

The One Dhamma

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The Buddha teaches the one Dhamma (*eka,dhamma*); the Buddha Dhamma is one. There is only the one true teacher, the historical Buddha; the one path, the noble eightfold path; and the one noble sangha of those who are awakened or on the path of awakening. We aspire to that one Dharma: we aspire to attain the path in this life itself.

When the Buddha passes away, he fully and finally proves his teaching of universal impermanence to be real and true. The Buddha always declares the teaching to be above the teacher, even above himself. Then the Dhamma lives on, even after the Buddha. The one teaching is still with us. We can still walk the path. When we do not walk the path, we will lose even our human state in this life itself.

Do not reinvent the Wheel

Those who fail to understand or accept the Buddha's one Dhamma are unable to understand or accept his passing away. They think he is still alive in some kind of eternal form. They create New Buddhas in their own image to feed their ego, defilements and helplessness. They knock down the Dhamma Wheel, and pretend to re-invent and re-turn another Wheel: they have usurped the Buddha's position as the one true teacher, to show gratitude to his awakening and teaching us the Dhamma.

We can still turn away from worldly Buddhism: we can still return to the historical Buddha as our one true teacher, just as we have and need only one father, just as we have and need only one mother. Just as we are one, and must not split our personality.

Teaching above teacher

Those who reject the one Dhamma may point a finger at it and say that it is like the One-God idea. But 4 fingers point back to who thinks of the One God in the first place.

We need to put the Dhamma, the teaching, above the teacher. It is the words and our reading them that betters us, not keeping the book on the shelf and bowing to it. When we hold up a living teacher above the teaching, we become merely his shadow. We can never better him; we are nothing without him.

He is not awakened, we will never awaken, too. It is an ever bigger distraction when our teacher is famous and rich: our delusion only deepens, our hatred for others who are different only feels glorified. We will end up like ants.

Dhamma is not a product

Such teachers often hold wrong views; their teachings are often over-simplified because they know or think we cannot understand more than they can. They even teach and translate the suttas, our most sacred teachings, as if these are consumer products, to attract the crowd,

peddling them life fast-foods. These are merely used to promote themselves, not the Buddha Dhamma.

If we can read this and understand this, then, we are able to understand the teaching and truth of the one Dhamma. We can never “unify” Buddhism: it is always divided and only reflects the guru’s defilements: greed, hate and delusion. The Dhamma is always one: we only need to understand and accept them. Buddhism holds, Dhamma frees.

Here is your chance

With the one Dhamma, we sit peacefully, watching one breath at a time, the one breath. When we fully let go of the many distractions, we reach the one mind, samadhi. With this peace, the mind becomes clear and one: with the one mind, we are closer to the path.

We are not a static character in a story but a developing being in life. When we aspire to streamwinning, we will surely attain the one path of awakening in this life itself.

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