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BUDDOTHPADO DHAMMA TALKS



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Buddothpado



July 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.



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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

There is no-thing called mind

Under this topic we have been giving a series of *dhamma* talks. Most of the people tend to learn *dhamma* merely from text books. They do not become practical. They acquire a significant intellectual knowledge. Most people run after mere intellectual knowledge. But, if one recognises the fact that the *dhamma* is not in text books !....

Lord Buddha expounded the Truth to the humanity, as a path to freedom, eradicating the suffering, or the unsatisfactoriness, or the misery. What we really need in this life is the freedom from *dukkha* or suffering, and be at peace.

What is *dukkha*, if we look at this *dukkha* closely, we will understand that, *dukkha* is due to the existence of the so-called **ME**. Commonly we all say **I AM** in *dukkha*, **I AM** suffering, **I AM** unhappy etc. etc. **I AM** in *dukkha*, **I AM** suffering because of so and so., **I AM** in *dukkha* because that item was broken to pieces, because I lost that particular thing which I liked most, etc.

In this manner we attribute the arising of *dukkha* to various things or people or situations outside, such as when we do not get what we wanted, when we lose that we liked the most etc. In all situations we say **I AM** in *dukkha*, **I AM** miserable, **I AM** unhappy, *dukkha* happens to **ME** only. etc.,

Now we understand that this *dukkha* is for a “somebody”. If there is nobody, then how can there be any *dukkha*? This is a very deep insight, which we usually do not see or comprehend. However, if we come to recognise this truth clearly, it becomes very simple obvious fact.

We talk about *Nibbana*, many try to attain *Nibbana*, or in other words to realise the truth. Is it so ?.

Extinguishment (*niweema*): when there is a fire, there will be an extinguishment of the fire as well. In case of an oil lamp, if oil is over and the wick also burnt out, the lamp will then automatically cease to exist. Where the light has gone from its existence?. This is a simile usually given in *suthras*, for example *Aggnikandhoththama suthra*. As long as one puts firewood, dry leaves, dry combustible material into the fire, it continues. In this manner there are many similes given. However, these are mere intellectual knowledge. Is it not?

Even for a moment have you ever felt that you have a mind? Often, we say I have a mind. My mind is joyful, my mind is miserable, or unhappy. Is it not this mind is joyful or unhappy, Is it not this joy or misery is in the mind?

Wherever the mind is, there is dukkha, unsatisfactoriness. Whenever mind exists, there is joy and sorrow, the duality.

Mind never stays at one end, it always oscillates. If there is one end, it implies the existence of the opposite end. The duality is the nature of the mind.

Lord Buddha taught us the truth, the reality, beyond the duality. We have been explaining the theory (*pariyaya*), the material in aphorisms (*suthras*) in *pitakas*. Today I am discussing the facts beyond *pitakas* which are of practical significance. Most of us know the content in *pitakas* as intellectual knowledge or data or theory. However, when it comes to true knowing or experiential knowledge, it is questionable whether we have understood the teachings correctly or got the essentials that it is pointing to. Almost all have not understood the pointings correctly. Do you recognise that somebody or sense of an individual exists in the so-called knowledge (intellectual knowledge)? Here knowledge means objective knowledge. If one says I Know, it merely means a knowledge, a knowledge acquired through senses. Then there exists somebody or a sense of individuality and an object of knowledge.

However, if the sense of individuality separate entity is lost, or disappeared, there is no use of knowledge. This is a very subtle, very blissful, deep philosophical understanding and recognition, which leads to the cessation of all sorrow or suffering.

What are you looking for?. Path to salvation, path to freedom? Or are you looking for a solution to this fire of *samsara*?. Are you confident that you know the truth, or *dhamma*?. Are you confident that you will not have any birth after this body drops off?. Do you have any prior experience of this, experience by your own?.

Anupadisesa nibbana means dropping off the body and becoming part of the earth. *Sopadisesa nibbana* means annihilating all defilements (*klesha*) and experiencing freedom and bliss while living. That is total freedom from the mind while living.

Nibbidanthi viraganthi, viraganthi norodanthi, norodanthi patinissanupassi.

This is the path to nibbana. That is one recognises clearly the non-formation of mind hereafter by oneself.

What is this mind, where is this non-formation of mind occurring?.

One may think that he will not fulfill his desires, or the thoughts (*aramuna*), arising in mind. Most of us consider that all objects of mind (*aramuna*) are to be things. Also, everyone knows that thoughts (*aramuna*) are the mind itself. The mind has no independent existence. The thought (*aramuna*), for example, your child, house or anything else, itself does not fulfil desires. Such thoughts are impermanent, that is *anittya*. Thoughts seemingly appear and disappear. One can ponder the impermanence (*anittya*) of objects in this manner. For example any object seen outside is impermanent, it breaks and decays after some time. This way one can think about the impermanence (*anittya*) of objects considering that leads to develop detachment from objects. By contemplating in this manner one may think that he will be fully detached one day. And the truth will be revealed at some stage. This endeavour is to annihilate craving (*tanha*).

You can try this manner, but soon you will understand that this endeavour is endless. Somehow if one can achieve practically, its good, but unfortunately it will not happen. Practicing this way you will definitely come to know annihilation of craving (*tanha*) will not happen. At some point in time we also tried this out, at the end found out that it does not work that way. Craving (*tanha*) keep rising, why?, because we still believe there are things outside. As long as we hold on to the existence of things outside, we can never annihilate sorrow or *dukka* and become free. That is, we never go to *samuchcheda prahana*.

One will not achieve *samuchcheda prahana* merely by thinking not to fulfill one's likes and dislikes. It is just repression as *tadanga*. It is a kind of calmness in mind giving rise to false sense of realisation of truth, and one can easily get deluded. This means one is not free from *dukka*, but just a misapprehension by oneself, and again fall into *samsara*.

This is not the path to *nibbana*, or freedom. There are many misconceptions in the society relating to spiritual path. Most minds are filled with such and cause agitation to their minds. We need to discuss those things so that those mis norms are corrected.

One may say that now he can identify the unwholesome tendencies. That is the arising of lustful thoughts (*raga*), or aversive or hateful thoughts (*dewesha*) or delusion or ignorant thoughts (*moha*). That is one is seeing by himself the arising of such thought patterns related to *raga*, *dewesha* and *moha*.

Some say when a lustful thought (*raga*) appears they show *dukkha sathya* to counter it, when aversive (*dewesha*) thought appears they show *anatta sanna* (අනංඥ). When *moha* thought appears *anittya sanna* (අනිත්‍යංඥ) is shown. In this manner they show *anittya*, *dukkha*, *anatta sanna* (අනිත්‍යංඥ) to respective thought formation so that their influence is nullified. That is the unwholesomeness is shown to the arising mental objects. Doing this way it is imagined their influence is thinned out. This process is merely a mental activity. When you read text books, thripitaka, this is the way it has been written by words to annihilate *raga dewesha* and *moha*.

Those who read such texts may simply take the superficial meaning of the word for practicing. They do practice by showing *anittya*, *dukkha*, *anatta* to respective thought forms of *dewesha*, *raga* and *moha*. They think they could realise the truth by showing the unwholesomeness to each arising thought formations (*aramuna*). We were also taught initially that we would attain the truth by practicing this way. We practiced this initially. There seems to have some relief or repression from *klesha* to a certain degree, however, after sometime one will feel that there is no progress on the path and become stagnated. We should note that these type of practices automatically assumes the existence of objects outside, which is false. That is why we emphasize over and over again in our talks that any explanation, any *damma* talk given on the basis of existence of objects outside is not in line with Lord Buddha's teachings. When Buddha says *Rupato nichchato annichchato*, HE clearly explains *rupato anichcham bantey*. This means if one believes the existence of things outside, it is impossible to realise the truth.

