

-:Buddha Knowledge:-

" Buddha knowledge " is an inspirational and spiritual book that presents the teachings, teachings and fundamental principles of life of Lord Gautam Buddha. Topics like meditation, compassion, truth, non-violence and enlightenment are discussed in depth in this book. This book helps the readers It provides direction for their mental and spiritual development and also provides inspiring stories from the life of Buddha and his teachings in simple and interesting language.

Four Noble Truths - (suffering, cause of suffering, end and path of suffering) Eightfold Path - (right vision, right resolution, right speech etc.) Importance of meditation and yoga How to achieve peace and balance in life.... This book Ideal for those looking for mental peace and want to live a balanced, ethical and spiritual life.

"Buddha Wisdom" not only promotes self-awareness, but also encourages a sense of love and compassion towards humanity.

-:About the Author:-



DRx Devesh Pal is a Life Coach, who always keeps teaching us the sweet secrets of life, and through his Youtube Channel, Books, Blogs and his Courses, he keeps teaching us new things to make our life happy.

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PART – 1

Buddha Knowledge

Today's topic is going to be very important. From today we are going to see "Buddha Gyan" which is the speech of Buddha Ji. We are going to understand in detail the knowledge that Buddha Ji has given us and Buddha's speech is one or the other. It is not going to end in two days. Buddha ji has given us a lot of knowledge in his entire life, we are going to gain a lot of knowledge from it and will use it in our life, apply it and make our life happy. Will try this. Come on... So Buddha ji has told us that whether it is happiness or sorrow, whether it is night or day, whether it is good or bad, mind and illusion are two sides of a coin. How...?



If happiness goes away from our life then only sorrow will come and when sorrow goes then happiness will come, after night will come day, after day will come night, after good will come bad, after bad will come good, mind-illusion, all these are two sides of a coin.



It will never happen that day and night will come at the same time or happiness and sadness will come at the same

time. If you are happy now then sadness will come in the future. If you accept it as soon as possible then you will always be happy. You will be happy otherwise when sadness comes you will become more sad. When happiness will come, this is what Buddha Ji has explained to us, that all the desires for happiness will come to an end when they come to an end, which is our desire to be happy. wishes If there is desire, there are desires, they will end, then the fear of sorrow will also end....



Gautam Buddha Ji is trying to tell, when the desires for happiness will end then the fear of sorrow will end, we are afraid that sorrow should not come in our life, sorrow should not come, if sorrow comes then it will It will happen, so as soon as the desire for happiness ends, the fear of sadness, the fear of this will also end...



After this, we further talk about day and night, good and bad, mind and illusion... Gautam Buddha Ji tells that there is a middle point in between all these, be it sorrow or happiness, day or night, Be it good or bad, there is a middle point between the mind and Maya and this is the source of our life i.e. we can live in between them only, neither can we be happy always i.e. Neither can we always be happy nor can

we always be sad. If we could, the middle point between these two is what is being called the “source of life”



Gautam Buddha ji is telling us, and we have been told that the aim of every human being in life is to awaken his consciousness i.e. to become aware, conscious and to know, recognize, understand himself... this is called consciousness. That is, right now you are reading with full consciousness, you are reading with consciousness, you are awake, but at the same time, when you do any work and a song is playing, you keep listening unconsciously and also do the work. you can do both jobs are together,



But you are driving a car but what vegetables can you cut with it..? No... then that is called consciousness i.e. the purpose of every life of an awakened person is to know, understand and recognize his consciousness. Gautam Buddha Ji is saying that I have come to know that there is a middle point between happiness and sorrow, night and day, good and bad, mind and illusion and that is the source of life... I have come to know this. Gautam Buddha ji would say that if the middle point is the source of life and if it is to be known then

it is in the consciousness of every human being and is not found anywhere outside, then it is the source of life....



If you want to live a good life, what do you need to do to find it?

You will have to awaken your consciousness, you will have to become aware, you will have to awaken consciousness, you will have to know yourself, recognize yourself, understand yourself.. When you know yourself, recognize and understand yourself, then the middle point between these two will be found.

There is no need to establish it, it is already within us, you will also be able to know it, Gautam Buddha Ji is saying that I have known it, we all can also know it, but when will we know it when we awaken our consciousness.... So here Gautam Buddha ji. Who has told us such a good thing....

I told you that the knowledge of Gautam Buddha cannot be learned in a day or two, it can take months or even years.

PART – 2

Ignorance

You are very welcome in another topic, we are seeing about “Buddha Knowledge” i.e. whatever knowledge has been told to us through the speech of Buddha Ji, we are seeing it in detail and understanding it in detail and much more. If we are learning something then Buddha Ji has told us that as long as we remain ignorant... ignorance will remain in our mind, if we remain ignorant then the ignorance will lead to sorrow, confusion, worry, greed.

That means greed and greed, To anger i.e. our anger, to pride i.e. ego (we become proud of anything because we only have it), to dilemma - when we are unable to decide something, we fall into dilemma. When we go, I should do this or that, I should do this or that, then dilemma, jealousy i.e. we are jealous of someone, the feeling of jealousy comes inside us or fear i.e. the feeling of fear... these When will everything arrive?



