

**This is the reawakening of Gautama
Buddha Sasana**

**The True Dhamma has awakened
(Volume Two)**

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Acknowledgements

You are very fortunate to hear the Dhamma. Where are you heading to? Delusion and deception are very scary grounds.

What is the "truth"? You are lost in this maze of rebirth. At times you are happy, and at times, you are sad... You oscillate between happiness and sadness. This life is very dangerous because you do not know the truth.

You should realize the truth, the " Ultimate Truth ". This is a story about overcoming suffering and rebirth.

This course of Dhamma discussions will help you understand what the "Ultimate Truth" is. You will be able to feel the "Eternal Peace" once you realize the "Ultimate Truth" and these discussions will help you understand the path to end all suffering.

A thought is an illusion, a thought is a lie.

Letting go of the thought is the path to Nirvana.

The world outside is not true.

The belief that the world outside is true, will only create the false belief that "self" exists too.

The Dhamma teaches us to let go of the duality of the world outside and the false belief that "self" exists.

Letting go of this duality, of name and form (Naama, Roopa), is the path to Nirvana.

All beings born into this world will find solace only in Nirvana. The "Dhamma" is about the true nature of things. The "Dhamma" is the twelve links of dependent origination. It says that nothing exists. Nonexistence is the state of the "Buddha". Where nothing exists, there is liberation from thought. Liberation from thought is where there are no perceptions, no existence, and where there is no pleasure or pain. This is the state of "the Buddha".

Once we realize the "Ultimate Truth", we will all "wake up" to the state of "the Buddha". "The Buddha" means non-existence. "Nissaththo, Nisjeevo, Shunyo."

When the flame of a lamp slowly dies down and extinguishes, can we find where the flame went? The death of the flame is Nirvana. The extinguishing of all traits, greed, ill will, and delusion. The end of all rebirths. Where there is no thought, there is freedom from all suffering.

Vinnanān Anidassanān - Ananthan Sabbatho Paban,
Eththa Apocha Patavi Che - Thejo Vayo Na Gadhathi,
Eththa Deegancha Rasanwa- Anun Thoolan Subhasubhan.
Eththa Namancha Roopancha- Asesan Uparujjathi,
Vinnassa Nirodhena- Eththe Than Uparujjanthi.

When a thought ceases,
That is the path to Nirvana. The escape from all suffering,
That is the path to solace.

You too will find the correct path.
The one who looks for the "Ultimate Truth" will always find the state of
the Buddha.

"Buddha" means the true nature of things. This is a practical guide to
realizing the "Ultimate Truth."

Buddhothpada Aryanwahanse

Introduction

During this time when we can still hear the words of the Buddha, what we all look for is peace, tranquility, solace and to be free from all suffering. We also need to end greed, ill will and delusion. Extinguishing of all these traits is Nirvana. In Buddha's time, people realized the truth by listening to Dhamma and even women like Kisagotami, Patachara, Ambapali are a few persons among many others, who found Eternal solace in Buddha's teachings.

Today, the Buddhist community has lost this solace and peace due to following the books and teachers with various mindsets who have not realised the "Ultimate truth" themselves. When we do not follow the correct guidance, it is difficult to realise the "Ultimate truth". The correct practice of the Vidarshana Meditation has been lost in this time and day. In these discussions you can learn the pure view of the Buddha and the Buddha's correct method on how to practice the Vidharshana meditation. This pure and correct view of the Buddha cannot be found anywhere else.

The Buddha's view and teaching about how there is no "Self" can be well understood in these discussions. This understanding will enable you to realise the "Ultimate Truth". We will always continue to make an effort to help you understand the "Ultimate Truth".

Honorable Kalyana Mithra Meheninwahanse

Dedication of Merits.

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

“Sabba Danang, Dhamma Danang Jinathi”

Preface to the eleventh edition

This is an English translation of the Sinhala book, "Sathiya Kiyanne Ape Gedara", which was done at the request of the Honorable Aryanwahanse.

After listening to many sermons of many teachers about how to be on the Path to realize the "Ultimate Truth" and come out of all suffering for good, I realized that they would lead us to a certain point, but their teachings did not go beyond that point.

However, Aryanwahanse is a respected teacher who, I can definitely tell you, can very clearly direct us into the supramundane plane of wisdom with practical advice and guidance.

The Buddha's teaching on how to realize that there is no "Self" and with this realization, how to proceed on the Path until the cessation of all suffering and rebirths, is very clearly and simply taught by the Aryanwahanse.

Aryanwahanse's practical guidance has enhanced my life so much that I can take anything that comes my way without a feeling of "burning" and suffering inside. It is a gradual process, but it is true. From all the teachings I have listened to regarding how to go on the Path to totally end all suffering, I can definitely say that Aryanwahanse gives the most precise and clear practical guidance, as I feel less and less suffering myself.

May we all understand what the Buddha tried to teach us and what the Buddha wanted all of us to realize in order to come out of all suffering and end rebirth.

May all Beings be Well and Happy!!

Kumudini Jayaratne

"It is time to Awaken to the Pure Truth"

Let us talk a bit about the practical side of going on the Path. By now, you would have listened to many sermons. I hope you analyzed them all very well. You need to “identify” the “correct Path to Nirvana” and you need to recognize the “correct direction” towards Nirvana all by yourself.

It is of extreme importance that you know the philosophy (Buddha Dharshanaya) that the Buddha preached to the world. Without the “Knowledge” of the “Basic Principle”, there is “no Path to Nirvana”.

Actually, we should all strive to understand the Buddha’s philosophy and we should all practice and follow the correct “Path” to Nirvana.

Everybody has to understand the “Poorvabhaga Prathipadawa”, which means that we need to understand the “Philosophy of the Buddha”.

In order to understand it, we have to listen to many sermons and we have to associate and discuss it with a “Kalyana Mitra” (One who has already understood the philosophy of the Buddha and who has already realized the “Pure Truth”). We have to find out what is the “Truth” in this world.

Unless a “Buddha” teaches us and open our eyes to the “Truth”, we would never know the “Truth” of the world.

In order for us to move forward in this teaching, we believe that you have already learnt and understood the “Philosophy” of the Buddha.

Sometimes, many of you must not have heard about the Philosophy of the Buddha. And may be, you would not have realized the “Pure Truth” either. This sermon will be of most importance to the few of you who have already listened to and understood the Philosophy of the Buddha. What we are presenting to you now is more than a sermon. What we are presenting to you now is our “Practical Experiences” of following the “Path to Nirvana”. We feel that you listen to our experiences, it will be of great importance to you.

We are going to explain about how to practice and how to go “on the Path”.

We assume that you already know about “how to be on the Path”. In future, we will be releasing many sermons about how to be on the Path, and they will all be useful to clear your doubts and find the “correct Path to Nirvana”. We will also try to reveal the “Path” to you by describing the discourses of the Buddha. When you keep listening to these sermons, you will begin to understand the correct and the practical way to be on the “Path”.

Let us focus on the practical side on how “to be on the Path”.

We will be addressing the people who have already started to follow the Path. It does not matter if you are a lay person, an ordained priest, a woman, an old person or a young person. What is of importance is that we all have a “Mind Consciousness”. If you have a mind, then you have “Happiness” and “Suffering”.

If you have a mind, there is also a way to “let go of your Mind Consciousness”. If you have a “way” to let go of your mind, that means you have a possibility of “attaining Nirvana” too. That means that there is a way to come out of “Suffering”! And this is all that matters!

It does not matter about the social status of the person who will be listening to the practical method of following the Path. You can be either a king or a poor man, both are “human beings” who have the “fear of death”.

When you look at all people through “Dhamma”, they are “all of the same Nature”. People are really, helpless.... They do not know the “Truth”. Which means, they all have a “false view” of the “world”, a “Mithya Drushtiya”. As long as they are ignorant about “Pure Truth” that the Buddha preached, they have a “false view” of the world, which means “Avidhyawa” or “Ignorance”.

You have already understood and you already know, that the “outside” which we see, “does not exist”. You have heard and you already know, that “we live only with thoughts”. You already know that the “four elements” that

we see “outside” is an illusion. You also know that there is no “outside”.

You know that we are under a “false impression” that what we experience as “outside”, “really exists” outside?

It is only “Us” who name the “Na” tree, the “Nuga” tree, the Mango tree, and the breadfruit tree etc. We “name” all what we “See” in different languages... In Sinhala, Tamil, English, Chinese etc.

All the languages are only “Signals”. They are known as “Sangnya”.

It is only a “Sound”.

For each “image”, we assign a “Sound”.

The tying of the “Sound” to an “Image”, forms a “Thought”.

A “Thought” means it is a “Knowing”.

A “thought” means that “You Know”. It is also known as the “Vingnyanaya” or the “Mind Consciousness”.

Sound + Image = Thought.

The tying of the “Sound” to the “Image” is the thing that creates a story for us....

If the “sound” is regarded as “only a sound”, and if the “Image” that you see is regarded as “only a Color”, then a story cannot be formed....

Then a “Thing”, or an “Object” will not be formed...
And there won’t be any more problems for you....

“Dhitta” means - “Seeing” or Chakku Vingnyanaya (Sight Consciousness)

“Sutha” means - “Hearing” or Sotha Vingnyananaya (Sound Consciousness).

Apply the same thing to the other senses too.

“Mutha” means - all the other “three types of Senses’ Feelings”.

“Smell” or Ghana Vingnyanaya (Smell Consciousness)

“Taste” or Juha Vingnyanaya (Taste Consciousness)

“Body sensations” or Kaya Vingnyanaya
(Touch Consciousness)

Let the smell, be “only a smell”. Let the “taste” be “only a taste”. Let the body sensations of heat, cold and the touch feeling, be only a “body sensation”.

Then a Story cannot be created for us.....

All the above explanations are only to the persons who already know the Dharmaya, the Philosophy. We will not try to clarify the details of the philosophy to you at in this moment. We assume you know it already.

From this point onwards, we should concentrate only on the Practical side of going on the “Path”.

Now we already “know” and we have the “knowledge”, that this “world is not true”.

And we know that we live in “a world of Thoughts” which we ourselves have “created by ourselves”.

This is very clear to us now. But for you, this is only a “Knowledge”, a learning. But you have not experienced the realization “Pure Truth” yet. Have you?

Even at this moment, you continuously receive a lot of stimuli (Aramunu) from your six senses.

Your “Thoughts” are nothing but a “flow of Stimuli” that you receive from your six senses.

There is not a “moment” when you “do not” receive “Stimuli” from your eyes, ears, nose, tongue, body and mind consciousness.

This is like a “Machine”.

This “continuous flow of Stimuli” (Aramunu) is due to the “Phenomenon of Impermanence”, also known as “Anitthya Sobhawaya”.

Let us “analyze” what it means by a “flow of thoughts”.

Can the “blowing of the wind” be stopped?

Can you “assign” a “beginning” to the wind? Can you “assign” an “end to the blowing wind”?

The “wind that blows” is a flow.... a “Sothaya”..... It flows.....

The “River” flows.....

In the same way.... “the Mind Consciousness” flows.....

The “Thoughts”, the “Mind Consciousness” is a flow.....

The “mind” means, it is a flow.... A flow of “Thoughts”....

The mind is similar to the wind that blows...

There is no “beginning” and there is “no end” to it....

It is an “unending” flow of Thoughts, or “Sithuwili Sansarayak”.....

There is “nothing” as a “River” If you dip your hand into the river, all what you feel is some water or some wetness on your hand.

