

Rain of Thoughts



Upul Nishantha Gamage

*The cover known as mindfulness keeps
a person from getting drenched with
rain of thoughts.*

*As mindfulness makes you see the
thoughts falling one by one like rain-
drops, no thought can oppress and
hurt you any longer.*

*Practise meditation to sharpen your
mindfulness, thereby to become a
person who is overwhelmingly happy.*



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Dhamma Dāna
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Light of Nilambe

12

Dhamma Dāna

The gift of Truth excels all (other) gifts

**In memory of our beloved father and mother
Siri Basnayake & Chithra Perera
and
all departed relatives & friends**

May they all attain Nibbāna!

With Love & Gratitude

Nalini, Palitha, Dharshana, Janani and Harshana

Rain of Thoughts

Talk given by

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1. Two segments of life

Dear Dhamma friends, you have come to the Nilambe Buddhist Meditation Centre on this full-moon day and have been spending the day in a meditative manner. We incline to meditation as we know, see and experience its value and usefulness. Sometimes, we may spend this day as amateurs, hoping to find out what meditation is. In any case, meditation helps us to change ourselves. We know that everything changes. Everything may possibly change. Everything is subject to change. **It is impossible to find something that does not change, particularly among human beings.** Everything-vegetation, weather, and climate- changes day by day and year by year. If everything changes, why do we meditate? **In the midst of all these changes, our inner nature does change unless we meditate.**

Life consists of two segments-the visible and the invisible. Anybody can see the visible segment or external things such as behaviour, conversation, travel, clothing and so on. However, **the meaningful and profound life is inside the externally visible cover.** Those external things change all the time. For instance, we dress differently from our childhood. Our dress has

changed and may change even more if we live for another 10, 15 years. Everything about dress-patterns, styles, colours- have already changed and may change even more. Our food is different from what we ate as children-food has changed. A variety of new foods is available. Methods of cooking have changed. Eating styles have changed. The way we travel has changed. The type of medicine has changed. The architecture has changed. The furniture has changed. When we think like this, everything changes year by year. Sometimes, those changes are possible even within short durations.

In the midst of these changes, the invisible segment of life or **our inner nature does not change easily**. External things change unthinkingly based on social waves and tendencies, economic capabilities, poverty, living environment, and companions. For instance, different cloths are worn to suit different climates. It is the same with foods. To repeat: **these external things associated with life change with the environment, society, and time. However, none of those can change the inner nature of a person.**

2. Unreachable inside

What is this “inner nature?” Have we seen such an “inner nature?” Is it merely some words? Pay attention for a moment to this “inner nature?” Do you feel the “inner nature?” If you do not feel the inure nature, does it mean that life is only about external things-what we eat, drink, dress, do and so on? Is that all about life? If so, life has to be something extremely easy-there shouldn't be major problems associated with life. There shouldn't be any room for suffering and problems-if there is food when feeling hungry, if there is something to bundle up when feeling cold and if there is medicine when feeling sick. However, **life is not contended even if all those requirements are met**-filling the stomach before feeling hungry, drinking something before feeling thirsty, taking medicine before falling sick.

Life does not feel that something has been acquired. Food cannot fill up the life. Food can only fill up your stomach. However, stomach is not the life. The food we eat enters into the digestive system, which we don't see. However, there is a deep inside within a person where no food can reach. The in-breath goes to the interior of the body. The in-breath goes to the lungs,

heart and then to all the living cells through the arteries. Just see how the in-breath gets internalized. However, **there is a deep inside in life where even breath cannot reach.** Therefore, breath alone is not sufficient for life. Food alone is not sufficient for life. Beverage alone is not sufficient for life. Clothes alone are not sufficient for life. Even if all such things are given, nobody is contented. Nobody is happy only with all those things. **It is comparatively easier to make the stomach happy than the inner nature of a person happy.**

