



# Freedom from Mind

A compilation of excerpts from Buddothpado Zoom discussions

Buddothpado Aryanwahanse

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## **RECOGNISING THE PRACTICAL PATH TO NIRVANA**

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# Preface

Truth is always right here, right now.

The only thing we need is to remove our primal ignorance. Get rid of misconceptions, preconceived ideas, and wrong notions, without creating new notions.

Buddothpado is committed to opening up the true essence of Buddha's teachings to all.

What is shared in Buddothpado is our direct experiential knowledge. It is in the light of Buddha's teachings in *Tripitaka*. This is your story. This is about your salvation.

Come, Listen, Investigate and Contemplate. If it resonates within you, then only accept the teachings and follow them for your own Freedom.

This book presents the English translation of the excerpts from the Buddothpado Zoom discussions conducted in the morning and night sessions on Saturdays and Sundays. Even though the discussion topics are vast, for this compilation, only the discussions related to the topic "Freedom from Mind" have been selected for this book. These discussions are particularly on the questions raised by the listeners and the answers provided by the Aryanwahanse. Through this compilation readers will be able to grasp variety of practical questions

raised by the seekers depending on their understanding of the Buddhist teachings. No matter what question is raised, the fundamental message conveying is to transcend the mind and get the freedom from it's clutches.

If the readers wish to gain detailed understanding of the Buddhist teachings on various subjects, all are encouraged to visit the Buddothpado websites which provide *Damma* discourses under variety of topics based on the *Tripitaka Suthras*.

We believe this book will be of immense help for the sincere seekers who are striving to attain the Truth following the Buddhist teachings.

BUDDOTHPADO ARYANWAHANSE

## **Dedication of Merits**

May those who helped in various ways to complete this meritorious task be with good health and happiness! Through this meritorious activity, may they be enlightened by realizing the four noble truths!

*“Sabba Danang, Dhamma Danang Jinathi”*

## **Acknowledgement**


I would like to thank our Honourable Buddothpado Aryanwahanse for requesting me to do the Zoom discussion translations, and for the numerous discussions I had with Aryanwahanse on Damma matters and various clarifications, the constant support and encouragement provided.

May all beings be Happy.

Malkanthi .

USA



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- *The path to Freedom From thoughts*
  - *The path to Freedom From suffering*
  - *The path to Freedom From ignorance*
  - *This is the Buddha's path to ultimate Freedom and Bliss.*

## Morning Zoom Discussion on Saturday, 19/08/2023

**Participant:** We have heard the *Angulimala* incident only as a story. However, I feel that in that story, as you point out, there is a deeper meaning. When his mother calls his name (*Ahinsaka*), I feel that his deluded state of mind disappeared and he was able to experience the true knowledge of the righteousness, at that moment. Ven. sir, I am calling you to get a clarification about this statement, Thank you!

**Aryanwahanse:** *Amme*, (Mother), All that you said are volitional formations (*Sankara*). We use words through mental formations, when you think carefully, you can find the *Damma* everywhere. We use what we receive from the three baskets of the *Damma* (*Thripitaka*).

The person who is able to see the truth, can realize that these thoughts are all delusions created in the mind through the utilization of senses. What should happen is the inner transformation through realization of the truth. This change can be explained only through your own experiences. By offering Buddothpado lectures, what we expect to do is to help people understand the *Damma* and achieve *Nibbana*. This situation cannot be realized only with *Damma* knowledge that people get from books or by imitating and copying discourse offered by someone else. This is a unique situation, that must be experienced and realized by each person. “ *Mata mama*

*nathi vena hati*: How I lost me in myself” discourses were presented by a group of people as if they were created by themselves. Actually, they have twisted the deep meaning given in these discourses. Is this society that cruel to do such foolish things? The reason for these actions is their *Damma* arrogance.

What I am trying to say to you is, that your inner spiritual transformation is the important thing. We appreciate and respect the effort taken by Ven. *Katukurunde Ghanananda*, Ven. *Sudarsana*, Ven *Ududumbara Kasyapa* and Ven. *Aranadhamma*. All of them are like flowers gathered in one basket of flowers.

According to the *Damma*, it is not possible to find “separate Self” in any actions, this is important to know. This is selflessness. All these efforts are treasures. However, there are places that need correction and modification. Just like *Baru Dereya*, lets follow instructions correctly. Let’s stay with the pure Buddhist doctrine, lets recognize wrong view, let’s talk openly and lets appreciate only righteousness. The four foundations of the Mind fullness are all about a world that does not exist anywhere. Are you following *Satipattana*, with the idea that you are in a sensual world? Do you take this world for real or do you follow *Satipattana* after realizing the truth of nothingness?

Buddothpado discourses, are offered to reveal the true nature of the world. They focus on how the concept of I or self are formed and how it can be discovered.

**Participant:** Through your *Damma* presentations, the true *Damma* is given to the world. Discourses are given under *Lovama dedarai* (World is shaken) and “How I lost myself in me, (*Mata mama nathi vuna sati*) are very valuable.

**Aryanwahanse:** Today there are so many practices such as Mediation Therapy and Concentration Meditation. These are not real Buddhism. These are Hindu practices. Try to understand, the doctrine that you have never heard before in your lifetime. That is the emptiness, to know there is no-thing existing in this world. Do, meritorious deeds with the understanding that there is really nothing exists. Then, there is no attachment or detachment. There is nothing; Understand that all these are only mental creations, created by the power generated by the varied levels of vibrations in the phenomena. Therefore, whatever thought you get is limited to only an illusion that comes and goes. When you see this truth with an inner change, you can experience that sensual desires and anger are dissolving in your mind. This is the liberation from the mind. Try to reach this state of mind by turning inwardly.

*Angulimala*, tells the Buddha, the problem with the woman who was suffering from labor pains. Buddha, answers, make a wish, thinking that you have never killed anybody, and with that wish, her pain will go away. *Angulimala* was wondering, I

have taken lives of many people. According to the common way of seeing things. Lord Buddha explains, and asks him to contemplate in this manner. Your thought is coming from the past. Past is gone. The thought that occurs in the present is only a thought. This will be gone, too, instantly. The present is only a thought, it is only limited to a thought. In that case, in that present thought, a killer cannot exist. If there is an existing past, present and a future, a Self or a person exists. In passing thoughts, there is no Self or a person to be found. In this situation, there is no person. then there is no killer. (*Attetang natha gammeyeya*) The entire Buddhist doctrine can be found in this section. If nothing is there, *Angulimala* is also not there. *Nissatto, nijjevo, sunno.*

Please do not add this to your system as knowledge. You must feel an inner transformation in your mind. That is the understanding that you can't find anything even in this moment. *Angulimala* understood. He said, I understood, my Lord. Sadu! Sadu! At this moment, *Angulimala* became an *Arahant*.

Don't you think, this *Damma* is worthwhile, listening to, by the prisoners in correctional facilities. There is no such doctrine anywhere else. The same way, Buddha helped *Angulimala*, these people need help. Please try to understand this *Damma*. Please listen to the advice given by the true friend (*Kalyana Mithra*). You can attain the bliss of *Nibbana*. This is your last life. Through These Buddothpado discourses, you can find *Nibbana*.

## Night Zoom Discussion on Saturday

19/08/2023

**Participant:** Theruvan saranai, Aryanwahansa, I humbly request you to explain some points from the Cause-and-Effect doctrine.

**Aryanwahanse:** Buddha's Doctrine is actually based on the principles of the cause-and-effect doctrine. This may look very simple to some people. But, when I say, sounds, colors, shapes, taste, smell, touch are the cause, and effect is the creation of the Self or Soul, it is quite remarkable and unique. In Buddothpado presentations, the explanation regarding this subject is also unique. The practical side of this cannot put into words or write in a book. This part in the *Damma* is very important to the growing children. Without mastering the concepts on science and other learning materials, they cannot understand this unique *Damma* principle.

Only with practical experience, one can understand and realize this principle. When true personal practical experiences are expressed to the world, it is quite wrong and inhuman to insult them. Having a Self, it is impossible to preach the path.

Buddothpado discourses show the path correctly. No one can poke fingers to make holes in them. Because he presents the *Damma* only after understanding and realizing it. People who listen to these presentations, experience a change inwardly in them.

Aryanwahanse, explains how concentration develops when practicing Insight Meditation. If someone tries to tie up concentration meditation to Insight meditation, insight disappears. In this *Damma* path, one should be able to see and observe how the concept of a separate Self dissolves. If mind is there, there is also a way to stop it.

*Gatikara* was a lay person. But he was an *Anagami* or “Non Returner”. Just because he was a lay person, no one can disregard him. He had attained a very high spiritual level. The status of a *Bikkhu* cannot be judged by what he is wearing. A robe does not make someone a real *Bikkhu*. This is a misconception. You have to match *Damma* with the discipline. That is the understanding of the non-existence of the current thought. One must be able to observe the origin, cessation, consequences and liberation in the thought. If one is able to observe how objects are formed and how they disappear, that is important. This is also putting an end to the *Atmeeya bhavaya (Bava Niroda)*.

Wrong view is everywhere. Aryanwahanse spent his time in these meditation centres for about 20 years. He reveals his experiences in the bases of *Arupa*, including the base of neither perception nor non-perception (*Neversanna nasanna*) to the world. Reaching these states can be very harmful and dangerous. Because once you are there it is hard to get out of it. These are not the path *Nibbana*. These are *NIGANTA Bavana*. The bliss of Awakening to the moment (*Kshana Samapatthiya*) means seeing the truth here and now, in this moment. Please

refer to the Buddothpado YouTube channel. All discourses are systematically presented in that. These discourses reveal the true *Damma* through practical experiences. You will definitely attain *Nibbana*. Please experience it.

*Theruwān Sarānāi*



# Morning Zoom Discussion on Sunday

## 20/08/2023

**Participant:** Theruvan saranai ! Arynwahansa,

After listening to last Sunday, English Zoom discussion, I realized that if someone doesn't know how to differentiate between the thoughts that occur under normal circumstances within the mundane level and when the notion of Self comes into the mind, when following the path, the path can become complicated. Only when vibrations and a shaken mind are fully understood, the calmness and the unshaken state of the mind can be realized. If there is something outside, within yourself, the soul exists. When following the path, the basic level of the mind that exhibits mindfulness and the (*Asawakkaya jnana*) The knowledge related to the liberation from the taints, also depend on the degree of vibrations. I also see a duality here. The path you explain must be practiced with wisdom. In Sinhala language, you call *sihiya* for all mental thoughts (*Sankara*). When dealing with the notion of self, it cannot be called, *sihiya*, (mindfulness) it's a sensation or a feeling, that you deal with. Example: When I was talking about my deceased mother with my friends, I didn't feel any emotions at the beginning, However, I felt that in the middle of that talk, the notion, self-took over for a moment. It's not *sihiya*, in my opinion. It's the knowledge I experienced to what extent, I have the feeling of self, me or mine. It's a sensation, not just a thought that comes to your mind. To find solace, we should be able to escape name

and form, both. (*Rupa/ Arupa* or *Elova* and *Melova*.) I need your help to achieve this level. Thank you!

**Aryanwahanse:** It's like an entangled ball of yarn. Must clear it one by one. It's also very nice. In this situation, we have to focus on the currents and energy that make us feel like we are existing. Let's take it from there. Right now, don't focus on the concept of SELF. You should be able to see the true nature of the subject or thought that appears in the present moment. Actually, there is no truth that can be found in rapidly disappearing thoughts. If the object becomes real in your mind, then, there is a self/soul (*Ajjatta/Bahidda*). So, when a chair is real to you, you have *nama* and *rupa* (name and form). So, the concept of I, me, mine is born. You can see this through mindfulness. Mindfulness catches this state of the mind. This image of the chair was created by the vibrations, sparks and sensory stimulation created by those sparks in the sensors. There is no problem at this level. The question is how did these sparks turn in to chairs, walls, etc. How did you get the notion I, me or mine. (my chair). All these including *Nibbana*, are caught in the mind with mindfulness. Mindfulness is related to every normal thought that occurs in the mind. However, the special awareness is connected with Supreme wisdom. To understand the illusions created by the mind consciousness, Super wisdom is needed. But this is also part of the super mindfulness. When a person is able to fully understand the illusions in the mind, he reaches the *Adigatha Samadhi*, a special state of spiritual concentration gained through insight, then you are an

awakened person. Now, I explained to you what mindfulness is all about. (*SIHIYA*).

The state of getting aroused by sensual desires is a feeling. The knowledge of the dissolvment of these desires can be observed through super wisdom. (*Abinna Jnana*). With this experience, a person can stop the effects of the six-fold base. (The eye, ear, nose, tongue, body and mind) However, even after this achievement, a person is still dealing with the name. (*Nama*) That is the inside of the mind that deals with feeling, perceptions and volitional formations. (Feeling, *Sanna*, *Sankara*) Here, the notion of SELF, ME, MINE still exist. A person can just think, I am relieved from the concept of me and mine. But a thought is different from the actual realization. Through concentration meditation, this awareness cannot be achieved. Because, in that situation, still “soul” exists. By observing continuously, whether SELF exists in your daily activities, you can get rid of the notion, SELF (Example: when walking, is it me or is it just an action, with mental thoughts, is it just a mental command or do I feel Self). You have to practice, until you see the truth. With the true knowledge, outside world and inside world collapse. (*Ajjatta* and *Bahidda* ) In the third step of the practice, a person can clearly see whether Self exists or not. The sounds, colors, shapes, tastes, smell and other sensual occurrences are only incidents, and there is no self me or mine involved in these. The person with super wisdom will realize this situation. With the message offered by the true friend, you will be able to investigate whether you still have the ideas; of I, me, mine, my or SELF.

At times in the tricky consciousness, something similar to the “Emptiness” can be experienced. This is not *Nibbana*. Only an *Arya* person can clarify this situation.

Let’s talk about the state without the effects of sensual sparks. This is the subtle state of the mind. In the “*Kamaka Suthrya*”, *Kemaka Bikku* said, the taints were still existing in a subtle manner. He gave an example. Even the cloth is thoroughly washed, still it has the soap smell. This means, when a person is relieved from the taints related to the bases, still the notion of SELF can be present. That is why, (*Patinissaganypassana*), is observed. In this situation, one practices the method of letting go of everything. First a person must get rid of the personality view. (*Sakkaya Ditti*) then, dissolve the vibrations, and effects of vibrations in the senses. This is the state of *Anagami* or Non returner. This is the answer to your questions.

## Night Zoom discussion on Sunday 20/08/2023

**Participant:** Theruvan saranai! Aryanwahansa,

Aryanwahansa, you have given me *Dhamma* instructions to be mindful in everything I do and think. After doing this, I am calling you to get some *Dhamma* advice.

