

Vipassana Newsletter

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

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Words of Dhamma

Dhammaṃ care sucariṭaṃ na naṃ ducariṭaṃ care

Dhammacārī sukhaṃ seti Asmiṃ loke paramhi ca.

— Dhammapada-Lokavaggo-169

Scrupulously observe (this) practice. Do not observe it unscrupulously. He who observes this practice lives happily both in this world and in the next.

Who is a Successor?

When a father has one or more children, they are all his successors and inherit his wealth, riches and property, which they either multiply or squander.

But this does not happen in the field of Dhamma. All the people who learned Vipassana from the Buddha and spread it became his successors. These succeeding teachers taught Vipassana to others, helped them attain proficiency in it and made them their own successors. In this way, from generation to generation, in the teacher - pupil tradition, all these successors taught Dhamma. At the time of the Emperor Ashoka, Bhikkhu Sona and Bhikkhu Uttara too became successors of the Buddha after learning Dhamma. As successors, they went to Myanmar to teach Dhamma. Apart from teaching to the general people they also trained such disciples, who as successors of the Buddha maintained the teacher - pupil tradition.

The Buddha never appointed his son Rahula as his successor. Guru Nanakdevaji [founder of Sikhism] proclaimed his disciple Angad Deva as his successor, not his own son. A successor in Dhamma is one who, having learnt how to teach Dhamma from one's own teacher, starts teaching others. This teacher - pupil tradition has been continuing for the last 2500 years and will continue in the future also.

I learned Vipassana meditation i.e. Pure Dhamma from Gurudeva Sayagyi U Ba Khin and to fulfill his ardent desire, I came to India and started teaching Dhamma. While living in Rangoon, I was in close contact with him for 14 years and, on innumerable occasions, I heard him say...

“We have received this priceless jewel from India in the form of Vipassana. But, today, India has lost it and become bankrupt. We need to repay this debt to India, but who can repay it? I will have to repay it.” He was to come to India to repay this invaluable debt himself.

He wanted to come to India to revive Vipassana but in those days, Burmese citizens were issued passports for two reasons only – either to leave Burma forever or if they were offered employment abroad. Sayagyi U Ba Khin neither wanted to leave Burma forever nor wanted to pretend to have got a job in order to come to India. Thus the government did not issue him a passport and he could not come. However, I got a Burmese passport for a

very special reason. My mother had become mentally ill in Bombay [Mumbai] and I was aware that if she could practice Vipassana, she would recover. I had two close friends in the Burmese cabinet who strongly supported me so I received my passport for this special reason.

Gurudeva was very happy to know this. He said, “I am unable to repay the debt to India myself, so now you have to accomplish this work on my behalf.”

After attaining full expertise in Vipassana teaching under his guidance, I came to India and applied myself to fulfilling his objective. Therefore, in the sphere of Dhamma and the teacher - pupil tradition, I became a successor to Gurudeva Sayagyi U Ba Khin. After teaching Vipassana meditation to many people in India, I appointed some of them as Teachers. Those appointed became my successors in turn by teaching Vipassana to others. In this way, seeing the realisation of Gurudeva's dreams, I was relieved of the burden in my mind and the work of repaying the debt that Burma owed to India began.

After some time, Vipassana centres were gradually established not only in India, but also in many other countries of the world and they continue to get established even now. Wherever centres were established, the Teachers imparting training there are my successors. This is because they are spreading Vipassana as taught to them by me.

As Vipassana Centres got established in several far-flung places, and their number is increasing, so I decided that there should be an individual Centre Teacher as successor for each respective local Vipassana centre, and, wherever necessary, Area Teachers also be appointed to provide guidance to them. Wherever many Area Teachers are working, as per requirement there may be Regional Teachers for each of the bigger geographical region. All Centre Teachers, Area Teachers and Regional Teachers, on their appointment, shall be considered as my successors. I shall publish their names shortly.

Becoming the successors of a centre or an area or a region, however, does not mean that they become the owners of those centres or areas or regions. All such teachers are successors only in terms of teaching Vipassana.

Similarly, the trustees managing the centres do not have any right of succession either. In any of the centres they have no right to get any honour or prestigious position. All of them are Dhamma Servers and they serve the centre

as per requirement. When any person donates a land for the Dhamma Centre or anyone constructs any building there, he/she does not have any ownership over the donated land or the building constructed there. Dhamma is its real owner, not the donor. For their respective donations and services they benefit by way of earning invaluable merits and that is all.

