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THERE IS  
NO THING  
CALLED  
MIND



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## There is No Thing Called Mind

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Under this topic we have been doing a series of *dhamma* talks. Most people tend to learn *dhamma* merely from textbooks. They do not become practical. They acquire significant intellectual knowledge. Most people run after mere intellectual knowledge. But, if only one recognises the fact that the *dhamma* is not in textbooks...!

Lord Buddha expounded the Truth to humanity as a path to freedom, eradicating suffering, or dissatisfaction or misery. What we really need in this life is freedom from *dukkha* or suffering and be at peace.

What is *dukkha*? If we look at this *dukkha* closely, we will understand that, *dukkha* is due to the existence of the so-called **ME**. Commonly we all say **I AM** in *dukkha*, **I AM** suffering, **I AM** unhappy etc. **I AM** in *dukkha*, **I AM** suffering because of so and so, **I AM** in *dukkha* because that item was broken to pieces, because I lost that particular thing which I liked most etc.

In this manner, we attribute the arising of *dukkha* to various things or people or situations outside, such as when we do not get what we wanted when we lose what we liked the most etc. In all situations we say **I AM** in *dukkha*, **I AM** miserable, **I AM** unhappy, *dukkha* happens to **ME** only etc.

This *dukkha* is for a somebody. If there is nobody, then how can there be any *dukkha*. This is a very deep insight, which we usually do not see or comprehend. However, if we come to recognise this truth clearly, it becomes a very simple, obvious fact.

We talk about *nibbana*, many try to attain *nibbana*, or in other words to realise the truth. Is it not ?

Extinguishment (*niweema*): when there is a fire, there will be an extinguishment of the fire as well. In the case of an oil lamp, if the oil is used up and the wick also burnt out, the lamp will then automatically cease to exist. Where has the light gone from its existence? This is a simile usually given in *suthras*, for example *Aggnikandhoththama suthra*. As long as one puts firewood, dry leaves, and dry combustible material into the fire, it continues. In



this manner, there are many similes given. However, these are mere intellectual knowledge, is it not?

Even for a moment have you ever felt that you have a mind? 'I have a mind'. 'My mind is joyful', 'my mind is miserable, or unhappy'. Is it not this mind that is joyful or unhappy; is it not this joy or misery that is in the mind?

Wherever the mind is, there is dukkha, dissatisfaction. Whenever the mind exists, there is joy and sorrow, the duality.

The mind never stays still, it always oscillates. If there is one end, it implies the existence of the opposite end. Duality is the nature of the mind.

Lord Buddha taught us the truth, the reality beyond the duality. We have been explaining the theory (*pariyaya*), the material in aphorisms (*suthras*) in *pitakas*. Today I am discussing the facts beyond *pitakas* which are of practical significance. Most of us know the content in *pitakas* as intellectual knowledge or data or theory. However, when it comes to true or experiential knowledge, it is questionable whether we have understood the teachings correctly or got the essentials that they are pointing to. Almost all have not understood the points correctly. Do you recognise that somebody or an individual exists in the so-called knowledge (intellectual knowledge)? If one says 'I know', it merely means a knowledge acquired through the senses. Then there exists somebody or a sense of individuality or a separate entity.

However, if the sense of individuality or separate entity is lost or disappears, there is no use for knowledge. This is a very subtle, very blissful, deep philosophical understanding and recognition, which leads to the cessation of sorrow or suffering.

What are you looking for? The path to salvation, the path to freedom? Or are you looking for a solution to this fire of *samsara*? Are you confident that you know the truth, or *dhamma*? Are you confident that you will not have any births after this body drops off? Do you have any prior experience of this, experience of your own?

*Sopadisesa nibbana* means prior experience. *Anupadisesa nibbana* means dropping off the body and becoming part of the earth. *Sopadisesa nibbana* means annihilating all defilements (*klesha*) and experiencing freedom and bliss while living. That is total freedom from the mind.

*Nibbidanthi viraganthi, viraganthi norodanthi, norodanthi patinissanupassi.*

This is the path to *nibbana*. That is, one clearly recognises the non-formation of the mind hereafter by oneself.

What is this mind, and where is this non-formation of mind occurring?