3. The first shock

Dear Dhamma friends, who is this person inside you? Who is this person hidden in an unseen place in life? **Who is this person not contented with anything?** Where is this person? Meditation is about exploring and searching for the person in you. You don't need meditation for fulfilling some surface needs. Meditation takes you to your own inner world. **Meditation makes you see a person you haven't seen before.** You might even wonder whether that person is really you- "Is this me? Is this I who is thinking? Is this my thinking?" Such doubts and surprises surely crop up when one sees his/her inner

nature. This happens not because someone has told you about your inner nature. Even if someone tells you about your inner nature, such words won't retain but slip off your head. We often say "I am like this." **When you meditate, you realize that you are not the person who you thought you were.** We often argue with others telling "this is me, I am like this. No matter what you say, I am like this." However, when you meditate, you can find out on your own that you are not the person who you thought you were. **This is the first shock; you are not the person who you thought you were.** In other words, often we don't understand ourselves or we misunderstand ourselves. We have not understood us correctly. We have not evaluated us correctly. We have not assessed us correctly.

4. Wrong destination

Therefore, the Dhamma says that our way of life is based on false views (*Michcha Diṭṭhi*). We need to correct our vision about life. We need to turn our heads toward the right direction. Our heads may have turned to some direction. However, that direction may not be the right direction, towards which we ought to walk. Usually everybody walks towards the direction to

which the head has turned. While walking, one may look here and there. If the head has turned towards a wrong direction, the destination may not be the place we thought it would be.

Dear Dhamma friends, we may have felt and realized hundreds and thousands times that it was not the destination that we wanted to reach. We didn't want to go to that place. How many times have we had such thoughts, which arose with repentance? We may have blamed ourselves so many times. However, we did not realize in the beginning that we were heading towards a wrong direction. We felt that we were right. We thought that we did the right thing and we said the right thing. Meditation teaches us whether our thinking is wise or not.

5. Root of disputes

Meditation never tells that you are correct. If you are correct, there is no need to meditate. If a person is 100 per cent correct, if one's view is perfect, what is the Dhamma for, what is the path of Dhamma for, what is the meditation for? If a person is 100 per cent healthy, what is medicine for, what are doctors for and what are medical advices for? The nature of ordinary

thinking is like that. According to Dhamma, such thinking is called “ordinary thinking” or “wordling’s thinking” i.e. thinking that “I am correct.” Every ordinary mind or every mind of worldlings has that thought. Such thinking is not limited to a particular group or one person or persons. Each ordinary mind has come to a conclusion that s/he is correct. **“I am correct and everybody else is wrong.” That is the basic feature of ordinary thinking. Such thinking is the root of all disputes and controversies, the origin of all conflicts.**

Just take any argument, conflict, dispute or even a war. **The origin of all those is associated with the thinking “I am correct and you are wrong.”** When one says and acts in that manner, conflicts crop up as the other person also thinks that s/he is correct and everybody else is wrong. That is the basic nature of an ordinary mind-“I am correct and you are wrong. All my thoughts are correct. If there is a problem, it is because of faults of others.” There is no problem if one person collectively thinks in that manner. If each member of a family thinks separately in that manner, it is not surprising to have conflicts within the family. If all member of an institute think that each one of them is correct, such thinking would lead to arguments and disputes. If you live alone, nobody would come to argue

with you, pointing out that you are wrong. However, **even in isolation, the thought “I am 100 or 200 per cent correct or absolutely blameless” can get you into trouble.** That thought is in us. **We don’t always think that we are right. However, what is said and done reflects the thought “I am correct.” One speaks based on that thought. That viewpoint is hidden behind all the words spoken by us- “I am correct.” “What I say is correct.” “What I do is correct.”**

6. The second shock

Dear Dhamma friends, when one starts practising meditation, s/he realizes for the first time that there is something wrong here, the second shock. **This fault is not in the exterior-** hair, face, nose, eyes, and dress. It would be so easy to correct the fault if it is in the exterior-something physical or what you wear. Even another can correct such mistakes or faults in us. Even if we don’t see, if another sees that we have not buttoned or worn mismatched shoes, such mistakes can be corrected. **The fault within is different from all those.**

7. Saṃsāra is a mistake

According to the Dhamma, life is a mistake. We can correct that mistake. Life is not a mistake forever. However, life is a mistake. **A person is in the saṃsāra by mistake.** That is a very simple logic presented in Buddhism. Wherever we are in saṃsāra, for instance, if a person is in hell, it is very much obvious that s/he has committed sin. Nobody can say that a person is in one of four realms of hell (realms of animals, departed ghosts and *asura*, and hell) and suffer as a result of wholesome acts. Let alone the hell. Most of those in prisons have committed something wrong. That is something very true and obvious. One does not have to have deep philosophical opinions to understand that.