There is also nothing as “The Wind”. It is only a “name” that we have assigned to the blowing....

There is also nothing as “Rain” If we try to touch the rain, all we feel is some water on our hands. It is “us” who “assigned” a name as “rain” to the water that falls from the sky.

Similarly, there is nothing as a “Mind”..... It is only a Flow.... We assume that by now, you have already understood that there is no such thing as a “mind”, that it is only a flow of thoughts...

Also, you already know that this “Flow of thoughts” is only an “Illusion”, a lie, it is a “False View” (Drushtiya).

The Buddha explained a few of the natural phenomena of this world.

- 1) The four seasons ((Irthu Nyama).
- 2) The germination of a seed (Beeja Nyama).
- 3) The law of Cause and Effect (Karma Nyama).
- 4) The forming of the “Mind” (Chitta Nyama).

These are a few natural phenomena of this world.

The “Phenomenon of the Mind Consciousness” is when a “Thought” is “formed” and how it “ceases” immediately.

Now you understand that there is “no person” nor “any form of life” in this “flow of thoughts”.

You also know that, according to the mundane world (Sammuthiya), we say that when we are “born”, we are born with a “Pure and Untainted Mind”.

And this “Pure and Untainted Mind” is called “Prabhashwara Sitha”.

(Taints mean to contaminate, to pollute. Taints are Raga, dwesha, moha).

If you have already realized the “Pure Truth”, you will always “See” beyond this illusional mundane world (Laukika Bhoomiya), and you will live “without” creating taints in your mind.

But If you are “still on your journey” to attain Nirvana, you have to realize that what it means by “Me” in this illusional mundane world is actually, the “birth of your senses”.

The “Birth of your Sight” at this moment, is the “Birth of You”.

“Kandhanan Pathubhavo”

Ayathananan Patilabho”

“Ayan Uchchathi Bhawapachchaya Jaathi”.

The above text says the same thing. Our “Birth” means the birth of our senses.

Due to the formation of “Skandha” (five aggregates), these illusional senses are formed. And due to the formation of this illusional senses, this illusional “I”ness is formed.

You “create” your “own senses”.

And as a result, you create your “own birth” or your own illusional “I” concept.

This is the true story....

This illusion is something that is created due to the “Ignorance” of the “Pure Truth”.

Actually, if we say that “You” create “your own illusion”, then there is an “I”ness in that “thought”..... But how do we explain that there is “Nothing”, using a language?

It is impossible to teach about how to go on the “Path” without using a language.....

And when we use a language to explain the “Path”, it creates a “You” and a “Me”, which is also “another illusion”.... According to the “Pure Truth”, a “Person” does not exist.

But, in order to convey this “Truth”, this “message” of the Buddha, we HAVE TO use “thoughts”, “Sangnya” or “Signals” to convey it you.

This “Truth”, this “Sathya Sangnya”, are extremely complex teachings.

Our language is very limited, and it is difficult to explain about the “Truth”, the “Non-duality”, or the “Oneness” with “words”, because “words” contain the concept of “duality”.

The Buddha said,
that the “Birth” is the “the Seeing at that moment”,
the “Hearing at that moment”,
the “Tasting at that moment”,

and you can apply this to all the six senses.

The “Birth” is when there is a “stimulus” (Aramuna) received by “any one of the six senses”. Nothing else!

Now, according to the “Pure Truth”, we know that there is nothing as “Death”.

But how is it that there is no “death”?

In this illusional, normal, mundane world, we say that our mother “gave birth” to us and brought us into “this world”. And once we die, we are buried in the ground and that is called “Death”.

If you really think about it, it is the “death of the mind” that is considered as “Death”.

Also, if the breathing stops, that too means “Death”. If you really think about it, you would realize, that every moment you feel “Alive”, it means that along with the “liveliness”, the “Mind Consciousness” is also “born”.

For example, let us see how a “baby comes to life” due to breathing.

The moment the air enters the body of the baby, the characteristics of the “Shudhashtaka” (smallest unit) makes the body of the baby feel light (Lautha), soft and flexible

(Mudhutha) and allows the proper coordination of the bodily moments (Kammannatha).

The baby's skin and the body begin to stretch out and fill up with air giving it a "Liveliness" that enables the baby to "make some movements".

If the "air did not enter the body", you would not hear a "crying" or a "whistling sound" that comes from the baby's throat.

Also, if the "air had not entered the body", there would "not be a circulation of blood" either.

If the "air" did not enter the body of the baby, the baby would not be able to raise his arms and legs with "lightness".

And neither would there be an expansion, contraction or any movement of the baby's body.

If the baby's body "did not fill up with air", the baby's body would be "stiff" like a piece of dead wood or like a stone.

Therefore, when the air goes into the baby's body, and when the baby begins to inhale and exhale, we could say that "the cause" of his "Liveliness" is because of the "air that entered his body".

As a result, the “Six Senses” and the “Skandha” (five aggregates) begin to “Form” from the time the “breathing” begins...

All what we “Feel”, we “feel” them because of an “illusional speed” of an illusional “Skandha”.

“Sangnya” is part of the “Skandha” (five aggregates).

“Sangnya” is felt like a “vibration”.

Therefore, everything, a sound, a color image, a taste, a smell, a thought, a touch, all these six senses are felt as “Vibrations”.

There is “Nothing” in these “Vibrations”.... It is all a lie, an illusion....

If you believe that everything that we experience from our five senses “comes from outside”, and if you believe that the “outside world” exists, then you would create “Sankara” which will take you in an endless cycle of rebirth and death....

The three types of “Sankara” (illusional “mental formations”) are -

- 1) Vachi Sankara (verbal action)
- 2) Kaya Sankara (Bodily action)
- 3) Mano Sankara (mental action)

If you believe that there is an “outside” and ‘everything outside’ is “true”, then you create “Sankara” which in turn

generate Lobha (greed), Dwesha (ill will) and Moha (delusion).

If you believe in the “Outside”, you could say that you create “Karma”, which will take you in an “endless cycle of rebirths and deaths”.

Also, if you believe in the “Outside”, according to your Verbal, Bodily and Mental actions, you would “create” “good merits” or “bad merits” and “suffer endlessly”.

But when you turn towards the “practical side” of being “on the Path”, you won’t accumulate karma.

When you go on the “Path”, you will “only consider” the working of the “Hethu-Pala Dhahama”.

And one day, when you “realize” the “Pure Truth”, you will always “See” the “Dharmathawaya”. Which means that “Nothing Exists”!

“Ithi Imasmin Sathi Idhanhothi”

“Imasmin Asathi Idhan Nahothi”.

The meaning of the text above is –

If you believe in a “Thing” outside, then another “Thing” would be created.

But if you don’t believe in a “Thing” outside, then “Nothing” will be created.

In other words, what it means is if there is “Light”, you can “see”. But if there isn’t any “Light”, you cannot “see” anything. The same way, if you don’t believe in the “outside”, if you know that it is “an illusion”, then there won’t be any reason for a “Thought” to be formed.

“Chakkun Patichcha Rupecha,
Uppajjathi Chakku Vingnyanan”.

This means, if your “Eye Sense” receives some “light” and an “image”, only a “Thought” is created in the “Eye Consciousness”.

The “image’ does not contain “Anything”. Therefore, the “image” is only a “Thought”.

The discourse of the “Maha Nidhana Sutraya” and the “Salayathana Sutraya” teaches you how the “Mind Consciousness” is created.

The “Eye Consciousness” does not recognize any object that falls upon it.

The “Eye Consciousness” is similar to a camera, it only takes a photograph.

The “Eye Consciousness” receives only a “Shape” and a “Spark”.

The ‘Eye Consciousness’ is similar to the mirror that gleams when held towards the sun light.

There is only a “gleam or shine” on the “Eye consciousness”. The forming of the “Mind Consciousness” is a “Natural Phenomenon”.

As soon as the “Senses” receive any “Stimulus”, automatically a “Thought” is formed in the “Mind Consciousness”.

When a “Shape” called “Mother” is given a “Sound” like “Ma..Ma..Ma....,” then the child “ tries” to produce the same sound from his voice as “Ma..Ma...” and he “forms a word”.

The “learning of words” is “similar” to when there is “Thunder” up in the skies.

When the “frequency of the vibration” from the “noise of thunder”, matches the “natural frequency of the window pane”, then “window panes” begin to “vibrate” to the “sounds of the thunder”. But “Nothing” came from the sky “towards” the window panes... nothing came from the sky....

In the same way, when an “Adult” teaches a child to say “Mother”, the child uses his voice to “imitate” the “sound of the vibration” he hears. And that is how he “learns” to form the “sound” (or the word).

“Learning” of “words” is also a “Natural Phenomenon”. It happens “automatically”.

The fact that we don’t understand this Natural Phenomenon is “Avidhyawa”. Or the “Ignorance” of not knowing the “Dhamma”.

Due to our ignorance, we create “Sanakara”, and taints such as Lobha, Dwesha, Moha, which takes us in this unending cycle of suffering.

The text, “Avidhya Pachchaya Sankara” explains that our “Ignorance” about the “Pure Truth” bring about suffering.

“Ignorance” about the “Pure Truth” (that the outside does not exist), bring about “Sankara”, or “mental formations”.

These “Sankara” locks us up in a “false view” (Drushtiya) and that prevents us from seen the “illusion” of our “Mind Consciousness”.

Within this “illusion”, there is a “Natural Phenomenon” that happens ‘automatically’

This “Natural Phenomenon” or this “Sobhavika Sansiddhiya” is that, along with the “Shape” and the “Sound”, all the other information about that “image” is automatically tied up to that “image”!

In other words, when “information” from all the “other five senses” gets tied up to the “image”, it makes us “feel” that it is “there” and that it “really exists”.

For example, when the child hears the word “Mother”, all the “recognizing signs of the mother” comes to his mind “at once”.

The “shape” of the “mother”, the “sound” of the mother’s “voice”, mother’s “smell”, the “touch” of the mother, and all these “feelings” “reminds” him of the mother.

This is a “Sobhavika Sansidhiyak”. “Nobody” does anything to remind the child about the “Mother”, it just happens.... Automatically....

The child need not “necessarily” “See” the “Shape” of the “Mother” to “remind” him about his mother...

“This illusion of a mother” materializes in his mind, even if he “Hears” her “Voice”, “Sees” her “Saree” or “Smell” her “Perfume”.

It is all an “illusion of the mind”.
“Mother” is an illusion of the mind.

The belief that the “Inside” and “the outside” exists is known as the “Sakkhaya Drushtiya”. “Sak” means, “it exists”. “Kaya” means “all together”.

The belief that you “think” that “You Exist” is “Sakkhaya Drushtiya”.

For each “Stimulus” (Aramuna), there are “five other stimuli” that come together to “Convince” us that what “we experience outside is True”, and it is “Real” and that “Thing” truly exists.

And we really believe that this “Thing”, that is “Outside” really exists!

The belief that “the outside exists” is a “Delusion”, a “Mulawa”.

There is nothing as such.

All the explanation given above, is to teach you about how this “illusion” is “Formed”....

For you, this is “Only Knowledge”....

You “have to practice” how to “come out” of this “illusion” and “Realize” the “Pure Truth” Yourself.

From this point onwards, let us learn how to “Practice” going on the “Path” to Nirvana.

Every time you receive a “Thought”, you have to keep in mind that it is “Only a Thought”, and that there is “Nothing” in it.

You have to keep in mind that the “Outside” does not exist, and that it is only an “illusion”. You also have “know” that the “Thought” is a lie.

