



Vipassana Newsletter

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

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Words of Dhamma

*Yo ca buddhañca dhammañca, sañghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati.*

*Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡāmināṃ.*

*Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamaṃ, sabbadukkhā pamuccati.*

—Dhammapada – 190,191,192, Buddhavaggo.

Whoever goes for refuge to the Buddha, to the Dhamma and to the Saṅgha, and who sees with proper wisdom the four Noble Truths: suffering, the arising of suffering, the cessation of suffering, and the Noble Eight-fold Path leading to the cessation of suffering. This, indeed, is refuge secure. This, indeed, is refuge supreme. By seeking such refuge one is released from all sorrow.

Special Issue on Birth Centenary Celebration of Goenkaji

Dear Dhamma Brothers and Sisters,

Greetings and mettā to you all on the occasion of the Birth Centenary of our Revered Guruji Shri Satyanarayan Goenka (1924-2024).

Guruji taught us the pristine, pure technique of Vipassana with boundless compassion and loving kindness. He devoted 60 years of his life to Vipassana, and after his arrival in India in 1969, he worked tirelessly to teach Vipassana to a large number of meditators in India and around the world. While Vipassana helped us purify our minds; it also allowed us to serve many with dhamma-volition. In doing so, Guruji gave us a golden opportunity to contribute to the advancement of the Second Buddha Sāsana.

This occasion allows us to not only express our gratitude to Guruji, but also to renew our commitment to our own practice and dhamma-service. A special gathering has been arranged at the Global Vipassana Pagoda, Mumbai, which will also be streamed live on YouTube.

The program is scheduled for Sunday, February 4, 2024, between 10 a.m. and 4 p.m. Indian Standard Time. We sincerely look forward to meditating together under the relics of Lord Buddha at the Global Vipassana Pagoda.

Guruji often highlighted the words of the Buddha, *Samaggānaṃ Tapo Sukho*.

Meditating together brings happiness.

Let us benefit from meditating together by convening on Sunday, February 4, 2024, from all around the world. This is an opportunity to convey gratitude to our esteemed Guruji.

You are welcome to join anytime at your convenience, in various ways, such as:

1. Meditating at the Global Vipassana Pagoda
(Register at: <https://centenary.globalpagoda.org>).
2. Meditate at the nearest Vipassana Centre.
(If arranged)
3. Meditate at a location used for group sittings.
4. Plan a gathering in your local area with fellow meditators.
5. Meditate at home or office.

BUS SERVICES FROM DEFERENT LOCATIONS TO GVP has been arranged for Centenary Celebration on 4th Feb. Please follow the link: <http://busseva.tejash.me>.

The event will be live-streamed on the Vipassana Meditation YouTube channel:

<https://youtube.com/live/KSKfzUOvWjQ?feature=share>

The program at the Global Vipassana Pagoda is as follows:

Time (Indian Standard Time)	Program
10 a.m.–12 p.m.	Group Meditation
12 p.m.–12:30 p.m.	Inauguration of the Immersive Museum at the Global Vipassana Pagoda with: Journey of Dhamma from Lord Buddha to Shri. S. N. Goenka (Chain of Teachers)
12:30 p.m.–1:45 p.m.	Lunch Break
1:45 p.m. – 2:00 p.m.	The Centenary Event’s Significance.
2:00 p.m. – 2:15 p.m.	A Film on Guruji’s Life up to 1955
2:15 p.m. – 2:30 p.m.	I Release of Guruji’s Autobiography: Let Us Walk the Path of Dhamma (English) Chalein Dharma ke Panth (Hindi) II- Release of Vipassana: Inner Peace for World Peace, a Coffee Table Book III- Release of a Souvenir Diary: Life of Dhamma
2:30 p.m. – 3:00 p.m.	Guruji’s Vision’s Unfinished Agenda
3:00 p.m. – 3:30 p.m.	<i>Samma Saṅkappo</i> (Pledge) on the occasion of Guruji’s Birth Centenary
3:30 p.m. – 4:00 p.m.	Mettā Session

This is an opportunity for tens of thousands of meditators to come together to meditate and honour our Revered Teacher.

With sincere regards and mettā,

The Trustees,
Global Vipassana Foundation

Fifty Years on the Path of Dhamma

by S. N. Goenka

The following is a translation of an article by S. N. Goenka published in the October 2005 issue of the Vipassana Patrika and in the Vipassana Newsletter.

