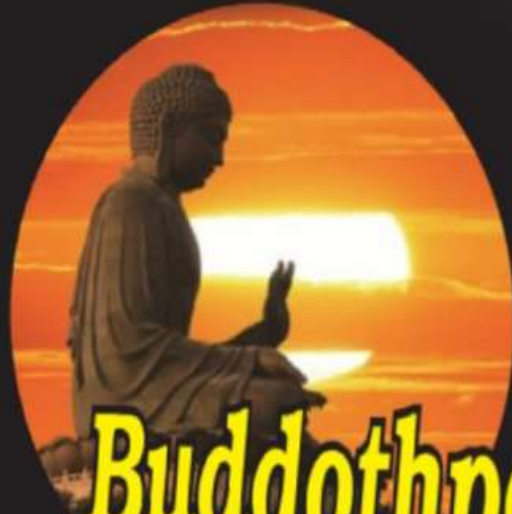


This is the reawakening of Gautama Buddha Sasana

The True Dhamma has awakened
(Volume one)



Buddothpado

Understanding the illusion called "I"

Buddothpada Aryanwahansa

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

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

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The True Dhamma has awakened

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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 Aryanwahānse

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”

This is an English translation of the Sinhala book, "Mata Mama Nathiwena Hati", 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. When our desktop computer suddenly broke down and I lost quite a bit of my translation of this book, I was sad but I did not get too upset and affected. That same night, a kind Aunty offered me her spare laptop so I could continue to translate this book and meet my deadline. May she realize the "Ultimate Truth" and come out of all suffering soon!

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

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1

Upasikawa (Lady): I am speaking from Gampola, Aryanwahanse, may I speak with you, Aryanwahanse?

Aryanwahanse (Accomplished Teacher): May I know where you are speaking from?

Upasikawa: From Gampola.

Aryanwahanse: May I know your question please?

Upasikawa: Aryanwahanse, for the past 10 years we have observed Sil. We also listen to various other sermons. For about 3 months, I was able to listen to your sermons on the YouTube channel. Your sermons on the "Methmal Arana Buddothpado" channel. I learnt a lot of new things from your sermons, Aryanwahanse. I must have listened to about 40 to 50 sermons by now. I still have a few problems which I would like to resolve please. I feel that you have realized the Truth, Aryanwahanse.

Aryanwahanse: Please ask me your questions.

Upasikawa: I have listened to about 40 to 50 of your talks, and what I would like to know is,

1. What is "Mohothata Avadhiya" (or "Awakening to the moment"?)
2. How do you observe the "Ajjaththa, Bahiddha" (inside/outside)?

How can one achieve "Enlightenment" from this?

Aryanwahanse: Did you say that you have listened to about 40 to 50 sermons?

Upasikawa: Yes, Honorable Sir.

Aryanwahanse: You should listen to more sermons than that. May I know how old you are ?

Upasikawa: I am 63 years old.

Aryanwahanse: The two questions you asked me now are about 1) "Mohothata Avadhiya" and 2) Ajjattha Bahiddha (Inside, outside). Both questions lead to the same answer.

The meaning of "Mohotha " means "Being Awake".

Our thoughts are called Naama, Roopa (name and form). The "Mohotha" or moment is covered or clouded by our Thoughts. Normally, we always associate with our Thoughts. We use Thoughts in everything we do and in our speech. An "Aramuna" is a stimulus that comes from one of our six senses. Our six senses are sight, hearing, smell, taste, touch and mind consciousness.

When we accept a stimulus or an "Aramuna" as a "Thing", it is called a "Sitha", or a "Thought".

A "Sitha" means a "Thought".

At every moment, a stimulus, a thought comes to our mind, it immediately disappears.

Aryanwahanse: The Thought you have when you see a "Brick Wall", will change when you see "a Book".

The Thought you have when you see "a Flower" changes when you look at "the Ground". When you turn your head around to look behind you, a thought would arise and disappear, before the next thought arises. Then that Thought (Sitha) disappears immediately, and another Thought arises immediately.

If we are able to see just "One Thought" properly, it is as good as seeing all the Thoughts that arise unfortunately, we are unable to see just ONE Thought properly. At every moment a Thought (a Sitha) arises in your mind. Even if we think of something that happened in the Past, we think about it only at this present moment. If we think

about the Future, we think about it only in this present moment. Therefore, we should understand that there is always only "One thought" at this moment! That is all.

Aryanwahanse: "Atheethan Nanva Gammeyya", The Past has already gone. "Napatikkan Anaagathan", the Future has not yet come. But when we receive a Thought of the Past, it is a Thought at the present moment. Isn't it so? There is nothing except the Thought at this Present Moment.

Upasikawa: Yes, Honourable Sir.

Aryanwahanse: Now you know that, except for a Thought at this present moment, there is no other thought. Nothing else exists. What we are trying to "See" is to see the "One Thought" that arises in this moment!

Later, you would realise that even a "Thought" does not exist and that it is also a lie.

Let us look at an example to understand what a Thought is. Let us say that we see a "Brick wall" in front of us. Then the "Sitha" or Thought is of the Brick Wall. The stimulus is the Brick Wall.

Aryanwahanse: The "Chakkhu Vingyanaya", or the "Seeing Consciousness", is actually a "Thought". A thought of "a Book". If the "Seeing" is only a "Thought", then does "a Book" exist outside?

The shape and name of "a Book" was introduced to us or taught to us when we were very small children. When we went to the Montessori, they taught us about colours like red, blue and yellow. Then we learnt that when this Shape appears in front of us, we make this particular sound, and we call it "a Book". Did you listen to my sermons explaining about the shapes and sounds?

Upasikawa: Yes, Honourable Sir.

Aryanwahanse: Now do you understand that "a Book" is a "Thought" that we have created from a lie (thought does not have a shape or a sound) and we believe that it exists outside? Therefore, the "Aramuna" or the stimulus of a Book that you received now is actually a "Thought". It is a Thought that we have created in our mind. The Book does not exist outside. Does it?

Upasikawa: I agree, Aryanwahanse.

Aryanwahanse: Now you understand that what we create in our "Thought", we believe that it exists outside! That is exactly our illusion! We are being tricked by a lie, a "Thought"! We believe that the "Vinnana" (thought) that calls it "a Book", is there for us to see outside! That it exists outside!

What you think that comes from outside is a Signal, it is a Thought. This Signal, this "Thought" is what we assume as "a Book". When we see the shape, we recognise it as a "book". The shape is also only a "Thought".

"Naama, Roopa" means "Chittha Rocha Maha Bhoothanan, Chathurocha Maha Bhoothanan, Upadhaya Roopan Roopan". This means that the four elements that formed a "Thing", a "Roopa", (roopa means a shape) actually does not exist. The "Thing" outside, does not exist, and the four elements do not exist either. The four elements are the qualities of liquid, warmth or cold, air and solid.

A stimulus, a "Spark" formed at the Sight sense, makes us believe that there is a shape, a "thing" outside. The forming of a Spark is known as a "Rup-panaya". "Roopan Roopaththaya Abhisankathan". The Buddha said that the spark creates an illusory image.

Aryanwahanse: Our fault is that whatever we "see" outside we believe that it truly exists outside.

Therefore, coming back to your second question, "Ajjaththa Bahiddha" means the fact that you accept and believe in what you see outside.

"Ajjaththa" means what you think from "here", from inside, from "this side". You believe that what you think from here, or inside, exists outside. You have created an inside and an outside. You have created a "duality". You have created two ends. But truly, these two sides don't exist. The fact that we believe that there is "a Book" outside, is a lie. And there is nothing as "a thought of a book" either. That is a lie as well. This concept of a "Book" was formed due to a colour and a sound. When you were small, you were shown a shape and you were taught a sound by which to call this shape. The shape and sound together was called "a Book".

These two, colour and sound together is called a "Chiththaya". A "Chiththaya" is a Thought. A "Sound Signal" and a "Colour Signal" come together and form a "Chiththa Tharanga". If we hear a sound, we remember the shape. And if we see the shape, we remember the sound. It is called a "Thought".

Aryanwahanse: If somebody mentions the word "Pineapple", we remember the shape of the pineapple. Isn't that shape and sound "a Thought"? If we tell a foreigner the word "Annasi", (pineapple) he would not understand. Neither would he know the shape for that sound, because he was not taught that word "Annasi" when he was small. In our mind consciousness, at a very high speed, trillions of sounds and shapes come together and ignite like sparks at all times. These data, thoughts turn very fast in a circle. Giving us an illusion that thoughts are real and true.

We always see the Brick walls, the Tables and the Beds. We do not see the four elements in them. They are all only "Thoughts".

All these Sparks that ignite with thoughts ("Chiththa Aropana") in the mind consciousness, gives us an illusion that everything exists and that they are real. What is there? There is no outside, but they are only Thoughts, data, Thoughts that were introduced to us when we were very small.

These thoughts rotate so fast, creating an illusion.

The ignition of sparks and dying of sparks makes us believe that everything is Alive. But does anything exist outside?

What we see as the "outside" is actually all the Data that we were taught from the time we were small. It is this Data that keeps rotating. For example, we say that if the world has a population of 800 billion, the whole population of 800 billion lives within their own world of Thought. Not outside. We also say that if we show someone something that is outside, what they both see is what they have inside their own mind. Not what is outside.

Upasikawa: Yes, Honourable Sir.

Aryanwahase: Therefore, even in our dreams, we see our own "thought world". The Buddha said that our thoughts create our world, "Chiththena Neeyathi Loke". We see only thoughts. A sound and colour come together and creates a Spark which makes us believe that what is outside is true. The mind consciousness or the "Mano Vinnana" makes it a "Thing" and accepts it as "a Book" or "a Table". This continuous firing of Sparks, and dying of sparks, which happens continuously, renew thoughts in our mind consciousness. When we see dreams, it means that our thoughts are being renewed at all times.

Upasikawa: Yes, Honourable Sir.

Aryanwahase: Because of the six senses we feel and believe that we are living. We think that all what we see around us exists. That feeling of being alive, gives us the illusion of a "Self". You think that you exist, and that "you feel". We also believe that the table and the bed in front of me truly exist. The book too exists, isn't it so? That is the feeling of "Self", our illusion. We are being tricked.

Whatever our thoughts, whatever we think exist, does not exist. We live in a world of Thoughts! That is why I say that we live in a world of Thoughts. It is like how we watch a story on television, and while we watch it, we create thoughts of Raga (attachment and liking), Dwesha (ill will, anger) and Moha (delusion). Sometimes we form a liking or a dislike to the film. But in reality, there are no actors acting inside the screen or objects or rivers flowing inside the television screen. It is only a plastic board. And a whole lot of emotions arise, only in our mind.

The same thing happens in our mind. We believe that the outside is true and create a concoction of emotions created only in our mind consciousness. We create Raga, Dwesha and Moha (attachment, ill will and delusion) within our mind consciousness, and these keep igniting like Sparks at every moment. These sparks will always keep igniting, as long as we breathe.

All these are thoughts. There is nothing as "ajjaththa" (inside) or "bahiddha" (outside). We could also say that there is only one end, which is "this end", this end where thoughts are created, but even this end of Thought, actually does not exist. I hope you understand. A "book" does not exist. It is only a frequency in sound and a frequency in colour that comes together to make a Thought wave or a "Chiththaya".

Nothing else comes to these 6 senses except for the colour to the "Seeing", sound to the "hearing", a smell to the smell sense, a taste to the taste sense, cold and warmth to the touch sense, and thoughts to the mind consciousness. What we feel is the coming together of these sense perceptions.

Aryanwahanse: "Pattichcha Samuppanna", means the process of coming together of all these senses. It is also known as Dependent Origination (dependence on causes and conditions). Due to this cycle, we assume that a "Thing" exists. I have explained all these in

detail in my sermons. Now I am going to answer your question about how to "Awaken to the Moment".

Aryanwahanse: You do understand that the outside does not exist? The "inside", the thoughts and the "Me" concept too, does not exist. The thought that there is a "book", is only a thought. It cannot be found outside. Neither can you find a "book", physically, in your mind consciousness. When you understand this, thoughts lose their value. Thoughts do not mean anything. You stop believing in thoughts, you stop accepting thoughts, and you won't get tricked by Thoughts.

When you stop believing in the outside, and understand that an inside also does not exist, that thought loses value, it is not accepted as true. As a result, a thought cannot form at that moment.

"Vingnyanan Anidassanan, Ananthan Sabbatho Pabhan". This means that a thought ceases to materialize at that moment. The forming of an image with a sound, does not take place. It is called "Naama Roopa Uparujanaya". Then you realize the "Truth". That there is no outside, and there is no "self" or inside. You come out of the illusion of the mind consciousness. You realize the "Truth" that the "book" does not exist outside, and neither does it exist in a thought. And we stop giving a value to the book. We know that what we thought does not exist. Then the book that we see is also a thought, and we know that it does not exist. When we do not give any value to a thought, it ceases to exist. Now it does not create a "Thing". Then we come out of that illusion that a book exists. "Animitthai, Shunyai". There is no "Thing" there, there is no thought. "Nothingness". There is nothing to experience in that moment. From that moment onwards, you will not give values to what you experience because you have already understood that what you experience is an illusion.

We do go about our daily lives as usual, as normal. But we don't have that strong belief that what we see outside truly exist. We are "awake" to the fact that these Thoughts do not exist anywhere either and that they are all an illusion.

We know that the images inside a mirror are not real, they are only images. The same way, even if we see everything in this world, we know that they don't exist.

We have a deep insight (Avabodha Nanna) that what we think, does not exist anywhere.

"Sanchithena Nibbhidhaya" means when we have a deep understanding about the Truth, we stop believing in thoughts. We go beyond thoughts. That is when we are able to "See" the "Pure Truth", the moment of "Awakening".

When we have a deep understanding that there is nothing in this world, the "Awakening to the moment" takes place. At this point you "let go" of the belief in Naama, (means thoughts, belief of an inside) and Roopa (means image or form, belief that the outside exists), then the "Awakening to the moment" takes place. In Pali, it is said as "Vingnyanan Anidhassanan". It is also named as "Pachche Paringnya Nyanaya". "Awakening to the Moment".

At the point of "Awakening to the Moment", this "moment" does not belong to the concept of time because there aren't any thoughts at this moment.

When you are "Aware", you don't have any thoughts in that moment. Let us say that you see a "Brick wall". At the time you see the Brick wall, you are aware that you saw a Brick wall. It is just an "Awareness".

A new born baby has the same awareness about the surroundings, but the baby cannot name them.

Therefore, the baby cannot generate thoughts. His mind is Pure. His mind can also be called as "Prabhashvara Sitha". Even if he sees the Brick wall, it does not mean anything to him. He only has an "awareness" of the Brick wall. There aren't any thoughts generated regarding the Brick wall. He does not distinguish anything as a bed, a

Brick wall or a Table. The baby is unable to distinguish anything or even name anything outside.

Therefore, a small baby is not able to generate thoughts.

