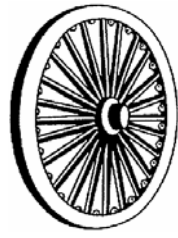


# Vipassana



# Newsletter

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

Vol. 25, No.6, 2 June, 2015. A monthly publication of the Vipassana Research Institute  
Website: www.vridhamma.org International website: www.dhamma.org

## WORDS OF DHAMMA

Ye jhānapasutā dhirā, nekkhammūpasame ratā;  
Devāpi tesam pihayanti, sambuddhānaṃ satimatam.

—Dhammapada 181, Buddhavaggo

The wise ones who are intent on meditation, who delight in the peace of renunciation (Nibbāna), such mindful perfect Buddhas even the gods hold dear.

## The Buddha – the Teacher Who Meditates

By Acarya S.N. Goenka

(From the forthcoming VRI publication: *The Sammāsambuddha in The Tipiṭaka, Vol 2*)

King Prasenjit of Kosala was once on a state visit to the Sākya country. He went in his chariot to relax in a park in outskirts of the city. Reaching the forest, his chariot could proceed no further through dense vegetation, and so he had to walk to continue his journey.

Walking through the forest, King Prasenjit saw tall trees towering amid stillness and silence. He experienced the quietness of the woods undisturbed by voices, a deep solitude far away from noise, and chatter. This was a place conducive for serious meditation. He was reminded of the times when he had often met the Buddha in such places of serenity. He wondered if the Buddha was in the region. On enquiry, he found that the Buddha was indeed teaching in a place nearby at that time. Quiet places of seclusion and solitude became synonymous with the Buddha and those practicing the Buddha's teaching.

The Enlightened One favoured peace, silent meditation and solitude. But it did not mean he avoided his duties and responsibilities as a Vipassana teacher. He maintained his connection with his students, always ready to guide them when needed.

The depth of his universal, practical teaching and the number of his discourses (85,000) during 45 years of selfless Dhamma service far outnumbers the discourses of any other spiritual teacher in the long history of mankind. His entire life as the Buddha was full of compassion. He constantly worked for the benefit, the happiness of many. He was always busy in Dhamma work. True are these words about the Buddha:

*'Asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti. – Majjhima nikāya 1.50 Bhayabheravasuttam*

'Out of immeasurable compassion, for the well being of all, for happiness and welfare of gods and men, a being free from delusion, has arisen in the world'.

The Buddha has himself said how he continued to serve beings.

*'Aññatra asitapītakhāyitasāyitā aññatra uccārapassāvakammā, aññatra niddākilamathapaṭivinodanā apariyādinnāyevassa, sārīputta, tathāgatassa dhammadesanā,*

*apariyādinnāyevassa tathāgatassa dhammapadabyañjanam, apariyādinnāyevassa tathāgatassa pañhapaṭi-bhānam'..*

– M.1.161, Mahāsīhanādasuttam

'O Sariputta, barring those times when the Tathāgata partakes of little food once a day, attends to calls of nature or briefly rests his body, he expounds the Dhamma tirelessly and explains the intricacies of it, answers questions on the Dhamma day and night.

## Rest and Meditation

While the ultra-pure mind of a Sammāsambuddha is of tireless strength, his body needed three or four hours of rest in 24 hours. This rest he took in one quarter of the night, but with awareness and equanimity. The Buddha also undertook periodic solitary retreats to practice meditation. The question would arise why one who is free from craving, aversion and ignorance, needed to meditate:

*Ajjāpi nūna samaṇo gotamo – avītarāgo, avītadoso, avītamoho*

Is Gotama still not beyond craving, aversion and delusion?  
*tasmā araññavanapathāni pantāni senāsanāni paṭisevati!*

Is that why he goes for solitude to the quiet forest?

In order to remove such false understanding, the Buddha explained why he occasionally resorted to meditating in the forest.

*Dve kho ahaṃ, brāhmaṇa, atthavase sampassamāno araññavanapathāni pantāni senāsanāni paṭisevāmi– attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno'ti.*

– M.1.55, Bhayabheravasuttam

Buddhas retreat in solitude for two reasons:

For a pleasant abiding here and now,

and due to compassion for the future generations.