When we remain ignorant, when we do not have knowledge, when we are ignorant, all these things surround us, Gautam Buddha tells us that all these things are the children of ignorance, they are suffering, There is confusion, worry, greed or pride, anger, dilemma, jealousy, fear, all these are the children of ignorance, as long as this ignorance remains, we will remain trapped in illusion, these bars of illusion in our eyes. will remain tied and never We will not be able to recognize this illusion...



Gautam Buddha tells us here that this Maya is of two forms, it has two forms, so do not fall into this Maya and do not let your body dry up.. like many people who remain hungry, remain thirsty. , work hard, either many people fast a lot and do not eat what they want, or they work too hard, neither pay attention to food, nor pay attention to water, Gautam Buddha tells us, So you dry your body na Give fodder to your desires, that is, it is not that you are not fasting much or working very hard, so indulge in desires... you are giving fodder to it, that is, you are not doing any work. If you are indulging in desires then you should not do that, you have to stay in the middle point of whatever you are....

Before this I had told what is the middle point, here Gautam Buddha tells us that neither the body should be dried nor the desires should be fed, one should remain in the middle, that is, the concentrated point in the middle is the center. Have to stay in....



When we recognize this Maya, when we know it, then we get knowledge, when we become wise, then when we get knowledge, all these things that we talked about, whether it is sorrow or confusion, worry. There is greed, anger, pride,

dilemma, jealousy, fear, all these end. As soon as we experience knowledge, all these things go away from our life.



After this, Gautam Buddha tells us that when you experience knowledge, you will get a feeling of compassion i.e. a feeling of pity, a feeling of love and a feeling of acceptance, what does acceptance mean? Accepting anything, like if you have become knowledgeable, then what happens many times is that a knowledgeable person becomes arrogant that I am good, look at how many good things I am doing, but this person in front of me is a complete idiot.

He is a fool... So don't do this, you have to accept the thing, the person as it is, Buddha ji is trying to tell that you have to accept, accept. When you get knowledge then you get the feeling of Everyone has to be accepted as the thing or person is and as knowledge comes, you are not able to hate anyone, that is, you are not able to hate anyone, you do not have to hate anyone and after gaining knowledge, you will not be able to hate anyone like this.

Do not hate even the person who hates you or speaks ill of you or thinks bad about you, then it is said that you have to accept every person as he is.



You are knowledgeable and if you also behave like the person in front, then where are you knowledgeable? You are following him, you are following him, the other person is getting angry, you are also getting angry, in front. If someone thinks bad about you, if you also think bad about him, then you are following him, you are mimicking him, if you are following him, then where are you wise...

So Gautam Buddha is trying to say that you have to accept everyone, a feeling of acceptance comes, you do not hate anyone, you do not even hate a person who hates you, but you accept such a person. You try to transform it, that is, you try to bring changes in it, you try to change it, further Gautam Buddha explains that our intelligence, that is, our intelligence, has divided the truth into subject matter and I and you. given and because of this division this Because of division, we are making mistakes in understanding life, we are not able to understand life properly and our life is getting fragmented due to the bonds of emotions, that is, it is getting broken.



What should I tell you about our intelligence, intelligence, that is, we feel that we have become very intelligent, we are gaining a lot of knowledge, but let me tell you here that there is a difference between knowledge and intelligence, that is, what you consider to be intelligence. What you are considering as knowledge is not knowledge at all, knowledge comes from within us and what you are collecting now is called information, somewhere from video, from some person, from some society, from somewhere or the other, you are getting it from many sources. all You are collecting information and you feel that you are intelligent, then here Gautam Buddha is telling you that your intelligence

has divided the truth into subject matter and me and you, the reason for this division is Due to this, we are not able to understand life properly, we are making mistakes in understanding it and our life is getting fragmented due to the bondage of emotions, our life is getting broken, it is getting scattered into different parts. is and this Because of this, the level of greed, attachment and illusion is increasing in our lives....



After this, Gautam Buddha explains that in this cycle from birth to old age, the fear of disease and death always remains in our mind and this fear has strengthened this wall built in our mind.

That is, it has increased too much, we always have this fear that we will fall sick, we will die, so due to this fear, we have made this wall in our mind very strong.

means that it has been made very big, then Gautam Buddha says that all this is an illusion, stay away from it and the day this illusion will be broken, we will not live in prison but will live in freedom, that is, Gautam Buddha tells us that as long as you have the fear of death and disease, till then That your intellect will not be able to see the 'power'....



Your life will be spent in prison, that is, you will be chained somewhere, you are a slave of someone's thinking, this is the meaning of slave or the meaning of being in this prison is that you If you are safe at home, have freedom, but due to someone's thinking, someone's pressure, someone's thinking, if somewhere you are not able to see the truth, then you are in prison, that is, you are a prisoner, you are a slave, but when You will be able to see this truth by rising above the level of your intellect, when you come out of "I and you", this illusion will break, then when you come out of emotions and see the truth, then here you will live in freedom.

