

# Vipassana Newsletter

In the tradition of Sayagyi U Ba Khin, as taught by S. N. Goenka

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Website: www.vridhamma.org

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## WORDS OF DHAMMA

*Attanā hi kataṃ pāpaṃ, attanā saṃkilissati;  
 Attanā akataṃ pāpaṃ, attanā va visujjhati;  
 Suddhi asuddhi paccattaṃ, nāñño aññaṃ visodhaye.*

*Dhammapada -165 Attavaggo*

*By oneself, indeed, is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity depend on oneself. No one purifies another.*

## 50th Anniversary of the Return and Spread of Dhamma: A great occasion to express gratitude to our teacher Mr. Goenkaji

We have strongly resolved to celebrate the Golden Jubilee 50th anniversary of the return and the spread of Vipassana, July 3, 2018 to July 2, 2019, throughout the year. It is hoped that this will be helpful in strengthening the daily practice of all students of Goenkaji. To this end, a one-day course will be held, daily, at the Global Vipassana Pagoda throughout the year. Old Students can avail the benefits of these courses on any day. In other places also, people will celebrate this Golden Jubilee Year by meditating and practising Dhamma even more seriously. This will be a true expression of gratitude to respected Mr. S. N. Goenkaji.

The vignettes from the life of the world renowned Vipassana teacher Mr. Satyanarayan Goenka, from the days prior to and just after his coming into contact with pure Dhamma, are given here with intent that it may inspire others when they see how a person steeped in devotional fervor from a very young age could change so much. We offer this series from his autobiography--  
**NL Part - 8**

## Review Upon Returning Home

After returning home from the 10-day course, I reviewed my experience there. This retreat, far from the unending onslaught of the world, in a centre with a pure Dhamma atmosphere, simple and wholesome, must be similar to what the ancient ashrams of the rishis in India were like.

Living a disciplined life for ten days, what did I learn, what did I achieve?

There is a short term feeling of being refreshed even after going for a week or two's holiday to a hill station. But I had returned from this meditation centre with an amazing, unimaginable rejuvenation of the body and the mind. I had never in my life experienced so much inner tranquillity and peace. Continuing to meditate after the retreat for an hour each morning and evening, as per my teacher's instructions, I found that this feeling of tranquillity existed not only during the meditation course but even afterwards. I was now free of the unbearable pain of migraine headaches and the terrible effects of morphine forever. But the most important benefit that I experienced was that the agitation that had always persisted, due to defilements within, had started decreasing. The defilements themselves had started to weaken. This had been my motive for joining the course and now when the defilements arose, I had learnt the technique with which to fight them effectively.

Be it aversion or craving, fear or arrogance, desire or anger, as soon as any defilement arose, awareness too came with it, and by feeling the sensations that had arisen, the defilement would begin to weaken. The resulting agitation which also arose now began to weaken. Whereas my heartfelt devotion towards the gods with manifest form, or the vedantin contemplation on sacred texts of the Gita and the Upanishads could not give any lasting relief, here just



*A discourse was given by Respected Goenkaji for school teachers in 1998. He is answering the questions and Res. Mataji is giving metta*

10 days of meditation had started showing results as defilements had weakened. It became very clear to me how defilements get eradicated at the very root level of the mind, and how the faulty mindset firmly ensconced in the inner recesses of the mind can be changed by this technique. I felt a profound sense of satisfaction upon discovering this experiential wisdom that gave immediate results, as if a life giving elixir had been discovered for an incurable disease.

Prior to attending the Vipassana course, it had been my habit early in the morning to chant bhajans, or whenever desire, anger or ego raised their ugly heads. With heartfelt pain and tears flowing from my eyes I would chant:

Dear Lord! Please pay no heed to my negativities.

You are the One who looks at everyone equally; bless me, I beg of you.

Or, Dear Lord! I am yours, and yours alone.

Cunning, angry, filled with sensual desires, whatever I be, I am truly yours.

The fingers cannot be separated (from the hand), do you not understand this?

