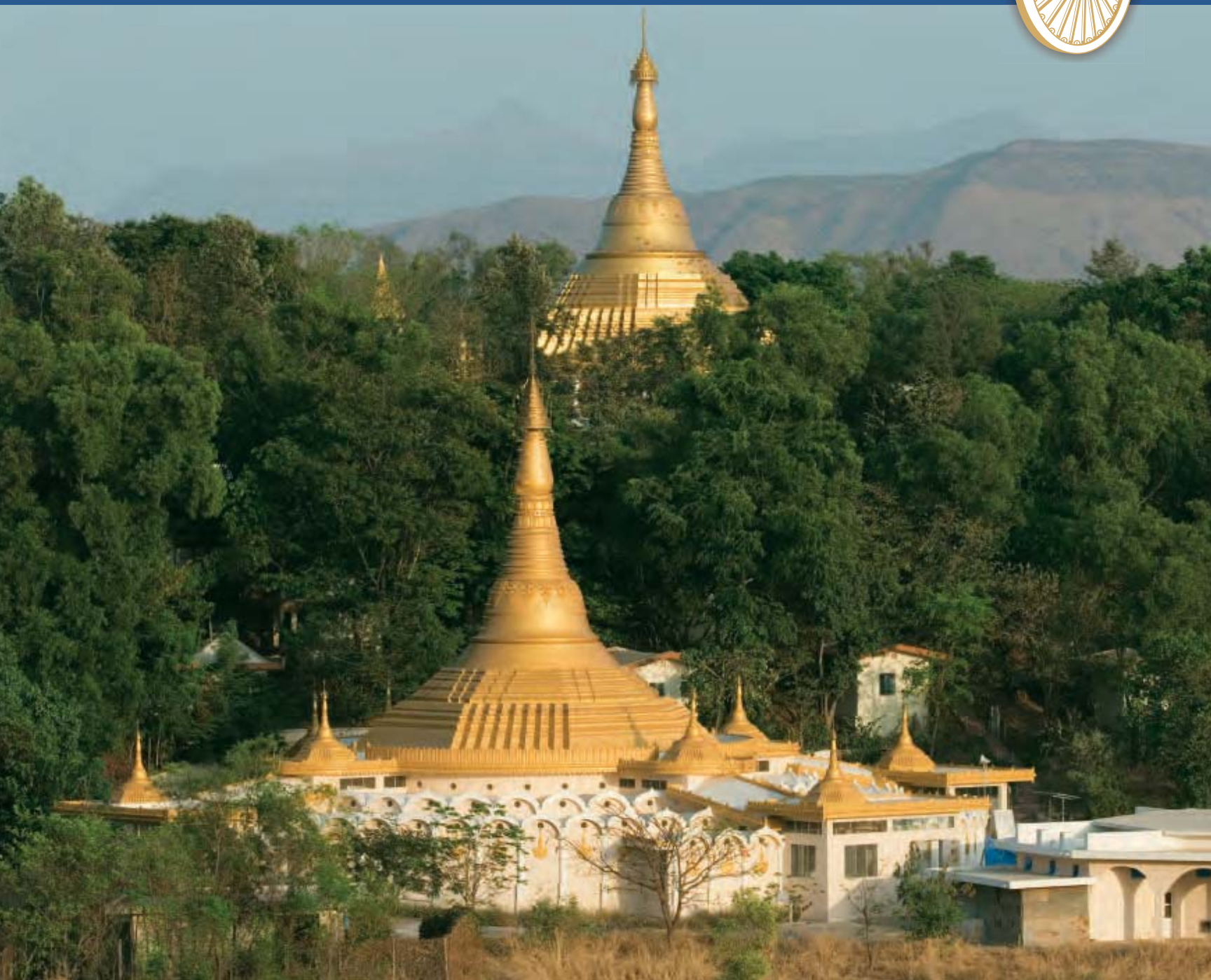
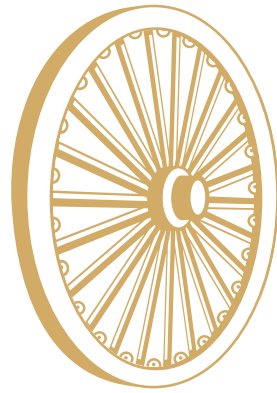


The Wheel of Dhamma Rotates





The Wheel of Dhamma Rotates





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ust as every town must have schools, colleges, hospitals and gymnasiums, similarly Vipassana will become a necessity throughout the world. There must be some place where mental training is given to control and purify the mind. As we learn physical

exercise by going to a gymnasium, we will learn this mental exercise at a meditation centre. It has nothing to do with any cult. This is an exercise to keep the mind healthy, wholesome and pure so that we live a good life and can help others to live a good life. This is the purpose of Dhamma."

S.N. Goenka

The Vipassana Centres described in this book are places that are open to anyone who sincerely wishes to learn this mental training during a 10-day residential course.

There are no fees or charges for anyone attending the courses, which are solely funded by voluntary donations from those who have completed a course, experienced the benefits of Vipassana, and wish others to have the same opportunity. The courses are non-sectarian and non-discriminatory, open to all irrespective of their religion, ethnicity, caste, gender or socio-economic status. This tradition of Vipassana Meditation teaches the students self-reliance through self-observation, involving neither 'Gurudom' nor mere intellectual discourses.

A high-level moral code of behavior is observed at all times in these centres and courses, and neither teachers, nor trustees or servers receive any remuneration for their voluntary service. The centres are used exclusively for the practice of Vipassana Meditation as taught by S.N. Goenka, so that people can realize the truths of Dhamma for

themselves, through their own efforts.

All Vipassana Centres are owned and managed by non-profit organizations run by groups of local meditators and supervised by local teachers. Each centre organizes its own resources, conducting teachers, servers and students for the courses, which are offered and



conducted using an identical format and timetable around the world. Goenkaji's teaching instructions and discourses are used on all courses, which are conducted by his authorized teachers and assistant teachers. During all courses, both the teacher and the students stay in the same premises irrespective of the duration of the courses i.e. 10, 20, 30, 45 and 60.

Today, there are over 164 Vipassana Centres in this tradition and many more non-centre locations offering Vipassana courses in the world. When one attends a 10-day course an inward journey begins. Similarly, this book will take us on a journey to see how Dhamma spread from its country of origin to all continents of the world. It tells the story of how this resurgence has occurred to allow the wheel of Dhamma to keep rotating.

The Origins of Vipassana in India

Twenty-five centuries ago, Gotama the Buddha, a scientist of mind and matter, rediscovered the technique of Vipassana through his own inner observation. After he achieved his enlightenment, out of compassion for all beings he dispatched sixty of his enlightened disciples to go and teach people about Dhamma, the universal laws of nature. In the following years, Dhamma and the practice of Vipassana meditation spread throughout Northern India and from there to neighboring countries, benefiting millions of people.