

# Vipassana Newsletter

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

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Website: www.vridhamma.org

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## WORDS OF DHAMMA

*Ovadeyyānusāseyya, asabbhā canivāraye;  
satañhi so piyo hoti, asataṃ hoti appiyo.*

— Dhammapada- 77, Paṇḍitavaggo.

Let him advise, instruct, and dissuade one from evil; truly pleasing is he to the good, displeasing is he to the bad.

## Golden Jubilee Celebration of the Return and Spread of Vipassana Meditation : A great occasion to express gratitude to our teacher Shri S. N. Goenkaji

On July 3 1969, the first ten-day camp of Vipassana meditation took place in the Panchayativadi Dharamsala of Mumbai. We have strongly resolved to celebrate the Golden Jubilee 50th anniversary of the return and the spread of Vipassana, July 3, 2018 to July 2, 2019, throughout the year. It is hoped that this will be helpful in strengthening the daily practice of all students of Goenkaji. To this end, a one-day course will be held, daily, at the Global Vipassana Pagoda throughout the year. Old Students can avail the benefits of these courses on any day. In other places also people will celebrate this Golden Jubilee ceremony by meditating and practicing Dhamma even more seriously. This will be a true expression of gratitude to respected Goenkaji.

In the newsletter, we are giving a brief life sketch of Goenkaji and also an account of migration and trade of his forefathers in his own words based on his Autobiography...

### One Hundred and Twenty Five Years in the Land of Dhamma

A young man enthusiastically set out from Churu, his ancestral hometown, 125 years ago, and crossed the Rajasthan desert on foot and on camel back. He went to Kolkata (then Calcutta) by train, and then to Yangon (Rangoon) by ship, in search of a livelihood.

This young man was my grandfather or *Baba*, as I called him. I do not know what business *Baba* started when he first came to Myanmar (Burma). From what he told me during my childhood, it seems that he started trading in cloth. He probably bought cloth from Yangon and sold it in Mandalay, the capital of Myanmar in those days.

Later, he loaded bundles of cloth on horseback and himself traveled on horseback from Mandalay to the Shan region. In those days, small towns had a bazaar once a week, on different days for each town. *Baba* went from one market to another on horseback. Sometimes, he was forced to walk alongside the horses on the uneven stony paths.

*Baba* must have faced many hardships as far as food and water were concerned. Being a strict vegetarian, he probably carried food for his trips that lasted for twenty to thirty days. He ate stale *rotis* (Indian bread) with dry cooked vegetables and pickles. He drew water from wells on the way by tying his long Rajasthani turban to the pot that he carried with him.

After years of such strenuous toil, and after his three sons were old enough to work, he opened a small shop in Mandalay. Gradually this small business flourished. When the time came, his sons took charge of the entire business and *Baba* retired.



(Goenkaji in burmese dress with gold medal standing with mataji.)

### Birth and childhood

I was born on February 16, 1924 in Mandalay– the capital city of Burma of those days.

When Tauji (elder uncle) Shri Dwarkadasji came to Churu (Rajasthan) to look after the construction work of his parents' residence there, he also brought me with him. When I arrived, I started living with my Bua (aunt) and started studying in the local school (Pathashala). For two years I studied under Kasu Guruji in the school. When the work of the multi-storey mansion (Haveli) was completed, I returned to Myanmar with Tauji.

### Respect to all Gurus

Kasu Guruji was my first teacher who taught me the basics of the Hindi alphabet, and multiplication tables. Kasu Guruji as he was known to us was blind in one eye and the kids used to tease him singing:

*'Kasu Kano. Chhoranno padhano.'* 'Kasu, who teaches the kids, is one-eyed.'

Kasu Guruji had a mannerism of saying – 'haau' when he spoke. This was another opportunity for children to tease him and they would chant:

*'Kāsu bole haau, Main Kāsu ko Tāu.'* 'Kasu says Haau, and I am his uncle.'

These words were embedded in my mind and one day I chanted them at home. As ill luck would have it, my aunt heard them and pulling my ear she reprimanded me saying sternly: 'He who gives you the gift of knowledge is worthy of respect. Such words must never be uttered for your Guru.'

