



## WORDS OF DHAMMA

*Asso yathā bhadro kasāniviṭṭho,  
ātāpino saṃvegino bhavātha.  
Saddhāya silena ca viriyena ca,  
samādhinā dhammavinicchayena ca  
Sampannavijjācaraṇā patissatā,  
pahassatha dukkham idaṃ anappakam.*

— Dhammapada- 144, Dandavagga.

Like a thorough-bred horse touched by the whip, even so be strenuous and zealous. By confidence, by virtue, by effort, by concentration, by investigation of the Truth, by being endowed with knowledge and conduct, and by being mindful, get rid of this great suffering.

## Vipassana Students Meet with the Venerable Webu Sayadaw

*(In January 1976, on the fifth anniversary of Sayagyi's demise, a number of Goenkaji's Western Vipassana students travelled to Rangoon, Burma to meditate at Sayagyi's centre. During their stay, they met at Shwedagon Pagoda with the Venerable Webu Sayadaw, whose remarks were conveyed through a translator.)*

**Translator:** These are the disciples of Goenkaji fifteen foreign disciples, men and women. Today [19 January 1976] is the fifth anniversary of Sayagyi U Ba Khin's death. Fifty monks were offered breakfast very early this morning, and about one hundred and fifty disciples were invited to the feeding ceremony. These foreign disciples have been coming during the whole month for their Vipassana courses at the Centre. These people can stay in Burma only for seven days. So they do meditation for seven days, leave for Bangkok or Calcutta, and then come back here again. Some of them are on their second trip. More will be coming for a third trip. The meditation course is arranged for the whole of this month to commemorate the passing away of Sayagyi. Some of the students are from America, some from England, France and New Zealand – very far away places, representing many nationalities. Some have come from Australia, and there is one disciple from Malaysia.

**Webu Sayadaw:** This is just like the time of our Lord Buddha. Then, also, they arrived at the presence of the Buddha, all at the same time. Not from the same country, not from the same town, the same place; but from different countries, different towns – all men of noble hearts, arriving simultaneously at the same place to pay respect to Lord Buddha. Noble beings, whether human or celestial, never tired in giving homage to the Lord Buddha. Gladdened at heart, they worshipped the Buddha in great adoration. The Buddha, having unbounded love, pity and compassion for all beings, showed them the way. They followed and practised his teachings with meekness and in all humility, being good and disciplined students. Wandering forlornly throughout the whole of saṃsāra (cycle of rebirths), looking for a way out, they had now reached the end of their journey, they had now found what they had been searching for during the whole of saṃsāra. Innumerable are those who have attained Nibbāna (freedom from suffering) by following Buddha's advice.

Now you all are just like those seekers of the old days. And, just like them, if you are determined to acquire what they did and if you are equipped with the noble zeal and earnestness, having now reached a place of sanctity where Buddha's teachings are perpetuated, doing all that is necessary to be done, following the teachings with meekness and humility, without wasting time, working hard in this way you will achieve what you have been working for, the supreme goal of the holy life. This is something you should all feel happy about. Do they understand what I have said? I wonder if they do.

**Translator:** One or two might understand, Sir. They have learned some Burmese in America.

**Sayadaw:** Have they really? Well, very good! I am glad. The ones who understand can then pass on the teachings of the Buddha to the rest, thus benefiting many. Isn't it so? Who is the one who can speak Burmese fluently? So, disciple, you understand Burmese, you understand me? Only a little? Well, a little will be useful! Understanding even a little of what Buddha taught will be of great help. Just a few of the Buddha's words are not really little. They mean a great deal. There is something that you have longed for and worked for throughout saṃsāra. When you understand the teachings of Buddha and follow his advice, you will achieve what you have been looking for.

Now, what is it that you all wish to gain, for now, and for always, throughout endless saṃsāra? What do I mean by 'now'? I mean the immediate present – right this moment. You all want happiness, relief from suffering, right now – don't you all? And you all want to be assured of happiness in saṃsāra, too. Well, during all your rebirths in saṃsāra you are all the time subjected to old age, illness and death. It means great suffering. You all are all afraid of old age, illness and death, aren't you? Yes, you all are, I'm sure. Being frightened, you don't want to have anything to do with that, do you? What you really long for is a place where these sufferings don't exist, a place of happiness because these sufferings are absent, where old age, illness and death are unknown. Where all these sufferings cease – in short, Nibbāna. This is what you are striving for. If you follow Buddha's instructions with due meekness and in all humility, you will achieve your goal, won't you? You will have accomplished all your work, having gained success, having gained what you have always longed for.