The Buddha preaches the following. "Skandhaanan Paathubhavo, Aayathanaanan Patilaabho, Ayan Uchchathi Jathi" ("Jathi Dhamma Sutraya"). The "birth of the eye" is "your Birth". If you see a Table and accept it as a "Thing" that really exists outside, that is "your Birth". That is where the sorrow begins. That is where the attachment, aversion begins. That is where thoughts begin. "Avidhya Pachchaya Sankara". Meaning, due to our ignorance, we create Thoughts. From that point on we begin to feel jealousy, Revenge, attachments, aversion. Why? Because there are two sides, one side is that we believe we are here and we believe that the outside world exists. There are two sides, the duality.

The truth is, there is nothing outside. The outside is only a thought. You do not meet a Thought outside. It is only a meeting of Sounds and Colours together. Coming together of Sound, Colour, Smell, Taste and sense of Touch, causes a Spark. The mind or the Mano Vingnyanaya is formed due to this Spark. That is why we say that a mind does not exist inside a body. Even the awareness of a colour does not arise from a mind inside a body. We "see" because there is a light. In that case, it is a Spark that allows the sense of "seeing". The mind does not exist inside a body. The mind does not exist anywhere.

Now it is clear to us that the "Awakening to the Moment", or "Mohothata Avadhiya" is experienced only when you don't have any thoughts.

Upasikawa: "Yes, Awakening to the Moment".

Aryanwahanse: Yes. At the moment of "Awakening", there is only an "Awareness". There is no Naama, roopa(thoughts). The "Awareness" does not have any Thoughts. It is just simply being "Aware".

"Thoughts" mean that it is an illusion of the mind or "Vinnana Mayawa". And the Illusion is made by the coming together of "Naama" and "Roopa".

According to the Patichcha Samuppadhaya, the Dhamma of Cause and Effect, it says "Naama Roopa Pachchaya Vingnyanan", meaning, the belief that we have about a thought that comes from inside (Naama) and the belief that there are "Things" outside (Roopa), creates another "Thought" or a Knowing, which is an illusion, a Lie.

The same way, coming together of Sound and color is called Naama, Roopa. For example, when we hear the word "Pineapple" (naama), the image of a Pineapple comes to our mind (Roopa). The coming together of the sound and color is the creation of the Illusion called "Thought" or "Vingnyanaya". The Sound and Color is put together in your mind consciousness.

If you receive a Sound, you automatically connect it to a Shape or a "Thing". That means a "Chitthaya" or a Thought is formed. The fact that you received a "Sound" means it is "also a Thought". The sound does not come from outside. The sound is also a "Thought" that comes from "within". We live in a world of "Thought". We don't live in a world "outside"!

Upasikawa: I understand, Aryanwahanse.

Aryanwahanse: "Nathe Kaamayani Chithrani Loko, Sankappa Raago, Purisassa Kaamo". Meaning, the naming of something "Beautiful" or "Ugly" does not exist outside. "Beauty" and "Ugliness" exists only in our "Thought". We are the ones who think it is beautiful or ugly! The "Book" does not say that it is a "Book". The Mango tree does not name itself as "Mango Tree". It is us who labelled it, named it. All these words are data that was "fed" into us from the very small age.... They are called "Sammuthi Pragnyapathi", meaning that these names have been given by "us" to all "objects". Not that the objects "named themselves".

Aryanwahanse: Now you are clear about the term "Mohothata Avadhiya", or "The Awakening to the Moment". Now you have to learn to Practise how to "Awaken to the Moment". You must not believe in what all you see. You should not accept "Things" that are outside. If there is "a Thing" outside, that means that there is "You" on this side.

Upasikawa: If there is "something" outside, that means that there is a "You", (an "Observer"), on this side. Yes, Honourable Sir.

Aryanwahanse: If there is a "Book" that you see or that you think of, actually, that is "You". In other words, "You" are the "Book". Earlier, in this discussion, we spoke about an "Awareness". You have to have an "Awareness", which is "Beyond Thoughts". You have to realise that it is not that "You See", but what you see is a "Thought". In other words, what you "See" is what you "Think".

"Awareness" is different to "thinking".

"Awareness" can be called as "Wisdom", or "Purity". This is being "Awake to the Moment". This is where we should always be!

The "Awareness" should be our "Home", or it should be our "Base". It is at this point that we cultivate "Samma Sathiya".

"Samma Sathiya" is when there is no Naama, Roopa or name and form. There is no duality or in other words, we do not create a "Me and an Outside". This moment does not have the concept of Time. There is no "Thing" in this moment of being "Awake". Being "Aware" is "Wisdom".

A "Book" is a "thing", an object. A "Table" is an object. "Sankara" or having a "Thought" at any moment means, you have a feeling that you exist. "You" are at this end, and "the world" at the other end. When you realise the "Pure Truth", or we could say, when we "Awaken to the Moment", we would realise that it is our "Thoughts"

that create this Illusion of existence. (It is also called "Vingnyana Mayawa").

A "Thing" exists, only because a Sound and a color came together. If you have a feeling, it is the "Vingnyanaya". It is a "Thing".

When Naama (thoughts generated from within), Roopa (thoughts generated due to the belief that an outside exist) comes together, it is also another "Thought"!

Then what we see outside is all a Lie, an illusion, isn't it? "Things" don't exist anywhere, does it? All what we "Think", does not exist anywhere.

The different languages have different sounds. The language itself is a "Thought". Now does the language exist? They are all an illusion! This illusion can be realised, or understood, only by having "Awareness". A very small baby has "Awareness". A very small baby does not have any thoughts about what "Things" are, he does not have any thoughts about sounds or thoughts about images. He has only an "Awareness". This Awareness is the "Pure Truth" or also known as "Parama Saththya".

Aryanwahanse: Ma'am, you asked me to explain "Ajjatha Bahiddha". When we say that someone has arrived at the state of "Sothapanna" or stream entry, it means that you have realized that the outside world does not exist. They have realized that the world outside is only a "Thought". This state of wisdom is called "Sothaapanna Bhoomiya". (Stream entry).

Then "Anusothaya" means, you accept the world outside as the reality, and this state of mind is called, "Pruthagjana Bhoomiya" (Conventional or ignorant position) When you have realized that the outside is not the "Truth", and that you are at a level of wisdom of "Sothaapanna", it means that you are on the right Path.

Now we will see what one has to do when one has already developed the Wisdom to a state of an "Anaagami". (Never return, no further birth) We mentioned earlier in this discussion that if there isn't a "Book", then "I" don't exist.

The one with the wisdom of an Anagami, looks at the world without an “I” concept in what he sees. He looks at the world with an “emptiness”. He does not give any value to any of the thoughts. If he sees a “Thing” he knows that it is only a sound and a color. If the stimulus (“aramuna”) is a “Book”, and if it becomes real to you, then “You” are there. Then there is “You”, the “Observer”. The Buddha said, “Ethan Mama”. It means, “I who sees it”. The one with the wisdom of Anagami, looks at the book without giving any value to it, as he knows that it is an illusion. Then there is no “I” concept in it. It is only an “Awareness”. This is the deepest point of wisdom.

If you feel that the table, the book, the bed, all these exist to you, that itself is the “I” concept, your feeling of being alive. The “feeling” of being alive, is your mind consciousness, a thought. The table is a thought, the book is a thought, the bed is a thought. The thought arises and ceases at every moment. The thought is born and it dies off immediately. Our body does not die. It is the thought or mind that dies.

When we stop breathing, that means the mind has stopped igniting sparks, the mind has stopped generating thoughts. That is when our body is buried in the ground.

Please think about this, in this moment, when we think of “Me” or “I”, isn't it only a Thought?

Upasikawa: Yes, Honorable Sir.

Aryanwahanse: If I cut off my finger, have I really cut off a finger of “mine”? No. The cutting off of a finger is only a Thought. Now if I amputate my leg, it is only a “thought” that I amputated my leg. Then I amputate my other leg. Again, the knowing that I cut off both my legs is only another “Thought”. Then I cut off both my arms. It is only a thought that makes me think that I cut off both my arms.

We “think” that this body is mine. Then you know that we “Think” that this is “Me”.

Then when you think that this is “Me”, then You are only a “Thought”. Now, is a “thought” a living thing?

Upasikawa: No, Honorable Sir. A thought is not a living thing.

Aryanwahanse: We “think” that we have a child. Can a child physically be in a “thought”? No. It is only a thought. Nothing is there in a thought. We “think” that we have a husband. We “think” that we have a house. Then all of these are “thoughts”, aren’t they?

Upasikawa: Yes, Honorable Sir.

Aryanwahanse: The “Book” is a thought. This body which we think is mine, is also a thought.

When we don’t believe in the book we see, then “I” cannot exist. When we don’t believe in everything we see, then “I” cannot exist. Now where am “I”?

“I am” is only a concept. It is a false belief. This false belief is called “Drushtiya”. “Sakkaya Ditthi” means the false belief that you exist. The illusion of “Self”.

The Buddha said that at one time, the sun will increase in heat and turn the earth to ashes. Then only the empty universal Space will remain. He also said, when the clarified butter burns, it completely burns out without leaving any trace of ash or soot. Likewise, all what we think, does not exist anywhere.

Everything is a lie. What is left is only the empty universal space. “Nothingness”. The Buddha said, “Nissaththo”, “Nisjeevo”, “Shunyo”. There is no living being. Nothing is living or alive. There is nothing.

“Animiththai”, “Shunyai”, “Apranithai”. There is no “Thing”. There is nothing. There is no happiness or sorrow.

There are a lot of things to contemplate, isn't it?

Upasikawa: Yes, that is so, Aryanwahanse.

Aryanwahanse: You feel that you were taken upto the point of Nirvana, isn't it?

Upasikawa: Yes, Honourable Sir, it is truly so.

Aryanwahanse: You cannot imagine, can you? There is no point living for eons without listening to the Dhamma or teachings of the Buddha. All this time, we all have lived in a lie of Thoughts, believing that everything is true and they exist. We have held on to Thoughts. "Things" don't exist, "Thoughts" don't exist. There is no duality, there isn't an "inside" which we thought as "Me" and there is no outside world.

"Chakkun Nichchatho Anichchatho?" "Anichchan Bhanthe". In this sermon, when the Buddha says "Asa" or the "Eye", the Buddha does not mean the physical eye of soft tissue and flesh. The Buddha calls the sense of "Seeing" as the eye. "Seeing" a book, "Seeing" a bed, "Seeing" a table.

In the above stanza, the Buddha asked, "Mahaneni or disciples, is the sense of "Seeing", permanent? ", "No, it is not permanent, Swamini, it is impermanent". "Mahaneni, is "Seeing" a happiness or a sorrow"? The disciples replied "It is a suffering, Swamini".

"Mahaneni, If "Seeing" is impermanent and if it is a suffering, isn't "Seeing" the same as what you see as a book, a table, a bed?

Isn't the sense of "Seeing" only a Thought?

If you "See" a book, that is the forming of the "eye", the "seeing". If "seeing" is only a thought, then can there be a "book" in a thought? There is nothing in a "Thought". That is why, the Buddha said, that

“seeing” is not permanent. What you “think” does not exist anywhere. The Buddha said, if the “seeing” is not permanent and does not exist, can we say that there is a life in it? Can we say it is living and it is a real thing? The disciples reply, “No Hethan Banthe”. “No, Swamini, we cannot assign a life to what we see”. There, we found that there is no life form in us. There is no life in thoughts. Thoughts are all lies.

At the end, everything is Non-Existent! Therefore, the teaching of the Buddha is called "Shunya Patisanyuktha Deshana" or the teaching of none existence. The Buddha teaches the world something that no other has ever mentioned. "Ye Dhamma Hethuppabhawa". "Thesan Hethun Thathagatho". The Buddha teach us about Hethu Pala. It is also known as Cause and Effect. The Buddha does not teach about Karma as the cause for rebirth.

The Buddha said, finally, Disciples, if we say that a “Cycle of Cause and Effect”, exist, it is incorrect. And if we say that a “Cycle of Cause and Effect”, does not exist, that too is incorrect. Because if a World does not exist, what is there to compare things with?

Upasikawa: Yes, Honourable Sir.

Aryanwahanse: You are fortunate to hear this Pure Truth even for one day. May you realise the Pure Truth and may you come out of suffering! Theruwan Saranai!

Upasikawa: Theruwan Saranai, Aryanwahanse. (May the Blessings of the Noble Triple Gem be upon you).

Aryanwahanse (Accomplished Teacher): Madam, please think about this for a while. Please don't try to stop our conversation. You should not run away from the most important point. Please think well... Where are You?? You "think" that this is my body. You "think" that this is my child. You "think" that this is my husband. You "think" that this is my house. Now where are "You"? Aren't "You" only a Thought at this moment? "You" are only a Thought! Now let us see, where this Thought comes from? (A Thought is also known as a "Sitha")

Upasikawa(Lady): So there is no Thought...

Aryanwahanse: A "Thought" is a "Spark". When a Sound and a Color comes together it creates a "Spark".

Upasikawa: Yes. It is only a "Spark". When a Sound and a Color comes together, it creates a Spark.

Aryanwahanse: Is there a Living Thing in a spark?

Upasikawa: Oh... I did not understand, Honorable Sir. No, there isn't a Life in it.

Aryanwahanse: Okay, let me make it much easier for you. Does this "Thought" have a Life?

Upasikawa: No.

Upasikawa: Where is the Life?

Upasikawa: But there is no life, isn't it?

Aryanwahanse: If you think that this is your child, it is only a "Thought" of a child. If you think that this is your body, it is also only a "Thought". You "think" that this is your body.

Upasikawa: Yes.

Aryanwahanse: If you think that this is your husband, it is only a "Thought of a husband". If you think that this is your house, it is only a "Thought". Now is there life in a "Thought"?

There is no Life. You found the "Anathma Dharmaya". Meaning, there is no life form at all. Life does not exist.

Upasikawa: There is no Life. It is only that we believed that there is "Life".

Aryanwahanse: We "Thought" that there is "Life". It is only a "Thought".

Aryanwahanse: We only associate with a Thought. It is the "Thought" that says that "this is a Book". It is the Thought that says "this is your child". It is only a Thought.

It is a "Chiththa" (a Thought Stimulus) that comes from the "Mano" Center (mind Consciousness). It is only a "Thought" stimulus. (Later, you will understand that there is nothing as Thoughts either). A "Thought" arises and disappears (or ceases) immediately. A "Spark", or a stimulus always takes place at any one of our six senses. The six senses are, Seeing, Hearing, Taste sense, Touch sense, Smell sense and Mind Consciousness. The mind consciousness is formed by the stimuli coming from the five senses.

But remember, a new born baby does not have anything formed in his mind consciousness. A new born baby comes to this world with a Pure mind, an absolutely blank mind. He does not have any data in his mind.

The stimuli that we receive from Seeing, Hearing, Smell sense, Taste sense and Touch sense form our Mind Consciousness. The Mind Consciousness Sparks repeatedly at all times.

The only time the igniting of the Sparks in our Mind Consciousness would stop is when we stop breathing.

Upasikawa: The Sparks would stop?

Aryanwahanse: Actually, a “Spark” never took place at all. And “Life” never existed.

And none of the six senses ever existed.

