

WORDS OF DHAMMA

*Manopubbaṅgamā dhammā, mano seṭṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā.
Tato naṃ dukkhamanveti, cakkam va vahato padaṃ.*

Dhammapada 1, Yamakavaggo

Mind is the forerunner of all phenomena. Mind is chief; mind-made are they. If one speaks or acts with an impure mind, suffering follows that person, even as the wheel follows the hoof of the draught-ox.

Resurgence of the Buddha's Words: A Brief History

Respected Goenkaji sat for his first Vipassana course from 1st to 11th Sept. 1955, in Burma (Myanmar). As per his own experience detailed in his Autobiography Part -1: "Having found the Vipassana teachings to be totally pure and faultless, I was consumed with curiosity to see whether its fundamental, theoretical aspect carried anything which one could fault, could question. It was now necessary to study the Buddha's original texts. Surely they carried such faults due to which his teachings were vilified in India; which led Swami Shankaracharya (highest priest of Hindu religion) and other exalted scholars to drive them out of India in ancient times.

Surely there is no other reason that the entire nation, like me, worshipped the Buddha and yet rejected his teachings totally. To resolve this mystery I made time in my extremely busy schedule and started to read the literature of this tradition.

Prior to my introduction to Vipassana, I had never read any text pertaining to the Buddha's teachings due to my deeply entrenched belief that his teaching was unacceptable. Indeed, the book, Dhammapada, regarding as his core teachings, gifted by Bhadant Anand Kausalyayanji lay on my table untouched for 3 years. I now picked it up.

Just as I had found true and pure Dhamma emerge in Vipassana practise, I now marveled at the discovery of universal truth in every single couplet of the Dhammapada. As I continued reading, my heart burst with joyous discovery of my finding.."

Thereafter, with Sayagyi U Ba Khin's guidance, Goenkaji read and studied many other books. By then some of the key texts of the Buddha's teachings had been translated and made available in Hindi in India. To Goenkaji these texts now seemed nothing less than precious jewels; and with the help of Bhadant Anand Kausalyayanji whom he had often hosted at his home in Burma when visiting from India, he called for all available books on the subject in Hindi from India. He had also heard from Sayagyi that in India, the original words of the Buddha, or Pāli Tipiṭaka had been lost since centuries. Taken aback, he now resolved to rectify this misfortune and get it published.

He was well acquainted with U Nu, the then Prime Minister of Burma, who, upon being requested readily agreed to get the Tipiṭaka published in Devnagari script (for Hindi language). The next step was to find Pāli - Devnagari scholars in India and invite them over. They could be paid in Burmese currency (kyat) only and not in dollars, which was a stumbling block. However, a budget was drawn up and plans made for publication work to begin. One Shri Bharatsingh Upadhyaya, a Pāli scholar of India agreed to work accepting payment in Burmese currency but that was not going to be enough; we needed more people. In the meantime, when on Oct 16th - 17th, 1957, the then Prime Minister of India, Jawaharlal Nehru came to Rangoon, Goenkaji met him. (When Nehru visited Burma in 1954, Goenkaji had met him and apprised him of many problems faced by the Indian community discussing the issue for over 3 hours then).



In Nineteen nineties respected Guruji and Mātaji walking in a happy mood giving mettā to all beings.

Goenkaji now mentioned that with the help of the Indian Government he would like to undertake the publication of Pāli Tipiṭaka in Devnagari script for which some scholars would need to be invited who would be paid in Burmese currency by the Burmese Government. This suggestion seemed to touch a raw nerve in Nehru. Taking it as a jolt to his national pride he said, the sacred texts of the Buddha are the heritage of India, and India alone shall publish it. How can you do it here, he said?

Nehru took this project seriously and upon his return to India, he made a budgetary allocation, putting Bhikkhu Jagdish Kashyapji of 'Nav Nalanda Mahavihara', Bihar, which was established in 1951 for the express purpose of promoting Pāli, in charge of it.

In those days, the Tipiṭaka was only available in Roman script from London's 'Pāli Text Society', besides those in Burmese, Thai, Sinhalese, Khmer (Cambodian) etc. as the students studying these texts there were mostly foreigners then. Now Devnagari script too was to be given importance.

