



# *Lord Buddha*

HIS LIFE AND TEACHINGS

**STUDY GUIDE**

Buddha Purnima  
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## BUDDHA'S LIFE

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Although all Avatāras (divine advents) have been preaching only good things, men today are content to observe their birthdays without following their precepts. Buddha did not attach any importance to yajñas and yāgas and other religious rituals. The reason is he felt that it was more important to ensure that the five sense organs were pure to begin with. Buddha sought to find out why the mind gets disturbed.

*Sri Sathya Sai Speaks, Vol. 39/Ch. 13,  
15 May 1997*

King Śuddhodana and his wife Māyādevī performed many spiritual austerities such as japa (soft repetition of the name), tapas (austerities), vratas (vows), and yajñas (rituals) for years together with an aspiration to have a son. They also consulted many astrologers. Śuddhodana had no peace of mind, because the worry of not having an heir to the throne haunted him day and night. At last their prayers were answered when Māyādevī gave birth to a son at Lumbini. Unfortunately, Māyādevī died soon after giving birth to her son who was named Siddhārtha. Gautamī, the second wife of Śuddhodana, brought up the child with loving care like her own son. That is why he was also called Gautama. The astrologers predicted that Siddhārtha would not rule the kingdom; he would leave the kingdom and become a renunciant. The prediction of astrologers was always ringing in Śuddhodana's ears and caused him anxiety as he watched his son grow. He took

all precautions to see that his son did not step out of the palace and get into the company of others, lest he should be influenced by them. Thus, he protected his son from the influence of others for twenty long years.

*Sri Sathya Sai Speaks, Vol. 39/Ch. 9,  
13 May 2006*

One day, the parents of a girl came to Śuddhodana and expressed their wish to give their daughter in marriage to his son Siddhārtha. The name of the girl was Yaśodharā. Śuddhodana accepted their proposal and performed the marriage of Siddhārtha with Yaśodharā. Owing to their loving insistence, Siddhārtha continued to stay with his parents in the palace even after the marriage. One year after the marriage, he begot a son, who was named Rahul. Both the husband and wife spent their time happily with their son.

In spite of all the comforts of the palace and happy married life, Gautama's mind became restless when he saw people afflicted with old age, disease, and death after he ventured out of the palace one day. One night, there was a sudden transformation in his mind. While his wife was fast asleep, he got up at midnight, caressed his son, and left for the forest. He had to undergo numerous hardships and difficulties in the forest. But he faced all ordeals with forbearance and determination. His parents were immersed in sorrow, unable to bear the pangs of separation from their son. Though Siddhārtha was also undergoing a lot of anguish,

he marched on his path of attaining self-realization.

During the course of his journey, he met a holy man. The holy man told him that the cause of his anguish was actually within him, and it was his anguish that was coming in the way of his self-realization. So saying, he gave him a talisman for protection and asked him to wear it around his neck. (At this point of time, Bhagawan materialized that talisman and showed it to the congregation amidst a thunderous applause). This was the talisman given by the sage to Siddhārtha. When Siddhārtha put it around his neck, all his anguish disappeared instantaneously. Till the last moment of his earthly sojourn, Buddha had the talisman around his neck. When he shed his mortal coil, the talisman disappeared.

Siddhārtha started doing intense penance, which went on for a long time. He kept questioning himself, “Who am I? Am I the body? Am I the mind? Am I the *buddhi* (intellect)? Am I the *chitta* (mind-stuff)?” He came to the conclusion that he was none of these. Ultimately, he experienced the truth, “I am I.”

*Sri Sathya Sai Speaks, Vol. 39/Ch. 9,  
13 May 2006*

The name given to Buddha at the time of birth was Sarvārtha Siddha. Śuddhodana got his son married to Yaśodharā, daughter of his brother-in-law, Śuddhabuddha. He was apprehensive that his son may become a recluse and turn away from the world if he was left to himself. But Buddha did not feel that a married life was the proper thing for him. Buddha felt that man was bound by various attachments in worldly life. Friends and relations were the cause of this bondage. Various human relationships were the cause of sorrow in the world. So he declared: “*Sarvam dukkham, dukkham*” (All is sorrow) He also declared: “*Sarvam kṣaṇikam, kṣaṇikam*” (everything is momen-

tary). “*Sarvam nāśyam, nāśyam*” (everything is perishable). Buddha felt that nothing was truly lasting. Parents were subjecting their children to various kinds of bonds and making their lives miserable. As soon as the children come of age the parents are keen to get them married. They do not know what kind of happiness he can get from married life. What happiness have they derived from their own married life physically, mentally or otherwise? No person, however intelligent, thinks about this matter. Even eminent scholars do not care to examine whether it is worthwhile pursuing sensuous pleasures instead of seeking what is beyond the senses. Buddha felt intensely unhappy that his parents and others combined to commit him to the bondage of married life. One day, at midnight, Buddha left the palace, giving up his wife and young son, Rahul.

