



## WORDS OF DHAMMA

*Ye ca kho sammadakkhāte, dhamme dhammānuvattino;  
Te janā pāramessanti, Maccudheyyaṃ suduttaraṃ.*

Those who act rightly, according to the well -expounded Dhamma; they will cross the realm of Death, so hard to cross.

— Dhammapada 86, Paṇḍitavagga

## THE INFINITE COMPASSION OF THE BUDDHA

The heart of the Buddha was full of infinite compassion for those in misfortune. Two incidents prove this.

### (1) PAṬĀCĀRĀ

She was born in a very rich merchant family of Srāvastī. There were four members in the family— the rich merchant, his wife, their son and their daughter. This small family resided in a large seven-storied building in Srāvastī. When the girl came of age, a young servant was appointed to serve her. Because of his bad company she strayed from the right path. Lest she should be married to somebody else, the two of them took whatever wealth and ornaments they could lay their hands on and eloped. They went to a small village far away from the city and began to live as husband and wife.

They managed as long as the wealth stolen from her home lasted. At last, they started spending their days in extreme hardship. After two years, she became pregnant. She gave birth to two sons, but as ill luck would have it both died in an accident. Her husband also died after being bitten by a cobra. Weeping and wailing, the poor unlucky woman set out alone for Srāvastī. Even before she could reach there, she learnt at the cremation ground that there was a storm and heavy rainfall the previous night, and that her father's seven storied building had collapsed. Her father, mother and brother were all crushed under the debris. Now she had no one in the world to call her own. Unable to bear the blow, she lost her mental balance and without any cloth on her person, started roaming in the streets of Srāvastī.

When she was in such a miserable state, one day, because of her previously accumulated pāramīs, she passed by the Jetavana monastery, where the Buddha was preaching Dharma to the people. Listening to the words of Dharma, she came near the Lord. The Blessed One spoke compassionately to her, "My poor child! Come to your senses!" His affectionate and kind words were full of nectar. As soon as she heard these words, she recovered some of her senses. She realized she was naked. Ashamed, she sat down drawing herself closer together. Someone, who was sitting close by and listening to Dharma, put his shawl over her. Since then, the poor woman was known as "the one covered with a shawl" i.e. "Paṭācārā". She sought refuge in the Buddha. The Buddha assured her, "Child, take refuge in the Dharma. Dharma will give you true refuge."

Hearing the words of pure Dharma from the Lord, her mind became concentrated and she began to practice Vipassana. As a result of her past Pāramīs, she became a stream enterer ( Śrotāpanna) then and there, The Blessed One got her ordained. Practicing Vipassana that liberates one firmly she became an Arahant from a Śrotāpanna. She achieved all that was to be achieved as a human being and was completely free of sorrow.

### (2) KISĀ GOTAMĪ

During the life- time of the Buddha, Gotamī was born in a very poor family in the famous city of Srāvastī in North India. Since she

was extremely lean and thin, people called her "Kisā Gotamī". She was married in a rich family there, but did not get any happiness that is expected in a rich family. As she had come from a poor family she was taunted all the time. Moreover, as she was childless, she had to constantly hear caustic and cutting comments.

After a few years her fortune favoured her. She became pregnant and gave birth to a son. But the happiness of having a child did not last long. When the child was two or three years old, he died. The child was the cause of her respect and honour in the family. His death was unbearable for her. She became extremely unhappy. She started lamenting, holding the child to her heart. When people got ready to take the child to the cremation ground, she requested them to call in a good doctor who could bring her dead child to life by giving some medicine. But is there any medicine that can bring a dead person to life? People were at a loss as to how to console her. Then a kind person suggested that she go to the Buddha, who was very compassionate and also a great physician. He was dwelling in the Jetavana monastery at that time.

Weeping and wailing, and embracing her dead child Kisā Gotamī went to the Buddha at Jetavana monastery. She laid the dead child at the feet of the Lord and began to pray to him to bring him back to life. The Buddha saw her plight and asked her to go to the city and get a pinch of mustard seeds from any family where no one had died.

Feeling happy, Kisā Gotamī, went to the city to get mustard seeds from such a family. But she could not find even a single family where no one had died. Having gone around to all the houses of the city she felt tired and then she realized that it is the law of nature for every being to die. It was to teach this law that the Buddha had sent her on this errand. Having realized this truth, she gave the dead body of her son for the last rites and went back to seek refuge in the Buddha.

