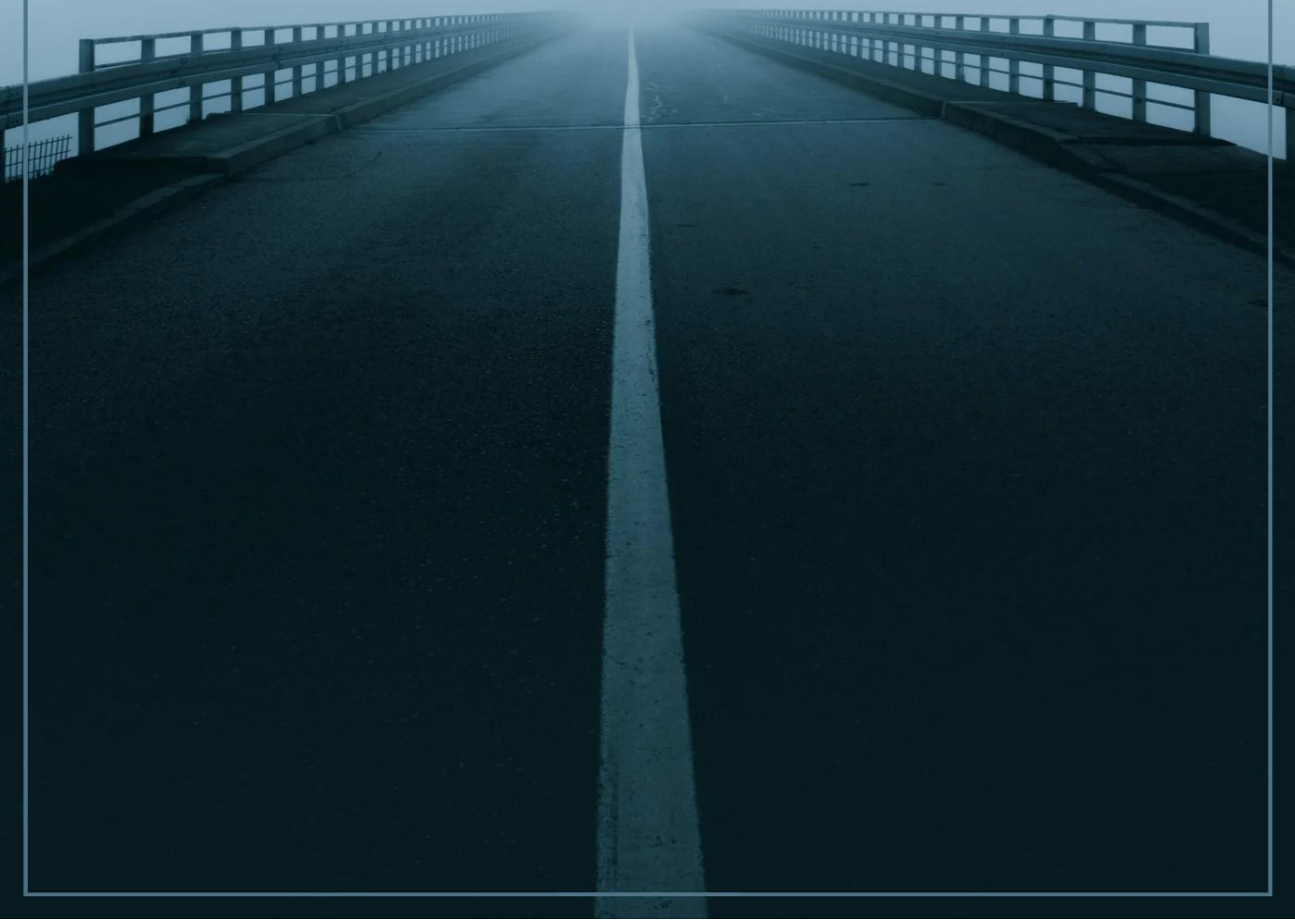


Buddothpado Aryanwahanse



# FROM ILLUSION TO THE REALITY



Buddothpado website:

<https://www.buddothpadoenglish.com/>

Buddothpado Youtube channel:

<https://www.youtube.com/@BuddothpadoEnglish/videos>



**Buddothpado**



February 2023

Those who hear the Message of the Buddha  
are truly blessed.

All can be awakened to the Truth.

What is needed is your intense longing and  
perseverance for the Truth

No reason for suffering.

This is the time of re-emergence of Lord  
Buddha's true teachings.

This is the time of re-appearance of Arahaths,  
Awakened Masters.

Even today Arahaths are living to help  
humanity to attain the Truth.

This is the time for all to Listen to damma,  
Contemplate and Meditate on damma, and  
awaken to the Truth.



# Contents

<b>Preface</b> .....	4
<b>A journey with my own mind</b> .....	5
<b>The investigation of “I”</b> .....	9
<b>Trapped in Illusion</b> .....	13
<b>Pathway to the Truth</b> .....	15
<b>Arya Kamatahan - Who am I</b> .....	20
<b>Arya Kamatahan – The Illusion</b> .....	23
<b>Appendix</b> .....	26
Roadmap to Nibbana .....	27
Lord Buddha’s words re-emerged after 2500 years .....	29

# Preface

Truth is always right here, right now.

The only thing we need is to remove our primal ignorance.

Get rid of misconceptions, preconceived ideas, and wrong notions, without creating new notions.

Buddothpado is committed to opening up the true essence of Buddha's teachings to all.

What is shared in Buddothpado is our own experiential knowledge. It is in the light of Buddha's teachings in Tripitaka.

This is your story. This is about your salvation.

Come, Listen, Investigate and Contemplate. If it resonates within you, then only accept the teachings and follow them for your own Freedom.

What is presented here is the compilation of Buddothpado Aryanwahanse's selected dhamma sermons.