As long as there are things outside, *dukkha* is inevitable. No cessation of *dukkha*. As a sincere seeker you may be practicing such *kamatahan* (seeker-specific instructions) given by a teacher as an honest attempt to know the truth. We are not criticizing those practices and seekers, we know most of you try those innocently to know the truth. Through failures only they come to know the futility of such practices to attain the truth. We look after them compassionately. We are telling these facts honestly, we do not have any intention to change your beliefs or concepts, but, by trying yourself you will get

to know it. Your life also too short, No much time left, the correct teaching and path should be investigated by yourself. The *kamatahan* that suits you should be selected by yourself. Do not burden this on others, no one else can do it for you.

Kalyana mithraya can uncover the message only. Its by yourself to walk along the path. No one else can make you to realise the truth. Even Lord Buddha can't make anyone realise the truth. The message of the truth can only be pointed out. How the pointing is grasped depends on each ones' state of mind and spiritual maturity.

Until such time you see the teaching or pointing through the correct mental attitude and angle, realisation will not dawn. Mere thinking on the teaching or pointing will not get you there. Realisation of the truth is very rare. This is not available publicly on a plate. Only useless things with no value become famous in general public in the world.

The profound truth will never get accepted by masses and, publicly available. Since it is hard to comprehend by human mind, it is natural to deny or refuse. We see this happening everywhere now. But we must endeavour to search the truth only. We are not telling only we expound the truth, others are wrong. We have no intention or necessity to do that. Instead we are expressing our own experiences only. Accordingly, we are pointing what we have checked ourselves experientially. Anyone has a right to check these and doubt, we are not telling not to do that. Those of you listen to our expositions have right not to accept these. If someone investigate or checked by themselves sincerely what we are pointing, and then build confidence on the message experientially, we suggest, then only you accept it. If you are not seeing the message experientially by yourself, you can reject it.

We know how we have seen and recognised the truth experientially that Buddha had expounded, and we now express this as a message or pointing so that all sincere earnest seekers also can see it experientially by themselves. We consider this as our duty for all sincere seekers of the truth. Through these pointings we have not been to extremes. We see all things and beings with pure love, friendship and compassion.

There are many things to be told on the spiritual path. If you keenly investigate, recognise and experience the truth by yourself, then you will clearly see the fact that there is no thing called "mind". The so-called mind is

non-existent. This itself is enough for serious arguments and debates. How do you say there is no mind?, there are many books, sermons about the mind. Then why many people writing and talking about the mind?. Keep all these logic and arguments to yourself. We do not have any argument. This *damma* we are talking about is beyond reasoning and logic (*attakkavachara damma*), it is beyond the reach of thought, understanding and conception. This cannot be debated by logic. In reality there is no thing called mind. It does not exist in reality. Only seemingly exist. If that is so, then how do we say we have mind, how do we say we think, we talk, we remember etc., etc.,. This is the way one will counter question naturally. Yes, that is how it seemingly appears.

Many people naturally think the existence of such mind. It is not easy to cognise the “no mind”. Keenly investigate, what is this all about?. Mind is that which momentarily appears and disappears, it does not exist constantly throughout. All our *samatha*, *vipassana* and all sorts of meditations, practices etc., are to understand and recognise this fact. *Sathara satipattana*, eight noble path, *saththis bodhipakshika damma*, etc., are also practiced in order to recognise this fact. These words are like precious gems. Very important.

There is no such existing mind. Naturally we tend to think, “things exist”, “we exist ”,. No, we can't prove such an existing mind, then it is an extreme view (*anthayak*). It is false to say it exists or does not exist. Why ?, if we say it exists, then it exists, if we say non-existent, then it implies it had existed. Either way it implies existence of things which is false. That is why Buddha always expounds *damma* in middle way of practice (*majjiye jnanam*).

No one could understand this. We included the sentence in our earlier talks that Buddha's preachings always based on middle path (*majjima jananam*). We have received significant feedback on that. Our society have not understood what is meant by preaching by the stand point of *majjiye jananam*. All *thripitaka desanas* illustrate those are based on *majjiye jananam*. This can be seen only by those who have understood this fact.

When you read *suttras*, the understanding totally depends on your spiritual maturity. This is the truth, in one sense this is a sort of reader's helplessness. This is not a mistake; it is the nature. However, the one who recognised the truth will see the real import. That is why it is said *rupatho nichchato annichchato, annichcham bante*. This is said for all things. Is *vedana* is *nittya* or *annitya*, it is *annitya*. *Skanda* is *anithya* or *nitya*, its *annitya*. *Sankara nittya* or *annitya*, its *annitya*. *Vinnana nittya* or *annitya*, its *annitya*. What is tried to

convey here? There is no-thing called mind, *skanda* itself is mind. If *vedana* is *annitya*, *sanna* is *annitya*, *vinnana* is *anitya*, how can there be existing things all the way through? There is no such existing mind. You may not believe this, also you do not accept this. Therefore, I suggest you may keep this in your mind to inquire later. When you investigate and reflect with keen intellect (*buddhi*), one day this pointing may click to you. Then you will understand the message that was conveyed by the spiritual teacher (*kalyana mittraya*).

There is no such thing called mind. We are trying to recognise this reality. This is what you will realise at the end. This is called emptiness, *Shunnyaata*. Empty of things. This is shown through *Shunnyaata Patisanyukta desana* also. That is why advice is being given to reach emptiness or *shunyaata* state. Most do not understand this *shunyaata*. Some may think it is like emptiness in outer objects. This is not as such.

Language is used to express or indicate things. Language is limited to express two ends or two extremes, that is duality. One end is existence and the other is non-existence. It cannot accurately express or transcend beyond this two ends. We said earlier that *damma* (or the way of reality) cannot be adequately explained by using a language. This is the reason for that. Language is always used to express an extreme (*anthaya*). But for *damma* (way of reality), there is no extreme (*anthaya*). How can *damma* that transcends duality can be explained by using a language limited to express extremes or duality. This is a subtle point, and difficult to grasp. That is why most people cannot understand this pointing.

There is no-thing called mind. Mind appears and disappears. *Tathra tathra vivassathi*. Momentarily appears and disappears. What are these *jnanas*, known as *udayaau jhana*, *vayadamma janana*, *bhaya jhanana*, *munniithu kammatha jhanana* etc. etc., What are these ten *jnanas*?. These are not the mind, we told this over and over again. These are not the mind. This *udayaau jhana* is that which knows the appearance and disappearance of the mind, that is a sense of knowingness arising and falling of thoughts (*aramuna*).

Annichawatha sankara uppada vaya dammino, uppadithwa niruddanthi, all these describes the same fact. *Uppada vaya dammino*, this is the mind, the thought constructs (*aramunu*). *Uppadittwa niruddanthi*, those momentarily appears and disappears. If you check the *Baddekaratna suthra*, this is a very important *suthra*, *atheetham natta gammya .nappatiggnathi anagatham.....*

Tathra thatra vipassathi, this is the nature of reality, all monetarily appears and disappears, see keenly, attentively, how this is occurring each moment.