The above practice of “Seeing” that there is no “Truth” to the “Thought” means, “Observing” the “Udaya-Waya” of the “Skandha” that forms at every moment.

Another way of “Seeing” the “Truth” in the “Thought” is to “Observe” the “Thought” according to the “Yathabooha Gnyanaya” the moment the “Thought” arises.

You also have to “keep in mind” that the “Outside” does not exist at all, and that the “Outside” is a lie.

Keep in mind, and “See” that even the “Thought” does not exist. “See” that the “thought” is also a lie.

The Buddha said, “Thathra Thathra Vipassanthi”. This means to “Observe” the “Thought” the “moment it arises”. On the “Spot”.

“Sile Patitthaya Naro Sapanno Cittam
Pannan Ca Bhavayam”,

“Atapi Nipako Bhikku So Imam Vijataye
Jatanti”.

If our mind is not calm, we cannot see these “Thoughts” clearly.

If we can “See” the “Pure Truth” in “One Thought”, we would be able to overcome this illusional “death” and “rebirth”.

The above stanza means that we need some “discipline in the mind” to enable us to “closely analyze” a “Thought”.

When we begin to go on the “Path”, we clearly need to see how “One Thought” arises and how it “immediately ceases to exist” or “how it disappears”.

Even after we live for a long time in this life, at the end, we would only have one “Thought” just before our time of death. Even while living, we have only “One thought” at a time.

The “Last Thought” that arises just before we leave this mundane world is known as the “Chuthi Sitha”.

“Seeing the Truth” in this “Thought” means you see the illusory nature of the “Thought”.

You see that there is “Nothing” in the “Thought” and you “let it go”.

At the end, at the last stages of your life, you would do the same thing to the “Last Thought” that arises in your mind. You would see the “Truth”.

You would “See” that the “Last Thought” is also a lie, and you would “let it go”.

Let us see the importance of “studying” just “One Thought”. For example, if you have a mango tree that has 5000 leaves on it, and you pick “one leaf” from the tree and study the structure of that leaf, you will “learn a lot” about that leaf.

You know that the “rest of the leaves” on the tree would have a similar structure to the leaf that was picked by you.

Similarly, just that “One Thought” that arises in your “Mind Consciousness” will be the same as all the “Other Thoughts” that arise in your “Mind”.

What you need to do is to understand just “One Thought”. Understand how the “Thought” is formed, and how it ceases to be. (Udaya- Waya).

The “Wisdom” to see the “Formation” and the “Cessation” of the “Thought” is called “Udayabbaya Gnyanaya”.

Actually, our problem is that we “fail” to see the “Truth” in this “fleeting thought”.

When we begin to go on the “Path to Nirvana”, applying “Effort” to “See” the “Truth” in each “Thought” is of utmost importance.

By now, you would have observed sil, attended many medication classes held in this society, practiced Samatha Bhavana (Concentration medication) and you would have followed various other methods to control your senses.

What you need to do now is to “rearrange” all this “Knowledge” that you acquired so far, and use it in a “beneficial way” to “release yourself” from this “illusional thought”.

You should “realize’ the “Pure Truth” and attain Nirvana.

Now we have a “Presentation” to do for all those people who have arrived at this point after learning various methods on how to “control your senses”.

What do we have to understand now?

We need to understand how “a Thought is formed” and how it “ceases to be”.

The “arising” and the “cessation” of a “Thought” is a “Natural Phenomenon”. It just happens.... “Nobody” makes it happen.

There is “Nothing” as a “Thought” and there is “Nothing” as a “Mind Consciousness”.

Let us consider the “Thought” that you “See something” in front of you.

Let us say that you “See a book”.

The fact that you “See something”, means that “You exist at that moment”.

You “See” the “Book”, only because “You” are there!
So “You” cannot say that “You” are different to the “Book”.
Therefore, the “Book” IS “You”.

According to the “Buddha Dharshanaya” (or the philosophy of the Buddha), “You” are the “same as” or “Equal” to the “Book”.

“You” = “Book” or the “Book” IS “You”.

“You” cannot say you are “different” from the “Book”.

There is “no thing” as “I am standing here”, and “I see a book”.

The fact that you “See” a “Book” means that “You” are the “Book”.

If you see a table in front of you, it only means that “You” are the “Table”.

If you see a “Brick Wall” in front of you, it means, ““You” are the “Brick wall”.

There is nothing as “Me” or “Self”.

It is only a “Seeing”

There is “nothing” in it. It is not real.

There is only a “Hearing”

There is “nothing” in it. It is not real.

There is only a “feeling of Touch”

There is “nothing” in it. It is not real.

In other words, “You”, do not “Exist”.

The Buddha said;

“Dhitte Dhitta Maththan”

“Suthe Sutha Maththan”

“Muthe Mutha Maththan”

“Vingnyane Vingnyana Maththan”

The meaning of these are;

There is only a “Seeing”

There is only a “Hearing”

There is only a “Sense of Feeling”

There is only a “Sense of Knowing”.

Nothing else.

All what we explained above, is only a “Knowledge” that you acquired from this sermon.

Now you know, that the “Book” means “Me”.

We also know, that the “Table Seen” in front of me, is “Me”.

Even though you have this knowledge about how “You” don’t exist, you do have another problem...

And that is, how are we to realize this “Pure Truth”?

What should we do to realize this “Truth”?

Isn’t this your problem now? Many people request me to teach them a practical method on how to “analyze” the “Formation” and the “Cessation” of the five aggregates or the “Skandha”.

They want to know how to develop the “Udaya-Waya Gnyananya”.

Therefore, we are going to teach you how to go on the “Path”.

Now we are going to reveal to you the way we “practiced” the “analyzing” of the “Udaya-Waya” of the “Thought”.

Even though we present this to you in a day, we had to practice this for a very long time before we “realized” the “Truth” “ourselves”.

We “realized” that our “I” ness and our mental fetters dissolved a lot during this time period of “our practice”.

And we realized that there was an improvement in our “Path to Nirvana”.

Now we have “realized” the “Truth”, therefore, we are able to let go of the “Thought”.

We are at ease with our “Thoughts”

We know how to let go of the “Thought”.

But at your stage, you might not find it so easy.....

This is a very deep and complex philosophy which is difficult to understand.

We are going to teach you how to end this endless cycle of rebirth, the Samsara.

Now you are going to get ready to end this “endless cycle of death and rebirth”

All these years, you had always created a “Cause” (Hethu) to give rise to a “Thought”.

This time, you will “remove the Cause” that gives rise to any “thought”, and you will “Awaken” to a “Supreme Moment of Truth”!

Awakening to the “Moment of Truth” is an auspicious moment!

It will be an end to the illusion “that you exist”.

When you realize that “You” never existed, it is like experiencing your “end” or your “death”.

In other words, you will realize, that when there is “no You”, there is no “death”.

Your realization that you “never existed to face death”, is a very pleasant feeling.

When you become “One” with the Nature, you feel like a bird that left the cage to fly away into freedom.

Your “thoughts” or your “Mind Consciousness” disintegrates into “nothingness”.....

Collection of “Thoughts” or your “Mind Consciousness” keeps you a prisoner in your belief “that you exist”.

Realizing the “Pure Truth” will set you free from all this illusion.

You will feel a very pleasant lightness after you realize the “Pure Truth”.

This is where our practical “Path” would lead you to.

You have to attempt to see just “One Thought”.

Now you are also going to get ready to do a “huge operation” to realize the “Truth”.

The Buddha preached the “Four Noble Truths” to make us understand that “believing” in any of the stimuli (Aramunu) that we receive from our six senses is called “Samudhaya”.

Supposing we receive an image of a “Book”, and if we “believe that it truly exists outside”, it is called “Samudhaya”.

This belief that the “book truly exists outside” means that we are actually “tricking ourselves”.

It is our “Ignorance of the Pure Truth” also known as “Avidhyawa”, which makes us believe in the “outside”. “Samudhaya” exists only because of your “Ignorance of the Pure Truth”.

If there is a “Samudhaya” it means that you have been tricked by “Ignorance”, and that you “believe” that the “Book truly exists outside”.

If you believe in the “Book”, you begin to develop an attachment or dislike to it.

It can make you happy or it can make you sad.

At this point, you begin to “create Karma” for yourself by “generating” thoughts of Lobha (Desire), Dwesha (ill will) and Moha (delusion).

“Craving” (Thanha) or a “liking for the book” can arise...

If there is a “Book outside” you definitely tend to get “attached to it” or you would “dislike it”.

If you believe in the “Book” you see “outside”, then craving, clinging, birth, old age, death, sorrow and lamentation will follow....

To avoid going through all this suffering, how could you use this “Thought” to realize this “Truth”?

Can we “use this Thought” to come out of our “Suffering”?

We will teach you how to do that.

You have to “See” the “Truth” in the “Thought”.

- You have to “observe” that there is “no book” outside. You have to “know” that the “Outside” is only an illusion.
- ‘The Book’ is “seen” within the “Sammuthiya”, which is an illusional, “mundane world”.
- This “mundane world” does “not” exist outside.
- The “Book” is only a “Thought”. It does not exist “outside”.

- And the “Thought” too is a lie, it does “not exist anywhere”.

If you have the “Wisdom” to see all the above qualities in an “Aramuna” or stimulus, and if you have thoroughly understood the “Dhamma”, then you could begin your journey to realize the “Ultimate Truth”.

Once you develop the “SATHYA Gnyana”, it will lead to “KRUTHYA Gnyana” which in turn will lead to “KRUTHAK Gnyana’.

When you go on the “Path”, you have to develop the “SATHYA Gnyanaya”.

Developing the “Sathya Gnyanaya” means you need you realize that “You don’t exist”.

You need to eliminate your “Sakkhaya Drushtiya”.

You have to “recognize” that everything that we experience or feel from “Our Six Senses” does not belong to “Anybody”!

Once you “Completely” attain the “realization” that there is no “You”, you “automatically” move on to develop the “KRUTHYA Gnyanaya”.

“KRUTHYA Gnaynaya” means, you realize that this illusion is created “only by the Six Senses”. And you clearly see the “Nimithi Sobhawaya” of the six senses.

When you have the “Wisdom” of the “Kruthya Gnyanaya”, you just don’t do anything.... The “Seeing” of the illusion, “automatically” happens.

“Automatically happens” means you don’t “think” that there is “No Outside”. You already “Feel” that there is “No Outside”!

At the stage of “KRUTHAK Gnyanaya”, the moment you receive an “Aramuna” from any one of your senses, you will immediately be able to realize that the “Book” which you “See” outside is only a “Thought”, and that it “does not exist outside”.

And then you “let go” of “that thought”

When you let go of “One Thought”, it is similar to letting go of a “long string of Consecutive Thoughts” that arise in the “Mind Consciousness”

To come to this stage of “Kruthak Gnyanaya”, you should be a “Sothapanna”.

Only a person who has developed the wisdom of a “Sothapanna” and an “Anagami” could come to this point of “Kruthak Gnyana”.

If we explain it even further, we could say that only a person who has practically experienced the “Pure Truth”, a person

who has dropped off his “concept of Self” and a person who is on the “Path” to Nirvana, can be at this stage of “Kruthak Gnyanaya” or at this stage of Wisdom.

At this stage of “Kruthak Gnyana”, you should already have a deep realization that, the stimulus (Aramuna) that comes from “outside”, or the “Book seen outside”, is only a “Sangnyawa” (a Perception) that has been introduced to your “mind consciousness” before.

