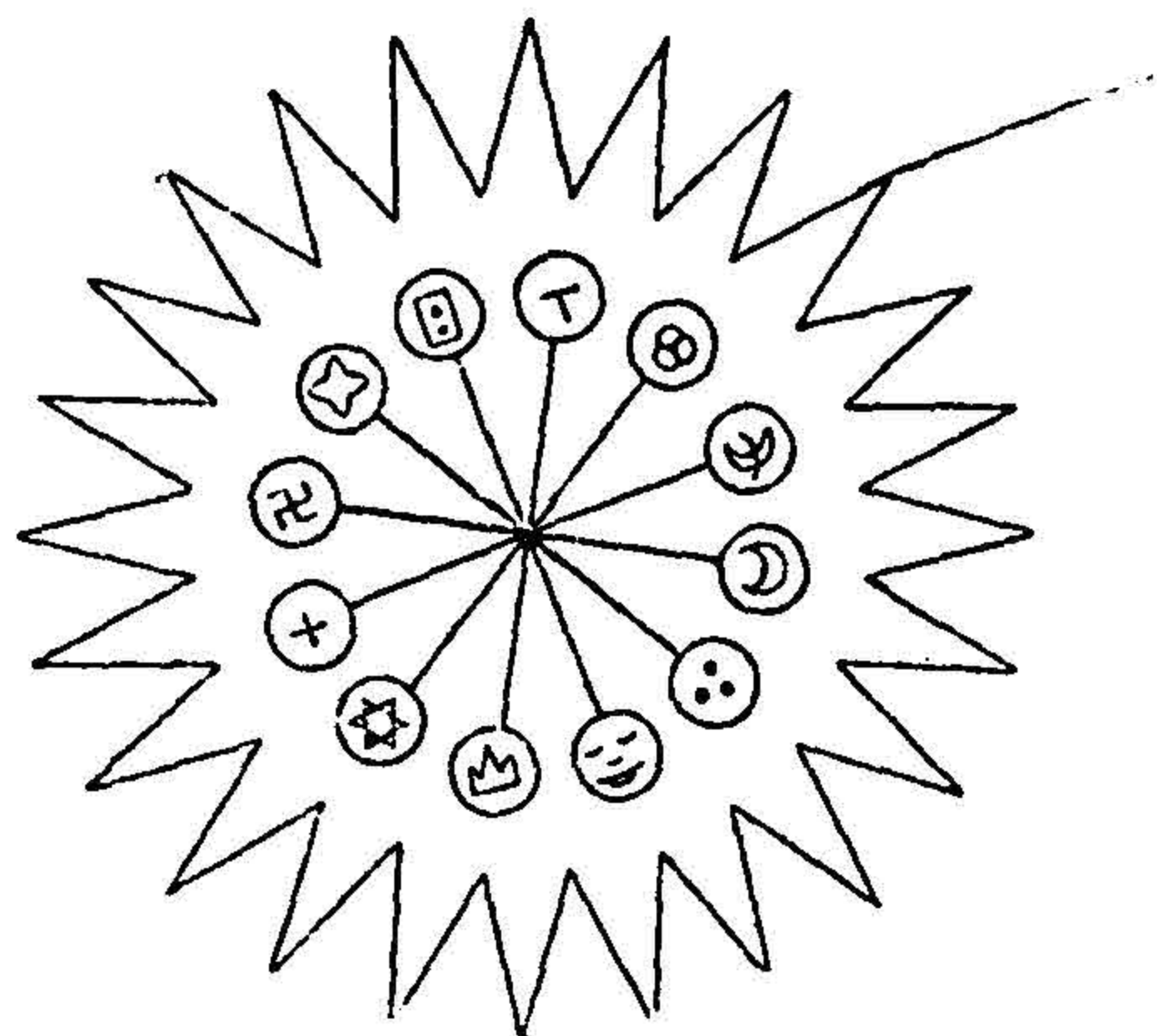


3  
N



# THE LAST SERMON OF BUDDHA



N I R V A N A.

