

# Vipassana Newsletter

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

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## Words of Dhamma

*Yato ca bhikkhu ātāpī, sampajaññaṃ na riñcati;  
Tato so vedanā sabbā, parijānāti paṇḍito.*

*So vedanā pariññāya, diṭṭhe dhamme anāsavo;  
Kāyassa bheda dhammaṭṭho, sañkhyañ nopeti vedagū'ti.*

– S.N. Saḷāyatanavaggapāḷi 251, Vedanāsamūttam, Pahānasuttam.

When a meditator, practising ardently, does not neglect his faculty of thorough understanding, then such a wise person fully understands all sensations. Having fully understood sensations, within this very life he becomes freed from all impurities. At life's end, being established in Dhamma and understanding sensations perfectly, such a person, attains the indescribable stage.

## Remembering Mataji Illaichidevi Goenka and Sayagi U Ba Khin

Respected Guruji came to India in 1969, having left Mataji and four of their sons in Burma. They were now reliant on Babu Bhैया to care for them. Mataji was understandably concerned, and Respected Guruji would write letters to her in order to inspire her to maintain her Dhamma wisdom. One of those letters, which appears in the Hindi book "Mettavihāriṇī Mataji," serves here as inspiration for meditators. For the next two and a half years, Mataji was denied entry into India. Upon her arrival she joined with Guruji in the service of Dhamma. Nothing would be more appropriate as a tribute to her on the 7th anniversary of her death than to not only read but also live those teachings.

Simultaneously, to honour and remember Sayaji U Ba Khin, two of his inspirational writings are reproduced herein, allowing us to learn about his true persona.

—Editor

### Remain Awakened in Wisdom

Camp: Barachakiya

Date: Sept 5, 1970

Devi Ilayachi,

I received your letter dated 23rd of August.

You mentioned feeling sad at times. While meditating, whenever you feel sad, you should focus your mind on the sadness itself. Whatever is being felt in the mind at this moment is impermanent and you should focus only on the feeling of sadness. You should avoid thinking about why and where this sadness is coming from. Just keep

observing that at this moment you are sad. Likewise, if you simply keep observing what is appearing in your mind and understand the transient nature of it, this meditation is known as Cittanupassana – observation of the mind. When you observe what is happening in your body from head to feet, it is known as Kayanupassana – observation of the body, and whatever you feel throughout your body, whether it is pleasant, unpleasant, or neutral, whatever it may be out of the three types of sensations, and you observe their impermanent nature, it is known as Vedananupassana – observation of bodily sensations.

In Vipassana, you should take care that you don't indulge in what is happening in your mind. If you get involved in what is arising in your mind, then it is not Cittanupassana but indulgence in pleasant or unpleasant thoughts and emotions. Vipassana is to just observe. For example, a person sitting on the banks of a river might simply observe the river flowing. He may also simply observe flowers flowing in it or maybe even a dead body. He should not start dancing happily upon seeing the flowers, nor should he feel uneasy on seeing the dead body. Under both of these circumstances, like a spectator, he should simply observe all that is arising in his mind and should not indulge in it. While meditating, if he feels pain, he should not begin thinking about why he is getting this pain and who is responsible for it. He should simply observe and know that at this moment, such a wave of misery has appeared and that this too is impermanent. Everyone who practises in this manner gets relief from the root causes of all their miseries.

If possible, you should visit IMC (International Meditation Center, Yangon) daily and meditate; this will lead to the welfare of all. But, if for any reason you are unable to arrange for a vehicle to travel there, don't feel sorry or sad; you can meditate at home. If you are unable to go to the IMC daily, then going once a week should suffice. Do not worry about this.

I will be here for another two to four months. I have learnt that the government in Burma has stopped all travel, and it may be difficult to leave again once there. Many people here want to practice meditation, and whenever there is a course, people definitely benefit.

The course held at Benares some days back was in a beautiful place on the bank of the river Ganga. Four Dhamma daughters from the West attended. Had you been here, you would have been very happy to meet them all. At the culmination of the course, 18 bhikkhus were given alms of food and clothing on your behalf. But the food expenses were born by Dalmiaji, who organised the course. That could not be done on your behalf. Even so, I kept thinking of your volition; hence, you too are the proprietress of this wholesome deed. I know you are extremely happy when you give alms food to the noble bhikkhus, hence: "sadhu", "sadhu", "sadhu".

In the course that is being conducted here at Barachakiya, 25 of your Dhamma daughters are taking part. All are from Shekhavati, Rajasthan. All the male members, except for one, are also from there. Hence, I am conducting the course in our local language so that they understand Dhamma better. These women would have been extremely happy to meet you. They would have been happy to know that all meditators do not become bhikkhus or leave their household duties for meditating. Whenever you come to India, I am sure you too will continue to perform your household duties as well as distribute Dhamma to all the Dhamma sons and daughters in these courses. This is the beauty of the path shown by Lord Buddha.

With my blessings,  
Satya Narayan Goenka

## Remembering Sayagyi

The following comments are condensed from recollections of students of U Ba Khin. ...

