



Freedom from Mind

Part 08

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

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**English Translation From the Morning Zoom Discussion presented by
Buddothpado Aryanwahanse on 16/09/2023.**

Aryanwahanse: Theruvan Saranai!

Participant: Theruvan sarsnai Aryanwahansa,

You have advised me to listen to *Chittanupassana*. (Mindfulness of the mind). I was able to listen to only one part of it. My question is, what happens in the sleep and how does a thought occur at the time of waking up?

Aryanwahanse: When you are sleeping, you are sleeping and when you wake up, you are awake. Isn't it?

Buddhism is related to practical experience. What is this question? Are you asking whether there is a way to eradicate a thought? In your deep sleep, is there a possibility of seeing dreams. In half sleeping state, a thought comes and goes. In deep sleep state, thoughts don't surface. In the state of half sleeping, thoughts exist.

Participant: In that case, how does a thought occur in the mind even before you are fully awake?

Aryanwahanse: There is no such thing. (*Nisanna sannee, vissanna sannee, noassanna sannee, Nobutha sannee*). It doesn't mean that there is no perception. It means, that the mind is in an inactive state. Now, when someone is experiencing *Dhyanas*, what happens? There is no existence of perceptions. In formless *Dhyanas*, this can be experienced. Only very limited amount of thoughts/thought are present in these states. This is not a permanent situation. None of these are related to the state of the mind of an *Arahath*. An *Arahath* doesn't indulge himself in perception. You are talking about the sensorial activities that cannot take place, in the sleeping state. It doesn't mean that sensors are sleeping. They are inactive for the time being. It is not stated in Buddhism, a situation of non-existence of knowingness. In Noble *Arya* people, it is related to the fading of perception. Not a complete inactivity.

Your ignorance talks in this manner. They are only thoughts. The burning sensations of sensual desires, anger etc., still exist. A person must investigate and

find these defilements with mindful awareness and also, you must have an open mind. Some people go into forests to practice in isolation. Maybe, they are isolated from the material world. But, how about from your own mind. Can you stop the thoughts just because you are in isolation and in a secluded area. Can you hide the defilements, because you are sleeping or because you are in isolation. You have to have an open mind. You must be honest to yourself. Can you get away from your own, reflection. You can't. Just like that, you just cannot get away from form and formlessness. Some People indulge themselves in concentration meditation and have a wrong view that they are in *Arahath* state. These are only limited to *Dhyanas*. These are false beliefs and wrong views. Concentration meditation does not take you towards Nibbana.

In order to achieve Nibbana, True knowledge (*Darshana samapattiya*) is essential. There are no short cuts to Nibbana. If someone has this idea, it is a wrong and unacceptable view. In order to achieve Nibbana, seven enlightenment factors must be accomplished. (*Kshya Damma and Vaya Damma*) dissolvment and fading must be experienced. True awareness is needed to reach this level. In this era, wrong views are adopted in most places including meditation centers. These people follow concentration meditation because they are incapable of discovering and elaborating on insight meditation. These people are helpless in this regard. In the *Arya* path, there cannot be wishes for future nonexistence of the BEING or to become a future Buddha. Buddhism is not about an achievement that you can experience after death. It can be and must be experienced here and now. One cannot see true *Damma* if that person is completely loaded with the notion of an individual being. *Damma* arrogance cannot take anyone who is affected by this concept towards Nibbana. People are desperate to know and experience the true *Damma*. Buddothpado discourses and all other resources give you the pure and true concepts of the Buddhist Doctrine.

English translation From the Night Zoom discussion presented by Buddothpado Aryanwahanse on 16/09/2023.

PART 1

Participant: I am reaching out to you today to let you know about my *Damma* journey resulted by listening to your discourses. Currently, I am in a blissful state of mind. It is not similar to the satisfaction someone gets after eating some delicious food or anything in that nature. It is a relaxed feeling.

Aryanwahanse: You appear to be on the right path. However, an end result cannot be predicted; It is good that you experience a relaxed feeling. You are letting me know all these with the notion of a Self. Within the tricks created by the mind consciousness, experiencing this situation is quite possible.

Participant: When I go shopping, I only buy necessities. Prior to this experience, I used to grab everything. Even when dealing with the family members, I do my duties without attachment. In my mind, there is no sadness or happiness. Things just go on.

Aryanwahanse: When you talk in this manner, you are referring to results (*Phala*). Most important thing is how you practice the path. Even after having the view of an individual Self, someone can experience this state of mind. Only when you follow the path correctly, you will be able to know for sure.

