

Namo tassa Bhagavato Arahato Sammâ Sambuddhassa!

A BUDDHIST APPROACH TO DISILLUSIONMENT ¹

Copyright: Dhamma Group • Version: 1.1 • Email: dhammagroup@yahoo.com • Website: www.vihara.org.au

This whole world is a trick. It's a fantasy land, a place to get lost in and a place where there are tricks within tricks. Beings get **fooled** by these tricks all the time. What is **skilful** is to see past this trickery into the reality (*sacca* - Truth) behind all things. Only a mind developed to the highest levels can cut through the veils of delusion (*moha*) and see into (*vipassana* - insight) the truth (*sacca*) behind everything utilizing wisdom (*panna*). To develop such a mind takes time as well as **skilful effort**, or effort in the right direction.

What are some of the lies that a widely believed in wider society? Here are some examples: 'The more wealth one acquires, the happier one will be,' 'Without friends one cannot be happy and content,' 'Material possessions such as a big mansion(s), the best cars, boats, clothes and other belongings are needed to be truly happy,' 'To be happy in life one must become a doctor, lawyer or an engineer.' Are these ideas, even followed by elderly people, really correct and true? Has anyone questioned these ideas to see what the reasoning behind them is; or are these being blindly followed by everyone? There are many other such examples that come to mind. The measuring and comparing of each other based on caste, status, name, lineage, family background, reputation, image in society, school, university, course of study, level of study and qualification, belonging (clothes, cars, boats, houses, etc) and even personal appearance. These are all tricks, empty things; yet people are caught up in playing this game of chasing after emptiness. Why? Because everyone else is; they don't want to miss out!

This is what delusion (*moha*) is. Everyone, from the young to the old, children, parents to grand parents, teachers and students, ministers, prime ministers, presidents, kings, queens, the common man and woman, are all caught in this web of craving (*tanha*) and greed (*lobha*). Blinded by delusion (*moha*), they are spinning the web around and around themselves, getting caught up more and more in that sticky web of craving (*tanha*) and getting ever more tightly bound to suffer (*dukkha*) yet again and again, in the never ending wheel of birth and death (*samsara*).

Why is this shocking to read and even harder to swallow? Because it is unconventional. It goes against everything that was learned since an early age from parents, school, peers, etc. It goes against the grain, to the point that it can be uncomfortable to the mind of a person who is so *ingrained* and caught up in this conventional world of delusion (*moha*). The *Dhamma* (teachings on reality, truth) is by nature unconventional and goes against the grain.²

Why don't most know, see or understand this reality? Because it is subtle and hard to see and the masses are blind to the realities (*sacca*) of this world. Also reality is not a topic that is widely known or taught; only a few know and truly understand it. It requires a *Tatagata*, a Fully Self-Enlightened One (*Samma-Buddha*), to lift the veil of delusion (*moha*) from the eyes of the ignorant (*avijja*) masses. Every-day friends, teachers, parents cannot reveal this truth, because they themselves are blinded and caught up in this web of delusion (*moha*). Only the ones who are fortunate enough to have been touched by the *Dhamma* can reveal these truths and take one 'back-stage' to explain and show one what's really going on.

Fortunately the Gotama *Samma-Sambuddha* (Fully Self-Enlightened One) lifted the veil of delusion more than 2550 years ago. Not only that, he gave the tools for doing this for ourselves. The main tool in aid of this is the **Noble Eightfold Path**. This regime of self-training and mind development allows one strip off the **mental dirt** and to raise the mind up to a level where it can start seeing past the trickery that's all around.³ It is up to each individual to take this path and do the hard work to find lasting peace and happiness devoid of all delusion - *moha*. So take the first step towards Enlightenment (*Nibbana*) today, the first step on the **Noble Eightfold Path**.⁴

May you see past the trickery attain the lasting peace of *Nibbana*!

THE STICKY SPIDER'S WEB

See the sticky spider's web you're caught in,
the stickiness is you own [craving](#),
and it binds you to that web called [samsara](#),
the never ending round,
of birth and death.

Break free,
using the [noble eightfold path](#),
before that black spider [Mara](#) (death) approaches,
devours you,
and it starts all over,
again.

