



# Vipassana Newsletter

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

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## Words of Dhamma

Asso yathā bhadro kasāniviṭṭho, ātāpino saṃveginō bhavātha.  
Saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena ca.  
Sampannavijjācaraṇā patissatā, jahissatha dukkhamidaṃ anappakaṃ.  
– *Dhammapadapāli- 144, Daṇḍavaggo.*

Like a well-trained horse stirred at the touch of the whip, be ardent and filled with urgency. By faith, morality, and effort; by concentration and discernment of the Dhamma; and by being mindful and endowed with right knowledge and conduct, you will abandon this immense suffering.

## Public Discourse for the Vision Impaired

Pune, Maharashtra

Date: 18th Oct, 2000

(In October 2000, respected Goenkaji held a series of talks in Pune, India. One of these was for those with vision impairment, so that they could be inspired to grow in Dhamma.

– Editor)

My Dear Dhamma-loving sons and daughters,

Certainly, you have strong devotion to Dhamma, which is why you have gathered here in such large numbers. Being blind is an unfortunate loss, but this does not mean you cannot live a meaningful life, a truly satisfying life. One thing should be clear: in addition to the work that our physical eyes perform, our inner eyes perform more important and meaningful work. The eyes of wisdom (*paññā*) have the power to free us not only from the suffering of this life, but from the suffering of innumerable lifetimes. Nature, or the god, has only given humans the ability to awaken the eyes of wisdom within by reaching deep into the inner recesses of the mind, where impurities are stored, and purifying the mind at the very root by removing the *kamma saṅkhāras* of countless lifetimes that are stored there.

This power, this ability, is available only to human beings. An animal, a bird, insects, disembodied beings, etc. can never do this work. The human being is able to go within and "see" the inner realities. Of course, to "see" does not mean to see colours, images, or physical shapes. To see used to mean "to experience" in ancient India. Even now, when we say, "This sweet dish is very tasty, eat it and see," we mean it in this way. What do you see? What colour and shape? That is, you must eat and experience the dish to determine how tasty it is. As if someone had said, "This music is beautiful," listen and see. What exactly is he seeing? What is its shape and colour? It must be heard and experienced. Or one requests someone to see the softness of a silken fabric or the sweet fragrance of a perfume. "To see" means to have direct experience of all of these things. One who does not have physical eyes is able to have this direct experience more easily as his other senses become more acute.

My first camp for those with "eyes of wisdom" was held in October 1977, in the national capital of Delhi, in a high school hostel run by an institute for the visually impaired. I was pleasantly surprised to see that the quality of their work in the camp and the extent to which they benefited far exceeded what people with normal vision could do in five such camps. Their inner senses were highly developed and alert, so they picked up on what was taught quickly.

Let us now examine what this inner truth is. Something is always happening within our bodies; it changes from moment to moment. As long as life exists, some sensation or another is present from the moment we are born until the moment we die. Oh, the sensations! Pulsation, heaviness, heat, sweating, pressure, pain, tremor... Why do we require eyes for this, and what will they accomplish? We advise those with eyes to close them during meditation or their eyes will become an obstruction. In meditation, you must awaken your inner eyes – your wisdom eyes. What is the point of external eyes if they only serve to distract the mind whenever it sees something? As a result, if we want to meditate we close our eyes. This aids in meditation; it helps us to know with sharp clarity what is happening within.

When you attend a camp and put what you learn into practice, you will notice that you can accomplish a lot in just a few days. There will be pulsations, mild tremors, vibrations – something will be happening. And then what will you do? If you dislike any such sensation, you will want it to go away. That is, you will feel aversion upon the arising of an unpleasant sensation, which in turn will perturb you. From your experience, you will know that you get disturbed as soon as an unpleasant sensation arises.

While observing within, at times the entire body may be filled with pleasant sensations. Normally, by the seventh or eighth day of this meditation practice, one feels very nice, which gives rise to attachment, "Oh, I want more of this." On an experiential level, one will notice that one has become disturbed once more. We awaken our inner eyes for this very reason – to enable us to clearly see what's happening within. This cannot be experienced by these physical eyes. With these, one can view images, colours, light, etc. What will that do? It will only

interrupt our meditation, as what we need to know is happening within. Then we will know why we get perturbed and miserable. We get perturbed when unpleasant sensations arise; we dislike them, giving rise to aversion, which disturbs us.

