

# Vipassana Newsletter

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

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## WORDS OF DHAMMA

*Idha modati pecca modati,  
katapuñño ubhayattha modati;  
so modati so pamodati,  
disvā kammavisuddhimattano.*

Here he rejoices, hereafter he rejoices,  
The doer of meritorious deeds rejoices in both existences;  
He rejoices, rejoices greatly,  
When he perceives the purity of his deeds.

—Dhammapada 16

## Farewell Brother Radhe Shyam

S. N. Goenka

*(The following is a translation of an article by Goenkaji published in the March 2007 issue of the Hindi Vipāṣyanā Pātrikā. It has been adapted for the Newsletter.)*

My father had great respect for his elder brothers. His elder brother and my uncle, Shri Dwarkadas, was advancing in age and his health was also deteriorating. He had eight daughters but no son. My father was worried about him. He had already given his eldest son, Bal Krishna, for adoption to his other elder brother who was childless. So my father decided to give me for adoption to Shri Dwarkadas.

This was in the year 1937 when I was thirteen years old. It is easy to separate an infant from its mother and father. But, at thirteen years of age, even the thought of separation from my parents was unbearable. My elder brother, Babulal, was about two years older than me but we were always together like twins.

My mother and I were deeply attached to each other. Even at that young age, I was afflicted by excruciating attacks of migraine, once or twice a year. During such attacks, my mother would lay my head in her lap and massage it with fresh butter or almond oil. Within a short time, because of my mother's loving touch, a tingling sensation would start in my head which would soon spread through the entire body and all the pain would disappear. This was a foretaste of the experience of Vipassana. Then I would fall asleep with my head in her lap. Even a discussion about separation from my loving mother was unbearable for me.

My uncle was much older than my father. He taught my father the skills of the trade and personally

resolved all his business difficulties. He gave my father easy chores to keep him satisfied and did all the difficult jobs such as touring the northern towns in Myanmar to sell clothes.

One day, my father explained my responsibility to ease his elder brother's burden. "My brother needs a son to help him. He will be happy to have you as his son. Since we all live together in the same house, you will not be living far away from us even after he adopts you as his son."

Seeing my father's boundless devotion and gratitude towards his elder brother, I could not oppose his wishes and accepted his decision. My uncle and aunt were very noble. I never ever heard my aunt raise her voice throughout her life.

About a year or so after my adoption, my aunt and adoptive mother gave birth to Radhe Shyam. I was filled with joy. At the same time, I felt a strong urge to return to my biological parents. I went to my father and requested him to allow me to return. I was not unhappy in my adoptive home but I found it very difficult to stay away from my mother.

This time, my father was a little harsh. He said, "You know very well that my brother is very ill and may pass away soon. (As a matter of fact, he passed away after a year.) It is now your responsibility to look after his family and you should not shirk this responsibility. I have made this decision after considerable thought. It is your duty to fulfil it."

I had been deeply influenced by *Ramcarita Manas* since childhood. I was inspired by Lord Ram's filial devotion even after being exiled. It is not easy to renounce the throne and live in the forest. But Lord Rama accepted his father's decision willingly.

*Rājīvalocana rāma cale,  
taji bāpa ko rāja batāū kī nāhī.*

The lotus-eyed Rama goes,  
leaving behind his father's kingdom like a  
(unattached) pilgrim (who leaves one place for  
another without any attachment).

I would sing this verse and be overcome by  
emotion. Similarly, my father has ordered me to serve  
his elder brother's family. I would respect it and  
consider it my good fortune to fulfil his wishes. After  
this, I never again harboured the thought of returning  
to my parents.

In 1940, I passed the tenth class and joined the  
family business. Within two years, we had to leave  
Myanmar because of the invasion by Japan. We had to  
face many hardships in India because we were forced  
to leave behind all our possessions in Myanmar. I  
sought business opportunities in India and at the same  
time, looked after my adoptive family and Radhe  
Shyam's education. He was good in studies and  
progressed well. We started a business in South India  
and settled there. Radhe Shyam continued his  
education there. After the war, we returned to  
Myanmar. Radhe Shyam had a strong desire to become  
an engineer. I always regretted that I had been unable  
to study in college even though I had stood first in the  
tenth class and had received a scholarship from the  
government. Therefore, I decided that Radhe Shyam's  
education would not be hindered. He would be  
allowed to study as much and as long as he wished.  
Radhe Shyam duly completed his engineering studies  
at the Birla college in Pilani and thereafter joined the  
family business.

We had to leave Myanmar again. Radhe Shyam  
continued to be a part of the family business. In 1969,  
I came to India with Sayagyi U Ba Khin's blessings to  
teach Vipassana and started conducting Vipassana  
courses. But I had doubts about successfully carrying  
out this great responsibility.

