

Vipassana Newsletter

In the tradition of Sayagyi U Ba Khin,

as taught by S. N. Goenka

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Vipassana Research Institute

Dhamma Giri, Igatpuri-422 403, Maharashtra

WORDS OF DHAMMA

*Mattāsukhapariccāgā,
passe ce vipulaṃ sukhaṃ;
caje mattā sukhaṃ dhīro;
sampassaṃ vipulaṃ sukhaṃ.*

—Dhammapada - 290

If by giving up a lesser happiness,
one may behold a greater happiness,
let the wise man give up the lesser happiness
for the sake of the greater happiness.

BENEFITS OF Dhamma SERVICE

by S. N. Goenka

(The following is based on a talk given by Goenkaji for ten-day students at Dharmashringa, Kathmandu on 15 April 2000.)

You have completed a ten-day Vipassana course. But this is not enough. Now you have to learn how to apply it in your day-to-day life. When you go out, you will have to face the world. And whatever equanimity you have learned here, see that you apply it in your life in spite of all the difficult situations. You know, and I also know, that the world is such that it is so difficult to maintain equanimity in life. But this is what you have to learn.

For that, one important way is that you learn to apply equanimity in an atmosphere of a Dhamma centre where a course is going on. You can come for some time whenever you are free and give service, ten days of Dhamma service. The atmosphere here is definitely better than the atmosphere outside. Outside, the entire atmosphere is full of negativities. Here, the students who come will also generate negativity time and again. But the atmosphere will not be so strong. You can face it. So first, you learn in a Dhamma centre how to remain equanimous dealing with people who are generating negativity. This is a training ground for you.

And moreover, you will not be serving the entire day. Whenever you are free, you have an opportunity to meditate. This is how you will strengthen yourself.

Besides this, there are many other benefits of giving Dhamma service. One important benefit is that you will develop your *pāramīs*. It is only your *pāramīs* that will take you to the final goal. And you get a good opportunity here while you are serving people to develop your *pāramīs*.

One *pāramī* you will develop is *mettā*. Whenever you serve people, naturally you generate *mettā* for them, love and compassion for them. And that helps you to develop your own *pāramī* of *mettā*.

Another important *pāramī*, especially for a householder, is the *pāramī* of *dāna*. It is a very important *pāramī*. When you give *dāna* of money and of other things required by people in the world, this is good. But here the *dāna* is the *dāna* of Dhamma, the greatest *dāna* in the world.

Why is it the greatest? Because the law of nature is such that whatever the seeds you plant the fruit will be exactly according to that and multiplied. When you give food to somebody, then in return when the time ripens, you will get food in bigger quantities.

You are now joining a course to give Dhamma. Of course, the teacher gives Dhamma. And it takes time for someone to reach the stage of becoming a full-fledged teacher or even an assistant teacher. But still you can be a partner in this Dhamma service, in this *dhamma-dāna*.

Understand, a teacher cannot give *dhamma-dāna* unless there are proper facilities. So those people who are helping to construct proper facilities are also partners in giving Dhamma. Similarly, Dhamma cannot be given if the management is not proper. So those who are managing a Dhamma course are also partners in *dhamma-dāna*. And so also, Dhamma cannot be given unless there are good Dhamma workers to help. So, you are also becoming a partner. And you get the benefit of this.

And I know, from my own experience, how much benefit one gets. From the time I finished my first course until I was appointed a full-fledged teacher after fourteen years, I kept going to my teacher and to the centre to give Dhamma service. I benefited immensely.

Similarly, the students who give Dhamma service keep on reporting to me that, "By giving one ten-day Dhamma service, I received so much benefit."

When you plant the seed of Dhamma—and giving the *dāna* of Dhamma is planting the seed of Dhamma—you receive a large quantity of Dhamma in return for yourself. Your Dhamma becomes stronger and stronger. This is a

very good benefit you are going to get by giving Dhamma service.

Another big benefit is that you get so much satisfaction. When you received Dhamma, so many Dhamma workers served you. Now you feel that you are paying your debt of gratitude by serving other people in the same way. "Others have served me. Now I better serve others." This is a great satisfaction.

