

## **The Buddha reaches to all**

by Piya Tan

The Buddha is a master communicator. One very effective method he uses is to use words and terms already current in his times. Mostly of these terminologies are those of the brahmins, the powerful class of his time. Here are a few examples:

(1) The brahmins claim that they, and only they, have the Word (the Vedas), and the Path to God (Brahma).

The Buddha replies that "God" is not out there, but within ourselves. Through the practice of lovingkindness, compassion, altruistic joy and equanimity we cultivate the four faces of Brahma, without rituals or prayers.

(2) The brahmins claims that they baptize (*nahataka*) or wash themselves clean of their sins in holy rivers (like John the Baptist), and they can purify others of their sins.

The Buddha replies that in his teaching, his disciples baptize themselves in the waters of stillness, and come up dry!

(3) The brahmins define "karma" as religious rituals we should regularly perform, or rather get the brahmins to perform for us so that our ancestors go to heaven, and we deserved our place (class) in society.

The Buddha proclaims that "karma" is the intention and purity of our actions, not rituals or prayers. Each of us is personally accountable for our actions.

In the following Sutta, the Buddha gives further examples on how he deals with the religious problems of his days (or today), especially with the God idea.

### **Tevijja Sutta (D 13) (The Discourse on those with Threefold Knowledge)**

**To download the Sutta, click here:**

<http://dighanikaya.googlepages.com/D13TevijjaSuttasd1.8.pdf>

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