The Blessed One taught her Dharma. She was ordained into the Bhikkhūṇī Saṅgha – the Order of the nuns. As a result of her great accumulation of Pāramīs in her previous births, she practiced Vipassana seriously and became a Śrotāpanna. and then an Arahant. She taught Vipassana to many suffering women and helped them come out of suffering. The Blessed One declared her the foremost among those of his female disciples who wore rough clothes.

Kalyāṇmitra,  
S. N. Goenka



## The Main Cause for the Decline of the Teachings of the Buddha

After the Buddha, Emperor Asoka spread the teaching of Pure Dharma to far away villages of India. He also spread it to the neighboring countries. After his death there was infighting and squabbling amongst his sons for the royal throne. Gradually, the peace and happiness of the royal family was lost. In the end, the reins of the empire went into the hands of Brihadratha, who was of a weak nature. Enemies from outside kept attacking. Finally, he appointed a young man named Puṣyamitra Śuṅga, who had come from some

other country, to train his cavalry. He made him the trainer of his cavalry division. With the passage of time some wicked people laid a plot and the trainer of the cavalry became the commander of the whole army. Unfortunately, those very people cunningly conspired and got the king killed by Puṣyamitra Śuṅga. The chief of the army was then coronated as the king. He became mad with the royal power. He did not realize what the conspirators were asking him to do. After some time, they began to do what they wanted to do. The proverb, 'Now that the police chief is my husband why should I fear any body?' came in to force.

A great delusion spread in the minds of the people, that during the reign of Puṣyamitra Śuṅga, the whole Brahman community was united to destroy the teachings of the Buddha. In fact the Brahmans in general, did not oppose the teachings of the Buddha. Only the Brahmans who were priests opposed his teachings because the animal sacrifices they performed were stopped by the Buddha. As a result, the huge income they had by performing these sacrifices was lost. It is true, that all priests were Brahmans but it is also true that all Brahmans were not priests. It was the class of priests amongst the Brahmans, who suffered a great loss when sacrifices were stopped. Hence, they composed a lot of literature in the newly formed Sanskrit language, in which they pointed out that the teaching of the Buddha was unacceptable and wrong. Thus his teaching was gradually destroyed.

It would be wrong, therefore, to hold all Brahmans responsible for the destruction of the teaching of the Buddha. It was only the priestly class, which was responsible for it. They were indeed Brahmans but the majority of the Brahmans were not priests. They, therefore, did not suffer a great loss of income. Only the priests were the ones who had income from such sacrifices. Other Brahmans just got some pieces of meat from the animals sacrificed there. Hence, the stopping of these animal sacrifices struck a severe blow to the priests and not to other Brahmans. When we read old literature we get an idea of how much fee a priest used to get by performing a particular sacrifice.

(1) **Agnihotra yajña** (oblation to a sacrificial fire) – more than 1,000 cows and a chariot with silver sheet affixed on it.

(2) **Vishwajit yajña** (sacrifice performed by an all-conqueror) – either all one's wealth or 1,000 cows and 100 horses.

(3) **Vishwajit Śilpa yajña** – the king had to pay according to his capacity and also in proportion to how large and small his kingdom was.

(4) **Syena yajña** – since in this sacrifice sorcery was used, so one-eyed, crippled, horn-less, tail-less and sick cows had to be given.

(5) **Sadyasakra yajña** – 6,006 cows.

(6) **Vājapeya yajña** (sacrifice in which Soma was offered) – 1700 cows, 1700 pieces of valuable clothes, 1,700 sheep, 1,700 goats. At some places it is said to be 17,000.

(7) **Rājasūya yajña** (sacrifice performed at a coronation ceremony) – 24,000 cows.

(8) **Aśvamedha yajña** (sacrifice in which horses were offered/killed) - Innumerable cows. Even the queen and daughter were offered to the priests!

(9) **Sarvamedha yajña** (universal sacrifice, a 10-day Soma sacrifice)– All one's land holdings, and all the property owned by him were given to the priests.

All Brahmans, as said above, were not priests. Many Brahmans earned their livelihood by doing different jobs

#### For example:-

They worked as 1. physicians, 2. royal advisers or ministers, 3. hunters, 4. fishermen, 5. servants of the king, 6. teachers i.e. to teach and educate, 7. farmers raising cattle 8. menial workers, 9. ploughmen 10. prognosticators of the value of a sword by figuring out the marks on it etc.

