

Vipassana Newsletter

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

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WORDS OF DHAMMA

Attanā hi kataṃ pāpaṃ, attanā saṃkilissati;
Attanā akataṃ pāpaṃ, attanāva visujjhati;
Suddhī asuddhi paccattaṃ, nāñño aññaṃ visodhaye.

Dhammapadapāḷi-165, Attavaggo.

By oneself is evil done; by oneself is one defiled;
By oneself is evil not done; by oneself is one purified;
Purity and impurity are ones own doing. No one can purify another.

Success Among Initial Difficulties (Excerpts from correspondence with Babu Bhaiya)

After the arrival of Shri Satyanarayan Goenka in India in 1969, his entire family remained with Mataji in Rangoon, Burma (today's Myanmar). They continued to attend group sittings and meditation courses at the International Vipassana Meditation Centre with Sayagyi U Ba Khin. At that time, Goenkaji's elder brother Shri Babu Lal (Babu Bhaiya) was acting as a bridge between Goenkaji and Sayagyi U Ba Khin. Goenkaji wrote letters in Hindi in order to ask Sayagyi questions and to explain details about the courses and students. Shri Babu Lal translated the letters to Sayagyi and Mother Sayama in Burmese language and sought their guidance and metta. He would then reply by mail to Goenkaji in India. Among those letters, excerpts from a letter of 29th September 1969 are quoted below. This letter shows how Goenkaji successfully began to establish the Dhamma in India by facing difficult circumstances with metta and equanimity. (Additional details from two earlier courses will also be recounted in future issues. - Editor)

This letter is presented on the 7th death Anniversary of Pujya Guruji:

Camp: New Delhi, 29 September 1969

Dear Babu Bhaiya,

It has been over a month since the third meditation camp finished on 24th August. I will

now describe as much of that course as I can recall. It was arranged at the strong insistence of the students from Bombay, and I also held an interest in it because my father's Vipassana practice had stopped. My mother's Vipassana practice was good but she has pain in her foot along with back pain. Both of them had a strong aspiration to practice Vipassana again and to become more firmly established on the path of Dhamma. But, I also knew that because of their circumstances they would not be able to attend a meditation camp if it was held outside of Bombay. Therefore, a second camp in Bombay was necessary for them both to be able to benefit. There is also the possibility of conducting a third course in Bombay with the intention that both of them could then participate again. Anyway, it was the second camp in Bombay, and 15-16 Dhamma brothers and sisters, including my parents, benefited.

After the second camp in Madras ended in July, I stayed at our rice bran factory campus in Tadepalli Gudum for a few days. I also reinforced my meditation practice while practicing with Radhe and Vimla. Thereafter, on 12th August, I reached Hyderabad by train and met with some old Burmese friends and also met some other new Burmese expatriates. There was enthusiasm for a Vipassana course to be held in Hyderabad from these folks, but I could not accept now due to lack of time...

When I reached Bombay there was another difficulty. Vijay Adukia who had taken on the entire burden of managing the first camp, was encountering difficulties. He did not have anyone who could make the necessary arrangement for the upcoming course. He was relying on Dedraj, and Dedraj was so busy with work in the elder brother's office that it became too difficult to say anything to him. In this dilemma the whole day passed. At 4:00 p.m., there was a thought in my mind that I should go and check again the kothi (bungalow) that had been booked for the course. Even though I had seen it previously I thought of revisiting it. When I reached there with one old student I found there was a new twist to the story. The owner of the kothi had returned and was refusing to allow us to use it for the course, even though the manager had been given ₹500 for rent for the 10-days. This kothi is generally used for marriages at ₹500 per day, and now even though it was lying vacant due to it being outside of the wedding season, the owner flatly refused us. The manager was shocked and began to look helpless. None of us were ready for this situation. The course was to start the next day and now we had no place just the evening before. In this unfortunate situation we went to inquire about another place and found one two hours away from Bombay at 8:00 pm. But I was concerned about the situation there. One concern was who would take care of us out there? And secondly, there was not a single room in the facility where all the students could sit together to meditate and listen to the evening Dhamma discourse. The next morning, one doesn't know how but Dhamma helps, a message came that there was another place available. Vijay's brother-in-law, Nemani had a floor they could vacate for us in their Nemani Wadi Dharmashala. I went to see the place and felt it was not very conducive for meditation. But there was no choice other than to accept it as the camp was to begin shortly. So I gave approval and the camp started there that evening.