You should also know very well, that “Perception of a Book” is something that was “not” introduced to you “at this moment”.

The “perception of a Book” was something that was introduced to you before.

Also, you must have a very clear understanding that except for the “Thought” that was formed “at this moment”, there is “no other Thought”.

You always have only “One Thought”.

And you should also know that the “Thought” is formed only “In This Moment”.

You should also have a very clear understanding that there is nothing as “The Moment” either!

And you should have the understanding and the “Wisdom” that not even “a Book” exists at this moment, it is an “illusion”!

When you arrive at this point of “Wisdom”, you will “Awaken to the moment of the Pure Truth”, that truly - “Nothing Exists at all”.

When you “Awaken to the Moment”, you will experience the “Nothingness”, the “Shunyathawaya”....

When you have “practically experienced” and “realized” the “Pure Truth” that the “outside” does not exist, you will “not believe” the illusion of the “Book” you see “outside”.

You will also have a very clear realization that what you “See outside” is only “Thought”.

Then you will let go of your “Thought” too.....

With that “Deep Realization” and “Wisdom”, you will “let go” of the belief in both the “outside” and the “thought” all together!

That “letting go” of the “outside” and the “thought”, will “awaken you to the moment of the “Pure Truth”.

When a “Thought” ceases to “Form”, “You” too cease to “Form” or “Materialize”!

It is known as “Sunyatha Vimuktha”, “Chetho Vimukthiya”.

“Nothing’ exists. “Shunyai”.

There is no “Thought”, “Animittai”.

There is no “Happiness” nor “Sadness”, “Apraneethai”.
“Shunyathwaya”, “Nothingness” is the ‘Buddha
Sobhawaya”.

“No Thought”.

When you realize the “Pure Truth”, that “Nothing exists”,
there is “nothing” for you to get ‘attached” to or to develop
a “dislike” to.

You “realize” that you don’t generate or create “Keles”, or
taints such as Lobha, Dwesha and Moha.

This realization is “Wisdom”. This realization is called
“Asavakkhaya Gnyanaya”.

Being “Conscious” of each “Aramuna”, and using the
“Trividhyawa” to “analyze” each “sense input” (Aramuna),
leads to “Chetho Vimukthiaya”.

“Trividhyawa” means applying the three types of Wisdom
to analyze a “Thought”. And they are Pubbha
Nivasanussanthi Gyanaya, Chuthiuppathi Gnaynaya and
Asawakkaya Gnyanaya.

1. Applying the Wisdom of Pubbhe-Nivasanussathi Gnyanaya means “analyzing” how the “Thoughts” were formed right from the beginning of our birth.
2. Chuthiuppaththi Gnyananya means understanding the arising and the cessation of a “Thought”, and knowing that a “Thought” does not exist.
3. The Wisdom of the Asawakkaya Gnyanaya means understanding and feeling your taints getting dissolved little by little.... These taints are Lobha, Dwesha and Moha. You also “realize” that you get less affected by the “six senses” too.

The “Shunyathawaya” the “Nothingness”, can be “Realized” or “Experienced” by thoroughly studying and understand the teachings of the Buddha.

The teachings are –

- The Four Noble Truths (Chathurarya Sathya)
- The four foundations of mindfulness (Sathara Sathipattanaya).
- The Noble Eightfold Path (Arya Ashtanghika Marghaya) and
- By analyzing and studying the deep Dhamma of the “Dependent Origination” or the Patichcha Samuppadhaya.

You can “very closely study” any of the above teachings and “Realize” the “Pure Truth” in “One Thought”.

All the “above teachings” can help you to “analyze” and “realize” the “Truth” about “a Thought”.

Now let us learn how to analyze each “Thought” so we can realize the “Pure Truth”, the “Dhamma”, the “Nothingness” in “One fleeting moment” or in “One Fleeting Thought” (Ek Kshanika Sitha ka).

Now let us understand how all our “Suffering Began”! It all “starts” from a “Thought”.

When a “Thought” arises, it is called “Samudhaya”.

The thought that arose, could be a thought of “A Book”.

The arising of a “Thought” of “a Book” can bring you “Happiness’ or “Sorrow”.

“Happiness” or ‘Sorrow” are both “Suffering”.

Both “Happiness” and “Sorrow” give rise to “Feelings” or “Vedhanawa”. These “feelings” are either “good” feelings or “bad” feelings.

The reason for your “Suffering” is this “appearance of an illusion” or the appearance of this “Fantasy”.

The appearance of “The Book” is your “illusion”.

But what if you see the “Pure Truth” in that “Thought”?

Then the “Book” ceases to exist, and you will realize the “Pure Truth” “in that moment”.

‘Seeing” the “Truth” in “every Thought” is the “Way to go on the Path to attain Nirvana”.

“Seeing” the “Truth” in each “Thought” is “our Path”.

Now we have to learn to “apply some effort” to “focus” and “be on the Path to Nirvana”.

Our “goal” should be to study and understand the “Dhamma” very well.

Then we should apply the “Dhamma” to each “Thought” and realize the “Pure Truth” ourselves.

When you apply some effort and realize the “Dhamma”, or the “Pure Truth”, your “Wisdom” begins to increase “automatically”.

You will “realize” the “Pure Truth” only through “Wisdom” which you developed from a deep and clear understanding of the “Dhamma”.

This realization of the “Pure Truth” through the “Wisdom of the Dhamma” is called “Sankitthena Nibbhidaya”.

It is with “Wisdom” that you can “realize the Pure Truth”.

You have to apply a lot of effort to go on the “Path” and to “realize” the “Pure Truth”.

One of the most important things you need to do is the listen to many sermons as possible. The Buddha preached many sermons so people at various levels of understanding could easily understand the “Dhamma”.

If you study the “Dhamma” very well and follow the “Path” of the Buddha, you can become an “Arahant”, the 4th stage of attainment on the supra mundane plane (Lokoththara Bhoomiya).

To “analyze” the “Dharmaya” (“that Nothing exists”), you can be in any of your four body postures (Sathara Iriyau). You “need not” necessarily be in a “seated position” or the “lotus postion”.

Actually, “analyzing” your “Thoughts” could be considered as the “only meditation” which will help you to be on the “Path”.

You should learn to “See” the “Dhamma” (the “Dhamma” that “Nothing exists”) in all the four postures while doing your day to day work. That is, while standing, walking, sitting or lying down.

Let us see how we can “See” and how we can “Observe” the “Dhamma” while doing our day to day work, in any of the four postures (Sathra Iriyau).

At the “beginning of your journey on the Path”, we would recommend a bit of the “Samatha” meditation (Concentration meditation), and a bit of the “Vipassana” meditation.

The reason for needing a bit of the “Samatha” meditation is because we have to train our mind to “observe” the “Aramuna” (the stimulus) that comes to your “mind consciousness”.

If we do not “train” our mind to see the “Aramuna” (stimulus), the mind will be “fleeting about so fast”, that you would not be able to see the “Aramuna” that comes from Seeing, Hearing, Smelling, Tasting, Touching, or Thinking.

“Not being able to see the “Aramuna” is a big problem many of us face when we try to go on the “Path”.

The moment we try to see the “thought” that arose, we have already lost the “concentration” of “trying to See the Thought”.

The mind runs off. How do we learn to see the “Thought” the moment it comes?

It is “up to you” to “develop the focus” to see the “Thought” that arrives to your mind.

“Seeing the Thought” that comes to your mind is a “Kusalaya”, a “wholesome deed”.

A “Skill” that will help you realize the “Pure Truth”.

The Buddha said,

“Sabbapapassa Akaranam”,
“Kusalassa Upasampada”.
“Sachiththa Pariyo Dhapanam”,
“Etham Buddhana Sasanam”.

If you have a “Fleeting mind” it means, you are “not Skillful”.

*** “Fleeting” means “passes so quickly or passing swiftly”.

If you are not able to “See” your “Thought” or if you are not “Skillful” in “Seen” your thought, it means that your “Unskillfulness” is going to “Prevent” you from realizing the “Pure Truth”.

All “fleeting thoughts” are not wholesome or beneficial...
“Fleeting Thoughts” do not help you “attain Nirvana”.

“Fleeting Thoughts” are not wholesome because all “fleeting thoughts” consist of Raaga (greed), Dwesha (ill will) and Moha (delusion).

The stanza “Kusalassa Upasampada” means, “train” yourself to “See the Thought” that “arises in your mind”.

This “Seeing of the thought” is a “wholesome act”, which will help you “realize” the “Pure Truth”!

“Seeing” the thought that comes to your mind is a “wholesome act”, a “Kusalaya”. This wholesome act is also known as “Upasampadawa”.

“Sachiththa Pariyo Dhapanam”, means, that one has to take hold of your mind, “control your fleeting mind”.

“Ethan Buddhana Sasanam”, means, this is the preaching of “all the Buddhas”.

We would like to remind you that all these teachings are only for the followers who are already “on the Path”, and for the followers who have already realized the “Pure Truth”.

We believe that you already know the “Dhamma” by “Knowledge”, or you must have already “realized” the “Pure Truth”. We also believe that you already know the meaning of the word “Buddha”.

“Buddha” means “Emptiness” or “Solitude”. It means that “There is No Thing”.

But what you see “Outside” are all “Things”.....

You “See” conventional names (Sammuthi Pragnyapthi).

“Names” that we have assigned to “Things” that we “See” in this “illusion”.

When you look “outside”, you “See” the brick wall, you “See” the ground, you “See” the sky, and you “See” the trees. All these... it is only a “Seeing”, isn’t it?

Now what we are going to do is, we are going to teach you that all what you “See” is all an illusion.....

We are going to explain the philosophy of the Buddha, and we are also going to teach you how to “Realize” the “Pure Truth”.

You have to learn how to “See” what the Buddha taught us after having a deep understanding of his philosophy.

When you look outside, you “See” things around you, don’t you?

You have to learn to look “Beyond” this “Scenery” which you “See” “Outside”.

What you “See” “Outside” are all conventional names (Sammuthi) that we have “assigned” to them.

Look very carefully.

In this scenery that we “See” outside, we see the sky, the ground etc. All these are “Thoughts”.

When you look “outside”, you actually “See” an “image” which has been created by your “Thought”.

But that “image” is not the “Truth”. They are only “Thoughts”.

The “Sky” means a “Thought”. The “mango tree” means a “Thought”. The “table” means a “Thought”. The “window” means a “Thought”. All are “Thoughts”.

If all the “objects” you “think” you see, catches on fire, they turn to ash.

The chair, the bed, the windows, all these materials “made of the four elements”, won’t they turn into a gas and disappear?

If the four elements exist, we should see them with our eyes.

This talk is not about detecting the four elements in objects. We try our best to explain the philosophy of the Buddha using the language, but in many instances, we fail to do so,

as it is not easy to explain our experience of the realization of the “Pure Truth” using a “language”.

We have already “realized” the “Pure Truth”.

And we also want you to experience and “realize” the “Pure Truth”.

Getting back to teaching you about how to go on the “Path”; imagine a “screen” that is in front of you in a film hall.

When the projector at the other end of the film theater projects the light onto the screen, “images” appear on the screen. It is very similar to the television screen. Behind these “images”, there is a screen.

But what you “See”, is not the “Screen”. What you “See” are the Naa trees (ironwood trees), coconut trees, mango trees, people, houses and vehicles which “do not exist” on the screen. They are “Only Colors” upon the “screen”. You “See” only “Colors”.