The mind consciousness has never experienced anything outside.

Sound and color do not exist outside.

It is all a lie.

Upasikawa: Yes, they are all lies.

Aryanwahanse: Then has there ever been anything outside? There’s nothing as Sounds and there is nothing as color outside. There aren’t such things.

Therefore, the Buddha said, "Shunyai", nothing exists.

"Annimiththai", there is nothing outside. No senses, nor stimuli.

“Appraneethai”, meaning that there is nothing to experience, no happiness, nor sorrow.

This moment of realization is called “Chiththa Vimukthiya”. The realization of the “Pure Truth”. There is no “Thought” formed at this moment. The Mind Consciousness cannot exist at this moment. Therefore, there is no “Thought”.

At this moment of “Awakening” to the “Pure Truth”, you realize that there is nothing as "the Earth". There is nothing as your leg, your body, your child, your husband, your house. Whatever you “saw” before, they do not exist, because there is no mind at this moment.

At this moment of “Awakening”, you become aware that when there is no “thought”, there are no “Things”, that nothing exists. This

realization is the "Pure Truth". When there are Thoughts, there are "Things".

After you realize the "Pure Truth", you realize that even though our mind consciousness said it was "Thirsty", it had never drunk any water. When the mind said it was hungry, it had never had food. When the mind consciousness "thought" that it went for a walk, it had never walked. Even though the mind consciousness thought that this body is owned by the mind, the mind never owned a body. Even though, the mind consciousness thought that the mind has children, the mind never had children. The mind thought that the mind had a house. But the mind never had a house. The "thought" is only a Spark made from a sound and a color. Is there a "Thing" in a sound? Is there a "Thing" in a color? Even if you hear that the heat of the sun would increase and turn this earth to ashes, it would not matter to us. Why? Because we know that even the sun and the earth are lies. We know that they don't exist. Now only the Empty Space will remain. That is the truth. Whatever we "Thought" never existed.

Upasikawa: The Pure Truth. Yes, Honorable Sir.

Aryanwahanse: The Non-Existence, (Shunyathawaya), is very complex. It is difficult to understand.

Upasikawa: Yes, Honorable Sir.

Aryanwahanse: When you understand the "Pure Truth", you cannot believe it, can you? You feel like you died... You feel the death of all your senses, don't you? You feel like you died.... You feel like everything is non-existent and that only the Universal Space is left! You feel like everything has been demolished! We demolished the concept of children, a husband. We demolished the concept of "Me", the concept of our "Body", and the concept of the "Earth". Now it's just an Empty Universe!

Upasikawa: Yes, Honorable Sir.

Aryanwahanse: "Shunyathawaya". It means that Nothing exists. It is the moment of Waking up to the "Pure Truth". This is known as the "State of the Buddha", or "Buddha Sobhawaya". At this state of awareness, one does not believe that there is anything or anyone alive or living. There is no person or a "Self-identity". There is no world. "Vineyya Loke". This means that you have realized that this world is not true. With this realization, you are able to transcend this illusion and come out of all suffering. There is nothing beyond that, is there?

Upasikawa: Yes, I understood, Honorable Sir.

Aryanwahanse: what do we talk about? What do we tell each other? What are words? All a lie.

Upasikawa: all lies.

Aryanwahanse: it's a whole load of lies.

Upasikawa: I understand, Honorable Sir. There is nothing. That is the Truth.

Aryanwahanse: No, No, I almost felt like I had to tie you to the phone to tell you the rest of the sermon! You wanted to end the call!

When the Buddha preached sermons, some people got up from their seat and left. Then the Buddha would turn to his disciples and tell them, had that person stayed a bit longer to listen to the sermon, he would have realized the "Pure Truth". But unfortunately, due to his own misfortune, he left.

Upasikawa: Sadhu! Sadhu! Sadhu!! I understand. Honorable Sir.

Aryanwahanse: Even if you realize the "Pure Truth", you can carry on with your daily life. You would continue to do all your normal routine like any other day. But, it is not easy to realize the "Pure Truth".

There is no point in living in an illusion and be reborn for eons. You should realize the “Pure Truth”. You should be aware what the “Pure Truth” is.

After realizing the "Pure Truth", it doesn't matter what you do after that. Why? Because you will see the "Truth" in everything.

Upasikawa: Yes, because you know the "Truth".

Aryanwahanse: A person who has realized the “Pure Truth”, cannot be tricked. He is not ignorant. He cannot be tricked by anyone. Nobody can convince him that God created things.

Upasikawa: Such a person cannot be tricked. That is true, Honorable Sir.

Aryanwahanse: You are very fortunate. Aren't you? Actually, now you should not be having any problem.

Upasikawa: No, I don't think I have any problem, Honorable Sir.

Aryanwahanse: I also don't think so. Whatever problems you had about the “Dharmaya” (Dharmaya means how to realize the illusion of the Thought), that too would have got resolved!

Upasikawa: To be honest, Honorable Sir, it was only by chance that I came upon your YouTube channel. I listened to a sermon of yours, and I understood it quite well!

Even though I listened to your sermon, Aryanwahanse, I realized that my "Keles", (also known as Defilements- Lobha- excess greed, Dwesha - ill will, Moha- delusion) did not seem to reduce.

My problem is that even if I use my knowledge of "Vidarshanawa", (that is, "seeing" that the outside does not exist, that it is only a Thought), I still feel that I have a lot of defilements (Keles) in me.

Even if I temporarily feel a calmness after “Vidarshanawa”, I tend to get angry again. I feel that I make mistakes. Then my friend told me to continue to be Mindful (to be aware of my thoughts) and that would reduce my defilements.

Honorable Sir, I want my Raga, (excess greed), Dwesha, (ill will towards others), and Moha (delusion) to be eradicated from my mind. But my subconscious mind tells me that I still have defilements. Then I also think about the Hethu-Pala Dhahama (the Law of Cause and Effect) and reduce my anger. Even though I feel that my defilements reduced at that time, I still feel that I do have defilements in my mind. Actually, I could say that after I started listening to your sermons, Honorable Sir, I feel that my defilements are reducing.

This conversation makes me realize that the areas where I have attachments and dislike are all in my mind. And I feel that I can identify the areas where I have to improve. I feel like my issues are slowly getting reduced....

Honorable Sir, at the beginning of our conversation, my question was about a problem I had in meditation. I feel that your advice opened up a new Path for me, and I feel like some obstruction was removed and the flow of my Path has been restored!

Aryanwahanse: Today, all your obstructions and problems will be resolved.

Upasikawa: Yes, Honorable Sir.

Aryanwahanse: It is difficult to imagine the state of "Avidhya Asesa Viraga Nirodo"! (this means total eradication of Ignorance).

If you look at the "Dasa Samyojana"(Ten Fetters in Buddhism), the "eradication of Ignorance" is mentioned last.

The Ten Fetters are - Sakkaya Dhitti (self-identify view), Vichikichcha (skeptical doubt), Silabbatha

Paramasa (attachment to mere rites & rituals), Kama Raga (sensual desire), Patigha (ill will), Rupa Raga (desire to be born in fine material world), Arupa Raga (desire to be born in formless worlds), Maana (Conceit), Uddachcha, (restlessness), Avijja (ignorance).

We must understand that "Patichcha Samuppadaya" (Dependent Origination) mainly teaches us about our "Ignorance about the Pure Truth". As long as we are Ignorant about the "Pure Truth", we will be born! As we listen to the "Dhamma", our Ignorance will reduce. This means that as long as we are Ignorant about the "Pure Truth", we will always be in suffering. Listening to the "Dhamma" takes us along the Path to understand the "Pure Truth".

The Buddha said, by listening to the "Dhamma" and following the Path to realize the "Pure Truth" we can eradicate huge amounts of "Keles" (also known as defilements).

The Buddha asked his Disciple Ananda, "Ananda, is this stone on the palm of my hand bigger than the Himalaya mountain?". Then the Disciple Ananda replied "No, Swamini, the Himalaya mountain is so much bigger than the stone on your palm! The small stone on your palm is so insignificant compared to the Himalaya Mountain, Swamini".

Then the Buddha said, "That is right Ananda. If one follows the Path and realize the "Pure Truth", he will eradicate his defilements as much as this Himalaya Mountain". The Buddha said that when you realize the "Pure Truth", your attachment and dislike would dissolve. Your defilements, which are, Lobha (excess greed), Dwesha (ill will), Moha (delusion) will get eradicated. I think you might feel this happening to you at this moment...

It is like somebody is holding your hand and taking you on a journey! It is like a fairytale. We started by saying that "there is no book". Then

we went on to explain how we can say that there is no husband or child. That there is no house and things. See how we explained not to fear any loss?

Then we went on to show you where the “Self” is felt. We said if we cut off a finger, amputate both your legs, then amputate both your arms, even then, we said that your mind consciousness will remain....

Then we ask you, now where are you? Are you the body? No. Then, aren't you the mind consciousness?

Yes, you are. Then there is no point of this body, is there? Then is there a “life form” in this mind consciousness? A “living thing”? Now this is the point where we all get stuck.

Upasikawa: There is no life in the mind consciousness.

Aryanwahanse: When you look at sound and color, and realize that they do not exist, then the mind consciousness ceases to exist, because without sound and color, the mind consciousness ceases to exist.

When the mind consciousness ceases, nothing is alive, and you realize that your “Self-identity” is an illusion. All your thoughts cease to exist. All concepts get destroyed. Even the concept of the earth gets destroyed. Only the empty Universal Space remains.

Upasikawa: Only the Universal Space remains...

Aryanwahanse: The mind consciousness does not own people, it does not own anything. The mind consciousness “only thinks”.

Upasikawa: It is only a "Thought".

Aryanwahanse: Is there any person in a Sound? Is there a "thing" in a Color? When you realize that there cannot be a "living feeling" in a sound and in a color, and you stop believing in them, your "Self Identity" ceases too.

Aryanwahanse: Isn't it amazing that you are able to hear this "Truth"? You are very fortunate to hear this sermon.

Upasikawa: Yes, I have done a lot of merit to hear this sermon.

Aryanwahanse: Once you realize the "Pure Truth", you will not cry when your husband dies. You will not cry when your son dies. We hear a lot of stories during the time of the Buddha, where the Noble ladies receive similar news.

During the time of the Buddha, there was a story about a lady from a Noble family who was giving alms to the disciples of the Buddha. She received a message from the war ground, saying that her husband and all her children were killed. She read the message and without any remorse, tucks the piece of paper on the belt on her waist and continued to serve food to the disciples saying that she got news that she lost her husband and all her children on the battle field... She had already realized the "Pure Truth", therefore, she did not get disturbed by this sad news.

Upasikawa: There is no point in feeling sad....

Aryanwahanse: Now where is the husband that you thought you had with you all this time? He is only a "Thought". The shape of the spouse, his body, the coldness or the warmth, the feel to the touch, they are only "Thoughts".

Upasikawa: Everything is a "Thought".

Aryanwahanse: It is only a "Thought". When there is no "Self", what else could there be?

Upasikawa: That is true, Honorable Sir.

Aryanwahanse: Is this "Me"? Once you reach home, you will start thinking. Is this body "Me"? The Buddha said, "Roopan Aththano Samanuppasaathi", "Roopawattanan Samanuppasathi ". We "THINK" that our body is "Mine", it has Life. That too is only a "Thought".

Upasikawa: I understood, Aryanwahanse.

Aryanwahanse: The Buddha said that we believe that this body is mine, it is "Me" and it is Alive. There is no such thing. That is called "Sakkhaya Dhittiya". It is a false view that "I" exist. A "Drushtiya". It means "false view".

Upasikawa: Theruwan Saranai, Honorable Sir. A lot of Merit to you.

Aryanwahanse: Theruwan Saranai. (May the blessings of the Noble Triple Gem be upon you).

Aryanwahanse, (the one who has realized the "Pure Truth"): Where are you speaking from, Meheninwahanse?

Meheninwahanse (an ordained Buddhist nun): I am from Horana, Paragasthota.

Aryanwahanse: Please speak.

Meheninwahanse: Aryanwahanse, I feel that meditation is necessary, but I know that we cannot achieve "Enlightenment" (or realize the "Pure Truth") only by Meditation. I feel that we need to apply meditation to our day to day Practical life too.

Aryanwahanse: Yes. That is correct. Meditation and your day to day living should not be considered as two separate things. In this Path to realizing the "Pure Truth", you cannot find meditation as a separate thing.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: We look at Meditation as a separate thing because of the "Samatha Bhavana", also known as the "Concentration Meditation". ("Samatha" means tranquility, a state of mind in which the meditator is able to feel calm, tranquil, peace and happiness).

Even during the time of the Buddha, there was "Samatha" meditation. In our ordinary world when we talk about meditation, what we mean is to sit cross legged, keeping the hands on your lap and do the Concentration meditation. (also known as Samatha Bhavanawa). When you listen to ordinary Buddhist sermons, when they mention the word "meditation", what they mean is this Concentration Meditation.

The problem with the "Samatha" meditators is that, they meditate with a concept of a "Self-identity". They think that there is a "person" who

meditates in "Sathara Eriyau" which means meditating in the four body postures, that is, sitting, standing, walking, and lying down).

What the Buddha teaches us in the "Vidharshana Meditation" is to "See" the "Pure Truth" in whichever position we are in. That is to "See" or to be aware, that there is no "outside" nor is there an "inside". Everything we experience as coming from outside is actually only a "Thought". And that the "Thought" is also a lie. We have to be "aware" about it while we are seated, standing, walking or lying down.

In the teachings of the "Pattichcha Samuppadaya", also known as the "Dependent Origination", the Buddha explains how we all create our own rebirth and suffering due to ignorance about the "Pure Truth".

"Vidharshana" Meditation allows us break that cycle of suffering and rebirth, and realize the "Pure Truth".

"Vidharshana meditation" can be done in any position you are in. You need not assign a separate time to practice this meditation. Whenever you receive a "Thought", if you maintain an Awareness and be mindful that what you "See" outside does not exist, it is only a "Thought", and that the thought too does not exist, this is called "Sathi Sampajannaya". This awareness with the understanding of the "Pure Truth" is Wisdom. It is Wisdom that takes you on the Path to realize the "Pure Truth".

With wisdom, when you realize the "Pure Truth", you are automatically able to maintain "Samma Sathiya". When you have "Samma Sathiya", you are able to "see" the illusion of every thought you receive, and not get affected by it.

Wisdom is an awareness beyond the illusion of the "Vinnana" or Mind Consciousness. The wisdom beyond the mind, is known as "Lokotthara Boomiya", or the Supra-mundane plane.

Meheninwahanse: Pardon me, Aryanwahanse, if you sit down and "consciously make an effort" to do the "Samatha" Meditation, then doesn't one form a concept of a "Self-identity" there?

Aryanwahanse: Yes, when you "Think" that means you use "Thoughts". The Thought forms a concept of "Self". Any "Thought" means, it is "You".

Meheninwahanse: Honorable Sir, I feel that in "Samatha" or in concentration meditation, it is easier to see the "Thought" that comes to our mind, than "seeing" a thought while we do our daily work.