*Buddothpado Aryanwahanse*

# A journey with my own mind

A practicing monk in a monastery has a journey with his own mind. He is having an internal conversation with his mind. When a thought appears he knows whether he was aware of it or not aware of it, he knows he missed attentiveness and went along with the thought stream or not. He is aware of when contemplation happens, He knows when he missed contemplation. He knows that there is nothing to contemplate etc.etc. You know now there is a kind of internal conversation within with your own thoughts. You should know clearly here this is not self-talk.

I am going on a journey with my mind. I do not need anybody; I am going alone with my mind. We do not need to tell to anybody about this journey. Can you do this journey? I am talking with my mind. Sigiriya<sup>1</sup> paintings are very beautiful. Like seeing the painted wall at Sigiriya (*katapath paura*<sup>3</sup>), we need to see our own minds.

We offer flowers to Lord Buddha in the evenings and be in silence. In that silence, we can contemplate many things that happened during the day. From morning to evening what we did, what we talked. How many times our minds stray away, how we were in full awareness (*sihiya*), how many times we missed *sihiya* and went along with the thought stream, to what extent we dwelled into thoughts, to what extent we were free from the effects of thoughts. This kind of journey with our own minds is very beautiful.

Take a bundle of white sheets. Let us write on those sheets how we went along with our own minds during the day. It will be like writing a beautiful story. In the end, you will find many written sheets, in which the story will be very beautiful and sweet.

We went to Lenagala<sup>2</sup>. There is a cave in the rock. Above this cave, there is a large rock at a very high elevation. It is very high. We sat on that rock. Every morning rising sunlight falls onto that rock, it was very beautiful. Sun rays come through the trees. Sitting on that rock, we wrote the events that happened on white sheets. Every morning we went to that rock. Having taken breakfast, we went and sat there. We were in a meditative posture and concentrated mind on one object. We made our scattering mind one pointed.

<sup>1</sup> Sigiriya is a historical place in Sri Lanka having centuries-old paintings,

<sup>2</sup> Lenagala is a place of Buddhist temple in Sri Lanka

<sup>3</sup> The rock face where the paintings are is called Katapath paura -

Then we took white sheets and wrote down how we spent the previous day. Sometimes we drew sketches of where we stayed, and what we did.

We wrote in the sheets how we did walking meditation, what we contemplated, how the mind became purified and calm, how the mind strayed away, how old memory came and covered the moment, how we created new thoughts by using old memories, how we lost the present moment, how we were fallen in the spiritual path, how we come back and awaken to pure awareness (*sihiya*). We kept writing these happenings like a novel. It is like Gamperaliya<sup>4</sup>. This is our own internal story. This is the story of the mind-made world. We did this for one week, and two weeks. In the end, we had many sheets.

Some people asked are you writing a novel? Yes, we have written a novel. They questioned again, what are you writing?

We are writing a story about our own minds. We made the title as “**We are going on a journey with our own mind**”. We went on a journey with our mind. We took our mind to *nibbana*. We showed our mind the truth, we made our mind see *nibbana*. This is a wonderful story. Who can do this?

We wrote what we felt when doing walking meditation on sands. We wrote how moths flew to a burning fire and fell dead. We wrote about how we saw *dhmma* through all these events. Everywhere we saw *dhmma*. Every moment we spent with a *dhmma kamatahan*<sup>5</sup>. It was like the whole of nature was preaching to us.

There was nobody to speak with. There were only trees, wind, sun rays, sands on the earth to talk. Nothing else. To whom we are telling this story? There is nobody to tell. We know only we have seen the truth, the absolute truth.

What has happened to the people in this world? what these people are doing? Why aren't they going on this journey with themselves? Why don't they awaken to reality? Why don't they inquire and come to the spiritual path?

We should be awakened to the *sihiya* in this journey. We have made this journey with “*sihiya*”, awareness. We have to follow the path of *nibbana*. This is very sweet and beautiful. That is why we said we are going on a journey with ourselves. Our best friend is our *sihiya*.

<sup>4</sup> Gamperaliya is a novel written in Sinhalese language

<sup>5</sup> Kamatahan is the spiritual instructions given to a seeker by the kalyana mitta



Have you not found this yet? What are you thinking? Is there any use for thinking? You should let go of everything and go to such a place. Otherwise, make your current place such an atmosphere. Let go all. Awaken to this Buddha's path. Cross this ocean of *samsara* of life (*ooga tharanaya*). This is the end of *samsara*.

The knowledge you already have is enough. No point in adding more knowledge. It is useless to try to read more and more books. Drop everything. Drop even the saying that "you should not carry the raft used to cross the ocean of *samsara*". Awaken to the Buddha's path. That is a beautiful path to travel.

We are going on a journey with our minds. We are taking our mind to *nibbana*.

Here *sihiya* and the thoughts are the two on the journey we are talking about. The *sihiya* will take you to *nibbana*. If you have understood the Buddhist philosophy, Buddha's teachings, this will definitely happen. You will attain the supreme truth. You will attain supreme peace.

Have this journey with *sihiya*. All *jnanas*<sup>6</sup> will awaken. You will get all needed. *Udayabba jnana* is not a big thing. You will recognise it only through *sihiya*.

A thought appeared, you were involved with it (dwelled), this was seen, contemplation happened, freed from the thought stream, etc., etc. Witnessing or seeing such happening is the *Udayabba jnana*. Is it a big word for you? No, it is an experience, knowingness. What can we say if you cannot experience this by yourself? Otherwise, you are carrying merely a baggage of knowledge only.

We should travel on the path of *nibbana*. This is the thing that should happen. Do not get caught up in this world of illusion (*vinnana maya*). Drop it. Moment to moment drop it. Only be familiar and intimate with the Buddha's path. Deal with the path. This is the eight fold path. Come to *samma ajiva*<sup>7</sup> through *samma ditti*<sup>7</sup>.

