

# Vipassana Newsletter

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

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Website: [www.vridhamma.org](http://www.vridhamma.org) International website: [www.dhamma.org](http://www.dhamma.org)

A special on-line-edition of the Vipassana Newsletter

## WORDS OF DHAMMA

*Yesāṅca susamāradhā, niccaṃ kāyagatā sati.  
Akiccaṃ te na sevanti, kicca sātaccakāriṇo.  
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.*

*Dhammapada -293, Pakiṇṇakavaggo*

Those who are always practising earnestly the meditation on the true nature of the body, who do not practise what is not to be done and who steadfastly persevere at what is to be done – the defilements of those who are aware with constant through understanding of impermanence come to an end.

## Autobiography continues

The previous vignettes from the life of the world renowned Vipassana teacher Mr. Satyanarayan Goenka, were from the days prior to, and just after his coming into contact with pure Dhamma. Now we move ahead to the period of his teaching courses in India. We offer this series from his autobiography so that it may inspire others. **NL Part – 15**

## Journeying through India

Within three months of attending my first Vipassana course, I left Burma to tour India. My teacher had said that the vibrations of pure Dhamma are very powerful and remain in the environment for hundreds of centuries. I went to experience Dhamma vibrations in these places where the Buddha had set foot: Bodh Gaya, Sarnath, Savatthi, Kushinagar and Lumbini. The journey proved to be very worthwhile indeed.

## Various Website Links for Vipassana Meditation:

- Connect to Vipassana Meditation at Vipassana Research Institute – [www.vridhamma.org](http://www.vridhamma.org)
- YouTube – Subscribe Vipassana Meditation – <https://www.youtube.com/user/VipassanaOrg>
- Twitter – <https://twitter.com/VipassanaOrg>
- Facebook – <https://www.facebook.com/Vipassanaorganisation>
- Instagram – <https://www.instagram.com/vipassanaorg/>
- Telegram Group for Students – <https://t.me/joinchat/AAAAAFcl67mc37SgvlrwDg>

### Download Vipassana Meditation Mobile app:

**On Google Android:** <https://play.google.com/store/apps/details?id=com.vipassanameditation>

**On Apple iOS:** <https://apps.apple.com/in/app/vipassanameditation-vri/id1491766806>

### Group Sittings for Vipassana Students:

#### Daily Live Group Sitting broadcast on Vipassana Meditation Mobile app

**Timing: Daily from 8:00am to 9:00am; 2:30pm to 3:30pm; 6:00pm to 7:00pm (IST +5.30GMT) and Extended Group Sitting every Sunday**

For all others, VRI recommends **Anapana Meditation** as an effective tool to deal with fear and anxiety. To learn and practice Anapana:

- i) Download the **Vipassana Meditation Mobile app** as above and play from the same.
- ii) Go to – <https://www.vridhamma.org/Mini-Anapana> and play from the website.
- iii) Join a **Live Anapana Session Online** – Go to – <https://www.vridhamma.org/register> for the schedule and registration.

Exclusive dedicated Anapana sessions can be arranged on request for government departments, private companies and institutions.

**Anapana for Children**, ages 8 - 16 Years – VRI can conduct online 70 Min Anapana sessions.

Please write to – [childrencourse@vridhamma.org](mailto:childrencourse@vridhamma.org) for dedicated sessions for Schools and other Educational institutions and for the schedule of online sessions.

A thought came to my mind at this time that if a householder, saintly teacher in Burma could lead me to such powerful, sacred spiritual experiences, then surely in the ancient and great land of Bharat many meditation practices, perhaps deeper and more powerful must exist. I visited many ashrams and met well known teachers of those days.

I first went to Rishikesh and Hardwar and met a world renowned teacher who was kind enough to grant me an audience though he was unwell. Lying on his bed he welcomed me warmly, but when I narrated my experiences in response to his query, his demeanor changed. Finally, he said dryly, if you have received so much, then what more do you want? Saying this he turned his back. Clearly he had not taken my narration seriously.

Unnerved, I thought perhaps I had made some mistake, been arrogant, though I had taken care to remain humble. I decided to be more careful in my future encounters. Instead of narrating my experience in Vipassana, I would talk about the meditation technique prevalent in Burma that leads one to such experiences.

Thereafter, I visited Bombay (Mumbai), Lonavla, Madras (Chennai), and Pondicherry and met many teachers. After nearly three months in India I remained disappointed, as most of them were not ready to believe that a technique existed that could give immediate, profound results. One of them said what I described was certainly a very high state, but did not admit that a technique existed that could lead one beyond this state. Another said that he did not teach any meditative practice, but only offered facilities whereby others could follow their own path.

It is possible that such teachers existed who could lead one beyond what I had learnt, but I did not come across any. I returned reassured that Vipassana was indeed my path and I must now proceed with total confidence.

