

Buddha: A Vaisnava Perspective

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Śrīla Prabhupāda gives a unique presentation of Lord Buddha which provides an explanation of who Buddha was, what Buddha taught, how Buddha's teachings fit into the larger scheme of spiritual knowledge, and why Buddha taught the way he did. While Vaiṣṇavas do not agree with the materialist or voidist aspects of Buddha's philosophy, they do worship him as an *āvatāra* of Kṛṣṇa and respect him for his mission, his qualities and his basic instruction of nonviolence and renunciation. Śrīla Prabhupāda discusses Lord Buddha, his teachings and his preaching in light of scriptural revelation and the Vaiṣṇava conclusions, taking into account the context of Buddha's ministry as well as its tenets.

Summary Article

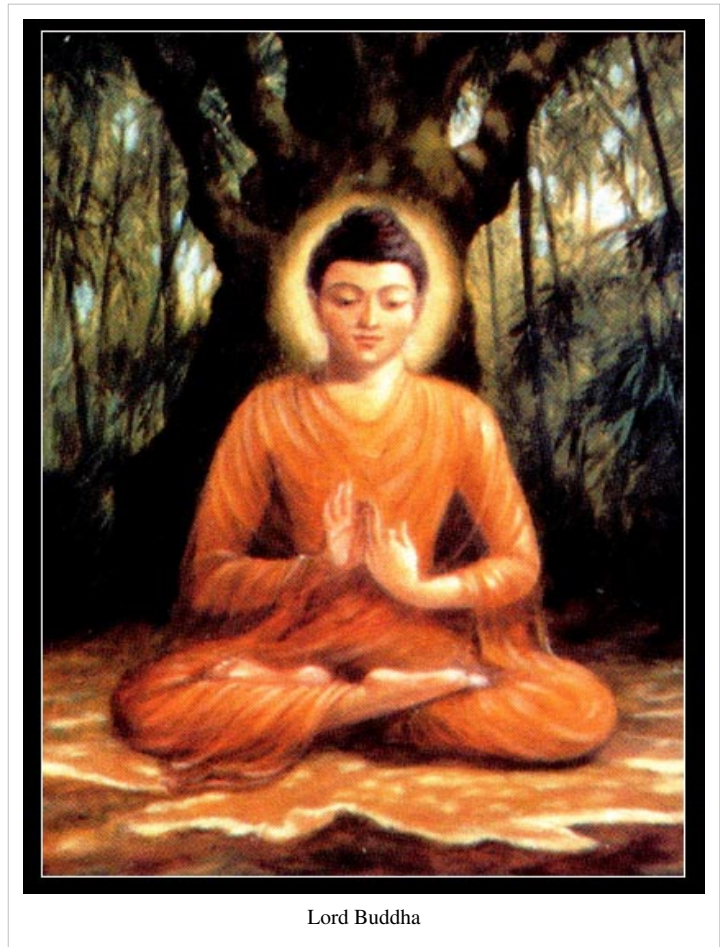
Śrīla Prabhupāda presents a Vaiṣṇava ācārya's perspective on Lord Buddha and the Buddhist mission. This article, sourced exclusively from the published archive of Śrīla Prabhupāda's books, lectures, conversations and letters, provides a summary of what Śrīla Prabhupāda had to say in regard to Lord Buddha and his ministry. In addition, it includes a view into how Śrīla Prabhupāda interacted with followers of Buddhism in the course of his own preaching.

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Historical overview

Śrīla Prabhupāda offers only a brief historical sketch of Lord Buddha and his ministry, summarized as follows. Lord Buddha, he says, appeared in India roughly 2,500 years^[2] ago in a Hindu family as the son of a high-grade *kṣatriya* king. He left his princely life as a young man and renounced himself fully to a life of *tapasya* (austerity), engaging in meditation for self-realization.

He was Hindu, *kṣatriya*, Hindu prince, born in a *kṣatriya* family, and he was prince, a



Lord Buddha

very luxurious life. So as young man, when he saw an old man and he is traveling, walking with great difficulty, he asked his servant, "What is this? Why this man is walking in this way?" He was explained that "This is old age, and in old age everyone has to become like this." So he at once left home and sat down in Gayāpradesh, a province in Bihar in India. And he began to meditate how to make solution of this old age.^[3]

Although Lord Buddha lived within Vedic culture, he rejected the authority of the Vedas to establish a new cult rooted in the principles of *ahimsā* (nonviolence) and *nirvāṇa* (ending the process of material life). Lord Buddha's teachings came to be patronized by the Hindu Emperor Aśoka, resulting in the spread of Buddhism throughout India and the Far East during the second century BC. Later on, Lord Buddha's cult was driven from the borders of India by way of the philosophical arguments of Śrīpāda Śaṅkarācārya, whose teachings re-established the authority of the Vedas in India. Buddhism, however, maintained its hold in areas outside of India.

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Incarnation of God

Scriptural reference

Śrīla Prabhupāda shows that the Vedas establish Lord Buddha as an *avatāra*, or incarnation of the Supreme Lord. Lord Buddha's advent, he explains, is predicted in *Śrīmad-Bhāgavatam*, the Vedānta commentary authored by Vyāsadeva (compiler of *Vedānta-sūtra*) approximately 5000 years ago.^[4] Śrīla Prabhupāda cites Canto 1, Chapter 3, Text 24, one of a series of verses in which Vyāsadeva lists twenty-five *līlā-avatāras*^[5] who are incarnations of the Supreme Lord:

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati

"Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist."^[6]



Lord Buddha is revealed in *Śrīmad-Bhāgavatam* as one of the ten principle incarnations of Kṛṣṇa, the Supreme Personality of Godhead

Thus it is on the strength of śāstric authority that Vaiṣṇavas accept Lord Buddha as an incarnation of God. Śrīla Prabhupāda emphasizes the critical necessity of such evidence when identifying an incarnation: "Each and every *avatāra*, or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. No one should be accepted as an *avatāra* unless he is referred to by scriptures."^[7]

Buddha avatāra

The Buddha is a *līlā-avatāra*, a scheduled incarnation who appears in each *kalpa*, or day of Brahmā. The Lord Buddha of whom we speak is the Buddha incarnation for the *kalpa* in which we are presently living. Śrīla Prabhupāda explains the purpose of these Buddha *avatāras*: "Lord Buddha incarnates at a time when the people are most materialistic and preaches common-sense religious principles."^[8] In *Śrīmad-Bhāgavatam* we also find the sage Visvarupa, priest to the demigods, praying to the *avatāras*, "May Lord Buddhadeva protect me from activities opposed to Vedic principles and from laziness that causes one to madly forget the Vedic principles of knowledge and ritualistic action."^[9]

More specifically, Śrīla Prabhupāda states that Lord Buddha is a *śaktyāveśa avatāra*, or empowered incarnation. These *avatāras* are defined as "incarnations of Viṣṇu's power invested in a living entity,"^[10] or souls whom God has "invested with transcendental power of attorney"^[11] for a particular purpose. Śrīla Prabhupāda states:

When a *jīva tattva* becomes specifically empowered by the Lord, he is called *śaktyāveśa avatāra*. Lord Buddha and Lord Jesus Christ were in this group of *śaktyāveśa avatāra*. But they were not in conditioned state when they appeared; they came to teach here.^[12]

Śrīla Prabhupāda further notes Lord Buddha's extraordinary quality of renunciation as testimony to his empowerment as an *avatāra*.^[13]

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Mission of Lord Buddha

Scriptural revelation

Lord Buddha's mission is indicated in Vedic scripture and elucidated by authoritative teachers. In this connection Śrīla Prabhupāda most frequently cites Śrīla Vyāsadeva's *Śrīmad-Bhāgavatam* and the transcendental song "Daśāvatāra-stotra" by the great Vaiṣṇava poet and *ācārya* Jayadeva Gosvāmī.

Vyāsadeva writes:

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati

"Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist."^[14]

Jayadeva Gosvāmī reveals another dimension of Buddha's mission:

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya-darśita-paśu-ghātam
keśava dhṛta-buddha-śārīra jaya jagad-īśa hare

"My dear Lord, you have assumed now the buddha-śārīra, body, just to, by taking compassion on the poor animals, and therefore you are also deprecating the animal sacrifices recommended in the Vedas."^[15]

Mission in context

Śrīla Prabhupāda elaborates on the context of Lord Buddha's ministry - how it had a purpose and method according to the time, place and persons involved.

From the Bhāgavatam we understand that Lord Buddha is the incarnation of Kṛṣṇa who appeared when materialism was rampant and materialists were using the pretext of the authority of the Vedas. Although there are certain restrictive rules and regulations regarding animal sacrifice for particular purposes in the Vedas, people of demonic tendency still took to animal sacrifice without reference to the Vedic principles. Lord Buddha appeared to stop this nonsense and to establish the Vedic principles of nonviolence.^[16]

Because there is some prescription for animal sacrifice in the Vedas, Lord Buddha rejected the authority of the Vedas in order to uphold his teachings to contemporary practitioners, who, ignorant of the principles behind the Vedic injunctions, were citing the Vedas to justify their actions. Śrīla Prabhupāda explains that Buddha, as an incarnation of the Supreme Lord, could hardly be opposed to the Vedic teachings;^[17] yet unless people are brought to a basic standard of understanding and behavior, there is no question of understanding religion or God. This is particularly true in regard to animal-killing.^[18] Lord Buddha therefore came to stop the people from committing sinful activities and to teach the prerequisites of spiritual life, beginning with the principle and practice of *ahimsā*, or nonviolence.

What is sin, what is pious activities, these things are not understood by them because they are animal killers. It is not possible. Therefore Lord Buddha propagated *ahimsā*. *Ahimsā*. Because he saw the whole human race is going to hell by this animal killing. "Let me stop them so that they may, in future, they may become sober."^[19]

While the immediate objective was to stop animal slaughter, Lord Buddha had to teach in a way suitable for the type of people with whom he was dealing. As Vyāsadeva states in *Śrīmad-Bhāgavatam*, "Propounding speculative philosophy, the Lord, as Buddha, will bewilder the unworthy performers of Vedic sacrifices."^[20] Śrīla Prabhupāda summarizes Lord Buddha's mission thus:

Lord Buddha preached nonviolence, taking pity on the poor animals. He preached that he did not believe in the tenets of the Vedas and stressed the adverse psychological effects incurred by animal-killing. Less intelligent men of the age of Kali, who had no faith in God, followed his principle, and for the time being they were trained in moral discipline and nonviolence, the preliminary steps for proceeding further on the path of God realization. He deluded the atheists because such atheists who followed his principles did not believe in God, but they kept their absolute faith in Lord Buddha, who himself was the incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha.^[21]

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Preaching and teachings

Ahimsā

The main thrust of Lord Buddha's preaching is *ahimsā*, or nonviolence. Śrīla Prabhupāda writes of *ahimsā*:

Lord Buddha incarnates at a time when the people are most materialistic and preaches common-sense religious principles. Such *ahimsā* is not a religious principle itself, but it is an important quality for persons who are actually religious. It is a common-sense religion because one is advised to do no harm to any other animal or living being because such harmful actions are equally harmful to he who does the harm.^[22]

Although *ahimsā* is a Vedic precept, Buddha's approach was not based on the Vedic authority, but rather on observable experience in material life.

Sadaya-hṛdaya darśita: Two sides. First of all he was very much compassionate, that poor animals, they are being killed. And another side, he saw "The whole human race is going to hell. So let me do something." Therefore he had to deny the existence of the soul because their brain will not tolerate such things. Therefore he did not say anything about the soul or God. He said that "You stop animal killing." If I pinch you, you feel pain. So why should you give pain to others? Never mind he has no soul; that's all right. He did not talk anything about soul. So these people say the animals have no soul. But that's all right, but he's feeling pain when you are killing the animal. So you also feel pain. So why should you give pain to others? That is Lord Buddha's theory.^[23]

Ātmavat sarva-bhūteṣu: one should feel the happiness and distress of others as his own. It is on this basis that the Buddhist religious principle of nonviolence—*ahimsaḥ parama-dharmaḥ*—is established. We feel pain when someone disturbs us, and therefore we should not inflict pain upon other living beings. Lord Buddha's mission was to stop unnecessary animal killing, and therefore he preached that the greatest religious principle is nonviolence.^[24]

Denial of Vedic authority

Due to widespread misuse of Vedic injunctions allowing violence, it was necessary for Lord Buddha to reject the Vedas altogether in order to promote *ahimsā* culture.