So Gautam Buddha Ji has told many things here, I have tried to explain it to you in my own way. You must have understood many things and as you understand things, you will use and apply it in your life. If you follow these things, your life will gradually change and your life will also become happy....

PART – 3

Eightfold Path

one more You are very welcome to the topic, we are talking about Buddha's knowledge, that is, we will try to understand the knowledge given by Buddha and try to change our life by following it in our life. Let's start...

Our topic is "Ashtanga Path" i.e. a path told by Buddha Ji, which is called Ashtanga Path, then Buddha Ji says, what changes will come in you by following this path... So Buddha Ji says this.

By following the path you will get the right knowledge, Samyak means right or proper, then you will get the right knowledge, Buddha Ji says that knowledge is not that which you have received from somewhere from the scriptures or from books, but What is your own experience? We call it real knowledge towards anything, towards any person, real knowledge or truth or Buddha ji also calls it the ultimate truth, then by following this path one will attain the right knowledge.



Then Buddhi ji tells that right thoughts can be possible i.e. whatever thoughts come in our mind will come right and appropriate if we follow this path.

After this, Buddha ji tells that right speech will come within you. What is the meaning of right speech? Whatever you say with your mouth, you will say it right and appropriately, it happens right now, not that we say anything, we say it because our intellect or our mind is not calm yet or we have not yet attained the knowledge. This is why we say

anything through speech, then Buddha Ji says, when you walk on the eightfold path, right speech comes into you through this....



You start doing Samyak Karma, that is, you start doing appropriate and right actions and if we talk about Karma, Karma is physical as well as mental and is also done through speech, that is, what you are saying is also a Karma which you are working, that is also an action, thinking at the mind level is also an action, so right action comes by following this path....

After this, here we talk about whether "right living" is possible. Samyak means right or proper living, that is, our lifestyle, our living is done in the right way, right now neither our routine is right nor we are people in discipline, neither we wake up at the right time nor sleep at the right time, nor do the right work, then Buddha Ji says that by following this path, right living becomes possible, right lifestyle is formed,

"Due Effort" Now what is this.... We do some work but do not put in enough effort, do not give our best, do not give our 100%, somewhere or the other we do a little work and then we do another work then we see the third person that he is doing some other work then we start doing some other work then if we are not able to put in enough efforts then Buddha Ji says that by following this path, proper efforts are possible...



Right consciousness comes. What is the meaning of right consciousness? Consciousness means awareness, like you are reading this book very carefully, then you are reading it very carefully because you have consciousness, you are conscious i.e. you are awake, like I am talking to you, you are driving a car. When you do this, you remain conscious at that time, your entire focus remains on driving the car, it is not that at that time you are doing some other work on the laptop, so here we are talking about consciousness, then Buddha ji tells us this path. by walking on Right consciousness comes, we become conscious, we wake up and concentration comes, concentration means 'concentration', what we have now is the concentration power we have by playing reels or playing shorts or because of social media. She has become very weak, she has become very weak. We cannot even watch a long video completely. Why did you start watching short videos? Because Our concentration power has become weak, it has become very slow, so Buddha ji says that concentration also increases from here, so the path that Buddha ji is talking about here is the path of meditation, we have talked about it earlier also. People or we will talk about the upcoming topic...



So the path of Buddha ji is the path of meditation, Buddha ji says that this is the path of practice. What does practice mean? 'Practice' does not mean that Buddha ji gave any principle or told any rule which should be followed. By doing this, changes will come in our life.

Buddhi ji tells us the path of meditation and how meditation will happen through practice, it is not that one day it will be done and it will happen, but gradually when we keep doing it, it will come like we used to ride a bicycle in childhood. When we tried it, it did not come in the beginning. But as we practice, we get it, similarly when we practice meditation, we become adept in meditation and when we become adept in meditation, we start doing meditation and become perfect in it.

So Buddhi ji tells that by following this path, you get the right knowledge, you get right thoughts, you get right speech i.e. right speech, you start doing right actions, you start doing your work, you get the right lifestyle. Or living becomes easy with proper efforts i.e. you start giving 100% in whatever work you do, proper consciousness comes i.e. you always remain awake and not sleeping, i.e. you remain alert always, whatever opportunity comes. You catch it in your life and you get success in your life, you get success through concentration, concentration is a simple thing...



If your concentration power increases then you can easily fulfill whatever dreams you have in your life. Why? Because your concentration has increased, Buddha Ji tells that if you follow this path, you will get all these things, but if we talk about modern life today, whatever our dreams are, if all these things come within us, then we will be able to achieve our goals. Dreams can be achieved very easily. Look, knowledge is king. If you have knowledge, you will reach your dreams.