When we explain thought constructs, we say the mind that sees the book will not see the wall at that moment, and the mind that sees the chair will not see the flower at that moment. This is a stream of thoughts. What is said here is that the thought of the book appears and disappears, and the thought of the wall appears and disappears momentarily. Thought arises and falls away. We call the arising of a thought a spark. We have explained this in detail on this line earlier. You will be able to listen to those, there are hundreds of talks. Through those what we are trying to convey is, thoughts never prior existed, all momentarily appear new and disappear without any residue, that's all.

Why we are telling these, because this is the reality, that we have seen experientially, that is our first-hand experience. This is the direct experience (*prathyaksha jnana*). We had to express these as we recognised and experienced. We have seen some people interpreting this differently. However, we explained the nature of the mind through our own experience and knowingness, it is not borrowed knowledge. We showed the truth, how it happens each moment, this is the pure *damma*. We told earlier it is impossible to write these in books. Most think that *thripitaka* contains all of these, and it is enough if they could byheart to know the truth. It is not in *thripitaka*, but in your mind. If one sees the reality of the mind, it is freedom, *nibbana*. Recognition of the non-existent mind is *nibbana*. We cannot write this in a book. Why, because the experience or the sense one gets cannot be translated into words. Can we write the taste of salt in a book?. Even you spent five thousand years, you cannot write this in a book. No one can argue this fact. Similarly, if you spent five thousand years, you cannot write on *nibbana*, the nature of reality in a book. This is an experiential wisdom (*jnana*), grasped by wisdom. Through books we can give only some attributes or facts and pointings, the rest has to be seen by himself. Until one sees by direct experience one will not know the reality. Until you taste salt you do not know what it really looks like. Until you get direct experience by your own, you can never find *nibbana*, or the truth from books. You will die. You will never find *nibbana* from books. *Nibbana*, the truth should be experienced by yourself only through your own efforts. That is why we call this *saandittika damma*, that is subjected to one's own recognition and experience.

If there is no mind, it momentarily appears and disappears, then how does time exist? That is why we say *damma* is not subjected to time, that is *akalika damma*. At this moment a thought appears and disappears. Where is the time?. Time is also a thought only.

The appearance and disappearance of thoughts is the only thing happening moment to moment in the so called world. That is all. When you say, you die, its just an appearance and disappearance of another thought only. Every moment thoughts arise and fall away. That's all. Where is the time now? These are all our imaginations and fabrications . There is no such thing as time. Only the truth (*dharmathavaya*), beyond time, exists. This is just a way of reality. This is called *attakkavachara damma*, no point of arguing. The salt taste cannot be written in books, in a similar way, we cannot argue and win on this truth. This is the absolute truth, cannot subject to logical arguments. This is the truth one should recognise and experience.

Why this is a *saandittika damma*?. Because no one can teach this. No one can give you. One has to recognise by his own efforts and experienced. The salt you eat is only experienced by yourself, how can you make someone else experience it?. This is directly experienced by yourself only. *Saandittika, ehipassiko, opaniko*, anyone can come an investigate this. Until one directly experienced by oneself this cannot be expressed. *Pacchuppanna damma*, that is by nature, arising and falling. That is why we say only this reality exists, nothing else.

So damman passathi somanpassathi, Lord Buddha showed us to see HIM through *damma*. We told Buddha is not an individual. The state where no mind, is the Buddhahood or the Buddha nature. This is a word we used to point this nature or to represent only, there is emptiness, *shunnyatha* at this stage. There are no defilements (*klesha*) at this stage. There is no-thing at this stage. All arise and decay (*sankatha*), only the truth (*nibbana*) ever exists (*asankatha*), and that is why it is only the *nibbana* the absolute truth exists. *Asankatha* means beyond cause and effect.

How can then one say all appear and disappear, and only Nibbana ever exists? This is by recognising experientially the fact that all else appears and disappears. By recognising the falsehood, truth is revealed. This is very deep, subtle knowingness.

There is no thing called mind, it only momentarily appears and disappears, there is no-thing that ever exists. This is very simple if one sees it in this manner. How can then we have reasons to be sorrowful or unhappy (*dukka*)? We do not find reasons or causes to be joyful or sorrowful. All thought constructs end then and there. All appear momentarily and disappear. If we cling to a thought projection, it is inevitable that there will be a residue. *Nirawasesha viraga nirodha* is called Nibbana. That means there is no any residue left. The thought of a book appears and disappears, with no residue left. The thought of a wall appears and disappears, no residue left (*nirawasesha*). We are using the words only. You should recognise the deep meaning that these words pointing to. The one who sees the momentary appearance and disappearance of thought constructs or the mind, will not find the so-called death. Then he will be ever blissful and at peace.

The mind is a flux. It is like the wind. Is there a beginning or end to the wind?. Can we enforce an end or boundary (*anthaya*)?. No, we cannot limit or demarcate by any end or boundary, in other words, it is impossible to fixate. No ends, no extremes, no boundaries. We cannot define or fixate these. It is just a natural phenomenon of arising and ceasing.

We cannot show you the mind. There is no thing called the mind in the world. However, when you are able to grasp this, it is like cognising the nature, like the wind. Where does the wind exist? Can you show the wind? We have shown many similes, which have no extremes, ends, or fixation. Consider a river, we cannot show you a river, if you touch it, it's water only. The river is a flux, a flow. The wind is a flux, it flows. Rain is a flux, a flow of water drops. We cannot make any *fixation* on any of these. There are no such things as wind, river, etc, those are concepts only. The word river is not the river. The word wind is not the wind. Can you touch the river? Can you touch the wind? Can you touch the rain? All are flux, Can you touch your mind?., no we cannot, it's also a flux. Why the so-called *citta vritti* is introduced, is just to show the nature of flux of the mind.

Even though we used so many words to describe the flux, in the end you will understand there is no-thing, only great emptiness, *maha sunnata*. There is a story of a war between two countries, fought for treasure. After enormous destruction to both parties, one country won the precious treasure box, but in the end, when opened it, there was nothing, they just fought for an empty box under a delusion. At last, it was a war only, nothing else. Similarly, we may put

tremendous effort for *nibbana* as well, but at the end one will recognise there is no-thing, all *maha sunnata* only. The cognising emptiness only. Ultimately a recognition only. This is the truth.

What we have been doing so far is explaining how the system works, and how mental formations come into seeming existence. In many of our initial talks, for example, *Arya desana*, *Parama sathya*, *Sathyaye maha Sinha nadaya*, etc., what we tried was to explain the non-existent mind, or to explain that there is no thing as mind. Here we are not searching for anything, instead, to recognise experientially that there is no thing to be searched for and found. In simple words, trying to attain *nibbana* is the attempt that we put to know and recognise that there is no such thing called mind. All the practices, *kamatahan*, etc. are recommended only for this. You may surprise when you hear this, but this is the truth. Having divided into practices (*patipada*) in stages such as *sowan*, *sakudagami*, *anagami*, directions are given only to reach this cognition at the end by oneself.

Understanding the Buddhist philosophy means recognising the non-existent mind, the *sunnata*. In order to reach the goal Lord Buddha initially showed the two extreme positions (ends): the external (*bahidachcha*) and the internal (*addachcha*). Then, HE went on to show that the external is not real, there are no so-called objects as we perceive them to be, it's only thoughts or thinking about externals. Having this insight, one can be free from the illusion of external objects. This is the *sowan phala*.