Another great satisfaction is that at the end of serving a course, you will feel so much joy. And this is not ordinary joy. This is a very sublime joy, *muditā*, sympathetic joy. You notice when people join the course, their faces are full of melancholy, sadness, having this kind of misery or that kind of misery. But on the tenth day, when they leave the course, there is a glow on their faces, so much happiness and so much joy. And when you generate sympathetic joy, you also become so happy. This is a great advantage of Dhamma service.

Dhamma is not only for your own liberation. Of course, the teaching of the Buddha is that you liberate yourself, but at the same time, you help others to get liberated. And you are doing the same thing by giving Dhamma service. You are trying to liberate yourself from misery and you are helping others to get liberated from misery.

Therefore, I keep on advising my students that they must find time to give Dhamma service for at least one ten-day course. As you find time to take your own ten-day course, similarly it is very important to give service for one ten-day course.

At times, you cannot find ten days. All right, then serve as many days as possible. Maybe during the weekend you can come for two days. You may discuss this with the management, and if they agree, you can come for two or three days or even one day and give service. Service is always good for you.

May you all develop in Dhamma, get established in Dhamma, for your good, and for the good of so many others. May you all keep on growing in Dhamma, may you all keep on glowing in Dhamma.

QUESTIONS & ANSWERS

Question: The Dhamma makes us active, prepares us to face difficulties, and gives us strength to fight evil. Is it right to say then, when faced with difficulties, that the Dhamma will help, and to run away from the problem, to become inactive, saying: "Thinking about the problem will spoil my vibrations so I should just give *mettā*?"

Goenkaji: No. You have not understood Dhamma very well. Even in the ten-day courses it is clearly explained that if a strong person is harming a weak person, and you just sit there and say, "What can I do? Let the strong person suffer for his *kamma*, and the victim is also suffering for his *kamma*"—this is wrong. Dhamma does not teach that. Use all your strength, physical and vocal, to stop this person. But there should not be a trace of animosity, anger or hatred towards the aggressor. You have love and compassion for this person, but he does not understand soft language. You have tried that. Now you can take the hardest action, but with love and compassion. So, Dhamma does not make you inactive.

But where you do not have the capacity to help—say somebody is very sick, on the deathbed, and the doctor is there treating him—now what can you do? You are not a doctor. So you sit and meditate, and give *mettā*. If you say, "I am a Vipassana meditator, so I must cure this person"—that would be a wrong decision. So wherever you are capable, you must be active. Do not allow people to do something wrong if you can stop them.

(20 January 1996, Annual Meeting: Dhamma Giri)

VIPASSANA PILGRIMAGE 2001

Goenkaji and Mataji went on a Dhamma Pilgrimage from 17 February to 2 March 2001 to the historical places in India and Nepal related to the Buddha's teaching and to his life. They were accompanied by more than 800 Vipassana meditators from all over the world.

The pilgrimage included the four most important places in the life of the Buddha: Lumbini, the Buddha's birthplace; Bodhgaya, where he attained enlightenment; Sarnath, where he gave the first Dhamma discourse; and Kushinagar, the place of his final passing away (*parinibbāna*) as well as Rajgiri, Sravasti, Vesali, Muzzafarpur, and Nalanda.

This pilgrimage was also a continuous meditation course as it moved across Northern India and Nepal. During the entire pilgrimage, there were group meditation sittings at all the places visited. Goenkaji explained the historical relevance of the places visited as well as the importance of meditation at that place. The pilgrims also meditated at all the Vipassana centres in the area. One-day courses were also held in the special train with Goenkaji's instructions relayed throughout the length of the train.

The tour also included a convocation ceremony at the Central Institute of Higher Tibetan studies, where an honorary doctorate was awarded to Goenkaji. He gave an address there entitled "The Buddha and His Discovery".

At Bodhgaya, Goenkaji conducted a one-day course on 22 February that ended with a special group sitting under the Bodhi tree outside the Mahabodhi temple from 9:00 to 10:00 p.m. In the *mettā* session at the end of this sitting, he shared merits with all those suffering the effects of the recent devastating earthquake in Gujarat. The pilgrims as well as many Vipassana meditators world-wide joined him in sharing their merits for the peace and happiness of those affected by this earthquake.

