

THE MAHA BODHI



U BA KHIN MEMORIAL NUMBER

B. E. 2515

APRIL

1972 C. E.

Electronic Publishers Notice: This work has been republished by Pariyatti as an electronic publication. All of the addresses and contact information provided in this online work may or may not be still valid. They have been included here for historical purposes.

Questions or comments regarding this electronic publication can be addressed to treasures@pariyatti.org

For other issues in this series visit www.pariyatti.org/treasures



PARIYATTI

867 Larmon Road
Onalaska, Washington 98570 USA
360.978.4998
www.pariyatti.org

Pariyatti is a nonprofit organization dedicated to enriching the world by

- disseminating the words of the Buddha,
- providing sustenance for the seeker's journey, and
- illuminating the meditator's path.



Sayagyi UBa Khin

THE MAHA BODHI

FOUNDED BY THE ANAGARIKA DHARMAPALA
IN JULY 1892

‘Go ye, O Bhikkhus, and wander forth for the gain of many, for the welfare of the many, in compassion for the world, for the good for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.’

—*Mahāvagga, Vinaya Piṭaka*

[Vol. 80] B.E. 2515

APRIL

C.E. 1972 [No. 4]

Sayagyi U Ba Khin passed away on January 19, 1971.

The April 1972 issue of The Maha Bodhi, the journal of the Maha Bodhi Society of India, was printed to commemorate his passing. It contains articles and letters by his students and his students’ students.

This special electronic reproduction by Pariyatti.org’s ‘Treasures of Pariyatti’ once again brings this valuable material to the public domain.

Although modifications have been made to formatting and layout, the main text has been reproduced as faithfully as possible, with minor corrections where necessary.

The original photographs have been replaced by better quality copies and additional photos of interest have been added.

Certain material not pertaining directly to Sayagyi U Ba Khin has been omitted. This include: News & Notes, Obituary, and about 40 pages at the end, mostly of advertisements and donor notices. We apologise to those who might have wished to see those pages.

THE MAHA BODHI

Volume 80

APRIL, 1972

Number 4

CONTENTS

	Page
Editorial—By U Dhammaratana	5
Sayagyi U Ba Khin: My Teacher My Benefactor—By S. N. Goenka	7
In Memory of Sayagyi Thray Sithu U Ba Khin—By U Ko Lay	11
Thray Sithu Sayagyi U Ba Khin—By Daw Mya Sein	13
A Trust is Founded—By Shri Dayanand Mangalchand Adhukia	15
The Guru (Saya Gyi) U Ba Khin and the International Meditation Centre of Inya Myaing —By Zeya Maung	19
Buddhist Meditation in Burma—By Dr. Elizabeth K. Nottingham	26
[The above contains the complete contents of an IMC pamphlet by the same title.]	
An Affectionate Teacher—By Shrimati Vimla Goenka	37
The Appeal of Buddhism—By Francis Story	38
U Ba Khin, The Guru of the International Meditation Centre—By Dr. Om Prakash	44
In Memoriam—By Winston L. King	45
Thray Sithu U Ba Khin, Sayagi In Memoriam—By Robert H. Hover	49
A Living Example of Dhamma—By John E. Coleman	52
In Memory of Sayagyi U Ba Khin—By Jocelyn B. King	54
The Last Rites of Guru Ji—By Khit Sann Maung	55
Thray Sithu U Ba Khin—By Maung Ye Lwin	58
Can Buddhism Provide the Answer—By Chit Tin	62
Sayagyi U Ba Khin and Vipassanā—By Dr. U. Rewatadhamma	64
What They Say About Sayagyi U Ba Khin & The International Meditation Center —By Khit Sann Maung	66
Abstracts from Letters of a few Meditation Students of Sri S. N. Goenka	79
An Open Letter by Two Parents—By Mr. Adolf & Mrs. Celeste Lane	100
Vipassanā in Every Day Life—By Lakshminarayan J. Rathi	103
Sayaji U Ba Khin Memorial Trust	105

EDITORIAL

This special Number of the Maha Bodhi Journal is published in commemoration of the late Sayagyi Ba Khin, one of the meditation masters of Burma. He lived and worked for the cause of Dhamma in silence away from the limelight of publicity. As earlier reported in this journal U Ba Khin passed away on January 19, 1971, For the benefit of our readers and people in general this Special Number is published with the co-operation of his disciples and admirers. It carries an account of his eventful life and noble mission.

Meditation had been an essential part of the Buddhist way of life. However, at some stage in its history, due to certain reasons, except in a few individual cases here and there, the tradition of meditation had almost come to an end. In recent times its revival received an impetus first in Burma and then in other countries. The memorable occasion of the Sixth Buddhist Council (chaṭṭha-sangiti) highlighted the great event, U Ba Khin made a special contribution in this direction.

It has to be noted here that a wrong notion, due to some reason or other, had gained ground that meditation was meant for monks and nuns only, and as such the members of the laity have to be satisfied with the practice of virtue (*sīla*) and performance of meritorious deeds (*puñña-kammāni*) occasionally. Contrary to this belief, the tradition is full of evidence to show that the Eight-fold Path is for all without any kind of distinction. This is true of the path as a whole and not of any part of it. Therefore, whoever would tread the path would reap the benefits.

It is clear from the Commentary on the Satipaṭṭhāna Sutta how the people of Kuru

country practised meditation. It had become so very popular with people of all walks of life that whenever and wherever they happened to meet they exchanged views with one another on their experience of it. The reason was that they enjoyed its fruits.

Lord Buddha preached the practice of Dhamma in terms of benefits. Thus he taught that *akusalas* or all that is evil, unwholesome and unsalutary could be abandoned by understanding their *ādīnavas* or evil consequences, disadvantages and harmful results; the *kusalas* or all that is good, wholesome and salutary could be cultivated by understanding their *ānisamas* or good consequences, advantages and benefits. In his discourses time and again Lord Buddha emphasised on this motive force behind the practice of Dhamma. There is a beautiful instance in the Mahāparinibbāna Sutta. The Lord was on his last journey visiting assemblies of his disciples and giving them his last instructions in anticipation of his Parinibbāna. In a discourse given to his lay devotees at Patalīputra, he explained to them how a virtuous man (*sīlavā*) by being active and diligent could lead a life of peace, plenty and honour, and thus be happy both here and hereafter. This is all the more true of one in possession of tranquillity (*samādhi*) and wisdom (*paññā*), and that at all stages. To put it in the terminology of Dhamma, these benefits are both mundane and supramundane. In other words, practice of Dhamma bears fruits here and now (*sandiṭṭhiko, akāliko*) at all levels and all along the line.

It goes to the credit of U Ba Khin that he was able to show to the people all round benefits of practising Dhamma with special reference to

Vipassanā Bhāvanā. Apart from religious and spiritual benefits he also pointed out to them its psychological and physical benefits. U Ba Khin was a practical man of the world, a practical man in an extra-ordinary sense. He started his career as an ordinary government clerk and through perseverance, diligence and sincere work rose to the highest post in his Department. He took to the practice of meditation as early as 1937 under an able teacher. Gradually he began to experience the benefits of Dhamma in his day-to-day life—in office, at home, and in the social circle. He wanted to share these benefits with others. Charity must begin at home. He was then the Accountant General of the Union of Burma. He set apart a room in his office for the purpose and began to teach meditation to his colleagues. In due course it brought about a wonderful change in them in terms of efficiency, integrity, peace and happiness. This change could be observed in all spheres of life—personal, domestic and social.

After retirement as the Accountant General at the age of 55, U Ba Khin was appointed the Head of as many as four departments at one and the same time. He assumed these heavy responsibilities without any murmur for the good of his country. Dhamma had accomplished him with necessary qualities to handle them. In fact it gave him the opportunity to serve his countrymen and introduce Dhamma into the life of the men of the world. The official machinery of the country then, as evident from several accounts, had been corroded and impaired by the rust of greed, and the right man was appointed to repair it. U Ba Khin organised the Departments so well that they began to function with great efficiency, neatness, fruitfulness and harmony. It appeared as if the spirit of Dhamma had pervaded them.

After retirement from government service U Ba Khin devoted the rest of his life to the practice and teaching of *Vipassanā* at his meditation centre. As borne out by the accounts of his disciples and admirers, he worked like a spiritual dynamo. Many from East and West came to him for guidance. His instructions, given in the light of his own experience, worked very well. The sadhakas underwent both mental and physical transformation and got rid of their mental as well as physical ailments. Thus he was able to illuminate the life of many. Up to the last moment of his life he served the cause of Dhamma with the same spirit. From the accounts of some of his disciples it appears that he had a kind of premonition of his death. So he made necessary arrangements in anticipation of the same, and on January 19, 1971, passed away peacefully.

We are happy to note that his mission did not come to an end with his death. He had trained a few disciples to carry it on. Here special mention may be made of Sri. S. N. Goenka of Burma. Since his arrival in India in 1969 he has been conducting meditation camps in various parts of the country. Many sādhakas, Indian and foreign, upāsakas and upāsikas, monks and nuns have been benefited by them. One who had the opportunity of attending one of these camps could see with what understanding and joy he conducts them. To the keen observer it appears that he has entered into the spirit of Dhamma.

May his disciples succeed in spreading Dhamma through *Vipassanā* for the good of many. May the noble example of U Ba Khin inspire others to follow the path of Dhamma. May U Ba Khin fulfill *Pāramīs* and attain Nibbāna.

—U. Dhammaratana

SAYAGYI U BA KHIN: MY TEACHER MY BENEFACTOR

By

SRI S N GOENKA

It was eighteen years ago, my physicians in Burma advised me to get myself treated in foreign countries; otherwise there was a danger of my becoming a morphine addict. I was suffering from a severe type of migraine since my childhood, the intensity and frequency of which had increased with the years. Even the best doctor in Burma had no treatment for it except that he administered a morphine injection whenever I suffered from an attack which came about every fortnight. This was certainly not a treatment. That is why they warned me that there was a danger of my starting to crave for morphine; not because of the headaches, but because of my gradual addiction to it.

On their advice, I made a trip round the world and for months together was under the treatment of some of the best doctors in Switzerland, Germany, England, the United States and Japan. But it was all in vain. It proved a sheer waste of time, money and energy. I returned no better.

At this stage, my good friend (Kalyan Mitra) U Chan Htoon, who later became a judge on the Supreme Court of the Union of Burma and President of the World Fellowship of Buddhists, guided me to Sayagyi U Ba Khin. I shall always remain grateful to him and shall keep on sharing with him all the merits that I accumulate while treading this Noble Path.

My first meeting with this saintly person, U Ba Khin, had a great impact on me. I felt a great

attraction towards him and the peace which emanated from his entire being. I straight away promised him that I would be attending one of his ten-day intensive *Vipassanā* meditation courses in the near future. In spite of this promise, I kept on wavering and hesitating for the next six months, partly because of my scepticism about the efficacy of meditation in curing my migraine which the best available medicine in the world could not do, and partly because of my own misgivings about Buddhism, having been born and brought up in a staunch, orthodox and conservative Sanatani Hindu family. I had a wrong notion that Buddhism was a pure *nivriti marg*, a path of renunciation and had no real hope for those who were not prepared to renounce the world. And I was certainly not prepared to do so at the prime of my youth.

The second misgiving was my deep attachment to *Swadharmā* (one's own religion) and strong aversion to *Paradharmā* (other religions) without realizing what was *Swadharmā* and what was *Paradharmā*. I kept on hesitating with these words of Bhagavadgītā ringing in my ears: *Swadbarme* Nidhanam shreyah paradharmo bhayavabah*". ("Better die in one's own Dharma because to follow another's Dharma is perilous.")

*Here in the Bhagavadgītā the term "Dharma" has as special reference to the performance of the caste duties. —Ed

In spite of these hesitations, there was something deep within me which kept on pushing me towards that great saint; towards the *Vipassanā* Center at Inyamyaing, the Island of Peace, and towards that Noble Path with which I must have had past acquaintance although I was unaware of it then. Hence, after the monsoon was over, when the meditation courses were resumed at the Center, I participated for ten days.

These were the most illuminating days of my life. The migraine had proved a blessing in disguise. A new Goenka was born. A second birth was experienced in coming out of the shell of ignorance. It was a major turning point in my life. Now I was on the straight path of *Dhamma* without any blind alleys from which one has to retreat one's steps. I was on the royal road to real peace and happiness, to liberation and emancipation from all sufferings and miseries.

All the doubts and misgivings were gone. The physical suffering of migraine was so trivial compared to the huge mass of invisible suffering in which I was involved. Hence a relief from migraine was a mere by-product. The self-introspection by *Vipassanā* had shown me that my whole being was nothing but a mass of knots and Gordian knots of tensions, intrigues, malice, hatred, jealousy, ill-will, etc. Now I realized my real suffering. Now I realized the deep rooted real causes of my suffering. And here I was with a remedy that could totally eradicate these causes, resulting in the complete cure of the suffering itself. Here I was with a wonderful detergent which could clean all the stains on my dirty psychic linen. Here I was with a hitherto unknown simple technique which was capable of untying all those Gordian knots which I had kept on tying

up ignorantly in the past, resulting all the time in tension and suffering.

Walking on this path, using this detergent, taking this medicine, practising this simple technique of *Vipassanā*, I started enjoying the beneficial results, here and now, in this very life. The *Sandittihiko* and *Akālīko* qualities of Dhamma started manifesting themselves and they were really fascinating to me, for like my teacher, I too had been a practical man all my life, giving all the importance to the present.

Now I was established on the path from which there is no looking back but a constant march ahead. Not only my migraine was totally cured, but all my misgivings about the Dhamma were also gone.

I fully understood that a monk's renounced life was certainly preferable to achieve the goal with the least hindrance, but the householders' life was not an insurmountable barrier to the achievement. Millions upon millions of householders in the past and present have benefited from this Eightfold Noble Path which is equally good for the monks as well as the householders, which is equally beneficial to young and old, man and woman: verily, to all human beings belonging to any caste, class, community, country, profession or language group. There are no narrow sectarian limitations on this path. It is universal. It is for all human beings for all times and all places. Because all human beings are victims of the same illness manifesting itself in different ways and forms, the remedy is therefore equally applicable to all the patients. So I kept on benefiting from the Path even as a householder, discharging my duties more successfully and efficiently. Now I fully

realized what was real *Swadharma* of *Sīla*, *Samādhi*, and *Paññā*, and getting away from the *paradharmā* of *lobha*, *dosa*, and *moha*.

In a few years time a big change started manifesting in my life, in my outlook, in my dealings with different situations. I started realizing that the path does not teach us to run away from problems. It is not ostrich-like escapism. We have to face the hard realities of the life and it gives us the necessary strength to face them with peace and equanimity of mind. It gives us an *Art of Living* – living harmoniously with our own selves and with all those with whom we come in contact in the social field. The gradual purification by this technique keeps on making the mind calm, clear, and steady. It takes away the confusion and cloudiness, the tensions and turmoils, the waverings and doubts of the mind, as a result of which its capacity to work increases many-fold. We start working more effectively and efficiently.

I started noticing it in my own life. This came as a great boon to me in my business life because my capacity to work efficiently had increased tremendously. Sayagyi U Ba Khin was himself a brilliant example of this achievement. His capabilities and integrity were exemplary. It was for this reason that he was asked to hold more than one top executive post simultaneously. At one time he was holding four such posts concurrently and still gave record results. It was for this reason he was made to keep on serving the various successive governments for twelve years after the age of retirement at fifty-five.

His life was a source of inspiration to his students including myself. He held such important executive posts where he could have

easily amassed millions clandestinely in foreign banks. But that was not the way of *Dhamma*. That was not the way of *Dhamma Vihāri* U Ba Khin. He felt fully satisfied to have left only a small cottage type house for his son and daughters as the only saving of his honest earnings.

Neither the inducement of money from dishonest traders, nor the threatening pressures from the political bosses could deter him from taking right decisions. There were many occasions in his life when he displeased the business magnates of the country, his colleagues in the civil service and so also his political bosses, the ministers in the cabinet because he would not comply with their wishes which he found illegal and immoral. Neither fear nor favour could shake him from taking right decisions and actions in his mundane duties. Similarly, no illusion or delusion, no hair-splitting controversies of the theoreticians, nor the attraction of fame or aversion to defame could deter him from his practice and teachings of the *Dhamma* in its pristine purity.

Besides being an ideal government executive with outstanding ability and integrity, he was a human teacher of the Noble Path. He conducted his classes with immeasurable love and compassion for the students in spite of his steel-like rigidity for strict discipline. At the International Meditation Center he gave equal compassionate attention to the ex-president of the country and a peon, to the judge of the Supreme Court and a criminal.

Such was U Ba Khin, a jewel amongst men. Such was my noble teacher who taught me the art of a sane life. Such was my benefactor who made me reap the rich harvest of *Dhamma*-

Ratana which has proved much more valuable to me than all the material wealth that I had accumulated in my business life. Such was my compassionate physician who cured not only the illness of my head nerves, but also the illness of my psyche which used to keep me tense and tormented my whole life.

It was my great *puññā-pārami* indeed, that I was born and brought up in Burma, the land of living *Dhamma*; that I came in contact with Sayagi U Ba Khin, the saintly exponent of the Noble Path; that I could avail myself of his compassionate guidance and proximity, to practise the *Saddhamma* continuously for fourteen years; that now I find myself in an unexpected opportunity wherein I can gratefully serve my teacher in fulfilling his lifelong cherished desire to spread the applied *Dhamma* to the suffering humanity so that more and more people at large can get *Shanti-sukha*, the peace and harmony that they badly need.

While in Burma I had the privilege of sitting at his pious feet and translating his words into Hindi language for his Indian students for about ten years. It was indeed a sacred opportunity for me to have remained so near to him and near to his infinite *Mettā* waves. Then it so happened that two and a half years ago I received a message from my mother in Bombay that she was ill and when her condition deteriorated she started calling me to come to see her.

The Revolutionary Government of Burma was kind enough to grant me the necessary passport valid for a visit and stay in India for a period of five years. Hence, in June 1969, I came to Bombay, and with the blessings of Sayagi, I

conducted the first course of *Vipassanā* meditation for the benefit of my mother, wherein thirteen others participated, some known, and others unknown, to me. At the conclusion of the course my mother was greatly relieved of her illness and other participants were also immensely benefited. On repeated requests from these participants and to serve further my old ailing mother, I conducted a few more courses with the blessings of Sayagi and then the ball started rolling. Receiving requests from different parts of India, I kept on moving and conducting course after course from place to place, where not only local residents but people from different parts of the world started participating. All these courses were conducted under the personal guidance and blessing of my teacher. Even after his passing away one year ago, observing the continued success of these courses, I get more and more convinced that it is his *Mettā* force which is giving me all the inspiration and strength to serve so many people from different countries. Obviously the force of *Dhamma* is immeasurable.

May glory be to the *Dhamma*. May glory be to my country which preserved *Dhamma* in its pristine purity for over two millennium. May glory be to my teacher whose name will remain shining in the galaxy of all the luminaries of the *Kammaṭṭhāna* tradition right from that great teacher of teachers, the Tathāgata Buddha, up to those of the present age.

May the sunshine of *Dhamma* illuminate the entire world and dispel all the darkness of ignorance. May all beings be benefitted by *Dhamma*. May they be peaceful. May they be happy.

IN MEMORY OF SAYAGYI THRAY SITHU U BA KHIN

By

U KO LAY, RETIRED VICE-CHANCELLOR OF MANADALY UNIVERSITY

On a little knoll, two hundred yards off Inya Myaing Road, in one of the fashionable residential areas of Rangoon, stands a small stupa built in 1952 under the auspices of the Vipassanā Association of the office of the Accountant-General, Burma. The President and religious Guide of the Association was Guruji U Ba Khin, from its inception till the 19th of January, 1971, when he passes away. The golden stupa, named Dhamma Yaung Chi Zedi (*The Light of Dhamma Pagoda*), standing on the top of the knoll, in the centre of the surrounding meditation cells, has served as the headquarters of the International Meditation (IMC), and became a beacon for wayfarers in search of Peace and Truth.

The story of this Zedi and the IMC is the story of the selfless devotion on the part of Guruji U Ba Khin to the cause of Buddha-Dhamma. His understanding of Dhamma, as taught by the Buddha, was profound and penetrating; his approach to it modern and scientific. His was not mere conventional acceptance of the teaching of the Buddha; his was whole-hearted embrace of Dhamma with firm conviction and faith as a result of personal realization through actual practice.

He learned Vipassanā Meditation at the feet of Saya Thet Gyi, who was himself a disciple of Ledi Sayadaw of illustrious fame. When he reached a certain stage of proficiency in Vipassanā Meditation, Saya Thet Gyi felt certain that Guruji U Ba Khin was destined to play the role of the torch bearer after he had passed away.

But it was only after he had met and paid homage to Webu Sayadaw, believed by many to be an Arahant, in 1941 that he finally decided to help people find the Path laid down by the Buddha. His instructions did not make the slightest deviation from Buddha's teaching, but he had developed a technique of his own, more suited to the demands of modern times, after ceaseless practical research and experimentation.

He felt the need of a course of instructions particularly for householders as against Bhikkhus and recluses who had given up worldly life. A discipline for Bhikkhus could not ideally be suitable for laymen. The Vipassanā Research Association initiated by Sayagyi while he was the Accountant-General of Burma undertook research and experiments on Vipassanā Meditation. Results and findings from these studies carried out in a special shrine room at the AG's office enabled Guruji U Ba Khin to present the Buddha's Dhamma to the laymen in a systematic, scientific manner, thus appealing to the modern mind. His regimen of Vipassanā exercises encompasses completely the three requisites laid down by the Buddha, namely, *Sīla*, *Samādhi* and *Paññā*, but is so streamlined and disciplined that satisfactory results could be expected within a short period of endeavours.

Foreign intellectuals and organisations first became acquainted with Guruji and took interest in his work when he gave a series of lectures on "WHAT BUDDHISM IS" to a Religious Study

Group, composed of members of Special Technical and Economic Mission of the U.S.A. and their families, at the Methodist Church, Signal Pagoda Road, Rangoon, in September 1952.

These lectures were put in booklet form by the Vipassanā Research Association of the office of the A. G. The booklets soon found their way to various Burmese Embassies abroad and Buddhist organisations the world over. He made a few more expositions of the Life and Teachings of the Buddha, but mere interpretation of the Dhamma had never been his main object. He applied himself solely to the task of helping sincere workers to experience a state of purity of mind and realize the truth of suffering resulting in “Peace Within” through practice of Vipassanā Meditation. He achieved astounding results by the use of the technique developed by him. To his last breath Guruji remained a Preceptor rather than a Preacher of Vipassanā Meditation.

Varied and numerous were his disciples who had come from abroad. Probably the first European to have benefitted from Guruji’s new approach to Vipassana practice was Mr. J Van Amersfoort, President of the Netherlands Buddhist Association, Hague, Holland. He was passing through Rangoon while on a business trip to the Far East when he contacted the Guruji in his A.G.’s Office. After a short discussion and exchange of views, Mr. Amersfoort expressed his eagerness to take a course of meditation under the guidance of Guruji. Guruji agreed to give him a chance although he had to leave Rangoon soon. When he left for Bangkok in four days’ time, Mr. Amersfoort had become a new man, who had learnt to gain complete control of his mind and body through practice of Vipassanā Meditation.

To this day, he remains a true disciple of the Buddha, a highly proficient pupil of Guruji, who can enjoy the fruits of Dhamma at will.

In 1965, at the age of 67, when he relinquished charge of all his official duties—Director of Commercial Audit, Principal, of Government Institute of Audit and Accounts, Chairman of various Government Committees — he was able to devote himself entirely to *Dhammadūta* activities, which can be placed under two categories, namely:

- (i) maintenance of purity of *Sāsana* in Burma, and
- (ii) revival of *Sāsana* in its land of origin and spread of Dhamma to lands where it had been seen only as a glimmer.

It would be impossible to recount all his achievements which fell under the first category, which had been his main object since he took up his *Dhammadūta* work. By the time he retired from official assignments he had laid a firm foundation for his second objective. He had thoroughly coached and trained two of his outstanding disciples, U Goenka of Burma and Mr. Robert Hover of USA whom he entrusted with the *Dhammadūta* work in India and USA before he passed away on January 19, 1971.

U Goenka started his *Dhammadūta* activities in India in July 1969. He organised Vipassanā Meditation classes in various centres in India, starting from Bombay and Madras. His itineraries included New Delhi, Varanasi, Nalanda, Calcutta and Buddhagaya. His course of training had won great acclaim everywhere and many had come to recognize Sayagyi’s Method of Vipassanā Meditation as the True Path capable of leading humanity to universal and permanent peace.

In America, Mr. Robert Hover of California had recently made arrangements for conducting Vipassanā courses under instruction from Sayagyi. Many Americans who had attended U Goenka's Vipassanā classes in India would be receiving further training under Mr. Hover in America.

While various exchanges of culture are taking place the world over, Sayagyi's efforts have been directed towards giving Buddha-Dhamma as a gift in return from Burma to India. India — land of the birth of Buddha-Dhamma — Sayagyi's activities have been to rekindle the Light of

Dhamma there as a token of special gratitude.

While no words can express the sense of utter loss we feel at Sayagyi's sad demise, we take solace from the fact that his life's work had not terminated with his death. The noble torch of Dhamma held aloft valiantly by him while alive, continues to shine in full brilliance through the efforts of his devoted disciples in Burma, India and America. His technique of teaching Buddha-Dhamma through actual practice has also been assured by Coleman's publication in England and the USA of "The Quiet Mind", an exposition of his practical method of Vipassanā Meditation.

THRAY SITHU SAYAGYI U BA KHIN

By

Daw Mya Sein, M.A., B. Lit (Oxon),

Rangoon, Burma

On May 1st 1954, The Venerable Webu Sayadaw honoured the International Meditation Centre with a visit. Sayagyi U Ba Khin's students paid their respects to the Sayadaw by entering into deep meditation for thirty-seven minutes. The Sayadaw was very pleased with this evidence of Vipassanā practice. In his simple, gentle way, he expounded the Dhamma and then told us that Sayagyi had put us on the Right Path; it was left to us to walk along it steadfastly and diligently towards the Goal. If we stood and stared at the scenery or strange objects on the way or tried to follow by-paths, of course, it would take a long long time.

We were so elated by Sayadaw's approval of our practice and our gratitude and respect for Sayagyi knew no bounds. He was a true Acariya — a Teacher of Dhamma and Vipassanā meditation, ready to advise and help all those who came to the Centre. He had a clear understanding of the many types of students, their different approaches to the practice of meditation and the latent forces within each one of them. Now and again, he invited learned Sayadaws and submitted to them his findings in Vipassanā research and accepted their advice and suggestions.

It is said that each one has a link from previous existence with a Teacher whose guidance is

necessary to put one on the Right Path. I certainly must have had a *pāramitā* link with Sayagyi. Before the Second World War, when the whole family went for meditation practice to Saya Thet Gyi, U Ba Khin's guru, I did not have the slightest desire to join them. One Sayadaw had taught me *Ānāpāna* (breathing-in and breathing-out) concentration soon after my father's death in 1926; during days of stress and strain and during a serious illness in 1936, I had practised it and gained much benefit and was quite satisfied. It was only in 1954 that I began to feel the need for further training in spiritual development. No sooner had I heard about U Ba Khin and the International Meditation Centre than I met him for the first time at a tea party given by the Sāsana Council in honour of Western Scholars of Pāli. I had been impressed by his lectures at the Methodist Church. Now his presence filled me with confidence and I asked him for permission to visit the Centre the following Sunday. There I learned that the next ten-day course would begin on Friday; it coincided with the private study period at the University. So I requested U Ba Khin to accept me as a trainee. Not only did he accede to my request but he also gave me the *Ānāpāna Kammaṭṭhāna* on that very day and told me to practise at home before coming to the Centre.

The eight trainees in the February 1954 course came from different walks of life yet Sayagyi was able to guide and help each one of us. He was still an active Government servant and although he stayed at the Centre for ten days, he had to attend office meetings during the day. On his return he would sit in the Centre room and speak to us individually about our experience, our difficulties, our progress or otherwise. About six

p.m., after we had cold drinks and stretched our legs, he would explain the Dhamma or tell appropriate stories from the Suttas to all of us in the main hall or *dammayon*. We returned to our cubicles and meditated till 9 p.m. Sayagyi was patient and painstaking but very strict and stern when he found sloth and torpor in the trainee. Unlike foreign seekers after Truth, the Burmese trainees felt that they could always go back for another ten day course; a few felt it was a pleasant and peaceful interlude from their daily cares and worries. The vegetarian food was delicious and wholesome and in spite of the Sabbath one tended to put on weight. The company was congenial and conversation became general in the off hours. Sayagyi then told us to eat less, keep the vow of silence and remain in the cubicle as much as possible till he returned.

Besides the weekends, every time the college closed, I went back for a full course and so I learned how to enter into deep meditation. This stood me in good stead when I had to take air journeys. When taking off and when landing, I would go into deep meditation with a vow to wake up when the plane was safely airborne or when it landed. But it needs constant practice; without it, the ability fades away as I have discovered to my dismay.

Nearly 17 years had passed since my first course, when I again became a constant visitor to the Centre. Although I had made frequent stays at the Centre in the early days, my journeys abroad and my work and domestic involvements had left little time for more than short visits to pay my respects to Sayagyi. In 1968, however, I went every day for ten days to the Centre because Sayagyi wanted me to keep company with a foreign devotee who was taking a course all alone.