Assume we get into a fight with someone because he said something we disagreed with, and our anger increased. An ordinary person will not realise that when we get angry, we do not harm the person who insulted us; we harm ourselves. We begin to burn within after becoming angry; that is, we harm ourselves by becoming angry. One who has the eyes of wisdom, the eyes of paññā, will understand this immediately. Seeing with physical eyes will only keep our mind rolling in the thoughts, “He insulted me, abused me,” and so on; this is what the external eyes see, while what we need to see is what has arisen within. The inner eyes will be able to see this much more quickly. The “inner eyes” will experience, “Oh, I reacted; I identified with this event happening and lost my equilibrium. With the arising of aversion, I lost my equanimity, and with the loss of equanimity, I lost my peace and happiness too by becoming perturbed. Oh, what did I do?” One develops this awareness and understanding, “I will not allow craving or aversion to arise; I will maintain my equanimity.” This is what must be known from within, not from without.

When the Buddha attained liberation, it was an inner experience for him. Prior to this, when he was not the Buddha, he sat in meditation until he was liberated. How did he manage it? He sat with his eyes closed; he couldn't do it with his eyes open. It would be impossible to discover the secret of the entire world by looking outside oneself. Nobody is capable of doing that. All of this is only observable with closed eyes. And when he realised this liberating wisdom, the first words he uttered were:

“*Pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*”

D.N. Mahāvaggapāli, *Mahāpadānasuttam-1.59*

“Oh! That which I had never heard before from anyone, I have now learned.” *Cakkhuṃ udapādi* – to realise that inner reality, his eyes opened. Not the physical eyes, which certainly remained closed; *ñāṇaṃ udapādi* – eyes of understanding awakened; *paññā udapādi* – eyes of wisdom awakened; *vijjā udapādi* – eyes of knowledge awakened; *āloko udapādi* – light arose. He didn't open his eyes to take in the surroundings. This light arose within him, dispelling the darkness, and he was freed, liberated from all suffering.

Not just this lifetime's misery, but the misery of countless lifetimes – being born, dying, and being born again. If there is one type of pain in one life, there will be another type of pain in the next. What kind of existence is this? Why does one have to go through it again and again? How miserable it must be to keep returning to a mother's womb for nine months? Taking birth and dying again and again. There must be a way out. By observing the truth within, Buddha discovered a way out of this cycle of repeated births and deaths, of cycles of suffering, illness, old age, and so on.

When one awakens the light within, the darkness disappears. Everything will make sense. You will be aware of far more than what your physical eyes can see. External physical eyes can deceive in a variety of ways. Keep these delusions at bay by awakening your inner eyes, the eyes of wisdom. Whenever you attend a ten-day course it will be extremely beneficial! Whatever happens in

the outside world will no longer cause you anxiety.

We use whatever time we have to go inward and remain engrossed in observing the truth within. We are purifying ourselves by removing impurities including cravings and aversions, jealousy, miserliness, and arrogance. As these impurities are removed from the mind, it becomes purer and purer. There is so much peace and happiness in a purified mind that can only be understood through personal experience, not through listening to mere talks. You will only be able to experience it when you turn inward and begin observing the truth, and as you continue to observe the truth, you will become free of all defilements.

A person's nature changes only when truth is realised at the experiential level. A small child cries when he comes into contact with a burning piece of coal. He touches it because he is drawn to its gleaming red colour, and he is eager to play with it. His hand, however, gets burnt, and he screams in agony. He touches it again, and his hand is burned again, causing him to scream and sob. He is not going to touch it again. This is fire, and it burns. Similarly, when a person starts to feel within himself, he realises, “Oh, this reaction burns me.” He starts to experience within himself that he is burning. If he doesn't realise it, he will repeat the habit of reaction ten times until he finally does realise it, “No, I don't want to burn myself. I'm not going to make myself unhappy now.” Then gradually his character begins to change.

