

BUDDOTHPADO

**AWAKENING  
TO THE  
MOMENT**

VOL I



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**Buddothpado**



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Those who hear the Message of the Buddha  
are truly blessed.

All can be awakened to the Truth.

What is needed is your intense longing and  
perseverance for the Truth

No reason for suffering.

This is the time of re-emergence of Lord  
Buddha's true teachings.

This is the time of re-appearance of Arahaths,  
Awakened Masters.

Even today Arahaths are living to help  
humanity to attain the Truth.

This is the time for all to Listen to damma,  
Contemplate and Meditate on damma, and  
awaken to the Truth.



## **Preface**

Truth is always right here right now.

The only thing we need is to remove our primal ignorance.

Get rid of misconceptions, preconceived ideas, and wrong notions, without creating new notions.

Buddothpado is committed to opening up the true essence of Buddha's teachings to all.

What is shared in Buddothpado is our own experiential knowledge. It is in the light of Buddha's teachings in Tripitaka.

This is your story. This is about your salvation.

Come, Listen, Investigate and Contemplate. If it resonates within you, then only accept the teachings and follow them for your own Freedom.

**BUDDOTHPADO ARYANWAHANSE**

## Awakening to the Moment

**Aryan wahanse:** What we are discussing here are not applicable to mundane life. Conventional rites and rituals are good for the sustenance of society and culture. But recognising the truth is beyond those. In Buddha's time, HE expounded the truth as profound and not heard before. This means Buddhist philosophy is beyond conventional thinking. This statement is valid even today. The things we all consider real are in fact false. Reality is completely different. This is the point we need to understand first if we are on the spiritual path. If you are ready to hear the truth, we have to tell it as if preached to five ascetics (in Buddha's time) which they never heard before.

We habitually think our perceptions are true. We are trapped with six senses: eye, ear, nose, tongue, body, and mind. We believe the sensations getting through the six senses are real. When the truth is realised, we recognise all are false. As long as we do not recognise the truth we are in ignorance. Due to ignorance, we are subjected to an unending cycle of birth and death (*samsara*). This is endless suffering (*dukkha*). Unless we come out of ignorance there is no escape from suffering.

It is only suffering in mundane life in ignorance. We believe we are happy and satisfied when we have money when we have tasty food when we have good cloths etc. This is the mundane way of life. After some time, cloths deteriorate, and we look for new cloths. Again, after some time they get spoiled and old. Again, we look for new ones. In this manner, we are running after better and better ones. Even for the food we are running after new dishes and new varieties of tastes. In the ignorant way of life, we are never satisfied for long. We look to the next.

**Seeker:** I am from Kandy area. I am seventy-four years old and I have listened to more than 100 talks.

**Aryan wahanse:** There is nothing in this world to be called satisfactory for long. This is suffering. What we think pleasure in this world is in fact pain only. There is no lasting pleasure, all end up in suffering.

You asked whether you can see *Nibbana* at this moment. Truth is that *Nibbana* is seen at this moment.

At this moment you have a thought. Thoughts appear and disappear. There is no lasting thought, all are transient. It is only these thoughts that give us

suffering (what we call the mind in fact is a collection of thoughts only). We use “mind” and, “thought” interchangeably. Our suffering is only in the mind.

Therefore, seeing the truth in simple words is understanding the full functioning of the mind. This manifested world is created by your mind. That is why Lord Buddha said the six senses themselves are the world (*salayathana loko loko, chittena niyathi loko*). Beauty and ugliness that you see are not in outer objects but in your mind.

Moment-to-moment thoughts appear and disappear. The birth of a thought and death of a thought happens in the moment. The one who sees the birth and death of a thought (seeing *udaya vaya*) will not find conventional death. This death becomes false. Birth and death happen at this moment. Before your outgoing breath happens, you need to contemplate *marananussathi* (occurrence of death). Contemplating *marananussathi* means seeing the death of thought at the moment. Lord Buddha said if one contemplates death before the in-breath goes out, that is sacred. Seeing death in the moment is “*kshana sampatthi*”, which is recognising the reality of the moment.

It is very rare for one to see death in the moment. It is very rare to listen to *damma*. It is very rare to get a human birth. It is very rare to live in a holy place.

We are struggling to understand the mechanics of the moment. If we could recognise the mechanism of a single thought, we see the truth. Sometimes we use the term “*aramuna*” for the thoughts. If we see one leaf of a mango tree properly, it is equal to seeing all leaves of the mango tree. Similarly, if we could see one thought properly, we have seen the mechanism of all thoughts.

