



Freedom from Mind

Part 02

**From the Zoom Discussions presented by
Buddothpado Aryanwahanse**

| Buddothpado |

From The Morning Zoom Discussion presented by BUddothpado Aryanwahanse on 20/08/2023(English translation)

Participant: Theruvan saranai~ Arynwahansa,

After listening to last Sunday, English Zoom discussion, I realized that if someone doesn't know how to differentiate between the thoughts that occur under normal circumstances within the mundane level and when the notion of Self comes into the mind, when following the path, the path can become complicated. Only when vibrations and a shaken mind are fully understood, the calmness and the unshaken state of the mind can be realized. If there is something outside, within yourself, the soul exists. When following the path, the basic level of the mind that exhibits mindfulness and the (*Asawakkaya jnana*) The knowledge related to the liberation from the taints, also depend on the degree of vibrations. I also see a duality here. The path you explain must be practiced with wisdom. In Sinhala language, you call *sihiya* for all mental thoughts (*Sankara*). When dealing with the notion of self, it cannot be called, *sihiya*, (mindfulness) it's a sensation or a feeling, that you deal with. Example: When I was talking about my deceased mother with my friends, I didn't feel any emotions at the beginning, However, I felt that in the middle of that talk, the notion, self-took over for a moment. It's not *sihiya*, in my opinion. It's the knowledge I experienced to what extent, I have the feeling of self, me or mine. It's a sensation, not just a thought that comes to your mind. To find solace, we should be able to escape name and form, both. (*Rupa/ Arupa* or *Elova* and *Melova*.) I need your help to achieve this level. Thank you!

Aryanwahanse: It's like an entangled ball of yarn. Must clear it one by one. It's also very nice. In this situation, we have to focus on the currents and energy that make us feel like we are existing. Let's take it from there. Right now, don't focus on the concept of SELF. You should be able to see the true nature of the subject or thought that appears in the present moment. Actually, there is no truth that can be found in rapidly disappearing thoughts. If the object becomes real in your mind, then, there is a self/soul (*Ajjatta/Bahidda*). So, when a chair is real to you, you have *nama* and *rupa* (name and form). So, the concept of I, me, mine is born. You can see this through mindfulness. Mindfulness catches this state of the mind. This image of the chair was created by the vibrations, sparks and sensory stimulation created by those sparks in the sensors. There is no problem at this level. The question is how did these sparks turn in to chairs, walls, etc. How did you get the notion I, me or mine. (my chair). All these including *Nibbana*, are caught in the mind with mindfulness. Mindfulness is related to every normal thought that occurs in the mind. However, the special awareness is connected with Supreme wisdom. To understand the illusions created by the mind consciousness, Super wisdom is needed. But this is also part of the super mindfulness. When a person is able to fully understand the illusions in the mind, he reaches the *Adigatha Samadhi*, a special state of spiritual concentration gained through insight, then you are an awakened person. Now, I explained to you what mindfulness is all about. (*SIHIYA*).

The state of getting aroused by sensual desires is a feeling. The knowledge of the dissolution of these desires can be observed through super wisdom. (*Abhinna Jnana*). With this experience, a person can stop the effects of the six-fold base. (The eye, ear, nose, tongue, body and mind) However, even after this achievement, a person is still dealing with the name. (*Nama*) That is the inside of the mind that deals with feeling, perceptions and volitional formations. (Feeling, *Sanna, Sankara*) Here, the notion of SELF, ME, MINE still exist. A person can just think, I am relieved from the concept of me and mine. But a thought is different from the actual realization. Through concentration meditation, this awareness cannot be achieved. Because, in that situation, still "soul" exists. By observing continuously, whether SELF exists in your daily activities, you can get rid of the notion, SELF (Example: when walking, is it me or is it just an action, with mental thoughts, is it just a mental command or do I feel Self). You have to practice, until you see the truth. With the true knowledge, outside world and inside world collapse. (*Ajjatta and Bahidda*) In the third step of the practice, a person can clearly see whether Self exists or not. The sounds, colors, shapes, tastes, smell and other sensual occurrences are only incidents, and there is no self me or mine involved in these. The person with super wisdom will realize this situation. With the message offered by the true friend, you will be able to investigate whether you still have the ideas; of I, me, mine, my or SELF.

At times in the tricky consciousness, something similar to the "Emptiness" can be experienced. This is not *Nibbana*. Only an *Arya* person can clarify this situation.

