

# Vipassana Newsletter

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

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## WORDS OF DHAMMA

*Akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ;  
katañca sukataṃ seyyo, yaṃ katvā nānutappati.*

— Dhammapada- 314, Nirayavaggo.

An evil deed is better not done: a misdeed torments one hereafter. Better it is to do a good deed, after doing which one does not grieve.

## Golden Jubilee Celebration of the Return and Spread of Vipassana Meditation : A great occasion to express gratitude to our teacher Shri S. N. Goenkaji

On July 3 1969, the first ten-day camp of Vipassana meditation took place in the Panchayativadi Dharamsala of Mumbai. We have strongly resolved to celebrate the Golden Jubilee 50th anniversary of the return and the spread of Vipassana, July 3, 2018 to July 2, 2019, throughout the year. It is hoped that this will be helpful in strengthening the daily practice of all students of Goenkaji. To this end, a one-day course will be held, daily, at the the Global Vipassana Pagoda throughout the year. Old Students can avail the benefits of these courses on any day. In other places also people will celebrate this Golden Jubilee ceremony by meditating and practicing Dhamma even more seriously. This will be a true expression of gratitude to respected Goenkaji.

In the newsletter, we are giving a brief life sketch of Goenkaji and also an account of migration and trade of his forefathers in his own words based on his Autobiography... **NL Part -2**

... Master Kalyandutt Dubey's association had helped me immensely. His acquainting me with the spiritual writings of Rahim and Tulsi left their mark on me in my childhood, kindling an interest in Dhamma which proved to be beneficial indeed.

### Some Memorable Episodes

When I was in the 7th standard, all schools were notified by the central government to teach First Aid – a popular initiative of Supreme Court judge, Mr. Jijibhai. Being very fond of books I purchased one on this subject from the market that was more comprehensive than the book supplied by the school. My father had always encouraged this kind of initiative in us. During the examination, my answers were more thorough than what was taught in class and I stood first in all of Myanmar. The doctor overseeing the exams wrote in his comments that this boy was the sharpest of all the students, and on his recommendations, the then British Governor Krokreen presented me with a gold medal in front of a large assembly.

Values inculcated by my first teacher, my aunt who was virtuous and filled with Dhamma, especially her rebuke when I made fun of my teacher Kasu Sir, ensured that I grew more conscientious and focused more on my studies. As a result I always stood first in my class and became a favourite of my teachers. Whenever I remember my Buama, my motherly aunt,



Respected Shri Goenkaji and Mataji Sitting in Their Residence.

my head bows in gratitude. Her support and guidance in those early years have always stayed with me and I remained faithful to my vow given to her – never to disrespect any teacher ever.

One example of this was that all the teachers in Khalsa school were Sikhs. A straightforward principled people who were all very proficient in teaching. But the head master, impressive in his long white beard, was foremost. It was a rule that during the Hindu festival of Holi (festival of colours), that no child should come to the school splattered with coloured dye. The school uniform must remain sparkling and clean even on this day. However, an unpleasant episode occurred; a naughty student sprayed ink on my school uniform. Seeing this, my teacher became furious. All those who had come in clothes splashed with Holi colours were beaten with a bamboo cane and though I was not at fault, it soon became my turn and I too was whacked with the bamboo. There was nothing I could do and I became morose. The next day I went up to my teacher and narrated the truth of the matter, saying it was not my fault; I also admitted that I wanted to apologise for having felt anger and negativity towards him. This honest confession pleased him and his fondness for me only grew. I thanked my aunt and Kasu Sir there and then.

Amongst all the Sardar (Sikh) teachers in that school, there was one who was Punjabi, Shri Harvansrajji. He too, like other teachers there, was a jovial person. He would always exhort me saying that much corruption had crept into the Marwari community to which I belonged. "You must do something about it" he said, and handed me an annual edition of a magazine called 'Chand' (Moon), where the Marwari community was hugely made fun of.

