

Vipassana Newsletter

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

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Words of Dhamma

Pamādam appamādena, yadā nudati paṇḍito;

Paññāpāsādamāruyha, asoko sokiniṃ pajaṃ;

Pabbataṭṭhova bhūmaṭṭhe, dhīro bāle avekkhati.

— *Dhammapadapāli 28, Appamādavaggo*

Just as one upon the summit of a mountain looks at those on the plain below, even so when a wise one casts away negligence by heedfulness and ascends the tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude.

Excerpts from Letters Written to Babu Bhaiya

In order to keep Sayagi U Ba Khin informed about the camps being held in India, the following letter, written over 50 years ago by Respected Goenkaji to his elder brother Babulal, or Babu Bhaiya as he was called, illustrates how camps were conducted in those days, and how Respected Guruji conducted these initial camps with great equanimity and loving-kindness as he guided meditation students on how to walk on the path of Dhamma. The first course conducted at Barachakia (course number 13) was in March 1970 (see VNL April 2022).

— Editor

The Second Meditation Course at Barachakia

camp: Barachakia,
10th Sept 1970

Babu bhaiya,

Respectful Pranam!

The second course at Barachakia (Bihar) is successfully concluding tonight. The heart is filled with joy at sharing this immense parami with Resp. Gurudev, Ma Sayama, you and all others in the family, and all those residing at the Centre.

This camp has so many students from Rajasthan (specially Shekhavaties) that I feel as if I am holding this camp deep in the desert there. It started with 30 students, but then some more old students joined in and the number became 37. The last camp held in Mumbai had the same number, which naturally drew my mind

to the 37 Bodhipakkhiya Dhammas (The 37 Factors of Enlightenment). I get very little time nowadays, or else I would have written something on it and prepared a booklet, as all of these dhammas relate to meditation practice and are the essence of what the Buddha taught. Let us see when I will get an opportunity.

25 women and 12 men sat for this course, about half of them old and the rest new meditators. In the community here, a strong attraction to the Buddha's teaching has arisen, its fundamental reason being Shrimati Mohini-mā (Mohini mother). With her wholesome demeanour and good conduct, this dhamma-filled woman has influenced the women of this area and drawn them to the camp. In the last course too, the large number of women who sat came due to her. This time too, she became their kalyāṇa-mitta. She is a woman filled with strong paramis. She also cares for and serves her elderly husband unstintingly. How many women have benefitted from her and will continue to benefit in the future?

This camp was held in an old dharmashala (pilgrim guest house), and the space for women was very cramped. There were 10 women in a 12 ft x 20 ft room, and the other 15 women were accommodated in half of a 20 ft x 20 ft hall. The other half of the 20 ft x 20 ft hall was used as Dhamma Hall. On one side of this hall, windows were opening into a lane; while doors were opening into a courtyard on the other side. A white curtain was drawn across the entrance of the area used by the women. This was, of course, less than ideal for meditation.

New student, Narmada, accepted all the fundamental principles of Vipassana smoothly and understood the physical as well as the mental sensations, pleasant and unpleasant ones, as ephemeral, anicca; in fact, she was experiencing deeper joy now than the joy that she had felt while practising her previous sadhana. She did not put the false label of the ultimate eternal bliss on this joy. She saw this state as not eternal but anicca, or ephemeral; not ultimate joy but that it too was changing by nature and thus ultimately a giver of suffering, and not pertaining to her self but anattā, neither me nor mine.

Amongst the old meditators, there was a widow, Taramani, whose sadhana improved, but on day eight when she sat in front of me during checking she turned emotional and started crying. She said that her life had been miserable and in search of inner peace she had sought out innumerable sadhus and participated in innumerable group chantings and the singing of devotional songs, but she had not found peace. Now this blessed path has propelled her shaky boat into tranquil, calm waters and she now feels assured for her future. She wept for some time out of gratitude.

Amongst the old sadhikas, Bhagwani, the wife of Durga Prasad, did not understand Vipassana the previous time, but this time she did. She experienced the arising and passing away nature of sensations and was satisfied.

All the old sadhikas went deeper into sadhana than before, while the new sadhikas experienced regular arising and passing away, udaya-vyaya, but the unbroken flow of bhaṅga (dissolution) was experienced by just a few.

