



## WORDS OF DHAMMA

*Sukho buddhānaṃ uppādo,  
Sukhā saddhammadesanā;  
Sukhā saṅghassa sāmaggi,  
sammaggānaṃ tapo sukho.*

— Dhammapada- 194, Buddha vagga.

Happy is the birth of Buddhas. Happy is the teaching of the sublime Dhamma. Happy is the unity of the Sangha. Happy is the discipline of the united ones

## What is the Teaching of the Buddha?

(Public Talk 1, Part 2) (23 September 1951)

by Thray Sithu Sayagi U Ba Khin

In 1951, when Sayagi was the Accountant General of Burma, he was requested by a religious study group to lecture on Teachings of the Buddha. The study group was headed by the information officer and the economic and finance officer of the Special Technical and Economic Division of the U.S. Government. Sayagi presented a series of three lectures in Rangoon at the Methodist Church, Signal Pagoda Road. The following is abridged.

My dear Dhamma brothers & Sisters!

### Attainment of Buddhahood

It was on the eve of the full moon of *Vesākha* [ the month of May] just 2,562 years ago, that Prince Siddhattha, wandering ascetic, sat cross-legged beneath a *bodhi* tree on the bank of the river Nerañjarā in the forest of Uruvelā (near present-day Bodh Gayā), with the strongest of determinations not to rise from that posture on any account until he gained the truth and enlightenment, the Buddhahood, even if the attempt might mean the loss of his very life.

The great event was approaching. The Prince ascetic mustered up all his strength of mind to secure that one-pointedness of mind which is so essential for the discovery of truth. The balancing of the mind, the Prince found on this occasion, was not so easy as before. There was not only the combination of the mental forces of the lower planes with those of the higher planes all around him, but also interferences strong enough to upset, off and on, the equilibrium of his mind. The resistance of the impenetrable masses of forces against the radiation of the light normally secured by him was unusual perhaps because it was a final bid for Buddhahood and Māra, the supreme controller of evil forces, was behind the scene. The Prince, however, worked his way through slowly but surely, backed up by the mental forces of virtues which must inevitably have come back to him at the right moment.

He made a vow and called upon all the *brahmās* and *devas* who had witnessed the fulfillment of his ten great perfections to join hands with him in the struggle for supremacy. This done, the association with the transcendently pure mental forces of the *brahmās* and *devas* had a salutary effect. The thick masses of

forces, which seemed impenetrable, broke away; and with a steady improvement in the control over the mind, they were wiped out once and for all. All the hindrances having been overcome, the Prince was able to raise his power of concentration and put the mind into a state of complete purity, tranquillity and equanimity. Gradually, the consciousness of true insight possessed him. The solution to the vital problems which confronted him made its appearance in his consciousness as an inspiration. By introspective meditation on the realities of nature in his own self, it came vividly to him that there is no substantiality, as there seems to be, in the human body, and that it is nothing but the sum total of innumerable millions of *kalāpas* (subatomic particles), each about 1/46,656th part of a particle of dust from the wheel of a chariot in summer. On further investigation, he realized that this *kalāpa* also is matter in constant change or flux; and, similarly, that the mind is a representation of the mental forces (creative) going out and the mental forces (created) coming into the system of an individual continually and throughout eternity.

Buddha then proclaimed that his eye of wisdom had arisen when he got over the substantiality of his “own self.” He saw by means of the lens of *samādhi* the *kalāpas* on which he next applied the law of *anicca* (impermanence), and reduced them to non-entity or habitual behaviour patterns—doing away with what we in Buddhism call *paññatti* (apparent truth); and coming to a state of *paramattha* (nature of forces) or, in other words, “ultimate reality.”

Accordingly, he came to a realization of the perpetual change of mind and matter in himself (*anicca*) and as a sequel thereto, the truth of suffering (*dukkha*). It was then that the egocentrism in him broke down into the void and he got over to a stage beyond “suffering,” i.e., *dukkha-nirodha* (the extinction of suffering) with no more traces of *attā* (attachment to self) left behind. “Mind and matter” were to him but empty phenomena which roll on forever, within the range of the law of cause and effect and the law of dependent origination. The truth was realized. The inherent qualities of embryo Buddha then developed, and complete enlightenment came to him by the dawn of the *Vesākha* day.