1. THAT IS THE END OF WOE,
2. THE DESTRUCTION OF CRAVING  
IS NIRVANA,
3. RELEASE IS NIRVANA,
4. NIRVANA IS THE END.

*By*

Dr. TUN HLA AUNG Ph.D., D. Litt.  
O. P., O. S. J.,

*President of the Light of Sasana Association, Moral Instructor of the University Mingala Association, Patron & Chairman of Universal Religious Alliance, and President of All Asia Great Modern Spiritual Revival Movement, No. 116, 47th Street Rangoon, Union of Burma.*





**DR. TUN HLA AUNG PH. D., D. LITT.,  
O.P., O.S.J.,**  
President of the Light of Sasana Association,  
Moral Instructor of the University Mingala  
Association, Patron & Chairman of Universal  
Religious Alliance, and President of All Asia  
Great Modern Spiritual Revival Movement,  
No. 116, 47th Street Rangoon, Union of Burma.



# THE LAST SERMON OF BUDDHA



## N I R V A N A .

1. THAT IS THE END OF WOE,
2. THE DESTRUCTION OF CRAVING  
IS NIRVANA.
3. RELEASE IS NIRVANA,
4. NIRVANA IS THE END

*By*

Dr. TUN HLA AUNG Ph.D., D. Litt.  
O. P., O. S. J.,

*President of the Light of Sasana Association, Moral Instructor of the University Mingala Association, Patron & Chairman of Universal Religious Alliance, and President of All Asia Great Modern Spiritual Revival Movement, No. 116, 47th Street Rangoon, Union of Burma.*



# CONTENTS

	<i>Page.</i>
1. Preface.	
2. The last sermon of Buddha. . . . .	1-7
3. Mirror of Truth. . . . .	8-12
4. Speech By U Tun Hla Aung. . . . .	13-20
5. Condition of Nirvana. . . . .	21-
6 Conclusion. . . . .	22-23



## **PREFACE.**

The first sermon, DHAMMA CAKKAR PAVATTANA SUTTA, of Lord Buddha has been published by me to enable one to know definitely the enlightenment attained by Him. It will be more interesting to know His last sermon so that we can see whether there is any difference between these two sermons.

In my booklet under the title of BUDDHA'S PHILOSOPHY & ETHICS THROUGH APPLIED MATHEMATIC, I mentioned that the fundamental doctrine of Lord Buddha remains constant and can be summed up at once in the perfect understanding and realization of only two lines which read in Pali as follows:-

**Vaya-dhamma sankhara**

**Apparmadena Sampadetha.**

It means "Work out your salvation with diligence" It is necessary to know when and where these last words have been expressed; and what follows for the apprehension of the religion. For this purpose the whole text of sermon to Ananda, His principal disciple or attendant at the verge of His demise till His last breath when he entered Nirvana is reproduced.

The request made by Mara to Gautama Buddha to terminate His existence by entering into Nirvana, which Buddha had accepted, is also mentioned.



In Chapter X of the MORAL RENOVATION THROUGH SOUND EDUCATION the first and the last words of Lord Buddha have been mentioned in brief for want of time, as the booklet had to be distributed to the delegates, from different Buddhist Countries of the world, who attended the Third Conference of the World Fellowship of Buddhists held in Rangoon in December 1954.

The first sermon of Lord Buddha has been published in the booklet under the title of DHAMMA-CAKKA PAVATTANA SUTTA in which the whole text as preached by Lord Buddha together with notes, graph and a speech by me have been included.

The present booklet comprises only the last word of Lord Buddha which may be read in conjunction with the other booklets mentioned hitherto above.

MAY PEACE BE WITH ALL THE  
BEINGS WHO SHALL ATTAIN THE  
ENLIGHTENMENT FOR EVER &  
ANON!