Some selected people of the priestly class, who were scholars of the newly formed Sanskrit language, started using the words that the Buddha had used to explain Vipassana, in their teachings so that

people might be misguided to think that the Buddha had borrowed what he taught from their older literature. They thus composed such literature, which proved to be antagonistic to the teaching of the Buddha. The Eight-fold Noble Path was a very well-known teaching of the Buddha; hence they created the Aṣṭāṅga Yoga. In the Buddha's Vipassana, the process of observing the truth within was from head to feet and feet to head and it was known as Anuloma-Pratiloma. They named the coming and going of the breath as Anuloma-Pratiloma, so that people would be misguided to think that this knowledge of the Anuloma-Pratiloma was very ancient. In this way, those scholars amongst the priestly class tried to establish the fact that the Buddha had spread his teaching on the basis of this ancient knowledge.

Priests vigorously propagated the view that Lord Krishna, as an incarnation (avatāra) of Vishnu, was prior to the Buddha, Hence, the Gītā taught by him must certainly be an ancient text. Whereas the fact is that the Gītā was composed after the Buddha. It is not a fact that the teaching of the Buddha was influenced by the Gītā but, on the other hand, the teaching of the Buddha had an influence on the Gītā.

Secondly, they realized that the Dhamma taught by the Buddha had spread because it was non-sectarian and universal. The foundations of the Dhamma he taught were śīla and Samadhi and that Dhamma is good moral conduct. People did not consider it to be sectarian. Hence, it spread without any difficulty. The Buddha called his teaching Dhamma, which is for all. He called his followers "Dhammiko" which is accepted by all. So those scholars struck a severe blow to the Dharma taught by the Buddha by christening it 'Buddhism' and his followers 'Buddhists' instead of 'Dhammiko'. In this way, they projected the universal teachings of the Buddha as sectarian and people started believing this to be just another sectarian teaching. Hence, the easy way in which his teaching spread in the beginning came to a halt.

The word 'sectarian' became synonymous with Dharma. Hence, when the Constitution of India was written, the word secular was mistakenly translated as "Dharma Nirpekṣa" into Hindi, i.e. indifferent to Dharma. A good state is never indifferent to Dharma rather it is indifferent to sects. The Indian Constitution written in English, was translated into Hindi by Seth Govind Das. He used the word "Dharma Nirpekṣa" in Hindi, which was a mistake. When Seth Govind Das met me in Rangoon (Yangon), I asked him, "How can a good state be indifferent to Dharma? A state should follow Dhamma. Yes, it should certainly be indifferent to cults and sects." He accepted his mistake and later on changed 'Dharma Nirpekṣa' to '**Pantha Nirpekṣa**'. Another great scholar of Hindi also had raised his voice against it. But when 'Dharma Nirpekṣa' was replaced by 'Pantha Nirpekṣa' he was satisfied.

In the whole country today Dharma is understood as a sectarian religion like the Hindu Religion, Jain Religion, Muslim Religion, Sikh Religion etc. Dharma is acceptable to all. So long as the term Dharma stood for the teaching of the Buddha, it was acceptable to all. But when it became 'Buddhism' it became a sect like all other sects. Unfortunately, it was not called Buddhism only in India; it began to be called so in the neighbouring countries as well. When the British came to India, they began to call the teaching of the Buddha 'Buddhism' on the pattern of 'Hinduism' and 'Jainism'. And so, the British declared the teaching of the Buddha as 'Buddhism' and his followers as 'Buddhists'. The ruler influences the subject for good or bad. Wherever the British established their colonies the teaching of the Buddha became 'Buddhism' instead of 'Dharma' and his followers became 'Buddhists' instead of 'Dharmikās'. The Dharma preached by the Buddha was not sectarian but universal. To make it appear sectarian, when it began to be called Buddhism like the teaching of others then it became a major cause for its down-fall. The words, "svadharme nidhanaṃ śreyah, paradharmo bhayāvaha -- rather than accept other religion, it's better to die in one's own religion," were widely propagated in the society. These words from the Gītā are later than the time of the Buddha, and yet, by propagating that the Gītā was written before the Buddha, this stanza was made famous as an ancient stanza. In fact, it was not taken from any ancient literature, but was rather composed by distorting the teaching of the Buddha.