But soon after that Sayagyi was back at hospital. So again, I missed the opportunity of his admonition and advice. A little more than three month's before his demise, at Sayagyi's suggestion, I went every evening to the Centre, meditated for an hour or so, slept there again meditating in the early morning and returned home about seven a.m. Sayagyi knew that this was not sufficient to get me back to the previous stage of development. So he asked me to stay for a course or at least for three full days; but not realising that he was nearing the last days of this existence, I postponed my stay till April. I was aware of the change in him: his deeper

understanding, his greater loving-kindness towards all and his increased ability to radiate and guide and help even those disciples who were overseas. Then on Thursday, I paid my respects and went home. By evening on the following Monday he had been taken to the hospital and Tuesday, January 19, the Sayagyi had left us. He appeared to be so strong and healthy, yet, "Decay is inherent in all component things, but the truth will remain forever".

As instructed by him, our duty now is to be vigilant and diligent in our search for Truth and become worthy disciples of Sayagyi U Ba Khin and true followers of the Buddha.

A TRUST IS FOUNDED

By

SHRI DAYANAND MANGALCHAND ADUKIA

(Trustee: Sayagyi U Ba Khin Memorial Trust)

Sayagyi U Ba Khin was the illustrious son of the present-day Burma. Even as a householder he lived a saint's life fully submerged in Dhamma. Performing all his duties as a top executive of the government of Burma, he also kept distributing compassionately the invaluable gem of Vipassanā Dhamma to the suffering human beings in his country until he breathed his last breath. After retiring from all governmental responsibilities at age of 67, it was his earnest Dhamma desire to travel abroad and spend the rest of his life serving humanity throughout the world. But due to one reason or the other this desire could not be fulfilled.

In June 1969 his beloved disciple U Satya Narayan Goenka came to India on a short visit to meet his old ailing parents. The best service that he could give to them was to offer them this precious gem of Vipassanā Dhamma which they had already received directly from Sayagyi U Ba Khin, but which was lost since they came to India in 1965. Shri Goenkaji was already authorised by Sayagyi to conduct Vipassanā courses and he was properly trained for this. While in Burma he had already conducted a few courses in the immediate presence and under direct guidance of the late Sayagyi.

Now again with the *Mettā* and blessings of his Teacher, U Goenka conducted the first course in Bombay mainly for his parents. But twelve others took advantage of this course in whom was included my own son Vijay. The participants and their friends and relatives requested U Goenkaji to organize and conduct one more course and then another, and so on. Thus the number of courses and students kept on increasing and he had to prolong his stay in India.

Every course was conducted under the guidance, blessings and *Mettā* of the respected Sayagi who was so pleased to see his life's mission being fulfilled by his beloved disciple. It was on the 19th of January, 1971, when Shri Goenkaji was conducting a course at the Burmese Vihāra in Bodh Gaya that Sayagi breathed his last breath in Rangoon. Since then he has been giving practically all his time to conducting *Vipassanā* courses and has just completed his fiftieth ten-day course at the Gandhi Ashram in Sevagram in the cottages adjacent to the historical cottage of Mahatma Gandhi. A number of direct disciples of Mahatma Gandhi and colleagues of Sant Vinoba Bhave had participated in this course and found it really rewarding. Shri Thakurdas Bang, one of the participants and the general secretary of Sarva Seva Sangh, an all India organization of Gandhian social workers, has now issued a circular to all the state branches of the Sangh to organize ten-day *Vipassanā* Meditation courses for the benefit of their workers and others. Invitations have started coming. But Shri Goenkaji is already booked until the end of this year and the demand for these courses has become so great that many invitations have to be regretted.

I myself took a ten-day course after my son had participated in the first one as mentioned

above. I found it fascinating as all others do. The biggest fascination was the new outlook which *Vipassanā* gives of seeing things as they really are. This outlook, although known theoretically and intellectually, was never experienced actually. This observation of Truth, apparent as well as ultimate in its true nature, is *Vipassanā*; a wonderful technique preached by Gautama Buddha, the illustrious son of this country.

It is the delusion of our conditioned mind which prevents us from seeing things in their true nature. We don't see things without craving for them or without hating them. This becomes the foot cause of all our tensions in life. Once we start seeing things in a detached way, in true perspective, we find ourselves released from the tensions which are of our making. The beauty of the technique is that it can be adapted by the people of any caste, colour, community, country, etc., without any distinction or discrimination. There is no communal outlook in the whole process. There is no such thing as baptism or conversion to this or that religion. If at all there is a conversion, it is the conversion of the mind from its present unhealthy and unhappy state of being all the time merged in *Raga*, *Dvesha*, and *Moha* – i.e. greed, hatred and delusions – to the healthy and happy state of greedlessness, hatredlessness and delusionlessness which means the pure mind full of infinite love, compassion, sympathetic joy and equanimity.

The practice is nothing but a steady march on the Eightfold Noble path divided in three sections of *Sīla*, *Samādhi* and *Paññā*, – i.e. moral conduct, concentration of mind and insight. The object for concentration is not any particular god or goddess, not any prayer or recitation of a name

or a mantra, not any visualisation of any form, etc., related to this or that sect. The concentration is made on one's own respiration and the observation is of one's own physical and psychic phenomena, the true nature of one's own self.

One keeps on observing the true nature of these phenomena which are in a state of constant flux, the resultant suffering and its essencelessness. This observation of the Truth automatically helps one to get relieved of the bondages of the ego-based clingings. The technique can therefore be adopted by anybody without any hindrance of sectarian dogmas.

The universal acceptability of this non-sectarian technique is self evident by the great variety of students who have participated in the last fifty meditation courses in India, a list of which is published elsewhere in this issue. [ed:-omitted] Analysing the details of the students, it is found that people from the following countries have already participated: Burma, India, Nepal, Bhutan, Sikkim, Tibet, Ceylon, Bangladesh, Malaysia, Indonesia, Thailand, Cambodia Laos, Vietnam, Australia, New Zealand, Japan, United States of America, Canada, Mexico, Trinidad, Puerto Rico, Argentina, Bolivia, Brazil, Ireland, United Kingdom, France, Holland, Belgium, Germany, Denmark, Sweden, Finland, Spain, Italy, Switzerland, Greece, Turkey, Morocco, S. Africa and Mauritius.

People of the following religions have practiced the technique: Buddhists, Hindus, Jains, Sikhs, Parsees, Muslims, Christians and Jews. Theists, Atheists and Animists have participated. Among professions, businessmen, industrialists, labourers, clerks, office assistants and administrators, doctors, lawyers, engineers,

technicians, architects, research scholars, psychologists, psychiatrists, anthropologists, social workers, writers, poets, singers, dancers, stage and film artists, directors, painters, lecturers, professors and students have participated. Monks, nuns, anagārikas, anagārikās, sanyasis, Jain-munis and householders have participated. Young and old have participated in *Vipassanā* meditation, the youngest being below the age of ten and the eldest over eighty years of age. Men and women have participated.

Going through this chequered list of students which is a vast panorama of the universal spectrum, it is obviously doubtless that the technique is acceptable to one and all. It is suitable to the entire human society without any limitation whatsoever.

People from all sections of human society have actually benefited from this technique. This was amply proven by the various letters of appreciation Sayagyi U Ba Khin used to get from his disciples. Similarly, going through the files of Shri Goenkaji, we have also found a large number of letters from his various students which are filled with expressions of overwhelming gratefulness – undoubtedly proof of the benefits the students have derived from the practice of this meditation. A few extracts from such letters are also published elsewhere in this issue.

The technique is certainly acceptable to all, adoptable by all and beneficial to all. There are no barriers, no restrictions, no preconditions of accepting any particular religion. Verily it is no religion at all. The entire practice has no tinge or trace of "religion". It is free from all lifeless rites and rituals. It is free from all dependence on the grace or mercy of any visible or invisible beings,

not even of the Buddha, the first teacher of this technique. This is merely a healthy way of human life. Here one learns how to deal with oneself and how to deal with others. This is the sound code of best human relations. It is not a mere intellectual theory but an actual practice. This is so ideally suitable to the people of present day India, nay to the people of the whole world, who are apart torn with the strains, strifes and bitterness of various religious dogmas, social differences and political rivalry, etc.

It was because of this universal acceptability and applicability of the *Vipassanā* technique that a few of us who had ourselves benefited from it established the Sayagyi U Ba Khin Memorial Trust. This organization is duly registered under the Indian Trust Act with its Headquarters in Bombay and Shri Ram Taparia as its Chairman. The aims and objects of this Trust are published elsewhere in this issue but broadly, they are to serve the suffering humanity at large by spreading this wonderful technique of *Vipassanā* Meditation of the Buddha which was so clearly expounded by the late Sayagyi U Ba Khin, and the spreading of which was his only cherished desire. No monument can be a suitable memorial to Sayagyi

except the selfless service to humanity by teaching the practice of *Vipassanā* meditation. U Goenkaji is already in the field of this service in India. I am sure he will be travelling to many countries in response to some of the invitations he is receiving from his students from different countries. I hope that Mekhin Sayama Daw Mya Thwin, U Chit Tin, U Ba Pho, U Ko Lay and other experienced disciples of Sayagyi U Ba Khin will also find time and opportunity to come out of Burma and serve a larger number of people abroad.

Mr. Robert Hover, another able disciple of Sayagyi, has started conducting *Vipassanā* classes in the United States. I wish he is able to do more. I hope Mr. John Coleman may also start working in England.

Anagārika Munindraji is already doing his best. But it is a tremendous work. More and more dedicated persons will have come in the field, get themselves fully developed and start serving others. Now is the time for it.

May all beings find peace and happiness in *Vipassanā* Dhamma!

THE GURU SAYAGYI U BA KHIN AND THE INTERNATIONAL MEDITATION CENTRE OF INYA MYAING

By

ZEYAMAUNG

Sayagyi U Ba Khin passed away on January 19, 1971. I wrote an appreciation in memory of the Sayagyi, published in the Guardian of February 4th. Thu Tay Thi Hintha yearned for more contributions from my pen on the life and achievements of Sayagyi for the benefit of people from abroad interested in him and his works. (*Guardian Letter*, dated 12/2/71). As a matter of fact it is the people of Burma who need to know more about Sayagyi, who, from amidst them but little known by them, had performed a tremendous task in the service of Dhamma, Burma and the Burmese people. Hence these articles about Sayagyi. I am glad to add that I am bringing out a book in Burmese on the complete life and works of my revered Sayagyi. It is expected to be published in a few months time.

As for the people abroad, it can be said that many foreign intellectuals and organizations have become acquainted with Sayagyi and taken interest in his work since that day in September 1952 when he began to give a series of lectures on "*What Buddhism Is*" to a Religious Study Group at the Methodist Church, Signal Pagoda Road, Rangoon. The lectures, given at the request of Messrs. Gerald F. Winfield, Information Officer and Roger C. Thorpe, Economic and Finance Advisor of the Special Technical and Economic Mission of the USA, were much appreciated by the members of the Religious

Study Group, whose president wrote to Sayagyi to say "Everyone agreed that the sessions with you had been extremely helpful and that because of them we now have a much better understanding of Buddhism."

These lectures were put in a booklet form by the Vipassanā Research Association of the Office of the Accountant General, which was the forerunner of the present Vipassanā Association of the International Meditation Centre at 31A, Inya Myaing Road.

The booklets soon found their way to various Burmese Embassies abroad and foreign Buddhist Organisations the world over. The then First Secretary of our Embassy in Washington asked for a few copies for his own use and for distribution to his American friends. He stated that Sayagyi's personal interest in the good work of promoting *Sāsana* was greatly appreciated by them in Washington and that they looked forward to the day when Buddhism would be better understood and appreciated throughout the whole world.

On receipt of six copies of "*What Buddhism Is*" through some friends, the Secretary of the International Buddhist Council in Philadelphia, Pennsylvania (USA), wrote to Sayagyi appreciating and praising him for "the splendid work performed, that unadulterated Buddhist thought might reach the West". After finishing

the last page of the little book, he said, he “felt a surge of humility reminding [him] of the vast importance of the work ahead, and a sense of shame for the limitations the Westerners showed in contrast to the deeper spiritual life of [our] Eastern Brothers”, he concluded, “and I have often reminded our Buddhist organisations, here and in the Orient, that one small book properly brought up to modernity to clarify Buddhism can do more than many teachers or Bhikkhus who can only reach a relative few.”

“Les Amis De Bouddhisme” in Paris was also the recipient of Sayagyi’s instructive booklets on Buddhism. They placed them in their public library where many people read “these pages containing so good a condensed explanation of the Dhamma”. With permission from Sayagyi, they produced the contents of “*What Buddhism Is*” with French translation in their review “La Pensee Bouddhique”. They acclaimed that “In spite of the dangers and losses of these years, Burma was always keeping the Dhamma in progression and purity.”

The Swedish Buddhist Society also asked for and was given permission to translate Sayagyi’s lectures into Swedish.

These are but few examples of the worldwide interest taken in Sayagyi’s first pronouncement of Dhamma in English. His noble utterances on Buddhism made before a small group in the Methodist Church of Rangoon began to reach out to widening circles around the globe. He made a few more expositions on the life and teachings of the Buddha at the Rama Krishna mission and through the radio. But mere interpretation of the Dhamma had never been his main object. He applied himself solely to the task of helping

sincere workers to experience a state of purity of mind and realize the truth of suffering, resulting in peace within through the practice of *Vipassanā* Meditation.

Well might Dr Huston Smith, Ph.D. of USA write in the *Guest Book* of the International Meditation Centre, which he visited for a short practical course on *Vipassanā* Meditation in the early 1950’s: “This has been, I believe, the most interesting and revealing part of our world trip. It is most refreshing to find persons interested not merely in theory but also in practice – U Ba Khin is the first person I have met on this trip who said not merely ‘let’s talk’ but ‘let’s do something’. We have met with great kindness here and we are grateful”.

Probably the first European to have benefited from Sayagyi’s instructions in the technique was Mr. J Van Amersfoort, President of the Netherlands Buddhist Association, The Hague, Holland. He was a Dutch businessman. During his business tour of Southeast Asia in December 1952, he stopped at Rangoon for a week and contacted Sayagyi (who was then Accountant General of Burma), on 19/12/52 to make enquiries about certain aspects of Theravāda Buddhist Meditation in Burma. After a short discussion and exchange of views, Mr Amersfoort expressed his eagerness to take a course of meditation under the guidance of Sayagyi. Sayagyi agreed to give him a chance although he had to leave Rangoon in four day’s time for Bangkok. On the eve of his departure for Bangkok, Mr. Amersfoort left a note as follows: “Being a Buddhist for about eighteen years, having been a member of the *Saṅgha* (Buddhist monk) during one year in Mongolia and Tibet, where I practised many meditations (so called

white Magic), I must and wish to state with all my heart that I never experienced or even heard about meditation, as is being done under the direction of Guru Sithu U Ba Khin. I came to Rangoon on a business trip for seven days only, but managed – with the help of said Guru – to reach *Samādhi* and *Vipassanā* in this short time which I myself (and nobody else) would have believed possible.”

In 1952 the venue of Sayagyi’s *Vipassanā* instructions which were initially carried out in a small room of the Accountant General’s Office, moved to a new place, just one hundred yards off Inya Myaing Road, atop a beautiful knoll – 31A, Inya Myaing. Here the International Meditation Centre (IMC) was founded under the auspices of the *Vipassanā* Association of the Accountant General’s Office, with Sayagyi as the President and Religious Mentor.

Two years after it was founded, the IMC received worldwide notice through the efforts of Christopher Mayhew, a socialist Member of British Parliament, who introduced it to the public of Europe in a most effective manner. Christopher Mayhew was assigned by the BBC London to organize a television programme on “*Men Seeking God*”. He went round Europe and Asia, followed by a BBC film camera team. The Television Division Head of the BBC wrote in advance to Sayagyi for cooperation and assistance for the Buddhist Section of the programme. Christopher Mayhew interviewed U San Nyunt, the retired judge and one time Cabinet Minister in the Caretaker Government of General Ne Win, and Mr. Venkataraman, the then most proficient pupil of Sayagyi. The BBC camera team took pictures of the Dhamma Yaung Chi Zedi, the meditation postures of U San Nyunt and of Mr.

Venkataraman while in a state of deep unconscious contemplation known as the *Trance of Cessation*. The filmed interview was televised for European network on the 3rd of May 1954. The BBC reported to Sayagyi that the Buddhist programme was very successful and aroused a lot of interest”. Mr. Mayhew adapted the TV programme “Men Seeking God” into a book which was published by George, Allen and Unwin.

The IMC had become a “haven of hope and peace” for a continuous stream of Truth-seekers from all over the world. Here Sayagyi, amidst his multifarious official duties, managed to find time to help them realize peace and solace within themselves. Varied and numerous were his disciples who had come from abroad. A random selection is made here to illustrate the scope and effectiveness of Sayagyi’s devotion to the service of Dhamma in far away lands.

One of the first to enjoy the fruits of Dhamma at the new Centre was Dr Zen E. Wright, a Negro Congregationalist Minister, with a Ph.D. in the History and Philosophy of Religion. He came to Burma in 1955 as Cultural Attaché at the Embassy of the USA in Rangoon. He came in contact with Sayagyi and took a course of meditation under his guidance. Before he left Burma he recorded his experience in the following words:— “*Vipassanā* Meditation is nowhere in the world more developed than it is in Burma. On the basis of the guidance available to me in my experience, I believe also that this meditation as taught, practised and understood is at its highest at the International Meditation Centre.”

He continued to keep in touch with Sayagyi and wrote to him on November 29th, 1960, saying’ “As you may have heard, or better as you may

have been aware, I have not been idle since my return to America. I have been invited to speak at influential Jewish synagogues, Theosophical Societies, college classrooms at Princeton University, Bucknell University, Howard University, American University, Colgate University, Unitarian Churches, international round tables, all in the capacity of interpreting Buddhism from the point of view of the essence of Buddhism which is meditation. The response has been consistently phenomenal. In each instance (at times the presentation has been called “the finest in the West”), the audience has risen to the occasion in response to a firsthand experience and requested earnestly and insistently the appearance here in America of this Guru of whom they have heard so much spoken so appreciatively. Many ministers have admitted (my audiences have been for the most part comprised of white people) that they and their people, all college men and women, have understood ‘for the first time’. Believe me, Guruji, words are utterly inadequate to suggest the tremendous acceptance and appreciation of Buddhist meditation, thanks to you, my Guruji. Yes, to you belongs the credit for this seemingly providential development in my life and in the lives of so many more.”

Next came Dr. Elizabeth K. Nottingham, a Professor of Sociology. She was in Burma from June 1957 to February 1958 as a Fulbright Scholar to lecture on Sociology at the University of Rangoon. She took a course of meditation for ten days at the International Meditation Centre during the month of August, 1957. She also attended special meditation classes on Sundays and had discussions with Saygyi on many points of interest on Buddhist meditation.

On her return to the US she prepared a paper, “Buddhist Meditation In Burma”, and read it to the Society for the Scientific Study of Religion at Harvard in November, 1958. The paper was an exposition of her own experiences during the course of meditation at the Centre. The Vipassanā Association had reproduced her paper in a booklet entitled “Introduction to the International Meditation Centre”. From her paper it could be seen that her understanding of the basic truth of Buddhism was very deep. Saygyi remarked: “Her experience (1) of the one-pointedness of mind with a minute point of light and warmth at the base of the nose (*CittaVisuddhi*), (2) of the awareness of mental and bodily components in the process of change (*Anicca*) (3) of the experiencing of impermanence as suffering (*Dukkha*), and (4) of perceiving with inward eye the illusory nature of the separate self (*Anattā*), are really very commendable.”

While Dr. Elizabeth K. Nottingham was still in Burma, a friend of hers, Miss Marion Dix, arrived for a television assignment in Southeast Asia. She was a director of “*The World in Focus*” documentaries in California and recorded the events and developments taking place in Burma then for the television programmes. She saw chaos and turbulence in many parts of Burma. She was robbed while on an outing to Kyaukme and lost her wristwatch and cameras. Before she left Burma, she took the opportunity of joining her friend, Dr. Nottingham in meditation sessions at the IMC. She took various shots of activities at the Centre. Her television programmes made their first appearance on various channels in the USA on the 12th April, 1959. She described the life and scenes in Burma and ended her programme with remarks to the effect that

although Burma was still suffering from ravages of war and was facing many difficulties, thanks to internal and external saboteurs, the people remained calm and courageous, fortified by inner strength gained through practice of Dhamma. She explained that the IMC was a sanctuary where people were shown the path to Peace. She devoted a whole fifteen minutes of her programme to scenes and activities at the Centre.

The enthusiasm for the study of practical Buddhism initially aroused by Sayagyi's booklet "*What Buddhism Is*" and later stimulated by Christopher Mayhew's TV reports was further heightened by the glowing accounts of the Centre given by Marion Dix in her American broadcasts. An avalanche of enquiries came down on the poor Secretary of International Meditation Centre followed by the appearance of increasing numbers of applicants for practical instruction in the technique from Sayagyi.

Dr. Winston L. King and his wife were given a course of meditation at the Centre during the month of November 1959. Dr. King was Professor of History and Philosophy of Religion at Grinnell College, Iowa, USA. He came to Burma in 1959 under a Ford Foundation Grant. His main object was to study Buddhism in all aspects and to write books on Buddhism for the American public. Mrs. King, however, kept an open mind and was prepared to work under Sayagyi's guidance sincerely and honestly.

She kept up a continuous correspondence with the Centre and Sayagyi. What impact the experience she gained at the Centre had on her life could be gauged from the following samples of her letters: "What does matter is that a whole year has passed since we left Rangoon and that it

could well be only yesterday. Since the Dhamma is constantly in my mind I am never really away from you at all and the year has proven this well."

....."The subject of the letter is this: 'From the waters of the Irrawaddy to the Mississippi'. And as usual, I can never speak of Burma, a country which as you know, I love very much, without ending with the Meditation Centre experience as the high point of my stay there *and* of my whole life....."

..... "During the last hour I have been working here in the kitchen washing dishes and making some cakes which are now cooking in the oven. But these have been minor activities really. Since I have been listening to the tape recordings from you and Webu Sayadaw while I have been working, my mind has been engaged in thinking about what you have been saying. I remember well the evening in November when you gave the talk on '*Dependent Origination*' (although I was unable to understand you then). Now, it seems to me that I have come a long way since that evening."

..... "In the background always has been the '*experience*' at the Meditation Centre. That experience has changed the way I look at things, I read, the way I understand them. It has made a real bridge between East and West for me, between my two cultures; the adopted Burmese one and the inherited American one..."

It must be mentioned here that Mrs King had learned to read and write Burmese during her short stay in Burma. When she returned to America, she was beginning to read Ledi Sayadaw's "*Dipanis*", about which she often wrote to Sayagyi for elucidations.

Mr. John E. Coleman, a Consultant in Criminology with the Government of Thailand at the time has also written a book. His book "*The Quiet Mind*" was published by Rider and Company and came out on the 15th of February, 1971, just about a month after Sayagyi's demise. He wrote to inform Sayagyi about this publication on the 25th of January, 1971, not yet knowing that his revered Guru had passed away. Harper and Row also published the same book in the USA and it was out in May of that year. Mr. Coleman came to the IMC principally and solely to find the Truth and gain insight and peace. He worked strenuously and sincerely to this end. It was only when he had realised his goal that he set out to put his experience down in writing. Here is a foretaste of what we could expect from the book:

"The book which I have written is titled "*The Quiet Mind*" and is about my travels in the Far East and other parts of the world inquiring into Meditation practices. It goes into great detail about my activities at the Centre and how, after travelling the world in search for the *Quiet Mind*, *I found it only at the Centre under your guidance*. The emphasis is on the awareness of ANICCA, DUKKHA and the ultimate realisation of ANATTĀ I feel quite certain the book will give readers an insight into the need for true meditation and the next step will be to have facilities and instructors available who will be able to assist those interested. The uniqueness and genuine nature of your course of training based not on a large wealthy organisation but on one devoted as it is in Rangoon to the development of the individual and not to the glorification of one self can be the only way to impart wisdom..."

On his second trip to Rangoon in 1963, he paid the following tributes to Sayagyi and the IMC where he gained understanding of himself; at the same time he showed how closely he had studied the subject and what his opinions were for those who were said to be in search of the Truth.

"Over the centuries persons have been advising others to "Know Thyself". Even today there are people who travel the world telling others to 'be aware of what is, at every moment.'"

"Man is always capable of observing his real nature. However, what little time he does devote to the subject is mainly spent talking or speculating about it. Most of man's time is devoted to avoiding the truth. The truth is unpleasant and man constantly seeks to evade it."

"The path to reality is a difficult and painful one, a path full of stumbling stones and road blocks. It is a path which man is always avoiding and even while he is taking the journey, he frequently seeks avenues of escape."

"All this being true, man needs more than to be merely told 'Know Thyself'. He needs an atmosphere where he is free to observe the delicate nature of reality, relatively undisturbed by the forces of distraction. These forces, even under the best circumstances, play a very disturbing role in his ability to maintain the attention required to gain a glimpse of the true nature of things. He also needs the expert and loving guidance of a person who has taken the journey and who freely and with compassion lights the way.

"The International Meditation Centre provides the correct atmosphere and facilities required if

one will carry out the arduous task of being aware of the exact nature of one's being. At the centre, one is under the skillful guidance of Guruji U Ba Khin who lovingly guides the traveller through the uncharted and turbulent waters of self-discovery. At age seventy, U Ba Khin is an extraordinary person with extraordinary energy, who besides this task as a navigator to those seeking understanding, devotes long hours to important high level government duties. U Ba Khin has renounced his own worldly interests and even refuses to partake of the fruits of his spiritual development so that he may fulfill his only motive, which is to alleviate human suffering. It can be truly said that here is greatness.”

After all the years of hearing ‘Know Thyself’ there emerges a spot in Rangoon where man's will to know the truth is given the shelter, protection and guidance to complete the journey.“

It may well be realized by now that Sayagyi was well-known, and highly respected by responsible, intelligent and inquiring minds of the great countries of the world, who may in time play important roles in shaping the destinies of nations.

Like U Thant, Sayagyi had truly and effectively put Burma on the World Map. He had not only taught the foreign visitors the practice of Buddha Dhamma in its pristine purity and imbued them with ideals of humanism, but also demonstrated to them in a practical way the beauties of Burmese culture during their stay at the International Meditation Centre. They have come to love Burma and Burmese people, admire Burmese stoicism and humility and understand Burma's difficulties and aspirations. Stationary as he was in Burma throughout his life, working indefatigably for humanity at his Dhamma Yaung Chi Zedi, he had become a veritable ambassador for Burma, earning goodwill and winning friends for Burma abroad.

Sayagyi has passed away from this earth, but his life's work has not terminated with his death. It is gratifying to know that the noble torch of Dhamma, set alight by him, continues to shine in full brilliance through the efforts of his devoted disciples in Burma, India and America.

May Sayagyi rejoice at their work and bless them in their endeavors.

Over great areas of the world it still survives; it is possible that in contact with Western science, and inspired by the spirit of history, the original teaching of Gautama, revived and purified, may yet play a large part in the direction of human destiny.

—H. G. Wells

(The Outline of History)

Buddhist Meditation in Burma

*“Through worldly round of many births
I ran my course unceasingly,
Seeking the maker of the house:
Painful is birth again and again,
House-builder I behold thee now,
Again a house thou shalt not build;
All thy rafters are broken now
The ridge-pole also is destroyed;
My mind, its elements dissolved,
The end of craving has attained”*

(Dhammapada.)

Foreword [to Dr. Nottingham’s paper in pamphlet form from IMC, not in original MBJ]

“Buddhist Meditation in Burma” is a paper read by Dr. Elizabeth K. Nottingham at Harvard to the Society for the Scientific Study of Religion in November 1958. The Society for the Scientific Study of Religion which is composed of eminent Professors of Religion in the United States, has as its President, Dr. James L. Adams, Harvard Divinity School, Cambridge 38, Massachusetts, United States of America.

Dr. Nottingham, Professor of Sociology, who was in Burma from June 1957 to February 1958 as a Fulbright Lecturer on Sociology at the Rangoon University took a course of meditation for ten days at the International Meditation Centre, Inya Myaing, during the month of August 1957. The paper is an exposition of her own experiences during the course of meditation at the Centre. Dr. Nottingham recently received a grant from the American Philosophical Society to help in the preparation of a manuscript on “Trends of Change in Burmese Buddhism.”

The International Meditation Centre which was founded in 1952 is growing from strength to strength and its success may be judged from the appreciation of the foreigners of various walks of life. The list of some men of standing, both local and foreign, who have undergone courses at the Centre may be seen on page (II).

The Centre is open to all foreigners who speak English and any one interested in the work of the Centre may contact Thray Sithu U Ba Khin, the President, at the Centre on Sundays between the hours of 8 to 11 in the mornings and 2 to 6 in the evenings.

Ba Pho
Secretary,
International Meditation Centre,
31A, Inya Myaing, Rangoon.
Rangoon, January 1960.

BUDDHIST MEDITATION IN BURMA

By

Dr. Elizabeth K. Nottingham

On a little knoll, in the heart of Rangoon's Golden Valley district, the one-time residential center of British colonial officialdom, stands a small modern pagoda. Its golden spire and umbrella - *hti* sparkling in the sunlight, while at night its electric lights twinkle against the darkened sky. Unlike most Burmese pagodas, this is not a solid structure; its central chamber is a shrine room, while eight smaller pie-shaped rooms, each topped with its own little *hti*, surround this central shrine. These small separate rooms or "caves" are for the practice of Buddhist meditation. Over the archway which gives entrance to the property a sign reads: "International Meditation Center, founded 1952", while inside there stands a notice board with the further information that this Center is the property of the Vipassanā Association whose headquarters are in the Office of the Accountant General. To an American the idea of a center for religious meditation being the property of a voluntary association with its central focus in a government department may perhaps seem surprising. Even to Burma, the fact that the Teacher, or *saya*, of this Center is a prominent government official rather than a monk, is regarded as somewhat unusual.

