

BUDDOTHPADO



ARE YOU ON
THE
NIBBANA
PATH



Buddothpado Aryanwahanse



OUR INVITATION

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.

Buddothpado Aryanwahanse



SEPTEMBER 2023

Buddothpado website:

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

<http://www.buddothpado.lk>

<https://buddothpado-dhamma.com/>

Buddothpado Youtube channel:

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



Buddothpado



Are You on the Nibbana Path

The realised being (*Arahat*) has an unshakable understanding or knowing of the Truth without any doubt. That knowing is experiential knowing, not intellectual knowledge. This experiential knowing naturally translates into an inner transformation. This inner transformation happens only through the unshakable inner understanding of the Truth. It is not a thinking or contemplation (*Savitakka*).

Inner understanding does not make any change to the external dealings or external outlook. What happens is that the value given to seeming external things fades away. There is no inner resistance or attraction, or inner burning with any externals. This inner power is generated through a solid understanding of the teachings.

The inner current generated due to external stimuli does not disappear. But the tempting power or enticing power to go after objects disappears. No value is given to illusions.

All stimuli through the senses have the power of attraction or resistance towards such. In other words, this power is the *Raga* and *Dweshā* (likes and dislikes). This power is due to *Moha*, the ignorance that makes one believe that there are existing things outside and are real. That power disappears with this unshakable understanding of the Truth. Illusions have no power to delude you anymore.

Arahaths do not have a sense of existing things. They have seen the Truth of the illusory things. For *Arahaths*, all duties and day-to-day dealings will happen as usual. He knows this is a wall, this is a book, nothing disappeared from his sight. But he does not give any value to the wall or the book. This is automatic.

When we say there are no existing things, it does not mean things will disappear from one's sight when one realises the Truth. What happens is the value given to those disappears completely. Be clear of this. *Arahat* does not give any value to appearances. Illusions are appearances only. As a result, *Chanda Raga* fades away. The value given disappears. Three *Bumis* disappear.

If you see any "thing" as an existing thing, it happens due to a natural process of sensory system. Within that natural process or system in operation, it creates seeming things to appear, or illusions to appear. We cannot deny the illusory appearances. The seeming knowing of a thing is also a kind of understanding. Even a little baby has this kind of "knowing" of things that he perceives. This can be told as instinctive understanding. But for the *Arahat*, it is seen, and he is aware that there is no value at all for seeming things, they are just appearances when the necessary conditions are met. This is the higher understanding. This is the wisdom.

In the Buddha's path what is important is to be aware of the ME sense. Most of the time people put forward spiritual questions, explain or talk about *Damma* by thinking, or by thinking about *Damma*, and not through experiential knowing. In such instances, people are only in the state of mind plane (*Vinnana* state). It is just like you are trying to see the Truth through *Vinnana Maya*. You will never be able to grasp the Truth by the mind (*Vinnana*

Maya). This is not the path Buddha explained. You have to go beyond the mind plane (*Vinnana*) or transcend the mind. Here most importantly you have to recognise the state of thinking about something or contemplation (*Savatakkā*). Otherwise, you will be confused and misled.

Damma is known to *Sihīya* (awareness), a kind of inner “knowingness” through which “knowing” happens. This is a knowing without a Knower. If one moves along with *Sihīya* (awareness), not through thinking, then one will find the Nibbana path. State of thinking does not take you to Nibbana. Thinking is a state of *Savitakka*. It helps one to logically argue and understand what the teacher is trying to explain. What is important is the *Sihīya* which knows your thinking or not thinking or thinking about something. That is where the Nibbana path opens up for you. If you go about thinking, that thinking should be known to *Sihīya*, or being aware. This is a very subtle point.

Sihīya, being aware etc etc refers to a kind of inner knowing, a subjective knowing without a subject. It is not thinking or thinking about something. This is difficult to put into words. This should be known to oneself and grasped by oneself experientially. Since this is very subtle, you have to be very careful, otherwise most of the time you will be misled to wrong recognition and conclusions.