### Maharishi

Time moved on. I was immersed in my regular meditation practice while maintaining my familial, professional and social responsibilities, now better than before. Once I visited Madras where my elder brother Balkrishna lived, and one day he took me to meet Maharishi Mahesh Yogi, an internationally renowned spiritual master who was visiting Madras. It was a pleasant meeting, and he casually mentioned that a follower had offered him an air ticket for a world-wide tour, but he had no financial backing, nor did he know anyone abroad who could assist him on his journey. My brother and I suggested that if he so wished, he could utilise this ticket to come to Burma. We assured him that further travel arrangements would be taken care of since I had good connections in South East and East Asian countries, and our friends would take good care of him so he would have no difficulties.

He came to Rangoon, and for 17 days he was our respected guest. A most fruitful outcome of this was that my entire family was initiated into meditation; I was very grateful for this. No one in the family had been ready yet for Vipassana despite witnessing the huge transformation in my nature and behaviour, and especially seeing me free of migraine headaches. As such, devotional pūjās and rituals and the singing of bhajans, was still a strictly followed daily ritual at home. In addition, the fearful block of getting initiated into the Buddhist religion had also remained.

Now Maharishi had initiated my family on the path of meditation. Paradoxically, in times to come, this opened the gateway to Vipassana meditation for them. Though I had never

meditated with the base of a mantra, I now had an immensely unusual experience with it which made me understand the difference between Vipassana and a meditation practice carried out with the base of a mantra.

At times, Maharishiji would visit Sayagi U Ba Khin with me and discuss what he taught. He had heard about my meditation experiences where I had mentioned how the physical body turns 'alive and vibrant' with no solidity left in any part. And that this state is reached during meditation when the mind goes within, and it continues to linger for a while after meditation. Maharishi commented by saying that this stage of meditation, undertaken without any medium (like mantra), is indeed the last stage of meditation, there is nothing beyond; what remains are only bliss and joy. He then asked, "Why does your guru not tell you then that you have reached the final state of meditation?"

What could I tell him? I knew that there were many levels beyond this and that many Dhamma brothers and sisters had achieved them, while indeed, continuing to go beyond. Though I did not say anything at the time, I knew that there were many more stations on the way, minor and major. The final destination, doubtlessly, is the state without medium or support. But can the state that I was experiencing, a subtle, blissful state, be said to be without 'support', as the sensations arising from the contact of the mind with the body were ever present — phassa-paccayā vedanā. In reality the state beyond existence, beyond becoming, where there is total cessation of mind and body, of all the senses, was yet to come.

Indeed, what could I say? This knowledge, the very ancient knowledge of Vipassana which was so widespread in those days, as well as its written material, was totally wiped out. Now, even though the levels that one encounters in meditation from arising and falling to bhaṅga (dissolution) remained; the very words describing this state beyond the senses was lost. What hope was there, then, of knowing it at the experiential level.

Yet, I was immensely grateful to the Maharishi as he had successfully turned many Indians residing in Burma, besides my own family, towards meditation. What surprised me most was that though I was fully satisfied with Vipassana meditation, I got drawn towards meditation with a mantra. As a result, the entire family was initiated, barring one — my wife Illichidevi. When she was ready to receive the mantra, Maharishi refused her saying that he would only grant her a mantra together with her husband, not otherwise. I hesitated, saying that he had told me I did not need a mantra since according to him, I had reached the final, or at least a very high state. He then said that even if I did not take the mantra, I must sit along with her.

Normally, a mantra is spoken softly in the ear of the initiate. But in this instance, he uttered it out loud for my benefit. As we left the guest house, the mantra continued to resonate in my entire being. Without taking the mantra I was initiated. At home, I sat immobile for three hours. I had never left Vipassana, but now I clearly understood the difference between the two.

Maharishiji gave a huge gift of meditation to the world. By introducing and initiating so many into mantra meditation in Burma and later across the globe, he had raised India's stature in the world.

*(from the Autobiography of Mr. S.N. Goenka) –*

*To be continued...*



## Dhammic Death

1. Dr. Narayan Wadhvani, the centre teacher of Ratlam Vipassana centre, left his body most peacefully on 21st March 2020. On that night, he glanced at his wife sleeping next to him, smiled, bid goodbye and passed away. This is certainly the result of his sincere sadhana and selfless service. May he continue to progress on path of Dhamma, this is the sincere good wishes of the Dhamma family.

2. Mrs. Laj Tandon, the Vipassana teacher from New Delhi, left her body on 16th April 2020 at ripe old age of 87 years. In the early days of Vipassana becoming established Respected Guruji encouraged her to assist her late husband Mr. Satyendranath Tandonji by organising camps in Hyderabad. Thereafter, she sincerely joined him in running camps in India and abroad as well as offering Dhamma dāna even while she looking after her household duties. This ideal couple inspired many relatives and friends on path of Dhamma. Deep good wishes for her highest welfare from the Dhamma family.

