



Freedom from Mind

Part 06

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

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**English Translation from the 03/09/2023 Sunday Morning Zoom Discussion
presented by the Buddotypado Aryanwahanse**

Participant: Theruvan saranai, Aryanwahansa!

I have a problem in understanding how the reflection/image is created. Is it because some thing is influencing it to happen from the outside? I would also like to know about the vibrations in the particles (*Anshu kampanaya*), Is the solidity created as a result of the speed of the vibrations in the particles?

Aryanwahanse: For how long have you been listening to the Discourses?

Participant: About one year, Aryanwahansa,

Aryanwahansa: I do not think, you have comprehended them correctly. When you have the notion that things exist outside, you are in the wrong view. Yesterday's Zoom discussion explained this so very well. When you have the idea that there is something outside or there is something inside, you are in the wrong track because both are incorrect. The eradication of the two ends which are *Ajjatta* and *Baddidda* is Nibbana. This doctrine goes beyond the scope of the human mind. This *Damma* can be definitely realized by the wise and only by the wise. Getting misled by the illusions created in the mind and also when people act governed by the illusions created in the senses, sounds, colors, shapes, even solidity and liquidity etc. are not real. (Illusions created from moment to moment in the passing thoughts). *Na patavi, na apo, na tejo, na vayo*: The Buddha declared in the first *Nibbana sutra*.

If your sensors become inactive, what will happen? (*Chakkun udapadi, Jnanan Udapadi*) This is not knowledge. This must be investigated with a special wisdom. The world is trapped inside their sensors and daydreams. People have closed their eyes with their own hands and shout, it is dark. When eyes are closed, truth cannot be realized. People are trapped inside a cage called Ego and self, which is the wrong view and they say, my mother, my child, my, mine me and I. They are like a bird in a cage. Trapped and trapped. (*Sela sutta- Nahidan attakatan bimban nahidan para katan agan*); This has not been created by someone or just created by itself; With conditions things appear and when conditions seize, things disappear.

I am asking you; can you think of the time when you were an infant. You were Just like a clean cloth; you had a radiant mind then. No concepts of jealousy, ill will, anger. These were not present. How did all these created? Who are you? You cannot understand? The truth about all this is you do not have you.

You are day dreaming, and you do not know until you fall down on to the ground. After the fall, what is left is the sorrow and pain. Just imagine, that you received, a million rupees. Now, the happiness you get from having it, is in reality a suffering. Then you have to keep it safe, this is also suffering. Then you spend the money to satisfy your six senses, (things to see, things to hear and listen to, delicious food and perfumes for the nose, comforts such as houses, cars, beds, clothing for your body). Finally, all this turns into a one big suffering. When you lose the money slowly, but surely, it is also a suffering. When you get sick after satisfying your senses and tongue, that is also suffering. Now, listen to the Buddha's words, the four noble truths: suffering, cause of suffering, cessation from the suffering and the path to end the suffering.

Suffering sensation or pain is actually a feeling. Eye is suffering, when eye is thought of as an object. In reality, eye is only a vibration, a mental formation or a mental image created in the mind, is only a power created by the stimulation of all senses. This is true for all six senses. This power of bonding through mental formation (*Sankara*), is a natural occurrence. This also refers to mental creations through the mental currents. These mental currents do not exist anywhere, they come and go with unimaginable speed. The day you realize that you have lost yourself in you, you will also realize, that you have never met yourself, ever. You float in the waves of the vibrations and currents, created in the mind.

Here is an example: A young man feels the beauty in the nature and gives up social relationships to get mingled with the sky, ocean, waves, mountains, trees, streams, water falls, music etc. There is another young lady who has similar ideas. These are waves, these waves that both of them have are the same. They tally. people look for rain when it is hot and when it rains, look for dryness. According to varied vibrations, the concepts turn upside down or downside up. This situation is connected with the vibrations and waves, and there is no creator here. Let's go back to the story. OK, for the first time, these two people meet and they are happy to talk about nature and the natural beauty. There is no language to this

unique understanding. This is a particular type of a mental creation and a connection. Some calls its divine love. In this story, the wonders of the nature exist. Did you understand? This is very valuable for young people to build up harmonious relationships. To recognize these waves, words are not necessary.

