

Vipassana Newsletter

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

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WORDS OF DHAMMA

Asso yathā bhadro kasāniviṭṭho, ātāpino saṃveginō bhavātha;
Saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena ca;
Sampannavijjācaraṇā patissatā, jahissatha, dukkhamidaṃ anappakam.

Dhammapada -144 Daṇḍavaggo

Like a thorough-bred horse, touched by the whip, even so be strenuous and zealous. By confidence, by virtue, by effort, by concentration, by investigation of the Truth, by being endowed with knowledge and conduct, and by being mindful, get rid of this great suffering.

Return of Dhamma



VIPASSANA
MEDITATION

As taught by S.N. Goenka
in the tradition of Sayagyi U Ba Khin

The 50th anniversary of the return of Vipassana was successfully celebrated on a grand scale on the birth anniversary— 30th January 2019, of Shri S. N. Goenka in which a film called Journey of Dhamma based on the reminiscences, lectures and interviews of meditators was shown. All appreciated it and gave thanks to the organisers. Some organisers spoke on this occasion and some were interviewed live. Some members of the audience gave thanks to them.



In the seventies respected Guruji and Mataji giving mettā to meditators after a non-centre course was over.

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 ceremony 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 his coming into 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 - 6

Continued ...

The Technique

When I asked Sayagyi about the technique of sādhanā, he asked me: “You are one of the leaders of the Hindus here, aren’t you? In your religion is there any opposition to sīla (morality) and wholesome living?”

I replied: “No one can ever be opposed to sīla. Then how can we be opposed to it? We certainly believe in it.”

Then he said: “In the ten-day course here, we will teach you to live a life of sīla. But for that, it is necessary, it is in fact of utmost importance to control your mind. For that, we will teach you to bring it to a one-pointed focus in order to be able to control it. We call it samādhi. Tell me, does your Hindu religion have any objection to samādhi?”

I said: “I have no objection to samādhi.”

How could I object to it? Our scriptures are replete with episodes of rishis and munis (sages) going deep into samādhi.

Then he said that samādhi alone does not give unbroken sīla. The upper layers of the mind become purified and focused with samādhi but the collection of old defilements nestling deep within remain. Without removing them, the impure nature of the mind at the deeper level does not change. Even after samādhi ripens and is well established, one never knows when the volcano of defilements lying dormant, deep within, will burst out resulting in the breakage of sīla and the disruption of the mind that has been focused and purified at the surface level.

Upon hearing this, my mind momentarily dwelt on episodes of rishi Vishwamitra who was drawn to beautiful, celestial Menka, thus disrupting his tapas, as well as the instance of sage Durvasa losing his temper upon being neglected by host Shakuntala who was lost in dreams of her beloved.

Sayagyi then explained that paññā (wisdom) was taught in order to eradicate innumerable saṅkhāras (mental conditioning) residing within the depths of our subconscious since so many lifetimes. When paññā awakens then new saṅkhāras are not generated, thus giving an opportunity for old, hidden saṅkhāras to rise to the surface and get eradicated. By regular practice, a time comes when the mind becomes free of all saṅkhāras.

He then asked: “Tell me, does your Hindu dharma have any opposition to paññā? Does it have any opposition to eradication of defilements?”

What could I say? The Gita is filled with praise of paññā and equipoise in all situations. I myself had expounded on it for years. To be rid of all defilements is the final goal of life. How could there be any opposition to it?

I said: “Sayagyi, I have no opposition towards sīla, samādhi or paññā.”

He then said: “That’s it. That is all that we teach here in Vipassana. Sīla, samādhi, paññā – this alone is the teaching of the Buddha and it has come from India. If you want to learn it you can come to me.”

Reflections upon Returning Home

I thought, the practice of samādhi is certainly beneficial for the upkeep of morality, and certainly paññā is far better as it liberates one from mental impurities, but is this really what the Buddha taught? I could sense that the words spoken by Sayagyi U Ba Khin were based on truth that came from experience. Why would he lie to me? If this technique really frees one from defilements, then whether I get freed from migraine headaches or not, I really should give it a fair trial.

Desires, anger and pride – how disturbed I was by these three defilements. How anxious I was to be free from them and how disheartened to see them persist. Sensual desires would arise, or I would lose myself in anger or arrogance and then feel agitated. Then after some time when I returned to my senses I would get further agitated with feelings of guilt. I prayed to my Lord daily to free me from these impurities. In childhood, my dear teacher pandit Kalyandutt Dubey taught me this prayer:

“Oh dear Lord, the giver of bliss, bestow wisdom on us, And remove all our impurities, taking them away from us.”

He used to explain that whenever defilements arise, the mind is filled with unhealthy mental attributes which have an adverse impact on our behaviour. And in order to improve our behaviour, taking refuge in the lotus feet of the Lord is the only solution. So he would make us pray:

“Please take us under your protection, help us become wholesome in our behaviour.

