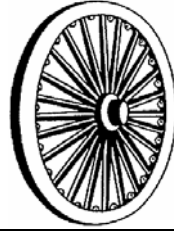


Vipassana



Newsletter

In the tradition of Sayagyi U Ba Khin, as

taught by S. N. Goenka

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WORDS OF DHAMMA

*Mātāpitu upatṭānaṃ,
puttadārassa saṅgaho;
Anākulā ca kammantā,
etaṃ maṅgalamuttamaṃ.*

– Khuddakapāṭhapāli, Maṅgala Sutta- 6

Serving one's parents,
Caring for spouse and children,
A peaceful occupation –
This is the highest welfare.

Devadatta inspired by Māra

Devadatta, maternal brother of Siddhartha Gautama of the same age group, played with him since childhood. But their nature differed. As one was very gentle, the other was just the opposite. He was wicked.

Siddhartha Goutama left home as an ascetic in search of truth and attained supreme enlightenment. As a consequence, his respect and glory greatly increased. Devadatta became jealous of him. Out of jealousy he pretended to be his disciple and accompanied him in the guise of a monk. However, the Buddha knew his mind. After all, the Buddha and Devadatta are poles apart. Devadatta's jealousy intensified when the Buddha was adored and venerated by kings, emperors, well known Brahmins, rich businessmen and the people at large.

By cleverly spreading false propaganda about the Buddha and his teachings, he created confusion in the minds of many and tried to coax them into his own fold. He was successful in his endeavour. Because he was so close to the Buddha people took whatever was happening as true. In this way, by persuading 500 monks away from the Buddha, he formed a separate saṅgha and became the leader of it. This was what he aspired for but he could not succeed in it.

All the monks who had left the Buddha returned to him when they understood the design of Devadatta and reality. After this incident also, he kept on committing several such vicious actions to attain more fame than the Buddha. But he never succeeded.

The game played by Māra is very strange. As the Perfectly Enlightened One met one Devadatta, so it was natural for a Buddhaputra like me to meet one such Devadatta. For the last many years he has been sending anonymous letters containing false accusations against me to many prominent students and a few Teachers in order to mislead them.

With deep metta towards him, I wish to save him from committing more unwholesome actions and also wish that my students are not misled by his false propaganda. Most unwillingly, therefore, I think it is necessary to clarify that the accusations made by him against me and my family are false and baseless.

In his anonymous letters, false accusations were made against Vipassana centres, Global Vipassana Pagoda,

Vipassana Research Centre, as well as against me and my family.

(1) Misuse of donation given for helping flood -affected people in Burma (Myanmar).

It is a fact that when there was a tremendous devastation due to floods in Burma (Myanmar) and one of our centres was also destroyed, at that time many students sent donations for their help. With this donation, necessary materials were sent to the flood-affected people. Then, suddenly we were informed that Burmese government had stopped calling for help from foreign countries. Out of whatever donation was collected by then for this purpose a great portion was sent to Burma (Myanmar). However, some portion of it remained unutilised. The centre destroyed in Burma (Myanmar) was also renovated. In this circumstance, what could we have done with the remaining donation? Then a message was received from our principal meditation centre in Burma (Myanmar) that the remaining amount of donation may be utilised by any of the Vipassana centres in India, wherever it was needed. Neither any person committed unwholesome action of utilising this money personally, nor was it sent to the Pagoda. Full amount was utilised by different Vipassana centres only.

(2) Second accusation was that proper accounts are not being maintained at Vipassana Centres.

In this regard, everyone knows that whenever any new centre is established, permission is granted only when it has been registered with the concerned department of the government. A new name is given to the centre only after this requisite is fulfilled. When any centre is registered by the government then it has to present audited accounts to the government every year. In case the accounts are not maintained or there is no transparency in the accounts, how will the government allow the centre to continue? It is very clear, therefore, that this accusation is altogether unfounded.

(3) Vipassana Research Institute exempted by Income Tax Department of government is not doing research work.

