

# Vipassana Newsletter

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

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## WORDS OF DHAMMA

*Anatthajanano doso,  
doso cittappakopano;  
bhayamantarato jātāṃ  
taṃ jano nāvabujjhati.*

—*Itivuttaka 3.88*

Hate brings great misfortune,  
hate agitates and harms the mind;  
this fearful danger deep within,  
most people do not understand.

## Inauguration of the Global Vipassana Pagoda

Goenkaji's long cherished dream was fulfilled on February 8, 2009 when the President of India, Mrs. Pratibha Patil, inaugurated the Global Vipassana Pagoda in the presence of thousands of meditators, dignitaries, and guests from all over the world.

Other dignitaries present at the event included the Governor of Maharashtra Mr. S.C. Jamir, Union ministers Mr. Sharad Pawar and Mr. Praful Patel, Deputy Chief Minister of Maharashtra Mr. Chhagan Bhujbal, Mrs. Priyanka Gandhi-Vadra and Mr. Robert Vadra, foreign dignitaries, members of the diplomatic corps in Mumbai and representatives of all religions.

In her keynote address, the President of India emphasized the need to defeat the divisive forces that were using people's perceived differences to spread antagonism and terrorism. People were creating distinctions in their own minds and believing them to be true. An ideology of hatred was proliferating using the tools of violence and terrorism.

Dedicating the Global Pagoda as a Monument of Peace and Harmony to humanity, Mrs. Pratibha Patil said that Vipassana helps to gain control over the mind, develop purity of heart and live a more balanced life. In a world full of strife and strain, there is a great need for a way to calm the agitated mind. She remarked that she herself had done a ten-day Vipassana course.

Goenkaji then gave a discourse in which he stressed that the Buddha was not the founder of a religion but a super-scientist. The Buddha's teaching is not limited to the members of any one religion but are for the benefit of all people. The essence of his teaching is Vipassana, which is a simple and scientific

way to develop peace and harmony for oneself and others.

A day earlier, on February 7, 2009, in the presence of Goenkaji and Mataji and thousands of Vipassana meditators and guests, the *Dhamma dhaja* (flag of Dhamma) and crystal were mounted at the top of the Global Pagoda. This was followed by *sangha-dāna* for venerable bhikkhus from Myanmar, Thailand, Sri Lanka and India.

The 325 feet tall Global Vipassana Pagoda is a symbol of gratitude towards the Buddha and the chain of teachers who preserved it for 2600 years. The bone relics of the Buddha donated by the government of Sri Lanka and the Mahabodhi Society of India were enshrined securely in this pagoda on top of the dome above the Dhamma Wheel on October 29, 2006.

The Global Pagoda is located near Gorai in northwest Mumbai. It is a replica of the Shwe Dagon in Yangon, Myanmar. However, unlike the Shwe Dagon, the Global Pagoda is a hollow structure and the dome encloses a meditation hall in which about 10,000 meditators can meditate together at a time. A few one-day Vipassana courses have already been conducted in this hall.

Designed by Indian architect, Mr. Chandubhai Sompura, the 325 feet tall Global Pagoda is Asia's tallest stone monument and was under construction for eleven years. An inter-locking system of stones was devised with grooves cut on them to hold them in place. Each stone had to be cut individually and adjusted by hand to match the intricate design. This is the largest dome in the world unsupported by pillars, 280 feet in diameter and 90 feet high.

Over 2.5 million tonnes of Jodhpur stone have been used so far in the construction of the Pagoda. Some stones weigh as much as 600-700 kgs. The use of stone and lime mortar provides far greater strength and far greater longevity than concrete and steel; the Global Pagoda is expected to stand for hundreds of years.

The Global Vipassana Pagoda complex also has the Vipassana centre, Dhamma Pattana, where ten-day and old-student courses are being conducted regularly since October 2007.

The Global Vipassana Pagoda is flanked by two smaller pagodas, each 60 feet high. Construction of one is complete and work on the other which will house meditation cells will begin soon. The Pagoda complex will also house libraries and information galleries displaying numerous paintings depicting the life and teaching of the Buddha.

The Pagoda has been constructed with donations received from Vipassana meditators and others around the world. The people of Myanmar donated the marble used for the flooring and the umbrella placed atop the pagoda. The people of Thailand donated the golden paint, which is not available in India. A Vipassana meditator's family donated the land and many around the world donated about Rs. 80 crores (Rs. 800 million) for construction of the Global Pagoda.

