

1st. Discussion: Being awaken to the moment

(The great occasion of Birth, Enlightenment, (Liberation) Pari Nirvana. (Passing away))

Aryayan wahanse: What we are discussing here is not relevant to the convention. The things we do like various offerings, pooja etc., might be good for the well-being of society, but the truth is entirely different. The doctrine that Buddha taught was never heard before and is valid forever. Everyone believes and accepts as right conventionally is not the truth. That is why we must listen to the truth. If we are ready to hear, we should listen to what the Buddha preached to the five hermits (*Paswaga Thavsan*): the doctrine that was never heard before.

The reason is that we are confined to the basic elements and the five faculties (eye, ear, nose, tongue and skin) and taken their outcome as true. We believe that what we see, hear, smell, taste, touch as true. Once we are aware of the truth, we realize that the convention is not the truth. This is due to ignorance (*avijja*) of the reality. As a result, we are bound to the unending journey of Samsaric circle due to this ignorance. In this journey of samsaric circle, suffering is inherent. If we do not realize these facts, there is no escape from suffering. In the ground of ignorance, even heavenly planes of existence are not different. We think that everything is going well when we get good food, good clothes, more and more money etc., but this is the result of ignorance. The clothes that we wear today would decay: so, we seek for better ones tomorrow. This routine shall never end. The new clothes again become dirty in few days. So, we seek better clothes again. We continue to seek various things every day, which is suffering and there is no end to the process. Although we consume food as delicious today, we are unable to eat it again tomorrow. We are looking for new food. In the ground of ignorance, whatever, we think as good does not become true.

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Upasika: I am from Kandy Area. I am 74 years old. I have already listened to about 100 sermons during the past 3 months.

Aryayan wahanse: There is nothing as good in this world as we think. It is suffering itself. It is this suffering that we believe to be pleasure and comfort. There is nothing but suffering. You said you are 74 and you have never heard this Dhamma before. You said you listened to about 100 sermons and asked whether you can realise Nirvana at this moment. It is true that you can attain Nirvana at this moment. In this instance, only this mind exists. This mind arises and passes away in the same moment. There is no existing mind. Inability to understand this fact, causes suffering. To understand this fact is what we call the realisation of the truth. Not understanding this nature of the mind brings us suffering. Therefore, what we have to do is to realise this truth. Realisation means, knowing that the world is a mere appearance in the mind. (*salayathana loko loko, chiththena neeyathi loko*) The five faculties are the world, the world is the creation of mind. The beauty and the ugliness do not lie in the material things, but in our minds.

Every time the mind flashes. It happens at every instance. This mind appears and disappears every instance. If one can see this instant birth and death of the mind, he does not see the conventional death. Conventional death is becoming untrue. Before the inhaled air is exhaled the death has to be seen in the practise of *maranasuththiya*. The Buddha impressed upon that if one can recollect the death in between inhale and exhale of breath is supreme. This is called *Kshanasampatti*. this is the realisation.

Durlaban ksanasampattin, durlaban saddharma srawanam, durlaban manussattan, durlaban pathiroopa desa waso. This moment is what we are not able to realise. If we can realise that one mind then we can attain Nirvana.

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The mind is itself the object arising in the mind. Every moment this object coming in to effect. Arises and passes away. When studying one mango leaf is same as studying all other leaves in the tree. Likewise, when one investigates one mind, he sees all the minds. So, realisation of the truth is the realising one mind. That is called seen the truth. Therefore, we have to explore how the mind is born. Now you know according to the sermons listened that only this moment exists. This means as I am talking to you only this moment exists. When I talk to you tomorrow also that moment exists. If I talk to you after five years only that moment exists. If we think about the past only this moment exists. If we think about future, still we think in this moment. Still this present mind is not true.

.Atheethathran natha gammeiya Nappatikanke anagathn.

.Pachchuppannanchaye damman Tatrata vipassathi.

Past thoughts just disappeared without leaving any trace.

The future thoughts not created yet. But even the present mind is not true.

Take this book as an example. The mind sees this as a book. But in real sense there is no book outside, it is only a book in our minds. Only our mind says this is a book. Which is combination of sound and shape formations. In our preschool times the shapes were matched with the sounds such as yellow, blue and green colours. We have come gathering with these sounds and shapes since then. That is what we called the mind. So, if we hear someone shouting as parrot, we imagine the picture of a parrot. If we hear someone calling a crow then we imagine a picture of a crow. This has happened due the combination of the sounds and shapes.

This happens every time as every sound has a shape. If there is Chinese national hear a sound of a crow, he does not get any picture in his mind. As he doesn't have any picture related this sound. This explains mind is a formation of sounds and colours. This is the truth.

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Now look, only exists this moment. Though we keep on thinking about the past it also is happening in this moment. If there is only this moment, everything happens in this moment. Isn't it? If we see the truth, that there is no book or crow outside and which are only within our minds, then we are doing away with the external world. Then there are no physical things that can be captured by the mind as a crow or a book. Then we get rid of the mind, isn't it? Then one is free from the external world as well as the mind. (Internal world) it is the emptiness. No attributes, invisible, no ground. (*animittai, sunyayi, anidassanai, appathiththithai*) The mind which gets these experiences is . There is no disappearing. *Animittha, sunnya, appanihitha*, No attributes, no form, empty, non-self. If there is an object there is "I" too.

If there is no book, I am also not there. Then I do loose myself in this moment, which is an emptiness. It is the liberation from mind. This is the nature of buddha in this moment. The birth of buddha is taking place in this moment, passing away of buddha is also happening in the same moment. That is where the view of self disappears and passing away while discharging all clinging. The birth, enlightenment (liberation), and passing away, the great three occasions are taking place at the same instant. Therefore, we have Wesak every day. So, for the one who realises this truth, every moment is an auspicious moment. **The great occasion is the realising this truth in the mind.** The physical birth, enlightenment and passing away exhibits the nature itself. In convention, The Wesak can be celebrated considering these three occasions took place on that day. The one who does not realise the truth

can celebrate the Wesak by reserving a special day. But in reality, these three occasions are taking place in the momentary mind. If one realises the truth, then it is the moment he experiences these three great occasions; The birth, enlightenment, and passing away.

The moment of realisation of this truth is the great celebration of the universe. This is the moment of awakening to buddha nature. This is the moment of realization that all the defilements (kelesha) are disappearing within this realisation. This is the firm/certain path to Nirvana. Even if we offer alms and do meritorious deeds, there is no guarantee one would not fall in to sufferings (hell). It would not happen according to the doctrine of the Buddha.

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The reason is that there is no right view (*Samma ditti*) in the ground of ignorance. Everything is done within the ambit of wrong view. (*Micca Ditti*) It is seen in the maha ditti samyuktha where, it has been divided in to wrong living (*micca ajeewa*) and correct living. (*Samma ajeewa*) The wrong livelihood is in the worldly (*Pruthagjana*) ground. (*Micca ajeewa*.) The correct livelihood is in the Noble ground. The Noble ground is the place where realization is taking place. The noble eightfold path (*Arya astnaghika margaya*) is the correct view (*Samma ditti*), correct thoughts (*Samma sankappa*), correct speech (*Samma wacha*), correct livelihood, (*Samma ajeewa*) correct action, (*Samma kammantha*) correct effort, (*Samma wayama*), correct action, correct mindfulness, (*Samma sathi*), correct concentration. (*Samma samadhi*)

The Noble eightfold path can be found within the realization of this truth. The belief that the external world is true is the ground of an incorrect view. (*Micca Ditti*) All the religions are performing on this ground. Even animals live considering the external world is true. There is no correct view over there and no end to this journey of Samsara until and unless some body listens and realises this truth. Until then it is a circle of birth and death again and again in the floods (*Ogha*) of Samsara. There is a process, to be explained how this has been happening.

It is enough for you right now mother. You have expected to listen few words of Dhamma and requested so by implying today's speciality. These are the three great occasions. Now you need to cultivate very pleasant feeling in your mind. This is not a big issue. It is very simple. Don't take too hard. Think very lightly, only this moment is existing. Keep concentration and remind this again and again frequently.

Upasika: Do we need to keep focusing about the illusion of consciousness? (*Vinnana mayawa*)

Aryayan wananse: Usually don't we certainly feel the truth as the truth? Don't you feel this mind is untrue. isn't it? This is called feeling the truth. This is not a process of suffering with a heavy mind thinking that it is a great burden, going through the path of Dhamma. It is a very simple and pleasant story. But we make this path unpleasant due to the desire and clinging (*Thanha, upadana*) to attain Nirvana. Without knowing, this is a hindrance (*Neewarana*) of the illusion of the consciousness. The snake will bite you if you grab it from anywhere other than the head.

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That is why we asked to the listen these sermons with an attentive mind. Actually, this is a simple story. We need to see it very simply. We do not have to take this as a burden. Sometimes, you may mis watching the mind. This is not a process of keep watching the mind continuously.

We just be mindful a little. It is usual that the mind is going to outside world because you have been dealing with the outside world for last 70 years. Therefore, the mind going outside is not uncommon. When we listen to

Dhamma regularly we feel the truth which is that there is nothing as such. When we hear the truth frequently the mind is getting purified. The ignorance is diminishing slowly. Then we realise slowly there is no thing in outside, as we think. As a result, the mind is getting purified. Then you will realise slowly and gradually that there is no truth in outside things.

The objects coming from outside and the objects coming from within are both equally important. Seeing the mind means seeing the truth, while destroying all the wrong views and ignorance. Truth is always like piece of pure white cloth. It should be cleaned all the time. Otherwise, this piece of white cloth is getting dirty. Once upon a time our mind too was a clean white cloth. Then our mind was sparkling clean. Now this mind is dirty with impurities, defilements. When we see the truth, these impurities and defilements getting disappeared. That is what we called Khaya dhamma, waya dhamma. Those impurities slowly fade away. No need to struggle too much. It happens slowly but surely. You have met the path to Nirvana and it is close by. Every second is important.

Upasika: Yes, Aryan wahansa, I am afraid of the last mind (*chuthi citta*) in last moment.

Aryayan Wahanse: Don't think of those things. Let that feeling pass away. Wherever it goes let it go. Do you know why I told you like that?

If you cling to that feeling your mind is getting contaminated. Then we get suspicion and scared about the destination where we are heading to. If you don't think anything about this or that and stay with no thoughts, then you are heading to a desired place.

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But every moment you think, your perceptions are getting thicker. When the thickness of perceptions is increased, it leads to undesired places. The thought to be born in a desirable place is not coming from you, it comes from the perception of self driven by the greed or desire within you. There is no self as such. Therefore, you need to understand the dhamma correctly leaving the clutter in your mind. You know why we say like this? We tell you, not to think about any other things when you listen to Dhamma. The reason is as far as you don't think about those clutter, the path to desired place is much easier. It is not a story of personal matter. There is a flame of desire, (*Raga*), aversion, (*Dwesa*) and delusion (*Moha*) in us. The magnitude of this flame determines where you are heading to, desired or undesired place. You this thought also leads to increase the desire, aversion, and delusion. The same thought will carry us to an undesired place. We are unable to go anywhere by force. Therefore, keep the mind cool. Only thing what we can do is to extinguish those flames in the mind. In every moment, try to put out those flames in the mind. Even though Angulimala murdered thousands he did not go to the hell. According to the Angulimala sutta, it is preached to a pregnant woman with great labor pain to relieve her from that pain. The Buddha told the Angulimala to make a determination to relieve the pain of the woman. Then Angulimala told the Buddha, how could he do that as he killed so many people. Then the Buddha asked Angulimala "after you became a bhikkhu, had you killed any living being?" then he replied negatively. Then the Buddha told him as a bhikkhu, make a determination that he did not kill any living being. So as power of that determination, the pain was relieved of that pregnant woman. As a bhikkhu this was the only single mind at that moment. Therefore, past thoughts should not interfere and overshadow this present moment. If those past thoughts come and overshadow the purified mind, he would not become a bhikkhu. The overshadowing the clean mind with past thoughts would prevent becoming a bhikkhu. He should awake to the mind every moment at all the time. What you have to keep in mind is that there is a flame in the mind and that will lead you to the undesired places. Therefore, there is no purpose of thinking about what we have talked or did in the past.

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There is nothing as such. The mind is always passing away and arising all the times. If every time we see the mind, then we see that there is no *sattva* or living being here. Listen to these sermons carefully. **Then you will feel that**

you are the nature. you brush up this Dhamma well, then you will recognise that your mind is cleaner and calmer than before. Your involvement with outside is getting calmer. Your mind is less stressful now. Now you are in the path to a desirable place. You are in the certain path of sambodhi.

Now you slowly see, “there is no person here as yourself”. Every moment you see, that there is no living being here, you are in the path of *sugathi parayana*.

Upasika: Yes.

Aryayan wahanse: The one who sees the cessation of the existence (Bhava) is called as a Buddhist. The Buddhists do not believe the myth that the God has created the world and they are not going after the God. As a Buddhist, if you have a trust or belief that you are going to the desirable plain, it is also wrong. The one who has everything in this moment is not a Buddhist. Whereas he sees that there is nothing in this moment he becomes a Buddhist. He sees the cessation of the existence. (*Bhava nirodo nibbano*)

Now some of our people have got confused the convention with the Karma Patha as Buddhism. The Karma Patha is not Buddhism. It is a wrong view. At the time before the Buddha was born there was a view that the good deed produces good results and the bad deed produces bad results. Even Queen Mahamaya observed the five precepts but at that time there was no buddha. Still today, at the time the Buddha’s teaching alive, people follow these five precepts etc. with the wrong view.

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Even present-day people got confused with this idea and wrote books indicating that this was taught by the Buddha. This is the confusion. Those people have been telling that the Buddha had told them about going to heaven as such. The Buddha never preached things like that.

Buddha told about the doctrine of cause and effect. (*Hethu pala*)

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“*Ye damma hethuppabhawa- Thesan hethun Thathagatho aha.*
Thesan cha yo nirodho – avan vaadi maha samano”.

“The Blessed one preaches the Dhamma of cause and effect”. Accordingly, it is clear that the Buddha taught about the doctrine of cause and effect not the Karma Pala. Therefore, if somebody thinks that if he does this, this will happen, who is not a Buddhist. He does not know the Buddha’s teaching. So even you are also thinking that you may go to an undesired place, but nobody thinks to make you a great human being.

Upaskia: No, no, I don’t think now that I may go to an undesired plain.

Aryayan wahanse: Do you know how a Buddhist thinks? There is no self (*sattva puggala*) here. What is wrong is not thinking about this for such a long time until now. In the history, the kings used to build the Hindu kovil inside the temples as they married south Indian Hindu women. Then half of the Hinduism and half of the Buddhism got blended together and preached to the kings in this manner. At last, it became a kottu roti. It is all mixed up now. If somebody preaches this pure dhamma how good it is? How unfortunate, today the Buddhists are getting away from the Dhamma and they got stranded. That is why we say the Buddhists are helpless without knowing the pure Dhamma.

