



Freedom from Mind

Part 07

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

| Buddothpado |

**English translation from the Saturday Morning Zoom Discussion presented by
Buddothpado Aryanwahanse on 09/09/2023**

Participant: During these days, you explain to the world, what the notion of individual SELF is about, the view of existence, and the concept or feeling that the SELF exists (ME sense). In other words, it is all about the sensual objects and the world that they create (*Salayatana loko Loko*). The mind gets the outside objects due to the above-stated views. Accordingly, continuously, the notion of the individual SELF exists in everything. Kindly explain to me whether I am accurately observing the *Damma*. You also advise us, in great detail, how to live and how to do daily chores without the notion of a SELF. At least for two hours if someone can be vigilant and mindful in the practice, you say that fruitful results can be achieved.

Aryanwahanse: Truly magnificent! However, in your explanation, there is something that should be adjusted. Now, we are going to talk about the state of infants.

Defilements cannot be planted in the infant's mind. Greed, aversion, or jealousy do not exist in that mind. Buddhist doctrine is so pure. Do not have any doubt. You will attain Nibbana. We do not have to be affected by the various views society bears. Absorb the *Damma* presented by the Buddothpado without pre-conceived concepts or with a free mind. When you feel that you are reaching the Nibbana, you get a blissful experience. This experience is unique. I am going back to the topic related to the infant.

We stated that vibrations and movements are connected with the six senses. We also stated that according to the speed of the vibrations and energy movements, various sounds, colors, shapes, hot and cold sensations, etc. occur. The appearance of a thought is instant. The dominant factor, (out of five senses) and the related situation come forward. It can be either, sound, colors, or taste or any one of the sensual sensations. The dominant feature is the object (*Arammanaya*) at the moment. For example, when sound is dominant it is called the *Sabdhammna.*, when smell is dominant it is called *Gandarammana* etc. When a thought appears, it is also an object (*Arammanaya*). At this point, the subjective

feeling (*Athmeeya bhavaya*) comes forward when seeming objects related to *Arammanaya* exist.

When objects such as sounds and colors are taught to a small child, he also receives the notion of existing materials or the existence of a sensual world. This situation and this notion are also a vibration. For example: When the child is taught colors, the color red for example, becomes powerful in the mind consciousness (*vinnana*) as a thought. Now, he feels everything from the outside and inside is available to him/her. These feelings are entangled with the notion of the individual self or the existence of a self or ME. This is the *Athmeeya bhavaya*. If things exist ME also exists concurrently.

You can taste the salt flavor. However, to think about salt and the actual taste of salt are two different things. An infant does not know what red is. He feels. But he does not have the color red or a thought about it, he just feels only. This means although the sensors work, he is incapable of having the concepts stated above or the power of discrimination of objects. But, at this moment when we see a wall, for example, the sense of ME also has been created, However, the infant does not have a wall. Why because he does not know the words yet.

As soon as objects become real in the mind consciousness, the notion of Self and the existence of a SOUL /SELF is also created. This is a natural formation of a particular thought or an occurrence of a mental formation (*Chitta swabava*). In reality, it does not exist. It is an illusion. The creation is due to the rotation of the five aggregates (*Skandas*) which can be explained as the fire circle created by the rapid circulation of the two ends, or the (two fireballs). The rotation speed makes it look like there is a fire circle. But, it is an illusion, just an appearance (*Yo bante vijithvana majje manta nalippathi*). In reality, this situation is a result of the rapid vibrations of the sensual sparks in the senses.

We have to correct something you said. As you stated, the notion of SELF does not exist. The seeming subject itself is the mind consciousness (*vinnana*) and that is the notion of a SELF. The vibrations we experience turn into a thought. Thought comes after the vibrations. However, when someone is on the true path, the thought disappears first. This means the view of individual existence collapses. The belief that things exist and the defilements that are associated fade with the realization of the above-stated truth (*Kshaya damma and Vaya Damma*). In your

practice, everything becomes priceless to you. Now, we understand, all these, including all sensual activities are created by the vibrations and movements in the phenomena.