Verily, Prince Siddhattha attained *sammā sambodhi* and became the Buddha, the Awakened One, the Enlightened One, the All-knowing One. He was awake in a way compared with which all others were asleep and dreaming. He was enlightened in a way compared with which all other men were stumbling and groping in the dark. His knowing was with the knowledge compared with which, what all other men know is but a kind of ignorance.

Ladies and gentlemen, I have taken so much of your time today. I thank you all for the patient listening. I must also thank the clergy of the church for their kind permission given to me for this address.

## (Public Talk 2, Part 1) (30 September 1951)

Last Sunday, I gave you a brief outline—a very brief one, too—of the life of our Lord Buddha up to the moment of his attainment of Buddhahood. I am going to tell you today what his teachings are.

The teachings of the Buddha have been preserved in what we call the *Tipiṭaka*, consisting of *Suttas* (discourses), *Vinaya* (laws of discipline for the Sangha) and *Abhidhamma* (philosophical teachings). We have the *Tipiṭaka* in Pāli in several volumes which will require an intelligent Pāli scholar some months just to read through. I propose, therefore, to confine myself today only to essentials, i.e., the fundamental truths of the Dhamma.

Before Lord Buddha took upon himself the task of spreading the Dhamma, he remained in silent meditation for a continuous period of forty-nine days—seven days under the *bodhi* tree, and seven days each in six other spots nearby, enjoying from time to time the peace of supreme *nibbāna* and at other times going deeper, in investigation, into the most delicate problems of *paramattha dhamma* (ultimate realities). On the complete mastery of the law of *paṭṭhāna* (the law of relations) in which infinite modes of relations between thought-moments are dealt with, there emerged from his body brilliant rays in six colours, which eventually settled down as a halo of six coloured rays around his head. He passed these seven-times-seven days of meditation without food. It is beyond us all to be without food for forty-nine days. The fact remains that throughout the period he was on a mental plane, as distinct from the physical plane wherein mankind normally resides. It is not the material food that maintains the fine material and life continuum of beings in the fine material worlds of *brahmās*, but the *jhānic pīti* (rapture arising from deep meditation), which in itself is a nutriment. This was the case with the Buddha whose existence during this long period was on a mental rather than physical plane. Our experiments in this line of research have firmly convinced us that for a man of such high intellectual and mental development as the Buddha, this is a possibility.

It was at daybreak on the fiftieth day of his Buddhahood when he arose from this long spell of meditation. Not that he was tired or exhausted, but, as he was no longer in the mental plane, he felt a longing for food. At that time, two traders from a foreign land were travelling in several carts loaded with merchandise through the Uruvelā forest. A *deva* of the forest who was their relative in one of the previous existences advised them to take the opportunity of paying homage to the all-enlightened Buddha who had just arisen from his meditation. They accordingly went to the place where the Buddha was seated, illumined by the halo of six coloured rays. They could not resist their feelings. They lay prostrate in devotion and adoration before Buddha and later offered preserved rice cakes with honey for the first meal of the Buddha. They were accepted as his lay disciples. Upon requesting that they might be given some tokens for their worship, Buddha presented them with eight strands of hair from his head.

You will be surprised to know that these two traders were Tapussa and Bhallika of Okkalāpa, which today is known as Rangoon where you are at this moment. And the renowned Shwedagon, which you have all probably visited, is the pagoda in which was enshrined all the eight hair relics of Buddha under the personal direction of the then ruler of Okkalāpa, 2,540 years ago. It has been preserved and renovated until now by successive Buddhist kings and devotees. Unfortunately, however, these two traders of Okkalāpa, who had the privilege of becoming the first lay disciples of the Buddha, were disciples only by faith, without a taste of the Buddha Dhamma in actual practice which alone could give them deliverance from suffering and death. Faith is, no doubt, a preliminary requisite; but it is the practice of the teachings which really counts. The Buddha therefore said:

“The path must be trodden by each individual; Buddhas do but point the way.”

## Teachings of Buddha

Buddha Dhamma is not a religion according to its dictionary meaning because it has no centre in God, as is the case in all other religions. Strictly speaking, Buddha Dhamma is a system of philosophy coordinated with a code of morality, physical and mental. The goal in view is the extinction of suffering and death.

