

BASED ON THE TALK

Three Sayings of Devas

Edited by

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Nothing happens without cause. Every effect has its cause.

Those reborn among humans and devas take birth in these realms because of past wholesome deeds. Wholesome deeds, such as offering *dāna*, keeping virtue and meditation practice cause the conditions for birth in the world of humans or devas. Unwholesome deeds, on the other hand, cause the conditions for existence in the woe-ful realms among hell beings, animal beings or hungry ghosts.

Wholesome deeds produce wholesome results.

Unwholesome deeds produce unwholesome results.

That is why the Buddha said: “It is not true that right or wrong actions produce the same results. Righteous actions lead to the good realms; unrighteous actions lead to the bad realms.”

The actions we perform now create or cause the conditions that we come into contact with in the future. The consequences of those actions determine our future. While

we may hope for good results such as birth in the human or deva realms, it is our actions, not our hopes, that determine the results.

As humans, we know about the human realm. However, we do not know much about the deva realm. Let us study the difference between them by comparing these two realms.

Unlike humans, devas do not need to go through a 9 or 10 month gestation period in a mother’s womb. At the moment of their appearance in a deva realm, they are born fully formed, with adult bodies.

Devas, like humans, are the benefactors of their own wholesome past deeds. However, they enjoy sensual pleasures that are so vastly superior to what humans experience that it is impossible to make a comparison. The loftiest and most magnificent beauty, sounds, smells, tastes and touches that we experience in the human realm only hint at the beauty and sublime sensuality experienced in the deva realms.

In order to better appreciate this description of the deva worlds, I quote from the *Māgandiya Sutta* in the *Majjima Nikāya*. Therein the Buddha said:

“Suppose, *Māgandiya*, a householder or a householder’s son was rich, with great wealth and property and, being provided and endowed with the five cords of sensual pleasure, he might enjoy himself with forms cognizable by the eyes that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. He might enjoy himself with sounds cognizable by the ear ... with smell cognizable by the nose ... with

flavors cognizable by the tongue ... with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Having conducted himself well in body, speech, and mind, on the dissolution of the body, after death, he might reappear in a happy destination, in the heavenly world in the retinue of the gods of the Thirty-three, and there, surrounded by a group of nymphs in the Nandana Grove, he would enjoy himself, provided and endowed with the five cords of divine sensual pleasure. Suppose he saw a householder or a householder's son enjoying himself, provided and endowed with the five cords of human sensual pleasure. What do you think, Māgandiya? Would that young god surrounded by the group of nymphs in the Nandana Grove, enjoying himself, provided and endowed with the five cords of divine sensual pleasure, envy the householder or the householder's son for the five cords of human sensual pleasure or would he be enticed by human sensual pleasure?"

"No, Master Gotama. Why not? Because heavenly sensual pleasures are more excellent and sublime than human sensual pleasures."

We now can understand that even the most sublime human sensual pleasures are no more than mundane and commonplace by comparison to those sensual pleasures that the heavenly ones delight in.

Furthermore, the human life span is short when compared to the life span of devas.

According to the Buddha:

"Bhikkhus, each fifty years of mankind is but a single night and day to the hosts of the Four Royal devas; their month has thirty of those nights, their year twelve months.

Bhikkhus, each hundred years of mankind is but a single night and day to the devas of the Thirty; their month has thirty of those nights, their year twelve months."

How very short the human life span is! Compared to the life span of devas, our life span is hardly more than a fraction. However, even though their life span is extremely long they, too, must one day die.

Devas die because of four causes.

1. The expiration of their life-span
2. The expiration of their previous meritorious deeds
3. Because they forget to eat food. And,
4. The arising of consciousness rooted in aversion.

Although the first two causes of death are easy to understand, the last two are not. Let me try to further explain: Because heavenly sensual pleasures are so sublime, devas at times forget about eating. When they do, their bodies become depleted and exhausted. Without food, even devas will die. This is the third type of death – death which is attributable to simply forgetting to eat.

The fourth type of death is caused by the arising of consciousness rooted in aversion. Sometimes dissatisfaction arises when one sees someone's success. This dissatisfaction can have the characteristics of jealousy, resentment, aversion and envy – of not taking pleasure in the

prosperity of others. Its function is not to take delight in the good fortune or happiness of others.