You keep watching a film which is only a “Projection” of “Colors” on a screen.

But what you actually do is you keep “staring” at a “screen”. You do the same thing in front of the television screen too.

This is the same thing that happens in a world that “we consider to be Real”.

What you see “Outside” are your “Thoughts”.

Think of what you see “Outside” as “Images” that falls onto the “Film Screen”.

You don’t see the “Screen” at all, do you?

Sometime ago, artists drew beautiful murals (paintings) on brick walls near schools and they drew on the walls near public places in towns. You “only looked” at the beautiful “murals” (paintings), but “not the Wall” on which it was drawn.

You only look at the “Images” on the wall and you try to figure out the “story” that painting was “trying” to teach us or convey to us.

When you looked at a “picture” on the wall, you “only looked” at the coconut trees, the ocean, or “any other image” on the wall. But you did not “notice” the “Brick Wall” or the “background” on which it was drawn.

The “Screen” at the “Background” can be considered as the “Pure, Untainted mind” or the “Prabhashwara Sitha”.

When you paint your own “thoughts” and “images” on this “Pure and Untainted Mind”, you tend to contaminate and destroy the “purity of your Mind Consciousness”.

*** “Untainted” means without “Keles”, “Not polluted”. There is a population of 800 billion in this world. Each and everyone of them” live” in their “own worlds” created by their “own thoughts”.

They are all “mental worlds”. None of those “mental worlds” are “True”.

Even though “they talk to each other”, exchange their views with each other, “it is all an illusion”.

They will all die one day, they will turn to soil on the ground. Nobody can imagine what is being said now. All the 800 billion people will all collapse one day. This will happen to them because they do not know the “Pure Truth”.

Then what is the “Pure Truth”?

Only a very few “understand” and “realize” this “Pure Truth”.

You have to learn to “Erase” the “Thoughts” that comes to your mind “at that moment”.

And then with that “Erased” mind, you “look” at the “world outside”.

You can call this a kind of meditation.....

When you receive a “Thought”, you should look at the “Mind” without the “Image”.

It is similar to looking at the “Theater Screen”, “without” looking at the “Images” on it.

This “Seeing” is like attaining Nirvana. It is like “Seeing” the “Truth”.

Realizing the “Truth” is known as the “Awakening of the Dhammachakkuasa”.

Awakening of the “Yathaboortha Gnyanaya” means, you “See” the “True Nature” of all things.

You “understand” and “realize” how all things “come together” to form this “illusion”.

Once you realize the “Truth”, you will no longer be “tricked” by this “illusion”, by this “film”.

The moment you realize the “Pure Truth”, you “Awaken” the Wisdom of Aloko Udadpadhi, Vidhya Udadpadhi, Chakkun Udadpadhi and Pragnya Udadpadhi.

Now you know how to “See” the illusion of “Things” Outside.

You have to put a great effort to “realize” the illusion “Outside”.

You need to apply the five spiritual faculties, Saddha, Veeriya, Sathi, Samadhi and Pragnya to “realize” the “illusion” “outside”.

“Saddha” means you are willing to understand what the “Truth” is.

You know to how to “Look” at the screen and “See Through” the “Images” and “Be Aware” of the “blank white screen”.

You are “Aware” that what you see “Outside”, is only a “Film”, and that it is not “Real”.

“Saddhanusari” is a person who “Sees” the “Truth” in this illusion.

You have to develop an ‘Effort’ or “Veeriya” to “See” the “Truth” in this “illusion”.

You have to “See” the “Truth” in every “Thought” you receive.

“Sathiya” is when you practice being “Mindful” to “See” the “blank white screen” at the background.

Later, this “Sathiya” develops to a “Samadhiya”.

“Samadhiya” is, due to your continuous “Effort” to be “Mindful” by “focusing” on the “blank white screen” at the “background”, you begin to develop an uninterrupted “awareness” of the blank white screen.

This “effortless”, peaceful “focusing” of your “mind” watching the “Thoughts” is called “Samadhiya”.

Once you arrive at the state of “Samadhi”, you always only “See” the “blank white background”.

In this state of “Samadhi” you “don’t” pay attention to the “Colors” you see on the screen.

You would only “focus” on the blank white screen. Always “Seeing” the blank screen is the “Ultimate Wisdom”.

“Samadhiya” automatically develops the five spiritual faculties, Saddha, Veeriya, Sathi, Samadhi, Pragnya to a higher clarity.

“Pragnya” is “Wisdom”, the “Wisdom” that makes you “realize” the “Pure Truth”.

The wisdom of realizing the “Pure Truth” is also known as “awakening of the Dhammachakkuasa”. It means that one “Sees the Truth”.

We are not able to “realize” the “Truth” at once.

Therefore, a little “Samatha” meditation (Concentration meditation) can help you immensely to keeping your mind at one point. A bit of concentration to keep your mind from running away, will “help” you go on the Path and realize the “Truth”.

If you had practiced the Anapanasathi meditation before, then as soon as you “realize” that your mind is trying to “wonder away”, you would know how to bring your concentration back to your “Breathing”.

In the same way, you have to learn to bring your concentration to “See” that whatever you see “outside” is a “lie”.

You know that you are always being tricked by your “mind consciousness” and the “mind” makes you “feel” that the “outside” truly exists.

Believing in the “Outside world” is called “Anusothaya”. Now you have to “learn” how to avoid getting “tricked” by the “illusion”.

You “always” get tricked. It is very difficult to stay without getting “tricked” by our “thoughts”.

You have to apply a lot of “Effort” to avoid getting “tricked” by your “mind”.

If you are able to “See” that all that you see “Outside” is “not true”, and if you are able to remain without any “reaction” towards it, that is called “Patisothaya”.

“Patisothaya” is the “Path” towards “Nirvana”, the “Path” towards the Supra Mundane plane.

It is very difficult to train yourself towards the “Patisothaya”.

Therefore, it is very important to put a “lot of effort” into going on the “Path”. You need to “consciously go” towards the “Patisothaya”.

“Chandhan Janethi” means that you need to have a “Liking” to go on the “Path”.

“Vayamathi” means you need to put an “Effort” to go on the “Path”.

The Buddha showed us **“The Four Types of Right Effort”**, so we could go on the “Path” -

Anuppanan Papakanan Akusalanan Dhammanan
Anuppadhaya,
Chandhan Janethi Vayamathi Veeriyam Arathi Chiththan
Paggannathi Padhahathi,
Uppanan Papakanan Akusalanan Dhammanan Prahanaya.
Chandhan Janethi Vayamathi Veeriyam Arahathi Chiththan
Paggannathi.

“The four types of Right Effort” (“Sathara Sammappadhana Veeriya) are –

- “Seeing” the “thoughts” that you receive from your senses (Samvara Padhana).
- “Seeing” the thoughts “prevent” you from “creating defilements” or “Akusal” (Pahana Padhana).
- Being “Mindful” about “Seeing” the thoughts (Bhavana Padhana).
- You will “realize” that there is “Nothing” in “Thoughts” (Anurakkhana Padhana).

The Buddha taught us the “Four types of Right Effort” because you have to apply an “effort”, (Veeriya) to go on the “Path” and realize the “Ultimate Truth”.

When you get “tricked” by the “Thoughts” you receive, or when you believe your “thoughts”, you create “Akusal” such as Lobha, Dwesha and Moha.

When you “apply” the “four types of Right Effort” and “Be Aware” of the “Thoughts” that you receive in your mind, it means that you are on the “Correct Path to realize the Truth”.

“Seeing” your “thoughts” according to the “Yonisomanasikaraya” means that you prevent creating thoughts of Lobha, Dwesha and Moha which would prevent you from realizing the “Pure Truth”.

At the beginning, before you learnt about the “Truth”, you got “tricked” by the “Outside”. You thought that your “thoughts were true”, and you thought that the “outside was true”.

When you “realize” that the “outside” is an “illusion”, you should immediately apply an effort to “understand” the “Dhamma” or the “thoughts that are coming from your mind which is inside”.

Again, you should also apply some effort to “realize” that all these “thoughts that comes from inside” are also “not true”.

This “Seeing of Thoughts” using “Yonisomanasikaraya” would prevent you from creating ill fetters such as Lobha, Dwesha and Moha which would be a hindrance to your “Path to Nirvana”.

When you gain some practice in “Seeing” the “Thoughts”, you would also be able to “detect” if you had “missed” seeing any “previous thoughts”.

And as soon as you “realized” that you missed “Seeing” some thoughts, you would immediately be able to bring your ‘concentration’ back to 56

“Seeing” the “thoughts”. This is what is meant by the stanza, “Uppanan Papakanan Akusalanan Dhammanan Prahamaya”.

Only a person who knows the “Dhamma” and who “likes to follow the Path” will apply an effort to “Realize” the “Truth”. Nobody else.

A person who knows the “Dhamma” would not like to be “tricked” by this “illusion”.

Anyone who has “Realized” the “Truth”, or anyone who has attained the 1st stage in the Supra Mundane plane (Sothapanna), will never fall into bad “world” or “hells”.

He is known as “Niyatha Sambodhi Parayana”. “Bodhi” means “Buddha”.

Try to “See Through” this “illusion” on the “screen” and “realize” the “Truth” that there is “Nothing”.

Try to “See” the “illusion” on this “Screen” and try to eradicate (it means to completely destroy) Lobha, Dwesha and Moha.

After that, you begin to feel the “Nature of the Buddha” (Buddha Sobhawaya) and experience the “Serenity” and “Calmness”.

As you continue to be “Mindful”, your “Wisdom”, also known as the “Bodhi Angha”, or the “Buddha nature” continues to develop.

This “Buddha Nature” is an “Emptiness”, a “Supreme Solitude” (Uththareethara Hudhekalawa).

As “Wisdom” grows, the “Mind” becomes “Pure and Untainted”.

When the “Ignorance” is “erased” little by little, you begin to “See” the “Pure Truth” in “Everything”!

You “Awaken” to a “Pure and Untainted mind” or “Prabashvara Sitha”.

The “Prabashvara Sitha” that you had when you were born. The “Prabashvara Sitha” is does not have fetters (or Akusal) such as Lobha, Dwesha or Moha.

When you begin to reduce or “dissolve” your fetters such as Lobha, Dwesha and Moha, you are known as a “Srinashwara Rahathan Wahanse”.

Being “Mindful” and “Seeing” everything “Outside” according to the “Yathaboortha Gnyanaya”, makes you develop “Wisdom” to enter the 1st supra mundane plane called “Sothapanna”.

At the beginning of the 'Path to Nirvana", you need to practice that all "What we See Outside", are "Only Thoughts".

At the beginning of the "Path", you will learn to "See Through" the "images" on the "screen" and be "mindful" of the "Pure Truth" which is the "white screen".

This is the first step on the "Path to Nirvana". And this "Practice" will lead you to attain the 1st stage of the supra mundane plane, called "Sothapanna".

The second stage of being "Mindful" is to develop the "Wisdom" to attain the stage of "Anagami".

To attain the wisdom of an "Anagami", one has to be "Mindful" that there is "Nothing" as "Thoughts". That "Thoughts" do not "exist".

How do we learn to "See" that all what we "See" are "Thoughts"?

For example, the scientists named a virus as "Corona", and after sometime they change the name to "Covid". When they change names like this, you realize that there is no truth to anything.

The vehicle production company produces a vehicle according to a certain shape and they call it "a car". Then the same thing, they will produce in another shape and call

it a “jeep”. They would continue to change the shape and give it different names... It is “We” who “assign” different “names” to different “shapes”.