*Samma sankappa*<sup>7</sup>, *samma kammantha*<sup>7</sup> etc. are not mere words, these will happen with growing *sihiya*. Through *samma ajiva*<sup>7</sup>, through *samma vayama*<sup>7</sup>, the *samma samadhi*<sup>7</sup> happens. That is the *animitta samadhi* (the samadhi happens through understanding the Buddhist philosophy, i.e. objectless samadhi). You are free from all, complete freedom.

<sup>6</sup> *Jnanas* are the deep insights that the seeker experiences while on the Buddha's path

<sup>7</sup> *samma ditti*, *samma sankappa*, *samma vacha*, *samma kammantha*, *samma ajiva*, *samma vayama*, *samma sati*, *samma samadhi* these are steps on the noble eightfold path



*Dhamma* is all. *Dhamma* means the revelation happens through *sihiya* or the recognition that there is nothing in *vinnana*. It is the *yathabutha jnana, yoniso manasikara*. This happens only when you are not deluded by *vinnana maya*.

This happens only when you have spiritual maturity (*kusalaya*). This is the *upasampada*. This is the path of *nibbana*. This is very simple. Do not make it difficult. Path is very beautiful and sweet. Definitely, you will find this.

This *sihiya* will take you there. Your own *sihiya* will make you recognise the truth.

# The investigation of “I”

You should ask yourself whether you like to lose your so-called “soul” or “individual self” or “ME”? Obviously, many say no. Here what we meant by the soul or the individual self is the sense of individuality or “I-ness” or the sense of a separate entity that we believed in. “*Athmeeya bhavaya*”, is another term we frequently use for the sense of individual entity or I-ness in our talks.

In reality, there is no such soul or individual self, it is just a belief, an imagination. So, you disliked and were afraid of losing your non-existent self or non-existent “ME”? How can you lose an imaginary thing? How can you lose a thing that does not exist? It is like a frog in a well is afraid of coming out of the well. It is afraid of all imagined fearful things outside the well. Again, it is like a baby chicken is afraid of breaking the eggshell to come out. All imaginations.

Can you find any living individual within you? Have you ever questioned this sense of “individual self” or “I-ness”? Is it a real existing entity or an imagination due to social conditioning? Or the result of repeated use of the word “I” without checking what it stands for?

Actually, there has never been such a self or separate individual in you. But you are afraid of losing an existing imaginary self, imaginary “ME”. Here we use the terms self, soul, individual self, I-ness, *athmeeya bhavaya* to express the same meaning.

Where is this individual self? Where does this exist? Question this yourself. How does it come into seeming existence? If you inquire deeply you will find that it is an imagination, an unchecked belief, a thought only.

Recognition of the fact that there is no such individual self or *athmeeya bhavaya* is knowing the “nature”. That is to say, knowing *dhamma*. It is the complete understanding of *dhamma*. This is knowing the truth. This is not merely an intellectual understanding; this will be a life-changing recognition.

Lord Buddha asked monks, is this eye permanent? Is this eye a soul? The eye is the activity of “seeing”. Take a common example of a book. You say “what I see is a book”. Analyse this. “Book” is a word, it is in fact a sound. Is there a book in the sound? Or is there a “sound” in the book? Where is the sound? Where is the book? How did the book come into seeming existence?

Buddha explained, no, the eye is not permanent. This needs to be understood in the correct sense. With the activity of “seeing”, the eye is created at the moment by your own mind (*vinnana*). This needs to be recognised. Once you recognised, then only you can say “no, eye is impermanent, and eye is not a soul”. You know for certain that there is no such a thing called a book. It is a fabrication, an imagination. You never find a thing called “book”. That is why Lord Buddha said, no, “*anniccahm bante*” (it is impermanent).

If there is a “thing” called the book, it implies there will be somebody to see it. A book cannot exist without somebody seeing it. A subject-object relationship is established. Is it the truth? We should investigate so-called “somebody” and the “book”. Is there an independently existing book? Is there an individual self?

If there is an individual self then there is a journey. The sense of “individual self” is called “*bhavaya*”.

If you recognise that there are “no things”, then you become a Buddhist.

Is there an individual self? Let us investigate.

By seeing through your eye, you say a book. But book is merely a sound (word), and in that sound (word) there is “no-thing”. Word or sound is empty of any “thing”. Eye received only color. Here color implies both form and color. That color does not contain a book. You will not find any “thing” in color. This is not magic; it is your own experience. You have to trust your own recognition.

When you see the book, you have a sense of “I” seeing the book, is it not? Then how can this self or individual entity (ME) come into existence? Inquire yourself, and check it out. Is the sound a self?, is the color self? If you do not find a thing called the book, how can there be an individual self to see such?

Non-existent book, non-existent self, non-existent world. Where is the world? Does it exist outside of you? The color came to the eye. Is it the world? The sound came to the ear. Is it the world? Inquire these.

Why can’t we turn inward and see these rather than follow habitual patterns?

Whatever you perceive, are those real? Or just mental constructs?

Understanding the functioning of the six senses is called seeing the world created by the six senses. In Buddhist parlance “*salayathana*” is the six senses: eye, ear, tongue, nose, skin (in general body), and mind. Mind is created as a

result of five sensory sparks. It is said that cease of the six senses is *nibbana* (*salayathana nirodho nibbana*).

Mind is formed due to the speed of sparks through the eye, ear, tongue, nose, and body. The result is the sense of existing things like books, tables, beds, and so on. These are the mental constructs (*mano sanna*). In reality, there are no such existing things as books, tables, beds, etc. The mental projection creates illusory objects outside. If you see this truth, you will recognise that the reality is there are “no existing things”. They simply appear when appropriate conditions are present like a rainbow. Once you see through this illusion, why do you worry about the world? Are there things to lose? What is there to lose? What for you are crying? For what reason can there be any sorrow (*dukkha*)? Are you sorrowful due to sound? Are you sorrowful due to colors that you see? Are you sorrowful due to *mano sanna*? Is there suffering in the sound? Is there suffering in the color? Where is sorrow? where is suffering now?

You cannot find suffering anywhere, can you?