I once considered Sayagyi U Ba Khin an old, dry and uninteresting person who taught something which was fit only for aged people who had little interest and activity in the things the outside world offered. I regarded him with awe and fear, for I had heard much about his outbursts of anger. I visited him at the centre with the elders of my family very seldom, and only when I had to.

All these feelings evaporated, one by one, when I stayed with him for ten days and learned meditation under his guidance.

I found Sayagyi to be a very affectionate person. He was like a father to me. I could freely discuss with him any problem that faced me, and be sure not only of a sympathetic ear but also of good advice. All his anger which was talked about was only surface-deep; the core was filled with unbounded love. It was as though a hard crust had formed upon a liquid material. The hard crust was necessary—rather, very important for the work he was doing.

It was this hardness which enabled him to maintain strict discipline at the centre. Sometimes people took undue advantage of his loving nature and neglected the purpose for which they were there. They would walk around the place and talk with other students, thus wasting not only their own time, but disturbing others as well. Sayagyi's hard nature was required to set them on the right track. Even when he got angry, it was loving anger. He wanted his students to learn as much as possible in the short time available. He felt such negligent students were wasting a precious opportunity which might never come again, an opportunity of which every second was so precious.

He was very generous. He wanted to teach all he knew. He was so keen upon giving away his knowledge and experience that he made untiring efforts to teach a student. He gave freely. It was only the student's capacity to absorb his instructions which was the limiting factor.

He was very patient in his teaching too. If a person found difficulty in understanding the process, he would explain thoroughly with examples and illustrations. But he never believed in too much talking. He loved practical work, and was of the opinion that experience in the training itself will take care of all the theoretical doubts. Discussing only theories will not land us anywhere. The practical aspect was most important. How right he was! Not only in Dhamma but even in our day-to-day affairs, practical work gives better results than mere discussion.

He himself had a great zeal for work. He held six or seven highly important executive posts in the government with grave responsibilities and also conducted the classes of meditation in his free time. In fact he had no free time at all! He was always busy. He had such a large capacity for work at an age when other people think of resting and leading a quiet life. He found peace and calmness in his work.

Even with so much work to do he devoted some time to gardening. It was his favourite hobby. He loved to grow flowers and plants. The centre had such a pleasing colorful look with all the greenery around.

The beauty and peace he created at the centre will always linger in my heart. He taught a rare thing which is of great value to old and young alike. He was a great teacher and a very affectionate man indeed.

— Mrs. Vimala Goenka,  
senior assistant teacher to S.N. Goenka

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His was a fine personality: majestic, sober, noble and impressive. He always bore a faint smile and the look of a calm, satisfied mind. When with him, you felt as if he cared for you and loved you more than anybody else. His attention, love, mettā was the same for all, big or small, rich or poor; in return he did not want anything but sincerity of purpose and a truthful nature.

He tolerated all religions. He never criticized or ridiculed any faith or belief. But he preached Buddhism, as he understood it, and he understood it well above many others. He never asserted anything, never forced any idea on you. He followed what he preached or taught and left it to you to think over and accept his view, in part or in full as you wished.

He did not smoke or take alcohol or any narcotics. He took tea and coffee in moderation; liked milk, ovaltine, etc., especially towards the later part of his life. His love of “life” was extreme. He would not allow even mosquitoes to be killed at the centre. Even the use of pesticides and insecticides was prohibited there.

He had a great aesthetic and artistic sense, loved flowers very much, and took special care about getting rare varieties. He had a nice and beautiful collection of flower plants, which were all over the garden around the pagoda. He knew all his plants well and would talk about them at length with the centre’s visitors.

He had a good sense of humor and was witty. He was fond of making little jokes, and laughing, laughing very loudly. Just as he would shout loudly, he would laugh loudly!

He kept himself well-informed about world politics and the modern advances in science and technology, and was a regular listener to radio and a reader of foreign periodicals. He was especially fond of Life and Time magazines.

He had a great desire (a desire which was never fulfilled) to go abroad, especially to the U.S.A. He wanted to teach his method of meditation which he believed—and very correctly so—to be the easiest and most logical way to practise meditation. He had the means to go, had many invitations from foreign disciples, but some technical formalities in obtaining passports and so on always stood in his way. Excepting this one desire, he had all his desires

and wishes in the world fulfilled. He led a full life.

He bore disease and illness bravely and well, and was a very intelligent and cooperative patient. He never took a pessimistic view of life; he was always optimistic and took a hopeful view. He took suffering and disease as a result of past karma and said it is the lot of one born into the world. Even his last illness which came and took him away from us suddenly, he treated very lightly.

He was a very pious and great soul; pure of mind and body, and lovable to everyone.

—Dr. Om Prakash, former consulting physician, United Nations Organization, Burma and senior assistant teacher to S.N. Goenka.