## Meditation in Solitude

The human body has limited capacity, even if it is the body of the Buddha. He too needed rest. Besides this, the Buddha was far-sighted. He knew that some Dhamma teachers of future generations would not practice Vipassana themselves, but would keep asking their students to practice. To ensure that teachers practice what they teach, he established a healthy tradition for the ideal Dhamma teacher – one who ardently continues and deepens one's Vipassana practice to fully purify the mind.

Although the Buddha himself was completely free from all mental impurities, he never discontinued practicing

meditation. The Buddha set a living example of how even a Sammāsambuddha continued to practice Vipassana, even after reaching the final goal.

Students cannot be expected to follow a teacher who does not practice what he teaches. Besides a teacher who is not an arahant (one who has fully purified the mind) can still succumb to latent impurities in the mind. To help future generations of Vipassana teachers avoid such a dangerous mistake, the Buddha compassionately set an example: he went into Vipassana meditation retreats from time to time, to make clear to those in Dhamma service not to neglect the responsibility to eradicate impurities in their own minds.

While there are many benefits and support gained from group meditation, we gain great strength and self-dependence from meditating in seclusion. It is, in fact, incomparable. This is why pagodas in Vipassana centers have individual meditation cells for meditating in solitude. The Enlightened One set the compassionate example by setting aside time, even amid his busy schedule, to meditate alone. He wished to ensure that future generations of sincere Dhamma teachers and Dhamma workers will not succumb to the dangerous delusion, wrongly thinking: “Oh, I am so busy with my Dhamma work today, serving others. I have no time to meditate.”

The Sammāsambuddha, the most compassionate, tireless Dhamma worker of all, found time for daily practice of meditation. There can be no excuse to neglect one’s daily practice of Vipassana.

-----

## **Farewell Tandonji! (July 1928–May 2015)**

You hear the name ‘Tandonji’ and a figure appears before the eyes - an elderly, graceful, amiable person with white hair, who enjoyed uttering Pali stanzas.

Tandonji was fortunate to have worked closely with Goenkaji during a long period of service with total dedication to not only his revered Teacher, but to Dhamma as well.

While working for the Indian government, Tandonji did his first course in 1975, at Jaipur, along with a few senior colleagues. From the very beginning, impressed with Vipassana practice, he started helping Goenkaji in various ways. Initially when asked by him to serve as an assistant teacher Tandonji respectfully declined feeling he was not ready for the responsibility such a position demanded. Guruji then asked him to help him with some research work and to draft reference notes which he did willingly.

In 1986 Tandonji went, with his wife Laj Tandon, to serve a course in Hyderabad. At the start of the course Guruji asked him to assist in checking the students. Surprised, he said, ‘I have no idea how to do that.’ Guruji replied, ‘Do not worry. You are serving on my behalf. Just follow my instructions.’ He bowed to his wishes and checked the students, hesitantly at first, but successfully. Following that, after helping on the next course in Jaipur, he accepted the responsibility to serve as an assistant teacher.

Subsequently he conducted many courses in India and abroad. He also conducted workshops for assistant teachers and dhamma servers. But all looked forward to his Pali workshops which were popular due to his unique style of

using morning chanting and selected suttas. He conducted about 20 Pali workshops in India, France and Taiwan. He also conducted many short meditation courses in Delhi over a period of many years.

In addition to conducting courses and Pali workshops he wrote many books, as well as editing books published by the Vipassana Research Institute. He also conducted research for Goenkaji’s epic work of publishing the huge body of Pali literature that would help sincere students along the path of Dhamma. He continued this work until the very end of his life. Indeed in his last days he was working on life stories of the *Agga Theras* (foremost disciples) who were proclaimed as such by The Buddha. So far 32 books in this series have been released in Hindi.

He wrote the following books:

Ahuneyya, Pahuneyya, Anjalikaraniya– Dr. Om Prakaashji; Param Tapasvi Shri Ramsinghji; Patanjali Yogasutra in Hindi and English; Tikapatthan; Samrat Ashok’s Writings; Suttasar – Parts 1, 2 and 3; Central Prison – Jaipur; Compilation of Vipassana: Lokmat – Parts 1 and 2.

In 2008-9 he fell seriously ill and was found to be suffering from cancer. Indomitable in spirit that he was, he recovered and continued serving Dhamma.

He had long dreamt of visiting important sites of the Buddha; and in March 2015 he embarked on a pilgrimage. He visited Savatthi, Kapilvatthu, Lumbini, and Kushinagar.