This Institute is engaged in research work and every year it submits a report of the work done here to the government. The government continues its exemption permission only after checking the research work done by the institute. The Institute has been doing research work and it is being done even now. An important work of transliterating the Tipiṭaka and its auxiliary texts from Burmese script into Devanāgarī

script and publishing these texts in the form of books was completed. These were presented free of cost to the concerned Universities and Pali Scholars. In addition to this, the texts were transliterated into many other scripts and downloaded on internet so that people of various countries may derive benefit from these.

Apart from this, many other research works are being carried out here, most important among these is that the Buddha has preached 'Dhamma'. He never preached 'Buddha Dhamma' (Buddhism). Instead of making people Buddhist, he made them 'Dharmika', which is evident because in the whole Tipitaka literature, there is not even a single instance where the word 'Buddha' is used. When people of other countries came to know the result of this research they made strong objections to it but everyone was silent when the truth came to light.

Now on the basis of historical facts, an important research work is going on, which will see the light of the day in a short time and will remove many false aspersions cast on the teachings of Buddha.

In addition to this, words of the Buddha are also being put into practice here. He says in the Dhammapada that if any one memorises the whole literature containing words of the Buddha but does not practice them i.e. does not practice Vipassana meditation, then that person is like a cowherd grazing others' cows who does not get even a drop of milk of those cows. In the Pali teaching programme initiated by this Institute it is compulsory for students to read Pali—the words of the Buddha and practice Vipassana. This is the only institution where *Pariyatti* (the teachings of the Buddha) and *Patipatti* (how to put them into practice) go hand in hand.

It is utterly baseless to cast any aspersion on this Institution.

(4) Vipassana Pagoda— For unknown reasons this Devadatta is against the Global Vipassana Pagoda. He keeps on poisoning the minds of many Vipassana students against it. Although everyone is not influenced by what he says, he does disturb the minds of many students.

Many students understand it very well that this huge Pagoda has been constructed to express our gratitude to Sayagyi U Ba Khin, the Principal Teacher from Burma (Myanmar) and reverence and gratitude to Myanmar for preserving the technique of Vipassana meditation discovered by the Buddha in its pristine purity for the past two thousand years. If Burma (Myanmar) would not have preserved this technique for such a long time and if the Principal Teacher Sayagyi U Ba Khin had not sent this technique outside Burma (Myanmar) then how millions of students could have derived benefit from it?

One more reason for the construction of Pagoda is that the holy relics of the Buddha are kept in it and eight to ten thousand students are able to practice Vipassana in a very pious atmosphere charged with pure vibrations of the Buddha relics in the huge meditation hall. Up till now no such huge hall has been constructed where so many Vipassana students can meditate together.

Nobody should step on the building in which the relics of the Buddha or an arahant are kept. Stepping on it will mean showing disrespect to the relics kept here. The Pagoda is designed in such a way that no one can step on it and thus insult the relics kept here and pollute the vibrations surrounding the meditation hall. At present the holy relics are kept in government museums. It is firmly believed that these

will be delivered from this disrespectful state and will be kept with honour in this Pagoda.

Instead of building this huge Pagoda with cement, concrete and iron, it has been built with only stones so that it remains intact for the next two thousand and five hundred years as it is said in the old Pali literature. Along with the Pagoda, the holy relics as well as the teachings of the Buddha will be preserved for a long time.

(5) Devadatta also spread this false idea that with the construction of the Pagoda, people will start thinking Vipassana as a sect. On what basis does he say this? Does he not know that all the Vipassana centres established in India and in many other countries outside India have small or big pagodas constructed in their campus? But do people on that account take them as sectarian places?

(6) Another important fact is that we do not want to give publicity to Vipassana by putting on commercial advertisements. The visitors will carry its message and its publicity will be done by words of mouth.. No fee is charged from the visitors coming to the Pagoda.