U Ba Khin, the *saya*—or, if one prefers the Indian term, the *guru*—of the international Meditation Center is indeed an unusual person. In addition to his purely voluntary and quite time-consuming activities as teacher of meditation at

the Center, he is also a highly responsible government official. As Chairman of Burma's State Agricultural Marketing Board, which handles the rice crop, the export and sale of which is crucial to the country's economic existence, U Ba Khin's responsibility to the government is outstanding and his competence and absolute integrity a matter of public concern. In his former capacity as Accountant General, as well as in his present office as Chairman of the S.A.M.B., he has good reason to know how vital are the honesty and efficiency of Burma's civil servants if she is to consolidate and maintain her existence as an independent state.

The Center sponsors each month meditation courses of ten days duration under the personal direction of the *saya*. The courses are geared to the needs and the capacities of the individual, whether he be from the east or from the west. They are engaged in by a wide variety of people, ranging from an ex-president of the Burmese Republic to an attendant at a gas station. Senior and junior officials of the government services, mainly from the offices of the Accountant General and the S.A.M.B., furnish the majority of the candidates with a sprinkling of university professors, foreign visitors including one member of the American Foreign Service and other Burmese householders and housewives.

At the beginning of every course, each trainee takes a vow of loyalty to the Buddha and his teaching—a vow which is modified in the case

of non-Buddhists—and promises not to leave the Center during the training period and in other ways to be obedient to the direction of the Teacher. He also promises to obey eight of the ten Buddhist Precepts, three more than the usual five precepts that are considered to be binding on all devout Buddhist laity. The Five Precepts require that the individual refrain from taking the life of a sentient being, from taking what is not given, from fornication, from speaking falsely and from intoxicating liquor. Those who abide by eight precepts are also required, as are all monks, to refrain from eating after twelve noon each day. Trainees at the Center, are also required to hold a strict vegetarian diet for the period of the course. During the training period they are provided with sleeping quarters, as well as all meals, free of charge.

The routine may seem exacting to those unacquainted with the schedule of meditation hours that are common in the East. The hours allotted to relaxation and sleep are more generous at the International Center than at some other meditation centers in Burma. U Ba Khin believes that a prerequisite for all successful practice in meditation is good health. Trainees get up each morning a little after four, and are in meditation from 4.30 to 6.00 A.M. Breakfast at 6.00 A.M. is followed by a second period of meditation from 7.30 to 10.30 A.M. after which lunch, the last meal of the day, is taken.

12.30 to 5.00 is the afternoon meditation period, and at 5.00 P.M. there is a period for rest and relaxation, followed by an informal talk from the Teacher from 6.00 to 7.00 P.M. The evening meditation period, from 7.00 to 9.00 P.M. ends the day and most of the trainees are ready to take to their beds—or rather their mats—at 9.00 P.M.

The training the student undergoes is thought essentially a process of purification or refinement of the moral, mental and spiritual perceptions. The Buddha admonished his followers, “Cease to do evil, learn to do good, purify the mind.” The training at the Center is directed towards the fulfillment of this injunction. In line with the classic Buddhist tradition the requirements for such training fall into three parts, *Sīla*, *Samādhi* and *Paññā*. These three *Pāli* words might be regarded as the watchwords of the Center. *Sīla* signifies morality, the purification of conduct; hence at least formal or temporary adherence to the Five Precepts are a minimum essential for all who would proceed to further mental and spiritual training. *Samādhi* is concentration, a mental discipline that has much in common with *yoga*. Though training in *samādhi* may take place in Buddhist context, it is not in itself necessarily Buddhist. It is merely a means though an exacting and essential one, whereby the student learns, in the words of the Teacher, to “put a ring through the nose of the bull of consciousness”, and so harness that wayward will o’ the wisp, the faculty of attention. *Paññā*, wisdom or insight, is the product of *Vipassanā*, or Buddhist meditation properly so called.

Sīla, *Samādhi* and *Paññā* are thus stages in the achievement of spiritual proficiency and according to Buddhists, in the process of detachment from the craving that binds all living things to the wheel of existence and rebirth. They constitute a grouping into three parts of the eight requirements of the Buddha’s Noble Eightfold Path for the realization of the Cessation of Suffering.

About the practices of *Sīla*, little needs here to be said. It is taken for granted as a basic

requirement for all trainees. The westerner may have to exercise conscious control in refraining from swatting mosquitoes, but he soon learns to regulate his hunger and otherwise fairly readily adapts himself to the routine. *Samādhi*, however—the practice of concentration—demands patience and persistent endurance, just how much only those who have attempted to practice it can know. There are a number of techniques used by Buddhists in the practice of concentration. The beginner at the Center is taught to concentrate on the breath as it enters and leaves the nostrils. In doing this he must be tireless in excluding all other thoughts and at the same time learn to relax his body and gradually to narrow the focus of his attention until he is eventually aware only of a tiny “spot” at the base of the nose. Little by little all conscious awareness of breathing stops and he is mindful only of a minute point of light and warmth. It may take four or five days of practice to achieve this result, though some students succeed within a much shorter period. Other systems of Buddhist concentration may adopt slightly different means—some begin the practice by concentration on an external object, such, for example, as a neutral coloured disc. But no matter what the precise means employed the aim is the same, namely the attainment of *one-pointedness*—the power to gather up the attention into a single powerful lens and to focus it at will upon any object, material or ideational. *Samādhi*, then, is a technique that can be practiced by members of any—or of no—religious faith. A developed power of concentration is, needless to say, of inestimable value in the ordinary, everyday business of life. It may well make the difference between an efficient or an inefficient public servant or professional worker. Of this fact the *saya* is well

aware. *Samādhi*, however, is *essential* for the practice of meditation, and without a strong “lens” of concentration the student can never hope to attain *paññā*, that is wisdom or insight.

The practice of *vipassanā*, the heart of meditation, the means by which *paññā* or insight is attained, is something to be experienced rather than described. A non-Buddhist, and a non-adept, can say but little and should perhaps be content to say nothing at all. Nevertheless, an attempt will be made to describe its underlying principles.

Vipassanā is grounded in the Four Noble Truths, the outstanding contribution of the Buddha to the world’s religious thought. The First Noble Truth, that suffering is basic to all existence, is not regarded as requiring merely a cool intellectual assent from the devotee. The reality of this First Noble Truth must be faced and experienced subjectively before the other Truths, which locate the cause and point out the method of release from suffering, can be realized. Suffering, in the Buddhist sense, is not simply something to be “accepted” as a preferably—temporary condition of one’s own being or as a more permanent state for the world’s unfortunates. Rather it is to be viewed as an integral part of matter and mind (*Rūpa* and *Nāma*) the very stuff of existence itself. The Pāli words *Anicca*, *Dukkha* and *Anattā*, which may be translated as Impermanence, Suffering and the Non-Self—or perhaps as the illusion of the separate self—are the key themes in this meditation. These themes are to be experienced introspectively,—in accordance with his capacity—by the meditator as on-going processes of his own organism. He must endeavour to become *aware* of his mental and bodily components in the process of change, to

experience impermanence as suffering, and to perceive with his inward eye the illusory nature of the separate self.

Only when suffering is thus faced and realised can the way to release be opened. In meditation the student should develop a sharpened consciousness of the imperious nature of his desires and of his attachment to them. This is what the Buddha meant by *taṇhā*, or craving, which he saw as the cause of all suffering, and so enunciated in his Second Noble Truth. If the trainee longs with an intense desire for release from this condition of craving and for the calm of Nirvana, or the Great Peace, he may then gain some insight into the Third of the Noble Truths, namely, that to free oneself from craving is the way to be released from suffering. In so far as his desire to detach himself from craving is sincere and deep he will act upon the Fourth Noble Truth and follow more closely in the Eightfold Noble Path. By so doing he should experience, even in his present life, some measure of the great Peace.

It is a challenging experience for a westerner to undergo a course in meditation at the International Meditation Center. He not only may explore new realms of consciousness, but he can scarcely avoid the attempt to re-phrase his experiences, where possible, in terms of his traditional religious beliefs. Furthermore, certain incidents, certain expressions in both the Old and the New Testaments spring to life, so to say, and take on new and vivid meaning. For instance, the Biblical verse “If thine eye be single thy whole body will be full of light” may be experienced subjectively as almost literal truth by one who in practicing *Samādhi* is able to approach one-pointedness in his concentration. Indeed, many

biblical phrases that to a westerner may have seemed vague or merely allegorical take on specific meaning, thus recalling the fact that Judeo-Christianity is a faith of eastern rather than western origin.

Even a westerner who does not accept the major premises of the Buddhist faith will, if he follows instructions given at the Center faithfully, experience a deep and invigorating calm, a calm possibly deeper than anything he has previously known. He may or may not enter into the more rarified forms of consciousness—Jhānic states, in Buddhist terms—for individuals vary very much both in their capacity and in their willingness to do this. Nevertheless he will almost certainly learn to tighten his control of his mental processes to experience a feeling of cleansing, strengthening and relaxed peace. He may also learn something of the technique for inducing such peaceful states at will, an accomplishment not to be despised in these days of hurry and of strain. To do so, as it seems to the writer, what is required is not a willingness to renounce one’s traditional religious faith—or even one’s agnosticism—but an openminded determination to experience something new. There is no compulsion exercised at the Center to make Buddhists out of Christians or Jews. The *saya* invites his students freely to take and use what appears to them to be good and, should they so wish, to leave the rest. The atmosphere of tolerance and of active loving-kindness that surrounds the western visitor to the Center does much to strengthen the appeal of the mental and spiritual discipline. [end of article in MB—ed]

Apart from any possible meaning that the meditation Center might have for Westerners is the question of its actual present meaning for

those Burmans who make up the bulk of its membership. Most of those who come to receive training, or who, having received it, frequent the Center are, broadly speaking, middle class people in active middle and young adult life. Almost without exception they are old enough to remember the war years and the Japanese occupation, the tragic murder of General Aung San and the stormy years of the birth or the new republic. They remember, too, the period of post-independence insurrection, when at the height of the Karen rebellion the government was in effective control only of Rangoon. If it is true that stress and suffering are generating forces in religious revival there is no doubt that Burma's responsible middle classes have had their fill of both. Few Americans appreciate the suffering and destruction that the war and postwar periods have witnessed in Burma, or the amount of dislocation of communications and of economic life that still prevail. The heading members of the International Meditation Center, therefore, have been led by many vicissitudes of fortune to learn how to live in good times and in bad, in safety and in peril. In the quest for that calm of spirit that would enable them not merely to exist with the unawareness of mere animals, but to turn their experiences to positive account, some have been discovering anew the ancient truths of their Buddhist faith.

Furthermore, most of those who attend the Center are occupied in business and in the professions, and the program at the Center is geared to their needs. It is a fellowship of laity, under lay leadership, and Buddhist meditation is presented to them not as something that may be practiced only in the seclusion of the monastery but rather as an activity for Buddhist

“householders” those who are immersed in family cares and public responsibilities. For these people the Center affords a Fellowship of the likeminded. For Buddhists are not organized in congregations as are most western religious groups—indeed, the need for such organized gatherings is hardly felt in the country districts where a whole village may, in effect, compose the community of faithful laity which supports and frequents a particular monastery. In a big city, however, where territorial bonds are less strong, there would seem to be a growing need for voluntary religious associations with some congregational features. Each Sunday, for instance, the Center is open from seven in the morning until late in the afternoon to all who wish to take advantage of a quiet time for meditation, of informal instruction and advice from the Teacher, of a communal lunch and the companionship of friends. The degree of devotion which the Center in turn, inspires in some of its supporters may be judged from the number of volunteer workers always on hand to supervise the kitchen and the housekeeping, to initiate new students and take care of foreign visitors and to keep watch over the premises during the night. The increasing numbers of those who came for instruction, and the spontaneous manner in which funds are supplied for new building, seem to show that the Center fulfils a growing need.

To what extent are such meditation Centers typical developments in the Buddhist practice of Burma today? Granted that the individualistic tendencies within Buddhism are very strong, so that in important respects the International Meditation Center must be considered as unique, nevertheless, there seems to be a definite tendency in the contemporary emphasis on Buddhism in Burma to place especial stress on the practice of

meditation. Meditation occupies a central place in orthodox Buddhist practice, and, though in popular Buddhist observance it has at times played a minor role, it has always been a main activity of those monks who do not specialize in scholarly pursuits. Today, however, the government, acting through the intermediary of the Buddha Sāsana Council—a body drawn from monks and laymen which is responsible for the well-being of Buddhism in Burma and its extension both within the Union and also in foreign lands—claims, in a report issued on the *Situation of Buddhism in Burma since 1955*, that there exist at present some 216 meditation centers within the Union as of November 1956. Of these centers, some under monastic and others under lay leadership, a total of 142 were recognized by the Sāsana Council and received government subsidies. Other Centers, like the International depend entirely on voluntary support. The Council also sponsors a central meditation center in Rangoon, where those who wish to undergo training as teachers of meditation, and who are approved by the Council will receive a small monthly stipend to defray their maintenance expenses while receiving such training in Rangoon. In addition, a certain number of students from overseas, who have expressed a wish to receive training in meditation in Burma, have also been subsidized by the Council. During the period covered by the report eleven foreigners from nine different countries received such subsidies.

Though the numbers of those actually practicing meditation systematically in Burma today may well be small indeed in proportion to its total population of Buddhists, nevertheless meditation enjoys the prestige of government

support and more particularly the interested support of Prime Minister U Nu himself—so that to a degree it has become almost fashionable. Shrines for meditation are sometimes to be found in government offices, and official leave may be granted for the practice of *Vipassanā*.

While a number of Westerners would probably admit that the extension of relaxation and mental control—perhaps even of meditation itself—might furnish a needed corrective to the frenetic activity and hypertension attendant on living in their own countries, what shall be said as to the social value of today's emphasis on the practice of meditation in a country such as Burma? Does this overt attempt to foster it by governmental and other agencies, merely accentuate an existing overstrong tendency to withdraw from social responsibilities either for religious reasons or out of downright idleness? Or, on the other hand, may it not possibly help to create a reservoir of calm and balanced energy to be used for the building of a "welfare state" and as a bulwark against corruption in public life? Such questions are far easier to ask than to answer. Both possible alternatives would appear to exist, and any accurate assessment must necessarily depend on the situation—or even the individual under consideration. Undoubtedly U Nu and U Ba Khin combine the practice of meditation with the exercise of exacting public responsibilities. If it is actually true that *meditation* "keeps them going," then the promotion of the means whereby other such individuals may be produced could be important for Burma's national existence.

Can meditation, then, be viewed not only as a means of self-development—a development that must be regarded by Buddhists not in terms of one short lifetime but against the almost

timeless background of thousands of rebirths— but also as this worldly social task? Do there exist elements in the broad tradition of Buddhism itself, which, if now emphasized, might furnish the moral motive power that Burma needs? Perhaps there is this much that may be said; if one of the effects of meditation on its practitioners is to strengthen and deepen their adherence to the Five Precepts here and now, both public and private life would be benefited. And there is also the positive example of the Buddha Himself. Who for forty-five years after His Enlightenment, instead of withdrawing from the world to enjoy in peace and solitude the liberation He had won, laboured on as a Teacher of a struggling humanity.

APPRECIATION

Dr. Nottingham was quite modest when she wrote in the Guest Book that she had learnt from the Centre how to find a deep pool of quiet in the midst of the activities of a busy life, although

she might not have been able to learn very deeply about the Dhamma. It was an agreeable surprise when I read her paper on “Buddhist Meditation in Burma” to find that she understands Buddhism very deeply indeed.

Her expressions (1) of one-pointedness of Mind with a minute point of light and warmth at the base of the nose (*Citta Visuddhi*) (2) of the awareness of mental and bodily components in the process of change (*Anicca*) (3) of the experiencing of impermanence as suffering (*Dukkha*) and (4) of perceiving with inward eye the illusory nature of the separate self (*Anattā*) are really very commendable.

I congratulate Dr. Nottingham very warmly for the paper which deserves world-wide attention and interest.

BA KHIN,
President

International Meditation Centre,
Inya-Myaing, Rangoon.

THE THREE BASIC STAGES OF TRAINING AT THE INTERNATIONAL MEDITATION CENTRE INYA-MYAING, RANGOON.

Foreigners, irrespective of their religious beliefs, who have come to the centre for a course of training have found no difficulty in developing the following three stages.—

Stage 1:(a) To abstain from killing any living being

(b) To abstain from stealing

(c) To abstain from fornication

(d) Telling lies

(e) Taking intoxicating drinks.

Stage 2:

To develop the power of concentration to one-pointedness. This is developed by focusing one’s attention to a spot on the upper lip just beneath the nose synchronizing the inward and outward motion of respiration with (a) the silent sound of

“Amen” in the case of Christians, (b) “Aum” in the case of Hindus, (c) “Alm” in the case of Mohamedans and (d) “Sat-Nam” in the case of Sikhs. This is done till the wavelength of respiration becomes finer and finer and the Mind gets settled down to a point and the candidate secures what may be called the one-pointedness of the Mind.

Stage 3

With the power of mind so developed, the candidate is trained to become sensitive to the atomic reactions which are ever taking place in himself. It is a practical demonstration of the theory of atomic reactions in Man which are vividly described by Dr. Isaac Asimov, Associate Professor of Biochemistry at the Boston University School of Medicine, in his book “Inside the Atom”. (See extracts from the Book enclosed)

This study of nature in Man, as it really is, will pave the way for *greater experiences ahead*.

The results which follow this course are definite and the candidate realizes on his own that a change for the better is taking place in him slowly but surely.

Extract from ‘Inside the Atom’

by Isaac Asimov

CHAPTER 1

ATOMIC CONTENTS

What all things are made of

There are so many things in the world that are so completely different from one another that the variety is bewildering. We can’t look about us anywhere without realizing that.

For instance, here I sit at a desk made out of wood. I am using a typewriter made out of steel and other metals. The typewriter ribbon is of silk and is coated with carbon. I am typing on a sheet of paper made of wood pulp and am wearing clothes made of cotton, wool, leather, and other materials. I myself am made up of skin, muscle, blood, bone, and other living tissues, each different from the others.

Through a glass window I can see sidewalks made of crushed stone and roads made of a tarry substance called asphalt. It is raining, so there are puddles of water in sight. The wind is blowing, so I know there is an invisible something called air all about us.

Yet all these substances, different as they seem, have one thing in common. All of them—wood, metal, silk, glass, flesh and blood, all of them—are made up of small, separate particles. The earth itself, the moon, the sun, and all the stars are made up of small particles.

To be sure, you can’t see these particles. In fact, if you look at a piece of paper or at some wooden or metallic object, it doesn’t seem to be made of particles at all. It seems to be one solid piece.

But suppose you were to look at an empty beach from an airplane. The beach would seem like a solid, yellowish stretch of ground. It would seem to be all one piece. It is only when you get down on your hands and knees on that beach and look closely that you see it is really made up of small separate grains of sand.

Now the particles that make up everything about us are much smaller than grains of sand. They are so small, in fact, that the strongest

microscope ever invented could not make them large enough to see, or anywhere near large enough. The particles are so small that there are more of them in a grain of sand than there are grains of sand on a large beach. There are more of them in a glass of water than there are glasses of water in all the oceans of the world. A hundred million of them laid down side by side would make a line only half an inch long.

These tiny particles that all things are made of are called atoms.

**Extract from Page 159 of 'Inside the Atom'
by Isaac Asimov**

“For one thing, chemists now have a new tool with which to explore the chemistry of living tissue. (This branch of the science is called biochemistry.) In any living creature, such as a human being, thousands upon thousands of chemical reactions are all going on at the same time in all parts of the body. Naturally, chemists would like to know what these reactions are. If they knew and understood them all, a great many of the problems of health and disease, of life, aging, and death, might be on the way to solution. But how are all those reactions to be unraveled? Not only are they all going on at the same time, but there are different reactions in different parts of the body and different reactions at different times in the same part of the body.

It is like trying to watch a million television sets all at once, each one tuned to a different channel, and all the programs changing constantly.”

**INTERNATIONAL MEDITATION
CENTRE**

Founded by

The Vipassanā Association,

Office of the Accountant General, Burma.

Location 31 A, Inyamyang Rd., off University Avenue, Rangoon

1. The International Meditation Centre is founded with the sole object of promoting the practice of Buddhist Meditation according to the teachings of the Lord Buddha.

2. It is open to members of the Association and also to foreigners who are really anxious to experience the “Nibbānic Peace Within.”

3. Courses of training in practical Buddhist Meditation will be given in English and each candidate for the course must be prepared

(a) to submit himself wholly to the Guru and to pay the respects normally due from a disciple to a Teacher;

(b) to observe strictly the eight Precepts (Uposatha Sīla);

(c) to remain within the precincts of the Centre for the entire period of the course.

4. The initial course will be for a period of 10 days which may be extended according to individual needs.

5. Individual development depends on one's own Pāramita and his capability to fulfil the five Elements of Effort (Padhāniyangā), viz, Faith, Health, Sincerity, Energy and Wisdom.

6. In practical work, every candidate will be required to follow strictly and diligently the three

indisputable steps of Sīla, Samādhi and Paññā of the Eightfold Noble Path or the seven stages of Purity (Satta Visuddhi).

7. It is the responsibility of the candidate to restrain himself properly to ensure that the eight Precepts (Uposatha Sīla) are duly observed. With a view to promoting Sīla, he should further restrain the sense-centres (Indria Samvara) by keeping himself alone, as far as practicable, in a cave or a secluded spot.

8. The Guru will arrange for the development of his power of concentration to one-pointedness (Citta Ekaggatā). For this purpose, the training to be given will be in accordance with the principles enunciated in the Ānāpāna Sati Sutta or the Visuddhi Magga Athakathā as may be found suitable to the candidate.

In this respect, the Guru is merely a Guide. The success in the development of the power of concentration to perfection (Sammā Samādhi) depends entirely on the right exertion (Sammā Vāyama) and the right mindfulness (Sammā sati) of the candidate concerned. The achievement of Appanā Samādhi (Attainment-Concentration) or Upacāra Samādhi (Neighbourhood-Concentration) is a reward which goes only to highly developed candidates).

9. When the candidates have developed sufficiently well in the power of concentration, they will be acquainted with the fundamental principles of Buddha-Dhamma closely connected with the practical lessons in Vipassanā which are to follow.

10. The course of training will then be changed to Vipassanā or Insight. This involves an examination of the inherent tendencies of all that exist within one's own self. The candidate learns in course of time by personal experience, the nature of Anicca, Dukkha and Anattā as taught by the Buddha. Maybe, following a realisation of the Four Noble Truths, he breaks through to a state beyond Suffering (Dukkha-Nirodha), enters the first stream of Sotāpanna, and enjoys the fruit (Phala) of his endeavours in the 'Nibbānic Peace Within.'

11. He, who can enjoy this Nibbānic Peace Within, is an Ariya. He may enjoy it as and when he may like to do so. When in that state of Peace Within called "Phala," but for the supermundane consciousness in relation to the Peace of Nibbāna, no feeling can be aroused through any of the sense-centres. At the same time, his body posture becomes tightened. In other words, he is in a state of perfect physical and mental calm, as in the case referred to by the Buddha in His dialogue with Pukkusa of Malla while halting at a place on His way to Kusinara for the Mahā-Parinibbāna.

(Thray Sithu U Ba Khin)

Accountant General, Burma (Retd.)

Director of Commercial Audit and Principal
Government Institute for Accounts
and Audit, Burma.

No. 619, Merchant Street, RANGOON.

Phone: Office—10812

Residence—12890

International Meditation Centre—31549

AN AFFECTIONATE TEACHER

By

SHRIMATI VIMALA GOENKA, B.Sc.

Sayagyi U Ba Khin—once I considered him as an old, dry and uninteresting person who taught something which was fit only for the aged people who had little interest and activity in the things the outside world offered. I regarded him with awe and fear, for I had heard much about his outbursts of anger. I visited him at the centre with the elders of my family very seldom and only when I had to.

All these feelings of mine evaporated one by one, when I stayed with him for ten days and learnt meditation under his guidance, although for the first time I had to go there under some pressure, and not due to my own desire.

I found Sayagyi U Ba Khin a very affectionate person. He was like a father to me. I could freely discuss with him any problem that faced me, and be sure not only of a sympathetic ear but also of good advice. All his anger which was talked about, was only surface deep and the core was filled with unbounded love. It was as though a hard crust had formed upon a liquid material. The hard crust was necessary—rather very important, for the work he was doing.

It was this hardness in his nature which enabled him to maintain strict discipline at the centre. Sometimes people took undue advantage of his loving nature and neglected the purpose for which they were there. They would walk around the place and talk with other students,

thus wasting not only their own time, but disturbing others as well. Under such circumstances Sayagyi's hard nature was very much required to set them on the right track. Even when he got angry, it used to be loving anger. He wanted his students to learn as much as possible in the short time available. He felt such negligent students were wasting a precious opportunity which may not ever come again, an opportunity of which every second was so precious. It was the welfare of the student which was the root cause of his anger.

He was so generous He wanted to teach all he knew. He was so keen upon giving away his knowledge and experience that he made untiring efforts to teach a student. He gave freely. It was only the absorbing capacity of a student which was the limiting factor.

He was very patient in his teaching too. If a person found difficulty in understanding the process, he used to explain thoroughly with examples and illustrations. But he never believed in too much talking. He loved practical work, and was of the opinion that experience in the training will itself take care of all the theoretical doubts. Only discussing the theories would not land us anywhere. The practical aspect was most important. How right he was. Not only in Dhamma (religion), but even in our day to day affairs practical work is more paying than mere discussion.

He himself had a great zeal for work. He held six or seven highly important executive posts in the Government with grave responsibilities and also conducted the classes of meditation in his free time. In fact he had no free time at all. He was always busy. He had such a high capacity for work at an age when people think of resting and leading a quiet life. He found peace and calmness in his work.

Even with so much work all around, he devoted some time to gardening. It was his favourite hobby, and he loved to grow flowers and plants. The centre had such a pleasing colourful look with all the green around.

The beauty and peace he created at the centre, will always linger in my heart. He taught a rare thing which is of great value to the young and old alike. He was a great teacher and a very affectionate man indeed.

THE APPEAL OF BUDDHISM*

By

FRANCIS STORY

It was many years ago when I became a Buddhist and I was quite young, between 14 and 16, but I remember that it was first of all the two facts of rebirth and Kamma which convinced me of the truth of the Dhamma, I say "facts" because even among many non-Buddhists rebirth is now well on the way to being a proven truth, and once it is accepted the reality of Kamma must be accepted with it.

In the first place, these two doctrines explain everything in life which is otherwise inexplicable. They explain the seeming injustices with which life abounds, and which no earthly power can remedy. They explain, too, the apparent futility and lack of a satisfactory pattern in the individual human life which, taken as one life out of a measureless eternity is obviously quite pointless, full of unresolved problems and incomplete

designs. Take, for instance, a recent and much publicised example of what appears to be a cruel freak of chance—the tragically brief life of a child, Red Skelton's son, whom neither human science nor divine mercy could save. There are, and always have been, countless millions of such cases, besides the untold numbers blind, deaf and dumb, deformed, mentally deficient and diseased human beings whose pitiful condition is not due to any fault of theirs in this present life, nor to any remediable defect in the organisation of human society.

*In the "Buddhist Forum" of Radio Ceylon on June 1st 1958, four self-converted Buddhists were asked to speak on the subject of "What appeals to me most in Buddhism". This is the reply given by Anagārika Sugatānanda (Francis Story).

Materialists may say what they will, but we now know enough of the limitations of science to realise that it will never be able entirely to abolish these evils. At the same time we can no longer derive comfort from religions that science has discredited. While we know that material progress will never succeed in abolishing suffering, it is equally futile to suppose that some special compensation for unmerited misfortune awaits the victims in a future life irrespective of any moral issues that are involved.

The sense of justice, which was very strong in me, demanded a reason for these things and an intelligible purpose behind them. I could not accept the theory that there is a “divine justice” which is different from human concepts of justice, for both the word and the idea can only mean what we take them to mean by human standards. If conditions are not just in the human sense they are not just at all: there cannot be two different meanings to the word. The “justice of God” is an invention of theologians, the last refuge of unreason.

But right at the beginning Buddhism gave me the justice and the purpose which I had been seeking. I found them both in the doctrine of *Kamma* and rebirth. Through them I was at last able to understand the otherwise senseless agglomeration of misery, futility and blind insensate cruelty which forms most of the picture human life presents to a thinking person.

Those who know something about the subject may say, “yes, but Buddhism is not alone in teaching *Kamma* and rebirth; Hinduism has it also”. That is true; but Buddhism is alone in presenting rebirth as a scientific principle. When I say “scientific” I mean that it is a principle which

is in accordance with other universal laws which can be understood scientifically and even investigated by scientific methods. The principle of change and serial continuity is one that runs throughout nature; all scientific principles are based on it. In Buddhism it is the principle of “*Anattā*” which lifts the concept of rebirth from the level of primitive animism to one on which it becomes acceptable to the scientifically-trained mind. “*Anattā*” means “non-soul”, “non-ego” and “non-self”; it is the denial of any abiding or constant and unchanging element in the life process. Buddhism does not point to a “Soul” that transmigrates; it points to a continuum of cause and effect that is exactly analogous to the processes of physics. The personality of one life is the result of the actions of the preceding current of existences, in precisely the same way that any physical phenomenon at any given moment is the end-result of an infinite series of events of the same order that have led up to it.