Goenkaji repeatedly emphasised that the Vipassana pilgrimage should not be taken as a rite or ritual by the present generation or by future generations. There is no blind belief involved in meditation while visiting all the important places of the Enlightened One. No Vipassana meditator should harbour the delusion that one can get liberated by simply visiting the four important places of the Buddha. Liberation can only be achieved when one starts experiencing the truth within oneself. While visiting the places where he was born, where he became enlightened, and where throughout his life he continued to guide people in Dhamma, meditators should work seriously and take advantage of the wonderful vibrations of this land, the wonderful land of India, the country of origin of pure Dhamma.

NEW RESPONSIBILITIES

Bhikkhuni Ācārya:

Ven. Bhikkhuni Heng Ding, *Taiwan* (Corrigendum)

Responsibilities of Ācāryas in India:

1. Mr S. Adaviyappa
To serve Dhamma Pattana (Global Vipassana Pagoda)
2. Mr Mukundrai & Mrs Vimla Badani
To serve Orissa and West Bengal including Dhamma Gaṅgā
3. Mr Prakash & Mrs Shubhangi Borse
To serve Dhamma Sarovara
4. Mr Balraj Chaddha
Spread of Dhamma
5. Dr Dhananjay Chavan
To assist the Principal Teacher
6. Dr Rajendra Chokhani
General Research
7. Ms Priti Dedhia
To serve Computer Department (V.R.I.) & Children's courses (Maharashtra)
8. Prof. Pyare Lal & Mrs Sushila Dhar
To serve Dhamma Tihar, Dhamma Rakkhaka and Dhamma Sikhara, Research for jail courses, police courses etc.
9. Mr Kashyap & Mrs Kamala Dharmadarshi
To serve Dhamma Divākara
10. Mr Balkrishna Goenka
To serve Andhra Pradesh and Tamil Nadu including Dhamma Khetta and Dhamma Setu
11. Mr Chothmal Goenka
To serve Karnataka including Dhamma Sumana
12. Mr Radhe Shyam Goenka
Publication, Tipitaka CD ROM, Internet (India) and to serve Dhamma Tapovana
13. Mr Sher Singh & Mrs Vimala Kumari Jain
To serve Dhamma Salila and Jail courses in Rajasthan and Madhya Pradesh
14. Mr Mahasukh & Mrs Manju Khandhar
Global Vipassana Pagoda work co-ordination and Scheduling of courses for Indian teachers in India and abroad
15. Mrs Usha Modak
To serve Goa, Konkan and Western Maharashtra including Dhammānanda, Dhamma Puṇṇa and Dhammālaya
16. Mr Natwarlal & Mrs Kausalya Parikh
Spread of Dhamma
17. Mr Manhar Patel
To serve Dhamma Pīṭha and Jail courses in Gujarat
18. Mr Narayan & Mrs Rama Patil
To serve Marathwada including Dhamma Ajantā and To serve Dhamma Vaṭī and Dhamma Manamoda
19. Mr Shashikant & Dr (Mrs) Sharda Sanghvi
Comparative Research [Dr (Mrs) Sanghvi: Director of VRI]
20. Mr Laxmi Narayan Rathi
Spread of Dhamma
21. Dr Bhimsi & Mrs Pushpa Savla
To serve Kutch including Dhamma Sindhu
22. Mr Premji & Mrs Madhu Savla
To serve Dhamma Giri. Mrs Madhu Savla: Course management (female students) at Dhamma Giri and Dhamma Tapovana
23. Mr Bachubhai Shah
Spread of Vipassana in South Gujarat
24. Ms Shanti Shah
Spread of Dhamma
25. Mr Sudhir & Mrs Madhuri Shah
To serve Vidarbha and Chattisgarh including Dhamma Nāga, Dhamma Sugati, Dhamma Kānana, and Dhamma Ketu
26. Mr Gurmukh & Mrs Hans Sidhu
To serve Punjab including Dhamma Dhaja
27. Mr Ram Singh & Mrs Jagdish Kumari
Introduction of Vipassana in Central & State Governments, Training and preparation of training manual and To serve Dhamma Sota, Dhamma Paṭṭhāna and non-centre courses in Delhi and Haryana
28. Mr Vimalchand Surana
To serve Rajasthan including Dhamma Thali