One may think that he will not fulfill his desires, or the thoughts (*aramuna*), arising in his mind. Most of us consider that all objects of mind, (*aramuna*) are taken to be things. Also, everyone knows that thoughts (*aramuna*) are the mind itself. The thought (*aramuna*), for example, your child, house, or anything else, itself does not fulfill desires. Such thoughts are impermanent, that is *anittya*. Thoughts seemingly appear and disappear. In this manner, one can ponder the impermanence (*anittya*) of objects. For example, any object seen outside is impermanent, it breaks and decays after some time. This way one can think about the impermanence (*anittya*) of objects; considering this leads to developing detachment from objects. By contemplating in this manner, one may think that he will be fully detached one day. And the truth will be revealed at some stage. This endeavour is to annihilate craving (*tanha*).

You can try this manner, but soon you will understand that this endeavour is endless. Somehow if one can achieve practically, it's good, but unfortunately it will not happen. Practicing this way you will definitely come to know annihilation of craving (*tanha*) will not happen. At some point in time, we also tried this out, but in the end found out that it does not work that way. Craving (*tanha*) keeps rising. Why? Because we still believe there are things outside. As long as we hold on to the existence of things outside, we can never annihilate sorrow or *dukka* and become free. That is, we never go to *samuchcheda prahana*.

One will not achieve *samuchcheda prahana* merely by thinking not to fulfill one's likes and dislikes. It is just repression as *tadanga*. It is a kind of calmness in mind giving rise to a false sense of realisation of the truth, and one can easily get deluded. This means one is not free from *dukka*, but just have misapprehended oneself and again falls into *samsara*.

This is not the path to *nibbana*, or freedom. There are many misconceptions in society relating to the spiritual path. Most minds are filled with misconceptions which causes agitation to their minds. We need to discuss those things so that those misnomers are corrected.

One may say that now he can identify one's unwholesome tendencies. That is the arising of lustful thoughts (*raga*), or aversive or hateful thoughts (*dewesha*) or delusion or ignorant thoughts (*moha*). That is, one is seeing in himself the arising of such thought patterns related to *raga*, *dewesha* and *moha*.

Some say when a lustful thought (*raga*) appears they show *dukkha sathya* to counter it, when an aversive (*dewesha*) thought appears they show *anatta sanna*. When a *moha* thought appears *annitya sanna* is shown. In this manner, they show *anittyta*, *dukkha*, *anatta sanna* to the respective thought formation so that their influence is nullified. That is, the unwholesomeness is shown to the arising mental objects. Doing this way, it is imagined their influence is thinned out. This process is merely a mental activity. When you read textbooks, *Thripitaka*, this is the way it has been written in words to annihilate *raga*, *dewesha* and *moha*.

Those who read such texts may simply take the superficial meaning of the words for practice. They do practice by showing *anittyta*, *dukkha*, *anatta* to respective thought forms of *dewesha*, *raga*, and *moha*. They think they can realise the truth by showing the unwholesomeness of each arising thought formation (*aramuna*). We were also taught initially that we would attain the truth by practicing this way. We practiced this initially. There seems to be some relief or repression from *klesha* to a certain degree, however, after some time one will feel that there is no progress on the path and become stagnated. We should note that these types of practices automatically assume the existence of objects outside, which is false. That is why we emphasise over and over again in our talks that any explanation, any *damma* talk given on the basis of the existence of objects outside is not in line with Lord Buddha's teachings. When Buddha says *Rupato nichchato annichchato*, He clearly explains *rupato anichchato bantey*. This means that if one believes in the existence of things outside, it is impossible to realise the truth.

As long as there are things outside, *dukkha* is inevitable, no cessation of *dukkha*. As a sincere seeker you may be practicing *kamatahan* given by a teacher in an honest attempt to know the truth. We are not criticizing those practices and seekers, we know most of you try those sincerely to know the truth. Through failures only they come to know the futility of such practices to attain the truth. We look after them compassionately. We are telling these facts honestly, we do not have any intention to change your beliefs or concepts, but, by trying yourself you will get to know it. Your life is also too short, not much

time left, so the correct teaching and path should be investigated by yourself. The *kamatahan* that suits you should be selected by yourself. Do not burden this on others, no one else can do it for you.

The spiritual teacher (*Kalyana mithraya*) can uncover the message only. You yourself must walk along the path. No one else can make you realise the truth. Even Lord Buddha can't make anyone realise the truth. The message of the truth can only be pointed out. How the pointing is grasped depends on each one's state of mind and spiritual maturity.

Until such time you see the teaching or pointing through the correct mental attitude and angle, realisation will not dawn. Mere thinking about the teaching or pointing will not get you there. Realisation of the truth is very rare. This is not available publicly on a plate. Only useless things with no value become famous in general public in the world.