**Aryanwahanse:** Tell me how you did this.

**Participant:** When I am walking, getting up from the bed, watering flowers, it comes to my mind, these are only sounds and colors. Without paying attention I see how water touches the flowers. I am not thinking, I see all these mindfully. When my husband fainted, I did all my duties, but I didn't get any mental pain. I thought, this is also just limited to sounds and colors. They were only actions. I didn't burn from the inside. At times, when I-ness (SELF) is presented, I recognize it and think, oh! this is all because of the sensors.

**Aryanwahanse:** I feel that you haven't improved.

**Participant:** I have improved. I followed your advice.

**Aryanwahanse:** What was the advice?

**Participant:** Having peace and staying in spiritual seclusion, you asked me not to be indulged in the thoughts that run in my

mind. You also asked me to do actions with mindfulness. You also asked me not to think of *Nivana*. I did all that and I feel peaceful.

**Aryanwahanse:** How do you practice mindfulness?

**Participant:** When I was walking, and when I was doing various actions, I thought, these are only sensors. I had thoughts in my consciousness. I thought, these are only thoughts. When I heard something, I thought, this is only a sound.

**Aryanwahanse:** You have done exactly the same thing you have done before. I wanted you to stop thinking of *Nivana*. But you were always thinking of *Nivana*. Mindfulness is not something that you think about. It is an awareness of everything. You feel all good and bad. This is not something to think about. You feel it. It's an awareness. Aryanwahanse tried to show you this. Why you couldn't do this? When you think in this manner, The self/soul cannot disappear. Because, there is a person who thinks. Amma, you are making *Nivana* (Supreme Awareness) an object and to reach it you are going through anxiety. You are clinging to the Idea of *Nivana* and you can't escape from it. so, you are experiencing, anxiety. In reality, *Nivana* means, letting go of everything. What you are doing is clinging onto *Nivana*. It doesn't work like that. Why is Aryanwahanse so relaxed? Do you remember, when Aryanwahanse was travelling with those noisy people and their loud music, how relaxed he was. It didn't bother him. That's how it should be. Nothing should bother

you. That means, no effect. Just like the way, Buddha, was exploring Anda Forest, live a calm life.

Do you know about the Celestial World? I know, you don't believe in this, But I am just asking. What do people over there do? Participant says, nothing.

**Aryanwahanse:** If you happen to go there, you will somehow, try to find something to do, because you can't relax and stay calm. Participant says, That's true. You will go crazy if you go there, because, there is nothing to do there. What is this nonsense?

**Participant:** I want to be free from this misery. I have suffered a lot.

**Aryanwahanse:** You started again, no matter, how much I tell you, you go back to the same thing. Are you suffering now, in this moment, (No, she said.) Then, why do you have to bring the past into this moment? Why do you contemplate on dead thoughts that happened in the past? Stop thinking in this way. Your mind which runs like a steam engine must be stopped. Cool down. Have you ever heard, the saying, "When Rome was on fire, Nero was playing the violin?" Live like that. Just like, keeping an ice block on fire. Cool and contented. People run and run for many things. But people who know this doctrine, they also physically run, but, from the inside, they have stopped the running this race; staying calm and quiet. This is pure bliss. It's amazing.

You have come a long way. You have improved; However, you have to improve more. You had a container full of stuff. Now it has been sliced down to a mini container level. You have to clear everything. A thought is just a thought. There shouldn't be a problem in any thought. My ego and the notion of SELF, died, When I say this, this is also a thought. The thought that, Self is still living; you have to kill that thought. The notion, Self is dead, the lady says, yes, that is dead. No, says, Aryanwahansa, it's not that the notion of Self is dead. It is that, there is no self to die. I repeat this, there is no SELF to die. How wonderful this feeling is? You must come to this level. The problem is that you have a lot of applied and sustained thoughts. (*Vittakka, Vichara*). Aryanwahansa knows that you understand, the fact that there is no SELF or soul. But I have to repeat this to make you fully understand. Let go of everything and call me in 10 days. You are ready to go on the path. Come; GET IT DONE!



## Morning Zoom Discussion on Saturday

26/08/2023.

**Aryanwahanse:** Answering a question regarding the “state of no-mind” (*Bavanga citta*) and how it becomes functional. Did you understand what I said? five bases (five bases such as eye, nose, ear, tongue, and body ), are also related to thoughts. This is not a big thing. The entire *Damma* is not a big balloon. One has to understand it with super wisdom and mindfulness. You must see the truth behind each thought. That is the awareness of the truth of the moment (*Kshana Sampattiya*). The wisdom or *jnana* that knows how illusory things are created by combining sounds and colors (*Pubbenivasanussathi Jnana*), the wisdom of passing away and reappearance of thoughts at the present moment (*Chutupapapata jnana*), and the wisdom of knowing the destruction of the taints (*Asavakkaya jnana*) is the path to Nibbana. Whether it is *Abidamma* or *Damma*, the important fact is that one should be able to see the truth in a thought that occurs in the current moment. I will give you an example. The spider is sleeping until he sees a movement in the spider web. Then, he runs to catch the object. Just like that, the mind is shaken through vibrations, i.e., the mind gets shaken by forms, feelings, perceptions, and volitional formations, and the objects that are constructed in the mind. Just like the spider, as long as the mind is in the state of sleeping, nothing affects it, nothing registers to it. However, if it gets shaken, just like the spider web, then, the I-ness or sense of individuality (*Bavaya*) comes into existence. Due to various vibrations, five senses

react. In *Abidamma*, “state of no-mind” (*Bavanga citta* ) means, the unshaken quality of the mind. When it is interrupted by various stimuli, it is called the interruption of the state of no-mind. It is a shaken mind (*Bavanga citta chhalana*). What is important here is, whether you accept the object and make it real or not. That is to observe the origin and cessation of the *skandas* or five aggregates.

**PART 2:** Aryanwahanse, explains in a profound manner, how mind consciousness (or the mind) is formed. Without knowing the origin, cessation of the mind consciousness cannot be experienced. Suffering and the cause of the suffering refer to the knowledge of how the mind consciousness is formed. If you know this fact, you could experience how it disappears. Then the clinging to the material world stops. This is the true knowledge. Objects such as tables, chairs, and trees do not exist in the mind after this experience. That is they have no reality. *Maha Nidana Sutra*, *Abisanskarana Sutra*, *Salayatana Sutra*, explain all of this very well. This also can be explained as the Super Right View.

With this realization, you will know for sure, that there is no truth in thoughts. As a result, the inner transformation happens and subsequently, that helps you to get out of the notion of Self from your mind.

In the *Sabbasava Sutta*, (discourse about taints) you can find ways to get rid of the wrong notion of Self. *Darshana Paha tabba*: All at once, no one can drop the notion of individual Self.

There should be a gradual process. The delicious food items, beautiful houses, luxury vehicles, beautiful robes, and clothes: these material objects cannot take over your mind. Everything that you use must be used only with the idea of simplicity. You do not stimulate and indulge in pleasures related to worldly objects. Why? Because there is nothing that exists. Everything is created momentarily and constructed due to causes and when the causes vanish, these things vanish too (*Hetu patticcha sambuta, hetu banga nirujjathi*). (*Sanvara pahatabba, Adivaana Pahatabba, Vinodana pahatabba, Bavana pahatabba*) This part explains the importance of getting rid of sensual pleasures and also the spiritual process. This is because, if there is a slightest clinging, even clinging to the process, makes it harder or impossible to reach Nibbana. This advice is given to remove the notion of the individual Self from the mind consciousness. When objects disappear, there is no existing individual Self. The only thing that happens is the sensual occurrences. Only actions of the senses happen without the idea of me, my or mine. You have to analyze in this manner. How simple life can be in this situation? When worldly objects, material things, and the concept of individual Self are gone, you can see the reality of the material world. In order to practice the four foundations of mindfulness, you have to know there is no existing world.

**Participant:** Even if I know what awareness is, at times, I can't get away from certain objects. This is a puzzle to me.

**Aryanwahanse:** Soil is not Gold. Yes, you value gold. Just in case, if soil turns into gold, don't you see how soil becomes so

valuable? Even gold is made out of colors, sounds, etc. You have a mother, who helped you, who fed you, who loved you, these are all constructed because of the circulation and stimulation of the five aggregates generated by the sparks and senses.

**Participant:** By just listening to your *Damma* discourses, I am getting *Damma* Knowledge. Also, very seldom, clinging onto things happens.

**Aryanwahanse:** Try to find out in thoughts, whether Self exists. You have to contemplate within the *Damma* procedure and process to catch the notion, “individual Self”. (Seeing with the eyes, not I see, hearing with the ears, Not I hear, eating with the mouth/tongue, not I eat). Self is not there, only some sensors are at work. You must practice this over and over again to get effective results. This is true knowledge; you have to have balance in your thinking. Thinking and also not thinking should be practiced. The result of this practice is, having a relaxed mind without experiencing anxiety.

**Aryanwahanse:** When you were explaining your situation, you did not mention, something that is very important. I will explain this now. The objects that come into your mind do not come from the outside; these are constructed or created in the mind consciousness, moment to moment right then and there, here and now. We think things exist out there. But the reality is, that everything is created in the mind using senses. So, if you can understand that you cannot find anything from the outside, you

will also realize that there is no individual Self. If there is nothing that you can truly experience in the world, the concept Self also cannot exist. Everything appears right here and now and disappears right here and now. Even the element's *Maha Butha* are created by this principle. Everything including forms, sounds, colors, taste, touch, smell, and the five aggregates are affected and created by this phenomenal truth.

## Night Zoom discussion on Saturday

26/08/2023

**Participant:** When I was trying to find the truth in the current thought, just like the explanation presented in the *Upaklesha sutta* (Discourse on blemishes), I felt that the boat capsized. At times, I feel *Damma* arrogance and also the facts presented in the *Kemaka Sutta*. This is about the inconsistency of thoughts. This situation discourages me from following the way, even if I know the truth. I would like to know whether this is sloth and torpor (*Theena midda*) or something else that obstructs the way

**Aryanwahanse:** What is this way, that you talk about?

**Participant:** I feel discouraged.

**Aryanwahanse:** Why are you making an effort? There is something that is not right in what you say. What is your path?

**Participant:** We have believed in colors and sounds and we thought that there is this Self. *Skandas*, five aggregates are also an illusion. However, automatically, my mind gets caught up in the object.

**Aryanwahanse:** You have misunderstood what the path is about. Everybody does not get this arrogance. This happens, because of the personality view. Because you have the notion

of Self. Without removing the personality view, Nibbana cannot be reached. Some people preach. But they have a personality view and that is not effective. The inner spiritual change cannot be experienced by just thinking of it. When thoughts run in the mind, you do not feel the concept, Self. However, if you make something yours, with the notion of Self, then, ego comes into existence. You did not mention the best part which is, that the images you see do not come from the outside. Nothing comes from the outside. With the influence of the elements, various images appear and disappear, moment to moment. We are only associating ourselves with thoughts. Due to vibrations, sounds, colors, taste, smell, and touch that are created. These are sparks. Everything is created then and there with the influence of the vibrations. This is a natural process. No one does it. Someone should have great wisdom to understand this truth, to get rid of the personality view or the sense of individuality. With just having knowledge, no one can be an *Arya*. It happens only through supreme wisdom. Everything is created by the illusions in the mind consciousness. Yes, you go on doing your daily chores. But you do not grab anything. Things just come and go, because, you cannot get anything from a passing thought. We have given names such as pot, vase, and vessel to various shapes. However, these are made just with clay. Names are given by us. There is no truth in this illusion. You must be able to see how mind consciousness is formed. Must know the pattern of the passing away and reappearance of the mind consciousness according to the past occurrences. (*pera sith piliwela danna nuvana*). There is nothing in the sounds and colors, etc. The world is an illusion.

The knowledge of the four foundations of mindfulness can help you understand this process. We observe the process to remove the personality view (or the sense of individuality). I gave you advice to remove the personality view.

**Participant:** Thank you! Your explanation is helping me with the practical knowledge.



## Morning Zoom discussion on Sunday

27/08/2023

**Participant:** In order to become a Stream Enterer, four principles must be accomplished. One of them is following the *Damma* principle. *Damma* principle means while observing morality, contemplating on the functions of the sixfold base with awareness. Am I right? Ven. Sir,

**Aryanwahanse:** There are two parts to the principle. Namely, first half (*Purwa bhaga pratipada*) and the second half (*Aparabhaga pratipada*). Some people are unable to understand, why, Buddha had declared the principles. Without accomplishing *Damma*, Nibbana is not possible. Some people see this without an understanding of the *Damma*. Mere knowledge will never take you towards Nibbana. Principles are patterns created to reach the goal. The common idea of the mundane people is, I am living and I am dying. Even Animals are in this level of thinking. In reality, mind consciousness is a creation. There is no-thing called mind consciousness because it is impermanent. According to the vibrations, the sensors are created. The created sensors create the mind consciousness. So, it is a momentary creation that takes place, depending on each other. When all senses are combined, mental formations are created. Sounds, colors, smell, taste, etc. are combined due to contact, and then, a feeling such as the existence of an individual being is created. This process occurs continuously and at high speed. Only after learning the process of how to

reverse this process, by listening to a *Kalyana mitra*, or true friend, that one can eradicate the concept or sense of individual existence. Due to the influence of the vibrations and sparks, the sensory stimulations occur at various degrees. This also acts like a current and depending on the various magnitudes of the currents, defilements such as desire, anger, and ignorance are produced. This happens according to a pattern. In order to reverse the pattern, a special path should be adopted. No one can achieve Nibbana with just knowledge. The true understanding comes only with keen observation and contemplation. When Enlightenment factors (*Sapta Bogganga*); the investigation of the *Damma*, the energy factor, the rapture enlightenment factor, the tranquility factor, the concentration factor, the equanimity factor, and mindfulness factor, along with the five powers (five strengths): faith, energy, mindfulness, concentration, and insight/wisdom, are accomplished, the *Damma* path is found. This is also the path to liberation from the mind.

The 2nd quarter of the principle is very sensitive. This is related to the practice. The first principle is connected with the true knowledge. When completely understood, that there is no individual self, me or mine, the doctrine evolves in the daily activities. It's the real peace and tranquility one can experience with the understanding of the soullessness. Discourses given on layers explain the principles to be followed very well. There are one to five sections, you can follow. In this *Damma* journey, if followed accurately, people can experience the stages of their improvement. They are, (Stream enterer, once returner, non-

returner, and *Arahanth*.) One Must thoroughly practice until he/she feels that there is no truth in a given thought. That it is an illusion. Then one can break the walls that created the notion of self and free himself/herself from the misery, this concept creates. This is called tranquility. It can be experienced here and now. It's immediately effective.

## Night Zoom discussion on Sunday 27/08/2023

**Participant:** Theruvan saranai! Aryanwahansa, I have spoken to you many times and I have also listened to about 100 discourses given by you. I feel peaceful. awareness is like the ocean.

