



# Freedom from Mind

Part 14

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

| Buddothpado |

**English Translation From the Sunday, Morning Zoom discussion presented by Buddothpado Aryanwahanse on 24/09/2023.**

**Participant:** The explanation, you have presented according to the *Majje Sutra* on the reconstruction and continuously changing nature of the perception; I would like to know whether these two represent the same meaning.

**Aryanwahanse:** Yesterday, the question raised was ( *Sikka eka uppajjathi, Sikka eka nirujjathi*). It is about the continuously changing nature of the perception, and the cause of the creation of a Soul and yes, this stanza is about the changing nature of the perception. Even before one perception goes away, the next one is created. This happens according to the *Chitta Niyama* or the natural occurrences related to the mental formations. However, the cause of the occurrence of the Soul is not this. The construction of the perception is related to the construction and the changing nature of them that create a kind of power (in Aryanwahanse's words "a current") due to the continuous influence the reconstruction (*Abisankaranaya*) that it creates. Along with this process, changes happen over and over again. This is how the influential power (*Abisankaranaya*) is created. Now, the result is the occurrence of the five aggregates or the *Skanda*.

Even *Abiddamma* talks about the same thing. When you say, the occurrence of the *Skanda*, or to observe the coming and going of the subject or seven rapid mental formations or volitional/ mental formations or *Arya* or noble morality, *Arya Kanta Seela*, all of these refer to the same thing. Cessation from the clinging means to see the truth in the subject by observing the origin and the cessation of the object. The natural occurrences (related to the mental formations or *Chitta Niyama* has not been created by anyone. It is a natural event. With the arising of the mental formations (*Sankara*), arises the mind consciousness. If light is available, colors are created. This is common to all six sensual bases. Within this system, through the reconstruction, over and over again, perception takes place which leads to clinging. In reality, there is nothing existing here, according to the speed of the vibrations, the quantity of the light also fluctuates. When the sparks are stronger, clinging becomes stronger (*Ajgosaya thithathii*). Accordingly, in the sensual world, outside phenomena becomes real. *Vedana, Sanna, Passa, Chetana, Manasikaro Uchhathi*: this means, feeling, perception, contact, mental formations, and deep reflective thoughts, occur over and over again and become stronger.

This true doctrine is as same as a rapidly flowing stream. Even Quantum theory is about this, however, this was originally discovered by the Buddha. This is a rapid flowing flux, he said this, 2600 years ago. Buddha shows the way to stop the dissatisfaction and the suffering. With the false belief and a wrong view of an existence of an individual Being, suffering comes forward. For example: If you look at a TV, the images appear because of the electric circuits in it. To get rid of them, if someone, tries to destroy the images and objects coming from the outside, it won't work. You cannot destroy the circuit either. What should be done is to stop the wrong notion of the Self and the (energy) frequencies that create the notion that takes place because of the reasons given above. With this attempt, the frequencies: the influence from the vibrations and the whole process discussed above, become neutral. In other words, the shaken mind becomes unshaken (*Kampitha* turns to *Akampitha*). If the influence from the vibrations continue, the next world or the sense of individual being continues. Another set of sensors get created. Please note that, there is also a changing nature in this process.

After the end of one vibration, another vibration takes the former one's place. This is the place where the continuation of the seeming Soul takes place. The end of the world is only in your mind. Your shaken mind and the changing mind are the world to you. According to the Buddhist Doctrine, creation of a shaken mind or an unshaken mind is entirely yours. As long as you find a sensual world and an outside world, you cannot see the truth. This also refers to the factors of the creation of an individual Being and the liberation from the vibrations.

These are also the *Bavanga* and the cause for the *Bavanga Chalana*. The factors of the creation of the individual Being: *Bavanga Chalana*, means the disturbance caused by shaking the *Bavanga* or factors. Then the destroying of the Being refers to the process of stopping all of this which leads to the non-existence or *Niroda*.

Now, if we talk about the Karma World, out of the natural reasons the occurrence of the six *Niyama Dhammas* are established. *Karma Niyama* is one of them. The "telepathy" system does not work at all times (*Samanantaraya*). Because the Buddhist doctrine disregards Karma world, the two ends that refer to: there is this "thing" or there is "nothing" (*Atha ,Natha*), these ends are also disregarded. The telepathy exists only if two things are equal. If they are not, the system cannot work in that situation. Things change continuously. Therefore, the telepathy

system also changes with the changes that happen in the system. That was the reason why, Angulimala attained the Nibbana. The Buddha, turned the notion, Murderer, into an Arahant by giving Angulimala the Noble instructions to bring a change in him from the notion of a murderer in to a very high spiritual level.

This discussion, we are having today, is extremely high in quality. It is magnificent. What is the date and time today?

**Participant:** 24/09/2023 at 10:48 AM.

**Aryandahanse:** (*Sikka Eka Uppajatti, Sikka Eka Nirujhathi*), This change made his mind turn into the opposite level which led him to reach the Nibaana. It is essential to get help from The Buddha or a noble friend (*Kalyani Mitra*) to attain Nibbana.