When I came to understand this thoroughly, which I did by pondering the profound doctrine of *Paṭicca-samuppāda* (Dependent Origination), I realised that the Buddhadhamma is a complete revelation of a dynamic cosmic order. Complete scientifically because it accounts not only for human life but for the life of all sentient beings from lowest to highest; and complete morally because it includes all these forms of life in the one moral order. Nothing is left out; nothing unaccounted for in this all-embracing system. If we should find sentient beings on other planets in the remotest of the galactic systems, we should find them subject to the same laws of being as ourselves. They might be physically quite different from any form of life on this earth, their bodies composed of different chemical

combinations, and they might be far superior to ourselves or far below us, yet still they must consist of the same Five Khandha aggregates, because these are the basic elements of all sentient existence. They must also come into being as the result of past *Kamma*, and pass away again just as we do, *Anicca*, *Dukkha* and *Anattā* are universal principles and this being so, the four Noble Truths must also be valid wherever life exists. There is no need for a special creation or a special plan of salvation for the inhabitants of this planet or any other. Buddhism teaches a cosmic law that obtains everywhere; hence the same moral law of spiritual evolution must prevail everywhere. Cosmic law and moral order in Buddhism are related to one another as they are not in any other religious system.

Another fact which struck me forcibly right at the beginning is that Buddhism does not condemn anybody to eternal hell just because he happens not to be a Buddhist. If a being goes to the regions of torment after death it is because his bad deeds have sent him there, not because he happens to believe in the wrong set of dogmas. The idea that anyone should be eternally damned simply because he does not go to a certain church and subscribe to its particular creed is repugnant to every right thinking person. Moral retribution is a necessity, but this vicious doctrine of damnation for not believing in a certain god and the particular myths surrounding him has nothing whatever to do with ethical principles. It is itself supremely immoral. It has probably been the cause of more harm in the world than any other single factor in history.

Furthermore, Buddhism does not postulate eternal punishment for temporal sins; that is, for

misdeeds committed within the limiting framework of time. The Dhamma teaches that whatever suffering a man may bring upon himself is commensurate with the gravity of the evil action—neither more nor less. He may suffer through several lives because of some very heavy *akusala Kamma* (evil action), but sometime that suffering must come to an end when the evil that has been generated has spent itself. The atrocious idea that a being may be made to suffer throughout eternity for the sins committed in one short lifetime does not exist in Buddhism. Neither does the equally unjust doctrine that he may wash out all his sins by formal acts of contrition or by faith in some one particular deity out of all the Gods man has invented.

In Buddhism also, there is no personal judge who condemns, but only the working of an impersonal law that is like the law of gravitation. And this point is supremely important, because any judge in the act of judging would have to outrage either justice or mercy. He could not satisfy the demands of both at the same time. If he were inexorably just he could not be called merciful; if he were merciful to sinners he could not be absolutely just. The two qualities are utterly incompatible. Buddhism shows that the natural law is just. It is for *Mettā*, *Karuṇā*, *Muditā* and *Upekkhā* to make himself divine.

Lastly, the truth that rebirth and suffering are brought about by Ignorance and Craving conjointly is a conclusion that is fully supported by all we know concerning the life-urge as it works through human and animal psychology and in the processes of biological evolution. It supplies the missing factor which science needs to complete its picture of the evolution of living

organisms. The motivating force behind the struggle for existence, for survival and development, is just this force of craving which the Buddha found to be at the root of samsāric rebirth. Because it is conjoined with Ignorance it is a blind, groping force, yet it is this force which has been responsible for the development of complex organisms from simple beginnings. It is also the cause of the incessant round of rebirths in which beings alternately rise and fall in the scale of spiritual evolution.

Realising the nature of this twofold bondage of Ignorance and Craving we are fully justified in the rational faith that, as the Supreme Buddha taught, our ultimate release, the attainment of the eternal, unchanging state of *Nibbāna*, is something that we can reach, by eliminating all the factors of rebirth that are rooted in these two fundamental defects. *Nibbāna*, which the Buddha described as *Asañkhata*, the Unconditioned, *Ajara*, the Ageless, *Dhuvā*, the Permanent and *Amata*, the Deathless, is the Reality that lies outside the realms of the conditioned and illusory Samsāra, and it may be reached only by extinguishing the fires of *Lobha*, *Dosa* and *Moha*, Greed, Hatred and Delusion.

So we see that *Saddhā*, or faith, in Buddhism is firmly based on reason and experience.

Ignorance is blind, but Buddhist faith has its eyes wide open and fixed upon reality. The Dhamma is “*Ehipassiko*”—That which invites all to come and see for themselves. The Buddha was the only religious teacher who invited reasoned, critical analysis of his Doctrine. The proof of its truth—and hence the conclusive proof of the Buddha’s Enlightenment is to be found in the Doctrine itself. Like any scientific discovery it can be tested empirically. Everyone can test and verify it for himself, both by reason and by direct insight. The Buddhist is given a charter of intellectual liberty.

These are just a few of the features which appealed to me when I first started studying Buddhism in my quest for truth. There were many others which followed later; they came in due course as my own understanding and practice of the Dhamma made them manifest to me. As one investigates the Dhamma new vistas are constantly opening up before one’s vision: new aspects of the truth are continually unfolding and fresh beauties are being disclosed. When so much of moral beauty can be discerned by merely intellectual appreciation of the Dhamma, I leave it to you who are listening to imagine for yourselves the revelations that come with the practice of *Vipassanā* or direct insight. There can be nothing in the entire range of human experience with which it may be compared.



Guruji as a Monk: In keeping with the Burmese custom, he became a monk for some time under Ven. Webu Sayadaw



U Ba Khin, Above: with Ven. Webu Sayadaw; Below: with some of his students at IMC

U BA KHIN, THE GURU OF THE INTERNATIONAL MEDITATION CENTRE, BURMA

By

DR. OM PRAKASH, M.B.B.S.*

His was a fine personality, majestic, sober, noble and impressive. A faint smile and the look of a calm, satisfied mind, he always bore.

Personal Relations:

When with him you felt as if he cared for you and loved you more than anybody else. But strangely enough everyone felt the same about his is own self. His attention, love, '*mettā*' was the same for all, big or small, rich or poor. In return he did not want anything but sincerity of purpose and a truthful nature.

Tolerance:

He tolerated all religions. He never criticised or ridiculed any faith or belief. But he preached Buddhism, as he understood it, and he understood it well above many many others. He never asserted anything, never forced any idea on you. He followed what he preached or taught and left it to you to think over and accept his views in part or in full as you wished.

Habits:

He did not smoke or take alcohol or any narcotics; took tea and coffee in moderation, liked milk, ovaltine, etc. especially towards the later part of his life. Although he was not a strict vegetarian, his love of 'life' was extreme. He would not allow even mosquitoes to be killed inside the perimeter. Even the use of pesticides and insecticides was prohibited in the centre.

Love of Nature:

He had a great aesthetic and artistic sense; loved flowers very much, took special care about getting rarer varieties, had a nice and beautiful collection of flower plants, which were all over the garden around the Pagoda. He knew all his plants well and would talk about them at length to the visitors.

Humour:

He had a good sense of humour, was witty and would enjoy a simple harmless joke heartily. He could laugh well, and would repeat simple, healthy jokes and enjoy them with his listeners.

Human:

He kept himself well informed about the world politics, and the modern advances in science and technology, was a regular listener of radio, read daily local newspapers and foreign periodicals, He was specially fond of Life & Time magazines.

He had a great desire—a desire which was never fulfilled—to go abroad, especially to the U.S.A. and teach his method of meditation, which he believed—and very correctly so—to be the easiest and most logical way to practice meditation. He had means to go, had many invitations from foreign disciples, but some technical formalities in obtaining passports etc. always stood in his way. Excepting this one desire, he had all his desires and wishes in the world fulfilled. He led a full life.

He could bear disease and illness bravely and well, was a very intelligent, and co-operative patient. He never took a pessimistic view of life, was always optimistic and took a hopeful view of life. He took suffering and disease as a result of past 'karma' and said it is the lot of one born in the world. The symptoms of disease also he would minimise and never complain, and put them down to 'wind trouble'. Even his last illness which came and took him away from us suddenly, he treated very lightly 'as bleeding piles which will get alright in a day or two'. The Doctors had to rush him to the Hospital as a case of internal Haemorrhage.

Previously he had survived three operations on enlarged prostate, with heavy post operation bleeding.

He was a very pious and great soul; pure mind and body and lovable to every one.

*Dr. Om Prakash Consulting Physician, United Nation Organisations, Burma, Rangoon, was one of the honorary family physicians of late Guruji U Ba Khin. He was a friend and also a good disciple of Guruji doing meditation regularly, though he was engaged in multifarious duties as a leading physician of Rangoon since pre-war days—Secretary, I.M.C.)

IN MEMORIAM

By

WINSTON L. KING, VANDERBILT UNIVERSITY,
NASHVILLE, TENNESSEE, U.S.A.

I first met U Ba Khin in July of 1959 when my wife and I visited him at the International Meditation Center in Rangoon to talk with him about our proposed ten-day meditation course. Subsequently, in September of that year, I spent ten days at the Center under his direction and during the remaining five months of my residence in Burma visited the Center now and again briefly. There was one more short meeting in July of 1966 when we were passing through Burma on our way home from Japan; and then a few brief words by trans-oceanic phone on the occasion of his birthday anniversaries in 1969 and 1970. The hoped-for meeting in July 1971 cannot now take place.

Elsewhere (A Thousand Limes Away, Appendix) I have given an account of the ten-day meditation session at the Center and will not repeat here what is said there. I wish rather to say something in retrospect about U Ba Khin as a man. Two impressions of him stand out vividly, as characterizing the 'essential' U Ba Khin: He was thoroughly Burmese and truly Buddhist. As to his Burmeseness: He loved Burma and felt at home there. In this love of Burma there was no disparagement or disdain for other countries, peoples, or cultures, only a joyful and willing acceptance of his own karmic destiny.

In this connection I remember a remark of his shortly before he was to visit England (for the

first and last time) on government business: "People keep asking me, 'Aren't you excited about seeing England for the first time?'" "But what is there in England more wonderful than the thirty-one planes of existence that we here in Burma know about?" To be sure he was saying nothing against England nor was he implying that Burma took up all of one plane, or that it was a perfect country (or people). But what he was saying was that he was thankful to have been born in a country where one could encounter the Buddha Dhamma.

This leads me to remark upon his devout Buddhist faith. No one who ever met him more than casually could ever doubt the centrality of Buddha Dhamma to his thought, word, and deed. And if we consider also his years of loyal, conscientious, "non-political" service to his government and people as Accountant General, his achievement of departmental esprit de corps through meditation sessions among the office force during work-breaks, his life-long following of the meditational discipline and his guidance of the Center, the conviction of the genuineness of his Buddhist devotion becomes overwhelming. Though he was but a layman there can never be any doubt that Buddhism had penetrated very deeply into his total being, and that he, in turn, had penetrated deeply into Buddhism.

Yet in all this Buddhist devotion there was none of that searing intensity or dry, brittle hardness that sometimes accompanies strong religious conviction. For U Ba Khin was genuinely and delightfully human, as well as being thoroughly Buddhist. He loved the roses about the Center and watched the growth of a special tree with pride and joy. He was

compassionate, deeply so, to men in general and people in particular; but he was not weakly sentimental about them nor incapable of making clear assessments of character. He judged personal quality without fear or favor, but was never indulgent on the one hand nor cynical on the other.

It was a wonderful experience to hear him tell various of the Buddhist stories. He told them with hearty and humorous enjoyment, but there was no mistaking the depth of his feeling for them and his devotion to their truth. His experience was profound enough that it could afford the reverent joke without fear or offence. And his genuine authority as a meditation master came from this same depth of experience. There was no need for a superficial "cracking of the whip." Thus at the same time he was kindly and concerned and wonderfully flexible in his methods, but never hid the truth as he saw it nor lightened the requirements of the way of insight for merely personal reasons.

Thus when I think of him now, it is as a man who was eminently sane and finely human in a universal sense; who could be completely Burmese, thoroughly Buddhist, and intensely human all at once, without confusion, pretension, or strain.

The power of Anesa (*Anicca*) of which he so often spoke has removed him from our experience of him as U Ba Khin. But the spiritual realities of which he spoke and in whose power he lived have in no way been thereby diminished. In this confidence, and in the conviction that he would not wish it otherwise, I am regretful that I shall not meet U Ba Khin in Burma this summer, but I am not grieving that he is "gone."



Above: Sayagyi's Pagoda. Below: Sayagyi with two of his foreign students



U Ba Khin—a tireless civil servant held as many as 4 official positions at once. The retirement laws of Burma were amended to say that the law applies to everyone except U Ba Khin: He must work!

THRAY SITHU U BA KUIN, SAYAGYI IN MEMORIAM

By

ROBERT H. HOVER, LA MIRADA, CALIFORNIA, U.S.A.

I am indebted to Sayagyi U Ba Khin for the rest of my lives. He gave me the priceless gift of Vipassanā Meditation. He opened the immensity of Theravāda Buddhism to me. He and the International Meditation Centre in Rangoon became an island of sanity, a fountainhead of peace-of-mind amid the world of turmoil. For a few he induced that exalted moment of Insight, that lightning-flash of reality, the touch with Nibbāna for the first time which leaves a man a Worldling no more but sets him into the domain of the Noble Ones. To do this, to be able to do this, is indeed a most notable and worthy occupation. And in this occupation Sayagyi was a giant in our time. For those other hundreds of his students who did not quite balance for any number of reasons and thus did not accomplish the change-of-lineage consciousness culminating in Cessation, the advantage of Vipassanā Meditation is still very great; among other immediate benefits, the purification process—the uprooting of tendencies—very markedly increases the probability of continuing development in future existences and of not being reborn in the Lower Realms, an emancipation for which so many people yearn and strive. Sayagi revived for our day and age, and told in simple practical steps, the thing that was unique in the Teaching of the Buddha, i. e., how to become a Sotāpanna—a Stream Winner—here and now.

The Sotāpanna, marking entry into the Supramundane Consciousness, is the first and essential step in a series of progressions which

ultimately leads the developing individual out of the Rounds of Rebirth—out of Samsāra. Breaking the Rounds of Rebirth was the central point in the Teaching of the Buddha Gotama, and all of the Buddhas. The personal purification to do this is the crux of Theravāda Buddhism. The technique for accomplishing this personal purification is the crux of Vipassanā Meditation. The reviver of this technique of the Dhamma was Sayagyi U Ba Khin. How far a student progresses is a function of a very large number of factors.

I visited Sayagyi at the International Meditation Centre in Rangoon twice; one month in January, 1961 and six weeks in February-March, 1965. The memories surrounding him are rich and full. Some were induced by the Meditation: That afternoon alone on the bed when the skin-jumping started (as if a pencil blunt end up was being jabbed from inside the body to raise bumps a quarter inch in diameter and a half inch high, in some dozen places. but only with pressure, no pain, then subsiding only to arise again) and the surprise and sudden terror it produced; A score of instances occurred while sitting cross-legged in the darkened meditation chamber, one example was the back-breaking effect as if one unseen strong arm was behind the small of the back pulling forward while the other unseen arm was pushing backward on the throat, choking, bending the body far back beyond the point of loss of balance, yet still sitting; Another was the sudden exhilarating free flow over part of the body; Still another, wherein for

half an hour Sayagyi and I faced one another cross legged an arm's length apart and had three intense confrontations—I, flailing and grimacing as an ogre attempting to assault him, he imperturbable, my arms continually deflecting as if glancing from an invisible shield between us. The forces dissipated at last, Sayagyi and I, wringing wet with perspiration, stood in the cool of the evening recounting the events.

Then there are those memories of the man: Sayagyi was quite compassionate yet entirely capable of stern measures as appropriate in the course of meditation. He was most patient in answering a hundred naive questions when I should have had but ten. He had an easy way of discoursing at breakfast and the noon meal. Toward the end of the first visit, as he re-adjusted the course of the meditation, there grew the distinct impression, and we so expressed it, that he was the General and I was the Battlefield and he was strategically manoeuvring forces over the Battlefield. We observed what a delightful children's story it would make, with high adult and meditative significance. There was almost no day that passed in my association with Sayagyi at the Centre that several instances of his warmth, understanding, friendliness, skill, humor, directness, tact, knowledge, vigor, enthusiasm, sternness, compassion or fleeting wrath did not manifest. And I was privileged to see but one facet of his abundant life. One characteristic was dominant in all his actions—his complete down-to-earthedness.

Over the years he had been a prolific letter-answerer, but where he found the time, I know not. In going back over his letters I see encouragement, advice, refreshers in meditation, how to start teaching the Meditation, a ten year

panorama of change in Burma, his positions, health, students, world affairs, increasing evidence of propagating the Meditation and the Dhamma, his growing world wide entourage of students and disciples, his assist in helping me keep my head above water—which at times may have been questionably successful.

It was during those letter-writing years that I became plagued with a near-obsession to try to restate into colloquial Western language, and particularly into technical instrumentation and analysis language, the heavy scientific language of the Abhidhamma and the practical experimental results evidenced on and near the body during and following Vipassanā Meditation, in conjunction with the systemization of Ethics in the Dhamma which could be so very useful in helping to stabilize the fluttering, contradiction-flaunting conduct of the West (and of the East, too, for that matter). There were several small trials at doing this, mostly written between the trips to Burma, in connection with the engineering work I was engaged in, in the aerospace industry preceding and culminating in the moon landings. Then came a series of four larger papers, written after the second visit to the Centre.

The first, *The Human System Project, 2/66*, extolled the benefits of bringing together the sciences of the Abhidhamma and of the West, the teacher U Ba Khin and some students of Vipassanā Meditation, and the advanced faint field instrumentation and multi-dimensional cross spectral density analysis computers for increasing understanding—from the Western medical-physiological point of view—of what transpires during Ānāpāna attention, Vipassanā sweep with Anicca, drastic disappearance of joint ache, congestion, indigestion, initiating the head-top

tingle, the dramatic free-flow, the razor-honed sense of presence, interruption of the mind-moment for the first time, repeated interruption and extended dwell in the state of Cessation, and how to study the modulation envelope consisting of everyday perception and thought rates as they overlay the prodigiously high mind-moment rates.

The second, *Canonical Human Action*, 11/'66, pitted conduct, state of mind, use of labels, extended view of life and the idea-object isomorphism against our increasing ensnarement in stigma, sham, pretense, illusion and perplexity. The former canonical forms came directly out of the Abhidhamma, the latter conventional forms out of our contemporary culture. A proposal was advanced to study this confounding both at a national level and in a specific corporation,

The third, *Topology Of Programs*, 11/'69, was a set theoretic analysis of this inextricable triad-assembly of objects (manmade) into larger objects, arising of new forces due to the assembly and the tiering of the inescapable human organizations (one person or more, plus different objects) along with their authorities-to-act, essential to such assembly and control of the forces. The underlying principles of this tiering triad hold for any imaginable manmade assemblage, thus covers anything humans can make or do—including meditating.

The fourth, *Elements of Human Interaction*, 10/'70, borrows from each of the preceding three and puts in concise shorthand, quite readable to anyone, over 500 Elements of the Environment, of Individuals and of Things They Make & Do along with their implied over-quarter million Interactions, tells what Vipassanā Meditation is and why, maps the 52 mental factors, graphs the standard seventeen mind-moments, contrasts

Theravāda Buddhist Ethics with Western Technology (and shows how they can blend), highlights Rebirth-linking, the Planes of Existence and Saṃsāra. It can assist troubleshooting everyday problems of our times. It provides Insight into interactions and misunderstandings through and for individuals in a way that no single place in society or any computerization could possibly do. The work is on public sale in the United States today.

Whether or not these documents have any practical value, time will tell. The important point is that none could have been written without the training in Vipassanā Meditation by Sayagyi U Ba Khin. They are extensions of him, by one disciple, as there are large numbers of other extensions of him throughout the world by his host of students and disciples.

At the time of Sayagyi's demise, commission was being granted to teach Vipassanā Meditation here in the States. The first class is being formed. The method will be just as it was taught by Sayagyi, and in complete cooperation with the Centre in Rangoon and with that remarkable disciple S. N. Goenka, who, commissioned by Sayagyi in mid-'69, has taught the Meditation to nearly 900 people in India.

The Sayagyi's influence runs wide and deep over the earth as the time clock of Vipassanā must now be beginning to strike. Sayagyi may well be one instrumental in the hundred-year revival of the Dispensation at the Sāsana mid-point. And he must be destined to be one of the Highest attending the next Buddha, Metteyya.

Au revoir, Sayagyi U Ba Khin, I take Refuge in you, seek your Guidance in need and Share the Merits with you. I am one of many who resolve to carry on your work. You have re-shaped the rest of my lives.

A LIVING EXAMPLE OF DHAMMA

By

JOHN E. COLEMAN

Some years ago I embarked on an investigation (at first totally unscientific) to discover if it was possible for man to control and regulate his own mental activity.

I wanted to find out, among other things, whether in a world of rapidly growing complexity and sophistication man—particularly Western man—could cultivate such control to enable him to keep abreast of the events and developments going on around him and at the same time guard against being overwhelmed by them.

It is easy to believe that as man and his civilisation have evolved coincidentally, people must be able, naturally, to take in their stride the changes that occur and which, after all, they help to bring about. I was not so sure, and the boom in psychiatry and psychoanalysis which has taken place during this century provides ample evidence that many people simply fail to cope. I foresaw a massive human problem looming—and I was not alone.

My curiosity in the subject of mind control had been stimulated by contact with followers of Buddhism, a religion at that time unknown to me, during a term of duty in Thailand. As an American resident in Bangkok I had been drawn into the society of my Thai colleagues and friends and inevitably I became more and more impressed by their intellectual composure. I realised that much of this was due to the Thai personality which comprises characteristics very far removed

from those of most Western races, where a restless, inquiring curiosity of mind are normal. But I realised, too, that there was often a sense of spiritual strength behind the blandness which was attributable to a deeper, more intangible, factor and this I could only identify with “peace”.

My researches took me to many lands and involved questioning many people of different races and religions. But in the end my attentions became focussed almost exclusively on Eastern cultures. Dr. Suzuki, the great Zen authority, granted me what was probably his last official interview and I learned a great deal in the time I spent with him; Krishnamurti, the Indian teacher who has had a worldwide following for over 40 years, was, and remains, an immense and incomparable source of light; Sayagyi U Ba Khin, the extraordinary Burmese meditation teacher, was an inspiration of paramount value.

When I had learned enough to record an account of my findings I called the book ‘The Quiet Mind’ and discussed these eminent teachers and their work in some depth. Today only one of my “three wise men” remains alive.

I do not believe my first meeting with Sayagyi U Ba Khin was a matter of chance although the circumstances make it seem so. Rangoon was on my list of centres to visit and it was only after several days of informal talks with various religious leaders there that I was advised to call at the International Meditation Centre and discuss

my problems with a layman and government official who taught Vipassanā Meditation. I was intrigued that a layman and not a priest was teaching meditation and in the following weeks, during which I undertook a course under U Ba Khin, I found out why this remarkable man had achieved such renown and why he had been able to gather around him so many devoted followers whose home addresses were not only in Burma or the East but in many scattered corners of the world.

I say this was no chance meeting because I believe the Karmic forces that brought us together and the resultant changes that have taken place in my pattern of living could only have been a direct result of Buddha's Law of Dependent Origination.

Having been brought up to employ typical Western thought processes based solely on logic and intellect, it was no easy matter to grasp the intuitive essence of Vipassanā Meditation. Sayagyi recognised the difficulties and guided me accordingly; he was a master with a master's understanding and ability.

I have described my experiences with U Ba Khin in 'The Quiet Mind' and I will not dwell on the details again here, but I think I represented for Sayagyi the tougher type of student; the kind for whom meditation is never easy and the fruits of meditation most elusive. My mind was too active and too inquisitive—too Western. The rewards of my experiences were therefore all the more enriching.

To say that U Ba Khin was an impressive person would be an unforgivable understatement. He was much more. He was a living example of the fruits of the Dhamma who showed that the

teachings of Buddhism had something very important to offer, today perhaps more than ever before. Here was a man in the evening of his life carrying a heavy burden of government responsibilities and enjoying an extraordinarily active life, who at the same time was engaged in a mission whose sole aim was to help others find the creative joy he exemplified.

He was a powerhouse of dynamic energy, sleeping only a few hours each day and dividing his time between government duties and his work at the meditation centre. In the short time I spent with him on that first and subsequent occasions I came to know U Ba Khin as a gentle, quietly-spoken and humorous teacher, a profound thinker, a lover of beauty. I found that to him beauty, compassion, spiritual peace, truth, morality and love were not just words, nor were they an end in themselves. They were a way of life, part of his very existence.

"It has been my life's ambition to teach Buddha-Dhamma in the West", he told me once. "After 30 years of research work and trials, with successes and failures, I have reached the stage when I consider myself well qualified to teach the people of the world".

He was, alas, unable to leave Burma but it was an impressive tribute to his energy and dedication that he was prepared, in his seventies, to leave his native land and set out on a mission which would have brought happiness to many people who did not know this kind of happiness was possible. "Anicca is not reserved for people who have renounced the world for a homeless life; it is for the householder as well", he said. "The world is facing serious problems: it is just the right time for everyone to take to Vipassanā

Meditation and learn how to find a deep pool of quiet in the midst of all that is happening today”.

In the shadowy background of today’s life we are uncomfortably aware that the science of warfare has developed to a point where a major confrontation, with everything unleashed, would be unthinkable disastrous.

If man is to survive, it is urgently essential that the work of U Ba Khin in bringing to light the truths of Our Lord Buddha should be carried on by those who have had the good fortune to be blessed by his love.*

*JOHN E. COLEMAN, former American businessman now living with his family in England, is the author of *THE QUIET MIND* (published 1971 in United Kingdom by Rider & Co., and in United States by Harper and Row).

He is now engaged in writing a biography of Sayagyi U Ba Khin, primarily for Western readership. Those with personal recollections of Sayagyi or experiences of his teaching which they feel might be useful material for the book, are asked to write to John E. Coleman. All material used will, of course, be acknowledged in the book.

IN MEMORY OF SAYAGYI U BA KHIN

By

JOCCLYN B. KING, U.S.A.

In July 1959 when my husband and I made a special trip from our home on Dubern Road to visit the International Meditation Center to talk with Sayagyi U Ba Khin concerning arrangements for a ten-day meditation Course, I little knew how my whole life was to change and that this Burmese Gentleman with whom we were talking for the first time was to become my revered Teacher and Guide in the Way of Vipassanā Meditation, no matter what distance or time should intervene. I assumed that to take such a Course as this would simply give me some first hand knowledge of Burmese Buddhism. It seemed an “interesting thing to do”.

However, during the ten days of that first Course in September 1959 it was first hand

knowledge of what I really was and of my sticky hold upon what could not be held, that became my strong existential concern. In the small meditation room assigned to me, as I struggled with a protesting body in the attempt to “one point” the attention, time changed its character for me. Space, both in and out of the body began to seem quite relative.

Then Vipassanā work began and the inner torments and frustrations broke into heat that vanished leaving elation over the new freedom. I was never allowed to stop at any temporary or false refuge. “No, you must keep working and cleaning every day, every day, till all impurities are gone. First we get rid of the coarse ones. But the fine ones are hard to deal with and take longer”.

Before the ten-day Course was over I knew that my most deep-lying fear was that my own body would perish and rot away, forever gone. I could not face death with equanimity. Sayagyi's help was essential in this crisis. Then, instead of being through with the whole thing and regarding it as an "interesting Burmese experience", I found myself coming back for another Course while my husband had to be away on business, and then later for still another before we left Burma to return to the U.S. I did not decide that Sayagyi

should be my Teacher. Rather, I discovered that he was my Teacher.

Since that time I have not ever been out of touch with him. He has never failed to help me. And even with his death I cannot feel out of touch when I remember so well what he taught and was. His healing generosity and compassionate interest in all human beings, he learned only from the Enlightened One. He embodied that which he constantly taught to others—the calm center in the midst of Anicca.

THE LAST RITES OF GURU JI

By

KHIT SANN MAUNG

It was on the day of 19 January 1971 that great event in my life took place—the sudden demise of our most revered Gururji (Sayagyi) Thray Sithu U Ba Khin. It leaves a sudden gap in both of our lives (Sayama and mine), as it does in each and every one of his immediate disciples. It may take quite a while to get used to it—if we ever do. For we had been in attendance on him for a long time, closely associating with him in his Dhammadūta work.

“Sayagyi was a great man, and his passing from the body can be a matter of grief only in the sense of our personal loss of a teacher whom we may no longer visit and consult. For him, only a more glorious life could await. Fortunate would be the generation with whom he again takes birth. All

love to him! All honor to him!” —wrote an ardent adorer from Los Angeles in his letter to me.

And he continued, “At the time of Sayagyi's passing, we were in India. For some days prior to and subsequent to his passing, M. (my wife) was consumed with the burning of anicca—stronger than she had ever suffered before. Sometimes anicca burning was so intense as to be unbearable.

“When M. received your letter (my letter notifying the passing of Sayagyi) she thought the intense anicca had some relation to the passing away. There are other disciples who experienced intense anicca burning like M.

At the International Meditation Centre (IMC), the Executive of the Vipassanā Association of

which Sayagi was our Founder President, worked far into the night on that fateful day holding many emergency meetings for arranging all necessary requisites befitting a much revered saint's funeral.

A question arose whether some of the items were appropriate, or not, in the case of a laity; whether the Sayadaws (Monks) with whom Sayagi, while he was with us, often consulted in matters concerning Dhamma, should not be approached and their decisions obtained so as to avoid any adverse comments from the public.

