



Freedom from Mind

Part 05

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

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The English translation from the Saturday Morning Zoom discussion presented by Buddothpado Aryanwahanse on 02/09/2023

Participant: Theruvan Saranai! Aryanwahansa,

I have been listening to your discourses for about 3 months. They are focused on how to get rid of the notion of an individual Self. If I say something like this, I do not know whether it's right or wrong. When the attention ~~consciousness~~ is directed towards the body, is it possible to eradicate the concept of individual Self or (I-ness). When we are occupied with activities, we can see clearly whether sense of individual Self is present or not. However, when we are not occupied with anything, is it possible to observe whether this concept of Self is visible or not?

Aryanwahanse: There are many steps to be considered in this situation. Now, we are talking about the most advanced step. When someone is walking towards the path of being an Arahant, that person has to complete preliminary steps. The discourses of the "LAYERS", explain these steps precisely. The entire *Damma* is an explanation about the process of how to eradicate the concept of individual Self. This is also putting an end to avarice, arrogance and ignorance. Even when you say, putting an end to the avarice, anger and ignorance or ending defilements or putting an end to suffering or putting an end to thinking or travelling along the Path to Nibbana, all of these, convey the same meaning.

You are very fortunate to have a chance to listen to this pure doctrine. These days, people copy *Damma* and preach in different ways without having own experiential knowing. These are like imitation gold. The pure gold is the *Damma* given to the world by someone who has completely understood and experienced it (*prathyaksha*). People who preach only with what they have learned or through just intellectual knowledge cannot preach the true *Damma*. Someone from outside, cannot predict and offer the steps that are achieved in the *Damma*. It should be observed only by each and every individual by their own who experiences it. No one is capable of giving it to someone else or confirming others attainments. People who do these things are affected by the *Damma* arrogance. The people who have received the assurance or kind of ratification of their attainments (*PALA*) by these monks, later complain that they are still affected by defilements and suffering. This is not the *Damma*. How can true *Damma* observer

acts like *Bikku Potila* or *Vakkali*. *Damma* can be realized by all four types of people, *Blkku*, *bikkuni*, *Upasaka* and *upasika*. (Monks, Female monks and lay people, men or women). *Gatikara* was a non-returner (*Anagami* state) and a lay person. Can you disregard him because he was a lay person.

Aryanwahanse is ready to accept any challenge. I am asking, all of you, try and understand the way to the path of Truth. Aryanwahanse is always with you to guide you through the path in the accurate way. Observe with full awareness, how the notion of Self or I-ness, pops up and dissolves through your experiences and let me know these experiences. There are steps one has to accomplish when following this path. These are: Stream enterer, once- returner, Non returner and Arahanth. It is a gradual process. It is challenging to reach the last step. This is also the *ADIGATHA SAMADHI* level. The stages achieved through true spiritual awakening never get faded. Not only you understand that you cannot get anything from outside, you become WHOLE, automatically.

Participant: Even when you are in the hospital, you preach *Damma* to the world. I feel sad.

Aryanwahanse: Aryanwahanse has to devote his time for all of you to benefit; no matter what happens to him. People need help. They are desperate to know the true *Damma*.

Aryanwahanse: Proceed and go forward, observing how you are freeing yourself from the clutches of outside sensual world. Please do not think of the stages that you want to achieve. When you experience the freedom not focusing on to the outside objects, you will know how the inner fire or the stress disappears. When you experience this situation more and more, you will be able to continuously have peace. No more burning mental sensations. **Proceed along! Theruvan saranai!**

Participant: When my family was outside, having a good time, one of the children was cleaning a mango, real neatly and nicely and eating it piece by piece. When I saw this incident, I did not get any craving for the mango, I was calm and the mango did not arouse my desire to eat it.

The Lady: It is very important to have the true knowledge first. You must know exactly how the mind consciousness is constructed by listening to the *Damma*

discourses offered by Aryanwahanse. He always talks about this and this must be accomplished thoroughly. You also have to understand what defilements are and how, they get faded. You have to observe in this manner: I had anger before, I listened to the *Damma* and now, I do not get angry and I am not craving for food like I did before. Even if the sensors are working in a normal manner, you have to realize to what extent the defilements are fading.