He abandoned everything out of the conviction: “There is no mother or father, no kinsman or friend, no home or wealth. Awaken yourself!” He resolved to find out something which transcends all worldly relationships and pleasures. Buddha asked himself: “What is this life? Birth is misery. Old age is misery. Wife is a cause of sorrow. There is misery at the end of life. Therefore, be alert and awake.” Happiness is not to be found in any of the things of the world. Everything is fleeting. Man is wasting his life in the pursuit of petty ephemeral pleasures. *Nirvāṇa* is the only truth. It is the sense of oneness with all life. To turn the mind towards that which is permanent is *Nirvāṇa*. Before he attained *Nirvāṇa*, Buddha summoned his stepbrother Anandabuddha. Buddha’s mother Māyādevī passed away on the seventh day after his birth. Śuddhodana’s second wife Gautamī, brought up the child. Because he was brought up by Gautamī, he was named Gautama Buddha. At the age of 28, he gave up everything and turned a renunciant. What is

the significance of this step? Buddha declared: “*Sangam śaraṇam gacchāmi*”, “Hands in the society, head in the forest.” He renounced everything to think about promoting the well-are of society. He declared: “*Dharmam śaraṇam*

*gacchāmi*.” What is this Dharma? “*Ahimsa paramodharmah*.” Dharma means causing no harm to anyone.

*Sri Sathya Sai Speaks, Vol. 30/Ch. 13,  
15 May 1997*

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## BUDDHA’S TEACHINGS

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The teachings of Buddha are lofty, sublime, and sacred. Buddha asserted this with great emphasis and force. Buddha also advised that one’s looks must be sacred. He said, “Sacred vision is a must for leading a pure life. You should cultivate *samyak drishti* (the habit of looking only at good things) and *samyak śravaṇam* (the habit of listening only to good things).” For Buddha, everything had to be pure and sacred. If you throw a pebble into a well, ripples are created and these travel up to the edge of the well. In the same way, if you throw a pebble called good thought into the well called the heart, the ripples generated travel throughout the body. When the ripple reaches the eye, it stimulates pure vision. When the ripple reaches the ear, it tunes the latter to sacred sounds. When the ripple reaches the hands, it swings them into good action. In this manner, when the ripples spread across the entire body, there is a symphony of sacred activity all round. Thus, good and noble thoughts are fundamental to sacred activity.

*Summer Showers 2000, Ch. 8,  
21 May 2000*

When one’s thoughts are centered on God, one’s feelings, speech, and actions get sanctified – *samyak bhāvam*, *samyak śravaṇam* and *samyak kriya*. This leads to the purity of the inner sense organs. Purity in thought, word, and deed is the requisite for experiencing the Divine. This triple purity is considered the essence of humanness. Buddha relied entirely on his own inner quest to experience his reality because he found that scriptural texts and preceptors were of no use.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 3,  
11 May 1998*

### **Samyak Darsanam**

Buddha declared that the first requisite is *samyak darśanam* (having the right vision). The implication of this statement is that, having been bestowed with the great gift of eyes, man should use them for seeing sacred objects and holy beings. But, on the contrary, by using his eyes to look at unsacred objects and evil persons, man fills himself with bad thoughts and becomes a prey to evil tendencies. What one sees influences the feelings in the heart. The state of the heart determines the nature of one’s thoughts. The thoughts influence one’s life.

Hence to lead a good life the first requisite is a pure vision. Man has to cultivate sacred outlook. As a result of looking at cruel, ugly, and wicked scenes man leads an animal existence. The very first inquiry one should make is to ascertain what is pure, edifying, and godly that he should see. Whatever he sees leaves its imprint on man. Few realize the effects of this.