What we can say is that, in this world, there are certain “Processes” or “Kriyawali”. And to these processes, we seem to “assign” different “Names”.

These “Processes” could be ‘Natural Processes’ or “man-made Processes”. All what we seem to do is that we “Assign” different “Names” to them.

Some examples of “Assigning Names” to “Natural Processes” are given below. For example, look at a new born baby.

Doesn’t the baby move his limbs as he pleases? Does he not breathe on his own? Does he not eat when he is fed? But “he did not realize” or “know” anything that he does.

But the new born baby “does” have a process and he “does” perform some actions. Isn’t your “breathing process” and the “breathing process of a new born baby” who has a “Pure and an Untainted Mind”, the same?

Isn’t this “Process of breathing” common to “you” and the “new born baby”?

Now let us also look at the “Process” of “walking”. You “Think” that you are “Walking”. It is “you” who assigned a name as “Walking” to that process.

There is nothing as “walking”.

In Sinhala, we call it “Avidhinawa”, and in English, we call it “Walking”.

It is a “Sound”.

What we have to realize is that it is only an “Action”. Therefore, if you “remove” the “Sound” from the “Action”, and only “Observe” the “Action”, then you would be able to “Erase” the name (Sound) that was assigned to it by the “Sammuthiya”.

When you are on the “Path”, this process of “Erasing of the Name or Sound” happens little by little.

When you practice to observe only “the Process” without the “Sound”, you begin to “See” and “Feel” that there is “Nothing”.

You “Realize” that all what you “See” was made in the “Mind”.

Once you “Realize” the “Pure Truth”, and become “Sowan”, your mind cannot “trick” you anymore.

You cannot become a “Sowan” unless you “realize” the “Pure Truth” using both “Awareness” and “Wisdom”.

When you become a “Sowan”, you begin to “See” that the “Outside” is “not true”. And that “realization” comes with the development in “Awareness” and “Wisdom” (Dharshana Avabodhaya). Not by Concentration Meditation or “Samatha” meditation.

After you have attained the wisdom of a “Sothapanna”, at the time of your death, you will die with the “Realization” that this “world” is a “lie”, and that this is an “illusion”.

It won't be possible for you to attain “Nirvana”, if you “Believe” that this Mundane World is “True”.

You have to “apply an effort” and “awaken” your “Wisdom” so that you could attain all four stages of “Awakening” in the Supra Mundane plane (Lokoththara Bhoomiya).

Once you attain the Wisdom of a “Sothapanna”, you “realize” that all the “heavens” and “Hells” are “all lies”.

You would also “realize” that all these realms of the animals, hungry ghosts, hells, human and realms of Gods are formed only in just “One Thought”.

Any of these “realms” are “created” like a “film” within “One Thought”.

You will also “realize” that you cannot keep “one foot” on the Mundane plane (Sammuthi or Laukika Bhoomiya) and “one foot” on the Supra Mundane plane (Lokoththara Bhoomiya).

If you want to concentrate on your “Path to Nirvana”, you have to attain the “Wisdom” of the “Supra Mundane plane” (Lokoththara Bhoomiya).

In order to develop the “Wisdom” to follow the “Path”, you need to listen to sermons. You also need to teach the “Dhamma” to others who are interested to know the “Pure Truth”. You will need to teach them that all what we “See” and experience is only an “illusion”, and all what we experience is only a “Thought”.

You also need to teach them that they need to “See” the “Thought”, and teach them how to “Enter the Supra Mundane plane”.

Actually, these days, accurate sermons about the “Pure Truth” is been taught. This means, that the “True Dhamma” has risen today.

Our “realization” of the “true nature” of the “Dhamma” is enough proof to say that the “True Dhamma” has risen in this country.

After the “realization” of the “Pure Truth”, we teach you with the “Wisdom” of the “Supra Mundane plane”. We have “already” realized that this “Mundane world” is a lie.

Now let us look closely at a “Thought”.

A “thought” is only a “fleeting moment” or “Ek Shanika Sitha)

The moment a “Thought” is formed, it “Ceases” (or it comes to an end).

All the “Thoughts” come from the “Mind Consciousness” (Mano Vingnyanaya).

All what we “think” are all “Mental Formations” (or Sankara).

They are all illusions, lies.

Once you understand this, you begin to “realize” that this “whole world” is a “lie”.

When the Buddha said, “Vineiya Loke Abhijja Dhomanassanan”, the Buddha meant that this “world is a lie”, an “illusion”.

The Buddha also said “Rupan Aniththitho”. Meaning all the “Aramunu” or “Stimuli” we receive from the “six senses” are “not true”.

The Buddha said that the “Six Senses” IS THE WORLD.

“Vineiya Loke Abbhijja Domanassanan Kayanupassi Viharathi”.

It means, if you want to attain “Nirvana” by being “Mindful” of the “Sathara Sathipattana”, you have to “Know” that “all our Senses and this “World” is a lie.

If you believe that our Body, our Senses, our Mind and our Thoughts are “all real” and “true”, that means that you are “Ignorant” of the “Pure Truth”.

Where there is “Ignorance”, there is “no Nirvana”.

When the “World” does “not exist”, how can you “develop wisdom” believing that this body, these feelings, this mind and these thoughts are real?

If the Buddha says that the “world” does not “exist”, then the heavens, the hells and everything else becomes a lie.

They exist only in your “Mind Consciousness”. And they are only “Perceptions” (Sangnya) from the “six senses”.

These “Perceptions” become “Mental Formations” or “Sankara”, which also becomes the ‘Mind Consciousness”.

In order to practice seeing the “Thoughts”, it will be helpful to have some understanding of the “Samatha” meditation or the concentration meditation.

Whenever you realize that your mind is “straying away” from being “Mindful” of your thoughts, bring your mind

back to what you consider as the “point of concentration”. Your point of concentration could be the “Breath”.

We are trying to teach you how we practiced “following the Path” to “Nirvana”.

Whenever our mind strayed from being mindful of our “thoughts”, we would bring back our “mindfulness” to our “breath”.

It is like bringing our “Mind” back to “Our Home”, which is “our point of concentration”.

“Sathiya Thamai Ape Gedara”.

“Sathiya” means “Emptiness”. “Emptiness is our home”.

Supposing you are doing something like walking, working, or you are in any other posture, and your mind “strays away” behind “other thoughts”.

Then you can quickly “bring your attention” back to your “breathing” or bring your attention to “your posture” you are in at that moment.

It is like “coming back to your home”. “Thoughts” means “unskillful mental fetters” which consists of Raga, Dwesha and Moha.

When you say that “you have arrived home”, it means that your “journey” is over, and that “home is where we end our journey”.

Similarly, “our home” is our “Mindfulness”.

“Mindfulness” means “Emptiness” or “Nothingness”. It means “Sunyathawaya”.

Nothing exists in that “Mindfulness”.

When you say that you maintain “Mindfulness”, it means that there are “no thoughts”.

“Nothingness” means that there are “no thoughts”.

“Thoughts” mean they are unskillful mental fetters of Lobha (greed), Dwesha (ill will), Moha (Delusion). These mental fetters prevents you from following the “Path to Nirvana”.

Being “Mindful” is what will help us to “go on the Path”.

Therefore, you have to practice and “realize” the “Pure Truth” in order to reduce the generation of “Akusal Sith” or “unskillful mental fetters”.

“Sachiththa Pariyo Dapanan”

The staza above means that you should “always be Aware” that whatever “Thought” that comes to your mind is a mental fetter (Akusal Sithak).

“Thoughts” come very fast, and “thoughts” also tend to “Create” more “thoughts” by thinking of “past events” and by “thinking of the future”.

Isn't it the best to “stay away” from “thinking” of the “Past” and “the Future”?

“More thoughts” only to make you “feel” like you are “on fire” and more “Thoughts” make you feel “uneasy”.

Because when you have “More Thoughts”, they always make you feel jealous, angry, greedy or revengeful.

“Thought” is like a pendulum of a clock. It always oscillates between Greed (Raga) and Anger (Dweshya).

The “Mind” always “oscillates” towards “Thoughts of Greed” or towards “Thoughts of Anger”.

“Thoughts” will always “oscillate” from “Greed” to “Anger”....

When you become “Mindful”, it is like “coming back to your base or to your point of concentration”. Coming to the “point of Concentration” is like stopping the clock.

You can use your “Sathi Kamatahana” (base of concentration) that you are used to, so that you can maintain your “Concentration” on “Seeing” the “thoughts”.

The “base of Concentration” can either be your “breath” or the “posture you are in at that moment”.

We use this “Sathi Kamatahana” ONLY to prevent your “thoughts” from going “astray” from “thought” to “thought”.....

We use the “base of Concentration” only to make sure that we “See” the “Pure Truth” in every “thought” that arises.

What we are explaining to you now is only the beginning of how to “go on the Path”. The explanation for the last stages of going on the “Path” is much different.

This “Path to Nirvana” should not be considered as an easy “Path”.

The “journey” on the “Path” depends on each person’s capabilities.

Some people are good at both “Samatha meditation” and “Vipassana meditation”.

Some people are good at the “Concentration meditation (Samathaya)” by birth itself.

But some people are not so good at the “Samathaya”, their “mind” tend to drift away when they try to do the “Samatha” meditation....

Some people are very good at “Vipassana meditation” by birth. They are able to be “Aware” of their “thoughts” that “come” and “go”.

They also have the wisdom to “analyze” the “Truth” about the “thought” they receive. They find the “Vipassana” much easier than the “Samatha meditation”.

We need to have a balance between both the “Samathaya” and the “Vipassanawa” in order to go on the “Path to Nirvana”.

Otherwise the mind “tries slip away” from our “awareness”, and you will end up with either “thoughts of attachment” or “thoughts of Anger”.

Also remember, if you are “too focused” on the “Vidharshanawa”, that too can cause a problem...

Because if you go to an “extreme” in the “Vidharshanawa”, it can prevent you from letting go of the “Two Extremes” which is “Ajaththa – Outside” and “Bahiddha – Inside”.

You have to “let go of the Inside and the Outside” to realize the “Pure Truth”.

“Letting go of both extremes” is called “Majje Gnyananan”.

You “realize” the “pure Truth” only when you are at “Majje Gnyanan”. Which means in “in the Middle”.

‘Majje Gnyanan’ is a very important point. “ At this moment”, when you are in the “Middle”, you will not be able to “form” a “Thought”.

When you “focus” too much on how to do the “Vidharshana meditation” it becomes a “Knowledge”.

When you have too much of “Knowledge”, it becomes an “Extreme” or an “Anthaya”.

Wherever there is an “Extreme” or an “Anthaya”, there are “Thoughts”.

And wherever there are “Thoughts”, there is no escape from this “Vingnyana Mayawa” or this “Illusion”.

Where there are “Thoughts” there is “fire”. You feel like you are “caught” in fire.

You cannot find “Nirvana” in a mind that is on “fire”.

An “educated mind” or a “foolish mind”, both minds can be considered as being on “fire” too. Because both minds have “Thoughts”.

Therefore, it is very important to keep a “balance” with both the “Samatha” and the “Vidharshanawa”. Both practices should not go to an extreme. Otherwise you will not be able to go on the “Path to Nirvana”.

We already presented the first step to you that you need to develop “Mindfulness” in order to “Observe” your “Thoughts” that arise in your mind.

There are many ways to develop “Mindfulness”.

Many years ago, when we did not know the “Dhamma” so well, we spent a lot of time and effort trying to perfect our “concentration meditation” (Samathaya).