The Pagoda was opened to the public after the official inauguration. The grandeur and architectural style of the Global Pagoda, the enshrined Buddha relics and the information galleries are expected to attract thousands of pilgrims and seekers of peace.

(The recording of the webcast of the inauguration function can be viewed on the Global Pagoda website: [www.globalpagoda.org/webcast.html](http://www.globalpagoda.org/webcast.html))

## Glimpses of the Buddha's Life

*(The following two articles have been excerpted from 'Glimpses of the Buddha's Life,' published by Vipassana Research Institute For more information, contact [uri\\_admin@dhamma.net.in](mailto:uri_admin@dhamma.net.in).)*

### Tapussa and Bhallika

In those days, the people from Orissa (Ukkala, Utkala) who had gone to reside at the mouth of Irāvati river of Myanmar built a city and named it Ukkala in the memory of their own land. Businessmen from many different parts of India settled in Ukkala.

Tapussa and Bhallika, two brothers, also lived there. But they were from Balhik, known today as Balakha, which is 18 km to the west of Afghanistan's Majār-e-shareef.

When the Buddha attained enlightenment, Ukkalapati was the king of Ukkala. Tapussa and Bhallika both did business there. Both travelled to

India and back from Ukkala for their business. Their goods brought to Tamralipti from Myanmar via the sea were loaded on 500 carts to be sold in India. While passing through the Uruvela jungle, they had met the Buddha. At that time, the Buddha had just spent seven weeks in the blissful state of liberation and was seated under the Rajāyatana tree, close to the Bodhi tree. Both offered him rice and honey cakes from Myanmar. This was the first meal taken by the Buddha after enlightenment. They received eight hair tufts from the Buddha and returned to Ukkala. King Ukkalapati enshrined these hair relics respectfully in the Botahtaung, Sule and Shwe Dagon stupas, which are revered by people to this day.

Tapussa and Bhallika took the five precepts from the Buddha at that time but did not hear any discourse. (The Buddha gave his first discourse in the Deer Park at Varanasi.) After enshrining the hair relics of the Buddha in Ukkala, Tapussa and Bhallika again returned to the country of Magadha and received the teachings from the Buddha. Bhallika took robes and reached the stage of arahathood. Tapussa reached the stage of *sotāpanna*, remained a householder and continued his business. He developed in the Dhamma and served many others. The Buddha gave both the brothers the title of being 'the foremost' (*agga*).

It is believed that these two gave a few hair relics of the Buddha to Myanmar and kept the remaining few to themselves so that they could construct a monument (*stupa*) and meditate there. They wanted both their motherland and adapted land to be blessed with the valuable gift of the Buddha. Therefore, they went to Balakha (Bāhallika, Bhallika) the land of their ancestors in the north.

These two brothers were born in a small town named Asitanjana near Balakha. After going there, close to the main gate of the town, they constructed a huge pagoda (*stupa*) and respectfully enshrined the hair relics there.

Blessed are Tapussa and Bhallika, who were instrumental in building stupas and enshrining the hair relics in both the eastern and the western neighbouring countries of India. ☸

### Anathapindika

Anathapindika, a rich merchant from Savatthi (Shravasti), had come to Rajgir to visit his in-laws. When he heard that the Buddha had been invited for lunch at his brother-in-law's house the next day, he became very eager to meet the Buddha. The next day, before dawn he started walking towards the woods, on the outskirts of the town, where the Buddha was staying.

The Buddha addressed him by his name, 'Come, Sudatta!'

Anathapindika was delighted that the Buddha called out to him by his name. The Buddha gave a Dhamma discourse which put his mind at ease making him happy and peaceful.

Due to his past merits, while hearing the sermon, the knowledge of impermanence arose within him and he attained the first stage of enlightenment (*sotāpanna*). Extremely gladdened, he invited the Buddha for a meal the next day.

The next day after the meal, the Buddha gave a sermon following which Anathapindika requested him, 'Venerable sir, please spend the next monsoon in Savatthi along with the bhikkhu Sangha.'

The Buddha replied, 'O householder, the Buddha likes to dwell in solitude.'