Thinking is *Savitakka*. There also you will see the Truth intellectually. Importantly that should be seen by *Sihīya*. It is wisdom (*Jnana*) That is to be known to *Sihīya* that it is a *Savatakkā* state. Even *Avitakka* state should be known to *Sihīya*. This is not a contemplative state. This is a highly advanced state. This is a state of absorption and freedom. *Savatakkā* State will eventually bring you to *Avitakka* state. There, one will experience the freedom from senses and sense objects (*Ayathana*).

Those who are on the Nibbana path should be very vigilant. Most people who are on the path unknowingly keep the ME alive. They are talking and questioning keeping ME (*Atmeeya Bhavaya*). There is no point saying there is no ME, yet feeling the sense of ME inside. It is very important to recognise the “ME” sense, and how it raises its head. The inner awareness or *Sihīya* is very important here. ME-ness is recognised by *Sihīya*. *Sihīya* is not a thought. The ME sense is nothing but the sense of “individual Self” or “separate Self”, which separates ME from others. This is seen by *Sihīya*. The fading away of the ME sense is also seen by *Sihīya*. You have to see this very carefully.

When comes to *Sasaviya Swabhawa* in untainted mind (*Prabaswara Chitta*) and *Arahat* state; The *Sasaviya Swabhawa* is the form (*Rupa*) created due to energy vibrations. Energy vibrations come through all the sensors and create different forms. Thoughts are also formed by vibrations. When form is created, naturally there is a feeling of existing things. Once you understand and recognise *Damma*, there will be no existing things, you know how the energy sparks happen and seeming creation come into existence. If you do not know *Damma*, things exist everywhere and those are real to you. One may say that there are no-things out there, but in his mind, there may be existing things. This is a very subtle point most will miss out.

Five precepts are naturally observed here. In the Nibbana path, five precepts are upheld. Not only this but all the observances (*Seela*) are upheld. Those who are on the path only recognise this through inner wisdom.

When we talk about purity it is the state being freed from the sense of ME or *Athmeeya Bhavaya*. This is the true purity. *Athmeeya Bhavaya* or *Itta Bhavaya* is in essence an energy vibration. If one lies or tries to hide ME-ness or *Athmeeya Bhavaya*, there is surely a separate living entity in him. That is why he tries to defend "ME". All attempts are to safeguard this false *Athmeeya Bhavaya*. There "ME" has risen its head up. So, purity is being free from the *Athmeeya Bhavaya*. In other words, recognising that there are no existing things. This is the *Arya Bumi* (noble state). In the *Arya Bumi*, there should not be existing things. It does not mean things you see will disappear, things you hear will disappear, things you feel will disappear, etc., but one recognises that those seeming things have no reality, and are mere illusions. Things exist at *Skanda* level and the routine way of life goes on as usual with no change at the material level. However, the charge (*Aropanaya*) or the inner excitation arising from sense stimuli neutralises.

Mundane people have an inner sense or charge of existing ME and Mine. This is the *Sakkaya Ditti*. All thoughts derive power due to the *Sakkaya Ditti*. Getting freedom from this inner charge (*Aropanaya*) is getting freedom from thoughts. This is the seeing of *Chittena Niyathi Lokena*, or seeing the Truth. This is where *Atta Gamaya* occurs. There is no intentional giving up, yet it naturally happens with the recognition of the Truth. This is what happens when stabilised with the recognition of the Truth. This is the address of one's final destination.

Once the Truth is recognised one should be in absorption to become this recognition a living truth, beyond doubt. A glimpse will not suffice. Strong conditioning can pull you back to old habits. What will happen is your sense of ME (*Athmeeya Bhavaya*) slowly starts to fade away. There is no other *Damma* than this. It is the disappearance of the false "ME" sense or *Athmeeya Bhavaya*. The fading away of *Atma Sanna*. In other words, fading away of the illusory ME created by the power of inner charge (*Aropanaya*). That illusory ME in our fictional story gradually fades away.