I immediately understood I was wrong. Her words kindled a spark of respect in me not just for my teacher Kasuji, but for all my gurus to come. Indeed they took such firm roots in my heart that I did not speak ill of any teacher ever again.

After some time Kasu Guruji passed away. The children chanted once again:

*'Kālī ke mandir kī dholī dhvajā. Kāsu margyo khūba majā.'*  
*'Goddess Kali's temple flag is white, Kasu has died. Oh, what a great fun!'*

But I did not utter such words ever again and my aunt was very pleased. Thus my very first and the most valuable learning in my early years had come from her who taught me to respect all my gurus.

After we returned to Myanmar I was enrolled in a Marwari primary school. Here also my teacher Sri Kalyandutt Dubeyji was a wonderful teacher. He commanded respect from all. I studied with him for two years and learned Hindi language well in two years.

## Kalyandutt Dubeyji

In the evening of my life I feel greatly obliged to my teachers. Kasu Guruji, my first teacher who taught me the basics of Hindi and multiplication tables and the others who imparted precious knowledge to me come to my mind, filling me with great joy.

When I was about five I returned to Mandalay—my birth place after having primary education in Churu and then was enrolled in a Marwari school in an old Marwari dharmaśala (charitable guest house for pilgrims) situated in the 28th Lane. It consisted of very basic teaching facilities with just three class rooms. In one of them the children would sit on the floor leaning against a wall, scribbling on slates. The other two class rooms had long benches and desks but there were no walls partitioning these class rooms. All children could see and hear one another. There was one teacher, Kalyandutt Dubeyji, who taught all the three classes. He would come and sit on a chair in any one of the classes to teach without any fixed schedule.

He was the one who left the deepest impression on my mind in those days. He was a handsome young man of around 25-30 years, always in his white shirt and dhoti with black glasses. He was compassionate. He looked very attractive with his smiling face. His heart welled up with parental affection for all students. Every student thought that he was very caring and had great affection for him. But I always felt that I had a special place in his heart.

Every gesture of his would leave an indelible impression on my impressionable mind. I would reach school early and watch him sitting with closed eyes, palms joined together in front of a beautiful image of Mother Saraswati (goddess of learning and art) clad in white apparel, riding on a goose and holding a lute in her hand. Dubeyji would be singing sweetly and softly this prayer to her--

*'Yā kundendu tuṣārḥār dhavalā...'* *'Goddess of learning who is fair as a garland of kunda flowers and snow flakes and who has worn white apparel...'*

The prayer, said with deep devotion would transport me to a higher world of devotion. The seed of devotion to Mother Sharda (goddess Saraswati) took firm root in my fertile and innocent mind which later had a luxuriant growth. In my youth too, I remember, I was drawn towards the prayer to Mother Sharda once again while learning Burmese Language when I came across it in Burmese translation.

I would sing in Burmese:

*'Tuyatatti, thun devi, saili yuli yubai.'*

'Oh, Mother Saraswati, the Special One, I pray to you with my folded hands.'

Mother Saraswati, the goddess of learning, holder of the Tipitaka in her hand, thus found a place of worship in my heart. Of course I did not know then what the 'Tipitaka' was!

I delve deep into my memory but cannot remember what I had studied in Mandalay Pathasala following my first introduction to Hindi language in Churu. I studied under Dubeyji till the age of eight, but cannot recall if he also taught me Hindi prose. As far as I remember the first book that I studied in Hindi was '*Rahiman Sudha*' a book of Hindi *dohas*, or couplets.

Possibly I began learning Hindi with poetry, not with prose and therefore I was attracted towards Hindi language and poetry. Dubeyji was himself a poet. When the head of the 'All India Hindu Mahasabha', respected Burmese bhikkhu Shri U Uttam returned from India, he toured extensively within Burma where the local units of the Mahasabha organized meetings and welcomed him splendidly every where including Mandalay. One of these programmes was organized in our school and we recited a poem composed by Dubeyji on this occasion. The poem's last words were: '*... Jaise āpa uttama hain, hamen uttama banā jāyen*'

'...Make us also as perfect as you yourself are.'

Dubeyji's poem left a deep impact on me, inspiring me to write poetry in later life. One *doha* that I composed while reading *Rahiman Sudha* at that tender age expressed my stammering and stuttering. After writing it, I proudly recited it to my grandfather who laughed loudly upon hearing it.