We ask you to listen to this dharma peacefully. Don't get rushed. It is enough for you to even a day if you are mindful of this Dhamma. If you correctly investigate the Dhamma when you listen you may sit as a worldly person and at the time you get up you will be a Noble one. (Aryayan)

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There is a person sitting down, who is of the view that everything is real outside. We say that there is nothing as such outside. Everything is the mind. If he realizes that nothing is outside, his attachments to outside disappear and he got relieved from the outside. Now he is heading toward the stream entrant. (*Sothapanna*) He realizes that there is no truth outside, there is no heaven or hell either. Then there is no place to go. Here only this mind appears and disappears. Only that. There is no existing mind or person. Can you understand that this is a non-self (*Anathma*) Dhamma - (No person)?

“Chakkun nichchatho- anichchatho- Anichchn Bhanthe”.

The Buddha asked: “is this eye permanent or impermanent”? The Bhikkhus replied; “Impermanent, Bhanthe” if the eye is impermanent it is suffering, therefore can it be taken as self? “No reason” This is an *Anathma* Dhamma. Only this moment. Nothing else.

We preached this Dhamma while associating with the Thripitaka. This Thripitaka evident that we are telling the truth. The reason that all suttas in the Tripitaka say about the -*anathma* non-self. (*Anathma*) We need to bear in the mind only the pure dhamma. Otherwise, we don't have a path to go. We can do offerings like other days, we can do whatever, as we did earlier, but we need to see whether the thoughts related to desire, aversion, and delusion are overshadowing our minds. If you see this all thoughts are not true and nothing outside then you see the Buddha nature within you. While seeing that you can worship the Buddha within.

Upasika: Even this morning I started the day as usual after offerings to buddha.

Aryayan wahanse: Then most of the time, you do everything while thinking that there is the Buddha, there is a person on the outside.

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Upasika: I recalled the Dhamma the Buddha has preached and worshiped.

Aryayan wahanse: That's right. Do the worship while remembering that when Dhamma is recalled the flame of desire, anger, and delusion in the mind is getting extinguished. Recall that when you see the truth, the flame in the mind puts out. This is the journey which leads to put out burning desire. That is how the mind should be cleaned. In this way purifying the mind in every moment is the greatest meritorious deed. Therefore, we know that the faith based on wisdom (*Akarawathi Saddha*) leads to extinguish the flames of Desire, Anger and Delusion. This is called seen the truth which means understanding that there is no existing mind. This will lead to the purification of the mind. On the other hand, seeking merits is based on the blind faith (*Amulika Saddha*). Here, what you do is seen the truth that there is “No Mind”. You see a mind arises and vanishes momentarily, and there is no existing mind. The moment you realise this truth, the flames of Desire, Anger, and Delusion in the mind are getting extinguished. If there is a mind there is Desire, Anger, and Delusion. The mind is available means the book is available. The book is available means the mind is available. Likewise, the child is available, home is available, these all the things are uttered by the mind. But one sees this mind is not true, it is the start of diminishing Desire, Anger, and Delusion. Then the mind begins to get purified. Up till now like a slave, you did everything what your

mind had told you to do. How much, you worked for the mind, at the last moment, this same mind does not bear any responsibility for what it asked you to do. One, murders another because the mind wants and asks him to do it. But this mind does not take the responsibility for the out come. Following mind directives blindly increases the intensity of Desire, Anger, and Delusion.

We prefer to watch TV. While watching TV, the Desire, Anger and Delusion are getting increased. See, while watching a drama in the TV, we are getting angry, sorrowful happy, and laugh. Each and every moment of this, we increase Desire, Anger, and Delusion while seeing the TV in front of us. But after we see the truth, we are able to perform all these activities as usual without getting caught to our mind. It is like a drop of water on the lotus leaf that stays without sticking to it or leaving it. That is the ability which is gained through realizing the truth. When realizing the Dhamma, there is no attachment or detachment to anything. The one who does not move away from eight vicissitudes (*Ashta Loka Dhamma*) (et: Gain and Loss, Good repute and Ill repute, Praise and Censure, Pain and Pleasure) and accepts everything in equanimity. It is the Nirvana. What is importance here is the necessity of extinguishing the flames of defilement.

2nd Discussion – Awakening to the Moment

(Splendid, Mysterious)

Upasaka: I have a question for you. Do the colour and sound deposits of the mind? Do the appearances Occur to the five senses? Does the small child get entangled with only the colour and the sound?

Aryayan wahanse: No, no, we have never been told that only the colour and sound get added together. As listeners got mixed up, we took only those two for explaining purposes. As an ordinary layperson can not be confused with this, we only highlighted these two. (Sound and colour) The ordinary layperson can easily understand these two. The Buddha has told the hermit, Daarucheeriya as Ditta ditta maththan, Sutte suttha maththan. Seeing means only a seen, hearing means only a heard, nothing else.

Otherwise, the Buddha might have told that ghane ghana maththan, jivve jivva maththan, kaye kayanu maththan. Why the Buddha did not say that? For the smell, taste, and feeling of touch, he used the common word “feeling” (Mutha). He did this to make it easy to understand.

Upasaka: When I was thinking about this, it came to my mind like this. There is an able person, and also a deaf. I am able to speak and I know the deaf signs. I tell the able person to go inside and bring some dhal curry and also, and I tell the deaf, through sign language to do the same. Then both do the same thing and they both are having separate two worlds somehow.

Aryayan wahanse: We are talking about an external world which is considered true. In a real sense world is appearing in the mind. For an animal also there is a world appearing. It is called “Sattva (living being) due to the appearance of the world. For all living beings, the world is appearing in the mind. The world appearing in the human mind is not the one appearing in the animal mind. Even every living being experiences different worlds from each other. The bee experiences the world eight shaped. (Lemniscate) The cockroach experiences the world as red. The bat uses the radar system to recognize the world. Therefore, we see that living beings contact the world in different ways. If we take the worm, it does not have eyes and it experiences the world through contact. Though the cockroach does not have ears it experiences the world with signals. Through these signals, it experiences movements and vibrations.

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Upasaka: When I sit alone before the mirror and watch it, I only feel the sensation of arising and passing away. Only the feeling of arising and passing away, nothing else. Then I close my eyes and feel that nothing is outside as well inside. When I open my eyes and see outside, I can understand that there is nothing outside only just appearances. But I do not feel that there is nothing outside.

Aryayan wahanse: We can see that there is an issue in your inner understanding. Explaining the moment of awakening (*Buddhkshnaya*) is different from person to person according to their views. If one considers, I am seeing, doing, listening etc., he takes the whole scenario in a narrow line.

It is not the way the Buddha explained in the Dhamma of Dependent Origination. (*Pattichcha-samuppada*) This occurs with the realization, of the person who is having the proper understanding of the philosophy of Dhamma and the right view based on the understanding of their own levels. This realization is a very tough task. The Buddha said that it was easy to break into 100 pieces of a hair of a horse, but it was very difficult to understand this. This realization is not an easy task. On the surface, it looks simple. We do have a story of self-view. (*Athma Ditti*) We used to see everything through the view of self. There is no one is doing it. There is no one who is seeing. There is no one is feeling. There is nothing happens as such. **Here only nature acts. There is only nature that exists.**

To view this there should be a very keen and sharp focus. This can not be seen with the view of self. (*Athma ditti*) To our disadvantage, we can not go out from the illusion of consciousness. Therefore, we try to understand everything through the illusion of consciousness. This is our helplessness. The Dhamma is beyond the illusion of consciousness, where consciousness is not appearing. (*Anidassana*) It can only be recognised by wisdom. (*Ghana*) Wisdom and consciousness are two different scenarios. We emphasized frequently wisdom (*Ghana*) was not consciousness. (*Vinnana*) That is why the Buddha told *Ghayassa Adhigamaya*. Not the *Vinnanassa Adhigamaya*. We can understand clearly that all these depend on the wisdom acquired from listening to the Noble Friend (*Kalyan Mitta*) and reading. (*suthmaya ghana*) Why are these called wisdom (*Ghana*)? This is a very delicate matter.

Upasaka: Are these few of the 09 types of wisdom (*Ghana*) aren't? Others are added later, don't they?

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Aryayan wahanse: No, no, the Buddha could have told some more, wisdom (*Ghana*) is only a word. Now we have told "consciousness" (*Vinnana*) is also a word. It is not tied anywhere. This consciousness with the eye, and nose are the just feelings which we experienced through those faculties. These do not really exist just put them in place by ourselves. Why we call *Gnana* after everything when we talk about different kinds of wisdom. For examples wisdom of arising and passing away (*Udayawya ghana*), and acquiring wisdom through listening and reading (*Suthamaya ghana*) . In the books, it is called knowing especially. This is completely against dhamma. It is hard to write in words.

For an example, no body can explain in writing the taste of salt. That is why we tell you that this wisdom has to be realized. Actually, wisdom is awareness. After we see an object, we have an awareness that we saw it. It is called *Suthamaya Ghana*. When we listen to something, we know that this is the truth, then we try to understand what we thought was correct by this listening and treat that knowledge as wisdom. But What we thought is not wisdom. *Suthamaya Ghana* is acquiring knowledge by listening. Then there is a sense of feeling. There are two words called "janatho- passatho" (knowing and certainty- *dena deka*) these two words take you to the whole journey.

We sharpen a knife by scrubbing both sides on a stone. The sharpness is not related to the act of scrubbing the sides. But this sharpness is the realization. It is wisdom. Wisdom is not the knowledge. One forgot what he read or listened; he doesn't remember that sutta. But he knows the core. It is something like the knife cuts when it is sharpened but the one who sharpened the knife doesn't remember which side it was scrubbed. Most of the people say "Aryayan wahansa, we cannot remember the sutta, but we do not have attachment or aversion with anything. (Aleema, Gateema). We feel that there is a reduction of defilements. That means it was caught in the wisdom. Can any body tell that he does not reach the realization?"

It cannot be explained that what it is, if someone asks. In every direction illusion has been coming to the Dhamma. There are wrong views. This is a desert of views. Therefore, we have a journey to go very carefully.

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we cannot believe anything. We cannot trust anything. Even we cannot follow any individuals. It is not possible to do so. The Buddha has refused those followings too. The Buddha asked bhikkhu "Wakkali" what are you doing by looking at this decaying body"? Do not attract to the form. What is the message the Buddha was giving over here? To see the Dhamma, not anything else. Freedom from the Samsara is our progress. It is freedom from thoughts. Every moment it has to be felt that we are free from the mind.

We are on the correct path if we are relieved from the mind. It is not important who told this, how it was told, the way he told it. (Harsh, soft, hard, etc.) whether it is a man or woman, these all are not relevant. "Naama rupan najeerathi." It is going to the "cessation of names and forms". Once the names and forms disappear, consciousness is getting invisible. (*Anidassana*) With the realization, only this freedom from consciousness would happen. "Sankitte nibbidaya". Attain Nirvana through realization. Nirvana means wisdom of realization. This is the Dhamma which has to be realized. This realization means getting to know that there is no individuality (non-self). There is a point to stress you, can you ask me the question you asked me before?

Upasaka: Yes, Reverend Sir, now I practice that closing and opening eyes.

Aryayan wahanse: Your question was about the Buddhakshanaya. That means awakening to the moment. When this happens, you do not get a knowledge of it. This is the first one. The mind of the worldly (Lay) person has been arising and passing away. The mind of the person who sees the buddhakshanaya also arises and passes away. The worldly person may tell that when he sees the wall, the mind appears and disappears and then, when he sees the book, a new mind arises. The mind which sees the book also disappears Then he may ask whether this process is the wisdom of arising and passing away. (Udaya weya Ghana) Then we say that it is also some kind of arising and passing away. But it is not the ultimate truth. It is not the end. Even though, it is the start. This Dhamma is going deeper and deeper. When you go deeper it is getting opens more and more. This wisdom of arising and passing away is the knowledge of the appearance and disappearance of the form. The person who sees the truth of form and who sees the appearance of form, also sees the disappearance of the form as well. (*samudaya asthagamaya*). Formation (*Rupa*) is the object of form, (*Rupa-arammana*) which are the form of a sound, form of colour. Awakening to the moment called Nirvana.

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we have been asked the way this can be seen. This is how the answer starts, it is very long. Though the rising and passing away is only two words, it is the origination and the cessation of the form. (*Rupa*) "*Ithi rupan samudayo-Ithi rupan asthagamancha*". When we go deeper looking at these two words, it is the knowledge that these two words are called to the origination and cessation of this form. What has originated? (appearance) It is a mind.

(*Rupa arammana*) What has been ceased? (Disappearance.) It is also the mind (*Rupa arammana*). What has been ceased? There is no cessation unless the truth is seen. That is why it is called “Ithi rupan” (this is the form). Therefore, you need to learn the way form is getting originated. For this you need “*Pubbe Niwasanussathi Gnana*”. The one who sees the mind and how it started and realizes how the form originated. Same as he realizes the termination of the form. Until then the form is not disappearing and no one meets the path to Nirvana. This happens in the object of mind in this moment. Ithi rupan means the object of this mind at this moment. This entire Dhamma is based on this mind object in this moment. In short, it is the object, that appears in the mind in this moment.

Kshana sampaththi is the formation of the mind in the moment. Awakening to the present moment is the Kshana sampaththiya. “*durlabantha sadhharma shrawanan. Durlabantha kshana sampaththi. Durlabantha pathi roopa desha waso*” not everyone heard this rare Dhamma. What the Buddha has preached was to see this rare instance. What is this instance? It is the seeing of momentary mind object. What is this object? That is what this object of form. This is a long explanation. Most of people are of the view that this form (ithi roopan) means the knowledge of 28 groups of forms in Abhidhamma. This is a completely misleading concept. You are totally helpless. You will get a syllabus, and knowledge to become like a bhikkhu “Potila”, but you are not seeing the path to Nibbana. This path to Nibbana is so simple and pleasant. Even a child can understand this Dhamma because of its simplicity. The child can be told that there is only a mind within this one moment.

When it is told to a person who knows Dhamma, “ithi rupan samudayo” this is the origination of the form, it becomes a question. There are no questions for such a child. Elders called forms to different kinds of things. If not solved ithi rupan samudayo correctly, he never sees this Dhamma. The realization of the form (Rupa) is not easy. “Rupan nichchatho- anichchahto” “Anichchan bante”, The Buddha asked, “Is this form permanent or impermanent?” bhikkhus replied; impermanent bhante. Ithi rupan means entire Dhamma it is deep understanding. One has to understand only the form. If this is not understood, no one ever makes path of Nibbana. He can jump on or walk on Dhamma, but he never gets to the path. He might go somewhere else. It is something like sitting on Nibbana and looking elsewhere to find Nibbana. He thinks that this is the perception of form. Then he just goes over it and looks for something else.

