

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

*Āratī viratī pāpā,
majjapānā ca saṃyamo;
appamādo ca dhammesu,
etaṃ maṅgalamuttamaṃ.*

Ceasing and shunning evil,
Refraining from intoxicants,
Vigilance in the Dhamma—
This is the highest blessing.

—*Khuddaka pāṭha 5.8, Maṅgala Sutta*

RIGHT VOLITION OF DHAMMA SERVICE

S. N. Goenka

(The following is a translation of a talk by Goenkaji for old students at Dhamma Nāsikā on 5 March 2005. It has been adapted for the Newsletter.)

My dear Dhamma sons and Dhamma daughters,

I am filled with great happiness to see so many meditators at this Vipassana centre at Nashik. May the entire centre continue to be suffused with the vibrations of Dhamma, the vibrations of purity.

Those who come here to meditate must ensure that they do not perform any physical or vocal action that will pollute the purity of the meditation centre during their stay. Such meditation centres will benefit innumerable people for centuries to come. So many people from all over the world will benefit on this land because they will gain the path of liberation here.

Those who manage the centre have an immense responsibility. This is a Dhamma-land; it is not a commercial organization. The managers of these centres should ensure that these centres do not become commercial organizations. Dhamma is invaluable; it should not become a commercial commodity.

Dhamma is open to all. No fees should be charged from students. As soon as the feeling arises, “The students should give something for the food, accommodation, and teaching of Dhamma, otherwise how can we run the centre?” it becomes a commercial organization. What price can anybody pay for learning Dhamma? Dhamma is invaluable. As soon as a fee is charged, it will become the Dhamma of the rich. Those who have money will try to gain peace by paying the highest price. But they cannot gain peace because when Dhamma becomes a commercial commodity, it

fails to bring peace. No one should make the mistake, now or in the future, of turning a Vipassana centre into a commercial organization.

The voluntary donation by a meditator after completing a course is not a payment for the expenses of one’s own course. Donations should never be given with this volition. Instead, one donates with the wholesome volition: “I have gained so much benefit, I have gained so much peace by meditating for ten days, I have learned the art of living. Now I shall live happily, peacefully all my life. May others also get the same benefit! People are so miserable all around. The have-nots are certainly miserable but the haves are also miserable. Literate or illiterate, men or women; all are suffering due to one reason or the other. If they get this technique to eradicate suffering, they will learn to come out of their suffering. May more and more people be benefited! May more and more people get Dhamma! May more and more people get the art of living!” The donation given with such volition is pure and wholesome because it is full of goodwill.

There should never be any kind of discrimination at any Vipassana centre. One may be rich or poor, literate or illiterate, one may belong to this race or to that race, this clan or that clan, this lineage or that lineage. A human being is a human being. One who is born from a human womb is a human being. Such discrimination should not be practised anywhere in this country. This may happen in this country sooner or later but at least in Vipassana centres, there should not be any trace of discrimination.

The path of liberation is open to all. Dhamma is universal. Dhamma is the same in all countries. Whoever meditates anywhere is bound to benefit. It is

eternal; it is Dhamma because it is always beneficial. Do not let Dhamma become a sect. In future, Vipassana meditators should not say, “We belong to Vipassana sect, we are different from others.” This should never happen. Society is made up of all kinds of people; the world is made up of all kinds of people. “May all be happy, may all be peaceful! May all learn the art of living! May all improve their present life as well as their future life!” We should develop such feelings of love and compassion.

All those who come to learn Dhamma should develop such feelings. It is even more essential for all those who teach Dhamma, those who manage the centres, and those who serve Dhamma to develop such wholesome feelings. If one does not have love, compassion, and goodwill, how can one teach Dhamma? One will merely inflate the ego, “I have given Vipassana to so many people. I have built so many rooms. I have given so much donation.”

What are you doing? The purpose of Dhamma service is not to inflate the ego. If you are free from ego, then the work you do will be Dhamma work, Dhamma service. Whoever works here—whether one is a teacher or a trustee—all are Dhamma servers. **Whoever works in a Vipassana centre must work with the volition to serve, not for the sake of financial remuneration or livelihood.** Each person who works in a Vipassana centre is a Dhamma server. They come here with this volition of service, the volition that their service may benefit others. They serve with this wholesome volition full of love and compassion.