29. Mr Satyendra Nath & Mrs Laj Tandon
To serve Bhikkhu Sangha, Preparation of Dhamma literature and To guide children's course activities world-wide
30. Mr Jayantilal & Mrs Kamala Thakkar
To serve Saurashtra including Dhamma Koṭa
31. Mr Arun & Mrs Kamala Toshniwal
To serve Dhamma Giri
32. Dr Narayan & Mrs Sharda Wadhvani
To serve Ratlam and Indore

Responsibilities of Ācāryas outside India:

1. Mr John & Mrs Gail Beary
To serve Dhamma Kamala & Dhamma Ābhā (Thailand), Indonesia and Korea, To serve Dhamma Mahāvāna and Training of assistant teachers in North America
2. Mr Harry & Mrs Vivian Snyder
Introducing Vipassana in Prisons and Government of USA

New Ācāryas:

1. Mrs Ilaichiben Agarwal
To conduct long and special courses
2. Mrs Sajjandevi Dhariwal
To assist in long and special courses
3. Mrs Veena Gandhi
To assist in long and special courses
4. Mrs Gita Kedia
To assist in long and special courses
5. Mr Ashok and Mrs Uma Kela
To serve Dhamma Pāla
6. Mr Shyam Sunder and Mrs Kanta Khaddaria
To serve North-Eastern States, Uttar Pradesh, Bihar and Jharkhand including Dhamma Cakka, Dhamma Bodhi, Dhamma Suvatthi, Dhamma Licchavi, Dhamma Upavana, Dhamma Vimutti and Dhamma Lakkhaṇa
7. Mr Ratilal & Mrs Chanchal Savla
To conduct long and special courses
8. Dr Rohidas Shetty
English Newsletter (of VRI) and Database of ATs and centres
9. Mr L. Shivappa
To serve Kerala
10. Mr Rajendra Singh and Mrs Usha Kumari
Research (History)
11. Mr Jayesh Soni
Course management (male students) in Dhamma Giri and Dhamma Tapovana
12. Mr Shyam Sunder Taparia
To serve Dhamma Saritā
13. Mr Ram Avadh & Mrs Susheela Verma
Translation of Myanmar Dhamma literature
14. Mr Itagaki Atsushi
To serve Japan

Senior Assistant Teachers:

1. Mr Narayan Chandra Biswas
2. Mrs Brij Bala Chawla
3. Mrs Radhadevi Dalmia
4. Mr Dilip Deshpande
5. Mr Champalal Khivansara
6. Mrs Pushpa Makharia
7. Dr Nikhil Mehta
8. Mrs Susheela Pai
9. Ms Nalini Parulekar
10. Mr Dipchand Shah
11. Dr N. P. Subramanyam
12. Mr Ashok Talwar
13. Mr Jaikumar Tibrewala
14. Mr Shivjibhai Vikamsey
15. Mr Daryush Nowzohour
16. Dr Amnat Apichatvullol
17. Ms S. Rukmini Kodagoda
18. Mr M. D. S. Perera

NEW APPOINTMENTS

Assistant Teachers:

1. Mr Ravjibhai Barot, *Sabarkanta*
2. Mr Shivaji Jadhav, *Kolhapur*
3. & 4. Dr Hamir & Dr (Mrs) Nirmala Ganla, *Pune*
5. Mrs Subhadra Khanna, *Jaipur*
6. Mr Jinendra Shirolkar, *Kolhapur*
7. Mrs Sabrina Katakam, *Secunderabad*
8. & 9. Mr Ittiporn & Mrs Monta Thong-innate, *Thailand*
10. Mr Robert Cannon, *USA*
11. Ms Barbara Luxton, *Canada*

Children Course Teachers: (Thailand)

1. Mrs Wantanee Pintakananda
2. Ms Nate Thong-innate

"VALUE INCULCATION THROUGH VIPASSANA" WORKSHOPS

Two residential workshops for college and school teachers are being organised to practically demonstrate how universal human values like loving kindness, compassion, truthfulness, forgiveness, generosity, etc. can actually be inculcated by a scientific practice of self observation.

