

As a postscript comment for the book, “Everyone is the Child of Buddha”

Now it is said that everyone may feel certain difficulties to live individual life. It seems that in the world with unlimited desires, deceits, and anger, while people may struggle with anxieties, people fight against something in competitive societies, and as a result, some of them can feel less happiness than they did in weakening relationships with families and intimates. Why we have become to hardly feel happiness even if stuff has been affluent?

About 2,600 years ago, when Buddha was alive, it was far less affluence materially than now. However, even in such society, he preached about how people could spend happy lives, and practiced it by himself. Buddhism can teach us the wisdom to stay calm and live with happiness.

This book is composed by some Buddha’s words to convey genuinely important things on our daily lives with understandable expression even for children; What the most important thing is and what is inevitable for our lives. From Buddhist teachings, we can learn a lot of wisdom and guidelines for how we should live.

Of course, we cannot practice all things in this book soon after we once read them. In Buddhism, we try to confront difficulties in our daily lives, and, through dealing with them, we should nurture and improve our proper minds along with Buddhist teachings. Let children acquire correct behaviors not only by reading the book, but also by practicing Buddhism teachings through teachings. Through Buddha’s preachments, children hopefully and successfully nurture their strong but gentle minds, and the minds will help them to overcome hardships such as suffering and grief in their lives. Also for adults who read the book, it will be our pleasure that we can provide opportunities to improve their life or to grasp clues that can help them with something supplementary by relearning/learning Buddhism with children.

Everyone is the Child of Buddha



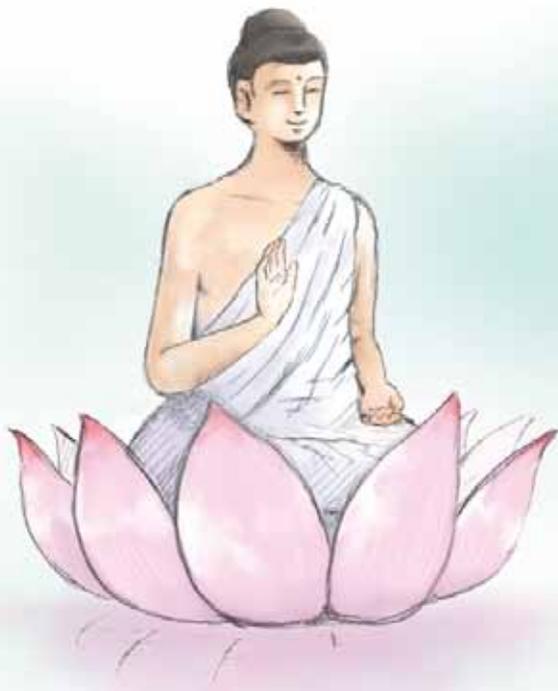
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Everyone has had desire inside us since we are born, and it has no limits. If we cannot get desire as we want, we feel certain kind of suffering. In our lives, we may encounter grief, distress, or something painful. When we are in such situations, Buddhist teachings are always along with us, give us a hopeful light, and encourage us to overcome difficulties.

At one time, Buddha told us while seeing a baby. “His smile can heal our hearts. This is because he makes us delightful. Thus, everyone is born because he/she gives us pleasure and delight.”

But, how can we give the others happiness? He preaches “Seven charity without fortune” as we have ways to make surroundings delightful without money or stuff.

Even with trivial help, we can share our happiness with the others by communicating with smile and tender looks, giving our hands to them, and offering our seats to the socially vulnerable.

This book tries to express Buddha’ s preachment in modern and understandable sentences. By using his words in daily lives, we hope that all people who read the book are filled with kindness, tenderness, and sweetness.



Everyone is the Child of Buddha

About 2,600 years ago, a child was born in Shakya, located in North India. He was named Gautama Siddhartha. Although the prince was brought up with love and without any inconvenience, he found that no one cannot avoid becoming old, suffering from diseases, and then dying, when seeing senile, thinned, and ailing people outside the castle. After musing about it, he decided to leave the castle, abandon everything around him, and start religious austerities in order to find answers for how he could release himself from these worries and what is genuine happiness for human in a limited life span. During the 6-year- austerities, he enlightened himself and became to be called Buddha. He was able to notice the truth in the world.