Aryanwahanse: No. There is no difference between the day to day living and meditation. When you go on living your normal life with the "Awareness" about the "Pure Truth", you automatically become One with the Truth, you realize the "Pure Truth".

Meheninwahanse: Yes, Honourable Sir.

Aryanwahanse: When Ananda Thero became an "Arahant" (a "fully awakened One"), he was not in any of the four postures that the "Samatha" meditators are instructed to use. Don't you have only four bodily positions in which to do the Concentration meditation?

On the day Ananda Thero realized Nibbana, he had just finished his Walking meditation and he was just about to keep his head on the pillow to sleep, when he became "Enlightened". Ananda Thero attained the state of an Arahant, a "Fully Awakened One". That posture in which He achieved "Enlightenment" was not any of the four postures given for a Meditator.

Meheninwahanse: Yes, Aryanwahanse.

Aryanwahanse: Then how did Ananda Thero realized nirvana? There is no particular posture for the "Vidharshana" meditation. When you

experience anything like seeing, hearing, smelling, tasting, touching and thoughts from your mind, you have to be "mindful" that it is only a "Thought". You have to be aware that the "outside" you see and the "inside" you feel, is an illusion. And that even the "Thought" is a lie. This is "seeing" the "Pure Truth" in everything we experience. This is the way to go on the Path to attain "Enlightenment". The method to eradicate Ignorance and to break the cycle of rebirth.

Another reason why we cannot assign a posture of the body for the meditation is because, is there a mind? If you think that you can release yourself from the mind, where is the mind? If the mind does not exist anywhere, is there a position in which we can find the mind? No. We cannot assign a position.

Meheninwahanse: I understand, Aryanwahanse. Another question I have is that, when I receive a thought in my mind, I would like to be "aware" that it is a thought that came from the past. That this thought did not come at this present moment but from the past. I find it difficult to maintain that "awareness" at all times.

Aryanwahanse: But why do you want to do that? If you think that you have had a Past, that you existed in the "Past", That will only strengthen your concept of "Self"? Your concept of "Me"? That is called a "Drushtiya". It is a false view that you exist now and that you existed in the Past.

Meheninwahanse: True, Honorable Sir.

Aryanwahanse: The truth is that there is nothing as a "Past". At the beginning of the teaching of the Dhamma, we speak about "Things" made up of the four elements. But as the teaching progresses, towards the end of the teaching, we use Sutras to explain to you how these states of four elements don't exist. Words too, are all a lie. Even though we talk about the "Past", there is no such thing. Even now, we can use words, but you have to have a deep and clear

understanding about the Dhamma when you speak. From what I gather, you believe that the Past exists....

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Everything that happens, happens only "at this moment". Nothing was recalled from the past nor will anything be carried forward to the future. The Buddha said, "Avuthwa Sambuthanan", "Uththanan Bhavissathi". This means whatever experience you have "at this moment", never came from the Past. And the experience will never last either, as it would completely be destroyed in the same moment. Nothing will remain.

Meheninwahanse: Pardon me, Honorable Sir. If we consider a "Book" for example, the knowledge that this is a "Book", did it not come to us from the past?

Aryanwahanse: No. There is no such thing as coming from the Past. Because whatever stimulus your mind receives, it immediately gets destroyed. If you say that because of a "Past Thought", you received the "Present Thought", then it does not align with the Dhamma the Lord Buddha taught us. "Avuthwa Samboothan" was preached by the Buddha in the "Maha Nidhana Sutraya". It is a phenomena of arising and ceasing of stimuli.

A "Thought" is only a "Spark". Does a Spark sustain itself? Once it Sparks, it is over, it burns out.

Meheninwahanse: I am a bit confused here, Honorable Sir.

Aryanwahanse: It is not a difficult thing. Haven't we all been confused before? Now you have to untangle yourself from this confusion.

Meheninwahanse: Yes, Honorable Sir. We always try to bring forward our past knowledge that we gained from different Dhamma text books. We don't have the practical experience.

Aryanwahanse: Meheninwahanse, if you listen to the "Kajjaneeya Sutra", you will be able to understand it better. In that Sutra it says, "Ruppanthio Avaso Roopan", it means that due to a "Spark" being created over and over and over again, due to the speed at which it sparks, it gives an impression like there is a "Thing" that exists outside.

Also, there is another sermon of mine which is called "Lowama Dedarai", meaning "The world Explodes". These sermons will explain to you that there is nothing as the "Past".

Many people get stuck at this point because they believe that there is a Past. And this belief about a Past, stops them from progressing on their "Path" to realize the "Pure Truth".

Another point where people get stuck at and cannot proceed on their Path is because they think that the four elements exist.

If they won't clear their doubts about these two points, they will not be able to proceed on the "Path", and realize the "Pure Truth". They are tricked by the "Vinnana Mayawa". (The Mayawa means the "illusion" that the "Past" exist).

One has to be very clear about how to proceed on the "Path". You have to develop the "Patisanka Janana", so one does not get tricked by the illusion of the mind.

Also, you have to develop the "Kankha-Vitarana-Visuddhi". This too means, that one has to clear all doubts and understand that there is no past and that the four elements do not exist. Else you cannot go on the path and realize the "Pure Truth".

Meheninwahanse: Yes, if a "Thought" never existed, then what is there to "form" at present?

Aryanwahanse: If we don't have a clear understanding of the way the illusion works, we cannot come out of the illusion of "Self -identity".

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: If you don't clear this doubt, you will always have a concept of "Self" and that would hinder your progress on the Path.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Now what you need to do is to clear the doubts you have at this moment. You have to study and understand what it means by the wisdom of "Pubbe -niwasanussathi" and the wisdom of "Chuthoopapatha" very well. This understanding will clear your doubts and make it very clear to you that a "Past" never existed.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: The Buddha preached the "Jathi Dhamma Sutraya" and the "Maha Nidhana Sutraya", which explains how a new born baby arrives into this world without any previous knowledge. It also explains how the new born baby's mind is so pure, without a trace of defilements.

The wisdom of "Pubbe-niwasannussathiya" is when one knows that whenever he receives a stimulus at this moment, he can identify it because of what was taught before. He is aware that we have been living in the Past always. At the same time, he has the wisdom to see that when a thought arises, it disappears immediately, that nothing remains. He has the wisdom to know that he has been living only in the "Past", never in the present moment.

He can "see" each and every thought that arises in the mind, and knows the "Truth" of it. He knows that what he sees is not real, not true. He knows that "thoughts" don't have anything in them either.

The wisdom of "Chuthoopapatha" is when one "sees" the "Truth", that the moment "a thought" arises it ceases immediately. It totally disappears.

We cannot say that the "Past" exists. If that was true, then a new born baby should arrive into this world with some previous knowledge. A new born baby has a Pure mind, his thoughts are formed much later.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Let us see how you remember a "book". When you were born, you did not know what a book was. A book is formed in your mind when a color stimulus and a sound stimulus comes together in your mind consciousness. This color stimulus and the sound stimulus are sparks that takes place as a "Seeing" and as a "Hearing". These two stimuli come together at a high speed and we recognize it as a "book" in our mind consciousness. Due to the high speed of the Spark, and as this spark ignites over and over again, trillions of times or more, it gives us a three dimensional feel to the image, recognizing the book as real, and that it is there in front of us.

This image of a book is created similar to an image on a film roll of a film camera. If the image is one photo, the camera cannot run a film with it. But if the image is of several photo shots (similar to the image of the book when it sparks trillions of times, continuously), the film roll can run fast and show the film of a child running, looking like it is alive and real. Similarly, we believe that the sun, the moon, the book exists. The continuous sparks give us a feeling like it is true. The sound and the color comes together to form a "Thought" of a book. When the sound of the book comes to the mind consciousness, the image, automatically comes to our mind. And when the image comes to our mind, the name of it automatically comes to our mind too.

When you accept and believe what you see outside as True, it gives a Spark, a Thought.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: When we look down at the ground, we "know" that the sun is shining up in the sky.

The same way, when we look up at the sky and see the sun, we "believe" that the "Ground" is below our feet. When we look at a "Brick wall", we "know" that there are trees and leaves outside the house. These are all things that we believe that is real and that is existing outside.

For every Sound, there is a Color (a shape). For every color, there is sound.

These were not known to us when we were born. Then later, as the baby grew up, he is introduced an image and a sound together. It is like a small spark is created at the beginning, then little by little, more sounds and images are introduced to him that it is like a collection of many sparks gives a bigger current.

This high current, tend to automatically renew what is already known to you in the mind consciousness. What you know keeps getting renewed in that same moment. This renewal of knowing, in this moment, gives us a feeling of a "Self-identity", that I am here, that "I" exist.

Now you "think" that this body is "mine". But when you realize the "Pure Truth", all this what we believed exist, disappear. Actually, what we thought don't exist at all. The fact that we think that "I" exist and I am real, is only a "thought".

Everything we experience, is an illusion, "Vinnana Mayawa". This illusion takes place at this very moment. This illusion keeps renewing itself, and it goes forward. An illusion gets added onto another illusion and it keeps going on adding on. "Anusothaya" means when the mind consciousness keeps moving forward, believing in the illusion. This believing in the illusion over and over again creates greed, jealousy, anger, aversion etc. Then we believe that the outside world truly exists. Then you have a fear of death.

You cannot bear to die. That thought gives you suffering. There is nothing that exists. The mind consciousness creates an illusion that things exist. Because we are tricked by this illusion, we think that there are things that we would lose if we die. The suffering arises only when you believe that you have things to lose.

If you realize that there is no being, that nobody exists, there is no "Self", then there is nobody to die either.

If you believe that things outside exist, then the sound and the color comes together and creates a Spark which conducts a small current of about five milliwatts. This current runs along our nervous system. If we get angry, that thought creates an energy which increases the current. When a "Self" is created on this side, the world is created on the other side too.

"Thought Energy" (or Chiththa Shukthiya) is like a current. It does not exist anywhere. It is generated inside. When we believe that the outside world exists, it creates an energy to form an illusory "Self" in this moment.

Meheninwahanse: Honorable Sir, as a Buddhist Nun, when I go on alms to collect food, I am supposed to contemplate, (also known as "Prathyavekshawa") that this food is not for beautification, not for putting on weight, not for intoxication, but simply for survival and continuance of this body.

When I see somebody in front of me, how am I supposed to contemplate about that person Aryanwahanse?

Aryanwahanse: Let us see. Please listen carefully, yes? Now let's see. What dies? Does the body die? Or does the "Thought" die?

Meheninwahanse: It is the Thought that dies. Not the body.

Aryanwahanse: Yes. The dead body is buried because it does not have a "Thought".

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Good. Now doesn't the "Thought" arise and then disappear immediately? A thought arises and ceases at every moment, doesn't it?

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Then, is there a "Thought" that exists at all?

Meheninwahanse: No, Honorable Sir.

Aryanwahanse: Now you said that it is the "Thought" that dies, isn't it? Then isn't the body like a tree trunk?

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Then you realize that the body is used by the "Thought", isn't it? You can also say that the "Thought" uses the body.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Isn't it the "Thought" that thinks that "this is my body"?

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Then, isn't it only a "Thought" that thinks that "this body is Me"? We think that this "body" is "Me". Apart from a "Thought" that thinks that this body is "Me", truly, is this body "Mine"?

Meheninwahanse: No, this body is not "Me".

Aryanwahanse: Now let us see. We cut off a finger. Did I really cut off a finger of mine? After that, I cut off a leg of mine. After that, I cut off both my legs. Now, have I really cut off both legs that belong to me? After that, I cut off one of my arms. Have I cut off an arm that is mine?

Next, I cut off both my arms. Have I really cut both arms that belong to me?

I thought that this finger was "mine", isn't it? Did I have fingers? Did I ever have legs? Did I own arms? Do I have a "body"? All this is what we "Think", it's a "Thought". That is why I asked you, is this body "Me"?

In that case, need we cry when a finger is cut off? Should we cry when a leg is chopped off? Should we cry if both legs are chopped off? If somebody chops off both our arms, should we cry? Why shouldn't we cry? Because "I" don't exist in any of those limbs or fingers. None of them is "Mine".

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Where am "I"? If we believe that I exist, "I" will exist. If you think that this "Body" is "Me", that is "You". All these are "Thoughts".

These are only "Sparks" from the sense consciousness. Nothing else. "The book", "the table", "the bed", "my body", these are all "Thoughts". It is our mind consciousness that interprets the "Spark" as a "Thing".

The Mind Consciousness interprets the "Spark" that comes from the "Sound" stimulus and the "Image" stimulus, and interprets it as a "Table", "a book", "a bed" etc.

The Mind Consciousness is also known as the "Mano Vinnana".

It is considered as a "Memory", but the truth is, a memory does not exist either.

If we accept the "Things" we experience as True, then the illusion of the "Self- identity" is also created along with that "Thing".

The Buddha said, "Ethan Mama", meaning, if you believe that the "Thing" you see is true, that you "See", is "You".

"Ethan Mama", "Eso Hamasmi", "Namesu Aththa". This means, if you believe in what you receive from your senses (image, sound, smell, taste, touch and mind) is real and it is true, what you see is "You".

If you don't believe in the "Thing" you see, or if you see the "Thing" that you receive from your senses as an illusion, then "You" cease to exist too.

The Buddha asked his disciples, "Roopan Nichchatho, Anichchatho?". They replied "Anichchan Bhante".

By "Rupan", the Buddha meant the stimuli (or Aramunu) your mind consciousness receive such as the Sound, the Image, the Smell, the Taste, the Touch. These are also called "Roopa Arammana". If you experience any of these 5 sensations, they are only a "Thought". When the Buddha asked his disciples, "Roopan Nichchatho, Anichchatho?", he asked them if the "Aramuna" or the Sense stimulus is a "Permanent thing" or an "Impermanent thing"? The disciples replied "Anichchan Bhante". Meaning, it is an Impermanent thing, it is an illusion.

If the "Thought" from the six senses is not permanent, we have to see the "Truth" in that "Thought". The "Truth" is that the "Thought" is a lie, it does not exist anywhere.

For example, the image of a "Book" is a creation of a Sound stimulus and a color stimulus. If the "Thought" of a sound is a lie and the "thought" of an image is a lie, can there be a "Book" at all? The non-existence of a "Book" is the "Truth".

If there is nothing as "Aramunu", meaning, Sound, Image, Smell, Taste and Touch, can anything exist at all?

The Buddha called it, "Nissaththo, Nisjeevo, Shunyo".

Nissaththo - There are no beings. Nisjeevo - there is no life or living thing. Shunyo - Nothing exists.

"Animiththai" – meaning, there are no external stimuli, "Shunyai" – meaning, nothing exists, "Appraaneeethai"- there is nothing as pleasant or unpleasant, happiness or sorrow.

One of the similes the Buddha used to explain the "None-Existence" is that it is similar to burning of clarified butter (ghee). Nothing remains. It burns up without leaving a trace of smoke or ashes.

Another simile the Buddha said was that it is similar to the Earth being burned up due to excessive heat from the sun. Nothing would remain. Only the empty "Space". Similarly, if nothing exists, where am "I"?