(7) A decision was taken to establish a **corpus fund** so that there may not be any shortage of funds for meeting expenses on repair and maintenance of this Pagoda from generation to generation. According to the rules regarding the operation of corpus fund neither any of the Trustees of the Pagoda nor any person can withdraw money from this fund. Expenditure towards maintenance of Pagoda, repair, electricity and water will be met out of the interest earned from the fund only and that too with the permission of the Controlling committee.

(8) Devadatta made one more false and hateful accusation. He says that the money paid by people as loan for Pagoda construction has not been repaid to them as yet. The financial help given by these people during the construction of Pagoda with reverence was not donation but interest free loan for a long period. By now loan has been repaid to many. There are a few who have not been paid. But they know that yet there is shortage of funds there. Therefore, they willingly state that the time limit for repayment of loan was neither set by us at that time nor it is being set now. The trustees of the Pagoda may repay their loan at their convenience. Till then it may be utilised in necessary work. Devadatta knows it well but yet he spreads such false rumours. In these circumstances, the false aspersions cast by Devadatta on Trustees of Pagoda are quite misleading.

(9) Devadatta says that I should keep my family completely away from Vipassana activities. He does not know how Vipassana activities were started and spread in India and the world. Some people do not even know that while living in Burma (Myanmar), all the members of my big family from 7-8 year old sons to 60-70 year old Mother-Father and old Tai-Ma, learned meditation sitting at the feet of Sayagyi U Ba Khin. The smallest member learned only Anapana. Rest of them attended many Vipassana courses. Everyone had deep feeling of reverence and gratitude towards Sayagyi U Ba Khin at that time and they have it even now. Venerable Sayagyi U Ba Khin also had deep feeling of kindness and benevolence towards every member of our family.

This unfortunate Devadatta does not know that my sons Banwari and Sriprakash served Sayagyi U Ba Khin with utmost reverence after his retirement. Both of them studied in Burmese school through Burmese language medium along

with Burmese students. Therefore, they are well acquainted with Burmese language and culture.

It is well known that when my Gurudev Sayagi U Ba Khin sent me to conduct Vipassana courses in India and the world, I had no assistant. All the members of my bigger family who lived here were associated with Anand-Marg. How could one expect any help from them in the spread of Vipassana? In these circumstances, four out of my six sons who settled here after returning from Burma (Myanmar), started going to school and college for their education. Only two started some small business about which they had no previous experience. They wanted me to help them set up their business, by giving them right guidance. But I immediately applied myself to achieve the objective for which I had come here. For ten years, even though going through financial hardships themselves, these sons, fulfilled their duty of not only taking care of my maintenance but also helping me in performing my dhamma journeys in the whole of India, from North to South and from East to West. In those days, there was none to help me. Devadatta does not know all this. In the first ten years, these sons, despite their bad financial position, helped me a great deal in laying the foundation of Vipassana in India as well as in other countries. These first ten years were most crucial in the history of the revival of Vipassana in India and the world. I started sowing the seeds of Vipassana in this land. But, if there would not have been any one to give water to the seeds, they would have withered away. How could they have grown and become big trees? Not only during these first ten years but also up till now, they have been helping me not for earning any financial benefit from Vipassana nor for maintaining me but for helping me in carrying out my commitment to teach and spread the technique of Vipassana and establish centres for its development'.

I do not know why Devadatta has grudge against my son Sriprakash. His mother and I now live with him. Devadatta knows it very well that our joint residence was too small for all of us to live. So all my six sons settled in separate residences. I could live with only one among them. Sriprakash insisted on my living with him so his mother and I settled with him and he began to look after us in every way. Now, although my mind is very strong and alert, the body is growing weak day by day as the age advances. I am not able to travel outside for Vipassana activities, so every morning after meditating with me, he takes instructions from me for one to one and half hours in respect of Pagoda and other nearby centres and carries them out in spite of being very busy in his life as a businessman. Devadatta feels jealous of him. But why? Only Devadatta knows this.