Next, HE explained there is no such thing called internal mind also, it's not real. Here the mind means the *aramuna* itself (thought constructs). There are no things in the mind. And most importantly, there is no such thing called *aramuna*, it's transient, arising, and ceasing thought formations, having this insight, one can be free from the influence of transient thoughts also. That is the freedom from non-existent thought formations. Ultimately it is realised there are neither *aramunu* nor things, only knowing emptiness, *sunnata*.

Here we will have direct knowledge or insight of arising and ceasing thoughts, retaining nothing. This insight is called *udayabba jnana*.

The thought is also called the *vinnana*. *Vinnana* is *anittya* that is transient. Seeing this *annitya* of *vinnna* is by wisdom (*panna*). This is not a thought but knowing. That is, seeing the non-existent mind is *panna*.

If we explain too much you will not understand, if we tell this directly perhaps you may understand this straight. However, almost all the time we have a sense of; “we have a mind, we are hearing, we are seeing, we are thinking, we are feeling” etc., etc., This is a false notion, or the mistaken view of the world, that we should get rid of. That can be done only through wisdom, knowing the reality behind it.

Through all sensory inputs, we are naturally deceived giving us a false sense of existing objects outside. Having this false sense for long, it has become a sort of living truth. Ordinary people naturally believe independently existing objects, the world including themselves. It is the living truth for them. That is why they are consumed by *dukka*, suffering, or unhappiness. In reality, there are no such existing objects or world independently. The wrong notion or belief of independently existing objects or the world is the cause of *dukka*. If you see non-existent things as non-existent, how can there be *dukka*? This is the reality. Every *dukka*, sorrow, comes due to false beliefs or notions. We have explained the appearance of seeming objects with so many examples previously using scientific examples, quantum principles, etc.

Reality is emptiness, *sunnata*. The seeming existence or the appearance of the universe is through the field of emptiness. This is the fullness or all-inclusiveness in other words. This may be very difficult to comprehend. We have to tell these very carefully, each has a certain capacity or maturity to understand. If someone questions beyond this, we still can give deeper explanations.

Everywhere, everything, it is emptiness, *sunnata*. There is no such thing called mind, it is also emptiness. To be free from *dukka*, Lord Buddha mainly explained about the mind and the nature of the mind. It is applicable to other things as well. Nevertheless, HE emphasised only the nature of the mind. What is important for us is the path to freedom from suffering or the freedom from a non-existent mind. For that one needs to see the seeming formation of the mind or the reality of the mind.

If we say suddenly there is no mind, many do not believe it. In that case, we need to show the truth behind it by simplifying the nature of the mind. That is where we have to explain in detail step by step process so that the listener is able to grasp it. That is where we have to show how the seeming mind is formed. We have many suthras like *Maha nidhana suthra*, *Salayathanika suthra*, *Skanda suthra*, all are to explain how the seeming mind is formed. The

Sathara satipttana, chaturarya Sathya, Arya ashtangika marga etc, all discuss the same topic in essence. Through those, analytical expositions are provided to explain the fact that there is no thing called the mind.

There is no such thing called mind. It is merely a concept. If we understand and see clearly this pointing, that will be a great accomplishment. Lord Buddha says, one can shoot an arrow to split a hair of a horse into thousand parts, but seeing this truth is almost impossible. Knowing this truth is not easy. If one grasps this experientially, it is *prathyaksha*, a living truth. Lord Buddha has given many similes to show how difficult it is to grasp this truth through the ordinary human mind.

One can see a rainbow in an early morning dew drop on a grass blade, only if one sees it at an exact required angle and position only. In a similar way, we will grasp this truth only if we analyse and understand the truth in an appropriate viewpoint and understanding. In other words, we must have the correct viewpoint, correct attitude, right level of spiritual maturity, and deservedness, then only one will have a chance to recognise this truth. You will not get the supreme truth through your own fancies and viewpoints, it has to be seen through the direction the teacher is pointing to.

It is very rare to hear the supreme truth. This supreme truth is profound and unfathomable. How can we recognise this truth by a mind that deals with duality, limitations, fixations, boundaries, and concepts? This is a very subtle matter.

We have to be careful; the recognition should not be limited to mere intellectual knowledge. It has to be a living truth to oneself. Otherwise, it will be intellectual gymnastics with no end to suffering. Until such time it has become the experiential knowing, one has to move along this path vigilantly in all day-to-day activities enquiring and seeing one's own thought formations, it's arising and ceasing, how those thought constructs delude us, how the influence of thoughts are reducing, and how the freedom from thoughts is progressing. Ultimately seeker will be convinced by his own experience that there is no such thing called mind. This is *prathyaksha jnana*. Until such time one will have no freedom from *samsara*. No end to *dukka*. This is a very subtle point. Some day you will understand how important this explanation is for a seeker.

We have given a series of similar talks previously. This is the supreme truth. For this, a way of observance (*pratipada*) is required. At first, you get this as intellectual knowledge. Then you have to see how the objects of mind come into seeming existence and disappear and so on. To this end, we have given a large number of talks explaining the process. How one gains experiential knowing depends on each one's nature and spiritual understanding. That is why each gets a different *kamatahan*. Through these practices, the seeker will be able to get experiential knowledge.

Through a simile, Lord Buddha explains that, in order to cross a river there are no readymade rafts, each has to make their own raft. This means, depending on our own past experiences, tendencies, habits, etc., we have to have our own path to suit our own nature. We have to get rid of our past conditioning, habits, etc. through our own efforts, these are the impediments to spiritual progress. Depending on your job, spiritual understanding, habits, beliefs, age, social responsibilities, etc, you have to have your own method of practice (*kamatahan*) to see arising and ceasing thought formations. This is the raft here. One has to see vigilantly each moment how the thoughts come into existence and disappear, this is *tathra tathra vivapassathi*. You have to do *yoniso manasikara* vigilantly. There is no universal method for everyone. You have to sail across the ocean of samsara using your own homemade raft.

Through this seeing and investigation, there comes a stage that you will have to drop all your past knowledge, concepts, and theories that you studied and accumulated so far. That is, you have to let go of all. If not, you will not be able to grasp the truth. The so-called mind is merely your knowledge. The collection of concepts and memories. The sense ME, sense of living ME, sense of separate entity is your past data, acquired knowledge only. The moment you let go all, then and there where is the mind?

When you are in that raft, a time comes when you can neither too excited and hurry nor stagnated without sailing. Otherwise, the raft will be capsized. This is the "non-doing" state that *Ogatharana suthra* explains. To attain this non-doing state, one has to come to *Pachepariggaha jnana*. At that state, all *indriya dharma*, becomes *bala dharma*. We have been doing detailed explanations on this. *Shraddha sitha*, *veerya*, *sihiya*, *samadhi*, *animitta samadhi*, *panna*, all have been explained previously.

For the one who is deluded by the external world, for the one who believes *nama* and *rupa*, there is no path to salvation, no path to *nibbana*. He does not

become a *bikku* of this *sasana*. What Lord Buddha showed as *ekayano maggo ayam bikkawe*, is that the so-called state that free from dualities, free from *rupa*, free from non-existent objects, free from extreme ends (free from *ajjatta bahijatta anthaya*), free from fixations, boundaries, etc. This is the way it can be explained by words.

