

Ananda, the favorite disciple of Buddha, having been sent by the Lord on a mission, passed by a well near a village, and seeing pakati, a girl of the Matanga caste, he asked her for water to drink. And pakati said, "Brahman, I am too humble and mean to give you water to drink, do not ask any service of me lest your holiness be contaminated, for I am of low caste."

Ananda replied, "I asked not for caste but for water" and the girl's heart leaped joyfully and she gave Ananda to drink. Ananda thanked her and went away, but she followed him at a distance. Having heard that Ananda as a disciple of Gautam Buddha the girl repaired to the blessed one and cried: "Lord help me, and let me live in the place where Ananda's disciple dwells, so that I may see him and minister to him, for I love Ananda."

The blessed one understood the emotions of her heart and he said: "pakati, your heart is full of love, but you understand not your own sentiments. It is not Ananda that you love, but his kindness. Accept, then the kindness you have seen him practice to you, and in the humility of your station practice it to others."

Verily there is great merit in the generosity of a king when he is kind to a slave, but there is a greater merit in the slave when he ignores the wrong which he suffered and cherishes kindness and goodwill to all mankind.

He will cease to hate oppressors, and even when powerless to resist their will With compassion pity their arrogance. And supercilious demeanor. "Blessed are you, pakati, for through you are a matanga you will be a model for noblemen and Noblewomen. You are of Low caste, the Brahman may learn a lesson from you. Swerve Not from the path of Justice righteousness and you will outshine the royal glory of Queens on the throne."

You see in life, sometimes we fall in love with a person but actually, we fall in love with the acts, that person displays or with the idea that we have that person and so it should be easy, to find those ideas and act in other persons too, in every other person.

If we like an idea about someone, maybe we can make it our own as well, and grow as a human being, as well it is easier for a King, to give a dime to a poor man but it is a million times harder, for a poor man to give a dime, to another poor man.

Once upon a time, a number of disciples went to Buddha and said, "Sir, there are living here in savatthi many wandering hermits and scholars who indulge constant dispute, some saying that the

world is infinite and eternal and others that it is limited and not eternal, some saying that the soul dies with the body and others that it lives on forever, and so forth.

What, sir, would you say concerning them?" And the Buddha answers: "Once upon a time, there was a certain raja who called to his servant and said, 'Come, good fellow, go and gather together in one place all the men of savatthi who were born blind. And show them an elephant.'"

"Very good, sir,' replied the servant, and he did as he was told. He said to the blind men assembled there, 'here is an elephant,' and to one man he presented the head of the elephant, and to others it's ears, and to another task, and to another the trunk, the foot, the back, the tail, and tuft of the tail, saying to each on that that was the elephant.

"When the blind man felt the elephant, the raja went to each of them and set to each, 'well, blind man, have you seen the elephant? Tell me, what sort of thing is an elephant?' Thereupon the man who was presented with the head answered, 'sire, the elephant is like a pot.' and the man who had observed the ear replied, 'An elephant is like a winnowing basket.'

Those who had been presented with a tusk said, 'sire it is like a plow!' others said the body was a grainery; the foot, a pillar, the back, a mortar; the tail, a pestle, the tuft of the tail, a brush.

"Then they begin to quarrel, shouting 'yes it is! 'no, it isn't!' 'An elephant is not that!' 'yes, it's like that!' and so on, till they came to blows over the matter. "Brethren, the raja was delighted with the scene." Just so are these preachers and scholars holding various views blind and unseeing, In their ignorance, they are by nature quarrelsome, wrangling, and disputatious, each maintaining reality is thus and thus."

Then Buddha rendered these meanings by uttering this verse of uplift: "o how they cling wrangle, some who claim For preacher and monk the honored name. for, quarreling, each to his view they cling. Such folk see only one side of a thing".

You see in life, everyone sees this world through his own eyes hears the world through his own ears smells the world through his own nose, and feels the world through his own skin, each to his own we mustn't quarrel about the definition and whatnot, because the sake of an argument, is not the argument but the enlightenment. So say no to those who just come for a quarrel, say no to those who don't want to understand that each has his own different view. And respect that.

One day Buddha was sitting in the woods with thirty or forty monks. They had an excellent lunch and they were enjoying the company of each other. Suddenly there was a farmer passing by and the farmer was very unhappy.

He asked the Buddha and The monks whether they had seen his cows passing by. Buddha told him that they had not seen any cows passing by. The farmer said, "monks, I'm so unhappy. I have twelve cows and I don't know why they all ran away.

I have also a few acres of a sesame seed plantation and the insects have eaten up everything. I suffer so much I think I am going to kill myself." And Buddha said, "my friend, we have not seen any cows passing by here. You might like to look for them in the other direction."

so the farmer thanked him and ran away, And then Buddha turned to his monks and said, "my dear friends, you are the happiest people in the world. You don't have any cows to lose. If you have too many cows to take care of, you will be very busy. "That is why, in order to be happy, you have to learn the art of releasing the cows one by one.