The publication work started and the Pāli Tipiṭaka was published in 41 volumes in Devnagari script.

2500 years ago Pāli, called Magadhi in those days was the spoken or colloquial language of North India, the language in which the Buddha gave his sermons. Just as the language of the Hindu religious texts is Sanskrit and that of the Catholics is Latin, so Pāli is the language in which the sacred texts of the Buddha's teachings have been preserved, although compared to other spoken languages, Pāli is much less popular.

Within three months of the Buddha's parinibbāna (total cessation), a congregation of 500 arahat monks was called - Saṅgāyana - with a clear aim to compile every sermon of the ①

Buddha, his entire teaching spread over 45 years of his dispensation. The wise congregation gathered, gave shape to and divided the compilation in three segments which was then memorized by some arahat bhikkhus. This compilation is ordinarily called Tipiṭaka – the literal meaning being: the three baskets. The three segments were – 1) Vinaya Piṭaka – the disciplines and regulations regarding the bhikkhus, 2) Sutta Piṭaka – discourses for lay people, 3) Abhidhamma Piṭaka – further, deeper detailed aspects of Dhamma.

For centuries thereafter his words were carefully preserved by bhikkhus in an oral tradition of memorizing his teachings (which is still maintained in Myanmar). During the Fourth Saṅgāyana in Sri Lanka under the patronage of King Vattagāmiṇī, the Tipiṭaka was written down on palm leaves, while during the Fifth Saṅgāyana in the city of Mandalay, Burma, during the rule of King Mindomin the entire Tipiṭaka was carved on 729 large marble slabs which were then preserved carefully and individually in various small Pagodas especially built for these carved slabs. This group of 729 pagodas known as ‘Piṭaka Pagoda’ is famous as the largest book in the world. This Kuthoda Piṭaka Pagoda nestles in a valley of the hilly regions of Mandalay.

Subsequently when printed, this text became a collection of 41 epic texts comprising 82,000 discourses of the Buddha and 2,000 discourses of his chief disciples. Thereafter came aṭṭhakathās, commentaries, and sub commentaries like Anuṭikā, Madhuṭikā etc.

After the First Saṅgāyana, five other Saṅgāyanas were held where bhikkhus and other scholars were invited to minutely examine and rectify mistakes, if any, that may have crept into the Pāli texts. The Adyatan (latest) Saṅgāyana was held in Myanmar between 1954 – 56. These massive undertakings are ample proof about the serious efforts taken to preserve the pristine purity of the Buddha’s words despite necessitating the difficult coordination involved between various nations with their different languages, pronunciations and scripts over 2500 years.

Vipassana Research Institute (VRI) gets Established

Finally, to fulfill the incomplete task of publishing the Tipiṭaka in Devnagari script mentioned above, Goenkaji established Vipassana Research Institute (VRI) in 1985 at the Dhammagiri premises in Igatpuri. While conducting a Satipaṭṭhāna Sutta camp, he had felt the vital need to establish a research centre which would bring forth the words of the Buddha in its sparkling purity.

Satipaṭṭhāna is the significant Sutta (discourse) where the Buddha has explained the Vipassana technique sequentially and in detail. Goenkaji felt that during the course the participants study the Buddha’s words even as they are practicing meditation and apply this understanding in their sadhana. Seeing its veracity first hand they are filled with gratitude and get deeply inspired. As their experiences resonate with Tathāgata’s words they feel confident and are assured of their sadhana. Naturally some get inspired to go deeper into the study. In order to facilitate seekers an appropriate place like VRI was envisaged.

The Research was Focussed on Two Primary Areas:

- Publication of complete Pāli Literature and training in Pāli.
- Research in the application of Vipassana in daily life.

Although the entire Tipiṭaka with aṭṭhakathās and additional commentaries is available in scripts of countries that follow the Buddha’s teachings, including Burma (Myanmar) where its translation is available with many sub commentaries and manuals (dīpanīs); it is to the great misfortune of India that the Buddha’s teachings were unavailable in the country where it had originated.

When it was brought to Goenkaji’s notice that the Thai University had undertaken Pāli research on the Tipiṭaka in Roman script he instructed that they be contacted and asked for its data. After much internal discussion they agreed to give us the original hard disc of Pāli; following which the hard disc was paid for and with an 80 mb Budsir software programme it arrived in India. Here the computer technicians went through its manual to see if the given programme could be installed prior to Dhammagiri purchasing a computer.