Anathapindika said, 'I have understood, Lord; I have understood, Blessed One.'

As soon as he reached Savatthi, he started searching for a suitable place for the residence of the Buddha—a site neither too far from the city nor too close, easy for people to reach, not too crowded in the day or noisy in the night, and conducive for meditation.

Finally, he came across Prince Jeta's park, which seemed to be ideal. He went to the prince to buy it from him. The prince did not want to sell his garden. To avoid sale, the prince said that the entire land of the park had to be covered with gold coins as a price for the land.

Anathapindika agreed to the price and immediately fixed the deal. The land where the Buddha would teach the Dhamma was indeed invaluable! Anathapindika brought carts filled with gold coins and the coins were spread on the land of the park.

On seeing this, the prince was startled. One part of the land was yet to be covered by coins. Anathapindika instructed more coins to be brought but the prince took Anathapindika's hand in his own hand and said, 'Enough, householder, do not cover this uncovered part with gold. This will be my donation.'

(*Cūlavaggapāli* 304-307, *Anāthapiṇḍikavatthu*)

Anathapindika accepted the prince's offer. He built residences, halls, water boilers, storehouses, lavatories, open and closed walking areas, water tanks, bathrooms and tents to enable thousands to learn the Dhamma under the guidance of the Buddha. The Buddha's devoted lay disciple created an unparalleled record in the history of charity. The Buddha acknowledged him as 'foremost' (*agga*) among those who give donations. ☸

## Goenkaji's Discourses on Television

**Aastha:** Daily, 9:40 am

**Zee: *Urja*,** Daily, 4:30 am

**Hungama and Bindass:** Daily, 4.30 to 6.00 am

**USA: Aastha** 6 pm EST (Monday to Friday) on Worlddirect platform of Directv on channel no. 2005.

(Please confirm exact timings.)

### Donations through Core Banking and SWIFT Transfer

Donations to Sayagi U Ba Khin Memorial Trust (VIA, *Dhamma Giri*, Igatpuri) and VRI can now be remitted from anywhere in India through any branch of the State Bank of India (SBI) under **core banking system**.

Account numbers of State Bank of India, Igatpuri branch:

1 Sayagi U Ba Khin Memorial Trust: 11542160342

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NB Please inform Accounts Department, *Dhamma Giri*, Igatpuri 422 403, Email: [info@giri.dhamma.org](mailto:info@giri.dhamma.org) about your donation with all relevant details so that the receipt of your donation can be sent to you.

### Pali Workshops

The following Pali workshops have been organized for Hindi-speaking Vipassana meditators from India and Nepal from 23 to 31 May 2009.

1. **Jaipur:** 23 to 31 May 2009 at Kothari Farms (Marugandha), Bhankrota-Jaisinghpura Road, 2 kms. off Jaipur-Ajmer Express Highway, Bhankrota, Jaipur. For registration, contact Ms. Meghana, Mobile: 96028-48896. Email: [paliworkshop@yahoo.co.in](mailto:paliworkshop@yahoo.co.in)

2. **Indore:** 15 to 23 August 2009 at Pukhraj Palace, Phuthi Kothi, Indore. For registration, contact Mrs. Sangeetha Chaudhary, 81, Bairathi Colony, Opposite Sindhi Colony, Indore 452 014, M.P. Mobile: 98930- 29167. Email: [dhammmalwa@yahoo.co.in](mailto:dhammmalwa@yahoo.co.in)

### Pali Workshop in the US

The nonprofit, educational organization Pariyatti is holding a Pali Workshop from 14 April to 15 May, 2010 near Seattle, USA.

Mr. and Mrs. S.N. Tandon will facilitate and guide this workshop. Contact: [pali-workshop-info-subscribe@pariyatti.org](mailto:pali-workshop-info-subscribe@pariyatti.org).

### Servers Required for Global Vipassana Pagoda

There is a need for general manager as well as Dhamma servers to look after the maintenance of the Global Vipassana Pagoda. Vipassana meditators who have specific skills in plumbing, electricity, gardening, landscaping, painting, housekeeping, etc. are requested to apply with all relevant details. Suitable honorarium may be given if required. **Contact:** Global Vipassana Foundation, Green House, Second floor, Green Street, Fort, Mumbai 400 023. Tel: 2266-4039, 2266-2113. Email: [globalpagoda@hotmail.com](mailto:globalpagoda@hotmail.com); [spgoenka@goenkasons.com](mailto:spgoenka@goenkasons.com)

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**Children's Courses in Mumbai**

To serve children's courses in Mumbai, call 98200-22990.