If this is to be explained to the one free from the burden of knowledge like Sunitha or Sopaka, this is how it is explained.

Thought (*aramuna*) comes to mind, but seeming objects do not exist outside, but those appear in your mind only. We live in a fabricated world made of mental concepts and imagination, and it is not a world existing outside. We are merely in an imagined world of names and forms (*nama* and *rupa*). This is not the reality. The seeming world does not exist outside in reality. That means there is no reality outside of you. There are no things in thoughts, thoughts are also not real, they appear and disappear. With this insight, one is free from duality, external end (*rupa anthaya*), internal end (*nama anthaya*). The thought (*aramuna*) does not belong to the external or outer end (*rupa anthaya*) or to the inner end (*nama anthaya*). The thought (*aramuna*) itself cannot claim a place for its seeming existence. The thought itself loses its place of existence or rather its own existence.

Now a sound is heard, that sound is not a thing, just “hearing” only, no concepts, labelling on its own. Take the sound of the wind, we have named it the sound of the wind. Take a sound of a crow, or a sound from a tree, we name all of these. Without a name and form it’s just “hearing” only. Just hearing. When we have this insight, that is the unreality of name and form (*nama, rupa*), all concepts and labelling fall apart. This means one sees clearly the unreality of so-called external objects. We need to see the thoughts themselves are also not real, there are no concepts in them also. All are our own making. Then the sound is merely a sound without a name attached to it. Sound is only a sound itself, there are no intrinsic thoughts attached to sounds. This is where no mind is. We have discussed here on the sound.

Let’s take a color. A book is seen by you. There is no such thing called book outside. The seeming existence of the book is merely a memory or past data in your mind which is imagined through concepts and labelling. These concepts and names are created by us and are merely thought constructs only, and in reality, those are non-existent. Can you find a book in your mind? Can you find a book outside of you? This is merely a seeing only. See here clearly the

pointing that, there is no one to see, and no-thing to be seen, just *seeing* is happening. If there is a thing, there is somebody to see it and vice versa. In reality, there is nobody to see, it is just seeing only. The book becomes oneself, nothing exists apart from oneself. If it is a house, I am the house. There is no separate ME and the book or separate ME and the house. If there is separation, that is the illusion, *maya*. Through this deep understanding, you will not find anybody or a separate entity. Just a “happening” only. Everywhere just happenings without an owner. You do not find any individual entity doing those.

You need to practice rigorously. Also, you need to be practical. Leisurely you have to check your thought formations and be free from those. You need to see the truth at each instant when thoughts arise. Nothing else you need to do, just see the underlying truth.

At the beginning you need to have courage and determination to see the truth behind the arising thoughts, later on, it should become natural to you. *Indriya dharma* have become *Bala dharma*. Then only you reach *sathi damma veerya*, *sathi samadhi upekka* etc tec. That is *saptha bojjanga*.

In reality, this *animitta samadhi* is the *animitta appranetta, sunnata chetho Vimukthi*. That is *sunnata*. In this state, *sunnata*, the individuality, the sense of personhood gradually diminishes and it is known by *jnana*.

The feeling that “I Exist”, is not a thought. The taste of salt is not a thought. It is felt or experienced by your awareness (*sihiya* or *jnana*). That is why no one can explain this. This is *jnana*. *Jnana* or *sihiya* are not thoughts. Eye sees a color called red. This is a thought. What knows the appearance and disappearance of this thought is by *jnana* or *sihiya*. How do you know a thought appears and disappears?. How do you know another thought appeared and disappeared? It is not a thought seen by another thought, it's a kind of knowingness transcending thoughts. This is beyond thoughts. This is called *jnana* or awareness. One needs to awaken these *dasa jnanas* to transcend thoughts. This is what we call awakening *damma chakkusaya*. This is seen by *abinna*. The *darmatha* that sees the true reality of mind is *abidamma*. The *abidamma* is not another *pitakas*. Conventionally it has been named as *pitakas*. The content of *pitakas* is to be seen experientially. This is called the *darmatha* is seen by *abinna*.

When you hear these deep insights and recognise the truth, all of your conventional beliefs and concepts will fall apart. All are thought constructs. Sun, moon, whatever you talk about, are mere thoughts. In many *suthras*, Lord Buddha says, whatever I discuss on the phenomenal world (*laukika bumi*) is not true for the spiritual realm (*lokottara bumi*) and vice versa. This is because the phenomenal world is made up merely on the concepts and beliefs, and all of those will fall apart in the spiritual realm. In the spiritual realm, *nama* and *rupa* have no validity. *Vinnanam anidassanam*. *Vinnana* is not created. *Vinnana* never existed.

There are several *suthras* discussing various aspects of practices (*paryaya*) of non-existent mind etc. for example *Kewatta suthra*, *Bramma vimanthanika suthra*, *Patama nibbana suthra*.

In the spiritual path what is important is to be practical. We have to be free internally. In the spiritual path, a sincere seeker will see himself the progression of his own inner peace, diminishing *kleshas*.

When you do walking meditation, you will see there is no such thing called earth, leg, or walking, there is no owner for sensations, then you will feel like walking free and light.

There are many things that we cannot expose to the public because society is not mature enough to digest those. We have more reasons not to bring out those for now. If people hear those they cannot handle them and can become frantic. We wish we could talk about all.

If we really talk about the absolute truth, the whole phenomenal world becomes false or *maya*. The *siddhis*, *irdi prathiharya* etc., within the phenomenal world are not the truth. There are *Sathya irdis*, we can show those, and we can show *Sathya abinna* as well. It is a completely different viewpoint and experience when one recognises the truth, compared to phenomenal thinking. You must recognise this truth (*yatharthaya*). It is very blissful, peaceful, and pure.

Still, we see that our society as a whole is not ready to hear such truth. If we fully uncover all, worldly people, normal householders may misinterpret that we are trying to harm them. We have no intention whatsoever to harm anyone. We have no intention to hurt anyone. We are trying to bring out the truth to many as possible. When we try to uncover the truth, that itself could hurt some, because they have not accepted this truth yet, or are not ready to

do so. The truth will free some, but at the same time, it could hurt the ignorant. However, we cannot stop telling the truth, we must speak this for the benefit of sincere seekers. Because of your wrong or mistaken viewpoint, you will become frantic. It is nothing to do with the truth, but your fault, your inability to digest it. Do not think that we are telling those to harm you. We do not have any personal issues. We are compassionate to everyone. That is why we say every time it is because of your wrong view you reject the truth. We are not telling anything against anyone. We want only to bring out this truth to all.

There is no such thing called mind. We will further explain the same topic in another talk. This will be another important talk for you.

Theruwān saraṇai.

Awakening to the Moment

Aryanwahanse: What we are discussing here are not applicable to mundane life. Conventional rites and rituals are good for the sustenance of society and culture. But recognising the truth is beyond those. In Buddha's time, HE expounded the truth as profound and not heard before. This means Buddhist philosophy is beyond conventional thinking. This statement is valid even today. The things we all consider real are in fact false. Reality is completely different. This is the point we need to understand first if we are on the spiritual path. If you are ready to hear the truth, we have to tell it as if preached to five ascetics (in Buddha's time) which they never heard before.

We habitually think our perceptions are true. We are trapped with six senses: eye, ear, nose, tongue, body, and mind. We believe the sensations getting through the six senses are real. When the truth is realised, we recognise all are false. As long as we do not recognise the truth we are in ignorance. Due to ignorance, we are subjected to an unending cycle of birth and death (*samsara*). This is endless suffering (*dukkha*). Unless we come out of ignorance there is no escape from suffering.