When you do day-today work you should recognise this ME first. Your defilements are nothing but this ME-sense. Likes and dislikes are the product of ME-sense. You should carefully observe how ME raises its head during the day.

Three worlds are created in one thought (*Aramuna*). Victorious over three worlds (*Tri Loka Natha*) means transcending the three worlds in the thought. This ME is also created in the thought. This very very subtle point. When you engage in day-today activities you should be able to catch the ME experientially. Buddha's path is not a belief system or prayer. You should be able to feel yourself how powerful this ME or sense of individuality is. The dissolution of the ME sense also belongs to oneself. No one else can do it for you. On the other hand, you cannot do it. The ME sense does not exist, it is imaginary and derives power as per your will or thinking pattern. Even if you want, you cannot create thoughts. This is a system at work. In reality, there is no one called ME. If ME exists he should be able to destroy *Vitakka Vichara* as per his will. What is happening is a number of sensors are

functioning as per the natural phenomenon (*Chitta Niyamaya*). Nobody is activating the phenomenon. Nothing can be done by yourself. Even you cannot show the Truth to yourself because what you think you are is imaginary, non-existent. There is only a realisation or revelation of the Truth (Nibbana). What one can do is to make oneself qualified to receive that revelation. In other words, make yourself deserving for the revelation of the Truth.

In the current state, you may not have qualifications for the Truth due to your own defilements (*Kleshas*). You have to recognise this fact by yourself. After that, you have to be qualified or fulfill the qualifications to receive the Truth. As indicated above, irrespective of making others attain the Truth, you yourself cannot show the Truth to yourself. In this context what another can do is only to guide you in the right direction. Having explained *Damma*, only this direction or the path can be shown for one to move forward. Progressing or not in that direction is each one's own duty.

When I say you cannot show the Truth to yourself, you should be able to grasp the enormity of that statement. Whichever way you think of it, you cannot show the Truth to yourself. What is essential here is to do what needs to be done. What is needed here? First, you need to recognise what is this Truth we are talking about. Once you understand the Truth, all concepts (*Dittis*) that you are holding tightly onto should shatter.

The conventional ritualistic offerings, like flower offerings, lighting lamps, lighting incense sticks, religious processions etc will not take you to Nibbana. If you are on the Nibbana path you have to recognise these impediments. To do all of these, there must be "somebody". That "somebody" is doing all these rituals with the hope of betterment for that body. Here instead of dissolving the ME-ness, these actions will strengthen the ME. You see these types of actions happening in most of the temples around. Promoting these actions, they misguide the people rather than showing the Truth. These in fact make the ME strong and fat. It is very clear that there is no Nibbana path in those activities at all. What they have done so far is putting all people deep in ignorance. When they say you are going to heaven after this life, you need to ask those which heaven are you sending us to. Have they seen such heavens? No one knows where these heavens are. What they have been doing is tying these innocent people into wrong concepts (*Mithya Ditti*) and ignorance. In addition, they make the ME sense stronger rather than dissolving. Those people who merely encourage others do ritualistic offerings or prayer for the next life (*Bhavaya*) are the *Sanga Ghataka*. They destroy the Buddha Sasana. These are not good things at all.

So far, even *Abidamma* has been taught by making the world real. There is no Nibbana path in that *Abidamma* teachings done basing on the real existing world outside. This is also *Mithya Ditti*. These people are those who think themselves to be on the Nibbana path, but truly far away from the path.

The same thing is done in the traditional meditation classes. The main reason for these malpractices is not knowing the core message of the Buddha's teachings. Most are clueless and directionless of the Truth. It is like Blind leads the Blind. They do not have proper understanding about *Paticca Samuppada*. They have not experientially recognised this *Paticca Samuppada Damma*. They even do not know how to see that practically. Instead

thinking about *Paticca Samuppada* is done. This mere thinking process will not take anyone to Nibbana.