Human life today is racked by anxiety, misery, unrest and troubles of various kinds. The root cause of all this is that man is witnessing what is repulsive, wicked and demeaning. For transforming one's life, the first requisite is a proper vision. The eye (*netra*) is comparable to a spiritual text (*śastra*) and one's vision (*drishti*) determines one's views of the cosmos (*srishti*). Hence to acquire the highest knowledge one has to purify the vision. This means one should avoid seeing what is obnoxious. One should strive to see only that which is sacred and pure. What man sees is like seeds sown in the heart. Evil scenes give rise to evil thoughts. Good scenes evoke good thoughts. When sacred scenes are implanted in the heart there will be no room for bad feelings or thoughts to grow in the heart.

This was the first lesson Buddha taught. Buddha wandered all over the country in search of spiritual peace and liberation. After many years of inquiry he came to the conclusion that the secret of spiritual wisdom was not to be got from scholars or by study. He realized that spiritual understanding could only come from mastery of the senses.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 3,  
5 February 1998*

Buddha realized that self-realization cannot be attained through penance or prayers or austerities. At the outset, Buddha emphasized the importance of developing good vision (*samyak drishti*). Good vision leads to good thoughts, good speech and good action.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 23,  
11 May 1998*

## **Samyak Vachanam**

From developing sacred vision, man should proceed to *samyak vachanam* (sacred speech). Buddha declared that only sacred thoughts could lead to sacred speech. Buddha declared that the tongue should not be used recklessly to utter whatever one thinks. The tongue has been given to speak the truth, to expatiate on what is sacred and pure. The tongue has not been given to man to pamper the palate with delicious sweets. It is not given for talking as one likes. It is not to be used for causing displeasure to others. Nor is it to be used for indulging in falsehood. The tongue has been given to man to speak the truth, to be sweet to others, to praise the Divine and enjoy the bliss derived from such sacred speech.

There are people who devote their entire time to reading all kinds of books, without trying to put into practice what they learn from such reading. What is the use of such reading? Buddha spoke out against scholarship unrelated to the good life. He carried out a great deal of study and met many great men. He listened to many discourses. He realized that true knowledge could not be got by these means. He realized that a pure, unsullied consciousness confers the highest knowledge. True knowledge is derived from a pure inner consciousness (*antahkaraṇa*). This year 1998 is dedicated to Peace. How is this Peace to be achieved? The first requisite is purification of one's vision. The second requisite is the cultivation of sa-

cred feelings within, which will be conducive to purity in speech. Harmony will promote a climate of peace. The well being of society is bound up with the transformation of the individuals composing it. Righteous individuals alone can build a righteous community. A pure mind is essential for pure thoughts, pure vision and pure speech.

The country today has plenty of persons who talk a great deal and display book knowledge, but do not practice even a fraction of what they have read or speak about. It is such people who are responsible for the lamentable plight of the nation.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 3,  
5 February 1998*

Watch whether you are speaking good or bad. Watch whether you abuse others or appreciate them. You should not use your tongue to abuse others. Abusing others is a sin. Do not let your tongue indulge in such sins. You cannot escape the consequences of your sinful acts. Everything has reaction, reflection and resound and it comes back to you in some form or the other. Hence, exercise control over the tongue.

Buddha observed *maunam* and became quiet. Every sacred act has manifold rewards. By being quiet, Buddha began to experience *Soham* within him. You may chant the Names of Rama, Krishna, Govinda, Buddha and Sai to steady your mind. Once the mind becomes steady, you do not need to chant. Observe total silence. That is why it is said, silence is golden. Once words become less, the activities and vagaries of the mind also become less. As words increase, the vagaries of the mind also increase. Annihilate the mind by quietude. However, it is easier said than done.

Man may die but the mind will not die. The mind vanishes when words vanish from it. Observing *maunam* (silence) is one of the ways of silencing the mind. That is why our ancients

practiced *maunam*. We should not allow the mind to go wherever it likes and do whatever it likes. We should not allow the mind to ridicule, hurt and hate others. If you hurt anybody, you will be hurt ten times more. You may take pride that you have abused somebody. But there will come somebody who will abuse you also some day. The sin you commit today will bring retribution to you later amplified manifold.