When you can recognize that these are only energy vibrations and there is no truth in them, so many obstacles and problems can be solved. Don't you realize that these are only mental occurrences?

Just imagine, everything has a name, chair, tree, table, etc. How can you see sounds? These are just sounds. The deep meaning here is seeing without sounds. This does not mean you do not exist. You still exist. This is about making an attempt to make you lose the concept of (individual) Self. Can you find objects that are created by the vibrations Here is another way to answer your question.

If your ear drum is damaged, do you think you will hear sounds? If you are anesthetized for a surgery by a medical doctor, do you think, you can feel anything? If your foot goes to sleep, can you feel anything in that area? In that case, can we function with senses that are not effective? Therefore, the hot and cold that we feel in the body, does it exist in the body or anywhere else? It might be difficult for you to understand this.

Now, think about this. Whether sight is available or not, even insects, build houses. A worm does not have senses other than the sensation of getting hot or cold. It cannot bear heat, so it naturally avoids heat. Aren't people also like this?

If our body gets burnt, we also feel the pain. If you realize this, from the bottom of your heart, you will never hurt, even a worm. The inner current you feel and what the worm feels are the same. If the waves get connected sequentially, an endless cycle of birth and death can occur (*Sasara ogaya*).

A person with a wrong view, thinks the universe is created by God, it is up to you to choose your path. Once Buddha, said, "Ananda, If people follow a different path when I guide them to follow the right path to *Jeythavanarama*, what can I do? The Arahant Maha kashyapa thero came to the Patali forest, he had no competition. If the true nature of this *Damma* is understood by someone, he/she would not preach to compete with another. Even, Maha Moggallana or Maha Sariuth, never went beyond the Buddha's word. The important part is the mind, not the body.

Buddha commanded Ananda thero to demolish the sandalwood statue and discard it into the river. Buddha is not a statue or not even his body is a body. Because, the mind dies, not the body. This whole process is a kind of “frequencing” or resonation and it does not stop here. It is not easy to understand this.

Your thought patterns are formed according to a system of vibrations and it does not end here and the reason for the journey in the *samsara* is hidden in the part: “*Nama rupa pacchaya vinnanana*”. Due to the creation of the “mind consciousness” (*vinnana*), seeming mentality and materiality are formed. In this truth, lies the energy frequencies that create a system such as a telepathy system. This is understood through true wisdom only.

When the energy vibrations are stopped through the spiritual process, *Akampiṭṭha cheto vimuktiya* is reached. This is also the liberation from the vibrations, or liberation from influence of energy vibrations. In order to gain this understanding, *Sakkaya ditti* or the wrong view of an existence of a soul must be eradicated, by true understanding experience that there is nothing you can get from the outside or inside (*Ajatta and Bahidda*). Realizing that there is no existing “individual self” or “soul”, is the way. Until you reach this level of understanding, the birth and death will continue.

Therefore, please get rid of all wrong views, wrong concepts. Contemplate and understand the philosophy, completely. Observe how defilements fade in your practice. When vibrations become less and less this is the heaven in your own mind. Having more vibrations, mean you are experiencing hell inside your own mind.

As explained in this talk, observe how the notion of individual self is created and with the practice, observe how it dissolves. Recognize the illusions created by the thoughts in the mind. Also understand what Dependent Origination, the foundation of the Buddha’s Philosophy. When you experience that the sense of individual self is dissolving, this is called liberation from the concept of SELF. Senses work, but you are free from everything free from influence of those. You will be able to experience the *Animitta Samadhiya*: An object-less state of natural concentration or absorption. You can experience this here and now. Can be realized here and now.

These are the answers to your questions.

Participant: Thank you very much, Aryanwahansa!