Good thoughts will remain, good networks will be formed, you will get to know good people, if you speak well, people will respect you. If you do good deeds, only then will you do good deeds. That is, if you do not work at all and think that if I just meditate, then my dreams will be fulfilled, then it is not going to happen. Buddha Ji tells that there is only one path, but yes, while walking on this path, you will do right deeds. You will start living a proper life... Right now the lifestyle is not good, what are you eating, what are you drinking, we are eating very bad, we are drinking very bad, the lifestyle is not right, we are not sleeping at the right time. But if you are not getting up then the right lifestyle will come. We get closer to fulfilling our dreams, if we try again and again, if we make proper efforts, then the dreams come true, if it does not happen in a day or two or if we do not give our 100% then the dreams are not fulfilled.

Right consciousness comes, i.e. proper consciousness comes, we remain conscious, we remain awake, we are not sleeping, we do not know whether any opportunity is coming or going, we always remain alert, concentration i.e. concentration power will increase. So It is a simple thing, we will give maximum time to our work, do it in the right way and fulfill the dreams of our life, then I hope you will have learned a lot...

PART – 4

Heaven/Earth

one more You are very welcome to the topic, today we are going to talk about Buddha's knowledge, that is, we are trying to understand the knowledge given by Buddha in detail and by following the same knowledge and using it in our life. By using it, you are trying to transform your life... that is, you are trying to transform, so let's start, then Buddha ji was asked, "What is the difference between earth and heaven"?

So Buddha Ji answers this and says that the earth is your roots and the heaven is your spreading branches....



Buddha ji gave this simple answer but Buddha ji says that the problem is that the intellect is so clever, the intellect again played a trick and divided it into two parts “Earth and Heaven” as to what is the earth and what is the earth.

What is heaven and what will happen from earth and what will happen from heaven, what will we get by living on earth and what will we get by living in heaven...

So Buddha ji is trying to tell here that what our intellect is, he is very clever. It always divides anything into two parts...

Here we are talking about earth and heaven, sometimes we talk about richness and poverty, sometimes we talk about ugly and beautiful. Sometimes we talk about good and bad, this person is very good, this person is very bad, these things

are very good, these things are very bad, then at whose level are we seeing this- “ At the level of intelligence” but discussed in the previous topic Buddhi ji had said that when you look at someone at the level of the mind, if you look at someone with the eyes of the mind, then you will not be able to see the difference between good and bad...why?



Because those are the eyes of the mind, when you become aware of yourself and recognize yourself,

then the entire universe appears to us as one, you feel that we are one and the same, this is what Buddha Ji is trying to tell that when the mind If you look with your eyes, the whole world will appear to you as one and if you look with the level of intellect, you will always see different things, you will always feel like “I am the best”, all the rest are useless.

hey, what i say is best And what others say is useless, whatever work I do, I do very well and whatever work other people do, they do very useless.

When you think and work at the intellectual level, then all these problems arise. You divide but when you look at the level of mind, it becomes very difficult to divide.



You don't divide at all because you become aware from within, so what Buddha ji is trying to tell here is that do not think at the level of intellect...

You see with the eyes of the mind and for the eyes of the mind, Buddha Ji keeps saying this again and again, use this route... which route?

“The path of meditation” When you try it again and again, you become adept in it and you become aware of yourself, you become aware and start seeing anything with the eyes of the mind....

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PART – 5

Rich/Poor

one more You are very welcome to the topic, we are going to talk about Buddha's knowledge, that is, we are going to understand the knowledge given by Buddha in detail and by following it, use it in our life and improve our life. If we want to change that, we will transform our life, so let's start.



Once when King Bimbisara, who was the king of Magadha, came to meet Buddha Ji, he said that you are a very knowledgeable person, we are ignorant, you are a person of very high level, then Buddha Ji replied to this and Buddha Ji says That the thought of inferiority is untrue, that what you are thinking, that I am very high, you are very low, I am knowledgeable and you are ignorant, the thoughts that are coming in your mind are untrue.

Buddha Ji further explains, in the first moment i.e. the first time when you saw me, you saw at the level of your intellect, when you looked at the level of your intellect, you saw the difference between you and me, the difference was visible but when you saw for the second time When you saw me, you saw with the eyes of the mind and when you saw with the eyes of the mind, your consciousness could not be divided, that is, the consciousness, the awareness was not divided, you were awake from within, you were awake with the eyes of the mind.

You did not notice any difference but when you first Looked at me with his intellect, looked at me at the level of intellect... because Gautam Buddha ji had met him earlier also...



When Gautam Buddha ji met him for the first time, he felt that Gautam Buddha ji is such a person, that is, he is a person of no use, he does not give any knowledge and his life does not change due to his knowledge, but when the second When he looked through the eyes of the mind, he could not divide the consciousness, the awareness, then Buddha ji tells us that when we look at someone on the basis of what is our intellect, what is our knowledge, then we The thought comes that this person is very low I am very high, this is an ignorant person, I am a knowledgeable person,



but the ones before that We also talked about in the topic that when we wake up, become aware, when we know ourselves, recognize ourselves, then we see anyone with the eyes of the mind and when the mind If we see with our eyes then there is no division there, the problem is that as long as we see at the level of intellect, we will see many differences like richness and poverty, highness and lowliness, black and white, that the day you see with eyes If you start then you will

see beauty-ugliness i.e. ugly-beautiful, good-bad, truth-false, high and low, these are many things which you will see at a very deep level and when you see with the eyes of the mind, you will not see any difference in them. Will be able to do,



So this is a small thing that Buddha Ji told us here but it can be very useful for our life, so whenever you see someone, calculate the value of someone, try to recognize someone then at the level of your intellect, not at the level of your mind. When you know and recognize him at that level, you will be able to understand him well, whether he is a person or a thing, so I hope you have understood this...