Meheninwahanse: There is nobody as "Me". Is there Honorable Sir?

Aryanwahanse: "Me"? No. Not even at this moment. These thoughts do not exist.

Meheninwahanse: Understood, Honorable Sir.

Aryanwahanse: These Thoughts do not exist anywhere.

Meheninwahanse: Doesn't a Thought arise within a "Chiththakshanaya" (it means within a tiniest time frame), and then doesn't the "Thought" cease immediately?

Aryanwahanse: No, there is no such thing either.

Meheninwahanse: Is it possible to explain that please, Honorable Sir?

Aryanwahanse: You have to be practical. You have to be aware of the "Truth". You have to know that there is nothing to think about. There

is nothing to "See". Be aware about this "Truth" when you look around. You have to be aware of the "Yathabootha Gnyanaya".

"Yathabootha Gnyanaya" means you have to maintain Awareness that whatever you receive from your 6 senses as if it is from so called "Outside" is only a "Thought". You have to be aware that the outside does not exist at all. And the feeling of "inside", the concept of "Me", does not exist at all either. You also have to maintain your awareness, that even the "Thought" does not exist, it is also a lie.

Meheninwahanse: I understand, Honorable Sir.

Meheninwahanse (Buddhist Nun): Pardon me, Honorable Sir, can you please explain to me how I should practice the Buddhist Nuns' "Rule of Prathyamoksha" and at the same time, see the "Truth" in them?

Prathyamoksha Rule is part of the Buddhist Monk's "Code of Conduct" - A Buddhist monk has four primary requisites. 1)The Robe 2)Food, 3) Lodging and 4) Medicine. The monk should be solely concerned with simplicity and lack of attachment towards these things. Whenever he uses these items or eat some food, he should silently chant in his mind that these items are used not for Pride, not for Beautification, not to build the Body, not to entertain a greed for taste, but that these are bare necessities to help him on the Path to realize the "Pure Truth". This is a silent Reflection or a silent chanting, that they have to practice in their day to day life.

Aryanwahanse: Well, anyone who practices "Seeing" the "Truth" in everything he sees, will always continue to see the "Truth" even in the

discipline of the "Prathamokshaya". He will always use the wisdom of the "Yathabootha Nanna" for all the stimuli he receives from the six senses.

"Yathabootha Nanna" means you have to maintain Awareness that whatever stimuli you receive from your 6 senses coming from so called "Outside" is only a "Thought". You have to be aware that the outside does not exist at all. You also have to maintain your awareness, that even the so called "inside" or the concept of "Me" doesn't exist at all. That everything you feel, is only a "Thought". And that even a "Thought" does not exist at all, that, it is also a lie.

Aryanwahane: You can be disciplined, (also known as "Sanvara Seela") and maintain your awareness that whatever interaction you have with the world outside, is not true.

You can apply that same Awareness to the eye, the nose, the tongue, the ear, the body and the mind. You asked me about how to practise the Buddhist code of conduct for the four requisites of a monk. These four are the robe, food, lodging and medicine. When you have food, you feel the taste on your tongue. Now be aware, and ask yourself, "where am I"?

The taste will be felt by your tongue. You have to maintain an "awareness", that at that point of taste, you don't exist, it is only a Taste.

It is at this point, "Janatho Passatho" means, we "keep a watch", or maintain an "Awareness" about the "Truth" in every stimulus we

receive. This awareness is at one moment, you “awaken” to the "Pure Truth". With the realization of the “Pure Truth”, you develop the wisdom of "Asavakkhaya Nana", which means you are aware that your taints are being destroyed and you realize that you don't get disturbed or react to the “outside” world anymore.

When you observe things with an Awareness and Wisdom of the "Yathabootha Gnyanaya", whenever you feel a stimulus from the six senses, you won't consider it “Yours”. You let go of the stimulus with the wisdom that it is an illusion. This letting go of stimuli without reacting to it is called "Sankithena Nibbhidhaya".

When you "See" things with the Awareness of "Yathabootha Gnyanaya", then automatically, the five Spiritual Faculties (Pancha Indriya) begin to develop. The five spiritual faculties are Saddha, Viriya, Sati, Samadhi, Panna. (also known as Pragnya).

**** The five Spiritual Faculties****

"Saddha" means that you look at the "Thought" that comes to you. "Viriya" means that you have to make an effort to see the "Thought" that comes to you. "Sati" means that, you begin to see “Every Thought" that comes to you. “Samadhi” means that observing the "Thought" that comes to you becomes a normal, automatic thing to you. By this point, "Seeing" the thought becomes effortless. And there is a constant attentiveness to the Thoughts that come to you.

You have to apply some effort to the first two steps, "Saddha" and "Veeriya". These two steps will slowly allow you to advance to the third step, which is "Sathiya".

"Samadhiya" is an attentiveness beyond accepting any of the five senses as true. It is called "Animiththa Samadhiya". "Animiththa Samadhiya" is a state where none of the stimuli from the 6 senses are accepted as true. This attentiveness develops into Wisdom or "Panna", and directs one towards realization of the "Pure Truth". This means that you are on the "Path" to realize that nothing exists, the Path to end all suffering.

Meheninwahanse: I understand, Honorable Sir.

Aryanwahanse: Now we said that this body is not mine, and that there is nothing as a "Thought", if all the things you see and hear does not exist, then "You" cannot exist either.

If there is a "Thing" then there is "You". If there is a realization that there is nothing, then "You" too don't exist. There is no life or "aliveness" in sounds or images.

When the Buddha asked the Monks, "Chakkun Nichchatho, Anichchatho?", they answered, "Anichchan Bhante". The Buddha asked the monks, if the "Seeing" is a permanent thing or not. The monks replied that it is not a permanent thing. It is an illusion that never existed.

"Seeing" means what we see. We see a book, a table, a bed, a daughter, a son, the sun, the moon. The process of "Seeing" means we see things, we see shapes. It is a "Roopa Arammanaya". An input from the eye sense.

After the monks replied that the "Seeing" is not a permanent thing, the Buddha asked the monks, "is the "Seeing", a Pleasure or a suffering"? The monks replied, "Dhukkan, Bhante". The monks replied that the process of Seeing is a suffering.

Then the Buddha asked, "if the Seeing is not permanent, it is an illusion, and if it is a suffering, then can we assign a "Life" to what we "See"? The monks replied, "No Hethan, Bhante". Meaning that no, you cannot assign a "Life" to images.

What the Buddha teaches us is that this is an "Anathma Dharmaya". There is no life in what we see and feel. There isn't a "Self" either. "Idhan Pachchethawaya" means that there is no "Thing", nothing exists.

This Universal Law is very complex. Now let us see. Is there anyone, anywhere? We think that the image we see in the mirror is "Me". That is only a "Thought". Does a "Thought" exist anywhere? Are "Thoughts" true?

Now you have to learn to be practical. First, you need to have a knowledge about the Universal Law. Listening to sermons and acquiring knowledge is called "Shruthamaya Nanna".

To be practical, you have to maintain an "Awareness" about the "Thought" you receive at every moment. Apply the wisdom of "Yathabootha Gnyanaya", which means you look at the "Thought" and know that this is not something coming from the outside, but it is only a Thought from your mind consciousness. Also know that this Thought is also a lie. Do not accept any stimuli coming from your six senses as True. Nothing truly exists. There is nothing to believe in.

Coming back to your question regarding "Prathimokshaya", the rule of contemplation about the four requisites of a Monk, should you contemplate only on the 4 items, which are the robe, food, shelter and medicine? What about the rest of the "Thoughts" you associate with?

You should contemplate on the food, and apply that to the smell, the warmth, to the cold and to the touch as well. Contemplate, and inquire if it belongs to you? Contemplate using the wisdom of "Yathabootha

Gnyanaya", that there is nothing outside, that it is only a "Thought", and that the "Thought" too does not exist. It is also a lie. See the "Pure Truth" in the "Thought".

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Little by little you will begin to feel that you seem to let go of thoughts without holding on to them as True. You tend to let go of them little by little. In time, you will realize that you do things without a feeling of "Self". At this point, while practising "Awareness to the Thought" and "Seeing" them with "Yathaboortha Gnyana", your "Chandha Raga" or your "attachment to these worldly things" will totally disappear. You can also say that at this point, your attachment and dislike to the "Thought" will totally disappear. Then you will go on to develop a state of awareness called "Nibbhidhanthi", "Viraganthi", "Nirodhanthi", and "Patinissanupassi". These are states of awareness that is dispassionate towards the world with the Wisdom that this world is not True. There is a destruction of the concept of "Self" at this point, leading to "Perfect Nibbhana".

Meheninwahanse: I understand, Honorable Sir.

Aryanwahanse: So coming back to your question, whenever you get an "Aramuna", or a stimulus from "Seeing" an Image/a colour, you do the "Prakthyavekshawa". See with the wisdom of "Yathaboortha Gnyanaya". Then when you hear a "Sound", you do the "Prakthyavekshawa" at this point, by applying the wisdom of "Yathaboortha Gnyanaya". Apply the rule or Awareness of "Prakthyavekshawa" to the smell, to the taste, to the warmth, to the cold, and to the feeling of touch as well. And inquire if a "Me" feeling can be there?

You need not apply the Code of Discipline only to the four requisites of robe (cloth), food, shelter and medicine. You can apply the wisdom of "Yathaboortha Gnyanaya" to each and every "Thought" you receive.

Meheninwahanse: Yes, Honorable Sir. It should be applied for everything.

This state of not allowing "Ignorance" to trick you to believe in the illusion is called "Avidhya Ashesha Viraga Nirodho". "Avidhya" means "Ignorance". He will not believe in the outside, and he will not believe that there is "Life" in what you see. When he understands that the outside and the inside "Me" concept is an illusion, and that nothing exists, he begins to let go of things and let go of stimuli that comes to him. This state of letting go is called "Avidhya Ashesha Viraga Nirodho".

So now we understand that we "design" something using Sound and Image. This "designing" of "something" out of nothing, is called "Sankara". We create "Sankara" due to our Ignorance.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Anything that you "Feel", comes from your Seeing, Hearing, Smell sense, taste sense, touch sense and mind consciousness. This "feeling" is felt by your "Vinnana", also known as your "Mind Consciousness".

When you maintain a constant awareness of the "Yathabootha Nanna", to every "feeling" or stimulus you receive, your mind consciousness cannot establish itself fully.

If you maintain an "Awareness" not to believe the "outside" and not to believe the "inside" or in the illusory "Self" that we feel, then the mind consciousness has nothing left to "design" and produce as a "Thing". When there is nothing, the "mind consciousness" ceases to exist at this moment. This is the moment of "Pure Truth". This moment of "Pure Truth" is felt by your "Awareness".

This realization of the "Pure Truth" which is felt by your "Awareness" is known as "Saan-dhittikai". Meaning that, the "Pure Truth" has been realized by yourself. Nobody can do it for you.

Meheninwahanse: I understand, Honorable Sir.

Aryanwahanse: When you use the wisdom of "Yathaboortha Gnyanaya" in everything you come in touch with, and when you come to the "Realization of the Pure Truth", your "Awareness" begins to increase steadily and very fast.

This "Awareness" is also called "Yoniso Manasikaraya". "Yoniso Manasikaraya" is the Awareness that you maintain according to the "Yathaboortha Gnyanaya". That is, being aware that the "outside" and the "inside" is a lie, and the thoughts too are a lie.

This "awareness" of the "Yathaboortha Gnyanaya" develops into "Samma Sathiya". "Samma" is when one is devoid of all taints and defilements. Devoid of Greed, ill will and delusion. This state of awareness is a quality of the Supra Mundane plane. Only the one who has realized the "Pure Truth" enters the Supra Mundane stages of the spiritual Path.

"Samma Sathiya" means the "Awareness" maintained by looking at each "Thought". This awareness is devoid of all defilements. Only a "person" who has realized that there is "No Self" would be on the Supra Mundane (a mental state beyond this mundane world) Spiritual Path.

"Samma" means that he has already realized the "Pure Truth" and he has already realized that there is no "inside" or "self", and that there is no "outside". He has already realized there is no such thing as a "Thought" either. That both inside and outside are an illusion, and they do not exist.

This Awareness or "Samma Sathi", goes on to develop into "Samma Samadhi". At this point of "Samma Samadhi", "Seeing" things through the wisdom of "Yathabootha Nanna" becomes a normal thing. You let go of all the stimuli that comes from "outside" and "inside", none of them are accepted.

Letting go of the "outside" world and letting go of "thoughts" that come from "inside", is what develops into "samma Ditti". "Samma Ditti" is the realization of "No Self", the destruction of one's "Self -Identity".

Meheninwahanse: I understood, Honorable Sir.

Aryanwahanse: The moment you realize the "Pure Truth", you also realize that there is no "Self". The realization of "No self" is called "Samma Ditti". Then all the other good qualities develop automatically, with the help of the mindfulness of the "Yathabootha Nanna".

These good qualities automatically develop once you realize the "Pure Truth" and that is when you are truly on the Spiritual Path to attain "Enlightenment".

A "person" who has realized the "Pure Truth" automatically falls onto the Noble Eight-fold Path, the path leading to the cessation of suffering.

All actions and thoughts and speech of a "person" who has realized the "Pure Truth" will be followed by the word "Samma". Which means "Self-less", or without a "Self- identity".

"Samma Vacha"- his speech, "Samma Sankappa"- his thoughts or intentions, and "Samma Aajeeva"- his livelihood, all will be very well executed and conducted according to the "Yathabootha Nanna". Without attachments and defilements.

"Samma Vayama", "Samma Samadhi" are also good qualities that one automatically develops when one is on the Noble Eight-fold Path.

"Samma Vayama" is the effort made to realize the "Pure Truth".
"Samma Samadhi" is the continuous "Awareness" of the illusion, so that one can be on the Spiritual Path to attain "Enlightenment".

Meheninwahanse, you could use the rule of "Prathyavekshawa" in everything you do in your life.

Meheninwahanse: Yes, Honorable Sir, everything is clear to me.

Aryanwahanse: Meheninwahanse, according to the level you are at now, I feel that you are knowledgeable enough to start practising wisdom of "Yathabootha Nanna" in your daily life.

Meheninwahanse: Sadhu! Sadhu! Sadhu!!! Yes, Honorable Sir. Also, if you can explain to me what it means by "Kriya Sith" please?

Aryanwahanse: Meheninwahanse, these are not very strange things to understand.... Once you realize the "Pure Truth", your thoughts will be very Pure, without defilements, greed, ill will and delusion. Then you will not be tricked by the illusion and believe in the stimuli coming from the "outside" or from the "inside". You will not be disturbed by anything. It is when you do things without getting affected by thoughts. You do not react to thoughts as you already know that they are all an illusion. After you have realized the "Pure Truth", you will do things without giving any value to thoughts. This is a "Kriya Sitha". This state of wisdom or awareness is of the Supra Mundane plane.

Meheninwahanse: Honorable Sir, when I sweep the garden, I also receive other thoughts apart from the thoughts of sweeping the garden. How should I look at those extra thoughts that I receive apart from the thoughts I need for the action of sweeping the garden?