Upon his return to Delhi he was hospitalized suffering from jaundice, and it was found that cancer had spread. He was sent home. Composed and calm, he meditated constantly and so did the family members around him.

Whenever he was asked if he was fine and whether he would prefer to hear Goenkaji’s tapes of dohas or group sittings, he would favour the dohas. When someone came to meet him, he would open his eyes and smile, fully conscious with no trace of unease on his face.

On 10th May around 7 pm, he gestured to his anxious family members who were attending to him to stop their ministrations and taking two deep breaths he left this world peacefully.

He leaves behind his wife Mrs. Laj Tandon, also a Vipassana teacher, a daughter and two sons.

Once he had written in a memoir:

I would like to express my gratitude towards Dhamma in two ways –

May Dhamma infuse every little pore of my being through my practice; thus enabling me to inform one and all about the pure Dhamma.

He wrote further, ‘There was a wealthy businessman named Jyotik in ancient times. He lit his house at night with precious gems instead of lamps! For me the most precious of all are these three gems of the Buddha, Dhamma and Sangha. May these three illuminate me not only in the night but forever and always.’

And he did live that wish.

Farewell Tandonji. May you be in peace and achieve the ultimate goal of Nibbāna!

-----

## Centre's News

### Dhamma Niranjana Vipassana Centre - Nanded

Nestling on the banks of the Godavari River, this place is also known in the Sikh community by the name of Hazur Sahib Nanded. The construction of a Vipassana centre has started on 5 acres of land. In the first phase of a three phase plan, a few residences, bathrooms, and a Dhamma hall to seat 120 sadhaks will be constructed. Kitchen, pathways, electricity, water etc. have already been completed. Those wishing to share in this meritorious Dhamma task may contact the following address: Contact: Nisagaujali, Kishor Nagar, Bhagyanagar, Nanded – 431602. Tel: 094221 73202. Email: svk9422173202@gmail.com; Bank: Union Bank of India, Acct no 342902010008665, IFSC – UBINO. 534293, Vipassana Samiti, Nanded

### Construction work at Dhamma Laddha - Ladakh

The buildings have been constructed bearing in mind the severity of cold temperature ( minus 12 centigrade) with passive solar which will keep rooms warm. There will be a huge saving of electricity with this. So far a main dhamma hall, male and female A.T. residences, female residence and bathrooms, mini dhamma hall, dining hall and kitchen have been built. A bore well takes care of water requirements. Further in the first phase, 25 male and 25 female residences will be constructed, and then a water tank, compound wall, male residences and toilets will be required. Those wishing to help in this meritorious project may contact: Ladakh Vipassana Trust, Branch: Indian State bank, Leh; A/c No: 3126986313; IFSC Code:SBIN0001365.

### Dhamma Arunachala – Tiruvannamalai – Tamil Nadu

Construction work was started last year and residences for 36 meditators, A.T. residence, 3 water tanks and other basic requirements have been finished. Adopting eco friendly methods has resulted in a 40% cost savings. Work is underway for a dhamma hall to accommodate 60 sadhaks, double occupancy female residences, etc. Those wishing to help in this meritorious work may do so at - Bank Details: A/c no: 50200008243761 in the name of: Dhamma Arunachala; IFSC Code – HDFC0000010, HDFC Bank Ltd., Basant Nagar, Chennai – 600090. Email: info@arunachala.dhamma.org; web: www.arunachala.dhamma.org

### Dhamma Pushkar – Rajasthan

Plans are underway to construct a mini dhamma hall, to expand the pagoda (from 29 to 33 cells) and add eight female residences. In addition, the first 20 day course at this centre will be held from 15th November to 6th December. Those wishing to join in this meritorious activity may contact the following: www.puskar.dhamma.org. Add: Vipassana Centre Pushkar. Bank: Indian Bank, Jaipur Road, Ajmer, A/c: 517444214, IFS Code: IDIBOOA006, MICR Code: 305019001; Tel: 1. Mr. Ravi Toshniwal - 9829071778; 2. Mr. Anil Dhariwal - 9829028275. Email: info@toshcon.com

### Children's Meditation Courses in Mumbai

**Date:** 21-6, 26-7, 23-8, 20-9, 18-10, 15-11, 20-12.  
(Age 10 to 16 Only)  
Registration before Course Thursday and Friday