Jealousy and envy can arise only with consciousness rooted in aversion. Aversion, jealousy and envy make the mind hot, tired and exhausted. Unchecked, such behavior can bring about a person's death.

Because of jealousy, dissatisfaction and not taking delight in the prosperity and success of others, some devas die.

We now know the four causes that result in the death of devas. But what happens to a deva when he or she is about to pass away?

Let us look again at the Buddha's teaching. This one is from chapter three in the Itivuttaka. Therein the Buddha said:

“Bhikkhus, when a deva is about to pass away from a company of devas, five foretelling signs appear: His flower-garlands wither, his clothes become soiled, sweat is released from his armpits, his bodily radiance fades, and the deva takes no delight in his heavenly throne.”

The beautiful flower-garlands that a deva puts on at birth are highly fragrant. These heavenly flowers remain fresh and continue to bloom throughout the deva's long life. It is only near the time that a deva is about to die that his or her garland withers.

Likewise, a deva's clothes are always beautiful and clean. There is never a need to wash them. However, when a deva is about to pass away, his or her clothing becomes dirty.

We humans also suffer from heat and cold, but devas do not. We humans need to work but devas do not need to work. Humans sweat, devas never sweat. It is only when a deva is about to pass away that sweat is released from his or her body.

A deva's previous wholesome deeds create the causes that determine their present life conditions in the deva realms. The greater the number of wholesome deeds that they performed in their past, the longer their life-span, the more magnificent their beauty, the greater their happiness, and the more widespread and superior their fame and power. It is solely because of past wholesome kamma that beings are born in the deva realms into a large company of companions.

When a deva wishes to eat, delicious food simply appears. Like humans, devas consume food, but unlike humans their digestive process doesn't produce excrement. There are no toilets anywhere in the deva realms. How wonderful their world is! How beautiful and clean it must be! Their bodies, too, are radiant, emitting bright and brilliant light. However, when they are about to pass away, their bodily radiance also grows fainter and fades away.

Even though the deva's world is in a celestial realm that he or she delights in, when a deva is about to die, there is no more delight to be found there.

Do these foretelling signs always appear in all devas when they are about to pass away?

It is explained in the Majjima Nikāya commentary:

“Among devas, some are of much merit; some are not. When the former are about to pass away, five foretelling

signs appear. But for the latter, these signs appear not. This is the difference between them.”

When a deva of lesser merit passes away, his body vanishes like the flame of a lamp and he takes rebirth in any one of the sensual realms.

Returning to the sutta: At the point in time when devas discern the foretelling signs of approaching death, they encourage one another in three ways with the words:

“Go from here, friend to a good destination. Having gone to a good destination, gain the gain that is good to gain. Having gained the gain that is good to gain, become well-established in it.”

When this was said, a certain bhikkhu asked the Lord: “Venerable Sir, what is the devas’ meaning of going to a good destination? What is their meaning of the gain that is good to gain? What is their meaning of becoming well-established?”

“The human state, bhikkhus, is the devas’ meaning of going to a good destination.”

Why is the human state a good destination?

Because, in the human state, there are a lot of opportunities to do wholesome deeds such as offering *dāna*, cultivating *sīla* and practicing *samatha* and *vipassanā* meditation. For these reasons it is said that the human world is a good destination.

It is easy to perform *dāna* here. Why? There must be three suitable conditions: Things to offer, the volition to offer those things and someone to receive the offerings.

In the human world these three conditions are easy to

find. With income and earnings people have the means to offer things. They can offer more or less, good or bad, depending on their individual circumstances. The volition to offer things can also be easily cultivated and refined. And, finally, we have only to look around to see that the world is filled with those who need and are worthy to receive that which is offered. So, we see that the human world is a good destination.

Devas are born receivers. Due to their kamma every imaginable and desirable sensual object is readily available and waiting for them. This is the fruit of their previous wholesome deeds which has ripened and is now present to serve them in the deva realms.

They don’t need to worry about food, clothes or places to live in. They don’t need to work. They don’t need to earn money. They don’t need to cook. They don’t need to wash their clothes. They don’t need to see doctors. Sickness and old-age are not obvious in the deva realms. Imagine how excellent it is there!