I instantly vowed to work towards eradicating the negative elements in the community. This pleased him. Other masters too had spoken about the efforts that should be made to eradicate corruption in society. I now felt myself to be in the forefront of those working towards this goal.

In those days, my association with Arya Samaj too had deepened. The priest there, Shri Mangaldev Shastri, was a gentle man whose contribution towards social upliftment was remarkable. I learnt a lot from him.

## **Studying for Matriculation**

Kasu Sir's teaching of decimals in mathematics proved to be invaluable. The elderly teacher at my school from where I was to appear for matriculation (final boards) exams, was a kind, sentimental soul. Since I always stood first in class, he showed me favour. Once when I went to meet him, he put his hand on my head lovingly, blessing me. I put forth my dilemma which was that my family wanted me to study only for two more years, which meant that I had to leave school before I reached the final year, while I wanted to take the final matriculation examination which came in three years time.

My elder brother Babulal had to quit his studies after the 7th standard, and I was expected to follow suit. There was only one option left. If I got a double promotion in the 7th standard, then I would jump directly to the 9th standard, skipping the 8th and thus be able to clear the final year. I assured my headmaster that my performance would not suffer even if I was availed of a double promotion, and I would be able to retain the first position. One teacher, Shri Karnasingh, had promised to tutor me for 2 months. The headmaster agreed readily as he was confident that this lad would stand by his word. I received the double promotion and fulfilled my promise by performing well.

With Kasu Sir's earlier training, especially in mathematics and in Hindi language, I performed well in the 10th standard board exam, doing particularly well in these two subjects. I stood first in all of Myanmar and was now eligible for extra facilities and a scholarship from the government. However I had to discontinue studies after matriculation.

My father had enrolled me in a college in Rangoon, but the elders in the family were opposed to it. They argued that, even then I opposed their old traditions and social customs, so who knew what I would do if I studied further! My father was convinced by this line of argument, and after merely three days in the Rangoon college, he took me back to Mandalay. He told me I would not be going outside for a job but would join the family business, so further study was not necessary as this much education was enough. "Now you will have to sit in the shop and learn the intricacies of business." Crestfallen, I followed him home. I continued to study Hindi at home, appearing for exams privately, but that was the end of my formal education.

## **Promoting Hindi**

I became almost obsessed with promoting Hindi in Myanmar and towards this end, along with others, established an association – 'All Burma Hindi Literary Association' and started working in earnest. A weekly academy was organized and I started teaching Hindi at night school. Getting in touch with an association in Varanasi, India, and with the 'National Language Association' in Wardha, India as well as 'Hindi Literature Association' in Prayag, India, I requested books and examination materials for the students.

I had studied up to a level of medium proficiency, but assisted some students up to the higher levels. Later, as military rule was established in Burma, the books received from overseas were banned.

We were members of the 'Hindi Sahitya Sammelan' (Hindi Literary Association), Prayag and followed their study lessons and their exams for the primary, medium and upper level sessions (Uttama), and the students were efficiently completing their lessons and passing their exams. Many students were very enthusiastic. Now, however, we had difficulty in the primary level of studies in Hindi, as all the government schools had stopped teaching Hindi.

I, along with a few of my associates, prepared text books for classes up to the fourth standard, and had them printed in Myanmar itself, thereby allowing for the teaching to continue.

The books of 'National Language Promotional Council, Wardha were the most suitable but without their approval, no book could get formal recognition. One of their important members, Bhadant Anand Kausalyanandji, became well known to me. He stayed at Goenka House whenever he visited Myanmar and his assistance ensured that we faced little difficulty in obtaining recognition for these books. Now the primary level books printed by us were approved. Additional books could thereafter be transported from India easily and our work progressed smoothly.

The British regime in India had banned the publication of any revolutionary literature, yet I managed to call for books of this nature through Bhadant Anand. Besides working to promote Hindi, I was now excited to serve in the revolution to free India. The vivid description of the Indian revolution in one of the books written by Shri Manmathnath Gupt shook me up and the poems I wrote reflected my fervor and passion. Regardless, my work of promoting Hindi language continued unabated.