So Lord Buddha although incarnation of Kṛṣṇa, He said that "I do not believe in Vedas." What was the reason? The reason was to save the poor animals. At that time people were sacrificing the poor animals under the plea of Vedic sacrifice. So demonic persons, they want to do something under the protection of authority. Just like a big lawyer takes the protection of the lawbook and he makes the law unlawful. Similarly, the demons are so intelligent that they take advantage of scriptural injunction and do all nonsense. So these things were going on. In the name of Vedic sacrifice, they were killing animals like anything. So Lord became very much compassionate these poor animals, and He appeared as Lord Buddha, and His philosophy was nonviolence.^[25]

Lord Buddha did not accept the Vedas. He had to do that because his mission was to stop animal sacrifice and animal killing. "Now if these foolish persons, without knowing the Vedic purpose, if they present, 'Oh, here it is recommended in the Vedas,' then there will be disturbance." So he had to discard, he had to go out of the Vedic rules and regulation, and he preached his own philosophy.^[26]

Śrīla Prabhupāda notes how the great sage Nārada Muni, the spiritual master of Vyāsadeva, had foreseen this degradation, to a time when the purpose of the Vedic rituals would be forgotten and materialistic activities would be carried out in the name of religion.^[27] The case in point centers on Vedic sacrificial rituals, which, if understood and executed properly, result in renewed life for the slaughtered animal.^[28] As Śrīla Prabhupāda states, "Nārada Muni did not directly deprecate the value of performing sacrifices in which animals are sacrificed. Lord Buddha, however, directly rejected all animal sacrifice."^[29] In short, Nārada had also spoken critically of animal slaughter, but Buddha, in keeping with his mission, opposed it entirely.

Materialist basis

Lord Buddha never spoke of a Supreme Person or of the spirit soul. Teaching solely from the material platform, his philosophy begins from the premise that consciousness is the product of a combination of matter.

This is the opinion of the modern scientists or the Buddha philosophy, that soul, there is nothing like soul separately, but by combination of matter, at a certain stage, the living symptoms are manifest. And as it is combination of several chemicals, so it is also finished as soon as the body is finished. There is no, nothing as soul. That is their opinion.^[30]

Despite this materialist perspective, Buddha did not propose that one seek happiness in material existence, but rather seek peace in its cessation.

So Lord Buddha did not speak anything about the spiritual world, but his philosophy said that "Dismantle this material existence." *Nirvāṇa*. Nobody has preached that "You become happy here," either Lord Buddha or Lord Christ or Kṛṣṇa or anybody, Śāṅkara. Nobody.^[31]

Śrīla Prabhupāda describes how Lord Buddha gave no information on spiritual reality, but instructed only to the end of material consciousness.

The body, because Buddha philosophy does not give any idea of soul - bodily concept. The body is combination of matter, so dismantle this combination. Just like you have got a skyscraper building, so you have to pay tax. Break it, make it zero, so no tax. This is philosophy. Do you follow? You have got a very big building, so you have to pay tax. To save tax, break the building. No more taxes. No more pains and pleasure. No more anxiety. That is Buddha philosophy.^[32]

Vaiṣṇavas, who do not accept the materialist premise of Lord Buddha's philosophy, see his teaching as limited but not entirely untrue. Śrīla Prabhupāda gives this perspective:

When the spiritual spark, which is described as one ten-thousandth part of the tip of a hair, is forced into material existence, that spark is covered by gross and subtle material elements. The material body is composed of five gross elements—earth, water, fire, air and ether—and three subtle elements—mind, intelligence and ego. When one attains liberation, he is freed from these material coverings. Indeed, success in yoga involves getting free from these material coverings and entering into spiritual existence. Lord Buddha's teachings of *nirvāṇa* are based on this principle. Lord Buddha instructed his followers to give up these material coverings by means of meditation and yoga. Lord Buddha did not give any information about the soul, but if one follows his instructions strictly, he will ultimately become free from the material coverings and attain *nirvāṇa*... Unfortunately, unless the living entity has information of the spiritual world and the *Vaikuṅṭhas*, there is a 99.9 percent chance of his falling down again into material existence.^[33]

Nirvāṇa and śūnyavāda

Nirvāṇa is the Vedic principle of ending the process of material life – material desires, material activity, and the pangs of material existence.^[34] Lord Buddha taught that the ultimate goal of life is *nirvāṇa*. "Nirvāṇa, the Buddha philosophy, is just above the material conditional life but on the margin of spiritual existence."^[35] Śrīla Prabhupāda further describes Buddha's *nirvāṇa* philosophy:

The Buddha philosophy advocates *nirvāṇa*, no more desire. That is their philosophy. "By desire, you are becoming implicated, so make all your desires extinct. Then there will be no more feelings of pains and pleasure. Desirelessness."^[36]

Just like this house is made of stone, brick and wood and so many. So you break it, and there is no more stone and no more brick. This is distributed to the earth. Throw it on the earth. Then there is no house. Similarly, if you become zero, no body, then you are free from pains and pleasure. This is their philosophy, *nirvāṇa* philosophy, *śūnyavādī*: "Make it zero."^[37]

The final destination, according to Lord Buddha's version, is one of complete negation - a void or zero (*śūnya*) state. Because Buddha's philosophy ignored the presence of the spirit soul or of God, there could be no question of anything positive beyond the material realm - neither bliss, nor cognizance, nor even real existence. As Śrīla Prabhupāda writes, "His *nirvāṇa* philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence."^[38]

Therefore, with its *śūnyavāda* conclusion, Lord Buddha's *nirvāṇa* teaching differs from that of the Vaiṣṇavas, who speak of purified, spiritual desires and active, variegated spiritual life after extinguishing material consciousness. Śrīla Prabhupāda states the Vaiṣṇava version succinctly:

After *nirvāṇa*, or material cessation, there is the manifestation of spiritual activities, or devotional service to the Lord, known as Kṛṣṇa consciousness. In the words of the Bhāgavatam, *svārūpeṇa vyavasthitiḥ*: this is the "real life of the living entity."^[39]

By comparison, he shows how Buddha's *nirvāṇa* conception agrees and disagrees with Vaiṣṇava teachings:

So zero, that is Buddhist philosophy to make zero, *śūnyavādī*, to make everything void. No. That cannot be. I cannot make my desires zero. That is not possible because I am living being. I may select what kind of desires I will have. That is intelligence. But desirelessness is not possible. Therefore the next item is that *anyābhilāṣitā-śūnyam* (CC Madhya 19.167). You make your material desires zero, void. "Then? What shall I do next? Shall I become void and finish?" No. Then your real life begins.^[40]

If you have got a pinch of desire to enjoy this material world, then you'll have to remain here as, either as Lord Brahmā or as a small ant, according to your karma. But when you completely become free from material attachment, then the spiritual world is... So when the Buddha philosophy says *śūnyavāda*, *nirvāṇa*, *nirvāṇa*, it means the same thing, *vīta-rāga*, you have to become detached. You have to make this material enjoyment zero. The *bhakti* also says, *bhakti* formula, *anyābhilāṣitā-śūnyam*: (Bhakti-rasāmṛta-sindhu 1.1.11) "You have to make your heart cleansed of all material desire." Then spiritual life will begin.^[41]

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Understanding Lord Buddha and his mission

The Vaiṣṇava view

Śrīla Prabhupāda makes it clear that Vaiṣṇavas are critical of many points of Lord Buddha's philosophy.^[42] Yet they worship Lord Buddha as an *avatāra* of Kṛṣṇa.

Lord Buddha, He decried the Vedic principles. Therefore He is calculated as atheist. Anyone who does not agree with the Vedic principles, he is considered as atheist. . . So people will be surprised that Lord Buddha is designated as atheist and still the Vaiṣṇavas, they are offering their respectful prayers to Lord Viṣṇu (Buddha). Why? Because the Vaiṣṇava knows how the God is acting for His different purposes. Others, they do not know.^[43]

Over the course of his expositions and discussions Śrīla Prabhupāda follows the declarations of the Vedas as well as the words of Śrī Caitanya Mahāprabhu (a direct incarnation of Kṛṣṇa) and other Vaiṣṇava *ācāryas* to show how the Vaiṣṇavas – though Vedāntists, theists, and promoters of a different philosophy – can accept Lord Buddha as a genuine representative of the Supreme Lord while simultaneously refuting many specifics of his teaching.

Time, place and persons involved

Śrīla Prabhupāda notes that an ācārya or avatāra will teach in various ways according to circumstances. In general, he states:

To surrender to God the great and to abide by His instruction, that is called religion. It may be that the Hindus may be following the same principle in a different way or the Christian may be following the same principle in different way. That is called *deśa-kāla-pātra*. According to time, atmosphere, and the performer, there may be little difference. But real purpose of *dharma* is to surrender to God and try to love Him. ^[44]

This realization underlies Śrīla Prabhupāda's presentation of Lord Buddha and his ministry.

Philosophy in context

Although Buddhist religious philosophy may be seen as incomplete or incorrect from the Vedic perspective, Śrīla Prabhupāda nonetheless maintains that such teaching was appropriate and necessary under the circumstances of Lord Buddha's appearance in order to give his followers a first step toward further spiritual advancement.

Nirvāṇa and śūnyavāda

Buddha's *nirvāṇa* and *śūnyavāda* philosophies, Śrīla Prabhupāda explains, were meant for the extreme materialist who could not begin to understand spiritual life.

In human life, this is, this intelligence required, *vairāgya*, not to serve this material world, but to serve Kṛṣṇa. The Māyāvādī philosophers, they simply stop these material activities. Just like Buddha philosophy, *nirvāṇa*. He simply advises to stop this. But after stopping, what is, sir? "No, zero. Zero." That cannot be. That is not possible. This is their mistake. But the people to whom Buddha philosophy was preached, they are not so intelligent that there can be better service after giving up this service. Therefore Lord Buddha said, "You stop this service. You become happy because ultimately everything is zero." *Śūnyavādī. Nirviśeṣavādī.* ^[45]

Nirvāṇa, nirvāṇa means that you give up all material desires. Not that "But he did not say anything more than that." Because it was meant for the fourth-class men, so he did not say. He simply asked that you finish this material desire... It is not misleading. It is truth, but the truth as much as you can understand. It is not misleading because Lord Buddha knew that "This rascal will not understand more than this." So he did not say further knowledge. ^[46]

Lord Buddha's teaching is... That is also detachment from matter, *nirvāṇa*. *Nirvāṇa*. But he does not speak anything about the spirit soul. Because the position in which he was speaking, that position, for the human, humanity, was not suitable for understanding what is the constitution of spirit, therefore he did not say anything about spirit. He simply preached nonviolence. So far our body is concerned, he stressed on the point that we should be nonviolent. We should not be killing animals anymore. ^[47]

Ahimsā

Similarly, Lord Buddha's stress on the *ahimsā* principle was due to the nature and activities of the people with whom he was dealing.

This atheist class, they were killing animals in the name of yajña like anything. So *yadā yadā hi dharmasya glānīr bhavati* (BG 4.7), so He came as Buddha to stop this animal killing. His real business was stop the animal killing, that these rascals are going to hell in the name of religion, so at least stop their activities of animal killing. So therefore he started the mission, *ahimsā paramo dharma*: "Don't kill animals." ^[48]

Now just like in the commandment "Thou shalt not kill" this is a moral instruction for the sinful man. Similarly Lord Buddha also emphasized *ahimsa paramadharma*, "the highest religion is nonviolence."

So these instructions are for the sinful men.^[49]

So Lord Buddha's philosophy is like that. The atheistic people, they are against God. "Yes, there is no God. But you take this philosophy, *ahimsā*. Don't kill animals." That means if they stop animal-killing, then one day they will be able to understand what is God. Some day. Because so long one is accustomed to kill animals, he will never be able to understand what is God.^[50]

As Śrīla Prabhupāda summarized, "First of all, the Buddha wanted to make them sinless. 'Don't kill.'"^[51]

Nāstika preaching

Lord Buddha is referred to as *nāstika*, or atheist, by followers of the Vedas, due to his rejection of Vedic authority. However, Śrīla Prabhupāda describes this apparent atheism as "an act of camouflage by the Lord."^[52]

No mention of God

Recalling the message of *Śrīmad-Bhāgavatam*, Śrīla Prabhupāda spoke many times on how Buddha's 'Godless' preaching was designed to persuade atheistically minded people to accept God and obey His instructions. As Śrīla Prabhupāda expressed it, "So this is, in one way, cheating. But this cheating is not cheating. Just like father or guardian sometimes cheats the young boy. That is not cheating; that is for his good."^[53]

Now, how he is cheating? He is the incarnation of God, but he is preaching amongst people who don't believe in God. So he is cheating in this way, that "Yes, there is no God. You hear me." But he is God. The people amongst whom he is preaching, they don't believe in God, but they accept Lord Buddha. But he is God. So by cheating, he is making others to worship God. God is there. But superficially they think, "We don't believe in God. We believe in Lord Buddha." And Lord Buddha is God. Therefore in the *Bhāgavata* it is said that his business will be cheat the atheist class of men. *Sura-dviṣām. Sammohita-sura-dviṣām.*^[54]

Lord Buddha gave his followers preliminary spiritual instruction in a way they would accept.

Although he did not speak about God, because it is considered that he was himself God, but the people amongst whom he preached, they were mostly atheistic people; therefore he did not preach about God. But he did not deny also. He simply wanted to make extinction of this present worldly activities. That was, yes... *Nirvāṇa*. And he represented the sacrifice of renouncement.^[55]

As a side note, Śrīla Prabhupāda makes an interesting point in connection with the officially *nāstika* stance of Buddha's following:

Now, those who follow the Buddha philosophy, they say that "There is no soul. There is no God." But there are thousands and thousands of temples of Lord Buddha, and they worship. Especially in the countries like Japan and China and Burma there are thousands of temples, and they exactly worship in the same way as we are worshiping Jagannātha. The lamp is given, the candle is burned, they offer very respectfully, and there are brahmacārīs, sannyāsīs. The whole principles is there. But officially, there is no question of God.^[56]

No reference to Vedas

Śrīla Prabhupāda explains that actually Lord Buddha decried the Vedas in order to emphasize genuine Vedic principle (in this case, nonviolence) over details prescribed in Vedic ritual which were being abused at the time (in this case, animal sacrifice, which was recommended in certain Vedic literatures).

