

True and beautiful

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We are deaf when we do not or cannot hear the truth of the Buddha's teaching, but listen to the views and biases of famous teachers, powerful teachers, titled teachers, because they are famous, powerful, titled. They want us to follow them, not the Buddha.

They falsely use the Buddha's name because we respect and follow the Buddha. These teachers use their fame, power and titles to misguide our respect and faith in the Buddha. They have pushed the Buddha away, killed the Buddha like the Zennists, and put themselves in the Buddha's place.

Insects

When we allow this to happen, we will be nothing more than followers of the fame, power and titles of these worldly teachers. We become like insects, all drawn to the same burning fire that consumes us. We become insects again and again, gathering in crowds, even now.

The Buddha's truth is that Dhamma is as simple as the way we breathe. When we take in air, we must give it back. We learn the Dhamma, then, we teach it wisely to others. We do not want to breathe in bad gas: it will be the end of us; or worse, we will live in pain; and we wonder why!

When we fall into a Cult, we suffer for life. It's very difficult to get out of it.

Beautiful

We are blind when we do not see the beauty of the Buddha word. Not only are the words beautiful in their simplicity and effectiveness; they are beautiful in bringing us peace and joy. We feel peaceful when we know how to refine our actions (the body) and our speech. This is called MORAL VIRTUE.

We are joyful when we understand and accept that even our MIND is impermanent: this is how we know things. Everything comes and goes; they are impermanent. The pain and failures we face are impermanent; they are daily lessons, teaching us we cannot hold on to anything.

Our joy is not that we have a body, but that we use it healthily.

Our joy is not that we can speak, but that we voice kindness and wisdom.

Our joy is not that we have a mind, but that we bear a heart that feels life kindly and fully.

Kind and wise

To be kind to others is to give them food.

To be wise is to teach them how to find food, healthy and enough.

To be kind is to speak pleasantly to others.

To be wise is to tell them to forgive themselves, to learn from their mistakes,
to rise like lotuses from the mud and waters, blossoming in the sunshine.

To be kind is to tell others they all have a mind of their own: use it or lose it.

To be wise is to teach them how their hearts free them when the mind holds them.

Subhumans

We are born with a human body: this is our good karma.

We are raised in humanity: this is the compassion of parents and peers.

Yet, we are not fully human yet, because we are still caught in the subhuman crowd.

We grow out of our ANIMAL nature when we love learn truth and beauty.

We grow out of our ASURA (EXPLOITATIVE DEMON) nature when we put others first.

We grow out of our PRETA (GHOST) nature when we learn to be content and generous.

We grow out of our HELLBEING nature with deeds true, gentle, loving and wise.

Greed turns us into hunted herds of animals.

Hate turns us into violent armies of asuras.

Delusion turns us into hungry hordes of pretas.

Fear turns us into stifling swarms of hellbeings.

Grow free

WISDOM of learning and practice frees us from being animals.

COMPASSION, love in action, frees us from being asuras.

JOY frees us from being pretas, ever hungry for things and titles.

LOVE, gentle and embracing, frees us from being hellbeings.

Yet, even now, we are still Animals, Asuras, Pretas and Hellbeings. We are not even humans yet. It starts with knowing and accepting this. Then, like a growing caterpillar, we shed that skin, that mask, of falseness.

Freedom

This is self-knowledge that frees us from the SUBHUMAN states.

We grow in Buddha Dhamma in joy and wisdom in the space of truth and beauty.

We grow as humans when we use our MIND wisely.

We flower divinely when we open our HEART boundlessly.

We see IMPERMANENCE in all this, and reach the path of freedom
as the Buddha and the arhats have done.

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