**Participant:** Is this the Bliss of the experience of the Emptiness? (*Sunnata Cheto Vimuthi*)

**Aryanwahanse:** Without an inner spiritual change through the true *Damma*, nobody can get rid of the Notion of a Self. You can only do it by following the path accurately. As long as you associate thoughts, this situation cannot be achieved. Within the inner spiritual change, a delicate situation in the mind takes place. Frequencies do not reach a higher volume. This delicate situation in the mind can take you to the 31 world systems through your mind. Celestial worlds, the world of steaming radiance, (*Abassara Brahma Loka.* ) and *Brahma* worlds can be reached. This happens through the delicate situation in the mind. A dog lives in the animal realm. He knows man is vicious. Without knowing what the three worlds are, there is no Nibbana. The three worlds are Sensual world, Form and Formless worlds. In this delicate situation, there is no soul presented. An *Arahant* experiences and sees these worlds and the complete dissolution of them before he/she passes away. He/she would not express these situations to anybody because he/she does not have the idea of an separate existence.

The thought, "this is the last breath" is his/her last thought and this is how it happens. His or her mind reaches all abodes and once they are reached, come down from the Infinite Base of neither perception nor non perception to the Infinite Base of Nothingness and to the Infinite base of consciousness and to the infinite base of the space. After that he reaches the *jnanas* with the applied and

sustained thoughts where he could think of the last thought: "this is my last breath" and then, passes away. This is the process of reaching the passing away or leaving the physical body. Now, Aryanwahansa, revealed this to you. You need to qualify to reach this level through the inner spiritual change. It is just like without the required and necessary qualification you cannot get a particular job or you cannot go to a country that you like. You must qualify. In the same manner, there is a spiritual procedure to be followed.

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

**English Translation From the Sunday Night Zoom Discussion presented by Buddothpado Aryanwahanse on 24/09/2023.**

**Participant:** Theruvan Saranai! Aryanwahansa,

**Aryanwahansa:** I have been listening to your discourses continuously and feel that they are truly magnificent. You show how to proceed without falling into traps. Also, in advance, you tell us where we could go wrong. You describe things that can happen when in the path. The notion of a Self can be recognized through awareness so very well through your guidance. Isn't it true when I say that it is only because of the notion of a Self that selflessness becomes invisible? When the notion of an individual Self does not exist, selflessness continuously exists. Am I right?

**Aryanwahabse:** You are correct. This can be observed only through a transcending conscious mind (transcending the awareness for sensory perceptions) or *Avinnanaka Manasa* and not through a conscious mind. *Savinnanaka Manasa*: which means, when objects given by the senses become real and the idea of a Self continues to be there.

Buddha uttered this many times. Union of the sensual activities (*Sambuthaya*) create this view. Everything is completely covered by this notion of an individual Self. It is not easy to be in the notion of a Self and look into Selflessness. The things such as clouds, objects, shapes, colors, sounds are only an illusion in the mind created by the sensors. What we feel in the sensors cannot be found anywhere. Isn't it true? If we get different senses instead of what we have, we could even become lunatics. If we get something other than the senses that we are used to have, it will be too much and overwhelming to us. We are so used to our five sensors and activities; we cannot handle anything else. Have you heard this story of the uncivilized man who killed a goat. After this action, he went to a lake to drink some water to quench his thirst. He could not drink water because he saw only blood in the lake, just blood, the whole lake was turned into blood. That was what he was experiencing. Wherever, he went, water turned into blood. Finally, he came across an *Arahanth* and when he got a glass of water from the *Arahanth*, still, he was seeing blood in it. When he mentioned this to the *Arahanth*, he poured the water into his mouth from his own hands and that was how the

man quenched his thirst. He was unable to drink from his own hands. So, we understand that if activity in the senses change, everything else change.

There is no Self or a Doer here. Another example is, if we feel that someone is very nice and if another person says, no, he is a very bad person and all other negative things about him, our perception can change. These are all sensorial acts. That means these are only thoughts. Let's listen to another example. These are the experiences that I had, fifteen years ago. If we think gold is valuable, it is valuable. If we think it is not, it is not valuable. Everything is like this. The Insurance agents sell life insurance policies. Actually, they are selling only a blank form. In their mind, they always want the buyer not to stop making the payments. The premium the buyer supposed to pay monthly. Why? Then the paid portion of the money can be owned by the company. This is how these companies are. This is only selling of thoughts or emotions.

A person who is a farmer, is more honest than these people. I gave up these things. Actually, we run around the rupee. When family members, mother and brother passed away, the thought, "what is the meaning of all these" came to the mind. Is going around the rupee, the purpose of our living? The animals are at peace, the man is not. Because people are entangled in making plans and having hopes. So, the peace cannot be achieved. No peace and rest. Because they do not understand what peace and tranquilly mean; they cannot get into the spiritual path. If someone correctly follows the spiritual path, he will have liberation from this mess.

What is this world? Are we truly advanced? Always thinking of how to attack another person. They are lost in the illusional world created in the mind consciousness. Illusions are not real and cannot be found in the outside world or sensual world. Aryanwahanse has cleared the fact to you. Peace and tranquility can be found only by recognizing the truth about the illusional mind. There is no end to this either. (*Ponobavika, Tatra Tatrabi Nandini*). According to what is created, the Soul disappears and appears with the next creation. It is due to this changing nature, and we feel alive. It is also this change we explain as the speed. The change that occurs due to the vibrations, make these differences. This occurs because of the *Chitta Niyama* (The natural occurrences of the mental formations). But, within the power of the reconstruction or recurrence, (*Abisankaranaya*), the

notion of a Self appears (*Ponobavika* situation). These are the reasons for the notion of feeling alive.

**Participant:** I understood so very well, Aryan wahansa, Theruvan Saranai!