The mission of Lord Buddha was to save people from the abominable activity of animal killing and to save the poor animals from being unnecessarily killed. When *pāṣaṇḍīs* were cheating by killing animals on the plea of sacrificing them in Vedic *yajñas*, the Lord said, "If the Vedic injunctions allow animal killing, I do not accept the Vedic principles." Thus he actually saved people who acted according to Vedic principles. One should therefore surrender to Lord Buddha so that he can help one avoid misusing

the injunctions of the Vedas.^[57]

So Buddha wanted to stop this nonsense, who were eating and killing animals on the strength of Vedas. They did not know what is the meaning, but they would say in the Vedas it is stated, *paśavo vadhyah sṛṣṭah*: "The animals are created for being killed." And what purpose it is killed? They, without knowing... Actually, they wanted to satisfy their tongue by eating the flesh, but they would give Vedic evidences.^[58]

According to capacity

Śrīla Prabhupāda discusses Lord Buddha's teachings alongside those of other well-known *avatāras* to show how circumstance has played a part in the way that spiritual understanding has been conveyed.

Although Lord Buddha was an incarnation of Kṛṣṇa, he did not speak about God, for the people were unable to understand. He simply wanted to stop animal-killing. Śrīpāda Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of the Vedic literatures. These are the secrets of the ācāryas. Sometimes they conceal the real purport of the Vedas and explain the Vedas in a different way. Sometimes they enunciate a different theory just to bring the atheists under their control.^[59]

Teachings of Christ, teaching of Buddha, they are meant for a particular type of men. Generally it is meant for everyone, but specifically for a particular type of men. Just like Lord Buddha, he preached *ahiṁsā*. They were a particular type of men. Lord Jesus Christ also preached to a particular type of men. "Thou shall not kill." That means they were killing. Is it not? If I say, "Thou shall not steal," that means you are thief, you are stealing. So a kind of preaching among the thieves and a kind of teaching among the philosophers must be different. That is the difference. Lord Buddha is Kṛṣṇa, Lord Jesus Christ was Kṛṣṇa incarnation, but they were preaching to a different type of people. Therefore you'll find difference of Lord Jesus Christ teaching, Buddha's teaching, Kṛṣṇa's teaching. Kṛṣṇa's teaching also is there, which is also Buddha's teaching. But more than that, because the persons amongst whom He was teaching, they were far, far elevated than the thieves and the rogues. That is the difference.^[60]

In connection with various scriptures, Śrīla Prabhupāda explains:

Bible begins, "God is the supreme authority," and Bhagavad-gītā concludes, "You surrender." Where is the difference? Simply the description is according to the time, society, and place and people. That's all. They are not Arjuna. You see? So the things to be understood by Arjuna is not possible by the persons who had crucified Lord Jesus Christ. You have to study in that light. The same thing. A dictionary, a pocket dictionary, child's dictionary, and the dictionary, international dictionary, both of them dictionary, but the value is different. That dictionary is meant for a class of children, and that dictionary is meant for high scholars. But none of them you can say it is not dictionary. That you cannot say. Both of them are dictionaries. So we have to take consideration of the time, place, persons, everything. Just like Lord Buddha, he simply said that "Stop this nonsense animal killing." That was his propaganda. They were so low-grade people, simply taking pleasure in animal killing. So in order to elevate them, Lord Buddha wanted to stop this nonsense: "Please stop killing." So in every time a different representative of God or God comes to teach people at different circumstances. So according to the circumstances there may be some difference in explanation, but the primary factor remains the same. Lord Buddha said, "All right, there is no God, but you surrender to me." Then where is the difference? That means one has to accept the authority of God either this way or that way.^[61]

Progressive development of spiritual philosophy

Śrīla Prabhupāda tells that historically, Lord Buddha's cult was driven from the borders of India by the philosophy of Śrīpāda Śaṅkarācārya, the founder of the Māyāvādi school of Vedāntists. Śaṅkarācārya's purpose, Śrīla Prabhupāda explains, was to reestablish Vedic authority, which Lord Buddha had thrown out of his teaching. Śrīla Prabhupāda views this development, along with more following later, as part of a great progression of spiritual philosophy in the Vedic tradition, of which Lord Buddha's mission was an integral part. In overview, he writes:

Lord Buddha preached the preliminary principles of the Vedas in a manner suitable for the time being (and so also did Śaṅkarācārya) to establish the authority of the Vedas. Therefore both Lord Buddha and Ācārya Śaṅkara paved the path of theism, and Vaiṣṇava ācāryas, specifically Lord Śrī Caitanya Mahāprabhu, led the people on the path towards a realization of going back to Godhead.^[62]

Tracing this development of doctrine, Śrīla Prabhupāda says:

Śaṅkara... A little more than Buddha. He said, "No, no. Matter is not all. The spirit is real thing. Matter is false." *Brahma satyaṁ jagan mithyā*. Now, he did not say about the activities of spiritual life. He simply gave hint that there, that matter is false. Matter is generated by spirit. Spirit is the real, principle thing. Just like Buddha did not say anything about spirit. He simply wanted that detachment of, from matter. But detachment from matter... Then where is my stand? Where is my stand? If I leave this room, I must have another room to stay. So that is the position of Buddha. He did not say about the spirit. But Śaṅkara, Śaṅkara said, "No, matter is our false position. Spirit is real position." But he did not say anything, what are the activities of the spiritual life. Then Śrī Rāmānujācārya came. He described the actual position of spiritual life. These are gradual development. Your, I mean to say, Lord Jesus, also, Lord Jesus Christ, he also gave hints of spiritual life, kingdom of God. So when we speak of kingdom of God, a kingdom, vacant, cannot be. Kingdom means there must be activities. Otherwise, what is the meaning of kingdom? So, of course, he did not give any detailed account of the kingdom of God, but he gave hint.^[63]

Śrīla Prabhupāda gives credit that although the ultimate level of spiritual realization is taught by the Vaiṣṇavas, Lord Buddha and his teachings should be respected for what they are.

There were many great ācāryas, I mean to say, reformers, came. Lord Buddha also appeared in India. Then, after Lord Buddha, Śaṅkarācārya came. Then, after Śaṅkarācārya, Śrī Rāmānujācārya came. Then, after Śrī Rāmānujācārya, Madhvācārya, and then, lately, Śrī Caitanya, Lord Caitanya. He came. But you will find a link, a link, although superficially we may see that Lord Buddha is speaking something which is contradictory to Lord Śaṅkarācārya's teaching, or Rāmānujācārya is speaking something which is contradiction to Śaṅkara. No. There is no contradiction. It is the question of studying how they are paving way for ultimate spiritual realization. That requires a very, I mean to say, substantial knowledge, how they are paving the way, just step by step.^[64]

(Go to references)

Śrīla Prabhupāda speaks to present-day followers

The record of Śrīla Prabhupāda's books, letters, lectures and conversations gives some indication of how he dealt with present-day followers (or would-be followers) of Lord Buddha's cult. While benevolent and never antagonistic, he did not hesitate to engage critically in philosophically-oriented dialogue to guide such persons on a better path, be it to recognize the limits or weaknesses he saw in Buddhist philosophy or merely to better understand what Lord Buddha preached and exemplified. Śrīla Prabhupāda's interaction and approach, of course, varied per individual case; however, some general themes may be identified.

Know and follow

Śrīla Prabhupāda did not attack Buddhists or prospective Buddhists for their faith. For those who showed interest in the Buddhist path, he compassionately challenged them to demonstrate in both word and deed that they understood what Buddha taught. In one conversation, he used Buddha's teaching to help a seeker overcome speculative misunderstanding:

Prabhupāda: But how do you respect these words of Lord Buddha, first thing is.

Guest (1): No, I have got one thing, you see, that it is through the diffusion...

Prabhupāda: No, no, no. Lord Buddha, we have to accept him as an authority, Lord Buddha. Now, he gives you idea that no misery. So how do you accept these words of Lord Buddha?

Guest (1): No, I do not because that was not..., has not come into...

Prabhupāda: Yes. That means he was giving that hint in spiritual life, not in this life. ^[65]

Further, Śrīla Prabhupāda insisted that if one professes to be a follower of Buddha, then he must be willing to perfect this knowledge with practical action. Śrīla Prabhupāda recommended to a guest with whom he spoke at a university city in the United States:

You practice Buddha if you appreciate him. You give up everything like Buddha and meditate. But that you will not do. Then what is the talking of, useless talking about this? Do something. Either you believe Buddha or Jesus Christ or Kṛṣṇa. Do something. Don't talk simply. Lord Buddha is very nice. He gave up his kingdom in youthful life. He was prince. He thought, "It is all nonsense. Let me meditate." Do like that. That is the disease. We won't do anything. We talk much of this, that, this, that. Do anything, but do it perfectly. "Jack of all trade, master of none." That is not good. Be master of something. It doesn't differ. Either you follow Lord Jesus Christ or Lord Buddha or Kṛṣṇa, it doesn't matter much. But do it perfectly. That is our request. ^[66]

In another exchange, Śrīla Prabhupāda responded to an aspiring devotee in Germany, writing:

You have got a strong tendency to accept the Buddha philosophy, but you should know it also that if you want to accept Buddha philosophy you should act practically for this purpose. Lord Buddha was the embodiment of renunciation. He was in the princely order, grown up very luxuriantly, and he accepted the order of a mendicant, devoting his whole time to meditation. I meet many people who talk of Buddha philosophy, but their practical life is different. ^[67]

In the end, Śrīla Prabhupāda recommends the Vaiṣṇava process of Kṛṣṇa consciousness (devotional service and chanting the Lord's holy name) as the superior path both philosophically and practically. Nonetheless, to arrive to that conclusion, he was willing to take the intermediate step of addressing Lord Buddha's teachings seriously.

Stop animal slaughter

Another clear theme along these lines is Śrīla Prabhupāda's call for Buddhists to be true to the teachings of their *ācārya* and oppose slaughterhouse culture. In one instance, Śrīla Prabhupāda spoke about meat-eating when at a business meeting with representatives from Dai Nippon, the Japanese company that was handling the printing of his books.

Dai Nippon representative: I am Buddhist.

Prabhupāda: So Buddhist religion I think animal sacrifice is prohibited, or what? Animal killing? What your religion says about animal killing. Stop or not?

Dai Nippon representative: In Buddhism, in my religion, originally it was, prohibited, but now, (laughs) somewhat changed.

Prabhupāda: So you come to again to the original. Yes. This Kṛṣṇa consciousness, we are teaching no animal killing, no illicit sex, no gambling, no intoxication. All my students, they are strictly following

these principles all over the world.^[68]

Śrīla Prabhupāda also discussed the topic with a Buddhist monk, who had himself been preaching against organized animal slaughter. Here he appeals for cooperation in a common mission:

Prabhupāda: This ghee-producing animal, and they're killing. Just see how much injustice. They have no sense even. I exact from you all the resources, and then I kill you. What is this?

Buddhist Monk (1): For no other reason but for greed again.

Prabhupāda: Yes. Simply... I have seen. I was telling that these people take meat, a small slice, not very much. But because they are taking, everyone, so many slaughterhouse are maintained. If they give up little, and we can replace it by other thing, then so many lives are saved. Swamiji, if you, your most philosophical thesis is ahimsā, you can teach them and that will help us also.^[69]

And beyond conversation, we find this clear request in the purport to *Śrīmad-Bhāgavatam* 1.3.24 - testimony to Śrīla Prabhupāda's emphasis on this point:

We are glad that people are taking interest in the nonviolent movement of Lord Buddha. But will they take the matter very seriously and close the animal slaughterhouses altogether? If not, there is no meaning to the ahimsā cult.^[70]

Common ground

Many times Śrīla Prabhupāda would highlight the common ground between the Buddhists and the Vaisnavas. The excerpts cited above^[71] show two examples based on common philosophy. Other times, Prabhupāda would appeal to common points of heritage. In 1961, prior to the founding of ISKCON, he approached the Japanese organizers of the upcoming International Congress for Cultivating Human Spirit, writing:

Without spiritual culture a human society is another polished edition of the animals. There is no value of education in the animal society as the trained-up lion in a circus is never to be trusted. The lion is not trusted because it cannot assimilate spiritual knowledge. But a man is able to take up this knowledge and his formation of the brain is meant for it. It is nothing extraordinary for him because he is prepared for this culture and is awaiting proper administration only. The ways and means were envisaged by the liberated souls and especially by the sages of India and I proud to feel that Lord Buddha happened to be an Indian and we worship Him as incarnation of Godhead. His holy name is mentioned in the Vedic literature like Bhagavata. We can take help from the Bhagavata, the cream and ripen fruit of the Vedic literature, and stop at once the quarrel and turmoil of the present world.^[72]

Some years later, writing to his budding following in Japan, Śrīla Prabhupāda opened a lengthy philosophical letter by drawing a parallel between Lord Caitanya and Lord Buddha:

It is a great opportunity that Sriman Sudama Das Adhikari, one of my American students, has gone to your country to spread the gospel of Krishna Consciousness under superior order. The original order is from Lord Caitanya Who appeared 484 years ago at Navadvipa, a district in Bengal, India, as Lord Buddha appeared at Gaya, a district in Behar, India. We, the followers of Vedic culture, accept both Lord Buddha and Lord Caitanya as incarnations of God, as both of them are stated to be so in the authorized Vedic scriptures.^[73]

Lord Buddha as an incarnation of Kṛṣṇa

Lord Buddha's stature as an incarnation of Kṛṣṇa was fundamental to Śrīla Prabhupāda's preaching among Buddhists. Speaking with a representative of Dai Nippon, he advised:

If you can preach Lord Buddha or Kṛṣṇa, it doesn't matter. I have already explained Lord Buddha is expansion of Kṛṣṇa. So if Lord Buddha is satisfied, then your life is successful. It doesn't matter what you are doing, but by your action Lord Buddha must be satisfied.^[74]

In 1957, Śrīla Prabhupāda wrote to a prospective preacher in India:

For all practical purposes if we systematically preach to chant the holy name of Godhead, I think nobody, even the religious fanatic, will take objection to it. Every human being has a conception of the supreme truth. That conception is presented in some concrete shape. If therefore the Mussulman or the Christian denies to chant the name of Rama or Krishna we may ask him to chant the name of Allah or God respectively, and I think therefore there will be no objection even by the Buddhists if we simply ask them to chant the name of Lord of Buddha in the systematic way.^[75]

Later, he guided his young Western preachers who were questioning how to bring the Hare Kṛṣṇa movement to Buddhist Thailand: "Don't establish Deity. Talk on philosophy. We accept Lord Buddha as incarnation of God. Show in our books that we have got all respect for Buddha. We do not disrespect Lord Buddha, neither go against him."^[76]

(Go to references)

Conclusion

To conclude, Śrīla Prabhupāda's view of Lord Buddha, his teachings and his ministry may be summarized by Śrīla Prabhupāda's own words:

We should accept the instruction given by Vāsudeva and the śāstra, sādhu. Sādhu, śāstra, guru, they'll speak the same thing. Guru means who speaks on the basis of śāstra; otherwise he's not guru. And śāstra means the opinion of the great authorities. Just like Vyāsadeva, Parāśara Muni, Nārada Muni, modern ācāryas. We do not neglect. We may differ from the philosophical point of view—just like Buddha, Śāṅkarācārya. Vaiṣṇavas, they do not accept the philosophy of Buddha or Śāṅkarācārya. Buddha's philosophy: zero, śūnyavādi; and Śāṅkara's philosophy: nirviśeṣa-vādi, impersonal. So we defy these, nirviśeṣa-śūnyavādi. But we have got all respect for them. Don't think that we disrespect. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. And the Vaiṣṇavas know Śāṅkarācārya. Śāṅkara, svayaṁ śāṅkara, he is incarnation of Lord Śiva, and Lord Buddha is incarnation of Kṛṣṇa. So they come for particular purpose, to benefit the whole world. But that is for the time being. That is not permanent. The permanent solution is mataṁ ca vāsudevasya. That is permanent.^[77]



References and Further Reading

Vanisource

Key verses and purports

- **BG 4.7**, Purport ^[78] – Lord Buddha as incarnation, or avatāra
- **SB 1.3.24**, Text and Purport ^[79] – primary reference to the appearance of Lord Buddha and his mission as an incarnation of the Supreme Lord; purport gives a concise summary of the various aspects Śrīla Prabhupāda discusses throughout
- **SB 1.3.28**, Text ^[80] – explanation of incarnations in reference to previous verses (including SB 1.3.24)
- **SB 2.7.37**, Purport ^[81] – text refers to a Buddha incarnation from another yuga; however, Śrīla Prabhupāda explains the common purpose of all Buddha incarnations in his purport
- **SB 6.8.19**, Text and Purport ^[82] – Buddha incarnation and his mission
- **CC Madhya 6.168**, Text and Purport ^[83] – Śrī Caitanya Mahāprabhu on Buddhist philosophy
- **CC Madhya 9.49**, Text and Purport ^[84] – Śrī Caitanya Mahāprabhu defeats the Buddhist philosophy; Śrīla Prabhupāda's purport expounds on this critique
- **CC Madhya 25.42**, Purport ^[85] – Mission and purpose of Lord Buddha
- **Nectar of Devotion 7**, Following in the footsteps of saintly persons ^[86] - Lord Buddha and his mission mentioned in Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*
- **Daśavatāra-stotra**, by Śrīla Jayadeva Gosvāmī – Vaiṣṇava ācārya's prayer indicating Lord Buddha's mission, frequently cited by Śrīla Prabhupāda. See the Vaniquotes compilation, As described by Śrīla Jayadeva Gosvāmī in his Daśavatāra-stotra... ^[87]

Śrīmad-Bhāgavatam texts in which Lord Buddha is specifically mentioned:

- **SB 1.3.24** ^[79]
- **SB 5.15.1** ^[88]
- **SB 6.8.19** ^[82]
- **SB 8.3.12** ^[89]
- **SB 10.40.22** ^[90]
- **SB 11.4.22** ^[91]

Related texts:

- **SB 1.5.15**, Text and Purport ^[92] - Śrī Nārada Muni foresees the abuse of recommendations in the Vedic literature
- **SB 3.28.25**, Text and Purport ^[93] - Vaiṣṇava explanation of *nirvāṇa*
- **SB 10.1.4**, Text and Purport ^[94] - reference to *paśu-ghnāt* (animal-killers), frequently cited by Śrīla Prabhupāda
- **Cāṇakya-śloka 10** - Śrīla Prabhupāda draws a parallel between Lord Buddha's teaching and the moral instruction of Cāṇakya Pandita. See the Vaniquotes compilation, From ordinary moral point of view, it is said by Cāṇakya Pandita, ātmavat sarva-bhūteṣu: treat all living entities as you want to be treated ^[95]

Lectures, Conversations and Letters

The best way to identify key lectures, conversations and letters is through the notes and the Vaniquotes page references given below. The notes generally cite Vanisource directly. Vaniquotes is also very helpful for locating source material, as each quote includes a link to its full source text in Vanisource.

Vaniquotes

Categories

Vaniquotes categories are general topic areas for research and study based on key words (or phrases) and themes.

Direct references

- Buddha ^[96]
- Buddha Incarnation ^[97]
- Appearance of Lord Buddha ^[98]
- Nirvāṇa and Buddha's Philosophy ^[99]
- Buddha and Atheism ^[100]
- Buddha and Ahimsā, or Nonviolence ^[101]
- Buddha and Vedic Authority ^[102]
- Lord Buddha's Preaching ^[103]
- Buddhist Philosophy ^[104]
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- Buddhism ^[106]
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- Questions on... Buddhism ^[110]

Related topics

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- Śaktyavesa-avatāras ^[122]
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- Animal Slaughter ^[125]
- Authority of the Vedas ^[126]

- Atheism ^[127]
- "There Is No God" ^[128]
- Daśāvātāra-stotra ^[129]
- Emperor Aśoka ^[130]

Pages

Vaniquotes pages are compilations or selected single quotes. They are collected under the Vaniquotes categories, and their content is indicated by title. The following list is not exhaustive; additional pages may be found by browsing any of the Vaniquotes categories listed above.

Page references are listed here according to sections of this article. (Many pages will also cover more than one subtopic.)

Historical overview (ref)

- *Śrīmad Bhāgavatam* was compiled by Vyāsadeva five thousand years ago, and Lord Buddha appeared about two-thousand-six-hundred years ago... ^[131]
- Lord Buddha was a prince ^[132]
- Lord Buddha's renunciation ^[133]
- Under the patronage of a Hindu king, Mahārāja Aśoka, the Buddhist religion was spread all over India and the adjoining countries ^[134]
- Śāṅkarācārya drove Buddhism out of India ^[135]

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Incarnation of God (ref)

- In the *Śrīmad-Bhāgavatam* there is a great list of incarnations... ^[136]
- Lord Buddha as a śaktyāveṣa avatāra ^[137]
- As described by Srila Jayadeva Gosvāmī in his Daśāvātāra-stotra... ^[87]
- The Supreme Personality of Godhead, out of His six opulences, one opulence is renouncement... ^[138]
- Buddha avatāra ^[139]
- Srimad-Bhagavatam was compiled by Vyāsadeva five thousand years ago... ^[131]
- Names of twenty-five līlā-avatāras... ^[140]
- Śaktyāveṣa avatāras are incarnations invested with transcendental power of attorney ^[141]
- Without reference to the śāstras, there can be no question of accepting anyone as an incarnation of the Supreme Personality of Godhead ^[142]

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Mission of Lord Buddha (ref)

- Lord Buddha incarnates at a time when the people are most materialistic and preaches common-sense religious principles ^[143]
- Kalpa-avatāras ^[144]
- Līlā-avatāras ^[145]
- As described by Śrīla Jayadeva Gosvāmī in his Daśavatāra-stotra... ^[87]
- Buddha and animal sacrifice ^[146]
- Lord Buddha is the incarnation of Godhead. As such, he is the original propounder of Vedic knowledge. He therefore cannot reject Vedic philosophy ^[147]
- Lord Buddha's only mission was, "Let these rascals first of all stop this animal-killing..." ^[148]
- God consciousness, Kṛṣṇa consciousness, cannot be understood by the animal-killer ^[149]
- Lord Buddha's mission was to stop animal sacrifice and animal killing ^[150]
- Buddha and animal killing ^[151]
- Buddha and ahimsā, or nonviolence ^[152]
- Unless one is free from the sin of animal-killing, he cannot understand religion or God ^[153]
- Ahimsā. Don't kill. That is the greatest sin... ^[154]
- Paśu-ghna - killer of animals, killer of the soul ^[155]

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Preaching and teachings (ref)

- Lord Buddha preached that there is no God ^[156]
- According to Lord Buddha, his theory is that due to the combination of material elements... ^[157]
- Buddha philosophy means that this whole existence of our body or our self is the combination of matter. That is the way of thinking of modern scientists also ^[158]
- Take Lord Jesus Christ or Kṛṣṇa or Mohammed or Lord Buddha. Nobody has said that "You will be happy in this material world." ^[159]
- When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the Vedas ^[160]
- The Buddhists, they are called nāstika according to our śāstra, because Lord Buddha denied the authority of the Vedas ^[161]
- Nārada Muni did not directly deprecate the value of performing sacrifices in which animals are sacrificed. Lord Buddha, however, directly rejected all animal sacrifice ^[162]
- Buddha philosophy does not admit the existence of the spirit soul ^[163]
- Lord Buddha's mission was to stop animal sacrifice and animal killing ^[150]
- The main principle of Lord Buddha's preaching was ahimsa - non-violence, no animal-killing, no meat-eating ^[164]
- Lord Buddha promulgated a new type of religion - ahimsaḥ paramo-dharmaḥ. Don't commit violence. If I pinch your body, you feel pain. You should not pinch others ^[165]
- Lord Buddha preached ahimsaḥ paramo dharmāḥ: The best religious principle is to become nonviolent ^[166]
- Ātmavat sarva-bhūteṣu: one should feel the happiness and distress of others as his own. It is on this basis that the Buddhist religious principle of nonviolence - ahimsaḥ parama-dharmaḥ - is established. ^[167]
- Desirelessness and nirvāṇa ^[168]
- The Buddhists are not so advanced that there is spiritual desire... ^[169]

- Lord Buddha preached ahimsaḥ paramo dharmah: The best religious principle is to become nonviolent ^[166]
- In the Vedas there is sometimes recommendation, not for killing, but for giving rejuvenation to an animal... ^[170]
- Buddha and animal sacrifice ^[146]
- Lord Buddha and animal killing ^[151]
- Nirvāṇa and Buddha's philosophy (Books) ^[171]
- Nirvāṇa and Buddha's philosophy (Lectures) ^[172]
- Nirvāṇa and Buddha's philosophy (Conversations and Letters) ^[173]
- Buddha's philosophy: zero, śūnyavāda ^[174]
- The people for whom this Buddha philosophy was preached, they were not very intelligent class of men ^[175]
- The void philosophy, nirvāṇa, that indicates that you should completely finish these material desires. That is Lord Buddha's philosophy, nirvana ^[176] - Vaiṣṇava version of nirvāṇa
- As in the material world there is material construction, in the spiritual world there is spiritual construction ^[177] - broad comparison of Buddhist philosophy with Vaiṣṇava and Māyāvāda philosophies

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Understanding Lord Buddha and his mission (ref)

- Lord Buddha came to cheat the atheists ^[178]
- Lord Buddha appeared for the purpose of bewildering the demons or atheists ^[179]
- Buddha and ahimsa, or nonviolence ^[152]
- Lord Buddha preached that there is no God ^[156]
- First of all the Buddha wanted to make them sinless, "Don't kill" ^[180]
- When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the Vedas ^[160]
- The Buddhists, they are called nāstika, because Lord Buddha denied the authority of the Vedas ^[161]
- The people for whom this Buddha philosophy was preached, they were not very intelligent class of men ^[175]
- Lord Buddha know that they cannot meditate. But in order to stop their nonsense, he simply said, "Sit down. Meditate." That's all ^[181]
- There is consideration, deśa-kāla-pātra... ^[182]
- According to time, circumstances, different types of philosophies are there ^[183]
- Buddha and Jesus ^[184]
- Buddha and Śāṅkarācārya (Books) ^[185]
- Buddha and Śāṅkarācārya (Lectures) ^[186]
- Buddha and Sankaracarya (Conv. and Letters) ^[187]
- Buddhist temples ^[188]
- The point is that in any religion there is a conception of worshiping God or a symbol of God ^[189]
- Lord Buddha preached the preliminary principles of the Vedas in a manner suitable for the time being ^[190]
- We are preaching the highest principles of loving service to the Supreme Personality of Godhead, and as such there is no scope for compromising with any of the kinds of philosophies of the impersonalist school ^[191] - historical overview and comparisons
- There are different kinds of philosophies in the world, but Lord Caitanya's philosophy is the superphilosophy ^[192]

(Note: Most references for the section Preaching and teachings will contain material pertinent to this section as well.)

