



# Freedom from Mind

Part 09

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

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**English Translation From the Sunday, September 17, 2023 Morning Zoom  
Discussion presented by Buddothpado Aryanwahansa on 17/09/2023.**

**PART 1**

**Participant:** Theruvan Saranai! Aryanwahansa,

On the Poya day, I thought of visiting the temple. The monk in charge asked me to conduct the evening program, saying that he had to attend a funeral (*Pansukula*). I accepted the invitation. I felt that I received great encouragement to present the *Sariputta Sihanada Sutra*, because of the influence given by your discourses. Therefore, I was able to explain the *Sutra* appropriately and meaningfully. The part that describes the rain and the buffalo with broken horns, I was able to explain, so very well. The participants expressed their happiness after listening to the *Sutra*. I want to say, I was able to perform so well only because I have been listening to your discourses. You describe the *Damma* concepts in a unique and different way.

**Aryanwahansa:** How is it different?

**Participant:** In this Discourse, it is stated that just like disregarding the rain, fire or a buffalo with broken horns, things should be disregarded.

**Aryanwahansa:** In this discourse, what is explained is one of the great qualities of the *Sariputta Maha Thero*. This can be also referred to the final result achieved by the people who follow this path. This is the noble simplicity. In other words, it describes the freedom that can be gained by abandoning stimulation and receiving cessation or an unshaken, delicate state of the mind. This Discourse is different from the *Damsak Sutraya*. *Damsak Sutra* reveals the path and this *Suthra* reveals the results. A lot of people are confused regarding the path. This is not about some knowledge a person has regarding existence and non-existence. This refers to knowing and understanding, and how this happens. (*Satya Jnana*). Then the practical side must be followed. In the *Sariputta Sihanada Sutta*, *Sariuth Maha Thero's* great simplicity and humble nature have been explained. It has also been said, that it was like a rug. Do you have any more questions?

**Participant:** No, Aryanwahansa

**Aryanwahansa:** Theruvan saranai!

## **PART 2**

**Participant:** Theruvan Saranai Aryanwahansa, I understand that in these images, sounds and colors, only the soul is in action.

**Aryanwahanse:** How do you know the soul is in action?

**Participant:** When we see an object, we know, it is just, sounds and colors, but we also give them importance and a value.

**Aryanwhanse:** How do you give them a value? Do you find anybody in them? Is there anything that the eye can, see? Is there a soul that talks and do things?

**Participant:** We try to own objects (*Rupa* : material things) and relationships (*Nama*). We think these are beautiful. Even if we know this idea is a lie, we cannot get away from these things.

**Aryanwahanse:** What is that lie you are referring to?

**Participant:** Knowing that a value cannot be given, knowing that there is no soul, still we go after them. For example: When we see a beautiful rose plant, we bring it home. when someone is yelling, we get the feeling, he is yelling at me and I am hurt. The notion of a Self comes forward.

**Aryanwahanse:** Let's go back to the place, where the infant came out of his mother's womb. How many discourses have you listened to?

**Participant:** I have listened to about 150 discourses for about 8 months.

**Aryanwahanse:** Can you tell me how the mind/ thought is constructed?

**Participant:** Everything is an illusion in this world.

**Aryanwahanse:** Where does this world exist?

**Patrcipant:** In the mind. We have created it because of the eyes and ears.

**Aryanwahanse:** Can you ever find a world from the outside? It is created by the illusions in the mind. Can someone see without eyesight or hear if the eardrum is damaged? These are all created when cause is in effect. When it vanishes, cause becomes non-effective. However, we do not come across the “existing cause”; these are constructed then and there. In other words, they are not coming from anywhere.

The world created by the sixfold base is an illusion. Now, let’s talk about how this illusion is created? See with the eyes, hear with the ears, feeling hot, cold sensations with the skin, tasting with the tongue. Then where do you find this so-called Self?

The infant, could not find any of these things. Do you know how the electricity is created by the rapid rotations of magnetic fields? Due to the rapid rotation only, this electric current is generated. Accordingly with the fusion of the + and – ends, electric power is generated through various instruments. In the same manner, when sounds and colors are fused (combined), the feeling of an “existing thing” is created. Now, this is only an influence created through a process (*Aropanaya*).

Then how can you find a **SOUL** or **SELF**. In that case, is there anybody called Aryanwahanse? The wall is seen by me, Is this true? Or is it just seeing? Don’t we call this a vision? The wall, mother, tree etc. are not “things” in reality, they are only thoughts! A little child is taught colors (*Rupa*) and sounds (*Nama*) and that is how at the beginning the world has been created in the child’s mind. Actually, these are only thoughts. Everything that you see, hear, such as chairs, houses, children, music, are only thoughts. Isn’t it true? Sensors are only sensors. There is no existence of a Self or Me or Mine in these. When senses can be limited to sensors, the notion of a Self disappears. Because in reality, these are only sensorial activities. At the end these are merely thoughts.

Perform activities without the notion of an “individual Self”.

How far *Daru Keeriya* travelled to listen to a *Damma* stanza. How far Buddha traveled to offer a single *Damma* Stanza. Isn’t it a greatest thing that you are able to receive this *Damma*? Do you have any more questions?

**Participant:** No, Aryanwahansa,

**Aryanwahansa:** Theruvan saranai!

**English Translation from the Sunday, Night Zoom discussion presented by Buddothpado Arynwahanse on 17/09/2023.**

### **PART 1**

**Participant:** Theruvan saranai! Aryanwahansa, I bow down at your feet.

I have a question regarding, faith and how much faith I have? Recently, in my imagination, *Sri-Pada* appeared and I bowed down. I felt my mind was also affected by the faith. Also, there was a being, who worshipped the place.