So, what you understand may be very little, only a short, brief teaching. But if you follow it diligently, the achievement will not be small. It is what you have been striving for throughout the ages. Can that be regarded as only a small reward? Not at all. It is indeed a big reward. Once you understand the instruction, however brief and concise, and follow it carefully, without ceasing, happiness will be yours. There will be happiness for all the universe, for all humans, *devas* and *brahmās* (celestial beings). Although the teaching may only be a few words, the achievement will be great. All that you want is achieved. Is it not so? Indeed, it is so.

So, disciple, can you manage to follow and practise that short instruction? Can you? Very good. Like you all, at the time of the Blessed One there were people who wandered forth, looking for peace and happiness for all time. They were looking for it before the Enlightened One had made his appearance. Who were they? Oh, you can say, the whole world. But I will single out for you the example of Sāriputta and Mogallāna, the auspicious pair who later became the two chief disciples of the Blessed One. Maybe you are acquainted with the story of their going forth. Sāriputta and Mogallāna were living the holy life as wanderers, looking for the deathless. It was Sāriputta who first came into contact with one of the five disciples who had learned the Law from the Blessed One. The wanderer Sāriputta saw him going round for food. Seeing his faculties serene, the colour of his skin clear and bright, Sāriputta at once knew that he possessed the knowledge of the way he had been looking for. Sāriputta followed the holy monk until he had finished his round and left the town with his alms food. The wanderer Sāriputta waited at a respectable distance while the holy monk ate his meal, then went up to him, paying courteous respects, and asked him about his Teacher and the Doctrine he taught.

All this is in the *Piṭakas* (Pali Cannon) but I will give you just a short summary, just a little. The holy monk replied that he had gone forth under the Blessed One who was his Teacher, and it was the Blessed One's Doctrine that he followed. When Sāriputta pressed for exposition of the Doctrine, the holy monk said, "I have only recently gone forth. I have only just come to this Doctrine and Discipline. I cannot teach you the Law in detail. I can tell you its meaning in brief."

This holy monk had actually reached the supreme goal, so he must actually have known the whole Doctrine, but out of humility, he confessed that he knew only a little. Then Sāriputta, who later became the chief exponent of the Blessed One's Law, said that he did not want much. He only wanted to hear a little of what the Buddha taught. The holy monk granted his request. He gave him only a sketch of the Law. How little was it? So little that it was not even a full stanza. When Sāriputta heard the short statement of the law, he said that it was sufficient for him. For the spotless, immaculate vision of the whole Dhamma had arisen in him after hearing just a little of it.

So the teaching was very little. But the understanding by Sāriputta was not little at all! He understood the whole Dhamma. So also, disciple, you understand a little, don't you, now? Well, if you do and follow the Blessed One's advice, your achievement will be very great.

I, of course, cannot speak your language. So you, disciple if you understand a little, pass it onto your friends, so all of you will know a little of Dhamma. Can you do this? I am sure you can.

You all have accumulated, each one of you, great *pāramīs* (virtues, perfections). That's why you are all here, coming

(2)

from various countries, distant lands, far, far away from here. But, because you have acquired sufficient *pāramīs*, you all arrived here at the same time, simultaneously from different countries. And then, having reached here, you want to know the Law, so you have heard the Law. You have learned the Buddha's advice. But you do not remain satisfied with just hearing the Law and just remembering it. You want to practise it. So you strive energetically and begin to walk the path. You establish the necessary effort (*virīya*) and, in time, you must surely enjoy the fruits of your effort. Even now you know, of course, don't you? You are getting results commensurate with your application and diligence.