It is only suffering in mundane life in ignorance. We believe we are happy and satisfied when we have money, when we have tasty food, when we have good cloths etc. This is the mundane way of life. After some time, cloths deteriorate, and we look for new cloths. Again, after some time they get spoiled and old. Again, we look for new ones. In this manner, we are running after better and better ones. Even for the food we are running after new dishes and new varieties of tastes. In the ignorant way of life, we are never satisfied for long. We look to the next.

Seeker: I am from Kandy area. I am seventy-four years old and I have listened to more than 100 talks.

Aryan wahanse: There is nothing in this world to be called satisfactory for long. This is suffering. What we think pleasure in this world is in fact pain only. There is no lasting pleasure, all end up in suffering.

You asked whether you can see *Nibbana* at this moment. Truth is that *Nibbana* is seen at this moment.

At this moment you have a thought. Thoughts appear and disappear. There is no lasting thought, all are transient. It is only these thoughts that give us suffering (what we call the mind in fact is a collection of thoughts only). We use “mind” and, “thought” interchangeably. Our suffering is only in the mind.

Therefore, seeing the truth in simple words is understanding the full functioning of the mind. This manifested world is created by your mind. That is why Lord Buddha said the six senses themselves are the world (*salayathana loko loko, chittena niyathi loko*). Beauty and ugliness that you see are not in outer objects but in your mind.

Moment-to-moment thoughts appear and disappear. The birth of a thought and death of a thought happens in the moment. The one who sees the birth and death of a thought (seeing *udaya vaya*) will not find conventional death. This death becomes false. Birth and death happen at this moment. Before your outgoing breath happens, you need to contemplate *marananussathi* (occurrence of death). Contemplating *marananussathi* means seeing the death of thought at the moment. Lord Buddha said if one contemplates death before the in-breath goes out, that is sacred. Seeing death in the moment is “*kshana sampatthi*”, which is recognising the reality of the moment.

It is very rare for one to see death in the moment. It is very rare to listen to *damma*. It is very rare to get a human birth. It is very rare to live in a spiritually elevating place.

We are struggling to understand the mechanics of the moment. If we could recognise the mechanism of a single thought, we see the truth. Sometimes we use the term “*aramuna*” for the thoughts. If we see one leaf of a mango tree properly, it is equal to seeing all leaves of the mango tree. Similarly, if we could see one thought properly, we have seen the mechanism of all thoughts.

Therefore, seeing one thought properly is seeing *Nibbana* or seeing the truth.

Now you know you have only this moment. If we talk to you, it is only at this moment. If we talk to you tomorrow, there is also only this moment. Even in five years’ time only this moment. If we think past, it is only a thought in the present moment. If you think of the future, it is only a thought in the present moment. We have only this moment. However, even the thought at this moment is not true.

Past thoughts are gone. Future thoughts have not appeared yet. The thought appearing at this moment is also not true.

“Atheetham nagammeiya – Uppatikanke anagatha

Pachchuppannasaye damma – Tathra Tathra vipassathi”

You see a book. This book is not outside. It is a thought in the mind. This book is created in the mind by binding color, form, and sound together. Now analyse how you came to know the book for the first time. In early childhood when you start speaking, you were taught colors and sounds such as red, blue, yellow, etc., etc. Here color includes form as well and sound is the “word” of the language you use. For easy reference, we use the word color only.

From an early age, objects are identified by binding color and sound together. Until to-date this process of binding colors and sounds continued for your worldly transactions. We call the result of combining colors and sounds the mind or thoughts. Here we use color and sound because these two are predominant among other sensations. Binding sound to other sensations happens in a similar way.

When you hear the sound “parrot” a form of a parrot is created in your mind. If you hear the sound “crow” a crow is created in your mind. If a person who does not know English hears the word “crow” any form is not created in his mind like us. He has not bound the color to the sound “crow”. Do you see how a form is created in your mind out of a sound? Now you can understand that the mind is the result of binding colors and sounds. This is the truth you need to recognise.

We have only the present moment. Everything happens only at this moment. If you see the reality of the mind, you will see that there is no book out there. There is no crow outside. All appear in the mind at this moment. So, you are free from outer objects.

Now when you investigate the mind, can you find a book or crow in the mind? No. We can't find anything in the mind. It is just the appearance of thought. Now you are free from the mind as well.

You cannot find anything inside or outside. It is empty of “things”. The *shunnatha*. No material or mental objects exist to be grasped. This is called *animitta*.

If there is no book, then no ME also. The absence of ME or individual self is the absence of things. This is *shunnatha*, emptiness. This is freedom from the mind. This is the Buddha nature of the moment. Buddha's birth is at this moment. Buddha's death is at this moment. Buddha's awakening is also at this moment only. Therefore Buddha's "*themagula*" (birth, death, and awakening) is at this moment only. Thus, every moment is a Vesak, isn't it? If one realises the truth, for him every moment is auspicious. The greatest achievement in human life is the realising truth. That is the most auspicious thing. Awakening to Buddha nature is the most auspicious moment. All defilements (*kleshas*) will disappear with the awakening to the truth. For, such a seeker there will be no birth in the lower worlds. He will steadily progress toward the state of complete absorption (*Arahat*).

All mundane people who are ignorant of the truth, there is a chance of getting birth in lower worlds, no matter how religiously they do meritorious deeds. The mundane world is full of wrong beliefs and concepts. There is no right vision (*samma ditti*).

Lord Buddha said there are two categories of livelihood. One is right livelihood (*samma ajeeva*), and the other is wrong livelihood (*mithya ajeeva*). All mundane people are on *mithya ajeeva*. Those who are on *samma ajeeva* are in "*arya bumi*". *Arya bumi* is where the awakening to the truth happens.

The eightfold path is found only when the truth is understood. Then you start walking along Buddha's path. Those who believe the world is real, are far away from the truth. They are in the wrong perspective. There is no difference between the animal and them. Until you hear the truth from the spiritual teacher (*kalyana mithraya*), and understand the truth there is no end to the cycle of birth and death. There is no end to samsara. It requires a detailed explanation to describe how the endless birth and death cycle happens.

Now you know what is *themagula*. It happens only at this moment. Take everything simple. Do not make this a burden. Happily, and leisurely know that we have only this moment and contemplate this over and over again. Turn inward your mind. Try to be attentively aware (*sihiya*) to the moment.

Seeker: Do we need to contemplate on the *vinnana maya* again and again?

Aryan wahanse: You know this mind is false. When you know its falsity, itself is the contemplation. Do not make this contemplation a burden and suffer. Traveling along the spiritual path is very beautiful and light. But you will

lose its beauty and lightness when you create unnecessary clinging and expectations of *Nibbana*. This clinging to *Nibbana* is another form of impediment in the mental illusion.

You have to catch the serpent at the right spot, otherwise, it will bite you. Similarly, you have to listen to *damma* talks with a keen intellect and grab the correct meaning. Actually, what we are describing here is very simple. You should not make it complicated and a burden. What we are talking here is not observing the mind or thoughts continuously.