For example, during the time of the Buddha, Anathpindika donated a piece of land to the Buddha, which he had bought by spreading gold coins on it. He constructed residential quarters on it, by investing a large sum of money. Anathpindika understood the Dhamma tradition very well that although he had bought the land and constructed residential quarters here he possessed no right over the donated land or on the buildings constructed there. Whatever was donated was given forever. The intention of expecting something in exchange is indeed very unwholesome. He was sad to observe that after the rainy season, when the Buddha along with his monks went away to the centres of other regions, the centre there became totally deserted. The crowd, which gathered during the presence of the Buddha, was no longer there. Therefore it was his strong desire that even in the absence of the Buddha, the place remained full of people. For this reason, he wanted to construct a temple of the Buddha there. But in spite of his strong desire, he could not do this, because, now he had no right over the donated land. Therefore, to fulfil his desire, he went to the Buddha and requested him to accord permission for the construction of a temple there. If he had any ownership of the donated land, then where was the need for him to seek permission from the Buddha? The Buddha did not grant him permission because he did not want that the place of Dhamma be used for offering prayers and worshipping or for gathering crowds. It is meant for meditation. Therefore the Buddha got a branch of the Bodhi tree planted and said, “People will meditate underneath it after it grows. In this way, the people will be benefited by this land in the right manner.”

Similarly, in the present time also, the individuals who donate land or money for the construction of centres should understand the very old tradition that they cannot have any right over whatever has been given as donation. The Dhamma will keep growing properly only if its pure tradition is maintained. The centre will be used forever from generation to generation for teaching Vipassana and Dhamma only. The Teachers of the Centre will change from time to time, but the work of teaching Dhamma will always continue.

After the establishment of many Vipassana centres, some important thoughts came to my mind, which had no connection at all with the teaching of Vipassana. One important thought was to know how the pure teaching of the Buddha was completely lost in India. Research should be carried out on this topic and now that Vipassana has again revived in India and in the world, the complete training material of teaching this technique should be resurrected and protected for centuries. Simultaneously, the original literature of the teachings of the Buddha called ‘Tipitaka’ which contains its theoretical aspect, which was lost in India should also be published again. For this purpose, the **Vipassana Research Institute** was established so that not only today but also in the coming centuries it should be preserved and be utilised for further research. Many scholars with profound knowledge in different fields will

be engaged here from time to time for research work in this field. So, there will not be any teacher-pupil tradition in this research work. Therefore, when its Trust Deed is prepared, a provision be made for me to appoint a suitable person as a successor.

The second thought that came to my mind was that the pure relics of the Buddha would be rightly honoured only when they are enshrined in a pagoda as per the instructions of the Buddha. Also, this pagoda should be constructed in accordance with the architectural traditions of Myanmar. This is because Myanmar preserved the Pariyatti [the Buddha’s teachings] and Patipatti [Vipassana] received from the Emperor Ashoka in pristine purity through the teacher - pupil tradition for two thousand years. For just that reason we could receive both. Just as the people of Myanmar feel grateful to India for receiving the pure Dhamma and also feel grateful to the Emperor Asoka for having received the Dhamma owing to his efforts, in the same way now, people of India should have a feeling of gratitude towards Myanmar and also towards Sayagyi U Ba Khin, who, after training me consummately, sent me to India to repay the debt owed by Burma. With a volition that sacred memories of gratitude towards these two are preserved for a long period of time in the future, a thought to construct a magnificent pagoda called “**Global Vipassana Pagoda**” arose in my mind. This monument shall be an attractive lighthouse to beckon the world-wide followers of the Buddha in general and all the Vipassana meditators in particular. For this purpose, the **Global Vipassana Foundation** was formed to ensure that the design and structure of the Pagoda are patterned after the Burmese architecture so as to reinforce the memories of gratitude towards the people of Myanmar and Sayagyi U Ba Khin not only in the present but also in the future.

The Global Vipassana Pagoda was built in accordance with my conception of it. For constructing it donations were given by grateful Vipassana meditators in India & neighbouring countries as also by numerous other devoted followers of the Buddha. None of them gave donations with a view to becoming a trustee or a president or becoming an owner of the Pagoda when I am no more. Of all the people who donated for this Pagoda, I particularly cherish most the memory of one whose generosity made my eyes wet. On the day of the inauguration ceremony of the Pagoda a small donation box was kept in the main dome. I saw a woman, a follower of Babasaheb Ambedkar who earned her living by selling vegetables from door to door becoming so sentimental to see such a huge Pagoda constructed in the name of the Buddha that she took out some coins from the folds of her saree and put them in the donation box. The tinkling sound of the coins touched my heart. How pure and priceless was her donation! It was more beneficial than the donation given by a very rich man. How could she expect like others that in return she could become a trustee or an office bearer or an owner of this Pagoda in future! The pure donation of this poor woman without any expectation in return is indeed a memorable event of historical importance. Giving without expecting anything in return is in fact true donation, otherwise it is a trade.