You all are here now because you have acquired sufficient *pāramīs* to do so. The Blessed One said that if you stay with Dhamma and follow the Law, you are dwelling near him, although physically you may be at the other end of the universe. On the other hand, if you reside near him – so near, so close that you could hold the end of his robes with your hand – yet, if you don't follow his advice and practise the law according to his instructions, there is the whole distance of the universe between him and you. So, now, you live in various countries, far, far away; and yet you all are so close to the Blessed One. Following his advice, diligently with due meekness, you will achieve what you wish. You will win the goal which you have strived for throughout the *samsāra*. Innumerable are the holy ones who have trodden the path and reached Nibbāna. So also, you, from different countries, different towns, all holy people, arriving simultaneously at the place of sanctity, if you set up sufficient effort (*virīya*) and work diligently with all humility you also will arrive at your goal.

This is really an occasion for happiness and joy. We all can't help being buoyant in spirit and cheering and admiring you, seeing your wonderful devotion and zeal. I wish you all success. Well done! Well done!

Have you all strived, without interruption, in all the four postures, whether you are lying down, sitting, walking or standing? Have you all strived in that manner, continuously, without interruption?

**Students:** (*Laughter*)

**Sayadaw:** You are trying at all times? Not at all times?

**Students:** Not continuously.

**Sayadaw:** It is not difficult or hard to strive with *virīya*, (effort) neither does it cause any pain. (*Laughter.*) If you are striving with complete *virīya*, doesn't it cause happiness?

**Students:** Yes.

**Sayadaw:** If you are not striving, do you feel happy?

**Students:** No.

**Sayadaw:** Which do you prefer, happiness or suffering?

**Students:** (*Laughter*) Our *samādhi* (concentration) is very weak. It is like a candle in the wind. Our problems are effort, awareness and concentration.

**Sayadaw:** If you are going forward, you are progressing. The only thing is: don't Strive diligently, with *virīya*. Do you know what *virīya* is?

**Students:** Yes, effort.

## Pali - Hindi basic course

**Date:** 7th April to 22nd May 2018; **Eligibility:** Three 10-Day courses and 1 STP, 12th Pass, AT recommendation required. **Venue:** Pariyatti Bhavan, Global Pagoda campus.

**Application forms for both** are available on: <http://www.vridhamma.org/Theory-And-Practice-Courses>.

**For more information contact:** E-mail: [mumbai@vridhamma.org](mailto:mumbai@vridhamma.org) or by post at the given address: **Vipassana Research Institute**, Pariyatti Bhavan, Global Vipassana Pagoda Campus, Near Essel World, Gorai Village, Borivali-W, Mumbai - 400 091, Maharashtra, India. Tel. Office: 022-62427560 (9:30 am to 5:00 pm)

**Website:** <http://www.vridhamma.org/>



### Additional Responsibilities

1. Mr. Anand Raj & Mrs. Nani Maiju Shakya, To serve as Centre Teacher for Dhamma Nibha, Nepal
2. Mr. Madan Tuladhar, To serve as Center Teacher for Dhamma Sooriya, Nepal
3. Mr. Gopal Das Maharjan, To assist center teacher in serving Dharmashringa, Nepal
4. Mr. Ashok Karna, To assist center teacher in serving Dhamma Tarai, Nepal

### Newly Appointed Senior Assistant Teacher

1. Mr. Kamal Goel, To assist center teacher in serving Dhamma Virat, Nepal
2. Mrs. Nirmala Patel, Aurangabad
3. Mr. Ashok Karna, Nepal
4. Mr. Rattan Siddhi, Nepal
5. Mr. Tej Man Shakya, Nepal
6. Mr. Madhav Prasad Dhungana, Nepal

7. Mr. Krishna Das Rajkarnikar, Nepal
8. Mr. Hem Bajra Shakya, Nepal
9. Mr. Dharma Raj Shakya, Nepal
10. Ms. Nalini Shakya, Nepal
11. Ms. Shobha Silpakar, Nepal
12. Ms. Shubha Lata Shrestha, Nepal

### Newly Appointed Assistant Teachers

1. Mrs. Shanta Varma, Aurangabad
2. Mr. Ramubha Jilubha Jadeja, Bhavnagar

### Children course teachers

- 1 Mr. Abhishek Ram, Bengaluru
2. Mr. Amit Pandey, Bengaluru
3. Mrs. Sharada Rajasekaran, Bengaluru
4. Ms. Ampika Kraiam, Thailand
5. Mr. Otmar Kuespert, Germany.