**Place:** Goregaon

Date	Course site	Age (years)	Registration
First Sunday	Dombivili	10-16	2 days before Course
First Sunday	Ulhasnagar	10-16	2 days before Course
First Sunday	Matunga	10-16	2 days before Course

Second Sunday	Sanpada	10-16	2 days before Course
Second Sunday	Andheri	10-16	2 days before Course
Third Sunday	Ghatkopar	10-16	2 days before Course
Fourth Sunday	Airoli	10-16	2 days before Course

**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 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:** **Goregaon:** Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 98924-15803, Tel: 2624-2025. **Dombivili:** K B Vira HighSchool, Near Muncipal Office, Dombivili (E) Mob. 9930301594. **Ulhasnagar:** 703-A Block /1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Mob. 98201-50336, 98922-18186. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, 9223300575, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise **Ghatkopar:**

SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Viduyt Society, Mumbai 400086. Tel: 25011096, 25162505. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 9892565765. Church Andheri, Mob. 99674-80865, 99306-78532.

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.

#### Additional Responsibilities

1. Dr. Hamir Ganla - to assist co-ordinating area teacher of Sri Lanka
2. Mr. Madan Mutha, To assist co-ordinating area teacher to serve in Goa and Konkan regions
3. Mr. Anil Mali, To serve as centre teacher for Dhamma Jalgaon, Jalgaon
4. Mrs. Deepa Narkhede, To serve as centre teacher for Dhamma Jalgaon, Jalgaon
5. Mr. Sajjan Kumar Goenka, To assist centre teacher in serving Dhamma Licchavi, Muzaffarpur

#### New Responsibilities

##### Senior Assistant Teachers

1. Mr. Pravin Daga, Chennai - To serve as centre teacher for Dhamma Setu, Chennai
2. Mr. Tej Nath Jha, Patna - To serve as centre teacher for Dhamma Licchavi, Muzaffarpur
3. Mr. Sitaram Sahu, To serve as Centre Teacher for Dhamma Gadh, Bilaspur
4. Ms. A. K Shashikala, Igatpuri
5. Mr. Bakul Thacker, Mumbai
6. Mrs. Meera Ambawani, Thane
7. Mr. Maruti Daggakonkar, Mumbai
- 8-9. Mr. Anand Kulkarni & Mrs. Kerrin O'Brien Kulkarni, Igatpuri
10. Mr. Madhukar Kale, Nashik
11. Mr. Shivaji Jadhav, Kolhapur

12. Mr. Nivrutti Patil, Kolhapur
13. Mr. Achyut Pal, Wada

#### NEW APPOINTMENTS Assistant Teachers

1. Mrs. Meena Kate, Solapur
2. Mrs. Neeru Jain, Mumbai
3. Mr. Santosh Jambhulkar, Nagpur
4. Ms. Yanny Hin, USA
5. Mrs. Eva Sophonpanich, Thailand
6. Mr. Jianfeng Lin, China
7. Mr. U Win Myint, Myanmar

#### Childrens' Course Teachers

- 1-2. Mr Kalind and Mrs Manisha Rathod, Gandhinagar
3. Mr Viboon Pratrungkaik, Thailand
4. Mr. Amnart Rojphibunphan, Thailand
5. Ms. Phuttachat Soemsakun, Thailand
6. Mr. Wutthikrai Aramrueng, Thailand
7. Mr. Kit Mun Loke, Malaysia
8. Mrs. Mynah Sethuraman Raki, Malaysia
9. Mr. Seng -Tak Lee, Malaysia
10. Mr. Rajan Teagarajan, Malaysia
11. Mr Gudaas Savankumar, Singapore
12. Mr Thanickal Sukumaran, Singapore
13. Mr Zengguang Ma, China



Resp. Mataji giving Metta at the end of the course



Container of Dhamma Relics being laid in the ground by Resp. Mataji



Upper: Resp. Mataji offering Metta during the Foundation laying ceremony & lower: planting Gotama Bodhi Tree



Resp. Mataji planting the Maitreya Bodhi Tree

Centre's News contd.