The joy you get by singing Bhajans and by performing worship is temporary. But you will get eternal joy by experiencing the *Soham Mantra*. *Soham* is also known as *Hamsa Gayatri*. “So” means “That” (God), “Ham” means “I am”. “I am That” is the meaning of *Soham*. You should experience it with every breath. When you breathe in, you listen to the sound “So” and while exhaling, you hear the sound “Ham”. Watch your breath carefully and experience the reality of *Soham* with every breath.

*Summer Showers 2002, Ch. 11,  
26 May 2002*

### **Samyak Karma and Samyak Sādhana**

Buddha emphasized goodness in action (*samyak karma*). The mark of good action is harmony in thought, word, and deed. When there is no such harmony, the action belies what is said or thought.

Buddha went on to declare that good action is conducive to good spiritual progress (*samyak sādhana*). Good deeds constitute genuine spirituality. Mere formal worship or ritualistic practices do not constitute spiritual striving. These religious practices are good in a way. But they do not constitute spiritual *sādhana*. True spirituality consists in the unity of thought, word and deed in all their purity and sacredness.

Buddha declared that when spiritual striving of this nature has been completed, there is *samyak jīvanam* (leading a pure life). This is how the five organs of perception (*panchen-driyas*) should be used to achieve the supreme goal of life. Good vision, good thoughts, good speech, good deeds and good spiritual endeavor are the prerequisites for a good life (*samyak jīvanam*).

In this context, the meaning of spiritual striving should be properly understood. Essentially spiritual striving calls for the shedding of all bad qualities and the cultivation of good thoughts. Spiritual *sādhana* means cultivating good thoughts and undertaking good deeds.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 3,  
5 February 1998*

### **Ahimsa**

Buddha taught that we should not have anger, we should not find others' faults, and we should not harm others, because all are the embodiments of pure, eternal principle of the Atma. Have compassion toward the poor and help them to the extent possible. Understand and respect this underlying principle of unity and Divinity in all and experience bliss.

Do not have such narrow considerations as so and so is your friend, so and so is your enemy, so and so is your relation, etc. All are one, be alike to everyone. That is your primary duty. This is the most important teaching of Buddha.

*Sri Sathya Sai Speaks, Vol. 39/Ch. 9,  
13 May 2006*

### **Good Company**

He laid stress on association with good people. The company of the good leads to good deeds. The four rules to be observed are: cultivate good company, avoid association with evil persons, do meritorious deeds always, and remember what is transient and what is eternal.

Good company does not mean merely association with good people. *Sat* refers to the Divine. What is required is to seek the company of God, who is the source of all bliss.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 23,  
11 May 1998*

### **Happiness – the Natural Condition of Man**

“It seems to me that you are grieving over the exalted state that is impending for me. No human being should shed tears over the moment of death of any person. Tears are associated with the Divine and should be shed only for the sake of the Divine and not for trivial matters. You should shed tears of joy. Grief is not a proper state for man. Hence no tears of sorrow should be shed.” Here is an illustration from our daily experience. While going in a bazar, if a person sees someone crying he asks him, “Why are you crying?” Other passersby also question him. If in the same bazar another person is going about in a jolly mood, no one goes to him to inquire the cause of his happiness.

Happiness is considered to be natural condition of man. He seeks it all the time. Sorrow is repugnant to man. It is a weakness of man to give room to grief. By falling prey to grief in many lives, man is perpetually plunged in sorrow.

For a person who has firm faith in God, there will be no cause for sorrow. Those who give way to sorrow are persons who have not understood the Divine Principle. God is one.



He appears to people in different names and forms. Failing to recognize that God is one, people suffer from many difficulties. They worship God as Allah, Buddha, Rama, Krishna, Jesus, etc. These names have been given after their advent in the world and these are not inherent in them. The names are of passing significance.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 23.*  
11 May 1998

### **Body is a Water Bubble – Attitude Determines One’s Actions**

Buddha left his home in quest of the secret of *ananda*. In his wanderings, he saw a dead body, an old man, and a sick person.

These painful sights made him to enquire deeply. He realized that death could not be avoided. Old age also is inescapable, being the natural culmination of childhood, youth, and middle age. Such changes form part and parcel of the physical world, which itself is ephemeral. These changes are natural, and one must not be perturbed or agitated by them. Buddha asked himself, “What is the cause of death? Why do old age and sickness come upon humans?” After much pondering, Buddha concluded that the body is just like a water bubble, while the sickness of the body has its origin in the mind. In modern parlance, the psychological attitude of a person determines his actions and behavior.