Notes

1. The latest version of this document can be found in **HTML** format here <http://www.vihara.org.au/go?to=disill> and in **PDF** format here <http://www.vihara.org.au/go?to=disillp>

2. See *Majjhima Nikaya 26, Ariyapariyesana Sutta, The Noble Search*, here <http://www.accesstoinsight.org/tipitaka/mn/mn.026.than.html>

[Buddha]: "Then the thought occurred to me, 'This [Dhamma](#) that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the [wise](#). But this generation delights in [attachment](#), is excited by [attachment](#), enjoys [attachment](#). For a generation delighting in [attachment](#), excited by [attachment](#), enjoying [attachment](#), this/that conditionality & [dependent co-arising](#) are hard to see. This state, too, is hard to see: the resolution of all [fabrications](#), the [relinquishment](#) of all acquisitions, the ending of [craving](#); dispassion; cessation; [Unbinding](#). And if I were to teach the [Dhamma](#) and others would not understand me, that would be tiresome for me, troublesome for me.'

"Just then these verses, unspoken in the past, unheard before, occurred to me:

'Enough now with teaching
what
only with difficulty
I reached.

This [Dhamma](#) is not easily realized
by those overcome
with aversion & passion.

What is abstruse, subtle,
deep,
hard to see,
going against the flow —
those delighting in passion,
cloaked in the mass of darkness,
won't see.'

3. It is important to understand that the truth has to be realized by each being, on their own, through their own effort and wisdom. While they can be guided in the right direction they still need to do the walking. Buddha's and other teachers only show the way.

4. This not to be confused with practicing only one step/aspect (of eight) from the Noble Eightfold Path. All steps of the Noble Eightfold Path need to be practiced in unison.

Related Suttas (Discourses)

1. *Anguttara Nikaya 4.49, Vipallasa Sutta, Perversions* see <http://www.accesstoinsight.org/tipitaka/an/an04/an04.049.than.html>

2. *Majjhima Nikaya 26, Ariyapariyesana Sutta, The Noble Search*, see <http://www.accesstoinsight.org/tipitaka/mn/mn.026.than.html>

Related *Dhamma* Articles

1. *Offerings* - On making offerings to the Lord *Buddha*'s supreme qualities, see <http://www.vihara.org.au/go?to=offerings>
2. *Daily Dana* - On giving and generosity, see <http://www.vihara.org.au/go?to=dailydana>
3. *Five Precepts* - Developing virtue through the five precepts, see <http://www.vihara.org.au/go?to=pansil>
4. *Work Stress* - An analysis of stress in the work-place, see <http://www.vihara.org.au/go?to=workstress>
5. *An Introduction to Buddhist Meditation* - Basic instructions for doing the meditations of loving kindness (*metta*), awareness of breath (*ana-pana-sati*) and foulness of the body (*asubha*), see <http://www.vihara.org.au/go?to=intromed>
6. *Equanimity* - Dealing with the eight characteristics of life, see <http://www.vihara.org.au/go?to=equanimity>
7. *Metta Meditation* - Easy to follow instructions for doing the meditation on loving-kindness, see <http://www.vihara.org.au/go?to=mettamed>
8. *A Buddhist Approach to Problem Solving* - Problem solving through the development of wisdom (*panna*), see <http://www.vihara.org.au/go?to=probsolv>
9. *A Buddhist Approach to Mental Health* - A Buddhist perspective and approach to mental health, see <http://www.vihara.org.au/go?to=mentalhealth>
10. *One Hour of Unsatisfactoriness* - The unsatisfactoriness that can be felt within the space of an hour, see <http://www.vihara.org.au/go?to=onehour>
11. *Four Noble Truths* - The essence of Buddhism, see <http://www.vihara.org.au/go?to=fourtruths>
12. *Noble Eightfold Path* - The path for ending stress and suffering, see <http://www.vihara.org.au/go?to=noblepath>

Online Resources

1. *AccessToInsight.org* here <http://www.accesstoinsight.org>
2. *Mettanet.org* here <http://www.mettanet.org>
3. *What-Buddha-Said.net* here <http://what-buddha-said.net>
4. *What-Buddha-Taught.net* here <http://what-buddha-taught.net>
5. *SuttaReadings.net* here <http://www.suttareadings.net>
6. *Buddhanet.net* here <http://www.buddhanet.net>