## Part time Non-Residential Short Course “INTRODUCTION TO VIPASSANA MEDITATION”

University of Mumbai (UoM) and Vipassana Research Institute (VRI) are jointly conducting the course ‘Introduction to Vipassana Meditation’ covering theoretical aspects and practical applicability of Vipassana Meditation in various fields, at Vipassana Research Institute, Hall no.2, Global Pagoda Campus, Gorai village, Borivali-W, Mumbai; from **8th July to 23rd Sep 2020** (3-Months) Please find all the details and Application Form below:

### VRI - Pāli Residential Courses - 2020

**Pāli-Hindi (45 Days Residential Course) (4th July to 18th August) and Basic Intensive Pāli – English 60 Days Residential course (5th Sept to 4th Nov. 2020).** Please find Eligibility Criteria for above courses on: <https://www.vridhamma.org/Pali-Study-Programs>; **Contact: ‘Global Vipassana Foundation’, Gorai, Borivali (W), Mumbai 91, Phone: 022-50427560/28451204 Extn. 560, and Mob. 9619234126 (09:30 AM to 05 PM), Email: mumbai@vridhamma.org;**

### Facility for Students at Pagoda site

Meditators who want to meditate in the vicinity of the Buddha Relics and the Bodhi Tree can avail themselves of rooms at **Dhammalaya Guest House** next to the Global Vipassana Pagoda, Mumbai and make the most of their meditation sessions. The splendour of the Pagoda at night is also a marvel worth witnessing. Twin occupancy rooms and 2 suites (all a/c) with breakfast, lunch, snacks and dinner included. For reservations and additional information please ... **Contact: – JAGJIWAN MESHARAM, ‘DHAMMALAYA’, GLOBAL VIPASSANA PAGODA, ESSEL WORLD JETTY, GORAI VILLAGE, BORIVALI (W), MUMBAI-400091; PHONE: - +91-22-50427599 /598 (Dhammalaya Reception) PAGODA OFFICE:-+91-22-50427500 MOBILE: -9552006963/7977701576 +91-9920029786 Email: - info.dhammalaya@globalpagoda.org**

## Residential Accommodation in Global Pagoda for Dhamma Servers and Meditators at- Dhammalaya 2

One Day Mega Courses are held at the Global Pagoda, Gorai, Mumbai every year. People at times come from far off places to participate but are inconvenienced as there are no residential quarters for an overnight stay. Hence a 3-4 storey residential accommodation building is being planned where servers and 1-day course meditators can stay. Anyone wanting to participate in this noble project may **Contact: 1. Mr. Derik Pegado: 9921227057. or 2: Shri Bipin Mehta: 9920052156, Email: audits@globalpagoda.org**

### Vipassana Research Institute (VRI)

Vipassana Research Institute (VRI), a non-profit-making body, has the principal aim of conducting scientific research into the sources and applications of the Vipassana Meditation Technique. Donation to VRI is eligible for 100% tax deduction benefits under

Section 35 (1) (iii) of the Indian Income Tax Act, 1961. Bank Details: Vipassana Research Institute, Axis Bank Ltd, Malad (W).

Account No. 911010004132846 IFSC Code: UTIB00000062;

**Contact:** Mr. Derick Pegado, Mob: 9921227057; or

Mr. Bipin Mehta, Mob: 9920052156

<https://www.vridhamma.org/donateonline>.

## Children’s Meditation Courses in Mumbai

Date	Course sites	Age 10-16, Registration 2 days before the Course, i.e. Thursday and Friday.
First Sunday	Ulhasnagar, Churchgate, Thane, Khar, Wadala, Matunga	
Second Sunday	Dombivili, Andheri	
Third Sunday	Thane, Ghatkopar, D. Vipula	
Fourth Sunday	Airoli, Dhamma Vipula	

“Please call or send a text SMS message with the name and 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:- 1) Ulhasnagar: A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, 2) Wadala: “BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building Contact: Mobile: 98922-18186, 98201-50336, 3) Khar: Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9768123934, 7498027441, 4) Churchgate: Contact: Prashant Rao, Mob. 9820059287, 5) Thane: Contact: Deepali Kadam, 9833116107, 6) Matunga: Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King’s Circle, Matunga (CR), Mob. 25101096, 25162505. 7) Dombivili: Tilak School, Tilak Nagar, Dombivili, Mob. 9819866615, 9029423540, 8) Andheri: Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9769926169, 9967813469. 9) Ghatkopar: SNTD School, New Building: Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25162505. 10) Belapur: D-Vipula Vipassana Centre – Contact: 77382000969, 9594464442, 11) Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9892565765. 12) 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 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.

