

Gautama Buddha, the Personification of Compassion



Compiled from the speeches of
Sadguru Sri Nannagaru



Compassion walked on the earth in the form of Buddha. If Einstein is considered as the scientific genius, Buddha can be considered as the spiritual genius.

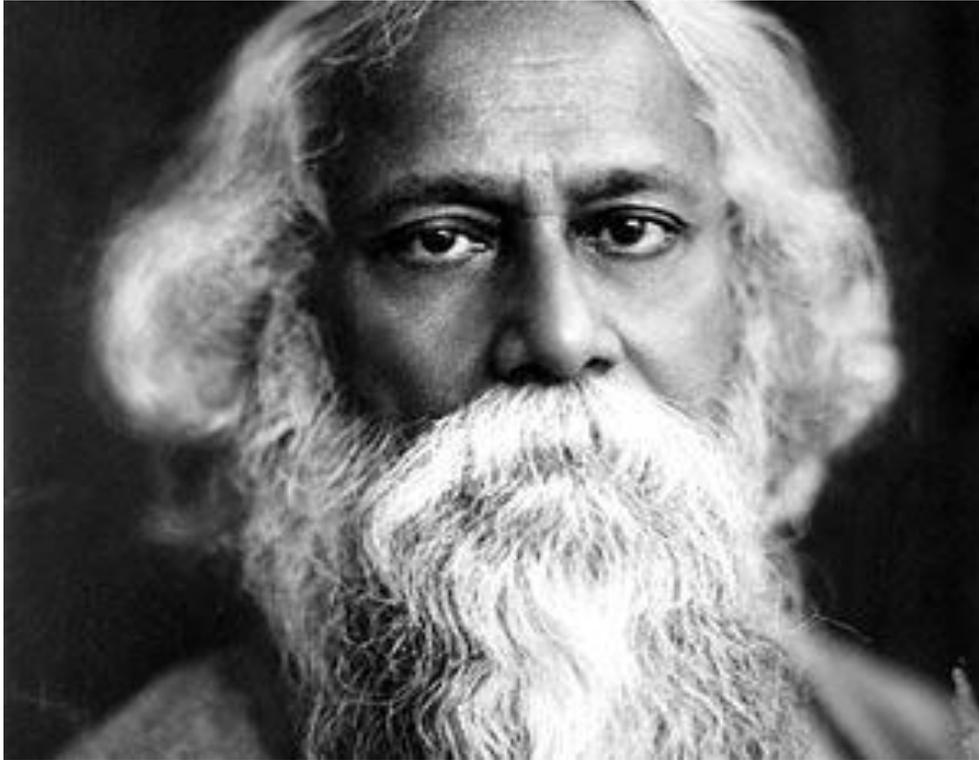
-Sadguru Sri Nannagaru



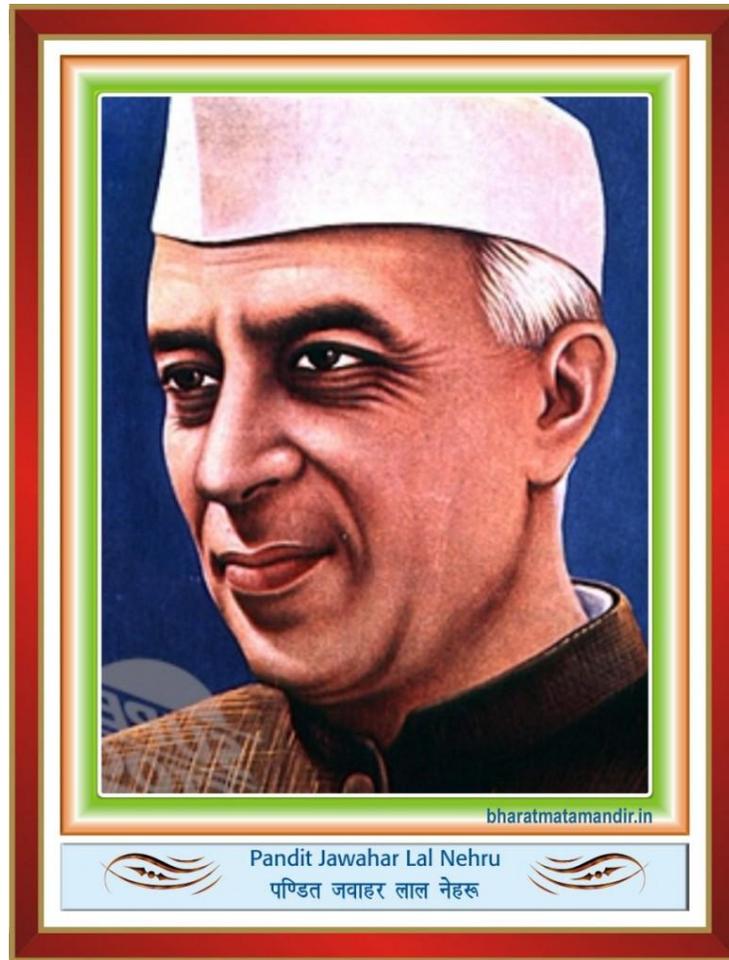
It was a night's journey between Calcutta and Buddha Gaya. In his college days, Swami Vivekananda used to make debts for the sake of visiting Buddha Gaya. Though Sri Ramakrishna was His Guru, Buddha was very close to His Heart. Swamiji said: "That boldness, fearlessness and tremendous love, we petty minded people, we chicken hearted people cannot understand."



An English author called Edwin Arnold mentioned in his book 'The Light of Asia': "When anyone saw Buddha walking on a road, they would feel as if He is walking into their hearts." When we come across the above sentence, we wonder if Arnold has written this sentence in a state of Samadhi.



Rabindranath Tagore said: "Buddha is the one who doesn't know as to what is a sin or a flaw or a weakness or selfishness".



Though Jawaharlal Nehru looked like a Hindu externally, He was a devotee of Buddha internally. He said: "Buddha is the greatest Indian in the recorded history."

An Introduction about Buddha



Buddha can be called as the greatest sage of the world. He was most impersonal and most practical. He was not related to any particular region or country. He was 100% Universal. He always insisted on the moral values. There is no country which is not aware of Buddha. In the entire history, there is no one else in Buddhism who is comparable with Buddha.

Buddha was a very serious man. He never talked humorously. The other great seers were humorous at least once in a while. However Buddha felt that humour implies enjoying the external things where the mind gets extroverted. He felt it to be waste of time. He was such a serious person. Buddha never spoke in a manner where he had to apologize in return. He was not aware as to what is meant by timidity or fear. He remained still in the same place even if the snakes moved around in that place. Buddha never knew

what insult means to be. Being a King, he went to his own house for the sake of begging food. Is it possible for everyone? We can sell the wood in Kashi but not in our home town. Is it really possible for us? No.

There was a gap of 6 years between his giving up the house and attaining enlightenment. In all these 6 years, He roamed around in the radius of 20kms. In the span of these 6 years, He changed around 5 to 6 trees as His residence. Buddha attained enlightenment in Buddha Gaya; however He gave His first sermon in Sarnath. Sarnath is worthwhile watching. It is a quiet and cool place. Buddha stayed for 6 months in Sarnath. Monuments (stupas) and temples have been built in Sarnath. It became a holy place for the devotees of Buddha. Buddha taught five people in Sarnath, where even their idols have also been placed. He travelled across Uttar Pradesh and Bihar by walk.

He used to walk in all the seasons except during the rainy season.

Buddha never got into the affairs of miracles. He said: "People performing miracles need not accompany me." The reason being, the mind gets emotional and extroverted due to miracles. Buddha never performed any deed to attract others towards him.

Buddha was not an atheist. He, who considers that human life comes to an end when the corpse is burnt in the burial ground, is an atheist. An atheist never accepts the theory of rebirth. However Buddha accepted the theory of previous birth and rebirth.

People used to look upon Buddha as a King only and never insulted Him when He approached them for alms. Buddha walked majestically resembling an elephant when He went out for

alms. People used to keep aside a portion of their food for the sake of Buddha. Buddha ate only once in a day. He never preached in any house. If anyone invited him for a meal, He visited their house, took His meals and came back to preach under a tree.

One can be jovial with Lord Krishna but not with Buddha. It is because He was brought up in such a manner. One cannot take the liberty with Buddha though He gives them sufficient leniency. Though Lord Rama and Lord Krishna are beyond our history, Buddha is very much a historical person. No person like Buddha ever walked on this earth.

Buddha criticized the caste system slowly but not in a revolutionary manner. He said: "When there is gold within, how can one be addressed as an untouchable?"

Buddha sacrificed a big kingdom in his search for truth. After sacrificing the kingdom, he did not even get the thought of having sacrificed it. Why is it so? It is because in spite of being in the kingdom, he never thought that it belonged to him. He never thought that anything else in the world belonged to Him. Hence there was no question of having made any sacrifice. There was no word called 'Sacrifice' in the dictionary of Buddha. Buddha said: "If I considered myself to be rich in the past, I will consider myself to be poor in the present. I never thought in that manner (of being rich) in the past and therefore will not think of being poor in the present."

Buddha enables us to get reformed without any compromise. He possessed the sattvic quality very naturally. 'Dhammapada' and 'The way to Sarnath' are two good books on Buddha. Every word uttered in Dhammapada belongs to Buddha only.

Buddha was homeless and penniless. He did not possess any ashram. He possessed a single policy of 'Nothing for me.' He never considered anything in the world as his own. In the world history it was only Buddha who converted his son, step mother as well as his step brother as an ascetic the result of which meant that there were no successors for his kingdom.

Buddha calls the Ultimate state as Nirvana. Nirvana implies the ego getting dried out. Until and unless your body consciousness gets annihilated completely and permanently without any trace, you will not attain the state of Nirvana. If you identify yourselves to be so and so, you cannot attain the state of Nirvana.

Buddhatva refers to a state. Buddha did not possess the thoughts of 'i' and 'mine'. They were completely annihilated in Him. All the tendencies

that bring about rebirth were completely destroyed within him. Buddha never possessed any ownership for He realized that nothing is permanent. He attained the desire less state where there is no more re-birth. He attained such a state which is not attainable even by our gods. Buddha desired poverty. We cannot bear it even if it comes to us on its own. Buddha required neither merit nor demerit. He had nothing in storage. He did not consider himself to be a good person. His existence resembled as if He was spread out in the entire sky.

Buddha led a Truth centered life. He preached on the basis of Truth. One can see the word and action within Buddha but not the individuality. Even if someone criticizes another person in front of Buddha, He never carried it to others.

Buddha possessed not even a single weakness. He was never subject to any external attractions. He

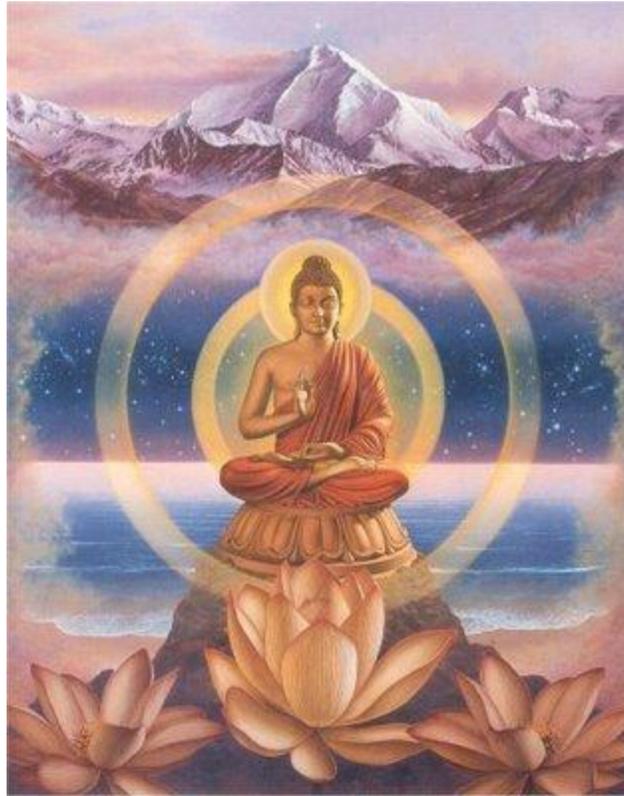
was inclined neither towards a particular place nor caste nor nation nor color nor sex. If you want to find any faults within Buddha, you cannot find so. If at all any flaws existed in Buddha, you can try to do so. But when He is completely flawless, how can you find so?

Suppose you are visible in a cinema, is it you or your reflection that is visible? It is your reflection that is visible. It is not you. The image reflected in the mirror is nothing but your reflection. It is your shadow that accompanies you when you walk. However, you are not that shadow. Similarly all the bodies represent shadows. It is not important whether God exists or not. Under any circumstance, you should be devoid of suffering and sorrow irrespective of the external situations. It is the attempt of Buddha to lead you towards such a state. If we are asked whether we need God

or ego, Buddha would suggest: "Keep God aside. First transcend the ego."

When Buddha was asked whether God existed, Buddha remained Silent. When Bhagavan Ramana was posed the same question, Bhagavan replied: "The Jiva, God and the world ie all the three emerged from ego alone. In the state of deep sleep, all the three disappear when there is no ego." However Buddha remained Silent for this question. It is because more harm was being done in those days in the name of God.