Until he died in 80 years old, he continued to visit villages to share his teachings with people, such as the method to overcome sufferings and grieves and to live with calm minds.

He compiled his teachings into Buddhism, and it has been believed all over the world.



One of Buddhist teachings is that we are always calm and pure. For it, we should conduct correct practices and good actions as much as possible.

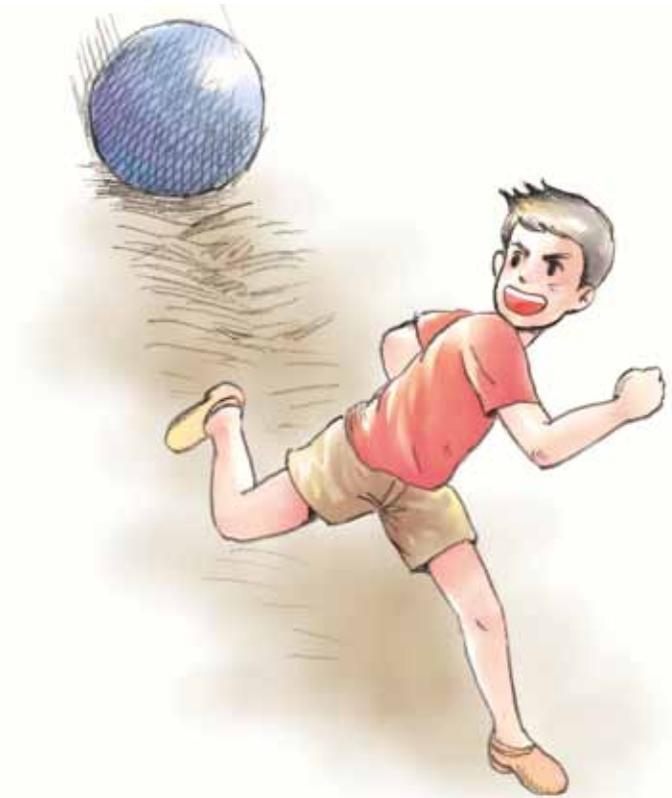
**reference: To abstain from all evil, the practice of good, and the thorough purification of one's mind — this is the teaching of the Buddhas.
from Dhammapada, 183**

Don't you want to get any bullying with pain and threat? And, vice versa. You don't put everyone into such situations.



reference: All fear violence, all are afraid of death. Seeing the similarity to oneself, one should not use violence or have it used.
from Dhammapada, 129

Even if you commit a small wrongdoing, it may become serious matters when wrongdoings are piled up. Finally, it perhaps troubles you.



reference: Do not think lightly of good that not the least consequence will come of it. A whole waterpot will fill up from dripping drops of water. A wise man fills himself with good, just a little at a time.
from Dhammapada, 122

**Let's focus on what we should do.
We shouldn't focus on others to
accuse them of their mistakes.**



reference: It is not the shortcomings of others, nor what others have done or not done that one should think about, but what one has done or not done oneself.
from Dhammapada, 50

**It is more important to overcome
ourselves than to beat others.
Let's win our weak minds.**



reference: He who does violence to the peaceful and harmless soon encounters one of ten things — He may experience cruel pain, disaster, physical injury, severe illness, or insanity, or else trouble with the authorities, grave accusation, bereavement, or loss of property, or else destruction of his house by fire, and on the death of his body the fool goes to hell.
from Dhammapada, 140

Our life is supported by every life around us. Let's show our gratitude to everything.



reference: Just as a mother at the risk of life loves and protects her child, her only child, so one should cultivate this bondless love to all that live in the whole universe —
from Sutta Nipāta, 149

Materialism makes our minds deteriorated because we cannot always obtain something we desire.



reference: Weeds are the blight of fields. Self-seeking is the blight of mankind. Consequently, offerings to those free from self-seeking are of great fruit.
from Dhammapada, 359

What is Buddhism Teachings

- the genuine path of learning from Buddha -

How can we, ordinary people, learn Buddhist or Buddhism teachings? It may be important to give offering to temples, or to chant sutras a lot at temples. In practice, Buddha preaches that what we should do at every moment for better life is how to face and deal with hardships, sufferings, and grief in our daily lives. But, learning without practicing is helpless and meaningless.