I have forgotten its words but remember having used the word '*Rahiman*' in the poem thinking that all couplets must have *Rahiman* in them. Gently amused with my effort Babaji asked me, 'Why have you used the word *Rahiman*; this is your couplet, not *Rahim's* and should have your name in it'. I was embarrassed but of course, this was my first attempt to compose couplets..

Very often I used to hear Rajasthani *dohas* from Babaji -

*'Cala Sunder Mindar calān, tujha bina calyo na jāya;*  
*Mātā dī āsisadi, bai din punya āya.'*

'Oh Sundar, come, let us go to the temple. I can't walk without you;

With mother's blessings, the time to have grown old has come.'

Babaji would then explain that a mother always blesses her children to grow old, which means, to live long. Babaji's walking stick was his 'Sundar,' his assistant without which he could not go to the temple.

I too was probably blessed as a child in the same way.

Babaji would also recite another couplet:

*'Pata jhadanta youn kahya, sun taruwar vanrai,*  
*Ibake bichhuda na milan, dur padagan jaya.'*

'The autumn leaves utter as they fall, 'Oh listen, you tall trees of the great forest.

We shall not meet again once when we part. Who knows how far apart we shall be.'

Babaji did not explain this couplet to me but with time I understood that he was referring to his own passing away, a painful reality to have to part with one's own family members.

The seeds of poetry that were sown in my childhood, germinated, took firm roots and enabled me to compose couplets both in Rajasthani and Hindi.

There was a *Gaushala* outside Mandalay town. Every year there was a fair on *Gopāṣṭamī*, in which the scholars of the town would give speech. In this gathering there was a large group of 'cow protectors' who would assemble and listen to the learned scholars' speeches. Once my Guru Shri Dubeyji suggested that I too should speak on the occasion. It will have a great impact on the audience. He wrote a four-page speech for me. Babaji was very pleased when he heard about it and encouraged me by saying, 'What is the point in reading a speech written by somebody else? It would be wonderful if you could memorise it.' I had only five days before the event. I worked hard and spoke on the occasion with confidence. Everyone was impressed including my teacher. It was a landmark for a first standard child of a Marwari school!

In those days, my teacher had also written a play called '*Parivartan*' (Transformation) which was staged under his direction. I was to act the role of a prince who, having lost his kingdom becomes a beggar and moves towards a village. I had no

experience of village life but I assiduously adapted myself to it. The song that I was to sing was 'karamagati tare nahi tare i.e.'Who can change the ways of destiny!'

People loved it. What I learned about the ups and downs of life from this play served me throughout my life. My inclination towards poetry reading and acting in plays grew and grew and I participated in many plays.

When I was in the third standard I was enrolled in a Khālsā school. Here too I participated in two or three plays that were well appreciated. Towards the end of my school days, I remember I played the role of emperor Ashok in a play. The prime minister of Burma, U Nu who was sitting in the audience appreciated my effort and said a few words of appreciation to me.

These two events of making a speech and acting a role on the stage at this age made me confident and removed all my stage fright.

With these two episodes my shyness towards public speaking disappeared forever. It served me well in future when I was involved in the propagation of Hindi language in Burma and later in the spread of Vipassana in the world.

I am deeply grateful to my guru Dubeyji whose sincere efforts also gave me my first invaluable lessons of dedication towards mother and father. I also learnt to obey them willingly and joyfully. Besides I learnt to respect my elder brothers and also developed a sense of sacrifice towards the younger ones.

This served me well throughout my life. The priceless seeds of Dharma which were sown in my fertile mind became a creeping plant in later life and bore sweet fruits indeed.

(from Autobiography of S.N.G.) to be continued.....



### Children's Meditation Courses in Mumbai

Date	Course site	Age 10-16, Registration 2 days before Course, Thursday & Friday.
First Sunday	Ulhasnagar, Wadala, Khar	
Second Sunday	Dombivili, Andheri	
Third Sunday	Ghatkopar, Goregaon	
Fourth Sunday	Airoli, Kalyan	

"Please call or send a text SMS message with the name & 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: Goregaon: Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 98924-15803, Tel: 2624-2025. Ulhasnagar: A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, Wadala: "BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building Contact: Mobile: 98922-18186, 98201-50336, Khar: Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9930962652, 9869281410, Dombivili: Tilak School, Tilak Nagar, Dombivili, Mob. 9029423540. Andheri: Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865, 9967813478. Ghatkopar: SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9969950901. 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.