### Additional Responsibilities

1. Mr. Devendra Narayan Dwivedi (AT) To assist center teacher in serving Dhamma Garh, Vipassana Centre Bilaspur (Chhatisgarh)

### New Responsibility: SATs

1. Mr. Prahlad Khobragade, Pune
- 2-3. Mr. Amal and Reena Ghosh, Thane
4. Mrs. Indu Grover, Thane
5. Mr. Vasant Nikam, Thane
6. Mr. Anil Sapkale, Ulhasnagar
7. Mr. Prahlad Choudhary, Nashik
8. Mrs. Namrata Parikh, Nashik
9. Mrs. Prabhavati Surywanshi, Nashik

### Newly Appointed Assistant Teachers

1. Shri Vasanttrao Karade, Kolhapur
2. Mr. Hera Bahadur Barahi, Lalitpur, Nepal
3. Dr. Lhakpa Norbu Sherpa, Kathmandu, Nepal
4. Mrs. Rajeshwori Shrestha,

Kathmandu, Nepal

5. Mr. Sushil Vengurlekar, Mumbai.

### Newly appointed RCCCs

1. Col. Gurucharan Singh Guron (AT) RCCC Punjab and Hariyana
2. Smt. Shashi Prabha Garg (SAT) RCCC Punjab
3. Smt. Neelima Kapoor (AT) RCCC Delhi and Hariyana
4. Sh. Vinod Kumar (AT) RCCC Himachal Pradesh

### Children's Course Teachers

1. Mrs Arun Chauhan, Hardwar
2. Shri Panoram Singh, Haridwar, Uttarakhand,
3. Mrs. Chhavi Rastogi, Moradabad
4. Miss Sonika Shankar, Ghaziabad
5. Shri Ashish Goyal, Bijnor, U.P.
6. Mrs. Neetu Yadav, Gurgaon, Haryana,
7. Mrs. Jyoti Deepak Chavan Sangli
8. Mrs. Snehal Dipak Nirmale Sangli
9. Mrs. Laxmi D. Kamble Kolhapur
10. Mrs Monny Penh, Combodia

## Centuries Corpus Fund for the Operation of Global Vipassana Pagoda (GVP)

As desired by Guruji, a Centuries Corpus Fund has been set up to meet the daily expenses of GVP. To fulfill this desire of Guruji, 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 one can do it in installments in a year.

This is a great occasion for all meditators and non-meditators to increase their *pārami* by contributing to this fund **as any amount of donation is always welcome.**

• 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: 022-50427512 / 50427510; Email-- audits@globalpagoda.org;

**Bank Details:** 'Global Vipassana Foundation', (• GVF) Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No.- 911010032397802; IFSC No.- UTIB00000062; Swift code: AXISINBB062.

## Vipassana Meditation Mobile Phone App

The new Vipassana Meditation mobile phone application is now available. It includes Goenkaji's audios and newsletters, as well as one-day course and group sitting information in your area. Online donations and additional features are also included. Please check the link given on first page to download and play Anapana Meditation etc. as per your convenience.

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I, Ram Pratap Yadav, declare that the above-mentioned information is true to the best of my knowledge.

May 03, 2020.

**Ram Pratap Yadav,**  
**Printer, Publisher and Editor**

## One-day Mega courses and Daily One-day courses at Global Vipassana Pagoda for 2020

**Sundays**— on the occasions of **5th July**, *Ashadhi Purnima*, **27th September** *Sharad Purnima* and *Goenkaji's Death Anniversary*. All are **One-day Mega courses** and also **Daily One-day courses** at GVP start at 11am till 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho:** Take advantage of the immense benefit of meditating in a 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>

## DHAMMA DOHA

*Eka-ekakara karma kī graṃthi sulajhatī jāya;*  
*Aisī vimala vipaśyanā, citta vimala ho jāya.*

May each & every knot of karma be untied;

May pristine Vipassana awaken, purifying the mind

*Karma-graṃthi kī citta para, jaba udīraṇā hoyā;*  
*Tana para ho saṃvedanā, mūrakha samatā khoya.*

Whenever a karmic-knot surfaces on the mind; Sensations arise on the body, and the ignorant one loses equanimity.

*Sādhaka ho saṃvara kare, svataha nirjarā hoyā;*  
*Yathābhūta darśana kare, graṃthi vimocana hoyā.*

A sadhak maintains discipline, and the eradication happens;

As he observes this 'as it is', the knots continue to dissolve.

*Ghanābhūta saṃvedanā, dhuna-dhuna vighaṭita hoyā;*  
*Tāra tāra khulane lageṃ, sahaja mukti hai soyā.*

Ever so slowly, the gross sensations continue to melt;

As each and every skein unwinds itself, one is liberated naturally.

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 LIFE SUBSCRIPTION: RS 500/- (US \$100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF Vipassana Research Institute

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