He has to look for the object of the mind again that he had thrown out before. That is where the Nibbana is. This “Ithi rupan” means the form object. We are coming back to the same point after going rounds and rounds. But we have to realize this is the form. (Ithi rupan

3rd Discussion – Awakening to the Moment

(Awakening to the moment does not take place without having the Buddhist philosophy)

Aryayan wahanse: It means you are talking about the object of mind. (*Ruparammanaya*) As you say, we have to look at this very carefully. When this mind objects surfaces, we need to see this is the form. (*Ithi rupan*) This can

be done by the person who is having the wisdom acquired from listening and reading the Dhamma. (*Suthamaya Ghana*)

With the wisdom of Practice, (*Kruthya Ghana*) of what learned from *Suthmaya Ghana*, followed by the wisdom that completed the process of realization. (*Krutha Ghana*) This is the gradual direction of the path to Nirvana. The *Suthamaya Ghana* is the philosophy of the Dhamma. It's the wisdom of Buddhist vision. This is the Buddhist philosophy. We need to understand the vision (philosophy) that the Buddha unrevealed to the world. In this philosophy of the Buddha, we do not see the world externally. We do not meet the form (*rupa*) and the self. (*atta*). This leads to the consolation of ourselves and it is the path to the realization of the ultimate truth. The wisdom of practice (*Kruthya Ghana*) is there to practise the path. But none of this is meditation. We need to leave it aside for a while.

Completely this process is a realization of the dependent origination. Only it's possible to realize the truth of the mind through the keen knowledge of dependent origination. We know that there were hermits such as Alara Kalama, Uddaka Rama puthra. They were in the Jhanas of form (*Rupa*) and Non- form, (*A rupa*) and they did not find the ultimate truth, the Nibbana. Therefore, the hermit of Siddhartha had to leave his teachers because he realized that practicing under them, not leading to the cessation of the self. He understood that until the cessation of the perception of "I", the cycle of birth and death could not be stopped. Then he looked deeper inside to understand how this "Self" had been created. Then he realized this perception of "I" was created in the mind. Knowing this, he tried to understand how the mind is been creating. Then he saw the mechanism of creating the mind is the Dependent Origination. Dependent Origination is the way of making the mind.

Though it is said that Ignorance is caused the volition, (*avijja pachchaya sankara*) here we realize how the self is created by the mind. In real speaking, if we take that there is a thing outside such as a book, table, bed etc., that same knowledge of which there is a thing is also the self. (*atta*) Accordingly, the book is also the self. (*atta*) Here, when we take "this is the form", (*Ithi rupan*) then the origin of the form (*Ithi rupan samudaya*) is also emerging.

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We see the perception of sound, colour, smell, taste, and contact. When you asked whether, the form (*Rupa*) is the perception, we told it was one step. (The form of sound, colour, smell, taste, and contact.)

After that, contact which are the perceptions of sound (*Sabda*), colour (*Warna*), smell (*Ghandha*), taste (*Rasa*), and contact (*Pottabba*). This is another step. Then it comes from the gross nature of sound and colour to the more subtle nature of perception. Now here the point is not that and to realize a different thing.

If you see very carefully, this Dhamma is not the one in the books. It is a practical philosophy. It can be seen by the one who follows it. The person who follows this Dhamma can realize it himself and it becomes his own experience. Every moment, this Dhamma can be experienced. We talked about the wisdom of knowing how the mind was formed in the past. (*Pubbe niwanussathi ghana*) The mind and perception both are the same. The perception is the mind and the mind is the perception. The object (*Arammana*) coming to the mind at the moment is also the mind as well as the perception. In a deeper study, it can be found that the mind is a creation due to certain factors. To see this, we need to go to the beginning of the mind of a small child. Then we reach the point of "this is the origination of the form" (*Ithi rupan samudayo*). Now we recognize what is the form (*Rupa*), which is the object of the mind, the perception, a perception of form. The next thing is we need to see how this form (*Rupa*) has been created. (*ithi rupan samudayo*). We know now that perception is also the mind. Therefore, we need to know how these perceptions arise. To understand this, it is important to go to the point where the infant is born.

We say that the perceptions like a book, table, and chair have come from a past memory. These books, tables, and chairs; are also forms (*Nimithi*). Then there is a question of how this form came into effect. It can not be disregarded by saying that it is merely a perception. To see the mechanism of how the mind has been created, one has to understand the point of “this is the form” (*Ithi rupan*). It is the wisdom of origin. (*Samudaya Ghanan*). If not known how the mind is formed it is called *Samudaye Anghanan*.

Now it is understood that; seeing the mind means seeing the perception. The mind and perception both are the same. When one sees the formation of the mind, he is of the view that the mind object has come from the past memory. Then we know that it has been talking about the object. (*Arammana*) Now we can get our common example of the book which is the object. Therefore, this form (*Rupa*) has to be realized.

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The realizing of the object (*Arammana*) is also the realizing the forms. (*Rupa*) All the questions getting solved here. Knowing the form, (*Rupa*) explained in the Dhamma and realizing the perception are not two different kinds and both are the same. Then he wanted to know how this has been taking place. Realizing this process is the realization of the Dependent Origination. (*Pattichcha Samuppada*). One knows that the object came from a past memory. For example, the perception is a book. How does this book appear in the mind? Then we say that he recognizes the appearing object as a book due to past experience or memory.

Upasaka: To come to the forefront, when the necessity arises the past memory has to be stored somewhere aren't they?

Aryayan wahanse: Where does the past memory come from? There is nothing as such. As the layperson can not understand this scenario right away, we explain this to a certain level saying that this mind originated from a previous memory. This is the way it is explained to a person who does not know anything. But when he reaches the next level, we say there is nothing as such past memory. Then he is getting confused about the origin of the mind.

Upasaka: Venerable Sir, you say that there is no past memory. It disappears at the same moment when it appears.

Aryan wahanse: Yes, at the same moment. “Past has gone without leaving any trace – Future hasn't come yet; Present is not existing. Only when there is a cause, there is an effect. – Moment to moment, this truth has to be seen.”

*“Atheethan natha gammaiya -Nappatikoke anagathan
Pachchuppannanchaye damman – Thathra thatra vipassathi”*

Seeing the moment is seeing the true Dhamma.

Upasaka: To experience the sound, it has to be in the empty Universe.

Aryayan wahanse: There is nothing as such. Even a place, an empty sky, a sound or a previous sound nothing of that sort. It is only the unknowingness. Not knowing of the thing is also unknowingness, isn't it? For example, a bird is watching the mirror not knowing that nothing inside the mirror. He thinks the mirror is solid ground and that whatever is in the mirror truly exists. This bird never understands that there is nothing inside. Somehow the bird is able to see the other side of the mirror he would understand that the pictures seen from the front side of the mirror are not really existed. You are also in the same ground. You said that you have meditated for so long. Do you think that by meditating you can understand this truth?

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Upasaka: I thought that enhancing mindfulness (*Sati*) and concentration (*Samadhi*) would be the path to Nirvana.

Aryayan wahanse: Mindfulness (*sati*) is merely a word of the materialistic world. Worldly (materialistic) wisdom and otherworldly wisdom are different from each other. When Dhamma is seen in depth it is called Abhidharma. The wisdom (*Ghana*) becomes deep wisdom (*Abhighgha*). As the deep wisdom of Dhamma (*Dhamma Abhighgha*) has been built up within, we are able to realize the truth. That is what we try to give others also. Most who listen to this message, are becoming closer to this reality. Once they reach to this realization, they are becoming a state of not meeting anything. That means the materialistic world becomes irrelevant. Nirvana is the extinguishment of all defilements. (Niveema)

Upasaka: My question is whether the perceptions are relevant to Nirvana.

Aryayan wahanse: Nobody realizes the Nibbana without having the wisdom of recollection of the past minds. (*Pubbe nivasanussathi Ghana*) Also, without having the three deep wisdoms. Not a big thing to acquire these three deep wisdoms. Some small children also get these wisdoms without effort. It is impossible to become a stream enterer (*Sothapanna*) without gaining these three wisdoms. (*Pubbe nivasanussathi, Chutuppatha, and Asawakkhaya*). We tell you that nothing in this Dhamma is harder. The path to Nibbana is very simple one. One is trying hard and careful to climb a mountain. But after the climbing, he doesn't scare because he knows that he is in a plain which is safe. Until he reaches to the top only, he has fear, hardness, and tiredness. This type of example can be related to the journey to Nibbana.

These three deeper wisdoms, mentioned above are the vehicle which carries one to Nibbana. The wisdom of passing and arising (*Chuthupapatha Ghana*) is also known as the awakening to the moment.

This mind does not awake to the moment without having the wisdom of recollection of the past minds. (*Pubbe nivasanussathi*). This wisdom of the recollection of past minds is not the one that written in the texts.

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Understanding the wisdom of the recollection of past minds is the understanding the mode of creation of the mind. For this, it is necessary to go to the point of a small child. By the time, we were born, we didn't know anything. We noticed that many got confused with "Maha Nidhana Sutta" whether; the consciousness enters into the womb or not. But we have shown that there is no such thing taking place. Therefore, we expounded the Maha Nidhana Sutta and explained that there is no such thing happening there. Consciousness is the feeling when cells are growing. The Buddha never talked about the last mind (*Chuthi citta*) and first mind (*Prathisandhi citta*). There is nothing mentioned in the Abhidharma as well and these two words are additions of authors who wrote books.

The Buddha used the words of "*Occanthi, Gabbanthi, Gabbaseyyan*". The meaning of these words, differ from the above two words of *Chuti* and *Prathisandhi*. If the last mind (*Chuti citta*) enters to a womb as first mind (*Prathisandhi citta*) according to these authors, it depicts that the same consciousness travels from a dead to a newly born. The Buddha explained this as a wrong view. (*Michcha Ditti*). The Buddha asked the bhikkhu "Sathi", whether he ever preached about the consciousness that travels after the death. In the "Kevatta Sutta," it says that if there is no surface to reflect the consciousness, it would become not traceable. (*Vinnan Anidassanan*). The consciousness arises and passes away at the same moment. It is the truth. This explanation will benefit for you therefore please be mindful. We know that as far as you have issues, doubt will not go away. This Dhamma to be understood in a clear mind. This is a deeper point of what we are talking about.

We know that the infant, at the time who comes from the mother's womb, doesn't know anything. Does he have perceptions, formations, anger, or jealousy? No, he does not have anything as such. He will get an attachment if he does know that this is gold. Still, the infant coming out from the mother's womb, how does he know this is gold? Most think that the infant gets to know things when he is in the womb. If this is the case, when the mother eagers to gold while the infant is in the womb, he has to bring some gold while he is coming out. Then why do these small kids throw their gold ornaments and run? That is why all volitional formations (*Sabbe sankara*) can not be placed on the small kid.

What we talk about here as whole formations (*Sabbe Sankara*) had been explained by the Buddha in "Jathi Dhamma sutta".

"Skandanan pathu bhavo – Ayathanan pati labo - "Origination of Aggregates – Formation of Faculties
Ayan uchchathi jathi" are called Birth"

"Monks, the birth is the birth of the eye. Birth of the faculty (Ayathana) is the birth.

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What we are trying to do here is to find out the beginning of this mind. The previous memory is not coming from the last life. Does the memory of the chair come from the last life? No, not at all. If so, why then in the pre-schools, the kids are taught like Yellow, Blue, Red etc.? If this knowledge comes from the last life they should have known "Yellow, Blue," like that.

Upasaka: How about the children who talk about their previous lives?

Aryan wahanse: It is some kind of telepathy. It is a different subject. We should not get mixed up with everything. We will explain it separately. After explaining all the relevant things, we will come to that point. This is a frequency system. It is some sort of tuning like tuning "Sirasa" TV. If the memory comes from the last life, It is no need to send the child to the Pre-School. Just he can be made the pilot and offered the pilot seat. This is not practical. Please understand the core of this Dhamma. You can find there only perceptions available. These are explained in the lectures on deep wisdom (*Abhinna*).

Without getting mixed up, at first, we will learn the way this mind arises. If we take this moment's mind, which sees the book, the mind which sees the wall, when is the beginning of this mind? To do this enquiry, it is necessary to go to the beginning. Then you recollect the earliest incident, what still you can remember. This may be not in the smallest age, may be not in the age of one year. During the time of Pre-School, you learn slowly colours. Maybe not at that time also. But in this enquiry, slowly but surely, you are coming to a certain place. This whole exercise is the recollection of past minds. That is where the place you have come from, which the Buddha has shown. From where the birth (*Jathi*) started? The birth (*Jathi*) is the birth of the book. This is the Jathi. Then how this Jathi originated?

The "seeing" is the eye. The eye is not one, made out of flesh. Though the dead body also has the flesh eye, it can not see. The ability to see is an activity of a faculty. (Chakkhu Faculty).

"*Tinnan sangathi passo*" (Three things meet together -contact). Six faculties have to be formed. Then there is a question, of how do these faculties originate.

When the light, tree, and ground are there, then the shadow will appear. We come to the point of "*Tinnan sangathi passo*". Passo means the contact. Here, the contact is the book. The contact occurred with the book. Then contact (*passo*) is the feeling, (*Vedana*) perception, (*Sanna*) formation- volition, (*sankara*) consciousness, (*Vinnana*). These are the aggregates. Here, contact, and *passo* both are called to the book.

Upasaka: If the aggregates are the book, the form (*rupa*), eye reflection, (*Chakku Prasada*) and eye-consciousness, these three do not know it is a book. Is the addition of these three the contact?

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Aryayan wahanse: Eye consciousness does not know it is a book. What three kinds constitute the contact? (*passo*)

Upasaka: The contact is the collection of the form, (*Rupa*) eye reflection, (*Prasada*) and eye-consciousness. We don't get knowledge of this as a book at first instance, Only, we know it as a colour formation with the help of the eye-consciousness.

Aryayan wahanse: The gathering of three things is the contact. (*Thinnan sangathi Passo*) When contact happens, the mind's consciousness will take place. This contact occurs in the mind. It is also the creation of aggregates (feeling, perception, formations, and consciousness). When all these happen, the outcome is the knowledge of the book by the mind's consciousness. Also, contact occurs means the faculties come together. The mind consciousness is the collection of the colour to the eye, sound to the ear, and cold, warm, and hardness to the body all come together at the same moment due to the speed.

The observance of arising and passing away of aggregates is the *Arya kantha seelaya*. The object here is the book. When seeing the truth of the mind object which is the book is also the seeing, arising and passing away of the aggregates.

The contact is also the same thing. The self (The view of self) is also the same thing. The self is also another name for the mind consciousness. The system which created the book is also the creator of the self. That is why the Buddha explained here as '*Skandhanan Pathubhavo*'. The "thing" is created for the mind. The faculty is called the point where the place of "*Thinnan sangath passo*." The eye, ear, nose, tongue, and body all are faculties, (*Ayathana*). These faculties are like a factory which produces tile. This means the factory does not have a single task. It has a series of productions. Here the tile factory produces the tile and according to our example, the aggregates come into operation and the mind consciousness generates (produces) the book. Then the faculties' (*Ayathananan patilabo*) profit is the book. It is the birth. "*Ayan Ucchathi Jathi*".

