

THE GREAT OCCATION OF THE BUDDHA



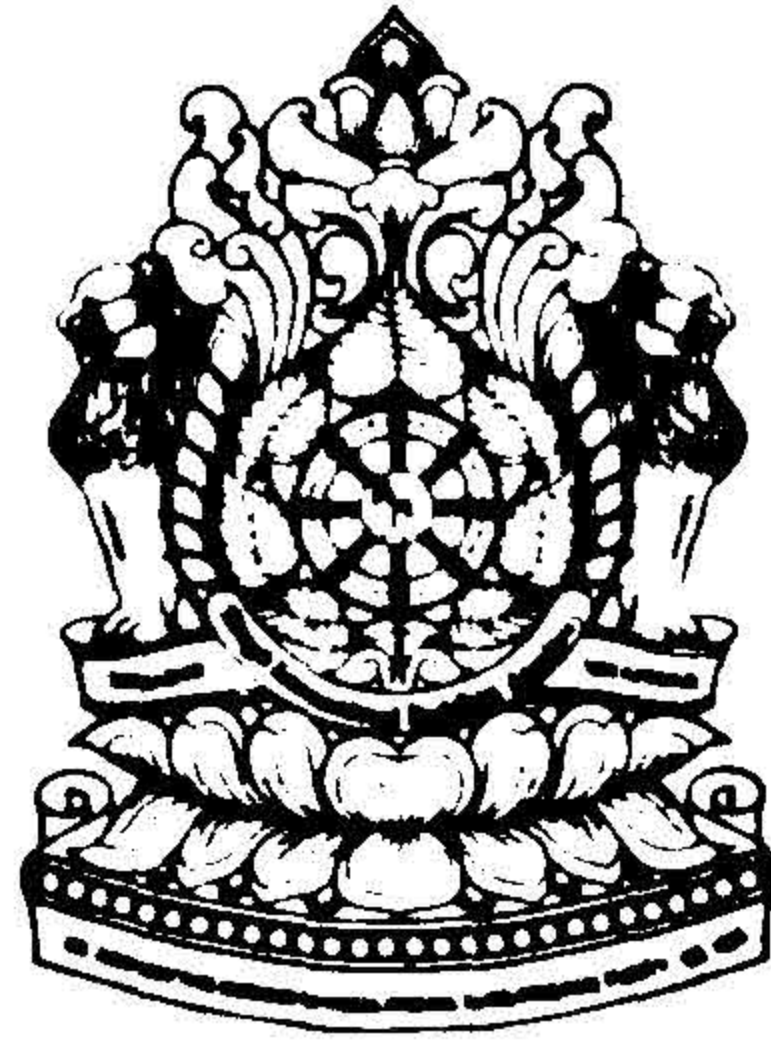
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Ven. Dr. Ashin Nyanissara (D.Litt)

B.E 2549

M.E 1367

C.E 2005



THE GREAT OCCATION OF THE BUDDHA

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B.E 2549

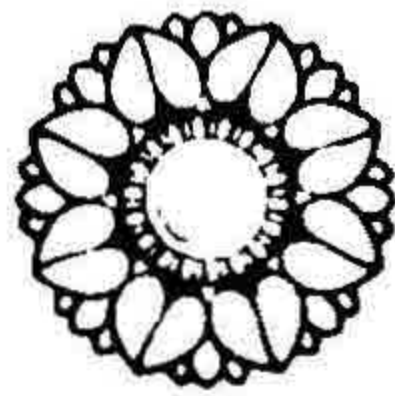
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Mother gave birth to The Greatest Teacher of the world.
Stone sculpture, Bagan, 11th Century.

Greeting from Sagaing Hills,
Myanmar
on the great occasion of the Buddha,
the greatest teacher of
men and gods



In commemoration of the Buddha's day, which falls on the Fullmoon Day of May (Kason), known as Vesakha Punnama, I am very glad to take this opportunity to convey my sincere wish, pure love and deep compassion to you and to all beings.

This 'Threefold Sacred Day' is the most significant and auspicious day for the Buddhist world since Siddhattha Gotama was born at Lumbini Park in Kapilavatthu, attained Enlightenment and became the Buddha under the

Bodhi-tree at Uruvela-forest near Gaya; and passed into Parinibbana at Sala Grove in Kusinara on this very Fullmoon Day.