Having received this immensely beneficent knowledge, now I became free of this daily weeping and wailing. In just one course it became clear to me that I myself fill my mind full with blemishes; and the responsibility of purifying it too is mine. As long as I did not have this purifying technique, I lived a life of delusion. But now that had changed. Now, even when I sang bhajans in the morning, the timbre had changed. Now I chanted:

Wake up O traveller, the night is gone; why are you still sleeping?

Or, There is a thief hovering near your baggage, O traveller; wake up!

Or, He who feels the pain of others is truly a Vaishnav. [true follower of god]

The chapter of wailing and weeping daily was over, and after some time these habitual bhajans also stopped. Why not use this time for meditation, I thought.

## The Practice

What did I practise there in order to learn this technique? Nothing but pure Dhamma. I followed five moral precepts, or *sīla*, and practised *samādhi* in order to focus and discipline the mind. Then I made an effort to awaken *paññā*, wisdom, for purifying the mind as much as possible. I could see no fault in any of these three practices.

Staying far away from harmful vocal and physical actions, and practising *sīla*, is accepted not just by the Vedic religion but by all religions, as they all consider virtuous living to be a good practice. However, we all know that unless the mind is disciplined and controlled, following *sīla* is impossible, no matter how many times we are told about it by myriad teachers in their discourses. But here we were not just lectured on, but were taught how to discipline the mind. And for this the chosen medium of focus was so faultless, so universal – our own breath – something that everyone could follow without reservation.

Control of the mind is certainly good, but in order to make *sīla* an integral part of our lives, it is vital to purify the mind at the very core. It is here that the vast collection of defilements lie dormant, and when they get shaken they burst up to the surface of the mind, making it difficult to maintain *sīla*. Thus we learnt *paññā*, the knowledge of purifying the mind through the objective observation of bodily sensations. This too is universal, and can be accepted and practised by all.

Our teacher mentioned that becoming a Buddha was not the sole possession of Siddhattha Gotama alone. There were many Buddhas before him, and more will arise in the future. All of them impart the same teachings, which are:

1. Stay away from unwholesome vocal and physical actions; live a life of *sīla*.
2. Occupy yourself with good actions. Cultivate one pointed focus of the mind. Any action carried out by the mind which is well developed and disciplined will naturally be wholesome.
3. The mind must be purified, not merely at the surface level but in totality, from the surface to the very roots.

Later while studying the words of the Buddha, I came across these lines where he has mentioned –

*“Abstain from all unwholesome deeds, perform wholesome ones,  
To cleanse one’s own mind – this is the teaching of all the Buddhas.”*

Dhammapada, 183

This is *sīla*, *samādhi* and *paññā*. And every Buddha imparts the same teaching; he not only gives lectures on Dhamma but teaches how to put it into practice. This is why all the Buddhas’ teachings give results here and now. From the very first ten-day session, I grasped this truth well and felt that the practical aspect of the Buddha’s teaching is certainly unique, amazing, priceless.

I loved it. Then I started to wonder, if he only taught the practical aspect of Dhamma, of *sīla*, *samādhi* and *paññā*, why it was opposed so vehemently. Perhaps there was a faulty aspect of his teaching which I had not yet seen in this ten-day course. Maybe our elders knew about this, and therefore opposed it so severely that it was totally expelled from our country.

In order to examine the validity of my line of thought, I decided to read the Buddha’s words so that I could avoid everything that was faulty within them, while accepting the positive aspects. There is nothing negative about *sīla*, *samādhi* and *paññā*, I concluded, as I had practised these myself and found the results to be nothing but wholesome. I now needed to read the teachings to understand the theoretical aspect, its principles.

## Study of the Buddha’s Words

I started by reading the Dhammapada, the book that respected Anandji had given me years ago which was still sitting on my table untouched. I read every couplet with total attention and with a critical eye, alert to any fault therein. I was pleasantly surprised to see that every couplet was so blameless, so pristine! But perhaps I had missed something so I read it again, alert to anything I could pick on; and then again. Every time the findings were the same.