These 15-day workshops will be held at Pune Vipassana Centre from 18 May to 2 June 2001 and 8 June to 23 June 2001. The workshops will begin at 10:00 a.m. of the first day with about two days of discussions, followed by a ten-day Vipassana course, and will conclude with another two days of discussions and practice of integrating Vipassana with day-to-day life. The workshop will end at 10:00 a.m. on the final day.

College and school teachers wanting to participate in these workshops may contact:

Pune Vipassana Samiti,
Dadawadi, Opposite Nehru Stadium,
Near Anand Mangal Karyalaya, Pune 411 002
Tel: (020) 4446767
e-mail: webmaster@pune.dhamma.org

A special workshop for assistant teachers on "Value Inculcation through Vipassana" is also being organised from 3rd June (10 a.m.) to 7th June (10 a.m.) at Pune Vipassana Centre. Assistant teachers wanting to attend the workshop may contact Pune centre at the above address.

COURSE FEEDBACK

"My lower limbs are lifeless below the knees because of childhood polio and I have to use artificial boots and crutches. With the support of my parents, I have been able to live a fairly independent life and am presently studying in T.Y.B.A. In spite of my best efforts, including intensive physiotherapy, there has not been much improvement in the condition of my legs.

"I sat for a ten-day Vipassana course from 18th February to 1st March 2001 at *Dhamma Giri*. My goal was to gain strength of mind. Initially it was very painful but on the sixth day, I started to experience a sensation of 'free flow' in my legs. It was a priceless moment for me to feel this slow-moving flow of sensations in my apparently lifeless legs. I will be forever grateful to revered Goenkaji for bringing this invaluable technique back to India."

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VIPASSANA COURSES FOR THE EARTHQUAKE- AFFECTED PEOPLE

Vipassana courses for large number of people are planned in the three Vipassana centres: *Dhamma Sindhu* in Kutch, *Dhamma Pīṭha* in Ahmedabad and *Dhamma Koṭa* in Rajkot for the survivors of the earthquake.

Since the existing facilities in these centres can accommodate only about a hundred meditators, these courses will require new facilities including temporary kitchen and dining, tents for residence, a big tent (Dhamma Hall) to accommodate hundreds of meditators in each centre, temporary toilets etc.

Meditators who wish to share in the merits of this effort may send their donations to "Sayagyi U Ba Khin Memorial Trust, Igatpuri". It should be clearly mentioned that the donation is intended for Vipassana courses in the earthquake-affected areas.

VIPASSANA IN CHINA

Five ten-day Vipassana courses have been successfully organised in mainland China in the last two years. Two ten-day Vipassana courses are planned in China in 2001 from 26th September to 7th October and from 10th to 21st October. The courses will be conducted at Zhao Zhou Bai Lin Chan Monastery, one of the oldest and most prestigious Zen temples in Northern China, and close to Beijing.

Contacts for course registration or Dhamma service:

(1) Ven. Ming-Gee, Zhao Zhou Bai Lin Chan Monastery, Zhao Xian, Hebei, People's Republic of China 51500.

Tel: 311-494-3408, 311-494-2447 (Mandarin only)

(2) Mr Jeff Cai, Registration Committee, UBKMT of NY, Rm. 3A, 133-32 41st Road, Flushing, NY 11354, USA.

Tel: 718-445-7856; e-mail: jcai13@hotmail.com

DHAMMA GIRI WEBSITE

This website <www.vri.dhamma.org> contains information about Vipassana, *Dhamma Giri*, VRI, Goenkaji's Itinerary, Latest Developments in spread of Dhamma, Vipassana Centres in India, Questions & Answers, VRI English Newsletters, Dhamma News, Dhamma Discourses, Information about *Chaṭṭha Saṅgāyana* CD-ROM, Vipassana Seminars, VRI Publications, Updated schedule of courses including one day courses and group sittings in India as well as centre addresses, and updated information on *Dhamma Pattana*, *Dhamma Tapovana*, and Sayagyi U Ba Khin Vipassana Village.