Afterwards A few words were searched – for instance, Goenkaji wanted to know how many times the words like ‘Dhamma’ and ‘Vipassana’ were used in entire Tipiṭaka and in what context. However this said programme was unsuccessful in this application.

In 1986, the first International Vipassana Seminar was held at the end of a ten day course in Igatpuri where doctors and researchers were specially invited. Unfortunately this disc was not of much use during this time. However Dr. Pant, the head of VRI was able to identify these significant words with relevant context and explanations in the Pāli texts of the Tipiṭaka as per Goenkaji’s instructions; he also wrote essays based on these findings which were then presented on behalf of VRI. Goenkaji in his opening address also mentioned these particularly significant words in the context of Vipassana. This was followed in the seminars of May 1987 and December 1987. In all the three seminars the participants initially sat for ten day course and then presented their experiences drawing parallels between the two. Subsequently many seminars were held in Delhi and Igatpuri. By then the scope of the research had grown exponentially, and with it the urgency to carry out research work on Tipiṭaka.

A software programme with typeset in Devnagari had already been installed, so now an increasing number of volunteers and computers were pressed into service. Goenkaji invited and welcomed Pāli scholars for the task, chief among them were Dr. C. S. Upasak, Dr. N. H. Samtani, Dr. Mahesh Tiwari, Dr. Anraj Choudhary, Dr. Om Prakash Pathak, Shri Subhashish Barua, Shri K. Manjappa and from Burma – Pandit U Thin Aung, U Tint Hsan, U Myat Khaing, whose unstinting efforts made the entire Tipiṭaka, Aṭṭhakathā available in Devnagari script along with sub commentary for the first time in India. Shri Ram Awadh Verma translated many Burmese books, dīpanīs etc in Hindi under the guidance of Goenkaji. This Dhamma research and publishing work now took wings.

Publication of Pariyatti in Modern Times

VRI scholars noticed the Tipiṭaka published from Nalanda in Devnagari script did not match the one from Myanmar which was published according to the Sixth Saṅgāyana hence, the entire set of Tipiṭaka as per the Sixth Saṅgāyana printed in Burmese script was decided to be used for final text. Many volunteers were taught Burmese script so that they could read and then type it in Devnagari script which was then carefully checked by readers against the books.

The entire matter was typed by two sets of typists, the logic being that they both would not make same mistakes in the very same place. A comparative programme was installed in computer which would look for any mismatch in the two files, and wherever dissimilarities were found, it would mark them accordingly. Under the guidance of Ms. Priti Dedhia, a team of readers would carefully check both the files at the same time on computer against the book and make corrections where necessary, or approve it. This text was once again run through the programme for any mistake that may have been overlooked. Once checked, the text was printed which was checked once again by Pāli scholars for any mistakes. This work carried on uninterrupted for 11 years.

The primary link in this entire project was engineer Shri Radheshyam Goenka, the youngest brother of Goenkaji. He devised many programmes with the help of experts which proved to be very helpful.

Foot Notes:–

1. In 1990, ‘Dīgha Nikāya’, its ‘Aṭṭhakathā’, with ‘Commentary’ etc, thus twelve books were entrusted to me by Goenkaji to be checked, and corrected from Burmese script into Devnagari by Nepali bhikkhus, Anagarikas & lay persons who could read & write Burmese. Resp. Bhante Gyanpunik was requested to edit this work. The task of ensuring that the work moved speedily and smoothly, and to get the written manuscripts computerized was entrusted to me. --- (Nanimaiyon Manandhar, Nepal)

2. In Myanmar too the Aṭṭhakathās, Commentaries and Sub Commentaries (Nissaya) etc were printed in Burmese script. Eight professional people from Myanmar worked uninterrupted on these for 3 years. This total matter was sent to Shri Radheshyam Goenka directly. (Banwarilal Goenka, Myanmar)

3. There were a few others who were also entrusted with this work. Their work however could not be used as it did not fall within the given parameters.