Female devas are inconceivably beautiful and look like they are sixteen years old for their entire lifetime. Male devas look as if they are only twenty years old. They spend whole life times enjoying the most sublime sensual pleasures. Their world is completely pleasurable. It is filled with beauty beyond words, likewise with sounds, tastes, smells and tactile sensations; so much so that they can easily forget about doing wholesome deeds. They live there because of their own kamma. They don’t need anyone to offer them anything. It is difficult to find the opportunity to give *dāna* in the deva’s realm. But, just because it is difficult does not mean devas cannot do *dāna*. They can

do *dāna*. As an example: When the Buddha arose in the world, the devas were able to offer *dāna* by infusing nutritive essence into the food *dāna* offered to the Buddha everyday by humans. There are other ways they managed to offer *dāna*, too.

As for *sīla*, there are 227 bhikkhus-precepts, as well as ten precepts, nine precepts, eight precepts and five precepts which human beings are encouraged to keep.

The Buddha permitted only humans to ordain as bhikkhus, but not devas. Therefore 227 bhikkhus-precepts turn out to be for the welfare, happiness and benefit of human bhikkhus. They are for those who ordain and obey and respect the rules and who love keeping them. They are not for those who do not. It is only when a Buddha arises in the world that the 227 bhikkhus-precepts are offered to human beings. This is the rare opportunity we humans are getting.

Humans can quite easily set up circumstances for keeping other precepts. But, because of the sublime sensuality found in the deva realms, it is generally more difficult for devas to keep them.

However, there is something that many people don't know: After the Buddha's Enlightenment, he gave his first talk to five ascetics, but only one among them realized the true Dhamma, while the devas and brahmas who realized the true Dhamma were many. So there are many enlightened devas with perfected *sīla* and who now live in the deva realms.

It is easier for human beings than it is for devas to abandon their attachment to visible objects, sound objects, smell objects, taste objects and tangible objects that we all

come into contact with in our daily life. If we are willing, we will find ample opportunities to practice and keep the precepts.

But devas, who live in celestial splendor with magnificent sensual objects to sidetrack them, find it much more difficult to restrain themselves let alone to abandon their attachment to the intensity and sensual delights of their world.

Human beings, on the other hand, generally experience difficulties and suffering in their lives. Because of this, they remember the value of doing wholesome deeds. But, devas who live lives full of sensual pleasures become heedless about cultivating wholesome deeds.

Female devas are amazingly beautiful.

Their physical touch is so fine that male devas are attracted by them and find it hard to stay away from them. To give you an idea about how beautiful they are, I will quote one of the stories from Dhammapada, Book 1, Story 9.

You may know Prince Nanda? He is a younger brother of the Buddha. Prince Nanda married a very beautiful lady named Janapada-Kalyānī. On their wedding day our Buddha entered their house for alms. After the wedding ceremony ended, the Buddha placed his bowl in the hand of Prince Nanda. Then, rising from his seat, he departed without taking the bowl from the hands of the Prince. Out of respect to the Buddha, Prince Nanda did not dare call attention to the fact that he still had the Buddha's bowl. He thought to himself, "He will take his bowl at the head of the stairs." But even when the Buddha reached the head of the stairs, he did not take his bowl. Nanda

thought, “He will take it at the foot of the stairs.” But the Buddha did not take his bowl even there. Nanda thought, “He will take his bowl in the palace platform.” But the Buddha did not take his bowl even there.

Even though Prince Nanda strongly desired to return to his wife, so great was his respect for the Buddha that he did not dare speak about the Buddha taking back his bowl. Instead, much against his own will, he followed the Buddha thinking all the while “The Buddha will take his bowl here! The Buddha will take his bowl there! He will take his bowl over there!”

At that moment, his wife, Janapada-Kalyānī, the belle-of-the-country received word: “My lady, the Exalted One has taken Prince Nanda away with him.” Hearing this news Janapada-Kalyānī, with tears streaming down her face and hair half-combed, ran after Prince Nanda as fast as she could and said to him “Sir, please return immediately.” Her words caused a tremble in Nanda’s heart. Despite that the Buddha, still without taking his bowl, led Nanda to his monastery where he said to him, “Nanda, would you like to become a monk?” So great was Prince Nanda’s respect for the Buddha that he dared not say, “I don’t wish to become a bhikkhu.” So he said instead, “Yes, I would like to become a monk.” Then the Buddha ordained him as a bhikkhu.