Now, please listen to Aryanwahansa. This is coming from the experience accomplished through his inner spiritual purification. Everybody must experience the blissful Nibbana including all of the Bikkus. Carefully listen to the Buddotpado discourses.

There is a question for you to answer. Does the mind disappear first?

Some of the answers are printed here. (No, it does not disappear, It gets liberated, There is no existing mind to disappear, mind is a speed of vibrations, Mind appears and disappears, it's a stream. It comes into existence along with cause and ends when they disappear).

Now, we modify the question a little bit. Our monks state that the disappearance of the mind is Nibbana. Is it true? Now, I ask again. Does the mind consciousness disappear? If so, is it the Nibbana. Is emptiness as same as the Nibbana?

Within the experience, something similar to Nibbana is felt? Is that the true Nibbana? Is emptiness referring to the moment that you feel like, the mind consciousness has disappeared? These concepts are misconceptions. Does the mind disappear; is it the emptiness and is it Nibbana?

This question is related to a *Damma* service essential to this Era. Now, what is *Alamaria Jnana Darshanaya*? All daily chores and thinking process are flowing in a normal way, but the person with this supreme wisdom does not grab anything. Nothing affects him or her. No clinging. Everything is priceless to him/her. (*Adgoshaya thitathi*).

Alamariya Jnana Darshanaya and *Adigatha samadhi*, the explanation given in the *Kemaka Sutta*, *UPAkelesa Sutta* and, *Dasadamma Sutta* are related to these spiritual experiences. In order to achieve the Stream entry-level (*Sotapanna*), the disciplined person in the *Damma* must receive advice from a *Kalyana Mitta* or true friend. You have to exactly know how this happens. Now, please answer the question. Reveal an experience that shows *Animitta Samadhi* : a spiritual concentration level or absorption without any object or subject.

Aryanwahanse is ready to answer the question. We are asking the question from the gentleman who originally, raised the question. What is today's date and time?

Today is 09/09/2023 and the time is 11:15 AM. What is *Arahatta Samadhi*?

All of you do what you normally do in your daily life. Just like *Gatikara* was making pots for a living. This applies to all four levels. (*Bikkus, Bikkuni, UPasaka and Upasika*), monks and lady monks, lay men and women. You all, must clear your views to reach *Adigata Samadhi*. This is also connected with the result after following the path. (*Margaya and Palaya*). This situation was explained by the Buddha to *Anurudda* thero. This is also not *Niroda Samapattiya*, this is the *Kanika Samadhi* that can be experienced by an Arahant (*Arahath samadhi*). What is this?

Every moment thoughts come and go (appear and disappear). But there is a spiritual change which leads that person towards emptiness. That person does not exist in this sensual world or (world made with Form) *Rupa* or in the formless world (*Arupa*). Thoughts are experienced. However, he/she is now, dwelling in the special circumstances created by the experience of the Nibbana. This experience can be yours after *Patissagganupassana*. (Letting go of everything completely), This is also *Alamariya Jnana*. This section is explained above. Aryanwahanse has been trying to help you reach this level.

So, the mind consciousness cannot be stopped. The importance you have given to it vanishes (no more sensual desires, no more anger or aversion and no more ignorance) *Veeta Ragi, Weeta Dosa* and *Weeta Moha*.

If there is mind, there is also liberation from it. Path to Nibbana is extremely pure. In this unique experience (Emptiness), you also drop all taints (*Sashrava*). This is Lord Buddha's *Damma*. When you worship the stone statue, please imagine that Buddha is preaching. when you receive this level of concentration, it exists in all four postures. I shall conclude by paying respect to all of you!

Namaskara Weva!

English translation from the Night Zoom Discussion presented by Aryanwahanse on 09/09/2023

Participant: Theruvn sarani! Aryanwahansa,

You, talked about the inward spiritual transformation when following the path. The practice must be exclusively constructed according to each person's characteristics and for that, we have to build our own canoe, ourselves. When we travel along the path to find the truth in the subject/thought, we experience a feeling of awakening. Within that, awareness, the defilements we have, become clear and visible. Accordingly, the ability to assess your own characteristics occurs. When building the canoe, a feeling that the defilements are gone is another situation that can be experienced. Please advise.