One of the methods we practiced was “looking” at a 12 Inch circle which had a blue dot at the center. We spent a lot of time trying to bring our “attention” to the center of the circle.

We also spent a lot of effort on being “mindful” of the “breath”. Due to our previous practice, we are able to bring our attention to our “breath” even now.

When we practiced the “Samatha” meditation, whenever we “realized” that our mind was going to “stray” away, we learnt to bring “our attention” to the “posture” that we were in at that time.

With all our experiences, we would like to advise you that the “moment you realize” that your mind is straying away behind “other thoughts”, you should “immediately” bring it back to the “base of your concentration”.

To go on the “Path”, you need to develop your “Mindfulness” (“Sihya”) and “Wisdom” together.

The Concentration Meditation or the “Samatha” Meditation is very useful when you need to improve your “Mindfulness”.

Some people use the method of “Buddhanussati” meditation where they look at a statue of the Buddha, and keep their mind concentrated at one point by thinking about the virtues of the Buddha.

Some people also practice “Concentration Meditation” by “looking” at a human skeleton.

People who have “thoughts of lust” benefit by doing the “Skeleton Meditation” because it helps them to reduce the desire for the human body.

All types of meditation have to be done in moderation.

If you practice the “skeleton meditation” and if you begin to develop an aversion (a hate) towards the human body, that too will create another extremity or a duality.

Therefore, you should be very careful and be “mindful” not to go to extremes (“Antha”) and “avoid” creating a duality which will “deviate” you from the “Path to Nirvana”.

Supposing you “concentrate” on the statue of the Buddha, you might develop a strong liking to the statue, and if you are not able to come out of that excessive liking for the statue, you would again create an extremity at this point.

If you “create” a “duality”, you would not be able to experience the “Nothingness”, or the “Emptiness”.

Whenever your mind goes to an extreme by getting attached to either the Buddha statue or the feeling of “bliss” while meditating, you should use your “Wisdom” to come out of all those distractions. They create a duality of “like” or “dislike”.

For example, if you develop a strong liking to the Buddha statue, you will have an “attachment” towards the statue. “Attachment” means they are “thoughts”.

You need to maintain “Awareness” and “Wisdom” to detect how your mind works.

If you have “not” generated any “thoughts”, then there is no problem.

If you have generated “thoughts”, that means the “thoughts” will take you in this “Samsara”, in this endless cycle of rebirth and death.

To be honest, “Thoughts” are the most dangerous to have because “thoughts” generate even “more thoughts”! “Thoughts” prevents you from going on the “Path”.

It is not easy to “prevent” the “continuous stream of thoughts” that comes to your mind.

If we “escape” from our thoughts, we would be able to experience that “Lightness” and the “Emptiness”.
Let “Thoughts” come and go.

We should avoid generating Greed (Thanha), Pride (Manna), an “I”ness or any other feelings towards the “Thoughts” you receive.

Avoid “feeling” that the “Thoughts” belong to “You” (Dhittiya).

By letting go of the “Thoughts” that you receive, you would not generate feelings of Lobha (attachment), Dwesha (ill will) and Moha (Delusion).

You should let go of “thoughts” without “creating” an “attachment” or “dislike” towards them.

When you “let go” of your “thoughts”, you don’t create a “feeling of burning” within your mind....

When you “let go” of “thoughts”, the attachment or the dislike towards “thoughts” begin to dissolve.... This “is called “Viragaya”.

“Thathra Thathra Vipassanthi”.

The stanza above means, letting go of “each and every thought” that you receive at “that moment”.

Even though we talk about letting go of “every thought”, what we receive is a “long string of thoughts”.

Whichever “string of thoughts” you receive at one time, “let them go”.

You need to have a “Huge Wisdom” to “let go of thoughts”, and this does not happen all at once.

To let go of “Thoughts”,

1. You have to be “Aware” of the “Thoughts” that come to your mind.
2. You have to know that “thoughts” are “Akusal”. “Thoughts” take you in a cycle of rebirth and death (Samsara).
3. You have to know that “right Path” to attain Nirvana is when you develop an “Awareness” not to get attached to “Thoughts” that you receive.

4. In other words, “letting go” of “Thoughts” is a “Kusalaya”, a “skillful action” that helps you go on the “Path”.

When you maintain “Awareness” according to the four points given above, you automatically begin to increase your “Mindfulness” and you begin to come to your “base” every moment.

This practice of “Mindfulness” will take you on the “Path” to Nirvana.

When you maintain a steady “Mindfulness” to “analyze” every thought that comes to your mind with “Awareness” and “Wisdom”, your practice of “Seeing” every thought begins to improve.

It is very important that you learn to “See” each thought that comes to your mind. It is necessary for the “Vidharshana” Meditation.

Because if you learn to “See” a “thought” as soon as it comes to your mind, you will immediately be able to apply the “Truth” to that “thought”, and be “Aware” that the “thought” does not exist “outside”, and “know” that it is only a “Thought”.

When you always apply the “Truth” that “nothing exists”, to every “thought”, you will not create a “liking” or “dislike” to that “Thought”.

Even if somebody scolds you, you will immediately be “Aware” that the “person” does not exist “outside”, that it is only a “thought”.

You immediately begin to “See” the “Truth” in everything. It does not matter even if you “feel” that the person who is scolding you is a bad person. Because you “know” it is only “something” in your mind, and that there is no “person” “outside”.

“Vidharshanawa” means the ability to “See Through” the illusion of the mind, and to be able to “See” the “Truth” in every “thought”.

When your “practice” of “Vidharshanawa” improves even more, you will “realize” that all what you “See” outside, are only “Thoughts”.

Then you would stop believing in the “outside” and “know” that all what you experience as “outside” are only “Thoughts”. That is called “Vidharshanawa”.

“Yathabootha Gnyanaya” means “Seeing” the “Pure Truth” in each “thought”.

You know that the “Outside” does not exist, it is only a “thought”. And you also know that the “thought” is also a lie.

“Yoniso Manasikaraya”, means you are “Mindful” about “each thought” that “arises in your mind” and you are “Aware” that that there is “No Thing” or a “Person” in that “thought”. And you also won’t get tricked by “thoughts”.

It is not easy to apply the “Yathaboortha Gnyanaya” and “See” the “Pure Truth” in each thought.

It is like having a war with the “thoughts” that you receive. The war is with your “own mind”.

It is not an easy task to “See” the “Truth” in each “Thought” and “let go” of it.

Your “I”ness is your Demon or your “Maraya”. 82

Aththanu Dhittincha Uhachcha,
Machchu Raja Napassathi.

In the “Mogaraja Sutta”, the Buddha told “Mogaraja” that greed to sustain your view of “Self”, is the “Satan” or “Maraya”.

“Macchu Raja Napassathi”. This means that when you “let go” of your “Self” concept, the Satan (which is your mind) will not follow you.

The only way to escape from “your mind” is to “let go” of your false view of “Self”.

This is a very important message that the Buddha conveyed to all of us.

The “Aramunu” or “thoughts” that come and go, this is the “War” that we have to face every moment.

A war with “Keles”.

A “War” with mental fetters such as “Raga” (attachment), Dwesha (ill will) and “Moha” (delusion).

The “Satan” (Maraya) means it is your “own false view” of “Self”, your “belief” that “you exist”, your false belief that “you are living” (Athma Drushtiya).

There is “Nothing” or there is “Nobody” “outside” with whom we can address our issues with. Our problem is with “our Mind”.

When the Buddha attained “Nirvana” while seated under the Bodhi Tree, he became the “Buddha” not by going to “war” with “anybody”. The Prince Siddhartha was in war with his “own mind”.

After he realized the “Pure Truth” about the mind, he became the “Buddha”. We too can attain “Buddhahood” by following the “Path” to “Nirvana”.

We cannot become a “Samma Sambuddha”, because we are not the ones who “discovered the illusion” of the mind.

It was Lord Buddha “our Teacher” who first revealed the “Pure Truth” to the world by his “own investigation” of this illusional mind.

We are only his followers who are going on the “Path” to realize the “Ultimate Truth”, or “Nirvana”. This is the difference between the Buddha and his followers.

Otherwise, we are all following the “Path” to Nirvana, and we are all trying to “Tune” into the frequency of “Nothingness”, the “Buddha Sobhawaya” or the “Nature of the Buddha”.

Our minds become tuned to the “Nothingness”, to the “Sunyathawaya”, “Sunyatha Animitta Chethovimukthiya”.

“No mind” means “No Thoughts”.

However, while you are still practicing to be on the “Path” to realize the “Pure Truth”, you need to maintain “Awareness” of the “thoughts” you receive.

While you engage in your daily duties, you need to learn to maintain “Awareness” on your “Sathi Kamahata” or the “point of concentration”, so that you can bring back your mind to it when the mind “strays away” behind “other thoughts”.

You have to learn to “See” the “Truth” in each “thought” and “let it go”.

You need to “continue” to maintain your “Awareness” on your “Sathi Kamatahana” (for example, breathing) or the “point of concentration”.

This is the only way we can explain how to be on the “Path” at the initial stages.

But what happens is when you “See” the “Truth” in each “Thought” and “let go” of it, you will “always” experience the “Nothingness...”.

You must learn to practice how to go on the “Path”. You need to be practical.

It is a “thought” that tells you that the food you ate was tasty. It is a “thought” that tells you what you saw “outside”.

A sound comes as a “thought” in order to name an object.

Once you “realize” that all these that we experience “Outside” are only “thoughts”, you would “let go” of them as and when they come to you.

Once you “realize” that this illusion is created only by “thoughts”, you will begin to feel very calm and at peace.

Once you practice “Awareness” very well, there won’t be any “thoughts”.

It means that you will live without giving any labels that the “world” has put on “Things” (Sammuthi Pragnyapathi).

In “Truth”, there is nothing as “living” either.

The labels that the world has assigned to “Things” outside, “pops up” only at “that Moment”.

The illusional “Self” or the illusional “person” is “created” only at “that Moment”.

At the time of realizing the “Pure Truth”, all the “false concepts” and the “belief in this illusion’ will be totally eradicated, or totally removed in that “One Moment”.

The speed at which one could “realize” the “Pure Truth” depends from person to person.

Most of the time, what happens is, instead of realizing the “Pure Truth” in “One Moment”, your mental fetters begin

to dissolve little by little.... And your “inward progress” continues to take place....

When you apply some effort to go on the “Path”, you might feel that unlike other days, you don’t get much attached to anything, neither do you reject anything.

Whether you get what you like or not, it would not matter much to you.

You would not “feel” like running after “things” that you like.

You begin to feel a difference in you. As your mental fetters such as Lobha (attachment), Dwesha (ill will), Moha (delusion) begin to dissolve little by little, you begin to “feel” the “Wisdom”.

The “Wisdom” of “feeling” the dissolving of your mental fetters is called “Asawakkaya Gnyanaya”.

“Asawakkaya Gnyanaya” is a “feeling” that you “feel” within you.

It is not a “Thought” where you “Think” about...
It is only a “Feeling”, not a “Thought”.

One day, you too would be able to “feel” the “Wisdom” of the “Asawakkaya Gnyanaya”.

That would be a huge achievement.

You will “realize” that you would not get disturbed, flinch or waver when you are confronted by the “Ata Lo Dahama”.

The Buddha taught us about the “Ata Lo Dahama”, also known as the “Eight Worldly Conditions” that influences and agitates the human mind.

