

Arya Kamatahan # 95

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Pathway to the Truth

<https://www.youtube.com/watch?v=Y-2oYMDFIH8&t=187s>

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 grasp of 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 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 do. 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 develop *sathiya*. That is being aware of whatever you do whatever you think. Eventually, your life becomes completely natural. It is not thinking.

If you dwell too much on thinking then you will notice forgetfulness, less interest, slowness, etc. You may check yourself, if is there 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*. 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 dwelled on any thought or not, there also you have an awareness of it. That is, you have *sathiya*. Gradually your *sathiya* develops. Then you can do any activity much better with *sathiya*.

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 *bikku sasana*, 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 mitraya*) and through listening to *damma* 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 sensory sparks (perceptual inputs). The condition of *nibbidha* is embodied with disgust or distaste. You are not thrilled with anything. In the householder life, we seek tasty food, beautiful clothes, look for festivals like 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. We become disinterested in worldly things. We do not derive thrill through worldly activities.

Solitude (*hudakalawa*) 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 *sathiya*.

Sabbawasa sutthra says “*na ajanatho na apassatho*”. If one does not know the basics of Buddhist philosophy *Sabbawasa sutthra* 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 know *damma*, but it should be seen through one’s own and become a living truth.

Rather than merely studying *sutthras*, it is very important to understand the practical aspects of the pointing in *sutthras*. 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 mithraya*) during day-to-day activities. This is the dawn of wisdom, *jnana*. This is called the awakening of the spiritual eye (*damma 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 *damma* and *yoniso manasikara*. Buddha’s path is not action-oriented. Any action is to be done by

using the hands, body, and mind. Here we do not do such. Then what are we doing?

Is the *sathiya* a doing? Is being aware a doing? All of these are seen by *sathiya*. By keen attentiveness. All *kleshas* within are seen by *sathiya*.

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 developing *sathiya*?

This is the path of growing *sathiya*. 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 *damma*, 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 *damma* 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 boats, you have to make your own boat to sail through. You cannot sail through someone else boat. This boat we refer to here is not a thing, it is your path of travel with *sathiya*, in full awareness at your own phase.

You will notice even your scattering mind by *sathiya*. If your mind dwells on worldly things you are aware of such. This awareness or *sathiya* is spiritual growth.

If you have *sathiya* you will not run after your thoughts, you will not become a slave to your mind. In the *Jappannayaka sutthra* six senses equate to six animals. One time eye pulls you away, another time ear pulls you, on another occasion 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 *sathiya*.

Sathiya grows only through your understanding of *damma*. Understanding happens through listening to *damma*. That is why Lord Buddha said, the existence of *sasana* totally depends on the spiritual teacher (*kalyana mithrya*).

Durlabam manussathmam, durlabam saddamma shravanam, durlabam khanasampaththim. It is very rare to have human birth, it is very rare to have the opportunity to listen to the truth (*damma*), it is very rare to see the truth

at this very moment. What is highlighted here is the importance of a spiritual teacher (*kalyan mithraya*) and listening to *damma*.

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 *kshanaya*.

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 mitraya*).

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 *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 mithraya*) is required.~~