*With regards to Sayagyi U Ba Khin Journal 1994*

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### Future Course Schedule and Applications

Information on future Courses is available on the internet. All types of bookings are currently available online only as per the Government’s new rules due to Covid-19. Applications will not be accepted on paper. Therefore, you are requested to check the following link and apply online directly for your appropriate course or for dhamma service at Dhammagiri:

<https://www.dhamma.org/en/schedules/schgiri>

Please apply similarly as per the schedule of other centres. Here is the link for all Indian centres:

<https://www.dhamma.org/en-US/locations/directory#IN>

New VRI website for applying for courses:

<https://schedule.vridhamma.org/> and for worldwide courses: [www.dhamma.org](http://www.dhamma.org)

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### Very Important Notices

1. **Central IVR** (Interactive Voice Response) number-022-50505051. Applicants can call this number from their registered mobile number (the number mentioned in the form), to check their status, cancel, transfer or re-confirm their application. They can also contact the centre through this system. This is a central number for all Vipassana centers in India.

2. If you are sending non-centre Dhamma programs to be published in Newsletters, please send through the CAT (Coordinator Area Teacher) and if it’s for a centre, it should come through the Centre Teacher.

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### Vipassana Activities in Greater Mumbai Area

There are several Vipassana Centres & Meditation Facilities in Greater Mumbai area- Please View the link: <https://mumbai.vridhamma.org/>

#### 1-day Courses and Group Sitting Information in India: Please view the link below:

<https://www.vridhamma.org/1-day-Courses-Information-in-India>

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### Auspicious Death

Shri Mangal Chand Nahar, who was appointed as an assistant Vipassana teacher in Chennai in 2017 and worked tirelessly with complete dedication to Dhamma, died peacefully on December 16, 2022. His life was simple and filled with devotion to Dhamma. May Dhamma fill his future lives.



#### Additional Responsibility

1. Shri. A. Z. Patil, SAT Dhule, to serve as CT for Dhamma house- Dhamma Pabhas, Nandurbar.

#### New Responsibility Senior Assistant Teachers

1. Shri K. Bageerathan, Chennai
2. Mrs. Mrudula Bharwada, (Guj.)

#### New Appointments Assistant Teachers

1. Shri Rupak Dongre, Nagpur
2. Shri Satish Shende, Nagpur
3. Shri Y. Shivkumar, Bhilai
4. Mr. Nishant Choudhary, Thane (west)
5. Mrs. Bharti More, Navsari (S.Guj.)
6. Mrs. Jhansi Rani Mulagolla, Telangana
7. Mr. Nishchinth Jalan, Kolkata

### One-Day Mega Courses at Global Vipassana Pagoda, Gorai, Mumbai

- (1) **Sunday**– 15th January, 2023, Mataji’s (5th Jan.) and Sayagi U Ba Khin’s (19th Jan.) *Death Anniversary*.
- (2) **Sunday**– 07th May, 2023 Buddha Purnima,
- (3) **Sunday**– 02nd July, 2023 Ashadha-Pūrṇimā (Dhammacakkappavattana day)
- (4) **Sunday**– 1st October, 2023 Sharada-Pūrṇimā plus Puja Goenkaji’s Death Anniversary.

In addition there are **Daily One-Day Courses** being held in the Pagoda for Vipassana Students. Please follow the link to join and take advantage of the immense benefit of meditating in a large group. **Contact:** 022 50427500 (Board Lines) Mob. +91 8291894644 (from 11 am to 5 pm ).

**Online registration:** <http://oneday.globalpagoda.org/register> Email: [oneday@globalpagoda.org](mailto:oneday@globalpagoda.org) (Pl. bring a bottle so you can fill it with drinking water at GVP.)

**Dhammalaya Stay during Mega Courses:**—Meditators can stay at Dhammalaya during mega courses and avail maximum benefit. Please **contact:** 022 50427599 or email-[info.dhammalaya@globalpagoda.org](mailto:info.dhammalaya@globalpagoda.org)

For any other information for One day or Mega courses you may **contact:** [info@globalpagoda.org](mailto:info@globalpagoda.org) or [pr@globalpagoda.org](mailto:pr@globalpagoda.org)

### DHAMMA DOHA

*Sthira kāyā sthira citta kara, apramatta kara dhyāna;  
Chūṭe indriya jagata se, to cākhe niravāṇa.*

With a stable body and a stable mind, sit in meditation without delay. You realise Nibbāna when you let go of the pull of the mundane world.

*Baiṭha pālathī māra kara, kāyā sīdhī rākha; Mauna mauna mana mauna kara, cākha dharama rasa cākha.*

Sit cross-legged with your body upright. Quiet your mind; simply quiet your mind and taste the nectar of Dhamma.

*Dukkha-mūla utkhanana kī, pāyī jisane rāha;  
Vahī huā sukha-śānti kā, saccā sāhaṃsāha.*

He who has found the way to uproot the miseries; Has become the true emperor of tranquility and joy.

*Kore buddhi-vilāsa se, hoya nahin kalyāṇa;  
Ārya-pantha para jaba calen, taba pāyen nirvāṇa.*

True happiness does not arise from mere intellectual pursuits. Nibbāna can only be discovered by walking the Noble Eight-fold Path.

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