The eight worldly conditions are profit (Labha), loss (Alabha), insult (Nindha), appreciation (Prasansa), fame (Keerthi), disrepute (Apakeerthi), sadness (Dukha) and happiness (Sapa).

(Eight Worldly conditions are - Profit, Loss, Insult, Appreciation, Fame, Disrepute, Sadness and Happiness.)

You will “realize” that you will “accept” all these conditions without creating any reaction towards them. You will remain calm and not be shaken by them.

You will begin to develop a “calm nature” towards everything that you would have to face....

Finally, you will also “realize” that you will find yourself just “watching” everything come and go....

At the beginning, you had to put some effort to practice the “Pancha Indriya Dharma”, (five Spiritual Faculties) which are

1. "Seeing" the "truth" in a thought (Saddha),
2. Applying Effort to see the Thought (Veeriya),
3. "Seeing" the "Truth" in each thought and letting it go (Sathiya),
4. "Seeing" the "truth" in each thought and "letting it go" becomes an automatic process or becomes a normal, continuous thing... (Samadhiya).
5. "Wisdom" that develops as you continue to see the "Truth" in each thought (Pragnya).

As you continue to practice "Seeing" the "Truth" in each thought, the "Pancha Indriya Dharma" becomes "Bala Dharma".

This means that all these qualities of Saddha, Veeriya, Sathi, Samadhi, Pragnya begin to develop automatically, without any effort... Now you don't "think".

As soon as you receive a "thought", you automatically "See" the "Truth" in it. This means that a "Spiritual Development" has started taking place within you.

This "Spiritual Development" is known as the "Seven Factors of Awakening" (Satta Bojjhanga).

The "Seven Factors of Awakening" are –

- Mindfulness (Sati),
- Investigation (Dhamma Vichchaya),
- Effort (Veeriya),
- Joy (Prithi),

- Tranquility (Passaddhi),
- Concentration (Samadhi)
- “Equanimity” without craving or aversion (Upekkha).

This “Spiritual Development” of the “Satta Bhojjanga” cannot be stopped by anyone.

Just like how a Chilli plant would grow, the “Awakening” process automatically works “within you” and you will “realize” the “Pure Truth”.

The realization of the “Pure Truth” is called “Sambodhi Parayana”. This means that you will never be born in bad “worlds” or Hells.

Once you “realize” the “Pure Truth”, you would “attain” the “1st stage of Awakening” on the Supra Mundane plane known as “Sothapanna”.

And thereafter, nothing can stop your “Spiritual Advancement”. You will always move forward within the Supra Mundane plane of the “Patisothaya”.

You will “automatically” begin to move forward on the “Path” to Nirvana.

Once you realize the “Pure Truth”, you will never be born in unfortunate “worlds” as hells or animal worlds.

Even though you do a lot of “Meritorious deeds” by giving food to the temple, do a lot of good deeds to gain a lot of merits, still it does not stop you from falling into “bad worlds” after your death.

The point is if you have not entered the Supra Mundane plane, which is the “Lokoththara Bhoomiya”, the chances are that you will fall into “bad worlds” or “hells”.

If you believe that “Things” outside truly exists, that will lead you to “Bhawayaya”, and you will go on in “Samsara”, following the cycle of rebirth and death....

Unless you have “realized” the philosophy of the Buddha, you cannot be called a “Buddhist”. Anybody who has already “realized” that this world “is an illusion’, a lie, he or she can be called a Buddhist (Bauddha or Bhawa- Uddha).

You need to practice going on the “Path” every day.

At the beginning, try to bring your “Mindfulness” to any of the four postures you would be, “at that moment”.

At the beginning, you need to apply effort to go on the “Path”. The journey on the “Path to Nirvana” begins with the effort you put into it.

Once you “realize” the “Pure Truth”, you will remember that at the beginning, you had to apply a “lot of effort” to start the journey on the “Path”.

But later, as you go on the “Path”, you realize that once you reach a point in your “Mindfulness” and in your “Spiritual Development”, the rest of the “Spiritual Development” takes place automatically.

You would automatically “See” the thoughts “effortlessly”. You would not get distracted by the “thoughts”, you would “let them go”.

Before your “Spiritual Development”, you had applied “a lot of effort” to practice how to let go of the “thoughts” that you received at that moment. It only shows that it is very important that you practice letting go of the “thoughts” in order to proceed on the “Path to Nirvana”.

You should also know that the “Path” to become a “Sothapanna” or “Stream Enterer” is different to the “Path” one has to follow to become an “Anagami” or a “Non-returner”.

There are “Four Stages of Attainment” in the Supra Mundane plane. They are – Sothapanna, Sakurdhagami, Anagami and Arahanth.

To attain each “Stage” you have to follow a different “Path”.

“Sothapanna Marghaya” is like a “Path” going up a mountain in search of “Nirvana”. And on your way to the top, you arrive at a plateau. This plateau is similar to

“attaining” the first stage of “Sothapanna”. This means that have “realized” the “Truth”.

But if you live day to day with the “realization” that there is “nothing outside”, that they are only “Thoughts”, without moving forward on your “Path” to reach the “Top”, then you will remain stuck only with this part of the “realization”, and you will never move forward to “realize” the “next three stages” of the “Spiritual path”.

The “Path” from “one stage” to the “next stage” is “different”.

In order to “attain” the stage of an “Anagami”, you have to maintain your “Awareness” and use your “Wisdom” to “analyze” and “See” if “Thoughts” are true or not.

When you “See” that the “Thought” is also a lie, that is when your “Path” to attain the stage of “Anagami” starts to clear up....

Unfortunately, a person who is a “Sothapanna” can also fall into the trap of “Living” in the “Lokoththara Samadhiya”. If he gets attached to this “Samadhiya”, then he would not be able to “proceed” on the “Path to Nirvana”....

You can be a “Sothapanna” and yet be “trapped” in a “false view” (Drushtiya) which can hinder your progress in moving forward to attain other stages.

Therefore, you should either learn to apply an effort to “See” the “Truth” in the “Thought” and proceed on the “Path” to attain the stage of “Anagami” or you should get advice from a “Kalyana Mithra” (someone who has already realized the “Pure Truth”) so that you can proceed on your “Path to Nirvana”.

You have to find a practical way to be on the “Path”. Even when you are on the “Path” to attain the 4th and the final stage of becoming an “Arahanth”, you have to quietly keeping “Seeing” the “thoughts” that come and go....

At this stage, when you are on the “Path” to become an “Arahanth” you have nothing to do except to watch the “thoughts” that come and go....

This “Path” is well explained by the Buddha in the “Orga Tharana Sutra”.

While you are on the “Path” to become “Sothapanna”, you need to put some effort to become a “Sothapanna”.

When you are on the “Path” to become an “Anagami”, there is a bit of an effort that you need to apply here. You need to “Observe” how you “Let go” of your “Thoughts”.

“Seeing” that there is “Nothing” in a “Thought” is known as the “Animitta Samadhiya”.

You can “observe” the “Animitta Samadhiya” while you are on the “Path” to becoming an ‘Anagami”.

Even though you need to put some effort while being on the “Path” to become an “Anagami”, you need not do anything while being on the “Path” to become an “Arahanth”.

You only need to quietly “Observe” your “Thoughts” while on the “Path” to becoming an “Arahanth”.

Once you attain the stages of “Sothapanna” and “Anagami”, you will realize that the “outside” world is only an “illusion” and that it is “lie”.

You will also realize that the “thought” is also a lie. You would let go of both the “outside world” and the belief in “thoughts”.

You will always see the “Sunyathawaya”, the “Nothingness” in all what you receive through your six senses....

The above explanations are of a very advanced nature. Now let us talk about your progress on your “Path” and your practice as of today.

The message we always give you is to keep your “Mindfulness” focused on your base, which is “your home”.

Remember, “Mindfulness is our home”.

You have to learn to be “in your home”.

“Mindfulness” is your “base”, “your home”. You always have to “come back to your home”.

Whenever your mind goes away behind “other thoughts”, you always have to take your mind “back to your home”.

You have to take it back to your point of concentration which could be either your “Breath” or your “Posture”.

You should always “See” the “Truth” in the “Thought” that arises in your mind and then “Let it go” and go back to “your home”.

When you do this, your practice in “Mindfulness” becomes stronger.

When you improve in your “Mindfulness”, it leads to a “Samadhiya”.

When you have a “Samadhiya”, an “Awareness” of your mind, it is like “Always being at home”.

Once you have developed a “Samadhiya” or this “Awareness” of your mind, you will always feel very calm and very light hearted. You will always be “mindful” or you will always be “in your home”.

The “Path” to Nirvana, is a miraculous journey....

No matter how many problems you have, or how many people are gathered around you or whatever you do, you will always be “Mindful”, “in your home”.

When you say that you are “in your home”, it means you are “Progressing” on your “Path to Nirvana”.

Once you develop a very good “Mindfulness”, you will not “wonder” about in this ‘Sansara’, in this cycle of rebirth and death....

“Mindfulness will be your home”.

Even if you die tomorrow, you will maintain your ‘Mindfulness’ until your end.

At the end, it is only your “Mindfulness” that will remain with you.

“Mindfulness is our home”.

You receive “Thoughts”. When you ‘stray away’ with your “thoughts” and think of your “Past” and your “Future”, your “thoughts” give rise to even more “thoughts”.

When you realize that your mind is getting “carried away” with your “thoughts”, you should quickly bring your mind back to “your home”.

“Yoniso Manasikaraya” means the moment a “thought” arises, you should become “Mindful” about it. You should immediately “See” that “thought” with “Wisdom”, which means that there is “Nothing” in that “thought” and that it is a “lie”.

“Seeing” that in your “thought” will quickly take your mind “back to your home”.

When your mind is “at home”, you will again feel the Peace and the Light Heartedness.

Again, as soon as another “thought” arises, you should immediately look at it using the “Wisdom of the Yathabhootha Gnyanaya”.

This “wisdom” is that you look at the “thought” and “See” that the “outside” does not exist, that it is only a “thought”. Then you also “See” that even the “thought” does not exist, the “thought” too is a lie.

Then after “Seeing” the “thought” with “Awareness” and “Wisdom”, you must bring back your mind back to “your home” and stay “home”. You should “Always” be “Mindful”. Be “At home”.

When you are always “Mindful”, it can be described as a “Samadhiya”.

“Samadhiya” is being in a deep “Awareness”, watching your “thoughts” that come and go. It is an “Awareness” where you always “See” the “thought” that arises in your mind, and then you “let it go” as you know “it is a lie”.

This “letting go” of “thoughts” is called “Animitta Samadhiya”. There are “no thoughts” here.... It is only an “Awareness”.

This “Animitta Samadhiya” does not wear off.... This is a “Samadhiya” that belongs to the Supra Mundane plane, or “Lokoththara Bhoomiya” where there is “No Person or a Thing”.

What wears off, or the “Samadhiya” that is only temporary is the “Samadhiya” that you feel when you practice “Samatha Bhavana” or the Concentration Meditation.

The “Samatha Bhavana Samadhiya” belongs to the “Laukika Bhoomiya” (Mundane plane) where there is “You” and where the “outside” is true.

Please try to follow the “Path” to Nirvana using this practical advice. Put some effort to “Search” for the “Pure Truth”....

Try to follow our advice and go on the “Path” because now you have found the “Correct Path to Nirvana”.

We hope that all our advice would help you to Spiritually Develop yourself.

May you all be blessed with the blessings of the Noble Triple Gem,

Theruwān Sarānai !