### Dhamma Awas Vipassana Centre – Latur

Work has begun on a Dhamma hall to seat 50 sadhaks. Those wishing to support this Dhamma project may contact: Latur Vipassana Samiti, Bank: ICICI Bank, Branch: Latur Savings A/c No: 034101001946. Tel: 1. Akash kamdar – 9970277701; 2. Bhutada Dwarkadas – 9673259900; 3. Javalage Ramesh – 9028242902.

Goenka. All these were sealed and with Resp. Mataji's blessings placed deep underground below the central cell.

### Pujya Mataji visits Dhamma Vahini on 5th May 2015

Foundation laying of Pagoda cells at Dhamma Vahini by Respected Mataji:

On 5<sup>th</sup> May, 2015 Pujya Mataji inaugurated the main Dhamma Hall and the laying of the foundation stone of the upcoming Pagoda and meditation cells at Dhamma Vahini Centre at Titwala near Mumbai on Metta Day of a 3 day course.

As part of the foundation laying, a few Suttas of the Buddha: Dhamma Cakka Pavattana, Patthana, Paticcasamuppada and a few dohas of Pujya Guruji were engraved on copper plates as Dhamma Relics and placed in a thick acrylic box along with the history of the Buddha Sasana engraved in Hindi and English depicting history of Vipassana in India with huge efforts from The Buddha to King Asoka, and the chain of respected Teachers who worked tirelessly up to the present age with the deep compassion of Sayagi U Ba Khin and tremendous zeal of Satyanarayan

### One Day Mega courses on the auspicious occasions of Āṣādh and Sharada Pūrṇimā and on the death anniversary of Respected Guruji

On Sunday August 2, 2015 and Sunday 27 September 2015 a one-day mega course will be conducted at the Global Vipassana Pagoda in the presence of Respected Mātājī. Course hours: 11:00 AM to 4:00 PM. Non-meditators can participate in the discourse at 3:00 PM. Please contact the following numbers for registration. Please only come with registration and 'samaggānaṃ taposukho' – take advantage of the happiness of practicing meditation with such a large group. (Contact: 022-28451170, 022-337475-01/43/44-ext 9. Phone booking hours: 11:00 AM to 5:00 PM every day. Online Registration: [www.oneday.globalpagoda.org](http://www.oneday.globalpagoda.org).)

### DHAMMA DOHAS

*Avasara āyā dharma kā, mat pramāda meṇi khoy.  
Aba śraddhā śrama lagana se, satata dhyāna-rata hoy.*

An opportunity has come to practice dharma, one should not be heedless. One, endowed with faith and exertion, should meditate unceasingly.

*Aho! Mahāsukha paramasukha, anupama sukha nīrvāṇa.  
Phīke sāre rājasukha, dhanya dhanya sukha dhyāna.*

Oh! Great happiness, greatest happiness, peerless happiness is nīrvāṇa. Insuperior is all the royal happiness, meditative happiness is auspicious and a blessing.

*Śīlavāna ke dhyāna se, prajñā jāgrata hoy,  
Antara kī gāṇthem khuleṇ, mānasa nirmala hoy.*

May wisdom arise through the meditation of a virtuous one. May the inner entanglements be removed, may the mind become pure.

*Dhanya! Dhyāna kī giri guhā, dhanya! dhyāna kā stūpa.  
Yahāṃ sānti saba ko mile, bhikṣhu hoy yā bhūpa.*

Blessing! Meditative places of mountain and caves are blessings. Meditative place of a stūpa is a blessing. May peace be accrued to every one, be he a monk or a king.

*Prajñā śīla samādhi se, kareṃ Buddha sammāna.  
Yahī Buddha kī vandanā, kareṃ vipaśyanā dhyāna.*

Let people venerate the Buddha by their morality, concentration and wisdom. This is the true homage to the Buddha. Let them practice the meditation of Vipassanā.

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

Edited and published by R. P. Yadav for VRI, Igatpuri-422 403 and printed at Akshar Chitra Press, 69, B-Road, Satpur, Nashik-422 007

2 June, 2015 Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month

WPP POSTAL LICENCE NUMBER – AR/TECHNO/WPP-04/2015-2017

REGISTERED NO. NSK/232/2015-2017

PRINTED MATTER

If undelivered, please return to:

Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Fax: [91] (02553) 244176

Tel: (02553) 244076, 244086, 243712, 243238

Email: [info@giri.dhamma.org](mailto:info@giri.dhamma.org);

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