## **Poetry Writing**

As mentioned, since my childhood I loved writing poetry. Living in Myanmar, I wrote poems on many subjects which were recited during public poetry reading sessions. My poems reflected my love for literature, patriotism, praise of the leaders, my motherland Myanmar, Rajasthan – my ancestral land with its brave warriors, its festivals and its social contribution etc. Some poems were published in Myanmar, while others in Indian magazines and books. Later a book, 'My Poems' was published.

## **Writings in Hindi**

Being well versed in the language, I wrote an article when I was 15 years old which was published in a weekly magazine of Rangoon. I was thrilled, and to ensure that a maximum number of people saw it, I left the magazine lying open on my school desk. I was then in the 9th standard.

The teacher walked in and seeing the magazine lying open on my desk, admonished me saying, "Why have you got a magazine in class?" When I drew his attention to my article, he could not believe that I had written in such pure, refined language. Giving me a subject, he asked me to write two pages on it right then. I got to work with enthusiasm and my effort impressed him.

I used to be the sole student of Hindi in my class, and master Pyarelal, an Arya Samaji, was newly appointed as the Hindi teacher. Though well versed in Hindi dialect, he had never read Sur or Tulsi, and hence was not conversant with the Awadhi and Braj dialects. There were many passages in our prescribed book – 'Madhuri Padya Parijat' which proved difficult for him, and he would take the help of my Hindi dictionary from time to time.

## **Profound Faith in Lord Krishna**

In Mandalay my family ran a wholesale cloth store where mostly Japanese and British cloth was sold. But after the

swadeshi mass movement in India (started by Mahatma Gandhi to encourage the Indian public to buy only Indian goods, rejecting imported goods to help the local economy), fabrics from Bombay and Ahmedabad, India, began to be imported to Burma and these too were sold in our store.

There used to be a sticker on all bolts of fabric, either of the leaders who led the independence struggle or of gods and goddesses. One day I saw an exquisite picture of Lord Krishna, whom I was so devoted to, on a bolt of fabric. I unstuck the sticker, cut a piece of cardboard of that size and lovingly pasted it on it. To further protect it, I stuck a plastic sheet on it. The picture was small enough to fit into my shirt pocket.

The memory has not faded of how, as a young boy, I kept that picture in my shirt pocket next to my heart whether I was in Burma, India or travelling overseas for the next 20 years. I strongly believed that all the success that came my way was due to this supreme lord whom I worshipped so dearly.

Even in my final year of high school when I had stood first in all of Myanmar and was offered a state scholarship, I had firmly believed that this too was the munificence from my most compassionate lord.

I was barely 18 years old when the war with Japan started, and I led my family, travelling on foot through treacherous mountainous terrain to India. Once in India, we took a train and reached Churu in Rajasthan where our ancestral mansion stood. No sooner had we reached there than everyone started to fall ill from exhaustion, except for me and my elder brother Babulal's wife. The next few days were spent tending to them, and here too I felt that the exalted master Krishna's beneficent compassion had worked to keep me safe and on my feet. I could also feel his blessings when I became enormously successful in my business dealings in South India.

I felt too that the success which continued to flow in the social, political and commercial fields upon my return to Burma at the end of the Japanese war, were due to the benediction emanating from Lord Krishna.

In the social realm, I was rising to the top positions of many associations – 'All Burma Congress' was started with a few friends and nearly 50 branches were established all over Burma. Additionally, the 'All Burma Hindi Literature Association' was started which grew fast with 10 branches opening throughout Burma. I was also continuing to work on promoting Hindi in Myanmar, organizing weekly literary meets; having established a 'Rashtriya Vidyapeeth' national academy I assisted in Hindi language educational work at the more advanced levels. I established the 'Mahatma Gandhi Memorial Trust' under whose auspices Gandhiji's autobiography and some other books were translated into the Burmese language. 'Brahmabharti Art and Culture Centre' was established as well, and I also undertook theatre direction work successfully.