PART – 6

Apo Dipo Bhava:

one more You are very welcome to the topic, we are talking about Buddha's knowledge, that is, the knowledge given by Buddha, we understand it in detail, follow it, apply it in our life, use it and Try to change life, try to transform.....

So Buddha ji told us a very good line “Apo Deepo Bhava” What does it mean? It means become your own lamp, it means become your own lamp, its meaning is simple, but we are not able to understand its simple meaning.



Be your own lamp, that is, Buddha Ji is trying to tell us that you will not get knowledge anywhere else, you have to become your own lamp, you have to acquire knowledge by yourself, no one can guide you, you have to choose your own position.

You will have to make your own path, no one can explain to you what is right and what is wrong, you will have to discover the ultimate truth, but when will you become your own lamp, that is, you will be dependent on others. You will not be dependent on others.

You will not be there, you will become your own lamp, that is, whatever problems you have, you will become the solution to it and not ask for the solution from others. So here

Buddha ji told us that you must have understood the meaning of becoming your own lamp....



I told you that there is a very deep meaning in each and every line of Buddha Ji, that is why we understand it in detail... Let us talk further, become your own lamp, this is what Buddha Ji tells us.



Buddha ji further explains, “Wake up and follow the path of righteousness”. The meaning of wake up is that Buddha is not talking about waking up from sleep. Wake up means right now we are sleeping, what is our life, what are we, who are we.

What is it, how are we, we don't know ourselves, the problem is that we know everyone, you must know your neighbors, your relatives very well, you must know your friends very well,



But you may not know yourself, this is the problem, then Buddha ji tells that wake up and know yourself, recognize yourself, understand yourself, then here we are talking about waking up and not about waking up from sleep.

You are being asked to work on yourself, you are being asked to know yourself, you are being asked to recognize yourself, you are being asked to discover yourself, you are being asked to wake up and follow the path of Dharma.

But let's go because the intellect You know that if a person becomes awake then he will go to the position of Dharma and what is the meaning of Dharma, here Dharma means searching for the truth, that is what we call Dharma, that is what Buddha Ji is calling as Dharma here... .



Searching for the ultimate truth is being called a religion, so wake up and search for the truth, what is right and what is wrong, what you should do, what you should not do, what it is, how it is, you will understand everything If you wake up then what you have to do in life, what is the purpose of your life, what is it, who am I, what is this society, how it works, everything you will know if you wake up but not from sleep if you If you become aware, then you become awake at the level of mind, at the level of intellect. When it is being

talked about, we are being asked to wake up and walk on the path of religion....



After this, Buddha Ji tells, “Cultivate your own Sangha”. Sangha means the place where many people do meditation and where many people do meditation, the group is called Sangha, then Buddha Ji says Cultivate your own Sangha i.e. hold on to it and go to your own refuge i.e. not to go to anyone else's refuge, you are asking to go to your own refuge,



Look, here Buddha Ji told this many years ago but it is applicable even today, what do we do from morning till evening or even at night... We spend time with others. If you spend time with others, do work etc., then Buddha ji is saying to take refuge in yourself, for half an hour, two hours, three hours, as much as you can, spend time alone, spend time with yourself, take refuge in yourself.

Only then will you be able to know... then your own union. Buddha Ji is asking the saints to take refuge in themselves and further Buddha Ji tells... Do not search for anyone else because it is unstable i.e. do not search for anyone

else, do not search for anything else because it is unstable. It is not permanent, it is temporary, it will be there today, it will not be there tomorrow, whether it is a thing or a person, it will be there today and will not be there tomorrow, so Buddha ji is telling... Do not search for anyone else because what it is is unstable, that is. It is temporary, not permanent...today Will be there and tomorrow it will not be there...

Then further Buddha ji tells, stabilize yourself between these two. In the beginning Buddha ji is telling that in between these two there is sorrow or happiness, day or night. Buddha ji gave many such examples in between these two.

It is very important to keep ourselves stable, that is, to keep ourselves stable between ourselves and others, that is, Buddha ji is saying that it is not that you leave the whole world and go alone and alone. spend the same time or not even saying that Run after others, Buddha Ji is telling that whatever is in between these two, you have to stabilize yourself...



Buddha Ji further tells us that we should struggle continuously with hard work, we should always struggle with hard work and we should never give up. We should keep trying continuously, so these are very good things. Buddha ji has told...what we are going to see in the entire series in detail, so I hope you have understood a lot....