Though the Dhammapada is considered to contain the core of the Buddha’s teachings, I now wanted to read other texts as well. Who

knows, perhaps there were some undesirable aspects of the teaching lurking somewhere that were contrary to the Hindu dharma, which had compelled our elders to oppose it.

I began reading other texts with the help of translations, making every effort to understand them. As well as sitting for daily meditation each morning and evening for an hour, I also made time in my very busy schedule as a businessman and a householder to study his words. Combining studying and sitting in meditation proved to be a big help to me.

Whenever I went to Rangoon, I visited Sayagyi’s Vipassana Centre on Sundays and participated in the one-hour group sittings. In addition to this, I also sat for at least one ten-day course in a year, sometimes taking a longer course. Thus I experienced the practical aspect of Dhamma at a deeper, experiential level, benefitting immensely.

The doors of destiny opened wide when the contemporary military government divested me of all my professional and business related responsibilities. It became an immensely significant development for me as I used this opportunity for deeper study of the Buddha’s words, spending five uninterrupted years in close proximity to my teacher in Myanmar. If I faced any difficulty while reading a particular sutta, he was always available to clarify it. At times he would direct me to read a particular sutta from a text, to try to understand its significance and then come back to him. I would return with an answer as per my level of understanding. Most often, he would be very pleased with my answers. But at times he would smile and say, “No you have not understood it properly”, and then he would go on to explain it most lovingly and patiently adding, “Now go and meditate in a cell for an hour”. That hour would prove to be most valuable. I would often feel that the Buddha himself was explaining the sutta to me, and I was understanding it not just intellectually but also knowing it experientially. Studying the Buddha’s words while living in the congenial atmosphere of Myanmar proved to be immeasurably beneficial indeed.

The two aspects of study and practice grew together -- the evolving, practical aspect being known at an experiential level, and the theoretical aspect of its principles being studied. In this manner the teachings became increasingly clear to me. Far from finding any fault in them, I now felt with every word that I was sipping nectar. I felt ashamed when I thought about all the faulty beliefs I had held regarding his teachings before I was introduced to Vipassana. It was entirely possible, I thought, that the well respected scholars of our community who criticised the Buddha’s teachings so unfairly, had never had the opportunity to read his original words, or had the opportunity to experience its practical aspect, Vipassana, since both aspects had totally disappeared from India about 500 to 700 years after the Buddha’s period. The derogatory, disparaging comments that were made started up nearly 1000 years after this time. It is evident that the bitter arguments that occurred between the Bauddhas and Pauranikas (vedicas) in those days, must have resulted in flinging dirt at each other. In times following this, there was no one left who could proffer sane and valid arguments to bring forth his true teachings, and the dirt that was flung so abundantly remained unchallenged, stuck like a blot. In order to search for the historical truth, I also decided to study the related texts of the brahmanical tradition.

I had studied the Gita, Upanishads, Ramayana and Mahabharata while living in Myanmar to some extent. After returning to India I read a number of other literary works. My meditation students were of great help in this research work, and when the truth began to take shape I felt that our ancestors, in their mutual egoistic battles, had not only tried to put a blot on an incomparable Master’s unmatched teaching, but had also helped in causing it to be being expelled from the country, much to their own unparalleled damage.

Now that the nation has accepted with open arms the practical aspect of the teachings, Vipassana, I am confident that on the basis of the Buddha’s original words, its principles too will be well understood, dispelling all falsehoods naturally. The animosity between the Hindus and the Bauddhas in India, the communal divide that has lingered since the middle ages, will disintegrate. Additionally, the neighbouring countries following the Buddha’s teachings will feel a deep satisfaction knowing that the false allegations attributed to the Buddha and his teaching since olden times in India, has now been understood to be false; that the people are ready to accept the Buddha’s teaching in its pure form. This will help deepen our friendly relations with the neighbouring nations,



carrying them beyond superficial, obligatory diplomatic ties. The waves of goodwill will continue to spread far and wide. Though the world today accepts Vipassana, some doubts still remain. When it is realised that the false notions held in India towards the Buddha's teachings have been resolved, these misgivings also will be put to rest. Certainly the world will then take to this universal knowledge, which is so beneficent for the mental health of one and all, with open arms, just as it has taken to the knowledge of pranayama and (yogic) asanas that help to maintain physical health. This will doubtlessly lead to the true welfare of all.