There was an old sadhak, one Shri Chandmal, an accountant to Shri Shobharamji. The previous time he had done his sadhana well. This time, he had a room to himself and could go deeper into meditation. Another sadhak, Purushottam Saraf, experienced sensations of arising and passing away the previous time and many of his mental weaknesses, regrets, and pains were resolved. This time, though not always, he experienced the unbroken flow of bhaṅga many a time. He suffered from some kind of skin disease, which improved considerably. This time his wife, Jivani Devi, too, sat for the course.

Another old meditator, Vidyadhar, sat for a week and benefitted. His mother, Tara, sat again after the Bodh Gaya camp and benefitted. This time his father, Todarmal, was included in the camp upon their insistence. This person had been involved with a yogi for months and totally lost touch with reality for a long time. Hence the previous time he had applied I had refused him despite constant pressure from them. But during this camp, no disturbance surfaced in him and he could also develop insight to a degree.

An old student, a businessman, Ishwari Prasad Seksaria, sat for the course. He had to stay back in Calcutta for two days and therefore he could not reach Barachakia in time for the start of the course. He sat for the remaining days. He had benefitted very well from the last course, declaring that it had given a new turn to his life as his mind now remains calm, not veering towards unwholesome tendencies. He was enthused by this and had this camp organized. Filled with saddhā and effort, he made further progress this time.

From amongst the old students, Jagdish Prasad Sikaria and his older brother Jwala Prasad came for a few days of the course. They regretted the fact that they did not get news of the camp being held; otherwise, they would have come with other family members. Their brother-in-law came, but he wanted permission to sit for less than 10 days, which could not be granted. He will come with his wife who is an old student on some future course.

Ram Prasad Saraf’s progress from the start was wonderful. Even though he did not enter the state of cessation, he often approached it. The work that went into running the courses felt well worth it after seeing his accomplishments.

The open discourse at the conclusion of the course in the evening from 8 to 9 p.m. saw a good turnout of people. Almost all the Rajasthani women of the town, numbering almost 100, attended.

I was to leave for the next camp in the morning, but the people from Muzaffarpur, my next destination, arrived that evening and urged me to leave that very night with them after the discourse and rest in Muzaffarpur. My public discourse had already been announced for the next morning at 8 a.m. there. The Barachakia group became very unhappy with this development. They had not been able to receive me at the station upon my arrival here, and as an attempt to make up for that, they had all wanted to gather the next morning and bid me farewell. Hence, leaving like this at night was very disheartening for them, especially Mohinima and her family who were most unhappy. Hence, I did not leave right away but went with them to their home and, accepting their hospitality, took some fruits, milk, and sweets and then left around 10 p.m. I reached Muzaffarpur at 11.30 p.m. By the time I lay down in bed, it was past midnight. Before sleep overtook me, the faces of those sadhakas and sadhikas I had just left behind, who were filled with emotion, swam in front of my eyes. As far as a feeling of deep and dear connectedness is concerned, the camps of Barachakia were unmatched.

Yours,

Satya Narayan Goenka



New Responsibility SAT

1. Mrs. Narin Po (NP5) Cambodia

New Appointments

Assistant Teachers

- 1. Shri Surendra Bisht, Gurugram,
- 2-3. Mrs. Leeta and Mr. Sankar Hajarika, Guwahati, Assam
- 4. Mrs. Sushma Vij, Chennai, TN,

- 5. Mrs. Jayashree Thakkar, Kochi, Kerala
- 6. Mrs Sunanda Rathi, Pune
- 7. Mr. Arun Navandar, Sangamner, (MS)
- 8. Mr. Chang Yan HU, China
- 9. Mr. Yu Shu ZHANG, China

Children Course Teachers

- 1. Ms. Roli Thakur, Howrah, West Bengal

New Feature added to Vipassana Meditation Mobile App:

You may now register for various types of courses such as --
- 10-day course, - Executive course,
- Children’s course, - 3-day course, - etc.

In centers across India, South Africa, Kenya, Indonesia, UAE, etc.

Once an application is filed, you can also view the application status on the app. Enable daily logging of meditation for your own personal record.

Currently these new features are available only for Android phones and will be soon available for iOS (iPhones).