Therefore, seeing one thought properly is seeing *Nibbana* or seeing the truth. Through this, we should know how thoughts are formed.

Now you know you have only this moment. If we talk to you, it is only at this moment. If we talk to you tomorrow, there is also only this moment. Even in five years’ time only this moment. If we think past it is this moment only. If you think of the future, it is only a thought in the present moment. We have only this moment. However, even the thought at this moment is not true.

Past thoughts are gone. Future thoughts have not appeared yet. The thought appearing at this moment is also not true.

*“Atheetham nagammeiya – Uppatikanke anagatha*

*Pachchuppannasaye damma – Tathra Tathra vipassathi”*

You see a book. This book is not outside. It is a thought in the mind. This book is created in the mind by binding color, form, and sound together. Now analyse how you came to know the book for the first time. In early childhood when you start speaking, you were taught colors and sounds such as red, blue, yellow, etc., etc. Here color includes form as well and sound is the “word” of the language you use. For easy reference, we use the word color only.

From an early age, you started binding color and sound together and started identifying objects accordingly. Until this time what you have done was binding colors and sounds for worldly transactions. We call the result of combining colors and sounds the mind or thoughts. Here we use color and sound because these two are predominant among other sensations. Binding sound to other sensations happens in a similar way.

When you hear the sound “parrot” a form of a parrot is created in your mind. If you hear the sound “crow” a crow is created in your mind. If a person who does not know English hears the word “crow” he cannot create any form in his mind like us. He has not bound the color to the sound “crow”. Do you see how a form is created in your mind out of a sound? Now you can understand that the mind is the result of binding colors and sounds. This is the truth you need to recognise.

We have only the present moment. Everything happens only at this moment. If you see the reality of the mind, you will see that there is no book out there. There is no crow outside. All appear in the mind at this moment. So, you are free from outer objects.

Now when you investigate the mind, can you find a book or crow in the mind? No. We can't find anything in the mind. It is just the appearance of thought. Now you are free from the mind as well.

You cannot find anything inside or outside. It is empty of things. The *shunnatha*. No material objects exist to be grasped. This is called *animitta*.

If there is no book, then no ME also. The absence of ME or individual self is the absence of things. This is *shunnatha*, emptiness. This is freedom from the mind. This is the Buddha nature of the moment. Buddha's birth is at this moment. Buddha's death is at this moment. Buddha's awakening is also at this

moment only. Therefore Buddha's "*themagula*" (birth, death, and awakening) is at this moment only. Thus, every moment is a Vesak, isn't it? If one realises the truth, for him every moment is auspicious. The greatest achievement in human life is the realising truth. That is the most auspicious thing. Awakening to Buddha nature is the most auspicious moment. All defilements (*kleshas*) will disappear with the awakening to the truth. For such a seeker there will be no birth in the lower worlds. He will steadily progress toward the state of complete absorption (*Arahat*).

All mundane people who are ignorant of the truth there is a chance of getting birth in lower worlds, no matter how religiously they do meritorious deeds. The mundane world is full of wrong beliefs and concepts. There is no right vision (*samma ditti*).

Lord Buddha said there are two categories of livelihood. One is right livelihood (*samma agiva*), and the other is wrong livelihood (*mithya agiva*). All mundane people are on *mithya agiva*. Those who are on *samma agiva* are in "*arya bumi*". *Arya bumi* is where the awakening to the truth happens.

The eightfold path is found only when the truth is understood. Then you start walking along Buddha's path. Those who believe the world is real are far away from the truth. They are in the wrong perspective. There is no difference between the animal and them. Until you hear the truth from the spiritual teacher (*kalyana mithraya*), and understand the truth there is no end to the cycle of birth and death. There is no end to samsara. It requires a detailed explanation to describe how the endless birth and death cycle happens.

Now you know what is *themagula*. It happens only at the moment. Take everything simple. Do not make this a burden. Happily, and leisurely know that we have only this moment and contemplate this over and over again. Turn inward your mind. Try to be attentively aware (*sihiya*) to the moment.

**Seeker:** Do we need to contemplate on the *vinnana maya* again and again?

**Aryan wahanse:** You know this mind is false. When you know its falsity, itself is the contemplation. Do not make this contemplation a burden and suffer. Traveling along the spiritual path is very beautiful and light. But you will lose its beauty and lightness when you create unnecessary clinging and expectations of *Nibbana*. This clinging to *Nibbana* is another form of impediment in the mental illusion.