1 September 1955! An extremely important day of my life! The incurable and unbearable migraine headaches, which had been a terrible curse, now became a boon for me. I joined the Vipassana meditation course of my revered teacher, Sayagyi U Ba Khin, for ten days. I had serious doubts about the course. Still, I went for the course and gained astonishing benefits from it. This is well known.

My main reservation about Vipassana was that it was a Buddhist meditation technique. What if it made me leave my Hindu religion? What if I became a Buddhist? Surely I would go astray and become debased if I left my religion! Though I had devotion towards the Buddha, I had nothing but disdain for his teaching! Even then, I joined the course because Sayagyi convinced me that in the Vipassana course, nothing else would be taught other than *śīla* (morality), *samādhi* (concentration of mind) and *paññā* (wisdom). How could a Hindu like me or any person of any religion object to morality, concentration of mind and wisdom?

Living a life of morality, developing mastery over the mind, and purifying the mind by developing wisdom—how can any reasonable person object to these three teachings? I wanted to get rid of my mental defilements, such as anger and egotism, that resulted in a life full of tension and were the root cause of the migraine headaches. In addition, the family in which I was born and the atmosphere in which I grew up gave great importance to the ideal of abstaining from unwholesome conduct, practicing moral conduct, and keeping the mind free from negativity. Therefore, I was reassured to some extent when Sayagyi stated that this is what the Buddha taught and only this will be taught in the Vipassana course, nothing else. Still, some doubt lingered. I decided that I would practice only *śīla*, *samādhi* and *paññā* in the course and would not accept anything else.

I thought that it was indeed true that there were good things in the Buddha Dhamma, and that was why it had been accepted and honoured in so many countries and by so many people. But all the good elements had been taken from our Vedic texts. I decided to stay away from the rest.

At the end of the ten days, I saw that, in accordance with Sayagyi’s statement, nothing other than *śīla*, *samādhi* and *paññā* was taught in the course. The claim that this technique gave results here and now proved to be true. The practice of only ten days had started to eradicate my mental defilements. My tension started to decrease, and, as a result, the migraine was cured. I was also freed from the misery caused by the morphine injections and the need to take sleeping tablets. The daily practice of Vipassana weakened my mental defilements, and my misery started decreasing. I did not find any fault in the technique. It was totally flawless. I could not see any harm in the technique. It was truly benevolent.

In the first course itself, my spiritual search was fully satisfied. I found Vipassana so pure that I did not feel the necessity to go anywhere else in search of another meditation technique. To develop in Vipassana, every day I meditated for one hour in the morning and evening and joined at least one ten-day course every year. Sometimes, I joined a long course of one month, which gave me a deeper understanding at the experiential level. I found Vipassana very rational and logical, practical and scientific. There was no place for blind belief in it. There was no insistence on a belief just because my teacher had said it, or the Buddha had said it or it was given in the *Tiṭṭaka*. One understood the teaching at the intellectual level, then at the level of experience, and only then accepted it. One did not accept without knowing, without understanding, and without experiencing.

The Arya Samaj made me a rational thinker and kept me away from blind beliefs. This, in itself, was a great benefit. Vipassana went further. It liberated me from dry intellectual and philosophical arguments and the frenzy of sentimental devotion and taught me to experience true spirituality. Accepting whatever truths I actually experienced, I progressed further and experienced subtler truths. I continued to examine whether my mental defilements were becoming weaker or not. The emphasis of the teaching on actual improvement in the present appealed to me. I understood that if the present improved, the future would improve automatically. If this life improves, the next life will improve automatically. It also became clear to me that I was fully responsible for defiling my mind. Why should any external, invisible force defile my mind? Similarly, I alone had the responsibility of purifying my mind. The teacher would, with great compassion, show us the path. But I would have to walk on the path, step by step. I became free from the delusion that someone else would liberate me.

This technique did not teach me to develop contempt or aversion towards invisible gods and goddesses, but it did teach me to develop mettā (loving-kindness) for them. The sentiment of "Apni mukti, apne hatha, apna parisrama, apna purusartha—our liberation is in our own hands; it depends on our own diligence and efforts" did not result in egotism but generated humble awareness of my own responsibility. I liked this sense of self-reliance. I was filled with rapture upon recalling these words of a poet: "Svavalanbana ki eka jhalaka para nyauchavara Kubera ka kosa—renounced is the treasury of Kubera (the god of wealth) for one glimpse of self-dependence." My life was transformed. I felt as if I had been born anew.

