



Vipassana Newsletter

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

Vol. 33, No. 04, 06 APRIL, 2023.

A monthly publication of the Vipassana Research Institute

Website: www.vridhamma.org; International website: www.dhamma.org

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Words of Dhamma

Jhāya bhikkhu mā pamādo, mā te kāmaguṇe ramessu cittaṃ.

Mā lohaguḷaṃ gilī pamatto, mā kaṇḍi 'dukkhamida'nti dayhamāno.

– Dhammapadapāli - 371, Bhikkhuvaggo.

Meditators, meditate, don't be heedless, don't run after sense pleasures. Do not, being heedless, swallow a red-hot iron ball, and while burning cry out, "This is misery."

The Significance of Meditation Cells

Discourse of Respected Goenkaji at the Pagoda foundation stone laying – Dhammathali, Jaipur, March 14, 1982.

My Dear Dhamma sons and daughters,

Where pure Dhamma arises, there the earth begins to reverberate with pure Dhamma; indeed, the entire atmosphere vibrates with Dhamma. Who knows for how many centuries this blessed land around here has ripened with Dhamma practice? That is indeed the reason Dhamma has had the opportunity to arise here and impart welfare to countless people.

What is there to say of the Dhamma vibrations of the land here at this centre where determined meditators with strong volition meditate and where no other activity but that involving Dhamma is undertaken? How does one free oneself of craving, aversion, and ignorance? Not by mere contemplation but by active practice. Through direct experience, the mind is purified at very deep levels and its old accumulations of impurity dissolve slowly and are washed away, eradicated.

In such a land, the very atmosphere turns rich with Dhamma, benefiting innumerable beings. If a person coming to such a place practises even a little, he benefits a lot. People are presently immersed in meditation on this land. Many more people will meditate in the future as meditation cells sprout up. Of course, effort is required to progress on the path of meditation; without it, one cannot progress. Secondly, if the method of meditation practice is pristine and pure, then the benefits become manifold. If meditation is not in its pristine form, though strong effort may be made, one will not obtain the kind of benefit that one should. Proper guidance by a teacher is needed so that the meditator is not led astray. The meditation atmosphere is also an important consideration. A meditator will not benefit much from meditating at a place that has not been appropriately ripened with Dhamma vibrations.

A group of meditators recently travelled to locations where saints (*arahants*) had practised in the past. Even after such a long time had passed, these meditators found that the atmosphere in

these places was very supportive for meditation. As such, India is significant in its own right. This land is truly blessed, which is why the practice of pure Dhamma began here and will continue to spread here more and more in the future.

Importance of meditation cells

According to the *Tathāgata*, one person meditating alone is like Brahma meditating, and two people meditating together are like devas meditating. Three people sitting together to meditate is equivalent to a renunciate meditating; however, if more people gather together, there is no meditation, only noise and confusion, as one does not reach the depths of meditation practice. This highlights the importance of meditation cells. A cell (*suññāgāra*) is a small, empty room. When a person meditates alone like this, it has enormous benefits.

The cells in the Myanmar centre where I learned Vipassana were permeated with Dhamma vibrations. It was very enriching and fruitful to meditate in them. Only a dedicated meditator can recognise the difference it makes. Similarly, *suññāgāras* have come up at Dhammagiri in Igatpuri, and when people meditate in them it helps them a lot. The cells serve an important role:

Suññāgāraṃ pavīṭṭhassa, santacittassa bhikkhuno;

Amānusi ratī hoti, sammā Dhammaṃ vipassato.

– Dhammapadapāli – 373, Bhikkhuvaggo.

Sammā Dhammaṃ vipassato – one sits for Vipassana rightly perceiving the Dhamma.

Where? *Suññāgāraṃ pavīṭṭhassa* – inside a meditation cell. *Santacittassa* – by practising Vipassana correctly, the mind becomes tranquil, calm. And then, *amānusi ratī hoti* – such joy, such bliss is felt that is beyond sensual gratification. The experience of pure Dhamma is far beyond sensuality; it is a divine feeling, a *brahmic* feeling, as one meditates alone, without any disturbance or obstacle.

Cells will come up on this blessed land too, where meditators will be able to go deep in Dhamma through their own practice. It will be for their great welfare. Even if one seeker benefits from this, then those who put in great effort and sacrifice to build these cells will benefit immensely from it. Nothing can be more valuable than this.