You have to catch the serpent at the right spot, otherwise, it will bite you. Similarly, you have to listen to *damma* talks with a keen intellect and grab the correct meaning. Actually, what we are describing here is very simple. You should not make it complicated and a burden. What we are talking here is not observing the mind or thoughts continuously.

Due to past habits for a long time, you are naturally tempted to go outward toward the world. However, when you listen to *damma* talks you are repeatedly reminded that there are “no things” outside. At the same time, your mind is purified. Ignorance will slowly fade away. You start looking inward, you start seeing your own mind, how thoughts come into existence and disappear. Your misconceptions and wrong beliefs fade away and clarity slowly dawns upon you.

Like clean white cloth your mind should be purified. In the beginning, you had a pure mind, subsequently, due to social conditioning you accumulated impurities (*kleshas*) in your mind and become impure. Now you are covered with so many *kleshas*. When you begin to see the truth (the truth of your mind) these *kleshas* will begin to fade away slowly. It is like getting all dirt on a cloth washed away slowly. You do not need to rush, cleansing of *kleshas* will happen gradually and automatically when you are on the spiritual path. You have found the path to *Nibbana*. Now you see how important even one second in your life is.

**Seeker:** I am afraid of the last thought of my life (*chuthi sitha*)

**Aryan wahanse:** Do not think about it. Let it go wherever it wants to go. Do you know why did I say this? You grasp even the so-called last thought and your mind gets polluted. Also, you will get fear and doubt as well. You should not think about all of these things. When you do not think, you are at peace and you will have the potential to go higher realm. The moment you think you make it a reality. You make it a truth for you and you solidify it. This will lead you to lower realms.

Why you are tempted to think this *chuthi sitha* is due to your sense of individuality, the ME. Your ME sense wants to go to a better place after this life. Here I am telling you there is no ME to go anywhere. You should listen to *damma* talks regularly and get the message clear to yourself. When you listen to *damma* you should never think such things. The reason is then you have the potential to go higher realm. Here again, you have to be clear that there is

“nobody” who is going to a higher realm. If you are free from such thinking, you are free from *raga*, *dwesha*, and *moha* (attachment, aversion, and ignorance respectively). Lesser agitation, lesser internal fire. You should know that thought itself increases *raga*, *dwesha*, and *moha*. Then that thought itself takes you to the lower realm. We cannot make our way to anywhere by force as we wish. What you can do here is calm your mind and be at peace. Every moment makes your mind calm and at peace.

*Angulimala* killed so many people, but he did not fall into the lower world. When you keep your mind focussed on *damma*, as a *bikku*, have you killed anybody? When you focus on the moment your past cannot come and veil the present moment. This is the state of pure mind. If old stuff comes and pollutes your mind, then you will not be a *bikku*. You should awaken to this moment, then you are free from the past. Every moment be aware of your thoughts (mind). That is to say, being in *sihiya*. The internal fire from thought constructs takes you to lower worlds. Therefore, no use in thinking past whatever it might be.

Here the story is about the mind or thoughts. Thoughts appear and disappear. If you see the nature of thought moment to moment you will know that there is nobody here, there is no personal self here, there is no ME here. It is just nature.

Listen to *damma*. Get all your doubts clear. Then you will notice internally that you are becoming calm and at peace than before. You will notice your anger, and your internal agitations slowly fading away. You are on the spiritual path; you will not fall onto the lower realm.

Slowly try to see there is nobody, no personal self within, no ME. Every moment you see this, you are stepping into a higher realm. Then only your internal fire and restlessness fade away.

The one who sees there is no personal self (*atmeya bhavaya*), is called a Buddhist. Buddhist do not talk about a creator. Buddhist philosophy is not a belief system. It encourages you to check yourself, experience yourself, then only accept. If you think there are “things” out there, then you are not a Buddhist. If you consider there are “no things”, but just an appearance once necessary conditions at this moment are met, then you are a Buddhist.

If you consider there is no separate self (*atmeya bhavaya*), then you are a Buddhist. Lord Buddha said "*Bhava nirodho Nibbano*". That is, there is no personal self, it is *Nibbana*.

These days many are confused with karma theory and Buddhist teachings. Buddhist philosophy is not *karma* theory. It is a wrong understanding. There are a lot of books written on *karma* saying Lord Buddha preached those. They say Lord Buddha preached how to go to heaven etc. It appears some are totally mixed up with the teachings.