The profound truth will never get accepted by masses and, be publicly available. Since it is hard to comprehend by the human mind, it is natural to deny or refuse. We see this happening everywhere now. But we must endeavour to search for the truth only. We are not telling only we expound the truth, others are wrong. We have no intention or necessity to do that. Instead, we are expressing our own experiences only. Accordingly, we are pointing out what we have checked ourselves experientially. Anyone has a right to check these and doubt them, we are not telling not to do that. Those of you who listen to our expositions have the right not to accept this. If someone investigates or check sincerely what we are pointing out and then build confidence in the message experientially, we suggest, then only you accept it. If you are not seeing the message experientially by yourself, you can reject it.

We know how we have seen and recognised the truth experientially that Buddha had expounded, and we now express this as a message or pointing so that all sincere earnest seekers also can see it experientially by themselves. We consider this as our duty for all sincere seekers of the truth. Through these pointings we have not been to extremes. We see all things and beings with pure love, friendship, and compassion.

There are many things to be told on the spiritual path. If you keenly investigate, recognise and experience the truth by yourself, then you will clearly see the fact that there is no thing called the "mind". The so-called mind is non-existent. This itself is enough for serious arguments and debates. How

do you say there is no mind? There are many books, and sermons about the mind. Then why many people writing and talking about the mind? Keep all these logic and arguments to yourself. We do not have any argument. This *damma* we are expounding is beyond reasoning and logic (*attakkavachara damma*), it is beyond the reach of thought, understanding, and conception. This cannot be debated by logic. In reality, there is no thing called mind. It does not exist in reality – only seems to exist. If that is so, then how do we say we have a mind, how do we say we think, we talk, we remember etc. This is the way one will counter the question naturally. Yes, that is how it seemingly appears.

Many people naturally think about the existence of such a mind. It is not easy to cognise the “no mind”. Keenly investigate, what is this all about? Mind is that which momentarily appears and disappears, it does not exist constantly throughout. All our *samatha*, *vipassana*, and all sorts of meditations, practices etc., are to understand and recognise this fact. *Sathara satipattana*, eight noble path, *saththis bodhipakshika damma*, etc., are also practiced in order to recognise this fact. These words are like precious gems. Very important.

There is no such existing mind. Naturally, we tend to think, “things exist”, “we exist”. No, we can’t prove such an existing mind, then it is an extreme view (*anthayak*). It is false to say it exists or does not exist. Why? If we say it exists, then it exists, if we say non-existent, then it implies it had existed. Either way, it implies existence of things which is false. That is why Buddha always expounds *damma* in the middle way of practice (*majjiye jnanam*).

No one could understand this. We included the sentence in our earlier talks that Buddha’s preachings are always based on the middle path (*majjiye jnanam*). We have received significant feedback on that. Our society has not understood what is meant by preaching from the stand point of *majjiye jnanam*. All *thripitaka desanas* illustrate those are based on *majjiye jnanam*. This can be seen only by those who have understood this fact.

When you read *suttras*, the understanding totally depends on your spiritual maturity. This is the truth, in one sense this is a sort of one’s helplessness. This is not a mistake, it is the nature. However, the one who recognised the truth will see the real import. That is why it is said *rupatho nichchato annichcha to, annichcham bante*. This is said to all things. Is *vedana nittyta* or *annitya*, it is *annitya*. *Skanda* is *anithya* or *nitya*, its *annitya*. *Sankara nittyta* or *annitya*, it’s *annitya*. *Vinghanana nittyta* or *annitya*, its *annitya*. What is being tried to



convey here? There is no thing called mind, *skanda* itself is mind. If *vedana* is *annitya*, *sanna* is *annitya*, *vinghanana* is *anitya*, how can there be existing things all the way through? There is no such existing mind. You may not believe this, also you do not accept this. Therefore, I suggest you may keep this in your mind to inquire later. When you investigate and reflect with a keen intellect (*buddhi*) or attention, one day this pointing may click to you. Then you will understand that this message was conveyed by a spiritual teacher (*kalyana mittraya*).

There is no such thing called mind. We are trying to recognise this reality. This is what you will realise at the end. This is called emptiness, *Shunnyata*. This is shown through *Shunnyata Patisanyukta desana* also. That is why advice is being given to reach the emptiness or *shunyata* state. Most do not understand this *shunyata*. Some may think it is like emptiness in outer objects. This is not as such.

Language is used to express or indicate things. Language is limited to expressing two ends or two extremes, that is duality. One end is existence and the other is non-existence. It cannot accurately express or transcend beyond these two ends. We said earlier that *damma* (or the way of reality) cannot be adequately explained by using language. This is the reason for that. Language is always used to express an extreme (*anthaya*). But for *damma* (way of reality), there is no extreme (*anthaya*). How can *damma* that transcends duality be explained by using a language limited to express extremes or duality? This is a subtle point, and difficult to grasp. That is why most people cannot understand this point.