This Nemani Wadi Dharamshala is located in the middle of a market area in a very densely populated locality of the city, similar to the first course at Panchayat Wadi in July. The traffic noise from the road along the front of the building

and the din of the nearby householder's radios and instruments, etc., was much more than at Panchayat Wadi. One of the many difficulties here was that the family of one of Nemani's relatives lived above the meditation hall. As a householder, he would be involved in sensual pleasure which was not at all favorable to us, but nothing could be done about this. The only mitigating factor was that there was a vacant floor in between the family and us.

The Dharamshala layout was like this: we had our camp on the first floor with a large hall on the road side which we divided into three sections. I had a bedroom in one corner, the second part was the meditation room, and the rest of the hall was used as a residence for men. Across the corridor outside the hall a large room was given to the women for their residence. Further along the corridor, two staircases one from each side of the hall, went to the ground floor where there were two rooms, one beside each staircase. One of these rooms was my office and the other was kept free for any necessary work. The kitchen was on one side in back on the ground floor and there was a large bathing area in front of it with two toilets behind it. However, there was a great mess in front of the toilets. The people who lived in the upper part of the Dharamshala threw their refuse down from above throughout the day. This caused unease in the mind. But there was no choice.

The area of my bedroom came with difficulties. The metal (iron) bed that was given to me to sleep on was very unpleasant. It was very old and the hard metal strips were full of rust, so much so that my hand would get dirty wherever I touched it. Secondly, my thin bed cover was not comfortable on this type of bed.

In addition to these physical difficulties, I faced difficulty sleeping which had never happened to me before. Thus, for the first three days the situation was very unpleasant. At times, it came to mind that I would make arrangements to have the bed changed. But then the thoughts arose in my mind that I am a son of the Buddha and therefore to face and conquer all kinds of unpleasantness should be part of my dhamma-nature. I spent nights filled with Vipassana and Metta. After three nights, as the dhamma-

dhatu began to shower down at that place, the atmosphere became favorable. I began to sleep with happiness. I got accustomed to the metal bed and there was no further discomfort....

I would like to write a couple more things before giving a personal report of the students in the camp. On Sunday afternoon, before giving Vipassana, there was a bad disturbance in the entire camp and the students could not concentrate for a moment. I myself could not understand what had happened. I also faced difficulty for a while, but at the start of the 6 o'clock evening sitting, I remembered Pujya Gurudev and Mother Sayama knowing their anyu (metta) was with me. After that sitting, all obstacles were removed and all the students could concentrate as before.

On another occasion there was another hurdle. At about 3:30 p.m. a middle-aged woman came up the stairs and went straight into the middle of the women and asked them a variety of questions. For some reason the women brought her to my office where she began to cry in a very dramatic manner. She said her husband had abandoned her and that she was very sad about the whole situation. She said she needed to be saved. She repeatedly began to ask for a miracle that would relieve her grief and kept bowing down and offering her hand. The woman created great difficulties. I was explaining to her firmly that neither was I able to do that, nor was I a Mahatma or an astrologer. I taught a path from the Guru-disciple tradition of Lord Buddha that purifies and soothes the minds of students who practise it. But for that also, nothing could be accomplished in less than 10 days. After half an hour, with great difficulty I was able to send her out from the course area. It came to my mind that I should pretend to be angry like Pujya Gurudev and ask her to leave by scolding her, but I could not do it. Perhaps the location also had an impact. We can do this perhaps on the land of our center, but there may be complications in doing it elsewhere. The woman was sitting near me for a long time. And the more I requested her to sit away, the more she came closer to my feet. Even after she left I was concerned. This happened on Tuesday, day 5 of the course. I later found out

that she was a tantric and perhaps she had come to test me. That night there was a commotion in the women's room. Everyone felt uneasy. One student's heart was trembling. Another student's head was bursting. Not a single person could sleep all night. What was the reason? I felt as if the dhamma boundary of the camp had been broken and some of the disturbances being experienced had been admitted from outside.