All are Dhamma servers. Dhamma service means to serve those who come to meditate. You should serve them with love and humility, not like a paid employee. It is possible that the Vipassana trust may give an honorarium to some Dhamma servers who are serving fulltime. This should not be considered as salary. There are no salaried employees in a Vipassana centre. Everyone is a Dhamma server. The volition is to get an opportunity to gain the merits of service. The merit of service is invaluable.

When we give food to the hungry, their hunger is appeased. It is a meritorious act. When we give water to the thirsty, their thirst is quenched. It is a meritorious act. Similarly, when we give medicine to the sick, they are cured. This is a meritorious act.

All these meritorious acts are good but they cannot be compared to the merit gained by giving Dhamma. Certainly we should give food to the hungry but they will be hungry again. We should give water to the thirsty but they will become thirsty again. We should give medicine to the sick but they will fall sick again. They do not gain lasting benefit.

But anyone who gets Dhamma and starts walking on the path of Dhamma gets eternal benefit. One is

able to face all the ups and downs of life, all the pleasant and unpleasant situations. One will never be miserable and will remain peaceful and happy within because the mind will remain balanced, equanimous. One will be able to fulfil all responsibilities properly.

Sabba dānaṃ dhammadānaṃ jināti—the gift of Dhamma excels all other gifts. **The gift of Dhamma is superior to all other gifts** because when one gets the gift of Dhamma, both the present and the future get better.

One who teaches Dhamma is certainly giving the gift of Dhamma (*dhammadāna*). **But all the Dhamma servers are also giving the gift of Dhamma.** How can a Dhamma teacher teach Dhamma without the help of Dhamma servers? How can courses be organised without the help of Dhamma servers?

At so many places, I see how the cooks prepare food with so much love, so much mindfulness. They work with so much dedication. The food for so many persons has to be prepared in time. How can they be so devoted if they are working only for a salary? Likewise, the others also perform their duties with love, goodwill and compassion. **If the Dhamma servers serve selflessly, then the Dhamma land will be a true Dhamma land.** Otherwise, it will become the industry of an industrialist; it will become the business of a businessman.

This is a Dhamma centre. It is not a commercial or business centre. **Nobody is master or servant; all are servers.** Someone may be given the responsibility of teaching Dhamma, teaching the practice of meditation. Another may be given the responsibility of looking after the management of the centre. Whatever responsibility is assigned, one should perform it with the volition to serve.

The teachers, organizers, trustees and servers of the present generation as well as those of future generations should be very mindful about this. Pure Dhamma has returned to our country after such a long interval. It should be preserved and should benefit people for a long time. How can this be achieved? **Even if one receives some honorarium for subsistence, the principle that should always be followed is that he or she must be a meditator.** He should have completed at least one ten-day course and should take courses from time to time. He should meditate regularly, morning and evening.

When I bring to mind memories of the meditation centre of my teacher I feel so inspired by the purity there. It was such an ideal centre. People served with so much dedication!

An assistant professor at the University of Burma, a very learned person, used to come to meditate when the courses were held at the centre. When there was no course, he would come very early in the morning to clean the whole centre and to clean the toilets. He did

not do this work at home. But here, at the centre, it was his way of serving: "May everyone be healthy, may they enjoy all facilities!"

One serves with the volition that people should be able to meditate without any hindrance. This is a place for service, a place for Dhamma service. One should always be very heedful about this. We should not allow the purity of Dhamma to be lost. Dhamma is for all. One should serve everybody with the same love and goodwill.

People will be reborn on this Dhamma land. I was also born twice. The first time I was born from the womb of my mother. And the second time, when I received Dhamma, it was like the second birth of a bird. A bird is born twice. The first time it is born in the form of an egg. The second birth is the real birth when the shell of the egg gets broken.

Similarly, people will be born here in the real sense by breaking the shell of ignorance. Dhamma will arise in them; wisdom will arise in them. Just as in the meditation centres all over the world, one must serve here with right understanding and the volition to serve so that more and more people get maximum benefit! **This should be the sole purpose of Dhamma service.** It makes no difference whether the Dhamma servers are rich or poor, learned or illiterate, men or women. What is most important is that their mental volition must be full of love and compassion.