There is nothing called the mind. Mind appears and disappears. *Tathra tathra vivassathi*. Momentarily appears and disappears. What are these *jnanas*, known as *udayaua jnana*, *vayadamma janana*, *bhaya jhanana*, *munnu kammatha jhanana* etc. What are these ten *jnanas*? These are not the mind, we told this over and over again. These are not the mind. This *udayaua jnana* is that which knows the appearance and disappearance of the mind, that is a sense of knowingness arising and falling of thoughts (*aramuna*). You will see that we have discussed these lines . *Annichawatha sankara uppada vaya dammino, uppadithwa niruddanthi*, all these describe the same fact. *Uppada vaya dammino*, this is the mind, the thought constructs (*aramunu*). *Uppadittwa niruddanthi*, those momentarily appear and disappears. If you check the *Baddekaratna sutta*, this is a very important *sutta*, *atheetham natta*

*gammya .nappatiggnathi anagatham..... Tathra thatra vipassathi*, this is the nature of reality, all monetarily appears and disappears, see keenly, attentively, how this is occurring each moment.

When we explain about thought constructs, we say the mind that sees the book will not see the wall at that moment, and the mind that sees the chair will not see the flower at that moment. This is a stream of thoughts. What is said here is that the thought of the book appears and disappears, and the thought of the wall appears and disappears momentarily. Thought arises and falls away. We call the arising of thought as a **spark**. We have explained in detail on this line earlier. You will be able to listen to those, there are hundreds of talks. Through these what we are trying to convey is, thoughts never prior existed, all momentarily appear new and disappear without any residue, that's all.

Why we are telling these, because this is the reality, that we have seen experientially, that is our first-hand experience. This is the direct experience (*prathyaksha jnana*). We had to express these as we recognised and experienced. We have seen some people interpreting this differently. However, we explained the nature of the mind through our own experience and knowingness, it is not a borrowed knowledge. We showed the truth, how it happens each moment, this is the pure *damma*. We told earlier it is impossible to write these in books. Most think that *thripitaka* contains all of these, and it is enough if they could by-heart to know the truth. It is not in *thripitaka*, but in your mind. If one sees the reality of mind, it is the freedom, *nibbana*. Recognition of the non-existent mind is *nibbana*. We cannot write this in a book. Why, because the experience or the sense one gets cannot be translated into words. Can we write the taste of salt in a book? Even if you spent five thousand years, you cannot write this in a book. No one can argue this fact. Similarly, if you spent five thousand years, you cannot write on *nibbana*, the nature of reality in a book. This is an experiential wisdom (*jnana*), grasped by wisdom. Through books we can give only some attributes or facts and pointings, the rest must be seen by oneself. Until one sees through direct experience one will not know the reality. Until you taste salt you do not know what it really looks like. Until you get direct experience on your own, you can never find *nibbana*, or the truth from books. You will die. You will never find *nibbana* from books. *Nibbana*, the truth should be experienced by yourself only through your own efforts. That is why we call this *saandittika damma*, that is subjected to one's own recognition and experience.

If there is no mind, it momentarily appears and disappears, then how does time exist? That is why we say this is not subjected to time, that is *akalika damma*. At this moment a thought appears and disappears. Where is time? Time is also thought only.

The appearance and disappearance of thoughts is the only thing happening from moment to moment in the so-called world. That is all. When you say you die, it's just an appearance and disappearance of another thought only. Every moment thoughts arise and fall away. That's all. Where is the time now? These are all our imaginations and fabrications. There is no such thing as time. Only the truth (*dharmathavaya*), beyond time, exists. This is just a way of reality. This is called *attakkavachara damma*, no point in arguing. The salt taste cannot be written in books, in a similar way, we cannot argue and win over this truth. This is the absolute truth which cannot be subject to logical arguments. This is the truth one should recognise and experience.

Why this is a *saandittika damma*? Because no one can teach this. No one can give it to you. One has to recognise through his own efforts and experience. The salt you eat is only experienced by yourself; how can you make someone else experience it? This is directly experienced by yourself only. *Saandittika, ahipassiko, opaniko*, anyone can come and investigate this. Until one directly experiences this by oneself this cannot be expressed. *Pacchuppanna damma*, that is by nature, arising and falling. That is why we say only this reality exists, nothing else.