Aryanwahanse : I have to add something here. The problem here is associated with the thoughts; mind sensor. If you feel that it is only a thought, and the nature of the thoughts is coming and going, there is nothing to think about. The taste is experienced by the tongue. That is only a sensor. However, if you crave for the mango, yes, then, the notion of SELF exists. Through the power of bondage and attachment only, extreme desire and anger are formed. However, these are not obstacles for a person who completely experiences the *Damma*.

English Translation from the Night Zoom Discussion presented by Buddothpado Aryanwahanse on 09/02/2023

Participant: I have been practicing the Mindfulness of the body and for about one hour, I practice this meditation. When I perform this meditation, I experience an emptiness. You also talk about an emptiness. The experience you talk about and what I experience, the calmness and tranquility, please explain to me are these the same or are they totally different?

Aryanwahanse: Concentration mediation, even five ascetics (first five teachers be) did. If I say, what you are doing is right, you will feel happy. If I say it is wrong, you might feel sad. Am I right?

Participant: Yes. Aryanwahansa.

Aryanwahansa: In this type of *Bavana* or meditation technique, the world is considered real. This is not the insight meditation. This is what the five ascetics did. It is the wrong view and way. We have never known what Dependent Origination is about. We associated Ven. *Renukane chandawimala's* books for a long time. In these books, Nibbana cannot be found. Currently, these books are

even discarded. Society is trapped in various wrong and unacceptable views. Some are praying while reciting stanzas and offering flowers to statues, some are trapped in books, while following these unwholesome deeds and wrong views, people have turned into tribal groups. Also, some people are looking for the true *Damma* by investigating the *Damma* presented by Aryanwahanse. The way you have explained your *Damma* experience, we understand that you have not experienced the true *Damma* yet. The *Damma* you follow relates to the *Niganta Damma*. First of all, true knowledge of the Buddhist doctrine must be realized via true knowledge. (*Sathya jnana*). Most of your problems will be solved along with this knowledge. However, you have to observe everything with awareness.

Participant: Should I stop the current meditation?

Aryanwahanse: People who are in the mundane level ask such questions. Once, Buddha uttered” *Bikkus*, What I say to the mundane people or the ordinary world is not true to those people who are truly following the *Damma*.” According to the *Maha Chattaliskara Sutta*, the noble being who eradicated sensual desires, anger and ignorance is none other than the *Samma Sam Buddha*. Arya world is not the same as the ordinary world. To the ordinary world, may be your system or practice is acceptable. Now, we are talking about the real practice, here. You need to develop the true knowledge for this. When we were born, did we have jealousy, competition or arrogance? He replied, No

Aryanwahanse: Then, where did they come from? When an infant is born, in his/her mind, there is this possibility which is like gum, for the taints to develop in the future. That is why, defilements are created. This is the process: *Sashrava* (Gum or taints) *Ashrava* (Defilements), *Shenashrava* (Fading of the defilements). *Aranthood* and *Anashrava* is the complete disappearance of the taints and the disappearance of the *Bavaya*, (birth and death).

An infant has *sashrava* or taints. As long as taints and defilements are present there is no *Bava Niroda*. There is no escape from birth and death. I explained to you just one level. You have to practice the first level in order to reach the next.

Participant: Can the infant experience a good life after death?

Aryanwahanse: As I mentioned earlier, as long as someone has taints and defilements, that person cannot escape birth and death (*Sambodi sutra*).

Aryanwhanse explains to the world in a simple manner according to the *Sutra Desana*, for the people to understand *Damma* accurately. However, these are related to the ultimate and super wisdom.

Budda explains the *Damma* in another way. This is the answer to your question. In the end, the experience of the liberation is the *Vimukti Sara* state of mind. We always live in a fantasy world. You can find examples in the Thripitaka (the three baskets). When a dog sees his reflection in a pool of water, the image he sees is real to him. He believes, that there is another dog inside the water, just like this, mundane people think, that they can find objects in the outside world. The world of colors and forms created in your eyes, cannot be found anywhere. There is nothing you can get from the outside world. Youtube Discourses are available to you to observe and learn. The zoom discussions are geared to answer the questions people ask to solve problematic situations in their practical experiences. You have to realize the truth with super wisdom. You need to practice with vigilance and wisdom. Concentration meditation is not the same as Insight meditation. With the Insight meditation, a person begins to realize that there is no truth in the thoughts that occur from moment to moment. This is examining the true nature of the mind or a thought in a given moment. A thought comes and goes. There is no truth in the thought. Budda's doctrine is completely depending on the Dependent origination.