Dāna Pāramī

Dāna is an important *pāramī*. At one time when the Buddha was describing one of his previous lives as a bodhisatta, he said that when he was the king of a large kingdom, he had felt inspired to give *dāna*, so he began giving away his treasury. For seven years he provided abundant clothing, food, medicine, housing, and vehicles to countless hundreds of people. Everything needed for a good, worldly life was provided, so that no one was left with worldly wants. This was such a meritorious act, such a multiplication of *pāramīs*. The Lord went on to explain that one meal will, however, have far more merit than this enormous amount of worldly *dāna* if it is offered to a *sotāpanna* (one who has attained the first stage of liberation).

One who becomes a *sotāpanna* by strengthening his *sīla*, *samādhi*, and *paññā*, has turned from an *anariya* into an *ariya*; one who has realised *Nibbāna* for the very first time gains the first milestone of enlightenment on the path of Dhamma. Giving a donation to a person who has entered this stream of liberation is highly meritorious, as it results in the seeds of *dāna pāramī* being planted in very fertile soil.

The Buddha continued and said that there was no one who had reached the state of *sotāpanna* at that time when he was king. Vipassana was not available so there was no way for people to realise *Nibbāna*, and so *dāna* had to be given to whoever happened to be there at that time.

Let us understand the reason for this. By giving a meal to someone, we are extending his life by a day. But who are we giving it to? Let's say, as an example, there is a tiger, and there is also a cow and we give food to them both. The food given to the cow is a more meritorious *dāna* because the cow will benefit the lives of many, whereas the tiger will harm others. Similarly, *dāna* given to a human being is more beneficial than *dāna* given to a cow because humans have the potential to liberate themselves through insight meditation by learning how to untie the knots of *kamma* within. This cannot be done by an animal—a cow can never liberate itself; nature has not given it this ability. But if our *dāna* of a meal even extends a person's life by one day, then who knows? On that one day, this person may come into contact with pure Dhamma and find the path by which he will be able to untie his knots of impurity and liberate himself from misery.

Now let us consider an ordinary person who has not yet found the path of Dhamma and has spent his life in unwholesome pursuits compared to a person who has lived a wholesome life and has started walking on the path of Dhamma. Giving a *dāna* of food to the latter is more meritorious in comparison, since if his life is extended even by one day due to our *dāna*, it will allow him to walk further on the path of virtuous conduct. And, indeed, as he progresses along this path, he will eventually attain the goal of ultimate realization. This *dāna* will be a huge benefit to him as he is following the path of Dhamma. And then, giving food to someone who has realised *Nibbāna* rather than someone who has not realised *Nibbāna* is even more meritorious because such a person is not only benefiting himself by living another day, but is suffusing the environment with Dhamma vibrations every moment with each breath he takes. Who knows how many

people he will help. Hence the Buddha said that giving a *dāna* of just one meal to a *sotāpanna* in comparison to giving to so many others who have not yet attained enlightenment, is much more meritorious and beneficial.

Similarly, giving food to one who is *sakadāgāmi* (one who has attained the second stage of liberation) is more meritorious and beneficial than giving to many *sotāpannas*, and giving food to one *anāgāmi* (one who has attained the third stage of liberation) is more meritorious than giving food to many *sakadāgāmis*. Giving food to an *arahant* (one who has attained the fourth and final stage of liberation) is also more meritorious than giving food to many *anāgāmis*, while giving food to a *Sammā Sambuddha* is more meritorious than giving food to many *arahants*.

Then, he said, regardless of how large of a congregation is fed and whatever amount of merits are gained by this, if a convenience for meditators is created; for example cells are built where people can sit and meditate seeking liberation, then this *dāna* will be a more meritorious act.

Hence, it cannot be said that all the work carried out so far at this center has been fruitless. But once the cells are completed so each person can sit alone, indeed, if living quarters are also built for each individual to stay in, then good. But even if individual living quarters are not yet feasible, at least one's meditation space should be separate so that no other person's meditation can disturb or obstruct this person in his journey. In such circumstances, a meditator's progress is multiplied. It is very good that the work of building cells on this Dhamma land has begun.

Best Dāna - Meditate on this Land

This country has a tradition of performing sacred rituals on land that will be developed. But, where pure Dhamma is to be practised, what can the ritual be? The homage offered here is to sit and meditate on this land. There is no better way to pay homage or respect than to generate pure vibrations. Therefore, when we sit here and meditate, we pay proper homage to this land.