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Śrīla Prabhupāda speaks to present-day followers (ref)

- So how will you adjust Kṛṣṇa philosophy and Buddha philosophy? ^[193]
- I meet many people who talk of Buddha philosophy, but their practical life is different ^[194]
- Either you believe Buddha or Jesus Christ or Kṛṣṇa. Do something. Don't talk simply ^[195]
- So they will not make some objection if they think we are thinking we have come to preach Hinduism in a Buddhist country? ^[196]
- Your temple in Tokyo can be named New Gaya ^[197]
- Lord Buddha, we have to accept him as an authority... ^[198]
- All great sages of the world...lived for enlightening men in this culture of human spirit ^[199]
- So Buddhist religion, I think animal sacrifice is prohibited, or what? Animal-killing? ^[200]
- The ways and means were envisaged by the liberated souls and especially by the sages of India... ^[201]
- We, the followers of Vedic culture, accept both Lord Buddha and Lord Caitanya as incarnations of God... ^[202]
- The Buddhists are not so advanced that there is spiritual desire... ^[169]
- We are glad that people are taking interest in the nonviolent movement of Lord Buddha... ^[203]

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Notes

- [1] http://vanipedia.org/wiki/Buddha:_A_Vaisnava_Perspective
- [2] This is the approximate date that Śrīla Prabhupāda quoted for Lord Buddha's appearance. See Vaniquotes: Lord Buddha appeared 2,500 or 2,600 years ago (http://vaniquotes.org/wiki/Lord_Buddha_appeared_2,500_or_2,600_years_ago)
- [3] Vanisource: Lecture, Day after Lord Rama's Appearance Day -- Los Angeles, April 16, 1970 ([http://vanisource.org/wiki/Lecture_\(Day_after_Lord_Rama's_Appearance_Day\)_--_Los_Angeles,_April_16,_1970?terms=Buddha+Buddha+Buddha+Buddha+prince+prince&first=So Lord Buddha, when he saw that people are sacrificing&last=to meditate how to make solution of this old age.](http://vanisource.org/wiki/Lecture_(Day_after_Lord_Rama's_Appearance_Day)_--_Los_Angeles,_April_16,_1970?terms=Buddha+Buddha+Buddha+Buddha+prince+prince&first=So%20Lord%20Buddha,%20when%20he%20saw%20that%20people%20are%20sacrificing&last=to%20meditate%20how%20to%20make%20solution%20of%20this%20old%20age.))
- [4] Vaniquotes: *Śrīmad-Bhāgavatam* was compiled by Vyāsadeva... (http://vaniquotes.org/wiki/Srimad-Bhagavatam_was_compiled_by_Vyasadeva_five_thousand_years_ago,_and_Lord_Buddha_appeared_about_two-thousand-six-hundred_years_ago._Therefore_the_appearance_of_Lord_Buddha_was_foretold_in_future_tense._This_is_called_sastra)
- [5] Vaniquotes: Names of twenty-five *līla-avatāras*... (http://vaniquotes.org/wiki/Names_of_twenty-five_lila-avatars_who_appear_in_one_day_of_Brahma,_which_is_called_a_kalpa,_so_are_sometimes_called_kalpa-avatars.) Śrīla Rūpa Gosvāmī also enumerates and describes these *līla-avatāras* in his book *Laghu-bhāgavatāmṛta*.
- [6] Vanisource: SB 1.3.24 (http://vanisource.org/wiki/SB_1.3.24)
- [7] Vaniquotes: Without reference to the *śāstras*... ([http://vaniquotes.org/wiki/Without_reference_to_the_sastras_\(scriptures\)_there_can_be_no_question_of_accepting_anyone_as_an_incarnation_of_the_Supreme_Personality_of_Godhead](http://vaniquotes.org/wiki/Without_reference_to_the_sastras_(scriptures)_there_can_be_no_question_of_accepting_anyone_as_an_incarnation_of_the_Supreme_Personality_of_Godhead))
- [8] Vanisource: SB 2.7.37, Purport ([http://vanisource.org/wiki/SB_2.7.37?terms=Lord Buddha incarnates at a time when the people are most materialistic and preaches common-sense religious principles&first=This incarnation of Lord Buddha is not the same Buddha&last=principles, generally known as upadharma, or nearness to religious principles.](http://vanisource.org/wiki/SB_2.7.37?terms=Lord%20Buddha%20incarnates%20at%20a%20time%20when%20the%20people%20are%20most%20materialistic%20and%20preaches%20common-sense%20religious%20principles&first=This%20incarnation%20of%20Lord%20Buddha%20is%20not%20the%20same%20Buddha&last=principles,%20generally%20known%20as%20upadharma,%20or%20nearness%20to%20religious%20principles.))
- [9] Vanisource: SB 6.8.19, Text ([http://vanisource.org/wiki/SB_6.8.19?terms=Buddha+buddha+Buddha+Buddha&first=This verse mentions various incarnations of the Supreme Personality of&last=can help one avoid misusing the injunctions of the Vedas.](http://vanisource.org/wiki/SB_6.8.19?terms=Buddha+buddha+Buddha+Buddha&first=This%20verse%20mentions%20various%20incarnations%20of%20the%20Supreme%20Personality%20of&last=can%20help%20one%20avoid%20misusing%20the%20injunctions%20of%20the%20Vedas.))
- [10] Vanisource: SB 4.19.37, Purport ([http://vanisource.org/wiki/SB_4.19.37?terms=ĀkṛtyāveĀa+Buddha+ĀkṛtyāveĀa&first=In two hands Lord Vīāḥāu always carries a club and&last=incarnation of Vīāḥāu, he is especially empowered by the Lord.](http://vanisource.org/wiki/SB_4.19.37?terms=ĀkṛtyāveĀa+Buddha+ĀkṛtyāveĀa&first=In%20two%20hands%20Lord%20Vīāḥāu%20always%20carries%20a%20club%20and&last=incarnation%20of%20Vīāḥāu,%20he%20is%20especially%20empowered%20by%20the%20Lord.))
- [11] Vanisource: SB 3.5.21, Purport ([http://vanisource.org/wiki/SB_3.5.21?terms=ĀkṛtyāveĀa-avatĀras, or incarnations invested with transcendental power of attorney&first=YamarĀja, the great controller of life after death, decides the&last=called ĀkṛtyāveĀa-avatĀras, or incarnations invested with transcendental power of attorney.](http://vanisource.org/wiki/SB_3.5.21?terms=ĀkṛtyāveĀa-avatĀras,%20or%20incarnations%20invested%20with%20transcendental%20power%20of%20attorney&first=YamarĀja,%20the%20great%20controller%20of%20life%20after%20death,%20decides%20the&last=called%20ĀkṛtyāveĀa-avatĀras,%20or%20incarnations%20invested%20with%20transcendental%20power%20of%20attorney.))
- [12] Vanisource: Letter to Aniruddha -- Los Angeles, 14 November 1968 ([http://vanisource.org/wiki/Letter_to_Aniruddha_--_Los_Angeles_14_November,_1968?terms=saktyavesa+Buddha+saktyavesa&first=Yes, Lord Jesus was jivatattva. He is not Viṣṇu tattva.&last=must be able to answer all questions for becoming preachers.](http://vanisource.org/wiki/Letter_to_Aniruddha_--_Los_Angeles_14_November,_1968?terms=saktyavesa+Buddha+saktyavesa&first=Yes,%20Lord%20Jesus%20was%20jivatattva.%20He%20is%20not%20Viṣṇu%20tattva.&last=must%20be%20able%20to%20answer%20all%20questions%20for%20becoming%20preachers.))
- [13] Vaniquotes: The Supreme Personality of Godhead, out of his six opulences... (http://vaniquotes.org/wiki/The_Supreme_Personality_of_Godhead,_out_of_His_six_opulences,_one_opulence_is_renouncement._So_Lord_Buddha's_life_is_renouncement)
- [14] Vanisource: SB 1.3.42. Text (http://vanisource.org/wiki/SB_1.3.42)
- [15] Translation from Vanisource: Lecture on BG 4.20-24 -- New York, August 9, 1966 ([http://vanisource.org/wiki/Lecture_on_BG_4.20-24_--_New_York,_August_9,_1966?terms=Vaiāḥāva poet+nindasi yajṅa-vidher+ahaha Āruti-jĀtaā+sadaya-hādaya+](http://vanisource.org/wiki/Lecture_on_BG_4.20-24_--_New_York,_August_9,_1966?terms=Vaiāḥāva%20poet+nindasi%20yajṅa-vidher+ahaha%20Āruti-jĀtaā+sadaya-hādaya+))