In the epics we hear about several sages cursing people. But one cannot see such things in Buddha. Buddha was very honorable. The other great seers got up from their seat when they became angry. But Buddha never behaved thus. He never raised his voice. If He felt that we are unable to understand Him, He would remain Silent. If people



are unable to understand Him, Buddha would prepare their mind if required, but would not hurt them. If Buddha talked for 5 minutes, He would maintain the same tone and pitch right from the first sentence till the last sentence. It is not possible for us to talk in that manner. Whenever Buddha spoke, people felt that they were being addressed by a wall. He never spoke even a single wrong word. He did not give up reasoning in the name of devotion.

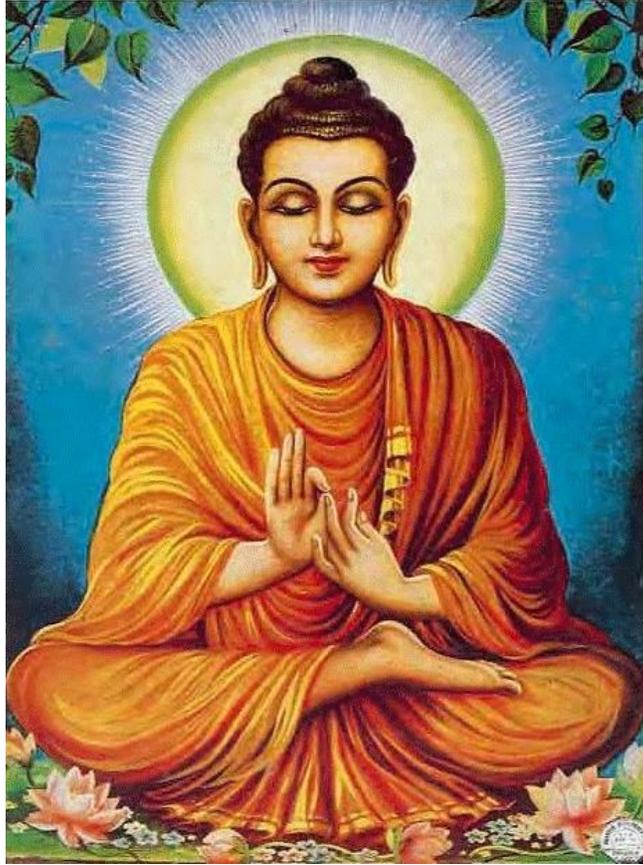
Buddha was most practical. Bhagavan Ramana said: 'This world represents a dream.' Sri Ramakrishna said: 'This world is but a play of God ie Leela.' Sri Shankara called this world as 'Maya'. However Buddha said: ' Why are you concerned whether this world is a dream or untrue. Try to reform yourselves. What are you going to gain if you call this world as a dream?'"

He is Buddha who has transcended his Buddhi (thinking or reasoning faculty) ie Buddha implies the Supreme Self. Even if you look at Buddha as a person, He is highly civilized and highly cultured. We look upon Buddha as an individual. But no personality exists there. It is only the viewer who perceives the personality but there is no individual life there. It is all Universal Life. To describe Buddha in a single sentence, it can be said that He was Universal. He is the greatest sage in the world.

Abstracts from the Life of Buddha



The Significance of Buddha Poornima



Buddha took birth on a full moon day, attained Nirvana (Self- Realization) on a full moon day, gave His first sermon also on a full moon day and attained Maha-Samadhi on a full moon day. Hence this day is celebrated as *Buddha Poornima*.

'The purpose of my advent onto this earth has been accomplished'



A day before Buddha was to take birth, Buddha's Mother Mayadevi wanted to go to her Mother's house. Buddha's father, King Shuddodhana agreed for the same and sent her along with the entire family. However Mayadevi gave birth to Buddha in a garden in

the middle of the journey. She then returned back to her house of husband and arranged for the naming ceremony of the child within a month. Mayadevi invited one of her childhood friends for the ceremony. The child was named



Siddhartha. After the completion of the naming ceremony, Mayadevi put the child into the lap of her friend. On viewing the child, the friend completely lost the time sense and kept looking at the face of the child for 15 minutes uninterruptedly.



Later, Mayadevi's friend felt: "No woman in this world should get married. Even if she gets married, she should not conceive for she will not be able to deliver a child like Siddhartha." Later within a very short period of time, Mayadevi expired. The scriptures state that there is a reason behind the death of Mayadevi: It is the will of the creator that the body which



gave birth to Buddha should not be touched by her husband to fulfill his desire. Such is the purity of Buddha. Then her friend thought: "Goddess Earth herself incarnated as Mayadevi to give birth to Siddhartha. Since her task has been accomplished, she left her mortal frame." When Siddhartha became Buddha, Mayadevi's friend visited Him. Usually whenever Buddha spoke out, it looked as if a wall was speaking. He was such a flawless person. His body remained motionless. His face was devoid of

emotions. Such Buddha stood up involuntarily and came to Mayadevi's friend and called her 'MOTHER'. Buddha would normally call anyone by their name. However he called Mayadevi's friend as '*MOTHER*'. Then Mayadevi's friend felt: "When Buddha called me as Mother, the purpose of my advent onto this earth has been fulfilled. When Goddess Earth taking the form of Mayadevi gave birth to Siddhartha, the purpose of her advent has been accomplished."

Why is Buddha called as Gautama Buddha?

Gautama is another name of Buddha. Gautami was the step mother of Buddha. She was the sister of Mayadevi who brought up Buddha. It is only because of her that Buddha attained the name of Gautama Buddha. After attaining



the state of Nirvana, Gautami once visited Buddha. Buddha said:" Oh! Mother, the manner in which you nurtured Me was great indeed. I cannot forget it even now. You did not shower such a love even on your own son."

Siddhartha's desire to become Universal

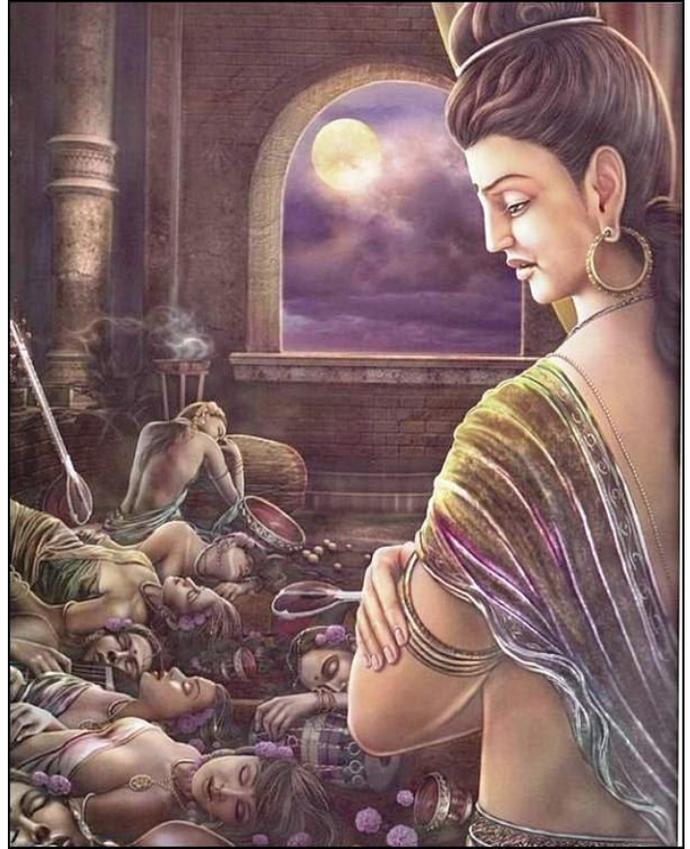


When Siddhartha was born, King Shuddodhana came to know from the predictions made out of the horoscope of Siddhartha that Siddhartha would either become a great king or a great ascetic. Hence King Shuddodhana ensured that Siddhartha never went out of the palace and gained the knowledge pertaining to the external world. One day it happened that

Siddhartha came out of the palace and was roaming in his chariot. He suddenly came across a dead body. Then Siddhartha asked the charioteer curiously: "What is it?" The charioteer replied: "It is a corpse. All of us will become a corpse one day or the other when we die." After a while, Buddha came across a severely suffering patient as well as an old man. When Siddhartha asked the charioteer about them, the charioteer replied: "It is inevitable that every one of us have to go through these stages of illness, old age and death." Then Siddhartha said: "Is that all the essence of human life?" Till then Siddhartha was under an impression that everyone is mortal and will remain young and happy forever. Even after returning back home, Siddhartha was constantly reminded of the corpse, patient and the old man.

In order to divert his attention, Siddhartha's wife, Yashodhara arranged for some dance programs. Then Siddhartha asked his wife: "Can we prevent the death, old-age and illness on seeing these dances?" She replied: "No, we cannot escape them." Then again Siddhartha said: "Is that all the essence of human life? Why should we give so much importance to the body which will become old or sick or a corpse one day or the other?" Thinking thus he was possessed with intense renunciation and decided to give up the kingdom and his family in search for Truth. Yashodhara was a very good lady. She also had a 6 month old son. One midnight Siddhartha decided to leave. It was the hour of great departure. Siddhartha opened the door of the room where Yashodhara and her child were fast asleep. Siddhartha peacefully glanced at them for 5 minutes. He

had no grudge for them. He looked at them for it was the time of departure. He had no disputes at home. Isn't it very difficult to abandon the place that you love most? Hence He looked at them silently and then closed

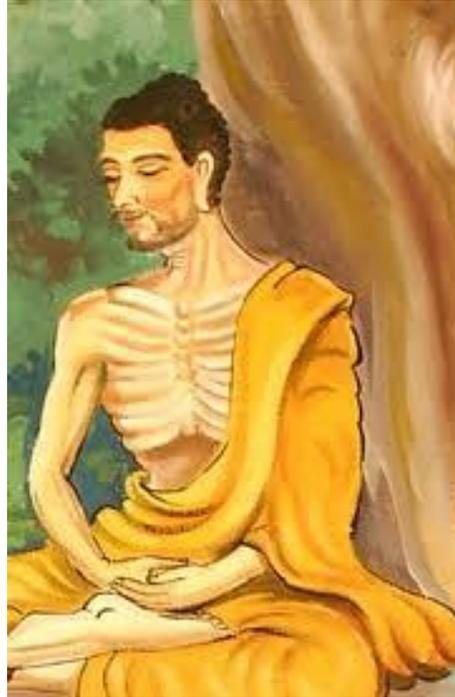


the doors to make his departure. Siddhartha called his charioteer by name Chenna and asked him to bring the chariot. Then he boarded the chariot and entered the forest. There he removed his attire pertaining to a king and became a monk. Looking at it, Chenna asked Siddhartha: "Oh! Prince, I should not ask you in this manner. But I cannot stop myself from asking you this question: Is it virtuous to

sacrifice your father, wife, child and the kingdom? Shouldn't you love them and thereby carry on your duty?" Siddhartha replied: "Oh! Chenna, I intensely thought about this matter for one year and only then came to this conclusion. I am not depriving my family of my Love but I am abandoning them in an attempt to widen my Love."

Siddhartha did not give up his kingdom and family out of anger. After he left his great kingdom, he never thought of it again. It was 100% renunciation. He did not want His love to be restricted to His family alone. Rather He wanted to make the entire Universe as His family. Hence he became a monk. Then Siddhartha started thinking as to how the mankind can escape from sorrow and suffering?

Sujatha's porridge saved Siddhartha's Life



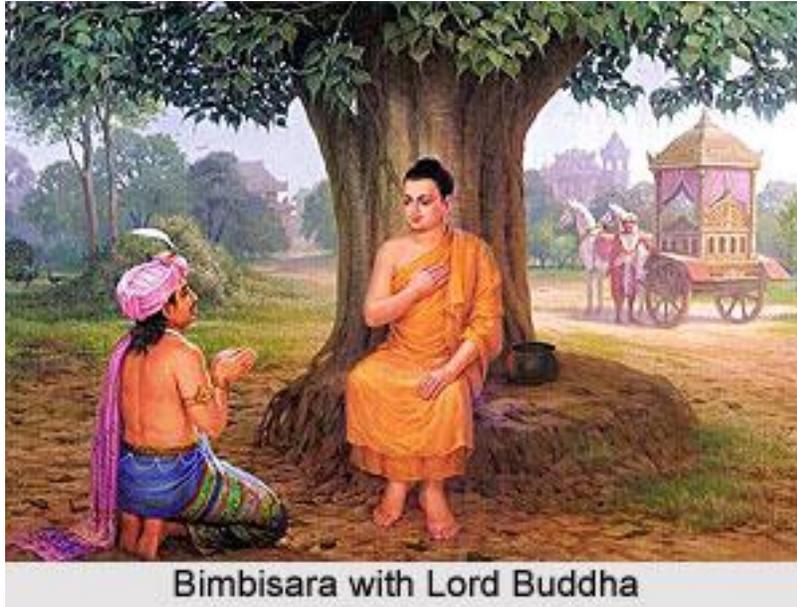
In a hurry to attain Nirvana, Siddhartha completely stopped taking food. He reached a state that would end up his life due to fasting.

In such a state, when he was seated under a tree, a lady by name Sujatha, desiring Motherhood, came there to worship the tree.



She brought porridge as an offering for the tree. Being moved by Siddhartha's state, she offered the porridge to him. *This porridge sustained the life of Siddhartha.* Else Siddhartha might have lost his life even before attaining Nirvana. Had Sujatha brought the porridge 10 days before, Siddhartha might not have accepted the same. Sujatha merely offered a glass of porridge and thereby attained Universal fame.

**I will accept your kingdom if the same is useful
in my 'Search for Truth'**



There existed a King by name Bimbisara who was Buddha's contemporary. The kingdom of Bimbisara was much bigger than that of Siddhartha's. Bimbisara approached Siddhartha and offered him half of his kingdom and requested him to come back home.