Similarly, two to three persons came to visit me during the course. One person wanted to know what this path of meditation practice was and how a householder businessman was teaching it. But there were two people who were either eager to test 'swami ji's miracle' or wanted to know if I would make them rich. The meeting of all such people proved to be more or less sad for me. But those who were genuinely curious did not cause any problem.

Two days before the camp was over, an old student of Burma came from Morvi. The poor fellow had been sick for several days, yet he still came to practise. He sat for two days, practising Anapana for one day and Vipassana the other. The awareness of his lost Vipassana arose again in him.

In addition to the permanent students of the camp, a local student arrived at 6:00 p.m. every evening and left for work after the morning group sitting. He also benefited from the experiences of this short-term practice.

Similarly, when an old student came for only three days, he was also given Anapana and Vipassana and began to awaken Vipassana in his entire body, which he had completely lost for the past two or three years.

Your Anuj

Satyanarayan Goenka

(On 29th September, 1969 the above letter was typed by me and now 51 years later, on 29th September, will be Guruji's seventh death anniversary. At that time the significance of this letter was not understood by me, but today on re-reading it the whole body is filled with a thrill when remembering how Guruji successfully conducted the courses. It was the greatness of

our Kalyanmitra in sharing the pure Dhamma as per the directions of his Gurudev Sayagyi U Ba Khin. The mind is full of joy that I came in contact with this great man who changed not only my life but the lives of so many others. - Editor.)

(Excerpts from correspondence with Babu Bhैया)...
To be continued ...



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 - 17.

Kabir, Nanak and Other Saints

I felt as if a confounding knot was unravelling itself when told about Gandhiji's silent communion in Vipassana while people sang devotional songs (Rama dhun) around him. Indeed I glean a hint of Vipassana in the words of many saints who while chanting the name (of god) highlighted the formless, the attributeless One. Revered Guru Nanakdevji Maharaj said:

Ādi sacu, jugādi sacu,

hai bhī sacu, nānaka hosī bhī sacu.

Says Nanak, the truth has been the truth since eternity, remains the truth now, and will remain so in times to come.

Or,

Kiva saciārā hoīe, kiva kūṛ ai tuṭai pāli;

hukami rajāi callaṇā, nānaka likhiyā nāli.

How can we attain truth and become the truthful one, and how can we remove the wall of illusion or falsehood? Nanak says, we must live by His will.

Or,

Bāhara bhītara eko saca hai,

yaha guruṣṇāna batāi re.

Jana nānaka bina āpā cīnhe,

kaṭe na bhrama kī kī re.

Inside and outside, the truth is that all is one; this was taught by my guru.

Says Nanak, without knowing one's own self, the dirt of ignorance cannot be chipped away.

These words echo pure Vipassana when he says:

Thāpiā na jāi, kītā na hoi;

āpe āpi niraṃjanu soi.

One cannot impose one's own (imagined) truth (on it).

It is, as it is. The truth as it exists reveals itself.

Here then, one can see the very technique of Vipassana being spoken of as from beginning to end; every step being taken on the basis of truth as it is experienced. The garb of falsity is simply not permitted. Consequently, nature begins to reveal its essential truth and the aspirant progresses, supported by these very laws of the nature.

The laws are as applicable outside as within the self. As one begins to understand the truth regarding the self at the experiential level, the curtains of ignorance part to reveal the laws as they are. For a Vipassana meditator, the experience that arises at this given moment is the truth for this moment. Neither imaginary belief nor a false reality need be created and imposed on the truth that has arisen at this moment. Imposed truth and created truth, both are obstructions on the way. Hence, whatever truth arises without prompting, that is god. Truth is god. Ultimate truth alone is the supreme god.