Date	Venue	Age	Registration
1-3	South Mumbai	9-16 years	26 & 27-2
5-4	South Mumbai	9-16 years	2 & 3-4
19-4	Ghatkopar	9-16 years	16 & 17-4
3-5	South Mumbai	14-18 years	30-4 & 1-5
10-5	Ulhasnagar	10-12 years	7 & 8-5
17-5	Ghatkopar	9-16 years	14 & 15-5

**Course Timings:** 8:30 am to 2:30 pm. **Registration:** 11 am to 1 pm

**Course Venues:** **Andheri(W):** Dada Saheb Gaikwad Sansthan, Babasaheb Ambedkar Marg, RTO Corner, Four Bungalows. Tel: 2501-1096, 2516-2505. **Ghatkopar(W):** SNTD School, New Bldg., Cama Lane, Opp. Vidyut Soc. Tel: 2510-1096, 2516-2505. **Goregaon(W):** Siddharth Municipal Hospital, Opp. Motilal Nagar Post Office. Tel: 2308-1622. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Rd, New SNTD College, King's Circle. Tel: 2510-1096, 2516-2505. **South Mumbai:** Tel: 2308-1622. **Ulhasnagar:** Guru Nanak School, Kurla Camp, Ulhasnagar-4. Tel: (0251) 252-2693. NB Please: \*bring cushion, \*register on specified phone numbers, \*inform in advance if unable to attend after registration, \*arrive on time for the course.

**New Responsibilities****Ācaryas:**Mr. Deepak Pagare, *Manmad**To serve Dhamma Sāketa, Ulhasnagar*Mr. Abhijit Patil, *Nashik**To serve Dhamma Manamoda, Manmad***New Appointments****Assistant Teachers:**1. Mr. Diksharth Ahire, *Manmad*2. & 3. U Kyaw Thu and Daw Kyi Kyi Tun, *Myanmar*4. & 5. Mr. Alan & Mrs. Gilliane Lewens, *Australia*6. Ms. Nubia Blanco, *Colombia***Children's Course Teachers:**1. Mr. Amit Chaturvedi, *Indore* 2. Mr. Vijay Gaikwad, *Pune*3. Mr. Nikhil Kunte, *Pune* 4. Mrs. Rachita Laddha-Mehta,*Nashik* 5. Ms. Prachi Laddha, *Nashik* 6. Mrs. Uma Singh,*Raipur* 7. Mrs. Chauwanee Tatritorn, *Thailand*8. & 9. Mr. John & Mrs. Bianca Sepulveda, *New Zealand***IN MEMORIAM**

Mr. Hanmantrao Kulkarni, Senior Assistant Teacher of Vipassana from Hyderabad, passed away on 25 January 2009. He was appointed as assistant teacher in 1986 and conducted many courses in Hyderabad and other parts of India.

May he be happy, peaceful and liberated.

**DHAMMA DOHAS***Kāyika karma sudhāra le, vācika karma sudhāra.**Manasā karma sudhāra le, yabhi Dharama kā sāra.*

Transform your deeds of body;

transform your deeds of speech;

Transform your mental deeds—

this is the essence of Dhamma.

*Sadācārāna hī Dharama hai, durācārāna hī pāpa.**Sadācārāna se sukha jage, durācārāna dukha tāpa.*

Right action is Dhamma; wrong action is sin.

From right action comes happiness;

From wrong action, suffering and torment.

*With much mettā,***A Vipassana meditator***Paropakāra hī puṇya hai, para-pīḍana hī pāpa.**Puṇya kiye sukha hī jage, pāpa kiye santāpa.*

Helping others is virtue; harming others is sin.

Virtue brings happiness; sin causes torment.

*Tīna bāta bandhana bandhen, rāga dveṣa abhimāna.**Tīna bāta bandhana khulen, śīla samādhi gyāna.*

Threefold is our bondage: craving, aversion, egotism.

Threefold is the liberation from bondage:

Morality, concentration and wisdom.

*With best compliments from***MOTILAL BANARSIDASS**

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