

BEHANDLE JEDEN MENSCHEN ALS FREUND INDEM DU DARAN DENKST DASS:

Er ist unser Freund, der wie wir geboren wurde und der alt werden wird, krank werden wird, sterben wird, genau wie wir.

Er ist unser Freund, der der Kraft seiner positiven und negativen Tendenzen unterliegt, der irrt auch er gelegentlich, genau wie wir.

Er ist nicht frei von Zuneigung, Abneigung und Verwirrung, genausowenig wie wir.

Er macht deshalb manchmal Fehler, genau wie wir.

Er ist bei manchen Dingen dumm, genau wie wir.

Er tut manche Dinge wie es ihm gefällt, genau wie wir.

Er will gut sein, herausragend, berühmt, genau wie wir.

Er nimmt manchmal, wenn sich ihm die Gelegenheit bietet, von anderen soviel er nur bekommen kann, genau wie wir.

Er ist ein gewöhnlicher Mensch der an vielen Dingen hängt, genau wie wir.

Er hat nicht die Pflicht für uns zu leiden, er muß sein eigenes Leben leben, genau wie wir.

Er handelt gelegentlich impulsiv und übereilt, genau wie wir.

Er hat die Pflicht der Verantwortung gegenüber seiner Familie, genau wie wir.

Er hat das Recht auf einen eigenen Geschmack und auf eigene Vorlieben, genau wie wir.

Er hat das Recht zu wählen was immer ihn zufriedenstellt, genau wie wir.

Er hat das Recht öffentliche Einrichtungen zu benutzen und einen gerechten Anteil am Allgemeingut zu haben, genau wie wir.

Er hat das Recht neurotisch oder verrückt zu sein, genau wie wir.

Er hat ein Recht auf Hilfe und Sympathie, genau wie wir.

Er hat ein Recht auf Vergebung entsprechend der Umstände, genau wie wir.

Er hat das Recht auf seinen eigenen Vorteil bedacht zu sein bevor er an andere denkt, genau wie wir.

Er hat das Menschenrecht auf dem Angesicht dieser Erde zu wandeln, genau wie wir.

Wenn wir auf diese Weise denken werden keine Konflikte entstehen.

Buddhadasa Indapañño
Suan Mokkhabalarama
22. Mai 2531

Why Revile Them?

Please tell me, why do you love to curse them?	What? I don't like cursing anybody!
Then why do all your words pierce the heart?	How can they pierce if the heart is
They rumor that you scold magnificently & loudly.	Only dirty minded souls think such
Well, it hurts and penetrates their hearts.	Those who eat lime will always have a heartburn!
If you don't like to, why stir up such resentment?	They're in hopeless trouble already!
Can't you hold back just a bit, can't you wait?	When else do you beat iron but when it's soft!

Bigger than a Mountain

What can we do to be bigger than a mountain?	Oh, do it just by killing off craving!
Is it a matter of the mind or of wisdom?	Oh, they both have to work together surely!
Regarding the mind, what is its duty?	Oh, use its mighty strength bigger than
And how about the duty of wisdom?	It slices right through like lightning!
How are they able to combine their power?	Oh, they make a sword both heavy and sharp!
And for what reason are we bigger than mountains?	With craving destroyed and poison removed, they are boundless.

Frightening Stuff

So what in the world is most frightening?	Having looked everywhere, nothing!
If so, is there anything frightening in people?	I'm afraid of my own stupidity -- in
Don't you mean afraid of other people's stupidity?	That's no trouble if our own doings don't frighten them!
What about the stupidity of criminals?	If we aren't stupid they won't dare
Not afraid of suffering birth, illness, aging, and death?	They burn us because we're so foolish!
You mean if never stupid, then never suffering?	I'm certain: afraid of my own stupidity that's all!

Why Leave Home?

What sort of going forth is correct?	The kind that aims straight for liberation!
Can't you stay at home just as well?	Sure, but it isn't nearly as convenient!
How is being a wanderer speedier?	Without possessions, lighter feet when needed!

Noble Arahant

“Arahant” is perfectly "right,"
both freed from every kind of *dukkha*
and realized in the fullness of humanity,
more worthy of respect than any other.

Having broken the cycles of *samsara*,
without a self to be reborn in any place,
beyond good and bad, right and wrong --
just a mind void of "me" and "mine."

Heart freed of everything that ever claimed it,
with no dangers or poisons left to harm,
beyond birth and death. Check it out,
so that you realize *Nibbana* just like them.

The Supreme Buddhist Mantra

“They arise, manifest, and then cease”:
this is the main mantra to use when “getting”
rewards, status, praise, or any kind of happiness,
so as not to indulge, forget ourselves, or be foolish.

“They arise, manifest, and then cease”:
this is the main mantra to use when “losing”
rewards, status, praise, or even wife and kids,
so we aren’t weakened, confused, or distraught.