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This is where the "This is the origin of the form", ("*Ithi rupan samudayo*"). This is also called the wisdom of origination. ("*Samudaya Ghannan*"). Before this, the wisdom of recollection of past minds ("*Pubbe nivasanussathi ghanna*") has to be known. One has to enquire and come to the knowledge that how this mind originated and where this past memory comes from. This is where the mind object (Book) comes into place. This is ignorance. The creation of the thing as a book is ignorance. This is a formation of colour and sound. It is only a thought. (*citta*). It is not anywhere on the outside. Taken as the book on the outside is ignorance. Nothing is there, nowhere. These all happen in space. The eye reflection is (*Cakku Prasadaya*) also a space. Without light, there is no vision. Don't look at the vision (seeing) with self-identity. There is no self, only nature exists. Then all are confined to the light. Light doesn't have individuality or self-story and sound either. Also, the heat, warm, and cold do not have self-story. We need to clearly understand the Dhamma here. Then we will come to the wisdom of origination, (*Samudaya Ghannan*). This has to be acquired through the listening to Dhamma. (*Suthamaya Ghana*).

This Dhamma is not the one somebody can see from the outside and understand. This is a wisdom of realization and has to be realized within and express to others. This has been explained in the "Jathi Dhamma" sutta in one line. That is "*Skandanan pathubhavo – Ayathananan patilabo*". To understand this someone should have greater

knowledge. The Madupindika Sutta, Sanchethana Sutta, and Jathi Dhamma Sutta, are like rings of the chain. Can not be removed one without affecting the other. Without understanding one sutta, the other one can not be understood. The one who understood all as one block; will be able to explain all for one destination. The Buddha has explained these suttas in different ways, in different situations to different people. But what the Buddha explained in all suttas is one thing. It is the ultimate truth. We need this Dhamma in these Suttas to realize the ultimate truth. This is very important. Here all explained how “arises of this form” (*Ithi rupan samudayo*). Now, you should not have any doubt regarding the wisdom of recollection of past minds. (*Pubbe Niwasanussathi Ghana*).

Then the wisdom of recollection of past minds is the ability to see past minds according to the order in which those minds have taken place. Like what is happening now, what happened at that time as such. The little child doesn't know anything when he was born. The Buddha said that the birth (Jathi) is the birth of the eye. When something is seen, an idea is coming as this is gold, this is a gem, this is a book, this is a table as such.

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For all these according to the usage, likes and dislikes will arise. This nature varies from one another. This is not good. It doesn't work for me. Just throwing it away. Accordingly, aversion arises. Otherwise, the object is good. It is valuable, and I need to keep it. Then desire arises. This is how Desire, Aversion, and Delusion come into play. Therefore, this is where the defilements (Klesha) originate. Then he gets angry when he encounters an undesirable object and he gets rejoices when he encounters a desirable object. That is where, jealousy, anger, and stinginess, all come in. It is the nature of a small child's behaviour. He grabs what he likes and does not allow anybody to take it away. This is called the nature of taints. (Tendency to become attached). This nature of the taints has been inbuilt into the cells since the time of the mother's womb. The cells have the nature of a tendency to attach. This is how the system is maintained by mother nature. These all are governed by the nature of speed. For example, when rotating two fireballs we can see a ring of fire. But in a real sense, there is no ring. There are only two fireballs. The speed of nature is illusory like that.

When someone's childhood, doesn't have an idea to marry. He doesn't have the feeling of love. These ideas are coming to his mind when he is getting young. The reason for this is the continued buildup of volitional formations again and again. (*Rupan rupaththaya sankathan abhisankaronthi*). What happened was the child took the addition of colour and sound as a thing. Taking this process as a thing is ignorance. (Avijja). The combination of colour and sound is the “formation” (*Sankara*). Showing a thing by adding sounds and colours is the task of formation. (*Sankara*). It is itself ignorance. It is not possible to say whether ignorance or formation comes first. These both come together. There is no descending or ascending order in Dependent Origination. When writing it, there is no other way other than writing it in order. In an actual sense, it can not be written like that.

The reason for this, the formation (*Sankara*) is also ignorance that taking as a thing. The formation happens due to names and forms. (*Nama-Rupa*). The combination of colours and sounds is the names and forms. It is ignorance that causes the formation, and the formation that causes the consciousness which is the knowingness. his knowingness also the formation itself. Because here, it came to know the thing as the book. This book itself is the formation, name and form. This book also ignorance, six faculties, the contact, and the aggregates. It's also the desire. When the thing is there the clinging (*Upadana*) comes in. Then clinging leads to existence (*Bhavo*). Followed by birth (*Jathi*), decay (*Jara*), death (*marana*), sorrow (*dukkha*), and lamentation (*paridewa*), all come into operation. This happens because the form has been taken as true. Here, the book was taken as a thing. The existence here is also the book. There is the book, there is the table, there is the bed, all these the existence. Attachment (desire) comes considering there is a thing. This desire also leads to clinging.

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That is the reason we said that the Dependent Origination (*Patticcha Samuppada*) has to be written one on top of another. These are all the same. Everything is a mental object. (*Aramuna*)

The mental object here is the book. Then everything here is the formation of the book. The realization of this process in the moment is the *Kshana Sampatthi*. This happens at the moment. When one realizes the truth of the mind object (*Aramuna*), he sees everything momentarily. This is the *kshana sampatthi*. Without the wisdom of recollection of past minds, (*Pubbe Nivasanussati Ghana*) the wisdom of death and birth of the mind (*Chutupapatha Ghana*) will arise. In other words, this mind ceases only knowing its way of origin. This cessation of the mind is called “*Ithi rupan attagamancha*.” One who sees the origination of the mind (*Ithi rupan samudayo*) only would be able to see the cessation of the mind (*Atthagamancha*).

Upasaka: What is the Sinhala meaning of the word “Attagamancha”?

Aryayan wahanse: Attagamancha is the wisdom of cessation. (*Veya Ghana*) It is the detachment from the mind. If it is taken with the four noble truths; The noble truth of the origin of suffering (*Dukka Samudaya*) is the book. The book has become true. If there is the book then there is the origination of suffering. (*Samudaya*) Then there is suffering. If there is a book, then there is desire, aversion, birth, decay, death, sorrow, and lamentation all come into play. In this example, one sees the book outside and thinks it’s true, it is the noble truth of the origin of suffering. (*Samudaya Sacca*) Taken this, as the book is the noble truth of suffering (*Dukkha Sacca*). If he sees the truth, how this book originated (*Ithi rupan samudayo*), he sees the cessation. It is the noble truth of the cessation of suffering (*Dukkha Nirodha Sacca*). Seeing this scenario is the noble truth of the way leading to the cessation of suffering (*Dukkha nirodha gamini patipada sacca*). All these happen in the same mind object. (*Aramuna*). This can not be realized through meditation. A bhikkhu asked the Buddha, whether, it is necessary to reach the fourth Jhana to do Vidarshana. (*Development of insight*). The Buddha has replied that any kind of mind concentration is sufficient for this.

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4th Discussion – Awakening to the Moment (The true Dhamma has been awoken)

Aryayan whanse: It is easy to explain this Dhamma to a youth, who is new to Dhamma. But it is difficult to make someone understand who is already bogged down in the learning Dhamma. Like the five ascetics, they could not give up their prejudiced knowledge. If one has experience then only, he comes to know the detriments of it. After meditation for a long time, we realized that the realization of the truth can not be achieved through meditation. Now we come to the Dhamma. We saw “this form,” (*Ithi rupan*) and how this form is originated. (*Ithi rupan samudayo*) Once one sees the origination of the form, he sees the cessation of the form (*Ithi rupan attagamancha*) as well. Then he realizes that the form is not true and he eradicates the attachment to the form. It is the wisdom of origination and cessation (*Udaya-veya Ghana*). This cessation of the mind does not happen until the Dhamma is not seen. Until the wisdom of the philosophy of Dhamma is not seen, until the wisdom through listening and reading of Dhamma (*Sruthamaya Ghana*) is not acquired. That’s why the Buddha told bhikkhu “Ananda”, if somebody realizes the philosophy, his defilements would recede. The magnitude of receding defilements like the Himalayan Mountain. The Blessed One asked the bhikkhu Ananda showing a little stone in his hand, whether the Himalayan or the stone was big. Then bhikkhu Ananda replied that the stone on the hand, couldn’t even compare

with the Himalayan. Now we can understand if somebody acquires the wisdom of philosophy, he is left with only small amounts of defilements. (impurities).

These defilements are completely eradicated only through realization. What we do to help make understand the philosophy. Noble Friend's (*Kalyana mitta*) task is to make the listener understand the philosophy. Then he starts to see the unreality of everything he encounters. It is called seeing the truth of every object coming to the mind (*Aramuna*). A gentleman, earlier asked us how the mind could be seen. Then we told him that before seeing the mind, the Dhamma has to be seen. It is the Buddhist philosophy of Dhamma. The mind can be seen through this philosophy. Then he asked us how the philosophy could be seen. For this, listening to the Dhamma is necessary. The person who saw the philosophy is only able to preach it. **After explaining the philosophy, the listener gets the understanding that nothing in the world is true. After that, he starts seeing all the objects come into his mind as unreal.**

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Then he may try to see the mind object. That is what we call seeing the mind.

A Muslim or a Christian may say that though he does not know Buddhism, he can hear the word of seeing the mind. Then is it possible for me to attain Nirvana? We say them having the "Koran" on hand, and seeing the mind, not leading to attain Nirvana. The reason for that is your belief of "God has created the world". What happens here is awakening the eye of Dhamma. (*Dhamma Chakkusha*). It awakens within. Then he sees the truth of everything he sees. It is the wisdom of truth. The Wisdom of actions (*Kruthya Ghana*) is there for those who already have the Wisdom of truth. (*Sathya Ghana*). The one who doesn't have the wisdom of truth, not be able to see the mind. It is impossible.

When the realization of the truth has taken place, the wisdom gained through listening and reading (*Suthamaya Ghana*) is getting experienced. Here, learning (*Suthaya*) and wisdom (*Ghana*) are different from each other. It is something like our earlier example of sharpening the knife. You will realize that something is happening inside. You feel that you are getting relieved from the world. It is the reason the Buddha has told that defilements like Himalayan get receded with the deep understanding of the philosophy of Dhamma. It can not be done purposely; it happens itself automatically. These defilements like desire can not be eradicated forcefully. But if you see the truth, then the desire, aversion, and delusion gradually diminish. This is the start of the total eradication of ignorance. (*Avijja assesa viraga nirodho*). If ignorance is eliminated completely, it is Nirvana. It is the reason ignorance comes to the last of ten fetters (*Dasa Samyojana*).

Upasaka: Aryan wahansa, in the dependent origination (*Patticca samuppada*), it is said that desire comes first.

Aryayan wahanse: You see, now a small child does not have those types of questions. Even if you give him gold jewellery, he may throw it to the ground because he doesn't have the attachment or desire for it. Why is that? When an object is seen as a thing, it becomes valuable, not knowing only colours and sound are there. Then attachment or aversion comes into play. This is called desire (*Thanha*). If one realizes the truth of this what happens? Like that small child, he sees everything as usual; eats, drinks, and does the basic necessities as before. Nothing is going to stop everything as before, but knowing that like nothing is in the mirror what is seen inside. Likewise, he realizes that no thing in the appearing world.

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Upasaka: Just like that mother plays with kids in the play house.

Aryayan wahanse: Yes, we have understood that there is nothing inside of the mirror as the previous example. As such, we are getting realized that there is nothing in the so-called real world. It is seen as the truth through realization. (*Sankethe Nibbidaya*) What he has lost? He sees, and hears like before. For those things, (seeing, hearing) the state of attachment and aversion has been lost. Desire has been lost. (*Thanhkkayo Nibbano*) The colours and structures are all same. Those things are seen as pictures. As before, colours are seen, sounds are heard, but no burning inside. Not going to steal, not going to murder. It becomes a state of no value. Here you need to do only one thing. It is to realize the philosophy (vision). Then whatever is left is the perception. These perceptions getting updated again and again. (*Rupan rupaththaya sankathan abhisankaronthi*). After being seen again and again, numerous times, there are so common to appear before us as things. Now when we start to see other way around, these would gradually getting diluted. This is called the Wisdom of practice (*Kruthya Ghana – Patipada Ghana*). That is the reason we said this process was a sort of vibration, a wave.

Aryayan wahanse: Now you have come through the path up to a certain extent. Then the rest is on your hand. For this reason, the Buddha has said; Monks, there were no made rafters. You have to make it for yourself to sail to the other shore. You need to compare this Dhamma with experience and practises of day-to-day. If you do this, you are acting in the wisdom of practice. (*Kruthya Ghana*). The wisdom of practice is the way of doing things day to day. If you practise this way what will be your end. The wisdom of practice leads to liberation. You will feel this gradual liberation. This is a very pleasant story, isn't it? Now we know, "Vishaka" at the age of seven, realized the truth. She was a daughter of a big businessman and she was also a businesswoman. See this realization did not hinder her household life. Instead, it helped her to lead a successful household life. If there is a mind, there is also a liberation from it. It is not relevant to the clothes he wears whether it is yellow, white, or black. These all become irrelevant when he is getting liberated from the mind. Whether living in a cave or a palace like "Jethavanaramaya" is immaterial when the mind does not have feelings over them.

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Upasaka: Then Venerable sir, whatever is done there is a feeling that "I AM" there. Even when we walk through this path, we are to use the word "I AM".

Aryayan wahanse: Even though; a word is uttered, there is an inner knowledge that the word is meaning less. Therefore, the word which was uttered is not forceful. Maybe it is true for others but not for him. Nirvana is in this moment, nothing is later. The Buddha has preached "*Thatra thatra vipassathi*", Noticing the mind arising in this moment and seeing the truth moment to moment will lead to Nirvana. According to the Buddha, the realization happens at the same time when listening to the Dhamma. This Dhamma is realized by the self, it is understood by the self and also it is eternal (timeless). At this moment, one realized that the liberation from the mind occurs, it is Nirvana. After seeing Nirvana, all the minds arise followed by seeing the Nirvana are also seeing Nirvana. It is called "*Patinissagganu passi*".

Upasaka: Is it necessary to practise frequently at the beginning?

Aryan wahanse: It doesn't happen overnight. The mind is getting scattered. Once he realizes the truth he will enter into the path without a doubt. Not getting into the lower lives. As he doesn't have other perceptions, he will be a definite stream entrant. All the perceptions are not true for him. Through all the perceptions coming in, he sees the world as unrealistic. He comes to know that the world is not existing outside and it is the creation of the mind within. These all mean the stream entrant does not fall back into the ordinary (*Pruthagjana*) world. The reason is he has already a stream entrant. He sees the unrealistic nature of the world. For the worldly person, this is not true. If he is told that the world is not true, he doesn't accept it. He will tell; what you are talking about? See

this, touch here, all there this is the world. But if he tells see and touch a person who has realized the Dhamma, he would say that he can't feel that there is a world outside and in turn, he may ask whether does the other person have a world? He can show a world outside but the person who realized the truth, can not show that there is no world. It is the difference between the one Down stream (*Anusotha*) and Up stream. (*Patisotha*) Both sides get changed.

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Upasaka: If we talk like this people would think that we are mad.