In the beginning, you thought that those cows were essential to your happiness, And you tried to get more and more cows. But now you realize that cows are not really conditions for your happiness. They constitute an obstacle to your happiness. That is why you are determined to release your cows."

you see in life, you can apply the releasing of cows to the releasing of all the material things that you have, I am not claiming that you should Live without any material things, but it is true that the more you have the more you worry about them and damoh that possess you will fear losing those possessions that's why the only real possessions, That you can never lose are the ones that you keep in your heart.

Once upon a time, a country was ruled by a king who had no son to succeed to the throne. Since the king was getting old, he wanted to select a suitable successor to rule the country. The king sent out notices throughout his country.

The notices invited every qualified young man in the country for an interview With The King. The outcome of the interview would decide a possible successor to the throne.

The only qualification for the candidate was that day they should have immense love for their fellow human beings. Every young man across the country was very excited of the possibility of being the

ruler of the country. A poor young man from a remote village also read the notice and started to prepare for an interview With The King. The man was a kind man, a hard-working man but he was very poor due to various circumstances. The man had no good clothes to be presentable in the sight of the king. So the young man worked really hard and saved some money to buy him proper clothes and supplies to support him for a long journey to the Palace.

After he got his supplies and proper attire for the interview, the young man set out on his quest. He traveled many days and had almost completed the journey when he came upon a poor beggar by the side of the road.

The poor beggar sat trembling in the cold convert only in tattered rags. The beggar extended his arms and pleaded for help. His weak voice croaked, "I am hungry and cold. please help me, sir." The young man was so moved by the pathetic condition of the beggar that he immediately stripped his new attire and offered it to him.

He also provided him with his very limited food, he had carried for the journey. The beggar thanked the man a thousand times, but since the man had given up his good clothes to the beggar, He was a bit hesitant to go for the interview. He however gathered enough courage to enter the palace in his old dirty clothes. Upon his arrival at the palace, a King's attendant showed him the way to the great hall.

After a short rest to clean off the journeys grime, the man was admitted to The throne room for the interview. The young man bowed low as the king entered the room. When he raised his eyes, he gasped in astonishment as he noticed that the king looked very similar to the beggar, he had met on the way.

Nobody has developed benevolence compassion like Buddha did his time. Among his cousins, there was the evil Devadatta, who was always jealous and determined to make him look bad.

Devadatta was even willing to kill Buddha one day, as Buddha was calmly on his way, his cousin Devadatta threw a heavy rock at him from atop a hill. The rock fell beside Buddha and Deva Dutta failed to enjoy his life.

Buddha, even after realizing what had happened, remained impassive, never letting the smile slip from his face. Days later, Buddha ran into his cousin and greeted him warmly. "I welcome you, Devadatta how are you today?" very surprised, Deva Datta asked him: "are you not angry?"

"No of course not", assured Buddha. Skin in shock, Deva Datta asked him: "why not? I tried to kill you." and Buddha affirmed: "because you're no longer the one who threw The Rock, and I am no longer the same one who was there when the rock was thrown."

you see in life " who knows how to see, everything is in translation, to he who knows how to love, everything is forgivable." We might have trouble, our bad feelings towards another person but if we meet this person again, this person has changed, and so have we if we hang on to grudges. And bad feelings then we cannot evolve, then you cannot be in eternal life instead, we should immediately let go of grudges and bad feelings and so we constantly evolve, and are never the same.

Pippi Longstocking is an estimated 9 years old (though no one knows for sure), has superhuman strength, and lives in a rainbow-colored house with her monkey, Mr. Nilsson, and her horse Old Man. She takes care of herself entirely, as her father, a famous seafarer, has been lost at sea for a few years, after dropping her off in the village, because he thought life at sea was too dangerous for her. Although Pippi has no manners, can't do math and neither read, nor write, she lives an extraordinary life, filled with adventures, mostly involving the neighbors' kids and shows that living by the world's rules is hopelessly overrated. She never ceases to shock adults, but is living proof that you can make the world what you want it to be, without fitting any template the world would call normal.

Artemis Fowl is just 12-year old, but is already following in his father's footsteps as a notorious, underground crime lord. Driven mostly by greed, he kidnaps a fairy police officer, in order to blackmail the fairies into giving him their gold. But as he gets to know his prisoner, it is slowly revealed that there is a deeper meaning behind his seemingly evil plan. The battle between good and evil is not as black and white, as it seems, and starts to transcend the borders of fairies vs. humans.

The book begins with the legendary white picket fence painting punishment, which Tom turns into a fun afternoon of hustling his friends out of their little treasures and belongings, in order to let them paint the fence for him. He then courts his classmate Becky, witnesses a murder with his best friend Huck, becomes a lonely pirate on an island, returns to start a treasure hunt and gets himself and his crush into serious danger. Though he faces social and moral issues and crises all through his adventures, he's still led to the conclusion that his way of approaching things might not be so bad at all.

After a short introduction the narrator ends up stranded in the desert, because his airplane crashes. He meets a strange little boy, who came to earth after traveling around the universe and exploring several asteroids. As the days go by and the narrator tries to fix his plane, the prince recounts stories from his travels and his former life on his own asteroid, which highlight and critique lots of elements of society, all the while showing the identity crisis many of us go through at some point, exactly because of those less-than-good parts of society.