Is it the mental construct that you created by binding color and sound together, for example, “book”, suffering? The mental constructs are also called “*vinnana maya*”. In other words an illusion. You cannot find these mental constructs anywhere. You cannot locate those. They simply appear and disappear. In reality, they do not exist. But if you believe the illusion, you are bound to suffer. You are in *samsara*.

Think of the image you see in the mirror. Using a sound, you called this image as “ME”. Is anybody there in the image in the mirror? Is it the color coming to the eye, me? Is it the sound, me? Then how does this “ME” come into existence? Isn’t it your imagination? Does it really exist? Who am I?

Where am I? What am I? Really where does this “I” exist? Have you ever questioned this way?

We ask people where are you? They usually reply I am talking with Aryanwahanse now. It implies “I” exist and Aryanwahanse is also there. What is this “I” you refer to? Where did this “I” come from? From the eye? From the ear? From nose? From tongue? Is there any other sense organ that “I” exists?

No. It is simply an imagination, a fabrication, a thought. Similar to the way you created a book, table, bed, and so on. The “I”, the sense of individual self is a concept. It is your own imagination. Through social conditioning, you kept on

using the word “I” without ever checking what it refers to. This is a wrong identification (*sakkaya ditti*) due to a lack of inquiry.

If you see a book, that means “I” also exists. Similar to the way the book is created, “I” is also created when you started learning words. When you see a book, at that instant there is “I” also to see the book.

If there are “existing things”, then an “individual self” called ME also exists. If “no things” then no “ME”. You should clearly understand here “no things” means there are “no things” as you habitually perceive them to be. Seeing, hearing, tasting, smelling, and touching happens, but you know the reality that things are merely mental constructs through binding colors and sounds, nothing more. They simply appear and disappear. With this, you will recognise the falsehood of individuality or “ME”. False cannot stand with the truth. “ME” dies.

Understanding this illusion means understanding the truth.

# Trapped in Illusion

We all are deluded; all are trapped in an illusion. Here it is raining, there snowing, somewhere else dry period, another place typhoon. What are these all about? Is it not all these are Illusion of the mind? In other words *maya* of *vinnana*?. What *vinnana maya* gives is like an icing cake. Because of this icing cake, you must not lose your human nature. As a human being if you can see reality as it is?

What is the real nature of a human being? Is it not attempting to see the reality, the truth? If you do not see the truth even for a moment, it will be like you have not seen the reality of that icing cake. You may have seen large wedding cakes, made of many layers. But only a small part of the cake is cut and eaten. Most of the parts are made of foam as decoration and are not edible. Our story is also like an icing cake. What we dress, what we think, what we see, what we hear, and whom we associate, with all are illusions. A *maya* only.

Our mind knows whether we are happy or sorrowful. Mostly we become sorrowful because of the fear of losing imaginary things. Is there any other greater joke than this? This is the funniest story in the world. Creating non-existent imaginary things and weeping for those.

Animals cannot understand this. But humans have the capacity to understand. It is irrelevant who you are what you are and your social status. What is important is whether you know the truth or not.

Once you know the truth, you start living with the truth. You become free. This is the profundity of knowing the truth. Once the truth is seen, you will not again be caught up with *maya*. You do not daydream. You do not fall again and again. You do not grieve, or cry when leaving the world. You will see death every moment. You will never worry about death. That is also seen as blissful.

If we do not lose things in the world, how can there be new things? Think for a moment. If this plantain tree does not fall down, how can there be an opportunity for a new plantain tree? Why don't we respect nature? If this mother plantain tree does not fall down, there is no room for a baby plantain to grow.

How can new people be born on earth if people do not leave the world? This is nature. There exists only nature.

Similar to the plantain tree falling down to let the baby plantain tree grow, elderly people will have to leave to let others come. Otherwise, there will be no space in our houses for newborns.

Nature is the truth. Is there any story other than nature? In fact, there is no story. There is no point in living in the illusion, daydreaming in the illusion. It is like thinking about a non-existent rainbow. It is all right to see the rainbow and enjoy it. But we should not cry and ask to possess the rainbow. We should not try to claim ownership of the rainbow. We know the fact that we can never get a rainbow.

In a similar manner, we should not try to possess or claim ownership of this illusory world. On the other hand, to claim ownership, there is nobody here. What is needed to be done is simply see the rainbow and its beauty, and be happy. Similarly, see the beauty of rain and be happy, see the wind and be happy.

Try to be happy in all circumstances, no matter what comes on the way, whether it is flood waters, sorrow, or an overflowing river. Even if your last breath is about to go, be happy.

This packet of flesh and bones is like the soil of the earth. There is nobody in here. There is no individual self. How wonderful, how blissful it is if you can see and abide by that there is no world, nobody, it is simply the happenings in nature. Nothing apart from nature. Then you will be ever blissful. This peace and bliss can be achieved only through the understanding of *dhamma*.

No one can reach this state without seeing how the sense of individuality and the world come into seeming existence. That is annihilation of *dukkha* or suffering will not happen. Until such recognition of the truth happens all are in *dukkha*. If you want to get out of this fire of *dukkha*, you should understand and recognise the truth through Buddhist philosophy. All beings end suffering by knowing the truth. How beautiful if all human beings could recognise this truth?

We do not think anyone in the Buddha's path falls into lower realms or has *dukkha* even at this moment.



# Pathway to the Truth

There are no shocks in this path. Everything goes on as usual. Sometimes you forget things. You feel you are slow at work, less interested in worldly things, and not too serious about worldly affairs. These are natural at the beginning because you have started going against the natural flow of ignorant life. These types of changes are noticed at the beginning, but slowly all become normal.

The reason for this is your attachment to the world is slowly fading away. Earlier we behaved as a slave to our minds. We are adamant about “doership” and achieving results and targets. Things needed to happen our way. We have deeply dwelled on the world. This is the natural tendency of an ordinary householder.