We agreed in principle, and accordingly we went to an Abbot of Rangoon, who represents the Saṅgha. The learned Abbot gave us well-suited decisions, by quoting references from the relevant texts and also from his own experience as to how we should honour Sayagi on his last journey and also as to how the ashes and the remains be disposed of. He told us that he was remembering Sayagi, for the latter visited him just a couple of days ago, only to pay the last homage to him and to the deputy monk of the monastery. He then quoted a passage from the Mahāparinibbāna Sutta relevant to the occasion.

In conclusion the Abbot said, "The ashes and the remains of Sayagi may be immersed in the mid-stream." We later agreed to reach a point in the mid-stream where the Rangoon River meets the ocean, for this purpose.

What had transpired at the monastery was related to the most important and the most immediate disciple, in the person of Sayama—the Mother—as she is popularly known to the students) for her personal knowledge and for any necessary action as she deemed fit.

We took leave of one another for retirement and rest for the night, as time approached into the small hours of the day following, when everything had been done including that of allocating persons to meditate until day-break, in the seven out of eight truncated triangled shape cells, which are radial to the central and octagonal shrine room, where Sayagi used to lie down when at leisure since its erection in 1952, and where now he lay for the last time.

I went to my bed for sleep, but to my amazement, I found myself quite fresh after a moment's rest. I was raised up, head first and upper body following into a sitting posture, at the same time feeling anicca in whole body profusely. My headache, which was troubling me since a week ago, had vanished; my feeling of heaviness at the crown of my head had also gone; and even the intensely hard core at the centre of the body had been burnt out, and in the split second, in the twinkling of an eye; I was much engrossed in Vipassanā Meditation. And after a couple of hours later I changed my position and lay down on my back, with face upwards, doing anicca for the remainder period of the night.

It was on the 21st January. A peaceful atmosphere prevailed all round. Seventy-three monks were present since early morning. At noon, when feeding of monks and the laity was over, the former were ushered to the Dhammayon (Preaching Hall) where dāna, in his name, was to be made. The articles offered included yellow robes (dvi-sets), umbrellas, slippers, towels, etc.

Then the hour for the cortege to leave the Centre had come at 2 P.M. local time. We paid our last homage to the Great Guruji with heavy

hearts. We thought “Too soon the Great Guruji had passed away.”

U Goenka, a deputy of Sayagi to teach Vipassanā Meditation in India, sent us a telegram, in answer to the notification of the death of Sayagi, containing only these words of Pāli:

“Aniccā vata saṅkhārā—Uppādavaya-dhammino Uppajjivā nirujjhanti—Tesam vīpasamo sukho”.

—Words of the Sakka at the time of Buddha’s Demise.

Fans distributed at the funeral were also printed with this thought-provoking verse on them.

When the cremation was over, the ashes were cleansed with the coconut water and they turned white as distinct from charcoal of fire-wood. The remains of the beloved Guruji were picked and placed in a pot. All the unburnt pieces of charcoal, were taken upon insistence by some of his Hindu disciples.

The scene changes: They the disciples, were then in the Rangoon River; to the eyes of all they were in a fast moving boat heading for the place where the river meets the ocean but to the eyes of a few they were in a barge fully decorated with deitic designs, and it was formed by the bodies of the deitic Nāgā themselves, who had taken dhamma from the Great Guruji—they told us so!

How could it be? This question also was not clear to me then. They added, that the Great Guruji is a Bodhisatta.

Finally the barge reached the desired place, the remains of our Guruji were then immersed by his lay disciples one at a time, in very great reverence. The deitic Nāgā were rejoicing, and it appeared as if the whole of Bogavadi Loka was well illuminated and there was brightness everywhere. Maybe festivities were going on in his honour. Why so? They said that they became the possessors of the sacred remains, and that they would be distributing them to ten places for worship.

Which are those ten places? Why are they worshipping in such great reverence our Guruji? My mind troubled me then, and all of a sudden I was awakend by one of my co-meditators. Was it a dream? Or was it a revelation? I am sure of one thing, that is, I could visualise it even today what had occurred to me on that 19 January night.

I recollect the lines of my friend’s letter, “For him, only a more glorious life could await. Fortunate would be the generation with whom he again takes birth”. Certainly his glorious life would be then in Tusitā, the plane to where Bodhisattas return. No wonder the deities were rejoicing. Would it not sound logical if I were to draw my conclusion from this dream?

TRUTH WILL PREVAIL!

THRAY SITHU U BA KHIN

By

MAUNG YE LWIN

(Reproduced from "Thint Bawa" Magazine of December 1960 and translated into English by Maung Chit Tin).

Ever since I read "What Buddhism Is", a booklet containing a series of lectures on Buddhism delivered in English in 1951, at the Methodist Church, Signal Pagoda Road, Rangoon, I had admired Sayagyi U Ba Khin. (Sayagyi—Great or Efficient Instructor).

In 1956 or thereabouts, I attended the annual meeting of the Vipassanā Association of the A.G.'s Office held at the International Meditation Centre, 31 A, Inya Myaing Road, Rangoon. There I was able to present a magazine published by the Rangoon University Pāli Association and to speak with Sayagyi for a while.

Meditation Trainees:

Recently I again visited the International Meditation Centre, and it happened to be the last day of a Course in Meditation and Sayagyi was about to give the final talk on Buddha Dhamma to the trainees, amongst whom, were Daw Mya Sein, Lecturer of the Rangoon University, Justice U Aung Khine and Win Min Than (Mrs. Bo Setkyo). After an hour's discourse which concluded at 5 p.m Sayagyi had a discussion with four of us—a lady from Israel, an American lady, Daw Mya Sein and me—till 8 p.m.

Some of those who have taken a course or courses on Meditation under the guidance of Sayagyi are learned and wise personages, such

as the former President of the Union of Burma, Sao Shwe Thaik; Sao-pha-lon of Saga State, Sao Khun Kyi, Speaker of the Chamber of Nationalities; U Tin (New Light of Burma) former speaker of the Chamber of Deputies; U Lun Baw, former Deputy Prime Minister and new Chairman of the Public Service Commission; former Minister U San Nyunt; Chief Justice U Bo Gyi and many others. There are also trainees from foreign lands such as the United States of America, England, France, Germany etc., some of whom are Western Theologians of high rank. Dr. Winston L. King, Professor of Religion, Grinnell College, Grinnell, Iowa, U.S.A., the Head of the Church in the University Estate, came, with his wife and sons, to take a course in Meditation. Mrs. King became such a devotee that she underwent three courses; of meditation, for twenty-seven days.

Sayagyi seemed to notice my interest in his lectures on Buddhism. Therefore on the next visit, he said "You are a writer and a theoretician and I am a practical man. So it is very difficult for me to explain the practice of meditation. Come and practise it yourself and you will get a better understanding than my explanation. I replied that, although I had not practised Vipassanā Meditation for many years, I had, when at the University, done so every Sunday at the University Dhammayon (Religious Centre) with the help of U Kya Sein, a teacher in meditation, a pupil of the Venerable Soonloon Sayadaw. I added that I had studied up to the A.B. class taking Pāli and

Buddhistic Studies and had learnt Abhidhammattha Sangaha, Bodhipakkhiya Dīpanī, Uttamapurisa Dīpanī, etc.

Booklets on Meditation:

Although Sayagyi used to say that “he is neither an author nor a reciter of Pāli Canons” and that he was only assisting other persons in Vipassanā Meditation because he had practised it for many years, yet his booklets reveal the great extent to which he has acquired theoretical knowledge. Later I was told by him that in the years 1933 & 1934 he and a number of his friends had attended the Abhidhamma classes conducted by the Abhidhamma lecturer U Po Hlaing at 50th Street, Rangoon. In the booklet “What Buddhism Is” Buddhism is discussed briefly, touching on the Fundamentals of Buddha Dhamma, the Law of Dependent Origination (Paṭicca samuppāda) and Paṭṭhāna Dhamma (Law of Relations or Cause and Effect). The pamphlet entitled “Pariyatti-Ache-gan and Paṭipatti A phrye hman” or the “Basic Theoretical Knowledge and the True Solution by Practice” was compiled in Burmese and presented to various Meditation Centres in Burma, through the Union of Burma Buddha Sāsana Council. Another booklet “Introduction to the International Meditation Centre” contains a paper “How the Buddha Dhamma is practised in Burma” written by one of those who had taken a Course in Buddhist Meditation, Dr. Elizabeth K. Nottingham, Ph.D., Professor of Sociology, New York, U.S.A., and read by her at the Society for the Scientific Study of Religions, Howard University Estate, U.S.A., on November 1, 1958. The last pages of that booklet contain appreciation; by foreigners regarding their own experiences in Buddhist Meditation under the guidance of Sayagyi.

Even though Sayagyi is over 60 years of age he is now holding the post of Principal, Government Institute of Accounts and Audits as well as that of the Director of Commercial Audit. He has served concurrently as Officer on Special Duty, Trade Development Ministry, Chairman of the State agricultural Marketing Board and as a member of the Advisory Board of the National Planning Commission. Foreigners hearing of these splendid achievements, often raise the question: Where do you get such energy from?” and the following was Sayagyi’s reply: “Because I practise Buddhist Meditation, I can handle many important tasks simultaneously. If you want to purify your mind and be happy, healthy and energetic like me, why don’t you make an attempt to take a course in Buddhist Meditation?”

I am studying Buddhism and have contacts with foreigners. I often meet and discuss with some leaders of the Buddhist missionaries and ask of them “Where is Nibbāna?” or “Do you really want to attain the Nibbānic State?” It is difficult for them to give a reply straightaway. As for Sayagyi, he would not give any explanation of Nibbāna. Instead, he urged his pupils to observe Sīla (precepts—five or eight) as a foundation; then he helps them to start meditating on Ānāpāna (breathing) in order to gain Samādhi (One-pointedness of the mind) and then finally shows the way to Vipassanā (Introspective) Meditation. His method is in consonance with the three sikkhas; or Training as stated in Visuddhimagga or Path of Purification; he leads the devotee to a full realisation of Bodhipakkhiya Dhammas or the 37 constituents pertaining to Enlightenment. In this way, the trainees at the Centre, gain satisfaction and are pleased with their experience.

Sayagyi U Ba Khin is indeed a good instructor who has a deep knowledge of mundane and supramundane states and who knows how to teach the different types of pupils.

His School Career:

U Ba Kihn is the son of a broker U Paw and Daw Saw May of Upper Pazundaung, Rangoon. He was born on the 11th waning of Tabaung 1260 B.E. (6-3-1899). After a short stay at a monastic school, he entered the Methodist School at the age of eight. He stood first in every class and gained a Middle School Scholarship. He then joined St. Paul's Institution and continued his studies, again standing first in every class. In March 1917 he passed the High School Final Examination, winning a Collegiate scholarship.

Career as a Government Servant:

Owing to the family's financial difficulties, he did not continue his education but took a job at "the Sun" Press. Then he became a Lower Division Clerk in the Office of the Accountant-General, Rangoon where there were very few other Burmans. He next passed the Subordinate Accounts Service Examination conducted by the Government of India in November 1926 and was appointed Office Superintendent. After the separation of Burma from India, he was selected for the post of Special Office Superintendent in the Office of the Auditor-General of Burma. In February 1941, he was next appointed Accounts Officer, Burma Railways Board.

During the Japanese Occupation of Burma, U Ba Khin became the Director of Accounts and Audits. On May 16, 1945, he was promoted to Burma Accounts and Audit Service, Class I and appointed Assistant Accountant-General. On

August 7, 1947, he became Deputy Accountant-General. His next post was that of Chief Accounts Officer, Civil Supplies Management Board. On Independence Day, January 4, 1948, he became Accountant-General of Burma and retired from that post on March 26, 1953.

Retired but active:

Almost immediately after retirement, U Ba Khin was re-employed as Officer on Special Duty in the Office of the Auditor-General, then as O.S.D. in the Trade Development Ministry from March 1, 1959. He was also Director of Commercial Audit from June 11, 1956 to date; Chairman Agricultural Marketing Board from June 21, 1956 to March 16, 1959; and Principal, Government Institute of Accounts and Audit from April 1, 1958 to date. In addition to those posts held concurrently, he also served as a member on various Enquiry Commissions of the Government of the Union of Burma. In 1949 on the first anniversary of Independence he was awarded the title 'Sithu' and in 1957 he became "Thray Sithu".

Dhamma Dūta Work:

"I, being a practical man do not like propaganda. Vipassanā Meditation is so subtle and delicate that the less we talk about it, the better we gain good result." This was what Sayagyi said of his work at the International Meditation Centre. But when I requested him for information as to how he himself started on Vipassanā Meditation, he related the following events.

On January 8, 1937, he went to Dala Pyawbwegyi, a village on the Rangoon river opposite to Rangoon and practised Vipassanā

Meditation under the guidance of Saya Thet Gyi, who was a disciple of Ledi Sayadaw, one of the foremost sayadaws, who wrote religious treatises and taught Vipassanā Meditation. Sayagyi tried to examine whether this practical method was in conformity with the Canonical Discipline or not. He received a thorough training from Saya Thet Gyi through frequent visits to him and by meeting with him whenever he came to Rangoon. During the Japanese occupation, Sayagyi introduced former Prime Minister U Nu, U Tin of the New Light of Burma, Sir U Thwin and others to Saya Thet Gyi and arranged Meditation classes in Budd Road. At the end of the war, when he became Accountant-General, U Ba Khin gave instruction and guidance on Vipassanā Meditation to those serving under him, in a small room in the A.G.'s Office. As the members grew, the Vipassanā Association of the A.G.'s Office was formed and in May, 1952, a property was acquired at 31 A, Inya Myaing Road. The Dhamma Yaung Chi Pagoda with a central room for the Sayagyi and 8 meditation caves was built. Later more zayats, meditation caves and a Dhammayon were added to what became known as the International Meditation Centre. Sayagyi's Dhamma Dūta work spread to other trainees from different parts of Burma and to Truth-seekers from foreign lands, and all the time he could spare from his onerous official duties, was devoted to helping others to find the Truth within themselves.

Respect for the Venerable Sayadaws:

Since 1951 Sayagyi has been submitting his experiences in Vipassanā Meditation to the Venerable Sayadaws such as the well-known Abhidhaja-Maharattha guru Ma-Soe-Yein Sayadaw, Ve-lu-wun Sayadaw of Bahan, Nha-

kyeik-shit-su Sayadaw of Tha-yet-taw monastery etc. for their learned verifications. He also took their general advice on Buddha Dhamma. In July 1941 he had an opportunity to pay his respects to the famous Venerable Webu Sayadaw and consult him about his experiences in Vipassanā Meditation. He found that the Sayadaw's view was in conformity with his. That was why the Venerable Webu Sayadaw honoured the Centre with a visit in July 1953 and enjoyed the peaceful surrounding for a week. Again, last month the Venerable Sayadaw with a retinue of bhikkhus paid a 5-day visit to the Centre and delivered sermons to the devotees there. The number of devotees who have practised Vipassanā meditation under the able and patient guidance of Sayagyi, is now more than a thousand and out of them, about fifty are non-Buddhist foreigners.

Those who usually say that they are too busy to practise meditation, should visit the Centre and seek proper direction from Sayagyi who, as Director of Commercial Audit, Principal of the Government Institute of Accounts and Audit, member of various Enquiry Commissions, is busier than most people; yet he has the time and energy to continue his daily practice and to give fruitful guidance to those who come to the Centre for Meditation. Though the Centre was primarily meant for the personnel of the A.G.'s Office and the Accounts and Audit Department, other Truth-seekers from Burma and abroad are also accepted through previous arrangement as a special privilege. Everyone, who has taken a course of Vipassanā Meditation under the sympathetic and able guidance of Sayagyi U Ba Khin, has greatly benefitted from his or her experience and will, I am sure, continue the search for the Truth within onerelf and ultimately win the Nibbānic Peace.

CAN BUDDHISM PROVIDE THE ANSWER?

By

CHIT TIN

After one has seen a film like “The Valley of the Dolls”, one cannot but feel that affluence and attainment of success in life are not the real answer to the quest for happiness. Nor can drugs and alcohol provide the panacea for aching hearts.

Young minds in the Western world are now probing for a satisfactory answer. Disillusioned with war, tired of hypocrisy of politicians, dissatisfied with the weakness of the conventional forms of worshipping, some young people experimented with Zen, some toyed with Yoga, some simply turned into angry young men and others just fell by the roadside hugging the pot and the pep pills. Quite a few turned into hippies, yippies, pseudo-philosophers, barefooted nomads—unshaved, unbathed and sometimes unclothed. And some of our young people here in Burma, though a small handful yet, think that whatever is done in the West must be the “in” thing. Thus they picked up the hashish, which only the down and out coolies used to smoke in the pre-war days in Burma, and imagined themselves to be the “groovy people doing their own thing”.

Burma does not need the pot and the pep-pills to face the vicissitudes of life. For centuries we have had our religion—Theravāda Buddhism to give us the equilibrium, equanimity, and endurance in life. Burma may not be affluent,

and our homes cannot boast of kidney-shaped swimming pools, yellow Cadillacs and well-stocked cocktail bars, but we have our kind of fun—our *pwes* and *ah-hlus* (charities) to which any Tom, Dick and Harry can come and either see the show free or eat free whatever there is to eat. And what makes the people of Burma so charitable, happy and contented can be found in their religion.

So, isn't it about time that instead of some of our misguided youth and even some older persons yearning for the make-believe happiness and fun in some never-never land, our country should give to those unhappy people in the West some of our tranquility and peace which our religion has bestowed upon us?

This recalls to us the efforts of champions among the Burmese Saṅgha and laymen, who had pioneered in spreading the light of Dhamma to other countries. Among these “missionaries”, the late Sayagyi U Ba Khin, former Accountant-General of Burma, and founder of the International Meditation Centre in Rangoon, who died exactly a year ago today (19-1-70), had really blazed this trail when he trained a chosen handful of Westerners and Easterners in Vipassanā and sent them out to disseminate the Buddhist Meditation. He did not actually send them out; they took intensive meditation courses under him

and went back to their countries and started small meditation classes of their own. One of them is Robert H. Hover, one-time Research Specialist and Engineer of the Missile and Space Craft Industry of California, who is now holding Meditation classes in the U.S.A. Mr. Hover has written four research papers *The Human System Project*, *Canonical Human Action*, *Topology of Programmes* and *Elements of Human Interaction*. Being a scientist, Mr. Hover tried to explain the science of Abhidhamma by highly scientific method. His latest booklet *Elements of Human Interaction*, in his own words, contains “over 500 Elements of the Environment, of Individuals and of Things They Make and Do along with their implied over-quarter million Interactions—it tells what Vipassanā Meditation is and why, maps the 52 mental factors, graphs the standard 17 mind-moments, contrasts Theravāda Buddhist Ethics with Western Technology, highlights Rebirth-linking, the Planes of Existence and Saṃsāra.”

Such is the result of training given by U Ba Khin to a Westerner, John E. Coleman, author of “*The Quiet Mind*” published simultaneously in the UK and the USA, has also been “commissioned” by U Ba Khin to teach Vipassanā in the UK. Another Shri S. N. Goenka, a retired businessman from Rangoon and a disciple of U Ba Khin has been conducting Vipassanā courses in India for the last two years and has so far taught the Meditation to over 3,000 people in 45 ten-day courses.

Although he had trained many disciples to spread the Teaching of the Buddha, U Ba Khin, before his death at 72, had been so busy conducting meditation courses in Burma that he did not have time to go abroad to propagate Vipassanā.

Perhaps, Dr. Winston L. King, Professor of Philosophy and Religion at Grinnell College and now with Vanderbilt University, Nashville, Tennessee, U.S.A, who took a meditation course under U Ba Khin 11 years ago, put it in a nutshell when he described U Ba Khin thus “He was thoroughly Burmese and truly Buddhist. As to his Burmeseness—he loved Burma and felt at home here. In his love of Burma there was no disparagement or disdain for other countries, peoples, or cultures, only a joyful and willing acceptance of his own karmic destiny ... he was thankful to have been born in a country where one could encounter the Buddha Dhamma.”

Most Burmese people have the same way of thinking as Sayagyi U Ba Khin, and like him once they have enjoyed the experiences of Vipassanā as Burmese Buddhists, they would dearly love to share them with those in other parts of the world who are seeking for true happiness.*

* This article first appeared in THE GUARDIAN of Burma dated 19/1/1972.

SAYAGYI U BA KHIN AND VIPASSANĀ

By

Dr. U REWATADHAMMA

M.A., Ph.D., DHAMMACARIYA

The Lord Buddha has prescribed the two main spiritual tasks for his disciples. They are *ganthadhura* (lit, burden of scriptures) or study of his teachings and *vipassanādhura* (lit, burden of contemplation) or meditation to attain insight into the realities of impermanence, pain and not-self.

These two tasks must develop together in the life of a disciple. But after 4th. cy. AD the emphasis leaned on the task of *ganthadhura* at the expense of *vipassanādhura* which nearly disappeared in the life of Buddhist monks and lay-men.

Literary activities of Buddhism in Burma started in 11th. cy. AD with emphasis on the task of *ganthadhura*. The Burmese are especially skillful in the *abhidhamma* studies. Even before 18th. cy. AD the Burmese had succeeded in producing systematic and elaborate commentaries on *abhidhamma* and creating methods of teaching its most difficult subjects—such as consciousness (*citta*), mental properties (*cetasika*), material qualities (*rūpa*) and *Nibbāna*—in most simple language that *abhidhamma* became the basic education offered in the monastic schools in Burma.

The Burmese, being grounded in the study of *abhidhamma*, are naturally inclined for the task

of *vipassanādhura*. There was a belief also that the 2500th anniversary of the birth of Buddhism was the threshold into *vimutti-yuga* (age of liberation) when *arahants* (the liberated) would appear again. Therefore with the beginning of 19th. cy. AD the Burmese had started putting emphasis on the task of *vipassanādhura*.

Literature on *vipassanā*-meditation appeared. Meditation centres were opened. Various techniques in meditation were introduced.

With the country's involvement in the Second World War, the Burmese had been deeply impressed with the realities of impermanence, suffering and not-self. It was most probably due to this that, when the country became independent in 1948, meditation centres (which were increasing in number all over the country) were flocked by people from all walks of life seeking peace and happiness born of spiritual attainment through *vipassanā*-meditation. By 2500th anniversary in 1956, *vipassanā*-meditation had become a principal occupation of the people.

Of all the meditation techniques, *satipaṭṭhāna*—applications of mindfulness on body (*kāya*), sensations (*vedanā*), mind (*citta*) and phenomena (*dhammā*) which constitute all mental properties excepting sensations—was widely practised so much so that some

international observers claimed that *satipaṭṭhāna* technique was the Burmese discovery of the essence of Buddhist meditation. Others claimed that it is a Burmese phenomenon as it is widely practised only in Burma. It is true that *satipaṭṭhāna* is the essence of Buddhist meditation because all the various meditation techniques are contained in it as the Lord Buddha has said “*ekāyano ayaṃ, bhikkhave maggo*” (*Dīgha Nikāya, Satipaṭṭhānasutta*).

Satipaṭṭhāna meditation technique is taught and practised at the International Meditation Centre in Rangoon, formerly directed by the late Sayagyi U Ba Khin.

Vipassanā-meditation is the contemplation of either the body or the mind to attain insight into the realities of impermanence, pain and not-self. Sayagyi U Ba Khin preferred his disciples to start from the contemplation of body (as it is easier for concentration and attaining insight into its nature) in order to be able to contemplate on the mind which is more difficult. It is probably due to this that he adopted *satipaṭṭhāna* technique to teach *Vipassanā*-meditation, for *satipaṭṭhāna* technique offers the gradually difficult steps of contemplating on the body and the mind. This method is true to the teaching of the Lord Buddha who says: “He who does not use body as object of meditation, does not realise the ultimate nature

of body, cannot see and enjoy the state of *Nibbāna*; he who uses body as object of meditation, realises the ultimate nature of body, can see and enjoy the state of *Nibbāna*”. (*Aṅguttara Nikāya*).

Sayagyi U Ba Khin had been successful in teaching *vipassanā*-meditation to his disciples from Burma as well as from abroad. The key to his success was his personal attention to each of his disciples and his ability to interpret their experiences and guide them further in the process of meditation. He had been acclaimed as one of the best meditation teachers ever known. His work in Burma has been continued in and outside the country by his disciples.

In India Sayagyi U Ba Khin’s work has been continued by one of his chief disciples, Sayagyi U Goenka. The latter has come to India and held meditation camps all over the country. For the last three years Sayagyi U Goenka has taught meditation according to his teacher’s technique to hundreds of people from India and abroad, who have been benefitted to the extent of gaining glimpses into the realities of impermanence, pain and not-self regarding existence, which is the goal of *vipassanā*-meditation, to attain the ultimate peace, the state of *Nibbāna*.

May the mission started by Sayagyi U Ba Khin continue for the good and welfare of many.

**WHAT THEY SAY ABOUT
THE SAYAGYI U BA KHIN & THE INTERNATIONAL MEDITATION CENTER**

A collection of letters of appreciation:

By

KHIT SANN MAUNG

Thu Tay Thi Hintha in his letter to the Editor which appeared in the Guardian Daily—*this paper* on February 12, 1971 (Union Day issue) made a clarion call on Zeya Maung and others like him to make known the efforts of a man of rare “Pāramī” like Sayagyi U Ba Khin, as his achievements are worthy enough to be recorded. He also suggested that more should be written in this paper so that people who are interested in him will have a chance to know something about him and his work in the field of Vipassanā Research and instruction.

During his lifetime, Sayagyi did not permit his disciples to write about him, his activities and his achievements in his work of Dhamma-dūta at home or abroad. He, however, agreed to keep a collection of the many letters of appreciation sent by the foreign students who had taken a course of meditation classes under his kind and able help and guidance. For those interested, a humble effort has been made here to give suitable extracts from the collection of letters and entries in the Guest Book of IMC.

Mr. John E. Coleman,
Specialist in Criminology,
(Alexandria, Virginia).

(Mar 18, 1958)

It was destiny that brought me here and gave me peace. It is with a saddened heart that I am forced to leave.

The Karmic forces that led me to you and your inspiring guidance have made on me an indelible impression of the light of the Dhamma.

The Centre, the people associated with the Centre and Guruji U Ba Khin can only command first place among my memories.

With the light of the Dhamma as our guide, may we all soon win the Deathless.

(Mar 3, 1963)

Over the centuries persons have been advising others to “Know Thyself”, even today there are people who travel the world telling others to “be aware of the moment of what is”.

Man is always capable of observing his real nature. However, what little time he does devote to

the subject is mainly spent talking or speculating about it. Most of man's time is devoted to avoiding the truth. The truth is unpleasant and man constantly seeks to evade it.

The truth lies within man waiting to be discovered. Man does not have to be at a Meditation Centre to observe the Truth; he can observe anywhere. The question is, will he?

The path to reality is a difficult and painful one, a path full of stumbling stones and road blocks. It is a path which man is always avoiding and even while he is taking the journey he frequently seeks avenues of escape.

All this being true, man needs more than to be merely told "Know Thyself". He needs an atmosphere where he is free to observe the delicate nature of reality, relatively undisturbed by the forces of distraction. These forces even under the best of circumstances play a very disturbing role in his ability to maintain the attention required to gain a glimpse at the true nature of things. He also needs the expert and loving guidance of a person who has taken the journey and who freely and with compassion lights the way.

The International Meditation Centre (IMC) provides the correct facilities and atmosphere required if one will carry out the arduous task of being aware of the exact nature of one's being. At the Center, one is under the skillful guidance of Guruji U Ba Khin who lovingly guides the traveller through the uncharted and turbulent waters of self-discovery. At age 65, U Ba Khin is an extraordinary person with extraordinary energy, who besides this task as a navigator to those seeking understanding, devotes long hours to important high level government duties. U Ba Khin has renounced his own worldly interests and even refuses to partake of the fruits of his spiritual development so that he may fulfil his only motive, which is to alleviate human suffering. It can be truly said that there is greatness.

After all the years of hearing "Know Thyself", there emerges a spot in Rangoon where man's will to know the truth is given the shelter, protection and guidance to complete the journey....

(Nov 15, 1969)

The book which I have written is titled "THE QUIET MIND" and is about my travels in the Far East and other parts of the world inquiring into meditative practices. It goes into great detail about my activities at the Centre and how after travelling the world in search for the Quiet Mind I found it only at the Centre under your guidance. I have included a lot of photographs and the publisher is quite pleased with the prospects . . . The emphasis is on the awareness of ANICCA, DUKKHA and the ultimate realisation of ANATTĀ. I feel quite certain the book will give readers an insight into the need for the true meditation and the next step will be to have facilities and instructors available who will be able to assist those interested. The uniqueness and genuine nature of your course of training based not on a large wealthy organisation but on one devoted as it is in Rangoon to the development of the individual and not to the glorification of oneself can be the only way to impart wisdom.

After I finish up my contract with my present job, I feel that being at the noon of my life and having a pension which will take care of the needs of my family I will be able to devote my energies to teaching meditation under your guidance. . . .I plan to set 2 weeks aside upon returning to England and take another course of meditation under your guidance....

(Jan 25, 1971)

I have written directly to the publisher of “The Quiet Mind” in England and asked them to send copies to you as well as the other persons you requested. . . .The book is being published by Rider & Co., in England and is due to be out on 15th February. Harper & Row is publishing it in the United States and it is expected to be out here in May. Both publishers are the most noteworthy in each country and it is expected that the book will get wide distribution. I hope that I have written the book in such a manner that it will serve the dissemination of the Buddha-Dhamma faithfully here in the West.