On this Threefold Sacred day of the Buddha, I sincerely would like to deliver the following three sacred utterances of the Buddha.

1. B.C. 623, on the Full-moon Day of May (Kason) when Siddhattha Gotama was born,

He uttered this wonderful announcement:-

A. *Aggohamasmi lokassa* = I am most supreme in the world.

B. *Ayamantimā jāti* = This is my last birth.

C. *Natthi dāni punabbhavo* = Now there is no more rebirth.

2. On the full moon day of May, in the year of 588 B.C, Siddhattha Gotama sat in deep meditation of insight, under the Bodhi-tree on the bank of river Neranjara in the Uruvela forest, near Gaya (in the





Great endeavour of Siddhattha.

Stone sculpture, Bagan, 11th Century.

modern Bihar of India). On the eve of this full-moon day of May, during the earlier part of the night, He obtained the mental power of seeing His past lives in detail. In second watch of the night, He obtained the power of Divine Eye. In the last watch of that very night, Siddhattha Gotama eradicated defilement totally without exception and penetrated the four noble truths by His own way. Unaided and unguided by any supernatural agency, solely relying on His own efforts and wisdom, He conquered the process of the becoming and continuity of birth and death. Ignorance was dispelled and wisdom arose, darkness vanished and light transpired. He attained the Supreme Enlightenment and became Buddha, the greatest teacher of men and gods.

At that moment of attainment of Buddhahood, the Buddha uttered the following joyful words:



- A. I had been seeking the builder of the house (body), failing to attain enlightenment which would enable me to find him, had wandered through innumerable births in the continuous process of becoming. To be born again and again is, indeed, suffering.
- B. Oh! house builder, you have been seen and you shall build no more house for me again. All of your rafters are broken and your roof tree are destroyed. My mind has reached the unconditioned Nibbana, and I have attained the cessation of craving.

Those were the first words of the Buddha.

3. B.C. 543 on the Full moon Day of May (Kason), when the Buddha passed away, He urged His disciples as this:

‘*Vayadhammā Saṅkhārā; Appamādena Sampādettha* = All of mental, physical formations are of the nature of constant flux,



disease, decay and death; Be endowed with mindfulness.'

This is the last word of the Buddha.

The members of the Buddhist community all over, observe this Full moon Day in May (Kason) as "the Buddha's day" with grand celebrations.

May the teaching of the Buddha prevail in every corner of the world.

May all beings be Happy, Peaceful and Harmonious.

Yours in the Dhamma



22 FULLMOON DAY OF MAY 2005
2548 YEAR OF JAYANTI

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The Buddha

Six hundred and twenty three years before Jesus Christ, on the full moon day of May, in the Rupandehi district of the Kingdom of Nepal, at Lumbini, a lovely garden full of green shady Melly Sala groves, Sakya Prince Siddattha Gotama, who would become the greatest religious teacher in the world, was born.

His father, Suddhodana, was the ruler of the Kingdom of the Sakya; his mother was Queen Maha Maya. Moriyana Emperor Ashoka visited this sacred birthplace of the Buddha in 239 B.C. In commemoration of his visit, he erected a stone pillar. The inscription on the pillar testifies not only to the location of the Lumbini gardens but also to the birthplace of the Buddha.

The inscription reads as follows: ‘When King Devanan Priyadarsina Raja had been anointed twenty years, he himself came and





The omniscient Buddha.
Stone sculpture, Bagan, 11th Century.

paid respect to this spot because the Buddha Sakyamuni was born here.'

In 588 B.C., on the fullmoon day of May, under a Bodhi tree growing on the bank of Neranjara river near Gaya (now in modern Bihar, India), at the age of 35, Siddhattha Gotama attained Enlightenment. During the first watch of that wonderful night (Vesakha punnama), the Blessed One acquired knowledge of His previous existence; in the second watch gained knowledge of divine eyes, and in the third watch of the night, penetrated the Law of Dependent Origination; finally, at sunrise, attained Omniscience. After this, He was known as the Buddha, "The Perfect Enlightened One". He was not born as a Buddha, but was a human being who became a Buddha by his own striving.