*Summer Showers 2000, Ch. 8,*  
21 May 2000

Buddha recommended a lifestyle which followed all these eight principles:

1. Right Understanding Or Vision
2. Right Thought Or Feelings
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

Swami emphasized that the first three steps are the most crucial ones as they are fundamental to everyone’s development. Without proper practice of the first three steps there will not be development of the others. Whenever we achieve something at one step, we are also elevated at the other levels too.

*Heart 2 Heart, Vol. 4,*  
June 2006



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# BUDDHA POORNIMA SĀDHANA

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You have come to experience the joy of participating in the Buddha Poornima celebrations. You need not have come all the way from your distant places. Buddhi represents the intellect. That intellect must be used properly. Then you will realize what is implied in Buddhism.

People talk about spiritual exercises and waste their lives. All these pursuits are waste of time. It is enough if you develop sacred feelings. The chief *sādhana* (spiritual exercise) consists of getting rid of bad thoughts and cultivating good qualities. Whatever pilgrim center you may visit, try to shed your bad tendencies. Develop good qualities instead.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 23,  
11 May 1998*

*Start the day with Love  
Spend the day in Love  
End the day in love  
This is the way to God*

Therefore, starting from today the auspicious day of Buddha Poornima, vigorously develop your love for God. Propagate and spread selfless love. There can be no greater spiritual preaching than love. The study of scriptures can make a person scholarly [in the worldly sense] but not wise. Who is a true scholar? Who is the truly wise one? He who has perfect equanimity and is equal minded under all circumstances alone can be described as scholarly and wise. They pore over books, claim to have mastered all the texts, and proclaim themselves to be highly learned. Such self-praise and self-acclaim are a sure sign of ego. Ego is very dangerous because it drags one with certainty to

ruin. What is the use of mere study? Do these scholars practice even a bit of what they have studied? Hardly. Scholarship will not protect or redeem you; only pure love can.

*Summer Showers 2000, Ch. 8,  
21 May 2000*

## **Resolve to Follow Buddha's Teachings**

You must resolve to follow the teachings of Buddha. He was a noble soul. The best way of celebrating Buddha Poornima is to put into practice the teachings of this holy one. It is not enough to be happy just on this festival day. By constantly re-living the experience of this holy day, you must experience joy all the time. The cow first grazes; it then sits down quietly to chew thoroughly what it had eaten earlier. If an animal can do this, can not a human do the same with respect to the teachings he acquires? When you get back home, ruminate over what you have learnt today. Recall repeatedly the experiences you have had today. This is the way to digest what you have learnt and also be happy. It is only when you do this that your journey to this place would become worthwhile. You should not forget the lessons the moment you leave from here.

*Summer Showers 2000, Ch. 8  
21 May 2000*

## **True Individuality of Man**

Transformation at individual level is absolutely essential. But today, man is wasting his time in evil practices. He indulges in unholy activities day in and day out. He demeans himself by his evil habits. He kills animals and eats their

flesh. Instead of purifying his mind, he debases it by taking intoxicants. He defiles time, which is the very form of Divinity, by gambling. He nurtures evil qualities by indulging in evil activities. In addition to this, he involves himself in demeaning activities like stealing and denigrating others. He reads vulgar books, which generate evil thoughts and violent feelings in him. As he indulges more and more in wicked activities, he also pollutes and corrupts the society. When individuals take to evil ways, the entire society degenerates. Teaching and propagation of spirituality is essential for the purification of the individual and the society.

What is spirituality? That which destroys man's animal nature, nurtures humanness, and finally transforms him into a Divine being is spirituality. Worshipping, singing devotional songs, and performing rituals are acts of secondary importance. They cannot be identified with true spirituality. The word SAI spells out to the world the significance of transformation at three levels. The letter S stands for transformation at spiritual level, A for transformation at association (social) level, and I for transformation at the individual level.

Individual transformation is the basis for the other two. Therefore, this is the first step. But, these days, the word individual is not properly understood. You usually take only the human form into consideration and identify it with an individual. Who is an individual? He, who manifests his *Avyakta* (unmanifest) Divinity through his conduct is an individual (*vyakti*). This latent divine principle permeates the entire being of an individual from head to foot and is called conscience. To manifest and demonstrate the presence of this conscience is the characteristic of a human being. Instead of manifesting the pure inner being, the Self, man today is manifesting evil qualities and evil tendencies, which are related to his outer

being i.e. the body. The *Chaitanya* (Divine Consciousness) latent in every human being is his true individuality. This consciousness should be put on the right track.