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Printing of all the books was getting delayed, only 55 books out of 140 had been printed, when miraculously a Taiwanese voluntary organization, “the Corporate Body of the Buddha Educational Foundation”, heard about this project. They offered to print all the books for free and that too in a short period of time as they had a huge printing unit in place. Upon close inspection, it was found that

this large organization was genuine and that they had carried out such voluntary work for others in the past.

Convinced of their sincerity, the files were sent as soon as they were ready and soon in a short while the entire set of 140 books arrived printed and beautifully bound. Altogether 1100 sets were printed. This Foundation would send a set of books to Pāli scholars wherever in the world they were requested to send it to. In India also the sets were sent to Pāli scholars, Viharas, and large libraries for free.

Once the textual computer file of the entire matter was prepared, it was presented in seven scripts viz: - Devanagari, Roman, Burmese, Thai, Singhalese, Khmer (Cambodian), and Mongol. Thus a CD Rom of the Sixth Saṅgāyana was prepared and distributed to sincere seekers for free. In the CD Rom version – 3, there are in total 217 Pāli Texts including a complete set of Tipiṭaka (fundamentals, Aṭṭhakathā, Commentary, sub commentary) and other 68 texts comprising Visuddhimagga, Grammar, Nīti, Dīpanīs. To this has also been added the book written by Goenkaji – ‘Buddhagunāgāthāvalī’ (Stories relating the Buddha’s Virtues). Thus in total 217 texts are now available on the internet and on CD Rom for research and study. In addition, any phrase or word can be searched and one can know right away as to where, in what context and how many times did the searched word appear in Tipiṭaka. This can be viewed sequentially or can be printed.

With ongoing work, these books will be made available in many other scripts of the world. These texts are available on link — www.tipitaka.org from where they can be easily accessed, read and printed; indeed now one can confidently claim authenticity of the Buddha’s word in any public platform or in seminars.

Pāli Training Gets a Boost

While Pāli publication received a major boost, the Vipassana Research Institute, opened its doors to meditators for training in Pāli. It was Goenkaji’s contention that the meditators will be more adept at studying Pāli while staying at the Dhammagiri centre. At the outset, the formal study of a Pāli Diploma course was successfully undertaken under auspices of Pune University, whereby the Pāli scholars & teachers taught students at premises of Dhammagiri, Igatpuri. Students did well getting good results. After some time, the exams were also held in Mumbai University, Mumbai. Students would study in Igatpuri and come to Mumbai for exams. This continued for years.

However, it was noticed that many potential students did not benefit as they did not take residential Pāli courses; and with this in view, non residential courses were also organized. Students progressed well, returning after completion of their courses to join as Pāli teachers.

Furthermore, when it was brought to Goenkaji’s notice that coming for classes to Igatpuri was difficult for Indian students, he gave permission for classes to be organised at the Global Pagoda, Gorai in Mumbai for convenience of local students. The work was divided between Global Pagoda in Mumbai and Igatpuri.

Now, the Pāli Diploma course is undertaken by VRI and Mumbai University at the Global Pagoda in Mumbai, and the examinations are held in the University premises. Besides Diploma, degree courses like MA and research work with M. Phil., Ph.D. etc. have now started; the courses are growing and expanding and those undertaking them are maturing well.

Along with Pariyatti, many programmes of Paṭipatti, residential and non residential, are being organised. Sitting at least one ten day course is mandatory. This strengthens pariyatti along with patipatti.

After publication in Pāli, translation work has now started in Hindi as well. Many other Hindi books written by Goenkaji and translated into English, Marathi, Gujarati and other languages have also been published. The Hindi translation of Suttanipata Aṭṭhakathā written by Buddhaghosh in 5th century was completed by Prof. Angraj Choudhary and published by VRI.

It was Goenkaji’s dream that Pāli should be read in every household. Shri Tandonji made unstinted efforts to fulfill this goal. He held many workshops to teach Pāli to students and now his book will soon be published - “Pāli in Every Household.” We trust people will appreciate it. And with Patipatti (practice of sadhana), they will grow in Pariyatti (scriptural understanding) as well.

May All Be Happy!

((Research in Vipassana will be discussed in next issue. Editor.))

Marvellous 'Mitra Upakram' Project

'MITRA Upakram', a joint activity of Government of Maharashtra and Vipassana Research Institute, was started in 2012. 12,000 school teachers have completed a 10-day Vipassana Course. They now give a 70- minute *Ānāpāna* training to other teachers and students. Thereafter, they continue the practice of *Ānāpāna* for 10 minutes, twice a day.