Witnessing this truth as god, the saint Kabir has this to say:

Kahe kabīra hari aisā re,

jaba jaisā taba taisā re.

When it is so, then it is so; this is the face of Hari (god), says Kabir.

Every word here is filled with Vipassana. What is felt in the given moment, that is the truth of that moment. It may be known as god by someone if he so wants.

Daśaratha suta tihum loka bakhānā;

Rāma nāma ko marama hai ānā.

O Son of Dashrath (Lord Rama), you are venerated in the three worlds. I have now understood the secret of (chanting the name of) Rama nama.

For Kabir, the true essence of Lord Rama is that what is, is. Clearly, Kabir is connected to this truth at the experiential level. He says further:

Rāma mero pīva, maiṃ to rāma kī bahuriyā.

Rama is my consort, and I am Rama’s beloved.

He who dives deep within the self, he alone discovers the truth called Rama.

Jina khojā tina pāiyāṃ, gahare pānī paiṭha.

Who he sought, delving in deep, deep waters, he found.

A meditator reaches the inner recesses of his mind by watching the reality of arising and passing away, thereby arriving at the truth of *bhanga* (dissolution). Remaining equanimous, one realises the truth that what is, is. He moves on, piercing and penetrating subtler and subtler realities untill reaching the stage where even a word seems heavy and gross, where the echo of its sound grows fainter till it evaporates into nothingness.

Tāgā tūtā gagana binasiyā,

sabada ju kahām samāi re.

Words fail to express the experience one has when the threads of desires that bind him are cut and the desires that are infinite like the sky are annihilated.

What is experienced is beyond words. That which is beyond the subtlest reality regarding mind and matter is also beyond the senses – the ultimate reality. How then can it be explained by means of the senses through words, and how indeed can one understand it?

As the seeker penetrates the obstructive fog while meditating on the fine sesame seed at the heart centre with one-pointed focus of mind, he reaches his destination. The final Reality is realised; and it cannot be put in words. Perhaps saint Kabir experienced it; that is why he was able to say:

Thākura mila gayā tila ole,

mana magana bhayā aba kyā bole?

I found Thakur, (my Lord) under the sesame seed. Immersed in bliss, now what can I say?

It must be understood that if a person describes the ultimate reality which is beyond the senses, then he has not yet experienced it.

Bole so jāne nahīm, jāne bola na pāya;

Gūṃge kī rī śarkarā, cākha-cākha muskāya.

He who speaks does not know, and he who knows cannot speak.

It is the sweet sugar of the mute who, immersed in its taste, merely smiles.

There is no means to speak. There is no one left to speak as the very ‘I’ has dissolved. ‘Me and mine’, ‘self and non-self’, nothing remains, like a drop of water that has dissolved in the vast ocean.

Another saintly person may have experienced something similar as he said:

Lālī apane lāla kī, jita dekhūṃ tita lāla.

Lālī ḍhūṃḍhana maiṃ calī, maiṃ bhī ho gai lāla.

Wherever I see, I see the colour red of my Beloved One.

I ventured out to seek the colour red, now I too have become Red.

The self is lost in that crimson hue. The identification with the self has transformed into non-self; no one is left. Who can now describe what ‘it is’? What is there to be described, how can it be described?

So long as there is awareness of rising and falling, which is the starting point of the state of *bhanga*, and so long as there is awareness of the heart centre, untill then the subtlest levels of impermanent vibrations remain. Beyond the ever flowing vibrations, beyond cause and effect, is the state of the absolute One, which is neither white nor black, where nothing arises and nothing falls, which has neither shape nor form; it is but One without attributes and adjectives.