'Dharma', is uniformly accepted by people of all castes, colours, clans and sects and even by native and foreign people because 'Dharma' is universal. "Right moral conduct is Dharma, immoral conduct is Adharma" – no one would object to this saying. But when the teaching of the Buddha began to be called Buddhism, then it began to be regarded as a sect and people started thinking this to be a different religion and so they thought they should keep away from it. This was a great cause for the decline of the teaching of the Buddha in India.

In Myanmar, our neighbouring country, the common people call the teaching of the Buddha "taya" which literally means Dharma. "Taya na thoun mey" – means we will listen to Dharma discourse. "Taya thai mey" – means we will sit to practice Dharma (meditation). But at the same time the words 'Buddhism' and 'Buddhist' also began to be widely used. Why? Because the British used them. By and by the teaching of the Buddha lost its universal character. It became sectarian and as a result people gradually distanced themselves from it.

Similarly in the phrase "Sarva dharmānparityajya māmekam śaraṇaṃ vraja" – 'all dharmas' mean all sectarian religions including the teaching of the Buddha. This was fraudulent on the part of the adversaries of the Buddha who propagated this phrase and as a result there was a gradual downfall of the teaching of the Buddha.

Kalyāṇmitra,  
S. N. Goenka



## MITRA UPAKRAM Dhammaseva

It is respected Guruji's vision that every child receives the seed of pure Dhamma and starts practising ANAPANA at an early age. Vipassana Research Institute (VRI) in collaboration with the Government Of Maharashtra has initiated MITRA UPAKRAM in order to teach ANAPANA to almost 2.5 Crore school children all over Maharashtra.

Around 2,800 school teachers participated in Vipassana Courses last year. This year, around 50,000 more school teachers will be attending Vipassana Courses.

10 day Vipassana Gypsy courses have been organized in Panvel, Saphale, Billimora, Nashik, Kolhapur etc. and a large number of Dhammasevaks are required for the implementation of this huge project. In order to register for this Dhammaseva, kindly visit/ call/ sms as suitable. Contact Information details are as below:

1. Phone Numbers: **For Mumbai Region:** Saphale, Panvel and Billimora: **Ms Dina Rawani** - 9833693343 **For Nashik**

**Mr Sajid Vazir Shaikh** -9823152254

(sajid.shaikh@sarda.co.in) **For Kolhapur:** Mr Suniel Chougule – 9422855258, **For Other Places:** Ravindra Kharat – 9930268875, 2. Email: mitrapakrammumbai@gmail.com

3. Online Registration: <http://www.globalpagoda.org/mitra-seva>  
**The Dhamma Servers would be able to serve in the following ways in this activity.**

1. Serving in 10-day Gypsy courses at various places- Course Managers and Male and Female Dhamma Sevaks Required.
  2. Being a part of the School Committee near their home or office and help the Teacher/ School in the implementation of the Mitra Prakalpa as per guidelines issued by Maharashtra Government. Time Required would be a few hours every month.
  3. Serve in various other ways in admin. work, answering phones, emails etc. from home or at the Mitra Office at Parel. Time would be flexible as per convenience of the Dhamma Server. Let us all serve in this grand project as envisioned by Respected Guruji so that the pure Dhamma can spread far and wide.
- ALL ATs WISHING TO SERVE IN COURSES ARE REQUESTED TO CALL SHRI RUSHIKANT MEHTA 09408283018.



## Two-day Residential Children's Course

2 days residential course, for children aged 12-15 years is being organised at Dhamma Vahini, the Titavala Vipassana Centre. Meditators are requested to note the dates and timings for reservations as given below. Kindly make the reservations on time.

Please contact during the office hours to make reservations for the 26th -27th May course.(Only for boys). Reservations open after May 15th. Phone nos. 022-25162505/25011096. Similarly, please contact during the working hours to make reservations for the 6th -7th June course.(Only for girls). Reservations open after May 25th . Phone nos. 022-25162505/25011096.

## 8-day Residential Course for Teenagers

Dhamma Vahini, Titwala will be organising teenager's residential course, only for boys (aged 15 to 19) from the **17th to 25th of May**; and only for girls from the **28th of May to 5th of June**. The schedule for teenager's courses to be held at other centres has been fixed separately. For necessary information and booking details to contact the centres.