In the premises of the Pagoda, an Art Gallery depicting the life of the Buddha was made for which prominent artists from Myanmar were invited. After this was accomplished, the Trust Deed that was prepared had a provision for

me to appoint successors for preserving these paintings, architecture and magnificent features of the Pagoda. One of these successors will be specifically responsible for looking after the Burmese art and architecture of the Pagoda and four others will be Teachers of Vipassana who will ensure that no anti-Dhamma activities take place in the large meditation hall and on the Pagoda premises. Thus, by appointing five successors instead of one in this trust, I have acted in accordance with the fundamental provisions of the Trust as per its need.

Thirdly, a need was felt for making available necessary funds for the maintenance and upkeep of the Pagoda & repairs of Mementos and Burmese architectures and therefore ‘**Samyak Vanijya Charitable Trust**’ was constituted. Here also, as the teacher - pupil tradition is not relevant, a provision for the appointment of one successor by me has been made.

In other words, only in the aforesaid three institutions there is a provision for me to appoint successors and not in training centres of Vipassana.

All these three institutions are the products of my dreams. They have been established for different purposes. I consider it necessary to maintain them long after me, for posterity. Therefore, a provision has been made in their trust deeds for me to appoint successors in them. Therefore, the successors who will now be appointed by me will appoint other competent persons after them so that these three continue to function satisfactorily and smoothly from generation to generation.

As far as the question of repaying the debt to India was concerned, Vipassana centres have been constituted after the teacher - pupil tradition, which has been prevalent since ancient times. In this tradition, the person who teaches Dhamma and helps it arise in others, is the right successor of the Vipassana Training Centre. The Teachers, who have been appointed today or will be appointed in future will work as successors. For this reason, in the constitution of these Vipassana centres, it is mentioned that no other person can be appointed as successor other than the trained teachers. In all the Vipassana centres, only the trained teachers will be successors and in future they will appoint their successors in accordance with the ancient teacher - pupil tradition. For this reason, there is no provision made for me to appoint successors in the Trust Deeds of these centres. But, in the trust deeds of the three institutions mentioned above a special provision has been made for me to appoint successors because they are not Vipassana training centres.

I reiterate and everyone should understand clearly that there is no ownership of anybody in the field of Dhamma; neither of successors, nor of trustees, nor of donors, nor of administrators. Everyone only has the right to perform one’s share of duties and take care of the responsibilities.

All activities of Dhamma should be carried out peacefully. If one has any doubt or confusion he should meet me and discuss with me to remove it. May Dhamma activities go on with goodwill and happiness! This will be for the good and happiness of all.

Kalyānamitta - Satyanaryana Goenka

English Newsletter 4.6.2012 Issue

(On the eleventh anniversary of Goenkaji’s demise, let us not only pay our respects and gratitude to him,

but also remember and scrupulously adhere to his guidelines for our own good and the good of many.)



New Features added to Vipassana Meditation Mobile App:

You may now register for various types of courses such as:
- 10-day course, - Executive course, - Children’s course,
- 3-day course, - etc.

In centers across India, South Africa, Kenya, Indonesia, UAE, etc.

Once an application is filed, you can also view the application status on the app. Enable daily logging of meditation for your own personal record.

Currently these new features are available only for Android phones and will be soon available for iOS (iPhones).

Download App Link: <http://vridhamma.org/applink.html>

N.B.: *You may read all Vipassana Newsletters in many languages on this App.*

Future Course Schedule and Applications

Information on future Courses is available on the internet. All types of bookings are currently available online only as per the Government’s new rules due to Covid-19. Applications will not be accepted on paper. Therefore, you are requested to check the following link and apply online directly for your appropriate course or for dhamma service at Dhammagiri:

<https://www.dhamma.org/en/schedules/schgiri>

Please apply similarly as per the schedule of other centres. Here is the link for all Indian centres:

<https://www.dhamma.org/en-US/locations/directory#IN>

New VRI website for applying for courses:

<https://schedule.vridhamma.org/>

and for worldwide courses: www.dhamma.org



New Responsibilities Teachers

1. Mr. Vinodkumar Watni, Aurangabad
2. Mr. Keshavlal Patel Navsari, and CAT of South Gujarat Region, Gujarat

Senior Assistant Teachers

1. Mr. Babu Kamble, Nashik, (MAH)

New Appointments Assistant Teachers

1. Mr. Ramakant Baranwal, Lucknow
2. Ms. Sampoorna G.L. Chennai, Tamil Nadu
3. Ms. Mahalakshmi Maha, Chennai, Tamil Nadu
4. Mr. Pempa Tshering Bhutia, Gangtok, Sikkim
5. Mr. Kyaw Mya, Myanmar
6. Mrs. Than Than Nwe, Myanmar

7. Mr. Mahn Mg, Myanmar
8. Mr. Zaw Tun, Myanmar
9. Mr. Chi-Hsin Hsiao, China (Taiwan)
10. Mrs. Yan Chun Yang, China

Children Course Teachers

1. Dr. Nisha Gawande, Gandhidham-Kutch
2. Mr. Mukesh Dave, Bhuj-Kutch
3. Mrs. Bharti Gajendra Vaidya, Bhuj-Kutch
4. Mr Loganathan S., Chennai
5. Mrs. Miriam, Coimbatore
6. Mr. Rajesh R, Tiruvannamalai
7. Mr. Gopi. K, Tiruvannamalai
8. Mrs. M. Jeyarani, Ambattur
9. Mr. Satish Kumar, Patna
10. Mr. Abhay Kumar Bodhgaya
11. Mr. Christian Eliasson, Sweden
12. Ms. Zahra Sheikh, Qatar

One-Day Mega Courses at Global Vipassana Pagoda, Gorai, Mumbai

1). One-day Mega course on Sunday:

1. 19-1-2025 Sayagi U Ba Khin's demise-day(19-1-1971) and Mataji's Demise-day (5-1-2016).

2). In addition there are Daily One-Day Courses being held in the Pagoda for Vipassana Students. Please follow the link to join and take advantage of the immense benefit of meditating in a large group. Contact: 022 50427500 (Board Lines) Mob. +91 8291894644 (from 11 am to 5 pm).

Online registration: <http://oneday.globalpagoda.org/register>

Dhammalaya Stay during Mega Courses:--Meditators can stay at Dhammalaya during mega courses and avail maximum benefit. Please contact: 022 50427599 or Email- info.dhammalaya@globalpagoda.org

For any other information for One day or Mega courses you may contact: info@globalpagoda.org or pr@globalpagoda.org, Tel :- 022-50427500 / +91 82918 94644.

Auspicious deaths

1. Smt. Nalini Dahat, Coordinator Area Teacher (Vidarbha Region) from Nagpur, breathed her last peacefully and with equanimity on September 16, 2024, at her residence. She began her Dharmaseva in 1994 as an assistant teacher and eventually contributed significantly to the spread of Dhamma throughout Vidarbha by acting as senior assistant teacher and teacher. She was instrumental in organizing and disseminating temporary camps around the Vidarbha region. May she continue on the path of Dhamma.
2. Mr. Ravikumar Medi, senior assistant teacher from Nanded passed away on September 4, 2024. His commitment to the spread of Dhamma has inspired many individuals, particularly in the Marathwada region. His service at Dhamma Niranjana in Nanded and at Dhamma Ajanta has significantly benefited these centers. His dedication and discipline created a conducive environment for Dhamma growth and development. May he be fully liberated, free from the cycle of suffering, and attain the ultimate goal of Nibbāna.

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DHAMMA DOHAS

*Pañcashīla pālana karen, dāna denya dila khola.
Karen sādhanā bhāvanā, yahī dharma anamola.*

Practice five precepts, give charity generously. Develop meditation, this is the priceless Dhamma.

*Puṇya karma sañcita karen, karen na pāpa lava lesa.
Mana nirmala karate rahen, yahī dharma sandesha.*

Accumulate meritorious deeds, do not commit even the slightest evil. Keep purifying your mind, this is the message of Dhamma.

*Māta-pitā kī vandanā, gurujana kā satkāra.
Samatā hove mitra se, patnī se ho pyāra.*

Pay homage to your parents, respect your elders. Treat your friends on equal terms, and love your wife.

*Parijana kā pālana kare, kare dāna un mukta.
Sadā mukta ṛṇa se rahe, pāve sukha upayukta.*

One should protect the members of one's family and dependants, give charity openly and freely. And should always be free from debt. All this will ensure one the proper kind of happiness.

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