### Daily Vipassana course at Global Vipassana Pagoda on the occasion of the Golden Jubilee celebration of the return and spread of Vipassana

We are proud of those who took part in the first vipassana course on 3rd July 1969. This was the symbol of the beginning of the Second

Buddha Dispensation when Sri Satyanarain Goenka conducted the first ever course in the Panchayatbadi Dharamsala, Kalba Devi, Mumbai, Since then the wheel of Dhamma has begun to rotate for our benefit as also for the benefit of millions of people.

On 3rd July 2018 falls the 50th anniversary of the return of Vipassana to India. It is therefore the year to celebrate the Golden Jubilee.

As we have been taught the real celebration would be to meditate regularly and walk on the path of Dhamma. Therefore during this occasion one day course has been organised every day for the whole year at Vipassana Global Pagoda.

The Global Vipassana Pagoda Foundation feels great pleasure in inviting all meditators to come there and meditate.

It will be very good for those meditators who are keen to make progress on the path of Dhamma and who are making efforts to maintain the daily practice of meditation. Those who are not able to continue daily practice they should also make efforts with renewed zeal to continue.

One-day course will start at 11a.m. and end at 5 pm. Those who have completed at least one 10-day course taught by S. N. Goenka in the tradition of Sayagyi U Ba Khin can take part in it.

It will be necessary to know the number of participants so that proper and necessary arrangements can be made for them. Therefore get yourself registered. Registration is easy. Just write 'yes' with date on this mobile no. 8291894644 and send by e-mail or on WhatsApp.

We request all Dhamma brothers and sisters to make efforts so that the activities started by respected Guruji may continue. We should also make efforts to establish Dhamma in such a way that it lasts long. This is our humble request.



### Auspicious beginning of Vipassana course in the Buddha Smriti Park in Patna

In the Buddha Smriti Park near Patna Rly Junction in the capital city of Bihar Sri Suresh Sharma, Honourable State Minister (Housing) of Bihar dedicated on behalf of the Govt. of Bihar two fully air conditioned buildings for conducting 10-day Vipassana courses. The area where the two buildings stand is a part of the park. In order to keep this area free from the other activities that go on in the park a boundary of green grass has been made so that there is no disturbance in the area where meditators are meditating. This is a historical event.

The first Vipassana course was held here on 3rd July 2018 in which 23 men and 9 women participated. There were 50 people altogether including teachers and Dhamma Sevakas.

The second Vipassana course will be held from July 16 to July 27.

The buildings can accommodate 70 meditators besides teachers and Dhammasevakas. Sri Nitish Kumar, the chief Minister of Bihar desires that people not only from Bihar, but people from all over the world should derive benefit from this centre. This liberating technique that was discovered in Bihar by the Buddha and was brought back to India by Vipassana Acarya Satyanarain Goenka should spread in Bihar and do well to the people of the whole world. He said that generous help from the Government of Bihar will continue.



### Part time Non-Residential short course Introduction to Vipassana Meditation 2018

Vipassana Research Institute (VRI) and Mumbai University (MU) jointly starting new course 'Introduction to Vipassana Meditation' covering theoretical aspects and practical applicability of Vipassana Meditation in various fields, at Auditorium-2, Global Pagoda Campus, Gorai village, Borivali-W, Mumbai ; from 2nd Aug to 1st Nov 2018 (3-Months) **Please find all the details and Application Form on:**

<https://www.vridhamma.org/Pali-Study-Programs>, VRI office 022- 62427560 (9:30 AM to 5:30 PM), E-mail: [mumbai@vridhamma.org](mailto:mumbai@vridhamma.org)



#### Additional Responsibilities

1. Mr. Alok Sahu to assist center teacher in serving Dhamma Ketu Vipassana Centre Durg (Chhatisgarh).

#### Newly Appointed Senior Assistant Teachers

1. Shri Kapil Nath Sahu, Raipur. CG
2. Mrs Mahananda Chikate, Chandrapur. Maharashtra

#### Newly Appointed Assistant Teachers

1. Shri Vincet Sharma, Gaziabad, U.P.
2. Chang Jih-Liang, Taiwan.

#### Children course teachers

1. Mr. Pranjal Patil Bhusawal
2. Ms. Ashvini Shinde Bhusawal
3. Mr. Ajay Ingale Bhusawal

## Centuries Corpus Fund for the Operation of Global Vipassana Pagoda

Guruji desired that a corpus fund should be set up for the GLOBAL VIPASSANA PAGODA so that it may continue its noble objective of serving countless beings for 2500 years.