Due to past habits for a long time, you are naturally tempted to go outward toward the world. However, when you listen to *damma* talks you are repeatedly reminded that there are “no things” outside. At the same time, your mind is purified. Ignorance will slowly fade away. You start looking inward, you start seeing your own mind, how thoughts come into existence and disappear. Your misconceptions and wrong beliefs fade away and clarity slowly dawns upon you.

Like a clean white cloth your mind should be purified. In the beginning, the mind was pure, subsequently, due to social conditioning impurities (*kleshas*) were accumulated, and the mind become impure. Now you are covered with so many *kleshas*. When you begin to see the truth (the truth of your mind) these *kleshas* will begin to fade away slowly. It is like getting all dirt on a cloth washed away slowly. You do not need to rush, cleansing of *kleshas* will happen gradually and automatically when you are on the spiritual path. You have found the path to *Nibbana*. Now you see how important even one second in your life is.

Seeker: I am afraid of the last thought of my life (*chuthi sitha*)

Aryan wahanse: Do not think about it. Let it go wherever it wants to go. Do you know why did I say this? You grasp even the so-called last thought and your mind gets polluted. Also, you will get fear and doubt as well. You should not think about all of these things. When you do not think, you are at peace and you will have the potential to go higher realm. The moment you think you make it a reality. You make it a truth for you and you solidify it. This will lead to lower realms.

Why you are tempted to think this *chuthi sitha* is, due to your sense of individuality, the ME. Your ME sense wants to go to a better place after this life. Here I am telling you, there is no ME to go anywhere. You should listen to

damma talks regularly and get the message clear to yourself. When you listen to *damma* you should never think such things. The reason is, then you have the potential to go higher realm. Here again, you have to be clear that there is “nobody” who is going to a higher realm. If you are free from such thinking, you are free from *raga*, *dwesha*, and *moha* (attachment, aversion, and ignorance respectively). Lesser agitation, lesser internal fire. You should know that thought itself increases *raga*, *dwesha*, and *moha*. Then that thought itself takes you to the lower realm. We cannot make our way to anywhere by force as we wish. What you can do here is calm your mind and be at peace. Every moment makes your mind calm and at peace.

Angulimala killed so many people, but he did not fall into the lower world. When you keep your mind focussed on *damma*, as a *bikku*, have you killed anybody? When you focus on the moment, your past cannot come and veil the present moment. This is the state of pure mind. If old stuff comes and pollutes your mind, then you will not be a *bikku*. You should awaken to this moment, then you are free from the past. Every moment, be aware of your thoughts (mind). That is to say, being in *sihiya*. The internal fire from thought constructs takes you to lower worlds. Therefore, no use in thinking past whatever it might be.

Here the story is about the mind or thoughts. Thoughts appear and disappear. If you see the nature of thought, moment to moment, you will know that there is nobody here, there is no personal self here, there is no ME here. It is just nature.

Listen to *damma*. Get all your doubts clear. Then you will notice internally that you are becoming calm and at peace than before. You will notice your anger, and your internal agitations slowly fading away. You are on the spiritual path; you will not fall onto the lower realm.

Slowly try to see there is nobody, no personal self within, no ME. Every moment you see this, you are stepping into a higher realm. Then only your internal fire and restlessness fade away.

The one who sees, there is no “personal self”, is called a Buddhist. Buddhist do not talk about a creator. Buddhist philosophy is not a belief system. It encourages you to check yourself, experience yourself, then only accept. If you think there are “things” out there, then you are not a Buddhist. If you consider

there are “no things”, but just an appearance, once necessary conditions at this moment are met, then you are a Buddhist.

If you consider there is no separate self (*atmeya bhavaya*), then you are a Buddhist. Lord Buddha said “*Bhava nirodho Nibbano*”. That is, there is no personal self, it is *Nibbana*.

These days many are confused with the law of *kamma* and Buddhist teachings. Buddhist philosophy is not *kamma* theory. It is a wrong understanding. There are a lot of books written on *kamma* saying Lord Buddha preached those. They say Lord Buddha preached how to go to heaven etc. It appears some are totally mixed up with the teachings.

Lord Buddha’s teachings are based on “cause and effect” (*hetu phala*). There is no doer. When necessary conditions are present, things happen. However, today most people hold on to the law of *kamma*, and they think if they do certain actions, then they can accomplish certain results. They are not real Buddhists.

Do you know how a Buddhist thinks? He thinks there is no individual self (personal self) or ME here. For a long time, we have not taken this to be true, this is the problem. Today we have a kind of mixed-up Buddhism with other religious systems. Some of the other belief systems have entered into Buddhism. On top of that some teachers put their own spice to the teachings without experiential understanding. That resulted in wrong interpretations and wrong practices.

Because of this, most people are confused and have become helpless today. They do not know what is right and what is wrong. Many have separated and moved away from the traditions as well as teachings. People can hardly hear the true teachings of Lord Buddha.

We are trying to bring back the true message of the Lord Buddha. These are in line with the Buddhist scripture, “*Tripitaka*”. You should listen to *damma* with an open mind. You do not need to rush. If you listen to *damma* with a proper attitude even one day is enough to recognise the truth. If you sit and contemplate the teachings properly as intended, you rise as *Aryan wahanse*, a realised “*Arahat*”.

We tell all the time that there are “no things” outside. All in your mind only. If you recognise this, you are free from the outer world. That is, you reached

“*sothapaththi*” state (stream entry). Then you have no return to the mundane way of thinking. You move to the higher realm only, no falling to the lower realm. Once you recognise that the external world is false how can there be heaven or hell? Then where do you expect to go? Here only a thought appears and disappears, nothing more. There is no existing thought or mind. Then how can there be a person or individual self? There is nobody here, do you recognise this? Buddhist teaching is “*anatta damma*” (non-self).

Lord Buddha asked, is this eye permanent or not? (*chakku nichchato anichchato bhante?*). The reply came; not permanent (*anichcha*). If the eye is not permanent, it is suffering (*dukka*), how can you consider the eye as self (*atmaya*)? Buddha’s teaching is *annatta damma* (non-self). All discourses (*suttras*) reiterate there is no self, only this moment.

All our *damma* talks are in line with “*Tripitaka*” (*Tripitaka* contains *suttas* which are Buddha’s narratives and discourses). If you read *Tripitaka* you will notice this. Every discourse in *suttas* explains there is no “self”. However, this message has not been conveyed to our society properly. Because there is no spiritual backing in society, this country declined rapidly as of today. Modern people today need shocks to open up their eyes to reality. Otherwise, all are happily sleeping in ignorance. You cannot move forward in the spiritual path by keeping one leg on the world and the other on spirituality.

You have to understand *Buddha*’s teachings properly in their purest form. As before you can offer flowers to Buddha, and you can do other observances. However, you have to see your mind, your thought constructs. You need to be aware that thoughts are false, there are no things outside as you perceive them to be. Then you see the *Buddha* nature. You should do your rituals with this awareness.

Seeker: In this morning also I started the day with offerings to Lord Buddha.

Aryan wahanse: You are doing all these by considering there is Buddha outside.

Seeker: I contemplated teachings and did my worship

Aryan wahanse: That is correct. Remind yourself that whenever teachings are contemplated your inner restlessness fades away. Now you are moving along the path of diminishing *raga*, *dwesha*, and *moha*. That is where the purification of the mind happens. Getting your mind purified every day is

called meritorious deeds. The desire to see the truth is called "*akaravati sraddha*".