**Aryanwahansa:** This is called, *Amulika Shradha*, (A common *Shradha*). This is not the same as *Akarawathi Shradha*: the faith occurs as a power given by the faculties ( *Indriya Bala*).

To the mundane world, with full of wrong views, when objects become real, a common faith occurs. In all religions in the world this kind of faith is practiced. Can someone achieve Nibbana by offering flowers to objects? Even the person who gets toddy from a tree, bow down before he climbs the tree. Even the person who kills, bow down to the gun. This is the common faith that is common to everything.

The *Akarawathi Shradha* is related to the faculty powers (faith, mindfulness, effort, concentration /insight and wisdom). These powers take you towards Nibbana. When outside world is real to someone, and faith is created with them, that is not the same as the pure faith, discussed above. The only way to have pure faith is to see the truth in the objects. That is to see the emptiness and illusory nature in these objects. By experiencing the truth and knowing how the illusions are created in the mind consciousness as explained in the Buddhist Doctrine, the pure faith can be generated. One must realize the truth. That is the only way.

**Participant:** When I was worshipping, I felt the notion of an individual Self cannot be incorporated. Prior to this experience, I felt the presence of the images. (*Rupa darshana*). What is that?

**Aryanwahanse:** In that case, there is a Self. Therefore, in that situation, because of the wrong view of an existing Self, (*Sakkaya Ditti*) a feeling of individual existence is present. People are entangled in a wild mess of wrong views. What we consider as pleasure or the stimulation of the sensors; Are these really pleasurable?

To be able to realize that things presented by the illusions in the mind cannot give any happiness is the ultimate truth and true pleasure. Some people even think, the state of the sleeping mind gives pleasure. Lasting pleasure can be found only through the truth. Mind must reach purification. With the experience that there is nothing to be gained in thoughts, a blissful situation occurs.

**Participant:** Whether it is pain or pleasure, a thought brings suffering only.

**Aryanwahanse:** How does a thought bring out pain or suffering? What we experience through the sensors and when they turn into mental formations, it turns into pleasure or pain, according to the way we think. At this point, these are only thoughts. Don't you think so? After realizing the truth, you can find the liberation from thoughts. You do not get the feeling within that the *Damma* is different and I am different.

**Participant:** Yes, Aryanwahansa, *Theruvan Saranai!*

## PART 2

**Participant:** Theruvn saranai! Aryanwahansa, I bow down at your feet!

During the Morning, zoom discussion, it was discussed that nothing can be found from the outside or inside. During today's discussion, even if I knew, nothing can be seen, after seeing the wall, the mind was focused on the chair and went back to the wall, automatically, I felt like, I am seeing the same wall I saw before. I think, this happened due to the perception occurred in the past (*Pera Sanna*). In my mind, at that time, I thought that the same wall came in front of me. I also thought that such ideas can be a great obstacle to reach Nibbana even if I knew these occurrences are created by vibrations.

**Aryanwahanse** : Is that what Aryanwahanse, tried to talk about? The wall seen at the second time is not the same as the wall seen at the first time. It is always a fresh seeing. During the second seeing when the image gets registered, a false idea is created in the mind to give the effect that the same wall is seen again. That is the reason why people feel like that way. They missed the truth that the discontinuity of seeing and it is a “fresh seeing”. Then the “*Phonobavika*” (repeated thought patterns creating a sense of existing things or a living entity) or a feeling occurs, that a *Bavaya* is created.

**Participant:** Even if I knew this feeling was caused by the notion of a BEING, I still got this feeling. It comes like that automatically.

**Aryanwahanse:** Even if you felt like that, mother, it is not the same wall you were given for the second time. In the mind consciousness, an illusion is created to the effect that the wall seen yesterday, is continuing to be the same wall that is seen today. But there is no such thing. This is the reason for “With the arising of the Clinging, sense of Being is arisen”. The doctrine of the Dependent Origination explains this so very well. This is also how the notion of an individual Self has been created. In this kind of mentality, it is existing in the past, the present and in the future.

*Autva sambutan- uttanam bavissathi:* Things that are gone, never return; so, you definitely can't have what you had yesterday. Do you think the child you are seeing now was the same child you saw, yesterday? The *Damma* is very valuable when practiced with full awareness. The more you understand it, the more you benefit. You can never have what you had in the past or what you have even now. They are gone. These are only limited to a current thought. Everything is an illusion, and cannot be found anywhere. We call this situation, craving or *Tanaha*. Is it necessary to preserve craving?

**Participant:** Aryanwahansa, according to your explanations, lots of things get cleared.

**Aryanwahanse:** Do not let the mind create a notion of an individual Self. There is no such person called Aryanwahanse. Mother, you will find bliss through this *Damma*; the world will find bliss through this *Damma*, May, every human being

indulges in the *Damma*. There is no SOUL other than the *Damma*. Mother, this is also, only a thought. sun, moon, trees, these are only thoughts. If we create someone on this side, aren't we constructing something that is not there?

How old are you? (Replied 78 years). You have only a short time. If your mind gets just a little bit more purified with this *Damma*, you will experience liberation. Amma, you will achieve Nibbana and you will.

May all human beings attain peace and Nibbana.

***Theruvan Saranai!***