However, there is something difficult for us to understand. **Why is it wrong to be at a place other than the hell or a prison?** Therefore, one may think that it would be so much better to be at a place different from where s/he is at the moment- “It would be so much better if it is possible to be in another country not in Sri Lanka, be in Kandy not at Nilambe, be in Colombo not in Kandy, be in the heaven not in the human world, be in the Brahma world (formless world) not in the heaven and so on.”

We think in that manner. However, **Buddhism says simply and in short that it is a mistake wherever you are in this saṃsāra.** Samsāra is a mistake, not something right. There is nothing right about saṃsāra. **We need to practise meditation to understand that saṃsāra is a mistake.**

8. Suffering between two heavens

If we do not meditate, our view becomes so narrow. We see only the problems around us. Therefore, we say that all the problems faced by us are due to where we are. If we change the place, we won't have such problems. This thought brought us here from wherever we were. We think in a similar manner while being here. Therefore, that thought will take us from here to another place. The moment we step onto a place where we think right, then only we see even the new place is not right. Until you step onto a place, you don't see the problems. **One has to reside at a place to experience problems. When you look at a place from distance, you see only its beauty, advantage and attractiveness.** When you get caught in that distant attractiveness, whether it is a village or a country or a world or any other place, you get to see the hell. **As long as the**

heaven is at a distance from you, it is a comfort. When you get close to it or live in it, it becomes a discomfort. Things that you see from distance as heaven become a hell when you reach that place. Afterwards you again see a distant heaven. **Life is a transition between two heavens. We suffer between two heavens.** We live sadly between two happinesses. Is that called life? Is that called living?

9. Meaningless living

Dear Dhamma friends, give a meaning to life. Many questions are there about the meaning of life. **The first question-what is the meaning of life?** Buddhists don't often raise that question. However, non-Buddhists often question about the meaning of life. What is the meaning of life? If someone asks a question like "what is the capital of Sri Lanka?" there is only one definite answer. There is no definite answer to the question "what is the meaning of life?" Even if an answer is given, the questioner is not going to be satisfied.

What is the meaning of life? You might think that it is a philosophical question. Simply leave the philosophical side of

that question to philosophers, though it is discussed in philosophy. Think about the practical side of that question. We can make that question even simpler like-**“what is the meaning of living? Is there a meaning of your living? Have you seen any meaning of your living?”**

As adults, all of us have had lots of experiences during the years passed by. Just think whether you have seen any meaning of life or meaning of living during that period. Has the life worn off simply by attending to the needs and wants that cropped up every moment? Just leave aside the past lifetime and simply think about yesterday. Did you see any meaning of life spent yesterday? Did yesterday wear off meaningfully? Did you wake up in the morning feeling that today is a new and fresh day and the whole day is there for a particular purpose? Did you wake up with such purpose and target? Did you spend the morning meaningfully? Did you spend the noon, afternoon and evening meaningfully? **When you ponder in that manner, you would realize that there was no profound meaning.** However, we were not idling and resting either. We were fully engaged in something that made us tired. Just ponder about yesterday. How tired you were yesterday. However, there was no meaning, no idling. That is the way all the days worn off-not only yesterday

but also day before yesterday, not only last week but also last month, not only last couple of months but also the whole of 2011. In this manner, we spent not only this birth but also last birth meaninglessly.