**Aryaneahanse:** Yes, I have mentioned this example many times. Awareness is like the ocean and thoughts are like waves in the ocean. Waves rise and fall, then disappear. Thoughts are also like that. Isn't it? Awareness is associated with every thought. That means, we can't say, we feel. This is very deep. We can't make awareness a thought. Thoughts are a result of the vibrations in the senses. Awareness is related to the wisdom and also supreme wisdom. Actually, the path to Nibbana is led by awareness. We explained what awareness, wisdom and supreme wisdom are. Again, mindfulness is not awareness. However, to be mindful, awareness is needed.

**Participant:** When I do activities, I do them with awareness. Very seldom, I become confrontational or resistant.

**Aryanwahanse:** Is it a problem, that you are not resisting? Or is it a problem if you are resisting?

*Alamariya Jnana Darshanaya:* A supreme wisdom gained by *Arahaths*; this refers to all activities done in a normal manner, without clinging onto them and without the sense of doership.

Everything just comes and goes. There is no effect on them. Do you remember the incident on the bus that Aryanwahanse experienced when he was with those noisy people and their loud music? During this time, Aryanwahanse gained this supreme wisdom, because, he understood that, all these things didn't bother him. He was neutral and calm. If you think, I am getting aroused, that is what happens. If you think, I am calm, that is what happens. There is no progress in you, in this situation. Sounds, colors, hot, cold, are these problems?

To be able to enter the path to Nibbana, one must improve the seven Enlightenment Factors (*Bogganga Dharma*) after improving the five powers. (*Bala Dharma*). They are: faith, energy or effort, mindfulness, concentration and wisdom/insight. Enlightenment factors are: the investigation of the *Damma*, the energy enlightenment factor, the rapture enlightenment factor, the tranquility enlightenment factor, the concentration enlightenment factor, the equanimity enlightenment factor, and the mindfulness enlightenment factor. Aryanwahanse, perfected the path systematically. That is how he became practical.

There are two parts to the path. They are:

- (1). The first half of the Nibbana path *i.e.* entry to the path of Nibbana (*Purwa bhaga pratipada*), and
- (2). The second half of the Nibbana path *i.e.* journey along the path of Nibbana (*Apara bhaga pratipada*).

The first half is related to the true knowledge. This is important. Without it, you cannot proceed. One must thoroughly understand that there is no existing individual soul. This situation occurs in the mind and as a result, the realization of how soul dissolves can be experienced. There are five steps to achieve this level. Please refer to the "Layers discourses". When you reach this stage, you will be able to see how defilements such as desire, anger, and ignorance are fading.

Everybody is entitled to escape from the clutches of the mind. When you are not trapped inside the thoughts of me, my or mine, it is very peaceful. It is a liberation. The material world created in the illusions in the mind does not exist anywhere. They are unreal. They are impermanent. When this is realized, one cannot see any value in these things. Just the thoughts come and go in a normal way. There is no clinging to the thoughts that come and go. A person should be able to observe that there is nothing valuable in sounds or colors.

He/she will know, there are no objects such as vase, pot, or clay houses. Everything is just clay. Names were given. Even the clay belongs to the five elements and also five elements are conditional and changing. You should perform daily activities, such as walking, sitting, and eating, without the concept of I am doing this. You do all your duties for your mother, without attachment and without having the idea, I am helping; everything is an action happening without me, my or mine; you do not give any value to anything. Mother is present, but she does not exist as a person in your mind. No worries and no

clinging or grabbing. Think of objects and people only as sounds, shapes, and colors. At times, you feel the value and also feel that there is no value. This situation is very deep. This *Damma* advice will help you to remove the personality view or the sense of individuality. Escaping the illusory mind is the path to Nibbana!

**Participant:** Your explanation of the *Damma* is very practical. Thank you! Ven. Sir.

## Morning Zoom discussion on Saturday 02/09/2023

**Participant:** Theruvan Saranai! Aryanwahansa,

I have been listening to your discourses for about 3 months. They are focused on how to get rid of the notion of an individual Self. If I say something like this, I do not know whether it's right or wrong. When the attention consciousness is directed towards the body, is it possible to eradicate the concept of individual Self or (I-ness). When we are occupied with activities, we can see clearly whether sense of individual Self is present or not. However, when we are not occupied with anything, is it possible to observe whether this concept of Self is visible or not?

**Aryanwahanse:** There are many steps to be considered in this situation. Now, we are talking about the most advanced step. When someone is walking towards the path of being an Arahant, that person has to complete preliminary steps. The discourses of the "LAYERS", explain these steps precisely. The entire *Damma* is an explanation about the process of how to eradicate the concept of individual Self. This is also putting an end to avarice, arrogance and ignorance. Even when you say, putting an end to the avarice, anger and ignorance or 24



ending defilements or putting an end to suffering or putting an end to thinking or travelling along the Path to Nibbana, all of these, convey the same meaning.

You are very fortunate to have a chance to listen to this pure doctrine. These days, people copy *Damma* and preach in different ways without having own experiential knowing. These are like imitation gold. The pure gold is the *Damma* given to the world by someone who has completely understood and experienced it (*prathyaksha*). People who preach only with what they have learned or through just intellectual knowledge cannot preach the true *Damma*. Someone from outside, cannot predict and offer the steps that are achieved in the *Damma*. It should be observed only by each and every individual by their own who experiences it. No one is capable of giving it to someone else or confirming others attainments. People who do these things are affected by the *Damma* arrogance. The people who have received the assurance or kind of ratification of their attainments (*PALA*) by these monks, later complain that they are still affected by defilements and suffering. This is not the *Damma*. How can true *Damma* observer acts like *Bikku Potila* or *Vakkali*. *Damma* can be realized by all four types of people, *Blkku*, *bikkuni*, *Upasaka* and *upasika*. (Monks, Female monks and lay people, men or women). *Gatikara* was a non-returner (*Anagami* state) and a lay person. Can you disregard him because he was a lay person.

Aryanwahanse is ready to accept any challenge. I am asking, all of you, try and understand the way to the path of Truth.

Aryanwahanse is always with you to guide you through the path in the accurate way. Observe with full awareness, how the notion of Self or I-ness, pops up and dissolves through your experiences and let me know these experiences. There are steps one has to accomplish when following this path. These are: Stream enterer, once- returner, Non returner and Arahamth. It is a gradual process. It is challenging to reach the last step. This is also the *ADIGATHA SAMADHI* level. The stages achieved through true spiritual awakening never get faded. Not only you understand that you cannot get anything from outside, you become WHOLE, automatically.

**Participant:** Even when you are in the hospital, you preach *Damma* to the world. I feel sad.

**Aryanwahanse:** Aryanwahanse has to devote his time for all of you to benefit; no matter what happens to him. People need help. They are desperate to know the true *Damma*.

**Aryanwahanse:** Proceed and go forward, observing how you are freeing yourself from the clutches of outside sensual world. Please do not think of the stages that you want to achieve. When you experience the freedom not focusing on to the outside objects, you will know how the inner fire or the stress disappears. When you experience this situation more and more, you will be able to continuously have peace. No more burning mental sensations. **Proceed along! Theruvan saranai!**

**Participant:** When my family was outside, having a good time, one of the children was cleaning a mango, real neatly and

nicely and eating it piece by piece. When I saw this incident, I did not get any craving for the mango, I was calm and the mango did not arouse my desire to eat it.

**Response from a Participant:** It is very important to have the true knowledge first. You must know exactly how the mind consciousness is constructed by listening to the *Damma* discourses offered by Aryanwahanse. He always talks about this and this must be accomplished thoroughly. You also have to understand what defilements are and how, they get faded. You have to observe in this manner: I had anger before, I listened to the *Damma* and now, I do not get angry and I am not craving for food like I did before. Even if the sensors are working in a normal manner, you have to realize to what extent the defilements are fading.

**Aryanwahanse :** I have to add something here. The problem here is associated with the thoughts; mind sensor. If you feel that it is only a thought, and the nature of the thoughts is coming and going, there is nothing to think about. The taste is experienced by the tongue. That is only a sensor. However, if you crave for the mango, yes, then, the notion of SELF exists. Through the power of bondage and attachment only, extreme desire and anger are formed. However, these are not obstacles for a person who completely experiences the *Damma*.

## Night Zoom discussion on Saturday

02/09/2023

**Participant:** I have been practicing the Mindfulness of the body and for about one hour, I practice this meditation. When I perform this meditation, I experience an emptiness. You also talk about an emptiness. The experience you talk about and what I experience, the calmness and tranquility, please explain to me are these the same or are they totally different?

**Aryanwahansa:** Concentration meditation, even five ascetics (first five teachers be) did. If I say, what you are doing is right, you will feel happy. If I say it is wrong, you might feel sad. Am I right?

**Participant:** Yes. Aryanwahansa.

**Aryanwahansa:** In this type of *Bavana* or meditation technique, the world is considered real. This is not the insight meditation. This is what the five ascetics did. It is the wrong view and way. We have never known what Dependent Origination is about. We associated Ven. *Renukane chandawimala's* books for a long time. In these books, Nibbana cannot be found. Currently, these books are even discarded. Society is trapped in various wrong and unacceptable views. Some are praying while reciting stanzas and offering flowers to statues, some are trapped in books, while following these unwholesome deeds and wrong views, people have turned into tribal groups. Also, some people

are looking for the true *Damma* by investigating the *Damma* presented by Aryanwahanse. The way you have explained your *Damma* experience, we understand that you have not experienced the true *Damma* yet. The *Damma* you follow relates to the *Niganta Damma*. First of all, true knowledge of the Buddhist doctrine must be realized via true knowledge. (*Sathya jnana*). Most of your problems will be solved along with this knowledge. However, you have to observe everything with awareness.

**Participant:** Should I stop the current meditation?

**Aryanwahanse:** People who are in the mundane level ask such questions. Once, Buddha uttered” *Bikkus*, What I say to the mundane people or the ordinary world is not true to those people who are truly following the *Damma*.” According to the *Maha Chattaliskara Sutta*, the noble being who eradicated sensual desires, anger and ignorance is none other than the *Samma Sam Buddha*. Arya world is not the same as the ordinary world. To the ordinary world, may be your system or practice is acceptable. Now, we are talking about the real practice, here. You need to develop the true knowledge for this. When we were born, did we have jealousy, competition or arrogance? He replied, No

**Aryanwahanse:** Then, where did they come from? When an infant is born, in his/her mind, there is this possibility which is like gum, for the taints to develop in the future. That is why, defilements are created. This is the process: *Sashrava* (Gum or

taints) *Ashrava* (Defilements), *Shenashrava* ( Fading of the defilements). *Aranthhood* and *Anashrava* is the complete disappearance of the taints and the disappearance of the *Bavaya*, (birth and death).

An infant has *sashrava* or taints. As long as taints and defilements are present there is no *Bava Niroda*. There is no escape from birth and death. I explained to you just one level. You have to practice the first level in order to reach the next.

**Participant:** Can the infant experience a good life after death?

**Aryanwahanse:** As I mentioned earlier, as long as someone has taints and defilements, that person cannot escape birth and death (*Sambodi sutra*). Aryanwhanse explains to the world in a simple manner according to the *Sutra Desana*, for the people to understand *Damma* accurately. However, these are related to the ultimate and super wisdom.

Budda explains the *Damma* in another way. This is the answer to your question. In the end, the experience of the liberation is the *Vimukti Sara* state of mind. We always live in a fantasy world. You can find examples in the Thripitaka (the three baskets). When a dog sees his reflection in a pool of water, the image he sees is real to him. He believes, that there is another dog inside the water, just like this, mundane people think, that they can find objects in the outside world. The world of colors and forms created in your eyes, cannot be found anywhere. There is nothing you can get from the outside world. YouTube

Discourses are available to you to observe and learn. The zoom discussions are geared to answer the questions people ask to solve problematic situations in their practical experiences. You have to realize the truth with super wisdom. You need to practice with vigilance and wisdom. Concentration meditation is not the same as Insight meditation. With the Insight meditation, a person begins to realize that there is no truth in the thoughts that occur from moment to moment. This is examining the true nature of the mind or a thought in a given moment. A thought comes and goes. There is no truth in the thought. Buddha's doctrine is completely depending on the Dependent origination.

The impermanence is the dependency on conditions, and when conditions arise, related events arise, and when conditions disappear, events related to them also disappear. *Buddagosa* thero twisted the *Damma* in the *Visuddi Magga*. These are more related to concentration meditation and today, most of the Meditation centers follow this pattern. This is clearly not Buddhist Practice.

During the past, a monk who came from Australia wanted to offer an extravagant almsgiving to 1500 *Bikkus* and we cooperated in this activity. During this time, he wanted to learn the insight meditation. He asked me about how to practice it and I took him to the *Mitirigala Arana*. He never got the answer to his question from this place, instead of teaching insight meditation, the *Bikku* in charge, taught him how to awaken

*Kundalini chakra*. The advice he received on insight meditation, was all incorrect.

Fortunately, today insight meditation and Buddha's core doctrine which is the doctrine of the Dependent Origination is available to you through Buddothpado Discourses. When the Dependent origination is fully understood, within the activity and knowledge of how a thought is created, liberation also inevitably happens.

How thoughts, sounds and colors are created must be known. Sounds and colors are not part of thoughts or *chitta*; when conditions are present, along with the rapid vibrations, and sparks associated with them makes the eye see. This is an illusion, just a creation that happens due to conditions. The vision that each person experiences depends on many factors. Some people cannot see certain colors. The vision among the species in the animal world has variations. At the end, everything has been created with the influence of the *Suddastaka*, namely, earth element, liquid, heat, air, colors, smell, taste and oja or sound. All these are in the continuous flux (process) of vibrating and changing from one quality to another and finally, there is nothing that is permanent.

Only permanent thing is the impermanence. Therefore, nothing can be found from the outside. Actually, what should be declared is not that we cannot find anything from the outside, it is that we do not know anything other than the sensors and their activity. According to the Buddha, "*Salayathana loko, loko*,



*Salayatana Nirodo, Nibbano*". You see a wall because of the vibrations, it is actually, the vibrations of all five senses with a speed of more than a million per second. The dominant one comes forward although all five sensual activities are involved. If eye is the dominant feature, the creation due to the rapid vibration is the (Derivatives related to four elements) *Upadaya Rupa*. In that perspective, sensual world is merely an illusion and a creation. They do not exist anywhere. Even the feeling of hot or cold is just a sensation on the skin. It is therefore, an illusion in the mind. This is the truth about the world. (*Nissatto, Nijjevo, Sunno*). If you see this truth, the objects you think you see become priceless. Everything becomes empty of things.

Try to obtain the true knowledge by absorbing the information stated above. If you feel the presence of an individual Soul/Self, you must follow the process to ruminate in the insight meditation. This is not bringing out the *Kundalini* power in you.