Dr. TUN HLA AUNG  
Ph. D., D. Litt.,  
O. P., O. S. S. J.,

116, 47th Street,  
Rangoon,

Union of Burma,  
The 7th July, 1956.



# THE LAST SERMON OF BUDDHA

(1)

Said the Tathagata to Ananda, "In former years Ananda, Mara, the Evil One, approached ME three times to tempt ME."

*First.* When Bhodhi-satwa left the palace, at the city of Kappila, Mara stood at the gate and stopped HIM. "Depart not, Oh my Lord," exclaimed Mara, in seven days from now *Sakkyā* "the wheel of empire will appear, and will make you monocrat over the four continents and the two thousand adjacent islands. Therefore, stay, my "Lord."

Thereupon the Bhoddhi-satwa replied: "Well, do I not know that the *Sakkyā*, the wheel of empire will appear to me; but it is not sovereignty that I desire, I will become a Buddha and make all the world shout for joy."

*Second.* Ananda, the Evil one approached the Tathagata when, after a practice of severe self-mortification, having bathed His body, HE left the Naranzara River, Mara said, thou art emaciated from fasts, and death is near. What good is thy exertion? Deign to live, and thou will be able to do good deeds." Then the Tathagata replied, Oh, thou friend of the indolent, Thou wicked one; for what purpose have thou come. "Let the flesh waste away, if but the mind becomes more tranquil



and attention more steadfast. What is life in this World? Death in battle is better to ME than that I should live defeated."

Mara uttered to himself, "For six years I followed the Blessed one step by step but I found no fault in the "Enlightened One" So saying, Mara left the Tathagata."

*Third.* Ananda the tempter approached the Blessed One, when He was resting under the shepperd's Nyagrodha tree on the bank of the river Naranzara, immediately after having attained the enlightenment. Then the Mara the Evil one came to the place, where the Blessed One was, and, standing beside HIM, he addressed HIM in these words, "Pass away now, Lord, from existence, let the Blessed One now die. Now is the time for Blessed One to pass away."

The Blessed one replied, 'I shall not die, Oh Evil One, until not only the brethren and sisters of the order, but also the lay - disciples of both sexes, shall have become true bearers, wise and well trained, ready and well versed in the Scriptures, fulfilling all greater and lesser duties, correct in life, living according to precepts, until they, having thus themselves learned the doctrine, shall be able to convey to others concerning it, preach it, make it known, establish it, open it minutely, explain it, and make clear - until they, when others start vain doctrines, shall be able to vanquish and refute them and so to spread the wonder



- working truth abroad. I SHALL NOT DIE UNTIL THE PURE RELIGION OF TRUTH SHALL HAVE BECOME SUCCESSFUL, PROSPEROUS, WIDE SPREAD AND POPULAR IN FULLEST EXTENT - UNTIL IN A WORD, IT SHALL HAVE BEEN WELL PROCLAIMED AMONG MEN!

Thus three times did Mara approached ME in former years."

And now, Ananda, Mara the Evil One, came again to-day to the place where I was, and standing besides ME, address ME in the same words. Pass away, Lord, from existence. And when he has thus spoken, Ananda, I replied him "Make thyself happy, the final extinction of the Tathagata shall take place before long."

The Venerable Ananda addressed the Blessed One thus: Oh Lord do remain with us for the good and the happiness of the great multitudes, out of pity for the world, for the good and the gain of mankind.

Blessed One exclaimed, "enough now Ananda beseech not the Tathagata".

The Venerable Ananda, a second time again besought the Blessed One in the same words; and he received from the Blessed One the same reply.

And again, the third time, the venerable Ananda besought the Blessed One to live longer; and the Blessed One asked, "Hast thou faith, Ananda?"



## 4 THE LAST SERMON OF BUDDHA

Ananda answered, "I have, my Lord."

The Blessed One, seeing the quivering eyelids of Ananda, read the deep grief in the core of the heart of His favourite disciple, asked again, "Hast thou, indeed, faith, Ananda?"