10. Compass and the ship

Dear Dhamma friends, meditation shows us a clear vision about the right direction for us to follow in this saṃsāra or tour of saṃsāra. Therefore, meditation is so valuable. **Meditation gives a compass to the ship known as you.** The ship has been floating in the ocean of saṃsāra. You know now- where you are, where you should go, where the closest land is, where the island is located, where the proactive place is. Meditation puts your life in the right direction. That is known as *Sammā Diṭṭhi* or correct view, which is the first factor of the Noble Eightfold Path or the first grade of the Buddhist observance or path of the Dhamma. Turn the head towards the right direction.

Where should you go? That is the second question. Is there a place on this earth or in this planetary system or in the Milky Way or in this universe that we should go to? **Wherever you**

go, you are the same. Wherever I go, I am the same. The dress may be different. The food may be different. However, **the inner nature or the person within will cry and heap like before. No difference in the manner one cries and heaves here or some other place.** The environment cannot change the nature of crying and heaving. **No place in this universe can change or end the nature of suffering, lamenting and repenting.** Wherever you go suffering is suffering. Therefore, there is no point in going somewhere. However, one needs to go within. When you go deeper and deeper within, you realize that **you are not you.**

11. Inflated balloon

What does it mean by “you are not you”? As stated earlier, we associate ourselves with so many ideas, concepts and opinions. Just think for a while about the way you think of yourself. You are not your job or your name or hometown. All those are physical factors. Therefore, birth certificates include such information. Just leave aside those physical factors and see how you think about yourself. How you think about yourself is a mental image. We have mental images not only about us but

also about others. Based on our mental images, we say “I am good/ bad, beautiful/ugly, patient/impatient” and so on. In this manner, how many such factors are associated with our mental images? We carve the statue known as “I” combining all those factors. Meditation makes you understand that you are not the “you” that you thought you were. **That “you” or “I” is nothing but an inflated balloon.**

12. Hidden suffering

When you go deeper and deeper within, you come across suffering. Just ponder on that, though we don’t like to talk about it. It is not about saying that life is a suffering. However, **when you go deeper and deeper within, you often come across suffering, not happiness.** You also come across suffering within the happiness also. The story about suffering is hidden inside any happy incident. **Any joy has the beginning of a tragedy.** That is the truth. Therefore, we struggle. If there is no unrest, pressure, suffering, distress, sorrow or regret within, there is no point in struggling. This struggling is not only about changing the posture while being seated. The whole life is a struggle.

Why do we struggle? Why isn't life calm? It is impossible for a person to be calm as there are so many waves of unrest within. Suffering is not something calm but stormy. Suffering is something that can make a person insane. Even an alcoholic beverage cannot make a person insane to the same extent. This suffering is not about having no money to buy something. **It is the saṃsāric suffering within.** It is impossible for us to think about all the sufferings in this saṃsāra. Just let alone the saṃsāra. It is impossible for a person to think over all the sufferings even in one human life. Let alone the suffering in saṃsāra and this life, even the suffering associated with illnesses is bigger than the Mount Meru. **If all the sufferings in saṃsāra are wrung and concentrated to a drop, that is what is within us.** Everything falling into that drop is suffering. The story about suffering is there, within us. As a result, a person is restless and looks for everything everywhere.

13. Unending needs

Just see what your needs are. We can make a long list of our needs. No sooner the question “what do you need?” is raised, the list gets lengthier. Will there be only 1, 2, 3 or 4 needs on the

list? No. The more you think about your needs, the life would request an unlimited number of things from you. **Even if all the blank pages and pens on this Earth are given to you, the needs requested by your life from you would be more than what can be written on those papers.** That is the truth. The pens will run out of ink but you'll have more needs to be included in the list. That is the truth about life. Just see where you are. We did not think about us in that manner. However, when we look around, we could see what a huge vacuum there is, within the person known as "I." We know what a vacuum is. It is the ability to draw anything. It is the **nature of insufficiency regardless of what we have.**

14. Mind vs body

The body is visible and the mind is invisible. Therefore, we say that the body is physical. In general, the mind is not considered physical, unlike in Psychology. Usually the term "mental" is used as the opposite of "physical." As we cannot see the mind, we think that the mind is something very fine. We think that we cannot see the mind because it is fine. We cannot see the mind not because it is fine. We can see anything fine through

instruments. However, we cannot see the mind using any instrument, not because it is fine. The body is heavy. We measure the heaviness of the body using scales. However, we say that the mind cannot be measured as it is fine. That is not true. **The mind is heavier than the body.** The body has a definite weight. That weight may change a little, but not by 25 or 30 kg. The body has a limited weight. The weight of the mind has no limit.