Participant: I feel that these are happening only because of the sensors and there is no such thing as a Self. Even before I started to listen to your discourses, I used to go in front of the mirror and ask the image, who am I? Currently, after absorbing in your *Damma* discourses, I have realized that, there is no such thing as Self. I also realize that with the arising of a cause, things appear and with the cessation of the cause, things disappear. This is how I follow this *Damma* Journey.

Aryanwahanse: The way you explained your experience is good. During the times when you feel as if you are liberated; how do you feel if someone angers you during that time?

Participant: I do not get upset that much. I feel that all these are limited to words that come and go. Prior to involving myself in the *Damma*, yes, I became angry and upset.

Aryanwahanse: Proceed along. What do you do for a living? How old are you?

Participant: I was a teacher. I am 64 years old.

Aryanwahanse: Watch your mind regarding mental formations. What concept do you have about the Heaven and Hell?

Participant: It is only a creation in our minds.

Aryanwahanse: people are caught by the tricks created by the mind consciousness. They get deluded by the idea that they get everything from the outside. This is a very deep concept to absorb. If there is no Self, there is nothing that someone can get from the outside. This is just a system. It is created through the senses (sounds, colors, images, taste, bodily feeling and etc.). These are not real. It is a created world. When involved in daily chores, the notion of a Self should not exist. Must do everything without the Self. By following this procedure, the sensual world (*Kama Boom*) gets destroyed. Even the activities you performed with enthusiasm, would not give you any pleasure. You have to observe how form and formlessness (*Rupa, Arupa*) get faded in everything that you do. Do not share the experience with others.

PART 2

Participant: Theruvan saranai, Aryanwhansa,

During Buddha's time, Lord Buddha, explained *Damma* while residing at *Jetawanaramaya*. This time is also similar to that time because, we are receiving the true and pure *Damma* from you. Up to now, we were worshipping a statue, pretending it is the Buddha, reading *Damma* books or worshipping the monks.

Aryanwahanse: This is Buddhothpado Time. Aryanwahanse, in his discourses, reveal to the world the true method in how to look into the inside of the mind consciousness.

Participant: We feel like, these discourses (*Desana*) are not presented in a human level, but it is more like in a *Deva* level.

Aryanwahanse: Human level is a rough level. It is depending on the sounds, colors etc. These are a creation of the sensors. If someone is capable of getting liberated from the clutches of these, what could happen? If truth can be realized, the mind

becomes delicate. The rough nature, the concepts of ME, My child, My house and the feeling that I am dying, all of these are similar to a burning fire. Is it not so? On top of that, aren't you lost in this mad, mundane world full of wild mess of wrong views. Aren't we stuck in this creation? We are in a delusional thinking level and believe we have all these material objects: best vehicles. houses, children, properties etc. This is a fierce current within. Mundane beings get swept away by the currents of sensual desires, the wild mess of wrong views, craving for the better future lives (*Kama oga, Ditti oga, Bava oga*) and Ignorance).

What is the *Damma*? Is it something given to make the people get lost in the mentality and maternity? The *Nissarana maga* (path of liberation), that Buddha followed is all about simplicity. It is not about taking poor people's money and dwelling in luxury. Aryanwahanse, by doing something very simple, paved the way to help the very needy people who are desperate for all basic needs. Today, people in the *Nickavaratiya* area got food parcels. People who are kindhearted, helped wholeheartedly. Very seldom, people like these can be found.

When you fully absorb this *Damma*, it is also called endless compassion and liberation (*Apramana Cheto Vimutti*), or the great mind of compassion (*Maha Mythree Chitta*). Every road takes you towards Nibbana. With the liberation from the mind, *Nivana* can be reached. Give your mind and body rest, give peace and rest to these innocent people. We do not need any divisions such as, *Siyam Nikaya, Amarapura Nikaya* or anything else. This mundane world is entangled in the madness and in the wild wrong views. Buddha has only one *Nikaya*, that is the **BUDDHA NIKAYA**. *Gouthma Budda Sasanaya* is about how to get liberated from the mind. How to understand the illusions in the mind and destroy them. In order to accomplish this goal, you have to have liberation from the notion of an individual Self. This is also the true understanding that there is nothing other than, sounds, shapes, colors, etc. When this situation can be seen, the liberation from the subject or the thought can be experienced. This is the liberation from the thought that occurs in this moment, here and now. (*Attheethan nata gammeyya*). Then, you can find the true nature of that thought or subject. When you see the origin of the subject, you will be able to come across the cessation of the subject.

Theruvan Saranai!