Nanda felt so discontented that he told his troubles to a large company of Bhikkhus, saying “Venerable Sangha, I am dissatisfied. I am now living the Religious Life but I cannot continue to live the Religious Life any longer. I intend to abandon the higher precepts and to return to the lower life, the life of layman.”

The Buddha, hearing of this incident, said to him, “Nanda, is the report true that you told a large company of bhikkhus, “Venerable Sangha, I am dissatisfied. I am now living the Religious Life, but I cannot continue to live the Religious Life any longer. I intend to abandon the higher precepts and to return to the lower life, the life of layman?” “It is quite true, Venerable Sir.” The Buddha then said to Nanda, “Why are you dissatisfied with the Religious Life you are now living? Why cannot you continue to live the Religious Life any longer? Why do you intend to abandon the higher precepts and to return to the lower life, the life of layman?”

“Venerable Sir, when I left my palace my wife, Janapada-Kalyānī, with her hair half-combed, took leave of me, saying, ‘Sir, please return immediately.’ Venerable Sir, it is because I keep remembering her that I am dissatisfied. I am now living the Religious Life, but I cannot continue to live the Religious Life any longer. I intend to abandon the higher precepts and to return to the lower life, the life of layman.”

Then the Buddha took Bhikkhu Nanda by the arm, and by his psychic power guided him to the devas’ world. On the way the Buddha pointed out to Venerable Nanda a greedy ugly female monkey which had lost her ears and nose and tail in a fire. The monkey was seated on a burnt stump.

When they reached the world of the devas the Buddha pointed out five hundred amazingly beautiful female devas who came to wait upon Sakka, the king of the devas.

After the Buddha had shown Bhikkhu Nanda these two sights, he asked him this question, “Nanda, whom do

you regard as being the more beautiful, your wife Janapada-Kalyānī or these five hundred female devas?”

“Venerable Sir, compared to these five hundred amazingly beautiful female devas, my wife Janapada-Kalyānī looks like the greedy ugly female monkey which has lost her ears and nose and tail in a fire. In comparison to these female devas, my wife does not amount to even a fraction. These five hundred female devas are infinitely more beautiful.

How surprising it is! Compared to the female devas, even Janapada-Kalyānī, the belle-of-the-country, looks like an ugly monkey.

Now let us turn to the practice of samatha and vipassanā meditation.

Concentration can be developed only when we are free from sensual pleasures and the hindrances. As you have heard, there are five hundred very beautiful female devas to the left and right of each male deva. Heavenly sensual pleasures are so fine that it is difficult for ordinary devas to cultivate wholesome deeds. Therefore devas declare that the human state is a good destination.

The reason our Bodhisatta chose not to spend his whole life span in the deva realms, whenever he was born there, was because he could not fulfill the perfections there. Instead, as the Bodhisatta, he was able to make a determination (*adhithāna*) to return to the human world where this is easier. So when we are humans, we really need to practice meditation to penetrate the Dhamma as it really is. I have now explained why the devas say ‘the human state is a good destination’.

However, for those who practiced *sīla*, *samādhi* and *vipassanā* systematically and deeply when they were humans, being reborn among the devas hastens their attainment. Why? According to the Buddha, there are many Dhamma-friends in the deva realm. When they see you there they recognize you and remind you to practice meditation and when that happens you can penetrate the Dhamma very quickly.

The answer to the second question is:

“Having become a human being, acquiring faith in the Dhamma-and-Discipline taught by the Tathāgata is the devas’ meaning of ‘the gain that is good to gain.’”

To share how important it is to acquire faith in the Dhamma-and-Discipline, let me quote the words of the Buddha from Saṁ yutta Nikāya. Our Buddha said:

“Faith is a person’s partner;
If lack of faith does not persist,
Fame and reputation thereby come to him,
And he goes to heaven on leaving the body.”

People have different kinds of companions: teachers, friends, wives, husbands, children, protectors and so on. They are not our real companions. They are only with us temporarily, not permanently. Such companions cannot follow us when we die. What follows us when we leave this body is a companion called ‘Faith’. It is because of faith that we perform wholesome deeds such as offering *dāna*, keeping the precepts and engaging in meditation practice. Thereby, fame and reputation come to us, and when we leave the body, we will go to the good destination.

“Faith is a man’s best treasure,” said the Buddha.