### New RCCC for Nashik (Regional children's course Co-ordinator)

1. Dr. Rajendra Gaikwad Nashik (AT)



## Children's Meditation Courses in Mumbai

Registration before Course Thursday and Friday.

**Other places as under:**

Date	Course site
First Sunday	Ulhasnagar, Wadala, Khar
Second Sunday	Dombivili, Andheri
Third Sunday	Ghatkopar, Goregaon
Fourth Sunday	Airoli, Kalyan

(Age 10-16 **Registration** 2 days before Course)

“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

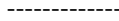
1 pm on the specified numbers and dates for each location. **Course Venues:** **Goregaon:** Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 98924-15803, Tel: 2624-2025. **Ulhasnagar:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh 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:** SNDDT School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. Airoli: Dnyandeep

**Sayadaw:** The Noble Ones of the olden days strived with *viriyā*, without any interruption, and happiness set in. If you follow the teachings of Lord Buddha with attention and without interruption, you will experience the result of your noble aspirations. Just remember one thing: strive without interruption, and happiness will be immediate. If you strive diligently, will you experience anything which causes suffering?

**Students:** The striving itself may be painful, but the result of striving will not be painful.

**Sayadaw:** If one strives with all the *viriyā* one possesses without keeping aside any portion of the *viriyā*, the noble aspirations will be fulfilled, just as the noble ones of the olden days achieved their aspirations.

With best compliments from Sayagi U Ba Khin Journal.



## Interview with Mataji

A question from an interview with Mrs. Illaichidevi Goenka....(from Sayagi U Ba Khin Journal)

**Q.** Sayagi spoke in Burmese and English, but you speak Hindi. How did you communicate? What were the discourses like?

**A.** Sayagi didn't talk much. By gestures, he would ask and by gestures I could reply, and that was more than enough. He gave very short Dhamma discourses, of about fifteen to thirty minutes only. Goenkaji translated just a few lines to the Indian students. The main thing was that you had been shown the path, and how to work, and then you just worked!

*On the second anniversary of Mataji's demise, may we all take inspiration from her words to continue to grow on the path of Dhamma. This is how to show real homage towards her.*



## Residential Accommodation in Global Pagoda for Dhamma Servers and Meditators

One Day Mega Courses are held in Global Pagoda, Gorai, Mumbai every year. People at times come from far off places to participate but are inconvenienced as there are no residential quarters for an overnight stay. Hence a 3-4 storey residential accommodation building is being planned where servers who are staying on the premises and the meditators arriving from afar may stay in rooms/dormitories which will either be on sharing or single occupancy basis. This will help meditators rest well and begin their 1-day meditation course the next morning on a fresh note. Anyone wanting to participate in this noble project may **Contact-** 1. Mr. Derik Pegado- 9921227057. or 2. Shri Bipin Mehta- 9920052156, **Email:** [audits@globalpagoda.org](mailto:audits@globalpagoda.org)



## Facility for students at Pagoda site

Meditators who want to meditate in the vicinity of the Buddha Relics and the Bodhi Tree can avail themselves of rooms at Dhammalaya Guest House next to the Global Vipassana Pagoda, Mumbai and make the most of their meditation sessions. The splendour of the Pagoda at night is also a marvel worth witnessing. 34 twin occupancy rooms and 2 suites (all a/c) with breakfast, lunch, snacks and dinner included. For reservations and additional information please contact – Mr Mahesh Modi 022 62427599, 8291894645 email: [info.dhammalaya@globalpagoda.org](mailto:info.dhammalaya@globalpagoda.org)

Special concession of 50% in room charges at Dhammalaya Guest House for the period 13 January 2018 to 15 January 2018 on occasion of **one day Mega course** at Global Pagoda on 14 January 2018 in Gratitude of Resp. Mataji Illaichidevi and Resp. Sayagi U Ba Khin.



School, sector 2, Airoli, Mobile: 9969267720, 9969950901. Kalyan: Krishanrao Dhlup 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.