A person who has a thorough knowledge of the True spiritual knowledge can experience the *Animitta Samadhi* (non-dwelling nature on any form/objects). This is a special concentration power related to the above stated knowledge. This is called *Krutya Jnana* or the practical knowledge. With the understanding and acquisition of the five faculties within a thought (Faith, energy, mindfulness/awareness, concentration and insight) automatically, this situation occurs.

The Quantum Theory, discovered by the scientists in this era, was actually found by the Buddha 2500 years ago. This refers to

the changing nature of perception. The Buddha talked about how the soul has been created through the vibrations and the sparks and the stimulation related to the vibrations and how the sensual world and mind consciousness are created to construct the notion of a self. The scientists have no clue about this discovery. "*Lovama Dedarai*" discourses explains this truth discovered by the Buddha in a way that people can comprehend it. When someone, practically, experience the above stated truth by following the process, the concept of an individual Self and the thoughts that create this idea disappear. The end result is becoming an *Arahanth*.

This is the answer to your question and it is explained in a way that you can comprehend it. Please refer -to the discourses presented by the Buddotpado Channels to completely understand this philosophy.

*Theruwana Saranai*

# Morning Zoom Discussion on Sunday

## 03/09/2023

**Participant:** Theruvan saranai, Aryanwahansa!

I have a problem in understanding how the reflection/image is created. Is it because some thing is influencing it to happen from the outside? I would also like to know about the vibrations in the particles (*Anshu kampanaya*), Is the solidity created as a result of the speed of the vibrations in the particles?

**Aryanwahanse:** For how long have you been listening to the Discourses?

**Participant:** About one year, Aryanwahansa,

**Aryanwahansa:** I do not think, you have comprehended them correctly. When you have the notion that things exist outside, you are in the wrong view. Yesterday's Zoom discussion explained this so very well. When you have the idea that there is something outside or there is something inside, you are in the wrong track because both are incorrect. The eradication of the two ends which are *Ajjatta* and *Baddidda* is Nibbana. This doctrine goes beyond the scope of the human mind. This *Damma* can be definitely realized by the wise and only by the wise. Getting misled by the illusions created in the mind and also when people act governed by the illusions created in the

senses, sounds, colors. shapes, even solidity and liquidity etc. are not real. (Illusions created from moment to moment in the passing thoughts). *Na patavi, na apo, na tejo, na vayo*: The Buddha declared in the first *Nibbana sutra*.

If your sensors become inactive, what will happen? (*Chakkun udapadi, Jnanan Udapadi*) This is not knowledge. This must be investigated with a special wisdom. The world is trapped inside their sensors and daydreams. People have closed their eyes with their own hands and shout, it is dark. When eyes are closed, truth cannot be realized. People are trapped inside a cage called Ego and self, which is the wrong view and they say, my mother, my child, my, mine me and I. They are like a bird in a cage. Trapped and trapped. (*Sela sutta-Nahidan attakatan bimban nahidan para katan agan*); This has not been created by someone or just created by itself; With conditions things appear and when conditions seize, things disappear.

I am asking you; can you think of the time when you were an infant. You were Just like a clean cloth; you had a radiant mind then. No concepts of jealousy, ill will, anger. These were not present. How did all these create? Who are you? You cannot understand? The truth about all this is you do not have you. You are day dreaming, and you do not know until you fall down on to the ground. After the fall, what is left is the sorrow and pain. Just imagine, that you received, a million rupees. Now, the happiness you get from having it, is in reality a suffering. Then you have to keep it safe, this is also suffering. Then you spend the money to satisfy your six senses, (things to see,

things to hear and listen to, delicious food and perfumes for the nose, comforts such as houses, cars, beds, clothing for your body). Finally, all this turns into a one big suffering. When you lose the money slowly, but surely, it is also a suffering. When you get sick after satisfying your senses and tongue, that is also suffering. Now, listen to the Buddha's words, the four noble truths: suffering, cause of suffering, cessation from the suffering and the path to end the suffering.

Suffering sensation or pain is actually a feeling. Eye is suffering, when eye is thought of as an object. In reality, eye is only a vibration, a mental formation or a mental image created in the mind, is only a power created by the stimulation of all senses. This is true for all six senses. This power of bonding through mental formation (*Sankara*), is a natural occurrence. This also refers to mental creations through the mental currents. These mental currents do not exist anywhere, they come and go with unimaginable speed. The day you realize that you have lost yourself in you, you will also realize, that you have never met yourself, ever. You float in the waves of the vibrations and currents, created in the mind.

Here is an example: A young man feels the beauty in the nature and gives up social relationships to get mingled with the sky, ocean, waves, mountains, trees, streams, water falls, music etc. There is another young lady who has similar ideas. These are waves, these waves that both of them have are the same. They tally. people look for rain when it is hot and when it rains, look for dryness. According to varied vibrations, the concepts turn

upside down or downside up. This situation is connected with the vibrations and waves, and there is no creator here. Let's go back to the story. OK, for the first time, these two people meet and they are happy to talk about nature and the natural beauty. There is no language to this unique understanding. This is a particular type of a mental creation and a connection. Some calls its divine love. In this story, the wonders of the nature exist. Did you understand? This is very valuable for young people to build up harmonious relationships. To recognize these waves, words are not necessary.

When you can recognize that these are only energy vibrations and there is no truth in them, so many obstacles and problems can be solved. Don't you realize that these are only mental occurrences?

Just imagine, everything has a name, chair, tree, table, etc. How can you see sounds? These are just sounds. The deep meaning here is seeing without sounds. This does not mean you do not exist. You still exist. This is about making an attempt to make you lose the concept of (individual) Self. Can you find objects that are created by the vibrations Here is another way to answer your question.

If your ear drum is damaged, do you think you will hear sounds? If you are anesthetized for a surgery by a medical doctor, do you think, you can feel anything? If your foot goes to sleep, can you feel anything in that area? In that case, can we function with senses that are not effective? Therefore, the hot

and cold that we feel in the body, does it exist in the body or anywhere else? It might be difficult for you to understand this. Now, think about this. Whether sight is available or not, even insects, build houses. A worm does not have senses other than the sensation of getting hot or cold. It cannot bear heat, so it naturally avoids heat. Aren't people also like this?

If our body gets burnt, we also feel the pain. If you realize this, from the bottom of your heart, you will never hurt, even a worm. The inner current you feel and what the worm feels are the same. If the waves get connected sequentially, an endless cycle of birth and death can occur (*Sasara ogaya*).

A person with a wrong view, thinks the universe is created by God, it is up to you to choose your path. Once Buddha, said, "Ananda, If people follow a different path when I guide them to follow the right path to *Jeythavanarama*, what can I do? The Arahat Maha kashyapa thero came to the Patali forest, he had no competition. If the true nature of this *Damma* is understood by someone, he/she would not preach to compete with another. Even, Maha Moggallana or Maha Sariuth, never went beyond the Buddha's word. The important part is the mind, not the body. Buddha commanded Ananda thero to demolish the sandalwood statue and discard it into the river. Buddha is not a statue or not even his body is a body. Because, the mind dies, not the body. This whole process is a kind of "frequencing" or resonance and it does not stop here. It is not easy to understand this.

Your thought patterns are formed according to a system of vibrations and it does not end here and the reason for the journey in the *samsara* is hidden in the part: "*Nama rupa pacchaya vinnanan*". Due to the creation of the "mind consciousness" (*vinnana*), seeming mentality and materiality are formed. In this truth, lies the energy frequencies that create a system such as a telepathy system. This is understood through true wisdom only.

When the energy vibrations are stopped through the spiritual process, *Akampiṭṭha cheto vimuktiya* is reached. This is also the liberation from the vibrations, or liberation from influence of energy vibrations. In order to gain this understanding, *Sakkaya ditti* or the wrong view of an existence of a soul must be eradicated, by true understanding experience that there is nothing you can get from the outside or inside (*Ajjatta and Bahidda*). Realizing that there is no existing "individual self" or "soul", is the way. Until you reach this level of understanding, the birth and death will continue.

Therefore, please get rid of all wrong views, wrong concepts. Contemplate and understand the philosophy, completely. Observe how defilements fade in your practice. When vibrations become less and less this is the heaven in your own mind. Having more vibrations, mean you are experiencing hell inside your own mind.

As explained in this talk, observe how the notion of individual self is created and with the practice, observe how it dissolves.



Recognize the illusions created by the thoughts in the mind. Also understand what Dependent Origination, the foundation of the Buddha's Philosophy. When you experience that the sense of individual self is dissolving, this is called liberation from the concept of SELF. Senses work, but you are free from everything free from influence of those. You will be able to experience the *Animitta Samadhiya*: An object-less state of natural concentration or absorption. You can experience this here and now. Can be realized here and now. These are the answers to your questions.

**Participant:** Thank you very much, Aryanwahansa!

## Night zoom discussion on Sunday 03/09/2023

**Participant:** Theruvan saranai, Aryanwahansa,

When I was trying to find the truth in the subject (*aramuna*) "*Manancha patticcha dammesu*" or, mentality and materiality or, mental formations; I would like to know, to in-cooperate these with the outside world are as same as the Name and Form ? If this is so, what is "with the arising of the ignorance, there is the arising of the taints"? Is it caused by the eye-consciousness, when the eye is the subject?

**Aryanwahanse:** Lord Buddha said, do not grab, in the *Upakilesa Sutta*. Then, according to what you said, I think you are lost. If you think according to the *Damma*, it is good. But you are entangled in this.

When you say trying to find the truth in the subject, what do you mean?

There is a special way to analyze the *Damma*, it has to be practical, this is not for knowledge.

You try to talk about true knowledge. But, you have a problem here. Tell me what is this practical knowledge? You are trying to seek the practical experience. That is wrong because, automatically, this should happen. That is the feel of the subject. You do not do it or think about it. You should

automatically experience it. You are distorted. I will help you with this. OK. We say, it is only an energy vibration, there is nothing called, sounds and colors. This is only something, created here and now. It is not an existing thing, "*Chakkuncha patticha dammesu*". This section was taught by Ven. Pitigala Gunaratne. I respect him, for this teaching. If you think of your former thoughts, then you create I-ness or ME (my past thoughts), that is also incorrect.

It is a delusion to think that things are coming from the outside. Please refer to the discourses related to this subject including "*Lovama dedarai*" These are really magnificent and unique. "*Thingan sangati Passo...*" refers to the combination of the five senses. An *Arya* is not related to a person. You can only find a mental purification inside this scope.

The objects do not exist anywhere. (*Chakkuccha patincha rupecha uppajjati chakku vinnana*). This is about a speed of vibrations. There is no mind consciousness (*vinnana*) without mental formations, also without mind consciousness, there are no *Sankara* or mental formations. According to the vibrations, the five aggregates circulate in such a speed, an illusion of an outside world is created.

*Thingan sangati passo* means, *ditta*, *suta muta*; these three together, (*ditta* - seeing, *suta* - hearing, and *muta* - tasting, smelling, and sensations in the bodily feelings together). This statement has not been told before; this is the first time. This is coming through, *Damma Abinna* and it is magnificent.

*Thingan sangati Passo* Continues: The eye, colors and shapes and consciousness together make eye consciousness, which is also known as (*Patiga Sampassa*). With the contact of these three, eye consciousness is constructed. Now, in the mind consciousness, with unimaginable speed, sparks are formed and as a result of this process, the mind takes the image as a real object. (*Manancha pattichha Damma uppaddesu, mano vinnan* ). This part refers to: due to six senses, contact arise and with contact, sensations arise. At this junction, craving, value, and Samsaric cycle start to spin. This is also the birth of the eye, as explained in the *Jathi Damma sutra*. This is the origin of the cycle of the birth and death. The attachment leads to extensive thinking (*Vittakka*) and again with the arising of the feeling/sensations, craving arises. And with the arising of the craving, clinging arises. With the arising of the clinging, a sense of Becoming is arisen. This is how *Pattichcha samuppada* spins. (Dependent Origination). People who are misled by the illusions in the mind consciousness, cannot understand this *Damma*. Things are only momentarily created and disappear with the speed of the vibrations; this is the truth. You cannot find any existing thing, nothing at all. All are just illusions created in the mind and nothing is permanent. It is only a creation of thought in a given moment that occurs due to changing conditions and also disappears along with the conditions. With the realization of this truth, you lose “ME” or “I-ness”: Losing myself in me. You can experience the dependent origination, in a given moment/thought, by associating the mentality and materiality with this process. This

is the path to Nibbana. This is the path to liberation. You will hear this unique *Damma* for decades in the future. Magnificent! You will definitely attain Nibbana.

*Theruvan Saranai !*

## Morning Zoom Discussion on Saturday

09/09/2023

**Participant:** During these days, you explain to the world, what the notion of individual SELF is about, the view of existence, and the concept or feeling that the SELF exists (ME sense). In other words, it is all about the sensual objects and the world that they create (*Salayatana loko Loko*). The mind gets the outside objects due to the above-stated views. Accordingly, continuously, the notion of the individual SELF exists in everything. Kindly explain to me whether I am accurately observing the *Damma*. You also advise us, in great detail, how to live and how to do daily chores without the notion of a SELF. At least for two hours if someone can be vigilant and mindful in the practice, you say that fruitful results can be achieved.

**Aryanwahanse:** Truly magnificent! However, in your explanation, there is something that should be adjusted. Now, we are going to talk about the state of infants.

Defilements cannot be planted in the infant's mind. Greed, aversion, or jealousy do not exist in that mind. Buddhist doctrine is so pure. Do not have any doubt. You will attain Nibbana. We do not have to be affected by the various views society bears. Absorb the *Damma* presented by the Buddothpado without pre-conceived concepts or with a free mind. When you feel that you are reaching the Nibbana, you

get a blissful experience. This experience is unique. I am going back to the topic related to the infant.

We stated that vibrations and movements are connected with the six senses. We also stated that according to the speed of the vibrations and energy movements, various sounds, colors, shapes, hot and cold sensations, etc. occur. The appearance of a thought is instant. The dominant factor, (out of five senses) and the related situation come forward. It can be either, sound, colors, or taste or any one of the sensual sensations. The dominant feature is the object (*Arammanaya*) at the moment. For example, when sound is dominant it is called the *Sabdharamma.*, when smell is dominant it is called *Gandarammana* etc. When a thought appears, it is also an object (*Arammanaya*). At this point, the subjective feeling (*Athmeeya bhavaya*) comes forward when seeming objects related to *Arammanaya* exist.

When objects such as sounds and colors are taught to a small child, he also receives the notion of existing materials or the existence of a sensual world. This situation and this notion are also a vibration. For example: When the child is taught colors, the color red for example, becomes powerful in the mind consciousness (*vinnana*) as a thought. Now, he feels everything from the outside and inside is available to him/her. These feelings are entangled with the notion of the individual self or the existence of a self or ME. This is the *Athmeeya bhavaya*. If things exist ME also exists concurrently.