To satisfy the curiosity of the masses, a saintly one like Sunderdasji may address that state as Ramji, but certainly it is beyond words. He may have spoken these words out of this very dilemma:

*Rūpa nahīṃ, rekha nahīṃ, śveta nahīṃ śyāmajī;
Tuma sadā ekarasa, rāmajī rāmajī.*

There is neither any form, nor shape, nor any colour of Shyamji. You are ever One without any description, O Ramji, Ramji.

Who can ever describe the formless, attributeless, ever eternal state which is beyond the senses?

Piti – Rapture and Bliss

In the teaching of Vipassana as taught by the Buddha, a significant aspect of the first stage of meditation called pīti-sukha (rapture and bliss) was, in due course, called ananda in Patanjali's Yoga Sutra. In the Buddha's teachings, 5 kinds of Rapture have been enunciated.

1. Khuddikā Pīti – Minor rapture, which can raise the hair on the body.

2. Khaṇikā Pīti – Momentary rapture, which flashes like lightning.

3. Okkantikā Pīti – Showering rapture, which breaks over the body repeatedly like ocean waves.

4. Ubbegā Pīti – Uplifting rapture which may be powerful enough that an aspirant feels as if he is levitating in the air.

5. Pharaṇā Pīti – Pervading rapture, which is like a heavy sponge saturated with water.

(Visuddhimagga IV 94-9)

Ignorance

The entire apparent reality of the physical body, from the grossest to the subtlest sub-atomic particle, is within the field of impermanence. Similarly, the mind and mental factors, from the heaviest thought processes and emotions to the subtlest mental impulses, remain within the field of impermanence, a reality that is changing every moment, dissolving every moment. To impose a false premise of the permanent, infinite, eternal on this impermanent reality of existence is to cover it over with a shroud of ignorance.

Likewise, to believe that the ever changing nature of the conditioned mind and matter phenomena, which inevitably results in suffering,

is eternal joy and bliss is to cover the truth over with a shroud of ignorance.

To believe that the body permeated with odour and filled with unwholesome, unclean hair, nail, skin, bone, fatty tissues, sinew, blood, pus, urine, faeces, sputum, saliva etc. is clean, wholesome, beautiful and pure is to cover the truth over with a shroud of ignorance.

Similarly, to regard the entire sensory field of mind and matter which is neither 'me' nor 'mine' nor 'my soul', and has the nature of non-self, as 'me', 'mine' or 'my soul' is to cover over the truth with a shroud of ignorance.

Whenever the truth gets covered over by dark clouds of ignorance, then the realisation of the ultimate truth becomes impossible.

This very teaching of Vipassana was spoken of by Patanjali in his Yogasutra treatise.

Anityāśuciduḥkhānātmasu,

nityaśucisukhātmakhyātiravidyā.

(Pātañjalayogaśāstra 2.5)

To consider the non-self which is impermanent, unclean and filled with suffering, as one that is permanent, wholesome, joyous and is the eternal self, is ignorance.

A person lost in the darkness of ignorance dwells in the realm of attachment. When the light of knowledge is lit, then one moves towards the eternal truth supported by the knowledge of reality as it is.

How, then, can a Vipassana meditator's sincere efforts to seek out the eternal, the truth without getting ensnared in the field of mind and matter, remaining detached to that which is impermanent, non-self and suffering, be the subject of censure?

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

To be continued...



Dhammic Demise

Thomas Crisman, Center Teacher for Dhamma Siri, passed away quietly at his home in Dallas, Texas on August 3, 2020, at the age of 78.

A successful businessman and attorney, Thomas played a meaningful role in helping Goenkaji with his Dhamma mission over a span of nearly 40 years of Dhamma service. He

recorded Goenkaji’s course materials, which made possible a program of courses offered in multiple languages around the world. He also started dhamma.org and helped secure the legal rights to Goenkaji’s recordings and writings. Along with his wife Tina, he was a Coordinator Area Teacher in the USA.

May he be happy, peaceful and liberated.



Future Course Schedule

Information on all future Courses is available on the net. All types of bookings are being made available online only as per the Governments new rules due to Covid-19. Applications will not be accepted on paper. Therefore, you are requested to check the following link and apply online directly for your appropriate course or for dhamma service.