(-- from *Autobiography of SNG ...*) *Continued ...*



### Children's Meditation Courses in Mumbai

Date	Course site	Age 10-16, Registration 2 days before Course, Thursday & Friday.
First Sunday	Ulhasnagar, Wadala, Khar	
Second Sunday	Dombivili, Andheri	
Third Sunday	Ghatkopar, Goregaon	
Fourth Sunday	Airoli, Kalyan	

"Please call or send a text SMS message with the name & age of the child two days in advance for registration."

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. Ulhasnagar: A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, Wadala: "BMC School – Sewri Wadala Estate Road no: 7A Behind Lijjat Papad Building Contact: Mobile: 98922-18186, 98201-50336, Khar: Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9930962652, 9869281410, Dombivili: Tilak School, Tilak Nagar, Dombivili, Mob. 9029423540. Andheri: Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865, 9967813478. Ghatkopar: SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9969950901. Kalyan: Krishanrao Dhulup KDM school No. 4, Ram baug lane no 5, Near old Vani Vidyalay. Mob. 9987425633. --Please call two days in advance for registration. NB: \*Please bring a 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.



### On the occasion of the Golden Jubilee celebration Registration for Daily Vipassana course at Global Vipassana Pagoda is necessary

Daily **One-day** course will start at 11a.m. and end at 5 pm. Those who have completed at least one 10-day course taught by S. N. Goenka in the tradition of Sayagyi U Ba Khin can take part in it.

It will be necessary to know the number of participants so that proper and necessary arrangements can be made for them. Therefore get yourself registered. Registration is easy. Just write 'yes' with date on this mobile no. 8291894644 and send by e-mail or on WhatsApp.

We request all Dhamma brothers and sisters to make efforts so that the activities started by respected Gurujii may continue. We should also make efforts to establish Dhamma in such a way that it lasts long. This is our humble request.



### Vipassana courses in the Horn of Africa: Ethiopia and Eritrea

The Ethiopia Vipassana trust (west Africa) has organised 23 ten-day courses over the last decade or so, as well as some 3-day, Satipatthana and children's courses. There are now three Ethiopian assistant teachers and two CCTs.

The students are mainly young professionals and university students. With the help of local and international donors some senior students have been able to attend long courses in India and there is hope that land can be found for a centre. They and many old students feel it is time now to start thinking about having a course in neighbouring Eritrea.

**For further information please contact** [arsemitti@yahoo.com](mailto:arsemitti@yahoo.com) or [denekewk@gmail.com](mailto:denekewk@gmail.com). They would especially like any old students from Eritrea or elsewhere in the region to get in touch, so that the group can see what is possible.

**Photos from children's courses:** <http://www.children.dhamma.org/en/children/what-others-say.shtml#Africa>

#### Additional Responsibilities

1. Shri Pundalik Ahire, to assist center teacher in serving Dhamma sarita, Khadavali (Thane) C. R.

#### Newly Appointed

#### Senior Assistant Teachers

1. Shri Mrutunjay Shastri, Jalgaon.
2. Sau. Hemlata Shastri, Jalgaon.

#### Newly Appointed

#### Assistant Teachers

1. Shri Chandrakant Ganediwal, Yeotmal
2. Mrs Vandana Gawali, Nagpur
3. Shri Dhendup D. Lama, Sikkim.

#### Children course teachers

1. Mrs Bhagyashree Walwekar Pune
2. Mr Ramesh Jagtap Mumbai
3. Dr Mrs Mohini Gade Mumbai
- 4 -5 Mr Krita Ranjan and Mrs Prantika Chakma, Agartala, Tripura
6. Mr Swarna Kamal Chakma, Agartala, Tripura
7. Mr Tapabrata Chakraborty, Paschim Barddhan, West Bengal
8. Mr Amal Mondal Kolkata West Bengal
9. Mr Piotr Suffezynski Poland




## Centuries Corpus Fund for the Operation of Global Vipassana Pagoda

Guruji desired that a corpus fund should be set up for the GLOBAL VIPASSANA PAGODA so that it may continue its noble objective of serving countless beings for 2500 years.


