

# Vipassana Newsletter

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

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Website: www.vridhamma.org International website: www.dhamma.org

## WORDS OF DHAMMA

**Mettāvihāri yo bhikkhu,  
pasanno Buddhasāsane  
Adhigacche padam santam,  
saṅkhārūpasamam sukham.**

— Dhammapada 368, Bhikkhuvaggo

The bhikkhu who lives in loving-kindness with faith in the teaching of the Buddha would attain the peaceful place, the happy cessation of conditioned things.

## Correspondence between Mataji and Goenkaji

The Vipassana Research Institute has published a book in Hindi on respected Mataji titled “*Mettaviharini Mataji: Shrimati Illaichidevi Goenka*” which means Mataji dwelling in Metta. It has been mentioned in this newsletter in the ‘book review’ section. A brief portion of the correspondence between her and respected Goenkaji during 1969 / 70 is given here. We are currently translating this book into English.

**Mataji:** My most respected dear one, my pranams to you!

... It pleases me immensely whenever I hear how much people are benefitting from your camps. Respected Guruji (Sayagi U Ba Khin) and Ma Sayama are fine. I visit the centre daily, and also sit for meditation at home. My *sādhana* (meditation practice) is going well. .... mind does wander thinking about our sons (the older sons had gone to India before Goenkaji while the younger ones stayed back with Mataji in Burma), but as I get focussed in meditation, thoughts grow silent, and I feel at peace... I feel a sense of unhappiness as I am not with you, but the possibility of my coming there is dim and I don't see any way out...

I remain your follower always – Illaichi.

**Goenkaji:** It pleases me immensely to know that you visit the centre daily and also sit at home regularly. It is a matter of satisfaction for me that your *sādhana* is going smoothly. No, you are never far from me. Whenever you sit in meditation and the inner consciousness awakens, you will find me ever near you.

What you have written is true – you truly possess the most precious jewel of Dhamma that only a few most blessed ones receive. It is by the power of this invaluable jewel that you are able to remain tranquil even in such difficult times and are able to see joy around you. It is indeed your good fortune that you do not feel depressed. If ever you do feel low, come out of it with the help of *sādhana* and stay happy always. The impressions of misery that linger in our minds are *saṅkhāras* from the past which become the cause of more misery in the present. The difficulties which we now face should be understood as fruits of past karmas and borne with Dhammic understanding smilingly and with fortitude. We must be ever vigilant and make efforts to avoid making new *kamma*. By this *sādhana*, as the fruits of old *saṅkhāras* weaken and new



*saṅkhāras* are not made, the future grows bright. May the consciousness within you ever glow with Dhamma; my blessings are always with you. On strength of Dhamma, the times of difficulty will slowly vanish and their painful effects dissolve .....

Your Dharma companion, Satya Narayan Goenka

**Mataji:** Respected Guruji (Sayagi U Ba Khin) and Ma Sayama are fine. The children have their exams.... At times the thoughts in my mind are overpowering but then, when I sit for *sādhana*, my mind grows calm. Also my heart grows light after writing to you..... I visit the centre daily and feel very good whenever I sit there to meditate. The mind remains tranquil.....

**Goenkaji:** I am happy to hear that respected Guruji is now in good health. Also I am glad to hear that you go to the centre daily and take benefit of sitting in meditation. Your daily practice will be a vehicle of not only your own highest good, but will also be a tool of the highest welfare for many, many women. I can see this clearly. Hence you must make serious efforts to keep your *sādhana* going strong.

May you grow in Dhamma, with these good wishes for you!

**Mataji:** ... Today I was very pleased to receive your letter dated 10<sup>th</sup>. My most dear one, I too wish to be with you in this Dhamma service. But I don't know when that would ever become a reality. It has been one year and two months (since you went to India). I wish I could have supported you in the difficulties in your Dhamma work that you have had to face alone ..... Will I ever be fated to offer my Dhamma services too? ... Everything happens as a result of our *kamma*, I know.