There was initially huge participation and enthusiasm among Dhamma Sevaks, however with the expansion to around 100,000 schools, we have been unable to physically go to each school. Therefore, we started calling schools and providing required support with the help of a few Dhamma Sevaks placed in Mumbai. Even though each caller connects with 50 schools, our total team was unable to cover all schools. Considering this we will require 30 more callers.

• They will work under VRI and will be remunerated suitably.

• **We need funds to meet these expenses** (even for 10-day Vipassana Courses for school teachers). The students who want to gain merit may contribute to 'Vipassana Research Institute' and avail 100% income tax relief under section 35 (1) of Indian Income Tax Act. **Contact Address:** 'Vipassana Research Institute', Dhamma Giri, Igatpuri-422403, Dist. Nashik, (Maharashtra) **Bank details: Payees Name:** Vipassana Research Institute, **Bank A/c No.:** 11542165646, **Bank Name:** State Bank of India, **Branch code:** Igatpuri – 0386, **IFSC code:** SBIN0000386, **MICR CODE:** 422002702, **CIF No.:** 81262896311.

Children’s Meditation Courses in Mumbai

Date	Course sites	Age 10-16, Registration 2 days before the Course, i.e. Thursday & 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 & 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

1-2. Mr. Anil & Mrs. Sunita

Dharmdarshi, CAT for Ahmedabad & Rest of north Guj.

Newly Appointed Assistant Teachers

1. Mrs. Vandana Mahesh

Walvekar, Sangali

2. Mr. Chang-An Wang, Taiwan

3-4. Mr. Hwai Derg Chiang & Mrs. Hsiang Chi, Shanti, CHU, Taiwan

5. Mrs. Gui-Rong Wang, China

6. Mr. Hui Min Wang, China

Children course teachers

1. Mr. Jitender Rajput, Delhi

2. Mrs. Swati Tanaji Kate, Pune

3. Mrs. Daksha Udeshi, Solapur

4. Miss Payal Udeshi, Solapur

5. Mr Jitendra Patel, Solapur

6. Mr. Bhalchandra Namdeo

Ukarande, Solapur

7. Mrs. Prabhavati Bhalchandra

Ukarande, Solapur

8. Daw Thin wat Htwe, Myanmar

9. Daw Nang khin Si, Myanmar

10. Daw Nang Khin Khin, Myanmar

11. Daw Myat Moe Aye, Myanmar

12. Daw Nang Khin Aye, Myanmar

13. Daw Khin Than Myint, Myanmar

14. Daw khin Mar Aye, Myanmar

15. Daw Win Win Htay, Myanmar

16. Daw Win Mar, Myanmar

17. Zaw Win Myat, Myanmar

18. U Aung Kyaw OO, Myanmar

19. Daw Khin Khin Cho, Myanmar

Celebrating 50 Years of the Journey of Dhamma

A program at the Global Pagoda in Dec. 2019

As you all know that the 50th Year has come to pass, to celebrate this Golden Milestone, a mega event is being planned at the closing of this year on **Dec 15-16, 2019** at the Global Vipassana Pagoda.

One objective of the program is to bring Vipassana meditators from all over the world, together at one place for a mega group sitting and metta to strengthen the practice of Dhamma. The other is to collectively reflect on the past 50 years and outline the vision for the coming 50 years. In this two-day event, we shall also hold discussions around Vipassana and Buddha's discourses, as well as sharing memories of old meditators who worked closely with Guruji for Dhamma Work. We request you all to kindly attend the event. Please register before coming. You can use following method: WhatsApp-8291894644; SMS-8291894645; Website: <http://registration.globalpagoda.org/registration/>

Part time Non-Residential Short Course

"INTRODUCTION TO VIPASSANA MEDITATION"

University of Mumbai (UoM) and Vipassana Research Institute (VRI) jointly started 2nd Batch of the course 'Introduction to Vipassana Meditation' covering theoretical aspects and practical applicability of Vipassana Meditation in various fields, at Vipassana Research Institute, Global Pagoda Campus, Gorai village, Borivali-W, Mumbai; from **11th Sept to 4 Dec 2019** (3-Months) Please find all the details and Application Form on:

<https://www.vridhamma.org/Pali-Study-Programs>

Contact: VRI office- 022- 50427560 (9:30 AM to 5:30 PM), E-mail: mumbai@vridhamma.org

Abhidhamma in Daily Life - Short course for 2019-20.