“They arise, manifest, and then cease”:
this is the main mantra to use “at the end,”
the best weapon for dealing with death,
fully at peace having gone beyond Mara’s snares.

Seeing Holy *Dukkhaness*

Blind & silly when finding joy
Don't be fooled into suffering about it,

Though happy it's poisoned with impermanence,
See the *dukkha*-ness in each kind of joy.

While everything is poisoned by impermanence,
We go mad, like falling in love with a ghoul,
They delude & confuse most disgustingly:
This *dukkha*-ness means "revolting."

Both "*sukha*" and "*dukkha*" are despicable,
The thickest prisons entrapping the heart,
Tricked by them like a fish by tasty bait,
Despite having eyes, still caught on the hook.

Seeing only the joy, not the *dukkha* within,
Like a fish crazy about lasting stability,
So used to its tricks they seem real
Until mind lets go seeing *dukkha* in *sukha*.

Mind Training Principles

Dukkha always happens through three causes:

doing abundant evil in the past,
not doing any good right now, which is common,
and not lifting the mind above worldly things.

There's no dukkha when three causes occur:

much supporting good done in the past,
right now, always doing only what is good,
and keeping the mind upright, undeluded, & sober.

If you know how to train the mind even higher,

not messing around with pleasure & pain,
letting go of everything, freed of all moods,
sweet & bitter ended, calm & cool, that's *Nibbana*.

Learning Religion

They wonder what it means to "learn Religion,"
Uncertain what to study or how.
Dhamma classes and Pali language aren't enough,
Graduate to meditation & *vipassana*.

Learn & learn, all you get is "learning."
Some get sick or end up "religion crazed,"
With many things foolhardy & excessive,
Till filled up with status & gains, losing *Nibbana*.

The only place to learn religion is in the eyes & ears,
Whenever *dukkha* occurs at one sense or another.
Learn how to pull back the bridge, so
That Mara hasn't a chance to mess with you.

Learn directly right there in the suffering,
Looking with the right method & model
Intercept the concocting process of the troubled
mind, it can calm down & *dukkha* disappears.

The More Learning, The More Stupid

The world today is encyclopediacally stupid,
because the texts have piled up squeezing life
with all sorts of books, journals, and the rest
that are printed overflowing the libraries.

With scriptures flooding their heads till they waddle,
knowledge flooding their minds most pitifully,
weary scholars washed out by their studies,
a world staggering without the light of Dhamma.

The more learning the more stupid, it's hard to believe,
but the simple matter is amusingly thus,
learning only what pulls the mind into more *karma*,
stuck in sensuality, while crazy about status & fame.

Lots of play, eating too much, excessive money,
babbling speech, veterans in obscenity,
whoever upsets is joyfully cursed all day long,
they think its good, this serious ignorance.

Lovely Work

**In fact, this work is lovely:
Before we understand it, we complain,
Unknowing, we avoid it and hide,
Even moan that it is boring.**

**But truly, this work is lovely:
Teaches people to understand every thing,
The more we work, the smarter we are,
Plunging into difficult things the heart grows.**

**This work, if you really, look is lovely:
It pulls in Dhamma most praiseworthy,
That is, mindfulness, zeal, and their mates.
When we stop to rest the mind is free
-- the way to *nibbana*.**

The World Today

**Sometimes I discuss with "God,"
Who looks after this trembling world
With so much tolerance, kindness, and care,
How the world's beings yet tremble & quake.**

**The world is drunk with materialism,
Heartbroken with pains worse than violent death;
"Dying alive," as if playing, every hour
Is beyond the single dying into the coffin.**

**Trying whatever, still not seeing the path;
Giving up everything remains terrifying,
Only when Dhamma returns in nick o' time
Will the world turn towards the joy of Sri Araya's* Age.**

** Sri Araya Mettaya is popularly believed to be the next Buddha.*

A Real Blessing that Works

**May the Virtues of the Buddha
The highest refuge without doubt
Protect all of you dedicated
To practicing the true path devoutly.**

**May the Virtues of the Dhamma
Which overcomes dukkha
Protect all of you determined
To practice in line with the Dhamma.**

**May the Virtues of the Sangha
That walks the path beautifully
Protect all of you aiming
To follow the path securely and true.**

Developed World

**The worldly progress we call "developed,"
looks more like decaying in order to end,
or at least, ending faster than natural.
Feeling dismayed, we try to protest.**

**"Accelerated development" is like accelerated suicide,
natural resources are ruined in a rush,
the results are more excessive than needed,
until total confusion reigns, lacking in peace.**

**This world develops materially far beyond its wisdom
Unsatisfied, nobody thinks of stripping away the corruption,
of high technology running amok unnecessarily.
The more excited, the more depressed -- developed world!**

Come Back, Siladhamma!