May the vibrations of Dhamma spread throughout this land benefiting countless people. This is the sacred homage offered to the land—the homage paid to this land. All those who have meditated here, purifying their minds, will feel blessed with a feeling of *metta*: “Just as I have benefited so much from this and have felt peace and joy, even if only to a small degree, may such tranquil peace benefit an increasing number of people. May more and more people free themselves from their *kammic* bonds.”

Such a blessed feeling does arise within: “Oh, how can I be of assistance on this path?” One can be of help in whatever way one is capable, perhaps by giving talks or by giving *dāna*. But the best way of helping is when one meditates. The more an old student meditates sincerely on this land, the more he or she will become a vehicle for the welfare of others.

Many people attained the *nibbanic* state during the lifetime of my teacher. They could enter and remain in this state whenever they wanted. Sayagi would ask these meditators, “How can you be debt-free?” He would then go on to say

that some people would try to pay off their debts by making financial contributions, volunteering their physical labour, or in some other way. But for meditators of your calibre, coming here at least once a week is ideal. After an hour in a cell meditating in *nibbanic samādhi*, you are free to leave, having given such an important Dhamma service.

Any meditator, regardless of his level of development, will generate vibrations up to that level. The meditation facilities being provided by building cells is indeed a work of great merit, but a more effective way to gather *pāramīs* is for every meditator to come here once a week and meditate, thus giving this *dāna*, which will immensely ripen this land. The land will become so rich in Dhamma as a result of this that any meditator who comes here to meditate will gain much more with less effort. Every person must exert effort; he must struggle with his impurities; however, if the surrounding atmosphere is full of Dhamma, the struggle will be less.

The outer atmospheric vibrations will cause obstruction if they are impure. One is fighting against one's own inner impurities, and if the outer atmosphere pulls one down, meditation becomes that much harder. In such situations, generating Dhamma vibrations will provide a shield. Meditators should generate *mettā* within. Coming here and meditating will not only contribute to one's own welfare, but also that of many others for centuries to come. And wherever Dhamma vibrations are generated, people will be drawn there.

So long as the Dhamma remains alive in its pristine purity for centuries to come, who knows how many will come to this place to meditate and benefit from it. May all those who meditate today and in the future be happy and at peace.

May all be happy! May all be happy! May all be happy!

May all beings be happy! be peaceful! be liberated!

—Kalyanamitta,

S. N. Goenka

Dhammic Death

Vipassana teacher Dilip Deshpande died peacefully in the morning of March 3, 2023, at his residence. He continuously provided Dhamma service at Dhammagiri and other centres for nearly 40–45 years. He handled a variety of duties with great sincerity, including organising camps, arranging ATs for camps at centres or in gypsy camps, and scheduling long courses. He made a significant contribution to the 'Mitra Upakrama' initiative, which promoted Vipassana in government schools. He actually led a Dhamma life, at times spending months in a straw hut without regard for the heat, cold, or rain while rendering true Dhamma duties. The heartfelt wish of his Dhamma family is that such a dedicated, saintly one may ever proceed to Nibbāna on the path of Dhamma.

Future Course Schedule and Applications

Future Course information is available on the internet. As a result of the new COVID-19 rules, all types of bookings are currently only available online. Paper applications will not be accepted. As a result, please visit the following link and apply online directly for your appropriate course or dhamma service at Dhammagiri:

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

Please apply similarly as per the schedule of other centres. Here is the link for all Indian centres: <https://www.dhamma.org/en-US/locations/directory#IN>
New VRI website for applying for courses: <https://schedule.vridhamma.org/> and for worldwide courses: www.dhamma.org

Very Important Notices

1. Central IVR (Interactive Voice Response) number-022-50505051. Applicants can call this number from their registered mobile number (the number mentioned in the form) to check their status, cancel, transfer, or re-confirm their application. They can also contact the centre through this system. This is a central number for all Vipassana centres in India.

2. If you are sending non-centre Dhamma programs to be published in Newsletters, please send through the CAT (Coordinator Area Teacher) and if it's for a centre, it should come through the Centre Teacher.

