



WORDS OF DHAMMA

*Yo appaduṭṭhassa narassa dussati,
suddhassa posassa anaṅgaṇassa,
Tameva bālaṃ pacceṭi pāpaṃ,
sukhuma rajo paṭivātaṇva khitto.*

—Dhammapada-125, pāpavaggo

Like fine dust thrown against the wind, evil falls back upon the fool who offends a harmless man, pure and innocent.

Giving Appropriate Answers and also Punishment as Necessary

Queen Māgaṇḍiyā sent her messengers to abuse the Buddha with these words...

“Monk Gautam, you are a thief! A fool! An Ignorant fellow! A camel! An ox! A donkey! An animal! You are bound for hell! You will not attain good states! Only bad states await you!”

The Buddha did not give them any answer because they were mere hirelings, slaves to their queen, using these abusive words according to her desire.

The Buddha neither refuted their statements nor made any attempt to make them understand. After all, they were unaware and only slaves to others. What could they understand?

But this does not mean that the Buddha never answered anybody. In fact, when anybody abused the Buddha and he knew that the person would be able to grasp the truth of the Dhamma, then he would give appropriate answers to that person. Some illustrations...

(1) Brahman Aggika Bhāradvāja

One day, the Buddha went to seek alms in the morning. At that time, preparations for a sacrificial ritual were underway in the house of the Brahman Aggika Bhāradvāja. When the Buddha, seeking alms from house to house, came in front of this house, the Brahman was enraged. Thinking that his auspicious sacrificial act would be polluted by the approach of this low person, he showed his contempt by yelling at him...

“You shaveling, remain where you are! You monk, remain where you are! You Vrishal [person of the lowest caste], remain where you are!”

The Buddha, finding him a proper recipient, explained to him why a person is called a Vrishal and what actions lead to someone becoming a Vrishal. The Buddha explained...

“A person who is hot-tempered and hostile, sinful and envious, who believes in false views and is a master of deception; who commits violence against creatures of all kinds; who has no compassion for living creatures; who besieges villages and small towns and ruins them; who is infamous as a tyrant; who steals the property of others in village or forest; who takes a loan and, when repayment is demanded, runs away saying that “I am not your debtor”; who kills a traveller with the intention of getting what he wants; who gives false testimony for the greed of money; who forcefully or lovingly lives with wives of relatives or friends; who in spite of being capable does not look after the maintenance of parents in their old age; who beats parents, siblings or in-laws or, overpowered by anger, speaks harsh

words; who shows a wrong path when asked about the beneficial path and speaks in a round about manner; who conceals sinful deeds after committing them so that people do not come to know about them; who partakes tasty food when visiting the houses of others, but who does not treat others with due hospitality when they visit him; who deceives a Brahman, monk or any beggar by speaking lies; who resents and severely scolds Brahmans or monks who visit at meal times and does not give them anything; who, entangled with greed, tells lies to own any object; who praises himself and criticizes others and has fallen into disgrace because of false pride; who is cruel, miserly, a keeper of wicked desires, deceitful and shameless; who has no shame or fear of committing evil deeds; who declares himself an enlightened person despite his not being enlightened.

Such a liar is only a base person. He is lower than a Vrishal. Behold Brahman! I have described to you so many Vrishals.

No-one becomes a Vrishal by caste and no-one becomes a Brahman by caste. One becomes a Vrishal by one’s deeds and one becomes a Brahman by one’s deeds. Many among those who have taken birth in the homes of scholars versed in Vedas [early Indian sacred scriptures] are also found to be engaged in sinful deeds. Such individuals are reproached in this life and also fall to lower worlds after this life. Their birth can not save them from reproach and the pains of hell.”

In this way, although he abused the Buddha, he was still a suitable candidate, so the Buddha explained the Dhamma to him with loving kindness and compassion. By listening, his delusion about taking birth in a high caste was removed. He understood that one becomes high or low not due to one’s birth but due to one’s deeds.

“Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo;

kammunā vasalo hoti, kammunā hoti brāhmaṇo”ti.