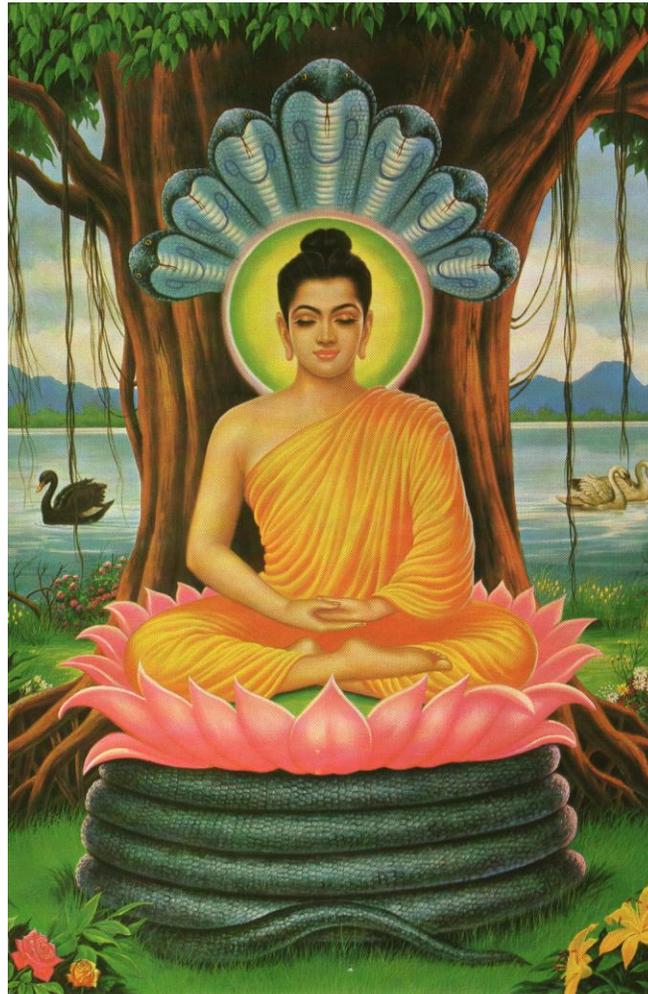
Siddhartha did not reject his offer. Rather he said: "I am in search for Truth. I am attempting to take the mankind to a sorrow less state. *I have no objection in accepting your kingdom if the same is useful in my search for Truth.*"

Then Bimbisara replied: "You are anyhow rejecting my offer. But Please *share with me the property that you are going to inherit through the search for Truth.*" Siddhartha agreed for the same.

Later when Siddhartha became Buddha, He Himself went to Bimbisara and preached him even before Bimbisara invited Him.

This is the sign of great people.

Just like these trees, the entire Mankind is shaking with sorrow due to their hardships.



There exists an inseparable relationship between Buddha and trees. Buddha was born under a tree, lived under a tree, preached under a tree, attained the Supreme state of

Nirvana under a tree and also left his mortal frame under a tree. Buddha never preached in anybody's house. After taking food, he would return back and start preaching under the tree.

Ultimately when Siddhartha became Buddha he attained the Supreme state of Nirvana, he remained in that state for the next 48 days and did not even get the thought of preaching others. One day Buddha saw a tree shaking severely due to a storm. A thought arose within Him: "*Just like these trees, the entire Mankind is shaking with sorrow due to their hardships. If I can preach the methodology to annihilate the cause of their sorrow, the entire mankind can practice the same and overcome their sorrow.*"

Thus Buddha started preaching.

'I am trying to narrate as far as I know'



Five of Buddha's companions were waiting for Buddha to open his eyes and give them an instruction. However when they saw Buddha consuming porridge from the hands of a lady, they abandoned Him. After attaining enlightenment, Buddha came to a conclusion that He should preach. He thought of His five

companions who abandoned Him. With His Divine vision He found that they were in Sarnath. He came all the way to Sarnath walking. On seeing Buddha from a distance, those 5 companions planned to avoid Him. But when Buddha approached them, they could not resist themselves from being attracted towards Buddha due to the Supreme peace they experienced in His presence. They could not hate Buddha. Rather they desired to become his disciples. However Buddha addressed them as 'Friends'. Buddha said: "I have gained incomparable Supreme enlightenment." Buddha implied that He attained the state which was unattainable even for gods. Buddha further said: "You have misunderstood Me for having consumed porridge from the hands of a woman. My body has to sustain if I have to preach. Hence I had to accept porridge."



Buddha said in all humility:

" How I have attained the current state of Independent Bliss through wisdom; How I have attained the faultless state, the birth less state, the fearless state and the state where there are no likes and dislikes, I will try to narrate as far as I know. I don't say that I am omnipotent (Know everything)."

The Middle path as propagated by Buddha



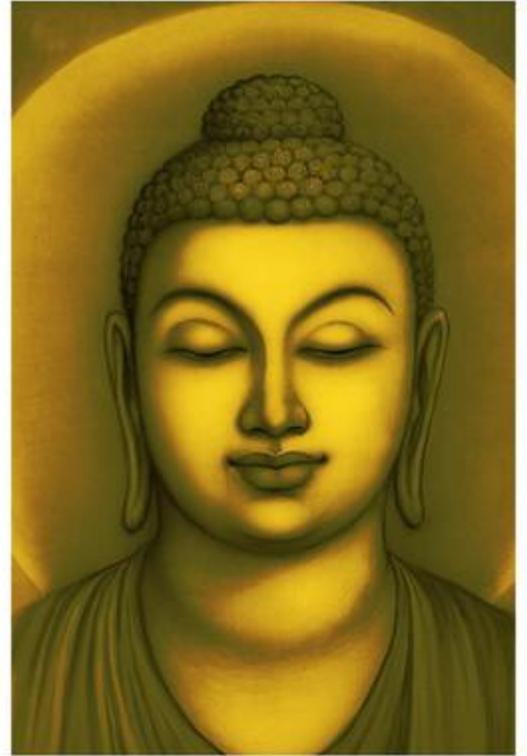
Having said thus Buddha then preached the mediocre path: "In spiritual practice, excessive eating or total absence of eating is not good. You should follow the mediocre path. The strings of violin don't function well and don't give music if they are either too tight or too loose. Don't eat excessively. Don't give up food completely. Don't sleep excessively. Also don't



give up the sleep completely. Don't get involved excessively with either your family or with the society. Don't wait for someone to come and reform you. Find out the path for your reformation. If you get Divine interference, accept the same. But don't wait for the same. If your body, mind and intellect are kept in condition, you will attain the state of Nirvana. Nirvana implies getting the ego annihilated. Desire exists within mind. Hence the mind should get annihilated."

'Come along with Me; I will show you the way'

Buddha left Sarnath and proceeded 2 kms further where He saw a person by name Vyasa sitting on the road and crying. Buddha asked him: "Why are you crying?" Vyasa replied: "There is so much of sorrow, misery and tension in this world. Therefore I am



crying." Then Buddha replied: "Come along with Me; I will show you the way. There is no misery, no tension and no sorrow (in it). Come along with Me." Such was the Compassion of Buddha. God is pleased with the Love filled with Compassion. Vyasa was neither a relative nor a friend nor a disciple of Buddha. He was a road side wanderer who was sorrowful. Even

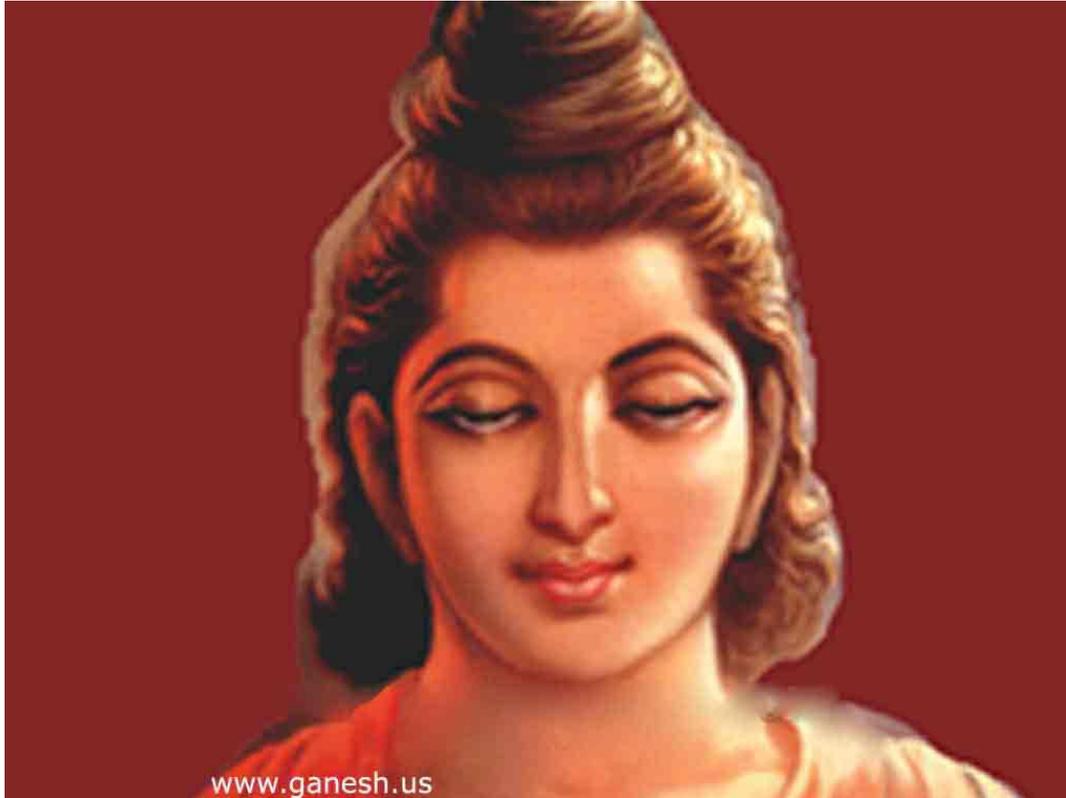
then Buddha showered a great Compassion upon him. Suppose I love you whole-heartedly but will not do anything for your sake practically, then what is the purpose of such Love? It is irrelevant to use the word Love in this context. Suppose you declare that you love your mother to a great extent and also prostrate to her ten times in a day but don't do anything in the time of her need, then what is the purpose of such Love? If it is a true Love, loyal love and real love, it must be filled with Compassion. You must at least mentally desire for other's reformation. If you don't desire so, it indicates that you are very poor at Heart. It then becomes an inhuman action and unjust action.

I regret that you have not yet attained the Supreme state of Nirvana.



When Buddha approached with his begging bowl, King Shuddodhana said: "Now you are a monk and I regret that you cannot enjoy those 3 buildings that have been built for your enjoyment in the 3 seasons." Then Buddha replied: "*I regret that you have not yet attained the Supreme state of Nirvana.*"

You attained Nirvana by staying at home!

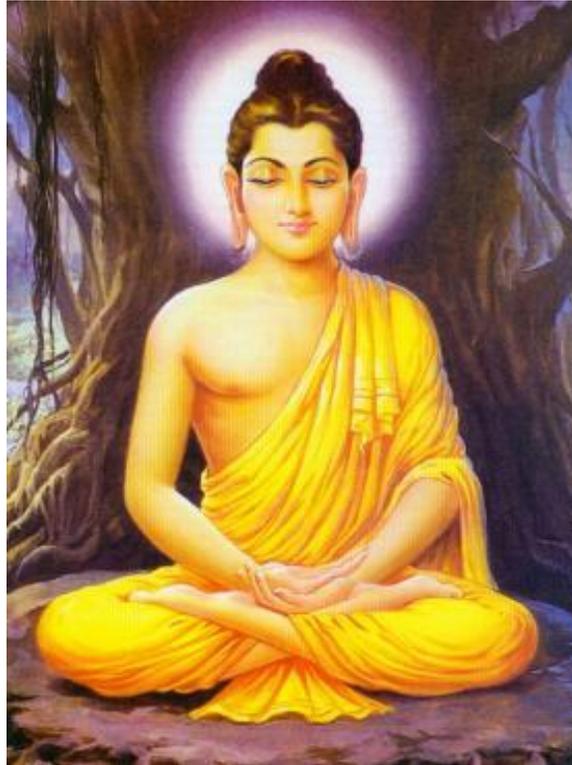


On returning back, Buddha said with his wife Yashodhara: "I left the house to attain the state of Nirvana. *But you attained the same by staying at home.*"

You will inherit my property when you transcend your weaknesses



When Buddha's son, Rahul approached Him and asked for a share in His spiritual property, Buddha asked Rahul to bring a bowl filled with water and put both his feet into it. Rahul did accordingly. Then Buddha asked him to see if there are any dust particles in the water.



Rahul replied: "Yes. There are a lot of dust particles in the water." Then Buddha said: "If you want to see pure water again, you need to remove the dust from it. Similarly, your mind has several weaknesses. *If you can transcend all of them, you will inherit my property.*"

Buddha, the rebel child of Hinduism



Buddha is referred to as *the rebel child of Hinduism*. In the age of Buddha, many rituals and sacrifices were performed in the name of GOD that distanced people from their Indwelling GOD. Buddha avoided taking the name of GOD as the mind got extroverted in the name of GOD. Buddha criticized the superstitions and rituals within Hinduism. Hence he is referred to as the '*rebel child of Hinduism*'.