(10) One more baseless and false accusation was made against him that he will become my heir and will appropriate the wealth of Pagoda and the Dhamma centres. This is not possible. So far not even a single incident of this kind has happened and there is no likelihood of such an incident happening in future. Why? Because just like me, Sriprakash has taken a vow not to earn his livelihood by making Dhamma a trade – “**Dhammen na vanim care**” (*Udāna* 52).as instructed by the Buddha, He can not become a Vipassana Teacher by being my heir. Just as he supervises today, he will certainly supervise in future that there is no wrong use of Pagoda. The Pagoda and any other Vipassana centre are not my property and never these can become property of any of my sons or of Trustee. It is wrong to put such a blame on them.

I have given such a long explanation because this Devadatta or his associates influenced by him may not spoil their future by making false accusations and blaming this noble work of dhamma. I have Metta towards all of them. May they become wise and save themselves from committing such unwholesome actions contrary to dhamma! May other students not be harmed by any of their unwholesome actions! I have great loving kindness for all my male and female students of the present time and of future time. Be Happy. Be peaceful.

– Kalyanamitra, Satya Narayan Goenka

☸

* My Dhammason, Dhananjay has tendered resignation from the work related to Vipassana for giving his time to serve his old and sick mother and father. Feeling obliged for whatever service he has rendered to me and dhamma, I wish him a very happy life in future.

* I also give this dhamma instruction to all my sons that one needs to serve his old parents. But one should never commit any unwholesome action contrary to dhamma. In this lies their highest good.

* Consequent upon the resignation tendered by Dhananjay, correspondence addressed earlier to him, may now be sent to the following Teachers:-

- (1) Sri Arun Toshniwal, 16/4 Ishwar Bhawan, A – Road, Churchgate, Mumbai – 400 020, Fax – 022- 2493-6966
E-mail - arun@toshniwal.com
- (2) Sri Mahasukh Khandhar, Gopal Bhawan, Bapubhai Vashi Road, Ville Parley (W) Mumbai – 400 056
E-mail – khandhar@mayfairhousing.com

☸

Pali Study Programme

Intensive residential Pali Course at The Global Vipassana Pagoda, Gorai, Mumbai

V.R.I. announces Pali-English intensive three-month residential course The Global Vipassana Pagoda, Gorai, Mumbai (www.globalpagoda.org) for the year 2012.

The Eligibility criteria as:

- (1) Applicant must have completed three 10-day Vipassana courses and one Satipatthana course.
- (2) One year regular practice of two hours at home daily.
- (3) Observation of five precepts since last one year.
- (4) Minimum 12th std passing certificate is required.

The One Month Pali-Hindi intensive residential course will be held from 20th May 2012 to 19th June 2012.

The Three month intensive residential Pali-English course will be held from 1st July 2012 to 30th September 2012

Last date for submission of forms:

1st May 2012 (for Pali-Hindi course)

30th May 2012 (For Pali-English course)

Recommendation by Area Teacher / Senior Assistant Teacher is a must.

For queries contact & sending application forms by email:

Dr (Mrs) Sharda Sanghvi

Email: s_sanghvi@hotmail.com or [priti.dedhia@gmail.com](mailto:pritti.dedhia@gmail.com)

Postal address for sending application forms:-

Mr Shashikant Sanghvi, c/o Roopmilan

97/A Adena Building, Maharishi Karve Road,

Marine Lines, Mumbai- 400020

Application can be sent online. Application form can be downloaded from Website.

Children's Meditation Courses in Mumbai

Date	Course site	Age (years)	Registration
19-2	Ghatkopar	10-15*	16 & 17-2
26-2	Airoli*	10-15*	23 & 24-2*
4-3	Matunga	10-15*	1 & 2-3
4-3	Dombivili	10-15*	1 & 2-3
11-3	Sanpada	10-15*	8 & 9-3
18-3	Ghatkopar	10-15*	15 & 16-3
25-3	Airoli*	10-15*	21 & 22-3*
1-4	Matunga	10-15*	28 & 29-2
1-4	Dombivili	10-15*	28 & 29-2
8-4	Sanpada	10-15*	4 & 5-4
15-4	Ghatkopar	10-15*	11 & 12-4
22-4	Goregaon	10-15*	19 & 20-4
22-4	Airoli*	10-15*	19 & 20-4*
6-5	Matunga	10-15*	2 & 3-5
6-5	Dombivili	10-15*	2 & 3-5
13-5	Sanpada	10-15*	9 & 10-5
20-5	Goregaon	10-15*	17 & 18-5
20-5	Ghatkopar	10-15*	17 & 18-5
27-5	Goregaon	10-15*	23 & 24-5