English translation from the 09/03/2023 Sunday, Night zoom discussion presented by Buddothpado Aryanwahanse.

Participant: Theruvan saranai, Aryanwahansa,

When I was trying to find the truth in the subject (*aramuna*) “*Manancha patticcha dammesu*” or, mentality and materiality or, mental formations; I would like to know, to in-cooperate these with the outside world are as same as the Name and Form ? If this is so, what is “with the arising of the ignorance, there is the arising of the taints”? Is it caused by the eye-consciousness, when the eye is the subject?

Aryanwahanse: Lord Buddha said, do not grab, in the *Upakilesa Sutta*. Then, according to what you said, I think you are lost. If you think according to the *Damma*, it is good. But you are entangled in this.

When you say trying to find the truth in the subject, what do you mean?

There is a special way to analyze the *Damma*, it has to be practical, this is not for knowledge.

You try to talk about true knowledge. But, you have a problem here. Tell me what is this practical knowledge? You are trying to seek the practical experience. That is wrong because, automatically, this should happen. That is the feel of the subject. You do not do it or think about it. You should automatically experience it. You are distorted. I will help you with this. OK. We say, it is only an energy vibration, there is nothing called, sounds and colors. This is only something, created here and now. It is not an existing thing, “*Chakkuncha patticcha dammesu*”. This section was taught by Ven. Pitigala Gunaratne. I respect him, for this teaching. If you think of your former thoughts, then you create I-ness or ME (my past thoughts), that is also incorrect.

It is a delusion to think that things are coming from the outside. Please refer to the discourses related to this subject including " *Lovama dedarai*" These are really magnificent and unique.

"*Thingan sangati Passo...*" refers to the combination of the five senses. An *Arya* is not related to a person. You can only find a mental purification inside this scope.

The objects do not exist anywhere. (*Chakkuccha patincha rupecha uppajjati chakku vinnana*). This is about a speed of vibrations. There is no mind consciousness (*vinnana*) without mental formations, also without mind consciousness, there are no *Sankara* or mental formations. According to the vibrations, the five aggregates circulate in such a speed, an illusion of an outside world is created.

Thingan sangati passo means, *ditta, suta muta*; these three together, (*ditta* - seeing, *suta* - hearing, and *muta* - tasting, smelling, and sensations in the bodily feelings together). This statement has not been told before; this is the first time. This is coming through, *Damma Abinna* and it is magnificent.

Thingan sangati Passo Continues: The eye, colors and shapes and consciousness together make eye consciousness, which is also known as (*Patiga Sampassa*). With the contact of these three, eye consciousness is constructed. Now, in the mind consciousness, with unimaginable speed, sparks are formed and as a result of this process, the mind takes the image as a real object. (*Manancha pattichha Damma uppaddesu, mano vinnanana*). This part refers to: due to six senses, contact arise and with contact, sensations arise. At this junction, craving, value, and Samsaric cycle start to spin. This is also the birth of the eye, as explained in the *Jathi Damma sutra*. This is the origin of the cycle of the birth and death. The attachment leads to extensive thinking (*Vittakka*) and again with the arising of the feeling/sensations, craving arises. And with the arising of the craving, clinging arises. With the arising of the clinging, a sense of Becoming is arisen. This is how *Pattichcha samuppada* spins. (Dependent Origination). People who are misled by the illusions in the mind consciousness, cannot understand this *Damma*. Things are only momentarily created and disappear with the speed of the vibrations; this is the truth. You cannot find any existing thing, nothing at all. All are just illusions created in the mind and nothing is permanent. It is only a creation of thought in a

given moment that occurs due to changing conditions and also disappears along with the conditions. With the realization of this truth, you lose “ME” or “I-ness”: Losing myself in me. You can experience the dependent origination, in a given moment/thought, by associating the mentality and materiality with this process. This is the path to Nibbana. This is the path to liberation. You will hear this unique *Damma* for decades in the future. Magnificent! You will definitely attain Nibbana.

Therawan Saranai