(from the Autobiography of Mr. SN Goenka) –

Continued..

## Celebrating 50 Years of the Journey of Dhamma

To mark the Golden Jubilee year of the completion of the first Vipassana Course in India, the following events have been organised:

### 1). Daily One-day courses at Global Pagoda

Everyday one-day courses 11am. to 5 pm. Those who have completed at least one 10-day course taught by S. N. Goenka in the tradition of Sayagyi U Ba Khin can take part in them. It is necessary to know the number of participants so that proper arrangements can be made for them. Therefore please register. Registration is easy. Just write 'yes' with 'date' on this mobile no. 8291894644 on WhatsApp or by SMS on 8291894645.

### 2). 1-day course on 3rd July at Panchayati Wadi, Mumbai

The second **two one-day courses** in a day are arranged again at the Marwari Panchayati Wadi for Vipassana meditators in this tradition on **July 3, 2019. First session 9am to 1:30pm and Second session 3 to 7:30pm. Please arrive 45 minutes before the course starts for accommodation allotment. Venue:** Panchayati Wadi rest-house, 41, second Panjarapol lane, CP Tank - Madhavbaug, Mumbai-400004. For registration of the above two events, please **book. Contact:** +91 9930268875, +91 9967167489, +91 7738822979 (Tel booking: 10 am to 8 pm daily). **Online registration:** <http://oneday.globalpagoda.org/register>.

### 3). Golden Jubilee Celebrations, Igatpuri

On the 50th anniversary of the first Vipassana course in India, what better tribute to our Dhamma Father Goenkaji could be than to meditate together in a course-setting.

Accordingly, we have organized 10-day Special Courses from **3rd to 14th July 2019** at all the 3 centres located in Igatpuri campus, as follows:

(A) Special 10-day Course at both • Dhamma Tapovana-1 & 2. (Eligibility criteria, the same as 20-day course), and (B) Special 10-day Course at • Dhamma Giri: (Eligibility criteria, the same as Satipatthana Course). On completion of these courses, over the next 3-days from **14th to 16th July**, we plan to have paper presentations & some other programs. For taking part in the 3-day program one will have to register oneself separately.

Online registration is as follows: • Dhamma Giri: <https://www.dhamma.org/en/schedules/schgiri> • Dhamma Tapovana-1: <https://www.dhamma.org/en/schedules/schtapovana> • Dhamma Tapovana-2: <https://www.dhamma.org/en/schedules/schtapovana2>

## Basic Diploma & Advanced Diploma Courses on the teachings of the Buddha: Vipassana practice and its theoretical aspects.

Vipassana Research Institute (VRI) and University of Mumbai (Dept. of Philosophy) jointly conduct these courses on theoretical and practical aspects of the Buddha's teachings, and practical application of Vipassana in various fields. Duration of course: 22-June-2019 to March 2020. Classes: every Saturday 2:00 to 6:00 pm. Eligibility: Min. 12th pass / old SSC. {By the end of first term, students go to a 10-day Vipassana course as a part of curriculum} Admissions from 12th to 15th June, 2019 between 11am to 2pm at Philosophy Department, Gyaneshwar Bhavan, University of Mumbai, Kalina, Santacruz (E). Mumbai - 400098. Phone no. 022-26527337.