The Venerable Ananda repeated his answer, "I have faith, my Lord."

The Blessed One then said, "If thou hast faith in the wisdom of the Tathagata why then Ananda, doth thou worry the Tathagata, even until the third time? *"Have I not formerly declared to you that it is in the very nature of all things, near and dear unto us, that we must depart from them? How then, Ananda, can it be possible for ME to remain, since everything that is born, or brought to being and organized, contains within itself the inherent necessity of dissolution or destruction?"* "How then can it be possible that this body of MINE should not be dissolved? No such condition can exist! And this mortal existence has been relinquished, cast away, renounced, rejected and abandoned by the Tathagata.

The Blessed One after thus convincing Ananda, asked him to assemble in the Service Hall such of the Rahans as reside in the neighbourhood of Vaisali. When so assembled, the Blessed One proceeded to the Service Hall and sat on the pulpit, and addressed the rahans: -



*THE LAST SERMON OF BUDDHA.*

Oh Bhikkhus!

Ye to whom the TRUTH has been made known, having thoroughly made yourselves masters of it, practice it, meditate upon it, and spread it abroad, in order that this pure religion may last long and be perpetuated, in order and happiness of the great multitudes, out of pity for the world, and to the good and gain of all living beings. ”

“Star - gazing and astrology, forecasting lucky or unfortunate events by signs, prognosticating good or evil; all these are things forbidden. ”

“He who lets his mind go loose without restraint shall not attain Nirvana, therefore, *must* we hold the mind in *check*, and retire from worldly excitements or attachments and seek tranquility of mind. ”

Eat your food so as to satisfy your hunger, and drink so as to quench your thirst. ”

“ Satisfy the necessities of life like the butterfly that sips the ‘dews from flower without destroying the fragrance or its texture. ”

“ Oh Bhikkhus ! It is through not understanding and grasping the FOUR NOBLE TRUTHS, that we go astray so long and wandered in the whirl of transmigration both you and I, until we find the TRUTH. ”



## 6 THE LAST SERMON OF BUDDHA

“Practise with earnest the meditations I have taught you. Continue in the great struggle against sin and evil. Walk in the roads of nobles. Be strong in moral powers. Let the organs of your spiritual sense be quick.

When the seven kinds of wisdom (clair - audience, clair - voyance etc) enlighten your mind, you will find the EIGHTFOLD NOBLE PATH that leads to NIRVANA.”

Oh Bhikkhus !

Behold, the final extinction of the Tathagata will take place before long, I now exhort you, saying—

‘“ALL COMPONENT THINGS MUST GROW OLD AND BE DISSOLVED AGAIN. SEEK YE WHICH IS PERMANENT AND WORK OUT YOUR SALVATION WITH DILIGENCE. -

“Vaya - dhamma sankhara  
Appamadena Sampadetha ! ’

The above is the full context of the LAST SERMON OF THE LORD BUDDHA. in order to grasp it, I lay THE MIRROR OF TRUTH on the next page.

For forty five years the Buddha preached and taught to. His Bhikkus His teaching is enshrined in the TRIPITAKA Canon which consists of Vinay, Suttas and Abhidhamma Pitaka. The first is



concerned chiefly with the rules of Sangha - the members of HIS order, the second contains discourses delivered as occasions arose, and the last with PHILOSOPHY & ETHICS, which will be found in THE MAHA MAN-GALA SUTTA, published by me.



## 8 THE LAST SERMON OF BUDDHA

### THE MIRROR OF TRUTH.

(2)

The Lord Buddha Proceeded to the Madika Village with a large number of Baikkhus and there he stayed in the cave. One day the Venerable Ananda approached the Lord mentioning to Him the names of the Bikkhus and Bikkhunis who had died and anxiously inquired about their fate after death whether they had been reborn in human world or animal world or in hell or had turned to ghosts, or in any place of woe.

