

WORDS OF DHAMMA

*Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;
sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.*

Dhammapada 361, Bhikkhu Vagga

Restraint with the body is good, good is restraint with speech. Restraint with the mind is good, good is restraint everywhere. A bhikkhu everywhere restrained is released from all misery.

Address to Seekers

My Dear Dhamma Sons and Dhamma Daughters!

Come, let us learn to discipline our minds by Vipassana. Control of the mind is very highly beneficial, filled with welfare!

By control and discipline it will improve itself, get finer and become purified. Then only we will be able to shield ourselves from mental defilements. Then only will we be able to get involved in mentally wholesome behaviour and actions. Then we will be able to shield ourselves from vocal and physically unwholesome acts. Then alone will we be able to carry out wholesome vocal and bodily acts.

When the mind is uncontrolled and undisciplined, then the deep rooted knots of old sankharas (mental conditioning) do not get eradicated, they do not subside and get dissolved, and we do not gain freedom from them. These collective knots of kamma do not allow the mind to settle in its natural state of calmness, purity and serenity.

The kamma, the sankhara, arise from ignorance, and conversely, ignorance deepens due to the kamma, the sankhara. This heavy veil of ignorance prevents us from seeing reality as it is. It does not let us see it as ephemeral, a passing phenomena (anicca), so that we are led to believe it to be a permanent reality. We may understand impermanence intellectually and even on principal accept the truth of impermanence hundreds of times; but in actuality, we remain bound by the perception that it is a permanent reality.

Whenever a desired situation occurs in life, such as gaining riches or fame and prestige or promotion and power, we take it to be permanent and start behaving accordingly, which becomes a cause of misery for ourself and for others. Like a blind steam roller, filled with arrogance, we disturb the peace and happiness of others. We remain blind to the fact that this reality is not going to exist forever.

This favourable situation is bound to change, in accordance with the law of nature, into an unfavourable one and again due to the veil of ignorance we take this situation as permanent and fall into a sense of inferiority, depression, irritation, agitation, pessimism and worry -- deep misery. We are blind to the fact that this too shall pass, that this is not a permanent state either.

Whether a situation is an unhappy one or a joyous one, when in our blindness we start seeing it as permanent, we lose our mental balance, our clarity, purity, mental peace and happiness. In both of these situations, we behave adversely and multiply our own misery.



Guruji and Mataji conducted the first Vipassana course outside of India in France from 1-11 July 1979. A moment of happiness while taking leave of meditators there.

As we discipline our minds by the practice of right awareness, then we will ever so slowly begin to come out of this state of ignorance, which only generates unhappiness, until we reach the stage when we are free from all misery and the karmic bondages that bind us. It is nature's law that keeps us bound in misery, and then again frees us from the same misery. This is an immutable law applicable to one and all. Whether one calls oneself a Buddhist, or Jain or Hindu or Christian or anything else, this name matters not.

Dear meditators! Come, let us understand this law of nature which is immutable and learn to control our minds by Vipassana. Truly, discipline of the mind is highly beneficial!

[Excerpts from Vipashyana Patrika (Hindi Newsletter),
Year - 4, Vol. 8, 27.01.1975]



The following article is a living example of Goenkaji's loving kindness and his 'control of mind':--

Recollections of our contacts with Goenkaji

— Kirk and Reinet Brown, UK

Goenkaji had a huge impact on the lives of all who came into contact with him through his teaching, and he continues to do so. Whether or not we actually met Goenkaji in person, we have all met him in a real sense through his teachings and recordings, and that is the meeting that is most meaningful. But, now he has passed away, people who 1

never saw him in the flesh come up on courses and want to know about him. Was he for real they wonder? 'What was he like,' they ask? 'Just like he is on the discourses,' we reply. And it's true, - he was funny, warm, compassionate, and he exuded a calm, unshakeable feeling of security, whether talking on a video or in real life.

Because we got everything we wanted from his teachings we never felt the need to run after him in person. Our first course in 1976 was given through his tapes but he seemed to be right there and he was our teacher from then on. However, as it turned out we were lucky that we saw him when he came to the UK in 1979, and thereafter many times in India when we went to sit long courses, or back in the west when he came on tour. Looking back we feel so fortunate to have managed courses with him, and later assisted him on courses as ATs.

Although he had such an impact on our lives, it is the small everyday things that we remember him saying or doing that illustrate his character and made deep learning points for us.

Once we asked him about U Ba Khin. We don't remember what he said exactly, but we do remember a kind of reverie that came over him. His eyes seemed to sink back inside and reflected back out the deepest feelings of gratitude and devotion he felt for his teacher. Sometimes a look can convey more than a thousand words. A look that seemed to connect us to the whole line of teachers going back to the Buddha.

