

Vipassana Newsletter

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

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Words of Dhamma

*Yo ca buddhañca dhammañca, sañghañca saraṇaṇ gato;
Cattāri ariyasaccāni, sammappaññāya passati.
Dukkhaṇ dukkhasamuppādaṇ, dukkhassa ca atikkamaṇ;
Ariyaṇ caṭṭhaṅgikaṇ maggaṇ, dukkhūpasamagāminañ.
Etaṇ kho saraṇaṇ khemaṇ, etaṇ saraṇamuttamaṇ;
Etaṇ saraṇamāgama, sabbadukkhā pamuccati.
– Dhammapadapāli 190-191-192, Buddhavaggo.*

One, who takes refuge in the Buddha, the Dhamma and the Saṅgha, sees with proper insight 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 the safe refuge; this is the best refuge. Having come to this refuge, one is liberated from all suffering.

Excerpts from Letters Written to Babu Bhaiya

After Sayagyi U Ba Khin died, Goenkaji continued to write to his elder brother Shri Babulalji about the camps he held in India in order that he could relay the information to the other Dhamma brothers and sisters at the IMC in Rangoon (Yangon) and to keep a written record of the camps and their important details. His experiences at the time, and how he dealt with them patiently and Dhamma-wise, are evident in the letters he wrote 50 years ago. Dhamma triumphed, and both wealthy and impoverished seekers from India, Asia and the West reaped enormous benefits.
– Editor

Student Profiles from a Camp in Mumbai

Mumbai,
21st April, 1971

Babu Bhaiya,
Pranam

Today, the Bombay camp, which happens to be the 31st camp held in India, is successfully concluding. This course was successful in many different ways and it gives me great joy in sharing this merit with Ma Sayama and all the residents of the centre, and all the family members with you in Burma, along with our elder brother and father, and all the family members here. And also with Mr. Hoover and all the students, known and unknown, of Respected Gurudev (Sayagyi U Ba Khin), around the world.

Mr. and Mrs. Theodore Vestal, about whom I had written earlier to you, have now both attended this course together. Mr. Vestal is an ex-college Dean of the State University of New York and is presently Director of the "Educational Resources Centre" in Delhi, affiliated with this university. They are friends of Stuart and Susan (old students from New York) and were impressed after seeing amazing changes in them as a result of Vipassana. They have children at home, so Mrs. Vestal came first, and then, upon her return, Mr. Vestal joined a camp. They were so impressed that they decided to return to the Dalhousie camp together in June. But the June camp was cancelled and they were eager to sit for at least one more camp before returning to their country. They did not find other upcoming camps very suitable, and so they flew down for this one, leaving the children with a maid. Certainly, they have a strong attraction towards Dhamma, and they worked hard on the course. Mr. Vestal regrets the fact that he came in touch with Dhamma so late in life, but now he wants to put his entire energy into Dhamma service. However, I cannot yet permit him to teach Anapana merely on the basis of an emotional surge of faith. His enthusiasm notwithstanding, I found him suitable as he was serious and grounded, a fine gentleman and a scholar of high stature, but to permit him to teach would be premature. Besides, there was a shortcoming to which I had to alert him repeatedly—an attraction to the performance of miracles. Certainly, he and his wife have been drawn to pure Dhamma on the basis of their own experience, yet I

had to work hard to remove this obsession with gurudom from his mind. He is so very eager that I teach in America, but at the moment, this is not possible for me.

Another American research scholar, Daniel, who lives in Pune, also came for this course. His wife had sat for the previous course, and now, leaving her child with a maid, she returned with her husband. Another woman, Linda, wife of a research scholar, also sat for the course and returned impressed. She too plans to bring her husband to a future camp. Another research scholar, Harvey, and a Greek scholar, Kiman, participated satisfactorily.

A teacher, Molly from Trinidad, friend of the Vestals, is teaching in Delhi as a guest lecturer. She was very discouraged and unhappy initially, but by the seventh day she suddenly started to understand and made progress. Another person, Roger, an American living in Iran, an architect who has studied Indian philosophy and spirituality deeply, participated and was very pleased with the results he had. Two people from Argentina and Mexico also sat the course.

A number of other well-educated people also participated, consisting of doctors, engineers, some businessmen, and one literary person from Gujarat. They were very impressed with their Dhamma practice. I had some doubts arising amongst a few of them, as they were healers, meaning they worked on healing with the help of mantras. All were impressed. Truly, they will now speak of "ehi-passiko" – come and experience it for yourself.