Aryayan wahanse: If we talk, otherwise nobody knows. Now where we live nobody knows. This is a better way of living. We have great freedom over here. Very pleasant. That's why the Buddha frequently walked into the "Andha wana". The Andha wana is the place within where there is no thing in. If we explain this it can be taken from the wrong side. Now we are talking about the present moment. There is nothing in this awakening stage. Even though everything is there he doesn't feel any value in them what he sees or hears. Because he has an insight like he is awakened from a dream. It is called awakening to the moment. When you realize this Dhamma and get used to it, you will feel that you are entered into a monkhood. The bhikkhu (Monk) is the one who experiences this truth. These were the ones, the Buddha offered instant monkhood (*Ehi Bhikkhu*) and also higher ordination (*Upasampada*). These have been asked to bear the robes. This is the real monkhood offered by the nature. In the Bhikkhu Sutta, the Buddha has shown that the bhikkhu was the one who sees the truth of the object coming to the mind. Also, the Buddha explained in "*Saththattana Kusala Sutta*", the one who sees; "this is the form" (*Ithi rupan*), this is the origin of form (*Ithi rupan samudayo*), is the cessation of the form (*Ithi rupan attagamanca*), this is the pleasure of the form, this is the pain of the form, and detaches from the form is called a bhikkhu. The Buddha has said that one who does not see these seven things of the form, is not a bhikkhu.

Taken as a thing itself is the pleasure (*assada*), pain (*adinava*), and the detachment (*nissaranaya*). If it is a thing, it is pleasure. If it is seen as nothing, it is the pain. Seen as nothing is also detachment. This is the whole Dhamma. This also is called seen the truth of the mind object. Seeing the origination and cessation of the aggregates, and getting liberated from aggregates is observing precepts by Nobles. (*Aryan*) (*Arya kantha seela*). Then one who sees this philosophy is called the Noble (*Arya*).

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The one who is clever to see this Dhamma Is called "*Ariyanan dassavi – ariya dammesu kovido*". The discipline here is getting rid of every mind object while seeing its true nature. It is called "*ariya dhammesu vinayo*".

Discipline comes from within. "*Sanwaraththena seelanan.*" *Ariya dammasu kovido*, One, who acquired this ability is called an Aryayan.

Now if you realized and see the things as explained above you will become an Aryayan. This is the real highest ordain, the real bhikkhu. According to the "*Sramana Sutta*," he is the actual clergyman. That's why the Buddha offered instant monkhood and asked him to bear it. This is the "*Buddha Sasanaya*". When the self-nature of the mind has been shredded it is the state of emptiness. Whatever object comes to mind, it is empty, formless, and not pleasant. (*Sunniya, Animitta, Appanihitha*). There are no things (Nimithi) such as the book, table, and bed. It is the place where there are no forms (*Animitta*), and empty. Here there is no idea of self – *Appanihitha*. (Non-self – *Anatta*). It is the liberation of thoughts. (*Ceto Vimukthi*), liberation from the mind (*Citta Vimukthi*) Becoming the state of freedom from the mind. This state is Buddha nature. When the state self, disappears the Buddha nature starts to appear. One can experience Buddha nature when his view of self becomes recedes.

This state can not be called simply emptiness. In this emptiness, everything is there. Nothing is lost. Able to see like before, able to hear like before. This is just a wisdom of realization and this wisdom is called “Buddha.

Upasaka: Not getting deceived from this moment onward. Nothing is getting accumulated.

Aryayan wahanse: What is needed is to see the Buddha’s nature. “*Naththi may saranan annan – Buddho may saranan waran*”. As the thoughts have been considered true, suffering is inevitable. When the truth of the thoughts is seen, it is the realization of the truth that is where the Buddha nature is met. Therefore, there is no refuge other than the Buddha. Here the Buddha means the realization of the truth, there is no other refuge. To see this, one needs to see the Dhamma first. The Dhamma here is the Nothingness. (*‘Idappachchathavaya’*)

“Imasmin sathi idan hoti – Imasmin asathi idan nahothi”

Imassa uppada idan uppajjathi – Imassa nirodha idan nirujjathi”

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Patticcasamuppadesu dhamman, Understanding the dependant origination is the realizing that there is nothing outside. There is nothing outside of what we think. Dhamma is the seen of nothing outside.

“Naththi may saranan annan – Dhammo may saranan waran” seen there is nothing outside as we think. Then we do not have any refuge than Dhamma. That is why it was said that there was no father and mother other than Dhamma (*Dhamman vina natthi pitacha mata*).

“Natthi may saranan annan – Sango may saranan waran”. While seeing the truth of every object coming into the mind and getting the freedom from them is the Sangha. The one who gets liberation from all the objects in the mind while seeing the truth of them is getting the refuge of the Sangha. Who practise to handling mind objects in this manner experiences the pleasure beyond the world (lovthuru suwaya), immortal, no death, no fear of death, no person to die.

Seeing the arising and passing away of the object in the same moment is called Kshana sampatti. *“Thatra thatra vipassathi”* No intervals. Whenever; objects come to the mind, notice the arising and passing away. This happens at the same moment with the knowledge of it. This is the *Buddha Kshana*. This is a great occasion. The Buddha is born, enlightened (liberated), and passed away at this moment. This is the awakening to the moment. Then the triple Gems and the great occasion existed at this moment. Although we commemorate the Wesak on a certain day of the year, the one who realizes this truth has Wesak in every moment and he experiences the great occasion in every moment. The bright mind (Prabhashwara Citta) is awakened within him. When the defilements are not there, the mind is clear and bright. It is said that this brightness is bigger than any other brightness in the world. In the *“Anuththara Sutta”* in Arahatha Wagga, the Buddha said this is the way to attain Buddhahood.

How to become an Arahathun wahanse? The Buddha said that one who sees the philosophy, and the Dhamma is a son of the Buddha (Buddha puthra). In the Arahatha Sutta, there is no mention of becoming Arahath. Only it says about becoming supreme Buddhahood. It is understood from this, whatever is written in the books, the reality is becoming the Buddha nature (Buddha swabhawa). It is the momentary Buddha. (BuddhaKshanaya). Awakening to the moment.

At least one monk in a temple; preaches this true Dhamma, then people come to the temple.

“Sabba dukka nissarana Nibbana karanaththaya iman kasawath gahithwa”. Please give me this yellow cloth, venerable sir. Sympathize with me. Ven. Sir, I need food, clothing, medication, and shelter (Sivpasaya) to practise the path to freedom from suffering. The freedom from the mind. These words are being misused today.

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Not only that the path to Nirvana also is being misused today. Therefore, we need to divulge the truth and leave space for the people who have been doing poojas and reading stanzas (*Amisa pooja*) their entire life, to realize it is not the right path to Nirvana. Today we can see that there are some efforts among the people to find out the true path.

To prevent from suiciding, stealing, murdering, and hating; a child to be born tomorrow, and turn towards Great kindness, it is the need to express true Dhamma. Now you have a work to do. If you see the mind, it comes one after another continuously. This happens within a certain speed. You can find this explained by the Buddha in *Khajjaneeya Sutta*. Also, in the U-tube series of Dhamma Discussions conducted by us named “*Lowama Dedarai*” explained this Dhamma in depth. “*Rupan rupaththaya sankathan abhisankaronthi*”. The form (Rupa) has been created due to the collision. (*Ruppanaya*) The Buddha has said “*Ruppanthiko Avso- Rupan vadethi*” It means the form (Rupa) is being formed due to the collision, spark, or like splashes of five senses. Due to the unimaginable speed, these sparks happen in the five senses, and it creates a feeling that there is something.

The world is appearing when the eyes open and the same is disappearing when the eyes close. This reveals that there is no existing world. This is a feeling of self within the speed, within the speed of sparks in the senses. We are trapped within these frictions - splashes. (*Aropana*) Like we are trapped in the magnetic force of the globe. Magnetic power is created due to the rotating speed of the Earth. The throwing stone comes back to the ground due to this magnetic force. The Earth with the Ozon layer; and air cover has been created due to the circulating speed and as result, it generated magnetic force. The moment this speed stops, everything scatters all over the universe. Likewise, with the inhale and exhale, and also the rotating speed of the globe, there are continuous sparks within the senses.

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The day, inhalation and exhalation stop, the speed is also going to be stopped while throwing out to the space. The mind and the mind-made self also going to be ceased at that time.

We have to talk about friction. (*Aropanaya*) This process takes place like “Sirasa” telecasting its programs through the waves (Taranga) system. The one who has the thick view as there is a “thing”, these waves are born within him. This wave makes inroads into another formation. But nobody left from there. Only the consciousness arose and ceased that was it. However, this system is getting formed again and again continuously. This process is taking place according to a system like watching a TV telecast or for example, the sound made here is going to another place via a phone at the same time. This is a sort of energy generated due to the view. This is not related to consciousness. At the time the view is ceased, you will see that there is no world. Then the view of “there is a world” is getting collapsed. As a result, the wave of energy generated due to the view of “there is a world” is becoming empty stopping the cycling of birth. To explain this, we take modern examples. The one who is within the views, (Ditti) will be born again. “*Nissithassa chalithao- Anissithassa nachlitho*” The one who has taken that there is a thing, (permanency) will have a birth. (movement) The one who sees there is nothing he doesn't have a rebirth. (stillness) There is no reason to have an impact or influence. The mind is a wave of energy. The wave of energy is also a sound. The sound always has a frequency.

Upasaka: The frequency is occurring through the waves of energy. (Taranga)

Aryayan wahanse: That's right. When a conception occurs, the being, who conceived gets a sort of feeling sensation. It can be called a type of telepathy. It is like tuning to a frequency. Now it is all right that there is a frequency that has been tuned. Accordingly, we can understand that the beings in the lower planes (*pretha, bhutha*) are also the result of being telepathic. These worlds have been formulated as per the thickness of the perceptions of Desire, Aversion, and Delusion. This means that the new world is getting ready even before

leaving the existing one. At the time of the deathbed of king Dutugamunu, he was shown the pagoda of Ruwanveli, unfinished at the time, covered with white fabrics.

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Then it is said that the higher plane (*Sugathi*) has appeared in his mind. This story shows that there are no external higher planes. All are appearing within the mind. You do not see any external world. Do not watch for them. These are all creations of the mind due to the views.

Upasaka: During the present moment, (*Buddhakshanaya*) why is it that I don't feel whether I am there?

Aryayan wahanse: It is the awakening to the moment. It has to come through the realization. The experience gained by one is his own. The awareness is in place when the value of external things gets diluted. It can be traced by wisdom. That's why it was said "realization through wisdom". (*Ghayassa adhigamaya*)

Upasaka: There is no light here.

Aryayan wahanse: It can not be expressed through words. Here, desire is getting diluted. That means there are no attachments when there are no values on things. When diminishing the desire, there are such things as light does not have any value. One doesn't feel that he has anything that valuable for him. It is like; after seeing something we go away without giving attention to it. But here this is not the case. The things are seen, and sounds are heard. There are feelings. All are there but no indifference (attachment or detachment) to anything. That's why it is said that it has to be seen through a subtle angle. You need to revise this a little bit more. Then you will get an awareness of diluting the desire, aversion, and delusion. This awareness comes according to the level of diminishing desire, aversion, and delusion. This awareness can not be taken forcefully. Increasing awareness and decreasing defilements like two parallel rail lines. One gets to know that he is gradually getting released from the world. He will feel that his nature of self getting diluted. There, he comes to the definite understanding that there is no world. In this certainty, rebirth is not a possibility.

"Dittincha anupagamma seelava – Dassanena sampanno

Kamesu vineyya gedhan – Nahi jathu gabb seyyan punarethithi"

From the worldly ground, the Noble hood can not be seen. This is a journey from having the nature of the self to the nature of non-self. Everybody has a feeling of self. (*Iththathvaya*) The feeling of "I am here," has come from the senses. Then it is the feeling of senses. Here this feeling is getting diluted. The state of "Thatha" means freedom from the feeling of something there. (*Iththathwaya*) The state of *Thathagatha* can not be acquired by a worldly person. It can not be considered as a thought. The *Thathagatha* is the one who eradicated the self, all defilements.

5th Discussion – Awakening to the moment (Closed path to Nirvana has been opened)

Upasika: If one has understood the present moment, what happens to his pattern of thinking? For a moment he realizes the thinking pattern he has been experiencing for so long changes, especially knowing about the arising and passing away of aggregates; and the non-existing mind.

Aryayan wahine: Then it is understood. That's it. Asking about the thoughts of Samsara? Is there anything after realizing the truth? Nothing has happened when the pattern of thinking is changed.

Upasika: While doing usual things, is it possible to see one mind haphazardly? Is it correct to see one mind like that? Is it not necessary to see again that mind whether it is generating desire, aversion, or delusion? When seeing objects appear from the six senses, and disappear at the moment, it is the understanding that there is nothing over here. I am unable to explain this in words.

Aryayan wahanse: We see there is confusion over there. We will clear it. It seems the philosophy is not clear. The one who understood the philosophy would be able to explain this like a flowing stream. Because he knows what is happening. When there is doubt about something, it is difficult to explain properly.

Upasika: I need to know whether I understood the emptiness which is arising and passing away in a moment.

Aryayan wahanse: This realization has not happened to you up till now. Still, you are in a thinking process. For knowledge, you need to first listen and then think. You are now in that stage. You are trying to understand this. It is not wrong. We see the place where you got confused. You are thinking that whether there is a self. (*Athma*) Still, you are not experiencing within, that there is no self.

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Upasika: It has been understood that there is only a state of arising and passing away. It is also understood that only there is nature. If I say that "I understood" it is correct. When there is awareness, it can be recognized.

Aryayan wahanse: This is a subtle story. Nothing has been lost. Everything is there as usual. While around everything, it is unable to explain how one, would be able to be free from everything due to the understanding. Though we think that there is everything in the mirror, non is there. Now it has been explained the philosophy behind, and to understand this, wisdom has to be there. It is an awakening of deep wisdom. Now see, though there is everything in the mirror, in a real sense, we know nothing is there. It is a subtle angle to look at. Take for example, think that there is a huge mirror outside, then trees, ground, sun, moon everything you can see in it. But we know that there is nothing in the mirror. Now try to understand little deep. Think that the screen of the mirror as the entire world. Now come to the eyes. Imagine, that the eyes as the mirror. Think, is there anything outside? Can it be not seen? Is nothing there? That is what happening. Now everything is there in this huge mirror. The sun, moon, houses, children and all. Then take the eye as the mirror. In here, you may say though there is non in the mirror, on the outside, there is the sun, moon, houses, children etc. Even myself is also there, but in the mirror nothing as such.

This is not a parable. This is the true story that is being told. Now it is seen the final result. This is what finally happened. It is like the light after switching on it. This light comes due to electricity. As this, finally, we come to the end result within. This is called the vision. (Philosophy) You have not reached this vision (philosophy) yet. What has happened to you is the feeling that there is something due to the perception of self. But that is not true. The reality is when you enquire in your mind you start to see the truth. (*Pajanathi*) It is the wisdom of reality. (*Yatha bhutha*) It has to be cleaned the vision, how the way of appearance. (*Sambhutha*) Here the feeling arises that there is none due to the cleanse of the wisdom of reality. The one who got this realization, doesn't ask this type of question.