The Four Noble Truths taught by the Buddha in his first sermon known as the *Dhamma-cakka-pavattana Sutta* (the discourse to set in motion the Wheel of Dhamma) form the basis on which is founded this system of philosophy. In fact, the first three of the Four Noble Truths expound the philosophy of Buddha while the fourth (the Eightfold Noble Path, which is a code of morality-cum-philosophy) serves as a means for the end. This first sermon was given to the five ascetics, led by Koṇḍañña, who were his early companions in search of truth. Koṇḍañña was the first disciple of the Buddha to practise to become an *arahant* (a holy one gone beyond the limitations of all fetters).

Now we come to the Four Noble Truths. They are as follows:

1. *Dukkha-sacca* (truth of suffering)
2. *Samudaya-sacca* (truth of the origin of suffering)
3. *Nirodha-sacca* (truth of the cessation of suffering)
4. *Magga-sacca* (truth of the path leading to the cessation of suffering).

To come to a complete understanding of the fundamental concepts in the philosophy of Buddha, emphasis is laid on the need for the realization of the truth of suffering. To bring home this point, Lord Buddha tackled the problem from two different angles.

First, by a process of reasoning, he made his disciples understand that life is a struggle. Life is suffering; birth is suffering; old age is suffering; illness is suffering; death is suffering. The influence of sensuality, however, is so strong in mankind that they are normally apt to forget themselves, to forget what they will have to pay thereby. Just think for a moment how life exists in the prenatal period; how from the moment of birth the child has to struggle for existence; what preparations he has to make to face life; what he has to struggle with as a man until he breathes his last. You can very well imagine what life is. Life is indeed suffering. The more one is attached to self, the greater is the suffering. In fact, what pains and sufferings a man has to undergo are suppressed in favour of momentary sensual pleasures, which are but occasional spotlights in darkness. But for the *moha* (delusion), which keeps him away from the truth, he surely would have worked out his way for emancipation from the rounds of life, suffering and death.

Secondly, the Buddha made it known to his disciples that the human body is composed of *kalāpas* (subatomic units), each dying out simultaneously as it arises. Each *kalāpa* is a mass formed of the following nature-elements:

1. *paṭhavī* - extension (lit., earth)
2. *āpo* - cohesion (lit., water)
3. *tejo* - radiation (lit, heat and cold)
4. *vāyo* - motion (lit., air)
5. *vaṇṇo* - colour
6. *gandho* - smell
7. *raso* - taste
8. *ojā* - nutritive essence

The first four are called *mahā-bhūtas*, essential material qualities which are predominant in a *kalāpa*. The other four are merely subsidiaries which are dependent upon and born out of the former. A *kalāpa* is the minutest particle noticeable in the physical plane. It is only when the eight nature-elements (which have merely the characteristic of behaviour) are together that the entity of a *kalāpa* is formed. In other words, the coexistence of these eight nature-elements of behaviour makes a mass, which is known as a *kalāpa*. These *kalāpas*, according to the Buddha, are in a state of perpetual change or flux. They are nothing but a stream of energies, just like the light of a candle or an electric bulb. The body as we call it, is not an entity as it seems to be, but is a continuum of matter and life-force coexisting.

To a casual observer a piece of iron is motionless. The scientist knows that it is composed of electrons all in a state of perpetual change or flux. If this is so with a piece of iron, what will be the case with a living organism, say a human being? The changes taking place inside a human body must be more violent. Does man feel the rocking vibrations within himself? Does the scientist who knows that all the electrons are in a perpetual state of change or flux ever feel that his own body is but energy and vibration? What will be the repercussion on the mental attitude of the man who introspectively sees that his own body is mere energy and vibration?

To quench thirst one may easily just drink a glass of water from a village well. Supposing his eyes are as powerful as microscopes, he would surely hesitate to drink the very same water in which he must see the magnified microbes. Similarly, when one comes to the realization of perpetual change within himself (*anicca*—impermanence), he must come to the understanding, as a sequel thereto, of the truth of suffering as a consequence of the sharp sense of feeling the radiation, vibration and friction of the atomic units within. Indeed life is suffering, both within and without, to all appearances and in ultimate reality.

When I say life is suffering, as the Buddha taught, please be so good as not to run away with the idea that, if it is so, life is miserable, life is not worth living and the Buddhist concept of suffering is a terrible concept which will give you no chance of a reasonably happy life. What is happiness? For all that science has achieved in the field of materialism, are the peoples of the world happy? They may find sensual pleasures off and on, but in their heart of hearts they are not happy when they realize what has happened, what is happening and what may happen next. Why? This is because, while man has mastery of matter, he is still lacking in mastery over his mind.