No-one becomes a Vrishal by caste and no-one becomes a Brahman by caste.

One becomes a Vrishal by one’s deeds and one becomes a Brahman by one’s deeds.

Brahman Bhāradvāja was benefited by these words of the Buddha. With reverence, he became a devoted disciple of the Buddha. The above couplet became famous and generated right awareness among the people.

(2) Kasi Bhāradvāja

On one occasion, the Buddha was living in the Brahman village of Ekanāḷā. In the morning, the Buddha went to seek alms and reached the place where Kasi Bhāradvāja was

working near his fields. Food was being distributed at that time.

The owner of the fields, Kasi Bhāradvāja, seeing the Buddha standing there, said with conceit...

“Recluse, I plough, and I sow, and, having ploughed and sown, I eat. You should also plough and sow, and, having ploughed and sown you should eat.”

On hearing this, the Buddha replied...

“I, too, Brahman, plough and sow; having ploughed and sown, I eat.”

“Oh Recluse! How do you profess to be a farmer? Where are your fields and farm implements?”

“Behold Brahman! Faith is my seed, austerity the rain, and wisdom is my yoke and plough. Modesty is the pole of my plough, mind is the harness, and mindfulness is my ploughshare and goad. I am guarded in body and speech. I am restrained in terms of food. I make truth my sickle. Attaining the supreme goal of full enlightenment is my harvest. Exertion is my ox. Nibbāna [full deliverance] is the vehicle which draws me to a place where there is no trace of suffering. This cultivation gives the fruits of deathlessness and deliverance from all the miseries of life.

The Brahman was wise, full of merits earned in his past. He quickly understood the pure Dhamma. He said to the Buddha...

“Indeed you are the real cultivator. Clearly, your cultivation bears the fruit of deathlessness.” Saying this, he offered the Buddha a bowl with rice pudding.

The Buddha rejected it.

It is inappropriate to accept offerings of food received after a Dhamma discourse. Ignorant people will interpret this offering as a payment for the delivery of a Dhamma discourse but the Dhamma is priceless, its value cannot be assessed.

Immensely impressed by the beneficent words of the Buddha, Kasi Bhāradvāja Brahman became his follower. He duly received both the pabbajjā [ordination as a monk] and upasampadā [higher ordination] from the Buddha. In due course of time, through practicing Vipassana, he realized and attained the state of Arahant [highest level of enlightenment]. The fortunate Bhāradvāja Brahman, filled with gratitude, fulfilled the noble aim of his life.

Whenever, the Buddha came across incidents of superstitions and blind beliefs, he successfully made efforts to remove them. For example...

(3) Bathing in the river does not wash away evil deeds

The Brahman Sundarika Bhāradvāja, seated near the Buddha, spoke to him thus...

“Does Master Gotama go to the River Bāhukā to bathe?”

“What, good Brahman, is the River Bāhukā? What can the River Bāhukā do?”

“Truly, Master Gotama, many people respect the River Bāhukā, many people believe that the River Bāhukā gives purification. Many people wash away the evil deeds they have done.”

Then the Buddha addressed the Brahman Sundarika Bhāradvāja...

“A fool who has committed black deeds, may forever bathe in the rivers of Bāhukā, Gayā, Sundarikā, Saraswatī, Prayāgā and Bāhumatī, yet will not purify himself. What can the River Sundarikā bring to pass? What can the rivers Bāhulikā and Prayāgā do? They cannot purify an evildoer. Performing good deeds everyday is like a dip in the holy River Falgu and everyday is Uposatha [day of observances]; one who is pure in mind and who does good deeds has his observances perfect at all times.”

These teachings of the Buddha spread among his followers even during his lifetime and, in the centuries to follow, gave encouragement to the saints. Because of this, a saying became prevalent in the society...

“When the mind is pure, the purity of the River Ganges is always with you.”

The Buddha maintained silence in the face of abuse. But, whenever someone was able to understand, he explained the dhamma compassionately.

