

## Religion as superstition

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### (1) The historical Buddha

Many of us refuse to accept that the Buddha **died**; but that he does **not** die. If the Buddha does not die, there is no truth in impermanence which he, as the historical Buddha, teaches.

#### Result:

We create transcendental Buddhas "of the 10 directions." No such teaching is found in the suttas or Commentaries. Do not be caught up with con-stories of Teachings preserved amongst the Nagas or buried by some Tertons. This is just like saying: I spoke to the Buddha last night: he told me ...

### (2) Only 1 Buddha in the universe

When we have neither faith nor understanding in the Buddha Dhamma preserved in the suttas, we also doubt the Buddha. We cannot accept that he is dead. It is like keeping a dead body in our house, and not burying it. We should leave it buried in the ground of the past.

#### Result:

We invent and worship numerous Buddhas, as many as the sands of the Ganges riverbank. If there are so many Buddhas, we have a seriously bad Inflation. If diamonds are like sand, then, their value is like sand, too.

Sakyamuni, on the other hand, is like a diamond: even just 1 is highly precious.

### (3) Idol worshippers

Following the Greek Buddhists, we created images of the Buddha, which the Buddha forbids. The true Dhamma is the real image of the Buddha in nirvana. See the Dhamma, see the Buddha. We should not worship idols, no matter how big or beautiful.

#### Result:

We value relics and forget what they really are or stand for. We have no idea whether they are really those of the Buddha or not: they are simply the **earth** element.

If we those Money Monks claim that their Relics are authentic, that if we have Faith, the relics are real -- then, why not take any bone, or rock, or whatever: **Namo**, there's our Relic! Why only the relics of the Money Monks are real but not others?

### The true relics

The only true Buddha relics are the **suttas** handed down to us containing the Buddha's teachings. We can still reach the path by studying them, practising what they teach, and realizing the truth they point to. Avoid the Teachers who think they are better than the Dhamma or the Suttas, or do not really care about the Dhamma and the Suttas.

**Aspiration:**

May I not be misguided by False Teachers.

May I not follow False Teachings.

May I not be blinded by False Holiness.

May I not be tempted by False Hope.

May I see impermanence, unsatisfactoriness and non-self in all these, and reach the true path of awakening in this life itself as a **streamwinner**.

This is my aspiration for streamwinning in this life itself.

You, too, can aspire for streamwinning now.

The least is that this will help us practise Dhamma easier and correctly.

Sadhu.

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[an occasional re-look at the Buddha's Example and Teachings]

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