The Lord Buddha replied;

“Those who have died after the complete destruction of the three bonds of lust, of covetousness and of the egotistical clinging of existence, need not fear the state after death. They will not be reborn in a state of suffering; their minds will not continue as a Karma of evil deeds or sin, but are assured of final salvation.”

“When they die, nothing will remain of them but their good thoughts, their righteous acts, and the bliss that proceeds from truth and righteousness. As rivers must at last reach the distant main, so their minds will be reborn in the higher state of existence and continue to be pressing on to their ultimate goal which is the ocean of truth, the eternal peace of Nirvana!”



## THE LAST SERMON OF BUDDHA 9

“Men are anxious about death and their fate after death; but there is nothing strange in this that a human being should die. However that you should inquire about them, and having heard the truth still be anxious about the dead this is wearisome to ME. I will therefore teach you the MIRROR OF TRUTH.

“Hell is destroyed for ME, and rebirth as an animal, or a ghost, or in any place of woe. I am converted; I am no longer liable to be reborn in a state of suffering, and am assured of final salvation.

“What then, Ananda is this MIRROR OF TRUTH? It is the consciousness that the elect disciple is in the world possessed of faith in the Buddha, believing the Lord to be the Holy One.

Holy One, the Fully Enlightened One, Wise, upright, happy, world knowing, supreme, Builder of men's wayward hearts, the Teacher of Gods and men, the Blessed Buddha.”

It is further the consciousness that the disciple is possessed of faith in the truth, believing the truth to have been proclaimed by the Lord, for the benefit of the world passing not away, welcoming all leading to salvation, to which through truth the wise will attain each one by his own effort.



## 10 THE LAST SERMON OF BUDDHA

And finally it is the consciousness that the disciple is possessed of faith in the order, believing in the efficiency of union among those men and women, who are anxious to walk in the Noble Eightfold Path. Believing this doctrine of Buddha of the righteous, the upright, the just, the law abiding to be worthy of honour, of hospitality, of gifts and of reverence; to be the supreme sowing ground of merit for the world; to be possessed of the virtues beloved by the Gods, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, untarnished by the desire of selfish aims, either now or in future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thoughts.

This is the MIRROR OF TRUTH, which leads the straightest way to enlightenment *which is the common goal of all living creatures.* He who possesses the MIRROR OF TRUTH, is free from fear, will find comfort in the tribulations of life, and his life will be a blessing to all his fellow creatures."

The Noble Eightfold Path preached by the Lord will be found in the booklet under the title of DHAMMA CAK-KAR PAVATTANA SUTTA compiled by me, but for ready reference of the reader, it is reproduced here.

They are (1) Right View (2) Right thought, (3) Right Speech (4) Right Action, (5) Right



Living, (6) Right Endeavour (7) Right Mindfulness, and (8) Right Concentration.

By right action one conquers the true evils committed by body, i.e.. (a) Killing, (b) Stealing and (c) Committing Adultery.

By the Right speech one conquers (a) lying (b) slander, (c) indecent language and (d) gossip.

One who observes Right action and Right speech, has come to a state of Right Living. These three make up SILA which means observing the precepts.

Right endeavour, Right mindfulness and Right concentration are jointly known as SAMATI which means steady.

Right thought and Right View are known as PANNA, which means Knowledge or wisdom. By this intuitive knowledge one has gained the right, Knowledge, Wisdom, the insight and the light in all the Four Noble truths, viz., suffering, cause of suffering, cessation of suffering and Noble Eightfold Path. The whole of Buddha's doctrine are based on these FOUR NOBLE TRUTHS. To overcome the sufferings, one should avoid the cause of suffering with the aids of the Noble Eightfold Path in order to attain the supreme Enlightenment which in other words is called NIRVANA; the ultimate goal of Peace and Happiness.



## 12 THE LAST SERMON OF BUDDHA

In order to achieve or follow the EIGHT-FOLD NOBLE PATH, it is essential to practice SILA, SAMATI and PANNA. My speech to the way to observe and practice SILA will be found in the following pages of this booklet.