(4) Offences of Pārājika [rules requiring expulsion from the Saṅgha]

Discipline was very strict for the Saṅgha [monastic community]. Buddha gave severe punishment for offenders breaking the rules. This was necessary to maintain the purity of the Saṅgha. There were many monks who transgressed these rules of conduct. The Buddha gave strict orders against them and they were expelled forever from the Saṅgha. The deeds, which were very serious in nature, were termed as Pārājika offences and such offenders were expelled forever from the Saṅgha.

For example, some monks and nuns were expelled forever from the Saṅgha because they claimed to be Sotāpanna and Sakadāgāmi without having attained such levels of enlightenment. Someone found guilty of committing a Pārājika offence, is expelled from the Saṅgha and can never become a Bhikkhu [monk] or Bhikkhuni [nun] again.

(5) Offences of Saṅghādisesa [rules requiring meetings of the Saṅgha for the purification of monks and nuns]

Thirteen kinds of faults were known as Saṅghādisesa. Some Bhikkhus and Bhikkhunis committed major offences while breaking the rules of the Saṅgha. Under these circumstances, they were given Saṅghādisesa punishment. However, when they accepted their faults, sought pardon and promised not to commit such mistakes again, they were taken back into the Saṅgha. Sometimes, it also happened that offenders of Saṅghādisesa were expelled from the Saṅgha for a certain time period enabling them to purify themselves through austerity and meditation. After serving the punishment for the decided period, that person was taken back into the Saṅgha.

This tradition was followed strictly by Reverend Gurudev Sayagi U Ba Khin.

Saṅghādisesa offence - A lady from our family entered the centre bearing myrtle which has an intense fragrance and polluted the atmosphere there. Gurudev ordered her to leave the centre immediately and instructed her never to put her foot in the centre again. After some time, she sought pardon from Gurudev and informed him that, on that day, there was some special festival, and she had come to the centre in her bridal outfit. She promised that she would not repeat this mistake in the future. At this, Gurudev pardoned her and permitted her to meditate in the centre in future. This was a type of Saṅghādisesa offence for her, which was forgiven by him.

Pārājika offence - Two of his prominent disciples, one of whom was an officer in Civil Supply Department and the other was a high officer in the Accounts Department, committed big mistakes and Gurudev expelled them forever.

I am a Buddha son and Dhamma son of Gurudev Sayagi U Ba Khin.

While developing Vipassana to its current extent, I also had to face such occasions, when mistakes were committed by some of the āchāryās. In some cases, the āchāryās accepted their mistakes and informed all the Teachers so that they may not commit such mistakes again. In these situations, I pardoned and permitted them to continue as Teachers. There were two such incidents.

Apart from these, some 2-3 other incidents also happened when the students strongly opposed my views on the Dhamma in clear terms and they did not even repent of it, so they were expelled forever.

But, yet I feel compassion for them as well. May they eventually understand their mistakes and accept the truth of the Dhamma. Their welfare lies in this.

I observe that some selfish people, working in collusion, want to spread the notion that I have become old and therefore should retire.

I am certainly physically weak but mentally I am as fit and alert as ever. On finding no fault with me to justify my leaving, and also observing that I am taking all my decisions on my own, they then made my son Sriprakash the scapegoat. Whatever decisions I have taken both in the earlier days and also in the present, have neither been unduly influenced by Sriprakash nor by anyone else. All the decisions have been taken of my own accord.

When no fault is found in me, a wrong notion is spread by painting my son Sriprakash as an intermediary saying that I take all my decision under his influence. There cannot be a bigger lie than this, but these few separatists use this as their only pretext to defame me again and again saying that I am unable to take decisions of my own accord and that all of my decisions are taken by Sriprakash.

I very well understand the intentions of these few selfish people, that whatever Dhamma work accomplished by me during the last forty three years should get sidelined on the pretext of Sriprakash so that they can take possession of this great mission of Dhamma. I will never let these enemies of the Dhamma succeed.

While I am alive, I will keep the flame of the Dhamma alive, and what to talk of Sriprakash, I cannot be unduly influenced by anybody. May these few selfish people also understand the Dhamma and save themselves from committing evil deeds. Leaving them apart, may none of my millions of devoted Dhamma sons and daughters get misled by them! Everyone's benefit lies in this.