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To make clear that point we took that example of the drawing. Everything is there in the drawing but no value on them. Though the gold chain is drawn in the drawing there is no real value on it. Also, we can not say that there is no gold chain in the drawing. It is there, but nobody pays real value of gold for that chain in the drawing. In both instances the colour is seen by the eye. But there is no gold value on the chain that was drawn in the picture.

Even in the real world though we think that there is gold, no value on that as such. What happens is that a value has been assigned to gold by us. Here in the picture what we lost is the assigned or charged (Aaropana) value. If there is no value then it will become “*Ditte ditta mattan*”. Nothing is seen, nobody to see. Now the value is the existing desire. The attachment, desire to the thing.

“*Yarupe nandi – Thadhupadanani bhavo*”
“*Abhinandathi abhivadathi – Ajjosaya thittathi*”

This is a vibration within the downstream (*Anusota*) for a very long time. It is also called the vibration of the mind. (*Citta kampana*) As a result of thinking about the same object again and again, it becomes more powerful and also becomes a thing. These all mean there is a value to it. That is why it is said; “*Rupan rupaththaya sankathan abhisankaronthi.*” The form has been formed again and again then made it as a thing.

“*Sankara sankaraththaya sankathan abhisankaronthi*”. Something is getting energized or becoming more forceful due to the repetition of action of the same thing. For example, using the same pictures repeatedly, a movie is being telecasted. We are able to see a ring of fire as a result of the speed of rotating a fireball. Likewise, when the same thing (object) is being thought of again and again, that object becomes essential. It is a recharge of the mind. (*Citta Aaropana*) Now what needs to be done is the recollection of the process and seeing again and again that there is no value in that object coming to the mind. This process is called, seeing the truth of the object. This is the wisdom of reality. (*Yatha Bhutha Ghana*)

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If this is happened, then only the misconception, which has been treated as true for a long period of time would start thin out. Then it would become clear that there is nothing as such. Then what happens is the wheel rotated for a long time as “there is a thing” in downstream (*Anusotha*) would start to rotate backward as “there is nothing, there is nothing”. Then the end result is it will become zero, empty (*Shunnya*) one day. Here only the value becomes empty. The existing desire (*Chandaraga*) is getting thinned out. This process is called the wisdom of actions. (*Kruththya Ghana*)

Here, vision is the correct vision. (*Samma Ditti*) Seeing that there is nothing. The one who sees nothing then has the correct vision. “*Dittincha anupagamma seelava- Dassanena sampanno*”. When the wisdom of vision is taking place, he realizes that there is nothing to feel as pleasure or suffering. “*Kamesu vinneyya gedhan – Nahijathu gabbaseyyan punarethithi*” Then there is no world for him and even there is no feeling as there is a world. Then where does he be born again? One who does not return. (*Anagami*) Not only that, it is leading to the Arhathood. There are no further talks about the Samsara cycle again. Within this moment one who sits to listen Dhamma, as a worldly person, stands up as a Nobel, (*Aryayan*) who got freed from this world and the other. This happens due to listening to the Dhamma. Completely freeing from the perception of being and person (*sattva, Puggala*) is the freedom from wrong vision. (*Michcha Ditti*) It is the correct view. (*Samma Ditti*) What happens here is losing the view of; I, ME, SELF, SATTVA, PERSON etc.

The Buddha has preached in the “Sambodhi Sutta”, “Monks, in the land of Brahmas, Devas, Maras, and Humans, I never say that I attained the Buddhahood without realizing the truth”. It does mean that the land of Brahmas,

Devas, Maras, and Humans, is the land of the wrong view. This can be seen through the wisdom that the Buddha said here. In the above land of ignorance, the Buddha attained the Buddhahood means the above land of Brahmas, Devas. etc., is an unreal, misconception. These all worlds are getting formulated within the vision (*Ditti*) in the mind. You think that the dog is in the animal world. When rubbing the dog's head, you say that the dog is in the animal world and you are in the human world. These worlds are not existing anywhere. These are being formulated right here, at this moment, in our minds. Now you can see, the Brahmas, Devas, Maras, Humans, and Animals all in our minds. All exist within a thought. That is why it is said "*Sankappa rago Purisassa kamo*" Reliving, freeing from the world of volitional formations, (*Samskara*) and the world of conceptions.

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If the wisdom of actions (*Kruthya Ghana*) is completed, then the wisdom of completion (*Krutha Ghana*) arises. It is the end result of the path. Therefore, to attain the vision, one has to follow the gradual correct path. (*Anupubba sikkha*)

These are the wisdom of truth, (*Sathya Ghana*) wisdom of actions, (*Kruthya Ghana*) and wisdom of completion. (*Krutha Ghana*) It is called "*Dwadasakara thipariwattan*" (Four Noble truths in three rounds). If there is a thing it is the origin of suffering and it is the suffering as well. If it is seen that there is nothing, it is the cessation of suffering and seeing there is nothing, is the path to cessation. These four Noble truths go with three processes of the wisdom of truth, actions, and completion.

These details are in the "*Dhammacakka Pavaththa Sutta*". Only the summary is there. There is no process for how to do the practice. That is where we have to find out the process. When this sutta was preached to the five ascetics, they were able to understand it up to some levels. As they were ascetics, they had been practising this and that knowledge had helped them to understand this Dhamma. Especially the ascetic, "*Kondanna*" realized this Dhamma and became the first stream entrant. (*Sothapanna*) But the realization of this Dhamma is not an easy task. This is the supreme truth. When this Dhamma is realized, everything becomes nothing. Things are turned into no things resulting, the disappearance of names and forms. (*Nama – Rupa*) What happens here is the dissolution of names and forms completely. As a result, the consciousness (*Vinnana*) is getting invisible. (*Anidassana*)

Even after the consciousness (*Vinnana*) becomes not visible, (*Anidassana*) it can be seen, heard, and touched as before. But the contact (*Passa*) is not taking place. This means that even though it is seen, heard, touched, or felt like before, feeling erupts within that but there is no value for anything. This leads to a wonderful freedom within. This is the result of diluted exciting desire (*Chandaraga*), diminished taints, (*Ashrawa*) and defilements. (*Klesha*) "*Thanhakkayo Nibbano*," The one who sees this truth, the desire is getting diluted and it is the Nirvana.

The Buddha has said that this was the one and only path to Nirvana. "*Eakayano maggo iyan bhikkave*". "*Dittinca anupagamma seelava – Dassanena sampanno Kamesu vineyya gedhan – Nahijathu gabbaseyyan punarethithi*" There is no birth again. This is the last existence. (*Bhava*)

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6th Discussion – Being Awaken to the moment

(The Buddhist society is helpless without Buddhist philosophy)

Upasika: Ven. Sir, where is your dwelling?

Aryayan wahanse: Everybody who listens to this Dhamma has a Meth Mal Arana (dwelling) in the mind. The people think of the Dhamma in the conventional aspect is different from the practicality. The one who searches the Dhamma in practical aspects; would find the truth. When you keep on listening to the Buddothpaada sermons, you will get certainty within. You will feel Dhamma practically. This is not a belief or practice based on faith. This Dhamma can be tested and experienced within. (*Sandittika*) It has to be felt within to gain certainty. This is how it is progressing.

Upasika: I listened to more of your advanced sermons. (*Abhinna desana*) This true Dhamma was heard only from you.

Aryayan wahanse: Within these Abhinna desana, the Dhamma has been explained a little deeper. The wave of (*Tharanga*) sounds and colours got together and make a mind. (*Citta*) Actually, we realize here is the reality of nature. Certainly, there is nothing as a mind. This process is a kind of system. We don't know how these thoughts appear, or how this feeling of self surfaces. The unknowingness of these happenings is ignorance. (*Avijja*) If we get to know how our minds are getting formed, we are not get caught by the illusion of the mind. That is how we come to know "*Marupamancha vinnanana*". (The consciousness is an illusion) There is a possibility of getting freedom from this consciousness. (*Vinnana*) Unless knowing this process, nobody has an escape from this illusion of the mind. (*Vinnana*) This is the greatest illusion in the world ever exists. The Buddha has said that no use in living even a Kalpa, (very long period) if not awakening a moment to the truth. The Dhamma is the No thingness. Dhamma is the one itself. It is nature. In which way whoever explains this, it is the same Dhamma, only one. The truth is the truth, none two. If there are two, then one has to be untrue. The Dhamma is supreme and not going to refuge after a person. We need to listen to the truth and should become practical within Dhamma. The Buddha said to a bhikkhu: "Wakkali, why are you looking at this decaying body"? "If you see Dhamma then you see me". (The Buddha Nature) "*Yo Dhamman passathi – So man Passathi.*" Accordingly, we can see that The Buddha is not a being (*Sattva*), or a person. (*Puggala*) It is the state of emptiness.

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But this emptiness is not the conventional one. When the view of self is ceased and the view of being (*Sathva*) and person (*Puggala*) is diminished, there is a liberation from the mind. (*Ceto Vimukthi*) The emptiness that we are talking about is arising from this Ceto Vimukthi.

It is not relevant to the loosing of external goods. It is seen like before, not blind. It is heard like before not deaf. Everything is happening as usual. Like in that mirror, everything can be seen, but there is nothing in it. In the same way though everything is seen and heard, there is a realization that really nothing is there. This realization is called stream entrance. (*Sothapanna*)

Such a person is coming from along the current (*Anusotha*) go against the current. (*Patisotha*) Within the Anusotha, we treat the world as true and live in it. Seeing the world as untrue is the Patisotha.

"*Vinneyya loke avijja domanassanan – Kaye kayanupassi viharathi*" This means that the world is seen as not true. The four foundations of mindfulness (*Sathara sati pattana*) have been introduced to see the world as not true. Today, most of the seekers practise the four foundations of mindfulness while making the world real. They are

doing something while treating the external world as true. This is not a Buddhist practice. It is the “Niganta” Meditation.

For the study of how the mind is created, there are “suttas” in Tripitaka, such as Madhupindika, Sanchethana, and Skandha are few of them. There are many explanations in this regard in “Khajjaniya Wagga”. “*Rupanthiko aavso rupan vadethi*”. Accordingly, this mind has been created the way same as showing a cartoon movie. When a bunch of pictures come through at a certain speed, it looks like something is there and turns into a movie. Mind formation is also similar to this process. There are continuous sparks taking place in the senses at a speed. Within this speed, we feel that something is happening. As a result, we experience feelings and appearances. Due to these thoughts, a current has been generated and it is running through the spine. The thought is the feeling that there is something. If there is something it is the name and form. (Nama-Rupa) In the place where names and forms get together, we get caught within the illusion of consciousness (Vinnana Maya) that there is a thing. Then if there is a thing, it is the feeling that “I” am existing. That means you are getting caught within the view of self. (*Sakkaya Ditti*) To realize this whole process, you need to listen to these sermons carefully and attentively.

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All the Suttas are very valuable. From anywhere you listen, these all are directing you through the path to Nirvana. The more you listen the more the mind becomes silent and still. The fire of defilements is getting extinguished. “*Avijja asesā viragā nirodho*”. Ignorance (Avijja) is the cause of defilements. When ignorance is Diluted, up to that extent, defilements get diminished. Once, The Buddha asked Bhikkhu Ananda, showing a small stone on the arm, whether that stone or the Himalayas the big. Then Bhikkhu Ananda replied that the stone on the Buddha’s hand was negligible when compared to the Himalayas. The Buddha said if somebody realizes this Dhamma, his defilements were thinning away like the Himalayan Mountain.

In summary, it is felt that this world is not a reality; when somebody sees the way how the mind is getting formed. This world is created within the mind.

“*Chiththena neeyathi loko*” (The world appears within the mind)

As a result of getting together the objects such as colour, sound, smell, taste, and touch coming through the five senses (eye, ear, nose, tongue, and skin) within an unimaginable speed, make the feeling of the self. (*Athma*) There is no self in the sound. There is no self in the colour, as such in smell, taste, or touch. (Cold, heat, tightness) There is no story of self. There is no self anywhere. This is a wrong view. (*Ditti*) A view of self. (*Athma Ditti*) (*Sakkaya Ditti*) This wrong view can not be seen easily. That is why The Buddha said once, O monks, if a bow hunter, shoots a hair of a horse and splits it into a hundred pieces, it also may happen. But this was not easy.

To see this there should be wisdom. We need to cultivate this wisdom. When slowly the realization starts taking place, wisdom is getting deeper, and we start feeling the truth. When you keep on listening to these sermons even a less than a month, you would enter into the path of the stream-enterer. (*Sothapanna*) Keep listening well. You may face questions, and issues when you listen further. The listener who enquires intelligently may get questions. Then you need to talk to us. You have been in the downstream (*Anusotha*) for a long period of time. Always you had a belief of there is a world and a view of self. When these views are getting shattered, and you realize that there is no world, there is no self, the mind gets nervous. (*Citta Kampana*) These nervousnesses are normal in the worldly states. These mind vibrations are common when people cultivate concentration, (*Samadhi*) jhana, like concentrating the mind on a single object. (*Nimitta*) This is something like when we walk through a dark place, scary things may happen. Sometimes, a branch of a tree might shake. There might be a shadow, then you get frightened. These are the vibrations of the mind. (*Citta Kampana*)

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Upasika: When I get the concentration into a point it lasts for a moment.

Aryayan wahanse: It is mindfulness through (*Samatha*) concentration on a particular object. It is not the insight (*Vidharshana*) meditation. The concentrations of supermundane - beyond world (*Lokuttara*) are not short-lived like those of worldly concentrations. They originated from the wisdom of realization. The awakening to the moment is not merely thinking. It is coming from the realization of Dhamma. It is coming with the feeling of non-self. If somebody tries to see this in between two thoughts, they get the blankness explained in the "Veda". The mind which sees the wall disappears when it sees the table and appears a new mind to see the table. If somebody tries to see the blankness between these two minds, it is not Buddhist teaching. Somebody may say that it is also a blank space between two minds. We also may say when we explain the Dhamma at the primary level for those who do not have tasted Dhamma before. The Dhamma is going deep and deep when you start learning. ("*Vivaritho-Vijatitho*") If somebody, takes this blankness between two minds as emptiness, it becomes mere a thought. It is not practical. This is not the way to see the emptiness between two minds. In practically, it is not felt that way. It has a deep meaning.

The nature of the consciousness (*Vinnana*) is showing us everything there constantly. Therefore, when we see outside, we can see everything outside. Though we see everything outside, in the real sense, we see our own minds. Even though we see the tables, chairs, beds, trees whatever; it is the mind. But there is a nature of feeling which is relevant to everything still not belonging to anything. This state of feeling is the awakening to the moment. This is what we are talking about. This state is like awakening from a dream. The clouds pass through and in the same way, thoughts also pass through. There is no single moment without a thought. It is a non-stop process. Because until the inhale and exhale continue, a mind also arises and passes away.

Though the clouds continuously pass in the sky, the sky is beyond the clouds. Likewise, the awakening state is beyond the thoughts though the thoughts are continuously passed through. This state of awakening can not be taken by thinking.