In 543 B.C., on the full moon day of May (Vesaka Punnama), in the Sala grove southwest of Kusinagar, capital of the Mallas (in modern Uttra Pradesh, India), the Buddha, the



founder of the greatest religion, and the greatest teacher of all men and gods, passed into parinibbana or complete extinction, at the age of eighty. When the Blessed One was entering into parinibbana, He addressed the assembly of bhikkhus saying: “Behold, now behold, I exhort you, decay and disintegration are inherent in all compounded and conditioned things, but the Truth will remain forever. Work out your salvation and liberation with earnestness and diligence”. These were the last words of the Buddha.

The Buddha was a unique Being. He was the profoundest of thinkers, the most persuasive of speakers, the most energetic of workers, the most successful of reformers, the most compassionate and tolerant of teachers, the most efficient of administrators. The most notable characteristic of the Buddha was His absolute purity and perfect holiness. He was so pure and so holy that He should be called ‘The Holiest of Holies.’ He was the perfect





Teaching the first discourse, the noble path and noble truth.

Stone sculpture, Bagan, 11th Century.

model of all the virtues He preached. He was an embodiment of all great virtues. In him, there was the embodiment of the highest morality (Sīla) strongest concentration (Samādhi) and deepest wisdom (Pañña). There are in Him unsurpassed and unparalled qualities in human history. Everybody who came in contact with him was deeply influenced by His magnetic personality and acknowledged His indisputable greatness.

His will, wisdom, compassion, service, renunciation, exemplary personal life, the blameless methods which he employed to propagate the Dhamma and his final success; all these factors have contributed to hail the Buddha as the greatest religious teacher. The Buddha was the first most active missionary in the history of world religions. The Buddha was second to none as far as the influence on the thought and life of the human race. He was sacred to all as the founder of religious tradition. He belonged to the history of the world's



thought, to the general inheritance of all cultivated men. He was undoubtedly one of the greatest figures in history. He was judged by intellectual integrity, moral earnestness and spiritual insight.

The Buddha was only a man, simple, devout, lonely, a vivid human personality, not a myth, battling for light and liberation. He sent many good messages to mankind, universal in character. Many best modern ideas are in closest harmony with His message. He taught that all miseries, sorrow and discontents are due to selfishness. He taught theory of selflessness or self-forgiveness, 588 years before Jesus Christ.

The Buddha was nearer to us and our need. He was more lucid upon our individual importance and service than Christ. He was less ambiguous upon the question of personal immortality. The Buddha was indeed a man but an extraordinary man. He was not born as Buddha, but he made himself so. He perceived





Go forth, teach Dhamma for the benefit of many.

(Stone sculpture, Bagan, 11th Century.)

the latent possibilities and creative power of human beings. He taught his disciples to emulate him without arrogating to himself to divinity for Buddhahood is latent in all. The Buddha was venerated by his disciples as their supreme moral teacher. He was never worshiped as a god expecting worldly or spiritual favors. He left no room whatsoever for his devout adherents to defy Him. Nevertheless, there was no moral teacher who was “so godless as the Buddha yet so godlike”. The Buddha was the greatest atheist of all times and everywhere. He was a greatest teacher who tried to make man understand that it was more important to purify and liberate himself by his own striving than to ask the questions that whether there is a Creator or not.

The Buddha emphatically taught the importance of morality as a means to the end of problems of life. He deeply suggested to us that we should ask ourselves these three questions in order to understand ourselves rightly.



What we are?

Where we are?

What we have to do?

He taught that we should exercise right thoughts of selflessness, loving-kindness, and harmlessness. He encouraged that everyone must eliminate wrong ideas, or notions and must cultivate good ideas to help other moral mental factors to be diverted to Nibbana. The Buddha stated plainly that one's thoughts mold one's nature and control one's destiny. Evil thoughts tend to debase one just as good thoughts tend to elevate one. Sometimes a single thought can either destroy or save a world. We should control our mischievous tongue and speak true, not untrue, speak pleasant, polite, honest, harmony, beneficial and acceptable speech by any other. He taught us that we should be truthful and trust worthy always. We should ever seek the good and beautiful in others instead of deceiving, defaming, denouncing, or disuniting others.