You have a mind means you have objects like books, children, a house, vehicles, etc. All are merely thoughts. When you recognise thoughts are not real, then *raga*, *dwesha*, and *moha* start fading away. Then your mind gets purified. If you become a slave to your mind, *raga*, *dwesha*, and *moha* are increased.

When you watch a tele drama in TV, you get excited, you become angry, you become sorrowful, etc. Actually, you are looking at a glass screen and you are making your *own raga*, *dwesha* and *moha* to all those that appear on the screen. When *raga*, *dwesha*, and *moha* are increased, you fall onto the lower world. However, if you know the truth of the mind, tele drama is another drama only. You can watch the drama without getting caught up with that like a lotus leaf in the water not getting wet by it. You can maintain serenity within no matter what happens in the drama. This is the skill one needs to develop. When you understand *damma* you can live a normal life without inner fire or resistance. You will not be affected by the eight vicissitudes of life (*atalo dahama*).

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

Theruwān saraṇai.

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. Sigiriya¹ paintings are very beautiful. Like seeing the painted wall at Sigiriya (*katapath paura*³), 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 Lenagala². 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.

¹ Sigiriya is a historical place in Sri Lanka having centuries-old paintings,

² Lenagala is a place of Buddhist temple in Sri Lanka

³ 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 Gamperaliya⁴. 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 *dhamma* through all these events. Everywhere we saw *dhamma*. Every moment we spent with a *dhamma kamatahan*⁵. 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*.

⁴ Gamperaliya is a novel written in Sinhalese language

⁵ 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*⁶ 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*⁷ through *samma ditti*⁷.

*Samma sankappa*⁷, *samma kammantha*⁷ etc. are not mere words, these will happen with growing *sihiya*. Through *samma ajiva*⁷, through *samma vayama*⁷, the *samma samadhi*⁷ 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.

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

⁷ *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 “*sihya*”. 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 karothi 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*⁸, 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.

⁸ 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*⁹ totally depends on the spiritual teacher (*kalyana mitta*).

⁹ *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.

Theruwana saranai.

Buddothpado Aryanwahanse

Short Essays

Essay 1

Path to freedom from thoughts

Path to freedom from suffering

Path to seeing the Truth

This is the way to total Freedom

Buddothpado Aryanwahanse, through his own experiential recognition (*prathyaksha jnana*) reveals the truth as expounded by Lord Buddha.

Have you ever encountered a holy one who reveals the pure truth by his or her own experiential recognition?

This is a very very rare occurrence.

It is an extremely rare thing that revealing the experiential insights of the truth in line with what has been recorded in books.

This series of Buddothpado sermons will take you to Nibbana.

You should listen and study the material that is expressed out.

Then only you will be able to recognise the truth by yourself.

This is not a belief system or a prayer.

Buddothpado talks contain the variety of experiences expressed by those who are sincerely listening, studying and practising the teachings.

Surely you also can have your own recognition and experiences.

This is a deep spiritual transformation within.

This will take to Nibbana by itself.

It is guaranteed, no one should doubt.

“Ekayana Maggo Ayan Bhikkawe...”

Bhikkus’, there is only one way to Nibbana.

It is by removing the ignorance completely.

So long as there is ignorance, there will be suffering.

This is the time to be free from suffering.

That glorious time has re-emerged after 2500 years.

The Truth, as told by Lord Buddha, buried for long by the time, is re-emerging.

Buddothpado Aryanwahanse is uncovering that profound truth.

Can you hear this?

Is it not that Truth, being uncovered by Aryanwahanse, you are hearing nowadays?

Is it not this Truth that is being discoursed by most *Bhikkus* through various youtube channels and other electronic media nowadays?

Can you hear those?

This uncovering of the true teachings of Buddha makes the re-emergence of the *Buddha Sasana* again !

This is wonderful, **The Holy One** !

This is mystery, **The Holy One** !

Explaining this pure Truth is not easy.

This is really a great miracle.

When you listen to hundred sermons, Surely you will notice your inner transformation.

Certainly, you will end your suffering.

Buddothpado *Dhamma* sermons will open your doorway to Freedom, Nibbana.

Only see *Dhamma*

Do not look for a person

You should avoid going after persons, not being totally dependent on persons

Then certainly you will recognise the Truth

Theruwana Saranai

Essay 2

Those who hear this message are truly fortunate & blessed

You also can attain Nibbana

No reasons for falling back to samsara, No reasons for suffering

True dhamma is coming forth

Golden era of Arahaths is coming again

Those great sages who are awoken to the deepest wisdom, are living even these days

Auspicious moment is coming for the revelation of that supreme truth, buried and lost with time

An era of Arahaths is approaching soon

It is time to awaken to that deep wisdom

By eradicating darkness of ignorance, all misconceptions and wrong beliefs

That great light of wisdom, like the brilliant rays of Sun

Coming in all directions

For the minds free from suffering

Comforting wind of release is blowing

Are you hearing?

The Lion's roar of supreme truth !

Essay 3

What is your standpoint?

Are you in a journey to heavens?

The day when your story of heavens becomes a mere Sankara, a thought,

Where do you want to go?

A deception, total delusion,

Really frightening!
What is the Truth?
You are truly helpless
You are lost in a wheel of Samsara
At times, you are happy,
At times, you are sorrowful
Oscillating between happiness & sorrow,
What this life is?
You are not aware of the Truth
We are bringing out this Truth
Listen very carefully!
This is your own story
This is your story of freeing from suffering, freeing from Samsara
Ignorant, mundane world there is nothing to be called permanent
But free from ignorant existence,
Transcendental, supramundane field of existence,
An eternal bliss, ever lasting peace
That we are talking about
Can you hear?
There is a way to complete freedom from suffering
You have a death,
Since you do not know the Truth.
We do not have a death
We have recognised the Truth.
Listen carefully
That supreme Truth, cognisant to deep wisdom, is revealed to you

We are presenting a very rare, a series of Dhamma discourses, not heard before,

Being freed from all suffering,

That everlasting peace, eternal bliss, is made known to the world

Embodied with profound meaning,

That supreme Dhamma, is not easy at all to explain

That supreme Dhamma, not found in books,

Can be expounded only through experiential knowing.

Can you write the taste of salt in books?

No

Essay 4

Without being practical in Dhamma, there will be no experiential recognition,

That *sandittika, akalika, ahipassika, opanaika, pachhuppana* dhamma cannot be explained.

It was in that book,

Lord Buddha said so,

That monk said so,

It was there, it was here, it was said so etc. etc.,

Is it Dhamma being spoken ?

Even oneself does not know what is being spoken is correct or not !

As long as immersed in the darkness of ignorance in the mundane world, everyone bound in wrong views and concepts,

As long as external world is true, you are in total delusion,

You are bound to suffer,

No freedom from suffering at all.

Recognise the truth,

Listen carefully.

Deep truth that is grasped by the deep wisdom, cannot be seen by the mind.

Being free from thoughts, there is an awakening to deep wisdom.

Then only we can see the illusion we are in.

Really, we are in a prison of maya, the illusion,

Whatever we think to be true, is not true,

That is why we all are suffering

So long as Truth is not known, so long as imprisoned in maya, we are bound to suffer.

Lord Buddha revealed the Truth to the whole world.

As a result, Sidhartha thapasa is known as Samma Sambuddha

Really speaking,

Prince Sidhartha,

Becomes Buddha,

Because the supreme truth is recognised & understood by **HIS** own deep wisdom,

HE is known as Samma Sambuddha