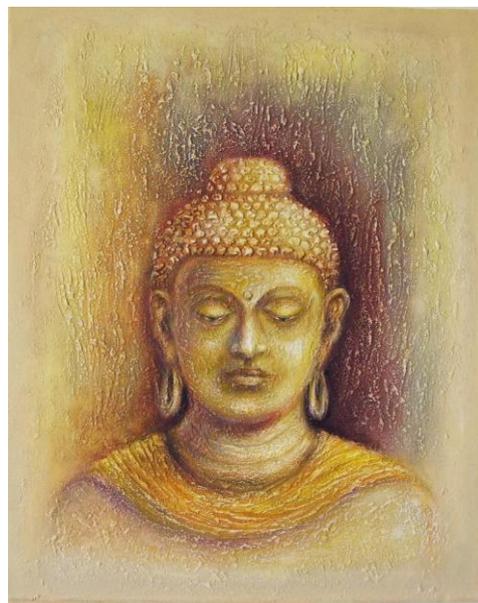
**Accepting or Rejecting the existence of GOD is
but a thought**



Buddha preached the methodology to experience the Self within Heart without the help of any mediators.

The following example of Buddha can be considered to understand that everything is but a thought. When a person told Buddha that GOD doesn't exist, Buddha said "You are right". After 10 days another person told Buddha that GOD exists, Buddha replied, "You are right." Buddha agreed with both of them.

After 10 days another person came to Buddha and asked him: " Few people say that GOD exists and few people say that GOD doesn't exist; what is the Truth ie whether GOD exists or not?"



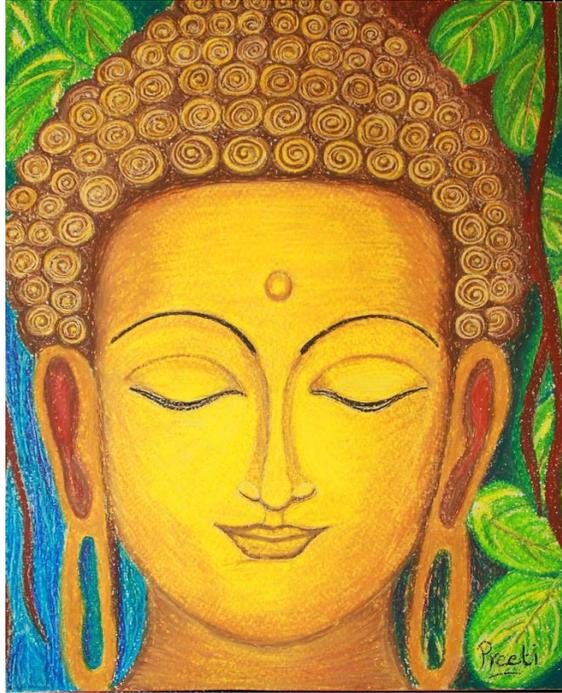
Then Buddha replied: "*Accepting the existence of GOD is a thought and Rejecting the existence of GOD is also a thought.* When the ego (the first thought) merges within its source (Self), the thought itself doesn't arise; then where does your doubt regarding the existence or non existence of God arise? Why should you go to the extent of source? In the deep sleep itself, where is the question of GOD? In the deep sleep, you are bodiless, mindless, world less and also God less. There is someone within you who questions the existence of GOD. If you remove him, there is none to question the existence of GOD."



You believe that God exists. But you have not yet transcended the suffering. Does it really serve the purpose if you say that doctor has

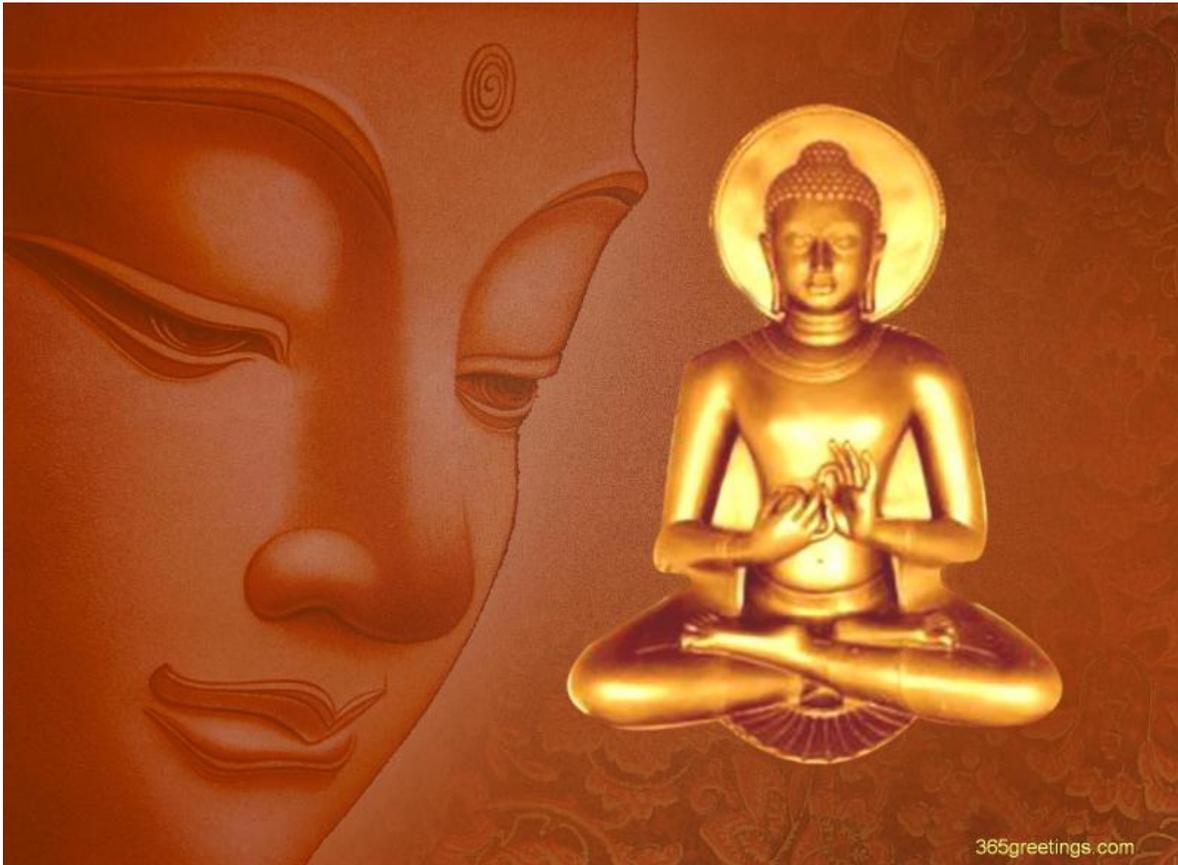
performed the operation well however the patient has expired? Buddha never proclaimed whether God existed or not. He always remained neutral. Suppose He declared that God exists, people would start performing all the kinds of rituals (like abhisheka, yagnas etc). Buddha did not tell you the stories from epics. Though you may possess a lot of wealth, you will lose your body on one day or the other. Buddha attempted to take you to the sorrow less and suffering less state without the interference of mediators. The mediators might disturb such a state. Therefore Buddha suggested you to attain it directly. If required, you can take guidance. But if your peace is dependent on external circumstances, how permanent is such a peace?

Buddha refers to a state of mind



Buddha doesn't refer to a name. *It refers to a state of mind.* Nirvana refers to the state of Self realization. Nirvana implies losing the cause of sorrow. There were 150 disciples of Buddha who attained Nirvana on mere sight of Buddha's face.

Nirvana can be attained only if endless peace is experienced at the time of death



Buddha said: The state of Nirvana is not my property alone. Anybody can attain it by making an *effort*. The essence of Buddha's teaching is: “You will attain the state of Nirvana only if you experience independent happiness

ie *unbroken peace, unending peace, independent peace, endless peace at the time of death.*” If the peace in your experience is not dependent upon the world or the people and is not 99% but is 100% peace, then you will not get rebirth. Why won't you get rebirth? It is because you don't require a body. When you are not hungry, you will not eat. When you are not thirsty, you will not drink. Similarly when you don't require a body and are experiencing the required happiness, you will not get rebirth. There is mathematical accuracy in whatever Buddha said.



Whether you will get rebirth or not is decided on your last day which is also called as Judgement day. What we normally experience is pleasure only and is not happiness. Happiness is that which is not dependent upon any



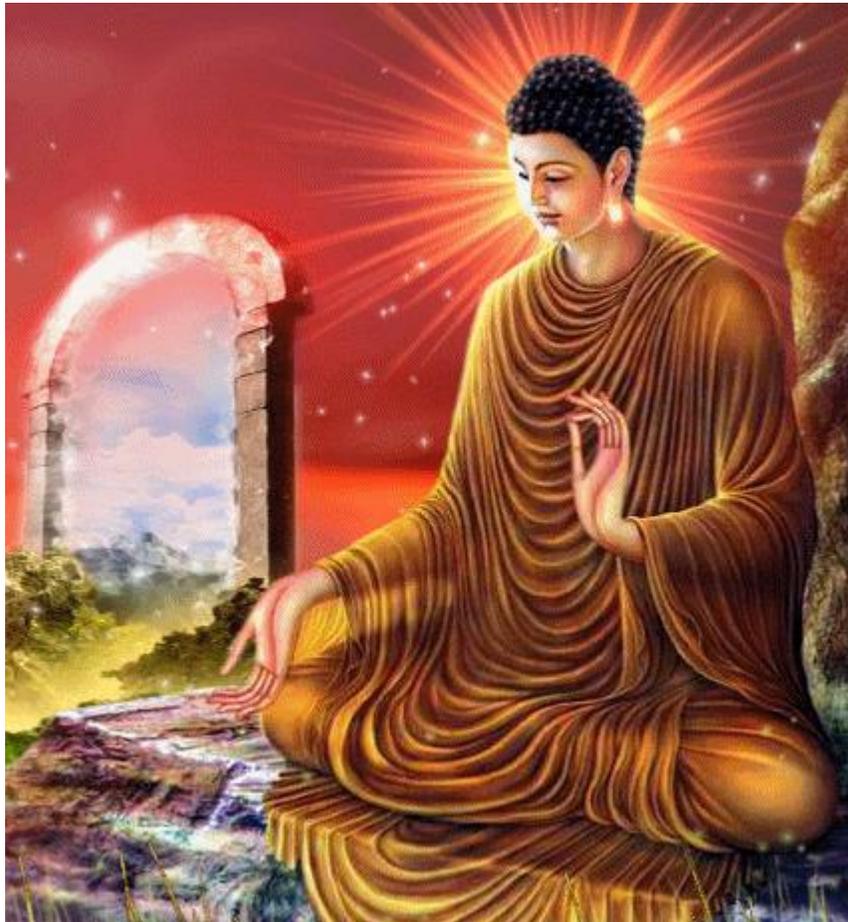
object or person or property or domestic people or society. When you get such independent happiness there is no requirement for a body. If you can experience the Endless peace, Endless happiness and Endless Bliss on your last day, then you will not have rebirth. What is the logic behind not getting a rebirth is that you will not require a body.

To attain the state of Nirvana, you walk alone



Buddha said," *To attain the state of Nirvana, you walk alone.* Why do you need people to accompany you? Are you accompanied by people after death? You may earn hundred's of crores of rupees, which may be inherited by such people, who may not even care to come till the burial ground, where you will be buried."

The one who exists after death doesn't exist even now



When anyone asked Buddha regarding the life after death, he replied: *"If you do a little self enquiry, you can realize that the one, whom you consider would travel after death, doesn't exist even now."*

Buddha's Impersonal Behaviour



Lord Krishna said, "Whenever righteousness declines, I will incarnate to reform the human behaviour and enhance the human dignity." However Buddha said: "Whenever righteousness declines, another Buddha will incarnate." He never said, 'I will reincarnate.'



Buddha implied: What you need is light. How does it matter as to what is the source of light? A rupee note, whether possessed by me or you, has the same value. Therefore, another Buddha will reincarnate to reform you, if required. Self Knowledge should not be restricted to Buddha alone. Prostrations to the future Jnanis.

It is completely *impersonal behaviour*.

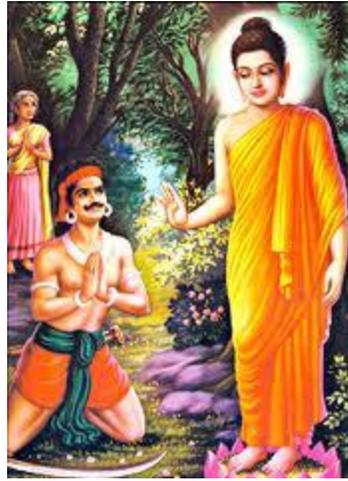
Unacknowledged abuses return back to the abuser

Once, when Buddha approached a house for alms, the owner of the house criticized him: "You are spoiling the youth in the name of



Non violence." Then Buddha replied: "Suppose you give me something in the form of alms and I don't accept it, what are you going to do with it?" The owner replied: "I will take it back and keep it myself." Then Buddha replied: "Then I don't accept your offerings in the form of criticisms." *Unacknowledged abuses return back to the abuser.*

'I have stopped long back; It is you who have to stop'



Angulimala was a dacoit who lived in a forest. He not only looted thousands of people but also killed them. He used to decorate himself with a garland of thumbs cut from the fingers of such people. Hence he was called as angulimala (anguli implies thumb and mala refers to a garland). When Buddha was about to enter the forest where Angulimala lived, everyone tried to stop him. All the disciples of Buddha stayed back and did not accompany Buddha in the fear of being killed. When

Angulimaal saw Buddha, he shouted at Buddha: "Stop there. Stop there." Buddha heard those words and peacefully turned back and saw him. Buddha addressed him very lovingly as 'Angulimaal' and said: "I have stopped long back. But when are you going to stop? It is you who has to stop and not Me. You have killed thousands of people. Do you think that you have conquered them? You could not kill your ego. Then what is it that you have attained?" By stating that 'I have stopped long back', Buddha implied that His mind has stopped and also got annihilated very long back ie He attained the 'No Mind state'.