About ten workers came from the Taparia factory and were as successful as the previous workers from there. One of them had initial difficulty during the awakening of Vipassana, as if there was some curtain. But once that was broken, he dived deep within and this was overcome. Some of the pleasant changes that are occurring in these labourer meditation students are that there is humility, grace, and an effort to work harder. A couple of female workers expressed gratitude to the factory manager, saying that our menfolk's very nature and character has been transformed. Their habit of drinking liquor has disappeared, anger and abusive expletives have lessened, wasteful expenditure has gone, and the best thing for us is that the monthly debts and shortage of cash have stopped.

The well-known industrialist Shri Sampat Somani, who sat the course, was so enraptured by the understanding of anicca (impermanence) coupled with the awareness of the flow of sensations that "come and see" has become his new mantra. The entire congregation of this camp was truly nice.

On April 25th, by afternoon, I am leaving for Nagpur for a camp where about 40 samaneras were ordained five days ago. A few other householders will be participating

as well. Though it is not likely that Ven. Bhadant Anand Kausalyayan will participate, this camp is held upon his invitation and under his supervision, which in itself is a significant matter. This camp, starting from the evening of April 25th, will conclude on May 5th.

Normally I do not leave the camp and go out, but this time on the 1st May, early in the morning, I will be going to Wardha for a day. A meditator from Bodh Gaya and the chief secretary of Vinobaji's Sarvodaya organization, Dwarko Sundarani, is very keen for me to meet Vinobaji. Vinobaji, too, has expressed desire for this meeting and said that a camp could be held in Wardha during the monsoon.

The Sarvodaya organisation's annual convention will be held in Nasik and many active members will be participating. I shall make a stopover in Nasik on my return from Nagpur. They are requesting me to stay there till May 9th, but it will be impossible. After stopping for a few hours and meeting their chief workers, I will carry onwards to Bombay, as on the 8th of May I have to start another camp in the hill station of Lonavala, nestled between Bombay and Pune. This camp is being organised by the All India Women's organisation 'Shakti Dal', whose organiser Purnima Pakwasa is the daughter-in-law of the former governor of Maharashtra and well-known Congress leader Mangaldas Pakwasa. She is a well-recognized figure in the field of women's related activities. The organisation holds a 20-day camp annually for women, holding varied programmes and dharma sermons. She also brings out a monthly journal called "Shakti Dal".

At the last camp, an elderly, well-known social worker from Bombay and a follower of Gandhi, Chanchal Bai, had participated and was very pleased. The Lonavala camp seems to be the outcome of her well-intentioned "ehi passiko". The camp will end on the 18th May, and on the 23rd May, I was to go to Ahmedabad for another camp of some Buddha followers. But some sadhakas are requesting me earnestly to hold a camp in Bombay too for Buddha followers, ensuring that they will bear all the costs. Towards this, they are trying to rent a house. Hence, I have requested the Ahmedabad group to postpone their programme, which they have agreed to.

The Ahmedabad camp will be held from 3rd to 13th June, and there will be time for a camp here in Bombay for the Buddhists. I feel that those who have taken refuge in the name of the Buddha must be given a taste of this Dhamma. They are so poor that to even leave their jobs for a 10-day camp is a burden for them, let alone bear the cost of the camp. A camp in a school or college can only be planned for them during the summer vacation. Hence, I was planning to spend the months of May and June serving them.

However, a prosperous meditator from this camp, one Shri Somani, is requesting that the last 10 days of the month of May be given to those more affluent for whom he wishes to organise a camp, as these people too want to take the benefit of their children’s summer holidays. And subsequently, he requests that he book a place and organise another camp for Buddha followers in the month of June or July whenever it is convenient for us. I will decide after Taparia, Adukia, and Choudhari, who have all gone out of town, return in a day or two.

I feel we are on the verge of a large increase in Dhamma activity and that it will be difficult for me to handle this huge responsibility alone. It is in the best interest of everyone that we have assistant teachers. How else will we go forward? It would be wonderful if you too could return from there to help when I become totally free from familial responsibilities and can then devote my entire life to Dhamma service.

Yours,

Satya Narayan Goenka

**New Vipassana Centre in Gujarat:
Dhamma Aravalli**

A new Vipassana Centre, Dhamma Aravalli, is being developed near Modasa, the main town of the Aravalli district of Gujarat. The district has been named for the Aravalli hills that run across North Gujarat and Rajasthan. The Centre is located on two acres of land that has been acquired near Sakariya village, six km from Modasa. It has forest land on one side and an intermittent stream on the other side. On completion, this centre will serve 70 students.

Construction of a boundary wall as well as a modest Dhamma hall with seating for 60 has been completed. The next stage of the project will involve building an office and housing for 25 students, servers, and staff.