And I have to bear mine. That I am far from you and the children is my painful reality ....

.... I spoke to you on the telephone. As soon as you asked about my *sādhana* a strong wave of sensations began and my fever vanished. I meditate twice a day. I do offer *dāna* in cash and also call for materials to give as offerings, but to invite bhikkhus for the *dāna* of meals will only become possible after you return.....

**Goenkaji:** Devi Illaichi, I received both your letters dated 28<sup>th</sup> Dec and 5<sup>th</sup> January. I was happy to hear that a wave of sensation started all over your body when we spoke on telephone and the mild fever you were suffering from vanished. I am very happy to hear that you do your *sādhana* regularly and sincerely and also offer *dāna* most respectfully. This *is* the essence of Dharma as Lord Buddha has mentioned: that we offer *dāna* according to our capacity, that we follow *sīla*, with utmost discipline and practice meditation with sincere regularity. You are actively involved in fulfilling all three virtues and are truly filled with abundant *pāramīs*. The Dhamma that you follow so sincerely will always protect you and take you to your highest goal. Do not worry about our sons who are here. All are well settled in their own businesses .....

I trust that you must be inspiring the children there to live a life of Dhamma, thus encouraging them towards a brighter future.

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**Mataji:** It is heartening for me to know that you will return in just 6 months, and it fills my heart with joy when I read that you are immersed in organizing camps. I too wish to participate in this Dhamma work, but what can be done if it is not possible now....

**Goenkaji:**... Forty six people participated in the camp at Barachakia out of which there were 25 Marwari women. They all had a very good course. People feel happy to know that I am not a bhikkhu or a renunciate. When they come to know that I too am a householder, they get curious and ask many questions about you. They would have loved to have met you. There will come a time when you will always be with me in this gigantic task of spreading Dhamma, assisting me and looking after your Dhamma daughters. It is taking time, I know, but it will change and a time will certainly come. Until then make maximum use of your time in *sādhana* getting firmly established in it. Meditating regularly your *sādhana* should reach such heights that whenever you want, you remain firmly at *bhavanga* (centre). No desires should disturb you. Once you reach that state, then you will be able to come and join me and teach meditation to others. .... I am very happy to hear that Babu bhैया is going to the meditation centre with the family. When possible, you too should go with the family and meditate for 10 days. A feeling of peace permeates my being when I see your dedication and faith towards Dhamma and meditation.

**Mataji:** I received your letter dated 21<sup>st</sup> Feb. I was happy to hear that the Pratapgarh camp concluded most successfully with two bhikkhus and many lay persons participating. I guess the Ajmer camp must have gone off well too. Respected Guruji and Ma Sayama are fine. The children are having their exams.... My mind still wanders a lot, but when I sit for my *sādhana* it calms down. It also calms down when I write to you sharing my thoughts with you....

**Goenkaji:** Wherever meditation camps are held, people experience deep calm and quietude, a major change can be seen coming over them. This is a hugely meritorious work, and whatever *pāramīs* I am generating, you too have a share in them. That you do not share my merits is not possible. We have lived in so many lives together sharing joys and sorrows

and earning merits. We have come together in this life once again but to generate *paññā pāramīs* and will continue to do so through life, strengthening each other.

The camp in Bodh Gaya was very powerful. This sacred land is charged by the Buddha's presence. Due to the *sādhana* that he practiced here and by Guruji's blessings, the participants here were able to understand the subtle depths of Dhamma. Hence the merit generated here was huge. The *paññā pāramī* thus generated will certainly be a blessing to all in the family. Of course, you are a part of me, sharing in these potent *pāramīs*.

