra has won the battle

01.52.22 The Buddha's philosophy

01.55.30 Analytical knowledge is critical

01.56.38 Don't let Màra fool you

01.59.31 The Infinitely Victorious One

02.01.40 Look for the truth

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