You can taste the salt flavor. However, to think about salt and the actual taste of salt are two different things. An infant does not know what red is. He feels. But he does not have the color red or a thought about it, he just feels only. This means although the sensors work, he is incapable of having the concepts stated above or the power of discrimination of objects. But, at this moment when we see a wall, for example, the sense of ME also has been created, However, the infant does not have a wall. Why because he does not know the words yet.

As soon as objects become real in the mind consciousness, the notion of Self and the existence of a SOUL /SELF is also created. This is a natural formation of a particular thought or an occurrence of a mental formation (*Chitta swabava*). In reality, it does not exist. It is an illusion. The creation is due to the rotation of the five aggregates (*Skandas*) which can be explained as the fire circle created by the rapid circulation of the two ends, or the (two fireballs). The rotation speed makes it look like there is a fire circle. But, it is an illusion, just an appearance (*Yo bante vijithvana majje manta nalippathi*). In reality, this situation is a result of the rapid vibrations of the sensual sparks in the senses.

We have to correct something you said. As you stated, the notion of SELF does not exist. The seeming subject itself is the mind consciousness (*vinnana*) and that is the notion of a SELF. The vibrations we experience turn into a thought. Thought comes after the vibrations. However, when someone is on the



true path, the thought disappears first. This means the view of individual existence collapses. The belief that things exist and the defilements that are associated fade with the realization of the above-stated truth (*Kshaya damma and Vaya Damma*). In your practice, everything becomes priceless to you. Now, we understand, all these, including all sensual activities are created by the vibrations and movements in the phenomena.

Now, please listen to Aryanwahansa. This is coming from the experience accomplished through his inner spiritual purification. Everybody must experience the blissful Nibbana including all of the Bikkus. Carefully listen to the Buddotpado discourses.

There is a question for you to answer. Does the mind disappear first?

Some of the answers are printed here. (No, it does not disappear, It gets liberated, There is no existing mind to disappear, mind is a speed of vibrations, Mind appears and disappears, it's a stream. It comes into existence along with cause and ends when they disappear).

Now, we modify the question a little bit. Our monks state that the disappearance of the mind is Nibbana. Is it true? Now, I ask again. Does the mind consciousness disappear? If so, is it the Nibbana. Is emptiness as same as the Nibbana?

Within the experience, something similar to Nibbana is felt? Is that the true Nibbana? Is emptiness referring to the moment that you feel like, the mind consciousness has disappeared? These concepts are misconceptions. Does the mind disappear; is it the emptiness and is it Nibbana?

This question is related to a *Damma* service essential to this Era. Now, what is *Alamaria Jnana Darshanaya*? All daily chores and thinking process are flowing in a normal way, but the person with this supreme wisdom does not grab anything. Nothing affects him or her. No clinging. Everything is priceless to him/her. (*Adgoshaya thitathi*).

*Alamariya Jnana Darshanaya* and *Adigatha samadhi*, the explanation given in the *Kemaka Sutta*, *UPAkelesa Sutta* and, *Dasadamma Sutta* are related to these spiritual experiences. In order to achieve the Stream entry-level (*Sotapanna*), the disciplined person in the *Damma* must receive advice from a *Kalyana Mitta* or true friend. You have to exactly know how this happens. Now, please answer the question. Reveal an experience that shows *Animitta Samadhi* : a spiritual concentration level or absorption without any object or subject. Aryanwahanse is ready to answer the question. We are asking the question from the gentleman who originally, raised the question. What is today's date and time?

Today is 09/09/2023 and the time is 11:15 AM. What is *Arahatta Samadhi*?

All of you do what you normally do in your daily life. Just like *Gatikara* was making pots for a living. This applies to all four levels. (*Bikkus, Bikkuni, UPasaka and Upasika*), monks and lady monks, lay men and women. You all, must clear your views to reach *Adigata Samadhi*. This is also connected with the result after following the path. (*Margaya and Palaya*). This situation was explained by the Buddha to *Anurudda* thero. This is also not *Niroda Samapattiya*, this is the *Kanika Samadhi* that can be experienced by an Arahant (*Arahath samadhi*). What is this? Every moment thoughts come and go (appear and disappear). But there is a spiritual change which leads that person towards emptiness. That person does not exist in this sensual world or (world made with Form) *Rupa* or in the formless world (*Arupa*). Thoughts are experienced. However, he/she is now, dwelling in the special circumstances created by the experience of the Nibbana. This experience can be yours after *Patissgganupassana*. (Letting go of everything completely), This is also *Alamariya Jnana*. This section is explained above. Aryanwahanse has been trying to help you reach this level. So, the mind consciousness cannot be stopped. The importance you have given to it vanishes (no more sensual desires, no more anger or aversion and no more ignorance) *Veeta Ragi, Weeta Dosa* and *Weeta Moha*.

If there is mind, there is also liberation from it. Path to Nibbana is extremely pure. In this unique experience (Emptiness), you also drop all taints (*Sashrava*). This is Lord Buddha's *Damma*. When you worship the stone statue, please imagine that Buddha is preaching. when you receive this level of

concentration, it exists in all four postures. I shall conclude by paying respect to all of you!

*Namaskara Weva !*

## Night Zoom Discussion on Saturday

09/09/2023

**Participant:** Theruvn sarani! Aryanwahansa,

You, talked about the inward spiritual transformation when following the path. The practice must be exclusively constructed according to each person's characteristics and for that, we have to build our own canoe, ourselves. When we travel along the path to find the truth in the subject/thought, we experience a feeling of awakening. Within that, awareness, the defilements we have, become clear and visible.

Accordingly, the ability to assess your own characteristics occurs. When building the canoe, a feeling that the defilements are gone is another situation that can be experienced. Please advise.

**Aryanwahansa:** This situation was explained this morning. Please refer to the morning Zoom discussion. You need to know the address to reach a destination. If the address is incorrect, you get lost. Just knowing one part of the practice and omitting the rest of it cannot help you reach the goal. There should be a balance and an equal awareness of the end, beginning and middle of the practice. In the morning discussion, *Arahath Samadhi* was explained (The Arahath plane/Spiritual Concentration). We stated that each one has to build his/her canoe. If you move inside the canoe, it is going to turn upside down. The people who want to be famous, cannot achieve

Nibbana. Because, the canoes capsize. In addition, even *Niganta* society followed Enlightenment factors. However, the Enlightenment factors expressed by the Buddha and the factors expressed by *Nigantas* are two different concepts. Buddha's way takes you to Nibbana and *Nignta* way to a state of floating in the air, by blocking the mind. You have to know the difference.

How, the notion of Individual self or the concept of individual existence occurs when practicing and following the path: The notion of soul/self refers to the individualized feeling that you are living or I am alive. This is a thought or conception. The view of an existence refers to the intense feeling of the notion of individual self. Then Me, My, Mine, I am, are created. To destroy this wrong concept, a path must be adopted and followed. That is why, we say eat without the notion, I am eating or walk without the idea, I am walking. etc. The mind consciousness or the mind can never eat, drink, walk or do anything. A thought cannot perform any activity. In that case, which one dies? mind or the body? Every thought dies. As long as you have in your thought, the concept of an individual self, Nibbana is far away from you. As long as the ego or the notion of individual soul is present, defilements are present too. When defilements are present, a person can break what is known as precepts. The path the Bikkus follow cannot be contaminated by feelings such as I have to be beautiful, I have to have nice robes, I am the one who can preach, etc. This is the opposite of a true spiritual behavior. Bikkus' life should be a very simple one. Spiritual change is essential for all four groups of people,

namely. *Bikku, Bikkuni, Upasaka* and *Upasika*. The four noble truths must be experienced: the origin, consequences, the secession and liberation must be experienced.

In order to understand the mind, a path has to be followed. In this path:

- The practice and following the path,
- The outside world is not true to you,
- Without the notion of individual Self, senses and activities go on.

These must be realized.

*Obasaya* means a situation or a feeling related to the fading of the notion of the individual Self. At times this situation is created by the illusions in the mind. This is not the true *Obasaya*. The notion of Self is very much alive, here. People who are stuck in this situation, without achieving the state of the Stream Entry level (*Sotapanna*), proceed, with the misguided idea of a *Sotapanna* state. Such people, bless others and preach others while having the misconception. That is why, I said, without following the true path, Nibbana is impossible. In the *Sambodi Sutra*, Lord Buddha uttered, “ If I did not get liberated from the unskilled, undisciplined, world full of wrong views, of *Maras, Brahamas* and Human, I would not have declared myself as the *Samma Sam Buddha*.”

This world is a world full of wrong views including the view of an existence of a individual soul. The outside is true to them. Having these views, it is impossible to achieve the four spiritual states. When the notion of an individual Self disappears, the feeling that “separate I am” existing vanishes and along with this spiritual change, the burning nature in the mind due to defilements get faded. A person who achieves this state mind can experience the peace and tranquility inwardly. Example: It is an experience similar to the feeling you get when you sit under a tree in the openness and indulge in relaxation. I lose to myself (*Mata mama nati venava*). You lose yourself in the feeling of you. You do not exist anymore as separate self. The cycle of birth and death will come to an end.

**Participant:** These Zoom discussions guide people to achieve the ultimate goal of Nibbana. The participation is a notion of responsibility and people benefit.

**Aryanwahanse:** Yes, this is a *Damma* discussion. This is just like the discussion the Buddha had with *Anuruddha* Thero. Then, in this *Damma* gathering, participants get an understanding and direction on how to perceive Damma accurately.

*Theruvan Saranai !*



# Morning Zoom Discussion on Saturday 16/09/2023

**Aryanwahanse:** Theruvan Saranai!

**Participant:** Theruvan sarsnai Aryanwahansa,

You have advised me to listen to *Chittanupassana*. (Mindfulness of the mind). I was able to listen to only one part of it. My question is, what happens in the sleep and how does a thought occur at the time of waking up?

**Aryanwahanse:** When you are sleeping, you are sleeping and when you wake up, you are awake. Isn't it?

Buddhism is related to practical experience. What is this question? Are you asking whether there is a way to eradicate a thought? In your deep sleep, is there a possibility of seeing dreams. In half sleeping state, a thought comes and goes. In deep sleep state, thoughts don't surface. In the state of half sleeping, thoughts exist.

**Participant:** In that case, how does a thought occur in the mind even before you are fully awake?

**Aryanwahanse:** There is no such thing. (*Nisanna sannee, vissanna sannee, noassanna sannee, Nobutha sannee*). It doesn't mean that there is no perception. It means, that the

mind is in an inactive state. Now, when someone is experiencing *Dhyanas*, what happens? There is no existence of perceptions. In formless *Dhyanas*, this can be experienced. Only very limited amount of thoughts/thought are present in these states. This is not a permanent situation. None of these are related to the state of the mind of an *Arahath*. An *Arahath* doesn't indulge himself in perception. You are talking about the sensorial activities that cannot take place, in the sleeping state. It doesn't mean that sensors are sleeping. They are inactive for the time being. It is not stated in Buddhism, a situation of non-existence of knowingness. In Noble *Arya* people, it is related to the fading of perception. Not a complete inactivity.

Your ignorance talks in this manner. They are only thoughts. The burning sensations of sensual desires, anger etc., still exist. A person must investigate and find these defilements with mindful awareness and also, you must have an open mind. Some people go into forests to practice in isolation. Maybe, they are isolated from the material world. But, how about from your own mind. Can you stop the thoughts just because you are in isolation and in a secluded area. Can you hide the defilements, because you are sleeping or because you are in isolation. You have to have an open mind. You must be honest to yourself. Can you get away from your own, reflection. You can't. Just like that, you just cannot get away from form and formlessness. Some People indulge themselves in concentration meditation and have a wrong view that they are in *Arahath* state. These are only limited to *Dhyanas*. These are

false beliefs and wrong views. Concentration meditation does not take you towards Nibbana.

In order to achieve Nibbana, True knowledge (*Darshana samapattiya*) is essential. There are no short cuts to Nibbana. If someone has this idea, it is a wrong and unacceptable view. In order to achieve Nibbana, seven enlightenment factors must be accomplished. (*Kshya Damma and Vaya Damma*) dissolvment and fading must be experienced. True awareness is needed to reach this level. In this era, wrong views are adopted in most places including meditation centers. These people follow concentration meditation because they are incapable of discovering and elaborating on insight meditation. These people are helpless in this regard. In the *Arya* path, there cannot be wishes for future nonexistence of the BEING or to become a future Buddha. Buddhism is not about an achievement that you can experience after death. It can be and must be experienced here and now. One cannot see true *Damma* if that person is completely loaded with the notion of an individual being. *Damma* arrogance cannot take anyone who is affected by this concept towards Nibbana. People are desperate to know and experience the true *Damma*. Buddothpado discourses and all other resources give you the pure and true concepts of the Buddhist Doctrine.

# Night Zoom Discussion on Saturday

16/09/2023

## PART 1

**Participant:** I am reaching out to you today to let you know about my *Damma* journey resulted by listening to your discourses. Currently, I am in a blissful state of mind. It is not similar to the satisfaction someone gets after eating some delicious food or anything in that nature. It is a relaxed feeling.

**Aryanwahanse:** You appear to be on the right path. However, an end result cannot be predicted; It is good that you experience a relaxed feeling. You are letting me know all these with the notion of a Self. Within the tricks created by the mind consciousness, experiencing this situation is quite possible.

**Participant:** When I go shopping, I only buy necessities. Prior to this experience, I used to grab everything. Even when dealing with the family members, I do my duties without attachment. In my mind, there is no sadness or happiness. Things just go on.

**Aryanwahanse:** When you talk in this manner, you are referring to results (*Phala*). Most important thing is how you practice the path. Even after having the view of an individual Self, someone can experience this state of mind. Only when you follow the path correctly, you will be able to know for sure.

**Participant:** I feel that these are happening only because of the sensors and there is no such thing as a Self. Even before I

started to listen to your discourses, I used to go in front of the mirror and ask the image, who am I? Currently, after absorbing in your *Damma* discourses, I have realized that, there is no such thing as Self. I also realize that with the arising of a cause, things appear and with the cessation of the cause, things disappear. This is how I follow this *Damma* Journey.

**Aryanwahanse:** The way you explained your experience is good. During the times when you feel as if you are liberated; how do you feel if someone angers you during that time?

**Participant:** I do not get upset that much. I feel that all these are limited to words that come and go. Prior to involving myself in the *Damma*, yes, I became angry and upset.

**Aryanwahanse:** Proceed along. What do you do for a living? How old are you?

**Participant:** I was a teacher. I am 64 years old.

**Aryanwahanse:** Watch your mind regarding mental formations. What concept do you have about the Heaven and Hell?

**Participant:** It is only a creation in our minds.

**Aryanwahanse:** people are caught by the tricks created by the mind consciousness. They get deluded by the idea that they get everything from the outside. This is a very deep concept to absorb. If there is no Self, there is nothing that someone can

get from the outside. This is just a system. It is created through the senses (sounds, colors, images, taste, bodily feeling and etc.). These are not real. It is a created world. When involved in daily chores, the notion of a Self should not exist. Must do everything without the Self. By following this procedure, the sensual world (*Kama Boom*) gets destroyed. Even the activities you performed with enthusiasm, would not give you any pleasure. You have to observe how form and formlessness (*Rupa, Arupa*) get faded in everything that you do. Do not share the experience with others.