*So damman passathi somanpassathi*, Lord Buddha showed us to see HIM through *damma*. We told Buddha is not an individual. The state where there is no mind is the Buddhahood or the Buddha nature. This is a word we used to point to this nature or to represent only, there is emptiness, *shunnyatha* at this stage. There are no defilements (*klesha*) at this stage. There is no thing at this stage. All arises and decays (*sankatha*), only the truth (*nibbana*) ever exists (*asankatha*), that is why it is only the *nibbana* the absolute truth exists.

How can then one say all appear and disappear, and only *nibbana* ever exists? This is by recognising experientially the fact that all else appears and disappear. This is a very deep, subtle knowingness.

There is no thing called mind, it only momentarily appears and disappears, there is no thing that ever exists. This is very simple if one sees it in this manner. How can then we have reasons to be sorrowful or unhappy (*dukka*)?

We do not find reasons or causes to be joyful or sorrowful. All thought constructs end then and there. All appear momentarily and disappear. If we cling to a thought projection, it is inevitable that there will be a residue. *Nirawasesha viraga nirodha* is called *nibbana*. That means there is no residue left. The thought of a book appears and disappears, no residue left. The thought of a wall appears and disappears, no residue left (*nirawasesha*). We are using the words only. You should recognise the deep meaning that these words point to. The one who sees the momentary appearance and disappearance of thought constructs or the mind will not find the so-called death. Then he will be ever blissful and at peace.

The mind is a flux. It is like the wind. Is there a beginning or end to the wind? Can we enforce an end or boundary (*anthaya*)? No, we cannot limit or demarcate by any end or boundary, in other words it is impossible to fixate. No ends, no extremes, no boundary. We cannot define or fixate on these. It is just a natural phenomenon of arising and ceasing.

We cannot show you the mind. There is no thing called the mind in the world. However, when you are able to grasp this, it is like cognising nature, like wind. Where does the wind exist? Can you show the wind? We have shown many similes, which have no extremes, ends or fixation. Consider a river, we cannot show you a river; if you touch, it's water only. The river is a flux, a flow. Wind is a flux, it flows. Rain is a flux, a flow of water drops. We cannot make any **fixation** on any of these. There are no such things as wind, river etc., those are concepts only. The word river is not the river. The word wind is not the wind. Can you touch the river? Can you touch the wind? Can you touch the rain? All are in flux. Can you touch your mind? No we cannot, it's also a flux. Why the so-called *citta vritti* is introduced is just to show the nature of flux of the mind.

Even though we used so many words to describe the flux, in the end you will understand there is no thing, only a *maha sunnata*. There is a story of a war between two countries, fought for a treasure. After enormous destruction to both parties, one country won the precious treasure box, but in the end when they opened it, there was nothing, they just fought for an empty box under a delusion. At last, it was a war only, nothing else. Similarly, we may put tremendous effort for *nibbana* as well, but in the end one will recognise there is no thing, all *maha sunnata* only. The cognising emptiness only. Ultimately a recognition only. This is the truth.



What we have been doing so far is to explain how the system works, how mental formations come into seeming existence. In many of our initial talks, for example, *Arya desana*, *Parama Sathya*, *Sathyaye maha Sinha nadaya* etc., we tried to explain about the non-existent mind, or to explain that there is no thing as the mind. Here we are not searching for anything, instead, to recognise experientially that there is no thing to be searched for and found. In simple words, trying to attain *nibbana* is the attempt that we put to know and recognise that there is no such thing called the mind. All the practices, *kamatahan* etc. are recommended only for this. You may be surprised when you hear this, but this is the truth. Having divided into practices (*patipada*) in stages such as *Sowan*, *Sakudagami*, *Anagami*, directions are given only to reach this cognition at the end by oneself.

Understanding the Buddhist philosophy means recognising the non-existent mind, the *sunyata*. In order to reach the goal Lord Buddha initially showed the two extreme positions (ends): the external (*bahidachcha*) and the internal (*addachcha*). Then, HE went on to show that the external is not real, there is no so-called object as we perceive it to be, it's only thoughts or thinking about externals. Having this insight, one can be free from the illusion of external objects. This is the *Sowan phala*.

Next HE explained there is no such thing as the internal mind also, it's not real. Here the mind means the *aramuna* itself (thought constructs). There are no things in the mind. And most importantly, there is no such thing called *aramuna*, it's transient, arising, and ceasing thought formations, having this insight, one can be free from the influence of transient thoughts also. That is the freedom from non-existent thought formations. Ultimately it is realised there are neither *aramunu* nor things, only knowing emptiness, *sunyata*.