Each of us has to face ourselves along with Buddhism teachings when encountering hard things in daily lives. Only by practicing it repeatedly, everyone can pile up experiences so that we will become to get over everything hard to you. In this way, you can acquire skills to overcome hardships by learning and practicing Buddhist teachings.



We should learn how to give opposites forgiveness and make friends with them instead of retaliating against them.



reference: Occasions of hatred are certainly never settled by hatred. They are settled by freedom from hatred. This is the eternal law.

from Dhammapada, 5

The more insulting others, the more hurting ourselves.



reference: For every person come to birth, an axe is born within their mouths, with which these fools do chop themselves when uttering evil speech.

from Sutta Nipāta, 657

We must treasure someone who reprove our mistakes and wrongdoings.



reference: Like one pointing out hidden treasure, if one finds a man of intelligence who can recognise one's faults and take one to task for them, one should cultivate the company of such a wise man. He who cultivates a man like that is the better for it, not worse.

from Dhammapada, 76

It is not cool to behave pretentiously or become a boaster.



reference: A fool who recognises his own ignorance is thereby in fact a wise man, but a fool who considers himself wise -- that is what one really calls a fool.

from Dhammapada, 63

Let's grow up compassion in our minds

- what is essential is invisible to the eye -

All of us originally have the bud of compassion inside us. If someone helps you and is kind to you, your hearts can feel something warm, and vice versa; not only beneficiaries, but also benefactors can feel delightful. But, the bud of compassion does not grow up voluntarily if we do not try to nurture it. Although it is inevitable to give water for a seed and bud to bring forth, how can we make open a flower called compassion? Buddha preaches us about what is essential to cooperate with surroundings and enjoy our lives in order to nurture compassion.

- Show kindness for everyone
- Basically believe surroundings
- Do not tell a lie
- Do not have much desire
- Stay calm and do not blame others for their mistakes or wrongdoings
- Convey your gratitude

We will be sure to open the beautiful flower of compassion inside us in the future if we practice these teachings above. However, in daily life, we sometimes cannot keep these teachings in hard situations, where we encounter grief or frustration and have very little to live on or to make a room in minds. Ever in such situations, practicing meditation and chanting sutra as well as reviewing our behaviors in daily lives may help us to deepen our minds to overcome sufferings.



A genuine pray



Do you take time to pray for gods or someone in order to fortunately get something good? It might be natural that we pray for gods to look for supports or cures when meeting difficulties such as calamity, a family member's disease, or something bad. We need any helps when facing hard things. Whereas, it is an improper way to pray for the fulfillment of your desires or wishes that we want to be a rich or achieve self-greed only for selfish purposes. No gods in your minds will listen to your desires.

What is a genuine pray? It is to try to advance along with Buddha's teachings. Over our selfish desires and wishes, we try to unify with the Buddha's mind, and can resonate with his thoughts. As the result, he surely will give us his hand with an implausible power.

If we concentrate on chanting sutras without any distracting thoughts which includes self-desires and wishes, we can forget such thoughts and reach the condition that we just chant and follow Buddhism teachings. It is the extreme place that we should approach so as to realize your thoughts. Following and uniting with Buddhism teachings means that we try associating with Buddha himself or fully understanding the teachings.

Four truths for Buddhist

1. Buddha preaches on a truth that the world is filled with sufferings. Aging, ailing, and death are confusing people. Therefore, he taught us that appearing to the world itself is the start of distress. It is called Dukkha, one of the Four Nobel Trust, which includes encountering unpleasant people, leaving beloved ones, not being able to obtain something you want, and uncontrollably increasing sense and feelings.

2. Why sufferings occur in our lives.

This is because we have naturally intense desires or persistence to desires, which is called Samudaya, the origin of distress.

3. We can approach a world without any sufferings, called Nirodha, if leaving desires and persistence to them.

4. To approach a world called Nirodha, we should take the correct path, called Noble Eightfold Path. To take the path is called Marga.

As we mentioned through the book, to walk through Noble Eightfold Path is that individuals, in their situations, choose correct perspectives, correct approaches, suitable words, appropriate behaviors, suitable lifestyles, correct efforts, correct feelings, and unity with the pieces of correct minds.