Aryanwahanse: When you receive thoughts while sweeping, you can adopt the method of Vipassana. Which means, observe your thoughts without judging or expanding on those thoughts any further. Be aware of the Thoughts, that they come and go, that is all. You should just be aware that thoughts come and go.

Also, you can apply the knowledge of Vidharshana meditation and look at that thought using the wisdom of the "Yathabootha Nanna". Contemplate that it is not coming from "outside" but it is only a "thought". And that even the "thought" does not exist. It is a lie. That would lead you on the Path to the realization of the "Pure Truth".

Meheninwahanse: I understood, Honorable Sir.

Aryanwahanse: If you are unable to apply the Vidharshana meditation to your thoughts, then I would say that you should learn to practice how to apply the wisdom of "Yathabootha Nanna".

When you are free, leisurely contemplate on the "Dharmaya". "Dharmaya" is the Truth that everything is only a Thought that arises and passes away. We have created a world only in our mind. There is nothing outside. We create an "outside" and an "inside", a duality, which is all a lie. And the "thought" is also a lie.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Meheninwahanse, being aware of your thought that you receive at this moment, (Vipassanawa) and contemplating about the thought you received with "Yathabootha Nanna" (Vidharshanawa) are two different things.

When you look at the thought that you receive, and do a deeper investigation (using Vidharshanawa), it leads to "Awakening" or "Enlightenment". This investigation of the Dhamma is called "Dhamma Vicaya" which is one of the factors that needs to be developed within the "Seven factors of Enlightenment".

"Dhamma Vicaya" is one of the "seven factors of Enlightenment", also known as "Satta Bojjhanga".

Meheninwahanse: Honorable Sir, I am still not able to understand what to do about the other thoughts I receive that has nothing to do with sweeping of the garden.

Aryanwahanse: Let me simplify what to do about the thoughts that are not of any concern with your action of sweeping the garden.

For instance, look at a new born baby. Once he is born to this world, he only does some small actions, physically. Whatever he sees, he does not know if it is a "Brick wall", a "table" or if it is a "chair". He does not care and it does not matter to him. But, even if the baby cannot recognize things, doesn't the small baby eat? Does he not drink milk? Does he not move about? Aren't they actions?

Now let us consider the actions we do. What are our actions covered with or associated with? Our actions are associated with "Thoughts". Whenever we do something, we always think that "this is what "I AM" doing". We tie the "Me" to the action. After that, every other thing we do, we say, "I AM sweeping", "I AM thinking", "now I AM going to sweep". Now what do you say? You say, " I AM sweeping"!

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Now investigate, "AM I sweeping"? When you investigate it, and question it, you will realize, "No"! It is only an action.

Aryanwahanse: Then let us look at the action of "Seeing". The "Seeing" at this moment, it is just an incident, a part of the Natural process, part of the "Dhamma", part of the flow of Nature. You are not blind, are you? You can see. You are not deaf, Are you? You can hear. You do have a very good understanding about the six senses. So with this understanding, you have to look at the "Truth" about these six stimuli ("Aramunu"). You have to maintain awareness that they don't exist "outside". When you "see" the "Truth" in it, you let go of that "thought" with understanding. You are aware that they are not from "outside", but that they are only "Thoughts". This investigation and letting go of "thoughts" without giving them any value is called, "Sankithena Nibbhidaya". You don't accept or entertain that "thought" and generate more thoughts. Not entering into or not magnifying on a "thought" is called, "Sabbhe Dhamma, Nalan Abhinivesan".

Meheninwahanse: Yes, Honorable Sir. There should not be any connection with the action, but the action will happen on it's own.

Aryanwahanse: A lot of things will happen. You will hear sounds. You will see things, everything will happen. You will also laugh. You will also speak. Everything will happen with mindfulness. You should not generate more thoughts, just let it go.

Meheninwahanse: I understand, Honorable Sir.

Aryanwahanse: If your thoughts don't disturb you, if it does not bother you, then the feeling of "Self" is much less.

If you are not affected by what is happening around you, that state is known as "Akuppameya Chetho Vimukthiya". When you are not at all affected by your thoughts, and you have realized that there is nothing as good and bad. All these are only "Thoughts". That is the moment of "Awakening". You have realized the "Pure Truth". The true nature of this illusion.

This is the moment when you have truly realized the illusion of the outside world and the illusion of the inside, the "Me" concept. You don't get affected by Thoughts. You have gone beyond the illusory nature of the mind. This moment is called "Kriya Sitha". Then this state of "Kriya Sitha", "Prabhashwara Sitha", and this moment you carry on doing an "Action" without thoughts, brings about the "Moment of Awakening" to the "Pure Truth".

("Prabhashwara Sitha" means a Pure mind without any trace of anger, jealousy, aversion etc. No traces of taints or defilements. A new born baby has a "Prabhashwara Sitha").

Meheninwahanse: I understand, Honorable Sir.

Aryanwahanse: So then, when you listen to sermons about "Mohothata Avadhiya" or "Awakening to the Moment", you should

understand the difference between "Sihya", (Awareness) and "Thoughts". "Awareness" is when you don't accept what is "outside" and what you feel as "inside" or the "Me" concept. You see the Truth about "Thoughts". That thoughts too are a lie. When you are "aware" about the illusory nature of the "Thoughts", then you won't react towards the thoughts. When you "See" something, it is only "Seeing". There is nobody who sees it, neither is there anything to "See". No more generation of more "Thoughts". Nor should you contemplate on thoughts.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: An amazing story about the Mind has come to surface, has it not? All this time, we have falsely believed that a "Self" existed. When you realize the True Nature of things, you feel very Pure like a flower that is in bloom. You feel like the whole world opens up to you! You feel like your mind overflows without any blockages. You don't feel restricted to this body. Where am "I"? I am nowhere to be found! Now you experience the "Buddha Sobhawaya". "Buddha Sobhawaya" means that there are no thought at this point of "Awakening to the moment". Where there are no thoughts, you have the most precious "Buddha Sobhawaya". There are no feelings here. There is no feeling of pleasure or pain at this point. The Arahant who has reached the 4th Supra - mundane stage of the Spiritual path, does not have any desires.

"Arahant" is a state of "awareness", where there is no person. The "Buddha" is also not a person or a human being. That "nonexistence" and "nothingness" is the "Buddha" state. Within the "Buddha" state, a "person" cannot exist. And you cannot draw a picture or mold a statue. Because there is no person or shape.

Meheninwahanse: Yes, Honorable Sir. Sadhu! Sadhu! Sadhu!!!

Aryanwahanse: "Devadattha", an enemy of the Buddha, saw the Buddha as a person. He tried to kill the Buddha so he could become The Buddha. He did not understand that the eradication of all

defilements, taints, such as excess greed, ill-will, delusion, and anger, brings about the State of the "Buddha". The "Buddha" is not a person.

The present day priests encourage people to perform rituals. The people are being misled. It only confirms the worshippers' ego, their "Self-identity view". This ignorance of their "self -identity" can make them reborn in realms of evil and suffering.

King Ashoka built 84,000 temples and places of worship, but he was also reborn in a bad realm. You have to understand this "Dharmaya", this Universal Law, the illusion and that there is no "Self". If it is not well understood and if you won't realize the "Pure Truth", the possibility of been reborn in better realms will be very rare.

Queen Mallika gave the biggest alms giving to the Buddha and his disciples with utmost magnificence and richness. This kind of Alms giving will only increase one's ego and "Self -identity". They give alms to the priests believing that the "outside" is true. They believe that "they" are conducting a meritorious deed. Again, due to their ignorance of not realizing the illusion of "self" and the illusion of the "outside", they will only be reborn in worlds of suffering.

The Buddha said, "Dhamman Vina Naththi Pithacha, Matha". This means, that apart from the "Dharmaya", (knowing the illusion of our thoughts), there is no mother nor a father. Knowing the "Dhamma" is of utmost importance.

We honor and respect our parents very much. Yet for all, the Buddha said that if you realize the "Pure Truth", you will realize that there is no mother nor a father. Amazing, isn't it?

Meheninwahanse: Yes, there is nobody in this world....

Aryanwahanse: The Buddha said, "Nissaththo, Nisjeevo, Sunyo". Nissaththo- no beings, Nisjeevo- no living thing, Shunyo - nothing exists.

When nothing exists, how can a mother and a father exist? Could there be? When you realize the "Pure Truth", you lose yourself to the "Pure Truth". Realizing the "Pure Truth" is the only way you can be assured not to be reborn in suffering hells.

If you have realized the "Pure Truth", and has an awareness of the supra mundane spiritual Path, you are safe from suffering hells.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Until you realize the "Pure Truth", you can never enter the supra mundane Spiritual Path. In almost all the teachings of the Buddha, the Buddha asks only one question. "Roopan Nichchatho, Anichchatho"? The Buddha asks if the stimulus from the six senses, are they permanent or impermanent?

Then his disciples replies "Anichchan Bhante". Meaning that all the stimuli we receive from "outside" and "inside" are impermanent. There is a very deep meaning to this question. If you think that there are "Things" outside, you have not realized the "Pure Truth".

The Buddha said "Idha Bhikkawe Bikkhu". The Buddha says that the Path to Enlightenment, the Path to realize the "Pure Truth", is taught only in the teachings of a Buddha. No other religion or Spiritual teacher teach about the cessation of suffering.

The Path to the realization of the "Pure Truth" can be realized only if we "See" that the outside does not exist. That is the way to eradicate this cycle of suffering and rebirth.

What we have to realize is that this is only a "Dharmathawaya". It is an illusion.

There is no living being nor is there a person.

It is only a "thought", which is also an illusion. When we drink and when we eat food, it is only a "thought". We only associate with "thoughts". The "Vinnana" or the "mind consciousness" is an illusion.

We "think" that this body is "Me". We "think" that we are eating a Pineapple. We "think" that we are wearing beautiful clothes. We "think" that we are beautiful. All these are only "Thoughts".

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: What dies? Does the body die or does the mind die? The mind dies, doesn't it? Does the mind have a "body"? No. That is why we say, it does not matter if a finger, a leg or both arms are cut off. We say that the whole earth can get destroyed! Where is the mind? Does the mind exist?

When the sound stimulus and the image (or color) stimulus separates, when there is no sound for the image seen, there is nothing! Then there is no "Thing" to be seen. If there is no "Thing" to be seen, then the "Me" doesn't exist either. If something exists, that very same thing is "Me". The concept of "Me" is not the body. Where there is a duality, there is "Me". If the outside world doesn't exist, where are you?

The Buddha said, "Nethan Mama, Neso Hamasmi, Nemeso Aththa". There is nothing as "Me", nothing as "Mine" and nothing as "My Life". This concept of "Self" disappears when you realize the "Pure Truth" with the "Yathaboortha Nanna". This means that the outside world does not exist and the inside or the "Self" does not exist. They are all "thoughts", which is only an illusion. Finally, only an empty space is left, the thought does not exist. Not even the Earth exists. That is the "Pure Truth". Not even the four elements exist. We "think" that there is a solid. We "think" that there is warmth. We "think" that it is cold. Where do they exist? They don't exist anywhere. Everything is a lie.

Meheninwahanse: Theruwan Saranai, Aryanwahanse, may you always be well and happy!!

Aryanwahanse: Theruwan Saranai. (May the Blessings of the Noble Triple Gem be upon you).

Meheninwahanse (an ordained Buddhist nun): Aryanwahanse, I had spoken to you earlier, and you helped me to understand the Path to enlightenment very well. I try to be practical as much as possible. I try to see the "Pure Truth" in every angle, and in everything I see.

In the process of my thoughts, I try to concentrate on the teachings of the "Dhamma" (Dhamma means that nothing is there, nothing exists). I try to see the illusion in every thought. I feel that everything is a "Sobhadahama"(all Nature). All these people, and all what we see "outside", I feel they are all part of Nature.

I really don't feel much sorrow neither do I feel much happiness. I contemplate about the "Dhamma". My question is, do I need to do any type of meditation, Honorable Sir?

Aryanwahanse (one who has already realized the Pure Truth): After listening to your talk, I feel that there is some blockage somewhere... What is "Sobha-Dhahama"?

Meheninwahanse: I think "Sobha-Dhahama" means it is a process in Nature ("Sobhavika Sansidhdiyak").

Aryanwahanse: When you say, "Sobhavika San-sidhdiyak", or a "Process in Nature", don't you feel that there is a "Thing" there? If you imply, that there is "something", or "things" outside and assign a value to the outside, don't you think that you give "Life" to those "things" outside?

What I am trying to say is, when you "Think" to tell something, it becomes a "Thought".

When you say, "Dhamma", it means that "there is nothing", that nothing exists.

The "Dhamma", is only felt by Wisdom (or Nanna). The "Dhamma", the "Pure Truth" is not felt by "Thoughts". The realization of the "Pure Truth" is beyond "thoughts".

"Nibbhana", the total abandonment and elimination of all forms of craving, cannot be achieved by "Thought". If we "think" of anything, it becomes a "Thought".

Meheninwahanse: I understand, Honorable Sir.

Aryanwahanse: What we "feel" when we maintain an "Awareness" and "wisdom" to realize the "Pure Truth", is totally different to having "thoughts" in the mind.

1) Awareness and 2) wisdom are beyond mind, beyond "thinking".

"Awareness" or "mindfulness" is what we need to realize the "Pure Truth". This realization of the "Pure Truth" will enable us to come out of this illusion and suffering.

Let us say, for example, that you are trying to tell "Awareness" by using words... can you explain "nonexistence" in words?

If somebody says that "I am an Arahant"? Is it something you can speak about and explain in words?

Some people claim to be Arahant, but from the way they enjoy their senses, we are unable to believe so. We can see that they are associating with a "Self- identity". They associate with material things that they like. We also understand that they earn a living too. They cook and consume food that they like. We can see that they entertain their five senses. They cannot realize the Dhamma, because they have a "Self- identity". This can be seen from the way they enjoy life. The followers of the Dhamma, cannot obtain any valuable advice from priests who claim to be Arahants. The priests themselves would not know how to follow the Path to realize the "Pure Truth".

What is important to us is to follow the Path to realize the "Pure Truth". When we are on the Path, we need not bother about the four supra mundane stages of the spiritual Path. If we give too much of importance to the stages we achieve, then we develop an Ego and fall behind than move forward on the Path.

What is important to us is to eradicate our Greed, ill will and delusion. We need to be on the Path to understand and realize the "Pure Truth". We have to develop an "Awareness" to the "Pure Truth", awareness that nothing exists "outside", nor "inside". We have to know that everything is a "Thought". And that the "thought" too is not true, it is a lie. We should develop "awareness" until we realize that we do not exist at all!

When you realize that "You" do not exist, that is when you will totally drop your "Self-identity" about "Yourself". Then is there anybody to become an Arahant? When you are at a stage of an Arahant, you cannot say that "you will not be born again". In this 4th stage (Arahant), if one does not have a "Self", who is there to say whether one will be born again or not? If there is "No one", then "who is there" to be born again?

Now what should we understand? We should understand that there is "No one", even at this moment.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: What is important for us is to realize the point where we "melt" into nothing... For that, we should realize the "Pure Truth". When we realize the "Pure Truth", we realize that there is "no being", there is "no person", and that there is no "self".