All accumulated wealth such as gold, money, jewels and any person or thing that a man considers valuable is defined as ‘treasure.’ But living and non-living things are really not a man’s best treasure. When we die we have to leave them all behind. With faith in the Buddha, the Dhamma, the Sangha, and in kamma and its result, we do wholesome deeds such as offering *dāna*, keeping the precepts and practicing meditation. Knowing the benefit that results from such actions, we know that this is man’s best treasure. So, the wise invests the strength of living things and accumulated-non-living things in the fertile field called the Buddha, the Dhamma and the Sangha. In doing so, good results will follow us like our shadow, and we can take them away with us when we leave this body. That is the reason why our Buddha said “Faith is a man’s best treasure.”

“Faith secures provisions for a journey.”

Whenever we start a journey we need a variety of provisions: food, water, vehicles, money for traveling expenses, etc. The longer our journey, the more provisions we need to carry. If we lack any of these provisions and if that lack persists, our journey becomes long and difficult. In the same way, when we start the journey to Nibbāna, where all suffering ceases, we need the right provisions. The manner in which we carry them with us is through accumulating wholesome deeds. All wholesome deeds have roots in ‘Faith’: faith in the Buddha, the Dhamma and the Sangha, and faith in kamma and its result. If a lack of faith in any of these persists, we will be short of the necessary provisions for the journey to Nibbāna.

Let’s look at this from another perspective.

When we teach Mindfulness of Breathing meditation, we see that there are some yogis who improve quickly, some slowly and others that cannot improve. We know that because of past practice, the quick ones improve quickly. When they can perceive ‘dependent origination’ which is discerning causes and effects, they realize that they have practiced Mindfulness of Breathing meditation in their past existences. They come to know that they have already cultivated the provisions that enable them to develop concentration quickly in this life.

Likewise, when some yogis start the practice of knowing and seeing ultimate mentality and materiality, it goes smoothly for them; others encounter difficulties. This is also because of their past practice. What they have accumulated by faith in their past is the treasure that they now carry with them, as provisions on the journey to Nibbāna. Because of this they know and see the Dhamma as it really is.

There are some who have practiced insight meditation deeply in their past existences. These meditators make rapid progress. They can quickly see Nibbāna in this present life, by practicing serenity and insight meditation.

All the wholesome actions that we have performed, because of ‘Faith,’ collect as our right and proper provisions. Due to this, our Buddha declared, “Faith secures provisions for a journey.”

“Faith is the seed.”

“We reap what we sow. If we plant wholesome seeds such as offering *dāna*, keeping precepts and practicing meditation with faith in the Buddha, the Dhamma and the Sangha, they will bring forth the desirable fruits of

long life, beauty, wealth, happiness, fame and power when we are once again reborn among humans and devas. They will help us to know and see Nibbāna. Therefore, the seed of faith in the Buddha, the Dhamma, the Sangha, must be planted in order to bear the fruit called Nibbāna.

“By faith one crosses over the flood.”

It is hard to cross the flood of saṃsāra. Even though we know it is impossible to cross over the flood called the rounds of rebirth in a ship, with faith one can cross over this flood so difficult to cross. If faith has been well-established, the human world is indeed a good destination. It is here that we can most easily ‘gain the gain that is good to gain.’ If we cannot, we have come to a good destination in vain.

When faith is steadfast, firmly rooted, established and strong, not to be destroyed by any recluses or brahmins or devas or Māra or Brahmas or by anyone else in the world: this is what the devas mean by becoming “well-established.”

When a person has realized Nibbāna with first Path and Fruition knowledge, no one in the world can destroy his faith; no one ever again has the power to take that knowledge away from him or make him change. With first Path and Fruition knowledge, his faith in the Buddha, the Dhamma and the Sangha becomes unshakable. His faith is said to be “well-established.”

There is a story about this. In the time of the Buddha, there was a man called Surambaṭṭha. When he heard the teachings directly from the Tathāgata, Surambaṭṭha became a Sotāpanna. Afterwards, the Buddha departed.

After a while, Māra decided to test Surambaṭṭha’s faith in the Buddha, the Dhamma and the Sangha. For this reason he took on a Buddha-like appearance and went to see Surambaṭṭha.

When Surambaṭṭha saw that the Buddha had come back again, he paid his respects and waited for the Buddha to say something. Māra, looking like the Buddha, said, “Surambaṭṭha, I have told you that the five-aggregates have the nature of impermanence, suffering and non-self. Now note that there are also some dhammas which are permanent, pleasant and self.”