When Angulimaal approached Buddha to kill him, Buddha glanced at Angulimaal very peacefully. Suddenly and immediately Angulimaal became normal. He lost the very thought of killing others. Now how can he kill



others? Angulimaal was thus completely transformed. We narrate this incident as a miracle. However, Angulimaal attained back the normal state. His brain became normal. Angulimaal did not control his thought of killing others but the thought of killing others itself did not arise within him. Brain is the seat of mind. The brain of Angulimaal became normal. Later when Angulimal became the disciple of Buddha and remained in His Holy Company, he attained complete faith in Buddha and thereby attained the state of Nirvana.

Angulimal attained neither Heaven nor Hell

Angulimal left his mortal frame even when Buddha was alive. The people near Buddha asked Him if Angulimal would go to hell due to his previous bad deeds?

Buddha replied:

"Angulimal will go neither to hell nor to heaven as he attained the state of Nirvana." Therefore all the karma of Angulimal got annihilated in the company of Buddha.



Thus Buddha bestowed Angulimal with Nirvana for having faith on Him.

True beauty exists only in the eyes of Buddha

The King Bimbisara had a very beautiful wife by name Kshema, who was very proud of her beauty. She was not fond of Buddha's preaching. Bimbisara was aware of the same. Once Bimbisara invited Buddha to his garden and Buddha



accepted his invitation. Bimbisara asked Kshema to visit his garden and enjoy its beauty. But Kshema rejected the proposal stating that Buddha resided in the garden. Then Bimbisara said: "You can visit the garden in the afternoon when Buddha goes out for taking alms." Kshema agreed and visited the garden in the afternoon accordingly. However, while returning back from the garden, she came face to face with Buddha.

Buddha gazed at her peacefully. Both of them did not talk to each other. Kshema returned back home. She was offended that Buddha did not praise her beauty. But Buddha's glance pursued her. She could not forget it. It is said



that 'One look is enough'. The eyes of Buddha were pure, peaceful, still and flawless. Kshema was unable to forget the beauty of Buddha's eyes. Again and again she was reminded of the same. She felt: "*True beauty exists only in the eyes of Buddha.* How can I compare my physical beauty with the same?" She thus attained a reformed mind. *Her journey towards the beauty of Heart started with a single glance of Buddha.*

Buddha's Compassion annihilated the tendencies of a crookedless man



Once, a person came to Buddha. He was neither a devotee nor a spiritual aspirant. It was just his destiny that brought him to the presence of Buddha. However he was a good person and crooked less at heart. On experiencing an unknown Peace in Buddha's presence, he asked Buddha: "What is the effort

required from my end to attain the Peace being experienced by you?" Buddha's Heart overflowed with Compassion on listening to this question. Buddha turned towards him to give some instruction and realized that the person had a life span of just one more hour left. Buddha's Compassion annihilated the tendencies of 'i' and 'mine' within him. By the time death approached him, he attained the state of Nirvana. He was very crooked less in asking about the effort to be made in attaining Nirvana. Buddha's heart filled with Compassion due to his pure desire of attaining Peace.

This is the fruit that a pure and crooked less desire begets in the presence of Guru. This is a very good instance to depict that there is nothing impossible for the Compassion of Guru.

The Dirt within us expresses in the form of Intolerance

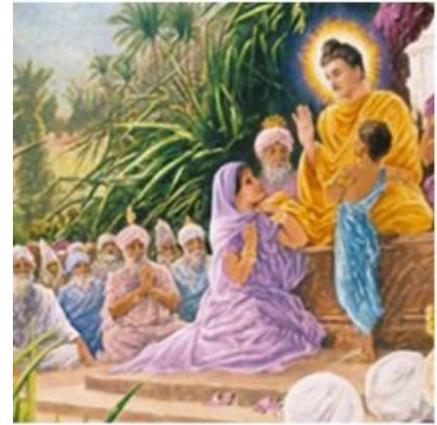
Once a Hindu scholar visited Buddha and tried to argue with Him. Buddha tried to answer all his questions. In spite of arguing for more than an hour, the



peace on Buddha's face never faded; rather it only increased. Then the scholar prostrated to Buddha and accepted Him as his Master. Such was the *tolerance* of Buddha. There was no *mud/dirt within Him*. Had it existed, *it would have been expressed in the form of intolerance.*

Waiting for Guru also represents spiritual effort

Once, a Mother brought her child to Buddha. The child had several weaknesses. She expected that the child would get some instruction from Buddha that would help him in transcending his weaknesses. Hence she waited for three full days in such expectation. As there was an overcrowding of devotees, she could not get the opportunity of meeting Buddha. So she went back home. However after a few days, Buddha Himself went to her house and asked her the reason for her visit. Then she narrated Him of the weaknesses of her child. Buddha asked the child to be brought before Him and the child was brought accordingly.



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Though the child had many weaknesses, he never had the weakness of telling lies. Buddha asked the child if he possessed all the weaknesses as told by his mother? The child replied in negative. Then Buddha said: "Your son died and took rebirth in this very body. All his weaknesses got annihilated in this process. Now he is left with no other weaknesses."



The child waited three days for the sake of Guru. *Waiting for Guru also represents spiritual effort.* Due to the influence of Guru's presence, all the tendencies of the child were annihilated without even the knowledge of the child.

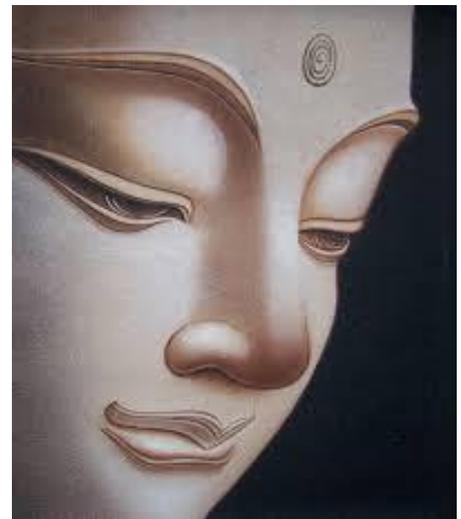
Death is but a natural and inevitable process



Once a woman approached Buddha with the corpse of her child and prayed Him to bring back life into it. She was in such a distressing state that all the efforts of Buddha in trying to console her became fruitless. Then Buddha asked her: “Bring a handful of mustard

seeds from such a house where no death took place. Only then can I bring back life into the child.” She assented for the same and went to each and every house in that village seeking mustard seeds. But in every house, she was rejected the mustard seeds and was told that someone or the other died in their house. In the end, she gained dispassion and realized that this sorrow was not limited to her alone.

She felt that *Death is but a natural and inevitable process* of nature and hence she has to abide by the will of GOD.



Buddha asked her to bring the mustard seeds only to bring about this change within her.

The Invincible law of Karma



Once a rich man approached Buddha and said:

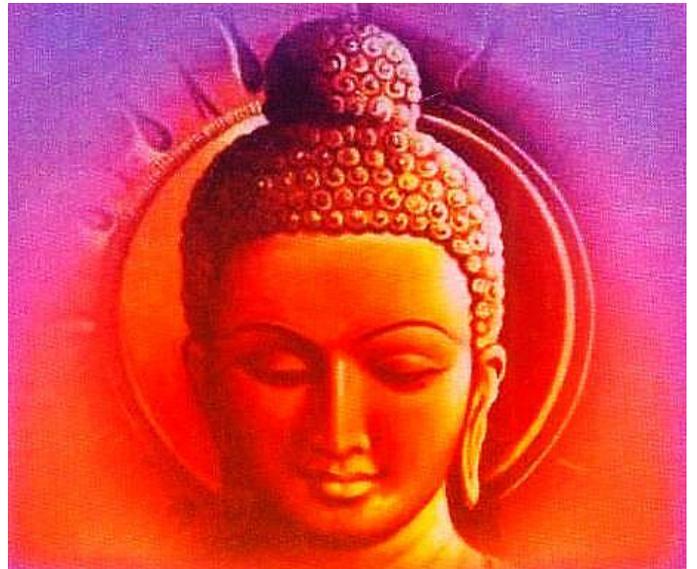
"My Father expired recently. Please ensure that he attains higher worlds." Buddha asked him to bring a little ghee and a few stones. The rich man felt very happy thinking that Buddha would perform some ritual that would fetch higher worlds for his father. Buddha asked the

rich man to put the ghee and stones in two different bowls filled with water. Then Buddha asked him to ensure that the ghee (which has the nature of floating in water) gets drowned and the stones get floated (which have the nature of getting drowned in water). The rich man asked Buddha: "How is it possible?"

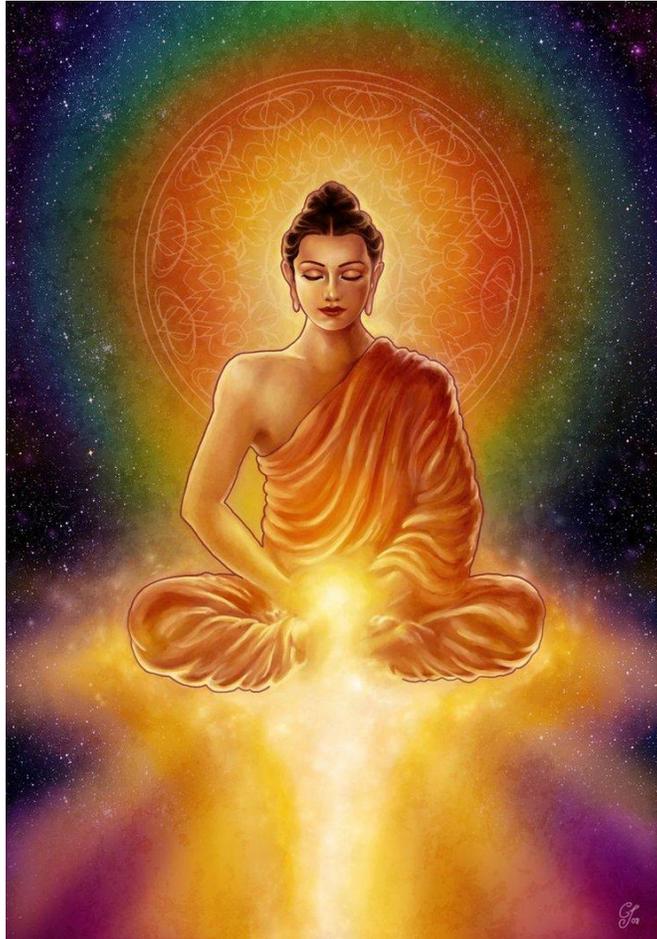
Then Buddha replied:

"It is not possible either to float the stones or to drown the ghee in water.

Similarly had your father performed good deeds while being alive, none can stop him in reaching the higher worlds. Else none can take him to the higher worlds."



It is not worthwhile in trying to know when
the ignorance took birth



Once a devotee asked Buddha:" When did ignorance take birth?" Buddha replied:

"Suppose there is a thorn in your leg, will you think as to when, where and why the thorn got into your leg or *try to remove the same?*"

A Common Man can never understand a Holy Man

Once, Buddha visited a devotee's house on being invited. Rather than sitting on a chair, Buddha went and sat on the bed where the devotee slept. Everyone watching this felt: "Since Buddha was a



king, he still possessed the tendency for material enjoyments. Therefore He sat on the bed." But Buddha did this only to satisfy the devotee. The devotee understood it in the right manner. However it was only others who got deluded. *It is not possible for a common man to understand a Holy man. Only a Holy man can understand another Holy Man.*

The Seeds are being Sown



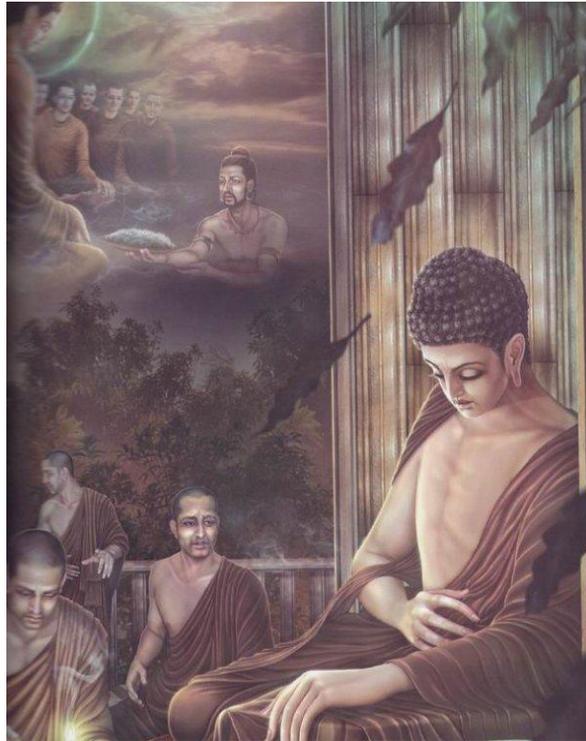
When his disciples asked Buddha as to why he wasted his energy in preaching the worldly people, Buddha replied: “Let me sow the seeds now. When the situations are favorable, the growth will happen automatically. If I don’t even sow the seeds, what is the use even if the situations become favorable?”