First one has to understand *Paticca Samuppada Damma* by listening to *Kalyana Mithraya*. There one needs to understand how this ME or *Athmeeya Bhavaya* is created. *Paticca Samuppada Damma* shows you that the sounds and forms are cause and the effect is the *Athmeeya Bhavaya* or the sense of ME. Lord Buddha asked monks, "Is this eye permanent?" The reply came: "No, it is impermanent". "Then is there any individual Self?", Monks replied "No". Many do not know the Buddhist teaching is *Anathma Damma*. Check that the people in those meditation classes meditate by knowing this *Anathma Damma*? No one can reflect on *Sathara Satipattana* by believing an existing real world. What is *Sathara Satipattana*? It is "*Vinaiya Loke Avidhya Domanassa*". That is seeing that there is no real world. You cannot reflect *Sathara Satipattana* without knowing the core of Buddhist doctrine. When you correctly learn Buddhist doctrine you will know there is no existing real world. In order to practice the theoretical knowledge received through listening to the teachings you need *Sathara Satipattana*.

Without knowing the Buddhist doctrine no one reach the understanding "*Vinaiya Loke*". Then only one can truly practice *Sathara Satipattana* without the concept of *Athmeeya Bhavaya*.

Lord Buddha says in numerous ways that there is no Self. The core message is the eradication of the false sense of ME, *Athmeeya Bhavaya*. In other words, how I lose myself. Without a proper understanding of the Buddha's teachings and experiential knowledge, it is dangerous to preach to others. It is very harmful to the society at large. The true teaching should lead to the dissolution of ME and freedom from suffering. All are seeking to be free from suffering.

The internal transformation happens with the dissolution of ME. This is the *Nissarana* path. This is the Nibbana path. The ME sense or *Athmaya* is the mind itself. The existing ME is a wrong view, a wrong concept. Due to long conditioning, this ME has derived power through *Abisankaranaya* and now very difficult to be freed from. As long as there is *Atma Ditti*, you are in *Mithya Ditti*. What is this *Atma Ditti*? In simple words, "If there is an existing world, there is ME who sees it". When you inquire what this world is, you will understand that it is created by six senses at the moment. You will never find any existing world. And then no ME as well. This needs to be felt within.

These Buddhothpada *damma* talks open up many into true *Damma*. Without these, there will be a great disaster for *Buddha Sasana*. These talks will protect the True *Damma*. This *Gautama Buddha Sasana* is not a thing available outside. Once this sense of ME is dissolved there is nobody. You will experience the unspeakable peace within. Actually, once you recognise the Truth you will see all as children. Whatever position or role one possesses Aryanwahanse sees all the same.

In the *Pruthaggjana Bumi*, all are insane. Lord Buddha said "*Pruthaggjana Unmattaka*". They all are putting all their energy and effort into nourishing and maintaining an imaginary

ME. Where is this ME or *Athmaya*? What is this ME? Show me if there is one. By creating an imaginary ME (*Athmaya*) all jump up and down insanely. There is no meaning at all.

In reality, nothing matters to us. We consider it a total disaster if this True *Damma* is not communicated to this helpless society at current times. We see everyone in the mundane world as small children. Since many do not have a proper *Damma* understanding they do ritualistic worship and stagnate there. It naturally happens in the *Mithya Ditti bumi*. It is not the true Buddhist doctrine. Because of that, we have to do a task, at times Lord Buddha did, to save those helpless sincere seekers from this ignorance and give directions to the Truth. We have no intention to destroy or discredit anyone. The task is only to direct all to the right path for their own emancipation.

At the current time what is needed is not to preach at large but first to attain Nibbana. It is easy to preach once attain the Truth. The issue is preaching without seeing the Truth by one's own. It is impossible to dissolve *Athmeeya Bhavaya* by doing the opposite. Giving results (*Phala*) to seekers is very harmful and misleading. Who is there to achieve *Phala* when one loses ME or *Athmaya*. Giving *Phala* is a misguidance. Many who listen to Buddothpado have understood the correct teachings, path, and ultimate goal. The address to reach is clear, and the path is clear. There are many mature seekers who listen and practice for a long time. Newcomers should listen keenly and contemplate what these teachings point to. Full understanding takes its own time depending on one's conditioning. There is no rush, there is no race here. It is not easy to grasp, and at the same time, it is not an easy task to convey the message because the whole society is immersed in wrong concepts (*Ditti*).