## **PART 2**

**Participant:** Theruvan saranai, Aryanwhansa,

During Buddha's time, Lord Buddha, explained *Damma* while residing at *Jetawanaramaya*. This time is also similar to that time because, we are receiving the true and pure *Damma* from you. Up to now, we were worshipping a statue, pretending it is the Buddha, reading *Damma* books or worshipping the monks.

**Aryanwahanse:** This is Buddhothpado Time. Aryanwahanse, in his discourses, reveal to the world the true method in how to look into the inside of the mind consciousness.

**Participant:** We feel like, these discourses (*Desana*) are not presented in a human level, but it is more like in a *Deva* level.

**Aryanwahanse:** Human level is a rough level. It is depending on the sounds, colors etc. These are a creation of the sensors. If someone is capable of getting liberated from the clutches of these, what could happen? If truth can be realized, the mind becomes delicate. The rough nature, the concepts of ME, My child, My house and the feeling that I am dying, all of these are similar to a burning fire. Is it not so? On top of that, aren't you lost in this mad, mundane world full of wild mess of wrong views. Aren't we stuck in this creation? We are in a delusional thinking level and believe we have all these material objects: best vehicles, houses, children, properties etc. This is a fierce current within. Mundane beings get swept away by the currents of sensual desires, the wild mess of wrong views, craving for the better future lives (*Kama oga, Ditti oga, Bava oga*) and Ignorance).

What is the *Damma*? Is it something given to make the people get lost in the mentality and maternity? The *Nissarana maga* (path of liberation), that Buddha followed is all about simplicity. It is not about taking poor people's money and dwelling in luxury. Aryanwahanse, by doing something very simple, paved the way to help the very needy people who are desperate for all basic needs. Today, people in the *Nickavaratiya* area got food parcels. People who are kindhearted, helped wholeheartedly. Very seldom, people like these can be found. When you fully absorb this *Damma*, it is also called endless compassion and liberation ( *Apramana Cheto Vimutti*), or the great mind of compassion (*Maha Mythree Chitta*). Every road takes you towards Nibbana. With the liberation from the mind,

*Nivana* can be reached. Give your mind and body rest, give peace and rest to these innocent people. We do not need any divisions such as, *Siyam Nikaya*, *Amarapura Nikaya* or anything else. This mundane world is entangled in the madness and in the wild wrong views. Buddha has only one *Nikaya*, that is the **BUDDHA NIKAYA**. *Gouthma Budda Sasanaya* is about how to get liberated from the mind. How to understand the illusions in the mind and destroy them. In order to accomplish this goal, you have to have liberation from the notion of an individual Self. This is also the true understanding that there is nothing other than, sounds, shapes, colors, etc. When this situation can be seen, the liberation from the subject or the thought can be experienced. This is the liberation from the thought that occurs in this moment, here and now. (*Attheethan nata gammeyya*). Then, you can find the true nature of that thought or subject. When you see the origin of the subject, you will be able to come across the cessation of the subject.

*Theruvan Saranai !*



# Morning Zoom Discussion on Sunday 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.

**Aryanwahanse:** 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.

**Aryanwahanse:** 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.

**Aryanwahansa:** 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?

**Participant:** 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 six-fold 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 !*

# Night Zoom Discussion on Sunday 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. Lasing 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 *Tanha*. 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.

## Morning Zoom Discussions on Saturday 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 impermeant 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.



## Night Zoom Discussions on Saturday

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 illusionary 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

## Morning Zoom discussion on Sunday

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 murder 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 Uppajatthi, 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, Aryanwahanse, 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*

## Night Zoom discussion on Sunday 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!

## Morning Zoom discussion on Sunday

08/10/2023

**Participant:** Theruvan saranai, Aryanwahnsa! 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!*

## Night Zoom discussion on Sunday 08/10/2023

**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 (*Akampiṭṭha* 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!*

## **Morning Zoom Discussion on Saturday 14/10/2023**

**Participant:** Theruvan Saranai! Aryanwahansa,

Aryanwahansa, during your previous discussions, it was mentioned that we think of ourselves as people or men and women. Now, when we talk over Zoom, it is caught by our awareness that we are using Zoom. It is also a thought. However, when we say, that we are men or women, this does not catch our attention through awareness. After your explanation only, we realized that, oh! Yes, this is also just a thought. Now, when we recognize our defilements, we also realize that there is a reduction in the occurrences of them. Even this situation is caught by awareness, it is also obvious that underneath this improvement, we still have the ego that: I am quite advanced in my observations etc. When someone gives me recognition and praise, it does not affect me. However, the notion that I am in an advanced place still exists in the mind. When you also approved my achievements, I used to feel happy. But, not anymore, I get that feeling. Also, when I realize that there are people who are much more advanced than me, I get an inferiority complex. I also get the thought, that they are more advanced than myself. Now, when you say,

we are people, the above stated thoughts are not being recognized.

**Aryanwahanse:** This is a deep concept

**Participant:** Now I understand that the thought that I have as, I am advanced, is merely a thought only.

**Aryanwahanse:** The illusions in the mind can be compared to as if you are hiding behind a door. That is the reason why, I said, do not talk about results.

**Participant:** I feel that I have a liking for the results.

**Aryanwahanse:** Now, what I am trying to do is to look into your question. Now you are talking through the vibrations and currents. Our sensors, all of them work together. But they do not represent the Notion of a Self. A sound is only a sound. That is also "ear consciousness". When all of the senses, such as, sounds, colors, taste, smell and sensation combined; child, house, etc. are formed. Due to the actions of the senses, the notion of a Self comes into being. That is why, Sela Therani stated: "*Nahidan attakatan bimbam, nahidan parakatan agan*". There is no one who does this. When cause is present, results come into existence. When cause disappears, results disappear too. Even *Rahulovada Sutra* preached by the Buddha explains this so very well.



These are creations that occur through vibrational energies and the feeling that “I am alive” gets created. Now, you talk due to this reason. Now, it is not because of the sounds and colors that you get this notion of an individual Self. When sensors stop functioning, this body turns into a log. There is no action in it and must be discarded. Sensors are currents. In the future, a syllabus under the heading “Wisdom Science” will be presented in which you can find topics and explanations of how this notion of a Self is created, how the cycles of birth and death continue and dissolve. This is the Wisdom of Asia that will be forwarded by the Buddothpado Aryanwahanse. It will be a treasure to the world. Buddha stated about *Seela*, *Samadhi* and *Panna*. (morality, concentration and wisdom). Wisdom does not refer to a knowledge. Knowledge is associated with the illusionary mind. Knowledge is nothing else, but a thought.

Let’s talk about your question again. This is a situation created with a vibrational system. This also means, that it is being created through a process. For example: The light is one of them. The light does not exist anywhere. When a dog goes near a lake and bend down to discover that there is another dog in the water, which is an illusion; you also think in the same way, that objects exist, but in reality, there is nothing that exists just like the dog’s experience.

This is a quite delicate and sensitive subject. Understanding this situation is very important, because according to the level of your understanding only, you can observe the devolvement of the ego and feeling of an existing Self. The power to see is

related to a vibration (*Prasadaya*). If someone does not have the ability to see certain colors, for example, red, he/she is unable to see that color. In the same way, a bull can see only red and to a bull, the whole world is red. That is why we state that this world is a mere creation via sensorial activities. Therefore, it is also a creation of the mind consciousness.

Vibrations tally. If a vibration occurs here, a resulting vibration occurs elsewhere too. They must tally and therefore, it is also a telepathy system. When this process is not understood, first, things occur as sounds, colors, etc., then, it turns into objects and the creation of a living Being or a Self is formed, (*Bava sanna*). This is the reason why; we feel the notion that we are alive. (*Ajjosaya Thitthathi*). Now, the result is the feeling of a separate existence or *Jathi* ( that is objects, me, mine are created). However, these are only thoughts, nothing but, thoughts. When you say a wall, it is an object. If objects exist, you also exist on this end. The sensations such as taste, sweet or burning tastes are not related to the notion of an existing Being. When these are turned into thoughts, (*Nama rupa pachxhaya vinnanana, teenansangathi passo or tadapi pachachaya passo*) they are stated as: "With the arising of mentality and materiality, arises mind consciousness". The sensations are only sensations, the seeing is only a vision. These come as kind of neural impulses or shots to us. But, for Noble Arahants these are only sensations or just a vision. When these shots continue in a rapid motion, (they depend on a rapid speed) a feel of solidity is created. This is the reason why

Aryanwahanse, state that Quantum Theory is a word of the Buddha.

When we say, we are born, that is also a thought (*Skandanam patilabo, ayatanam patilabo*). In order for the mind consciousness to be created, all these aspects must come together. If a child is unable to get neural sparks, he/she cannot learn. When the teacher's sparks and the child's sparks combine, the creation takes place. The creation occurs according to a frequency system. Aryanwahanse gained this status through an inner spiritual change. The listeners gain this situation via a telepathy system. What does Aryanwahanse preach? It is the pure doctrine that takes people towards the bliss of Nibbana or into the state of *Vimukthi sara* or Arahant level. This also can be referred to as the liberation from the mind.

Without swimming into the depth, it is not possible to achieve this state of the mind. It does not happen by words or knowledge. Within this understanding, the outside world gets abandoned and as a result, a separate Being cannot be found. Only if the sensors vibrate these can be found and these are created through the eight particles (*Suddaashta*) that create the materiality. In every particle, these eight particles exist. Although the system called the mind consciousness, make a creation of a thing or objects or people, there is no such thing in existence. This situation can be detected by the system. This refers to the finding of the true nature of an existing Being.

All of you will be able to attain Nibbana only if you can adopt the ability to destroy ego and become spiritually qualified. During that time, everybody will gather around the Buddothpado discourses. This will be the Blooming Era of the Buddha Sasana. It will be the command of the nature or the natural phenomena.

## Night Zoom Discussion on Saturday

14/10/2023

**Aryanwahasne:** The people who are getting closer to the achievement of the Nibbana, are confronted with very sensitive issues that they worry about. In the morning discussion, this has been talked about. There is no particular pattern to this situation. We have preached in our previous presentations regarding (*Sabba sankara samato*), the neutralization of all mental formations.

When things exist, mental formations occur. When things do not exist, mental formations subside and ceased. There are the three ways that things come into existence. 1) through/ mind consciousness, 2) actions and 3) verbalization. This was explained in terms of how mental formations can be created. If an outside world exists, then a separate being or soul, me, mine exist. In reality, there is no such thing called external and internal. External becomes external things due to the illusionary mind.

*Kussalassa upasampada:* meritorious ordination has been stated by Aryanwahasne through his own experiences. These have been practically experienced by him. What is meant by meritorious deed? This has been explained so very well and it can be detected by a super awareness. It was also further stated the difference between a thought and awareness. A thought refers to the illusionary mind (*Vinnana maya*). When

thoughts are being recognized as just thoughts, that is where, the awareness comes into being. In other words, *Sihya* or “undifferentiated awareness”. Instant bliss, dependent origination, the three worlds, all of these can be experienced within one thought or subject. According to the Buddha’s word, everything has been explained in a pure manner.

If an outside world exists, a continuation of a separate Being also in existence in that respect. Then, a Karma World is also in existence. Therefore, in this situation, the doctrine of cause and effect cannot work. If someone sees the truth in a thought in a given moment, that person can achieve Nibbana. In this entire *Damma*, what you can discover is the way an individual Self is created and the way to dissolve it. This is also the way to become a Stream Enterer. As long as you believe things come from the outside, even the nature is included in this category; You are in a wrong view. The notion of a Self occurs due to vibrational systems and when you get advanced, the awareness (*Sihya*) you build up, detects this situation.

You cannot find the world anywhere. It is created only in the mind and the end of the world is the unshaken nature (*Akammipita*) in it. *Damma* and the Buddha are the same. It is also the selflessness or unshaken nature in the mind. Don’t you think that the body disintegrates or vanishes because of the cessation of vibrations? Let’s also talk about the practical side and the term, *Sabba sankara samato* (the neutralization of all mental formations). This vibrational power and its creation of the sensation that indicates a being alive, is the fact that can be

found everywhere. When you see this through awareness, this situation can also be described as meritorious. Within thoughts and actions, a feeling of a separate Self exists. I am the one who see or here comes from the idea of an individual Self or the feeling of individual existence. When this is felt, it is a sensation. However, when thought patterns revolve around the wrong idea, its related to the wrong view of an existing being (*Athma dusti*). The sensation is only an indication or perception. When I hear, I exist because I am the one who hears. In this situation, it is related to a perception of a Self. If someone gives you an invitation for your death, don't you get scared of your life. That fear is created by the perception of a separate Being. The wisdom that comes through undifferentiated awareness (*Sihya*) is able to detect this situation.

What is this wisdom referring to? Can someone answer.  
Participants gave answers irrelevant to the questions.

**Aryanwahanse:** The answer we received to the question: are you afraid to die? People got startled. Why? Because The notion of a Self exists in them. In Labunoruva, in the remote jungle, when the wild elephant came, all the monks in the dwelling, ran for their lives except for Aryanwahanse. This represents a higher level of a spiritual standard. It should also be stated, as a result, Aryanwahanse had to go through severe chores such as cleaning jungles. Such cruelty was demonstrated by the head monks. But the excuse was to check the patience of Aryanwahanse and to find some kind of fault. Why did this

happen? Answer is the same. Ego or the notion of a Self in them.

If someone can achieve this level, that person does not have a death. Why? There is no existing separate Being to face death. No one can kill you either. The inner spirituality will bring you to this level. When this vibrational power has been detected, the spiritual path opens up. This is the place where you should reach and we try our best to help you achieve this goal. Try to observe where and when the notion of a Self gets faded. This is the meritorious ordination and only through super awareness this can be done. The subject/Thoughts cannot be the reality for these people. This happens gradually. Therefore, it is a gradual process. You may find obstacles in the path, however, finally at the final stage, the notion of a Self disappears completely. Ananda Thero experienced this situation at the final step. He realized that as long as he was holding on to the notion "I will achieve", obtaining Arhathood was not possible. With this realization, he gave up the idea and went to sleep. This was a complete renunciation. The end refers to letting go of every possible thing or *Patinissaganupassanava*. Now observe silence. The pure path to the bliss of Nibbana stays here. We will talk about this some more in the future. Everybody, please follow the path.

*Theruvan Saranai!*



## Morning Zoom discussion on Sunday 15/10/2023

**Participant:** Theruvan Saranai ! Aryanwahansa,

When we get concepts in our mind, the mind gets influenced by the vibrations. You said, when thoughts accumulate in the mind, in the same way, the objects from the outside also get accumulated. Does that mean that the objects from the outside also get multiplied? I have difficulty understanding this. Please explain.