Kalyanmitra – Satyanarayan Goenka



Information about the programme of activities conducted by Reverend Gurudev

Reverend Gurudev, in spite of being unwell physically, is fully fit and alert at the mental level.

In recent times, he has participated in important programmes held nearly every week. For example...

- In a Reception Programme held on 18 March at the Global Vipassana Pagoda, he addressed about 3000 leading Marwaris followed by a large public meeting held at Igatpuri on 24 March.
 - At the invitation of "Jagriti Samiti", he delivered a public discourse on 1 April for the benefit of a large public gathering at the campus of "Bhabha Atomic Research Centre" followed by a question and answer session in which many scientists were also involved.
 - On April 15, 2012 Gurudev conducted a mini Ānāpāna course of one hour in Global Pagoda, in which about ten thousand persons participated. In this way he made way to practice Ānāpānasati for all people in future.
 - He visits the Pagoda on Saturday and Sunday to see the progress in the work going on at the campus and to address the Managing Committee to ensure future progress. He also reorganised the Managing Committee.
- Therefore, the students should not have any anxiety about his health.

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Corpus Fund for the Global Vipassana Pagoda

A Corpus Fund is being established for uninterrupted management of the Global Pagoda to ensure that it is maintained successfully in future without any outside pressure. This wonderful holy monument should remain intact for thousands of years as a token of gratitude towards Sayagyi U Ba Khin and Myanmar for maintaining the Dhamma in its pristine purity and sending this valuable gift back to India.

This Corpus Fund cannot be utilized by any individual for personal gain. The interest earned from this Fund, deposited in a Government Bank, will be utilized, as per the rules, for maintenance of the Pagoda and meeting the daily expenditure of the Pagoda.

Details for sending your donations are given below:

Donations through Core Banking (within India)

Donations to "Global Vipassana Foundation" can now be remitted from anywhere in India through any branch of the Bank of India under core banking system.

Global Vipassana Foundation

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Cheque/Draft may be sent to the following address:-

Global Vipassana Foundation, Regd. Office – Green House, 2nd Floor, Green Street, Fort, Mumbai – 400023
Phone – 022-22665926



Mini Ānāpāna Course for one hour.

Reverend Gurudev has granted permission to organise one hour Ānāpāna courses anywhere to promote the welfare of millions of people. For the time being, the decision has been taken to organise Grand Mini Ānāpāna courses in the Global Pagoda from 15 May onwards everyday from 11 to 12 in the morning and from 4 to 5 in the evening. Everyone above 10 years of age can participate in these courses.



Assistant Teachers Workshop

An Assistant Teachers Workshop is scheduled to be held at Dhammagiri from 24 to 28 October 2012. ATs are requested to participate in large number and benefit from the Workshop. Please book early.

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One-Day Mega Course in the presence of Reverend Gurudev on the occasion of the Guru Purnima

A course will be held in the Big Dome of **Global Vipassana Pagoda** in the presence Reverend Gurudev on **July 8 (instead of July 4), 2012, Sunday** from 11 a.m. to 4 p.m.. Please register in advance to avoid disappointment.

For booking please contact: Mobile. 09892855692, 09892855945, Tel: 022-28451170, 33747543, 33747544,

(Booking by phone from 11 a.m. to 5 p.m. Everyday)

Email Registration: oneday@globalpagoda.org

Online Registration: www.vridhamma.org



Dhamma Ketana, Kerala Vipassana Centre,

Notice

As instructed by Rev. Guruji, all Vipassana Courses from 20 April 2012 onwards, are put on hold, in **Dhamma Ketana (Kerala)**. The Local Asst. teachers (Kerala), Mr. B. Raveendran, Mr. John Jacob and Dr. K. Sethu, have also been instructed, not to conduct any Vipassana courses with immediate effect.



