



Freedom from Mind

Part 11

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

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English Translation From the Sunday Morning Zoom discussion presented by the Buddothpado Aryanwahanse on 08/10/2023.

Participant: Theruvan saranai, Aryanwahansa! I pay my respect to you!

My question is about the concept that it is not possible to own anything, which you also talk about according to the Buddhist Philosophy/Doctrine: “*Nissatto Nijjevo, Sunno*”. Now, we receive a pension from the Government. Please tell me about that.

Aryanwahansde: You are a lay person. You do not take the four necessities for a living. You ask this question because you are still holding on to the notion of an individual Self. If there is an existing Self, everything is also there including a salary. When we say, “*Nissatto, Nijjevo, Sunno*”, No Self can be found. An *Arya* Does not come across this problem. It can be compared to the blowing wind, there is nothing to hold on to and there is no value in anything. For example: When seeing the images on the TV, they do not have any impact or effect on you. Everything is available. However, the senses are neutral and therefore the feeling of a Self does not exist.

There is another aspect we have to consider. Regarding a sick monk, a method of limiting his necessities only for the four essentials cannot be adopted. The reason is, to be alive, he/she might have to eat at odd times. Even, the Buddha or the Siddarta body was treated by Noble Jeevaka, physician. The *Vinaya Pitaka*, (One of the three baskets which explains the methods of behavior and discipline for Monks), does not have to be followed by monks who are weak and ill. The thoughts of an *Arya* and the thoughts of a lay person are not the same. In that aspect, there is nothing called salary for them. The objects are only used without making them, mine. If someone, has the feeling, that I own this item, then, of course, that person is not a noble *Arya*.

Participant: After seeing the truth in the subject matter, a skill develops to make me see even a slight defilement that absorbs the mind. As soon as this happens, the super awareness takes over, and destroys the defilement completely.

Aryanwahanse: This refers to “*Sakko, Rujuko*” level, which means: The defilements are not completely destroyed. However, this person, is aware of the defilements when they capture the mind and with straightforwardness, make an

attempt to get rid of them. Even a Stream Enterer gets defilements. Until a person reaches the *Arahanth* level, defilements appear at varied levels. In other words, they are not completely eradicated. The people who are following the path never doubt the doctrine. Also, a true *Arahant*, never advertise it to the world. If someone advertises to the society, about his/her status, that person is not an *Arahant*. This discussion is about the straightforwardness or (*Sakko, Rujuko, Sujuko*). Some preachers are not aware of defilements, but they preach, and talk about the results. The people who make an attempt to destroy defilements, never talk about the results. When following this path, mindful awareness and mindfulness are very important to follow.

Some people who think, they have achieved the *Arhathood*, are mistaken because, underneath the mind consciousness, they have the notion of an I, Me or Mine. Nibbana is far away from them because, Nibana cannot be reached by knowledge. If someone thinks he has knowledge and tries to understand *Arhathood* through that knowledge, that is a huge mistake. He/She is only limited to just knowledge, and it is also another concept, or thinking patterns or thoughts. Thoughts refer to an existing soul. Nibbana path refers to ending the concept of a soul. How can a person who is entangled with an idea of “I am very Knowledgeable”, be an *Arahant*. The entire Buddha Damma focuses on putting an end to the cycles of the birth and death by giving up the feeling of being individual or by experiencing Selflessness. A complete selflessness refers to the *Arhathood*. What happens here is, “the feeling of being individual self” is gradually fading and finally completely eradicated. This happens only through supreme awareness.

Participant: What is *Oga Taranaya*?

Aryanwahanse: This refers to putting out the burning fire created by the defilements. The person who is in the path, after recognizing the defilements, watch carefully, how they fade. Even in silence, he/she recognizes his/her own defilements as well as other people’s defilements. Such people, become, extremely straightforward. This refers to spiritual advancement.

Participant: That is the reason why we need the guidance of the Noble Friend (*Kalyana Mitra*).

Aryanwahanse: Yes, indeed! Theruvan saranai!

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Participant: Aryanwahansa! Theruvan saranai!