However, when you are on the spiritual path, you feel a kind of freedom and lightness, and you are not much agitated within. You feel you are not too attached to worldly things, not excessively dwelling on worldly objects. You will notice these kinds of changes in small day-to-day matters initially. With time it becomes normal. You still do day-to-day things, but you have fewer worries and anxiety whether you do things or not. Slowly the tendency to dwell on worldly matters and attachments will fade away. This is a kind of stabilisation in your life. This is a kind of balancing of your life.

When you move along the Buddha’s path, you will naturally awaken to “*sihiya*”. That is being aware of whatever you do, whatever you think, or whatever happening around you. Eventually, your life becomes completely natural. This is not thinking.

If you dwell too much on thinking then you will notice forgetfulness, less interest, slowness, etc. You may check yourself, if there is any grasping, any attachment happening, etc., this is the contemplative process. This is called *savitakkam savacharam*.

When you progress along the path it will become *avitakka* (non-contemplative). This is not a state of thinking or contemplation. But it is a kind of natural state. Contemplation or reflection is a thinking process. It is only when at the thinking level such apparent drawbacks that we mentioned earlier are seen.

Mind is a bundle of habits. We talk, brush our teeth, comb our hair, etc., habitually. All these kinds of habitual patterns will continue. It is not an issue at all in the path. Nothing will change. Even you do not notice of such activities are happening.

When you advanced along the path, even when you think, you are aware of it. When you do activities, you are aware of those. If you are unattached to things, you are aware. If you have been involved in any thought or not, there also you have an awareness of it. That is, you have awakened to *sihiya*. Gradually your *sihiya* sharpens. Clarity happens. Then you can do any activity much better with *sihiya*.

Only at the initial stages, you will notice such changes as I explained earlier. It is like the sugar has not fully dissolved in the tea yet, you have not reached the *avitakka* state. This is the *manasi karothe swabhava*. That is the state of the mind who is on the path (*marga sitha*). In other words, this is the state of a yogi. Once you reached the *avitakka* state, you become stabilised on the Buddha's path and all will disappear.

In the *bikkhu sasana*<sup>8</sup>, senior monks who are on the path know such happenings and advise junior monks based on their experiences.

Those who are householders will come to know such by the association of spiritual teachers (*kalyana mitta*) and through listening to *dhamma* talks like this.

When on the spiritual path some people will feel disgusted with the world. Some seek solitude.

Here we should understand that solitude and *nibbidha* are two different conditions. Solitude is not the condition of *nibbidha*.

*Nibbidha* is the condition that you are not affected by any sensory sparks (perceptual inputs). The condition of *nibbidha* is embodied with indifference. You are not thrilled with anything. In the householder life, we seek tasty food, beautiful clothes, look for festivals like the new year, etc. In *nibbidha* state, we are unconcerned about whether there is tasty food or not, whether festivals are there or not, and whether good clothes are there or not. You become disinterested in worldly things. You do not derive a thrill through worldly activities.

<sup>8</sup> Congregation of Buddhist monks following religious traditions

Solitude is a supreme state where there is lightness, freedom, peace, and bliss. You should clearly understand that *nibbidha* and solitude are two different conditions. You will know these through *sihiya*.

*Sabbawasa sutta* says “*no ajanatho no apassatho*”. If one does not know the basics of Buddhist philosophy *Sabbawasa sutta* does not make any sense. Lord Buddha advises practice only for those who have understood the key teachings. That is when you have the understanding of the fundamental truth (*sathya jnana*), then only practice is to be done (*kruthya jnana*). This is where all defilements (*kleshas*) begin to diminish. It is not good enough intellectually to know *dhamma*, but it should be seen through one’s own and become a living truth.

Rather than merely studying *suttas*, it is very important to understand the practical aspects of the pointing in *sutthas*. That is how one should see and understand the teachings experientially. This is not a mental exercise.

We should know that in the Buddha’s path, there is no “doing”. It is the path of wisdom. Path of “non-doing”. The path of *jnana*. There is nothing to be done. If one says “I will do” then we notice that he has picked up the wrong side of the teaching.

Buddha’s path is the path of inquiry. The inquiry by the keen intellect. This is the *jnana marga*. That is *yoniso manasikara*.

What should happen here is the continuing remembrance and contemplation of the teaching that you have heard and learned from the spiritual teacher (*kalyana mitta*) during day-to-day activities. This is the dawn of wisdom, *jnana*. This is called the awakening of the spiritual eye (*dhamma chukkusa*).

We should understand what is meant by “doing” here. If you say you are doing, that means you use thoughts for “doing”. For any intentional doing, thoughts are essential. This is not the thing we are talking about here. This is happening internally within you with your spiritual progression. This is the opening of wisdom. This is the way we can explain such.

If we need to “do” in this path, it is only listening to *dhamma* and *yoniso manasikara*. Buddha’s path is not action-oriented. Any action is done by using the hands, body, and mind. Here we do not do such. Then what are we doing?

Is the *sihiya* a doing? Is “being aware” a doing? All of these are seen by *sihiya*. By keen attentiveness. All defilements or impurities (*kleshas*) within are seen by *sihiya*.

The path that lessens all *kleshas* is the path of *Arahath*. Is it not the path we are following? Is this a path of doing? Or a path of being in awareness (*sihiya*)?

This is the path of being aware (*sihiya*). It is correct to say this is happening, rather than doing. In reality, it is happening, not doing. When you truly understand Buddha’s pointing, it happens without doership. When you clearly understand *dhamma*, detachment happens by itself? or do you do detachment? It happens naturally, is it not? This talking is also happening, not anybody doing, this is the wonder. To grasp these, we need our own experiences. These are the experiences that should come through a deep understanding of *dhamma* and seeing in your day-to-day activities. These come naturally when you progress towards complete realisation.

That is why Lord Buddha said, there are no readymade rafts, you have to make your own raft to sail through. You cannot sail through someone else raft. This raft we refer to here is not a thing, it is your path of travel with full awareness (*sihiya*) at your own phase.