Here we will have direct knowledge or insight of arising and ceasing thoughts, retaining nothing. This insight comes to *udayabba jnana*.

The thought is also called the *vinnana*. *Vinnana* is *anittya* that is transient. Seeing this *anittya* of *vinnana* is *panna*. That is, seeing the non-existent mind is *panna*.

If we explain too much you will not understand, if we tell this directly perhaps you may understand this straight. However, almost all the time we have a sense of; "we have a mind, we are hearing, we are seeing, we are thinking, we are feeling" etc. This is the sense or false notion, or the mistaken view of the

world, that we should get rid of. That can be done only through wisdom, knowing the reality behind it.

Through all sensory inputs, we are naturally deceived giving us a false sense of existing objects outside. Having this false sense for so long, it has become a sort of living truth. Ordinary people naturally believe in independently existing objects, the world including themselves. It is the living truth for them. That is why they are consumed by *dukka*, the suffering or unhappiness. In reality there are no such existing objects or world independently. The wrong notion or belief of independently existing objects or world is the cause of *dukka*. If you see non-existent things as non-existent, how can there be *dukka*? This is the reality. Every *dukka*, sorrow, comes due to false beliefs or notions. We have explained the appearance of seeming objects with so many examples previously using scientific examples, quantum principles etc.

Reality is emptiness, *sunyata*. The seeming existence or the appearance of the universe is through the field of emptiness. This is the fullness or all-inclusiveness in other words. That is *maha shakti* of seeming creation. This may be very difficult to comprehend. We have to tell these very carefully, each has a certain capacity or maturity to understand. If someone questions beyond this we still can give deeper explanations.

Everywhere, everything, it is emptiness, *sunyata*. There is no such thing called mind, it is also emptiness. To be free from *dukka*, Lord Buddha mainly explained about the mind, the nature of the mind. It is applicable to other things as well. Nevertheless, HE emphasised only on the nature of the mind. What is important for us is the path to freedom from suffering, or the freedom from the non-existent mind. For that one needs to see the seeming formation of the mind or the reality of the mind.

If we say suddenly there is no mind, many do not believe it. In that case we need to show the truth behind by simplifying the nature of the mind. That is where we have to explain in detail step by step process so that the listener is able to grasp. That is where we have to show how the seeming mind is formed. We have many suttas like *Maha nidhana sutta*, *Salayathanika sutta*, *Skanda sutta*, all are to explain how the seeming mind is formed. The *Sathara satiptions*, *chaturarya Sathya*, *Arya ashtangika marga* etc, all discuss the same topic in essence. Through those, analytical expositions are provided to explain the fact that there is no thing called mind.

There is no such thing called mind. It is merely a concept. We have a song called “*Handunagaththoth oba ma...*”, if we understand and clearly see this point, that will be a great accomplishment. Lord Buddha says, one can shoot an arrow to split a hair of a horse into thousand parts, but seeing this truth is almost impossible. Knowing this truth is not easy. If one grasps this experientially, it is *prathyaksha*, a living truth. Lord Buddha has given many similes to show how difficult it is to grasp this truth by the ordinary human mind.

One can see a rainbow in an early morning dew drop on a grass blade, only if one sees it at an exact required angle and position only. In a similar way, we will grasp this truth only if we analyse and understand the truth from an appropriate viewpoint and understanding. In other words, we must have the correct viewpoint, correct attitude, right level of spiritual maturity and deservedness, then only one will have a chance to recognise this truth. You will not get the supreme truth through your own fancies and viewpoints, it has to be seen through the direction the teacher is pointing to.

It is very rare to hear the supreme truth. This supreme truth is profound and unfathomable. How can we recognise this truth by a mind that deals with duality, limitations, fixations, boundaries and concepts? This is a very subtle matter.

We must be careful; the recognition should not be limited to mere intellectual knowledge. It must be a living truth to oneself. Otherwise, it will be intellectual gymnastics with no end to suffering. Until such time it has become the experiential knowing, one has to move along this path vigilantly in all day-to-day activities enquiring and seeing one’s own thought formations, its arising and ceasing, how those thought constructs delude us, how influence of thoughts is reducing, and how the freedom from thoughts is progressing. Ultimately the seeker will be convinced by his own experience that there is no such thing called mind. This is *prathyaksha jnana*. Until such time one will have no freedom from *samsara*. No end to *dukka*. This is a very subtle point. Some day you will understand how important this explanation is for a seeker.