Dr. Elizabeth K. Nottingham, Ph. D.,

Professor of Sociology, New York.

(Mar 23, 1958)

Dear Guruji, though I may not have been able to learn very deeply about the Dhamma, I have learned from you and from your Centre how to find a deep pool of quiet in the midst of the activities of a busy life. Before I came to you those moments of deep quiet and peace came only to me by chance; thanks to your patient teaching, I can now enter such a state at will.

(Feb 6, 1960)

You may be also interested to hear that I am giving a radio series over New York’s Municipal Station. It starts Tuesday, Feb 9. The series is called “Peoples We Live with”. It is really a lecture course sponsored by Queens College, Department of Adult Education—6 lectures. I devote 5 of my lectures to Burma and one entire lecture to the Meditation Centre. I also mention you and some of my friends in Burma—including some of the wonderful women of Burma. Anyway quite a few radio listeners in New York City will have a chance to hear about the Centre.

(May 8, 1960)

I had quite a few letters about my broadcasts—especially about the Burma Programmes. Some people wrote wanting to go to Burma.*

*(N. B.—On her return to US she prepared a paper “Buddhist Meditation in Burma” and read it to the Society for the Scientific Study of Religion at Harvard in November 1958. The Society which is composed of eminent Professors of Religion in the US has, as its President, Dr. James L. Adams, Principal of the Harvard Divinity School. The paper is an exposition of her own experience during the course of meditation at the Centre).

Mr. Negel Walter (West Germany),

Rice Marketing Export, Hamburg.

(April 5, 1958)

The world is facing serious problems and many see chaos threatening mankind.

You are showing a way out, teaching the individual how to find peace and complacency and how to lead himself and others to a better life. You, yourself, are the best example of how religious belief and deep understanding of the fellow beings can well be combined with the strenuous duties and responsibilities of a high position in outer life.

Mr. Robert H. Hover,

Mechanical Engineer and Research Specialist,

(Missile and Space Craft Industry), Calif.

(Feb 5 1961)

Guruji U Ba Khin is a giant in the world today—remarkable and singular. He is a master teacher, a master of his subject, a master in direct practical day-by-day application of his enormous power in National Government. His great gift to those who will listen and do, is what man needs most—control of the mind and of the mental forces. This great gift is made all the greater because it is *truly given*. He has single-handedly seeded, and is nurturing that long-sought annal between religion and science—the development of the Natural Human.

To the technically trained: listen to Guruji as you would to a Poet, for meaning—do not dissect his words. They are the language of his speciality.

For your priceless gift to me of Anicca, Guruji, for your continual example of great kindness and inspiration of steadfastness, I am indebted to you for the rest of my lives.

May the skies henceforth be fair and bright over your “Island of peace.”.....

(Mar 27, 1961)

The priceless experience at the Centre is the solid foundation my life now sets upon. At work, things are going very smoothly. I have finished a paper dealing with intricate engineering—managing relations for attaining high Performance products in which I introduced good Dhamma. I presented the paper to a technical symposium and it was unusually well received. I find the Dhamma is getting into everything I produce now. I realised fully that in the development, assistance is necessary—the Refuge in Buddha, sharing the merits with those who help, the vital need, for a master to show the way. Meditation is more fruitful when I ask your assistance in aid in understanding. You are as unquestionably a part of my life now as my breath. The importance of this grows everyday.....

(Mar 19, 1963)

I am attempting to write three accounts one, the description of what happened to me at the Centre; two, the description of the bodily activities during meditation via the mathematics that

describe (at least partially) transport of substance across cell boundaries at the cellular level; three, a similar description based upon the relatively new found lymphic system in the body which seems responsible to a large degree, and in a way not understood, for the removal of certain bodily impurities.*

*(N. B.—On Mar. 1, 1966 he presented to some top level Scientists of North American Aviation a paper entitled “THE HUMAN SYSTEM PROJECT” and on Dec. 1, 1966 he prepared another paper “CANONICAL HUMAN ACTION” and presented to the Secretary-General of the UN. Recently he has published the “THE ELEMENTS OF HUMAN INTERACTION”).

Vice-President,
California City Development Co., 5512,
Hollywood Blvd. California, U.S.A.

What an amazing and extraordinary life is yours.

At the very top, the noblest task possible in life is that of guiding men to the Path of liberation and illumination. And this you do. How few men can truly help others—and of those and of all the world what a mere handful do.

To you, Guruji, for your action in life goes all reverence and all honor. I hold you to be one of the truly Great men of the world.

At the moment, the dominant treasure I carry from your Island of Light is the growing perception of Anicca in all formations.

As I contemplated Anicca, I gave thanks to yourself, to Buddha, and to the devas and brahmas who implement His protection. And each day I salute the genius that points out the freeing fact of Anicca.

His Excellency Mr. Eliashiv Ben-Horin,
Ambassador Extraordinary
and Plenipotentiary for Israel, Burma.

I doubt whether an ordinary being can point to so many periods in his lifetime that further his inner development as much as these ten brief days under your guidance. No doubt due to my insufficient Pāramī, my achievement here may have fallen somewhat short of what it could have been. By perseverance I hope, however, to improve. And I already take back with me considerable added strength and composure.

You yourself are the finest example of what you set out to obtain in your pupils. Your wisdom, your tolerance and patience, and your deep, loving devotion leave a profound impact on the personality of those who come and sit at your feet. To yourself and to your dedicated helpers goes my true gratefulness.

Dr. P. S. Jaini,

Tripitakacarya, University of London, U.K.

Words are not adequate to express my gratitude for the great blessings I have received from you. It was some good destiny that guided me to your feet, for I had not planned this visit. Perhaps it was your own loving kindness that brought me here! In the endless cycles of birth and death a week or two in the search of Nibbāna is not even a drop in the ocean! And yet, sir, when the Saṅkhāras of this body fail, I shall have only these few moments, the most noble ones of my life, to sustain me till I reach the final goal! May this seed grow within me in the form of bodhi!

It is very painful to depart from this blessed place after living under your loving care and constant guidance. I shall be carrying with me many many sweet memories, but, Guruji, I shall forever be praying for your unfailing noble presence which alone gives strength and confidence to my feeble mind.

Mr. Anthony Brooke,

Rajah Muda of the former independent state of Sarawak.

For the past 3 years my pattern of life has been to meet and talk with individuals and small groups of sincere and concerned people all over the world in the search for insight into the problem of the ordinary person's ineffectiveness of his need to find a quality of power, which would be his source of inspired activity and which would make him not only an effective force in day-to-day affairs but which would equip him to make a notable contribution to human welfare and world peace. Since the individual can communicate nothing that he has not first discovered for himself, I was attracted by the international character and reputation of your Centre to come to obtain a discipline of meditation.

Here, Sayagi, you have in this short time awakened me dramatically to a consciousness of that very "Power Within", which some religions speak about but generally fail to communicate. You have convinced me that this Power is a Natural Power, stemming from ever present awareness of the truth of the atomic forces operating in the body and mind of man. You have also convinced me—or perhaps I should say that my own experience has convinced me—that deliberately endured suffering can lead to the acquisition of a powerful and radiant energy in which disease can find no resting place and which is capable of dispelling even the dreaded effect of atomic radiation, such as Strontium 90. As one of your grateful students, I would like to help verify this claim.

Your indefatigable work here, and your own supremely dedicated and inspiring example, is a challenge not only to orthodox religionists and medical scientists (by reason of the variety of different diseases which vanish as if miraculously during the course of meditation) but to all who recognise that our major ills in personal and international life stem from ignorance, wrong morality, and the misdirection of power.

Finally, I leave with a firm resolve to keep Anicca as the dominant force in my life; to apply it to all thoughts, sensations and situations—and to return for more training as soon as possible.

Mrs. Foerlla Landie,

(for Honolulu) 3761,

Round Top Drive, Honolulu 14, Hawaii.

(Dec 25, 1962)

The time has come for us to leave this haven where Truth is found. It is as though we have been sojourning on a more enlightened planet, and the beings here just as one would expect to find in a world of highest degree.

We take with us the priceless gift of Anicca and it will be our mainstay throughout the balance of life.

They speak about "The Golden Age a million years from now", but we could have it here to-day, if the people of the world were to follow your teachings.

For what you were, what you are, and what you will be, in all reverence I bow to you, Sayagyi.

Dr. J. S. Hislop, M.A., D.Ed. & Magdalena Hislop,

1803 1/2 N. Vanness,

Hollywood 28, L A., California, U.S.A.

(March 8, 1965)

Dear Sayagyi,

Great Seers always have advised, "Know Thyself". But even with a will for self-knowledge so as to gain freedom from ignorance, very few in number are the persons encountered who have succeeded. Indeed the task is so difficult that in an entire lifetime it is unusual to meet even one person who is awakened to truth by virtue of self-knowledge. Thus, it is generally granted by those who attempt it that the art of self-knowledge is exceedingly hard to come by; the skill and the wisdom required seem beyond the capacity of human intelligence. The mind is found to be so intricate, and subtle, and devious that it is no better than a dark and trackless jungle without end. It is hopeless for words to measure and describe the enormity of the difficulty of self-knowledge; one's life given to its pursuit is the only meaningful measure.

The foregoing, by contrast, may allow for the beginning of the appreciation of the extraordinary and almost inconceivable benefit that a person can gain because of your willingness to point the way. For you do no less than point the way to a here-and-now conquest of self-knowledge. Here and now one may see a clear passage through the darkness of the "jungle" and then by his own effort win through to freedom. One may penetrate past all the confusion and come upon the basic, ultimate truth of one's being, which is no other than anicca. How sweet is the perfume of this rare and subtle realization of truth.

All honor to you, Sayagyi, peerless guide that we have found you!

With all affection and appreciation.

Mrs. Ruth Deniscn, c/o Mr. Henry Denison,
Psychoanalyst,
2697, Creston Dr. Hollywood,
California, U.S.A.

(March 31, 1962)

Writing to you I do not feel that any apologising for my long-time silence is appropriate. Just simply because time, as originally perceived, has no significance for you. I feel you time-less; living a life in the absolute present, which does not underlie the becoming of “was” and “will be”. You have transcended the time-bounded and relative standpoint, which brings life to such a fullness in you, around you and before you.

I will never forget your statement whilst introducing me to my nose: “your own inner sensitiveness is your best, best friend” you said. How true it has become! I can develop Anicca at my own wish or will and as I go on, I become more conscious of it and closer to it. I no longer see people or things only with my eyes, I feel them in me and whatever I touch I can feel it internally; often it feels, like it invariably incorporates itself with me. There is, provided I have sat good long “Anicca sessions”, often in me, the perception, that what is around me is also in me. Really, the outside and the inside can become so identical.

My whole attitude toward life has undertaken quite a change, U Ba Khin, ever since I left your Center, ever since I am able to experience my inner self in Anicca and meditation. Life seems to be more rich, more full, more balanced and invariably peaceful. I would have never dreamed of how effective meditation can be for one’s own emotional regulation, for one’s own inner and outer calmness and balance.

I know now, that there is no such a place outside of oneself where one can find a relief or help for such an inner prison. I clearly have recognized and experienced through my meditation, that we create all these inner prisons ourselves and therefore only we can free ourselves from this worldly dilemma, in which every human inevitably is bound. The more I go into my shrine (Henry has built one extra for our meditations), the more I begin to clearly see, that liberation can occur in oneself only by directly experiencing the Buddha’s Teaching within.

I really feel, U Ba Khin, this inner aliveness or sensitiveness (I think you spoke of Kalapas here) has a quality of centering oneself, of bringing oneself always back to oneself. It takes the inner loneliness away, it makes oneself really at home and comfortable with one’s own existence. I also experienced, that the thought of death is no longer so frightening. In fact, I believe (at short instances so far only) that I have come in touch with something deep in me, which lets me identify this “vacuum” with death; it also seems like something “not born yet” or as something, that always has been—I like to feel it as eternity at times.

We both speak often of you and remember our time spent in your Center with gratefulness.

He works, as you know as a Psychoanalyst and becomes more and more convinced that the verbal method for self-realization as it is used in the western psychotherapeutic situation, is of not much use or effect for the individual. It is too abstract and removed from the body—the experimental aspect is missing—so he thinks, you should come over here and introduce meditation as a base for self-discovery.

There are, however, some voices of psychologists audible, who have pointed out the harmonizing of the East and West in this direction.

Dr. R. D. Pal,

New Delhi-12.

(October 11, 1966)

It's such a shame that I couldn't even pay you my humble respects before leaving Burma as my stay-permit came to an abrupt end—I had to run about to complete the exit-formalities in time.

I am staying with my brother (an old student of the Rangoon University) who is now Director-General and Vice-President of the Council of Agriculture Research; he has been elected a member of the Soviet Academy of Agriculture Sciences.

I am continuing the meditation to which it was my good luck to be introduced under your kind guidance. You will be glad to know that after patient and persevering exercises for nearly two years, I have got such a control over my wandering mind, that I have reached a deep and lasting level of cool, calm bliss which I cannot put into words. I only know that at long last I have got 'It' (whatever that IT may be). It's a state of perfect mental equilibrium—a sort of Osmosis between me and my larger self. It sounds almost as if I were exaggerating.

It has opened a new world of inner space of unlimited potentialities of which my experience is just the beginning of a venture—a dip into the unfathomable depths of inner space.

I seemed to be drowned in an ocean of coolness and calmness that I even thought I was dead; the rhythmic abdominal breathing, however, re-assured me that I was still in the Sayagyi's world.

And before I get to this stage, I see wonderful dazzling display of all the colours of the rainbow, such gorgeous natural scenery but I by-pass it and get to my ultimate stage in about half-an-hour. I can get it with my eyes wide open too, and even while standing or walking. Now I don't have to mind my breathing . . . it's automatic.

When I was last with you, you told me I had to come back to Burma to meet you—perfectly true, Sayagyi, I had to come here on account of my sister but she died before I could reach her and the other things I came for also fell through. So that, now I don't know what to do to get back to dear old Toungoo and Burma where I have lived for 72 years. I have to meet you again for further development of my inner self and with your prayers, guidance and blessings, it may yet be possible to sit at your feet once again for a longer spell and a bigger dose of your Mettā.

With my most sincere and heart-felt gratitude for your great act of Mettā in guiding me to such unheard of and undreamt of bliss.

May you be an Arhat even in this existence.

Charlene Marie Merkel (Mrs. John Paul), BA.

(February 15, 1971)

My husband and I had previously taken three courses in India with U S. N. Goenka but since there is no center there yet, conditions were far from ideal. We have been surprised and delighted with our past week's stay here at the International Meditation Center—absolutely everything is designed and carried out for the peace and progress of a meditator. Everyone has been so kind and helpful that the atmosphere of mettā is unmistakable.

We are indeed sorry that we arrived a few weeks after the passing of Sayagyi U Ba Khin, but we feel ourselves most fortunate in receiving his teachings from both our teacher U Goenka, and also Sayama. To live with the Dhamma as best we can each day has made such a difference in the past few months that we feel it will surely guide us well for the rest of our lives.

John Paul Merkel, B.A.

1092 E. Santa Clara, Ventura,
Cal 93001, U. S. A.

(February 15, 1971)

Although the stay has been all too short, it still has been a wonderful experience to have practiced Buddha-Dhamma with the Dhamma Family at the International Meditation Center. It was kind of you indeed to share your time with us when your own schedules are so busy.

My wife and I will continue to progress along the middle path with your help. We also are sure of the fact that our Goenkaji in India as well as Sayama and U Tint Yee carry on the work of expanding the practice of Buddha-Dhamma as was intended by the late Sayagyi U Ba Khin.

Thank you for your help and we hope to return again for a longer stay.

Peter Michael O'Regon,

24 Cecil St.
Ashfield, NSW, Australia.

(March 13, 1971)

After six days here I feel my awareness of Anicca has been strengthened. Dhamma is with everyone at the Center from Sayama and U Tint Yee to the people who bring me food to fellow candidates.

All facilities tend to create for better conditions for meditation. Here I have experienced pain and joy. Dhamma at work, always surrounded by Mettā. To be truthful, the purity I first experienced with Goenkaji in India seems to have been born here. I know that all who come and go from the International Meditation Centre will be more aware of Dhamma and will continue to set examples to their brothers and sisters as have previous candidates from the centre. Thank you and join me in the prayer:

May all beings be happy. May all beings be peaceful. May all beings be prosperous. May all beings be enlightened.

Peter Conard Skilling,

Poet,

90 Cheritan Avenue,

Toronto, Ontario, Canada.

(March 27, 1971)

My thanks to all concerned, and especially to Sayama, to U Tint Yee, to U Ba Pbo, for kind guidance during my brief but satisfying visit to Rangoon.

From meditation in this quiet and positive atmosphere I have gained deeper understanding of Vipassanā in relation to both myself and others, and I feel more firmly set upon the Path of Peace.

I must thank too the lovely woman who brought me food, and also the flowers, the crows, the cuckoo bird, and the butterflies. The great spirit of U Ba Khin is here, and the Dhamma and the Buddha. May serenity and peace prevail, may the living Dhamma continue to guide men, women, children, and all beings in the Universe.

Wisley Nisker and Karol Octrin Nisker, MA.,

Psychologist,

2444, Cavell So.,

MPLS, Minnesota, USA.

(May 25, 1971)

After receiving Dhamma from Goenkaji in India, we were very happy to be able to spend a week at the Center in Rangoon. The presence of Sayagi is very powerful here making this place a true island of peace and wisdom. As Buddha Dhamma spreads to the West, the Center and the work of Sayama, U Tint Yee, Goenkaji and all the rest, will surely be a strong source of inspiration and enlightenment.

May your efforts spread and bear much fruit. Thank you all for changing our lives and showing us the path. You have shown us the nectar within; you have taught us to drink of ourselves. We shall be thirsty no more.

Christine Ann Jerrams,

10 Heath Lane, Bladon, Oxford, UK.

(May 27, 1971)

I feel very fortunate and happy to have been able to attend the International Meditation Centre and meet all the wonderful people here. Thank you all sincerely for your help and kindness, and to Sayama and U Tint Yee for their much needed guidance.

I would like to take this opportunity to thank Mr. Goenka for putting me on the path of love and kindness, which I feel sure will remain with me always.

Geoffrey Brain White,

48 Railway Avenue,

Austinmer, NSW, Australia.

(27 May, 1971)

I would also like you to offer my sincerest thanks to Mr. Goenka, who in Buddhagaya opened a whole new life for me, and the kindness and help in continuing this course from Sayama and U Tint Yee and all the wonderful people from the International Meditation Centre.

THE EDITOR,

THE MAHA BODHI INTERNATIONAL BUDDHIST MONTHLY, INDIA.

Sir,

Permit me to pay my mead of tribute to the memory of Guruji U Ba Khin to whom I, along with hundreds of educated people in Burma owe a great debt of gratitude for teaching us the theory and practice of Mindfulness and Concentration, the two great requisites for the attainment of Paññā or Wisdomic Insight into the stark nature of existence and its thraldom.

As I, now in my eighty-fifth year, handicapped by weak eye-sight and compelled to type out what I have to say, I shall have to be content with a rather brief account of what I owe to Guruji for my slow but steady growth in spirituality, which is the proper task and duty of every right-minded person. One may be a good Buddhist, imbued with noble faith, be also steadfast in ordinary or common morality and be even blessed with mettā for fellow-beings; yet one may be constantly troubled by hindrances of spiritual uplift. We are often adulterated with greed, the desire to excel and to get on well in the world. But the art of Mindfulness and Concentration, if practised and developed with the honest and sincere aim of overcoming all hindrances to spiritual life, the sure and certain goal of Wisdomic Insight is arrived at.

Fifteen years ago, Guruji laid for me a firm foundation for the progressive development of Mindfulness and Concentration. My maturity has been tardy. I must attribute this to perversity of

mind in regard to certain inborn impulses and especially to inertia of mind. Only lately, desire for attainment became fervid. It has yet to grow more fervent and flaming.

Fifteen years ago, Guruji put me on the path to discernment of higher truth and peace. Last year, presumably, through his gift of Clairvoyance, Guruji wrote to me, after ten or more years of absence and silence, a letter, in which, divining my arrival at near maturity, he directed my earnest and effective meditation on the twin crowning phases of Vipassanā work, namely, insight of “Udayabbaya” (Arising and Waning of phenomena) and of “Bhaṅga Ñāṇa”, that is knowledge of decay and decomposition inherent in all things. His letter contained a long excerpt from “Pārājika-Ānāpāna-Katha”.

May the blessed work Guruji has done for us continue to grow and spread throughout Burma, India and the rest of the world.

U Hla Maung, B. A., B. E. S. (Retd.)

Yamethin, Upper Burma.

(July 18, 1971)

OUR THANKS

Our thanks are due to all the friends who cooperated in bringing out this Special Number of the Maha Bodhi Journal. We are specially thankful to Sri S. N. Goenka, one of the worthy disciples of Late U Ba Khin, for obtaining much of the matter and wherewithal for this publication.

While dedicating this Number to the memory of U Ba Khin for his noble service to humanity through Dhamma, we are glad to mention that he was a member of the Maha Bodhi Society of India, and the Treasurer of the Maha Bodhi Society of Burma for several years.

—N. Jinaratana Nayaka Thera.

ABSTRACTS FROM LETTERS OF A FEW MEDITATION STUDENTS

of

SRI S. N. GOENKA

Sardar Balbir Singh Jootla,

Mayor, Dalhousie.

(June 16, 1971)

As the Dharma ripens, it is slowly becoming more and more clear that in spite of all that I have to go through because of the past conditioning and Karmas, my destiny lies beside you in sharing the burden that you have been called upon to carry—

1a. Meditation is becoming a way of life. Manifestation of life force and the feeling thereof is becoming a continuing experience which is always with me in all ways—in pain, in sorrow, in pleasure, in failure, in success. So, one can see the play of ego, born of ignorance in oneself and in others and the madness that all this ignorance brings about. But there is light too. As we have had a faint glimpse of reality of impermanence of all that seems true, I am sure, as your light has shown us this much, others in greater numbers will see it too. This is our hope, this is perhaps our task too. So let us make ourselves worthy of this endeavour.

(June 30, 1971)

1b. With growing practice, I am beginning to see that wisdom too grows with the Vipassanā and one gets gradually more detached from the world and the self. Contrary to my expectations, getting detached from life does not mean leading a sedate and incomplete life but it now gives more freedom and a much more relaxed state of mind which enables me to take life as it comes. Of course the ability to not react in any way to the stimulus of success and feelings is yet very very far away, but at least now the goal of life is well defined and clear-cut. Of course, I have to thank you for it and someday I hope I can repay this debt in some humble measure.

It is gratifying to note that Vipassanā is once again spreading in India and I am sure momentum soon will reach a point where it will become self-generating. But why confine our efforts within the boundaries of India? Perhaps people in the West need it more and are more prepared for it. So, I hope you have some plans to visit the West too.

Graham Gambie,
Rishikesh.

2a. I am still meditating regularly and hope soon to be in a position to do more courses. I cannot begin to tell you how much the courses have helped me—Lord Buddha’s meditation is really the sword of wisdom to destroy illusion. Whoever I meet I strongly urge to take the course. I can see no other form of Yoga or meditation being given in India today that has such a profound practical value. Everyone who has taken a course at my suggestion has later told me that they were amazed and had experienced changes in their personalities and life they never believed possible.

2b. I finished my 10 days self course on January 14 and I thought I would write and tell you what happened.

The place where I was meditating was not very good for many reasons. There was much tension in the air from people around me. Then I could only have food brought at 4.30 p.m. once a day. Also as I had no clock or watch I just had to meditate every day by watching the sun. I decided that the best thing under the circumstances would be to meditate as much as possible.

There were several other disturbances. One night I woke up and found a thief with a torch inside my cave trying to steal things. Then the police came for passport enquiries.

But these were only external things and the internal distractions were of course more important and stronger. At first I was meditating 12-14 hours a day during the Ānāpāna period. I was not able to get any sensations at all. My mind was running away from the discipline of meditation just the same way as my mind did on the first course, I took in Bodh-Gaya a year ago. Even in the first few days of Vipassanā I could not achieve much concentration and perception of sensations.

On the night of the 5th day (9th January) I had a very curious experience. All night I lay awake with very strange vibrations coming from the Centre point. Then when I slept I had a vision of being helped by someone being taken into the air and I felt a great burden fall from me.

The meditations became easier and on the 7th day I experienced something that I feel is very important for me. I remember once in Bodh-Gaya a year ago you told us: “You are the shape of the Dharma—the sensations are reality in your shape”. I understood for the first time on the 7th day of this course that I was living two realities. There were the sensations which are always there and then there are my thoughts which include the idea of an “I”. I have been living only the idea that “I” had the sensations and the idea that “I” was meditating. But really there are just the sensations and my thinking makes it impossible to really experience them because I cannot think and feel at the same time. For a whole year I have been only thinking meditation, not feeling the sensations. I have been trying to force my thoughts through the body instead of just feeling the sensations. So when the idea of “me” meditating stops and my mind is empty then I can feel the sensations all the time. I also on that day felt a place in the centre point where I could feel nothing except stillness. This feeling of stillness was very strange and only was at one point in the middle of the stomach. Even when I stopped meditating this feeling stayed a long time.

My ego of course did not like this understanding that “I” was nothing but sensation plus a series of conditioned thinking about the sensations; and self-discipline to actually sit was poor. But I know now that wherever I go at every point in my body the sensations are there and it is only my ego and impure mind that prevent me from being fully with them.

I feel that for the first time, I have experienced the real meaning of the meditation. Before, I only thought I knew what I was doing.

Much more practice for years to come is needed and I will continue every day.

Strangely enough, after my experience of the 7th day I can see much more clearly into the meaning of many of the Buddhist scriptures. At the side of the Ganges we are making our own small meditation centre in two very nice big caves. The vibrations are very good in the area. We are a long way away from ashrams and buildings. May all the courses be successful.

2c One can no more write a testimonial to the truth than one can describe reality in words—yet beyond any doubt meeting U S. N. Goenka and beginning Vipassanā meditation was the most important event in my life.

After sitting for one year, for the first time I understood that one cannot think and feel at the same time. Like a child learning to walk I begin to sense a new way of being. To be free from doubts, to live without the dictatorship of the conditioned mind is a constantly recurring miracle. The old habits of doubt and fear cling and demand attention yet as the truth of what “is” becomes clearer; thoughts in comparison seem hollow echoes, dreams about a dream. In the same way the desires and ideas about love fade into insignificance when one IS love like the proverbial dumb man tasting sweets—the joy is beyond explanation. In Vipassanā I must live the remaining years of my life as close as possible to what I am—to be one with the ever-changing without the false security of even one idea. It is my fervent hope that as many beings as possible will be able to begin Vipassanā. May everyone know the reality of who they are—or maybe, even who they are not. May all begin the endless journey into Anicca. May all be released.

Mr Barry Lapping

(March 29, 1971)

3a. The vibrations are nice and meditation is rapidly becoming a very integral part of the day. There does not seem to be anything to do except sit and clean. It is difficult to put into words, but since arriving in Bodh Gaya, the only important thing in life is the realization of true peace and happiness. It seems like peace is all I ever wanted but never knew how to get. The need for peace made me leave home, friends and all other familiar things in life and I wandered from place to place in search of freedom. Looking back now, it is as if I was trying to run away from myself, but all the time everything was just another push towards Bodh Gaya. It was in that very beautiful place that Munindra and yourself gave me what I needed to fulfil everything that is important. For this I can only say, “Thank you” and continue my practice as a very important and very integral part of each

day. So many problems of the past now seem unimportant and it is almost as if they were a boon. They brought me to the Dhamma and have given me the opportunity to clean. It is peace, it is beautiful.

(June 26, 1971)

3b. All is well and Dhamma seems to be growing within all the time. Meditation has become an integral part of life and has led to a beautiful way of existence. There are many problems between people, but the Dhamma sheds truth on all.

Mrs. Ann Berliner

(Oct 16, 1971)

4. No words can express the gratitude I feel for the past ten days of being with you and hearing your teachings. Here is a poem I wrote before the course began.

The Gift of True Love

If you look at me, you can watch
my face grow old and wrinkle
If you touch me, you can feel the
body decay and die
If you give me anything, it will
only fade and be lost in time
If you praise me, you will
deform my head with bloated words
But if with silent Mind you embrace
the essence of Being,
then you will help me
to become Eternal.

Thank you for this tremendous gift. Thank you for giving us the guidance to begin to “embrace the Essence of Being”. Thank you for your love.

I hope that some time you will come to America; your teachings would be very helpful there. If you do come and I can be of any service to you at all, please let me know. It would be an honour to welcome you in my home.

Mr. Roger Cavanna & Mrs. Pamella Cavanna

(Jan 15, 1972)

5a. Smiling

Hello
Glowing inside as I write this
being here
And yet remembering
 those ten meaningful days in Bombay
the beginnings of mindfulness
 I have continued meditating
at least twice daily
 in the peace of a green dark forest
on the side of a mountain
 above Mcleod Gunj
home of the Dalai Lama and
progress is noticeable
feelable
 be-able.

5b. The meditation has prepared each of us well

As dharma partners we grow stronger
Becoming more established in
Paññā
Sīla and
Samādhi.

5c. Winter comes slowly

 But ever so noticeably to Mcleod Gunj
There is crispness in the air
 Hail storms have finished lingering flowers
And
Relaxed many trees
 of the burden of their leaves
Anicca
 Observed inside during meditation
is also experienced externally
 in nature's drama taking place all round us
The path leading to the cessation of suffering
 has been made known
Now we must tread it for ourselves
 Alone but together
For our salvation and for the salvation of all beings.

