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 Shankarakcharaya (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 Bharat Singh Upadhya, 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).

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 Magadhī 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 – Sangāyana – with a clear aim to compile every sermon of the

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.

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 Magadhī 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 – Sangāyana – with a clear aim to compile every sermon of the
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 were then memorized by some arahat bhikkhus. This compilation is ordinarily called Tipitaka – the literal meaning being: the three baskets. The three segments were – 1) Vinaya Pitaka - the disciplines and regulations regarding the bhikkhus, 2) Sutta Pitaka – discourses for lay people, 3) Abhidhamma Pitaka – 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 Sangayana in Sri Lanka and the Fifth Sangayana of King Vajramuni, the Tipitaka was written down on palm leaves, while during the Fifth Sangayana in the city of Mandalay, Burma, during the rule of King Mindomin the entire Tipitaka 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 ‘Pitaka Pagoda’ is famous as the largest book in the world. This Kuthoda Pitaka 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 aµµhakath±s, commentaries, and sub commentaries like Anutik±, Madhuµik± etc.

After the First Sangayana, five other Sangayanas 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) Sangayana 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 Tipitaka in Devnagari script mentioned above, Goenkaji established Vipassana Research Institute (VRI) in 1985 at the Dhammagiri premises in Igatpuri. While conducting a Satipattāhāna 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.

Satipattāhāna is the significant Sutta (discourse) where the Buddha has explained the Vinaya 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 Tipitaka with aµµhakathās 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 Tipitaka 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 Budhir 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 Tipitaka and in what context. However this said programme was unsuccessful in this application.

### Publication of Pariyatti in Modern Times

VRI scholars noticed the Tipitaka published from Nalanda in 1978 did not match the one from Myanmar which was published according to the Sixth Sangayana hence, the entire set of Tipitaka as per the Sixth Sangayana 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, ‘Digha Nikāya’, its ‘Aµµhakath±’, with ‘Commentary’ etc, thus two texts 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 Gyanapurnik 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. --- (Nanmaiyou Manandhar, Nepal)

2. In Myanmar too the Aµµhakathās, 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. (Bawarvital 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.

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 Pali scholars wherever in the world they were requested to send it to. In India also the sets were sent to Pali 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, Singalese, 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 217 textual books, 360 LDMP Texts comprising complete suttas of Tipiṭaka (fundamentals, Aṭṭhakathā, Commentary, sub commentary) and other 68 texts comprising Visuddhimagga, Grammar, Nītis, Dipanis. To this has also been added the book written by Goenkaji – “Buddhagunagāthāvalī” (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.

Pali Training Gets a Boost

While Pali publication received a major boost, the Vipassana Research Institute, opened its doors to meditators for training in Pali. It was Goenkaji’s contention that the meditators will be more adept at studying Pali while staying at the Dhammagiri centre. At the outset, the formal study of a Pali Diploma course was successful and undertaken under the aegis of Pune University, whereby the Pali 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 Pali courses; and with this in view, non residential courses were also organized. Students progressed well, returning after completion of their courses to join as Pali 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 Pali 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 Patipatti, 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 Pali, 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 Suttonapta Aṭṭhakathā written by Buddhaghosh in 5th century was completed by Prof. Anjrag Choudhary and published by VRI.

It was Goenkaji’s dream that Pali should be read in every household. Shri Tandonji made unstinted efforts to fulfill this goal. Shri Tandonji made unstinted efforts to fulfill this goal. 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-424203, Dist. Nashik, (Maharashtra) Bank details: Payees Name: Vipassana Research Institute, Bank A/C No. 11542165640. Bank Name: State Bank of India, Branch code: Igatpuri – 0386, IFSC code: SBIN0000386, MICR CODE: 422002702, CIF No.: 8126896311.

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 Anāpāna training to other teachers and students. Thereafter, they continue the practice of Anāpāna 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-424203, Dist. Nashik, (Maharashtra) Bank details: Payees Name: Vipassana Research Institute, Bank A/C No. 11542165640. Bank Name: State Bank of India, Branch code: Igatpuri – 0386, IFSC code: SBIN0000386, MICR CODE: 422002702, CIF No.: 8126896311.

Children’s Meditation Courses in Mumbai

<table>
<thead>
<tr>
<th>Date</th>
<th>Course sites</th>
<th>Age 10-16</th>
<th>Registration</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Sunday</td>
<td>Ullhasnagar, Churchgate, Thane, Bharuch, Wadala, Maltungu</td>
<td></td>
<td>2 days before the course, i.e. Thur &amp; Fri.</td>
</tr>
<tr>
<td>Second Sunday</td>
<td>Dombivili, Andheri</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Third Sunday</td>
<td>Thane, Ghatkopar, D. Vipula</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fourth Sunday</td>
<td>Airoli, Dhamma Vipula</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“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. Courses available –

Additional Responsibilities

1-2. Mr. Anil & Mrs. Sunila Dharmdhari, CAT for Ahmedabad & Rest of north Guj. The newly appointed Assistant Teachers

1. Mrs. Vandana Mahesh, Vilevkar, Sangali
2. Mr. Chang-An Wang, Taiwan
3-4. Mr. Hwai Derg Chiang & Mrs. Hsian Chi, Shanti, CHU, Taiwan
5. Mrs. Gui-Rong Wang, China
6. Mr. Hui Min Wang, China
7. Children course teachers
   1. Mr. Jitendr Raiput, Delhi
   2. Mrs. Swati Tanaji Kate, Pune
3. Mrs. Daka Udeeshi, Solapur
4. Miss Hsmarine, Solapur
5. Mr. Jitendra Patel, Solapur
6. Mr.Bhalchandra Namdeo, Ukandar, Solapur
7. Mrs. Prabhavati Bhilchanda, Ukandar, Solapur
8. Daw Thin wat Htwe, Myanmar
9. Daw Nang khin Khin, Myanmar
10. Daw Nang khin Khin, Myanmar
11. Daw Myat Moi Aye, Myanmar
12. Daw Nang khin Aye, Myanmar
13. Daw Khin Than Myint, Myanmar
14. Daw khin Myat Aye, Myanmar
15. Daw Win Myat, Myanmar
16. Daw Win Myat, Myanmar
17. Daw Aung Kyaw OO, Myanmar
18. U Aung Kay 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

Abhidhama 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 - Päli Residential Course - 2020

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

DHAMMA DOHA

Yaha to vāññ Buddha ki, śuddha dharma ki jota. Aksiṃa aksiṃa men bhārā, 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.

Buddhavāññī mīti ṣhaṇī, misari ke se boluta. Kalyāñī maṅgalamayi, bhārā amrita rasa ghola.

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

Āo prāñi viśa ke, caḷeṇ dharama ke pantha. Dharampantha hī sāṁtiṃpantha, dharampantha 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 vāññ Buddha ki, satya dharma ki jyota. Bhatti bhālāi jagata ki, 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.

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30/- (US $10 OUTSIDE INDIA); LIFE SUBSCRIPTION: RS 500/- (US $100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF Vipassana Research Institute

If undelivered, please return to:
Vipassana Research Institute
Dhamma Giri, Igatpuri 422 403
Dist. Nashik, Maharashtra, India
Tel: (0253) 244076, 244086, 244144, 244440
Email: vri_admin@vridhamma.org
course booking: info@giri.dhamma.org
Website: www.vridhamma.org

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: (0253) 244076, 244086, 244144, 244440
Email: vri_admin@vridhamma.org
course booking: info@giri.dhamma.org
Website: www.vridhamma.org