The place where it indicates that without the involvement of the mind when actions are happening (*Kriya Sita*) or the place where it indicates, everything is only colors, and if we try to describe this situation, it can even be assumed that these are seen because of the ability to see. Ability to see is connected with the Karma (*Prasada Rupa*) If I say, due to karma, ability to see is created, I feel that there is a possibility that Karma has a part in this process.

Arynwahanse: In *Abinna Desana* or in the Buddothpado Discourses presented with a superior wisdom, it was clearly explained that Buddha *Damma* is based on cause and effect. This situation you talk about does not reach the Karma world. The creation of a fire circle refers to the union of the aggregates and sensorial ability. In the same manner, when two fire balls attached to the two ends of a stick make a circle, due to rapid rotation, in reality there is no fire circle. In the same way, due to rapid vibrations, forms, sounds, colors, taste, smell and sensations are created. They cannot be found anywhere. They are only illusions created by the influence of the senses. Even these vibrations do not exist anywhere. Because of the 54 *Rupa* particles, an ability is created such as *Prasada Rupa* (Ability to see, hear, smell, etc.). This is referred to *Salayathana loko, loko* and *Damma* sparks. *SKandanam Patilabo, Ayatanam Patilabo* means, for example: the color is created due to the rapid speed and sparks that vibrate in an unimaginable speed or the whole process creates the feeling of a being individual self. Now, where is the Karma? Just like when thundering and lightning occur, the windows shake. These are sparks. In the same manner, according to the speed of the sparks, sensory bases are created. Is there any problem in that? And where does Karma exist in this situation?

Within the spectrum of the Buddha *Damma*, there are no problems, we incorporate colors to images. The ability to see refers to the same thing. (*Chakku Prasada Rupa*). All of these are creations occurring due to vibrations; cannot find anywhere. The movement of the eardrum shakes due to sounds or vibrations, occur from moment to moment and there is no truth in these. The vibrational power affects various particles and in reality, even sounds, colors etc. are illusions.

Just like waves in the ocean these are also waves that come and go. This is also similar to what is seen on Tv. A vast number of vibrations and waves combine and also new creations of waves can be generated. For example: smell, taste, and sensations such as hot or cold. Vibrations are limited only to an infinitesimal moment. Sounds, colors, taste, smell, all of these combine together and turn into one appearance (shot). If we go back to the fire circle, circle is created through a process, in the same manner, the 5 sensorial creations rotate in rapid speed, creating a sense of individual BEING and objects such as mother, house, tree etc. The cycle, the illusion, get created in this way cannot determine where it has been created, (*Thadapi Pachaya Passo*). It cannot be pinpointed any location for a *Damma* spark. Even we cannot find a particular starting point in a spark. In a vehicle, it is impossible to find where the current is generated, truly we cannot say which point it is coming out of the battery. This is just an example. The ownership cannot be given to the flesh in the body for the power created by a mental power. Any physician does not have the ability to predict where the current is generating in the nervous system. Physical body does not have anything to do with this. That is why, it was stated that we come across the mind as a wave (field). You are trying to absorb *Damma* via knowledge. Your question was about Karma. As long as we inhale and exhale, the sparks would not stop. These come into existence through the medium of physical body. But this system does not belong to the body. When the body becomes inactive, it gets discarded. However, the energy waves continue as frequencies. Aryanwahanse is now talking about the frequency system.

The entire world is created in a fraction of second within a spark and disappears in a fraction of second. Within the vibrations, how other changes take place had been exposed to the world only by The Buddha. (*Sikka Eka Uppajjathi, Sikka Ekka Nirujjathi*), the whole process is based on energy vibrations. In that case, there is no possibility for a SELF/SOUL which is only created by delusion (due to not knowing the truth). This is also referring to the illusional mind which appears due to vibrations. When vibrations are stopped, this situation refers to an unshaken mind or still mind (*Akampitha* state). This situation is equal to the superior wisdom. This wisdom occurs only through a super awareness. In every thought, awareness is available. The unshaken (*Akampitha*) mind is equivalent to that super awareness. Please explore the Buddtpado Discourses, because you can find this wisdom series only in them. This is the True Buddha *Damma*.

It is generally not possible to acquire the truth through a human mind. However, Aryanwahanse's wisdom has the power to catch this truth and this is the blooming era of the Gouthma Buddha sasana!

Theruvan saranai!