Involvement in daily activities is not wastage of time



A disciple of Buddha used to hoard some food that he begged for the day and ate the same the next day so that he can avoid the wastage of time lost in begging. The other disciples of Buddha complained that in spite of being a monk he was hoarding the food. However Buddha was aware of the disciple's good intention. Still Buddha called him and said: *"Involvement in daily activities is not wastage of time."*

Buddha's Large Heart could pardon even a person who was instrumental for his death



Buddha had a weakness. If anyone offered him alms, he could not reject the same. Once, a poor man invited Buddha for lunch. In order to increase the odor, he added sandalwood paste to meat. However it converted into poison. The poor man was a devotee of Buddha as well as good at heart. Buddha was afflicted with



dysentery on eating the same. Buddha understood that he would not live any more. Buddha called His brother Anand and said: "In future, it may be said that Buddha was poisoned by so and so person. However the poor man gave me food only out of Love. Therefore ensure that the name of the poor man is not revealed out." Thus *Buddha possessed a large heart that could very easily pardon even a person who was instrumental for his death.*

There is no need of having any memorial in my name.

Anand, a disciple of Buddha asked Him: "You seem to be on death bed. What needs to be done with your body after its



death?" Buddha replied: "Every village should possess a burial ground. Even the village where this body would die will have the same. Burn this body in whichever village it dies. There is no need of leaving any trace as to where this body has been burnt. Burn it wherever a common man is burnt after his death. *There is no need of having any memorial in my name.*" Thus Buddha did not even like the recognition of his very existence on this earth. He was 100% impersonal.

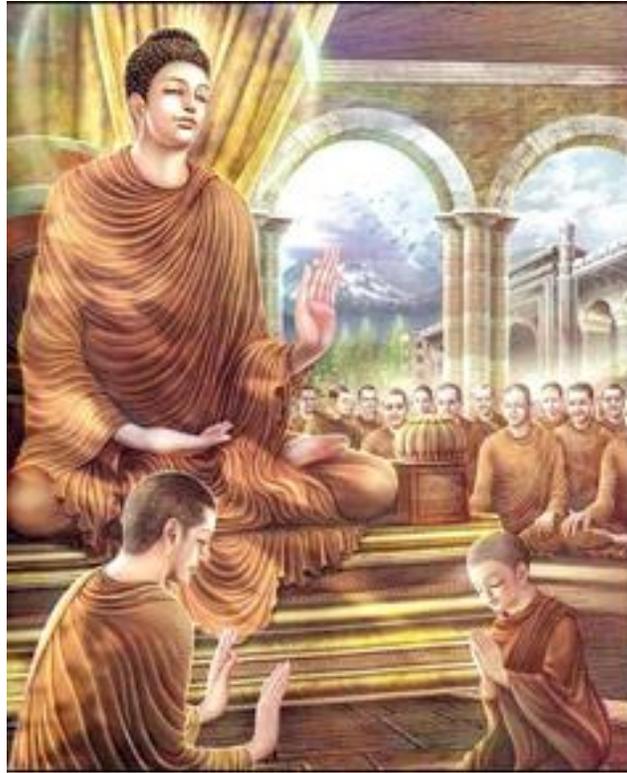
How can I be referred to as the Greatest Mahatma in the world?



โพธิปักขิยธรรม สติปัฏฐาน ๔ สัมมัปปทาน ๔ อิทธิบาท ๔ อินทรีย์ ๕ พละ ๕ โพชฌงค์ ๗ มรรคมีองค์ ๘

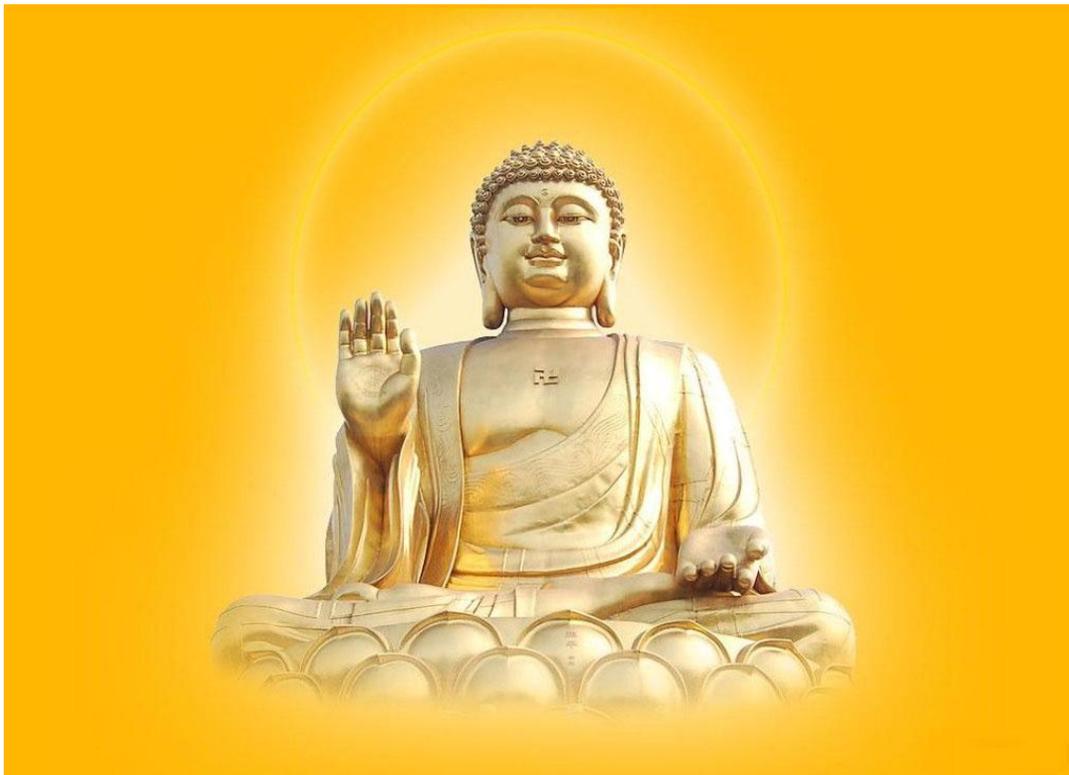
In the last moments of Buddha, Anand said: “In the entire world history, there wouldn’t have been any other Mahatma as great as you are”.

Buddha did not agree with him.



Rather he said, "Oh! Anand! How can you say this? Have you read the entire world history? Do you really know the life history of all the Mahatmas in this world? If you are not aware, does it imply that there are no other Mahatmas in this world?"

Don't Cry for Buddha; Cry for the state Buddha has attained



When Anand started weeping in the last moments of Buddha, Buddha said: "Oh! Anand, Don't cry for Buddha; Cry for the state (Nirvana) Buddha has attained."

**If one attains Nirvana there will be none to
proclaim the same**



When Buddha was about to leave his mortal frame, a devotee approached Him and asked about Nirvana. Anand tried to restrict the devotee from reaching Buddha. However Buddha instructed Anand to permit the



devotee in putting his question. Thus Buddha did not stop preaching till his last breath.

The devotee asked Buddha: "Have you attained Nirvana?" Buddha replied: "*If one attains Nirvana, there will be none (ego) left out to proclaim that he attained Nirvana.*"

Mahayanism and Hinayanism



Today, Buddhism is the second largest religion in the world. Even the highly educated people adore Buddha in United States of America. After the Mahanirvana of Buddha, Buddhism can be broadly classified into two cults ie Mahayanism and Hinayanism. *Hinayana* implies that we should first strive for our liberation and then only think of others. *Mahayana* implies reforming others also in the process of reforming ourselves.

Preachings of Buddha





Buddha said: “When your body itself doesn’t accompany you after your death, how can you expect your money or fame to accompany you after death?”



Buddha said: "It is not enough if the mind is reformed superficially. The foreign matter existing within will not go out. Hence look into the inner side of the body. It is not enough if you get reformed superficially. The root should be annihilated."



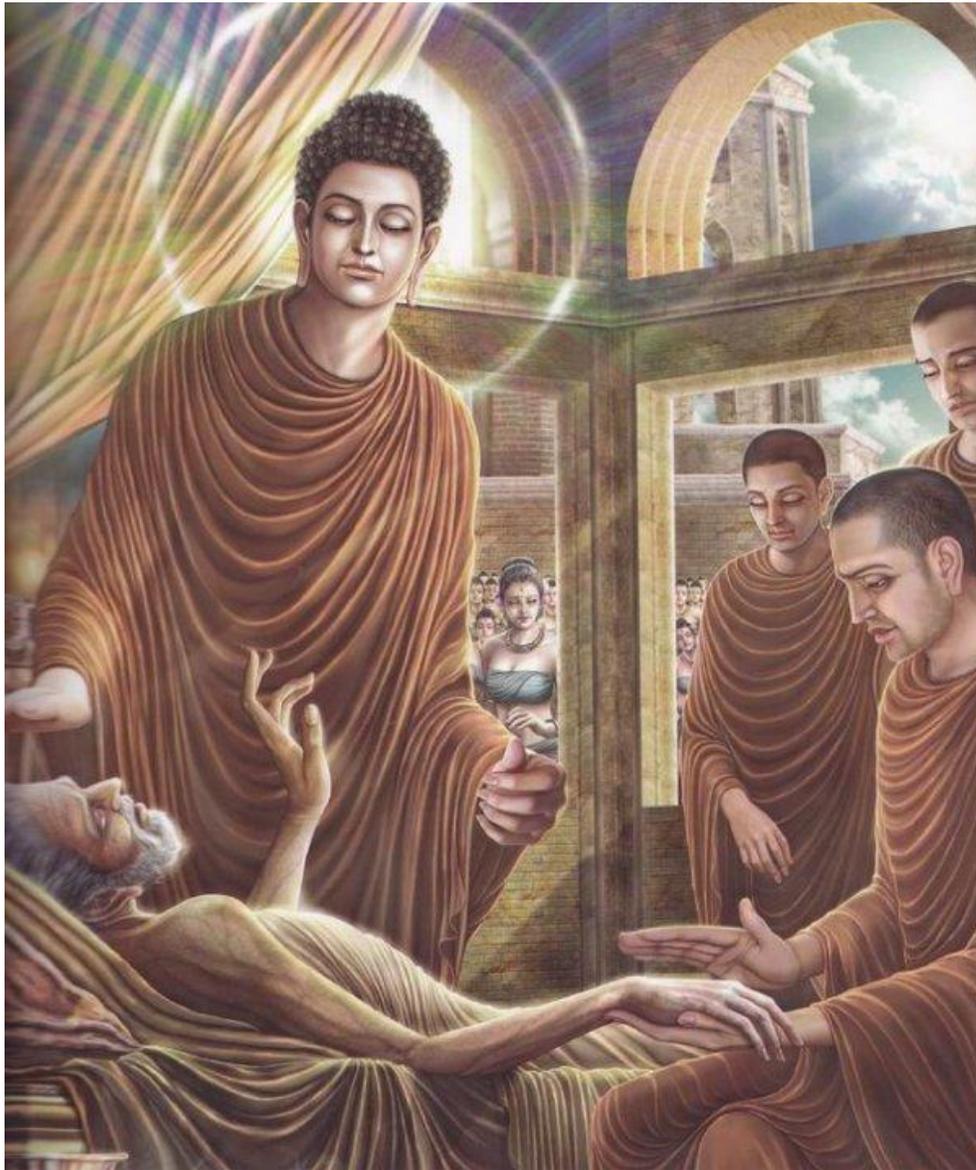
Buddha said: "Knowledge when matured becomes wisdom. The enlightenment exists only in wisdom."



Buddha said: "Do your effort to the best of your ability to give up evil thoughts .Do not forget purity and charity. If your charity is true, it will lead you towards purity. As you earn your livelihood, why don't you acquire purity? You cannot have an earning without any learning. Without teaching there cannot be any learning. Why don't you acquire purity?"



Buddha never used the word 'God'. He asks us to call it as nature. An event passes after another event. Buddha said: "The work designed for your body happens as naturally as you inhale air as it is designed by a Higher power."



Buddha said: “What else exists in this world except for likes and dislikes? As leaves fall off from a stem, let your likes and dislikes fall away from you.”



Buddha said: "Every person desires to live. He does not desire to live sorrowfully. He desires to live blissfully. Existence and Bliss- these two represent the key words for everyone irrespective of whether they are literate or illiterate; whether they are poor or rich."



Buddha said: “The mistakes of our grandparents are repeated by our parents and we are repeating their mistakes. We are behaving like goats in imitating others. (By not trying to know the Truth).”



