



# Freedom from Mind

Part 10

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

| Buddothpado |

**English Translation From the Morning Zoom Discussions presented by  
Buddothpado Aryanwahanse on 23/09/2023.**

**Participant:** Theruvan Saranai! Aryanwahansa,

Due to some thoughts occurred in the mind in the past few days, I am asking this question about the notion of an individual Self. Now, the vibrations that occur or craving created by the sensual desires, anger and ignorance; do these concepts give the same idea or refer to the same meaning, The Self? In that case, the fading of the craving, anger and ignorance refer to the fading of the notion of a Self. Therefore, can I ask you, whether *Arupa* or formlessness is equal to the concepts given above?

**Aryanwahanse:** The feeling that things exist is as same as the feeling that a Self exists. The feeling that things exist is also considered as formlessness or *Arupaya*. "*Ahan mama*: if things exist, Self exists. *Natan mama*: If things do not exist, Self does not exist, and vice versa. These are equal.

**Participant:** Within the process of *Abisankaranaya*: (that is recurring thoughts creating seeming objects or things), when the child is learning the concept mother, this situation occurs because of the vibrations and the reconstruction. When, the child learns the concept, mother; does it automatically turns into the notion of an individual Self?

**Aryanwahanse:** What kind of talk is this? This is not about anything that you said. You have to start from a different point. First of all, you must go to the beginning, which is the *Pubbenivasanussathi Jnana*, knowledge of how the former thoughts have come into existence. In order to know how a wall has been created in this moment, we have to know the origin of the creation of the wall at the very beginning. Now, we have to go back to the time when we were infants. An infant does not know what wall means. Defilements cannot be planted in that mind. Therefore, it is a radiant mind that he/she has during this time. For an infant, a sound is only a sound, an image is only an image. An infant does not know about an existence of a Soul. These sounds, images and the rest are created by the vibrations and it is also an illusion.

Due to the vibrations and the wave system created by it, sounds and colors are constructed in the sensors. People with wrong views, believe that these are coming from the outside. "*Anutva sambuthan, Uttanam bavissathi*" This is a natural occurrence. An appearance and disappearance happens in every moment. For a baby, due to vibrations, sounds, colors and images appear in the sensors and disappears. This happens with each sense and these are related activities. This situation is very delicate. It cannot be solved by people with common thinking patterns.

" *Nahi dan attakatan bimbam, nahidan para katan agan*" This stanza refers to: With the arising of cause, arises, effects, with the cessation of the cause, cessation of the effects occur. With the association of the four elements, *Upadaya rupa* or derivatives are created. *Upadaya rupa* refers to the formations occurred in the senses. Now, we have to look into the rapid speed associated with the vibration power and the various powers it creates.

We feel, we see light because of the eye consciousness. The sparks created by the vibration system, make various sensations and feelings, images and the mind consciousness. They become powerful with the influence of the above stated phenomena. With the sensual activities, *Jathiya* or Birth comes into existence. At first, for an infant, everything is limited to sounds, colors, etc. However, with the vibrations and the influence they create in the mind through the recurring sensual activities, a situation similar to the power created by a rotating flywheel happens, and a thing gets created. Then trees, chairs, mother, walls become real in the mind.

If there is a thing, there is Self or Me. Now, with the combination of all these, the notion of an individual Self gets created. If there is a wall, there is this person or I who see the wall. Now do you understand that the notion of a Self, cannot be referred to a person. The notion of a mother, brother or house, all these are only thoughts. When a thing exists, the concept of a Self exists too and vice versa. These are creations of the vibrations and senses. They do not exist anywhere. To consider something that is created due to vibrations as things that come from the outside, is only a wrong view. We never find anything from the outside. When I say this, someone can say or question, then how do we feel this hardness or softness? You feel it because of the skin that results the sensations. Various

animals, have various sensors. The way they feel or see may be different than how we see and hear. Within the population of eight billion people, each person gets his/her own creation associated by their senses. But the type of sensors we have are the same.

These are part of the phenomena that is being created and disappeared. They are impermanent and continuously changing in nature. All are only creations due to vibrations and sensual activities influenced by them. They do not exist anywhere. With the influence of the (*Chatharo mahabuta*) solidity, liquidity, heat and air elements, everything gets created in the mind only as thoughts. Finally, these are only mental formations and illusions. A creation, just like the windows vibrate when it is lightening and thundering. In other words, these are not real, when certain conditions are met they simply appear.

**Participant:** During the time, my friend became sick, I was maintaining the awareness, however, when a problem came up, I felt that my unshaken mind turned into a shaken mind. When that happened, I focused my attention to that particular situation and realized that this is as same as the three worlds. (*Tun bumi*). Currently the consciousness is able to detect the shaking of the mind as it comes up. Is mindful awareness necessary, in order for the vibrations to come to a zero level?