# THE LAST SERMON OF BUDDHA 13

(3)

SPEECH BY

U TUN HLA AUNG, Ph.D. D. LITT, OP,  
O. S. J.

President of THE ALL ASIA GREAT  
MODERN SPIRITUAL REVIVAL  
MOVEMENT,  
OF RANGOON.

BROTHERS & SISTERS,

I am going to tell you now "WHAT IS  
BUDDHISM, WHAT IS BUDDHA & WHY  
WE SHOULD OBSERVE PRECEPTS."

ONE. BUDDHISM is the religion of  
deliverance from EVIL by enlighten-  
ment.

ENLIGHTENMENT that teaches the  
LAW OF CAUSE AND EFFECT is  
irrefragable in the moral world not  
less than in the physical world, that  
every EVIL deed has its EVIL effect,  
every GOOD deed has its GOOD con-  
sequences, which we cannot escape  
either in this or in any other existence.

BY ENLIGHTENMENT we learn the  
main EVIL, indeed the sole absolute  
EVIL is moral badness, and its cause  
is SELFHOOD.



## 14 THE LAST SERMON OF BUDDHA

SELFHOOD is an illusion, but the illusion is dispelled by ENLIGHTENMENT.

ENLIGHTENMENT at the same time imparts and all-comprehensive kindness towards all living beings, and a deep compassion for every creature that suffers.

Thus, TRUTH is like a lamp. It reveals to us the good law and points out the noble PATH OF RIGHTEOUSNESS leading to NIRVANA.

NIRVANA, or the entire surrender of SELFHOOD to TRUTH, is deliverance from EVIL, and the highest bliss attainable.

TWO. HE who has attained perfect ENLIGHTENMENT, so as to be a teacher of mankind, is called by Buddhists a BUDDHA which means, THE ENLIGHTENED ONE.

BUDDHISTS revere Siddhartha as BUDDHA, for He has for the first time most clearly pointed out the TRUTH, which has proved an unspeakable blessing to millions of suffering beings.

THREE. PRECEPT literally means SILA in BUDDHISM, the observance of which should be adhered to and cared for



in a higher estimation than one's own life. Abstaining from EVIL deeds committed by body, by word, by mind, and engaging in virtuous meritorious deeds will help a person to acquire this pre-requisite.

(I) What are the evils committed by the body?

They are (a) killing (b) Stealing (c) Adultery.

(II) What are the evils committed by word?

They are ( a ) lying (b ) slander ( c ) indecent language (d)gossip.

(III) What are the evils committed by mind?

They are (a) avariciousness (b) anger (c) ignorance of the Dhamma ( illusion ).

Well Brothers and Sisters,

Everyone of you, who has been trained by your good parents has the habit of saying precepts the first thing in the morn and the last at night, by reciting the precepts by heart as taught by your kind parents, and you consider yourself of having observed the precept for the day. By reciting the precept without knowing the cause and effect of it does not achieve the complete sphere of its sense. - The first precept - "Thou shalt not kill". You vow to observe this precept - Now it requires to clear your conscience, the reason why you should abstain from "killing".



## 16 THE LAST SERMON OF BUDDHA

One abstains from killing for the simple reason that he does not want to suffer such agony and death as suffered by the one whom he killed. Due to craving or lust or illusion one kills another without thinking for a moment how the other has to suffer. When the desire of killing is fulfilled one feels quite contented. Supposing if the one who kills another is placed for another to kill him, surely he would feel the pinch of agony or death as the one he has killed; and he would not like it because it is suffering. If one dislikes such suffering beheld on him, it should not be imposed on others. In short, to be freed from reaction of his own deed.

Similar consideration should be had in all other evils enumerated herein before and observe them for the realization of TRUTH.

As the earth supports the mountain or rock or tree or animal or men, Sila or the precept, is the foundation for the building of the merit. Devoid of Sila or precept all other good qualities in a person die away, just as a being devoid of the head would cause the decay of the rest of the body.