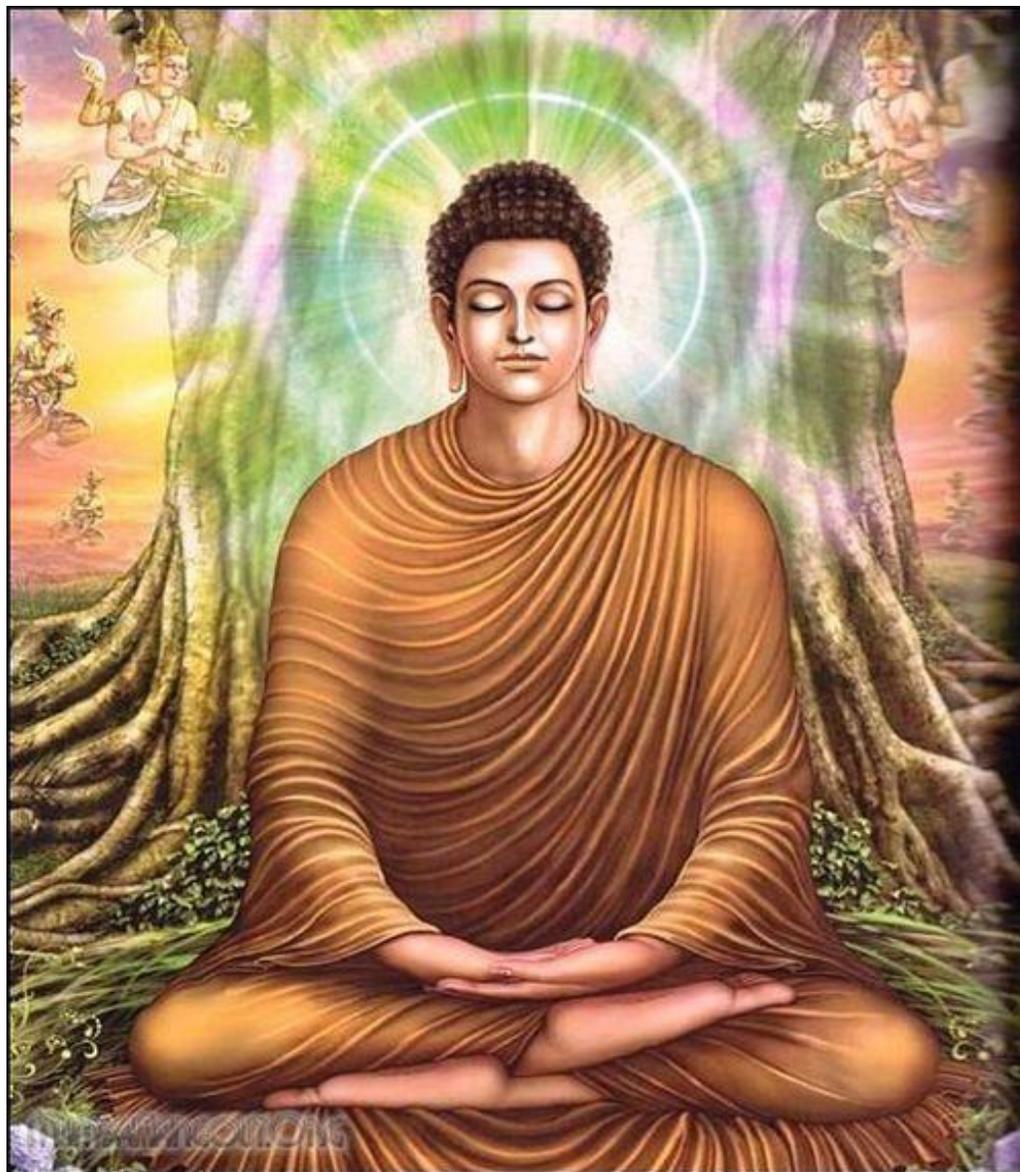
Buddha said: “Nobody desires to become Enlightened as they don’t know the value of Enlightenment.”



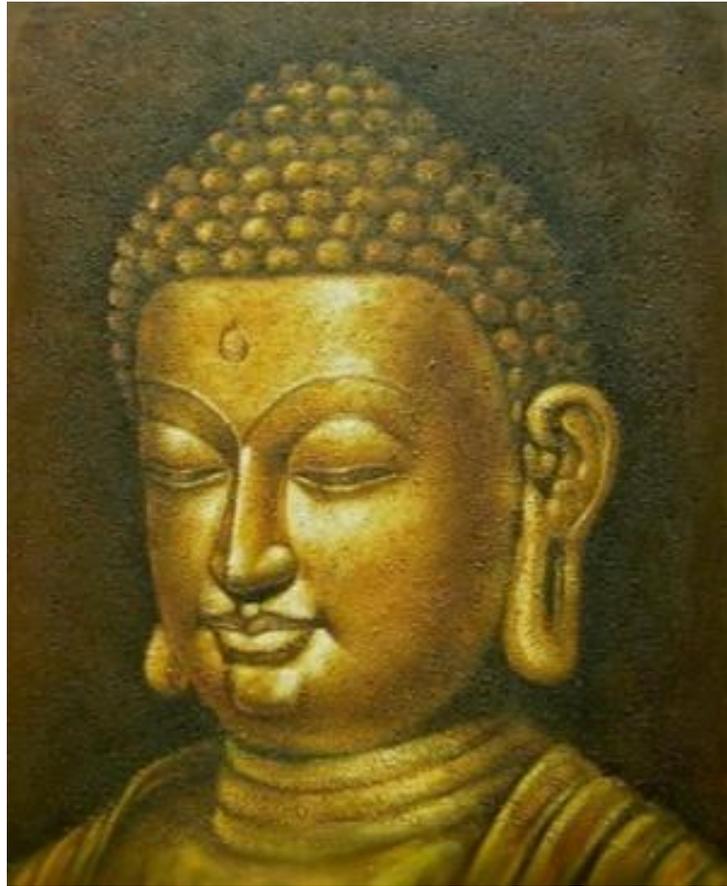
Buddha said: “In order to become enlightened, your yearning for God has to be intense. It should be of the same intensity that you possess when you run out of a burning house.”



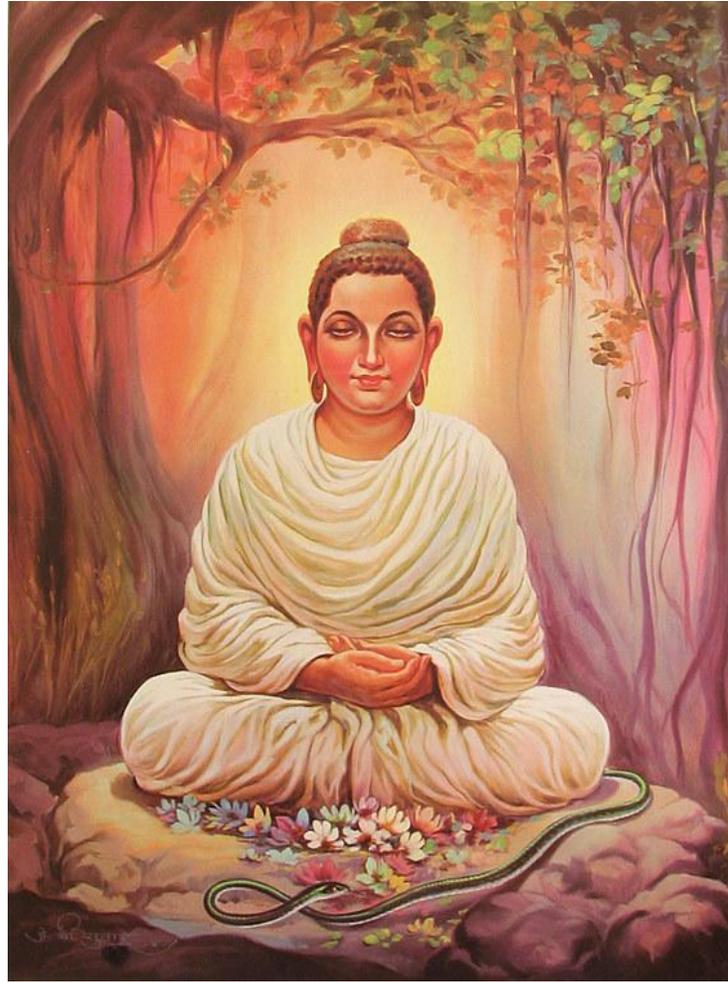
Buddha said, “When a sandal wood tree is cut down using an axe, it extends its’ sweet smell even to the axe. Similar is the case of a Holy Man. He only blesses even those who harm him.”



Buddha said: “Desire is the root cause of Sorrow.”



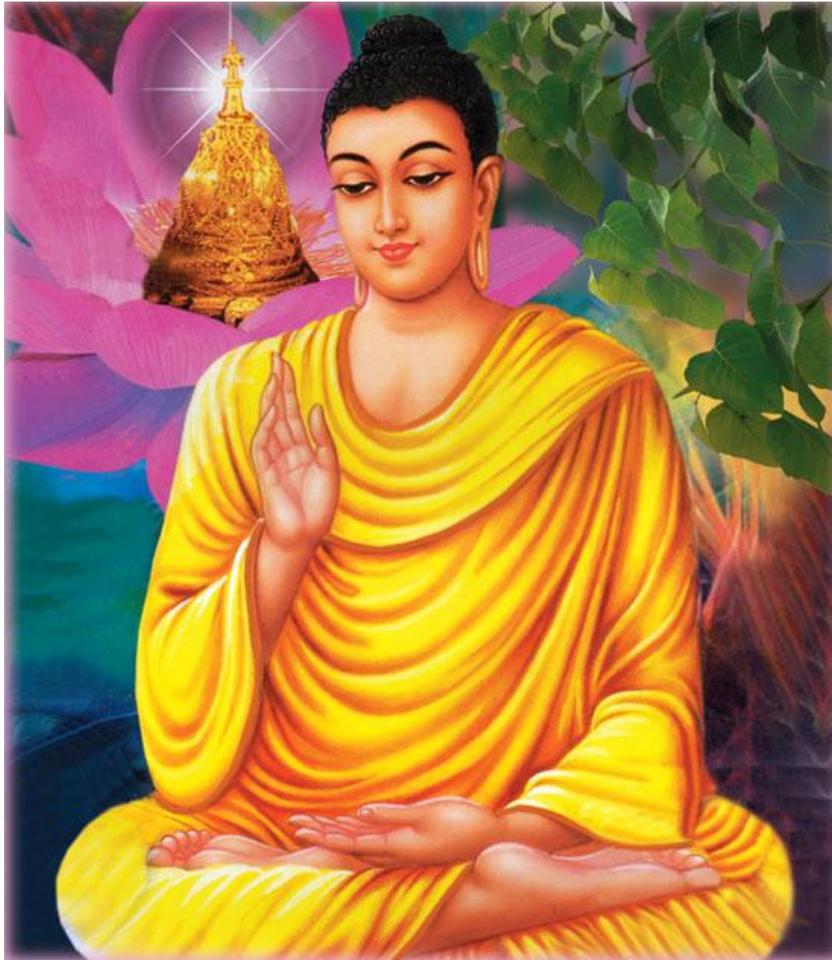
Buddha said: “Encourage people to believe in the theory of cause and effect.”



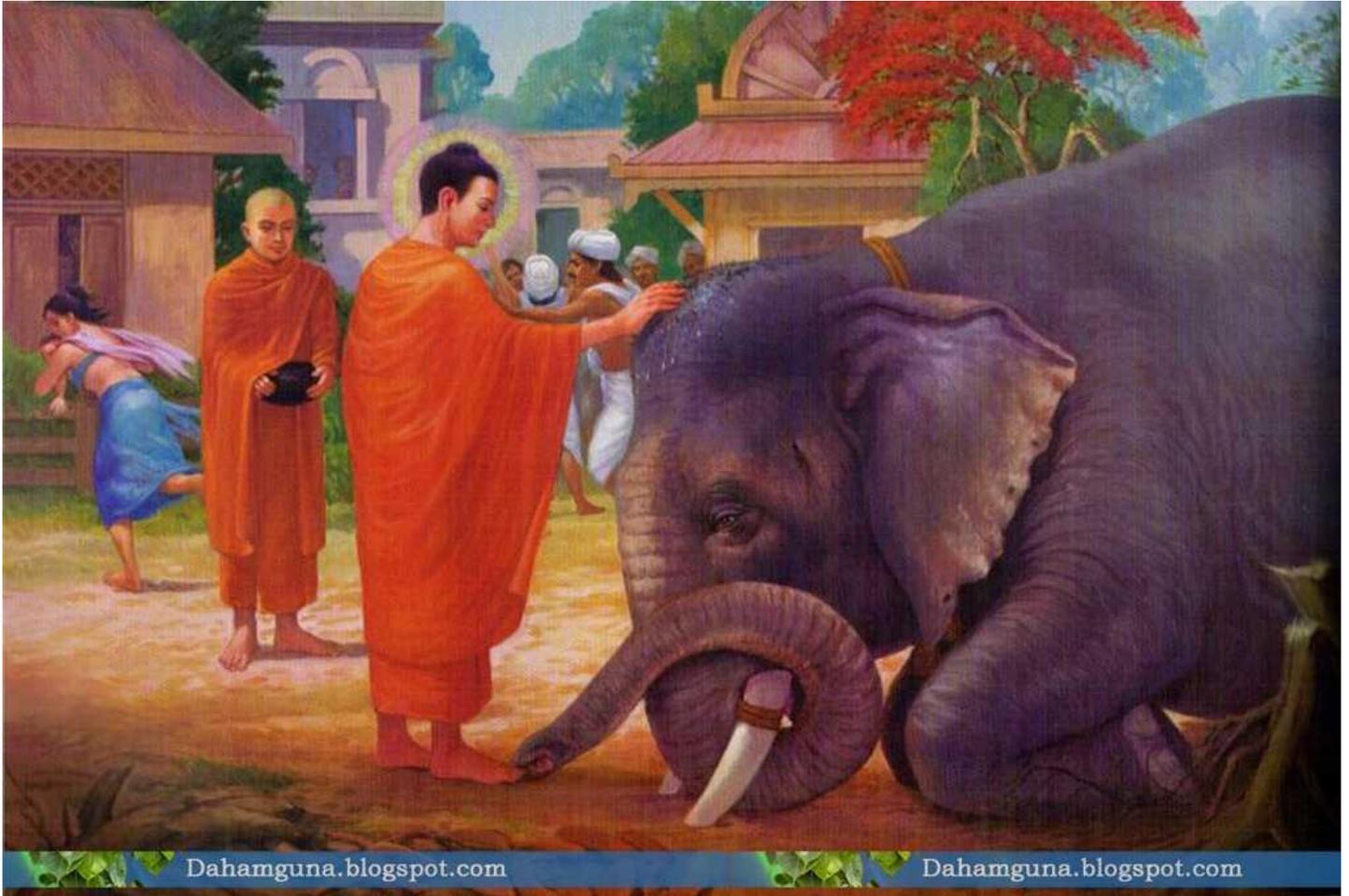
Buddha said: "The help done by a well directed mind, well disciplined mind, well controlled mind and well regulated mind cannot be done by any of your friends or relatives or scholarship or wealth or power and authority."