Vipassana Activities in Greater Mumbai Area

There are several Vipassana Centres and Meditation Facilities in the Greater Mumbai area- Please View the link: <https://mumbai.vridhamma.org/>

1-day Courses and Group Sitting Information in India:

Please view the link below:

<https://www.vridhamma.org/1-day-Courses-Information-in-India>

Additional Responsibility

- Shri Anil and Sunita Dharmadarshi will take responsibility of CAT of Bihar
- Shri Madan Mutha, Kolhapur will continue to hold the responsibility to assist the CAT for Goa, Sindhudurg, and Ratnagiri of Konkan area.
- Shri Ravinder Bagga, To assist the CT of Dhamma Dhaja

Centre Teachers

- Shri Shiwajirao Jadhav, Center teacher of Dhamma Padesa
- Shri Vasantrao Karade, Center teacher of Dhammalaya, Kolhapur center.
- Shri Prakash Borse, CAT will be CT for Dhamma Udak, Dapoli, Ratnagiri
- Shri Abhimanyu Patil, Dhule, Center teacher of Dhamma Pabhas, Nandurbar,
- Shri Sitaram Sahu- CT for Dhamma Ketu, will be Acting CT for Dhamma Kuti, Dhamma Garh, and Dhamma Anchal

New Responsibility Teachers

- Miss Charu Gupta, New Delhi
- Shri Rajendra Prasad, Faridabad, Haryana

Senior Asst. Teachers

- Shri Rakesh Singh Bisen, Lucknow, U.P. + To assist the CT of Dhamma Kalyana
- Shri Amit Sawhney, Noida, U.P.
- Mrs. Urvashi Patel, Ahmedabad, Gujarat
- Mr. P. Venkatesh, Bengaluru

- Mr. Suresh Babu K., Bengaluru
- Dr. A. Shivaraj, Bengaluru

New appointments Assistant Teachers

- Mrs. Gurupal Chaddha, Mumbai
- Shri Bansilal Pagare, Dhule
- Mrs. Vimal Pardeshi, Jalgaon
- Mrs. Shrilaxmi N. Telangana

Children's course teachers

- Daw Lwin Lwin Min Thu, Myanmar
- Ma Min Min Thu, Myanmar
- Daw Wai Wai Tun, Myanmar
- Daw Ohn Yee, Myanmar
- Daw Aye Aye Kyi, Myanmar
- Daw Khin Htay Mu, Myanmar
- Daw Aye Thae Phyu Thein, Myanmar
- Daw Ei Ei Thwe, Myanmar
- Daw Hay Mar Hlaing Myint, Myanmar
- Daw Mon Thu Zar, Myanmar
- Daw Hay Mar Oo, Myanmar
- Daw Khin Mya Lwin, Myanmar
- Daw Khin Thandar Kyaing, Myanmar
- Daw Yin Yin Win, Myanmar
- Daw Khin Ohmar Hlaing, Myanmar
- Daw Thin Thin Pyant, Myanmar
- Daw Khin Khin Nyunt, Myanmar
- Daw Khin Nwe Oo, Myanmar
- Daw Win Win Mar, Myanmar
- Daw Zin Mar Oo, Myanmar
- Daw Yu Yu Htwe, Myanmar
- Daw Moe Swe, Myanmar
- Daw Myint Myint Thein, Myanmar
- Daw Khin May Htay, Myanmar
- Daw Khin Mar Mar Moe, Myanmar
- Daw Khin Mya Oo, Myanmar
- Daw Thet Htar San Aye, Myanmar
- Daw Mya Zin Aung, Myanmar
- Pan Hlaing Swe, Myanmar
- Daw Gangar, Myanmar
- U Win Bo Bo, Myanmar
- U Tun Min, Myanmar
- U Sein Maung, Myanmar
- U Win Maung, Myanmar
- U Tun Wai, Myanmar
- U San Hla, Myanmar

Centenary Celebrations of Birth Year of Pujya Guruji S.N. Goenka

Schedule of Mega Courses at GLOBAL VIPASSANA PAGODA, Gorai, Mumbai

Month	Proposed Mega Course, Date & Day	Occasion
May 2023	7th May 2023, Sunday	Buddha Purnima
June 2023	11th Jun 2023, Sunday	Centenary year Mega course
July 2023	2nd Jul 2023, Sunday	Guru Purnima
August 2023	27th Aug 2023, Sunday	Centenary year Mega course
September 2023	10th Sept 2023, Sunday	Centenary year Mega course
October 2023	1st Oct 2023, Sunday	Sharad Purnima (Pujya Guruji)
November 2023	19th Nov 2023 Sunday	Centenary year Mega course
December 2023	10th Dec 2023, Sunday	Centenary year Mega course
January 2024	14th Jan 2024, Sunday	Sangha dana and Mega Course
February 2024	MEGA EVENT: 4th Feb 2024, Sunday	Documentary Film on Pujya Guruji and other events

Registration link:- oneday.globalpagoda.org

For any other information- Tel :- 022-50427500 / +91 8291894644

• Email: guruji.centenary@globalpagoda.org

N.B. The QR code on top right corner contains informations regarding Centenary Program.