1954 was the last year of the first Buddha-sāsana of 2500

years. In this year, I came in contact with the Buddha-sāsana for the first time when I was appointed as a member of the food organisation committee for providing vegetarian food during the Chaṭṭha Saṅgāyana. 1955 was the first year of the second Buddha-sāsana. In this year, I learned Vipassana meditation. It seems that this first year of the second Buddha-sāsana was the sunrise of my good fortune. The final year of the first Buddha-sāsana was the dawn, signaling this auspicious sunrise. The fifty years of this Dhamma journey have made my life meaningful, made it successful. I feel blessed. May the rest of my life be dedicated to Dhamma.

Wayfarer on the path of Dhamma,

– Kalyanamitta,
S. N. Goenka

Dhammic Death

Shri M.A. Subramanian of Madurai passed peacefully on October 23rd while travelling by rail. His final moments were with full awareness. He has served as AT since 1998 and has made significant contributions to the spread of Dhamma in Tamil Nadu and Malaysia, having served many courses in jails, non-centres, Tamil Nadu centres, and Tamil courses in Malaysia. He was responsible for translating and recording Dhamma literature in

Tamil from the one-day course to the 60-day course, as well as publishing Tamil Dhamma books. He also served as the CT for Dhamma Setu and Dhamma Arunachala. May all of his immense merits contribute to his attainment of Nibbāna.

Additional Responsibility Center Teachers

1. Shri. Ashok Babhale, Mumbai (SAT), To serve as CT of Dhamma Udak, Dapoli Ratnagiri center.
2. Mrs. Santoshi Babhale ji, (AT) To assist CT of Dhamma Udak, Dapoli, Ratnagiri center.

New Responsibility SAT

1. Mrs. Bharti J. Shah, Surat (S.Guj)
2. Shri karma Jigme Dawa, E. Sikkim
3. Mrs. Trisha Kothari, Kolkata
4. Aung Kyaw Nyan Wai, Myanmar
5. Myo Myint Thein, Myanmar
6. Aung Myat Cho, Myanmar
7. Khin Saung Nyunt, Myanmar
8. Nang Kham Phone, Myanmar
9. Lay Sint, Myanmar
10. Daw Yi Yi-(1), Myanmar

New appointments Assistant Teachers

1. Shri Pravin Katpatal New Mumbai

2. Mrs. Shashi Todi, Ahmedabad (Guj.)

3. Mrs Rameshwari Khushal Pardeshi, Aurangabad
4. Mr. Li Zhuang Wang, China
5. U Khin Mg Win, Myanmar
6. U Tint Lwin, Myanmar
7. U Sein Win, Myanmar
8. U Sai Cho, Myanmar
9. U Tun Tun Khaing, Myanmar
10. U Hling Lay, Myanmar
11. U Aung Naing Lay, Myanmar
12. Daw Nyo Nyo Tin, Myanmar
13. U Thet Tin Sein, Myanmar
14. U Chandra Kumar, Myanmar
15. Ms. Than Aye, Myanmar
16. Ms. Win Win Myint, Myanmar
17. Ms. Khin Htwe, Myanmar
18. Ms. Soe Pyint, Myanmar
19. Ms. Yee Yee - (2), Myanmar

Children Course Teachers

1. Mr. Mukul Sharma, Thane
2. Mr. Xiong Qi, Sichuan, china
3. Mr. Wu Jian-e, Sichuan, china
4. Mr. Song YuLin, Sichuan, china
5. Mr. Li Weidong, Hunan, China
6. Mr. Jiming li, China

Importance of Lighting a Pagoda

Respected Goenkaji always said that it is of special importance that a Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for the lighting of the Global Pagoda may do so. The cost per night is Rs. 5000/-. For further information Contact at ('GVF') address.

Very Important Notices

1. **Central IVR** (Interactive Voice Response) number-022-50505051. Applicants can call this number from their registered mobile number (the number mentioned in the form), to check their status, cancel, transfer or re-confirm their application. They can also contact the centre through this system. This is a central number for all Vipassana centers in India.