"Avidhya Ashesha Nirodho", means, "Ignorance", not knowing the "Pure Truth".

If you have already realized the "Pure Truth", you begin to "feel" the "Truth". When you "feel" the "Truth" that nothing exists "outside", and

that everything is a "Thought", you begin to "See" the "Self" in every "Thought". When a feeling of "Self" arises in a thought, you will know.

The "Pure Truth" is that there is nothing that exists "outside", and there is nothing that exists "inside". The feeling of "Self" is an illusion. It is not true. All the stimuli or experiences of sound, color, taste, smell, touch and mind are only "thoughts". And "thoughts" too, don't exist, it is all a lie. No "beings", nor "any living thing" exist. Nothing exists at all. This is the "Pure Truth" which we need to understand. And you must maintain this "Awareness" or "mindfulness" of the "Truth" whenever you have thoughts.

Once you have realized the "Pure Truth", you will be able to "feel" your "Self- identity" arise in a thought. You will be able to recognize it. That is wisdom. Being "aware" or being "mindful", is wisdom.

If you like something, if you want to acquire something, that means that there is a feeling of "Self" there. This means that we have to "watch" ourselves or be mindful of "ourselves". We have to focus on "ourselves", not the outside. We have to always be mindful, and constantly check if our "I-ness" arise. We have to see if we have a feeling of "self- identity".

If we realize that our "Self" or our "I-ness" exists at some point, then we have to compare it with the "Dharmaya", the "Pure Truth". Then we have to question ourselves, if nothing exists, then "how is it that I feel that I am here"?

If the "Pure Truth" means that there is nobody, and that nothing exists, then we should not be feeling this "Me" concept.

If we accept a "Thing" as true, then the "Self- concept" is also made instantly. If we believe that a "Thing" exists, an illusory "Self" is formed

instantly along with the "Thing". Then we also can say that, "It - the thing" is also "Me".

If the "Pure Truth" means that there is nobody, and that nothing exists, then we should not be feeling this "Me" concept at all.

If we accept a "Thing" as true, then the "Self" concept is also made instantly at that very moment. It would also be the same thing if we say, "the Thing" we believe exists, is also "Me". Or even if we say that, "It" is "Me".

Meheninwahanse: I understand that there is nothing outside,
Honorable Sir.

Aryanwahanse: From the way you said it, I feel what you are saying is, that there is no "outside", but there is "you", who is the "observer", who sees that there is "no outside"? Is that what you mean?

There is a very important point to bring to your attention. Let us see, how a "Thing" is made.

We have only six senses, haven't we? It is only through these six senses that we receive everything, isn't it? Whether there is a "Thing" or "not", everything is felt only by our "Mind Consciousness" (Vinnana), isn't it?

Meheninwahanse: Yes, Honourable Sir.

Aryanwahanse: Now let us understand how the mind consciousness is made. Let us try to understand how a "Thing" is created in the mind consciousness.

The mind consciousness receives only "sparks" from the 6 senses. The six senses are the sight, hearing, smell, taste, touch and thoughts from the mind consciousness. A spark that comes from the sight and a

spark that comes from hearing, creates a "Thing" in the mind consciousness.

When we say "a book", it is a "Thing". A "Thing" that we truly believe that exists "outside". But what is it actually? It is a spark from the sight and a spark from the hearing sense. And these two sparks come together and create "a book" to us, which we believe, truly exists "outside".

We "name" the "thought" that is created with a shape (color) spark + a sound spark, as "A Book".

Then when we say, "a Book", it is a shape and a sound together. The process of the sound and the color coming together, is call it "Sam-patchchanna". Actually, what is "a book" then? We receive a shape (spark). And we name that shape (spark) with a sound (spark). Did "the book" come from somewhere?

Meheninwahanse: It came from the past.

Aryanwahanse: Now what you said just now, creates a big problem! You see, if there is a "Past", then, you would also feel that you existed in the past as well, wouldn't you?

That concept of "coming from the Past", does not align with the Dhamma. Because it confirms to you, that you exist now and that you had a "Past" as well. Do you understand? If you believe that "You exist now and you had a Past as well", "You" become a "Thing".

In order to realize that "I" don't exist, we tend to create many other irrelevant things, don't we?

There is nothing as the "Past". The Buddha said, "Awuththanan Samboothan, Uththanan Bavissathi".

This means, that the "Spark" created at this present moment, is created "Only", at this "Present" moment. It was never created in the

Past! And this "Spark" which is created, only at this moment, would immediately die off or disappear, without any trace of it at all! Nothing is left behind in a spark.

Let us see the problems we would encounter if we believe in the "Past".

Supposing there is a bucket of water full to the brim. And if it has a tiny hole somewhere, wouldn't all the water leak out of the bucket? Believing in the "Past" will not allow you to realize the "Pure Truth".

Another example is, if a ship is sinking in the ocean, no matter how much you try to remove the water that gets inside the ship, unless you plug the hole through which the water comes in, you will not be able to stop the ship from sinking. Likewise, if you do not understand how the Past does not exist, you will not be able to realize the "Pure Truth".

You have to fully understand the teachings of the Dhamma. If there is even a little bit of ignorance about the Dhamma, you will not be able to end all suffering and end the cycle of rebirth. Ignorance regarding the Dhamma, will be the cause for rebirth.

Ignorance deludes you to believe in a "Self-identity". There is nothing as the "Past". When we present the teachings of the Dhamma to you, we talk about the "four elements" as the first step in the process of teaching. Then in the second step of the teaching process, we say that what we receive, is a "Sanya" (Sanna), Perception or "Signal", from the "Past".

But when you step onto the third step, you have to take the foot off of both the two steps below. We cannot keep a hold on all the three steps. Either you climb to the third step, or remain on the lower steps. This holding on to the two bottom steps is like you are afraid of losing your "Self- identity".

In the teachings of the Buddha, the "Past" is only mentioned as "Pera Sanna, Nava Sanna". "Past Signal, New Signal". This means that whatever we remember now, it is not from the Past. It is information created only at this very moment, nothing has come from the Past. A "Spark" that takes place only at this moment.

Aryanwahanse: Now let us talk about your belief that you remember the shape of the "Book" because it comes from your "Past" memory.

In the teaching of the Buddha, the "Past" is mentioned as "Pera Sanna, Nava Sanna". "Past Signal, New Signal", means that whatever we remember now, it is not from the Past, it is information created only at this very moment, nothing has come from the Past. A Spark takes place with all information, and it takes place only at "this moment".

This information that we "consider" as past memory, is all a superimposition (layers of images) of information that is "available" in one Spark, within which, it also includes an illusion of a "Self". This spark happens moment to moment. It is not a continuous thing.

The illusion of "Self" is felt, only from moment to moment.

And this illusion of "Self", is felt like "we are living". And this "feeling" of "Self", is a delusion. This superimposition of the feeling of "Self", is called "Chiththa Aropanaya". Trillions of superimposition of tables, chairs, sun, moon, trees, leaves are made up by the coming together of the stimuli of color and sound. These superimposed "Things", gives us an illusory feel that they are all real, that they are "true" and that they "exist".

The Spark is like a current that gives a "feeling" that we are "alive", and that we exist. Within the duality of "I" exist and the "outside" exists, we create an "Asmi Manaya". "Asmi Manaya" means it is feeling of "this is me, it is mine and I am living". With this feeling of "Me", we get attached to things outside, and it is called "Nandhi

Ragaya". This strengthens the "Me" concept even more, creating the next moment of illusory "Self" again.

Within this illusory moment of "Self" feeling, all information is included. It includes the sun, the moon, and everything else. When we look up at the sky, we "know" that the ground is below us. When we look at the brick wall in the room, we "already assume" all the other things in the room, like the bed, the chair, and the table are there. There is only one "Thought" at one moment. But trillions of information is within that "one thought".

When we say, to see the "Truth" in a "Thought", it means to realize, with wisdom, that this "Thought" is a lie. It is an illusion.

To understand the "Truth" about a "Thought", you have to contemplate about how a "Thought" is created. It is us who name the shape as a "Book".

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: So then, even this moment, we will always see, hear, taste, smell, feel "things". "Sparks" take place at all times, with Seeing, hearing, tasting, smelling, feeling. It does not stop. And we cannot stop it either.

Aryanwahanse: When we look at the mirror, we don't believe that the images are real. Because we are "Aware" that these images are not true. Likewise, even when all the senses bring us various stimuli, "Sparks", you should be "aware" that they are not from the "Past", but the information was created only at "this moment".

We must be "Aware", that there is nothing as the "Past". If we remember the "Past", it happens only at "this moment". Because each and every "thought" that is formed, it is immediately, totally destroyed. Just like how any other Spark would burn out immediately. We should have a very good understanding about "this moment". If

you have a very good understanding about this moment, then you will understand what happens to a "Spark" at this moment. Once you understand about the "Spark", you will know what happens to a "Thought", which is also a "Spark". There is a "Spark" that takes place at our senses. As long as we breathe, our senses will always be igniting with Sparks. When we stop breathing, the senses also stop giving off Sparks.

Now that we have established that there is no "Past", let us move on to our next part of the discussion about how to find "Me" in every thought.

When somebody has diabetes, they might have to amputate a toe on the foot. Later, they might have to cut the leg. Sometimes he might lose both his legs. He might lose an arm. Or he might also lose both arms. Now who would "lose" these limbs? He would think that "He" lost his limbs.

You might say that you lost a leg. That you lost a finger. That you lost both legs. You might say that you lost both your arms. Is this body "Yours"?

Isn't "You", only a "Thought"? It is the "thought" that dies.

It is the mind that dies, not the body. When the mind stops, the body is buried. The mind means it is always emitting Sparks. Now where is "Me"? There is no "Me". Whom did I name as "I"? To a "Thought", isn't it? When a "Spark" takes place at the Sight sense, we call it "a book".

It is identified as a "book", by our "mind Consciousness". The Consciousness of the eye, the nose, the ear, the tongue, the touch, does not recognize anything.

The Eye consciousness recognizes only the color, the Ear consciousness recognizes only the sound. But as soon as these two stimuli come together, a "knowing" of "a book" is formed in the "mind consciousness". In the mind consciousness, a spark of a "book" is created.

There is a superimposition (layers of photo shot images) of every image within the "thought" at this "moment". This photo shot of a "the book" will be compared with a previous photo shot of a book which was continuously recharged and kept alive, in "this same moment". Then when an image comes, the sound too automatically comes up, and it is identified as "a Book".

When a stimulus of a sound comes to the mind consciousness, the image of it automatically comes to mind. Or when the stimulus of the image comes to the mind consciousness, the sound of the image, automatically comes to mind. That is a Law of the Universe. A phenomenon.

The mind consciousness started generating Sparks from the time we were born. These Sparks form layers of data like a collection of photo shots. This igniting and dying off of sparks gives us a feeling that everything is "alive" and "real", including "myself". This feeling of "living and liveliness" stops only when we stop breathing.

The perceptions (Sanna) comes from the mind consciousness. These perceptions cannot be stopped. They will always come until we stop breathing.

This is where we need to be "aware", that all that we "See" outside, are all illusions, not true. Just like how we are aware that all images that appear in the mirror are not true, and that they don't physically exist.

"Sankithena Nibbidaya" means because of the deep understanding or that "awareness" that all the stimuli that we receive from the six

senses are all lies, we let go of that thought, without reacting to it. This will lead you to the realization of the "Pure Truth". With this realization, you will be able to realize the illusion of the mind consciousness and come out of suffering.

The "outside" world will not disappear. It will be seen because we are not blind or deaf. But we must maintain our "awareness" that there is no "outside" and that there is no "inside". And that there is nothing as "Me", and everything is only a "thought", and that thought too, is a lie. Now, where are "You"?

The image you receive is "you", isn't it? The image comes from a "Spark". And the "Spark" is also a "Thought", isn't it?

And in every thought, there is a "You".

"In this moment", you have a thought in your mind consciousness. The "thought" is also a stimulus that you received from one of the senses.

A "thought" is a Spark.

If you receive a Spark from the Sight sense, and if you recognize it as a Book, "your self-identity" is also formed in that same thought that recognizes the "the book".

If there is no "book", there is no "you" either. Therefore, the fact that the book "exists" to you, also means that "You exist".

The fact that the "book exists", means that "You" exists too, and that you have a feeling that you are alive, you are there, "seeing" the book.

If you are aware and have an understanding that a book cannot exist, it means that you have also understood that you too, don't exist at all.

In the "Shaptha sooriya Sutra", one of the teachings of the Buddha, he said that if the seven suns rise in the sky, the earth would turn to ashes and only the empty space would remain. Likewise, when we realize the "Pure Truth", that we do not exist at all, we would just let go of everything with understanding and with wisdom, and just live the rest of the life with ease and no suffering. You would realize that "You" are only a "Thought", a "Spark". Nothing else.

Meheninwahanse: Yes, Honorable Sir, we are holding onto something that does not exist.

Aryanwahanse: The Buddha said, "Ethan Mama, Eso Hamasmi". This means that if you believe that things exist outside and inside, it creates a "Me" and "My life". It is the "mind consciousness", also known as the "Mano Vinnana", that gives us the "Me" feeling. Actually, when you say "the book", that is "You". The fact that "You" think that you exist, is a concept, an impression.

If you see a Tree, that Tree is "You". If somebody scolds you, in front of you, that person who is scolding you, is "You". Now where am "I"? "You" are in the "Spark", nowhere else. Whatever the six stimuli that comes from the six senses? That is "You".

What happens when you don't give importance to the six stimuli coming from the six senses? "You", the concept of you, begins to melt away. Now your belief that you are "alive", begins to melt away. The Buddha named this process of letting go with wisdom and melting away as Nibbidhanthi, Viraganthi, Nirodanthi, Patinissanupassi. Your Greed, ill will and delusion disappears.

If you give any value to something, "outside" or "inside", that creates the "Me" concept. Let us say for example, Meheninwahanse, you eat food, and you taste the food on your tongue. Now tell me, is it "You" who is eating the food? Now don't you create a concept that it is "You" who is eating the food? Also, when you have a craving or liking to a taste, don't you think that it is really "You" who is enjoying it, tasting it?

You can be aware of how the illusory "I"ness is formed while being in any posture. You can also be aware of how the feeling of "I"ness is created when you see, hear, smell, taste, touch or have any thoughts. When you realize that an illusory "You" is created in every stimuli you receive, you can let go of forming any attachments or dislike to them by having an "Awareness" of seeing the "Pure Truth" in them. This wisdom of being "Aware" of the illusion of the "outside" and the "inside" is called "Udeyauwa Nanna".

If you don't get tricked by the illusion, and you let go of it after seeing the "Truth" in it, it is known as "Pajanathi". If you don't realize that it is all an illusion, and if you get tricked by it, it is called "Vijanathi".

We need to be "Aware" of all stimuli that we receive from our six senses while being in any posture of this body. Supposing you feel the wind on our body, and you feel the coolness of it. Be "Aware", do "You" feel the coolness of the wind? Or does the body feel it? Contemplate on it. When you feel a good taste, contemplate if the taste is felt by your tongue or is it felt by "You"? Contemplate if it is "You" who is enjoying the taste.