A Centuries Corpus Fund of Rs. 125 crores is being set up by the "Global Vipassana Foundation" to meet the cost of Creation, Building, Operation and Maintenance for the Global Vipassana Pagoda. If 8760 people were to donate a sum of Rs. 1,42,694/- (one lac forty-two thousand six hundred and ninety-four rupees) a corpus of 125 crores will result. And each of the 8760 donors will earn merits of having donated for one hour of C.B.O.M for the Global Vipassana Pagoda for its entire lifetime of 2500 years. The interest earned from the donation will meet the cost of Creation, Building Operation, and Maintenance expenses now and in the future. Saints have said that for as long as Lord Buddha's corporeal relics remain, his teaching will also be maintained. This magnificent durable stone Pagoda will keep the Buddha-Relics safe for thousands of years and help ensure that the practice of Vipassana Meditation is kept alive. May everyone (meditators and non-meditators) avail themselves of this meritorious opportunity that shall benefit countless beings for centuries together to come out of the circle of life and death and also help benefit the donors in fulfilling their Dana-Parami. For more information and to send funds, **Contact: Global Vipassana Foundation (GVF)**,

1. Mr. Derik Pegado, 9921227057. or 2. Sri 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.

### The Construction of Dhammalaya 2

To give free accommodation to Dhamma Sevakas and meditators who come here 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: as above...

### Importance of Lighting a Pagoda

Respected Goenkaji always said that it is of special importance that a Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for the lighting of the Global Pagoda may do so. The cost per night is Rs. 5000/-. For further information Contact at GVF address.

### Ānāpāna to Navy officers

The demand to teach Vipassana and Anapana to the officers of Navy who are trainees and officers who are in service is growing. Recently 140 persons of INS, Shivaji, Lonavala were given Anapana. These included their family members and office workers. In this way 80 officers of INS, Hamala, Malad and 15 members of their families also took advantage of it.

In the same way Anapana was taught to the students of Navy School and arrangement has been made for their regular practice.

For more information pl contact:-

<https://www.indiannavy.nic.in/content/%E2%80%98vipassana-anapana%E2%80%99-orientation-course-ins-shivaji>

### One-day Mega course schedule at Global Vipassana Pagoda for 2018

**Sunday 30<sup>th</sup> September** in Gratitude of Respected S.N. Goenka (29th Sept.) & Sharad Purnima. One-day mega course at **GVP** onwards 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**: [www.onday.globalpagoda.org](http://www.onday.globalpagoda.org)

### DHAMMA DOHA

*Antarmana kī gahanatā, sahaja na dekhī jāya.  
Guruvara kī hove kṛpā, mukti-yukti mila jāya.*

It is difficult to gauge the depth of the unconscious mind. But by the grace of only real Guru one can, not only know the path leading to liberation but also can attain liberation.

*Dhanya bhāga! Guruvara mile, karuṇā ke bhaṇḍāra.  
Andhe ko āṅkhen milin, satya dharmā kā sāra.*

It is a great blessing for one who meets a real Guru, a supremely compassionate one. It is as if a blind man got the eyes with which he sees the essence of real Dhamma.

*Gahana niśā vana bhaṭakate, huā vikala gumarāha.  
Sahaja dikhāyā dharmapatha, guru ne pakaḍī bānha.*

Wandering in the forest of dense night I became distressed and was led astray. The compassionate Guru held my arm and showed me the right path.

*Shuddha Dharam aisā milā, rāga jage na dvesh;  
Chīta nipata nirmala bane, rahe na dukha lavalesh.*

I received the pure Dhamma free from the arising of craving and aversion. Purifying the mind of all misery.

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