Aryanwahanse: This situation was explained this morning. Please refer to the morning Zoom discussion. You need to know the address to reach a destination. If the address is incorrect, you get lost. Just knowing one part of the practice and omitting the rest of it cannot help you reach the goal. There should be a balance and an equal awareness of the end, beginning and middle of the practice. In the morning discussion, *Arahath Samadhi* was explained (The Arahath plane/Spiritual Concentration). We stated that each one has to build his/her canoe. If you move inside the canoe, it is going to turn upside down. The people who want to be famous, cannot achieve Nibbana. Because, the canoes capsize. In addition, even *Niganta* society followed Enlightenment factors. However, the Enlightenment factors expressed by the Buddha and the factors expressed by *Nigantas* are two different concepts. Buddha's way takes you to Nibbana and *Niganta* way to a state of floating in the air, by blocking the mind. You have to know the difference.

How, the notion of Individual self or the concept of individual existence occurs when practicing and following the path: The notion of soul/self refers to the individualized feeling that you are living or I am alive. This is a thought or conception. The view of an existence refers to the intense feeling of the notion of individual self. Then Me, My, Mine, I am, are created. To destroy this wrong concept, a path must be adopted and followed. That is why, we say eat without the notion, I am eating or walk without the idea, I am walking. etc. The mind consciousness or the mind can never eat, drink, walk or do anything. A thought cannot perform any activity. In that case, which one dies? mind or the body? Every

thought dies. As long as you have in your thought, the concept of an individual self, Nibbana is far away from you. As long as the ego or the notion of individual soul is present, defilements are present too. When defilements are present, a person can break what is known as precepts. The path the Bikkus follow cannot be contaminated by feelings such as I have to be beautiful, I have to have nice robes, I am the one who can preach, etc. This is the opposite of a true spiritual behavior. Bikku's life should be a very simple one. Spiritual change is essential for all four groups of people, namely. *Bikkhu, Bikkuni, Upasaka* and *Upasika*. The four noble truths must be experienced: the origin, consequences, the secession and liberation must be experienced.

In order to understand the mind, a path has to be followed. In this path:

- The practice and following the path,
- The outside world is not true to you,
- Without the notion of individual Self, senses and activities go on.

These must be realized.

Obasaya means a situation or a feeling related to the fading of the notion of the individual Self. At times this situation is created by the illusions in the mind. This is not the true *Obasaya*. The notion of Self is very much alive, here. People who are stuck in this situation, without achieving the state of the Stream Entry level (*Sotapanna*), proceed, with the misguided idea of a *Sotapanna* state. Such people, bless others and preach others while having the misconception. That is why, I said, without following the true path, Nibbana is impossible.

In the *Sambodi Sutra*, Lord Buddha uttered, “ If I did not get liberated from the unskilled, undisciplined, world full of wrong views, of *Maras, Brahamas* and Human, I would not have declared myself as the *Samma Sam Buddha*.”

This world is a world full of wrong views including the view of an existence of a individual soul. The outside is true to them. Having these views, it is impossible to achieve the four spiritual states. When the notion of an individual Self disappears, the feeling that “separate I am” existing vanishes and along with this spiritual change, the burning nature in the mind due to defilements get faded. A person who achieves this state mind can experience the peace and tranquility inwardly. Example: It is an experience similar to the feeling you get when you sit under a

tree in the openness and indulge in relaxation. I lose to myself (*Mata mama nati venava*). You lose yourself in the feeling of you. You do not exist anymore as separate self. The cycle of birth and death will come to an end.

Participant: These Zoom discussions guide people to achieve the ultimate goal of Nibbana. The participation is a notion of responsibility and people benefit.

Aryanwahanse: Yes, this is a *Damma* discussion. This is just like the discussion the Buddha had with *Anuruddha* Thero. Then, in this *Damma* gathering, participants get an understanding and direction on how to perceive *Damma* accurately.

Theruvan Saranai!