In this path, the involvement at a superficial level does not take you anywhere. You have to attend keenly and sincerely until you get the Truth. Constant effort and perseverance are needed. You have to recognise how this imaginary ME is born and how it leads you to misery. Then you will have a real wanting to see your own wrong concepts and get freed from the clutches of these. Otherwise, you do not see any urgency to do it. In fact, you need to see the danger you are facing with this *Samsaric cycle (Samsara Ogaya)*. Once you see the real danger you will have the urgency to get freed from the wrong concepts (*Ditti*).

Sometimes we use different explanations for easy understanding of the subtle processes in the teaching. For example, sound and colors come together and create a notion of a tree in the mind. This is an intermediary step in the understanding of the path. These are not intended to stop at this level of understanding at the thought level and to certify that one has understood the process and the Truth. Seeker has to transcend the mind plane. There are no shortcuts in the path. One has to understand the teachings wholistically, not by parts. Half-baked knowledge is harmful. You have to face the reality. You have to be very sincere and honest. You yourself have to question whether your suffering is reducing with this new understanding. Are my defilements dissolving? Am I stabilised with the understanding? *Vinnana Maya* may trick you in various ways: yes, you are progressing, yes you achieved that etc, etc. There are many pitfalls on the path.

Contemplation is important for understanding the teachings. That is *Savitakka Swabawa* is valuable. But one has to be careful. You know that there is a sense of ME within. You know your *Itta Bhavaya*. You know there are defilements as well. As long as you know yourself about your defilements, you should never tell that you have seen Nibbana. Your defilements should disappear first. The defilements exist because of the ignorance. Ignorance here means you do not know what is really happening: *i.e.* the mechanism of illusion. We do not find any “thing” outside. You have to recognise your own defilements, your own *Athmeeya Bhavaya*, and how these dissolve gradually. These are known to oneself by one’s own direct experience. We have shown previously how this dissolution of defilements happens. Such a process should happen within.

If one does day-to-day activities in such a way that “being aware” when ME sense arises, one can make great progress. Actually, ME is a thought only. When you do activities as stated above this *Atma Ditti* shatters. Eventually, you will be able to see, hear and do, things without ME. Then *Kriya Sith* emerges. In that, there are no defilements (*Klesha*). This process helps to fade away the defilements. This is a very good *Kamatahan*. But it is not easy to practice because this is the last *Kamatahan* in the path. In order to see the non-existence of “things” one needs to have a very clear understanding of *Damma*. If you have doubts (*Vichikichcha*) this will not happen. At the same time, one should have well ruminated and absorbed the message. This needs spiritual maturity, and the ability to match and assemble teachings appropriately towards the final goal without any doubt at all. That is, one should have achieved *Suwisuddan* state through *Suthamaya Jnana*. Once you achieve this state, the above *Kamatahan* is appropriate.

There should be no sense of ME (*Athmeeya Bhavaya*) anywhere. We must tell here that a clear understanding of *Damma* and, matching and appropriately putting together all the teachings towards the final goal is not that easy. Otherwise, you may unknowingly end up at extreme ends (*Anthaya*). That is, you may stay at the “NO” end, with your ME sense still very active. You may verbalise outwardly there is no world, the world is an illusion, etc., etc., but within ME sense is very much active. If you follow the teachings correctly, you should be able to experience gradual freedom, freedom of not being caught up with anything within or without, being free from likes and dislikes, etc. This state of freedom is the important thing here. This freedom is known by *Sihiya* (awareness). The dissolution of *Athmeeya Bhavaya*-ME and Mine (*Kshaya Damma Via Damma*) is known to *Sihiya*. The important thing is one should be skilled enough (spiritually mature enough) to match and put together all teachings to come to this *Kamatahan*.

Therawan Saranai