Charity or any other action of a virtuous nature based on this pre-requisite Sila or precept reaps the best results.

Let us now detail the benefits of the abstinence from the above mentioned evil deeds.



- (a) Abstinence from KILLING will help a person to get rid of anger, disease, ill-health and also to gain loving kindness and long life.
- (b) Abstinence from STEALING will make a person lead a life free from trouble, not to become an object for another's suspicion at any time, and will be recognized by the world as an honest man.
- (c) Abstinence from ADULTERY will allow one to be admitted and uphold in society as a respectable one.
- (d) Abstinence from LYING will win for one the confidence of one's associates.
- (e) Abstinence from SLANDER will help one not to become a prey to another's trap and will make a friend to all.
- (f) Abstinence from using INDECENT WORDS will make the person happy and possessed of words to win another's heart.
- (g) Abstinence from GOSSIP will make one to be an eloquent and clever speaker.
- (h) Abstinence from AVARICIOUSNESS will help one to acquire for one's self such power as to overcome enemies, and never to become a world cripple, a blind, deaf or dumb being.



## 18 THE LAST SERMON OF BUDDHA

- (i) Abstinence from ANGER, will make the person an external winner of everyone's heart at sight, and a noble one indeed.
- (j) Abstinence of ILLUSION will make a person a true follower of the doctrines taught by Buddha.

Those who observe these precepts thoroughly will be on the PATH of the Eightfold Noble Path.

By abstinence from killing, stealing and adultery, the evils committed by body, the RIGHT ACTION is acquired.

•By abstinence from lying, slander, indecent words and gossips, the evil committed by word, the RIGHT SPEECH, is acquired.

By acquiring RIGHT ACTION & RIGHT SPEECH, one acquires RIGHT LIVELIHOOD.

By exertion to abstain from committing evil deeds RIGHT EFFORT is formed.

By taking pre-caution not to commit any evil deed is RIGHT MINDFULNESS.

By concentrating upon the abstinence from evil deeds is RIGHT CONTEMPLATION.

By having loving kindness to all beings is RIGHT THOUGHT.

By having acquired the other seven Paths and observing the TRUTH is the RIGHT VIEW.



These are the EIGHTFOLD NOBLE PATHS.

By observing these EIGHTFOLD NOBLE PATHS one overcome desire, lust or anger, which are the SUFFERING; the existence is the CAUSE OF SUFFERING. By desire, continued existence is produced. Cessation of existence is effected by the destruction of the BODY & MIND. The exercise of the EIGHTFOLD NOBLE PATH leads to the extinction of human passion. The destruction of passion leads to the full four stages of emancipation or sanctification, which in turn leads to Nirvana. Without this emancipation Nirvana cannot be realized or accomplished.

Therefore the whole doctrine of the Buddha is based on the Four Great Truth of SUFFERINGS, CAUSE OF SUFFERING, NIRVANA and the EIGHTFOLD NOBLE PATH.

There is Self and there is Truth. Where Self is, Truth is apt. Where Truth is Self is the fleeting way of the whirl of transmigration, it is individual separateness and that egotism which begets envy and hatred. Self is yearning for pleasure and lust after vanity. Truth is the comprehension of things, it is permanent and everlasting, the real in all existence, the bliss of righteousness.

The existence of self is an illusion and there is no wrong in this world, no vice, no sin, except what flows from the sensation of self.



## 20 THE LAST SERMON OF BUDDHA

The attainment of Truth is possible only when self is recognized as an illusion. Righteousness can be practised only when we have freed our mind from the passion of egotism. Perfect peace can dwell only when all vanity has vanished.

Blessed is he who has understood the DHAMMA, the teachings of the BUDDHA. Blessed is he who does no harm to his fellow beings. Blessed is he who overcomes sin and is free from passion. To the highest bliss has he attained who has conquered all selfishness and vanity. He has become Buddha, the perfect one, the blessed one, the Enlightened One.

