

## Ayra Kamatahan

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When you say there are *no things* and thinking that all things are impermanence (*Anithya*), both mean to be the same. When "Truth" is known, it is seen that there are "no things", in or out, as we perceive to be. It is not the thinking process that all things are impermanent (*Anithya*) but, knowing the fact to oneself that all are colors, forms and words (sounds). *i.e.* seeing through deep understanding that there are "no things" to be perceived as impermanent.

For *e.g.* take this window in the house: the window in the house in essence colors, form and word (sound) only. Table is also only color, form and word (sound). Consider any thought, in essence it is only colors, forms and words (sounds) only.

First step is to see clearly all are thoughts only, *no things* that you perceived to be. In the next step we come to the understanding that all thoughts are in essence colors, forms and words (sounds). When one is fully established in this understanding it is said to be the "*Anagami*" state. Then one will be free from the torture of thoughts. *i.e.* at this state one is not affected or influenced by the thought patterns. This is an advanced state of understanding. However, first, one needs to see that all are thoughts, and *no things* outside. In order to be established in this, one needs to practise this understanding vigilantly and incessantly.

Also, it is needed to discuss these spiritual matters at least once a day, Lord Buddha also did the same. In the evenings, Lord Buddha allowed *Dhamma* talks and discussions with householders first, and it is said that afterward HE allowed monks to discuss spiritual practices, experiences, doubts, experiences etc., and related advice. There is no difference between Lord Buddha's time and now, still we can adopt the same process in the present times.

The knowledge and understanding acquired through listening and discussing must be practical and put in to practise. Check to yourself and see clearly what you perceive is merely thoughts only. Also check whether you are going outward (unconsciously going after thought stream) or these are just thoughts. This needs to be checked vigilantly.

If you are drowned and tormented by thought stream, then it may be difficult to get out, then you can try to divert attention by using previous understanding of the fact that thoughts are just colors, forms and sounds only. Then you can be free from the overwhelmed stream of thoughts. Once you know the thoughts are mere colors, forms and words, the influence of steam of thoughts (on ones' psyche) is much less. Thoughts create the maya of things outside.

Since thoughts are inherently directed outward, it creates the illusion of *things* outside. When *things* outside come into existence, it gives suffering (*Dhukka*), because of likes and dislikes attached (*Raga* and *Dewsha*). You tend to believe the existence of *things* outside because of the outgoing thought patterns. If you know there are no things outside (as you perceive) and its appearance of sensory perceptions (colors, forms sounds, smell etc) only, its freedom from thoughts. This is through the deep spiritual understanding (*Jnana*). "Table" is a word (sound), similarly whatever known is colors, forms and word only, is there a "*thing*"?. No. This level of understanding is the "*Anagami*" state, freedom from thoughts. However, when you practise do not concern about states of spiritual attainments (*Phala*) whether "*Sowan*" or "*Anagami*", it is good enough aiming for the freedom from thoughts. At the end you can know oneself the states. These are non-essentials, you should become practical by practising day today life the freedom from thoughts, this is sufficient. Then you follow the path of the freedom from thoughts. That's all.