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It can be experienced only if you get into that state. It is something like one gets the experience of the taste of salt. He can feel the taste of salt but it is unlikely to explain to another to feel the same experience. Within this state of awareness, realization (*Darshana*) will emerge. This can not be taken merely by thinking. If it is a thought, then it would be an illusion of consciousness. (*Vinnana*) Becoming in the state of awakening is the result of a practical process. This is the product of realization of the Dhamma which can be achieved through wisdom. To achieve this state there should be great wisdom. This process is not simple like doing "Samatha" meditation, focusing on a single object. We also did this "Samatha" meditation for over 30 years and ended nowhere. After that, we realized that it was not the correct way to find the truth and started practising Vidharshana- insight. Then we understood this what the Buddha divulged to the world was the Vidharshana. If anybody thinks by doing Samatha, the name and forms (*Nama-Rupa*) can be segregated, it would be a great illusion. This can not be done within Samatha.

Firstly, we need to understand the formation of the mind. For that, it is necessary to understand Dependent Origination. (*Patticca samuppada*) The Buddha as the ascetic Siddhartha; has experienced the form jhanas and formless jhanas while he was with previous teachers. When he realized that in this form and formless jhanas, the

feeling of self did not disappear, he left them and started looking in deep into the dependent origination. It means he tried to understand the way the mind was getting formed. He understood that suffering comes because of the mind and if the mind was realized the suffering could be eradicated. The Buddha saw the due process there. It is the correct way. The realization of the mind is the realization of dependent origination. There is no more magic if you come to know the tricks how practising magic. Here magic is the illusion of consciousness, (*Vinnana*) illusion of the mind. If somebody looks behind the magician, for him the magic is no more magic. Because he would be able to see all the tricks the magician does. Likewise, if you see the way how the mind (*Vinnana*) is formed, the mind can not deceive you anymore.

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If this has happened then the awakesness will arise. We can not see this awakesness till we got deceived by the illusion. Until then the eye of Dhamma (*chkkhusha*) would not awake. This is a certain, tested Dhamma. There are many sermons delivered by us. These all are practical sermons leading to the path and the state. (*Pala*) Most of them are discussions and in these discussions, we discussed the practical aspects and issues they faced when practising the path. There are a lot of seekers now on the path and are performing well. There are people around the world now listening to the Buddothpada discussions and lectures. We see most of them are getting to the real path. (*Sambhodhi parayana*) It will become a big reason for the flowering of the “*Sasana*”.

Upasika: Venerable Sir, we would offer merits for you for revealing this true Dhamma. See the magnitude of the illusion, we were in.

Aryayan wahanse: Offering merits is the nature of worldly people. We request you to realize this Dhamma. You need to be free from the suffering of samsara. Even no matter our status, if you don't go through the path that we are showing and get relieved from suffering. No purpose in going after people seeking refuge. The Buddha has told us to go for the refuge of Dhamma. “*Yo Dhamman passathi so man passathi*”, “*Dhamman vina naththi – pithacha matha*” Except for Dhamma, there is no father or mother.

*“Imasmin sathi idan hothi – Imasmin asathi idan nahothi
Imassa uppada idan uppajjathi – Imassa nirodha idan nirujjathi”*

Do you feel that the outside is not true? Do you understand these all are thoughts? Also, can you see that we are not seeing but thinking? Can you feel this wall, the ground, the window, the mango tree, and the naa tree, these all are just thoughts. Can you feel these all are sounds? The all words we talk about are sounds.

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Upasika: I feel very well Venerable Sir. Very clear. I have some knowledge of Abhidharma.

Aryayan wahanse: Then this is a vibration; and re-vibration. The mind has been formed. This is a system of trembling waves.

Upasika: Yes, Venerable Sir.

Aryayan wahanse: Then its very good. Now you see here everything, all are vibrations and re-vibrations. (*Kampana, prathi kampana*) This has been formed like this. The rotating speed of the Earth creates magnetic power. It means, As the Earth has been rotating around itself at the speed of 180 KMs in an hour, it creates magnetic power resulting in emerging energy force between the North pole and the South pole. This process leads to the formation of the Ozon layer, and within it the layer of air. In the beginning, the Earth was a huge cloud of particles (dark matter). Over time with the vibrations and re-vibrations, and continuous rotations, these clouds of particles turned into dust. At present, the planet Jupiter (*Brahaspathi*) is still a rotating huge cloud of dust. As such those clouds of dust vibrating and rotating together and with the effect of heat and cold generated from the layers of Ozon and air, started slowly getting thicker forming the Earth's surface. Then the water, and life on Earth all were the making of this process. Though the Earth and its surroundings (Ozon, Air layers) were products of the dark matter in the Universe, the nature of the Earth is different.

The formation of everything on the Earth is the result of the magnetic force generated due to the speed. It is like when a stick of incense is rotating, you can see a cloud of smoke. These appearances are created due to speed. These colours, smells, sounds, tastes, touches, and thoughts all are appearances due to the speed. To the vibration of the eardrum, we call sound. We know that; to vibrate the eardrum, something has to come and collide with the eardrum at a certain speed. Then we can understand that what we call sound is really speed. This speed is a kind of wave. Therefore, we know the sound is also a wave. Also, colour, heat, cold, and electricity, are all waves. The Sirasa, Derana, and all telecasts and broadcast also the waves but nothing can be seen. These all are frequencies. Only arises and passes away at the same time and in the same place. Only flow, speed exists. The river is not an existing one. We call as a river for the flow. (speed) Rain is not an existing thing. To the flow, we call rain.

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We also call air for the flow. The mind is also a flow, it is not an existing one. What are those kinds of stuff flowing through? These are the sounds, colours and feelings. To the flowing of these things, we call the mind. (*Citta*) Getting together with sounds and colours; is called Names and Forms. (*Nama-Rupa*) That is why when we say flower of a rose from this side, a flower of a rose appears in your mind. When the sound comes from this side, in your side there a form arises. In the mind, it can not be segregated names and forms. The mind is the collection of names and forms.

At the time the child is born, he does not know anything. Then he was fed with sounds and colours. These are called formations. (*Sankara*) The colour is the identification by the name. (*Namikaya*) The sound is the Name. What is named, is called the name. The feelings, (*Vedana*) volitional formations, (*Chethana*) contacts, (*Fassa*), and thoughts (*manasikara*) are the ingredients of the name. "*Ayan uchchathi naman vadethi*". It is named by sound. Therefore, the sound is the name. The sound is the table, bed, and book. The newly born child, at the time he was born, does not know anything.

*"Skandhanan pathubhavo – Ayathananan patilabho
Ayan uchchathi Jahi"*

The Buddha said that the birth of the eye is the Jathi. The eye is the ability to see. If we take the first mind of that newly born child as an example, when a light comes to the eye, maybe the form of the mother, at the same time making the sound as mum, mum from externally, these both the sound and the form (colour) are getting together and feels as one. This is the mind. (*Citta*) That is why the Buddha told the birth of the eye is the birth. "*Skandhanan pathubhavo*" means, the feelings, perceptions, volitions, contacts, and thoughts are becoming together. Getting together these five aggregates (*Skandha*) is called the faculty. (*Ayathana*) It is the "*Ayathananan*

patilabho”. The eye is the vision of the mother. Then the form and the sound are the mother. The getting together of the colour and the sound has made us feel something there as mother.

The consciousness (Vinnana) is the feeling that there is something and also the knowledge of segregating something from another. Whereas, the feeling of something is there, is also the formation. (Sankara) Then, on the other hand, getting together sounds and colours are the formations. What becomes formations, mother. It is also the consciousness. If it is considered a thing, it is ignorance. (*Avijja*) If there is a thing outside, then there should be a person. If there is a thing then “I AM” (self) is also there. If there is a book then the book is also the “I”. Without the book, there is no “I” (Self) existed. If there is the mother exists, then “I am” also exists. Also, if there is a mind then “I AM” there. Here, this form (*Nimitta*) is mother, which has been formed due to the mix of colour and sound. This is the consciousness as a result of name and form. (“*Nama Rupa pachchaya Vinnana*”) Therefore, this dependent origination (“*Patticca samuppadaya*”) is; Ignorance causes Formations, (*Avijja pachchaya Sankara*) Formations cause consciousness, (“*Sankara pachchaya Vinnana*”) Consciousness causes name and forms. (“*Vinnana pachchaya Nama rupa*”) That is how the dependent origination is taking place.

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Ignorance is seeing that there is a thing. The formation is the addition of names and forms. (Getting together of sounds and colours) It is also the consciousness. The knowingness of the consciousness is ignorance. The eye is the ability to see. The mother in this example is also the same thing. When the addition of feeling, perception etc. are taken as a thing, then it is the contact. (*Passo*) These are all, mind-objects. This talk is all about the object coming in to the mind at this moment. The task of the whole dependent origination is to investigate a single mind-object.

This Dhamma is timeless. (“*Akaliko*”) This Dhamma is to see this moment. It is called momentary sampatti. (*Kshana Sampatti*). Seeing this moment is the seeing of Nirvana. For that, it is necessary to see the Dhamma which is the seeing of nothingness. This means there is nothing as such a mother here instead, seeing as colours and sounds. Then there is no self in the colours and sounds. Seeing the Dhamma is seeing this truth. It is the “Sath Dhamma”. The realization of Dhamma is the realization of nature. That is why it is called, “Durlaban sath dhamma sravanan – Durlaban kshana sampatti” It is seen in the way the mind is forming at this moment. Only this moment is existing. In every moment there is a mind arises and passes away. Until there is breathing exists, a mind arises and passes away. The sparks, and charges of the mind are taking place. These sparks occur in the five senses. The aggregation of sparks of the five senses is the mind. In other words, the addition of sounds and forms is the mind. Other than that, there is nothing as a mind anywhere.

This mind is not in the brain. The getting together of sounds and colours is called the mind. Nothing else. This means the knowledge of feelings, perceptions, formations, and consciousness is the mind. This knowingness comes from the mind’s consciousness. (“*Mano Vinnana*”) There is nothing like mind consciousness. The sparks coming from the five senses (sound, colour, smell, taste, and touch) due to the illumination (*Prasada*) of them and added together is the mind consciousness. This happening is a system and it is nature. The feeling that there is a thing outside and getting deceived by it; is the origin. (Samudaya) If so, likes and dislikes arise. Then we get the current of milli watt 5. It is the feeling. We call it charge of the mind. (*Citta aropana*) It is something like a magnetic charge. “Ya rupe nandi” is being attached to it. “Thadoopadanam Bhavo” If so; the existence (Bhavo) is the result. The book is there, the world is there. Then the world has been created. “*Salayathana loko loko*” The world has been created by the faculties. (*Ayathana*)

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The Buddhist is one who sees the cessation of existence and he sees there is nothing outside. Then he is getting liberated from suffering and leading to Nirvana. If there is a thing outside, then there is a desire or aversion. Become attached followed by clinging. Then the existence (*Bhavo*) is followed by birth, decay, death, sorrow, lamentation, suffering, and sadness. Having suffering, if someone sees that there is nothing outside and with this vision, he will get freedom from suffering. For this, he has to listen to the Dhamma and get to know the wisdom of truth. (*Saththiya Ghana*) The one who has the wisdom of truth, the wisdom of actions for him. What is this truth? It is the message from the Noble friend. (*Kalyana mitta*) Once this Dhamma is heard, it starts to feel him every moment that there is no world outside, there is no self, (*Athma*) and these all are sounds and colours. Though the mind says thirsty, it can not drink water. Though the mind says hungry it can not eat. Look, putting into the mouth, going to the stomach and going out. We say, I drank water, I ate rice etc. Never this mind has drunk or eaten. In other words, the mind is the I. The mind can not drink water, what happens here is only a process.

At the time that the infant was born, he does not know about yellow, red, blue anything. He comes to know about these colours when he starts pre-school at the age of 4. Until then this child does not know the colours. This means the teaching is showing colours and making sounds while trying to relate to each other. For example; after drawing a picture “A,” (Sinhala) on the blackboard and showing it to the child while making the sound “A”. If you say A (Sinhala) to an English national, he doesn’t know it. Even this is the same for a Chinese national. Because he does not have a picture (form) for that sound. Likewise, the picture (form) gets adding to the sound is called the mind. (*Citta*) The thought that everything is there that we came to know due to the above process is the reason for such a deception for a long time downstream. (*Anusotha*) Within this, we had a burning. We went through lots of suffering. We saw externally that everything exists. The mango tree does not say that it is a mango tree. We say it is a mango tree. If some other national comes, he does not call it the mango tree. He uses a word that he knows from his language. This example shows us that there are no external things as we think. Here, we associate with only our thoughts. We never have gone out from the thoughts. The mind is a wave (*Tharnga*) which is a combination of a wave of sound and a wave of colour. In this wave of the mind there is nothing as a thing. There is nothing about self. (*Athma*) If this is realized, then it comes to; “*Ditte ditta mathtan – Sutte sutta mathtan Muthe mutha mathtan – Vinnathe vinnata mathtan*”

There is nothing to be seen. Nobody is seeing. Then the seeing is only a seeing nothing else. If the sound is added then there is a thing. Now what do you have in front of you?

Upasika: There is a TV, the table and a pair of spectacles.

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Aryayan wahanse: See, the TV, the table, a pair of spectacles, all these a bunch of sounds, aren’t they? **Now without those sounds look at them.** If those sounds are erased what would happen? They become just merely pictures. When the sounds are added then there are things. If sounds are not added; it is just a “**seeing**”. There may be enough colours; and many forms, but to become something it has to have a sound. If there is no sound then there is nothing. Then we see the sound is not true. If one sees this truth, he feels no value in them. He knows the reality that the “thing” is only an addition of sound and colour. Therefore, he doesn’t have any value in it. If it is taken as a thing then suffering is inevitable. Now you need to listen to these sermons one by one carefully. See yourself that you understand that there is nothing external. After listening to the sermons, with this understanding see whether you feel that there is nothing outside. If this occurs, you will feel that awakening state. It is seen as before and it is heard as before but no value of any external object. When you study this well, the time will come when you realize this truth.

May Triple Gems bless you.

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7th Discussion – Awakening to the Moment

(Being awakened to the moment practically – Get to know the Road and the Address to Go)

Upasika: Before; I listened to your sermons Venerable Sir; the outside was true to me. We worked on external things looking at them as impermanent, (*Anicca*) and suffering. (*Dukkha*) You told to see everything the way as merely a thought. Also, there is no mind as such and it is an addition of a sound and colour. It is the understanding that even there is nothing in the mind as well. Now the truth is seen in every mind that comes in. While practising in this way, there are times that the outside becomes true. Then I think again that the outside is not true and it is a creation of the mind. I am doing my practice in this manner. I would like to know from you, Venerable Sir, the way I am practising has any shortcomings or if is wrong. That is why I called you.