Please carry: A photocopy of your Educational Certificate, A Name change gazette Certificate, passport size photos-3 & Admission fees Rs. 1800/-

• For more information contact: 1) VRI office 022 50427560, 9619234126 (9:30am- 5:30pm), 2) Mrs. Baljit Lamba – 9833518979, 3) Ms. Rajshree - 9004698648, 4) Mrs. Alka Vengurlekar – 9820583440

Visit Website - <https://www.vridhamma.org/Pali-Study-Programs>

## Children's Meditation Courses in Mumbai

Date	Course sites	Age 10-16, Registration 2 days before the Course, i.e. Thursday & Friday.
First Sunday	Ulhasnagar, Churchgate, Thane, Khar	
Second Sunday	Dombivili, Andheri	
Third Sunday	Thane, Ghatkopar, Goregaon, D. Vipula	
Fourth Sunday	Airoli, Dhamma Vipula	

"Please call or send a text SMS message with the name & 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:- Ulhasnagar:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Churchgate:** Contact: Prashant Rao, Mob. 9820059287, **Thane:** Contact: Deepali Kadam, 9833116107, **Khar:** Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9768123934, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9769926169, 9967813469. **Dombivili:** Tilak School, Tilak Nagar, Dombivili, Mob. 9819866615, 9029423540, **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Goregaon:** Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 990867538, 8600044136, **Airoli:** Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9892565765. --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.

## Dhamma Kuti Vipassana Meditation Center at village Singarbhatta, District Raipur (Chhattisgarh)

A new Vipassana Meditation Center "Dhammakuti" is under construction at village Singarbhatta, Tah. Abhanpur, District- Raipur. 10-days Vipassana Meditation courses have been organised since 1993 in Raipur as gypsy camps. The Center is located 24 KM from Raipur Railway Station and 17 KM from Swami Vivekanand Airport Raipur (Chhattisgarh). Atal Nagar (New Raipur) Capital of Chhattisgarh is 15 KM from Dhamma Kuti Vipassana Meditation Center. Recent excavation uncovered 12 Buddha viharas and statues of Buddha in village Sirpur, a major archaeological site along River Mahanadi, is 84 KM away from Dhamma Kuti Vipassana Meditation Center.

• Chhattisgarh Vipassana Trust, Raipur is planning for construction of Single Residence with attached toilet to accommodate 70 male and 50 female students along with Dhamma hall, Mini Dhamma Hall, Dining Hall, Kitchen, A.T. rooms, Pagoda cells etc. on 5 Acres of land.

• The details of Bank A/c of Chhattisgarh Vipassana Trust Raipur is Saving A/c no. 1066000100133425, Punjab National Bank, Station Road Raipur, IFSC code: PUNB 0106600. • Exemption in Income Tax under section 80-G is obtained from competent authority. • Those who wish to increase their donation parrmies may contact to :- (1) Shri Suresh Bang Mob. 9425209354 & (2) Shri Arun Agrawal Mob. 9329101151."

## 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 may do so. The cost per night is Rs. 5000/-. For further information Contact at • GVF address.

### ADDITIONAL RESPONSIBILITIES

- 1-2. Mr. Dilip Kate, SAT & Mrs. Meena Kate AT to serve as Center Teacher for Dhamma Siddhapuri Center, North Solapur.
3. Shri Gautam Bhawe to assist "Centre Teacher" Dhamma Niranjana Vipassana Centre, Nanded
3. Mr. Raju Makandar, Bangalore
4. Mr. Sandeep Himmatrao Shendage, Aurangabad
5. Mr. Bharat Digambar Danekar, Beed
6. Mrs. Pushpa D. Kochar, Malakapur
7. Mr. Vikas Abuchand Maske, Beed
8. Mr. Gautam S. Gaikwad, Latur
9. Mrs. Nirmala Avinash Chincholikar, Aurangabad

### NEWLY APPOINTED

#### SENIOR ASSISTANT TEACHERS

1. Mrs. Shashi Prabha Garg, Punjab
2. Mrs. Neera Kapoor, New Delhi
10. Mrs. Sobha V. Kambale, Aurangabad
11. Mrs. Jyoti D. Mahadik, Aurangabad
12. Mrs. Sulochana Atul Waghvase, Aurangabad