While conducting a course in Bodh Gaya, I received  
the news that my revered teacher had passed away. I  
did a ten-day self-course at Bodh Gaya and then  
decided that I would free myself from all family and  
business responsibilities and devote the rest of my life  
to Vipassana. I wrote to my brothers about this  
resolution. The rest sent encouraging replies but  
Radhe Shyam and my younger brother, Gauri Shankar,  
immediately came to Bodh Gaya to assure me that I  
need not bother about my worldly responsibilities and  
should devote myself completely to teaching  
Vipassana. Thanks to their encouragement, I devoted  
myself to my Dhamma mission.

Radhe Shyam wholeheartedly supported my  
Dhamma mission. He helped as much as possible in  
every sphere of Dhamma while looking after his  
business responsibilities. His biggest contribution,

which I will always remember, is in helping me to  
achieve my strong desire: Just as Vipassana, which had  
been lost in India, had returned from Myanmar and  
had become established here, the Buddha's original  
teaching, the Tipitaka with its commentaries, should  
be published in India and benefit more and more  
people. The Vipassana Research Institute was founded  
to accomplish this and Radhe Shyam undertook the  
responsibility to look after its functioning.

The entire literature of the Tipitaka was ready but it  
could not be published and printed. All the people  
who took up this work were unsuccessful. Finally,  
Radhe Shyam undertook this responsibility to publish  
the entire literature of the Tipitaka in 140 beautifully  
bound books. This is a great contribution from him to  
India.

He also successfully accomplished the production  
of the CD-ROM containing the entire Tipitaka and  
allied Pali literature. He helped to create software with  
the help of which it was possible to view the Tipitaka  
in seven scripts—Devanāgarī, Roman, Myanmar, Sri  
Lankan, Thai, Cambodian, and Mongolian. He also  
helped to create a search engine that could be used to  
search the text in the CD-ROM in different ways.  
Radhe Shyam also helped in printing many Vipassana  
books and CDs. He lived with me so he worked under  
my guidance about all aspects of publication work.

Recently, it was necessary to publish two books  
within a week. I was writing the books but because of  
ill health, I was unable to complete them. How could  
they be published in time? Radhe Shyam took the  
responsibility of printing these books. He had to go to  
Bhopal due to earlier plans. Before going, he again  
assured me that I should send the material to the  
printer and the books would be ready in two days. I  
found it difficult to believe this. Radhe Shyam passed  
away in the train before reaching Bhopal. He had  
assured me that the books would be ready. And in fact,  
the printer printed and handed over the books two  
days after Radhe Shyam's death.

Radhe Shyam passed away while fulfilling his  
responsibilities in Dhamma. The Dhamma service that  
he rendered will be of great help in his future journey.  
May he keep progressing on the path of liberation!

Shri Radhe Shyam Goenka, a senior Vipassana teacher  
and younger brother of our Principal Teacher, Goenkaji,  
expired on the night of 1 February, 2007 due to heart attack.  
He gave invaluable Dhamma service for many years in  
various fields including Vipassana Research Institute,  
*Dhamma Tapovana*, Tipitaka Project, publications and  
conducting courses worldwide. He was active in Dhamma  
service until the very last day of his life.

His wife, Vimalaji, also a Vipassana teacher, passed away  
a few years ago. The worldwide Dhamma family shares the  
deep sense of loss of Goenkaji and Mataji.

May Radhe Shyamji be happy, peaceful and liberated.

## The Purpose of the Global Vipassana Pagoda

The construction of the main dome marks the completion of the critical first phase of the Global Vipassana Pagoda. Construction of the remaining portion of the Pagoda should be done as soon as possible. The Global Vipassana Pagoda is magnificent symbol of gratitude:

\* Gratitude to Gotama Buddha, who perfected his *pāramī* in innumerable lives and attained supreme enlightenment. He rediscovered Vipassana and benefited not only himself but the entire world.

\* Gratitude to the wise disciples of the Buddha who learned Vipassana from him and benefited not only themselves but also innumerable other beings. They preserved Vipassana in its pristine purity until the time of Bhadant Moggaliputta Tissa.

\* Gratitude to Bhadant Moggaliputta Tissa and Emperor Asoka because they sent the pure words of the Buddha and Vipassana in its complete form to the neighbouring countries.

(About 50 years after Emperor Asoka, there was a period of great misfortune in India and both Vipassana and the words of the Buddha were completely destroyed. If Emperor Asoka had not sent the words of the Buddha to the neighbouring countries, it would have been completely lost to us just as it was lost in India.)