Goenkaji was a constant force – he never wavered, even in the face of difficulties or challenges. He was the same whoever he was talking to, regardless of status or position or background, and regardless of whether a person was addressing him with respect or otherwise. An incident on a course in the UK in 1981 where a large marquee (tent) had been erected as a Dhamma Hall. It was Day 5, the evening discourse. Goenkaji was in full flow. Suddenly, a male student came striding down the aisle towards the Dhamma seat, waving his arms. He started shouting angrily at Goenkaji. The managers jumped to their feet but the man stood his ground and continued berating Goenkaji. Goenkaji calmly and smilingly indicated to the man to sit down. But he wouldn't move – he turned round and started addressing people in the hall, urging them to 'rebel'. Still Goenkaji sat, smiling and patient. Eventually the man turned and strode back down the aisle. He stopped and addressed his girlfriend, who was sitting right behind Reinette. 'I'm going – are you coming?' She replied 'No'. So off he stormed, and out of the course. It was a very disturbing incident for the students, who naturally felt shaken. What on earth was Goenkaji going to do now? Well – he and Mataji looked completely unperturbed and just smiled benevolently, as he continued the discourse as if nothing had happened. It so happened, on that course a Dhamma colleague was recording the discourses. He was using a large reel-to-reel tape recording machine of those days. The recording machine was running throughout the incident. He told us afterwards that when he came to listen to the recording he found he could splice the tape where the man started his tirade and again at the end, as Goenkaji had resumed his discourse exactly where he left off, and there was no perceptible break. Such calm, clarity and presence of mind in the face of adversity! This story doesn't end there. The course venue was a former farmhouse with outbuildings. Reinette was sleeping in a makeshift dormitory upstairs in a barn, next to the man's girlfriend. That night as she was falling off to sleep, she heard a Dhamma server come quietly up the steps and whisper to the girl 'Goenkaji wants to know - what's the name of your friend – he wants to send him metta'.

For four consecutive years in the mid 1980s Goenkaji came to the UK to give huge summer courses. People attended from all over Europe. There were many stories we remember from then. One time on Day 4 Goenkaji had just instructed the students to go to the top of the head at the beginning of the Vipassana session and at that exact same moment the largest thunderbolt we have ever heard crashed down from the sky. Immediately all the electricity went out. Goenkaji calmly carried on. The students certainly felt strong sensations at the top of the head and knew they were in for something life-changing! Later during this course a female student at the back started crying loudly and was brought back to the job in hand when Goenkaji's serious gravelly voice came through the speakers, 'There is no crying business on the path of Dhamma.' There were always many lighter moments. Behind Goenkaji's seat in the wall of the gymnasium that served as a Dhamma Hall, a cat had got in and given birth to two kittens. All along the bottom of the wall was a ventilation grill, and the two kittens' cute faces looked out at the rows of students opposite them, mewling from time to time. As they witnessed the students bending forward saying 'Sadhu Sadhu Sadhu' to Goenkaji's 'Bhavatu Sabba Mangalam', it's not surprising the kittens were called Sadhu and Metta and later adopted by meditators.

We often used to marvel at Goenkaji's tremendous Dhamma energy. By 1994 he had personally conducted 400 courses. Often he would conduct twenty or more courses in one year, many times the next course beginning the same day as the previous one ended, or with just a day or two gap for travelling. He was also not just dealing with the students' questions, but for decades he was giving all the instructions live, as well as giving evening discourses in both Hindi and then English. It was a remarkable feat of compassion, devotion and stamina in itself. We remember an occasion when he arrived in the U.K. and Reinette mentioned to him that the 'servers had all worked so hard' to get the centre set up and ready for his visit. Instead of commiserating with the poor servers, he replied without sentiment, 'Well, they have to!' For Goenkaji the element of work was always there and he understood that this was necessary for all of us to make progress in Dhamma, and that Dhamma work was an opportunity to be joyously taken up in two hands to develop our paramis, rather than to gain the thanks of others. As he used to say, 'If you thank me then I have to thank you and then you have to thank me for thanking you etc.'

Appointing people to serve in various roles was done in a very matter of fact way. For example, when he asked us to be ATs, he merely asked out of the blue, 'If you were ATs, how many courses could you give?' This approach gave us the correct understanding that we had not been awarded any special title to build up our egos, but had a job of work to do to help our teacher in his mission. It did not seem we were given a choice whether to take it up or not. We took it that he knew we were completely surrendered and would do whatever we could, and we were glad that was how he felt. This implicit acknowledgement of connection touched us.