May all those who have come to meditate on this land be happy! May they be peaceful, may they be liberated!

Bhavatu sabba maṅgalam—May all beings be happy! 🌸

Dhamma Giri & Dhamma Tapovana—Winter schedule

Dhamma Giri: TSC (15 days): 11 to 26 November 2005. Spaces are severely limited this year. (Entry Criteria: Significant contribution to spread of Dhamma (Local teachers' recommendation required.) Completion of three 10-day courses and at least one *Satipatthana* course. Priority will be given to those who have not sat TSC before.) **Trustees' and Dhamma workers' Meeting:** 27 and 28 November 2005. **AT Meeting:** 8 and 9 January, 2006. **45-day course:** 10 January to 25 February, 2006. (No parallel ten-day courses).

Dhamma Tapovana: 60-day course: 7 November 2005 to 7 January 2006. **Ten-day courses:** between 10 January and 25 February 2006.



IMPORTANT ANNOUNCEMENT: Vipassana Newsletter or Patrika is being 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 2005, 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/- (U.S. \$10/- outside India); Life Subscription: Rs. 500/- (U.S. \$100/- outside India) by bank draft, payable at Igatpuri in favour of VRI. Please tick one of the following options:

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NEW VIPASSANA CENTRE IN NAVI MUMBAI

A plot of land of about 11,300 square metres is being acquired for a new Vipassana centre in Navi Mumbai. The centre is located on top of Parsik Hill abutting the Pune–Mumbai highway and approachable from Nerul and Belapur railway stations. The centre land is surrounded by slopped terrain and abundant greenery. The centre is approachable by tar road. Goenkaji has named this centre *Dhamma Vipula* (Abundance of Dhamma).

The first priority is construction of boundary wall and Dhamma hall costing about Rs. 20 lakhs (Rs. two million) Meditators who wish to participate in this meritorious project may contact:

Mr. S. Funde, E/29 Nandadeep Housing Co-Op. Soc. Chembur, Mumbai 400 071. Tel: 022-2522-1101, 2522-7550 or Mr. Nayan Shah, Mayfair Housing, Prabhu Kripa, Plot No. 272, 9th & 11th Road Junction, Khar (West), Mumbai 400 052. Tel: 2648-7301 [Attn. Mr. M.M. Khandhar].

TELEVISION PROGRAMS FEATURING GOENKAJI

Zee TV: *Urja* featuring Goenkaji **every Monday to Thursday at 7:30 am.** in which Goenkaji answers questions about different aspects of Dhamma. **Aastha TV:** Hindi discourse by Goenkaji daily at 10 am. **In USA:** Aastha Network will be broadcasting Goenkaji's discourses in English at 6 pm EST (Monday to Friday) on the WORLDDIRECT platform of DIRECTV on channel no. 2005.

IMPORTANT NOTICE: There are several errors in the set of VCDs and DVDs containing Teenagers' Course Hindi discourses. (*7-divasiya kishoron ka shivir*). Those who have obtained this set from the VRI bookstore are requested to contact Dr Pathak, VRI, *Dhamma Giri*, Igatpuri-422 403, Tel: (02553) 244076, 244086; Email: info@giri.dhamma.org so that they can be given a new set in exchange for the defective set.

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I, Ram Pratap Yadav, declare that the above-mentioned information is true to the best of my knowledge.

3 April 2005

Ram Pratap Yadav
Printer, Publisher and Editor

CHILDREN'S COURSES IN MUMBAI

Date	Venue	Age	Registration
1 May	South Mumbai	10-12 years	28 and 29-4
8 May	Mulund	13-16 years	5 and 6-5
15 May	Ulhasnagar	10-12 years	12 and 13-5
22 May	JNPT, Navi Mumbai	10-12 years	19 and 20-5
5 June	South Mumbai	13-16 years	2 and 3-6
12 June	Ulhasnagar	13-16 years	9 and 10-6
26 June	Matunga	13-16 years	23 and 24-6