The impermanence is the dependency on conditions, and when conditions arise, related events arise, and when conditions disappear, events related to them also disappear. *Buddagosa* thero twisted the *Damma* in the *Visuddi Magga*. These are more related to concentration meditation and today, most of the Meditation centers follow this pattern. This is clearly not Buddhist Practice.

During the past, a monk who came from Australia wanted to offer an extravagant almsgiving to 1500 *Bikkus* and we cooperated in this activity. During this time, he wanted to learn the insight meditation. He asked me about how to practice it and I took him to the *Mitirigala Arana*. He never got the answer to his question from this place, instead of teaching insight meditation, the *Bikku* in charge, taught him how to awaken *Kundalini chakra*. The advice he received on insight meditation, was all incorrect.

Fortunately, today insight meditation and Buddha's core doctrine which is the doctrine of the Dependent Origination is available to you through Buddothpado Discourses. When the Dependent origination is fully understood, within the activity and knowledge of how a thought is created, liberation also inevitably happens.

How thoughts, sounds and colors are created must be known. Sounds and colors are not part of thoughts or *chitta*; when conditions are present, along with the rapid vibrations, and sparks associated with them makes the eye see. This is an illusion, just a creation that happens due to conditions. The vision that each person experiences depends on many factors. Some people cannot see certain colors. The vision among the species in the animal world has variations. At the end, everything has been created with the influence of the *Suddastaka*, namely, earth element, liquid, heat, air, colors, smell, taste and oja or sound. All these are in the continuous flux (process) of vibrating and changing from one quality to another and finally, there is nothing that is permanent.

Only permanent thing is the impermanence. Therefore, nothing can be found from the outside. Actually, what should be declared is not that we cannot find anything from the outside, it is that we do not know anything other than the sensors and their activity. According to the Buddha, "*Salayathana loko, loko, Salayatana Nirodo, Nibbano*". You see a wall because of the vibrations, it is actually, the vibrations of all five senses with a speed of more than a million per second. The dominant one comes forward although all five sensual activities are involved.

If eye is the dominant feature, the creation due to the rapid vibration is the (Derivatives related to four elements) *Upadaya Rupa*. In that perspective, sensual world is merely an illusion and a creation. They do not exist anywhere. Even the feeling of hot or cold is just a sensation on the skin. It is therefore, an illusion in the mind. This is the truth about the world. (*Nissatto, Nijjeevo, Sunno*). If you see this truth, the objects you think you see become priceless. Everything becomes empty of things.

Try to obtain the true knowledge by absorbing the information stated above. If you feel the presence of an individual Soul/Self, you must follow the process to

ruminate in the insight meditation. This is not bringing out the *Kundalini* power in you.

A person who has a thorough knowledge of the True spiritual knowledge can experience the *Animitta Samadhi* (non-dwelling nature on any form/objects). This is a special concentration power related to the above stated knowledge. This is called *Krutya Jnana* or the practical knowledge. With the understanding and acquisition of the five faculties within a thought (Faith, energy, mindfulness/awareness, concentration and insight) automatically, this situation occurs.

The Quantum Theory, discovered by the scientists in this era, was actually found by the Buddha 2500 years ago. This refers to the changing nature of perception. The Buddha talked about how the soul has been created through the vibrations and the sparks and the stimulation related to the vibrations and how the sensual world and mind consciousness are created to construct the notion of a self. The scientists have no clue about this discovery. "*Lovama Dedarai*" discourses explains this truth discovered by the Buddha in a way that people can comprehend it. When someone, practically, experience the above stated truth by following the process, the concept of an individual Self and the thoughts that create this idea disappear. The end result is becoming an *Arahanth*.

This is the answer to your question and it is explained in a way that you can comprehend it. Please refer -to the discourses presented by the Buddothpado Channels to completely understand this philosophy.

Theruwana Saranai