Aryayan wahanse: Do you understand that there is nothing outside don't you? We utilize the thoughts generated in the mind. Do you know that seeing the mind is seeing the thoughts? Then we are not seeing, just we are thinking. In every moment if you are mindful to feel that everything is a thought, it is the progress in the path. Let us think that the mind is going to the outside, for that also there is an awareness. You know that the outside became true. It is spiritual progress. Spiritual progress is not something that does nothing. **It is the progress of awareness.**

There should be an awareness of the thoughts as thoughts. It is the awareness that is progressing. "*Ghayassa adhigamaya*" The wisdom is in progress. It is something like this parable. There is a leaf of a lotus floating on the water. In the meantime, an ant falls to the water and this ant climbs onto the leave of the lotus. Now the ant thinks that it has escaped. Here, the simile; The **thinking** as it can escape if it gets on to the leave. **It is the thought.** The ant is the one who thinks. Then see, the one who falls into the water and without having any help swims here and there on the water is the ant. This parable is given to show that the outside is not true. One who swims outside thinks that not this water, there should be something more interesting place than water and gets on to the leave of lotus. Now he thinks that these are all thoughts but not the outside. In the meantime, the leaf of the lotus gets crashed into a stone.

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Now again the ant is on the water. This means that thinking, again, and again, is not the path. For that, there should be a sort of awakening. Then it is seen that the need of coming out of the water is a thought. Taking outside as true is like the water in this parable. When the outside becomes true which is the water and the ant decides to stay on it, he would be helpless. The ant would be washed away by the floods.

When the ant found the leaf of lotus, he thought that he got help. Instead, what has happened, it was drawn again to the water. Then it understood that these all were merely thoughts and there should be something beyond the thoughts. An ant who comes on to the leaf of a lotus; has a feeling that the leaf is also shaking and it is also not true. Then the ant gets a little nervous and sees whether there is any other place to go beyond this. Finally, it found the leaf stalk of the lotus leaf and started walking along it. Then it found a path and walked along the path. When it goes along the stalk of the leaf it found a high land. Only that ant got escaped. Therefore, there is no purpose in thinking that those all are thoughts, as the leaf of the lotus fall down. It shows that the mind is also not true. It is the parable. Though we think that these are thoughts, they are also not true. If there is outside, then the form end becomes true. If there is thinking that these are thoughts, then the name end become true. The one who realizes

that these both, names and forms are not true, becomes free from the mind. He also becomes free from the external world and the mind. Then he will realize Nirvana. When you are going to do this? Thinking, “this is not outside” is not sufficient. It will lead you nowhere.

Upasika: No Venerable Sir, it is the understanding that the sound and the colour are added together that makes the mind. This mind is not true, it is an illusion. I have realized that there is nothing as a mind.

Aryayan wahanse: We can say it by knowledge. It is what is heard and is knowledge. The knowledge you gathered by listening has to be put into practice. Then it has to be felt practically. “*Janatho -Passatho*” What you said was a thought. One can think that there is high land. But he is not walking through the road leading to the highland. Like that ant is going along the leaf stalk and not getting on to the highland. But this ant is thinking that there is a highland. Just thinking and waiting is something like that. The one who maintains the awareness of the mind object: will meet the path.

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There is an awareness of the thoughts passing through. Also, an awareness that the past thought of outside was not true. Again, there is an awareness that getting freedom from the outside. Initially, reaching this awareness is important. This is a journey with awareness. This awareness should experience the freedom from outside. Here, the awareness has to become powerful not the thoughts.

What we have been told is that if there is an awareness to see the thoughts are going outside, it is progress in the path. At the same time, there should be an awareness to notice that the thoughts are going outside, gradually in decreasing trend. It would happen slowly and you would feel it. “*Kshaya Dhamma, Vaya Dhamma*”, that the world which has been taken as true and real for a long, long time, is getting diminished slowly; when seen again repeatedly that the world is unreal and untrue. This is the way to liberation. This has to be done by yourself. That is why the Buddha said that “there were no ready-made rafters. You need to make the rafter yourself for you”. This has explained everything. It is an awareness; there is a thought. There is a thought that it is not the outside and this thought is also being aware by the awareness. While doing so, with the awareness, the nature of going outside is getting diluted and it will be felt. It is the path. “*Ghayassa Adhigamaya*”, The path across the wisdom. Keep awareness of this.

The thinking, seeing and after seeing, getting released are two different scenarios. Rubbing the knife and it getting sharpened are two things. The sharpening of the knife can not be done by thinking. It happens at its own pace. The only we can do is the rubbing. Likewise, continuous thoughts are being watched and seen as the truth by utilizing the wisdom of truth. (*Dhammatithi*) Every time, the mind should get cleaned and the Dhamma should have come to the forefront. He has to get cleaned of all the wrong views that had been treated as Dhamma for a longer time. There is a divine world, hell, there are children, homes, properties etc. There is a feeling that all are there. If all are there then “I am” also. It is felt that there is a self. Getting to know and realizing clearly that there is no self is the wisdom of “*Dhammastithi*” and it is getting clearer. It occurs through the thorough investigation of the Dhamma.

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Then you would feel that while doing day-to-day activities, the feeling of self had been diluted. It is called sharpness. Spiritual development is the awareness of these processes. Which is the non-self, non-personality, non-sattva, and becoming diluted to Nature. It is the *Kshaya Dhamma, Vaya Dhamma*. It is the same thing that thinning out of taints (*Asawa*) and proclivities. (*Anusaya*) Also, getting diluted of the feeling of self, getting diluted of trembling, (*Chanchala-Kampana*) and disturbance, thinning out of desire, aversion, and delusion, these all saying

are the same. Though there are different words, all are focused on the same point. Now you got to know the path. The wisdom has to be awakened. It is certain that the path to realization. Nirvana is the ultimate end. Like a tree leaning to the river, should fall in to the river, one realizes the truth, he would liberate from the world. It is the attainment of Nirvana.

The certainty of leading to Nibbana (*Niyatha Sambodhiparayana*) is taking place slowly and gradually. It is felt that the defilements of Desire, Aversion, and Delusion are getting diluted. If one has these defilements, he is in the midst of suffering. If one feels jealousy, anger, or aversion, he has more space to fall into the floods of Samsara. There for, this is a journey with utmost carefulness. No one can play with this journey. This is something like walking on thin ropes between two trees. (*Athura*) If slips, the result is fatal. There the true Dhamma has to be seen as true and for that, you should have the wisdom awakened within. The far you see the truth as reality, up to that you are certain about the path. There shouldn't be any doubt about the path. Otherwise, you can not go on this path keeping this and that all.

Now you can see why we released these many sermons. This society is a desert of views, a heap of views, a spear of views; the Buddha explained. The Buddha has said that past, future, present, gross, subtle, pleasant, unpleasant, distant, and closer, these all aggregates. When you think, everything is there. Now we have a world. In this world, we have good things and bad things, past, present, and future. I have a past. In the past I had children, those days, I was clever, I have done this and that so on.

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Until and unless we have those things, we have a self also. Now thinking about the future reflects that there is the self. (*Athma*)

Everything exists at this moment, in the mind of this moment. It is called the Kshana sampatthi. Investigate these carefully. The state of thinking and the state of feeling are two different kinds. Therefore, you need to be very careful. At the moment, you get a thought relating to the past, and to trace this thought, there should be an awareness. When past thoughts emerge, you should have the awareness to recognize them as that garbage from the past. The feeling of self comes into effect due to past perceptions. Within this charge of mind, (*Citta Aropana*) these past perceptions are also a reason to feel the sense of self. This is like a current, like a magnetic force, or like electricity, where a charge of mind that has emerged. The reason for this is the repeated flow of thoughts. It has the nature of re-emerging. Sense of feeling is there. The feeling of self that "there is a world" gets diluted is the sign of diminishing the desire, aversion, and delusion.

Upasika: Venerable Sir, the five senses; eye, ear, nose, tongue, and body are associated with perception, aren't they?

Arayayan wahanse: The mind is entirely a perception. There is no existing thing as a mind, it is an appearance which arises and passes away. The objects and forms are a nature of appearances and disappearances. These mind-objects (*Arammana*) and forms (*Nimithi*) are perceptions that flow through like a river flows. The flowing of these perceptions is due to speed. The speed has been created by the addition of light, colour, and sound. It is called the contact of the five senses. (*Passo*) This process is continuously taking place due to the speed of a flowing river. Nothing is here existing even for a moment. These are mere appearances within the speed. These are called appearances, arising due to causes. (reasons) Here causes are sound, colour, heat, cold, and tightness. The result is the illuminating of (*Prasada*) five faculties. (*Ayathana*) Then these faculties have their own activities. Now you can understand well. That is why we use simple language. You will experience this as Nature. When the dilution within nature is taking place, it can not be felt that there is a person or self.

Now if you are watching something, it would become just a sketch/form. The feeling of “it is something” is getting diluted.

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Usually, when this Dhamma is getting realized, ignorance (*Avijja*) is thinned away. He enriches with the knowledge of the fixity of law (*Dhamma-tthiti-ghana*) and the law as factors of enlightenment. (*Sambojjanga*) Then he will feel that there is no real value (no intrinsic value) in this world. (Empty by value) With this, **there is a feeling emerges that he got relieved from the world.**

It is not that just watching the thoughts. There is an awareness of the state of feeling. That awareness is the correct awareness. (*Samma Sati*) Beyond that point, only there is the correct vision. (*Samma Ditti*) One who has the correct vision, will get the correct thoughts, correct speech, correct actions, correct livelihood, correct effort, correct mindfulness, and correct concentration. This “Noble Eight Folds Path” will not be met by the one who lives in the material world. If he sees that this world is unreal then he will meet the noble eight folds path. (“*Vinneyya loke abhijja domanassanan-Kaye kayanupassi viharathi*”) The one who will meet the noble eight folds path, meets these four foundations of mindfulness. (*Sathara sathipatthana*) The meeting noble eight folds path is the meeting of the four foundations of mindfulness.

Then he knows that this world is not true. To see that he practises the contemplation of the body. (*Kayanupassana*) The Indriya bhavana, Dhatu manasikara, Anapana sathi, and Nava seevathika are a few of them. When like this, divide the body into different ways and thoroughly investigate to see whether there is a self anywhere in the body. Then he sees that there is no place where the self is. This means he realizes that there is no real world and there is no self.

There is nothing about sattva or person, once being diluted into four great elements; Earth, (Patavi) Water, (Apo) Fire, (Thejo) and Air. (Vayo) This is the reason for thoroughly investigating the contemplation of the body. Investigating this Dhamma in this manner leads to getting rid of the wrong view of there is a Sattva and person. When you look out and if you feel that there is a thing, then there is also the feeling of self coming into force. If it is taken as a book, table, or bed, then there is “I” (Self).

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When an object arises and is taken as a book means that it has already become a thing. Then the self is also there with the thing. If there is a thing there, there is “I” here. Here “I am” is the book. The book is “I am”. The book is there means “I am” there.

However, when we practise this practically, the chair, table, and book are all we see as usual. Nothing is lost. Can be seen everything as usual, not blind. Can be heard in all sounds, not deaf. But it is coming to the point of “seeing as mere seeing”. (*Ditte ditta mattan*) Though it is seen as before there is a state of which that not belonged to anybody, no any value like before. It is a feeling of emptiness. Being in that state is awakening to the moment. Becoming in that state depends on the dilution of desire, aversion, and delusion. Until such time, this state will emerge slowly. This awakened state comes into prominence as per the progress of individuals. It depends on the level of diluted taints and defilements. Accordingly, one reaches the state of Noble. (*Ariya puggala*) These are the ones who realize the stream-winning, (Sothapanna) realize the fruition of once-return, (*Sakadagami*) realizes the fruition of never-return, (*Anagami*) realize the fruition of Holiness. (Arahatta pala) Now you know where to go, the path and the address. Walk on the path carefully. This sermon is enough, listen to this again and again until you get clear the path.

Upasika:

May Triple Gems bless you Venerable Sir.

Preface

Illusion and deception are very dangerous. What is the truth? You are stranded in the cycle of Samsara. Sometimes, you may feel happy and sometimes, feel sorrow. Swinging between pleasure and pain, this life is very precarious. You do not know the truth.

You must realize this truth. This is the story of your liberation from the suffering of Samsara.

You will get some sort of help for the realization of true Dhamma through this series of lectures. You will be able to experience the eternal bliss that would be met where all suffering ceased through this series of lectures. As far as the outside is true, you are in the wrong view. Then you are inherent to suffering.

Where the mind is an illusion
Where the freedom from the mind
Where the outside is not true
Where the mind is not true
Where the liberation from that mind
Where the outside is not true
Where it is called Inside and Outside (*Ajjaththa and Bahidda*)
Where the freedom from two extremes;

It is the liberation from two extremes of Names and Forms explained in the Dhamma, and it is the path to Nirvana. All beings are born in this world and get liberation from Nirvana. The Dhamma is the Nature. It is the Dependent Origination. (*Patticca Samuppada*) It is also the Cause-and-Effect Theory, (*Ida paccayathawa*) the state of nothingness. Nothingness is the Nature of the Buddha. Where there is nothing, it is the liberation of the mind. (*Ceto Vimukthi*) In other words, it is the liberation of the mind of formlessness, (*Animitta*) emptiness, and non-self, (*Appanahitha*) becoming the nature of the Buddha. When we realize the Dhamma, we all awake to Buddha nature. The Buddha is the Great Emptiness.

“Nissatto, nisjeevo, sunnyo”

Where is a place after extinguishing the lamp? This extinguishment is Nivana. It is the dousing of the flame of defilements, the stoppage of the flood of Samsara. Where the consciousness is ceased, there is the liberation of all suffering.

*Vinnanam anidassanan- Anantan sabbatho pabhan
Attha apocha patavi cha-Thejo vayo na gadhathi
Attha deghacha rassancha-Anun thulan subhasubhan
Attha namancha rupancho-Asesan uparujjathi
Vinnanassa nirodhena-Etheta than uparujjathi*

Path, freedom from the mind

Path, seen the Nirvana

Path, liberation from the suffering

It is the Path to overcome. (*Nissarana*)

You will also get the correct path to Nivana. The one who searches for Dhamma will meet the Buddha. The Buddha means Nature. The Dhamma is to realize through the practical training which has to be identified.

Buddothpada Aryayan wahanse

Introduction

In this Gothama Buddha Sasana, everybody expects; liberation, freedom, and relief from suffering. The extinguishing of desire, aversion, and delusion is Nivana. Most like Kisagothami, Patachara, and Ambapali got doused their flame of samsaric suffering and attained to eternal bliss, Nirvana.

Today, Buddhist Society has lost this consolation and comfort. Many are confined and framed to books and through this, it is difficult to see the truth. In an era like this, the vidharshana (Insight) has thinned out, it is fortunate to see that the vision of Buddha is emerging again through Vidarshana. Now we are able to hear this pure absolute truth. We have to realize this pure Dhamma which never heard before. This truth can not be met from the outside. When outside becomes true, then the nature of self also comes into effect.

You will be able to read this Dhamma of non-self, the supreme truth, in the series of Buddothpada Books. Read them attentively. Understand and investigate them. They will help you to realize the ultimate truth. This is one instance of our effort.

Kalyana Mehenin wahanse