Buddha said: "Your intelligence should get matured in order to enter the cave of Heart. Do not ever ruin your intellect."



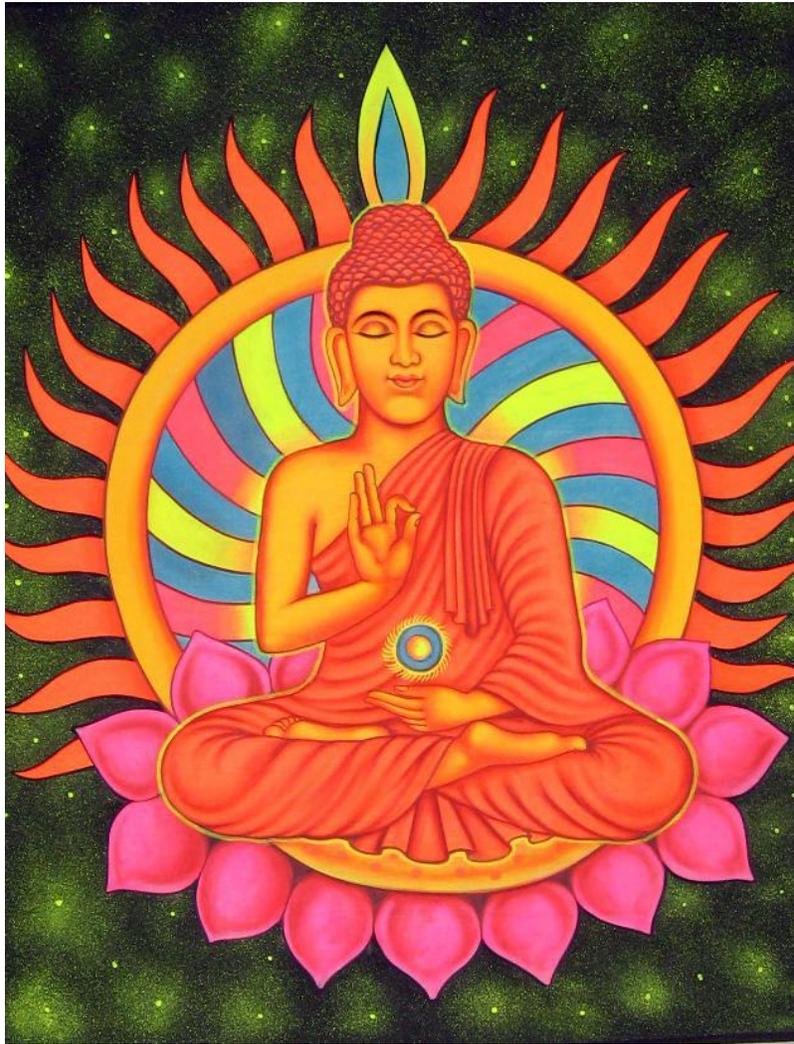
Buddha said: "By day and by night, if you are chased by the thought of Holy Company, such Holiness will become a part of you."



Buddha said: "Be as pure as a crystal within your Heart."



Buddha said: "One need not go to the extent of Truth realized souls. The Bliss experienced by Truth seekers itself is incomparable."



Buddha said: "In order to reform others it doesn't matter even if you criticize them provided you don't have any hatred for them within. You must possess a good heart. It doesn't matter even if you criticize them without any hatred. However your intention is very important while criticizing others."



When a disciple asked Buddha: “Who is going to guide us if you give up your body?”, Buddha replied: “After Me, My words would take the role of Guru and lead you further.”



Kshanam, Kshanam, Kshanam, Kshanam ie .,
Everything lasts only for a second. Everything is transient. The nature doesn't possess the same form in the next second that it possesses in this second. The water under a bridge keeps flowing. The same water that exists in this second doesn't exist in the next second. Though water exists under a bridge, it keeps changing. Hence in order to depict that everything is transient, Buddha used to say:

' Kshanam, Kshanam, Kshanam, Kshanam(second).'

The Path of Surrender as propagated by Buddha



Buddha said: 'Buddham Sharanam Gacchami, Dharmam Sharanam Gacchami, Sangam Sharanam Gacchami.'

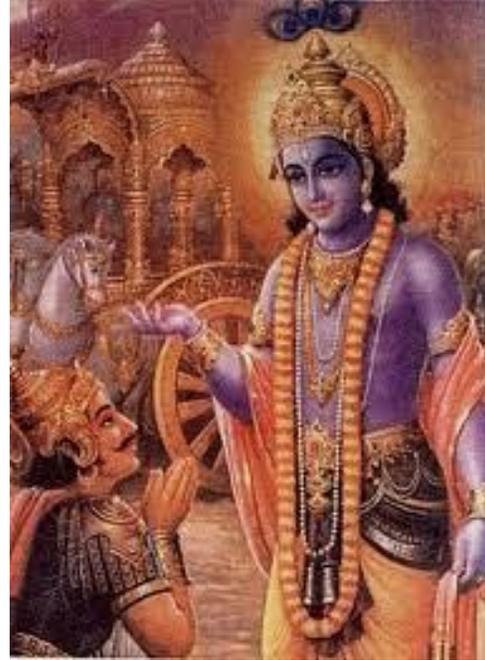
Buddham Sharanam Gacchami : It doesn't imply that one has to Surrender oneself to Gautama Buddha. Buddha refers to the one who has

attained the state of Nirvana. Therefore it implies that one has to Surrender onto the state of Nirvana.

Sangam Sharanam Gacchami: It doesn't imply that one has to surrender oneself to the society. The state of Nirvana refers to the formless and attributeless state. It is not easy to attain the same. If you are unable to attain it, Surrender to the Holy people who have attained the state of Nirvana.

Dharmam sharanam Gacchami: If you are not able to get the Holy Company, Surrender onto the Dharma ie virtuous way of life. Dharma also implies the dos and don'ts as prescribed by the Bhagavad Gita. Therefore surrender onto the way of life as prescribed by the dos and don'ts mentioned in the Gita.

Both Krishna and Buddha implied the same



Buddha said: "***Events happen, deeds are done but there is no individual doer.***" This is very similar to the following verse in the Gita:

Naa sato Vidyate bhaavo
Naa bhaavo vidyate satah
Ubhayorapi drishtontas
Tvanayostattvadarshibhih (2-16)

"That which has existence exists and that which does not have existence does not exist. That which is existent cannot be called as non-existent and that which is non-existent cannot be called as existent." After saying this, as the Lord is aware that we are great doubters, He said: 'This is certain'. The Lord implied that: "You (ego) don't exist at all. Whatever is non-existent, you are considering it to be existent. Whatever is currently being referred to as 'i' does not exist in a true sense. But you are considering it to be existent." Thus this verse in the Gita is very much similar to the above preaching of Buddha. *Both Krishna and Buddha implied the same.* The Vedanta declares: "Merge within God." However Buddha said: "But you must exist to merge within God. If there are two things, one can merge into another. If whatever exists is One and only One, then where is the question of merging?"

Can you meditate without possessing basics?



Buddha asked you to observe as to what is happening within. In order to attain dispassion, He has prescribed certain methodologies. Can you meditate without possessing the basics? Without being habituated to meditation, without possessing love for meditation, if you try to meditate, won't it hurt the mind? In order to meditate, you must first get the taste of meditation. If you try to meditate without any break, you will be afflicted with mental illness.

Therefore do not compel the mind to meditate. For this purpose Buddha has prescribed certain principles:

- 1) How are your human relations? Is your relation with the family, society and friends filled with good heartedness?
- 2) Are you able to tolerate insult? If not, then you are not normal.
- 3) Do you love Solitude? Do you enjoy Solitude? How can you attain perfection without enjoying Solitude? Are you able to enjoy the sweetness contained in Solitude?
- 4) If you are a preacher, Shouldn't you try to touch the Heart of Buddha in your preaching?
- 5) Were you influenced by at least a single sentence of Buddha?

6) Do you have control over your body and the food that you eat?

7) Are you aware as to what should be spoken out and what should not be spoken out?

8) You are unable to see the mind but you are able to see the tongue. Do you have control over it?

9) Have you understood at least a single sentence of Buddha? How are your words, deeds and behaviour pattern?

10) Are you able to face a situation as it is? Are you able to set aside your likes and dislikes in that process?

Without complying with the above principles, if you try to meditate only for the sake of diversion of your disturbed mind, you represent the mentally sick people seeking solace but not the seekers of Truth.

Buddha is useful for our purification
irrespective of His religion



Once in Kashi, Sri Nannagaru met an old woman who has been residing in Kashi since several years. Sri Nannagaru asked her: "Some people declare Buddha to be an incarnation of Lord Vishnu. Do you accept the same?" The old woman replied: "I am not concerned about the religion of Buddha. I don't care whether Buddha was a Hindu or not. Buddha is useful in our purification." Later Sri Nannagaru said: "I was very much satisfied with her answer."

The technique for overcoming anger



Once, a devotee asked Sri Nannagaru: "I am unable to overcome my anger. What shall I do?" Sri Nannagaru replied: "Look into the serene eyes of Buddha. Your anger will subside slowly."

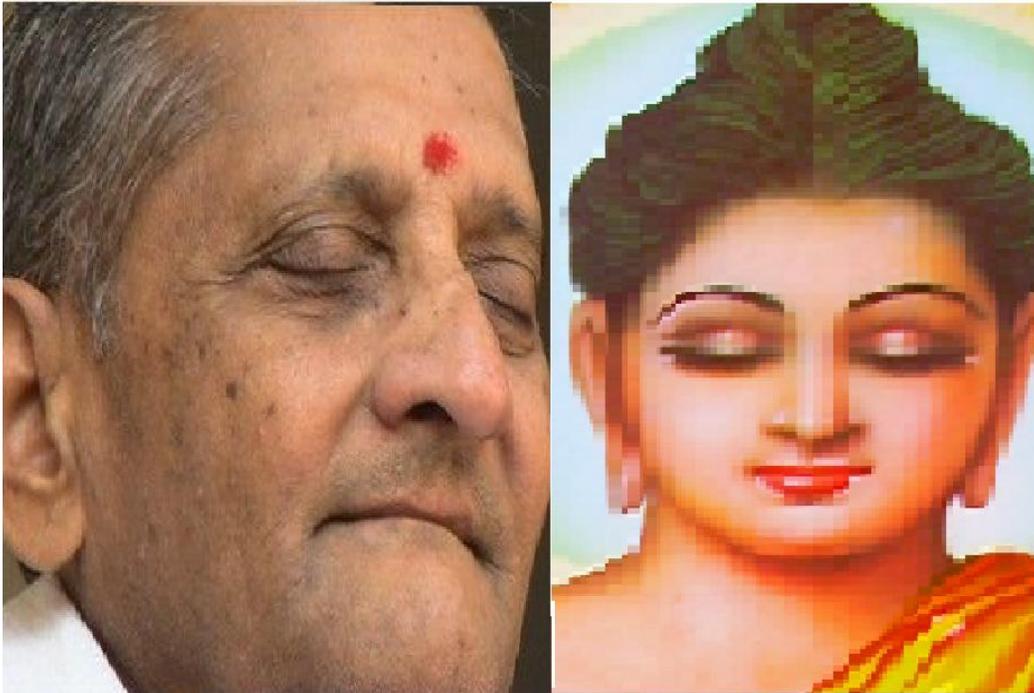
Do not become fault finders

When someone criticized Buddha for having visited his father when he fell sick, Sri Nannagaru said: "Such people only are referred to as fault-finders. Shudhodana was breathing his last breath and desired to see Buddha.



A message was sent to Buddha accordingly. As Buddha was nearby, He visited His father. Buddha possessed Universal Love. As part of such a Universal Love, He loved even His father. What is there to find fault with? Unable to see Buddha's Love, they are trying to find fault with Buddha. They are immersed in ignorance to such an extent."

**I am surprised with the manner in which the
France lady has recognized Me!**



Once a France lady saw Sri Nannagaru in Sarnath and felt greatly rejoiced as if she has seen 'The Modern Buddha'. She was not aware of the language. But still she got attracted to Sri Nannagaru and forced herself out of the crowd resembling a shot down arrow. On seeing Sri Nannagaru she bursted into tears.



Looking at her devotion, Sri Nannagaru said: "It is the love at first sight. I am surprised with the manner in which the France lady has recognized Me. The manner in which she is enjoying My presence, none of you devotees are able to do so. Too much of familiarity has become a constraint." Again in order to console the devotees, Sri Nannagaru said: "If you respect Me in excess, you will be distanced from Me."



You must all enjoy the Knowledge, glory, peace and sweetness of Buddha. All of you must attain the state of Buddha. If you become Modern Buddha, you will continue to experience the peace even after the death of your body. Such a peace is not dependent on the existence of your body.

-Sadguru Sri Nannagaru