## Vipassana Centre Under Construction

A Vipassana Centre, in the village of Lahali, 10 kms away from the city of Rohtak in Haryana is under construction. The centre has been named "Dhamma Hitkāri" by Rev. Guruji. The Vipassana Dhyana Samiti c/o Janaseva Sansthan, Bhiwani Road, Rohtak, has been exempted from income tax u/s 80G of the Income Tax Act. Meditators can develop their Dāna-Pāramī by participating in this Dhamma Project. Ensure to contact the organizers of the Vipassana Dhyana Samiti, for a written receipt, if dāna is directly deposited in the following banks:

**Andhra Bank:** A/c 113410011000218 (IFS Code: ANDB0001134)

**Oriental Bank:** A/c 07952191038955 (IFS Code: ORDC0100795)

Email: vipassanarohtak@gmail.com



### ADDITIONAL RESPONSIBILITY

#### Senior Assistant Teachers

1-2. Mr. Jeff & Mrs. Jill Glenn, USA, To assist the Centre T. in serving **Dhamma Kunja**

#### Assistant Teachers

1. Mr. Kapil Nath Sahu, Raipur, To assist centre teacher in serving **Dhamma Utkal**

### NEW RESPONSIBILITY Teachers

1-2. Mr. Chandubhai & Mrs. Jyotsna Mehta, To assist Centre Teacher in serving **Dhamma Kota**

#### Senior Assistant Teachers

1. Mr. Anil Anopchand Shah, Bhavnagar
2. Mr. Deepak Muchrikar, Jalgaon
3. Mr. Dongar Zope, Pune
4. Ms. Bridget Riley, USA
5. Mr. Charlie Dowley, Australia
6. Mrs. Ming-Chiao Wendy Tai, Taiwan
7. Mr. Leon & Mrs. Yonit Yoge, USA
8. Mrs. Simin Sarmadi Zokaci, Iran

### NEW APPOINTMENTS

#### Assistant Teachers

1. Mr. Keshav Gedam, Nagpur
2. Mr. Rajesh Patel, Rajkot
3. Mr. Tarachand Choudhary, Jaipur
4. Mr. Robson Almeida, Brazil
5. Ms. Silvia Escorel, Brazil
- 6-7. Mr. John Parlett & Mrs. Alisha King, USA

#### Children's Course Teachers

1. Mrs. Shantaben Mayavanshi Sabarkantha Gujarat
2. Mr. Amrut Patel Sabarkantha Gujarat

- 3.&4. Mr. Arvind and Mrs Hansa Pandya Sabarkantha Gujarat
5. Mr Ramesh Soni Sabarkantha Gujarat
6. Mr. Bhikabhai Desai Ahmedabad
7. Bipinchandra Desai Ahmedabad
8. Mrs. Maliniben Dabke Ahmedabad
9. Mr Samir Shelat Ahmedabad
10. Ms. Dalene Peacock Cape Town, South Africa
11. Mr Kevan Watkins Worcester, South Africa
12. Mr. Nima Afshar Australia

**Children's Meditation Courses in Mumbai**

| Date | Course site | Age (years) | Registration    |
|------|-------------|-------------|-----------------|
| 28-4 | Dombivili   | 10-16       | 26 & 27-4-2013  |
| 5-5  | Dombivili   | 10-16       | 3 & 4-5-2013    |
| 5-5  | Ulhasnagar  | 10-16       | 3 & 4-5-2013    |
| 5-5  | Matunga     | 10-16       | 3 & 4-5-2013    |
| 12-5 | Sanpada     | 10-16*      | 10 & 11-5-2013* |
| 12-5 | Andeheri    | 10-16*      | 10 & 11-5-2013* |
| 19-5 | Ghatkopar   | 10-16*      | 17 & 18-5-2013* |
| 19-5 | Goregaon    | 10-16       | 15 & 16-5-2013  |
| 26-5 | Dombivili   | 10-16       | 24 & 25-5-2013  |
| 2-6  | Dombivili   | 10-16       | 31-5 & 1-6-2013 |
| 2-6  | Ulhasnagar  | 10-16       | 31-5 & 1-6-2013 |
| 2-6  | Matunga     | 10-16       | 31-5 & 1-6-2013 |
| 9-6  | Sanpada     | 10-16*      | 7 & 8-6-2013*   |
| 9-6  | Andeheri    | 10-16*      | 7 & 8-6-2013*   |
| 16-6 | Goregaon    | 10-16       | 12 & 13-2013    |
| 16-6 | Ghatkopar   | 10-16*      | 14 & 15-6-2013* |
| 23-6 | Dombivili   | 10-16       | 21 & 22-6-2013  |

