



# Freedom from Mind

Part 04

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

| Buddothpado |

**The English translation from the Saturday, Morning Zoom Discussion presented by Buddothpado Aryanwahanse on 26/08/2023.**

**Aryanwahanse:** Answering a question regarding the “state of no-mind” (*Bavanga citta*) and how it becomes functional. Did you understand what I said? five bases (five bases such as eye, nose, ear, tongue, and body ), are also related to thoughts. This is not a big thing. The entire *Damma* is not a big balloon. One has to understand it with super wisdom and mindfulness. You must see the truth behind each thought. That is the awareness of the truth of the moment (*Kshana Sampattiya*). The wisdom or *jnana* that knows how illusory things are created by combining sounds and colors (*Pubbenivasanussathi Jnana*), the wisdom of passing away and reappearance of thoughts at the present moment (*Chutupapapata jnana*), and the wisdom of knowing the destruction of the taints (*Asavakkaya jnana*) is the path to Nibbana. Whether it is *Abidamma* or *Damma*, the important fact is that one should be able to see the truth in a thought that occurs in the current moment. I will give you an example. The spider is sleeping until he sees a movement in the spider web. Then, he runs to catch the object. Just like that, the mind is shaken through vibrations, i.e., the mind gets shaken by forms, feelings, perceptions, and volitional formations, and the objects that are constructed in the mind. Just like the spider, as long as the mind is in the state of sleeping, nothing affects it, nothing registers to it. However, if it gets shaken, just like the spider web, then, the I-ness or sense of individuality (*Bavaya*) comes into existence. Due to various vibrations, five senses react. In *Abidamma*, “state of no-mind” (*Bavanga citta* ) means, the unshaken quality of the mind. When it is interrupted by various stimuli, it is called the interruption of the state of no-mind. It is a shaken mind (*Bavanga citta chalana*). What is important here is, whether you accept the object and make it real or not. That is to observe the origin and cessation of the *skandas* or five aggregates.

**PART 2:** Aryanwahanse, explains in a profound manner, how mind consciousness (or the mind) is formed. Without knowing the origin, cessation of the mind consciousness cannot be experienced. Suffering and the cause of the suffering refer to the knowledge of how the mind consciousness is formed. If you know this fact, you could experience how it disappears. Then the clinging to the material

world stops. This is the true knowledge. Objects such as tables, chairs, and trees do not exist in the mind after this experience. That is they have no reality. *Maha Nidana Sutra, Abisankarana Sutra, Salayatana Sutra*, explain all of this very well. This also can be explained as the Super Right View. With this realization, you will know for sure, that there is no truth in thoughts. As a result, the inner transformation happens and subsequently, that helps you to get out of the notion of Self from your mind.

In the *Sabbasava Sutta*, (discourse about taints ) you can find ways to get rid of the wrong notion of Self. *Darshana Pahatappa*: All at once, no one can drop the notion of individual Self. There should be a gradual process. The delicious food items, beautiful houses, luxury vehicles, beautiful robes, and clothes: these material objects cannot take over your mind. Everything that you use must be used only with the idea of simplicity. You do not stimulate and indulge in pleasures related to worldly objects. Why? Because there is nothing that exists. Everything is created momentarily and constructed due to causes and when the causes vanish, these things vanish too (*Hetu paticca sambuta, hetu banga nirujjathi*). (*Sanvara pahatappa, Adivaana Pahatappa, Vinodana pahatappa, Bavana pahatappa*) This part explains the importance of getting rid of sensual pleasures and also the spiritual process. This is because, if there is a slightest clinging, even clinging to the process, makes it harder or impossible to reach Nibbana. This advice is given to remove the notion of the individual Self from the mind consciousness. When objects disappear, there is no existing individual Self. The only thing that happens is the sensual occurrences. Only actions of the senses happen without the idea of me, my or mine. You have to analyze in this manner. How simple life can be in this situation? When worldly objects, material things, and the concept of individual Self are gone, you can see the reality of the material world. In order to practice the four foundations of mindfulness, you have to know there is no existing world.

**Participant:** Even if I know what awareness is, at times, I can't get away from certain objects. This is a puzzle to me.

**Aryanwahanse:** Soil is not Gold. Yes, you value gold. Just in case, if soil turns into gold, don't you see how soil becomes so valuable? Even gold is made out of colors, sounds, etc. You have a mother, who helped you, who fed you, who loved

you, these are all constructed because of the circulation and stimulation of the five aggregates generated by the sparks and senses.

**Participant:** By just listening to your *Damma* discourses, I am getting *Damma* Knowledge. Also, very seldom, clinging onto things happens.

**Aryanwahanse:** Try to find out in thoughts, whether Self exists. You have to contemplate within the *Damma* procedure and process to catch the notion, “individual Self”. (Seeing with the eyes, not I see, hearing with the ears, Not I hear, eating with the mouth/tongue, not I eat). Self is not there, only some sensors are at work. You must practice this over and over again to get effective results. This is true knowledge; you have to have balance in your thinking. Thinking and also not thinking should be practiced. The result of this practice is, having a relaxed mind without experiencing anxiety.

**Aryanwahanse:** When you were explaining your situation, you did not mention, something that is very important. I will explain this now. The objects that come into your mind do not come from the outside; these are constructed or created in the mind consciousness, moment to moment right then and there, here and now. We think things exist out there. But the reality is, that everything is created in the mind using senses. So, if you can understand that you cannot find anything from the outside, you will also realize that there is no individual Self. If there is nothing that you can truly experience in the world, the concept Self also cannot exist. Everything appears right here and now and disappears right here and now. Even the element's *Maha Butha* are created by this principle. Everything including forms, sounds, colors, taste, touch, smell, and the five aggregates are affected and created by this phenomenal truth.