Course Timing: 8:30 am to 2:30 pm **Registration Timings:** 11 am to 1 pm. **Course Venues:** **Andheri:** Dadasaheb Gaikwad Sansthan, Babasaheb Ambedkar Marg, RTO Corner, Four Bungalows, Andheri (W), Tel: 2510-1096, 2516-2505. **Ulhasnagar:** Guru Nanak High School, Kurla Camp, Ulhasnagar-4. Tel: (0251) 252-2693. **Mulund:** Mulund College of Commerce, Sarojini Road, Near Mulund Court, Mulund (W). Tel: 5598-3338. **JNPT Vipassana Center,** JNPT Township, Trainee Hostel Bldg, Sector 3, Sheva Taluka, Uran, Navi Mumbai, 9892387145, 9821808488, 27472554 **South Mumbai,** Times of India Bldg, opp CST station Tel 23081622

NB *Please bring cushion. *Please register on the specified phone numbers. If you are unable to attend after registration, please inform in advance. *Please arrive on time for the course. (Those wishing to serve in children's courses in Mumbai area should call 98200-22990 for details.)

NEW RESPONSIBILITIES

Ācaryas:

Mr. K. B. Chikkanarayanappa, *Bangalore*

To serve Karnataka except Bangalore

Senior Assistant Teachers:

Mr. Eric Lindell & Mrs. Bonnie West, *USA*

Mr. Surendra & Mrs. Urmilla Naik, *USA*

To assist the area teachers to serve Dhamma Siri (Texas)

NEW APPOINTMENTS

Assistant Teachers:

1. & 2. Mr. Gautam & Mrs. Vanmala Chikte, *Chandrapur*

3. Mr. Prabhakar Dahiwele, *Nagpur*

4. Mr. B. V. Satyanarayana Raju, *Kumudavalli*

5. Ms. Kalpana Somkuwar, *Nagpur*

6. Mr. Bhaurao Thakre, *Nagpur*

7. Mr. Jaipalsingh Tomar, *Khamgaon*

8. Mrs. Roshani Shakya, *Nepal*

9. & 10. Mr. Roger Foxius & Mrs. Ineke Sommer, *the Netherlands*

Children Course Teachers:

1. Ms. Timila Shilpkar, *Nepal* 2. Mrs. Rebeka Shrestha, *Nepal*

3. U Thant Zin, *Myanmar* 4. U Ngwe Htay, *Myanmar*

5. U Kyaw Thu, *Myanmar* 6. Daw Kyi Kyi Tun, *Myanmar*

7. U Myo Myint Thien, *Myanmar* 8. U Nyan Lin, *Myanmar*

9. Daw Aye Aye Win, *Myanmar* 10. Daw Aye Aye Han, *Myanmar*

11. U Kyaw Swar, *Myanmar* 12. Ms. Wai Mun, *Myanmar*

Notice: Mr. Y Sé, France has been relieved from responsibility as an assistant teacher.

Notice: There is now a good opportunity for long-stay Dhamma servers to serve at *Dhamma Giri*. Meditators who wish to serve for shorter durations are also welcome. For more details, contact the centre management.

Centre managers are also required at the following Vipassana centers: 1. *Dhamma Khetta*, Hyderabad 2. Nashik Vipassana Centre 3. *Dhamma Bodhi*, Bodh Gaya. For contact details of these centres, see enclosed Schedule of Vipassana courses.

DHAMMA DOHAS

Dharma chūṭe to sukha chūṭe, ākula vyākula hoyā;

Dharma jage to sukha jage, harakhita pulakita hoyā.

If Dhamma is lost, happiness is lost: one is anxious and agitated;
If Dhamma arises, happiness arises: one is filled with joy and bliss.

Antara Gaṅgā dharama kī, lahara lahara laharāya;

Rāga dveṣa ke moha ke, maila sabhī dhula jāryā.

May the Ganges of Dhamma within keep flowing,
And wash away all the stains of craving, aversion and ignorance.

With much metta,
A Vipassana meditator

Maṅgala maṅgala dharama kā, maṅgala hī phala hoyā;

Antara kī gāṇṭheñ khuleñ, mānasa niramala hoyā.

The all-auspicious Dhamma bears auspicious fruit;
Knots within are opened, the mind becomes stainless.

Jīeñ jīvana Dharama kā, rabeñ pāpa se dūra.

Cita dhārā niramala rahe, maṅgala se bharapūra.

Live the life of Dhamma, keep far away from evil,
Purify the flow of mind, and brim over with happiness.

With much metta,
A Vipassana meditator

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