*Sri Sathya Sai Speaks, Vol. 32/Ch. 13,  
28 April 1999*

Embodiments of Love! It is not enough to be happy just on this day of Buddha Poornima. You must be able to experience bliss all the time, and you can do so by following the teachings of Buddha.

These days, people are great heroes in making platform speeches but zeroes when it comes to practice. It is far more important to translate Buddha's teachings into practice than to make eloquent speeches. This is the proper way to enjoy happiness. This is also the right way of showing respect and reverence for Buddha.

Such are the great teachings of Buddha. What is your response to them? No doubt you all read books containing Buddha's teachings. But the moment the book is put down, all the teachings are forgotten. Remember it is only when the sandalwood is continuously ground that the fragrance can be experienced. It is only when sugarcane is well chewed that the sweetness can be experienced in full measure. In the same way, it is only the continued and the sustained practice of sacred teachings that can lead to Bliss. Great people of the past have left behind innumerable teachings that must be followed and ideal examples that ought to be copied. It is enough if you practice just one or two of these great lessons from the past.

*Summer Showers 2000, Ch. 8,  
21 May 2000*

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# BUDDHA'S STORIES

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Buddha, in one of his travels, was going from one town to another along with his disciples. The Holy One's company, His observations, suggestions, and advice were gems of wisdom that His disciples were blessed to receive.

As this team traversed some distance, they came upon a lake. Buddha voiced His need for some water as He was thirsty. "Do get me some water from the lake as I am thirsty."

The disciple walked toward the lake to a point where he could fetch some water when he saw a bullock cart cross the lake resulting in the lake turning to a murky brown.

"Oh no," he thought, rather disappointed about the ill-timed passing by of the bullock cart. "How do I take this muddy water to Buddha? What will He say to this?"

He walked back to Buddha not looking too happy and said to him, "Buddha, this water isn't good to drink. It is dreadfully muddy." Buddha waited for about a half hour and sent him back to the same lake to get Him a bit of the same water!

The disciple visibly puzzled walked back quite sure the lake wouldn't change. A closer look showed that the lake was indeed still addled. He was right; the lake didn't change colour in that time at all. There was no way he was going to take this water back to Buddha!

"Be like the tortoise that can live in water or on land. That is to say, cultivate the inner calm that helps you remain with the thought of God, whether you are alone or in a crowd. The true

inner solitude (*ekānta*) is when you are not aware of the crowd around you. When you are able to remain undisturbed by others, then you have perfect inner solitude."

He marched back to his master. He was received with the same calm and waited for a while. Buddha told him to go to the lake yet again. The disciple knew not what Buddha had in mind as he found the whole exercise a bit odd.

The lake that was mucky and filthy all the while since the bullock cart left seemed to be a totally different one this time – a clean, clear lake with not a hint of brown! The mud nicely settled into a bed of sediment; it required no skill to fill his pot of crystal clear water for Buddha. Feeling triumphant after more than a single attempt, he walked back pleased to have gone back on a successful note.

Buddha in his quintessential serene look, accepted the water, and turned to this disciple and said, "Did you see what it took to get me some clean water? Nothing! You just let it be. You gave it time and what happened? The mud raced to the bottom of the lake leaving you with clean water! The same holds true for your mind as well. Just let it be. All it needs is a little bit of your time. It will quieten down on its own. It requires no effort from you to still it. It eventually happens with the help of a little time. It is effortless."

Just how supremely powerful is this simple message? The disciple was obviously stupefied.

The peace of mind that seems to elude most of us on this planet actually is right here for all of us to experience.

“It is actually effortless.” It isn’t a wearisome exercise that we think only few can get results for. It is actually that simple for all of us!”

Bhagawan Baba says, “Be like the tortoise that can live in water or on land. That is to say, culti-

vate the inner calm that helps you remain with the thought of God, whether you are alone or in a crowd. The true inner solitude (*ekānta*) is when you are not aware of the crowd around you. When you are able to remain undisturbed by others, then you have perfect inner solitude.”