When any impurity comes to the fore, he can see how restless and anxious he becomes. Who enjoys becoming agitated and upset? He now knows from experience that allowing impurities in will cause him to become agitated. As a result, he will undoubtedly strive to avoid impurities. The impurity or defilement within was the source of the restlessness. He was cleansed of these impurities as many times as he observed them without reaction. How his life has changed. It is even more joyful than the life of those with eyes. How much misery and unrest do those poor people have to put up with? They do not engage in meditation. Those who do will have to practise with their eyes closed. The eyes of wisdom will not open if the eyes remain open. The physical eyes must be closed in order to awaken the inner eyes.

Whenever you come for ten days, you will know from personal experience what the law of nature is – how we become unhappy when any defilement arises within us and how we remain joyful and calm when no defilements arise within us. By repetition of such experiences, we continue to free ourselves of defilements. A mind free of defilements is a state of immense purity, leading to our profound welfare. And as I just mentioned, only a human being can carry out this task. Only humans have the ability to experience the reality within. We have been given this marvellous gift by nature. This power is far superior than all others. The greatest force in the universe, the power of the Dhamma, will awaken when this occurs, and then life will become extremely blissful and joyful.

Those who have completed the ten-day course should meditate for an hour, or longer if feasible, every morning and evening. It is essential that we experience what is happening within our bodies and minds, as well as how we are reacting to these events. As we continue to “know” this, the impurities will keep getting eradicated and our minds will be filled with peace and tranquility. Those who have sat for a ten-day course should certainly do this, and those who have not yet undergone this experience, will certainly get an opportunity to sit for a course. It

is not easy to understand these things unless one takes a course. If, for instance, we say to someone, "See what happens when you get angry," well how indeed will he know what happens? But as one learns and becomes proficient in this technique, one will certainly begin to know what happens. It will be for his profound welfare. All of you who are here today, may you all get an opportunity to open your eyes of wisdom, your inner eyes, so that all the darkness within is dispelled and light appears, truth awakens, and one is freed of all defilements and all miseries.

May all be Happy! May all be Happy!

—Kalyanamitta,  
S. N. Goenka

## Dhammic Death

1. Shrimati Amarkumari Surana, wife of Shri Vimalchandra Surana, died peacefully on March 15, 2023. She and her husband attended the camp in Sawai Mansingh Stadium in Jaipur in March 1975. She practiced regularly and attended many courses. With her support, Mr Suranaji was able to shoulder many serious responsibilities. May such a dhammic person's future existence be tranquil, and may she continue to advance in her dhammic life, eventually attaining liberation; this is her Dhamma family's wish.

2. On April 23, 2023, Ms. Pushpa K. Shah passed away peacefully in Mumbai. She wholeheartedly accepted the practice of Vipassana after attending her first course in March 1973, and she always encouraged her children to persevere on the Dhamma path. As an assistant teacher, she became an important part of many people's growth in Dhamma through the courses she conducted. She was unable to attend courses recently owing to illness, but she continued her Dhamma practice at SUBK vilage in Igatpuri. May she continue to progress in Dhamma, eventually obtaining full liberation. This is the hope of her Dhamma family.

3. Shrimati Beena Mehrotra, the centre teacher of Dhamma Cakka in Sarnath, died on April 30th. She had been unable to talk for some time but was able to communicate through gestures until her peaceful demise. She became acquainted with Dhamma in 1978, after her only son died at a young age. She ceased crying and lamenting after reverend Mataji consoled her with metta and gradually became established in the Dhamma. She became a Dhamma mother to many Vipassana students after becoming an assistant teacher. She served Guruji and Mataji directly while performing extensive service in the Varanasi region. After the death of her husband, She took the responsibility of the Centre-Teacher bravely. With such strong paramis, may she travel smoothly and easily to Nibbana. These are the wishes of her Dhamma family.

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### For the Operations of Global Vipassana Pagoda

Pujya Guruji Shri S.N. Goenka ji had the vision to develop this historical monument as a symbol of gratitude to his teacher, and the chain of teachers back to the Buddha, and to help preserve and promote the technique of Vipassana, the ancient cultural heritage of India, as well as to provide a place for people from all over the world to come and meditate together, in the

huge meditation hall, under the Buddha relics that are being preserved here. It has been decided to set up a Centuries Corpus Fund to fulfil the above vision and meet the daily expenses for the period of the second Sasana of the Buddha. It has been calculated that if 1,39,000 persons were to donate Rs 9000/- (Rs. Nine Thousand) per person then the total would amount to Rs. 125 crores. The interest earned from this amount could then meet the daily expenses of operations and maintenance of the Global Pagoda. Donations are eligible for tax benefits under Section 80G of the Indian Income Tax Act, 1961.