### Data Storage at Pagoda site

A major project called 'Digital Archives Centre' will be established at the Global Pagoda, in which all available materials from the time Respected Goenkaji started teaching and spreading Vipassana until now, will be brought together at one place. This will include the entire collection of photos, documents, notes, letters, audio, and video of Resp. Goenkaji, plus the VRI research work, as well as Pagoda photos, drawings, documents, etc.

It will take at least two years to complete this project. In the first phase, computers, scanners, and storage hardware will be purchased. Also, salaries of the workers need to be planned for. The primary project cost for procuring equipment is approximately 25 lakh rupees and the salaries for 1 year approximately 15-20 lakh rupees. VRI is registered under section 35(1)(3) where donors will get 125% income tax exemption on their donations. **Contact:** 1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512/62427510 (9:30AM—5:30PM) **Email:** audits@globalpagoda.org; Bank Details of VRI- 'Vipassana Research Institute', Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No. - 911010004132846; IFSC No.- UTIB0000062; Swift code: AXISINBB062.



### Importance of Lighting a Pagoda

Respected Goenkaji always said that it is of special importance that any 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 in the name of their near and dear ones may do so. The cost per night is Rs. 5000/-. For further information **Contact:** 1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, Email: [audits@globalpagoda.org](mailto:audits@globalpagoda.org)



### Sangha-Dana on Occasion of Respected Mataji's & Sayaji U Ba Khin's Death Anniversaries And One-day Mega course

On **14th** January 2018 at 10 am Mega Sangha Dana will be held on the occasion of Respected Mataji's Death Anniversary (5th Jan.) as well as respected Sayaji U Ba Khin's Death Anniversary (19th Jan.) followed by **one day mega course**. Taking benefit of this meritorious opportunity of Dana anyone wishing to contribute may **Contact:** Mr. Derik Pegado or Mr. Bipin Mehta, A/c office: 022-62427512/ 62427510 (9:30am to 5:30pm), **Email:** audits@globalpagoda.org

**For one day Mega course** at **GVP** 11 am - 4 pm. 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.onedav.globalpagoda.org](http://www.onedav.globalpagoda.org).

### DHAMMA DOHA

*Bina śraddhā bina vīrya ke, na smṛti nāhi samādhi;  
Prajñā koson dūra hai, miṭe na bhava bhaya vyādhi.*

Neither mindfulness nor concentration of mind is possible without faith and energy. Let alone wisdom which is far far away. And without them the disease of being born again and again cannot be cured.

*Ajñānī ṃurakha bahuta, prajñāhīna aneka;  
Prajñā jñāna nidhāna to, koī viralā eka.*

Uncountable are those who are foolish and without wisdom. Very rare is one with knowledge and wisdom.

*Jyon varṣā kā navala jala, dho deve vanarāya;  
Tyon prajñā ka vimala jala dhoḃe citta kaṣāya.*

As the fresh rain water washes clean the forest. In the same way the pure water of wisdom washes the mind clean of all defilements.

*Pāvāsa ṛtu parvata guhā, cita antarmukha hoyā;  
Jāge prajñā balavatī, saphala sādhanā hoyā.*

When in the rainy season one sits in the cave of a mountain with his mind concentrated. Supreme wisdom arises in him and the purpose of meditation is fulfilled.

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 Apollo Printing Press, G-259, SICOF Ltd., 69 MIDC, Satpur, Nashik-422 007  
2 January, 2018 Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month Vip. NL Regd. No. 49916/90; P. Regn No. NSK/RNP-232/2018-2020

**DATE OF PRINTING: 15 December, 2017, DATE OF PUBLICATION: 2 January, 2018**

PRINTED MATTER

**If undelivered, please return to:**  
**Vipassana Research Institute**  
Dhamma Giri, Igatpuri 422 403  
Dist. Nashik, Maharashtra, India  
Tel: (02553) 244076, 244086, 243712,  
243238 Fax: [91] (02553) 244176  
Email: [vri\\_admin@dhamma.net.in](mailto:vri_admin@dhamma.net.in)  
Website: [www.vridhamma.org](http://www.vridhamma.org)