I know you long to join me in these Dhamma camps and share in this meritorious task, experiencing it first hand. I too wish for the same. Whenever I see so many of your daughters participating in these camps, I feel that had you been here with me, you too would have taught them Dhamma, and would have been filled with joy watching them grow in quiet bliss. But the fact that you are unable to be here now too has some positive outcome. There are a lot of difficulties on the path of Dhamma in these initial days. Difficulties in travel, food, living quarters. When I think of these difficulties, then I think it was good that you and respected Guruji could not come just now. It would have been very difficult. In a year or so, as the situation improves and the numbers of those who benefit grows, their interest too will deepen and they will begin to participate in Dhamma work. Your presence will then prove to be very beneficial in this Dhamma work.

Your being in Burma, far from me and our sons, handling the situation with patience and forbearance is a *tapas* in itself. If you deal with it Dhammically, then it will prove immensely beneficial. But if you grow depressed with this *tapas*, this hardship, then it will certainly prove harmful for you. Our *sādhana*, our *paññā*, must ever be present in our consciousness, keeping us aware that these moments of misery are not going to remain forever, they are not permanent. They are *anicca*, impermanent, destructible, ever changing. If we are lost in pain and forget awareness of its changing nature, then our *sādhana* has weakened, and we will have kindled *saṅkhāras* of misery which will bring multifold fruits of misery in future.

The fruits come according to the *kamma* of a person, and *kamma* is generated not by our hands, speech, or body but by our minds. We speak and act as per our thoughts. Whatever we think is manifested in our speech and actions. A wise person hence remains aware of the way he thinks. When the mind feels miserable, for that time period he is indulging in acts of sadness and pain as well as planting seeds of misery for himself. Whenever these seeds of pain ripen, they will bring many times more pain. Bitter seeds of neem can only result in the bitter fruits of neem, not sweet mangoes. Hence if we do not want misery in the future, then we must ensure that we stay away from misery in the present. Whenever pain comes, with the power of our *sādhana* we understand its true nature of being *anicca*, impermanent, destructible; then we will not feel miserable and will not plant new seeds of misery.

Experiencing sensations on the body every moment alone is not *sādhana*. *Sādhana* is to know that these sensations are neither happy nor unhappy; that they are *anicca*, impermanent. When a person begins to understand the *anicca* nature of the subtlest of sensations deep within oneself, then his *paññā* awakens, wisdom awakens, and he sees that as it is inside so it is outside; the solid matter in the world, people, situations is all impermanent, *anicca*. With this awareness, nothing in the external world affects him. He neither jumps for joy when something desirable happens, nor does he cry in misery when something undesirable happens.

Do not think of these pulsating sensations which are flowing in your body all the time as pleasant or unpleasant, good or bad. Instead every moment understand their impermanent nature. That which is ever changing, how indeed can that bring joy? And that which is impermanent, filled with misery, how indeed can one feel any attachment to it, or have a sense of 'me and mine' towards it? Had it been mine, I should have been able to control it, command it to do my bidding. But clearly that is not so. Whatever happens, happens by its own nature; we have no control over it. What is *anicca* is always *anicca*, we can never make it *nitya*, eternal. Hence it is wise to come out of the feeling of 'me and mine' towards it.

Hence when we practice Vipassana *sādhana* with the base of *anicca*, then the attachment towards 'me and mine' starts to melt automatically. When 'me and mine' remains, until then this mountainous collection of pain and misery hovers over us. Whatever happens, happens as a result of *kamma*. We have no power over it. Of course what we have power over is to refrain from making new *kamma* for the future. At times I don't feel good when I see the happenings around, but who knows, perhaps good fruits may appear as a result.....

Take good care of the children and your own *sādhana*. This is where the best welfare lies for all.

Your Dhamma Companion,  
Satya Narayan Goenka

## Important News

### **Your Inspirational Experiences with Resp. Goenkaji**

Resp. Goenkaji gave immense Dhamma service, undertaking extensive Dhamma tours holding camps and establishing centres. He had to undergo major hardships yet he continued on with his Dhamma work patiently and successfully. In this context, if you have any Dhamma related incidences in your meeting with him, then you may want to share them so that others may gain inspiration. You may write either in English or in Hindi and send it to: Editor, Vipassana Research Institute, Dharmagiri, Igatpuri – 422403, Dist: Nasik, Maharashtra. Or email it to: yadavdgeditor@gmail.com. This book of memoirs will be printed in both languages and we will arrange for translation. Thank you!