Totally extinguished for ultimate peace. (Stone sculpture, Bagan, 11th Century.)

The loving-kindness generates a harmless mind and such a spirit never give vent to harsh speech which debases the speaker and then hurts another. What we utter must be not only true, sweet and pleasant but also useful, fruitful and beneficial.

The Buddha emphatically taught us to exercise right action by refraining from killing men or animals, from stealing things not given by owner by direct or indirect means, and from sexual misconduct. These three evil deeds are caused by craving and anger, associated with ignorance. With the gradual eliminating of these causes from the mind, blame worthy tendencies arising therefrom will find no manifestation, no expression. Under precepts nobody would kill or steal. Being pure in mind, we would lead a pure life.

The Buddha did emphasize the importance of the expression of the beauty of life to exercise right livelihood which should be free from exploitation, misappropriation or any other



illegal means of acquiring wealth or property. These form the foundations of morality.

The Buddha addressed his noble message of selfless services, morality and boundless loving-kindness and compassion not only to kings, princes, nobles and millionaires but also to the poor, lonely and needy. He provided equal opportunities for all and enhanced the status of people. He declared that the road to spiritual development is open to all in every condition of life, high or low, saint or sinner, who would care to turn a new life and seek perfection of life. Daily, the Buddha preached to both monks and the laity. What He taught was, however, infinitesimal part of what He knew. He taught only what is necessary for our deliverance.

In His daily routine, He looked for individuals using his divine eyes who need his help, He instructed and exhorted His ordained disciples who flocked to hear him and he expounded Dhamma even to the gods. He taught





Borne the greatest teacher of men and gods.
Painting, Sitagu (20th Century)

Dhamma to the masses and the intellectual. His Dhamma, the teaching is like milk for the children and like meat for the adults. Before He preached, the Buddha looked that hungry beings must be fed as food for the body is essential as food for the mind.

The Buddha ministered the sick with his own hands and declared, “He who ministers unto the sick, ministers unto me”. The Buddha established a classless society by opening the gates of the Samgha to all deserving individuals, making no distinction between caste or class. The only distinction was in the seniority of the ordination like novices, monks. The constitution of the Samgha was democratically constituted. We can find the rudiments of parliamentary practice of the present day in the assemblies of the Buddhist in India two thousand five hundred years ago. For the first time in history the Buddha founded the religious order of Bhikkhuni for the women, without discrimination of cast or class. The Bud



dha gave equality to women hood for spiritual development. The Buddha was also the first in known history to attempt to abolish slavery by introducing the concept of brotherhood and dignity of mankind. The Buddha preached against the sacrifice of unfortunate animals as offerings and he brought them within the ambit of loving-kindness.

The Buddha was absolutely tolerant. Intolerance is the greatest enemy of religion. The Buddha therefore advised His disciples not to become angry, not to be discontented or even displeased when others spoke ill of Him, His teaching, or Samgha. The Buddha said “If you show displeasure, you will not only bring yourselves into danger of spiritual loss, but also will not be able to judge whether what others say is correct or otherwise.”

The Buddha taught His disciples to practice loving-kindness towards every living being making no distinction whosoever. The Buddha clearly stated that this is loving-kind-





Attainment of the Enlightenment.

Painting, Sitagu (20th Century)

ness which can form the foundation for the brotherhood spirit of all nations or the brotherhood spirit of all religions. It is loving-kindness that which can break down all barriers separating one nation from another or one religious calling from another. If followers of different faiths cannot meet on a common platform like brothers and sisters simply because they belong to different religions, then surely the noble religious teachers would have failed in their noble missionary for the cause of humanity.

He expounded no dogmas which one must blindly believe, no creed which one must accept without reasoning, no superstitious rites and ceremonies to be observed for formal entry into the fold, no meaningless sacrifices, and no penances for one's purification.

The Buddha presented simple truths to the masses and profound philosophical teaching to the intellectuals. The Buddha advised seekers of truth not to accept anything on the



authority of another, but to exercise their own reasoning and to judge for themselves whether it is right or wrong.

It has been twenty-five centuries since Siddhattha Gotama, the Sakya Prince who became the Buddha, passed away. But His words, His teachings, His path, His philosophy, His discipline and His truths have not passed away. This Dhamma remains even now as the guide to life for countless numbers of mankind.