Dwelling in brahmic purity, becoming protectors of dharma, may we become strong in our determination.”

For years this prayer was part of my daily morning ritual in school and then at home. It was only the result of Dubey Sir’s righteous teaching that during my student years, I never pleaded with god to pass me in exams with good marks, or after growing up, for money and riches. I only pleaded with the almighty for good, wholesome conduct.

And then after coming in contact with Arya Samaj, with tears flowing down my cheeks I would sing this prayer:

“Remove the impurities, I beg of you, O Lord, please get rid of my sins.”

Singing the following prayer with moistened eyes was part of my ritual every morning:

“You are compassionate, I am the pleader, you are the giver, I am the beggar;

I am the famous Pataki, you are the one who takes away piles of sins.”

I don’t know why, but the gods never smiled on me, though my daily worship continued unabated for years.

After having studied the Upanishads, I would invoke the element of advaita, or oneness, and tell myself that I am Brahma, all are Brahma, so how can I feel negativity towards anyone. This contemplation would fill my mind, but the impact would remain only for a short time as then negative thoughts would take over once again.

If, as Sayagyi U Ba Khin claimed, this technique would open the path for me to become free of impurities, then it would be only right for me to take out ten days for Vipassana meditation.

Sīla, samādhi, paññā – these are but part of our religion after all. To adopt these, is to adopt our own Hindu dharma. Barring these three, I will not take to any other aspect of Bauddha dharma – I firmly resolved this in my mind.

With this issue settled, a more mundane question arose – what will the arrangement be for my meals there? As I am a vegetarian while the Burmese are all non-vegetarians, I wondered if I would be able to call for my meals from home while taking the ten-day course? With this and many other queries in my mind, I decided to visit the International Meditation Centre at 31-a Inya Myaing Road the following Sunday at 10 am.

As I alighted from the car, I noticed a wooden platform about 2 feet high on which rested a simple bamboo hut. Here Sayagyi was sitting with a few disciples. I folded my hands in respect and he called out to me lovingly: “Come Goenka.”

I paid respects and sitting nearby I said: “Sayagyi, I have decided to join the ten-day course and trust me, I have not taken this decision to cure my migraine. I considered what you said the other day, and I would like to come instead to purify my mind of the impurities deep within with the practice of sīla, samādhi and paññā.”

This pleased Sayagyi. Before I could say anything else he said, ten-day camps are not held during monsoon. Thereafter, a ten-day camp will be held once every month. The next camp will begin on 1st September. Come with your daily necessities. I know you Hindu Marwaris are very strict vegetarians, so don’t worry, you will have no problems at all as meditators here are served vegetarian fare. Now it is meal time, so come, let us all eat together. You will like our food. Then he called out, “Sayama, get a plate for our guest as well.”

This hut was the dining area of the ashram, and there were two round tables about a foot high. He invited me to sit next to him; I felt an incomparable coolness and calm. Nearby, on a knoll, a small pagoda covered in gold leaf could be seen. I sensed a tranquil silence all around. Watching me, Sayagyi told me that this was where I would meditate. Suddenly, I felt another wave of cool silence wafting in. A smiling woman about my age came in. She was Sayama, the chief disciple of Sayagyi. In future I was to address her as Ma (mother) Sayama. Introducing us, Sayagyi asked her to serve me food. After serving Sayagyi, she served me potato curry and rice. Whenever I was invited by my Burmese friends to their homes for meals, they cooked vegetarian fare for me, and this is precisely what they cooked – rice and vegetables. The food here was very tasty and satisfying.

After lunch I toured the centre, saw the residential area, and the cave like meditation cells within the empty shell of the pagoda. I loved the place, its golden silence. This is how the centres of meditating rishis and munis in ancient India must have been like, I mused.

I paid respects to Sayagyi once again and took his leave. The camp would commence after two months or so. I was surprised to see that during this time I did not suffer a migraine attack. I had not yet learnt sādhanā, but noticed that my mind was turning inwards which left a very pleasant feeling.

The draw towards peace and bliss that I had sensed there was strong and though firm in my resolve to go, I felt occasional pangs of anxiety. Have I taken a wrong decision? It is good to learn the sādhanā of sīla, samādhi and paññā, but what if I become a non-believer, an atheist and spoil my future, damage the prospects of my afterlife? The old beliefs were playing their mind games. Then I would remember Sayagyi, the meditation centre and the prevailing peace there and feel reassured. I shall learn to practise sīla and to focus my mind, samādhi. I will also learn to purify my mind by awakening paññā. How can these damage my future? Indeed, these will improve my present as well as my future, this life and the afterlife. I waited anxiously, and wished that I did not have to wait so long so as to avoid this inner turmoil.

