



# Freedom from Mind

Part 13

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

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**English Translation From the Morning Zoom discussion presented by  
Buddothpado Aryanwahanse on 22/10/2023.**

**Participant:** Theruvan Saranai! Aryanwahansa, I need a clarification on a question related to some words you use such as the quality of the Buddha, emptiness, Nivana and Radiant mind. These concepts give different meanings in different situations. Therefore, please clarify this for me.,

**Aryanwahanse:** There are so many questions you ask. However, when everything is put together, it becomes only one question. That is what is Nibbana? What is Nirvana? I would like to get participant's view. Please answer.

**Participants:** gave many answers and some of them are documented here; (putting out the fire burning inside the mind, the peace and simplicity or the delicate situation in the mind., having an unshaken mind, that there is nothing in existence. These three answers are related to the results that one will achieve. The first one is the closest answer. We need an answer to the question.

A burning fire, a fire created by desires, craving, aversion, ignorance is subsided. When the fire does not exist the notion of me, mine, Self, get faded. The reason is, defilements stated above exist because of the notion or perception of an existing Self. Some people think of themselves as they live forever. Such people do not have generosity. Everything is only about themselves. Patachara was like this at the beginning. When she lost everything, she became awakened and realized the true nature of existence; do we also have to wait until some disaster occurs to realize the truth? When this notion of myself is thickly planted in you, all defilements go along with it to preserve this Self. This is a burning fire. To put out the fire is to obtain Nibbana. If someone is looking for results, then the notion of an individual self still exists in that person. As long as the self is in existence, suffering follows you.

In order for you to reach this level the five faculties of faith, effort, mindfulness, concentration and wisdom must be developed. *Shrarda* or faith refers to supreme faith. It is not the common faith the other philosophies practice. When the five faculty powers are developed, it takes you towards the path to Nibbana. All objects become objectless to such a person. Although he/she uses them, it is only for a living and there is no attachments to them, when this situation has been reached. Therefore, there is no burning fires caused by the sensual world. This is

called, object or subject less concentration. (*Animitta Samadi* or *Adigata Samadi*). In every subject, he/she finds the true nature of the thoughts. Along with this experience, peace and tranquility become the nature of that person's mind. This experience can be gained only through a deep wisdom. This person is able to transcend the illusionary mind. Now, the result of all of this experience leads a person towards the quality of the Buddha. This quality is not Nibbana. It is a quality; When the three being, "sensual world. World created by Form and formless world" can be comprehended and concurred, this is the nature of the Buddha or the Buddha quality. This happens by understanding the doctrine of the dependent origination. True knowledge, the practical knowledge and experiencing the bliss gained through this knowledge must be accomplished by thoroughly understanding the doctrine of the dependent origination by seeing the truth in one subjective matter. The insight becomes prominent during these stages. The concentration also develops at this level.

During this era, the insight wisdom has been blooming. Even the Maha Theros in this era understand the true nature of the Buddothpado Discourses. Just like, Pottapada understood what true *Damma* refers to, everybody is beginning to understand the true Buddha *Damma*.

Now, answer this question please. When we say Buddha, are we referring to a person?

The answers are indicated in this section. It is a condition or a state without the notion of a Self, a situation where no-thing can be found, an unshaken mind, peace and tranquility.

**Aryanwahanse:** This is the answer to the question. It refers to the tranquility. There is no burden to carry. To this person, no-thing exists. Because all of the burden comes with thoughts. With thoughtlessness, there is no burden. No burning fires. It is very simple and beautiful. No one can take this mind quality away from you. *Damma* or the Buddha *Damma* is extremely beautiful. It is magnificent. Do not hang on to words and suffer. Do not let the Potilas' destroy this beautiful *Damma*. When we put the burning fire out created by the defilements it is so beautiful.

**English Translation From the night Zoom Discussion presented by Buddothpado Aryanwahanse on 22/10/2023.**

**Participant:** When you say, to get away from the sensual world; when at times, I get angry about certain matters, I would like to know how to stop these angry feelings.

**Aryanwahanse:** Do you listen to the Buddothpado Discourses.

**Participant:** Yes, for about two months.

**Aryanwahanse:** First you have to follow the right view. You must know and have a knowledge of the Buddha's doctrine. You also need to have an understanding of the sensual world, world created by materiality and formless worlds. You need to follow the sequential pattern and observe the true knowledge, practical knowledge and the experiential knowledge. You need to see the ultimate truth. Within this moment, in one thought. This is not a religion.

You need to recognize how the sensor's work. You need to observe *Salayatana Loko Loko*. The things created by the six fold sense base. All these are creations due to vibrational energies. It does not exist anywhere. There are only creations, in other words Illusions. You also need to realize how sounds, colors, taste, touch, smell and sensations combine and how it instantly changes in to *Damma* sparks or mental formations. With the continuation of these sensual sparks, they turn into objects such as table, chairs, etc., in the mind. Through this re- construction or the reoccurrence, these become objects and real in the consciousness and you must be able to see this process.

How all these occur in one thought must be experienced. *Skandanam Patilabo, Ayatanam Prstilabo*. All these in combination, construct a thought in the mind consciousness. The doctrine of the dependent origination explains the entire process in how this work together. How thoughts occurred in the past, present and how they occur in the future. The understanding that there is no-thing in existence must be seen and experienced. This situation refers to *Asavakkaya Jnana* or "the wisdom of" seeing defilements as they are.

You also must compare and analyze the knowledge with the three baskets of the *Damma*. How things created by the vibrational energy and turns into feelings/sensations and perception. These must be observed. When objects such

as a wall, apple or any other object get a value it is the sensual world or *Kama Bumi*. The form is the materiality or world with form. The feeling you get is the formlessness. This aspect must be clearly understood. When these are not regarded as objects, that is the wisdom. There is no value in sounds or colors. When these are combined, a thing or object gets created. These are mental formations occurred by vibrational activities. We see the *Damma* in one thought. The light occurs through the rapid movement of vibrations and the feeling accompanied with it is the mind consciousness. When value is given it is only a thought. A wall, me, mine, all these are only thoughts.

When the *Damma* is realized correctly, the burning fires within, created by this process, become neutral. The value given to objects become worthless. The defilements such as craving, aversion and ignorance disappear. This is when it is realized that there is no-thing existing in this world. The things that are created by the combination of the sounds, colors, taste, smell and sensations are impermanent. Then in these, how can someone find an existing soul. When the truth is found in one thought, eventually, the idea that these are only thoughts, become permanent in the mind. When this situation occurs, you cannot even find your own Self. The ignorance disappears with the understanding of the doctrine of the dependent origination and the true nature of the thoughts. A thought itself represents the delusion or ignorance. Then, not having thoughts represent the Nibbana and putting an end to ignorance.

***Theruwana Saranai***