

# Buddha



**Buddha, also Gautama Buddha**

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**Siddhartha Gautama Buddha** (Sanskrit; Pali: Siddhattha Gotama) was a spiritual teacher from the Indian subcontinent, on whose teachings Buddhism was founded. The word **Buddha** is a title for the first awakened being in an era. Gautama is the primary figure in [Buddhism](#), and accounts of his life, discourses, and monastic rules are believed by Buddhists to have been summarized after his death and memorized by his followers. Various collections of teachings attributed to him were passed down by oral tradition, and first committed to writing about 400 years later. [Wikipedia, Buddha](#)

**Buddha Relics** - their love energy investigated scientifically

Examining the Sacred Buddha Relics for Love energy - Here is an important science paper (William Tiller) exploring the subtle power in Buddha relics. We all 'know' of this energy. It is good to see science is beginning to take an interest. The energy described is not unlike what we see/feel in the Dynaspheres. Download this very important paper: [https://svpwiki.com/pdf/files/Scared\\_Buddha\\_Relics\\_Paper.pdf](https://svpwiki.com/pdf/files/Scared_Buddha_Relics_Paper.pdf)

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## Keely

"The [immortal EGO](#) is an entity of which man can become thoroughly conscious while here on earth, but to arrive at this [consciousness](#) necessitates the entire abandonment of all the petty considerations involved in the transient and subordinate [EGO](#), which is the only [self](#) of which the unenlightened man is conscious. Let him who desires to reach this inner [consciousness](#) enter his inner [sanctuary](#), wherever that [sanctuary](#) may be; it matters not whether it be his own chamber, the open field, the mountain top, the seashore, the stately cathedral, or the humble village chapel. Let him realize fully the transient [character](#) of his own [personality](#) and contrast therewith his eager longing to know the [immortal](#). Let him concentrate his whole [consciousness](#) upon his [personality](#), fully arousing all his personal conditions as a distinct [individual](#); then with all the [aspiration](#) of which this [personality](#) is capable, let him beseech of the [immortal EGO](#) - which is [eternal](#) and does not [incarnate](#), but overshadows all [incarnations](#), waiting until one is formed capable of [illumination](#), to whom it may reveal itself - to consider him worthy of [illumination](#), and according to his preparedness to receive [illumination](#) will it then be granted. He who asks this, knows not what he asks; for were the [prayer](#) answered, [life](#) henceforth for such an one would be a weary round, as Hamlet says: "to-morrow and to-morrow and to-morrow brings in this weary round of life"; for, having seen the [glory](#) of this [immortal EGO](#), all else seems so base, so commonplace and mean, so inglorious, that oftentimes the [personality](#) has utterly collapsed when thrown back from the radiant vision of this [glorious immortal entity](#) possessed by all alike, though scarcely dreamed of by any save the very few who, discontented with the [ignorance](#) and emptiness of [terrene existence](#), aspire to know the great [reality](#) of the [supernal](#). As the [incarnations](#) of every entity, passing through certain orders of experience through numerous lives, inevitably

culminate in this moment of conscious [realization](#) of the [immortal](#) entity; the **Buddha**) says: "All shall reach the sunlit snows." [[Amplitude of Force](#)]

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### **Huang-po**

"Question: "If originally all is Buddha, how can there be four forms of birth, six conditions of sentient existence and all kinds of different forms?"

The master answered: "The universal body of all Buddhas, without increasing or decreasing, represents everywhere the perfect combination. All sentient beings are Buddha, just as when a large bead of mercury disperses into many places but every smaller bead remains round like the original and just as all parts are contained, in potential, within the original if it does not disperse. One is all and all is one! Take a house as a further example. We abandon the house of a donkey in order to enter the house of a person. In turn, we abandon the body of a person to obtain the body of a heavenly being. Until you enter the houses of Sravaka, Pratyeka-Buddha, Bodhisattva and Buddha, you continue to accept, reject and discriminate among various places and bodies, thus experiencing difference - in name and form - and suffering. But where is there and differentiation at all in our Original Nature?" [Huang-po, The Dharma of Mind Transmission, Compiled by P'ei Hsiu]

See Also

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[Awakening](#)

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[Christ Consciousness](#)

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[Vishnu](#)