We are stricken mostly by the heaviness of the mind not by the weight of the body. Why can't we relax? That is not because of a problem associated with the body but because of the mind. The mind is heavy. The mind is heavier than the body. That is the truth. We have confused the truth. We have a wrong view and understanding about that. **We think that the mind is very fine and light. That is not the truth. The body is lighter than the mind.** Just see how heavy your mind feels when you face even a tiny problem. A weight of 10 kg can be felt. However, when you face a problem, the mind becomes heavier than 10 kg. The problem is invisible. Though no instrument can see the problem, we feel the heaviness. If you weigh 50 kg, the scale indicates that weight no matter how heavy your mind is.

We feel the heaviness of our mind, though a scale cannot indicate its heaviness.

15. Disobedient mind

The mind is stiffer than the body. Our thinking is quite the opposite-that the body is stiffer and rougher than the mind. In reality, the mind is stiff and rough. If you want, you can bend or straighten your hand. You can stand up, walk or sit down as you wish. You can stand on your head for a considerable length of time upon training. However, **can you handle your mind the way you want?** No. **Can you keep your mind from wandering even for a second?** However, you have kept your body here the way you wanted for about 1.30 hours. **The body is more obedient than the mind.** That is the truth. The body is obedient but not the mind. Those are the truths about us. Our thinking was wrong. When we ponder, we can see how obedient our body is and how disobedient our mind is to us.

Even your children are not as disobedient as your mind. Often parents blame their children for being disobedient. Parents repeatedly request their children to be obedient. The same

request is made by teachers from their students while blaming them for their disobedience. There might be some truth in that. However, the **most disobedient to you is your own mind, nobody else's**. Therefore, your mind does not do what you say. Anyhow, you can get your children to do what you want. You can get something done by even outsiders either by requesting, giving orders, pleading, paying, giving gifts or bribing. **It is not at all easy to get what you want done by your own mind, even by giving a gift, punishing, giving orders and bribing.** Just think for a moment. Just propose to your mind to think about something in particular.

You may have experienced the difficulty in thinking about the breath while meditating on the breath. Think about the breath just for one hour. How many hours are there in life? Just leave aside life. There are 24 hours a day. You ask your mind to think only about the breath just for one hour a day. You may think of anything you want during the remaining 23 hours. "Just give me only one hour for me to be with the breath." Does the mind listen to you? Does the mind obey your order? No. The mind attends to its needs letting you do anything you want. Who is more disobedient to you? It is you. **I am the most disobedient to me, nobody else.** Often we blame others. However, the real

flaw is within us. We start seeing those things in meditation. Those things are the suffering. There is nothing strange about suffering. It is not about pain or burning.

Is there a worse suffering than one of our own becoming disobedient? Is there a worse suffering for a parent than a child being disobedient? Is there a worse suffering for a teacher than a student being disobedient? Is there a worse suffering for a husband than a wife being disobedient? No. All those are suffering. Disobedience is a worse suffering than hunger. However, **the worst suffering in this world is the disobedience of your mind.** Economic problems are not the suffering. Even if you possess an unlimited amount of money to buy anything you want, you will still have to suffer, if somebody of your own is disobedient to you. However, **beyond all those, a human suffers because his/her mind is disobedient to him/her.**

16. Ugly inside

How much do we try to beautify our body? - A beautiful face, a beautiful dress, beautiful hair and so on. In this manner, we

always think about beauty in relation to our body. We comment on the beauty of others in relation to their body. We always see physical beauty of us and others. Beauty of a person is not only about his/her physical beauty. **When you go deeper and deeper into your inside, you can see the ugly thoughts. Such ugliness cannot be covered with any makeup or any dress or any fashion.**