<https://www.dhamma.org/en/schedules/sch giri>

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

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



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’s, it is 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 the 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.- UTIB0000062; Swift code: AXISINBB062.



Additional responsibility

Dhammanand, Pune.

1. Shri. Vasantrao Karade, (AT) to assist Center Teacher of Dhammalaya, Kolhapur.
2. Shri Sachin & Smt. Girija Natu to serve as Center Teacher,

Newly Appointed Assistant Teachers

1. Mrs. Kiron Kumari Mishra, Aurangabad
2. Mr (Dr.) Devidas Wadhvani, Jetpur (Rajkot)

Connect to Vipassana Meditation at:

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- YouTube – Subscribe Vipassana Meditation – <https://www.youtube.com/user/VipassanaOrg>
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- Instagram – <https://www.instagram.com/vipassanaorg/>
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Download Vipassana Meditation Mobile app:

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Group Sittings for Vipassana Old 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, **Anapana Meditation** is an effective tool to deal with present situations. 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 for dedicated sessions for Schools and other Educational institutions and for the schedule of online sessions.



Residential Accommodation at the Global Pagoda for Dhamma Servers and Meditators at Dharmalaya-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 **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.- UTIB0000062; Swift code: AXISINBB062.

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: UTIB0000062; **Contact:** Mr. Derick Pegado, Mob: 9921227057; or Mr. Bipin Mehta, Mob: 9920052156 <https://www.vridhamma.org/donateonline>.

PALI-HINDI (45 DAYS) / PALI-ENGLISH (60 DAYS)

Both **Pali-Hindi** and **Pali-English** Residential courses conducted by VRI for the year 2020 have been cancelled in the wake of the covid-19 pandemic. VRI plans to start an **Online Pali-English** course soon. The dates and details of the course will be

displayed on the VRI Website by the end of this month.

VRI started an Online Pali-Hindi course on 6th April 2020. The recorded sessions of the course from the beginning are available on the VRI Website, www.vridhamma.org. For further details contact on: mumbai@vridhamma.org Tel.: +91 96192 34126 / +91 (22) 50427560 / +91 (22) 28451204 560 (9:30 AM to 5:30 PM only).

One-day Mega courses at Global Vipassana Pagoda for 2020 / 2021

Sundays— on the occasions of **27th September, Sharad Purnima and Goenkaji's Death Anniversary (will be arranged as per the Government's rules pertaining to Covid-19); 10th January, 2021 Mataji's Death Anniversary and Sayagyi 'U Ba Khin's Death Anniversary; 23rd May, Buddha Purnima; 25th July, Ashadhi Purnima; 26th September, Sharad Purnima and Goenkaji's Death Anniversary; All are One-day Mega courses at GVP start at 11am till 4 pm. Non-meditators may participate in the 3 pm discourse. (Daily one-day courses still held at Pagoda for those who are staying in the campus.) 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

Namana karūṇ gurudeva ko, kaise saṅta sujāna;

Kitane karuṇā citta se, diyā dharama kā dāna.

I pay homage to my revered teacher, so saintly and wise; with a mind overflowing with compassion he gave the gift of Dhamma.

Jaya jaya jaya gurudeva jī, namanūṇ śīṣa navāya;

Dharama ratana aisā diyā, pāpa samīpa na āya.

Salutations to the guru, I bow down to thee,

Who gave such a jewel of Dhamma, now negativity cannot come near.

Namana karūṇ gurudeva ko, sādara śīṣa navāya;

Dharama ratana aisā diyā, pāpa ukhaṛatā jāya.

I fold my hands to thee with my head bowed low, Who gave such a jewel of Dhamma, that the impurity continues to be uprooted.

Guruvara! tere caraṇa kī, dhūla lage mama śīṣa;

Sadā dharama meṅ rata rahūṇ, mile yahī āśīṣa.

My teacher, may my head touch your feet; may I remain immersed in Dhamma, such may be your blessings.

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