You will notice even your scattering mind by *sihiya*. If your mind dwells on worldly things you are aware of such. Gradually clarity develops with being aware (*sihiya*).

If you have developed *sihiya* you will not run after your thoughts, you will not become a slave to your mind. In the *Jappannayaka sutta* six senses equate to six animals. One time eye pulls you away, another time ear pulls you, and on another occasion, the tongue will take you away. If you are not aware, you will run after each sensory promptings. This is the nature of ordinary householders. That is why we need to be in *sihiya*.

Your attentiveness to *sihiya* grows only through your understanding of *dhamma*. Understanding happens through listening to *dhamma regularly*. That is why Lord Buddha said, the existence of *sasana*<sup>9</sup> totally depends on the spiritual teacher (*kalyana mitta*).

<sup>9</sup> *Sasana* refers to the teachings of the Buddha in the context of historical continuity as tradition

*Durlabam manussathmam, durlabam saddamma shravanam, durlabam khanasampaththim.* It is very rare to have a human birth, it is very rare to have the opportunity to listen to the truth (*dhamma*), and it is very rare to see the truth at this very moment. What is highlighted here is the importance of a spiritual teacher (*kalyan mitta*) and opportunity for listening to *dhamma*.

If we do not get a human birth, we will not be able to hear the truth. If Lord Buddha had not expounded the truth, there is no chance to hear such. Even having a human birth, if we do not listen to the truth, we miss the given opportunity to know the truth.

Seeing the truth is very very rare. Seeing the truth at this very moment is the *kshana sampatthi*.

Though we say in words “see the truth”, you cannot see the truth at this moment, it is a happening, it’s a revelation. You may be surprised when you hear these words. If you try hard to see the truth then you are grasping (*upadana*). It is a trap. There is a spiritual secret behind it. There is a very important point that cannot be explained. It is not easily recognised without the guidance of a spiritual teacher (*kalyana mitta*).

Being aware of the thought stream and contemplating of thoughts are two different things. If you contemplate on thoughts, unknowingly you start dwelling on thoughts. This is grasping or *upadana*.

When you progress along this path you may notice that things will happen without doership, and you are simply observing the actions. This is a kind of wakefulness arising within. This is the dawn of wisdom (*jnana*).

This path seems difficult initially and needs sharp intellect to see through. There are many traps a spiritual seeker could fall into. That is why guidance from a spiritual teacher (*kalyana mitta*) is required.

# Arya Kamatahan - Who am I

When you are on the spiritual path you have to go beyond words. The words are simply pointers or labels to indicate inner experiences that cannot be explained by using language. The inner feelings, sensations, and knowing are impossible to put into words.

If you follow Buddha's path you will get knowingness or awareness that you are becoming free from the impacts of thoughts. This is inner knowing.

Moment-to-moment thoughts appear and disappear. Thoughts are the result of sparks happening through the six senses. In fact, it is due to the tremendous sparking speed of sensory perceptions. Sparking happens through eye, ear, nose, tongue etc. etc.

Once a thought appears, naturally, we get the feeling that it represents some "thing". At the same time, we get the feeling of living "I". We feel an existing individual or living entity. This is the *athmeeya bhavaya*.

All thoughts that appear and disappear give rise to a sense or feeling of existing "I", the "*athmeeya bhavaya*". With this sense of "I" we feel we are living; we do actions, and we think. This is a natural process. This sense of existing "I", living "I", thinking "I" etc., is a delusion. False belief, false identification due to ignorance.

From moment to moment, we get different impulses. Sometimes we are sorrowful. Sometimes we are happy. We are oscillating between pain and pleasure all the time.

This oscillation of mental states depends on the degree of attachment (*raga*), aversion (*dwesha*), and ignorance (*moha*) that each has. What are these *raga*, *dwesha* and *moha*? These are actually thought forms. In other words, impulses. We feel the effects of these *raga*, *dwesha* and *moha* very clearly. Why we are sorrowful? Why we are happy? Why we are subjected to such impulses?

If you analyse with keen intellect you will understand that it is due to emerging thought patterns (*aramuna*). There is nothing coming from outside. We are oscillating in accordance with our own thought patterns. We are oscillating between our own thought patterns.

One time your home comes to your mind. Another time temple comes to your mind. Another time a person that you met yesterday come into your mind. Sometimes you just keep thinking about the past and future. In this manner, we are subjected to a train of thoughts. We are getting impulses through different thought patterns.

We feel we are living. We have a feeling of a living entity here. The sense of living entity or sense of individuality or “ME” is called “*bhavaya*”. In this manner, *bhavaya* is created each moment. The creation of *bhavaya* moment to moment is called “*phonobhavika*”. In other words, repeated thought patterns generate a power to sustain the sense of “a living entity”.

This “I-ness” (sense of I) is like a whirlpool. It has its own pulling power. It gives a sense of “doership”. It gives a sense of an existing entity, a living entity. I exist. This is me. I am living etc. It binds us. It keeps us in *samsara*.

In reality, there is no such living entity or “I”. It is just a process, just a functioning. Just a happening. “I” as a separate entity is a wrong identification due to ignorance. “I” sense is simply a thought.

In order to further explain this, we say a thought cannot eat. A thought cannot drink. A thought has never walked. A thought has never sat. Thought has done nothing. However, thoughts give us a feeling or sense that “I” exist, “I” eat, “I” walk, “I” sit, etc.

Where is this “I”? Where is this thought? Who is the “I”? Is this form (body) “I”? Is this sound I is “I”? Is the name (*nama*) is “I”? Then who is this “I”? Can you find any entity called “I” here? No, there is nobody, no entity. Then why do we feel this “I-ness”, existing I, living I?

We should catch this “I feeling” or sense of “I” by being aware. That is we have to be in “*sihiya*”.