Pleasure born of sensuality is nothing compared with the *pīti* (rapture) born of the inner peace of mind which can be secured through a process of meditation. Sense pleasures are preceded and followed by troubles and pains as in the case of a rustic who finds pleasure in cautiously scratching the itches over his body, whereas *pīti* is free from such troubles and pains either way. Looking from a sensual field, it will be difficult for you to appreciate what that *pīti* is like. But, I know, you can also enjoy and have a taste of it for comparative valuation. There is therefore nothing to suppose that the Buddha taught something which will make you feel miserable with the nightmare of suffering. But please take it from me that it will give you an escape from the normal conditions of life, a lotus as it were, in a pond of crystal water, immune from its fiery surroundings. It will give you that “peace within” which will satisfy you that you are getting beyond not only the day-to-day troubles of life, but slowly and surely beyond the limitation of life, suffering and death.

What, then, is the origin of suffering? The origin of it, the Buddha said, is *taṇhā* (craving). Once the seed of desire is sown, it grows into greed and multiplies into craving or lust, either for power or material gains. The man in whom this seed is sown becomes a slave to these cravings; and he is automatically driven to strenuous labours of mind and body to keep pace with them until the end comes. The final result must surely be the accumulation of the evil mental force generated by his own actions, words and thoughts which are motivated by the *lobha* (desire) and *dosa* (aversion) inherent in him.

Philosophically speaking again, it is the mental forces of actions (*saṅkhāra*) which react in the course of time on the person originating them, which are responsible for the stream of mind and matter, the origin of suffering within...

(To be continued in the next issue)

-- From the ‘Sayagi U Ba Khin Journal’



## Data Storage at Pagoda site

A major project called ‘Digital Archives Centre’ will be established at the Global Pagoda, in which all available materials from the time Respected Goenkaji started teaching and spreading Vipassana until now, will be brought together at one place. This will include the entire collection of photos, documents, notes, letters, audio, and video of Resp. Goenkaji, plus the VRI research work, as well as Pagoda photos, drawings, documents, etc.

It will take at least two years to complete this project. In the first phase, computers, scanners, and storage hardware will be purchased. Also, salaries of the workers need to be planned for. The primary project cost for procuring equipment is approximately 25 lakh rupees and the salaries for 1 year approximately 15-20 lakh rupees. VRI is registered under section 35(1)(3) where donors will get 100% income tax exemption (as per new rules) on their donations. **Contact:** 1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512/62427510 (9:30AM—5:30PM) **Email:** audits@globalpagoda.org; Bank Details of VRI-‘Vipassana Research Institute’, Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No. - 911010004132846; IFSC No.- UTIB0000062; Swift code: AXISINBB062.



## V.R.I. Academic Schedule-2018, Global Pagoda English-Pali Eight week Residential course

**Date:** 14<sup>th</sup> July to 11<sup>th</sup> Sep. 2018.

**Please find Eligibility Criteria for Above course on:**

<http://www.vridhamma.org/Theory-And-Practice-Courses>.

**For more information contact:** Mrs. Baljit Lamba: 9833518979, Mrs. Alka Bengurlekar: 9820583440, Mrs Archana Deshpande: 9869007040, VRI office-022-62427560, (9:30 am to 5:00 pm), **E-mail:** mumbai@vridhamma.org



## Peaceful Passing

Smt. Sakuntala Garga, peacefully breathed her last in Hyderabad on March 6, at age 74. She was a serious meditator right from her first course. She became an Assistant Teacher and helped many meditators in Vipassana. The Dhamma family wishes all the best for her in future.



## Wanted

A Full Time Male Dhamma Server is required for Dhamma Bhubaneswar, Odisha to look after office and other works. Honorarium will be paid if desired. Desirous old meditators may contact: C. B. Kar, M 9437131019 and Email: cbkar1962@gmail.com



### New Responsibilities Senior Assistant Teachers

1. Shri Neeraj Mathur, Ghaziabad; To assist the Centre Teacher in serving Dhamma Kalyana, Kanpur
2. Dr. Nina Lakhani, New Delhi
3. Mrs. Jayashri Shelat, Ahmedabad

### New Appointments Assistant Teachers

1. Mr. Murlidhar Gadekar, Pune
2. Mr. Mohan Dhande, Mumbai
- 3-4. Mr. Krishnakumar & Mrs. Nila Thaker, Amreli

5. Mrs. Santosh Sharma, Aurangabad
6. Mr. R. C. Gupta, Gurgaon
7. Mrs. Mandeep Kizhakkevecttil, Igatpuri

### Children course teachers

1. Mrs. Pinkiben Soni, Anand, Gujarat
2. Mr Padmanabha Shetty, Anand, Gujarat
3. Mr Bharatbhai Desai, Baroda, Gujarat
4. Mr. Manoj Kumar Verma, Mainpuri, UP
5. Mr Shankar Lal, Farrukhabad, UP

**Children's Meditation Courses in Mumbai**

Registration before Course Thursday and Friday.