### **Share your Experiences with Shri Tandonji**

Similarly, we have received many letters from meditators sharing their experiences with Mr. Tandonji. If you have, an inspiring or interesting episode then do write to us. These will be compiled and a book will be published.

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## **Book Review**

A book has been published on resp. Mataji titled: “**Mettaviharini Pujya Mataji: Mrs. Illaiachidevi Goenka**” containing a brief introduction to her life, along with correspondence that was shared between Mataji and Goenkaji since he had come to India alone while Mataji stayed back in Myanmar. Besides these nuggets, there are the experiences meditators had with Mataji. The book throws light on information regarding Mataji not previously known to meditators. As they learn more about Mataji, her abiding compassion and metta, the meditators melt with gratitude. After reading this book, a sadhak realizes unbidden as to the profound value of meditation and is inspired to work sincerely towards regular sadhana while striving to become like her.

### **Resp. Goenkaji's Autobiography – Atmakathan Part 2**

In this book, resp. Goenkaji has touched upon events from his life hitherto unknown to people. From episodes from his childhood to many interesting stories from his extensive travels within India

and overseas touch the heart and are often inspiring. The reader will be filled with gratitude for such inspiring nuggets of life.

English translation work on both the books – Part 1 and 2, is underway. Once this work is completed, the English speaking meditators will be able to avail themselves of this valuable information. Translation of “**Atmakathan – Part 1**” has already been completed except for brief corrections and editing. In a few months, this book will be published and become available. Subsequently, “**Atmakathan – Part 2**” and “**Mettaviharini Mataji ...**” will also be translated in English.

In 2016, the **VRI English Vipassana Newsletters** have been brought out in three Volumes. Compilations – Part 1, 2 and 3.

**The Vipassana Patrika Collection in Hindi – Part 7** has also been brought out; the Hindi Compilations Parts 1 - 6 have been published before. Each part consists of a 3-year collection of Newsletters. 21 years of newsletters and the important articles from them have been compiled in book form dating back to the newsletters inception in 1971.

Special appeal of these compilations is also that many articles written by meditators or articles that were printed in local newsletters in different parts of the world remained unpublished. These articles and experiences have been brought together here with many articles written by Goenkaji. Meditators can avail of these rare collections from Dharmagiri.

## **Workshop for Bhikkhu Teachers in Nagpur**

A Residential Workshop has been organized, starting from 4pm on 19<sup>th</sup> March to 6:30 am on 26<sup>th</sup> March 2017, at Pragya Buddhavihar, Dharmakirti Nagar, Dattawadi, Nagpur, Maharashtra for the bhikkhu teachers of Vipassana who, having fulfilled the requirement of participating in long courses as taught by resp. Goenkaji, are engaged in teaching Vipassana as per his guidelines. Emphasis in this workshop will be on how the bhikkhus, while following the precepts of *Vinaya* may teach meditation, and maintain the tradition of imparting Vipassana in its purest form. Contact: Bhikkhu Mahapanth, Mob: 9970427154. Other Mob Nos: 9425447996 / 9869066133 / 9422823886.

## **Residential Accommodation in Global Pagoda for Dhamma Servers and Meditators**

One Day Mega Courses are held in Global Pagoda, Gorai, Mumbai every year. People at times come from far off places to participate but are constrained as there are no residential quarters for overnight stay. Hence a 3-4 storey free residential accommodation building is being planned where servers who are staying on premises and the meditators arriving in from far may stay in rooms/dormitories which will either be on sharing or single occupancy basis. This will help meditators rest well and begin their 1-day course meditation the next morning on a fresh note. Anyone wanting to participate in this noble project may **Contact**: 1. Mr. Derik Pegado: 9921227057. or 2: Shri Vipin Mehta: 9920052156, Email: audits@globalpagoda.org