Surambaṭṭha was not fooled. Knowing the nature of the Buddha, he knew that the Buddha never says anything that is misleading or wrong. Furthermore, he himself had penetrated the Dhamma as it really is. Even Māra could not make him change. When Surambaṭṭha asked, ‘Are you Māra?’, Māra confessed that he was. Surambaṭṭha then said to him, “My faith is unshakable. It has been rooted and is well-established in me. Māra, if you appeared as a hundred or thousands in number, you still could not change me. Leave here.”

Here we should consider how Surambaṭṭha, as a Sotāpanna, had established unshakable faith in the Buddha, the Dhamma and the Sangha. If he were an ordinary person, he might have believed Māra.

There are great differences between a Sotāpanna and an ordinary person. This was declared by the Buddha in the Saccasaṃyutta of Mahāvagga Saṃyutta. The title of the sutta is ‘The Fingernail’. Therein it was said:

“On one occasion, the Blessed One took up a little bit of soil on the tip of his fingernail and addressed the

bhikkhus thus:

“What do you think, bhikkhus, which is more: the little bit of soil on the tip of my fingernail or the great earth?”

“Venerable Sir, the great earth is more. The little bit of soil that the Blessed One has taken up on the tip of his fingernail is trifling. Compared to the great earth, the little bit of soil that the Blessed One has taken up on the tip of his fingernail does not bear comparison, does not amount even to a fraction.”

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has been destroyed and eliminated, the latter does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: This is suffering, this is the origin of suffering, this is the cessation of suffering, and this is the way leading to the cessation of suffering.”

The first noble person, a Sotāpanna, is completely free from suffering in the four woeful states. Ordinary people are still subject to suffering there.

Because of not knowing the Four Noble Truths, ordinary people are subject to many dangers. One of the dangers is not recognizing the right teacher to follow. That is why the commentary explains that *ordinary people are those who look up to many different teachers*. However, if you have

accumulated enough wholesome actions in your past to differentiate the right teacher from the wrong teacher, it means you have been taught the right teaching from someone in your past. You are being driven by the force of past good actions. That’s why I encourage you to learn the true teaching of the Buddha in this present life. Be concerned about whether or not someone is teaching in accordance with the Buddha’s true teaching. Do you know that no one can teach the path leading to Nibbāna themselves? Keep in mind that the Buddha taught the path leading to Nibbāna. It is his teaching. It comes to us directly from him.

Between birth and death, please reflect on these questions: How many teachers have you searched for, expecting something from them? Have you been satisfied with them or not? Are you still hoping to find other teachers? Yes? You should know that no worldly teachers can make you feel satisfied and content. Why? Because both you and they are driven in a specific direction, by defilements such as greed, hatred, delusion, pride, jealousy and stinginess. We are all slaves of the defilements, not the masters. They lead us onto the wrong path. Usually people act from the intention to satisfy their worldly desires and cravings. Craving, which is almost always hunger for something, is a defilement. For example, we approach someone for something we want and they welcome us because of something they want. This type of relationship does not foster truth. It does not eradicate defilements. Because of these defilements, we will not really be satisfied with who we are nor will they be satisfied with who they are. People often decide something or someone is good or bad, based on the prospect of reciprocity or benefit. This way of think-

ing is subject to their changing likes and dislikes and is ego-driven, self-serving and fundamentally dishonest.

You may read books written by different teachers about meditation practice which bring up many doubts in you. You may find it hard to decide who among them is right or wrong. How can you know? Once you have seen the Four Noble Truths, you can easily discern which of these books is right and which is wrong.

It is only when you meet someone who teaches you how to eradicate the defilements in order to see Nibbāna, and after having seen Nibbāna, that your mind will finally be fulfilled. Once you have seen the Four Noble Truths, you see the Buddha. You will no longer need to search for any other teachers. That's why our Buddha said:

“The one who sees the Dhamma, sees me.”

The one who has seen Nibbāna will not look for other teachers. He then has only one teacher, the Buddha. Because his faith is rooted and well-established in the Buddha, the Dhamma and the Sangha, it can be said that his faith is unshakable.

May you all be able to establish unshakable-faith in the Buddha, the Dhamma and the Sangha.

May you all attain Nibbāna, the Peace.

Sādhu! Sādhu! Sādhu!

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