A short course on 'Abhidhamma in Daily Life' will be conducted at VRI under the affiliation of University of Mumbai.

Schedule: Every Saturday; 1 to 4 pm; Dates: Starting from **16-Nov- 2019 to 1-Feb-2020**; Educational Qualifications: HSC/Old SSC -- (Passing certificate Photocopy & Name Change Gazette Certificate photocopy (if change in name) & 1 passport size photograph) The last date of form submission is 8th Nov 2019.

To download the form, go to <http://www.vridhamma.org/Theory-And-Practice-Courses>; **Contact:** as Part time ...

VRI - Pali Residential Course - 2020

Pali-Hindi (45 Days Residential Course) **(9th Feb to 26th March 2020)**.

Please find Eligibility Criteria for above courses on:

<https://www.vridhamma.org/Pali-Study-Programs>; **Contact:** as above & Mob. contacts: Mrs. Baljit Lamba – 9833518979, 3) Ms. Rajshree - 9004698648,

4) Mrs. Alka Vengurlekar – 9820583440;

Dhammic Death

Shri Suresh Sampat, a senior AT, passed away peacefully at the age of 76 years in USA on 1st July 2019. In his last moments he maintained full awareness becoming an example of a dhammic passing away. With strong dhamma volition he played a significant role in organizing the first group sitting in Jamnabai School in Mumbai which continues till date. A sincere meditator, he motivated others, especially new students to join the course. He also encouraged meditators and would invite them for group sittings to Jamnabai school while giving seva. Vipassana family offers Metta to the departed.

Saṅghadānas at Global Vipassana Pagoda

Sunday **29th September 2019**, on the occasion of the death Anniversary of Respected Goenkaji and Sharad Purnima; Sunday **15th Dec. 2019**, on the occasion of Celebrating 50 Years of Dhamma; & **12th January 2020**, on the occasion of death Anniversary of Respected 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.

One-day Mega courses at Global Vipassana Pagoda for 2019-20

Sunday 29th September On the occasion of 5th death Anniversary of Rev. Goenkaji & Sharad Purnima and **Sunday 12th January 2020** in memory of Res. Mataji & Sayagyi U Ba Khin, one-day mega courses 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>

DHAMMA DOHA

*Yaha to vāṇī Buddha kī, śuddha dharama kī jota.
Akṣara akṣara meṃ bharā, maṅgala ota parota.*

The words of the Buddha are like the flame of pure and pristine Dhamma; Every word is filled with the welfare of all.

*Budhavāṇī miṭhī ghaṇī, misari ke se bola.
Kalyāṇī maṅgalamayī, bharā amrita rasa ghola.*

The words of the Buddha are sweet and appealing like words soaked in sugar; They carry the highest welfare of all replete as they are with nectar.

Āo prāṇī viśva ke, caleṃ dharama ke pantha.

Dharamapantha hī śāntipantha, dharamapantha sukhapantha.

Come all beings of the world, let us walk the path of Dhamma; The path of dhamma is the path of peace, it is the path of joy and bliss.

*Yaha to vāṇī Buddha kī, satya dharma kī jyota.
Bharī bhalāi jagata kī, maṅgala ota-parota.*

These are the words of the Buddha, the light of true Dhamma; Filled with the welfare of the world, filled with the well being of all.

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Edited and published by R. P. Yadav for VRI, Igatpuri-422 403 and printed at Apollo Printing Press, 259, SICOF Ltd., 69 MIDC, Satpur, Nashik-422 007
15 Aug, 2019 Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month Vip. NL Regd. No. 49916/90; P. Regn No. NSK/RNP-232/2018-2020

DATE OF PRINTING: 31 July, 2019, DATE OF PUBLICATION: 15 Aug, 2019

If undelivered, please return to:
Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Tel: (02553) 244076, 244086,

244144, 244440

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course booking: info@vridhamma.org

Website: www.vridhamma.org