Let us summarize once... Apo Deepo Bhava: That is, become your own lamp, that is, you should not need any guidance, you should find the solution to your problem yourself and whatever knowledge you have, you will get it yourself. I will not get it from others, let me tell you here



The knowledge you have comes from yourself and the information we read or read books, all these things come from others, it is called information, it is called information, it is called knowledge, so Buddha ji is here.

But what we are saying is that the knowledge you have will come to you on your own but what will you have to do, you will have to become your own lamp, 'Wake up'. When you wake up, you will start following the path of religion, cultivate your own union and take refuge in yourself.

Go in that means people You give so much time to others, take out some time for yourself and go into your own shelter, spend time with yourself, then you will be able to know about yourself.



Don't run after anyone else because it is unstable and now the problem is that if we talk about today's world, the modern era, now we are either running after something or after some person but as Buddha ji says We are in between these two, we must remain steadfast, we must work hard, fight through it and never give up....

PART – 7

4 Noble Truths

one more You are very welcome to the topic, we are going to talk about Buddha's knowledge, that is, the knowledge given by Buddha, we will try to understand it in detail, which is Buddha's speech. will try to understand

We are going to talk about the four noble truths that Buddha told us, so today we are going to look at these, so let's start.

First truth:-

Buddha ji says that as long as the creation exists, this sorrow will remain as a shadow, I say again that as long as the creation exists, the sorrow will remain as a shadow... So most of the people are unhappy because They happen because they want that sadness should never come in our life but it is not possible...



Buddha Ji tells us here, that as long as there is creation there will be suffering, so stop running from suffering and if we do not stop running from suffering, if we wish this, our wish will remain that someday in our life If there is no sadness then most of the sadness will come, now let's look ahead...

Second Truth:-

The second truth is that what is the reason for this suffering, the reason for this suffering is that we hold or bind ourselves to anything or tie ourselves to anything. I definitely want this thing. If I don't get this thing, then I am of no use in life. I want this thing, without it my life is incomplete.



So when Buddha ji tells us here that the reason for suffering is that we tie ourselves to something, hold on to that thing which is momentarily fragile, what is the meaning of momentary fragile, that it is going to become brittle in a moment, We tie ourselves with such things which are going to be destroyed in a moment, are going to disappear in a moment, like house, car, bungalow, we tie ourselves with this, it is today and will not be there tomorrow, it will be there tomorrow and so on. There will be no day after tomorrow...to say this means that they are not permanent and are bound to be destroyed sooner or later. So when we attach something to ourselves and such a thing is momentary, then it is certain that sadness will come in our life and this is the reason for sadness.

After this, if we look further then what can be the path? Buddha himself is questioning you that what can be the path... then there can be no path.



Because as long as you keep any thing tied to you, there will be sadness, there is no way to come out of sadness, but yes, it can happen to any thing or to any person, here we free ourselves from it. If we don't hold on to it then we become free from this sorrow, we become free from sorrow, we are released from sorrow, but remember it is not that if we become free from sorrow then we remain there for the whole life. People became free from suffering because as long as there is a creation or as long as we exist, there will always be suffering...

Third Truth:-

Buddha Ji tells us here, that if you want liberation in your life, liberation means 'Moksha'. The meaning of liberation here is to get rid of something or someone or to become free from it. We call it liberation or this worldly world that I want this, I want that, I want this, I want that, we call getting away from this worldly world as liberation, then if you are what you are. If you want liberation in life, Buddha ji tells that If you want liberation in your life then you have to awaken your conscience, if you do not awaken your conscience then there cannot be liberation in life and if there is no liberation in life then we will remain trapped in these things.



We will tie ourselves to any thing, we will tie ourselves to any person and ultimately there will always be sorrow in our life, so here Buddha tells us what has to be done for liberation, we have to awaken the conscience, to awaken the conscience. What has to be done is to concentrate on yourself. If you want to awaken your conscience then you have to

concentrate. Now whether the information of sorrow comes or the shadow of joy comes, in between these two you have to stabilize yourself whether sorrow comes or Happiness comes between these two when we Only if we stabilize you can we attain liberation...

Fourth Truth:-

Buddha Ji tells that when you walk on this path that Buddha Ji is telling, all the bonds of sorrow will be broken and as soon as these bonds of sorrow are broken then you will attain the ultimate truth, the ultimate truth. What is the meaning? One truth which we are still under illusion is that this thing will make us happy, this person will make us happy, what is life?

Right now we are not able to understand this, then Buddha Ji tells that when you walk on this path, all the bonds of sorrow will be broken and you will attain the ultimate truth and when the ultimate truth is achieved then we will reach the door of liberation. We will stand up, we will get freedom and we will not hold on to anyone or anything and our life will become happy...

PART – 8

Method and Procedure

one more You are very welcome in the topic, we are going to talk about Buddha's knowledge, that is, we are going to understand the knowledge given by Buddha in detail, follow it and use it to apply that knowledge in our life. If you are going to transform your life by applying it in life, then let's start.



So the question was asked to Buddha ji that whether these methods - many methods have been told by the society, many rituals have been told, many rules have been told, worship rituals have been told, are all these in vain?