To attain PEACE and HAPPINESS in this and in future existence, I urge everyone to practise the precepts earnestly.

Perhaps the reader may like to know the condition of the NIRVANA which will be found on the next page.



(4)

### CONDITION OF NIRVANA

There is a condition wherein there is neither earth, nor water, nor fire, nor air, nor the sphere of infinite space, nor the sphere of infinite consciousness nor the sphere of void, nor the sphere of neither perception nor non-perception, where there is no this world and no world beyond, where there is no moon and no sun. That condition do I call neither a coming nor a going, nor a standing, nor a falling away, nor a rising up, but it is without FIXITY, without MOBILITY, without BASIS.

1. THAT IS THE END OF WOE.
2. THE DESTRUCTION OF CRAVING IS NIRVANA.
3. RELEASE IS NIRVANA.
4. NIRVANA IS THE END.



## 22 THE LAST SERMON OF BUDDHA

(5)

### CONCLUSION

From the perusal of

(i) DHAMMA CAKKAR PAVATTANA SUTTA (the first sermon of Buddha).

(ii) THE LAST SERMON OF BUDDHA published by me, it will be perceived that LORD BUDDHA had paved the way towards the PEACE by laying the TRUTH as a model comprising FOUR NOBLE TRUTH clearing the obstacles by EIGHTFOLD NOBLE PATH leading to NIRVANA.

Rejoice at the glad tidings: BUDDHA Our Lord has found the radix of all evil. HE has shown us the way to Salvation.

BUDDHA dispels the illusions of our minds and redeems us from the terrors of death.

BUDDHA brings comfort to the weary and sorrow laden; HE restores peace to those who are broken down under the burden of life. HE gives courage to the weak when they would fain, give up self-reliance and hope.

Those that suffer from the tribulation of life, those that have to struggle and endure, those that yearn for a life of truth, rejoice at the glad tidings!



There is *balm* for the wounded and there is *bread* for the hungry. There is water for the thirsty and there is hope for the despaired, there is light for those in the darkness, and there is inexhaustible blessing for the upright.

Heal your wound, you wounded, and eat your fill you hungry, rest you weary, and those who are thirsty, quench your thirst, those who are in darkness look up to the light, those that are forlorn, be of good cheer.

TRUTH is truth, those that love the truth will find the Kingdom of righteousness is founded upon earth. The darkness or error is dispelled by the light of truth. We can see our way and make firm and certain steps.

•  
BUDDHA HAS REVEALED THE TRUTH !

The TRUTH cures our diseases and redeems us from perdition, the truth strengthens us in life and in death; the truth alone can conquer the evils of error.

REJOICE AT THE GLAD TIDINGS.



DR. TUN HLA AUNG PH. D., D. LITT., O.P., O.S.J.,  
President of the Light of Sasana Association, Moral  
Instructor of the University Mingala Association, Patron  
and Chairman of Universal Religious Alliance, and  
President of All Asia Great Modern Spiritual Revival  
Movement, No. 116, 47th Street, Rangoon, Union of  
Burma.

The fame of  
(a) TRIALS IN BURMA.  
(b) INTO HIDDEN BURMA

By  
MAURICE COLLIS.

- The Author of
- (a) THE MORAL RENOVATION (*Anatta*)  
THROUGH SOUND EDUCATION,  
in the name of DHAMMPAL USASIA.
  - (b) THE MAHA MANGALA SUTTA  
in Pali, Burmese & English.
  - (c) THE MAHA MANGALA SUTTA, THE  
BUDDHA'S PHILOSOPHY & ETHICS  
THROUGH APPLIED MATHEMATICS  
& THE SELECTED SPEECHES.
  - (d) THE DHAMMA CHAKKAR PAVA-  
TTANA SUTTANA The first sermon of  
Buddha.
  - (e) THE LAST SERMON OF BUDDHA.
  - (f) MODE OF CONCENTRATION in  
Burmese.