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4. Online Donation- <https://www.globalpagoda.org/donate-online> Future Course Schedule and Applications

## Additional Responsibility

### CATs

1. Shri Anil Mehta- To serve as Centre Teacher for Dhamma Thali, Jaipur & CAT of Rajasthan

### Additional Responsibility

1-2. Mr. Dipak & Mrs. Kakoli Bhattacharya, kollkata- To assist to CAT Bangladesh

### Teacher

1. Shri Ravi Saxena, Mumbai  
2. Shri Pundlik Ahire, Kalyan  
3. Dr. Sangram Jondhale, Nanded

### CT

1. Shri Ramnath Shenoy- To serve as Centre Teacher for Dhamma Vipula, New Mumbai  
2. Shri Anil Kumar Maurya (SAT)- To serve as Centre Teacher for Dhamma Cakka, Sarnath  
3. Shri V. Santhanagopalan- To serve as Centre Teacher for, Dhamma Arunachala.

### SAT

1. Shri Arvind Veera Raghavan, Chennai  
2. Shri Dulal Kanti das, Kolkata

### New Appointments

### Assistant Teachers

1. Mrs. Usha Dubey, Mumbai  
2. Mr. Vikas Narayan Patil, Nashik  
3. Dr. Arvindbhai Patel, Mehsana  
4. Shri Panchamrao Khadipure, Nagpur

5. Shri Madhusudan Velayudhan, Bangalore

6. Mrs. Yerra Suneetha, Guntur (AP)

7. Mr. Harish Pai, Thane

8. Mrs. Leelavati Vaghela, Ahmedabad

9. Ms. Surabhi Jain, Jaipur

10. Shri Rajesh Jain, New Delhi

11. Shri Aniruddha Mishra, Lucknow

12. Dr. Virabhai Kataria, Mahuva (Guj)

### Children course Teachers

1. Mrs. Renuka Choudhary, Jaipur

2. Mrs. Chandrabala Vasireddy, Hyderabad

3. Mr. Neelaksh Gupta, Dombivali

4. Mrs. Bhuma Radha, Hyderabad

5. Miss Chitturi Krishnakumari, Khammam, Telangana

6. Mrs. Mayaben Bhatt, Rajkot

7. Mrs. Madhvi Sanghvi, Rajkot

8. Mrs. Veena Kapoor, Dubai

9. Mr. Sanjoy Kumar Das, Kolkata

10. Mr. Ruhul Alam, Kolkata

11. Anjanaa Chattopadhyay, Kolkata

12. Ms. Sahoji Chakama, Mizoram

13. Mr. Lokhi Joy Chakma, Mizoram

14. Mr. Hemaranjan Chakma, Mizoram

15. Mr. Shanti Kumar Chakma, Mizoram

16. Pekar Hsieh, Taiwan

17. Liu Yaowen, Chiayi City, Taiwan

## 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
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 & other events



Registration link:- [oneday.globalpagoda.org](http://oneday.globalpagoda.org)

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

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**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

*Carma-cakṣu se dekhate, darśana bhrāmaka hoyā;  
Jāge prajñā-cakṣu jaba, darśana samyaka hoyā.*

When seen with the physical eyes ones vision is illusory; However when the eyes of experiential wisdom awaken, then ones vision becomes clear.

*Deha vipaśyī jo huā, loka vipaśyī soya;  
Sahaja cakṣu usake khule, samyaka darśī hoyā.*

When the body is seen with insight, ones world is seen correctly; When the inner eyes open, one becomes wise with right vision.

*Aṅga-aṅga jāgrata rahe, aṅu-aṅu cetana hoyā;  
To mana kī gāṅṭheñ khuleñ, muktī dukhoñ se hoyā.*

Through the awareness of every particle, may every part of the body awaken; Then the knots of the mind will unravel, and one will attain freedom from misery.

*Śīla dharama pālana karūṃ, kara samādhi abhyāsa;  
Nija prajñā jāgrata karūṃ, karūṃ dukhoñ kā nāśa*

By practicing morality, and practicing mastery of the mind; Ones own experiential wisdom is awakened, and all misery is destroyed.

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