Dhamma

The moral, philosophical, practical and ethical system expounded by the Buddha is called the Dhamma, and is more popularly known as Buddhism. Strictly speaking, Buddhism is not a religion and that is not a system of faith and worship owing any allegiance to a supernatural supreme being. Buddhism is a course or way that guides a disciple through pure living and pure thinking, to gain supreme





Preaching the first discourse of the Buddha.

Painting, Sitagu (20th Century)

wisdom and deliverance from all evils and defilements.

He lives 45 years as a Buddha and at the age of 80 He passed into Pri-Nibbāna (final extinction) in the Sala Grove near Kusinagare, the capital of Malla State, in modern Uttar Pradesh of India. He was the lighter of the Dhamma (which is the truth) and although he passed away, the lamp of the Dhamma was never extinguished. It is still lightening and this is the benefit which we have received to-day from the right endeavour through successive teachings and learning of the great elder disciples of the Buddha.

In 2542 years journey of the Dhamma, the teaching of the Buddha, those learned, very orthodox enlightened great elder disciples never changed this Dhamma into another style. They never removed anything from the original Dhamma, nor inserted or substituted new and modern words or ideas. Those pious learned orthodox great elder disciples of the



schism in the Saṃgha which accounted for the origin of two schools: the Theravada school and the Mahāsaṃghika school. The Mahāsaṃghikas were the earliest to secede and were the forerunners of Mahayana Buddhism.

Third Council

The third general Saṃgha council was held at Pataliputta, modern Patana, Bihar, India, in 307 B.C. At that council, one thousand elders participated, headed by Tissa Thera, supported by the great Emperor Asoka. Then the pious King Asoka motivated the council to dispatch missionaries to nine different countries of the world for the propagation of the Dhamma.

Fourth Council

Dhammarakkhita Thera presided over the fourth Buddhist council which was held at Aloka Cave, in the village of Matale, Sri Lanka Dipa, in 93 B.C. Five hundred Maha Theras





The place of World Biggest Book, where the fifth Buddhist council was held in Mandalay 1871 A.D.

participated and pious King, Vattagamani Abhaya, supported the council. At the end of the council, the canonical texts along with commentaries were inscribed on palm leaves.

Fifth Council

The fifth Buddhist council was held in Mandalay, Myanmar, in 1871 A.D. or 2414 years after the Buddha, under the patronage of King Mindon. Jāgara Mahā Thera presided over the twenty-four hundred learned monks who participated at the council. After the recitation of the Tipiṭaka, canonical texts in Pāli, recording of the entire canon in Myanmar Pāli characters on seven hundred twenty nine marble slabs continued for five months. Recording and editing were very carefully supervised by the most learned Myanmar Mahāthera and the finished slabs were sheltered in shrines at the foot of the Mandalay Hills. This collection is now standing as the largest library of its nature in the modern world and if each slab

were put together back-to-back, it would be the world's largest book.

Sixth Council

The sixth Buddhist Saṅgha council was held in Yangon, Myanmar in 1954 by twenty-five hundred learned monks from the five Theravada countries of the world and headed by Revata Thera. Delegations from India, Ceylon, Nepal, Cambodia, Thailand, Laos, Pakistan, Tibet, Korea, China, Japan and other Asian countries participated with high honor and due respect.

The non-aggressive practical ethical and psychological system taught by the Buddha is called the Dhamma. The Dhamma never demands blind faith from its followers and it never teaches dogmatic system of belief. It never urges superstitious rites and ritual ceremonies from its followers. However, the Dhamma declares its supreme means that guides its disciples through pure living and



The great Mahapasana cave, where the sixth Buddhist council was held in Yangon, 1954 A.D.

pure thinking to the attainment of real wisdom and deliverance from all evil and misery. Such kind of teaching expounded by the Buddha is called 'The Dhamma'.