- darāṁṁṁita-paṁṁu-ghāṁtam+keāṁava dhāṁṁta-buddha-āṁra+ jaya jagadāṁṁ hare&first=So Lord Buddha started his movement, completely stopping this animal&last=are also deprecating the animal sacrifices recommended in the Vedas."). See also Vaniquotes: As described by Śrīla Jayadeva Gosvāmī... (http://vaniquotes.org/wiki/As_described_by_Srila_Jayadeva_Gosvami_in_his_Dasavatara-stotra_Lord_Buddha_apparently_decried_the_Vedic_knowledge)
- [16] Vanisource: BG 4.7, Purport ([http://vanisource.org/wiki/BG_4.7?terms=Buddha+animal+sacrifice+animal+sacrifice+Buddha&first=The Vedic principles push one towards complete surrender unto Him;&last=to God consciousness and obedience to the principles of religion.](http://vanisource.org/wiki/BG_4.7?terms=Buddha+animal+sacrifice+animal+sacrifice+Buddha&first=The+Vedic+principles+push+one+towards+complete+surrender+unto+Him;&last=to+God+consciousness+and+obedience+to+the+principles+of+religion.))
- [17] Vaniquotes: Lord Buddha is the incarnation of Godhead. As such, he is the original propounder of Vedic knowledge... (http://vaniquotes.org/wiki/Lord_Buddha_is_the_incarnation_of_Godhead._As_such,_he_is_the_original_propounder_of_Vedic_knowledge._He_therefore_cannot_reject_Vedic_philosophy)
- [18] Vaniquotes: God consciousness, Kṛṣṇa consciousness, cannot be understood by the animal-killer (http://vaniquotes.org/wiki/God_consciousness,_Krsna_consciousness,_cannot_be_understood_by_the_animal-killer) Śrīla Prabhupāda refers to SB 10.1.4 (http://vanisource.org/wiki/SB_10.1.4) in this connection. See also Vaniquotes: Unless one is free from the sin of animal-killing... (http://vaniquotes.org/wiki/Unless_one_is_free_from_the_sin_of_animal-killing,_he_cannot_understand_religion_or_God)
- [19] Vanisource: Lecture on BG 2.18 -- London, August 24, 1973 ([http://vanisource.org/wiki/Lecture_on_BG_2.18_-_London,_August_24,_1973?terms=Buddha+Buddha+Buddha&first=Prabhupāda: Parāṁkāṁṁit Mahāṁrāṁja.He said that God consciousness, Kāṁṁāṁṁa consciousness,&last=Kāṁṁāṁṁa, he immediately gets salvation.So these thing are there.](http://vanisource.org/wiki/Lecture_on_BG_2.18_-_London,_August_24,_1973?terms=Buddha+Buddha+Buddha&first=Prabhupāda:ParāṁkāṁṁitMahāṁrāṁja.He+said+that+God+consciousness,+Kāṁṁāṁṁa+consciousness,&last=Kāṁṁāṁṁa,+he+immediately+gets+salvation.+So+these+thing+are+there.))
- [20] Vanisource: SB 11.4.22, Text (http://vanisource.org/wiki/SB_11.4.22)
- [21] Vanisource: SB 1.3.24, Purport ([http://vanisource.org/wiki/SB_1.3.24?terms=Buddha+preached+nonviolence,+taking+pity+on+the+poor+animals.+He+preached+that+he+did+not+believe+in+the+tenets+of+the+Vedas+and+stressed+the+adverse+psychological+effects+incurred+by+animal-killing&first=Lord Buddha, a powerful incarnation of the Personality of Godhead,&last=things which are to take place on distant future dates.](http://vanisource.org/wiki/SB_1.3.24?terms=Buddha+preached+nonviolence,+taking+pity+on+the+poor+animals.+He+preached+that+he+did+not+believe+in+the+tenets+of+the+Vedas+and+stressed+the+adverse+psychological+effects+incurred+by+animal-killing&first=Lord+Buddha,+a+powerful+incarnation+of+the+Personality+of+Godhead,&last=things+which+are+to+take+place+on+distant+future+dates.))
- [22] Vanisource: SB 2.7.37, Purport ([http://vanisource.org/wiki/SB_2.7.37?terms=Such+ahiāṁṁsāṁṁ+is+not+a+religious+principle+itself,+but+it+is+an+important+quality+for+persons+who+are+actually+religious&first=This incarnation of Lord Buddha is not the same Buddha&last=principles, generally known as upadharma, or nearness to religious principles.](http://vanisource.org/wiki/SB_2.7.37?terms=Such+ahiāṁṁsāṁṁ+is+not+a+religious+principle+itself,+but+it+is+an+important+quality+for+persons+who+are+actually+religious&first=This+incarnation+of+Lord+Buddha+is+not+the+same+Buddha&last=principles,+generally+known+as+upadharma,+or+nearness+to+religious+principles.))
- [23] Vanisource: Lecture on BG 2.18 -- London, August 24, 1973 ([http://vanisource.org/wiki/Lecture_on_BG_2.18_-_London,_August_24,_1973?terms=If I pinch you, you feel pain.So why should you give pain to others&first=Parāṁkāṁṁit Mahāṁrāṁja.He said that God consciousness, Kāṁṁāṁṁa consciousness, cannot&last=He was so kind and compassionate.That is Kāṁṁāṁṁa consciousness.](http://vanisource.org/wiki/Lecture_on_BG_2.18_-_London,_August_24,_1973?terms=If+I+pinch+you,+you+feel+pain.+So+why+should+you+give+pain+to+others&first=ParāṁkāṁṁitMahāṁrāṁja.He+said+that+God+consciousness,+Kāṁṁāṁṁa+consciousness,+cannot&last=He+was+so+kind+and+compassionate.+That+is+Kāṁṁāṁṁa+consciousness.))
- [24] Vanisource:SB 6.10.9, Purport ([http://vanisource.org/wiki/SB_6.10.9?terms=Āṁtmavat sarva-bhāṁṁteāṁṁu+Buddhist+Buddha&first=One generally follows different types of religious principles or performs&last=Vaiāṁṁava is always busy preaching Kāṁṁāṁṁa consciousness throughout the world.](http://vanisource.org/wiki/SB_6.10.9?terms=Āṁtmavat+sarva-bhāṁṁteāṁṁu+Buddhist+Buddha&first=One+generally+follows+different+types+of+religious+principles+or+performs&last=Vaiāṁṁava+is+always+busy+preaching+Kāṁṁāṁṁa+consciousness+throughout+the+world.)) "Ātmavat sarva-bhūtesu" is from *Cāṇakya-śloka* 10 by Cāṇakya Paṇḍita, a famous political figure and moralist from Vedic history.
- [25] Varāha-dvādaśī, Lord Varāha's Appearance Day Lecture - Daśavatāra-stotra Purport -- Los Angeles, February 18, 1970 ([http://vanisource.org/wiki/Varaha-dvadasi_Lord_Varaha's_Appearance_Day_Lecture_Dasavatara-stotra_Purport_-_Los_Angeles,_February_18,_1970?terms=the demons are so intelligent that they take advantage of scriptural injunction and do all nonsense&first=And the next incarnation is Lord Buddha.Lord Buddha, He&last=acting for His different purposes.Others, they do not know.](http://vanisource.org/wiki/Varaha-dvadasi_Lord_Varaha's_Appearance_Day_Lecture_Dasavatara-stotra_Purport_-_Los_Angeles,_February_18,_1970?terms=the+demons+are+so+intelligent+that+they+take+advantage+of+scriptural+injunction+and+do+all+nonsense&first=And+the+next+incarnation+is+Lord+Buddha.+Lord+Buddha,+He&last=acting+for+His+different+purposes.+Others,+they+do+not+know.))
- [26] Vanisource: Lecture on BG 4.20-24 -- New York, August 9, 1966 ([http://vanisource.org/wiki/Lecture_on_BG_4.20-24_-_New_York,_August_9,_1966?terms=mission was to stop&first=The Vedic mantra are so powerful that that was a&last=Vedic rules and regulation, and he preached his own philosophy.](http://vanisource.org/wiki/Lecture_on_BG_4.20-24_-_New_York,_August_9,_1966?terms=mission+was+to+stop&first=The+Vedic+mantra+are+so+powerful+that+that+was+a&last=Vedic+rules+and+regulation,+and+he+preached+his+own+philosophy.))
- [27] Vanisource:SB 1.5.15, Text and Purport ([http://vanisource.org/wiki/SB_1.5.15?terms=Nāṁṁrāda+sacrificing+animals+animal+sacrifice+Nāṁṁrāda+animal+sacrifice&first=Āṁrāṁṁa Vyāṁṁsadeva's compilation of different Vedic literatures on the basis&last=are actually in a position to explain the Vedic rites.](http://vanisource.org/wiki/SB_1.5.15?terms=Nāṁṁrāda+sacrificing+animals+animal+sacrifice+Nāṁṁrāda+animal+sacrifice&first=Āṁrāṁṁa+Vyāṁṁsadeva's+compilation+of+different+Vedic+literatures+on+the+basis&last=are+actually+in+a+position+to+explain+the+Vedic+rites.))
- [28] Vanisource: Lecture on BG 2.18 -- London, August 24, 1973 ([http://vanisource.org/wiki/Lecture_on_BG_2.18_-_London,_August_24,_1973?terms=in the Vedas there is sometimes recommendation, not for killing, but for giving rejuvenation to an animal.But killing, in that sense, is there for sacrifice.But Lord Buddha did not accept even animal killing in sacrifice&first=Prabhupāda: But we get evidence, the presence of the soul,&last=Kāṁṁāṁṁa, he immediately gets salvation.So these thing are there.\)](http://vanisource.org/wiki/Lecture_on_BG_2.18_-_London,_August_24,_1973?terms=in+the+Vedas+there+is+sometimes+recommendation,+not+for+killing,+but+for+giving+rejuvenation+to+an+animal.+But+killing,+in+that+sense,+is+there+for+sacrifice.+But+Lord+Buddha+did+not+accept+even+animal+killing+in+sacrifice&first=Prabhupāda:But+we+get+evidence,+the+presence+of+the+soul,&last=Kāṁṁāṁṁa,+he+immediately+gets+salvation.+So+these+thing+are+there.)) See also the Vaniquotes category Vedas and Animal Sacrifice (http://vaniquotes.org/wiki/Category:Vedas_and_Animal_Sacrifice)
- [29] Vanisource: SB 4.5.29, Purport ([http://vanisource.org/wiki/SB_4.5.29?terms=Nāṁṁrāda Muni did not directly deprecate the value of performing sacrifices in which animals are sacrificed.Lord Buddha, however, directly rejected all animal sacrifice&first=The great sage Nāṁṁrāda Muni turned toward another topic&last=that the path of karma-kāṁṁāṁṁa is very difficult and risky.](http://vanisource.org/wiki/SB_4.5.29?terms=Nāṁṁrāda+Muni+did+not+directly+deprecate+the+value+of+performing+sacrifices+in+which+animals+are+sacrificed.+Lord+Buddha,+however,+directly+rejected+all+animal+sacrifice&first=The+great+sage+Nāṁṁrāda+Muni+turned+toward+another+topic&last=that+the+path+of+karma-kāṁṁāṁṁa+is+very+difficult+and+risky.))
- [30] Vanisource:Lecture on BG 2.26 -- Hyderabad, November 30, 1972 ([http://vanisource.org/wiki/Lecture_on_BG_2.26_-_Hyderabad,_November_30,_1972?terms=Buddha+soul+soul+soul&first=\(recites verse\)nityaāṁṁ vāṁṁ manyase māṁṁtamtathāṁṁpi tvāāṁṁ mahāṁṁbāṁṁhonaīāṁṁ+Āṁṁocitum&last=combination of chemicals in the laboratory.Nobody can do that.](http://vanisource.org/wiki/Lecture_on_BG_2.26_-_Hyderabad,_November_30,_1972?terms=Buddha+soul+soul+soul&first=(recites+verse)nityaāṁṁ+vāṁṁmanyase+māṁṁtamtathāṁṁpi+tvāāṁṁmahāṁṁbāṁṁhonaīāṁṁ+Āṁṁocitum&last=combination+of+chemicals+in+the+laboratory.+Nobody+can+do+that.))
- [31] Vanisource: Room Conversation with Two Buddhist Monks -- July 12, 1973 ([http://vanisource.org/wiki/Room_Conversation_with_Two_Buddhist_Monks_-_July_12,_1973,_London?terms=Buddha did not&first=Prabhupāda: ...dehaāṁṁ punar janma naiti.Such person, those who are&last=any other paradise than this paradise.They have no idea.](http://vanisource.org/wiki/Room_Conversation_with_Two_Buddhist_Monks_-_July_12,_1973,_London?terms=Buddha+did+not&first=Prabhupāda:...dehaāṁṁpunar+janma+naiti.+Such+person,+those+who+are&last=any+other+paradise+than+this+paradise.+They+have+no+idea.))