Just look at anger. How does anger make a mind ugly? The anger is reflected in the face of an angry person. Therefore, nobody pose for a photograph when angry. A photograph is always taken when a person is in a good mood. Anger makes a person ugly. Anger is not in the dress or in the face or in the eyes or in the hair. Anger is in you. Anger is within. The inner anger makes the outer eyes ugly. Anger is reflected in the face and eyes. However, the anger is not there in the face and eyes but comes from within. Anger makes your interior ugly. Not only anger, just take feelings, impulse and defilements. Defilements are simply defined as something that makes things dirty. All the defilements make your interior dirty and ugly. No defilement has made any person beautiful. No defilement has made any mind beautiful.

17. No full-stops

Dear Dhamma friends, one does not have to have profound knowledge about the Dhamma to study, know and understand those matters. **What is really needed is some rest.** That is something we don't have. It is so precious that you have been able to observe a day of rest today. You are so lucky and fortunate to have a day of rest for being attentive to yourself. Just see, what you needs are. The moment you ask that question, the mind starts answering continuously. There is no stopping. The mind does not have full-stops. The body has full-stops. After walking for some time, it is the body not the mind that would ask you to stop for a while, take a rest and so on. **The mind is not ready to stop. The mind has unending pleas and requests.**

Who is tortured like this by the mind? **My mind tortures myself and your mind tortures yourself.** When you are awake, how many things are asked by your mind from you during that time period? A child does not bother you like that. A mother of a small child would talk about her difficulties. That is true. But the mind bothers you more than a small child. The mind asks you for something or to do something in every second-“I need

this, I need to go somewhere, I need to eat this, and I need to see this and so on.” We accept all those requests as our responsibility. No matter who we play with, we don’t play with our mind. We can ignore what others say. However, **we cannot help ignoring the requests of our mind like the deaf and the speech-impaired.** Even if we can, we don’t stay that way.

18. Two patterns of thinking

We think of ways and means of acquiring things asked by the mind. Non-stop thinking goes on. See clearly. What do we always think about-“**What do I need? What don’t I need?**” If what I need is not available, how do I acquire that? If what I don’t need is available, how do I get out of that? **Those two patterns of thinking always manipulate us.** There isn’t a person who has stopped-“either s/he is fleeing or getting close, fleeing from things s/he doesn’t need or getting close to what s/he needs.” **Both of them are running.** There is nobody who has stopped. A person who is running gets to experience only panting and weariness. Such a person has no idea about peaceful joy. Just think about yesterday. You had only weariness. Not only yesterday, every day is like that. If you live with such a

mind, every day is tiresome. Such a mind won't let us rest. **Has your mind ever asked you to take a rest?** Sometimes, your children, friends and relatives may have asked you to take a rest. However, your mind doesn't ask you to rest.

19. Changing the inner nature

Dear Dhamma friends, can you experience any peaceful joy with such a mind? In saṃsāra, we won't be able to experience peaceful joy and calmness with such a mind, other than running. Therefore, **meditation is for changing such a mind. What is meditation for? That is to change the inner nature.** That is to change the way you think. That is to change the thoughts. That is to change the mind. **The technology, which can change the mind, is called meditation. The pattern, which can change the mind, is called meditation.** Don't be afraid of changing the mind. Let the mind meditate. If you don't meditate, your mind becomes more and more disobedient. The mind is more disobedient today than it was yesterday. You'll experience a more disobedient mind tomorrow than it is today. You'll experience a stiffer and uglier mind today than it was yesterday.

You'll experience a mind that makes you suffer more today than you did yesterday.

Dear Dhamma friends, therefore, experience the value of meditation more and more. See that meditation changes your inner nature at least a little. That is valuable. You get to experience that your mind has changed or it is different now, unlike in the past. **Getting excited over a tiny matter is rather less now. Having sleepless nights thinking about tiny matters is less now.** You would see that you are different now. **It is not the body but the mind that is different now.** The body changes anyway. **You need to change your mind as it does not happen automatically.** Meditation gives us that ability.