We have given a series of similar talks previously. This is the supreme truth. For this, a way of observance (*pratipada*) is required. At first, you get this as an intellectual knowledge. Then you have to see how the objects of mind come into seeming existence and disappear and so on. To this end we have given a large number of talks explaining the process. How one gains the experiential

knowing depends on each one's nature and spiritual understanding. That is why each gets different *kamatahan*. Through these practices seekers will be able to get experiential knowledge.

Through a simile Lord Buddha explains that, in order to cross a river there are no readymade boats, each has to make their own boat. This means, depending on our own past experiences, tendencies, *vasanas*, habits etc., we have to have our own path to suit our own nature. We have to get rid of our past *vasanas*, habits etc. by our own efforts, these are the impediments to spiritual progress. Depending on your job, spiritual understanding, habits, beliefs, age, social responsibilities etc, you have to have your own method of practice (*kamatahan*) to see arising and ceasing thought formations. This is the boat here. One has to see vigilantly each moment how the thoughts come into existence and disappear, this is *tathra tathra vivapassathi*. You have to do *yoniso manasikara* vigilantly. There is no universal method for everyone. You have to sail across the river by using your own homemade boat.

Through this seeing and investigation, there comes a stage that you will have to drop all your past knowledge, concepts, and theories that you studied and accumulated so far. That is, you have to let go of all. If not, you will not be able to grasp the truth. The so-called mind is merely your knowledge. The collection of concepts and memories. The sense ME, sense of living ME, sense of separate entity is your past data, acquired knowledge only. The moment you let go all, then and there where is the mind?

When you are in that boat, a time comes that you can neither jump up and down overly nor not sail. Otherwise, you will be drowned. This is the **non-doing** state that *Ogatharana sutta* explains. To attain this non-doing state, one has to come to *pachepariggaha jnana*. At that state, all *indriya dharma*, becomes *bala dharma*. We have been doing detailed explanations on this. *Shraddha sitha, veerya, sathiya, samadhi, animitta samadhi, panna*, all have been explained previously.

For the one who is deluded by the external world, for the one who believes in *nama* and *rupa*, there is no path to salvation, no path to *nibbana*. He does not become a *bikkhu* of this *sasana*. What Lord Buddha showed as *ekayano maggo ayam bikkawe*, is that the so-called state that free from dualities, free from *rupa*, free from non-existent objects, free from extreme ends (free from *ajjatta bahijatta anthaya*), free from fixations, boundaries etc. This is the way it can be explained by words.



If this is to be explained to the one free from the burden of knowledge like Sunitha or Sopaka, this is how it is explained.

Thought (*aramuna*) comes to mind, but seeming objects do not exist outside, but those appear in your mind only. We live in a fabricated world made of mental concepts and imaginations, and it is not a world existing outside. We are merely in an imagined world of names and forms (*nama* and *rupa*). This is not the reality. The seeming world does not exist outside in reality. That means there is no reality outside of you. There are no things in thoughts, thoughts are also not real, they appear and disappear. With this insight, one is free from duality, external end (*rupa anthaya*), internal end (*nama anthaya*). The thought (*aramuna*) does not belong to the external or outer end (*rupa anthaya*) or to the inner end (*nama anthaya*). The thought (*aramuna*) itself cannot claim a place for its seeming existence. The thought itself loses its place of existence or rather its own existence.

Now a sound is heard, that sound is not a thing, just “hearing” only, no concepts, characterisation by its own. Take the sound of the wind, we have named it as the sound of wind. Take a sound of a crow, a sound from a tree, we name all of these. Without a name and form it’s just **hearing** only. Just hearing. When we have this in sight, that is the unreality of name and form (*nama, rupa*), all concepts and characterisations fall apart. This means one sees clearly the unreality of so-called external objects. We need to see the thoughts themselves are also not real, there are no concepts in them also. All are our own making. Then the sound is merely a sound without a name attached to it. Sound is only a sound itself, there are no intrinsic thoughts attached to sounds. This is where **no mind** is. We have discussed here on the sound.

Let’s take a colour. A book is seen by you. There is no such thing called book outside. The seeming existence of the book is merely a memory or past data in your mind which is imagined through concepts and characterisation. These concepts and names are created by us and are merely thought constructs only, and in reality, those are non-existent. Can you find a book in the mind? Can you find a book outside of you? This is merely a seeing only. See here clearly the pointing that, there is no one to see, and no thing to be seen, just *seeing* is happening. If there is a thing, there is somebody to see it, and vice versa. In reality there is no body to see, it’s just seeing only. The book becomes oneself, nothing exists apart from oneself. If it is a house, I am the house. There is no separate ME and the book or separate ME and the house. If there is

separation, that is the illusion, *maya*. Through this deep understanding you will not find anybody or a separate entity. Just a **happening** only. Everywhere just happenings without an owner. You do not find any individual entity doing those.