**Aryanwahanse:** When you observe this situation, it should be carefully done. Let's explore the *Damma*. Accordingly, we can understand the cause has nothing to do with the effect. Again and again, cause has nothing to do with the effect. The light, sounds and colors are created by the sensors. You do not see the light when you see objects such as chairs, tables and beds. These two can be referred to as cause and effect.

The cause is a speed of sensory sparks and effect are the resulting objects. In a previous discussion, a lengthy explanation about five aggregates have been discussed. It is not easy to absorb this unique *Damma*. The light, sounds and colors, they are created through a rapid sparking speed. When the vibrational energy becomes very powerful, the perception of a world with objects are being created and finally, this turns

into my objects or me or mine and with this notion, a feeling of an individual Self gets created in a powerful manner.

Therefore, the perception is the cause and the notion of an existing being is the effect.

In order to attain Nibbana, the notion of an individual Self must be seen through awareness (*Sihya*). Because of this feeling of being alive or, I am alive, all defilements such as sensual desires, anger, craving, ignorance get created. Also, because, the concepts of, (it happened to ME, I see, I hear, I should be the only one, etc) all defilements including what has been stated above become visible.

*Asavakkaya Jnana* refers to the awareness of catching the defilements and the notion of a Self (or the Ego). That is how the feeling of being alive (separate being) gets faded. All these are caused by a rapid speed of the vibrational energy. With super awareness, the process and what it creates should be observed and make part of your life. Then you will be able to detect and get rid of the notion of craving and aversion. If these are present, that means, the notion of a separate Self still exists.

**Participant:** In that case, I will follow your advice to detect when the notion of a self takes over my thoughts.

**Aryanwahanse:** Yes, *Theruvan saranai!*

## Night Zoom discussion on Sunday 15/10/2023

**Participant:** If the brain is dead, that is also regarded as death, I believe. However, I also feel that if parts of such a body can be donated, that is a great deed.

**Aryanwahanse:** You must look at this situation as the inactivity of the senses.

I am now going to answer a question asked by a child. The notion that the mind is located in the heart is a misconception. The Buddha never declared such thing. *Damma* sparks cannot be placed in a particular spot.

Now, I take your permission to answer a question asked by you, Sir.

You cannot observe the Super mundane plane by being in the mundane plane. Aryanwahanse does not require anything from the mundane world. The great Mugalan Thero did not find himself in him. People who wrote books state that he was massacred to death because of a karma. When there was no Mugalan Thero, how could someone say, his death occurred. There is another misconception. That is, Aryan do not break branches or leaves from a tree. How is this possible, when they do not consider these as objects or trees. The Buddha declared that he would not preach what he preaches to the mundane, insane world to the *Arya* world and vice versa.

The mundane world has been entangled in the karma concepts. In the past, the innocent people were misled by brainwashing them with karma effects. Aryanwahanse came forward and destroyed these misconceptions by offering the true *Damma* which refers to: The base of all the occurrences depends on sounds, colors, taste, sensations, etc. and the vibrational energy. It was clearly exhibited, that there is nothing you can hold onto in the phenomena. This is the time to learn about the doctrine of cause and effect and not Karma effects. When trapped in the belief of *Karma pala*, as a result, the fear of death gets stronger that leads to anxiety and depression. In the English Zoom discussion, it was discussed about various type of addictions. People are addicted to various things such as alcohol, drugs, body building exercises, and also something called meditation therapy. Parents brainwash their children to become certain people with what they think as social status and the children, run and run after these for material well-being and to compete with the others. Therefore, it is correct to say, these people get addicted to sensors and walk towards destruction. The humanity and the association with the nature and its wonders are forgotten. This race ends up in having severe mental illness. Is this what we live for? Within the technology of artificial intelligence, the minds of people have turned abnormal. Finally, this intelligence destroys the human race in abundance. All these refer to an addiction and a reconstruction created by the vibrational energies. The *Damma* has been preached in order to help people escape this madness. This is all related to an illusionary mind.

In order to have peace and tranquility, the superior wisdom of truth must be realized. That is the reason why, the five power faculties (Faith, mindfulness, effort, concentration and great wisdom ) must be gained. The Buddha clearly explained how this mind is created. That is to bring out the wisdom in people. When the mind is in action, suffering is inevitable. When utilizing the great wisdom, peace and tranquility are the results. Along with this great wisdom, when you escape the concept of a Self, you are considered a liberated being.

**Participant:** Peace can be reached when mine is given up by me. It is the *Damma*.

All, wrong views must be destroyed completely. ( *Saptanam visuddiya* ). to reach purification.

**Aryanwahanse:** What is your *Damma*, Sir.

**Participant:** An existing Self is present within the supreme emptiness.

**Aryanwahanse:** Within that experience, is there a me or mine?

**Participant:** Here, in this situation, one should be able to catch the notion of a Self. It is difficult. This must be observed through super awareness.

**Aryanwahanse:** Nibbana and the great wisdom, come along with it. The five power faculties must be thoroughly improved and that is where the *Animittha Samadhi* or objectless

concentration can be reached. Awareness and mindfulness are essential to reach this goal. To make the outside world as my objects via thoughts must be eradicated. This refers to see things as immaterial within the condition of the *Patisotha/sothapanna* or the stream enterer level. This is the wisdom we talk about. To completely destroy the concepts of me, mine, myself.

Almost everybody is lost in wrong views. The Buddha had predicted that, discourses on supreme emptiness will not be preached by the monks. In order for people to acquire Nibbana and to follow the path, an eye opening is necessary. Buddha appreciated the Nibbana path. Therefore, people who follow this path must be energetic. When necessary, observe the great silence and eradicate defilement for peace and tranquility. It is up to you to observe how the Notion of a Self is fading and dissolving, while you are moving towards the spiritual advancement. It belongs to each one of you. This refers to the awakening to the truth.

*Theruvan Saranai!*

## Morning Zoom discussion on Saturday 21/10/2023

**Participant:** May I have your permission, Aryanwahansa, Theruvan Saranai!

This morning When I was listening to a *Damma* lecture on TV, it has been said, that because of the four elements coming from the outside, the elements are formed inside our minds. I would like to know your opinion on this.

**Aryanwahansa:** If someone has listened to the discourses presented by Buddothpado *Desana* regarding the four elements, it is quite apparent that there is no such thing as four elements coming from the outside or inside. The person who offered this lecture is definitely, in a wrong view and people who have wrong views should not preach. It is impossible to twist the *Damma*, however, what happens is the innocent people who listen to such lectures get twisted and as a result the bliss of Nibbana becomes out of reach to them. When Ven. Chandawimala passed away, the Maha Theros printed the notes that Ven. Renukane Chandawimala wanted to discard, making them into a series of books. That was wrong. Even the Thero, wanted to destroy them and it is not his fault this happened, It is the fault of the Theros who did it. The dependent origination takes place within a moment, instantly. It cannot be explained in terms of the past, present and the future. Buddha Damma has to be understood by each one. It is

open to acceptance after investigation. During this time, everybody is looking for the true *Damma*. In that case, only people with great wisdom should preach it. The translation of the *Abidamma Pitaka* is incorrect. You have to come from the place (*Chittena Niyathi Loko/ Salayatana Loko, Loko*): the world exists only in the mind or in the sixfold base. Is it mentality, materiality or is it, materiality and mentality? It is mentality, materiality. Not materiality, mentality. The general opinion that everything has been created because of the four elements; now answer the question, is it because the four elements outside, the elements are formed in the mind?

The gentleman who raised the question can answer.

**Participant:** In reality, there is no such thing as four elements. Instantly they are created as the eight particles (*Suddaasta*) and disappears. It is only a creation of the mind consciousness.

**Participant:** Even the Buddha explained so very well, until your explanation, we were under the impression that it is materiality and mentality. Even the education we received was teaching us this concept. There is no such thing called the eight particles. This is all about telepathy. Just like, Aryanwahanse, explains, you have to see this through great wisdom.

**Aryanwahanse:** Do you realize that Aryanwahanse, does his duty observing noble silence? Why? If people try to attack Aryanwahanse, the Nibbana cannot be reached by such people. We cannot let that happen. Everybody must be able to reach the Nibbana. Aryanwahanse has given a period for the people



to change. The reason for this situation is, that there is a difficulty for people to observe the instant bliss (*Kshana Sampattiya*). The presentation of the dependent origination is incorrect. People similar to the Bikku Potila, are only limited to the knowledge. Knowledge is not the true *Damma*. Ven. Sudarshana, now says, there is nothing you can receive from the outside. Everything is created in the mind. He learned the truth. Accepted the truth. That is what should happen. This was not what he said, sometime ago. This change is necessary. People who talk about the results, mislead people. If a result is expected, the notion of a Self is still in existence. With the perception of a Self, a person cannot eradicate the wrong view of the notion of an separate Being. It is true that mistakes could happen to the people who are in the mundane level. When people perform under the influence of *Damma* arrogance, path becomes distant.

There is no such person called, Aryanwahanse. This is only a duty. Aryanwahanse, only talks about the *Damma*, Nothing else, but the *Damma*. (In the *Pottapada Sutta*) Pottapada thought, he had achieved Nibbana because the perception was so delicate. He was in the *Asanna Tala* (The base of Neither perception nor non - perception). This misconception was corrected by the Buddha, because, he had the perception that he did not have any perception. One must abandon the reconstruction completely and get rid of the notion of a Self and the notion of an existence of a separate Being to reach the Nibbana. As long as someone is affected by the notion of an

individual Self, that person cannot eradicate the wrong view of an existence of a SOUL, Buddha uttered.

## Night Zoom discussion on Saturday 21/10/2023

**Participant:** Theruvan saranai! Aryanwahansa,

In the yesterday, zoom discussion, you have described the fierce rain in which, weapons came down to the earth instead of the rain. This reminded me of a story that I have heard about 45 years ago from my grandmother, which was in the Buddha Desana. According to that story, the life span of the people gets reduced to a very low level. At this time, when people indulge in wrong sexual acts, gems fall down to the earth as rain. When this happens, people fight each other to get more for themselves and try to find ways to save them. Defilements cover the earth and right after this, a rain falls which includes weapons (*Murugasan Varsha*). Now, people fight each other using these weapons. In the meantime, there will be a group of pious people who live a spiritual life. While these people hide from the destruction, the others will die due to their own vicious actions. The good people get the opportunity to be reborn in the great *Abassara* world (Gods of steaming radiance). Later on, these people come back to the earth and start life. This story is very much similar to your story. Even now, same thing is happening. Human go against each other and kill each other with fierce weapons. Even if robots are made, that is also created by men.

**Aryanwahanse:** This is really amazing. Truthfully, Aryanwahanse talked about this without knowing that this has been said by the Buddha. Aryanwahanse utters many things through his own discovery through a superior wisdom. (*Abinna Jnana*), When Aryanwahanse experienced the Alamariya Jnana Darsana, it happened automatically. He saw the *sutra* related to this situation later, after receiving it. Most of the experiences occurred in that manner. Even the doctrine of the dependent origination, he came to know by himself. This refers to an extremely superior level of wisdom. Then the discourses flow just like a river. All these came through his own experiences and the wisdom created in it. This is not knowledge. In 2018, he wanted to give this treasure to the world. However, this attempt failed because people were not in the right state of mind to absorb it. Then, when he fell ill with Corona, the realization came to his mind that, if he dies, it is really not fare to the world. That is the reason why, the *Damma* has been revealed to the world. Still, it continues.

This refers to the Bliss of Nibbana. You do not even grab the *Damma*, it is quite simple and beautiful. You feel it through your inner spiritual change and purification.

**Participant:** I feel that may be, we met in our previous cycles of birth and when I was listening to your discourses, I feel that I have heard of these before. People who follow your *Damma* discourses are chosen to achieve the Nibbana and I feel they are very lucky to be able to follow this path you reveal.

**Aryanwahanse:** Yes, it is true

**Participant:** Sadu! Sadu!

**Aryanwahanse:** It is not what you think about, feel what happens to you. When you reach this special level, your waves of thoughts and Aryanwahanse's waves become just one. Please see through wisdom. You will lose the world and most importantly, you will lose yourself in you. Now, this is the Nibbana. Please do not miss this opportunity. This is only for a certain group of people. Buddha said, "If people go elsewhere, When I guide them to follow the right path to *Jetavanarama*, what can I do?". I have to say the same thing. OK, Amma, mother, you follow the path in silence. Let's give someone else a turn.

*Theruwana Saranai*

## **Morning Zoom discussion on Sunday**

**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.

## Night Zoom discussion on Sunday 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 reconstruction 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 wail, 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.

*Theruwān Saranai*

## Morning Zoom discussion on Saturday 28/10/2023

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

I am taking this opportunity today, to let you know about my practical experience of the *Damma*. I have been listening to your *Damma* discourses for some time and until I listened to them, I never realized how this fire created by anger and the anger I got from confrontations burned inside of me. Just when listening to the *Damma* principles presented by you, automatically, this realization came to my mind. I have no burning fires created by the anger I formally, experienced anymore after following your desana. Besides this, I also realized that everything is just an occurrence in the mind or a thought. Because I was able to put together the *Damma* facts. I am a completely changed person today. It is a great transformation that happened because of your presentations. When I was looking into the *Damma* more and more, I also realized that the reason for these occurrences, are based on nothing else but, the principal of Cause and effect. Mind actions are based on this principle. I found out that there is no truth in the subject or thought created by the outside phenomena. Actually, there is nothing that is coming from the outside.

**Arysnwahanse:** For how long have you been listening to these discourses?

**Participant:** For about six months. About two lectures per day.

**Aryanwahanse:** You are not talking through practical experience. Now, you must focus your attention on seeing how this notion of a Self can be created.

**Participant:** I try to understand that, Ven. Sir, Also, as you uttered, I feel that we are always connected with our past experiences which I think is a reconstruction of the perception.

**Aryanwahanse:** In you, what I feel is that you think too much and that you pay more attention to the thoughts. I do not say, that thinking of these concepts are improper. What I am saying to you is that, you must follow the *desana* and get practical experience. You must observe how the notion of an individual self becomes faded.

**Participant:** What I wanted to know is whether I am entangled by the illusions in the mind.

**Aryanwahanse:** Get Experience through practical side and go along the path to liberation or Nibbana.

*Theruvan Saranai!*

## Part 2

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

On yesterday's Zoom discussion, you explained the difference between the bliss created by an advanced level of the spiritual experiences (*Lovturu suvaya*) and the Bliss of real Nibbana. (*Nivan suvya*). Can you please explain this a little more for my clarification.

**Aryanwahanse:** This happens in two ways. Some people, when travelling along this path, think, that they have achieved the Nibbana due to the blissful states of the mind that they experience and this is just a thought and not the real Nibbana. Explain to me the way you understood this concept.