**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. **Goregaon:** Vipassana Counselling & Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Tel: 2624-2025 & 98690-23884. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 9892329410. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821. **Dombivili:** K B Vira HighSchool, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Tel: 25101096, 25162505. **Ulhasnagar:** 703-A Block /1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, 8976225967. **Andeheri:** Mayfair Meridian Meditation Hall, Ceaser Roadm Off S.V. Road, Amboli, Near St. Blaise Church Andeheri, Mob. 9820459449.

|            |                |             |
|------------|----------------|-------------|
| 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.

**One-day course with respected Guruji at the Global Pagoda on the auspicious occasion of the Buddha Purnima**

The course will be held in the dome of the Global Pagoda on **May 25, 2013, Saturday** from 11 AM to 4 PM. People who have not done a vipassana course can also listen to the Dhamma discourse given by Guruji from 3p.m. A number of Dhamma servers are required. Those willing to serve can contact the following phone nos or e-mail. Please note that you must book yourself before coming here to avoid any inconvenience. For booking, contact: Phone no. 022-28451170, 022-33747543 / 33747544, (Phone booking from 11 AM to 5 PM everyday), E-mail registration: oneday@globalpagoda.org; Online registration: www.vridhamma.org

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**Pali syllabus at the Vipassana Global Pagoda, 2013**

**90-day Residential course from 1.7.13 to 30.9.13**

Last date for application is 15. 5. 13. Application can be sent through www.vridhamma.org, Contact: VRI, Global Vipassana Pagoda near Essel world, Borivali(west) Mumbai 400091

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**One year Pali Diploma Course on the teachings of the Buddha and Vipassana**

VRI and the Dept of Philosophy, University of Mumbai have jointly prepared a syllabus for Diploma course in Pali for the session 2013-14 in which the theoretical and practical aspects of the teachings of the Buddha and Vipassana will be taught through the medium of English.

**Venue:** Jnaneshwar Bhavan, Dept of Philosophy, Mumbai University, Vidya Nagari Campus Kalina Santacruz (E). Mumbai 400098. **Application form** can be had from 1st July to 15th July from Monday to Friday between 11.30 a.m and 2.30 p.m, **Duration of course** is from 20.7.13 to 31.3. 2014, Time 2.30 p.m. to 6.30 p.m, **Eligibility:** Minimum 12th pass. It will be compulsory for them to sit a vipassana course during the Diwali vacation, **For more information please contact:** 1) Dr Sharda Sanghavi phone 022-23095413, Mob. 09223462805 E-mail s\_ sanghvi@hotmail.com, 2) Mrs Baljit Lamba mob 09833518979, 3) Alka Vengulkar mob 09820583440

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**DHAMMA DOHAS**

*Suddha satya hi dharma hai, anṛta dharma na hoya  
Jahān panapaṭī kalpanā, dharma tirohita hoya.*

What is truth is Dhamma, what is not truth is Adhamma. Dhamma disappears where Truth is imagined and not experienced.

*Sadācāra hī dharma hai, durācāra hi pāpa,  
Para sevā hī dharma hai, para piḍana hī pāpa*

Dhamma is good moral conduct, immoral conduct is sin, Dhamma is to serve others, torturing others is sin.

*Bhūtara bāhara svaccha hon, karen svaccha vyavahāra,  
Satya prema karuṇā jage, yahī dharma kā sāra.*

When one is pure inside and outside, and when his conduct is pure., Truth, love and compassion arise in him, this is the essence of Dhamma.

*Sampradāya yā jāti kā, jahān bhed nā hoya,  
Suddha sanātana dharma hai, vandanīya hai soya.*

Wherever sect and caste cause no discrimination, there Dhamma is pure and eternal and this is to be revered.

*Dhanya! Dhanya! Gurudev ji dhanya! Buddha Bhagavāna  
Suddha dharma aisā diā, hoya jagata kalyāna.*

Blessed (praiseworthy) is my Guruji (Sayagyi U Ba Khin), blessed (praiseworthy) is the Blessed One, the Buddha. You have taught us such pure Dhamma- that does well to the whole world.

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