You need to practise rigorously. Also, you need to be practical. Leisurely you have to check your thought formations and be free from those. You need to see the truth at each instant when thoughts arise. Nothing else you need to do, just see the underlying truth.

In the beginning you need to have courage and determination to see the truth behind the arising thoughts, later on, it should become natural to you. *Indriya dharma* have become *Bala dharma*. Then only you reach *sathi damma veerya* , *sathi samadhi upekka* etc. That is *saptha bojjanga*.

In reality this *animitta samadhi* is the *animitta appranetta, sunnata chetho Vimukthi*. That is *sunnata*. In this state, *sunnata*, the individuality, the sense of a personhood gradually diminishes and it is known by *jnana*.

The feeling that **I Exist**, is not a thought. The taste of salt is not a thought. It is felt or experienced by your awareness (*sathiya* or *jnana*). That is why no one can explain this. This is *jnana*. *Jnana* or *sathiya* are not thoughts. The eye sees a colour called red. This is a thought. What knows the appearance and disappearance of this thought is by *jnana* or *sathiya*. How do you know a thought appears and disappears? How do you know another thought appeared and disappeared? It is not a thought seen by another thought, it's a kind of knowingness transcending thoughts. This is beyond thoughts. This is called *jnana* or awareness. One needs to awaken these *dasa jnanas* to transcend thoughts. This is what we call awakening *damma chakkusaya*. This is seen by *abinna*. The *darmatha* that sees the true reality of the mind is *abidamma*. The *abidamma* is not another *pitakas*. Conventionally it has been named as *pitakas*, the content of *pitakas* to be seen experientially. This is called the *darmatha* and is seen by *abinna*.

When you hear these deep insights and recognise the truth, all of your conventional beliefs and concepts will fall apart. All are thought constructs. Sun, moon, whatever you talk about, are mere thoughts. In many *suttas*, Lord Buddha says, whatever I discuss in the phenomenal world (*laukika bumi*) is not true for the spiritual realm (*lokottara bumi*) and vice versa. This is because the phenomenal world is made up merely on concepts and beliefs, and all of those

will fall apart in the spiritual realm. In the spiritual realm, *nama* and *rupa* has no validity. *Vinnanam anidassanam*, nothing ever happened.

There are several *suttas* discussing various aspects of practices (*pariyaya*) of non-existent mind etc. for example *Kewatta sutta*, *Bramma vimanthanika sutta*, *Patama nibbana sutta*.

In the spiritual path what is important is to be practical. We have to be free internally. In the spiritual path, a sincere seeker will see the progression of his own inner peace, diminishing *kleshas*.

When you do walking meditation, you will see there is no such thing called earth, leg, or walking, there is no owner for sensations, then you will feel like walking free and light.

There are many things that we cannot expose to the public because society is not mature enough to digest those. We have more reasons not to bring out those for now. If people hear those they cannot handle them and can become frantic. We wish if we could talk about all.

If we really talk about the absolute truth, the whole phenomenal world becomes false or *maya*. The *siddhis*, *irdi prathiharya* etc., within the phenomenal world are not the truth. There are *Sathya irdis*, we can show those, we can show *sathya abinna* as well. It is a completely different viewpoint and experience when one recognises the truth, compared to phenomenal thinking. You must recognise this truth (*yatharthaya*). It is very blissful, peaceful and pure.

Still, we see that our society as a whole is not ready to hear such truth. If we fully uncover all, worldly people, normal householders may misinterpret that we are trying to harm them. We have no intention whatsoever to harm anyone. We have no intention to hurt anyone. We are trying to bring out the truth to as many as possible. When we try to uncover the truth, that itself could hurt some, because they have not accepted this truth yet, or not ready to do so. The truth will free out some, at the same time it could hurt the ignorant. However, we cannot stop telling the truth, we must speak this for the benefit of sincere seekers. Because of your wrong or mistaken viewpoint you will become frantic. It is nothing to do with the truth, but your fault, inability to digest it. Do not think that we are telling those to harm you. We do not have any personal issues. We are compassionate to everyone. That is why we say

every time it is because of your wrong view you reject the truth. We are not telling anything against anyone. We want only to bring out this truth to all.

There is no such thing called the mind. We will further explain the same topic in another talk. This will be another important talk for you.

Theruwān saraṇai.