**Other places as under:**

Date	Course site
First Sunday	Ulhasnagar, Wadala, Khar
Second Sunday	Dombivili, Andheri
Third Sunday	Ghatkopar, Goregaon
Fourth Sunday	Airoli, Kalyan

(Age 10-16 Registration 2 days before Course)

"Please call or send a text SMS message with the name &amp; age of the child two days in advance for registration"

**Course Timing:** 8:30 am to 2:30 pm. **Registration Timing:** 11 am to 1 pm on the specified numbers and dates for each location. **Course Venues:**  
**Goregaon:** Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 98924-15803, Tel: 2624-2025. **Ulhasnagar:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Wadala:** "BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building **Contact:** Mobile: 98922-18186, 98201-50336, **Khar:** Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9930962652, 9869281410, **Dombivili:** Tilak School, Tilak Nagar, Dombivili, Mob. 9029423540. **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865, 9967813478. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Airoli:** Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9969950901. **Kalyan:** Krishanrao Dhulup KDM school No. 4, Ram baug lane no 5, Near old Vani Vidyalay. Mob. 9987425633. -- Please call two days in advance for registration. **NB:** \*Please bring a cushion. \*Please register on the specified phone numbers. **IF** unable to attend after registration, please \*Inform in advance. \*Please arrive on time for the course.

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**The Construction of Dhammalaya 2**

To give free accommodation to Dhamma Sevakas and meditators who come here for a one-day course from far-off places Dhammalaya-2 will be constructed soon. Those who want to earn merit by contributing to the construction work should **Contact:** 1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512/62427510 (9:30AM–5:30PM) **Email:** audits@globalpagoda.org; Bank Details of VRI- 'Vipassana Research Institute', Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No. - 911010004132846; IFSC No.- UTIB0000062; Swift code: AXISINBB062

**Importance of Lighting a Pagoda**

Respected Goenkaji always said that it is of special importance that a Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for the lighting of the Global Pagoda in the name of their near and dear ones may do so. The cost per night is Rs. 5000/-. For further information **Contact:** 1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, Email: audits@globalpagoda.org

**One-day Mega course schedule at Global Vipassana Pagoda for 2018**

Sunday 29<sup>th</sup> April, Buddha Purnima; Sunday 29<sup>th</sup> July, Ashadha-Purnima (Dharmachakka Pravartan day); Sunday 30<sup>th</sup> September in Gratitude of Respected S.N. Goenka (29<sup>th</sup> Sept.) & Sharad Purnima. One-day mega course at **GVP** onwards till 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho:** Avail of the immense benefit of meditating in large group. For registration **Contact:** 022-62427544, 022-28451170 Extn: 9, Mob. 8291894644 (Tel booking: 11 am to 5 pm daily). **Online registration:** www.oneday.globalpagoda.org.

**DHAMMA DOHA**

*Samyaka darśna jñāna kā, aisā sukhada prabhāva,  
Dekhata-dekhata saba ruken, rāga dvea ke srāva.*

The happy result of right observation is that the flow of craving and aversion stops when one observes them equanimously.

*Apāne bhūtara jo kare, sahī satya kā śodha,  
Dūra hoyā ajñāna saba, jage muktī kā bodha.*

One drives out all ignorance and begins to understand what liberation is if he begins to see the truth inside him.

*Śīlavāna antarmukhī, satata sajava bana jāya,  
Kṣaṇa-kṣaṇa kāyā citta kā, satya nirakhatā jāya.*

If a virtuous and mindful person looks within, then he would see the truth moment by moment pertaining to mind and matter.

*Vipaśyanā auśadhi mile, kaṭen rāga ke roga,  
Bhava-bhava ke bandhana kaṭen, hoyā dharama sanjoga.*

Once the medicine of vipassana is found, the disease of craving is cured. All the fetters that bind one to the wheel of life and death are cut asunder.

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