\* Therefore, gratitude to Emperor Asoka and to Sri Lanka, Myanmar, Thailand, Cambodia, Laos and other countries who preserved the words of the Buddha in its pristine purity, without making any change for generations in a teacher-student tradition.

\* Gratitude to the teachers of Myanmar who preserved the practical technique of Vipassana in its pristine purity without making any change in it. Therefore, we have obtained both the words of the Buddha and Vipassana, which has benefited us and others. If they had not preserved Vipassana, we could not have benefited from it, even though Emperor Asoka sent it there.

\* Gratitude to Sayagyi U Ba Khin, who had a deep Dhamma desire that Vipassana should return to India. There is a belief that 2500 years after the Buddha, Vipassana will come to India from Myanmar, and from there, it will benefit the entire world. Sayagyi U Ba Khin was determined to fulfil this ancient prophecy. He trained his Dhamma son, Goenkaji, for this mission and sent him to India. We can never forget his benevolence. This Pagoda is an enduring symbol to commemorate his memory.

### The Universal Teaching of the Buddha

The Global Vipassana Pagoda will highlight the fact that the Buddha did not teach Buddhism; he taught Dhamma. Buddhism is only for Buddhists; Dhamma is for all. The Buddha taught Dhamma and so people of all religions accepted it. People of all religions, races and castes join Vipassana courses. This Pagoda will provide a luminous example of the universal nature of Dhamma, where about 8000 people from all religions, classes, races, castes and nationalities will sit together and meditate. There will be no discrimination among them. This will make it clear that the Buddha taught the Dhamma for all—not just for Buddhists. So this Pagoda will play an

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**IMPORTANT ANNOUNCEMENT:** Vipassana Newsletter or Patrika is sent to all new students in India free of charge as a special privilege. If you wish to continue receiving privilege copies of the Newsletter in 2007, please cut this portion and send it, along with the pasted label on the reverse, to VRI, Patrika Section, Dhamma Giri, Igatpuri 422 403. Otherwise, it will be assumed that you do not wish to receive the Newsletter and further copies will not be sent. You can also choose to become a lifetime or annual subscriber of the Vipassana Newsletter. (Meditators who have already paid the subscription need not send any response.) **Subscribers who are not receiving a copy or have changed their address should also write to the above address.** Annual Subscription: Rs. 30/- (US\$10/- outside India); Life Subscription: Rs. 500/- (US\$100/- outside India) by bank draft, payable at Igatpuri in favour of VRI. Please tick one of the following:

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important role in dispelling the misconception that the Buddha was the head of a religious sect.

### Exhibition of the Incidents in the Buddha's Life

Another special feature of the Global Vipassana Pagoda will be the display of authentic historical incidents from the Buddha's life, which will prove that he taught people to get established in wisdom. He taught Vipassana through the practice of *sīla*, *samādhi* and *paññā*. The meaning of Vipassana is to get established in wisdom. The Buddha got established in wisdom himself and taught others to get established in wisdom. The exhibition will also demonstrate the way in which many of his disciples got established in wisdom during his lifetime. It will throw light on this important aspect of the Buddha's teaching and dispel the prevalent misconceptions about his teaching.

So it is important to complete the construction of the Global Vipassana Pagoda as soon as possible.

So far, one-third of the Global Vipassana Pagoda has been completed, which has reached a height of about 100 feet. Two-thirds of the construction work remains to be done. The construction of the upper portion will require fewer stones but because of the height, the average expenditure will be the same.

The average expense (of transport, cutting, and placement) per stone is Rs. 5000 for small stones, Rs. 10,000 for medium-sized stones and Rs. 15,000 for large stones. Vipassana meditators are welcome to participate in this historic project by donating a stone for the construction of the Global Vipassana Pagoda. Thus they can share the merits of taking part in this noble project of spreading awareness of the authentic teaching of the Buddha. (In India, donations to the Global Vipassana Foundation are entitled to deduction in income tax u/s 80G.)

### DONATE A STONE

If you wish to make a donation for the construction of the Global Vipassana Pagoda, please fill this form and mail it to:

The Treasurer, Global Vipassana Foundation,  
C/o Khimji Kunverji & Co., 52 Bombay Mutual Building,  
Sir P. M. Road, Mumbai 400 001, India.  
Tel: [91] (22) 2266-2550; Fax: 2266-4045;  
Email: kamlesh@khimjikunverji.com  
Website: www.globalpagoda.org

Cheques and bank drafts should be payable at Mumbai and drawn in favour of Global Vipassana Foundation, A/c No. 11244, Bank of India, Stock Exchange Branch, Mumbai, India. (No cash remittances please.)

