

AWAKEN, OH WORLD!

Awaken, Oh World!

What are Humans Doing? and
Other talks

A life of true security
Three sayings of devas
Giving what?
Recollection of death
Profound Dhamma
What one wants to do

Bhikkhu Revata

*Namo kassa bhagarato arahato
sammā sambuddhassa*



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ṢABBADĀNAṂ DHAMMADĀNAṂ JINĀTI
The gift of truth excels all other gifts.

*Dedicated to my parents who first
introduced me to this world and
brought me up.*

A G I F T - N O T F O R S A L E

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INTRODUCTION

“Awaken, Oh World!”

Because the author wants to awaken the world that has been soundly sleeping for so long in the dark-room of ignorance, the title of this book is “**Awaken, Oh World!**”

This saü sāra is without a discoverable beginning. A first point is unknown and unknowable. We have all been roaming and wandering through endless cycles of birth and death, hindered by ignorance and fettered by craving. We are still roaming and wandering in our old familiar ways, and we will continue to do so into an unimaginably infinite future unless we can dispel the cloud of ignorance in which we live and die.

Blind is this world because of ignorance. These are the words of the Buddha. What is ‘Ignorance?’ Ignorance is not knowing the truth. To think that which is wrong as right and that which is right as wrong is ignorance. It is delusion. There are things we do not yet know. But, merely not to know things is not ignorance. On the other hand, knowing things as they really are, knowing righteousness as right and wrongness as wrong – that is right knowledge,.

From right knowledge springs right thought; from right thought springs right actions.

Without having right knowledge we are led astray. We pursue wrong paths. Therefore, it is important to know what is wholesome and what is not. Many may think this is an easy task. Even an ordinary person thinks he knows the difference between wholesome and unwholesome. However, when you read the talk “**What are humans doing?**” you may become aware that most people are fooling themselves.

In order to understand what is wholesome and what is

unwholesome, a Buddha has to arise in the world. Just as darkness disappears with the rising of the sun, ignorance disappears with the arising of a Buddha. It is only with the arising of a Buddha that we can understand what is wholesome and what is unwholesome.

The first talk will wake you up from your long sleep in the room of ignorance – that is from not knowing the difference between what is truly wholesome and what is unwholesome. It will also shed light on how difficult it is to be reborn as a human being, after having lived and died as a human being. Hopefully, it will help to give you right knowledge and right understanding of what you are doing and it may also inspire you to inquire deeply into what else you need to do. *You will be awakened!*

The second talk tells you what **a life of true security** is and how to develop a life of true security. *You will be awakened!*

Along the rounds of rebirth we were, at times, born as humans. At other times we were born as animals or celestial beings, and at still other times we were born as hell beings or ghosts. Even though we know about humans and the human realm, most of us do not know much about celestial beings or their world. The third talk will introduce you to how wonderful the celestial world is and how beautiful celestial beings are. It will remind you that the human state we live in is a precious opportunity, and it will point out how to gain that which is good to gain as a human. It is a message from the celestial world. *You will be awakened!*

As humans, we live. As humans, we will pass away. Between birth and death we do many things. At times we are givers, at times we are receivers. We offer gifts to one another. But many people do not know what to give, how to give or to whom to give. The fourth talk addresses this issue and

sheds light on what we can do. Furthermore, it explains what the greatest gift we can give is. *You will be awakened!*

“Blind is this world”. These are the words of the Buddha. The fifth talk, which is titled “**Recollection of Death,**” will illuminate the Buddha’s meaning .

Man is mortal. One day we all will surely die. The day we were born, we cried but others smiled. On the day of our death, others will cry. Should we cry with them? We should not. What we should do is explained in this talk. *You will be awakened!*

“**Profound Dhamma**” is the title of the sixth talk. It explains what true happiness is and how to seek true happiness. It points out that most people look for happiness in the sensual world. But real happiness is not found in the external world. The truth is that real happiness is unfamiliar to most people. To obsessively seek for it through sensual objects or experiences is exhausting. Real happiness is calm. It is peaceful and harmless. Real happiness is found within oneself. We attain real happiness through self-realization. We attain it through practicing meditation. We need to know how to practice meditation step-by-step. We need to know how to practice systematically. This is addressed in the talk “**Profound Dhamma**”. *You will be awakened!*

Knowing what is wholesome and what is unwholesome is the first step and strengthens our knowledge. The last article named “**What one wants to do**” deals with this subject. You will see many sub-headings such as ‘*The wish of the mind*’, ‘*To get the opportunity to do what one wants to do*’, ‘*Those who dare to forfeit their lives*’, and so on. Deep reflection is needed upon reading every section. Only then will you perceive its deeper meaning and attain right knowledge. Through right knowledge we are guided onto the right path. Through practice, we

one day will realize perfection and attain real happiness. On that day, we will awaken. The dark-cloud of ignorance will be completely dispelled. A new person will come into being. For this person we can say, “What had to be done has been done.”

Awaken, Oh World!

Bhikkhu Revata

Pa-Auk Forest Monastery

18th August 2006