True Homage

Let us all pledge to make every effort to meditate and to incorporate the Dhamma that he has given us into our lives as much as possible. In this centenary year, this will be our true homage to respected Goenkaji.

DHAMMA DOHAS

*Ho ekākī dhyāna kara, dhyāna jñāna kī khāna;
Saba dhyānoñ meñ śreṣṭha hai, yaha vipaśyanā dhyāna.*

Turn to solitude and sit in meditation, it is a mine of wisdom; Vipassana is the quintessential meditation.

*Vipaśyanā kī āga meñ, jala jāeñ saba papa;
Añtaratama śtala bane, dūra hoñya bhava tāpa.*

All the defilements burn away in the fire of insight; the heat of existence is removed, one becomes completely cool.

*Chahoñ imdriyoñ para jage, pala-pala prabala prapañca;
Citta tadapatā hī rahe, śānti mile nā rañca.*

Strong occurrences take place every moment on all six sense doors, keeping the mind in a state of constant restlessness, without a moments peace.

*Jo dekhe isa satya ko, vimala vipaśyī hoyā;
Bañdhana bañdha pāeñ nahññ, mukta dukhoñ se hoyā.*

A meditator who can see this truth is purified, freed from bondage, freed from all sufferings; Bondages can no longer bind him.

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Edited and published by R.P. Yadav for VRI, Igatpuri-422 403 and printed at Apollo Printing Press, 259, SICOF Ltd., 69 MIDC, Satpur, Nashik-422 007.
No. 04, 06 Apr., 2023. Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month; Vip. NL Regd. No. 49916/90; P. Regn No. NSK/RNP-232/2021-2023

DATE OF PRINTING: 16 MARCH, 2023, DATE OF PUBLICATION: 06 APRIL, 2023

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Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

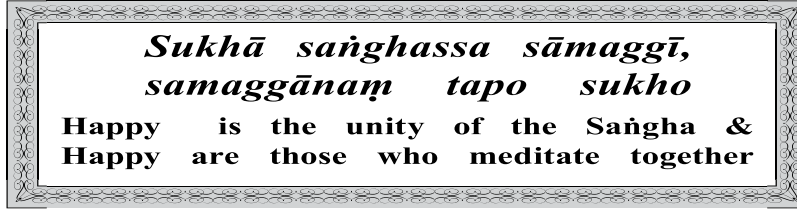
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पूज्य गुरुजी श्री सत्यनारायण गोयन्का के जन्म शताब्दी समारोह के दौरान विश्व विपश्यना पगोडा के महा शिविर कार्यक्रमों की सूची

माह	प्रस्तावित महा शिविर तिथियां	अवसर
मई 2023	7 मई 2023, रविवार	बुद्ध पूर्णिमा के उपलक्ष्य में
जून 2023	11 जून 2023, रविवार	शताब्दी वर्ष महा शिविर
जुलाई 2023	2 जुलाई 2023, रविवार	गुरु पूर्णिमा के उपलक्ष्य में
अगस्त 2023	27 अगस्त 2023, रविवार	शताब्दी वर्ष महा शिविर
सितम्बर 2023	10 सितम्बर 2023, रविवार	शताब्दी वर्ष महा शिविर
अक्टूबर 2023	1 अक्टूबर 2023, रविवार	शरद पूर्णिमा एवं पूज्य गुरुजी की पुण्यतिथि के उपलक्ष्य में
नवंबर 2023	19 नवंबर 2023 रविवार	शताब्दी वर्ष महा शिविर
दिसम्बर 2023	10 दिसम्बर 2023, रविवार	शताब्दी वर्ष महा शिविर
जनवरी 2024	14 जनवरी 2024, रविवार	संघ दान और महा शिविर
फरवरी 2024	समापन समारोह : 4 फरवरी 2024, रविवार	'डॉक्यूमेंट्री फिल्म' का विमोचन और अन्य कार्यक्रम

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