It is popularly known as Buddhism. The Buddha has passed away, but the sublime Dhamma still exists in its pristine purity. Although the Buddha has left no written records of His teachings, His distinguished disciples preserved them by committing to memory and transmitting them orally from generation to generation. Immediately after the demise of the Buddha, five hundred chief enlightened disciples well versed in the sublime teachings organized them orderly. Five hundred great elder disciples held a convocation to rehearse the Buddha's teaching originally as taught by the teacher. All of the Buddha's teachings are divided into three divisions which are called three baskets. The Tipitaka was compiled and arranged in its present form by chief Enlight

ened Mahātheras.

In the history of Buddhism, about 93 B.C. for the first time, the Tipiṭaka was committed to writing in palm leaves (ola). This voluminous Tipiṭaka is estimated to be about forty times the size of the Bible. Between the Tipiṭaka and the Bible, there is a total difference that the Tipiṭaka is maintained in its pristine purity and the Bible is a gradual development.

The Tipiṭaka consists of three baskets. They are:

1. The Basket of = Vinaya Pitaka
Discipline
2. The Basket of = Sutta Pitaka
Discourses
3. The Basket of = Abhidhamma
Ultimate Reality Pitaka

Vinaya

The Vinaya Pitaka is regarded as the sheet anchor to the oldest historic celibate or-



der-the Saṃgha. It deals mainly with rules and regulations which the Buddha promulgated for the future discipline of the order of monks (Bhikkhu) and nun (Bhikkhunī). The Vinaya Piṭaka described in detail is the gradual development of Dispensation (Sāsana), the life and ministry of the Buddha, ancient history and Indian customs.

The Vinaya Piṭaka consists of the five following books:

- | | |
|-------------------|-------------------------|
| 1. Pārājika Pāli | = Major Offenses |
| 2. Pācittiya Pāli | = Minor Offenses |
| 3. Mahāvagga Pāli | = Greater Section |
| 4. Cūlavagga Pāli | = Shorter Section |
| 5. Parivāra Pāli | = Epitome of the Vinaya |

Sutta

The Sutta Piṭaka consists chiefly of discourses delivered by the Buddha Himself on various occasions. There are also a few discourses delivered by some of His distinguished



disciples which are also included in it. Most of the sermons were intended mainly for the benefit of Bhikkhu and they deal with the Holy life and with the exposition of the Dhamma. There are also several other discourses which deal with both the material and moral progress of His lay followers. The Sutta Piṭaka is like a book of prescriptions. This Piṭaka is divided into five Nikāyas (collections).

1. Dīgha Nikāya = Collection of Long Discourses
2. Majjhima Nikāya = Collection of Middle Length Discourses
3. Saṃyutta Nikāya = Collection of Kindred saying
4. Aṅguttara Nikāya = Collection of Discourses with serial numbers of facts
5. Khuddaka Nikāya = Collection of Minor Discourse

The fifth is subdivided into fifteen books:

- 1 Khuddakaāatha = Shorter Texts
2. Dhammapada = Way of Truth
3. Udāna = Paeans of Joy
4. Itivuttaka = Thus said
Discourses
5. Vimāna Vatthu = Stories of Celestial Mansions
6. Suttanipāta = Collected
Discourses
7. Petavatthu = Stories of Hungry
Ghosts
8. Theragāthā = Psalms of the
Brethren
9. Therīgāthā = Psalms of the Sis-
ters
10. Jātaka = Stories of Former
Lives
11. Niddesa = Expositions
12. Pāṭisambhidā = The Path of
Magga Discrimination
13. Apādāna = Lives of Arahants



14. Buddhavaṃsa = The History of the Buddha

15. Cariyā Piṭaka = Modes of Conducts

Abhidhamma

The Abhidhamma Piṭaka is the most important and the most interesting of the three baskets. The profound philosophy and great insight of the Buddha's teachings are contained in it. Voharadesana = The conventional teaching is found in the Sutta Piṭaka and in the Abhidhamma Piṭaka, ultimate teachings or real, subtle truths are expounded by the Buddha. (Ultimate Teaching = Paramattha Desanā) for the men of intellect.

Abhidhamma is an indispensable guide to the spiritual progress and the intellectual treat. To the research scholars it is a food for thought. In the Abhidhammā, consciousness is defined, thoughts are analyzed and mental states are classified from an ethical stand point. The composition of each type of conscious-

ness, thoughts and mental states are set forth in detail. Fundamental units of matter, properties of matter, sources of matters as well as relationships between mind and matter are explained in detail.