Giving so many courses Goenkaji met all types of people. It was the time to spread the seeds of Dhamma far and wide. Occasionally people who were not mentally balanced came on courses. On a course in France one young student who described himself as a 'psychic navigator' on his application form turned up. It quickly became apparent that he was unbalanced. He had come from another country with a few friends so although he was not fit to continue the course Goenkaji directed that he had to remain on site until the end

of the course when he could travel back home with his friends. Goenkaji was very tolerant and unmoved by his strange behaviour. In the early mornings when Goenkaji would leave the Dhamma Hall at 6.30 and walk back to his residence still chanting, this young boy would rush up to him after picking great bouquets of wild grasses and wild flowers and thrust them at him. Goenkaji just carried on his way, chanting and giving metta. On another occasion Goenkaji was informed regretfully by the manager that a student had left the course. We always remember his response when we now conduct courses and have somebody leave. He smiled and simply said, 'Well, we've got it!' He offered the Dhamma freely with all the compassion, but gained nothing personally from whether anyone came on a course or not, or whether they stayed or not. That was purely to their own advantage, and they were free to take it up or not.

We remember now all the precious moments that we had with Goenkaji. For us he was, and remains, the personification of Dhamma. A last meeting is always very poignant. Sitting at his feet one last time, as one of the five hundred ATs, SATs and Ts at the International AT Meeting in 2012, was special. Whether or not he knew this was his last meeting with his ATs we can't say, but he had called all his ATs to make a special effort to attend this 'important and historic' occasion. He wanted very much to address us all personally. As well as explaining the new devolved system of worldwide organization, he wanted a chance to answer any queries that his ATs had. I remember him clearly - body visibly worn out and exhausted from decades of unrelenting service, and sustained only by some near miraculous willpower, but mind as sharp as ever and full of metta. At one point after quite a long talk he gave in Hindi as well as answering questions, someone said, 'And now in English please.' Goenkaji visibly blanched but he did go on to give a short talk in English. His sense of humour shone through. After years of saying there is no thanks in Dhamma, he ended the whole session by joking with a twinkle in his eye and a gentle chuckle, 'Now thank me!!!' Truly, and as he well knew, there is nothing we can do to pay back the debt of gratitude we owe our Dhamma Father, other than to carry on walking the path of Dhamma and serving others to fulfill his mission. The gift we have to give him, the *gurudakshinā* he mentions at the end of every 10-day course, is not one of thanks, but is one of practice and sending Metta to all beings, he being one amongst them!

Children's Meditation Courses in Mumbai

Date	Course sites	Age 10-16, Registration 2 days before the Course, i.e. Thursday and Friday.
First Sunday	Ulhasnagar, Churchgate, Thane, Khar, Wadala, Matunga	
Second Sunday	Dombivili, Andheri	
Third Sunday	Thane, Ghatkopar, D. Vipula	
Fourth Sunday	Airoli, Dhamma Vipula	

“Please call or send a text SMS message with the name and 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:- 1) Ulhasnagar: A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130,

2) Wadala: “BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building Contact: Mobile: 98922-18186, 98201-50336, 3) Khar: Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9768123934, 7498027441, 4) Churchgate: Contact: Prashant Rao, Mob. 9820059287, 5) Thane: Contact: Deepali Kadam, 9833116107, 6) Matunga: Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Mob. 25101096, 25162505. 7) Dombivili: Tilak School, Tilak Nagar, Dombivli, Mob. 9819866615, 9029423540, 8) Andheri: Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9769926169, 9967813469. 9) Ghatkopar: SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyal Society, Mumbai 400086. Tel: 25162505. 10) Belapur: D-Vipula Vipassana Centre – Contact: 77382000969, 9594464442, 11) Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9892565765. 12) 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.

VRI - Pali Residential Course - 2020

Pali-Hindi (45 Days Residential Course) (9th Feb to 26th March 2020). Please find Eligibility Criteria for above courses on: <https://www.vridhamma.org/Pali-Study-Programs>; **Contact: ‘Global Vipassana Foundation’,** Gorai, Borivali (W), Mumbai 91, Phone: 022-50427560 (10:30 AM to 5:30 PM),

Email: mumbai@vridhamma.org; **Mob.** 9619234126, Mrs. Baljit Lamba – 9833518970, 3) Ms. Harshita Bramhankar– 8830166246

The Construction of Dhammalaya 2

To give free accommodation to Dhamma Sevakas and meditators who come to the Global Pagoda 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 • GVF address.

Dhammic Death

Narendra Babu Kadage, age 62, AT from Kolhapur passed away on 1st Sept, at about 11.30 am. He was sitting on the 20-day long course at Dhammalaya, Kolhapur center. It is reported that he was very calm and departed for his further Dhamma journey without disturbing meditators of the long course. May he be happy and liberated.