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## **Importance of Lighting a Pagoda**

Respected Goenkaji always said that it is of special importance that any Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for 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: 📞

### **New Appointments Assistant Teachers**

1. Ms. Pratibha Sathe, Pune
2. Ms. Rekha Patil, Kolhapur
3. Mrs. Shashi Agarwal, Igatpuri
4. Shri..Nanabhau Dhondur Nikumbha, Jalgaon
5. Mrs. Susheela Kapoor, Mumbai

6. Dr. Santosh Kamble, Igatpuri

### **Childrens Course Teachers**

1. Smt. Lata Janardhan Bhagat Washim
2. Ms Lata Vasnani Mumbai
3. Ms. Ms Rupali Awhad Mumbai
4. Mr Nishchint Jalan Kolkata

**VRI's Programme for Pali Classes in the year 2017**

**Advanced Course in Pali** – a two week long Pali - Hindi training workshop will be held from 27.2.17 to 10.3.17. For additional info. and to know the eligibility criteria you may go to <http://www.vridhamma.org/Theory - and - Practise Courses>; or **Contact:** (1). Vipassana Research Institute Dept. – 022 33747560 (between 9:30 to 5:30 pm), (2) Shrimati Baljit Lamba: 9833518979, (3).Ms. Rajshri – 09004698648, (4) Ms. Alka Vengurlekar – 9820583440, Ms. Archana Deshpande - 9869007040, Email: [mumbai@vridhamma.org](mailto:mumbai@vridhamma.org)

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### One-day Mega course schedule at Global Vipassana Pagoda

**Sunday 22<sup>th</sup> Jan. 2017** in Gratitude of Sayagyi U Ba Khin (19<sup>th</sup> Jan) and Death anniversary of **Mataji** (5<sup>th</sup> Jan.) **Sanghadana** (at 10 am) followed by 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:** 022-28451170 // 022-337475-01 / 43 / 44 – Extn.: 9. (Tel booking: **11** am to **5** pm daily). **Online registration:** [www.oneday.globalpagoda.org](http://www.oneday.globalpagoda.org).

**Children's Meditation Courses in Mumbai**

**Date:** 19-2, 19-3, 16-4, 21-5, 18-6, **Place:** Goregaon

(Age 10 to 16 Only) Registration before Course Thursday and Friday

Date	Course site	Age (years)	Registration
First Sunday	Ulhasnagar	10-16	2 days before Course
First Sunday	Wadala	10-16	2 days before Course

First Sunday	Khar	10-16	2 days before Course
Second Sunday	Dombivili	10-16	2 days before Course
Second Sunday	Andheri	10-16	2 days before Course
Third Sunday	Ghatkopar	10-16	2 days before Course
Fourth Sunday	Airoli	10-16	2 days before Course
Fourth Sunday	Kalyan	10-16	2 days before Course

“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:** **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, Dombivli, 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 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 DOHAS**

*Jisake mana maitrī jage, hinsā rañca na hoyā;  
Usa nirmalacita santa kā, bairī rahe na koyā.*

He, in whose heart metta arises, who does not have a shred of violence, No one can ever nurture enmity towards such a pure and tranquil saint.

*Sneha aura sadabhāva kā, rahe umaḍatā jvāra;  
Roma roma jagatā rahe, maitrī karuṇā pyāra.*

May the waves of affection and empathy keep arising, May every pore of the being remain suffused with metta, compassion and love.

*Holī jale vikāra kī, jana-mana nirmala hoyā;*

*Pyāra jage maitrī jage, jana-jana maṅgala hoyā.*

May there be holi (burning pyre) of defilements, may hearts of all become cleansed and pure, May love and metta ever keep growing; this is the way to our best welfare.

*Saba nija parijana sama lagen, bairī hon yā mīta;  
Sabake prati maitrī jage, yahī prīta kī rīta.*

All people appear as my own, whether they are an enemy or a loved one, May metta arise towards all, this alone is the way of love.

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