Two days before the camp was to start I was down with a severe migraine. Someone commented, you are being warned by dharma energies not to go towards the Buddhist religion. Finally,

however, the wait ended and unshaken and undeterred I reached the centre on the auspicious day of the 1st September, 1955, the day my destiny opened its doors wide.

(from the Autobiography of Mr. SN Goenka) – Continued ..

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 GVF address.

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.

Centuries Corpus Fund for the Operation of Global Vipassana Pagoda

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.

Children's Meditation Courses in Mumbai

Date	Course site	
First Sunday	Ulhasnagar, Churchgate, Thane, Khar	Age 10-16, Registration 2 days before Course, Thursday & Friday.
Second Sunday	Dombivili, Andheri	
Third Sunday	Thane, Ghatkopar, Goregaon, Dhamma 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:** 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:** SNDT 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.

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 are organized:

1). Daily One-day courses at Global Pagoda

One-day courses will start at 11a.m. and end at 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

(3rd to 16th July 2019)

We are celebrating the 50th anniversary of the first Vipassana course in India, which was conducted by Pujya Gururji at the Panchayati Wadi in Mumbai on 3rd July 1969 – a day of great historical importance and joy for us, his Dhamma sons and daughters.

And what better tribute to our Dhamma Father Goenkaji could there be, than to meditate together in a course-setting and express our deep gratitude to him for this invaluable Gem of Dhamma.

Accordingly, we have organized a 10-day Gratitude Course from 3rd to 14th July 2019 at all the 3 centres located in our Igatpuri campus, as follows:

(A) Special 10-day Course at both Dhamma Tapovana-1 and Dhamma Tapovana-2 (Eligibility criteria, the same as 20-day course), and

(B) Old Student 10-day Course at Dhamma Giri: (Eligibility criteria, the same as Satipatthana Course)

On completion of this course, over the next 3 days from 14th to 16th July, we plan to have paper presentations where inspiring experiences would be shared by those who worked with Goenkaji. Some other programs also will be organised. 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>

I request you to help disseminate this message and persuade fellow ATs and old students, so that our Global Dhamma Family may come together for this joyous event in large numbers, making it a memorable occasion.

New Responsibilities

Senior Assistant Teachers

1. H Kenchappa, Bangalore
2. Rama Agnihotri, Bangalore
3. Archana Shekar, Bangalore
4. Sreedharan Moothutha, Kerala
5. Sh Anilkumar Bansod, Nagpur
6. Sh. Keshav Gedam, Nagpur

Newly Appointed

Assistant Teachers

1. Shri Rahul Telang, Nagpur
2. Shri Gopakumar Raghwan. Pillai, Thiruvananthapuram, Kerala.

3. Miss Vibha Kamal, Haridwar, Uttarakhand,

Children course teachers

1. Dr. (Mrs.) Rohini Shyam Tagade, Mumbai
2. Mrs. Shikha Jain, Lucknow
3. Mrs. Kumkum Bhatnagar, Lucknow
4. Mrs. Anuradha Vijay Patil, Nashik
5. Miss Harshala Kishor Antapurkar, Nashik
6. Mrs. Tejashri Tejbahadur Jagtap, Nashik
7. Miss Nay, KeoSyleap, Cambodia
8. Mr Meak, Thong, Cambodia



On 19th January 2019, the Metal Statue of Sayagyi U Ba Khin was unveiled in the campus of Global Vipassana Pagoda. The Teachers and Trustees are seen.

One-day Mega course and Mahāsaṅghadāna at Global Vipassana Pagoda for 2019

Sunday 19th May, Buddha Purnima; **Sunday 14th July**, Ashadha-Purnima (Dhammachakka Pravartan day); **Sunday 29th September** On the occasion of the 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>

Saṅghadāna on 29th September 2019, On the occasion of the death Anniversary of Rev. Goenkaji + 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.

DHAMMA DOHA

*Āo logo viśva ke, dhāren dharma mahāna;
Śīla samādhi nidhāna hon, hoven prajñāvāna.*

Come, people of the world, let us practise this great Dharma, the foundation of which is virtue and concentration and by practising it one becomes wise.

*Durlabha jivana manuḥ kā, baḍe bhāgya se pāya;
Prajñā śīla samādhi bina, deve bṛthā ganvāya.*

To be born a man is very rare, it is a great fortune. One who does not develop morality, concentration and wisdom wastes his life.

*Kāma krodha abhimāna kī, bhārī hṛdaya men khāna;
Dūra mukti hai mokṣa hai, dūra bahuta nirvāṇa.*

Our mind is a mine of sensuality, anger and pride. Therefore we are far away from liberation, very far away from cessation

*Śīla puṣṭa ekāgra citta, prajñā men sthita hoyā;
Jo prajñā men sthita huā, sahaja mukta hai soya.*

One who observes morality, has one pointed concentration and is established in wisdom, only he is easily liberated.

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