**Participant:** The way I understood this is, as the liberation from the six-fold bases.

**Aryanwahanse:** The people who follow this path, at times, experience this situation. The six-fold base always creates a burning fire. Having ceased the burning fire, if someone thinks, I am liberated, this is a misconception and a wrong view. The illusions in mind can sometimes create this view. The people who are caught up with this idea, think that they are Arahants. This is also a thought just like any other thought such as, mother, father, tree, etc. This situation creates *Bikkus* similar to *Bikku Potilas*.

This path must be travelled carefully and mindfully. Do not get caught by the creations of the illusory mind. When preaching, one must be careful to see this situation. The people who truly achieve the Nibbana, or Arahant state, do not go after results. If someone goes after the results, there is a Self in existence behind that thought. This can be referred to as the *lovturo suvaya* (The bliss created by the experiences). The *Nibbana suvaya* or the bliss of Nibbana can be reached only with the renunciation of this idea created by the illusory ME. The real concentration can never be destroyed. But the other type of concentration can be destroyed. The wise person who can go through the illusory me, automatically gets the opportunity to observe how the defilements are fading and dissolving. Just like the *Kemaka Bikku* stated." Yes, most of it is gone just like a cloth becomes clean after washing. However, the smell of the soap is still in the fabric, which means, the process is not completed yet. The stories presented by the Jesus Christ also talk about "Let go of everything and you could get everything". In this situation, there is a being/Self who would get something. Here, the soul is still in existence. Without completely acknowledging the stanza: *Salayatana loko loko*, the world is nothing else but the creation of the senses, no one can reach the *Nivan Suvaya* or the Blissful state of the Nibbana.

During an era that the Gothama Buddha Sasana appears to be going towards its disappearance, it is the duty to keep it alive. The Buddothpado discourses are available to fulfill this purpose and Buddothpado Aryanwahanse is trying his best to preserve the Gothama Buddha Sasana. *Theruvan saranai!*



## Night Zoom discussion on Saturday 28/10/2023

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

During yesterday's zoom discussion, one son, talked about a trip he went on. After listening to that, I thought of letting you know of my experience which is quite different than that little son's experience. This was experienced by me while my workplace colleagues and I went on a trip. This time, it was quite different because, on the previous trips, I enjoyed them. However, this time, when people were eating and taking photographs and doing other things, I felt that these are all nonsense. Even if I forced myself to be indulged in this, it was not possible. We are going to have a second trip. I do not even want to go. But I have to go because, I feel it is not right to say, no. After listening to your *Damma* discourses only, this transformation took place in me. I do not see any value in these events. The second reason for me to meet with you over zoom is to say thank you for all you are doing for this blissful change in us.

**Aryanwahanse:** Almost everybody who listen to these discourses get this feeling and they experience this transformation due to the experiences they get through the discourses. To tell you, honestly, when we look at the world, the whole world appears to be like this. They run and run. Mr.

Jackson Anthony left this world. When he was physically alive, he said” Devils, dance with joy, because you are getting a big present. Everybody is following this. However, it is certain that today, you jump up and down and tomorrow, cry uncontrollably. At the end, with a wrinkled skin and bony cheeks, people bear up the pain and suffer. That is the reason why Buddha stated that the common world is a mundane, insane world. People run after things and this is a madness. Even if you run to grab things, there is no use. Finally, nothing stays or exists. In this short life span, what kind of mad dance they perform. Some are intoxicated with the use of substances. The others are intoxicated with their own thoughts. People get entangled in so many wrong views, religion, nation, nationality and it goes on and on. People get abused and they abuse each other and leave this world. In the animal world, there are no religions or wrong views. How beautiful the animal world is? When I was in the *Aranya*, the birds always came there. They always come as a pair and sit on the branches. They fly away to get some food and come back and sit, such a relaxed life they have because they, understand the influences created by the natural energies.

There was one crow and he had only one leg. He sits on the branch with one leg, happy and contented. There is no Self that causes enjoyment or suffering. In form, colors, sound, smell and touch, there are only thoughts in existence, in a given moment and these occur due to the influential power created by the vibrational systems and this is a natural occurrence.

When you throw a rock into the air, it comes down, the earth rotates.

Why do we feel a separate Self? Now, you should be able to understand that this Self is a mere creation of the sensual activity coming through vibrations. That is how Self or a being gets created. This is not real and it is a creation due to the natural occurrences stated above. Realization of this mechanism is exceptional. How the heat turns into solid and then into liquid and in to steam and into disappearance can be observed. Also, the creation and destruction of the planets go through this process. Same thing happens to our bodies. Because these are appearances and disappearances occurring through various vibrational powers.

What is the purpose in trying to make things real when in reality, they are not real or permanent? With the Bliss of the Nibbana, you can see, hear, touch, smell without a burning sensation in the mind. You feel everything without any craving or attachment.

The creational worlds and thoughts experienced due to the vibrational energies, cannot be found anywhere. They come and go. An infant has a radiant mind. As time goes by, with the experience given by the sensors, and the related sparks, a feeling is created that these are things and they exist. This happens naturally due to the principles of the consciousness (*Chitta Niyama*). Everything becomes real only through a thought. Thoughts appear and disappear. Birth and death, and

everything else is like that. The thinking patterns stated above is the reason for the creation of the notion of an individual Self and seeing and experiencing how this Self comes into effect is the only way to experience the true *Damma (Iti rupan samudayyo)*. When you realize the true nature of the so-called Self, which is an illusion, the value given to unreal objects, me or mine and the ego created by this illusory process collapse. The creations of the vibrational energies such as world systems, Self, soul and everything else, become worthless. The defilements have no place in the mind. If you are at this level, for you, survival and non-survival (dying) are equal and the same. You live a normal life and you talk, walk, sleep, etc. However, you will lose yourself in you. (*Mata mama nathi venava*). It really happens to Maha Mugalan Thero, there was no Mugalan. But to the mundane people, Maha Mugalan was a person and he was killed. Actually, Maha Muglan was a dead being on the day he became an Arahant. Did you feel that there is no Self in you?

**Participant:** Yes, Aryanwahansa

**Aryasnwahansa:** The body gets discarded and gets mixed with the nature. In the Arahant state of mind, (*Sopadisesha Nirvana Datuva*) system works. It works without the notion of an existing Self. This is the Buddha quality.

*Theruvan Saranai!*

## Morning Zoom discussion on Sunday 29/10/2023

**Participant:** Theruvan Saranai! Aryanwahansa,

After listening to your *Damma* discussions, I thought that I must understand this *Damma* before I pass away. I wanted to be ordained.

**Aryanwahanse:** Mother, do you have any illnesses?

**Participant:** Yes, I have illnesses.

**Aryanwahansa:** Mother, with your age and the illnesses, it will be difficult if you get ordained. because you need care and treatment.

**Participant:** I had breast cancer and now, I am well because the cancer is gone.

**Aryanwahanse:** Where do you live?

**Participant:** Not in Sri Lanka.

**Aryanwahanse:** Then how can you come here.

**Participant:** Yes, Aryanwahansa, these are just thoughts. I listened to your *desana* continuously and realized that everything that I have learned with my carrier, Aryanwahanse is

preaching, such as the vibrational powers and their rapid motion, Quantum Theory and the fusion of the + and -. and other theories. I started to compare the similarities of your *Damma* and what I have learned. I got the feeling that I am always living with the objects and subject. Now, the thought arose, I must escape the mind. That is why I am talking to you now. Please let me know where I am at? Among the three levels, true knowledge of awareness, practical experience through awareness and the super awareness/super mundane plane.

**Aryanwahanse:** You are talking through common knowledge. Do you feel that you are alive? As long as you feel this way, a Self is with you,

How can I say that? After you took medication and recovered, you got the feeling, I am well now.

**Participant: yes.**

**Aryanwahanse:** Then you got this feeling because of the notion of the Self and I am well.

**Participant:** I understood.

**Aryanwahanse:** Underneath the language we use to communicate, there is this notion of a separate Self and along with it the defilements such as craving, aversion and ignorance accompany the notion, Self.

Specially in Sri Lanka, if you ask somebody, he/she would say, oh, no I do not have those feelings. However, in this country, a girl cannot go in the street freely at night time. But in western countries, they can. Nobody bothers them. If someone tries to abuse a girl, consequences of that act can be severe and that person can end up in the jail. The *Damma* lecturers are also like this, they pretend to be Arahants, when they are not. Keeping all defilements, here, most of the people try to show as if they are saints. This is being dishonest. Underneath all, these behaviors, A SOUL or a notion of an individual Self exists.

We are now talking about the concept, Self. People get caught in the illusions created by the mind consciousness. We cannot stop seeing. Without the eye, you cannot see. So, this is something that is being created due to the eye and the ability to see. For a child who cannot identify the color red, "red" is not there. When the teacher teaches him/her about "red", he does not see red, whatever that comes to his view, he calls it red. But in reality, it is not red. Therefore, this is just a creation due to circumstances. It is different for some animals such as a bull. Everything is red to a bull.

Now, everything depends on circumstances and in that case, where are the colors? With various vibrational systems, new vibrational powers get created due to the power through reconstruction. For example: a cartoon is made with just one drawn picture on a page with a book with 100 pages and when the pages are rapidly moved with the motion, we see a running

child. This clearly shows that this is just a creation constructed by the fast-moving vibrations. In the same manner, the sparks in the eye make you see things as moving or flowing, etc. When the particles on the outside become equal with the particles created on the inside, it becomes an object and real. But it is not real. It is something the mind creates due to the process discussed above. The sounds, colors, taste, smell and sensations created by varied degrees of vibrational powers explain the occurrence of the five aggregates. If you get blindfolded and imagine that you are holding a baby, even if you cannot see, you feel the softness, body temperature, shape and other sensations, sometimes even better than the way you feel with your eyes opened. What happens here is that if one base is not working the other bases work together to create the feeling. Now, feel that there is an object that is real and then, I am also in existence. So, you do not want to lose the feeling, the alive feeling and want to keep it. Creating the feeling that things are real, which is done by the sensors are in reality an illusion. Blindly, you look for gratifying and satisfying things created by the six bases and there is no real purpose in these transactions.

There are certain tablets made to satisfy hunger. In that case you do not even have to eat. But people want the taste and satisfy the tongues. When the drinks were made in the past, we used pumpkins to extract the pulp and then added artificial pineapple taste to give the pineapple taste. People were, in reality drinking pumpkin juice, but to them, it tasted like pineapple. Now, in this regard, people were drinking a thought



in their mind and not pineapple. To be able to realize the truth in the illusions created by the mind consciousness, refers to as “wisdom” in Buddhism. A merit refers to the ability to detect the illusionary mind and this is also the awareness. With awareness, the thoughts are always detected. If the thought is smoothly flowing without disturbances, this is the meritorious deed. If there is no being or a Self, it is similar to a corpse. The great wisdom is the realization that there is no existing Self, or a being. You can achieve Nibbana via insight wisdom and meditation.

**Participant:** I undestood, Aryanwahansa, I understood perfectly.

We are not seeing the Buddha as a person, It is the pure *Damma*. Buddha quality refers to the *Damma* and there is no person here. Now, what you feel is the Quality of the Buddha. This is your awareness and that itself is the practical knowledge or *Krutya Jnana*. Please catch it.

*Theruvan saranai!*

## Night Zoom discussion on Sunday 29/10/2023

**Participant:** In this discussion, answering the question what Nibbana means? Asked by the participant and answered by Aryanwahanse has been documented below.

**Aryanwahanse:** Nivana means, putting out the fires burning in the mind. Even to reach the Nibbana, there should be a desire. This is called the quality of the inquiring mind (*Savitakka swabavaya*). After reaching this state of the mind, the practitioner realizes that the existence of a Self has been completely vanished. This is the real Nivana or the tranquility. Existence of a Self and existence of an outside world are on one side and non-existence of a being and the valuelessness of the outside world is on the other side. As long as a person has thought patterns, he has a soul. With the illusions created in the mind, Nibbana is not reachable. Even the illusory mind can be detected via awareness or *Sihiya*, the vibrational energies cannot detect those energies. This is only detected by the pure awareness or sometimes called *Sihiya*. However, the vibrations are necessary to reach the Nibbana. Why? Along with vibrational energies and the process, the Self gets created. Without knowing the notion of a Self, it cannot be detected. Therefore, all these are necessary components to reach Nibbana or abandon the Self.

The world is created in the mind and it is only a creation in the mind. *Paloka damman loko*: This stanza refers to the vibrations

and sparks created in the senses. The eye breaks constantly, The Buddha uttered. Buddha used the word, “*Kajjan*” for this. The essence of this explanation is that, the way someone feels about the whole process. I feel it, it happened to me, I see it. So, everything rotates around the concepts of ME, MY, MINE or Self. Accordingly, even knowledge can represent a Soul. That was the reason why Potila Bikku was considered to be a person who was in the mundane plane when his disciples possessed the practical knowledge.

First the true knowledge of awareness must be obtained. Then the awareness of practical knowledge. Through the practical knowledge, the notion of an existing Self can be found. The existence of the soul cannot be abandoned by just thinking about it. The most difficult concept to absorb is that not being able to recognize his/her own perception of the Self. If this is just limited to a thought and if the person cannot detect the fluctuations of the currents, the Nibbana path is not opened to him/her. This person lives in the thoughts and this is as same as the Devdath.

The inability to detect the situation is an obstacle. That refers to the notion of not completing perfections. Without purification in the mind, Nibbana cannot be reached. The awareness must be experienced in all four postures. Bikku Potila even after knowing so much, could not reach the Nibbana and he had to go for a war with the mind/Mara. Pottapada, who could not give up the *Assanna tala*: the notion

of a Self, and, was unable to attain the Nibbana. But, Mogaraja understood.

It is very difficult for some people to get the inward spiritual purification and the transformation because they are loaded with defilements. When people try to play with the *Damma*, the door to Nibbana won't open to them and the reason for this is the power they give to the notion of their individual Self. When this happens, at times, it will be so difficult to detect the hidden Self in these people. However, the *Damma* must be understood individually. Must be able to recognize wrong views and avoid them and also, people who preach must not misguide these innocent people.

Buddothpado discourses explain the pure Buddhism. People can achieve the Nibbana, even today by observing the true knowledge and practical knowledge. This is the Meritorious Ordination. Buddhism is based on the principles of the Dependent Origination and not on the meditation therapy. Buddhism refers to the observation of the true nature of the mind. Then, one can get rid of the notion of an existing Self. *“Maath ekka mama gamanak yanava, Mava dala mama yannata yannava”*: I am going on a journey with myself and I leave the Self and go along. The Buddha Nikaya is in action. In the actions within the Buddha Nikaya, craving, aversion and ignorance fade away until Nibbana is reached. This is the Buddha's word; the pure doctrine and the world is waiting to embrace it to have eternal peace and tranquility.

*Theruwā Saranai*