The Abhidhammā investigates the nature of mind and matter, the two composite factors of the so-called being. It helps to understand things as they truly are. So, a philosophy has been developed on those lines that investigate the sources of mind and matter and relationship between them. In this Abhidhamma, the practical, ethical system which is based on philosophy has been described chiefly in detail to help realize the absolute truth, ultimate goal, Nibbana.

The Abhidhamma Piṭaka consists of seven books:

- | | |
|------------------|---------------------------|
| 1. Dhammasaṅgani | = Collection of
Dhamma |
| 2. Vibhṅga | = Divisions of |



	Dhamma
3. Dhātukathā	= Classification of Elements
4. Puggalapaññatti	= Descriptions of Individuals
5. Kathāvatthu	= Points of Controversy
6. Yamaka	= Analysis of Pairs
7. Paṭṭhāna	= Emphasizing of Casual Relation

The Buddha taught us very ancient, very new, very simple, very popular, very universal ethical and philosophical theories. He did not venture to create any new science. He explained to us what is within and what is without at all. He ultimately expounded the path of purification and the path of liberation.

The Dhamma is merely to be preserved in books. It is not only a subject to be studied from a history of literary standpoint. On the contrary, it is also to be learnt and to be put

into practice in the course of daily life. It is to be studied and more to be practiced, and above all, to be realized. The ultimate goal of the Dhamma is the realization of the noble truths. The Dhamma is compared to a raft which is meant for the sole purpose of overcoming the ocean of misery, birth and death.

Three Types of Dhamma

All of Tipiṭaka mentioned above are called Pariyatti-dhamma, which means for learning. When we learn these Tipitakas we will have three types of training rules which is called Patipatti-dhamma or Dhamma for practice:

(a) Sīla - Precepts or Morality

This is the bodily discipline and vocal discipline to prevent bodily commitment and vocal commitment.

(b) Samādhi - Concentration



This is mental discipline to control the mental violations.

(c) Paññā - Wisdom

It means rightly or in detail understanding within ourselves what really exists, how they are happening naturally.

When we have learned the three pitakas which are three kinds of teachings and when we have much practice in Patipatti, the three training rules, we will have the penetrative wisdom of the Four Noble Truths. The golden destination of the Buddhist people is the penetration of the Four Noble Truths: This is called Pativedha Dhamma.

1. The Noble Truth of Suffering - This is to be understood rightly in detail.
2. The Noble Truth of the Cause or Origin of Suffering which is thirsty craving - This is to be eradicated.
3. The Noble Truth of the Cessation



of Suffering which is the cessation of craving that is Nibbana - This is to be realized or attained.

4. The Noble Truth of the way that is leading to the Cessation of Suffering which is the Eightfold Noble Path. This is to be followed.

In summary, Pariyattidhamma includes Vinaya (Discipline), Sutta (Discourses) and Abhidhamma (Ultimate Realities). These are to be learned. Patipattidhamma includes three training rules: Sila, Samadhi and Panna. These are to be practiced or trained. Pativedhadhamma, for penetration or understanding of the Four Noble Truths these are to be penetrated.

Along the 2500 years long journey in the Southern Buddhist countries such as Myanmar, Sri Lanka, Thailand, Cambodia and Laos, in these successive six great Samgha Councils, the pious learned orthodox great



elder disciples of the Lord Buddha well preserved and maintained the Dhamma, the teaching of the Buddha, in its pristine purity without substituting anything into this Dhamma, without removing anything from the Dhamma and without changing the Dhamma to any style or any form, or substitutes. This is called Theravadadhamma.