We should catch this “I feeling” or “I-ness” whenever it raises its head. This non-existent ghost-like I-ness or sense of individuality needs to be caught and questioned. By being aware (being in *sihiya*) you should be able to identify and catch. This non-existent separate entity feeling or individuality is due to our ignorance. Not knowing the truth behind thoughts. When caught and questioned you will notice it does not exist.



We have to catch this “I” whenever it raises its head. Just like cutting a stack of paddy harvest with a sickle., we have to catch and drop our ignorance of being a separate entity.

For this, we need wisdom. We should see the truth through wisdom. This will happen only when we know the Buddhist philosophy and we see the reality of thoughts in day-to-day experiences.

Those who know the Buddhist philosophy and who see it in practical life can be free from this ocean of ignorance. Otherwise, it is impossible to be free from this ignorance.

Fading away of defilements (*kleshas*) happens only when you know the philosophy and you try to see it in your practical life. Otherwise, knowing philosophy is just bookish knowledge.

The way to freedom is solely on wisdom through the right view (*samma ditti*). You should attempt to see *dhamma* (nature of thoughts) from moment to moment in your practical life. This is the way to freedom.

# Arya Kamatahan – The Illusion

We must see the truth to get out of this illusion (*maya*). Every moment we are surrounded and bombarded by the illusion called manifested world.

When a little baby is adopted in America, he says “mother” to that color and form appearing to him over there. If the baby is taken to China, he says “mother” to different color and form.

To this baby child, the mother is born through his “seeing” and “hearing”. That is through the eye and the ear. To this child, he himself was born through his eye and ear. The eye and ear here mean the activity of seeing and hearing. The binding of color (color here includes both the color and form) and sound together creates seeming objects or the world.

Mother is born through the eye and ear. If we ask the child, where is your mother in his language, he replies there is my mother, That is my mother, etc, Language does not matter. Only mental projection that relates to sounds matters. There is an immense illusion happening here.

What is an illusion? It has no real existence but appears to exist. For an illusion to happen a number of conditions to be satisfied. For example, a rainbow.

Was there anybody to get deluded? No, there was nobody. Then who got deluded?

Are we saying the child got deluded because she is not his actual mother? No, She is his mother to him. Here, we must know the truth behind, how the “mother” is born or created by that child. **Lord Buddha says the birth of the eye is the birth.**

Is there anything or an object called a mother? Here the great mistake is taking the mother to be an existing object or a thing outside. The untruth here is the projection (mental projection) of an existing thing or object outside. It is a mental fabrication, a falsehood. It is not a matter of this mother is not the actual mother and the other being the actual mother. Even if he says that mother is the actual mother, even this is untruth. Why is it so?

This is due to “*abisankaranaya*”. Recurring thoughts create seeming objects or things because of ignorance. It adds value and seeming reality as well. This is called “*abisankaranaya*”.

Seeming phenomenal manifestation occurs due to the tremendous sparking speed of sensory inputs. This is the nature. If one tries to change, then it will be a disaster. Nature cannot be changed. Even if a wave wants to change the ocean, the wave cannot do anything. No matter how hard a wave tries or becomes a very high wave, it cannot become separated from the ocean.

Does the birth happen from a womb of a mother? Enquire this, question this by using wisdom! That is why Lord Buddha explained in detail in the *Jaathidamma sutta*, *Waatha sutta* that no pregnant woman gives birth to any child. But household people cannot believe this.

How could we believe this? Is something gone wrong with Lord Buddha to say so?

No, there is no mistake with Lord Buddha's saying. The fact is that we are not spiritually mature enough to grasp the pointing that Lord Buddha is making. We need subtle and keen intellect and an understanding of Buddhist philosophy to get the meaning. We must see this through wisdom.

What we need is to come out of deep ignorance. We need to recognise the key teachings.

Mother is born through the eye and the ear. This is the momentary projection or creation from sparks through the eye, ear, nose, tongue, skin, and mind. If you see this truth, you can spend the whole day with this contemplation.

Every step you place while walking should remind you that it is not the truth as the mind projects. Every sensation one perceives, is not the truth. This is a magnificent illusion, a "*maha maya*". Wherever we see it is not the truth. Whatever we hear is not the truth.

If we could see this moment to moment, we will be at peace, *sukham*, a great relief. Then we are seeing only the truth each moment. Seeing only the truth.

One needs to have the good fortune to see the truth.

Now my eye of wisdom blossomed. *Dhamma chahkusa* opened. Now *chakkum udapadi. vidya udapadi*. I am no more in ignorance. Why do I need eyes? It does not matter even if I am blind. Why? my eye of wisdom opened. My ignorance vanished.

I can still see the whole world as before. You are seeing the world only through your flesh eye. But my seeing transcends the flesh eye and sees the reality behind the illusory manifestation.

You may think that I am blind to this world. Am I so? Are you blind? Or me? Having confused and lost in this illusory world, how blind are you,? You will not know your own blindness. Having seen the reality on my own, how could I convey this truth to you? It is indeed a mystery.

Are you prepared to accept your blindness or ignorance?

As long as you believe the things you see through your eyes, you will not accept this message. You cannot own the wisdom eye (*dhamma chakkusaya*). Since you believe the things you see through your flesh eyes, you no longer qualify for the *dhamma chakkusaya*.

Since you are caught up with the illusory manifestation through your senses, eye, ear, tongue, nose skin, etc., you are not eligible for *chakkum udapadi*, *aalloko udapadi*, *jnanam udapadi* *vidya udapadi*, *panna udapadi*.

When will you open your eyes to the truth? When will you transcend the illusory sense objects and awaken to the truth? You will need inquisitive, sharp, and one-pointed intellect (*vidarshana samadhi*) for this.

Lord Buddha said, “**those who have eyes, will see**”. This means those who got *dhamma chakkusa*, will see through the illusion. Which cannot be seen through the flesh eye, will be seen through the *dhamma chakkusa*. This is the *panna*, wisdom. That is not getting deceived anymore by the illusory world.

This is extinguishment. This is *Nibbana*. Your internal fire and restlessness are extinguished.