5d We just finished a three-day course with 2 other students and will do a 1-day course each week till we leave here. Two of our old friends from Iran were here during the course and helped in the care of the baby who is growing bigger and stronger and continues to strengthen our will to practice and reminding us as a living example of Anicca, as he grows and changes.

5e. We need to remember how simply we can live and what is really nourishing us and then be able to implement this practice in America. Each of us remembers a great deal of the time; the significance of the moment before us. But there are still many lapses and so much mechanicalness, and that sets in motion all the results which must follow. Still there is a shining light of hope, we have each had glimpses of another reality and even lived there for moments at a time. It's incredible to realize that the work is always going on, that changes are taking place, even when everything seems very gloomy.

We are working and sending you our love. May we all grow stronger in Dharma, be by our own examples witnesses of the strength of this technique made known by the Buddha.

Mr. John Rissman

(Aug 30, 1971)

6. We four students of yours from the Spring Courses, Maio Caoto, Marianna Spanoudakis, Elsa Carida and myself John Rissman are looking most hopefully to attend your classes this October—could you please find time to let us know where and when Autumn Classes will take place. This encouragement will cheer us greatly and perhaps help us make this long journey in good spirit. We all, need more of your gracious presence and direction—we truly must confess to a lapse in our personal efforts to meditate morning and night. It is more and more difficult to command the will to set aside time from daily western life. We were, no I must speak for myself, I was foolish to think I was well established. I am so very guilty of misusing such a gift as your course.

It has helped me be a better person. Calmness I now have but little have I scratched the surface. We are beginning not to pretend any more. The Vipassanā is very important and we see the importance of remaining pure and calm if possible.

Our faces reflect the loving kindness you helped us to find but we are not well established in meditation—such lazy and foolish people we are. At least none of us have returned to Hashish or Alcohol for escaping from life's trials and seeming difficulties. "Faith" is there, but "sacrifice" timidly stays behind.

We are at last resolute having individually discovered how weak and not-so-pure we each are. So be it, we desire greatly to begin again.

Donna and Brooks

(April 29, 1971)

7. We both feel that we experienced great spiritual benefit and growth through this course.

Todd

8. Your love, laughing,
Chant teaching,
Being
Has illuminated the path,
elated my mind/heart
I humbly request further instruction
in order to purify and know
Thus to come to love, serve, teach.
If ever you need any assistance
any-time, anywhere
I remain gratefully at your call
to serve the One that we are
all together.
Thanks beyond expression.

Edward Torap

(Nov 20, 1971)

9. How can I ever express adequately my gratitude for the gift you gave me at the Dalhousie and Bikaner courses. I feel as if my life has been returned to me.

Peter & Anne

(Oct 26, 1971)

10. We would like to thank you again for starting us on the path to enlightenment—in return we will continue to develop the technique—the only sufficient form of thanks we can render.

Miss Laura Brooks

(May 18, 1971)

11. I find I am very happy these days. Dhamma and I take care of each other. I keep up my practice of 2 hours a day and one day a week meditate all day.

My parents write frequently and they seem more at ease about me, which makes me very happy.

I am living at Cerne Cottage with Ray Mond, Barry and Francis. I do most of the cooking and washing which works out very well because it is not in me now to meditate all the time. So I am busy and not slothful. We all help each other. I feel we are growing each day.

Miss Linda Thurston

(Feb 25, 1971)

12. We are all—20 of us—Ram Das & Muggin & others of your sons and daughters— here “and now” in Delhi.

We are higher and happier each day. New people we meet bask in it. We receive blessings everywhere we go. Meditation becomes easier and easier, slowly it begins to call us. The sun is shining and birds fly over our balcony. The city noises are softened by the silence within.

I am aware of your energies very often and send you mettā from the deepest center of my center.

Leena & Wowo

(Feb 29, 1971)

13. The world outside is much more peaceful now and Wowo feels “re-born”. What is even more fantastic is that we “accidentally” find people who are very receptive to the idea of meditation.

Dennis Bailey

14. Thank you beyond words for showing us a real way to work within ourselves.

Wes & Karol Nisker

(Feb 5, 1971)

15. We want to thank you for the gift of Dhamma. Already we have noticed changes— for example, it seems to be much easier to ride in Indian trains when you take refuge in the Dhamma.

Alan

(Jan 20, 1971)

16. In his life, your teacher gave you strength & guidance. I pray you find even greater strength now to carry on your great work. It is your light that shines within us showing us the way. My love and sincerest sympathy are with you during this moment of your sorrow.

Rev. KHIPPA PAÑÑO

(March 24, 1970)

17. Since I accepted the Bhāvanā under you I have become a changed person. Although the period of my training under you was very short (only 8 days) still within this short period I made much progress towards meditation.

All honour and praise to you, my respected Guruji, for opening up my inner consciousness towards a higher way of life.

John & Charlene Merkel

(Sept 7, 1971)

18a. Something quite unexpected has happened! As you probably know from the Newspapers, Japan is very angry about President Nixon's temporary 10% surtax on imports. Some Japanese even call it a declaration of economic war from Washington! The anti-American feeling is very strong and last week our host-teacher family handed us a letter telling us to leave their property by 10th September! They said the Americans' actions will cause a "drastic" decline in their economy.

We were rather stunned at first, but then did mettā meditation that evening. The situation has been very awkward but we have tried to keep in mind the story wherein the Buddha teaches that if men bring you unwanted gifts (such as anger, hatred, jealousy) and you do not accept them, then they are left with their gifts. We did not return their anger, as they expected. Of course, our manifestation of mettā is far from perfect, but we realize how much anger and suffering we would have brought on ourselves here if we had not known something of the Dhamma.

It has been interesting because in observing this situation, we have learned that people perceive and react to things in the only one way they know how. They cannot really understand the way another culture, or even another man, perceives the same matter. That is why argumentation does no good and, as you said in your last letter, "more mettā" is always the answer.

(Oct 7, 1971)

18b. We are glad to be home again, but this "re-entry" period could probably be quite difficult if one did not know a little bit of Dhamma. We, of course, continue to sweep in Anicca—such an amazing gift you pass on to so many!

Yann

19. After the course,

“IMEMINE”

Your Gift

to me

To try is

mine

Then no more

I...

D.T.

(Aug 10, 1971)

20. This last meditation class was so fine. 35 Westerners and 3 Indians living in the Gandhian Ashram, sleeping in one huge room (cement floor) still rising at 4 a.m. in the darkness to the dawn, cool nights, eating our meals off palm leaves on the ground—rice, dal, potatoes & bananas & guavas—I lost 4 kgs.

Meditating through the days & nights in a gentle atmosphere, sounds of crickets & birds & cows. Everywhere sights so soft on the eyes, you learn to walk slowly again and recover your sanity. So fine, so fine.

Mrs. Rhoda Attwod

(June 3, 1971)

21. ...The ten day (self) course in Dalhausie was very good. Taking the course with only one other person made the experience a much more intensive one. Thus many new volitions were revealed to me ...

For the first time I felt sensations on the top of my head during every sweep. When my concentration was very good, I felt vague sensations in the area of my center but I did not feel any really distinct center. I experienced stronger sensations, in certain areas of the body; my head, face and arms often felt numb. At times, there were blockages in my legs and the upper part of my chest. Concentration on the centre and Ānāpāna helped me to regain concentration when my mind was beginning to wander.

During this course, I could not blame poor concentration on the activities of other people in the room. One result was that I was more demanding of myself. At times I became distressed at the wild antics of my mind which was eluding control and discipline. Agitation sometimes led to a nervous stomach...

I am very happy that I have been shown the technique by which I can purify my mind. Like others, I experienced suffering in the past but did not know how to end the suffering and rid myself of saṅkhāras. Both Donald and I are so pleased to have been shown the right path. We received your mettā which made us very happy.

William Freeman & Bashka Freeman

(April 20, 1971)

22a. ... You have taught us that a good course sometimes contains pain, unhappiness and other unpleasant arisings—in view of this both Bill and I had a splendid course!! GREAT chunks of New York city finally found the way out of my system (Amen-as the Christians say-and out !!). We both sat for the longest time (2 hours) without moving, I remember now with humor how I groaned in

pain, the first time I sat with you, after 15 minutes. So it grows, slowly we climb a step forward each time we take a self course ...

The evening the course ended there was a spectacular show of mother nature and I wrote this for Bill and I share it for whatever small value it may have with you: —

My heart is full. Outside nature displays a fantastic scene of rhythms. The sky is pink red and blue. The air undulates like a snake. The green trees stretch like tongues for a gracious morsel. The black bird sings. Evening has not yet come but beyond the white frothy mountains darkness falls. I can not understand why so many reactions take place within us. I have read and understood the names for all the emotions we have, I sometimes can identify the arisings and so many end with fear or awe. I am just learning to laugh. It is like learning to walk, I forget to do it and react according to all the ways I was taught, then break away and remember to laugh. It is not “I”, It is not “me”, it is not “mine”. The “I” is a weak spindly thing that grasps and clings. Whenever it grows big a foetid air hangs about. The desire the only worthy one is not to build, not to create but to grow pure and wash in the celestial light of equilibrium. How to go towards it—by demolishing the trainings—relieving oneself of all reactions but kind compassion and then the wisdom comes.

Then perhaps with these eyes the scene before can be grasped and what is left can go out and play in it.

We thank you for the METTĀ—it always helps.

(March 27, 1971)

22b. ...“Last night at 7.30 we completed the course. Barry and Raymond sat with us and it was a beautiful sitting. The best Bashka has ever had. We feel the course was successful, which means we both made progress. But I am afraid neither of us boiled the milk. Though I was so hot at times I thought my blood might boil.

It is spring here and the natural display of anicca is very much with us. Within two weeks, the snow is gone, the apricot trees (rioted) into blossom, the bees did their work, and the ground is now covered with the tiny white petals, which existed so briefly. Bashka is more happy, more radiant and more peaceful than ever in her life.

For myself, I am so experiencing happiness—of a kind that is new to me. So after now, with the beginning of anxiety or anger, arisen the knowledge of anicca and the answer of patience. The mind plays a very delicate “trick”, sometimes, in that it wants to “lose its patience”. But more and more this is immediately followed by the knowledge that patience must be endless. This, for this mind, is a vast achievement with direct roots in the training.

Yet at times, I feel overcome with such weariness. The trivialities of day-to-day life seem to stretch before me in a panorama of lassitudious monotony. I understand the work—I feel the misery—I want nothing but spiritual progress and the longing to be done with it all and totally devoted to the work is almost overpowering at times. I feel that this longing is unhealthy—but, oh sir, so difficult to deal with.

We can now sit for an hour and half, and sometimes two hours without moving, well not exactly without movement, for the old spine seems like a piece of spaghetti with water dripping on it and is given to wilting. One mind suggested that we fill the spine with cement. But the next mind rejected the idea—cement being so impermanent these days.

We thank you deeply for the Mettā which we were so happy to receive and which was so very helpful ...

Mr. Graham Gambie

(Jan., 1972)

23. May the Dhamma shine everywhere in all minds. May everyone be happy!

Miss (Shanti) Linda Pugh

(Feb 19, 1972)

24. You my teacher of Vipassanā have given me something which is more precious than any diamond. I need no meditation center for the present for it would only distract from the work I have now to do, but I shall always need the sangha to help give strength to my Dhamma.

Stay happy teacherji, and continue to plant your seeds, for they are very good ones and I see many people benefiting from them . . .

With both heart and mind filled with “thoughts of enlightenment” I leave for America to see my parents, come back to the land I love and place myself before you both for further guidance.

Mr. Simon Davison

(Jan 25, 1972)

25. ...My stay here has been beneficial. Mainly in the fact that I have been able to see how easily I fall into and cultivate habits. I also noticed that whatever my environment is I always carry out the same routine habit patterns. Every action being conditioned.

I have been very happy here and I have been amazed how quickly the time has past. There have been moments when my mind ceased it's incessant chatter and it was very peaceful. I am gradually becoming more aware as to what I'm doing instead of going around in such an unconscious daze all the time. I'm beginning to understand what you mean when you say this meditation is for living the life. That is whatever one is doing at any moment there is an opportunity to meditate. I am truly very fortunate to have such opportunities.

26. *Anagārika Munindra, A Buddhist Scholar and renowned Kammatṭhānāchariya of Bodh Gaya had been intimately known to Mr. S. N. Goenka during his stay in Burma. When Mr. Goenka started Vipassanā meditation courses in India Shri Munindraji was a source of great help. He had been directing and is still directing a number of students to the meditation courses conducted by Mr. Goenka. He himself participated in a few courses at Bodh Gaya and wrote this letter of appreciation to Sayagi U Ba Khin after participating in the first ten-day course.*

Dear respected Sayagi,

Kindly accept my profound regards and affectionate loving-thoughts for you.

You will be glad to know that we had the opportunity to organize a 10 days Vipassanā meditation Course at the most sacred place of Buddhagaya and it was started on the 19th of April. It was conducted by my Dhamma-mitta and Kalyāna-mitta Shri Satya Narayanji Goenka who is one of your very competent and devout disciples. The arrangement was made without previous preparation and short notice. In this meditation-training seminar 25 yogis took part out of which 6 were monks of different nations. I myself took advantage of participating in this seminar, and have been greatly benefited by this Vipassanā Course. In such a short time the technique helped to open up the new dimension of understanding that it was surprising. The sincere and earnest meditators having accumulated previous pāramīs could quickly see, feel and understand the characteristics and functions of the rūpakalāpas in their body through the concentrated mind and penetrating insight. It is very strange to see the true nature of the body—the anicca-state—the state of continuous flux of four elements which is perceptible to the inner eye of insight. I experienced sleepless nights with mind inward, observing anicca—the continuous change of my corporeal body. Body became so sensitive and alive that some times with the very contact of objects of sense doors I felt and observed the whole body like bubbles in the water appearing and disappearing when I was deeply aware and mindful.

During this 10 days course my Dhamma-mitta Shri Goenkaji used to give a talk on Dhamma daily every evening to all the yogis. All talks were on different aspects of Buddha dhamma-related to the practice and true to the point and meaning in accordance with the teaching. The talks were so inspiring, encouraging and ennobling that since my return from Burma I had no opportunity to hear such good Dhamma-desana anywhere in India. I had no idea that my friend was so well conversant with and a good exponent of Dhamma in its true spirit both in theory and practice. I feel so happy and fortunate myself that I took part in it.

During my long sojourn of about 9 years in Burma from 1957 to 1966 for study and practice of Buddha-Dhamma I had the privilege to study whole Tripitaka together with all their commentaries under the competent and expert teachers; I practiced meditation there under the auspices of noted teachers with most sincerity, earnestness, and profound devotion. I have derived rich benefit of it. It has changed my whole outlook and character. In late years during my stay in Burma I took advantage

of visiting, studying and practising different aspects of Satipaṭṭhāna—meditation in almost all the main Kammatṭhāna centres in Rangoon, such as Mingun, Sonlum, Ledi Yeitha, Hanthawady, Nanasagi etc. and I have been greatly profitted by all these practices and studies that gave me more knowledge on different aspects and approaches. Though India is my Birth Place (Janma-Bhumi) Burma is my Dharm Bhumi—where Dharma was born in me. Everyone everywhere there was so kind to me, so hospitable and so generous—this I cannot forget. I always bear these happy and sweet memories in me with deep gratitude and respect and give my all good wishes and mettā for the welfare, happiness and progress of the people of Burma daily.

During my stay in Burma I had several occasions to visit your meditation Centre and I liked the place very much—the environment was so calm and serene. I was very much inspired to stay there for some time and practise meditation under your kind guidance. You had been always very kind and sweet to me. Due to certain reasons during those days I could not take the opportunity to stay and practice there, and fulfil my intense desire. I understood your difficulty and appreciated deeply your friendliness and affectionate loving kindness towards me.

My keen desire to be in your centre under your noble guidance has been fulfilled now at the hand of your true disciple. The 10 days seminar was successfully completed on the 19th April, with great satisfaction. The result was beyond expectation. We learnt many things. All the meditators were extremely happy to have spent these 10 days in retreat. Since my arrival in India I have dedicated my life for the cause of sāsana and have been doing the sāsana-work through practice and talks on Dhamma. This 10 days meditation course has added more knowledge which I value and treasure very much for my Dhamma-work. This has been also a refresher course for me. All credits go to you for everything and I am deeply grateful to you and Shri Goenkaji for all this. Whatever merits I have acquired by observing Seela, practising concentration and cultivating insight, all I share with you. By virtue of these merits may you live long with sound health and mind so that you may be in a position to continue sāsana-work for long and many more people may be benefitted by you. May Dhamma the true law reign for ever for the happiness of all beings.

Yours in the service of Dhamma,

Anagarika Munindra

Mrs. Susan Gordon

(Feb 16, 1971)

27. “The debt I feel to you for bringing me into contact with the Dhamma cannot be fulfilled by writing any words. But nonetheless, I feel I must verbalise my gratitude at this time. I have never been so certain of anything in my life as I am that this path is the right one for me to work on. Efforts towards being a real Buddhist and learning detachment will occupy a central place in my life from now on. With all my being I bow to you to express my total respect and gratitude.

May your wonderful peace be shared by all those you teach.

Meditation continues wherever we are and its benefits are visible in everything we do. The experience of two months immersion in Vipassanā has convinced me of the central role it will play in the rest of my life.

(Sept 19, 1971)

Once again I am writing you a letter of gratitude. The gift of Dhamma you have given me has proved immeasurably valuable in helping me deal with the many complex situations that have faced me since returning to the West. Meditation always continues and learning to live dharmically while amidst people who have no concept of a spiritual life has been my major occupation during the past five months.

I am living with my parents, trying to give them a feel for what I learned from you from India...

All my grateful thoughts to you; many, many thanks. May you continue to help many other people by bringing the Buddha’s Dhamma to them. May all beings be happy. May all beings be peaceful.

Mr. Theodore M. Vestal, an ex-College Dean and presently Director, Educational Resources Centre, University of the State of New York, had attended a couple of courses with his wife. This is an extract of his letter from New Delhi:

28. This is a letter of love and praise to you for bringing such light into the lives of my wife and me. We both agree that our courses with you were the most enlightening experiences of our two years in India. They were great spiritual—or were they intellectual? — experiences. Or, is the spiritual and the intellectual really the same? At any rate, we both want to be in at least one more course before we leave India at the end of May. Could you let me know the dates and places of your remaining courses in April and May.

Mr. Leon Clark from my office had planned to attend your current course, but the airline could not accomodate him even with a week’s prior notice. He will attend one of your later courses as will Molly Debbysingh, who is from Trinadad and of Indian descent. I wish my entire office could take one of your courses. Hopefully you will give more Delhi courses during the year. So many unhappy people could benefit.

Madanlal F. Dudhediya,

A.B.T.I. (London), A S.I.E.T. (Hyderabad)

Shiwaji Road, P.O. Shrirampur,

Dist. Ahmednagar, Maharashtra State.

29. ...Now let me write a few words about my own experiences. One of my relatives from Nasik gave me the good news that one gets mental peace by Vipassanā Meditation and which also cures all the psychosomatic diseases. And most of the illnesses are psychosomatic.

I was also suffering from severe Asthma since last two years due to which I could not get sound sleep during night and felt drowsy and sleepy during day. Disgusted with this illness I retired from my business and started living a depressed, unhappy life. It was in such a mental state that I participated in my first Vipassanā course in Bombay. I was greatly relieved of my illness. I carried my medicine with me but there arose no occasion to take it. I took another ten days course at Bamanwad and developed peace of mind. Half of the disease was over. Then I completed the third course in Bombay and my Asthma was cured. I have started enjoying a new life. How very grateful! I was taught an art of living, how to get rid of clinging and craving, aversion and hatred, ignorance and delusion. I have started experiencing such an ideal life. I keep on meditating morning and evening and enjoy the bliss which I never enjoyed before. This is something much higher than the sensual pleasure that I have enjoyed with my material wealth. How very thankful.

Koshyap Dharmadarshi

30. ...I feel myself as most fortunate one who have come in contact with the respected teacher Shri Goenka from whom I received the precious jewel of Vipassanā. It was for the first time when I felt my life to be incomplete and experienced that with a definite purpose life is worth living. It is “Vipassanā” which has given this purpose, a purpose of purifying the mind. I have seen a ray of light and with this I feel confident of a sun shining brightly somewhere behind it.

Are not all beings burning with fires of greed, hatred Ignorance? It is possible to be really happy and peaceful only after extinguishing these fires. Many people now-a-days are aware of immediate reason causing distress, strains and tensions. But few there may be who really penetrate to the root-causes of these unhappy conditions. “Vipassanā” is the technique which can help all human beings in eradicating all the evils of their mind irrespective of any caste, creed, colour or religion. “Vipassanā” is like a lamp of knowledge which vanishes the deep darkness of ignorance. It frees man from any clinging and makes him realise the things as they really are. He puts aside all the blind beliefs and dogmas and insists for the truth only.

Coming to my personal experience, I should say that I used to have a strong feeling of sex. There was a mental torture and uneasiness due to this feeling and many times I could not sleep whole nights. I am now released from this burden and sleep peacefully and happily. Previously I was feeling helpless in the clutches of inner lying tendencies and used to behave in a way other than I would wish to. But after practising “Vipassanā”, regularly I feel awareness of mind which has

created a self-control and even that effort of controlling the self, has also become effortless to some extent. I experienced a change in my nature and expect a further change certainly.

Dr. M L. Shukla,

A.V. A. R. M. P.

Bombay.

30. We have made division in the human society due to our dogmas and borrowed false views, remaining ignorant of our own real wisdom. This has resulted in all the burning fires of ill-will and disharmony in which we are involved. I am myself a victim of this fire.

But a few months ago, I, along with a number of Indian and Foreign students, participated in a ten days Vipassanā course conducted by Shri Goenkaji and have continued to practice the same daily. I have experienced peace and purity of mind by this practice of self-observation in Vipassanā. Now the entire world looks like one big family.

We are celebrating the Death Anniversary of our grand teacher Sayaji U Ba Khin who gave a new birth to the Vipassanā technique of Lord Buddha and helped to spread it in the world for its welfare. May we develop the practice of Vipassanā and build a new world of peaceful and happy human beings. There cannot be a better tribute to the sacred memory of Sayaji U Ba Khin.

A number of students got relieved of their psychosomatic diseases. This is a case of very bad epilepsy which has shown remarkable improvement just in a short period of over one year. The student Mr. Thomas Savage from U. S. had taken his first Vipassanā in Bodh-Gaya in early 1970. After his practice for some months he wrote from Dalhousie on June 2, 1971:

31a. ... Yesterday afternoon I got a letter from my best friend telling me that he was heading for what promises to be an unhappy marriage and that my mother who is alone in New York and is living on a meagre old age pension had her house broken her T. V. stolen and her closet rifled. This news disturbed me very much . . . I went over to Bill and Bashka's house to meditate. After about 15 minutes sitting I had a full epileptic seizure that involved convulsions walking, talking incoherent phrases. The attack lasted fifteen minutes. Bill and Simon helped me sit down and I continued to meditate. While coming out of it although I experienced a severe headache and pain from bitten tongue, I had a strong centre, sensations throughout the body and an internal silence that filled my whole being. I feel that this was worth the fit, i. e. the relief, that followed and I am glad I was meditating at the time so that I could experience it more fully

From what Simon told me I would say this was one of the severest attacks I had— much more severe than the one in your office during the Bombay course.

But aside from this one incident, I have been much calmer here than in any other life situations I have lived. I feel that the meditation is helping me to live in the present moment with equanimity and I look forward to seeing you again here in the fall . . .

Progressing in his practice of Vipassanā he wrote again from Bodh-Gaya on Nov 30,1971:

31b. ...Two days after the last course in Bombay, I was in the Anand Vihar (Maha Bodhi Society) when a warning arose from my subconscious to my conscious mind that I was about to have an epileptic attack. This was accompanied by strong physical sensation in the stomach that I had noticed previously just before an attack in the Dalhousie. I laid down and as I laid down, the Vipassanā (a lot of heat vibration etc.) arose throughout the body without conscious efforts (I made no mental effort whatsoever to meditate, it simply HAPPENED spontaneously) and the result was that the attack stopped after just a little bit of shaking, according to several other people who saw it. This is wonderful. I finally have concrete, experimental evidence that the meditation is working to purify out the causes of epilepsy and that it is succeeding in so doing. As a result of this I feel even more greatly indebted to you than I did before and I feel an even greater incentive to continue and strengthen the “continuity” that is the “secret of success”.

Miss Carol Wilson.

32. ...I was introduced to Vipassanā last winter, while travelling in India. I heard of Goenkaji and the ten days courses he was teaching and immediately went to Bodh-Gaya to study under him.

The first few days were of course rather difficult for me but as the days passed I felt myself and all the others who were studying becoming more peaceful and more loving. When the course ended and the time came to leave, I wanted to do nothing but stay and study further with Goenkaji. However, I left India immediately and returned to New York because I felt that it was my duty to finish college. So now I am a college student; I am trying to carry on my Vipassanā learning alone, for I know it is the most important thing to which one can devote himself. It is impossible to put my feeling for the Dhamma and the technique of Vipassanā into words—I still know so little. I only know that this is the only way of life that can bring true peace. To be able to give this message to others is the greatest thing one can do for his fellow men, and it was to this work that U Ba Khin and S. N. Goenka dedicated their lives. For his work in spreading Vipassanā, and because I have been so lucky to be one of his pupils, I will love and cherish Goenkaji always, and in doing so remember that he always said that he was only the vehicle for the transmission of the teachings of Sayaji U Ba Khin.

Even the small measure of Vipassanā I have learned has changed my life, for I have found that we all exist in peace and love. My only desire to be able to return to India and study under Goenkaji for a longer period of time—I need to learn so much and I feel that I need a teacher...

D.D. MaIvania, Director,
L.D. Institute of Indology,
Near Gujarat University,
Ahmedabad-9

33. ...In India very good service is rendered by Shri Goenkaji to propagate the method of meditation taught by Shri U Ba Khin, I have attended one Shibir in Ahmedabad and I am sure that the method of Vipassanā taught by him is the easiest one ever known by me. After attending the Shibir I must say that I am not regular in meditating but whenever my mind is disturbed I begin to have the Ānāpānasati and I have experienced that the mind becomes calm in a minute. The next steps are also most important but I feel that I will attend one more Shibir and then only will take the next step...

This is one of the many cases where Vipassanā has not only given a new life to the student himself, but he is overwhelmed with the feelings of “KATAÑÑUTĀ” and “EHI-PASSIKO” for his parents with whom he had strained relations in the past. In this case it is the mother as the father had passed away long ago. The urge is to see that the mother takes a dip in the soothing Ganges of Vipassanā. And what a great satisfaction in seeing her doing so and attain peace!

Mr. Vito Victor

Dalhousie

(November 25, 1971).

34a. ...First to report on my ‘self-course’ (Nov. 5-15) I am very glad about the way it went. I think my Vipassanā deepened. On the ninth day I had the strongest sensation in the ‘centre’ that I have experienced upto now, about three minutes like a large nail or bolt in the middle of chest. This did not recur, but an even stronger and more persistent sensation in the ‘ajna’ or ‘third-eye’ area followed. There was a great temptation to stay there, in the middle of the forehead, and I had to force myself to keep moving...

...My mother surprised me by accepting my invitation to visit India, and this is my main reason for writing. Mother has been extremely unhappy during most of her life, with mental disturbances and sufferings, and I have always felt partly guilty for this and therefore also unhappy. Only in the last few years has our relationship improved; and now, of course, my only desire is to share Vipassanā with her if possible. She is 61 years old and a novelist by profession. Her health is not perfect and there have been problems with stimulants, sleeping pills etc. It may be extremely difficult for her actually to learn the meditation, but I feel it is so important that it is worth taking the risk. I simply cannot tell you in words how grateful I would be for your help in this project.

...She is, unfortunately, accustomed to a more luxurious life, but on the other hand she wants very much to live among all the meditators, and I feel this would be both fascinating and beneficial to her.

Dalhousie

(December 31, 1971)

34b. ...This morning I meditated for about two hours before sunrise. My meditation room is surrounded by windows which face out on fir trees and bright, sometimes cloudy stars. It is the first time I have had a chance to have my own meditation place, and the little room has acquired a beauty, that to me is almost tangible.

Even when I merely walk through it, something reaches out and touches me, asks me why I am hurrying, asks me gently to “be aware”. This morning I was in a happy mood, and expected a peaceful meditation: but I was assailed instead by a painful anxiety about my future, what I could possibly do with my life, what was to happen to me. The fears were quite unreasonably magnified, breathing came hard and I could bear my heart pounding. Recently such useless anxiety has become rather rare, but in past years this kind of mood would have caused at least a day of perfectly futile agitation, and nights of insomnia. Even this morning I wondered why I was wasting my time, feeling sensations up and down my body, and felt the strong urge to get up, have eight cups of really strong coffee, and do some really energetic—worrying.

Instead, I continued to sit. I even had the joking thought: “I wonder how long this one will last”. Because I guess I have come to have confidence in this Vipassanā—through repeated experiences of the kind I am describing. Of course, you know already what happened. After some unpleasantness, concentration improved a bit, and the thoughts became noticeably more sunny, more sensible, finally they disappeared entirely later; other thoughts came, but not of the upsetting kind. Now, a few hours later, it all seems far away. I have a table out here in the front yard. When the sun breaks the rim of forest in the morning, about nine O’clock, I come out and sit at the table with some coffee. What a beautiful hour it is, Goenkaji! I wish I could give it to you. Some of the forests are still in their dark night-clothes, but the tops of trees are waking up, filling with whitish light. I look down into deep gorge full of spruce trees—it is like looking through blue-green glasses. On the other side is a forested mountain still cold in the morning—it looks like a wall of unlit water, and over it the snow-peaks, blue as smoke, bask already in sunshine, showing their ice-cream fields. Sun strikes the white roses still budding and blooming in December on the trellis of Ajit Villa, sun strikes me, and I begin peeling off all the many layers of sweaters so that bare skin can be warmed. The crows wake up, and alas, the wasps... this morning the near trees were visited by hundreds of very small birds dressed in black and white evening wear, vibrant little spirits bustling in the boughs hammering furiously at the seed-cones, soon gone, moving from tree to tree across the hillside like a breath.