Let's talk about the state without the effects of sensual sparks. This is the subtle state of the mind. In the "*Kamaka Suthrya*", *Kemaka Bikku* said, the taints were still existing in a subtle manner. He gave an example. Even the cloth is thoroughly washed, still it has the soap smell. This means, when a person is relieved from the taints related to the bases, still the notion of SELF can be present. That is why, (*Patinissaganypassana*), is observed. In this situation, one practices the method of letting go of everything. First a person must get rid of the personality view. (*Sakkaya Ditti*) then, dissolve the vibrations, and effects of vibrations in the senses. This is the state of *Anagami* or Non returner. This is the answer to your questions.

From the Sunday night Zoom discussion presented by Buddothpado Aryanwahanse on 20/08/2023 (English translation)

Participant: Theruvan saranai! Aryanwahansa,

Aryanwahansa, you have given me *Dhamma* instructions to be mindful in everything I do and think. After doing this, I am calling you to get some *Dhamma* advice.

Aryanwahanse: Tell me how you did this.

Participant: When I am walking, getting up from the bed, watering flowers, it comes to my mind, these are only sounds and colors. Without paying attention I see how water touches the flowers. I am not thinking, I see all these mindfully. When my husband fainted, I did all my duties, but I didn't get any mental pain. I thought, this is also just limited to sounds and colors. They were only actions. I didn't burn from the inside. At times, when I-ness (SELF) is presented, I recognize it and think, oh! this is all because of the sensors.

Aryanwahanse: I feel that you haven't improved.

Participant: I have improved. I followed your advice.

Aryanwahanse: What was the advice?

Participant: Having peace and staying in spiritual seclusion, you asked me not to be indulged in the thoughts that run in my mind. You also asked me to do actions with mindfulness. You also asked me not to think of *Nivana*. I did all that and I feel peaceful.

Aryanwahanse: How do you practice mindfulness?

Participant: When I was walking, and when I was doing various actions, I thought, these are only sensors. I had thoughts in my consciousness. I thought, these are only thoughts. When I heard something, I thought, this is only a sound.

Aryanwahanse: You have done exactly the same thing you have done before. I wanted you to stop thinking of *Nivana*. But you were always thinking of *Nivana*. Mindfulness is not something that you think about. It is an awareness of everything. You feel all good and bad. This is not something to think about. You feel it. It's an awareness. Aryanwahanse tried to show you this. Why you couldn't do this? When you think in this manner, The self/soul cannot disappear. Because, there is a person who thinks. Amma, you are making *Nivana* (Supreme Awareness) an object and to reach it you are going through anxiety. You are clinging to the Idea of *Nivana* and you can't escape from it. so, you are experiencing, anxiety. In reality, *Nivana* means, letting go of everything. What you are doing is clinging onto *Nivana*. It doesn't work like that. Why is Aryanwahanse so relaxed? Do you remember, when Aryanwahanse was travelling with those noisy people and their loud music, how relaxed he was. It didn't bother him. That's how it should be. Nothing should bother you. That means, no effect. Just like the way, Buddha, was exploring Anda Forest, live a calm life.

Do you know about the Celestial World. I know, you don't believe in this, But I am just asking. What do people over there do? Participant says, nothing.

Aryanwahanse: If you happen to go there, you will somehow, try to find something to do, because you can't relax and stay calm. Participant says, That's true. You will go crazy if you go there, because, there is nothing to do there. What is this nonsense?

Participant: I want to be free from this misery. I have suffered a lot.

Aryanwahanse: You started again, no matter, how much I tell you, you go back to the same thing. Are you suffering now, in this moment, (No, she said.) Then, why do you have to bring the past into this moment? Why do you contemplate on dead thoughts that happened in the past. Stop thinking in this way. Your mind which runs like a steam engine must be stopped. Cool down. Have you ever heard, the saying, "When Rome was on fire, Niro was playing the violin." Live like that. Just like, keeping an ice block on fire. Cool and contented. People run and run for many things. But people who know this doctrine, they also physically run, but, from the inside, they have stopped the running this race; staying calm and quiet. This is pure bliss. It's amazing.

You have come a long way. You have improved; However, you have to improve more. You had a container full of stuff. Now it has been sliced down to a mini container level. You have to clear everything. A thought is just a thought. There shouldn't be a problem in any thought. My ego and the notion of SELF, died, When I say this, this is also a thought. The thought that, Self is still living; you have to kill that thought. The notion, Self is dead, the lady says, yes, that is dead. No, says, Aryanwahansa, it's not that the notion of Self is dead. It is that, there is no self to die. I repeat this, there is no SELF to die. How wonderful this feeling is? You must come to this level. The problem is that you have a lot of applied and sustained thoughts. (*Vittakka, Vichara*). Aryanwahanse knows that you understand, the fact that there is no SELF or soul. But I have to repeat this to make you fully understand. Let go of everything and call me in 10 days. You are ready to go on the path. Come; GET IT DONE!