Children's Meditation Courses in Mumbai

Date	Course site	Age (years)	Registration
13-5	Sanpada	10-16	9 & 10-5
20-5	Goregaon*	10-16*	17 & 18-5*
20-5	Ghatkopar	10-16	17 & 18-5
3-6	Matunga	10-16	1 & 2-6
3-6	Dombivili	10-16	1 & 2-6
10-6	Sanpada	10-16	8 & 9-6
17-6	Ghatkopar	10-16	15 & 16-6
17-6	Goregaon*	10-16*	14 & 15-6*
24-6	Airoli*	10-16*	22 & 23-6*

Course Timing: 8:30 am to 2:30 pm. **Registration Timings:** 11 am to 1 pm on the specified numbers and dates for each location.

Course Venues: **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Tel: 25101096, 25162505. **Goregaon:** Siddharth Hospital, Shastri Nagar, Goregaon(W), (Registration of Goregaon course is handled by the Siddhartha hospital team and the contact numbers are 2624-2025 & 98690-23884) **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 09892329410. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821. **Dombivili:** K G Vira Gujarati School, Near Municipal School, Dombivili (E) 9930301594. Ulhasnagar: Dhamma Saket Vipassana Centre, Near Nalanda School, Kansai Road, Subhasha Tekdi Ulhasnagar -4 Contact: I. D. K. More, Mob. 9422550489, 2. Wakode, Mob. 9421627274.

Anushaktinagar	Fourth Sundays	98690-16885
Ulhasnagar	Second Sundays	94225-50489

Please call two days in advance for registration.

NB *Please bring 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.

In a Joint Collaboration Between Vipassana Research Institute, Dhammagiri, Igatpuri and the Department of Philosophy, University of Mumbai, A One Year Diploma Course in the Teachings of the Buddha (Vipassana i.e. Pariyatti and Paṭipatti) is being offered for 2012-2013.

The syllabus, which covers both Pariyatti [theory] and Paṭipatti [practice], includes...

- Introduction to Pali language and Pali literature, Selected Suttas from the Tipiṭaka, Life and Teachings of the Buddha.
- Concept and practice of the Vipassana Meditation and practical use of the Vipassana in the fields of Law, Health, Education, Social Development .. and various other topics.

Location – Department of Philosophy, Gyaneshwar Bhawan, University of Mumbai, Vidyanagari Campus, Kaleena, Santacruz (East), Mumbai – 400098

Time – Every Saturday from 2:00 p.m. to 6:00 p.m.

Duration of the course – From 21 July 2012 to 31 March 2013

Application – Applications may be collected from the Department of Philosophy (Monday to Friday, 11:30 a.m. to 2:30 p.m.) from 2 July to 17 July 2012.

Required – Permission to appear in the examination will only be granted if the candidate attends a 10 days Vipassana Course during the Deepawali holidays.

Medium of Teaching – English

Contact:- (1) Smt. Sharada Sanghvi, Phone: (022) 23095413, 09223462805, (2) Smt. Balajeet Lamba, Phone (022) 26237150, 09833518979, (3) Alka Vegulkar, Mobile 09820563440

DHAMMA DOHAS

*Nij karman ro phal pakey, chhave kal andheer.
Mat koi ne dos de, dekh dina ro pher.*

When the fruits of one's own kamma ripen, one is surrounded by darkness. Do not blame others, when you observe the changed times.

*Apno bhalo na kar saky, dekh paraya dos.
Hos jagyo sudharan lagyo, jad dekhyo nij dos.*

One is unable to attain own welfare, by looking at others faults. One starts improving as one realises, observing one's own faults.

*With much mettā,
A Vipassana meditator*

*Karata ninda dekh kar, kan bhar bhi par dos.
Magar chhipataa hi raha, man bhar apney dos.*

One starts criticizing, observing a tiny sized fault in others. But you keep on concealing, your faults of great size.

*Apney man ke dos ko, karun aaj sweekar
Utarey apney dos ka, jara jara saa bhar .*

I accept the impurities of my mind at this moment.
Let me get rid of the weight of these impurities gradually.

*With best compliments from
MOTILAL BANARSIDASS*

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