Because Buddha ji says that know yourself, recognize yourself, become engrossed in meditation, you cannot know yourself through the things written in the scriptures, so he was questioned whether these methods are or The ritual, the worship is all in vain, so many people are doing it, is it all in vain, then Buddha Ji tells that if there is a river and someone has to go from one end to the other, then what should be done? Could end here What can be done from this end if he has to go to the other end or to the other shore?

Then Buddha ji got the answer that if there is less water then he will walk and if there is more water then he will go the other way. This is that one can take the help of a boat and if we talk about other routes then one can go by swimming, then these three answers were given to Buddha ji....



Buddha ji had a simple question that if this is a river and a person has to go from one bank to the other then what can be done, the answer he got was that if the water is less then he can go by walking or if there is more water then he can go by boat. Buddha ji asked if a person does not want to walk and a person neither wants to take the help of a boat nor does that person want to go by swimming...



But the one who is praying, that person prays that what will happen if this edge, this end, gets up and comes to me, then the person in front of me replied, the person in front was a monk, he replied that Such a person will then be called a great fool...



Brother, it is a simple thing, he does not want to walk, he does not want to take the help of a boat, he does not want to swim and he is praying that this shore, this shore, if it comes to me on its own, then he The monk's answer was, what would such a person be called? Will be called a great fool...

Then further Buddha Ji explains, if a person does not remove his ignorance and misconceptions from his conscience i.e. from his mind and he tries to find the path to ultimate bliss and liberation, he will automatically be on the path to ultimate bliss or liberation.

If one reaches there on one's own, it is not at all possible that one gets the experience of supreme bliss or the meaning of 'mukti' (mukti), I told you that one gets away from the worldly world and its attachments, that person becomes free. that person is called free To be, that is, we can say that the person has got liberation, then he is at the door of liberation, at the door of ecstasy, without erasing his ignorance, he has different types of illusions, illusions, without erasing them, he Can't reach the door of ecstasy, can't reach the door of liberation



Now whether he worships for this or does any ritual, either he observes a fast i.e. observes a lot of fasts, does not eat food or uses a lot of policies i.e. uses rules, uses a lot of principles and he prays that If this end rises up on its own and comes to me, then it is not possible at all.

So Buddha ji is trying to tell here that you are doing the puja, there are rituals, there are methods, you are using them, that is a good thing, but you just do the puja and hope that all my dreams get fulfilled. I will not do any work without working and if all my work becomes successful then

this cannot happen at all, this end, this edge, will never come to you on its own, no matter how much you pray, no matter how many fasts you observe. No matter how much worship you do, nothing will happen.



You will have to work hard, you will have to do karma, so I hope you must have understood many things, the answers to worship, rituals, rituals given by Buddhi ji, you must have understood them very well and the explanation I have given you. If you have done it, you will understand it better...

PART – 9

Panchsheel Path

one more You are very welcome to the topic, we are talking about Buddha's knowledge, that is, we understand the knowledge given by Buddha in detail and follow it in our life, our Apply in life and change your life, try to change your life, so let's talk.

Regarding “Panchsheel Path” in Buddha's knowledge, Buddha ji has told the path, five paths have been mentioned in it, Panchsheel Path has been told, that is what we are going to see, so let's start...

First Way:-

Buddha ji says that we should not kill any living being,



Buddha Ji says that we should never kill any living being, because just as we fear death, in the same way that living beings also fear death.

When we give up killing living beings, killing living beings becomes If we let go then a feeling of compassion and harmony comes within us or a feeling of kindness and unity comes....

Second Way:-

Buddha says, “Never steal.”



Never steal, on the contrary, we should become the strength of the weak, we should help him...

Third Way:-

Buddha ji tells that one should not commit adultery, the meaning of adultery is,



A person who is married, a married person should never have physical relations with anyone other than his/her husband or wife, this is the third way....

Fourth Way:-

Buddha Ji says that we should never speak untruth or say such words which twist or suppress the truth or change it into some other form, then we should not say such words either.



Many people say untruth i.e. lie, or even say the truth, they say such words which break or twist the truth, then Buddha Ji tells us that neither should we say untruth, nor should we say such words which They distort the truth,

Fifth Way:-

Buddha ji says that we should never consume intoxicating substances....



So this was the Panchsheel path... Let us understand it better once more, Buddha Ji told the first path that we should never kill any living being, because the way we feel pain, we feel fear. In the same way, the living being is also afraid of death. When we stop killing the living being, give it up, then a feeling of compassion and unity comes within us, that is, a feeling of unity comes, We also consider animals as our own form.

After this we talk about do not steal ever, if you have the strength, if you have the power to steal, then do not steal, rather help the weak, the weak, the next is 'adultery' of adultery. It means that a 'married' person should not have physical relations with any person other than his or her husband or wife....

The fourth way has been mentioned, we should never tell falsehood and we should also not say such words which break and twist the truth. Yes, some people say something is true and tell something else, like there is news, some information, if it goes to one person, it becomes something else, when it goes to another, it becomes something else, to the third or fourth person. Then it gets transformed into something else and it is told by adding spice to it.