*Heart 2 Heart, Vol. 7*  
August 2009

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## BUDDHIST PRAYER

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The Buddhist prayer must be properly understood. When the Buddhists say: “*Buddham śaraṇam gacchāmi, Dharmam śaraṇam gacchāmi, Sangam śaraṇam gacchāmi,*” the real meaning of the prayer is: You must divert your *Buddhi* (mind) towards *Dharma* (right conduct). And the right conduct should aim at serving society. When this is done, society gets purified.

*Sri Sathya Sai Speaks, Vol. 30/Ch. 13,*  
15 May 1997

The principles taught by Buddha have profound significance, but people are not trying to understand them. You might have observed that Buddha had curly hair on his head. One lock of hair was entwined with the other. There is an underlying message of unity in this. He had only one feeling in his heart, the feeling of love. He taught, *Dharmam śaraṇam gacchāmi* (I take refuge in righteousness), *Premam śaraṇam gacchāmi* (I take refuge in love).

*Sri Sathya Sai Speaks, Vol. 39/Ch. 9,*  
13 May 2006

Buddha undertook various inquiries to discover the Divine and came to the conclusion that it is only through mastery over his senses he

can achieve this. Man has to make the right use of his senses for sacred purposes to realize his divinity.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 5,*  
5 February 1998

### Triratna Saranam – Swami’s Proclamation

In this transient and ephemeral world, one thing is true and eternal. That is Divinity. That is what everyone should aspire to attain. *Satyam śaraṇam gacchāmi* (I take refuge in truth). *Ekam śaraṇam gacchāmi* (I take refuge in the principle of oneness). Everything is the manifestation of divinity in this world; there is no second entity other than divinity. It is the divine principle that governs the entire world.

The principles taught by Buddha have profound significance, but people are not trying to understand them. You might have observed that Buddha had curly hair on his head. One lock of hair was entwined with the other. There is an underlying message of unity in this. He had only one feeling in his heart, the feeling of love. He taught, *Dharmam śaraṇam gacchāmi* (I

take refuge in righteousness), *Premam śaraṇam gacchāmi* (I take refuge in love).

During the Buddha Poornima celebration in Prasanthi Nilayam on 30 May 2006, Sri Sathya Sai Baba explained that man should use his Buddhi to understand that the principle of unity of Atma is the only true principle in the world. Dualistic feelings of 'you and I' have to be given up to experience this unity. On this occasion, Sri Sathya Sai Baba bestowed the additional prayers, *Satyam śaraṇam gacchāmi* (I take refuge in Truth), *Ekam śaraṇam gacchāmi* (I take refuge in the principle of Oneness) and *Premam śaraṇam gacchāmi* (I take refuge in Love). Bereft of love, humanness has no existence.

*Sri Sathya Sai Speaks, Vol. 39/Ch. 9,  
13 May 2006*

## The Gift Swami Wants

You have presented many things as 'gifts' to Bhagawan. This 'Tiger Map' is one of them. That is not the gift I want. Hand over to me your 'tigerly' qualities. That is the gift I would like. The tiger is a cruel animal. Rid yourself of all cruel feelings and offer them to me. Lead the life of a useful, harmless, sacred cow. It gives nourishing milk in return for cheap grass.

*Sri Sathya Sai Speaks, Vol. 31/Ch. 3,  
5 February 1998*

## REFLECTION QUESTIONS

1. Amongst the sense organs, why is tongue considered to be the most difficult to control?
2. Why is practicing silent sitting necessary for our spiritual growth?
3. Why is it more difficult to speak untruth or act in a dishonest (act opposing one's conscience) manner?
4. Swami says "Whatever he sees with his eyes, leaves its imprint on man. Few realize the effects of this." – How can we keep our vision always pure?
5. What is the source of anger? How can we stop ourselves from reacting spontaneously when we get angry?
6. Why does Swami emphasize on the need for purity and harmony in thought word and deed?

*For the proper writing of Sanskrit names and philosophical terms the International Alphabet of Sanskrit Transliteration (IAST) has been used throughout this Study Guide. This transliteration scheme emerged during the nineteenth century from suggestions by Charles Trevelyan, William Jones, Monier Monier-Williams and other great Sanskrit scholars, and it was formalised by the Transliteration Committee of the Geneva Oriental Congress, in September 1894. IAST allows the lossless romanisation of Sanskrit and makes it possible for the reader to read the Sanskrit text unambiguously. It is this faithfulness to the original script that accounts for its continuing popularity till today.*



*Buddha  
Purnima*



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