Lord Buddha's teachings are based on "cause and effect" (*hethu phala*). There is no doer. When necessary conditions are present, things happen. However today most people hold on to *karma* theory, and they think if they do certain actions then they can accomplish certain results. They are not real Buddhists.

Do you know how a Buddhist thinks? He thinks there is no individual self (personal self) or ME here. For a long time we have not taken this to be true, this is the problem. Today we have a kind of mixed-up Buddhism with other religious systems. Some of the other belief systems have entered into Buddhism. On top of that some teachers put their own spice to the teachings without experiential understanding. That resulted in wrong interpretations and wrong practices.

Because of this, most people are confused and become helpless today. They do not know what is right and what is wrong. Many have separated and moved away from the traditions as well as teachings. People can hardly hear the true teachings of Lord Buddha.

We are trying to bring back the true message of the Lord Buddha. These are in line with the Buddhist scripture, "*Tripitaka*". You should listen to *damma* with an open mind. You do not need to rush. If you listen to *damma* with a proper attitude even one day is enough to recognise the truth. If you sit and contemplate the teachings properly as intended, you rise as *Aryan wahanse*, a realised "*Arahat*".

We tell all the time that there are "no things" outside. All in your mind only. If you recognise this you are free from the outer world. That is, you reached "*sothapaththi*" state (stream entry). Then you have no return to the mundane way of thinking. You move to the higher realm only, no falling to the lower realm. Once you recognise that the external world is false how can there be heaven or hell? Then where do you expect to go? Here only a thought appears

and disappears, nothing more. There is no existing thought or mind. Then how can there be a person or individual self? There is nobody here, do you recognise this? Buddhist teaching is “*anatta damma*” (non-self).

Lord Buddha asked, is this eye permanent or not? (*chakku nichchto anichchato bhante?*). The reply came; not permanent (*anichcha*). If the eye is not permanent it is suffering (*dukkha*), how can you consider the eye as self (*atmaya*)? Buddha’s teaching is *annatta damma* (non-self). All discourses (*suttras*) reiterate there is no self, only this moment.

All our *damma* talks are in line with “*Tripitaka*” (*Tripitaka* contains *suttras* which are Buddha’s narratives and discourses). If you read *Tripitaka* you will notice this. Every discourse in *suttras* explain there is no self. However, this message has not been conveyed to our society properly. Because there is no spiritual backing in society this country declined rapidly as of today. Modern people today need shocks to open up their eyes to reality. Otherwise, all are happily sleeping in ignorance. You cannot move forward in the spiritual path by keeping one leg on the world and the other on spirituality.

You have to understand *Buddha*’s teachings properly in their purest form. As before you can offer flowers to Buddha, and you can do other observances. However, you have to see your mind, your thought constructs. You need to be aware that thoughts are false, there are no things outside as you perceive them to be. Then you see the *Buddha* nature. You should do your rituals with this awareness.

**Seeker:** In this morning also I started the day with offerings to Lord Buddha.

**Aryan wahanse:** You are doing all these by considering there is Buddha outside.

**Seeker:** I contemplated teachings and did my worship

**Aryan wahanse:** That is correct. Remind yourself that whenever teachings are contemplated your inner restlessness fades away. Now you are moving along the path of diminishing *raga*, *dwesha*, and *moha*. That is where the purification of the mind happens. Getting your mind purified every day is called meritorious deeds. The desire to see the truth is called “*akaravati sraddha*”.

You have a mind means you have objects like books, children, a house, vehicles, etc. All are merely thoughts. When you recognise thoughts are not

real, then *raga*, *dwesha*, and *moha* start fading away. Then your mind gets purified. If you become a slave to your mind, you increase *raga*, *dwesha*, and *moha*.

When you watch a tele drama in TV, you get excited, you become angry, you become sorrowful, etc. Actually, you are looking at a glass screen and you are making your *own raga*, *dwesha* and *moha* to all those that appear on the screen. When you increase your *raga*, *dwesha*, *moha*, you fall onto the lower world. However, if you know the truth of the mind, tele drama is another drama only. You can watch the drama without getting caught up with that like a lotus leaf in the water not getting wet by it. You can maintain serenity within no matter what happens in the drama. This is the skill one needs to develop. When you understand *damma* you can live a normal life without inner fire or resistance. You will not be affected by the eight vicissitudes of life (*atalo dahama*).

This is extinguishment. This is *Nibbana*. Your internal fire and restlessness are extinguished.

Theruwān saraṇai.