Additional Responsibilities

1. Shri Gautam Goswami to Assist the ATC (area training coordinator) Gujarat in AT training activity.

Newly Appointed Assistant Teachers

- Mrs Mingma Doma Lepcha, Sikkim
- Mrs Oke Sonam Paljor, Gangtok
- Mr. Jit Bahadur Gurung, Nepal
- Mr. Phunuru Sherpa, Nepal
- Mr. Tikaram Adhikari, Nepal

6. Mr. Khadananda Poudel, Nepal

Children course teachers

- Mrs. Sandhya P. Oke, Nallasopara
- Dr. Jyoti Dhaval Vaishnav, Baroda
- Mr Thomas Chatenet, France
- Ms Juliette Gosset, France
- Mrs Milka Calmejeane, France
- Mr Jonathan Clark, Italy
- Miss. Vibolen Long, Cambodia
- Mrs. Bunna Pok, Cambodia
- Mr. Sengleap Ros, Cambodia
- Mr. Bonthorn Heng, Cambodia

Celebrating 50 Years of the Journey of Dhamma A program at the Global Pagoda in Dec. 2019

As you all know that the 50th Year has come to pass, to celebrate this Golden Milestone, a mega event is being planned at the closing of this year on Dec 15-16, 2019 at the Global Vipassana Pagoda.

One objective of the program is to bring Vipassana meditators from all over the world, together at one place for a mega group sitting and metta to strengthen the practice of Dhamma. The other is to collectively reflect on the past 50 years and outline the vision for the coming 50 years. In this two-day event, we shall also hold discussions around Vipassana and Buddha's discourses, as well as sharing memories of old meditators who worked closely with Guruji for Dhamma Work. We request you all to kindly attend the event. Please register before coming. You can use following method: WhatsApp-8291894644; SMS-8291894645; Website: <http://registration.globalpagoda.org/registration/>

Centuries Corpus Fund for the Operation of Global Vipassana Pagoda (GVP)

As desired by Guruji, a Centuries Corpus Fund has been set up to meet the daily expenses of GVP. To fulfill this desire of Guruji, Global Vipassana Foundation (GVF) calculated that if each of 8960 persons donates Rs 1,42,694/- then the amount will be Rs 125 crores. The interest earned from this amount will meet its daily expenses. If one cannot deposit this amount at one time one can do it in installments in a year. (Some have deposited money, and it is hoped the full amount will be received soon.)

This is a great occasion for all meditators and non-meditators to increase their parami by contributing to this fund

- For more information and making contribution please **contact**
- GVF office: 1. Mr. Derik Pegado, 9921227057. or 2. Mr. 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.

Saṅghadānas at Global Vipassana Pagoda

Sunday **29th September 2019**, on the occasion of the death Anniversary of Respected Goenkaji and Sharad Purnima; Sunday **15th Dec.** 2019, on the occasion of Celebrating 50 Years of Dhamma; and **12th January 2020**, on the occasion of death Anniversary of Respected Mataji and Sayagi U Ba Khin are being organized at 9 a.m. respectively. Those who wish to take part in the meritorious Saṅghadāna, they should Contact: 1. Mr Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, **Tel:** 022- 62427512 (9:30 AM to 5:30 PM), Email: audits@globalpagoda.org.

One-day Mega courses and Daily One-day courses at Global Vipassana Pagoda for 2020

Sunday 12th January, 2020 in memory of Res. Mataji and Sayagi U Ba Khin, **Sunday 10th May, 2020** on **Buddha Purnima**; One-day mega courses and **Daily One-day courses** at GVP start at 11am till 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: <http://oneday.globalpagoda.org/register>

DHAMMA DOHA

*Samyaka darśana jñāna se, antara saṃvara hoyā;
Naye karma bāṃdhe nahīṃ, kṣīṇa purātana hoṃya.*

With right understanding and true knowledge, the mind is controlled from the very depths; Then new karmas are not built, while the old ones are destroyed.

*Sādhaka ho saṃvara kare, svata: nirjarā hoyā;
Yathābhūta darśana kare, graṃthi vimocana hoyā.*

As the practitioner learns discipline, the impurities fall away automatically; As one observes reality as it is, the knots get dissolved.

*Nāi na bāṃdhem graṃthiyāṃ, kṣīṇa purātana hoṃya;
Saṃvara karanā sikhā le, svayaṃ nirjarā hoyā.*

One does not build new knots, while the old ones are weakened; As one learns to control the mind, the knots come undone automatically.

*Dukhiyāroṃ ko dekha kara, karuṇā jage apāra;
Mana anukampā se bhare, to hī brahmavihāra.*

Seeing the suffering multitudes, one's mind is filled with compassion. Such a mind filled with goodwill and compassion truly dwells in the brahmic planes.

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