- [32] Vanisource: Room Conversation -- February 15, 1972, Madras (http://vanisource.org/wiki/Room_Conversation_-_February_15,_1972,_Madras?terms=Buddha+philosophy+Buddha+philosophy+Buddha+philosophy&first=Prabhupāda: You have now attachment for sense gratification, desire for&last=means these philosophers are called fools and rascal, less intelligent.)
- [33] Vanisource: SB 4.23.15, Purport (http://vanisource.org/wiki/SB_4.23.15?terms=Lord+Buddha+did+not+give+any+information+about+the+soul,+but+if+one+follows+his+instructions+strictly,+he+will+ultimately+become+free+from+the+material+coverings+and+attain+nirvāṇa&first=When+the+spiritual+spark,+which+is+described+as+one+ten-thousandth&last=ultimately+become+free+from+the+material+coverings+and+attain+nirvāṇa.)
- [34] Vaniquotes:Nirvāṇa means... (http://vaniquotes.org/wiki/Nirvana_means...)
- [35] Vanisource: Lecture on BG 5.26-29 -- Los Angeles, February 12, 1969 (http://vanisource.org/wiki/Lecture_on_BG_5.26-29_-_Los_Angeles,_February_12,_1969?terms=nirvāṇa, the Buddha philosophy is just above the material conditional life but on the margin of spiritual existence&first=All the yoga practice or philosophical speculation or anything&last=all practice&last=have this perfection. That is personal conception of spiritual perfection.)
- [36] Vanisource:Lecture on BG 16.13-15 – Hawaii, February 8, 1975 ([http://vanisource.org/wiki/Lecture_on_BG_16.13-15_-_Hawaii,_February_8,_1975?terms=nirvāṇa+nirvāṇa+Desirelessness+desireless&first="No+desire"+does+not+mean+no+desire+for+servng+Kāṁśā](http://vanisource.org/wiki/Lecture_on_BG_16.13-15_-_Hawaii,_February_8,_1975?terms=nirvāṇa+nirvāṇa+Desirelessness+desireless&first=).)&last=This is artificial, to make desireless. That is not possible.)
- [37] Vanisource: Lecture on BG 2.14 -- Germany, June 21, 1974 (http://vanisource.org/wiki/Lecture_on_BG_2.14_-_Germany,_June_21,_1974?terms=nirvāṇa+nirvāṇa+Nirvāṇa+nirvāṇa+nirvāṇa&first=Therefore+Buddha+philosophy+is+also+same+thing,+that+you+finish&last=will+be+explained.+You+are+eternal.+You+cannot+be+zero.)
- [38] Vanisource: CC Madhya 6.168, Purport (http://vanisource.org/wiki/CC_Madhya_6.168?terms=Lord+Buddha+did+not+recognize+the+presence+of+transcendental+forms+and+spiritual+activities+beyond+the+material+world.+He+simply+described+voidism+beyond+this+material+existence&first=Although+the+Buddhists+are+directly+opposed+to+Vaiśāṁśā+philosophy,+it&last=brahmajyoti.+Consequently,+they+fall+down+again+into+this+material+world.)
- [39] Vanisource: BG 6.20-23, Purport (http://vanisource.org/wiki/BG_6.20-23?terms=nirvāṇa&first=After+nirvāṇa,+or+material+cessation,+there+is+the+manifestation+of&last=is+easily+achieved+by+execution+of+devotional+service,+or+bhakti-yoga.)
- [40] Vanisource: Lecture on SB 6.1.51 -- Detroit, August 4, 1975 ([http://vanisource.org/wiki/Lecture_on_SB_6.1.51_-_Detroit,_August_4,_1975?terms=You+make+your+material+desires+zero,+void+Then+your+real+life+begins&first=Kāṁśā+is+situated+everyone's+heart,+and+as+I+am+desiring,+&last=kāṁśā+nuālanam+\(CC+Madhya+19.167\)+what+Kāṁśā+says,+you+do+that](http://vanisource.org/wiki/Lecture_on_SB_6.1.51_-_Detroit,_August_4,_1975?terms=You+make+your+material+desires+zero,+void+Then+your+real+life+begins&first=Kāṁśā+is+situated+everyone's+heart,+and+as+I+am+desiring,+&last=kāṁśā+nuālanam+(CC+Madhya+19.167)+what+Kāṁśā+says,+you+do+that).)
- [41] Vanisource: Lecture on BG 4.11 – Bombay, March 31, 1974 (http://vanisource.org/wiki/Lecture_on_BG_4.11_-_Bombay,_March_31,_1974?terms=Buddha+ānyavāda+Buddha+ānyavāda+zero+Buddha+zero+zero+zero&first=Just+like+Lord+Buddha,+he+did+not+say+anything+further&last=mother+of+enjoyment.+We+cannot+remain+in+the+zero+position.)
- [42] For more on Śrīla Prabhupāda's critique of Buddhist philosophy, please consult the Vaniquotes categories: Buddhist Philosophy (http://vaniquotes.org/wiki/Category:Buddhist_Philosophy) and its related categories, plus Sunyavadi (<http://vaniquotes.org/wiki/Category:Sunyavadi>), Zero (<http://vaniquotes.org/wiki/Category:Zero>), Make It Zero (http://vaniquotes.org/wiki/Category:Make_it_Zero), and Void (<http://vaniquotes.org/wiki/Category:Void>).
- [43] Vanisource: Varāha-dvādaśī, Lord Varāha's Appearance Day Lecture - Daśavatāra-stotra Purport – Los Angeles, February 18, 1970 (http://vanisource.org/wiki/Varaha-dvadasi,_Lord_Varaha's_Appearance_Day_Lecture_Dasavatara-stotra_Purport_-_Los_Angeles,_February_18,_1970?terms=people+will+be+surprised+that+Lord+Buddha+is+designated+as+atheist+and+still+the+Vaiśāṁśāvas,+they+are+offering+their+respectful+prayers+to+Lord+Viśāṁśā&first=And+the+next+incarnation+is+Lord+Buddha.+Lord+Buddha,+He&last=acting+for+His+differnt+purposes.+Others,+they+do+not+know.)
- [44] Vanisource: Lecture on BG 7.1 -- Fiji, May 24, 1975 (http://vanisource.org/wiki/Lecture_on_BG_7.1_-_Fiji,_May_24,_1975?terms=deā-kāpātra&first=So+our+request+is+that+you+take+knowledge+from+Bhagavad-gā&last=God+consciousness.+Then+his+human+form+of+life+is+successful.)
- [45] Vanisource: Lecture on BG 1.30 -- London, July 23, 1973 ([http://vanisource.org/wiki/Lecture_on_BG_1.30_-_London,_July_23,_1973?terms=Buddha+zero+Zero+Buddha+Buddha+zero+ānyavāda&first="I+have+served+my+senses,+lust,+greediness,+and+other+things&last=You+become+happy+because+ultimately+everything+is+zero."+ānyavāda.Nirvāṇa&last=more+than+this](http://vanisource.org/wiki/Lecture_on_BG_1.30_-_London,_July_23,_1973?terms=Buddha+zero+Zero+Buddha+Buddha+zero+ānyavāda&first=).)
- [46] Vanisource: Morning Walk – May 3, 1976, Fiji (http://vanisource.org/wiki/Morning_Walk_-_May_3,_1976,_Fiji?terms=desirelessness+Desireless+desirelessness+desirelessness+Nirvāṇa+nirvāṇa&first=Prabhupāda: Anyābhilāṣitānyam.First+make+all+desires+zero.+That+is+the&last=more+than+this.)
- [47] Vanisource: Lecture on BG 2.58-59 – New York, April 27, 1966 (http://vanisource.org/wiki/Lecture_on_BG_2.58-59_-_New_York,_April_27,_1966?terms=Buddha+did+not&first=Lord+Buddha's+teachings+is...+That+is+also+detachment+from+matter,&last=account+of+the+kingdom+of+God,+but+he+gave+hint.)
- [48] Vanisource: Evening Darsana -- July 11, 1976 ([http://vanisource.org/wiki/Evening_Darsana_-_July_11,_1976,_New_York?terms=Buddha+Buddha+Buddha+ahīṣā+Buddha&first=Indian+man+\(4\):+Prabhupāda?+Buddha+was+the+Supreme+Personality+of&last=but+you+stop+this+animal+killing](http://vanisource.org/wiki/Evening_Darsana_-_July_11,_1976,_New_York?terms=Buddha+Buddha+Buddha+ahīṣā+Buddha&first=Indian+man+(4):+Prabhupāda?+Buddha+was+the+Supreme+Personality+of&last=but+you+stop+this+animal+killing).)
- [49] Vanisource: Letter to Bhagavan -- Los Angeles, 2 March 1970 (http://vanisource.org/wiki/Letter_to_Bhagavan_-_Los_Angeles_2_March_1970?terms=ahimsa+paramadharma&first=Regarding+the+end+of+devotees+of+Lord+Jesus+Christ,+they&last=to+the+heavenly+planets+which+are+within+this+material+world.)

- [50] Vanisource: Initiation of Lokanatha dasa – New Vrindaban, May 21, 1969 (http://vanisource.org/wiki/Initiation_of_Lokanatha_dasa_-_New_Vrindaban,_May_21,_1969?terms=Buddha+Buddha+cheating+cheating+cheating+cheating+cheating+Buddha&first=So+Lord+Buddha's+philosophy+is+like+that.The+atheistic+people,&last=God"); another is saying, "It is impersonal," in this way.)
- [51] Vanisource: Room Conversation -- October 3, 1977, Vrindavana (http://vanisource.org/wiki/Room_Conversation_-_October_3,_1977,_Vrindavana?terms=First+of+all+the+Buddha+wanted+to+make+them+sinless&first=Haá¹sadÁ«ta: The Buddhists, they have very nice temples there.In&last=giving+up,+and+that+is+nirvÁ¹a.It+requires+expert+presentation.)
- [52] Vanisource: SB 1.3.24, Purport (http://vanisource.org/wiki/SB_1.3.24?terms=Technically+Lord+Buddha's+philosophy+is+called+atheistic+because+there+is+no+acceptance+of+the+Supreme+Lord+and+because+that+system+of+philosophy+denied+the+authority+of+the+Vedas.But+that+is+an+act+of+camouflage+by+the+Lord&first=Lord+Buddha,+a+powerful+incarnation+of+the+Personality+of+Godhead,&last=the+path+towards+a+realization+of+going+back+to+Godhead.)
- [53] Vanisource: Initiation of Lokanatha dasa – New Vrindaban, May 21, 1969 (http://vanisource.org/wiki/Initiation_of_Lokanatha_dasa_-_New_Vrindaban,_May_21,_1969?terms=Buddha+Buddha+cheating+cheating+cheating+cheating+cheating+Buddha&first=So+Lord+Buddha's+philosophy+is+like+that.The+atheistic+people,&last=God"); another is saying, "It is impersonal," in this way.)
- [54] Vanisource: Room Conversation with Maharishi Impersonalists (http://vanisource.org/wiki/Room_Conversation_with_Maharishi_Impersonalists_-_April_7,_1972,_Melbourne?terms=Buddha+Buddha+Buddha+Buddha+Buddha+cheat+cheating+cheating+Buddha+cheating+Buddha+Buddha+cheat&first=Impersonalist: What about Buddha? Would you say that he is&last=Let+these+people+be+saved+from+the+greatest+sinful+activities.)
- [55] Vanisource: Lecture on CC Madhya-lila 20.367-84 – New York, December 31, 1966 (http://vanisource.org/wiki/Lecture_on_CC_Madhya-lila_20.367-84_-_New_York,_December_31,_1966?terms=Buddha+nirvÁ¹a+NirvÁ¹a+Buddha+Buddha&first=So+far+Buddha+is+concerned,+he's+also+considered+Á¹aktyÁ¹veÁ¹a+avatÁ¹ra.&last=out+of+the+opulence+of+the+Supreme+Personality+of+Godhead.)
- [56] Vanisource: Lecture on SB 1.2.6 -- Montreal, August 3, 1968 (http://vanisource.org/wiki/Lecture_on_SB_1.2.6_-_Montreal,_August_3,_1968?terms=Buddha+Buddha+Buddha+Buddha+Buddha+temples+Buddha+temples&first=So+far+Lord+Buddha+is+concerned,+in+the+BhÁ¹gavatam+the&last=question+of+God.So+this+is+mentioned+in+the+BhÁ¹gavata.)
- [57] Vanisource: SB 6.8.19, Purport (http://vanisource.org/wiki/SB_6.8.19?terms=As+described+by+Á¹rÁ¹«la+Jayadeva+GosvÁ¹mÁ¹«+in+his+DaÁ¹Á¹vatÁ¹ra-stotra,+Lord+Buddha+apparently+decried+the+Vedic+knowledge+Jayadeva+GosvÁ¹mÁ¹«+nindasi+yajÁ¹±a-vidher+ahaha+Á¹ruti-jÁ¹taá¹±+sadaya-há¹±+daya+darÁ¹ita-paÁ¹u-ghÁ¹tam+keÁ¹ava+dhá¹±ta-buddha-Á¹raÁ¹«ra+jaya+jagad-Á¹a+hare&first=This+verse+mentions+various+incarnations+of+the+Supreme+Personality+of&last=atheists+and+will+save+only+the+devotees+of+the+Lord.)
- [58] Vanisource: Room Conversation with Professor Regamay, Professor of Sanskrit at the University of Lausanne -- June 4, 1974, Geneva (http://vanisource.org/wiki/Room_Conversation_with_Prof._Regamay,_Professor_of_Sanskrit_at_the_University_of_Lausanne_-_June_4,_1974,_Geneva?terms=Buddha+Buddha+nonviolence+buddha+buddha&first=PrabhupÁ¹da: So+Lord+Buddha+wanted+to+stop+this+nonsense,+who+were&last=that+He+is+God.He+is+God,+incarnation+of+God.)
- [59] Vanisource: CC Madhya 25.42, Purport (http://vanisource.org/wiki/CC_Madhya_25.42?terms=Á¹aá¹ karÁ¹cÁ¹rya&first=Á¹rÁ¹«pÁ¹da+Á¹aá¹ karÁ¹cÁ¹rya+has+given+his+interpretation+and+imaginary+meaning.It&last=to+convince+the+atheists+and+bring+them+under+his+control.)
- [60] Vanisource: Room Conversation – May 4, 1972, Mexico (http://vanisource.org/wiki/Room_Conversation_-_May_4,_1972,_Mexico?terms=Buddha+Buddha+Buddha+Jesus+Buddha+Jesus+Jesus+Buddha+Buddha&first=Martin: Can+a+true+devotee+come+face-to-face+with+God+through&last=than+the+thieves+and+the+rogues.That+is+the+difference.)
- [61] Vanisource: Lecture – Seattle, October 2, 1968 (http://vanisource.org/wiki/Lecture_-_Seattle,_October_2,_1968?terms=Jesus+Buddha+Buddha+Buddha&first=So+we+have+to+understand+what+is+the+condition+of&last=the+authority+of+God+either+this+way+or+that+way.)
- [62] Vanisource: SB 1.3.24, Purport (http://vanisource.org/wiki/SB_1.3.24?terms=Buddha+Buddha+Buddha+Buddha+Á¹aá¹ karÁ¹cÁ¹rya+Buddha+Á¹aá¹ kara&first=Technically+Lord+Buddha's+philosophy+is+called+atheistic+because+there+is&last=the+path+towards+a+realization+of+going+back+to+Godhead.)
- [63] Vanisource: Lecture on BG 2.58-59 – New York, April 27, 1966 (http://vanisource.org/wiki/Lecture_on_BG_2.58-59_-_New_York,_April_27,_1966?terms=Á¹aá¹ kara+said+No,+matter+is+our+false+position.Spirit+is+real+position+But+he+did+not+say+anything,+what+are+the+activities+of+the+spiritual+life&first=This,+all+these+Vedic+scriptures,+they+are+interrelated.They+are&last=to+understand+his+spiritual+position.That+is+the+whole+program.)
- [64] Vanisource: Lecture on BG 2.58-59 – New York, April 27, 1966 (http://vanisource.org/wiki/Lecture_on_BG_2.58-59_-_New_York,_April_27,_1966?terms=Buddha+Buddha+Á¹aá¹ karÁ¹cÁ¹rya+Á¹aá¹ karÁ¹cÁ¹rya+Buddha+Á¹aá¹ karÁ¹cÁ¹rya+Á¹aá¹ kara&first=This,+all+these+Vedic+scriptures,+they+are+interrelated.They+are&last=how+they+are+paving+the+way,+just+step+by+step.)
- [65] Vanisource: Room Conversation -- January 17, 1971 ([http://vanisource.org/wiki/Room_Conversation_-_January_17,_1971,_Allahabad?terms=Lord+Buddha,+we+have+to+accept+him+as+an+authority,+Lord+Buddha.Now,+he+gives+you+idea+that+no+misery.So+how+do+you+accept+these+words+of+Lord+Buddha&first=Guest+\(1\): Now,+how+that+kind+of+living+or+what&last=giving+that+hint+in+spiritual+life,+not+in+this+life.](http://vanisource.org/wiki/Room_Conversation_-_January_17,_1971,_Allahabad?terms=Lord+Buddha,+we+have+to+accept+him+as+an+authority,+Lord+Buddha.Now,+he+gives+you+idea+that+no+misery.So+how+do+you+accept+these+words+of+Lord+Buddha&first=Guest+(1): Now,+how+that+kind+of+living+or+what&last=giving+that+hint+in+spiritual+life,+not+in+this+life.))
- [66] Vanisource: Room Conversation – May 10, 1969 ([http://vanisource.org/wiki/Room_Conversation_-_May_10,_1969,_Columbus,_Ohio?terms=Either+you+believe+Buddha+or+Jesus+Christ+or+Ká¹á¹Éá¹a.Do+something.+Don't+talk+simply&first=Guest+\(3\): Buddha+taught+very+similar+things+to+what+the&last=matter+much.But+do+it+perfectly.That+is+our+request.](http://vanisource.org/wiki/Room_Conversation_-_May_10,_1969,_Columbus,_Ohio?terms=Either+you+believe+Buddha+or+Jesus+Christ+or+Ká¹á¹Éá¹a.Do+something.+Don't+talk+simply&first=Guest+(3): Buddha+taught+very+similar+things+to+what+the&last=matter+much.But+do+it+perfectly.That+is+our+request.))