**Aryanwahanse:** What is that vibration?

**Participant:** The notion of a Self

**Aryanwahanse:** Please give an example.

**Participant:** I felt empathy for her

**Aryanwahanse:** OK, how do you find a story about a Self in a thought?

**Participant:** I have tied up the notion of a Self into the thought.

**Aryanwahanse:** What I understand is that, you have a thought that the Self is present. There is no such thing here. We have discussed this situation in a prior discussion. Most of the people are in this level. People get misled here. These discourses offer the essence of the pure *Damma* as Buddha had taught. May be,

these are not valued in SRI Lanka, however, the entire world gets peace through these discourses. After following these discourses, *Arahats* are created. These are the same *Sutras* that Buddha had taught. In your case, thoughts have taken the power over you. The reason is the sensual world, giving value to the sensual world associated with the perception of form and formlessness. There is a situation that can be experienced that in any thought or in any kind of perception, that the notion of a Self does not exist. This can be seen only through inner calmness and quietness and with supreme wisdom. Within the quietness, all chores are done in a normal way. This can be explained as the *Adigatha Samadhi*. It is apparent that, most of the people cannot experience this level. The reason for this is, that purification has not been completed. This spiritual situation can be detected only by *Damma* vision. Buddha's *Damma* doctrine is Magnificent and Deep.

**English translation From the Saturday Night Zoom Discussion presented by Buddhpado Aryanwahanse on 23/09/2023..**

**Participant:** This is also about the same question that has been discussed in the morning. You have explained so very well how a power can be created through thoughts according to the *Majje Sutra*. We get thoughts according to the knowledge and what we have been learning. *Chakkuncha paticcha rupecha uppajatthi, chakku vinnanan*: within this stanza also as you have explained, this is the scope of it. When we understand the truth of this by examining the two ends, which is existence and non-existence, the power in the concept of a Self and an outside material world become powerless. Isn't it true that its only limited to a thought ? It is just a thought, when thinking of an outside world.

**Aryanwahanse:** Yes, it's accurate.

**Participant:** I have another question; You explained this concept as this; to an ordinary person, reality is the outside world, You also brought out the concepts of the *Majje Sutta*. You dotted the white paper and explained, how things turn into a duality. Then you explained the concept of the telepathy system (*Samanantaraya*). So, does the *Karma Niyama* occur due to the duality? Please explain, if you think, this is appropriate.

**Aryanwahanse:** The duality comes into existence because of the speed of the vibrations that create the two ends. When a spinner rotates, it rotates this way and that way. A power within is generated due to the process of the rotation occurs on both sides. That means, within two opposite ends, + and – a power gets created. (*Yo bante vijitvana majje manta nalippathi* ) refers to this process. Then things become real and this is only an influence generated in the mind consciousness. These two ends exist only in the mundane plane. The liberation from this, refers to the *Arya* or super mundane plane. To perform meritorious deeds and non-meritorious deeds, the existence of the past, present and future times are relevant. The five aggregates and clinging to the sensual objects or the outside world get created. Just like the two fire balls on the stick that create the fire circle, which is an illusion, these two ends of existence and nonexistence create the aggregates to circulate and create all types of illusory things. They are not real. Only illusions. Honestly, even there is no existence of the two ends.

**Participant:** The infant does not find anything from the outside. He/she has a radiant mind.

**Aryanwahanse:** The level of the function in the five aggregates are equal in the infant and an *Arahath*. However, the *Arahath* achieves this level through quality understanding. He has seen through it. You cannot say that regarding the child. *Arahath* gets feelings, however, there is no power of influence in them. When craving due to desires, anger and ignorance are in existence, a Self is also in existence. An *Arahat* is free from all these. Because, materialism does not mean anything to him and he does not see any value in anything like the mirage waters.

**Participant:** Does this happen when the Self and objects get faded?

**Aryanwahanse:** No, it is not the objects, it is about the craving, that disappears. For an *Arahat*, the things appear are only impermanent creations, they are not real to him or her.

**Participant:** Are you talking about the extinguishing of the burning fires in the desires, anger and ignorance ? Just like the *Majje Sutra* explains. When we feel that things are not real, we get to the stage of putting out the fire.

**Aryanwahanse:** You are talking like this only because they come to you as thoughts. This is not the path. This must be cleared. A thorough explanation is needed for that. Not only about the illusions in the mind we should also talk about the thought patterns the people have. Most of the people talk with the notion of an individual Self. Everything must be captured by super wisdom and super awareness. In your *Savitakka* level, (Concentration with applied thoughts) there is a truth you bear. However, careful observation is needed. The awareness can catch both *Savitakka* and *Avitakka* levels ( the applied and sustained thoughts in the mind or nonexistence of them). However, these steps can be realized according to the developmental level each person can acquire. At this point, the most important thing is the ability to understand with inner awareness and the ability of knowing what existence and non- existence are. The difference must be fully comprehended. We will talk about this topic some more on a future occasion.

**Participant:** You understand the defilements I have in the mind. Yes, I would like an explanation.

**Aryanwahanse:** The path to Nibbana can only be available through super awareness. There is no other way.

**Participant:** *Theruvan saranai!* Aryanwahansa