20. The worst foolishness

Dear Dhamma friends, this is the last matter. **When the mind tells you something, don't accept it seriously.** Whatever the mind says-something is right or wrong, somebody is right or wrong, something is needed or not- don't accept it at once as the absolute truth. Listen to the mind. Pay attention to what the

mind says. However, don't get caught at once in all the thoughts. That is foolishness. There is no worse foolishness than getting caught in thoughts. You may have seen innocent animals getting trapped. However, we are worse than those animals. We are a foolish group of living beings who get trapped in any thought, not somebody else's but our own thoughts. When the mind says something is needed, we accept it as the absolute truth and try our best to acquire that. In another two or three days, when the mind says that what was needed is not needed anymore, we even accept that as the truth and think of ways and means of getting out of that. The mind repeatedly fools us, day and night. Therefore, **you ought to listen to the mind attentively when it says something.** However, don't come to a conclusion at once. Just keep on listening.

The very first step in meditation is listening. A while ago, we listened to the rain. We listened to the raindrops falling one by one. We did not get wet as we were inside the meditation hall. We would have got wet if we were outside. **In devoid of mindfulness, one gets wet with all the thoughts.** If not for the cover known as mindfulness, a person gets tired and drenched with all those thoughts. However, when you are mindful, you see the thoughts falling one by one like raindrops. As we keep

away, those thoughts don't fall onto us but to a side. That is a miracle. That is a great wonder. **In meditation, a person who had been drenched with rain of thoughts throughout saṃsāra gets to experience, for the first time, a state where s/he is not oppressed by any thought.** No thought can oppress you any longer. No thought can hurt you any longer. You are not slaves of thoughts any longer. You think. Thinking has not stopped. **Thinking is one thing. Grasping the thoughts is another thing. There is no grasping or receiver here. It is only about foreseeing that the thoughts are arising. There is a person who foresees the thoughts but grasping nothing. That is how mediation changes a person.**

21. Overwhelming happiness

When the mind says that something is needed, just see whether you need that at this moment. If you ask whether that is needed for the life, the answer would be “yes,” as a person might need all those one day in life. If you think in that manner, you may need everything in this world. Don't think like that. Do you need that at this moment? Ask that question. **What do you need at**

this moment? Meditation praises about living moment by moment. Just think. What do you need at this moment?

If you feel thirsty at the moment, you need to drink something. If you are hungry at the moment, you need some food. If you are ill at the moment, you need some medicine. If you feel cold or warm, you need some solution. If you don't have any of those needs at the moment, you don't need anything. Just see how easy that moment is. That is not merely some words. **You ought to experience the ease by enquiring-“What do I need at this moment?”** You may say “I don't need anything.” You are not saying that you don't need anything in your lifetime but for a moment. There are uncountable numbers of moments in life. You don't need anything for one instant or one second out of those moments. **Tell the mind that you don't need anything. This thought about needing something is associated with time.** What do you need for the evening? What do you need for tomorrow? What do you need for next week? When you think like that, even if you get everything in the world, you would not be contented.

However, **if you come to this moment, you are perfect, you are full. The vacuum is no longer there.** The vacuum appears

whenever you think in relation to time. If you consider a very long future, you'll not be satisfied even with everything in the world. You would feel insufficient. **We live with time in a vacuum that cannot be filled even with everything in this word.** However, **if you come to the present, you are all right.** You overflow. Meditation offer you that ease, happiness, contentment and elation. **Even if you don't get anything, you would be overwhelmingly happy at every moment that you are mindful.** You acquire something that cannot be given by anything or anybody but by a moment of meditation. That is the wonder of meditation. That is the splendour of meditation. That is the miracle of meditation. *Dear Dhamma friends*, be happy again for having been able to spend this full-moon day in a meaningful manner. Be happy for having been able to devote this day to find the meaning of life. Spend the rest of the day with that thought.

May the Triple Gem Bless You!!!