Download App Link: <http://vridhamma.org/applink.html>

Special notice

At present, people who are affected/frightened by Covid-19 may find relief to some extent by practising Mini Anapana (observing incoming and outgoing breath), as taught by Pujya Goenkaji. For the benefit of all, we are sharing links below using which anyone, anywhere, anytime can experience peace by practising Anapana regularly for 10-minutes. It can be used by everyone for their well-being.

YouTube Link: <https://www.youtube.com/watch?v=Oh5ii6R6LTM>

25 Minutes Anapana for all: <https://youtu.be/aYJmFdeBfVQ>

https://www.vridhamma.org/sites/default/files/node-uploads/Intro-Practice_English_Mini-Anapana.mp3

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.

Future Course Schedule and Applications

Information on future Courses is available on the internet. All types of bookings are currently available online only as per the Government’s new rules due to Covid-19. Applications will not be accepted on paper. Therefore, you are requested to check the following link and apply online directly for your appropriate course or for dhamma service at Dhammagiri:

<https://www.dhamma.org/en/schedules/schgiri>

Please apply similarly as per the schedule of other centres. Here is the link for all Indian centres:

<https://www.dhamma.org/en-US/locations/directory#IN>

New VRI website for applying for courses: <https://schedule.vridhamma.org/> and for worldwide courses: www.dhamma.org

A New Centre- “Dhammataṭa” in Siliguri (W.B.)

The Centre is located in Siliguri town, on the banks of Panchai River, in the foothills of Darjeeling hills. Siliguri is also the gateway to Sikkim, Nepal, Bhutan, Assam and other North-East states. The centre is easily accessible and is approx. 9.5 Kms. from New Jalpaiguri Railway Station and 13.5 Kms. from Bagdogra Airport.

One may google “Panchanadi Vipassana Kendra” for location and directions.

The centre, presently accommodates 14 male and 14 female meditators on twin sharing basis with attached bathrooms. The courses are usually offered in both Hindi and English. Old meditators willing to serve as Dhamma-Worker may forward details over email. One Day camp is held on the last Sunday of every month and group sittings on every Sunday from 10 am to 11 am.

DHAMMATATA, Panchanadi Vipassana Kendra,
‘Siliguri Panchanadi Vipassana Trust’

Kavi Agam Singh Giri Nagar, Lane No. 6,
Panchnadi, Dagapur, (Opposite DPS School),

P.O. SILIGURI – 734003, District- Darjeeling, North Bengal (W.B.)

Email: dhammasiliguri@gmail.com

Contact: Sheeladevi Chaurasia, Mob. 9830706481, 7679066689, 9434221531; Contact for One-Day course and Group sittings only: 9932795421, 9434463532

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) **Sunday**– 9th October, 2022, Sharada-Pūrṇimā plus Pujya Goenkaji’s Death Anniversary.

(2) **Sunday**– 15th January, 2023, Mataji’s and Sayagi U Ba Khin’s *Death Anniversary*.

(3) **Sunday**– 07th May, 2023 Buddha Purnima,

(4) **Sunday**– 02nd July, 2023 Ashadha-Pūrṇimā (Dhammacakkappavattana day)

(5) **Sunday**– 1st October, 2023 Sharada-Pūrṇimā plus Pujya Goenkaji’s Death Anniversary.

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.)

Dhammalaya Stay during Mega Courses:—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

DHAMMA DOHA

*Grahaṇa karūṇ gurudevajī, aisī śubha āśīṣa;
Dharma bodhi hiya meṇ dharūṇ, caraṇa navāṇ śīṣa.*

Having received such a sacred blessing of Dhamma wisdom (bodhi) in my heart; I bow down at the feet of my teacher.

*Jīva ḍubakīyāṇ khā rahā, bhavasāgara ke bīca;
Aho bhāga! guruvara mile, liyā bāṇha bhara khīṇca.*

Drowning in the middle of the vast ocean of life; Oh! such good fortune, that I found a teacher who folded me in his arms.

*Gahana niśā vana bhāṭakate, huā vikala gumarāha;
Sahaja dikhāyā dharmapatha, guru ne pakāṭī bāṇha.*

I wandered lost and anxious in a forest in the dark of night; Until the teacher took my hand and so easily showed me the Dhamma path.

*Dharamavīra aisā milā, dhulā citta kā cīra;
Miṭṭ dekhate-dekhate, tana kī, mana kī pīra.*

I found such Dhamma strength, that the mind’s dirt was cleansed; Also washed so easily was the pain of the body and the mind.

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