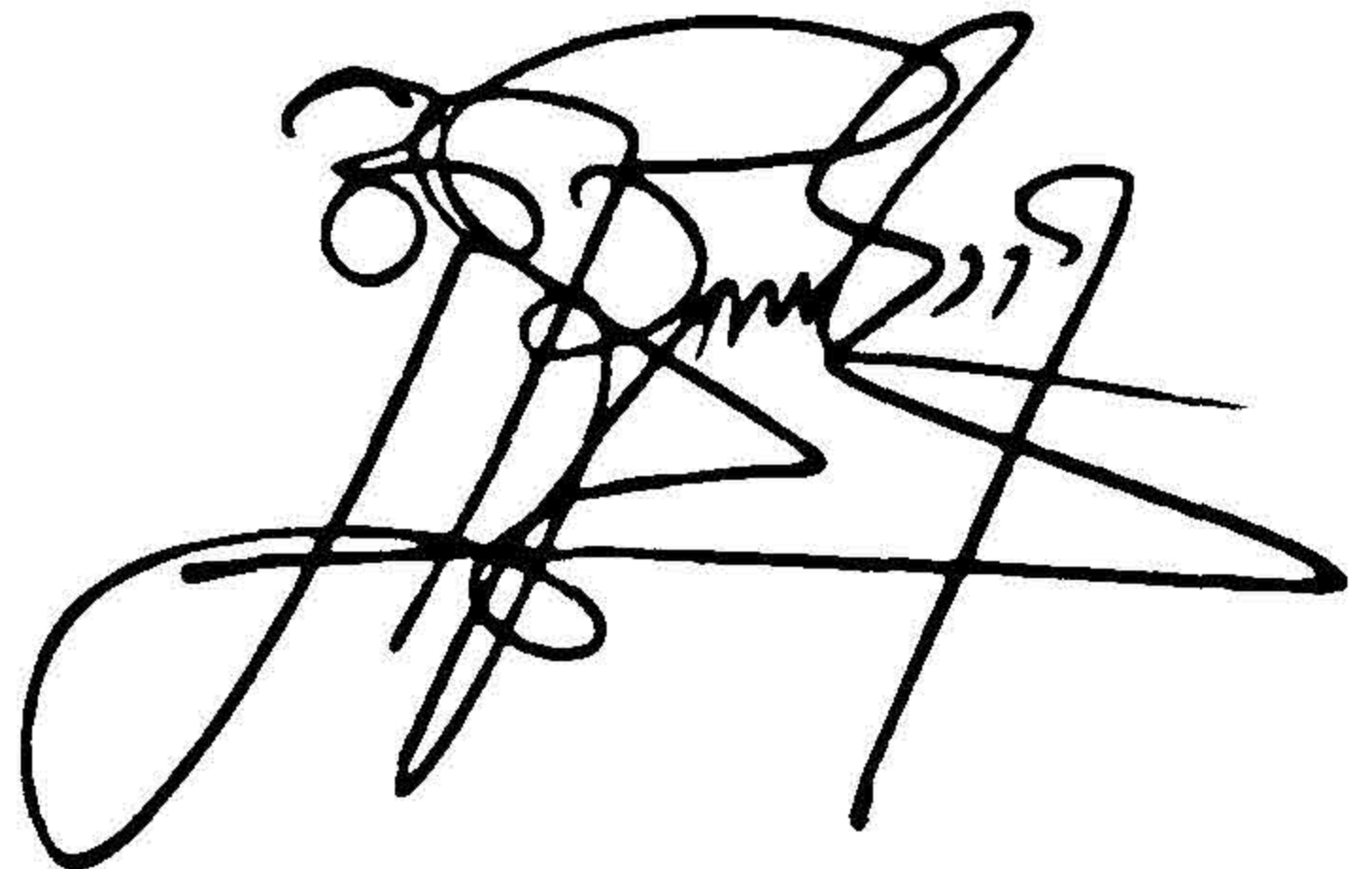
During the peaceful march of His teaching for 2500 years, not a single drop of blood was shed in the propagation of the Dhamma, and no conversion was ever made by force or repulsive methods. Yet the Buddha was the first and greatest missionary who ever lived on earth.

The Buddha's sublime teaching has spread and its still making peaceful inroads into more and more countries in the world owing to its rationality, practicability, efficacy, nonaggressiveness, tolerance and universality. The Buddha-Dhamma has contributed greatly to the cultural advancement of many Asian



countries. In fact, all Buddhist countries grew up in the cradle of Buddhism.

Nations have come and gone, empires founded on might and force have flourished and perished but the empire of the Dhamma founded by the Buddha, on love, compassion and reason, still flourishes and will continue to flourish nation to nation and country to country in the world.



22 FULLMOON DAY OF MAY 2005
2548 YEAR OF JAYANTI

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