**The English translation from the Saturday, Night Zoom discussion presented by Aryanwahanse, on 26/08/2023.**

**Participant:** When I was trying to find the truth in the current thought, just like the explanation presented in the *Upaklesha sutta* (Discourse on blemishes), I felt that the boat capsized. At times, I feel *Damma* arrogance and also the facts presented in the *Kemaka Sutta*. This is about the inconsistency of thoughts. This situation discourages me from following the way, even if I know the truth. I would like to know whether this is sloth and torpor (*Theena midda*) or something else that obstructs the way

**Aryanwahanse:** What is this way, that you talk about?

**Participant:** I feel discouraged.

**Aryanwahanse:** Why are you making an effort? There is something that is not right in what you say. What is your path?

**Participant:** We have believed in colors and sounds and we thought that there is this Self. *Skandas*, five aggregates are also an illusion. However, automatically, my mind gets caught up in the object.

**Aryanwahanse:** You have misunderstood what the path is about. Everybody does not get this arrogance. This happens, because of the personality view. Because you have the notion of Self. Without removing the personality view, Nibbana cannot be reached. Some people preach. But they have a personality view and that is not effective. The inner spiritual change cannot be experienced by just thinking of it. When thoughts run in the mind, you do not feel the concept, Self. However, if you make something yours, with the notion of Self, then, ego comes into existence. You did not mention the best part which is, that the images you see do not come from the outside. Nothing comes from the outside. With the influence of the elements, various images appear and disappear, moment to moment. We are only associating ourselves with thoughts. Due to vibrations, sounds, colors, taste, smell, and touch that are created. These are sparks. Everything is created then and there with the influence of the vibrations. This is a natural process. No one does it. Someone should have great wisdom to understand this truth, to get rid of the personality view or the sense of individuality. With just having knowledge, no one can be an *Arya*. It happens only

through supreme wisdom. Everything is created by the illusions in the mind consciousness. Yes, you go on doing your daily chores. But you do not grab anything. Things just come and go, because, you cannot get anything from a passing thought. We have given names such as pot, vase, and vessel to various shapes. However, these are made just with clay. Names are given by us. There is no truth in this illusion. You must be able to see how mind consciousness is formed. Must know the pattern of the passing away and reappearance of the mind consciousness according to the past occurrences. (*pera sith piliwela danna nuvana*). There is nothing in the sounds and colors, etc. The world is an illusion. The knowledge of the four foundations of mindfulness can help you understand this process. We observe the process to remove the personality view (or the sense of individuality). I gave you advice to remove the personality view.

**Participant:** Thank you! Your explanation is helping me with the practical knowledge.

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**The English translation from the Morning Zoom discussion presented by Aryanwahanse on 27/08/2023.**

**Participant:** In order to become a Stream Enterer, four principles must be accomplished. One of them is following the *Damma* principle. *Damma* principle means while observing morality, contemplating on the functions of the sixfold base with awareness. Am I right? Ven. Sir,

**Aryanwahanse:** There are two parts to the principle. Namely, first half (*Purwa bhaga pratipada*) and the second half (*Aparabhaga pratipada*). Some people are unable to understand, why, Buddha had declared the principles. Without accomplishing *Damma*, Nibbana is not possible. Some people see this without an understanding of the *Damma*. Mere knowledge will never take you towards Nibbana. Principles are patterns created to reach the goal. The common idea of the mundane people is, I am living and I am dying. Even Animals are in this level of thinking. In reality, mind consciousness is a creation. There is no-thing called mind consciousness because it is impermanent. According to the vibrations, the sensors

are created. The created sensors create the mind consciousness. So, it is a momentary creation that takes place, depending on each other. When all senses are combined, mental formations are created. Sounds, colors, smell, taste, etc. are combined due to contact, and then, a feeling such as the existence of an individual being is created. This process occurs continuously and at high speed. Only after learning the process of how to reverse this process, by listening to a *Kalyana mitra*, or true friend, that one can eradicate the concept or sense of individual existence. Due to the influence of the vibrations and sparks, the sensory stimulations occur at various degrees. This also acts like a current and depending on the various magnitudes of the currents, defilements such as desire, anger, and ignorance are produced. This happens according to a pattern. In order to reverse the pattern, a special path should be adopted. No one can achieve Nibbana with just knowledge. The true understanding comes only with keen observation and contemplation. When Enlightenment factors (*Sapta Bogganga*); the investigation of the *Damma*, the energy factor, the rapture enlightenment factor, the tranquility factor, the concentration factor, the equanimity factor, and mindfulness factor, along with the five powers (five strengths): faith, energy, mindfulness, concentration, and insight/wisdom, are accomplished, the *Damma* path is found. This is also the path to liberation from the mind.

The 2<sup>nd</sup> quarter of the principle is very sensitive. This is related to the practice. The first principle is connected with the true knowledge. When completely understood, that there is no individual self, me or mine, the doctrine evolves in the daily activities. It's the real peace and tranquility one can experience with the understanding of the soullessness. Discourses given on layers explain the principles to be followed very well. There are one to five sections, you can follow. In this *Damma* journey, if followed accurately, people can experience the stages of their improvement. They are, (Stream enterer, once returner, non-returner, and *Arahanth*.) One Must thoroughly practice until he/she feels that there is no truth in a given thought. That it is an illusion. Then one can break the walls that created the notion of self and free himself/herself from the misery, this concept creates. This is called tranquility. It can be experienced here and now. It's immediately effective.