Theruwān saraṇai.

Buddhothpado Aryanwahanse

# Appendix

## Roadmap to Nibbana

Lord Buddha revealed the path to Nibbana in HIS first sermon “*Dhamma Chakka Pavattana Sutta*”. (*Sathya kruthya krutak dvidasakaraka thiparivattam*).



### 1. Part one of the Nibbana path - Entry to the path of Nibbana (*Purwa bhaga pratipada*)

Knowing the Buddhist philosophy, understanding the core teachings, and assimilating

### 2. Part two of the Nibbana path - Journey along the path of Nibbana (*Apara bhaga pratipada*)

2.1. Experiential knowing of the teaching by practice (*Kruthya jnana*)

2.2. Experiential knowing of the nature of being “non-self” (*Krutag jnana*)

### 1. Part one of the Nibbana path - Entry to the path of Nibbana

This entirely depends on the message from the *kalyana mitta* (spiritual teacher) and the intensity and efforts of the seeker.

Understand and absorb the key teachings in Buddhist philosophy without any doubt. (philosophical knowing = knowing the truth)

- Recognising how the mind is formed
- Recognising the mind is an illusion
- Recognising that thoughts (*arammana*) and mind objects are the same.
- Recognising the truth of the thoughts (*arammana*) and freeing from delusion
- Recognising how the “self” (ME) is created
- Recognising that the “self” is “no-thing” but a concept (thought)
- Recognising the emptiness (*shunnatha*)
- Knowing three insights (*trividya – Pubbeniwasanussathi jnana, Chutuppatha jnana, Asawakya jnana*)

(Mind = thought = self = sense of existing “thing”)

1.1 .Listening to the message (*dhmma*) from a *kalyana mitta* (spiritual teacher)

1.2 .Listening to *dhmma* repeatedly until fully recognise the essentials of teachings

1.3 .Wise reflection and being aware (*sihiya*) of the creation and functioning of thoughts (*Yoniso manasikaraya*)

**1.4 Practice the teachings in daily life until they become one's own living truth (*dammanudamma patipada*)**

The greater portion of the work by a spiritual seeker resides here. A clear understanding of teaching in the right context is all. As Lord Buddha said if all the things to be done are similar to Himalaya mountain, the remaining part to be done will be like a stone on the palm.

Loosing the belief of an existing “self” (*sakkaya ditti*) occurs at this stage.

The spiritual seeker becomes an “*Arya shravaka*”, a true practitioner.



**2. Part two of the Nibbana path - Journey along the path of Nibbana (*Apara bhaga pratipada*)**

**2.1 Experiential knowing of the teaching by practice (*Kruthya jnana*)** – Practice and experientially know the teachings that you heard already. (seeing *dhamma* through oneself = practising *sathra satipattana*).

**2.1.1** Recognising the reality of thoughts – Experientially seeing how the mind is formed in practice. ( this is seen through wisdom = *yathabutha jnana* = *yoniso manasikara*).

**2.1.2** Recognising the reality of thoughts and being free of it

- Experientially knowing that thoughts are false, just an appearance
- Experientially knowing that there is no “self”
- Experiencing *savithakka savichara* samadhi (samadhi attained through deep contemplation on the nature of thoughts = *vipassana* samadhi)

**2.1.3** Experientially knowing three insights (*trividya* – *Pubbeniwasanussathi jnana*, *Chutuppatha jnana*, *Asawakya jnana*)

**2.2 Experiential knowing of the nature of being “non-self” (*Krutag jnana*)** – At this stage, the seeker can do nothing to accomplish. Revelation happens by itself. As per Buddha’s words, if become impatient, raft through with the seeker sailing will topple.

*samma samadhi, samma vimukthi*

Experiential recognition of “no-self” and total freedom (samadhi state resulting from the freedom from individual self)

*Avitakka avichara samadhi* – *animitta, shunnatha, apraneetha chetho*

*Vimukthi* – *arahatta samadhi* – *nissattho nijjivo shunnyo*

Supreme peace and Supreme bliss



# Buddothpado Aryanwahanse

Through HIS own experiential recognition, Buddothpado Aryanwahanse uncovers the absolute truth to the world

1. Seeing the dependent origination (*paticca samuppada*) in the thought
2. Seeing the four noble truths in the thought
3. Seeing the three characteristics of existence (*trilankhana*) in the thought
4. Seeing the three characteristics of a thought (*kama, rupa* and *arupa bumi*)
5. Seeing the thirty-one worlds of existence in the thought
6. Seeing the three *jnanas* (*trividhya*) in the thought
7. Seeing the manifestation of the “individual self” or a “thing” (*bhavaya*) in the thought
8. Seeing the cessation of the “individual self” or a “thing” (*bhavaya*) in the thought
9. Seeing the thirty-seven requisites (*saththis bodhipakshika damma*) for *Nibbana* of the thought
10. Seeing *Nibbana* of a thought in the moment
11. Seeing ten insights (ten *vidarshana jnana*) in the thought
12. Seeing *sankara* as taking “thought, word and deed” as “things”
13. Seeing *damma* as “no-thingness”
14. Practically experiencing the state of *jnana* of *Arahat* (*Alamariya jnana*)
15. How to take refuge in Tripple Gem (*Theruwana*)
16. Revealing the path to *Nibbana*: (a). Entry to the path of *Nibbana* (*Purwa bhaga protipada*), (b). Journey along the path of *Nibbana* (*Apara bhaga pratipada*)
17. Explaining how Practically experience the four stages of awakening (*marga phala*)
18. Revealing great eight merits as four progressive stages of practices (*marga sith*) and resulting four stages of attainments (*phala sith*)
19. Revealing how to experience Buddhist philosophy in practice
20. Revealing the *samadhi* state of the moment through seeing the truth of the thought (*kanica samadhi*)

Seeing the truth of an “*aramuna*” means seeing the truth of the thought.

**The absolute truth that was out of sight for long re-emerges.**