2. If you are sending non-centre Dhamma programs to be published in Newsletters, please send through the CAT (Coordinator Area Teacher) and if it's for a centre, it should come through the Centre Teacher.

Vipassana Activities in Greater Mumbai Area

There are several Vipassana Centres & Meditation Facilities in Greater Mumbai area- Please View the link: <https://mumbai.vridhamma.org/>

1-day Courses and Group Sitting Information in India: Please view the link below:

<https://www.vridhamma.org/1-day-Courses-Information-in-India>

PAGODA CORPUS FUND

for the Operations of Global Vipassana Pagoda

Pujya Guruji Shri S.N. Goenka ji had the vision to develop this historical monument as a symbol of gratitude to his teacher, and the chain of teachers back to the Buddha, and to help preserve and promote the technique of Vipassana, the ancient cultural heritage of India, as well as to provide a place for people from all over the world to come and meditate together, in the huge meditation hall, under the Buddha relics that are being preserved here.

It has been decided to set up a Centuries Corpus Fund to fulfil the above vision and meet the daily expenses for the period of the second Sasana of the Buddha. It has been calculated that if 1,39,000 persons were to donate Rs 9000/- (Rs. Nine Thousand) per person then the total would amount to Rs. 125 crores. The interest earned from this amount could then meet the daily expenses of operations and maintenance of the Global Pagoda.

Donations are eligible for tax benefits under Section 80G of the Indian Income Tax Act, 1961.

You may Contact/ Refer-Bank Details:

Global Vipassana Foundation,

Axis Bank Ltd, Malad (W) Branch, Mumbai - 400064.

Account No.: 911010032397802;

IFSC No.: UTIB0000062.

Please contact:

1. Sh. Derik Pegado - 022-50427512/ 28451204
2. Sh. Bipinbhai Mehta - 022-50427510/ 9920052156
3. Email - audits@globalpagoda.org
4. Online Donation- <https://www.globalpagoda.org/donate-online>

One-Day Mega Courses at Global Vipassana Pagoda, Gorai, Mumbai

1. 4th Feb 2024, Sunday MEGA EVENT: Documentary Film on Pujya Guruji & other events

In addition there are **Daily One-Day Courses** being held in the Pagoda for Vipassana Students. Please follow the link to join and take advantage of the immense benefit of meditating in a large group. **Contact:** 022 50427500 (Board Lines) Mob. +91 8291894644 (from 11 am to 5 pm).

Online registration: <http://oneday.globalpagoda.org/register> Email: oneday@globalpagoda.org (Pl. bring a bottle so you can fill it with drinking water at GVP.)

2. Facility for students at Pagoda site

Meditators can stay at Dhammalaya during mega courses and avail maximum benefit. Please **contact:** 022 50427599 or email- info.dhammalaya@globalpagoda.org

For any other information for One day or Mega courses you may **contact:** info@globalpagoda.org or pr@globalpagoda.org, Tel :- 022-50427500 / +91 8291894644

- Email: guruji.centenary@globalpagoda.org

DHAMMA DOHAS

*Hindū hūṃ nā Bauddha hūṃ, nā Muslima nā Jaina;
Dharamapantha kā pathika hūṃ, sukhī rahūṃ dina raina.*

I am neither a Hindu, nor a Buddhist, I am not a Muslim or a Jain; I am but a traveller on the path of Dhamma, remaining in bliss day and night.

*Dharma sadā maṅgala kare, dharma kare kalyāṇa;
Dharma sadā rakṣā kare, dharma baḍā balavāna.*

Let us pay respects to Dhamma! Dhamma confers welfare; Dhamma always protects us. Great is the power of Dhamma!

*Dharma hamārā bandhu hai, sakhā sahāyaka mīta;
Caleṅ dharma kī rīta hī, rahe dharma se pīta.*

Dhamma is our brother, companion, helpmate, friend; Let us walk to the measure of Dhamma, giving our love to Dhamma.

*Dharma sadṛśa rakṣaka nahīm, dharma sadṛśa na ḍhāla;
Dharma pālakoṃ kā sadā, dharma rahe rakhavāla.*

There is not a protector like Dhamma, nor a shield like Dhamma; Dhamma is ever the protector of those who nurture and practise Dhamma.

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Dhamma Giri, Igatpuri 422 403

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Tel: (02553) 244998, 243553, 244076,

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