Now where are "You"? Why do you relate the taste to "You"? When the breeze was felt by the body, why did you assign the coolness to "You"? The feeling of "You" is a Concept, a belief. This false belief that it is "You", is called the "Sakkaya Ditthi". It means that you have an impression that "you exist".

The belief that "You exist" is because we lived within the "Anusothaya". "Anusothaya" means that we believed that the "outside" and the "inside" is true. This belief that all is true, gives us the impression that "we" too exist.

Now we have to learn how to look at the world "without Me". That is called the "Kriya Sitha". This is how a new born baby sees the world. He has bodily movements and actions, but he does not have any taints (greed, ill will, delusion, anger, jealousy) in his mind. He does

not have a "Me" or "Mine" concept. He does not have feelings of Greed, ill will, delusion, jealousy etc. He has a very Pure, untainted mind.

As we grew up, we were tricked because we were "Taught" that we are individual beings. We added a "I did it" or "Me" concept to every action we performed. That was our delusion, the "illusion of the mind". (Vinnana Mayawa).

When we don't believe the "outside" and the "inside", and when we stop believing in the "Me" concept the mind creates, then the "Thought" ceases to exist. This point is called "Vinnanan Anidassanan". At this point you also lose the "Me" concept. And you realize the "Pure Truth".

"Appatit-titha Vinnana" means when the thought cannot create any illusion, at that moment.

Meheninwahanse: Honorable Sir, how should I contemplate on a sound I hear?

Aryanwahanse: When you hear a sound, contemplate, is it "You" who hear the sound? Then regard it as "it is only a sound". The Buddha said "Suthe, Sutha Maththan". "What you hear, is only a sound".

When you hear a sound, and when you turn towards the direction the sound comes from, you need not like it or dislike the sound. It is just a "Sound".

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: You have to be "aware", and question, "Am I" here at this moment? This "Awareness" is very important. Because through this "Awareness", you begin to develop wisdom which will finally make you realize the "Pure Truth". You will realize that there is no "You".

"Awareness" has a profound effect on developing wisdom, to realize the "Pure Truth". The Buddha said about how important developing of wisdom is to achieve Enlightenment to stop rebirth. But wisdom cannot be developed by "thought" or "thinking". Wisdom is developed only through "Awareness", and applying the "Yathaabootha Nanaya" for everything. This was explained by the Buddha, "Nanan Adigamanan Nibbanan Sachchakiriyaya".

Going back to how to react when you hear a sound of a vehicle, you should be able to see the vehicle without the concept of "I am" seeing the vehicle. You will hear the sound, but you should hear it "without" the "I hear" concept. Now how do you "See" the vehicle without the "I" concept? When you see a book, look at it, but without the concept of "I see" the book. Regard it as just "a visual".

We will always hear, see, smell, taste, feel the touch, and receive thoughts. The senses will always be there. Sparks will always take place.

Here, I have to clarify, that the "Awareness" that I am talking about in this part of the discussion, is the Path to "Awakening" for the one who is at the 3rd supra mundane stage, called "Anagami", (Nonreturner).

The first step to realize the "Pure Truth" in the supra mundane plane is called "Sothapanna", the stage of "Stream Entry".

To realize the "Truth" in the first stage, we have to have an understanding that what we "See" and experience "outside" is not real, that they are only "Thoughts". We let go of the belief in the "outside" world using the "Yathabootha Nanaya". The "outside" world is also known as "Baahira Lokaya".

To arrive at the Awareness of the first stage of the Supra mundane plane, we bring ourselves to the "inside" by being "Aware" that everything we experience outside are only "Thoughts". Since we have the understanding that the outside world is created only by

"Thoughts", we stop believing in the "outside world". We see that it is a lie.

"Ashruthavath Pruthagjanaya" means the person to whom the outside world is True, it is Real.

"Sothapanna", means the person has realized the illusion to a certain extent, and he does not allow his mind to go in the direction the mind wants. He goes in the direction of the "Patisothaya".

"Patisothaya" means you have realized the "Pure Truth", and now you see the "Pure Truth" in all stimuli you receive from your senses. You won't get tricked. You know that all what is seen outside is only "Thoughts".

Now, please understand very carefully, when we were on the Path to "Sothapanna", the first stage in the supra mundane plane, we let go of the "outside" saying the outside is all made up from the "thoughts" inside.

The 3rd stage (we did not discuss about the 2nd stage yet, but more or less, it is the same principle), on the supra mundane plane, is called "Anagami". All these stages are all levels of Wisdom. They cannot be developed by force, by learning or by "Thoughts". Wisdom develops automatically according to how much "Awareness" is maintained.

In the "Anagami" stage we also let go of our "Thoughts", we realize that "thoughts" are all lies. Then whatever we "See" outside, we have to maintain our "Awareness", that it is only a "Seeing", only a "Hearing", only a "Taste".

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Later, at the end, beyond the stage of "Anagami", you realize that there is nothing as "Thoughts" either. But to arrive at that

realization, you have to identify the formation of the illusory "Self" in each "thought".

At the 3rd stage, you have already realized that the "outside" does not exist. And we are already "Aware", that any stimulus that you receive, is only a "Thought".

On the Path to realize the "Pure Truth", at this stage, you have to identify the illusory "You" in every thought that you receive.

Whichever "Thought" you receive, it is "You". When you "See" a "Book", the Book "is" the mind consciousness (the "Vinnana"), therefore the illusory "You" is in it. The "book" is "You".

You have to be "Aware" of "Yourself" in the "thought". If you see a "Book", the book is "You". The mind consciousness gives you an illusory "You" in every thought.

The way to be aware of "Yourself" in a thought is, if you see a "Book", realize that the "Book" is "You". If you give a value to that Book, and if you think that you want to have that book, that is "You" there. This is known as "Drushtiya". "Drushtiya" means a false belief.

The feeling of "I am experiencing the book, and that I exist at this moment, and I see the book in front of me", taking "Me" to be true, is called "Sakkaya Dhittiya". In other words, the feeling of "I am alive, and I am experiencing this", is called "Sakkaya Dhittiya".

There is a very subtle angle through which this forming of "I"ness should be observed. It is not easy. The Buddha said, to observe the forming of the illusory "self" in a "thought" is more difficult than splitting a single hair of a horse into a hundred strands by a clever archer.

The Buddha also said that to detect the "Self" in a thought, is not easy. He said that it is like trying to see a rainbow, through a dew drop that is hanging at the end of a blade of grass.

What the Buddha says is to recognize how the "Self" is formed in a thought, which comes as a stimulus. We look at everything by attaching "our selves" to it. But if you can "use the book", with an "Awareness", and without the "delusion" that "You" are using it, that is "Wisdom".

Also, if you can be "aware" that the "thought" of a "book" arose, and then after that the "thought" of a "brick wall" arose, that is "Wisdom".

Try to use "Things" without the concept of "me and mine". This is also called "Prabhashvaraya" or "Purity".

Within that "Awareness", within that "Purity", there is no "Self" or "person". This "Awareness" together with the "Yathaboortha" understanding, allows you to develop "Wisdom". Like how we know that the images in the mirror are not real, we should also realize that what we "see" is also not real. This is "Wisdom".

When we look at the mirror, we need not even look twice at it to see if the images on it are real or not. We know that there is nothing in it. The same way, when we see things in this world, we should know that there is nothing in them.

In the same way, we have to come to a realization, that there is a "Seeing", but there is "nobody", "no person" there. It is not "Me" who sees it, it is just a "Seeing". That should be the angle through which you should maintain your "Awareness".

If you enjoy some good food, be "aware", that "You" are formed in that moment of "Savoring". When you react to the taste in a negative way, again "You" are formed at that point too. But if you "See" that there is "nobody" there, that there is "no person" there, and if you are aware that what you "See" is only "sound" and "color", there is "no thing" there, that is "Wisdom".

We do see images outside, we hear the sounds, we see the color. We see them moving and alive. Let us say that we draw a picture of a cat, a tree and a chair on paper. Is a chair physically there in a picture?

Meheninwahanse: No, it is only a drawing.

Aryanwahanse: Do you have live cats in a picture? Do you have trees swaying to the wind in a picture? This world is all in a picture.

The world we see is also like a picture.

Now do you realize how deep and complex this realization is? You cannot explain this realization in words....

You need to feel it like how you need to taste the salt. You need to taste the salt to know what the salt tastes like. No matter how much explanation one could give us, we need to taste it ourselves.

What we are trying to say here is that once we realize the "Pure Truth", we don't give any values to "things" that we interact with. Seeing the "Pure Truth" is the "Awakening". You wake up from a dream. A new born baby looks at the world without giving any values to things. His mind is "Pure".

Meheninwahanse: Yes. The small child doesn't have any values for things. It is us who assign values to things.

Aryanwahanse: Meheninwahanse, I am going to repeat what I said because from what you said just now, I feel that you did not understand what I am trying to say.

Let us say that we draw a picture of a book on a sheet of paper. Then we also draw pictures of a chair, a cat and a tree. What we see "outside", is similar, to the drawings we see on this paper. Just as there is no book, no chair, no cat, nor a tree in this picture, the same way, we "see" images outside, but they are not "real". We "see" a cat, we "see" a tree, but we know, that there is no cat, or a tree "outside" in the world. There is no chair nor a book "outside" in the world.

What is this angle? Try to see it by contemplating on it.

Meheninwahanse: We have to stop receiving stimuli from our perceptions... (that is sight, hearing, smell, touch, taste.)

Aryanwahanse: Stimuli from perceptions will not stop. When you look at the drawings on the paper, you receive the stimuli of a cat, a tree, a chair. But there is no cat, no tree nor a chair that truly, physically exists, on the paper. But there is an image of a cat, like how a stimulus would come to our sight. Do you understand? We should not give any values to them. When we don't give any values to anything, our desire to please our senses disappear.

When we look at the drawing of a cat, we don't give any value to that drawing because we know that there is no cat in it. When we see a drawing of a chair in the paper, we don't give it any value compared to the value we would give to a chair that is "physically" in front of us.

This realization, this "Wisdom" of things not being real, helps to eradicate our desire to get attached to our senses, and does not allow us assign values to anything that we see or hear.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: This realization is the "Awakening". It is when you don't have a desire for anything. At this point, your Greed, Hatred and delusion continues to melt away.

When you see a "Brick wall", you are "aware" that a "thought" about the brick wall was formed. This "awareness" is just like that "knowing" you had when you saw the drawing of a "book" on the paper.

When you see a book, you are "aware" that a "thought" about a book was formed. You will look at that "book", just like how you would "see" the drawing of a book on the paper. And you would not give any value

to that book, just like you did not give any value to that drawing of a "book" on the paper.

At this stage, you need to develop the "Asawakkaya Nannaya". "Asawakkaya Nannaya" is the wisdom that will enable to you (1) to "see" when the "thought" is formed and when it ceases. (2) You have to have an awareness to see if you gave any value to the "thought", (3) you have to analyze if you had an attachment or dislike to the "thought" that came to your mind. (4) you have to feel the amount of attachment and dislike you felt towards that "thought".

This wisdom is called "Asawakkaya Nannaya".

Supposing you see a drawing of a nice "sofa" on paper. You like the "sofa" and you get attracted to what's on the drawing. You think that you will ask a carpenter to make it for you. Then you think of searching for a "sofa" like that in shops and you think of buying one. You will somehow buy a sofa similar to the one on the drawing because you were attracted to it.

Just like that, when we see a "sofa" "outside" in the world, we think that it truly exists. But actually, it is just like the drawing of a "sofa" you saw on the paper. It is not there.

It is very difficult to make you understand this. This is like trying to tell you how salt tastes. Until you taste it yourself, you would not know what it really tastes like.

But when you develop the Wisdom, the "Asawakkaya Nanna", you yourself will realize that the attachments, your desire for "things", tend to dissolve when you see things outside with "Yathaboothera Nanna".

Whenever you see something, and every thought get, at every moment, the Buddha said, "Thathra Thathra Vipassathi". This means, you have to have the "Awareness" and "wisdom" at every moment, to see that there is "no outside", it is only thoughts that create the outside (this is Vidharshanawa). You also have to have the "Yathaboortha Nannaya", that there is no "outside", there is no "inside", that they are only "Thoughts". Also "see" that the "Thoughts" don't exist, they are lies too.

You also need the wisdom of "Asawakkaya Nanna" to feel if you still have "likes" and "dislikes". This "knowing" will give you an indication if you still have a "self- identity". Every time you have a "thought", you should know how much of attachment or dislike you have towards that "thought". You have to "feel" the dissolving of those feelings. As you practice "Awareness", You realize that the reactions toward the stimuli coming from the senses melt away. And at the same time, your "self-identity" dissolves away when we don't have any reactions to the stimuli.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Supposing we see a "Book" outside, but we do not believe that it exists, we know that it is an illusion then we don't give any value to it. Our "I"ness reduces as much as the little value we give to the "book" that we see.

It is Very Important that you know that your "I"ness reduces according to the value you give to the stimuli that you receive from your six senses. Without this understanding, you cannot realize the "Pure Truth".

Also, If you think that "you" are different from the "book" that you see, then too, you cannot realize the "Pure Truth".

Meheninwahanse: Honorable Sir, most of the time, I listen to the "Baddekarathna Sutra", the Buddha's teaching. I feel that the more I listen to it, I understand it better.

Aryanwahanse: That is very good. Each person has to identify some teachings of the Buddha that resonates more with them. Then they can repeat listening to it until the teaching becomes very clear to them.

Coming back to our discussion, if you clearly understand the Path and apply it very well, you will have a "feeling" of lightness.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: Then you would feel that you won't find a "Self-identity" in that moment. You would be "Awake" to every moment without the "Self-identity".

This "Awakening" gives a blissful feeling.

Meheninwahanse: Yes, Honorable Sir.

Aryanwahanse: You have to have a very good understanding of the Path, you have to have an "Awareness" and "wisdom" to go on the Path. Contemplate on all that we discussed today. Every time you taste food, don't own the taste as "yours". When you have food, when you look around you, when you feel a nice smell, "see" if you are there in that thought. Then contemplate on how to experience that feeling without the "Self-identity". You cannot experience anything without the "Self-identity". Then contemplate on how to look at that experience and find "You" in it.

Meheninwahanse: Theruwan Saranai! Aryanwahanse.

Aryanwahanse: Theruwan Saranai! (May the Blessings of the Noble Triple Gem be upon you!)

The right moment is here to reveal the absolute truth that has been hidden under the dunes of time. The rays of wisdom are blowing from all directions

Relieved and comforted are the hearts that get rid of sorrow.

Do you hear the lion's great roar of the truth?

You are lost in the cycle of samsara. Sometimes you are happy - sometimes you are sad

What is this oscillating life?

You don't know the truth?

We are ready to reveal the truth.

This is your story:

It's the story of how you get rid of your sorrows

The way out of the mind

The way out of sorrow

The path to Nirvana That is the path to refuge.