Course Timing: 8:30 am to 2:30 pm. **Registration Timings:** 11 am to 1 pm on the specified numbers and dates for each location.

Course Venues: **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Tel: 25101096, 25162505. **Goregaon:** Siddharth Hospital, Shastri Nagar, Goregaon(W), (Registration of Goregaon course is handled by the Siddhartha hospital team and the contact numbers are 2624-2025 & 98690-23884) **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 09892329410. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821. **Dombivili:** K G Vira Gujarati School, Near Municipal School, Dombivili (E) 9930301594.

Please call two days in advance for registration.

NB *Please bring 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.

A well-versed Sanskrit scholar is wanted

A well-versed Sanskrit scholar is wanted at the Global Pagoda, Gorai (Mumbai). He will be provided with board and lodging besides remuneration. He should be able to translate Sanskrit passages according to the rules of grammar and carry out research on the following topics:-- (1)-What are the dates of Pāṇini, Kātyāyana and Patañjali? (2)-Which language was refined by Pāṇini? (The name by which that language was known?) (3)- What linguistic refinements were made by Kātyāyana? (4)- After Kātyāyana what steps were taken by Patañjali to make Sanskrit easy and simple so that many books and treatises were written in it? etc.

For more details pl **contact:** (1)- Mrs. Shardaben S. Sanghvi, Phone: 022-23095413, Email: s_sanghvi@hotmail.com; (2)- Miss Priti Dedhia, Email: priti.dedhia@gmail.com;

Respected Gurujee was honoured with 'Padmabhūṣaṇa'

It is a matter of great pleasure that the Government of India has honoured Vipassanacarya Satyanarayan Goenka with Padmabhūṣaṇa in recognition of his social work. This, as a matter of fact, is an honour to Dhamma.

ADDITIONAL RESPONSIBILITY

Teachers

1-2. Mr Ashok and Mrs. Pushpa Pawar, Nashik
To serve Dhamma Nasika, Nashik

Senior Assistant Teachers

1-2. Mr. Laith & Mrs. Melanie Wark, Dubai
Spread of Dhamma in Kenya

NEW RESPONSIBILITY

Senior Assistant Teachers

1-2. Mr. Adam & Mrs. Rebecca Shepard, USA

NEW APPOINTMENTS

Assistant Teachers

1.Mr. Rajesh Bawankule, USA, 2.Mr. Mangesh Joshi, Nashik
3.Mrs. Sujata Gaikwad, Thane, 4.Meenu Agarwal, Jaipur
5. Vinay Somvanshi, Pune, 6. U Win Maung, Myanmar
7. Daw Aye Mon, Myanmar, 8. Daw Mya San, Myanmar
9. U Myo Myint Thein, Myanmar.

DHAMMA DOHAS

*Kṣhaṇa Kṣhaṇa Kṣhaṇa Kṣhaṇa bīṭate, jīvana bīṭā jāya.
Kṣhaṇa Kṣhaṇa kā upayoga kara, bīṭā Kṣhaṇa nā āya.*

Moment after moment after moment, life keeps slipping by.
Make use of every moment; the moment past will never come again.

*With much mettā,
A Vipassana meditator*

*Dharma nā mithyā rūḍhiyān, Dharma nā mithyā cāra.
Dharma nā mithyā kalpanā, Dharma satya kā sāra.*

Dhamma is not blind tradition, Dhamma is not wrong action,
Dhamma is not false imaginings; Dhamma is the essence of truth.

With best compliments from

MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
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