I/We would like to sponsor \_\_\_\_ number of stones aggregating Rs. \_\_\_\_ / US\$ \_\_\_\_.

Name/s:

Address:

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Signature:

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**CHILDREN'S COURSES IN MUMBAI**

To serve children's courses in Mumbai, call 98200-22990.

Date	Venue	Age	Registration
11 March	Andheri	10-12 years	8 & 9 March
11 March	Ulhasnagar	10-12 years	8 & 9 March
18 March	Ghatkopar	13-16 years	16 & 17 Mar
1 April	South Mumbai	10-12 yrs	29 & 30 Mar
8 April	Ulhasnagar	13-16 yrs	5 & 6 April
27 - 29 Apr	Residential course - boys	13-16 yrs	15 to 20 Apr
6 May	South Mumbai	13-16 yrs	4 & 5 May
13 May	Ulhasnagar	10-12 yrs	10 & 11 May
20 May	Ghatkopar	13-16 yrs	18 & 19 May
25 - 27 May	Residential course - girls	13-16 yrs	13 to 18 May
3 June	South Mumbai	10-12 yrs	31-5 & 1-6
10 June	Ulhasnagar	13-16 yrs	7 & 8 June
10 June	Andheri	10-12 yrs	7 & 8 June
17 June	Ghatkopar	10-12 yrs	14 & 15 June
24 June	Matunga	13-16 yrs	22 & 23 June
24 June	JNPT	10-12 yrs	22 & 23 June

**Course Timing:** 8:30 am to 2:30 pm. **Registration:** 11 am to 1 pm.  
**Course Venues:** **Andheri (W):** Dada Saheb Gaikwad Sansthan, Babasaheb Ambedkar Marg, RTO Corner, Four Bungalows. Tel: 2510-1096, 2516-2505. **Ghatkopar (W):** SNDT School, New Building, Cama Lane, Opp Vidyut Society. Tel: 2510-1096, 2516-2505. **JNPT:** Trainee Hostel Bldg, Sector 3, Sheva Taluka, Uran, Navi Mumbai. 98923-87145, 98218-08488, 2747-2554. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNDT College, King's Circle, Matunga (CR), Tel: 2510-1096, 2516-2505. **South Mumbai:** Times of India Bldg., Opp CST station. Tel: 2308-1622. **Ulhasnagar:** Guru Nanak High School, Kurla Camp, Ulhasnagar-4. Tel: (0251) 252-2693.  
 NB Please: \*bring cushion, \*register on the specified phone numbers, \*inform in advance if unable to attend after registration, \*arrive on time for the course.

**GOENKAJI'S DISCOURSES ON TELEVISION**

**Aastha TV channel:** Goenkaji's Sri Lanka tour. Daily from 9:40 to 10 am (Subject to change.). **Hungama TV channel:** Hindi discourses telecast daily from 4.30 to 6.00 am (IST). **Zee TV:** *Urja*, daily, 4:30 am (IST). **USA:** **Aastha TV** will be telecasting Goenkaji's discourses at 6 pm EST (Monday to Friday) on the WORLDDIRECT platform of DIRECTV on channel no. 2005. (Please confirm exact telecast timings.)

Vipassana International Academy, Dhamma Giri, Igatpuri requires software programmers with experience in ASP.NET, SQL Server, C# or VB.NET who can offer their services full-time or even part-time.

Suitable honorarium will be paid, if required.

Contact: Mr. Dhanesh Shah: Mobile: 98210-97987; Email: info@giri.dhamma.org

**DHAMMA DOHAS**

*Āo logon jagata ke, caleñ dharama ke pantha;  
Isa patha calate jñāni jana, isa patha calate santa.*

Come, people of the world! Let us walk the path of Dhamma;  
On this path, walk the wise ones, on this path, walk the saints.

*Dharama pantha hī sānti patha, dharama pantha sukha pantha;  
dharama pantha para jo cale, mañgala jage ananta.*

The path of Dhamma is the path of peace,  
the path of Dhamma is the path of happiness;  
Whoever walks on this path finds infinite well-being.

*With much metta,  
A Vipassana meditator*

*Dharama na hindū bauddha hai, dharama na muslima jaina;  
dharama citta kī śuddhatā, dharama sānti sukha caina.*

Dhamma is not Hindu or Buddhist, not Muslim or Jain;  
Dhamma is purity of mind, peace, happiness, serenity.

*Dharama dharama to saba kabeñ, dharama na samajhe koya;  
niramala mana kā ācaraña, śuddha dharama hai soya.*

Everyone talks about Dhamma but no one understands it.  
Practicing purity of mind—this is true Dhamma.

*With best compliments from*

**MOTILAL BANARSIDASS**

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007  
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