**Come back, Siladhamma, come back!
A monstrous danger is building up
for all beings scattered throughout the universe:
the enormous destruction is frightening.**

**Come back, Siladhamma, come back!
In the world a dark era has appeared, so
crazy about material things, not just by chance
having a good old time with powerful things.**

**Come back, Siladhamma, come back!
Evil encroaches until hopes are gone.
Hurry back before it's too late
to save the world in the nick of time.**

Morals & Progress

**Even today the world is in the dark ages
rushing rapidly towards its own dissolution,
humanism will fall into hellish ruin
because the spinning blade of destruction is mistaken for a lotus.**

**Selfishness fills our heads and pushes us under its muck
with a wonderful magic that fills our minds
absorbing everything until the heart is dark
and thinks its sensual infatuation is "progress."**

**With morals no longer seen as necessary
for living together in peace and happiness;
more crazy than ever with food, fun, and fame
so deluded the insanity seems "moral and just."**

Where is Value?

**A sheet of paper worth only pennies
once decorated with noble characters
of Dhammic meaning in good style
has a value beyond estimation.**

**A mere souvenir notebook given away free
tho' empty is fought over by grasping fools,
while the sage in search of truth knows
paper only has value where Dhamma is written.**

**Even discarded, crumpled wrapping paper
has value from what, do you know?**

Even a rotting body fondled by a foolish spouse,
once with Dhamma stops rotting -- no more tears!

Nalike Pond

Samsara's spinning is just like stormy seas,
but its value splits off in two ways:
now nasty, now good, spinning in time
according to the concocting of conditions.

Just as wax is solid when cooled, then
melts and flows when subjected to heat,
the sea of good & evil twitches back & forth
-- beyond is freedom, coolness, *nibbana*.

"The coconut palm" tho' dwelling midst the sea of wax,
doesn't split with changing conditions.

Rain doesn't touch, lightening doesn't threaten,
because it is beyond the concocting of all evil & good.

Suan Mokkh

"Mokkh" in worldly language means freed or spotless,
that is, all kinds of forms, flavors, odors, and sounds,
along with impressions of skin, body, and mind,
don't harm, don't disturb, and don't inflame.

Nature within Suan Mokkh uplifts the heart
until "Ego" big and small don't re-conceive.
Mind is cool and bright as if somebody else;
such happiness can't be compared to anything.

Mind is void so that it hears the rocks speak,
calling out that "Nothing is worth losing your head over.

Why not stop for a while like us!

If you can't, then it's just your own hell."

Note: Who ever sits down in Suan Mokkh
still upset, distracted, or depressed:
Hurry to a therapist to help calm you down,
then come back to meet with the "Mokkha" group

I Am Merchant

- Born in the "Bhanich" (commerce) family, my ancestors practiced trade and so have I. Now, I have become a spiritual merchant under the name "Buddhadasa," am the son-in-law of

the Lord Buddha, and am married with Wanee (Wealth) Fehler! Textmarke nicht definiert. through a ceremony more than enormous although only a few people know.

- Have practiced the commerce of life according to the Buddha's way rather than the traditional — material or worldly — way. Am receiving appropriately increasing profits, although not yet to the fullest, and am able to produce satisfying benefits for myself and others such that I can sleep much more happily than ordinary folks.
- Have a local store named Suan Mokkhabalarama superior to any department store, selling goods without charging. Have a product called "Dhammaghosana" (Dhamma Proclamation) Fehler! Textmarke nicht definiert. for every class, kind, and gender of person.
- Still, there are people who show no interest, then claim that my goods are fake. They accuse, defame, conspire against, make plans to destroy, and more, but our store hasn't failed yet. In fact, the free advertising draws even more people.
- Now, am more than eighty years old, yet the time to stop selling hasn't arrived. Rather, we will do better, more skillfully and agilely than before. Further, have trained certain interested persons to understand and be able to follow in my steps.
- Hope you will know me more in line with the truth in order that I and my store can serve you better than ever before — *tathata*.

Translated June 1998 by Santikaro Bhikkhu.

Notes

1. This is a reference to something Buddhaghosacariya wrote about his *Vissuddhimagga*.
2. The name given to his major work, now a series of about sixty volumes published.

People Language & Dhamma Language

People language, Dhamma language, why such a mess?	It helps preserve language, little brot
Isn't people language by itself good enough?	It can't express Dhamma that is profc
What kind of stuff is spoken in people language?	Simple matters that people unde without thinking!
You mean people just listen and need not	Even if they must think they use n

reflect?

meanings!

And what stuff is spoken in Dhamma
language?

Those that lead into the Path & its Fr

But who can understand it, seems so queer?

Those who realize Dhamma drink it in
hearts!

People language is for people, isn't that true?

The more they speak, the further av
gets!

What will Dhamma language get us?

The more one speaks it, the closer t
Dhamma itself!