A Centuries Corpus Fund of Rs. 125 crores is being set up by the "Global Vipassana Foundation" to meet the cost of Creation, Building, Operation and Maintenance for the Global Vipassana Pagoda. If 8760 people were to donate a sum of Rs. 1,42,694/- (one lac forty-two thousand six hundred and ninety-four rupees) a corpus of 125 crores will result. And each of the 8760 donors will earn merits of having donated for one hour of C.B.O.M for the Global Vipassana Pagoda for its entire lifetime of 2500 years. The interest earned from the donation will meet the cost of Creation, Building Operation, and Maintenance expenses now and in the future. Saints have said that for as long as Lord Buddha's corporeal relics remain, his teaching will also be maintained. This magnificent durable stone Pagoda will keep the Buddha-Relics safe for thousands of years and help ensure that the practice of Vipassana Meditation is kept alive. May everyone (meditators and non-meditators) avail themselves of this meritorious opportunity that shall benefit countless beings for centuries together to come out of the circle of life and death and also help benefit the donors in fulfilling their Dana-Parami. For more information and to send funds, **Contact: Global Vipassana Foundation (GVF),**

1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512 / 62427510; Email--audits@globalpagoda.org; Bank Details: 'Global Vipassana Foundation', 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.

## The Construction of Dhammalaya 2

To give free accommodation to Dhamma Sevakas and meditators who come here for a one-day course from far-off places Dhammalaya-2 will be constructed soon. Those who want to earn merit by contributing to the construction work should contact: as above...

### 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.

### One-day Mega course and Mahasaghadan at Global Vipassana Pagoda for 2018-19

On the occasion of **Sharad Purnima (Sunday 30th September)** and the **death anniversary of Respected Guruji (29 Sept.)** and on the occasion of the **death anniversary of Mataji (5th Jan.) and Sayagi U Ba Khin (19th Jan.) Saṅghadāna** is being organized respectively on 30th September 2018 and 13th January 2019 from 9:30 a.m. After that meditators can meditate from 11 a.m. Those who wish to take part in the meritorious sangha dāna, they should Contact: 1. Mr Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, Tel: 022- 62427512 (9:30AM to 5:30PM), Email: audits@globalpagoda.org

**One-day mega course** at GVP from 11 a.m. onwards till 4 p.m. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho:** Avail of the immense benefit of meditating in large group. For registration **Contact:** 022-62427544, 022-28451170 Extn: 9, Mob. 8291894644 (Tel booking: 11 am to 5 pm daily). Online registration: [www.onday.globalpagoda.org](http://www.onday.globalpagoda.org)

### DHAMMA DOHA

*Aho bhāgya! sadguru mile, kaise santa sujāna;  
Mārga dikhāya mukti kā, śuddha jagāyā jñāna.*

I feel blessed that I came across a virtuous teacher who was a saint and very learned, He showed me the path of liberation and taught me to have pure liberating knowledge.

*Sadguru kī sangata milī, jāgā puṇya ananta;  
Satya dharma kā patha milā, kare pāpa kā anta.*

In such a pious company, I developed infinite merits, by walking on the path of truth I rid myself of sins.

*Sadguru kī karuṇājagī, diyā dharma kā sāra;  
ṣampradāya ke bojha kā, utarā sira se bhāra.*

The compassionate teacher taught me the quintessence of Dhamma. As a result, I rid myself of the burden of sectarianism.

*Dhanya! dhanya! guruvāra mile, aise santa sujāna;  
Chhīṭī mīthyā kalpanā, chhūṭā mīthyā jñāna.*

I feel fortunate that I came across a virtuous teacher who was both a saint and very learned. Because of him I got rid of false imagination and false knowledge.

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30/- (US \$10 OUTSIDE INDIA);  
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