There are currently sittings every day as well as a two-hour group sitting session every Sunday from 5 to 7 pm. Many students have started taking advantage of these opportunities. **Address:** Dhamma Aravalli Vipassana Centre, Village Sakariya, Modasa, Gujarat – 383315. Email: dhammaaravalli23@gmail.com;

Contact: Shri Jairam Soni, Mo. +91 98254 20827

Bank Details: Dhamma Aravalli Vipassana Kendra, State Bank of India, Malpur Road branch, Modasa, A/c no: 40726282255, ISFC code: SBIN0018085, MIRC Code: 383002052. (Please send full details of donation to the trust to receive donation receipt.)



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



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.



Question and Answers

Q. With respect, how can we say that the Buddha rediscovered the lost technique when he was taught it and took his vow in front of a previous Buddha?

Goenkaji: Many who meet a Buddha become inspired and desire not just to liberate themselves, but also to become a Sammā-sambuddha and help liberate many others. Expressing this desire, their mental capacity can be examined by the then Sammā-sambuddha: whether having already worked countless aeons they would, if now given Vipassana, very soon become arahants: and whether even though knowing this they still wish to develop their pāramīs to the necessary extent over countless further aeons. If so, they receive not just a blessing but a time prediction. The ascetic who later was born as Gotama, was capable of reaching the stage of an arahant then, but did not take Vipassana.

In his last life, with darkness all around, words highly praising Vipassana still existed in the ancient Ṛg-Veda, but were mere recitations. The practice was lost. Due to his past pāramīs he went to the depth and discovered it. He said *pubbe ananussutesu dhammesu cakkhum udapādi*: “My eye is opened in a dhamma which I had never heard before.” Later he called it *purāṇo maggo*, an ancient path. He rediscovered and distributed a dormant, forgotten path.

(Discourses on the Satipaṭṭhāna Sutta Day Seven by S.N. Goenka)



Additional Responsibility CAT

1. Mr Gautam Goswami and
2. Mrs Pragna Goswami,
To serve as CAT of Kutch
Reason, Gurarat.

Teacher

1. Shri Ramesh Jain, CT
of Dhamma Ajanta,
Aurangabad
- 2) Shrimati Nirmala Patel,
CT of Dhamma Ajanta,
Aurangabad

New Responsibility SAT

1. Mrs. Shahsi Agarwal,
Igatpuri, Nashik
2. Mrs. Radhi Raja, Singapore
3. Mrs. FarahNaz
Khazanehdry, Iran

New Appointments

Bikkhu Teacher

1. Ven. Bhikkhu Assaji, Nepal

Assistant Teachers

1. Mr. kashinath arke,
Aurangabad

2. Shri Uddhav Bhasme, Satara
(MS)

3. Mrs. Parul Gala, Mumbai
4. Shri Gajanan Fulkar,
Chandrapur
5. J Satyanarayana,
Secunderabad.
6. Mrs. Ambika Shrestha, Nepal
7. Dr. Keshari Bajracharya,
Nepal
8. Mr. Swahit Bir Singh
Kansakar, Nepal
9. Miss Yu Ping CHEN, Taiwan
10. Miss Yu Hong JIANG,
China

CCT: RCCC

1. Mrs. Chaitali Bagchi, - RCCC
West Bengal, Orissa, Eastern
India States (except Sikkim)

Children Course Teachers

1. Mr. Nand Lal Shevkani, Ajmer
2. Ms Ingrid de Waal,
Netherlands
3. Ms Adi Eytan, Israel
4. Mr Assaf Levy, Israel
5. Mr Yarden Dar, Israel

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

- (1) **Sunday**– 15th January, 2023, Mataji’s (5th Jan.) and Sayagi U Ba Khin’s (19th Jan.) *Death Anniversary*.
- (2) **Sunday**– 07th May, 2023 Buddha Purnima,
- (3) **Sunday**– 02nd July, 2023 Ashadha-Pūrṇimā (Dhammacakkappavattana day)
- (4) **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

*Dukkha nāma āsakti kā, mūla bāta yaha jāna;
Anāsakti se dukha miṭṭeṇ, dharma mūla pahacāna.*

Misery is the name of clinging, know this to be the basic truth. Suffering is eradicated by non-attachment, know this to be fundamental Dhamma.

*Dhana vaibhava upabhoga saba, bhoge dukkha ajāna;
Anāsakti se bhogate, bane sukhoṇ kī khāna.*

Indulging in wealth and pleasures one suffers in unawareness; Enjoying pleasures with non - attachment, one discovers mines of joy.

*Jisase mana nirmala bane, usameṇ saba kā śreya;
Nijahitaparahita sarvahita, yahī dharma kā dhyeya.*

That which purifies the mind is best for all; That which brings welfare to oneself, to others, to all is the goal of Dhamma.

*Jitanā sukha tū cāhatā, utanā hī kara tyāga;
Jo cāhe tū sarva sukha, tyāga sarva hī tyāga.*

The degree of happiness that you want, sacrifice the same amount; If you want total bliss, then sacrifice all.

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