#### Newly Appointed

#### Assistant Teachers

1. Mr. Eknath Gadling, Yavatmal
2. Mr. Bharat Brajlal Adhia, Mumbai
3. Mrs. Sonal Bharat Adhia, Mumbai
4. Mr. Ramappa M, Shimoga, Karnatak
5. Mrs. Kalpna Ashok Nikhade, Nagpur
6. Mrs. Jyotsna Shah, Mumbai
13. Ms. Hema R. Thorat, Aurangabad
14. Mrs. Vidya H. Winkare, Aurangabad
15. Mr. Avinash Gavanji Narawade, Aurangabad
16. Mr. Niranjana Shankar Khairnar, Aurangabad
17. Mr. Saral bhansali, Mumbai
18. Mrs. Pascal Eekhof, Netherlands
19. Ms. Mina Ghosat, Germany
20. Mr. Cristian La Torre, Spain
21. Ms. Neige Famery-Brillet, Spain
22. Mrs. Huang Shu Chuan Chiayi, Taiwan

### Children course teachers

1. Mrs. Malini S P, Bangalore
2. Mr. Nanda Kishore Vellala, Bangalore

## Centuries Corpus Fund for the Operation of Global Vipassana Pagoda (GVP)

As desired by Gururji, a Centuries Corpus Fund has been set up to meet the daily expenses of GVP. To fulfill this desire of Gururji, Global Vipassana Foundation (GVF) calculated that if each of 8960 persons donates Rs 1,42,694/- then the amount will be Rs 125 crores. The interest earned from this amount will meet its daily expenses. If one cannot deposit this amount at one time he can do it in instalments in a year. (Some have deposited the money and it is hoped this amount will be collected soon.)

This is a great occasion for all meditators and non-meditators to increase their parami by contributing to this fund

• For more information and making contribution please **contact** • GVF office: 1. Mr. Derik Pegado, 9921227057. or 2. Mr. Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512 / 62427510; Email-- audits@globalpagoda.org; **Bank Details:** 'Global Vipassana Foundation', Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No.- 911010032397802; IFSC No.- UTIB0000062; Swift code: AXISINBB062.

## 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 at above • GVF address.

## Saṅghadānas at Global Vipassana Pagoda

Saṅghadāna on **29th September 2019**, on the occasion of the death Anniversary of Rev. Goenkaji and Sharad Purnima, & **12th January 2020**, on the occasion of death Anniversary of Res. Mataji and Sayagyi U Ba Khin are being organized at 9 a.m. respectively. Those who wish to take part in the meritorious Saṅghadāna, they should Contact: 1. Mr Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, **Tel:** 022- 62427512 (9:30 AM to 5:30 PM), Email: audits@globalpagoda.org.

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I, Ram Pratap Yadav, declare that the above-mentioned information is true to the best of my knowledge.	
April 01, 2019.	<b>Ram Pratap Yadav,</b> Printer, Publisher and Editor

## One-day Mega courses at Global Vipassana Pagoda for 2019

Sunday 19<sup>th</sup> May, Buddha Purnima; Sunday 14<sup>th</sup> July, Ashadha-Purnima (Dhammachakka Pravartan day); Sunday 29<sup>th</sup> September On the occasion of 5th death Anniversary of Rev. Goenkaji & 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: <http://oneday.globalpagoda.org/register>

## DHAMMA DOHA

*Bhāgya jagā to buddha se, maṅgala huva milāpa;  
Amrita pāyā dharma kā, dūra huvā bhava tāpa.*

I met Buddha as my fortune arose, which was so auspicious,  
I received the nectar of Dhamma and rid myself of all ills of life.

*Shuddha dharama aisa milā, rāga jage nā dveṣa;  
Citta nipaṭa nirmala bane, rahe na dukha lavalesha.*

Receiving the pure Dhamma, no craving, no aversion arose.  
The mind became so pure, unstained, thus suffering and afflictions ended.

*Aṭṭha aṅga kā dharmapatha, diyā buddha upadesha;  
Kadama kadama chalute hue, dūra honya dukha klesha.*

Buddha taught us the Eight-fold Dhamma path. Walking ahead step by step, ends suffering and afflictions.

*Antara mana laharā uṭṭhe, nirmala dharma taraṅga;  
Aṅga aṅga maitrī jage, umaḍe moda umaṅga.*

Deep within the mind, arose waves of Dhamma vibrations,  
Loving kindness arose and flowed through every pore of the body.

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