After this, we should not consume any intoxicant, so these are the Panchsheel paths given by Buddha Ji,



Buddha ji tells that my path is very simple but difficult because the simple thing is difficult to do and the difficult thing people make very easy, like if one has to lie then the person lies very easily. Gives but if you want to tell the same truth then it becomes very difficult whereas telling the truth is easy because only that has to be told and to tell a lie you will have to tell 100 more lies i.e. to hide one truth you will have to resort to 100 lies and that is difficult.

So Buddha Ji tells that my path is very simple but also difficult and I told you why it is difficult because even a simple thing is a little difficult to do.



Like I say, when you are sick, you take tablets, you do everything as the doctor tells you, you do everything, but until you get sick, no matter how much the doctor tells us, we don't do it, then Buddha ji tells. My path is simple but also difficult, so I hope you have learned a lot...

PART – 10

I Take Refuge in the Buddha

one more You are very welcome to the topic, we are going to talk about Buddha's knowledge, that is, the knowledge given by Buddha, today we are going to understand it in detail and by following it and applying it, we will transform our life. If we are going to do it, let's start.

We will understand the meaning of some lines which you might have heard many times “Buddham Sharanam Gachhami”, “Dhammam Saranam Gacchami”, “Sangham Saranam Gacchami”, so what is the meaning of these lines? so let's look at this

“I Take Refuge in the Buddha”

Here Buddha ji says that “I am Buddha”. Now what does it mean? We also know that the one who is Buddha is Buddha, but what is the meaning of Buddha, so here the name of the Buddha ji is given. Gautam Buddha', so let's see what is the meaning of Buddha...?



Meaning of Buddha is “Awakened person” i.e. one who is completely awake, alert, not sleeping. Right now we are sleeping, what is happening, what is not happening in life, whatever is happening, is happening.

We simply do not know what is happening, but the one who is awake at the level of his consciousness, who is aware, knows what is sorrow, what is happiness, what is life, what is action, he knows everything and Know this worldly world

completely He takes it, understands it and gets away from it, the meaning of getting away would have been there in the world but these small things like I want this car, I want a bungalow, I want this, I want that, that is, the shackles, the bonds. He becomes free from it, we call him an awakened person and the awakened person or conscious person is what we call 'Buddha'.



“Buddham Sharanam Gachchami” It means I am Buddha i.e. I am an awakened person, I am an awakened person... understand the meaning of the second line..

“I Take Refuge in the Dhamma”

What does it mean? Its meaning is “I am the religion itself” i.e. what is the meaning of religion, here Buddha ji is trying to tell, I am the religion itself, religion means a religious person, if he believes in the religion then he will be religious or What is the meaning of religion...a person who knows the truth or the one who knows the ultimate truth...what is the ultimate truth?

The ultimate truth is that you know what is right and what is wrong when you become awake, when you become awake you also search for the truth and the person who searches for the truth is called religious. You are not called religious by doing too much puja or by observing too many fasts...



Buddha ji says that I am the religion itself, that is, what did I tell about the meaning of religion? We call the one who has discovered the truth, the one who is moving towards the ultimate truth or has discovered it, we call him the one who is in search of the truth. People may call it religious, Buddha Ji says here that Dhammam Saranam Gachchami means “I am the Dharma”...

“I Take Refuge in the Sangha”

What does this mean? Buddha Ji tells here that the path I have discovered will be for all mankind. Buddha Ji tells here that the path I have discovered will be for all mankind, not just for me. No, what I have discovered will be for the entire human race and this path will become the path to Nirvana for all human beings, what is the meaning of Nirvana...



“The path of peace” means this is the path that I had talked about earlier also, which is the path of Buddha ji, which is the path of Buddha ji, the path of meditation, the path of practice, the path of meditation, so when you meditate which Buddha ji has This path that has been discovered, when you walk on this path, will work as Nirvana for the entire human race, it will work as Nirvana i.e. peace, when you get absorbed in meditation, you will become completely

peaceful. Yes, your mind. If your mind becomes completely calm, then hopefully you would have learned a lot of things in these three lines... which is very important and has a lot of detail, but what is the problem with us? We read one line. And if you just read it, then I told you that if you want to acquire knowledge about Buddha Ji, then we will keep bringing such books.....



As we saw, the meaning of this one line is not just one line, it is very big. Now if we talk about the awakened person, it will take a lot of time. If we talk about religion, it will take a lot of time. So Buddha ji has given one An entire book has been written in one line, there is a lot of knowledge in each line, if we understand it carefully then I hope you would have got a lot of knowledge, by following it and using it, you will bring change in your life...

Thank you



Thank you very much from the bottom of my heart, 'Buddha Knowledge' I read the book completely and changed my life and the lives of the people around me. If you want to learn such good secrets about life from DRx Devesh Pal, then you can learn through DRx Devesh Pal's Youtube Channel - DRx Devesh Pal, his Blog - motivationblogs.com and his Courses - skillsikhe.com/courses. You can, if you want to invite DRx Devesh Pal for your school, college or business, then you can contact on the information given below.

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