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- [67] Vanisource: Letter to Bertl -- Los Angeles, 18 April 1970 ([http://vanisource.org/wiki/Letter_to_Bertl_-_Los_Angeles_18_April_1970?terms=I meet many people who talk of Buddha philosophy, but their practical life is different&first=Please accept my blessings.I am very much glad to&last=will never be cured of your present diseased mental condition.](http://vanisource.org/wiki/Letter_to_Bertl_-_Los_Angeles_18_April_1970?terms=I+meet+many+people+who+talk+of+Buddha+philosophy,+but+their+practical+life+is+different&first=Please+accept+my+blessings.I+am+very+much+glad+to&last=will+never+be+cured+of+your+present+diseased+mental+condition.))
- [68] Vanisource: Room Conversation with Dai Nippon -- April 22, 1972 ([http://vanisource.org/wiki/Room_Conversation_with_Dai_Nippon_-_April_22_1972_Tokyo?terms=So Buddhist religion I think animal sacrifice is prohibited, or what? Animal killing&first=Prabhupada: So Lord Buddha appeared to stop animal killing. Keava&last=doesn't matter.If you are satisfied, their business is successful.](http://vanisource.org/wiki/Room_Conversation_with_Dai_Nippon_-_April_22_1972_Tokyo?terms=So+Buddhist+religion+I+think+animal+sacrifice+is+prohibited,+or+what?+Animal+killing&first=Prabhupada: So+Lord+Buddha+appeared+to+stop+animal+killing.+Keava&last=doesn't+matter.If+you+are+satisfied,+their+business+is+successful.))
- [69] Vanisource: Room Conversation with Two Buddhist Monks -- July 12, 1973 ([http://vanisource.org/wiki/Room_Conversation_with_Two_Buddhist_Monks_-_July_12_1973_London?terms=slaughterhouse&first=Prabhupada: This ghee-producing animal, and they're killing.Just see how&last=Prabhupada: Mind.](http://vanisource.org/wiki/Room_Conversation_with_Two_Buddhist_Monks_-_July_12_1973_London?terms=slaughterhouse&first=Prabhupada: This+ghee-producing+animal,+and+they're+killing.+Just+see+how&last=Prabhupada: Mind.))
- [70] Vanisource: SB 1.3.24, Purport ([http://vanisource.org/wiki/SB_1.3.24?terms=We are glad that people are taking interest in the nonviolent movement of Lord Buddha.But will they take the matter very seriously and close the animal slaughterhouses altogether&first=Maharaja Parakait said that only the animal-killer cannot relish the&last=If not, there is no meaning to the ahimsa cult.](http://vanisource.org/wiki/SB_1.3.24?terms=We+are+glad+that+people+are+taking+interest+in+the+nonviolent+movement+of+Lord+Buddha.+But+will+they+take+the+matter+very+seriously+and+close+the+animal+slaughterhouses+altogether&first=Maharaja Parakait said+that+only+the+animal-killer+cannot+relish+the&last=If+not,+there+is+no+meaning+to+the+ahimsa+cult.))
- [71] Vanisource: SB 1.3.24, Purport ([http://vanisource.org/wiki/SB_1.3.24?terms=We are glad that people are taking interest in the nonviolent movement of Lord Buddha.But will they take the matter very seriously and close the animal slaughterhouses altogether&first=Maharaja Parakait said that only the animal-killer cannot relish the&last=If not, there is no meaning to the ahimsa cult.](http://vanisource.org/wiki/SB_1.3.24?terms=We+are+glad+that+people+are+taking+interest+in+the+nonviolent+movement+of+Lord+Buddha.+But+will+they+take+the+matter+very+seriously+and+close+the+animal+slaughterhouses+altogether&first=Maharaja Parakait said+that+only+the+animal-killer+cannot+relish+the&last=If+not,+there+is+no+meaning+to+the+ahimsa+cult.)) and Vanisource: Room Conversation with Two Buddhist Monks -- July 12, 1973 ([http://vanisource.org/wiki/Room_Conversation_with_Two_Buddhist_Monks_-_July_12_1973_London?terms=slaughterhouse&first=Prabhupada: This ghee-producing animal, and they're killing.Just see how&last=Prabhupada: Mind.](http://vanisource.org/wiki/Room_Conversation_with_Two_Buddhist_Monks_-_July_12_1973_London?terms=slaughterhouse&first=Prabhupada: This+ghee-producing+animal,+and+they're+killing.+Just+see+how&last=Prabhupada: Mind.))
- [72] Vanisource: Letter to Sir -- Delhi, 15 April 1961 ([http://vanisource.org/wiki/Letter_to_Sir_-_Delhi_15_April_1961?terms=The ways and means were envisaged by the liberated souls and especially by the sages of India and I proud to feel that Lord Buddha happened to be an Indian and we worship Him as incarnation of Godhead&first=Dear Sir,&last=this will meet you alright and more when we meet.](http://vanisource.org/wiki/Letter_to_Sir_-_Delhi_15_April_1961?terms=The+ways+and+means+were+envisaged+by+the+liberated+souls+and+especially+by+the+sages+of+India+and+I+proud+to+feel+that+Lord+Buddha+happened+to+be+an+Indian+and+we+worship+Him+as+incarnation+of+Godhead&first=Dear+Sir,&last=this+will+meet+you+alright+and+more+when+we+meet.))
- [73] Vanisource: Letter to Japanese brothers and sisters -- Los Angeles, 10 March 1970 ([http://vanisource.org/wiki/Letter_to_Japanese_brothers_and_sisters_-_Los_Angeles_10_March_1970?terms=We, the followers of Vedic culture, accept both Lord Buddha and Lord Caitanya as incarnations of God, as both of them are stated to be so in the authorized Vedic scriptures&first=My Dear Japanese brothers and sisters,&last=and thus be happy.Thank you very much.](http://vanisource.org/wiki/Letter_to_Japanese_brothers_and_sisters_-_Los_Angeles_10_March_1970?terms=We,+the+followers+of+Vedic+culture,+accept+both+Lord+Buddha+and+Lord+Caitanya+as+incarnations+of+God,+as+both+of+them+are+stated+to+be+so+in+the+authorized+Vedic+scriptures&first=My+Dear+Japanese+brothers+and+sisters,&last=and+thus+be+happy.+Thank+you+very+much.))
- [74] Vanisource: Room Conversation with Dai Nippon -- April 22, 1972 ([http://vanisource.org/wiki/Room_Conversation_with_Dai_Nippon_-_April_22_1972_Tokyo?terms=If you can preach Lord Buddha or Kaita, it doesn't matter.I have already explained Lord Buddha is expansion of Kaita&first=Prabhupada: We are all priests because we are preaching.All&last=doesn't matter.If you are satisfied, their business is successful.](http://vanisource.org/wiki/Room_Conversation_with_Dai_Nippon_-_April_22_1972_Tokyo?terms=If+you+can+preach+Lord+Buddha+or+Kaita, it+doesn't+matter.+I+have+already+explained+Lord+Buddha+is+expansion+of+Kaita&first=Prabhupada: We+are+all+priests+because+we+are+preaching.+All&last=doesn't+matter.If+you+are+satisfied,+their+business+is+successful.))
- [75] Vanisource: Letter to Sri Padampat Singhania -- Kanpur, 7 May 1957 ([http://vanisource.org/wiki/Letter_to_Sri_Padampat_Singhania_-_Kanpur_7_May_1957?terms=I think therefore there will be no objection even by the Buddhists if we simply ask them to chant the name of Lord of Buddha in the systematic way&first=I have already mentioned about this Mantra in my previous&last=in the process of chanting, which are all philosophical truths.](http://vanisource.org/wiki/Letter_to_Sri_Padampat_Singhania_-_Kanpur_7_May_1957?terms=I+think+therefore+there+will+be+no+objection+even+by+the+Buddhists+if+we+simply+ask+them+to+chant+the+name+of+Lord+of+Buddha+in+the+systematic+way&first=I+have+already+mentioned+about+this+Mantra+in+my+previous&last=in+the+process+of+chanting,+which+are+all+philosophical+truths.))
- [76] Vaniquotes: So they will not make some objection if they thing we are thinking we have come to preach Hinduism in a Buddhist country? (http://vaniquotes.org/wiki/So_they_will_not_make_some_objection_if_they_think_we_are_thinking_we_have_come_to_preach_Hinduism_in_a_Buddhist_country?) - VedaBase reference: Room Conversation -- July 31, 1976, New Mayapur (French farm) [second conversation] See also Vaniquotes: First of all the Buddha wanted to make them sinless... (http://vaniquotes.org/wiki/First_of_all_the_Buddha_wanted_to_make_them_sinless_"Don't_kill",_for_a_short_conversation_between_Srila_Prabhupada_and_a_disciple_about_integrating_Buddha's_teachings_into_Vaisnava_preaching_in_the_Buddhist_community)
- [77] Vanisource: Lecture on SB 1.7.32-33 -- Vrndavana, September 27, 1976 ([http://vanisource.org/wiki/Lecture_on_SB_1.7.32-33_-_Vrndavana_September_27_1976?terms=Buddha+aita karacarya+Buddha+aita karacarya+Buddha+aita kara+buddha+aita karacarya+aita kara+aita kara+Buddha&first=Sadhu, Astra, guru, they'll speak the same thing.Guru means&last=vāsudevasya.That is permanent.+Mata ca vāsudevasya.+That is permanent.\) "Mata ca vāsudevasya": the opinion or instruction of Vāsudeva, Kṛṣṇa](http://vanisource.org/wiki/Lecture_on_SB_1.7.32-33_-_Vrndavana_September_27_1976?terms=Buddha+aita karacarya+Buddha+aita karacarya+Buddha+aita kara+buddha+aita karacarya+aita kara+aita kara+Buddha&first=Sadhu, Astra, guru, they'll speak the same thing.Guru means&last=vāsudevasya.That+is+permanent.+Mata ca vāsudevasya.+That+is+permanent.)+"Mata ca vāsudevasya": the+opinion+or+instruction+of+Vāsudeva,+Kṛṣṇa))
- [78] http://vanisource.org/wiki/BG_4.7
- [79] http://vanisource.org/wiki/SB_1.3.24
- [80] http://vanisource.org/wiki/SB_1.3.28
- [81] http://vanisource.org/wiki/SB_2.7.37
- [82] http://vanisource.org/wiki/SB_6.8.19
- [83] http://vanisource.org/wiki/CC_Madhya_6.168
- [84] http://vanisource.org/wiki/CC_Madhya_9.49
- [85] http://vanisource.org/wiki/CC_Madhya_25.42
- [86] http://vanisource.org/wiki/NOD_7
- [87] http://vaniquotes.org/wiki/As_described_by_Srila_Jayadeva_Gosvami_in_his_Dasavatara-stotra,_Lord_Buddha_apparently_decried_the_Vedic_knowledge
- [88] http://vanisource.org/wiki/SB_5.15.1

- [89] http://vanisource.org/wiki/SB_8.3.12
- [90] http://vanisource.org/wiki/SB_10.40.22
- [91] http://vanisource.org/wiki/SB_11.4.22
- [92] http://vanisource.org/wiki/SB_1.5.15
- [93] http://vanisource.org/wiki/SB_3.28.35
- [94] http://vanisource.org/wiki/SB_10.1.4
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Without reference to the sastras there can be no question of accepting anyone as an incarnation of the Supreme Personality of Godhead
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According to Lord Buddha, his theory is that due to the combination of material elements, this body has come into existence.
_Now,_some_way_or_other,_if_these_material_elements_are_separated_or_dismantled,_then_the_cause_of_distress_is_removed
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Buddha philosophy means that this whole existence of our body or our self is the combination of matter.
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_Nobody_has_said_that_%22You_will_be_happy_in_this_material_world.%22
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When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the Vedas
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The Buddhists, they are called nastika according to our sastra, because Lord Buddha denied the authority of the Vedas
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Narada Muni did not directly deprecate the value of performing sacrifices in which animals are sacrificed.
_Lord_Buddha,_however,_directly_rejected_all_animal_sacrifice
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In the Vedas there is sometimes recommendation, not for killing, but for giving rejuvenation to an animal.
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