At my “sun-table” I can do some reading, or work at some poetry, journals, writing of my own. “I can”—it’s easy to say. But where, in the past, have I had the peaceful mind to do this kind of thing. This morning, instead of getting straight to work, I watched those birds for a while—that visit seemed so beautiful, quite beyond my words—and then stared at the mountains, realizing once again how seldom I really look carefully at anything. As I concentrated a little, the trees separated

themselves from one another and began to stand out as individuals, the mountains became three-dimensional and showed all their cracks and crannies. Something occurred to me spontaneously, and I began working out a short poem, quite casually, but lovingly. When I had finished it I had no great feeling of elation—it was no masterpiece—but felt quite cleanly happy, and it was then that I realized that I had just had a little taste of the rarest thing in the life: peace of mind. When it happens, it always catches me unawares like that, and when I realize what has happened, sometimes tears came to my eyes. And this morning, after weathering a minor storm, that in the Past would have been a major one, and getting to a peaceful state of mind so quickly afterwards, I just felt that I had to write to you and thank you once again.

So it has been in Dalbousie, mostly, of course, I have not been at peace. There is a lot of “useless striving” still in me, and I still am caught often in the delusion that my happy or unhappy moods are permanent. I tend to veer between pushing myself too hard, and slumping entirely. The news of war stimulates latent appetites for violence, within myself, that are difficult to purify. To cope with the isolation, I find myself involved in lengthy, quite childish phantasies. Finally, the prospect of mother’s arrival brings up dozens of old ghosts from the past. But all these old ghosts can now be observed, looked straight in the eye. These “uninvited guests”, although more terrible than ever at first sight, seem to change in the clear light that Vipassanā provides. What is happening seems to me, a real adventure; life is constantly new to me now, really new and quite unpredictable. I am endlessly grateful for this technique. What more is there to say?

Kandy,

March 13, 1972.

34c. ...Just a note to report on my doings and to send you once more my heartfelt thanks. What the experience of the courses did for mother was beyond what I had dared even to hope for and that is a statement of fact, not an exaggeration. She left a week ago, still going strong, despite, a strained leg, full of more hope and more realism than I have ever seen in her. She was keeping up her daily practice, and determined to continue in Switzerland. It will be difficult for her in that environment, but luckily, Ven. Nyanaponika will be going to Switzerland in June, so she will, have a chance to meet a German speaking bhikkhu who shares the same kind of cultural background...

Rupchand Agarwal

Madras.

35. May I submit a few lines about my personal experiences of Vipassanā Meditation. When I joined the first 10 days course at Madras about two years ago, there was a great excitement which I experienced in the beginning. I started with 'Ānāpāna' which was very interesting. The meditation slowly developed and became very useful. As I progressed, I experienced such internal peace which is indescribable. Every evening when I went to bed, I used to feel relieved of great burdens. I used to experience very light mentally. All prevailing mental tensions started reducing. Sometimes tears of joy and ecstasy used to flow. I achieved such purity of mind which I never even imagined.

When I returned home, I found myself very peaceful and completely changed. No anger, no hatred, no passion, as if they had all gone.

Before taking the course of meditation, I used to have constant tension on my mind. The effect of anger used to linger on for days together. I could never talk peacefully with others. Now I am free from all these. Besides this, the old habit of chewing beetle-nuts and beetle-leaves is also gone and so also the frequent visits to movies. Since the last two years, I am away from all these.

But many a time, I feel worried whether I can make further progress on this path as a householder, who has so many hindrances. I realise it is quite wrong to overestimate the benefits of one meditation course. It is a life time job. One has to keep on working for constant progress.

AN OPEN LETTER BY TWO PARENTS

Mr. Adolf Lane & Mrs. Celeste Lane

November 22, 1971

This open letter written by two American Parents refers to the meditation Camp conducted by Goenkaji at Dalhousie. They came to India to see their son who had been away from them for a long time. They were happy to find him practising meditation under Goenkaji.

Dear friends,

My husband and I have just returned from a visit to India and Nepal. We went there primarily to meet our son who has been living there for several years. Amongst other things we were very curious to meet his meditation teacher and discover just what it was that has kept him in India and Nepal all this time. While there we met your child and since he/she is so far away and it is some time since you've seen him, we thought you might like to hear from someone who has seen and talked with him recently and can report he is well and happy.

We thought you might like to know something of what we learned, and so this letter is a feeble attempt to share with you a bit of the love we received from your child. We also thought that you, too, must be a concerned parent and that our sending you this brief mimeographed letter of our experience in India might reassure you, as it has us, of your child's serious intentions and involvement in the future.

We are rather conventional people living in Los Angeles and had no idea about Yoga meditation and the mysticism of the East. Though we love and trust our son we were a little disturbed by having no real ideas of who he was becoming and what he was studying, who his friends were, what kind of teacher he had and what his day to day life consisted of. Needless to say, all that we had heard about India and Nepal did absolutely nothing to reassure us. We are simply normal, average, loving concerned parents.

We met a great number of our son's friends while travelling through India; it seems that as large as India is the paths of these young people cross and recross. Far from being alone they always seem to be with each other and never lack companionship. We visited several areas where they congregate and the feelings were always warm and friendly, and they seem to be making a nice home there.

One of the high points of our trip was visiting Dalhousie in the foothills of the Himalayas, former British hill station, where our son's teacher, S. N. Goenka, was conducting one of these ten day intensive meditation courses—for which he is not paid. While there we met approximately 120 of the most beautiful young people from all over the world who were attending this ten day meditation course. Amongst these beautiful young people we had the pleasure of meeting and getting to know your child.

Your child showered love and greetings on us with a warmth we have rarely experienced. These young people are finding something and they are learning how to share it with others — love, compassion, brotherhood. I wish I had the same feelings about many of our young people here at home, or felt the same underlying seriousness of purpose in them.

The deepest and most outstanding impression we received from all of the young people aside from their sincerity of purpose, was a desire and a wish to be close to their loved ones at home and to win approval and acceptance of their present pursuits.

We felt that every one of these young people were sincere in loving and wanting to love all humanity and were truly trying to live in harmony with their fellow men. This is no easy task or a passing fancy, they are sincere and working hard at this.

I meditated along with them for five days and I can tell you it is neither easy nor always pleasant—they are working on a level that few of us can understand. Even though I was part of it I feel as though I only caught a glimpse of what they hope to attain. Many of these young people have done several of these ten day courses, many who attended the course for the first time plan doing others. Not only young people took this course—there were middle aged Indian business men, some with their wives, two retired Indian colonels (one had been in the Indian diplomatic service), all seriously

studying under Goenka and quite familiar with the mysticism and thinking of the East. Several of these business men had attended previous courses.

Their daily program was long and arduous from 4 am. to 9 pm. with little respite aside from meals—their time was devoted to meditation. I'm told meditation is relaxing—unless and until you can do a better job than I did and really get deeply into it, it is far from relaxing. I found it most exhausting and exceedingly difficult. Trying to concentrate on freeing your mind of all the distracting thoughts that float through it is very hard work. Relaxing was a state I hoped for but never quite achieved.

I think you will be interested to know that their teacher is a wealthy business man and consequently he can devote and donate his time to this work. He is a family man and his wife meditated with us. He does not teach to renounce the world, but how to live in it with a clearer mind and deeper insight so as to be able to live as a loving, effective human being. He suggests meditating an hour in the morning and an hour in the evening so that one is free to engage in any work or pursuit desired. I personally, found it very reassuring when he told me he expected my son to one day return to the States in a position to truly aid his society. Goenka stressed, after attaining the understanding of how to truly help our fellow men, it was each person's duty to return to his society. Goenka required that any one in this group who might have been experimenting with drugs give them up. He promised that they could reach a higher state of consciousness through meditation than through any other artificial stimulant. This alone, in our opinion is a tremendous achievement. Goenka requested that for the duration of a successful meditation course all participants vow not to take life, or to take what is not given, to indulge in sexual misconduct, or lie or take intoxicants.

We were curious as to what acceptance Goenka had among Indians and how he was regarded—all those we questioned, and whose opinions we valued and respected, who knew him or of him, spoke very highly of him. He was well thought of, respected and considered a fine person and teacher.

I am sure each one of you as a parent is missing your child and wishes he or she were with you. I can only say that their time spent away from you is not being wasted and that when they eventually return they will be more understanding, happier, more effective human beings, able to give you and all others more joy, more comfort, more peace of mind.

VIPASSANĀ IN EVERYDAY LIFE

By

Lakshminarayan J. Rathi B. Sc., Poona

In this age of economic development in the country, the responsibilities of the working people are increasing. The change of social and economic patterns in the country are rapidly increasing the tensions in the minds of people associated with these changes. This mental tension takes a heavy toll on the physical health of the people. If only mental peace could be maintained, the physical health will definitely improve, with a consequent increase in the working capacity of any individual. Vipassanā meditation helps to regain the mental peace and is thus essential for all individuals caught up in the pulls and tensions of modern life. I am asserting this after my own beneficial results with this system of meditation.

I attended my first course of Vipassanā meditation at Alandigram near Poona during 23rd December 1971 to 2nd January 1972. During the months of September and October there were a number of problems in my factory, due to which my mental tensions had increased considerably and only the necessity of getting rid of these tensions made me to join the course, although originally I was not prepared to spend my ten precious days continuously at the camp. Troubles sometimes do lead to good results, and exactly the same happened in this instance. I had got myself examined by a physician during November when my blood pressure was found to be high. Piles had also increased and it was decided to remove them by operation during December. Headaches caused sleeplessness at night. Constipation has been my chronic trouble, and could not permanently be cured even with the use of all sorts of medicines.

After having finished my first Vipassanā Meditation course I get myself examined every month. My doctor is Dr. S. S. Mulida M. S., D. D. R. L.—Poona, and his observations before and after the meditation course, are as follows: —

	Before Meditation		After Meditation	
	Nov. 71	Feb. 72	March 72	April 72
1. Weight	70 Kgs	70 Kgs	67.5 Kg	69 Kgs
2. Chest	34 inch	34 inch	35 inch	35 inch
3. Waist	38 inch	38 inch	36 inch	34 inch
4. Headaches	Many	Many	Rare	None
5. Pains in the Waist	Much	Much	Less	Less
6. Blood Pressure mm HG	90/135	90/135	70/120	70/110
7. Pulse	76	74	72	72

9. Motions	Constipation	25% improved	40% improved	60% improved
10. Piles	Operation necessary	15% Less	30% Less	50% Less
11. Hydrosyl Size	3.5"X2.5"	3"X2"	3"X1.5"	3.5"X1.5"
12. Times urine passed during night	4/5	3	2/3	2/3
13. Swollen leg	+2	+1	+0.5	+03
14. Age 56 Years (Birthday 26/11/1916)				

The above test report indicates that the constant practice of Vipassanā meditation gives definite and visible improvement in physical health. The secret is the keeping up of the practice by sitting in meditation for one hour daily in the morning and evening after grasping the technique in the 10 days course. I am confident that by maintaining this daily practice, there will be further improvement in the health. I can say by my own experience that by the constant practice of concentration the mind regains its balance and this results in mental peace with consequent improvement in physical health. In short, health is affected by mental disturbance, and Vipassanā meditation is a simple technique suitable for each and every person to concentrate his mind and relieve the tensions of his mind. This gives peace of mind and releases a store of energy and vigour for leading a better life.

SAYAJI U BA KHIN MEMORIAL TRUST

Office Sylvester Building,
20, Old Custom House Road,
Bombay-1. (T. No. 259344/45).

TRUST DEED

THIS DEED made at Bombay this 21st day of August 1971 between (1) SATYANARYAN GOENKA (2) MANGALCHAND ADUKIA (3) BASANTLAL JATIA (4) MURLIDHAR MALSISARIA (all hereinafter jointly referred to as the "Settlers") and (1) SHREERAM TAPARIA (2) DAYANAD ADUKIA (3) RADESHYAM GOENKA (hereinafter jointly referred to as "The Trustees" which expression shall where the context so admits include the survivor or survivors of them or other trustee or trustees for the time being hereof) of the other part:

1. WHEREAS Sayaji U Ba Khin was one of the rare pious persons of modern Burma. He was a man of high moral character and had a very pure mind of deep concentration. He was an ideal familyman, a unique social worker, uncomparable teacher and an efficient as well as irre corruptible civil servant. Being impressed with his efficiency and irre corruptible character, the Government of Burma had reappointed him continuously for 12 years even after retirement. For quite some time, he was entrusted with the Secretarial responsibilities of four Government Departments at a time which were discharged by him with utmost efficiency. Under his administration, corruption was at its lowest in the departments and the achievements unsurpassed even today. The secret of Sayaji U Ba Khin's allround high

success was his 35 years of practice of 'vipashyana' a technique of realising ultimate truth which was originally conceived by Lord Buddha in India about 2500 years ago. Through the practice of 'vipashyana', Sayaji could become a man of high moral character and develop a highly pure mind of deep concentration. While discharging his responsibilities as a Government servant, he gave training in the practice of 'vipashyana' to general public for 25 years. His disciples included the First President of Burma, Judges and Chief Justices of the High Courts and Supreme Court, highly-placed as well as ordinary Government Servants, Advocates, Doctors, Engineers, Philosophers, Scientists, Psychologists, Literati, Artists, Workers of factory, monks and thousands of men and women from ordinary walk of life. His disciples were not only from Burma but from nations far and wide such as Thailand, Malaysia, Cambodia, Vietnam, Ceylon, Japan, Europe, U. S. A. etc.

2. Whereas people benefitted themselves through the practice of 'vipashyana' under his guidance in curing themselves from diseases like Blood-pressure, Heart Attack, Asthma Sleeplessness, Migrainic headache and Tuberculosis, Cancer, etc. and could reduce tensions in their day-to-day family, social, business and political life — through the practice

of 'vipashyana' under his guidance. It was generally observed that there was change in the nature and attitude of people practising 'vipashyana' under his guidance giving evidence of friendliness, goodwill and tolerance as also increase in their capacities and capabilities.

3. Whereas Sayaji U Ba Khin's mortal body passed away in Rangoon on 19th January 1971.

4. Whereas many Indians residing in Burma had been his disciples and some of them have now returned to India on account of political changes taking place in Burma.

5. Whereas several of his Indian disciples wish to perpetuate the memory of Sayaji U Ba Khin and propagate and practice his technique of 'vipashyana'.

6. Whereas the settlers are desirous of settling in trust in memory of Sayaji U Ba Khin and to propagate his said technique and with that view they have settled a sum of Rs. 500/- upon trust for the object and purpose hereinafter expressed and have handed over the said amount to the Trustees to be held in trust for the objects and purposes hereinafter expressed.

7. Whereas the said trustees have agreed to act as the trustees ; and

8. Whereas it is desired to record the objects, purposes and scheme of the trust.

NOW THIS DEED WITNESSETH and it is hereby agreed and declared as follows:—

1. The name of this Trust shall be Sayaji U Ba Khin Memorial Trust and the address of the Trust shall be in Bombay.

2. That the trustees shall stand possessed of the said sum of Rs 500/- (Rupees Five Hundred) and all moneys, properties, assets, donations, subscriptions, etc. which may hereafter be given to or received by them for the purposes of the Trust herein created (all which amount, properties assets, donation subscriptions etc. are hereinafter described as the Trust Fund) upon and for the trusts, intents and purposes and with and subject to the provisions, conditions, restrictions, limitations, declarations and agreements hereinafter expressed and contained of and concerning the same.

3. The objects of the Trust shall be

(i) To perpetuate the memory of the late Shri Sayaji U Ba Khin and for that purpose to establish Schools, Libraries, Ashrams or any other institutions and to publish books, pamphlets and other literature about his view, life and the said technique of 'vipashyana'.

(ii) To propagate practice of the technique of 'vipashyana'.

(iii) To reduce and or eradicate uneasiness, tension, envy and illwill pervading among human beings without distinction of caste, creed, faith, sex, language and nationality through the practice of 'vipashyana'.

(iv) To develop mental peace and happiness among all people without distinction of caste, creed, faith, sex, language and nationality through practice of 'vipashyana' and thereby to establish peace and happiness among all human beings.

(v) To reduce and or eradicate mental tensions of all human beings without distinction of caste, creed, faith, sex, language and nationality through practice of 'vipashyana' and help solution

of inter-personal disputes among members of the family, among neighbours, between labour and management and people of different caste, faith, regions, language, and also help solution of disputes among nations and thus help establish world peace in its true sense.

(vi) As most of the diseases have their root cause in mental disorders and tensions, to relieve disorders and tensions of all human beings without distinction of caste, creed, faith, sex, language and nationality through the practice of 'vipashyana' and make their mind healthy, clean and powerful so that they may be cured of the various mental and physical diseases.

(vii) To make the mind of human beings clean and powerful through the practice of 'vipashyana' and thereby try to reduce the extent of crime and criminals in the Society because human beings become prey to crimes and gradually become confirmed and habitual criminals on account of weak and wicked mind.

(viii) To make the mind of the students clean, powerful and of deep concentration through the practice of 'vipashyana' so that they may understand, grasp and digest their subjects better and thereby to raise the standard of education among the students.

(ix) To help growth of meaningful art and artists in the society through the practice of 'vipashyana'. Art is most meaningful in the Society when it has threefold completeness of Truth, Beauty and Goodness in its content. Perfection of truth, beauty and goodness in its best and highest order is possible with clean mind and deep concentration only.

(x) To bring about high standard of ability, ethics, and usefulness among people of various professions through the practice of 'vipashyana', because profession can be best practiced for the benefit of Society when the mind of the people following the profession is clean and with deep concentration.

(xi) To help human beings without distinction of caste, creed, faith, sex, language and nationality through the practice of 'vipashyana' to remove impurities from the mind as the impurities in mind generate, develop and increase selfishness, narrow mindedness, nepotism, crookedness, cruelty, fear complex, and egoism and other similar tendencies in human beings. When the mind becomes clean and gets rid of the above tendencies human beings easily and in natural course become generous, broad-minded, straight-forward, tolerant and full of love and compassion.

(xii) To conduct courses, arrange lectures, discourses and seminars and associate with other organisations with objects not contradictory to the objects of this trust in and outside India for practice of 'vipashyana'.

(xiii) To establish research units and or centres to discover and explain the scientific processes involved in practice of 'vipashyana'.

(xiv) To publish periodicals, pamphlets, books and other media of education explaining 'vipashyana'.

Explanation:

Vipashyana Vipashyana means special vision i.e., vision of the ultimate truth. With the observance of five principles of moral conduct, namely (1) Not to kill (2) Not to steal (3) Not to

indulge in sexual misconduct (4) Not to speak untruth and (5) Not to take any intoxicants — a person is taught to develop concentration of mind by watching the incoming and outgoing breath. When a reasonable degree of concentration of mind is achieved he is taught to know, understand and experience ultimate truth. Vipashyana as a technique for realising ultimate truth was practised by Sayaji U Ba Khin for 35 years.

4. The Trustees shall have the following powers subject to the law in force from time to time:—

(i) To accept donations, contributions, grants or subscriptions in cash or in kind from any person, firm or Company or charitable trust or institution for fulfilment of one or more objects and purposes of the Trust and on such terms and conditions as the trustees shall in their absolute discretion think fit provided that no term or condition is contrary to the objects of the Trust.

ii) To apply the whole or part of the income or whole or part of the corpus of trust properties for one or more of the objects of the trust.

iii) To invest and keep invested lawfully the trust properties either in the purchase of freehold and or leasehold properties or mortgage of immoveable properties or in shares, debentures or other securities and investment, to keep in deposit with or give loan to any company, person or firm and to alter, vary, transfer such investments from time to time as the trustees may in their absolute discretion think fit.

iv) To buy, sell, dispose of, alienate or otherwise deal with any moveable and immoveable property comprising the trust properties.

v) To mortgage, pledge or borrow money on any of the properties of the Trust on such terms and conditions and at such rate of interest as the trustees in their absolute discretion may think fit.

vi) To take on rent or lease or leave and licence basis any immoveable property for such period, at such rent and on such terms and conditions as the trustees in their absolute discretion may think fit.

vii) To open account with any bank or post office, to operate such account and to give instructions to the bank and post office from time to time as the trustees may think necessary. Any two trustees jointly will be competent to exercise the powers contained in this clause.

viii) To adjust, settle, compromise, compound, refer to arbitration any suits, claim, demand and proceedings regarding the Trust properties.

ix) To accumulate the income of the Trust properties and apply the accumulated income for one or more of the objects and invest the same and to vary any investment from time to time.

x) To appoint, constitute and nominate, attorney, or agent and to delegate to such attorney or agent all or any of the powers vested in trustees under these presents and from time to time to remove such attorney or agent and to appoint other or others in his or their place.

xi) To appoint and/or dismiss staff and maintain office or offices of trust and to incur and pay necessary expenses for the same.

xii) To acquire properties by way of purchase or on lease or monthly tenancy or otherwise basis and pay consideration money or premium for the

same and convert the same from time to time in such security or securities as they may think fit and proper.

xiii) To make, vary, alter or modify schemes, rules and regulations for carrying out the objects of the Trust and for the management of the affairs thereof and/or running any institution in furtherance of the objects of the trust or otherwise for giving effect to the objects of the Trust.

xiv) To amalgamate this Trust with other Trust or Trusts having similar objects or to do appropriate acts for similar other Trust or Trusts to amalgamate with this Trust on such terms and conditions as the Trustees may in their absolute discretion think fit.

5. The Trustees shall be chargeable only for such money, stocks, shares and funds as shall actually come into their hands and in the professed execution of the Trust and powers thereof. No trustee shall be liable for any loss to the Trust arising by reason of any improper investment made in good faith or for the negligence or fraud of any agent employed by him or by any other trustees hereof although the employment of such agent was not strictly necessary or expedient or by reason of any mistake or omission made by any trustees or by reason of any other matters or thing.

6. The Trustees shall be at liberty to appoint one or more of them as the Managing Trustee or Joint Managing Trustees for such time and with such powers and on such term as they may by a Resolution decide.

7. The Trustees shall not be entitled to receive any remuneration as trustees but may reimburse themselves for all expenses actually

incurred by them in connection with the Trust or other duties relating thereto.

8. The number of the trustees shall neither be less than three nor more than seven. The Trustees shall hold office for life. The trustees for the time being shall have powers to appoint one or more trustees but the total number of trustees shall not exceed seven.

9. In all meetings of the trustees, two trustees shall constitute a quorum provided however that if the number of trustees shall be reduced to one, the surviving or continuing trustee shall be competent to appoint a new trustee and for the purpose of appointing a new trustee that one shall be a quorum.

10. Each trustee shall have only one vote. In case of any difference of opinion amongst the trustees the decision of the majority of them will prevail. In case of equality of votes the Chairman of the meeting shall have a casting vote.

11. Any trustee may be removed from the Trust hereof by a Resolution by the other trustees hereof (such other trustees being for this purpose not less than two in number) acting unanimously. On such resolution being passed the trustee concerned shall cease to be a trustee and he shall for all intents and purposes except as to the acts and deeds necessary for the appointment of a new trustee or new trustees in his or their place and for the proper vesting of the Trust Fund in the continuing trustee or trustees or otherwise as the case may require which shall be executed or done at the expenses of the Trust Fund.

12. If any trustee hereof shall at any time be desirous of withdrawing and being discharged from the trust thereof he may do so by writing to

the other trustees for the time being and such notice shall operate as an effectual relinquishment of the Trust by him and trustee giving the notice shall thereupon cease to be a trustee to all intents and purposes to the acts and deeds necessary for the reappointment of a new trustee or new trustees and for the proper vesting of the Trust property in the continuing trustee or trustees executed or done at the expense of the Trust Fund.

13. The Trustees shall appoint a Managing Committee which shall look after the day-to-day business of the Trust. The Managing Committee shall consist of a Chairman, Vice Chairman, Treasurer, Secretary and three Members. The Trustees for the time being shall be exoffice Members of the Managing Committee and may be appointed office bearers of the Committee. The Managing Committee shall be responsible to the Trustees for its day-to-day business. The Managing Committee once formed shall work for one year or a period more than one year as decided by the Trustees for the time being. The Trustees shall have powers to dismiss the Managing Committee or any member of the Managing Committee without assigning any reason whatsoever.

14. The Managing Committee shall be responsible for upkeep and maintenance of property and office and also for carrying out the objects of the Trust under the direction of the trustees.

15. The Trustees shall keep proper and regular accounts of the Trust's Funds and the income thereof and shall prepare and publish the annual statement of income and expenditure and such balance of the said income as may not be immediately required for any of the purposes of

the Trusts shall be accumulated by the Trustees and shall be invested by them in any of the investments authorised by law or this Trust for the time being as hereinbefore mentioned.

16. If and so often as any of the Trustees hereby appointed or any future Trustee or Trustees of these present shall die or go to reside abroad or shall desire to retire from or refuse or become incapable to act as Trustee of these presents it shall be lawful for the then continuing Trustee or Trustees for the time being of these presents or if there be no continuing Trustee then for the retiring or refusing Trustee not otherwise incapable or disqualified from acting as a Trustee or the executors or administrators of the last acting Trustee to appoint any other person or persons to be a Trustee or Trustees in the place of the Trustee or Trustees so dying or going to reside abroad or desiring to retire or refusing or becoming unfit or incapable to act aforesaid provided that the number of Trustees of these presents shall at all times be not less than three and that in the event of the number becoming at any time by death or otherwise reduced below that number the vacancy or vacancies shall as soon as circumstances will conveniently admit be filled up so as to restore that number and that upon every such appointment the said Trust Funds shall be so transferred as to become vested in the New Trustee or Trustees either alone or jointly with the surviving or continuing Trustee as occasion shall require and every such New Trustee so appointed as aforesaid shall as well before and after such transfer of the said Trust Funds as aforesaid have all the powers and authorities of the Trustees in whose place he shall be substituted.

17. The receipt of the Trustee or Trustees for any moneys paid, for any stock, dividend on shares, or securities transferred to them or him by virtue of these present or in execution of any of the Trust or powers hereof shall effectually discharge the person or persons paying or transferring the same therefore and from being bound to see to the application or being answerable for the loss or misapplication thereof.

18. Each Trustee shall be liable for his own receipts, defaults and negligence only and not for the receipt, defaults or negligence of any of his co-trustees or co-trustee and the Trustees shall not be liable for the receipts of any moneys by reason only of their or his joining in any receipt or deed for the sake of conformity but only for such sums of money as he or they shall have actually received and that the Trustees shall not be nor shall any of them be liable for the loss of any money through the failure or default of any Banker or agent with whom the Trust moneys have been deposited for safe custody unless such loss be occasioned by the negligence of such Trustees or Trustee.

19. All suits and proceedings pertaining to Trust, the Trust property or properties can be instituted, commenced and/or prosecuted by any one of the Trustees so authorised by the other trustees and such trustee shall be entitled to take all steps for the same and/or defend all suits and proceedings that may be instituted against the trustee or the said Trust. The trustees shall make rules and regulation to authorise such of them or any other person for the purpose of doing any one or more of the acts, deeds and things required to be done by these presents save and except such acts which are to be done by the trustees personally.

20. It is hereby expressly declared that no part of the Trust property or its income shall be applied for any purpose which is not a public charitable purpose as defined in Sec. 80-G of the Income-tax Act and if any provision hereof has meaning or be construed to authorise the trustee to utilise the Trust property or the income thereof for any non-charitable or private purpose such powers and provision herein contained shall be treated as omitted, repealed and cancelled by this clause,

IN WITNESS WHEREOF THE Settlers and the Trustees have hereunto set and subscribed their respective hands and seals this 21st day of August 1971.

SIGNED AND DELIVERED BY THE
withinnamed

Satyanarayan Goenka,) Sd/-
Mangalchand Adukia,) Sd/-
Basantlal Jatia,) Sd/-
and Murlidhar Malsisaria,) Sd/-

the Settlers, in the presence of:

M.S. Kabra.) Sd/-

SIGNED AND DELIVERED BY THE
withinnamed

Shreeram Taparia,) Sd/-
Dayanand Adukia,) Sd/-
and Radheshyam Goenka,) Sd/-

the Trustees, in the presence of:

K. J. Shah) Sd/-

ABOUT PARIYATTI

Pariyatti is dedicated to providing affordable access to authentic teachings of the Buddha about the Dhamma theory (*pariyatti*) and practice (*paṭipatti*) of Vipassana meditation. A 501(c)(3) non-profit charitable organization since 2002, Pariyatti is sustained by contributions from individuals who appreciate and want to share the incalculable value of the Dhamma teachings. We invite you to visit www.pariyatti.org to learn about our programs, services, and ways to support publishing and other undertakings.

Pariyatti Publishing Imprints

Vipassana Research Publications (focus on Vipassana as taught by S.N. Goenka in the tradition of Sayagyi U Ba Khin)

BPS Pariyatti Editions (selected titles from the Buddhist Publication Society, copublished by Pariyatti in the Americas)

Pariyatti Digital Editions (audio and video titles, including discourses)

Pariyatti Press (classic titles returned to print and inspirational writing by contemporary authors)

Pariyatti enriches the world by

- disseminating the words of the Buddha,
- providing sustenance for the seeker's journey,
- illuminating the meditator's path.