

Vipassana Newsletter

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

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WORDS OF DHAMMA

*Mā pamādamanuñjetha,
 mā kāmaratisanthavaṃ,
 Appamatto hi jhāyanto,
 pappoti vipulaṃ sukhaṃ.*

Do not give way to heedlessness. Do not indulge in sensuous pleasures. Only the vigilant and meditative attain great happiness.

Dhammapada -27 Appamādavaggo.

50th Anniversary of the Return and Spread of Dhamma: A great occasion to express gratitude to our teacher Mr. Goenkaji

We have strongly resolved to celebrate the Golden Jubilee 50th anniversary of the return and the spread of Vipassana, July 3, 2018 to July 2, 2019, throughout the year. It is hoped that this will be helpful in strengthening the daily practice of all students of Goenkaji. To this end, a one-day course will be held, daily, at the Global Vipassana Pagoda throughout the year. Old Students can avail themselves of these courses on any day. In other places also, people will celebrate this Golden Jubilee Year by meditating and practising Dhamma even more seriously. This will be a true expression of gratitude to respected Mr. S. N. Goenkaji.

The vignettes from the life of the world renowned Vipassana teacher Mr. Satyanarayan Goenka, from the days prior to and just after his coming into contact with pure Dhamma, are given here with intent that it may inspire others when they see how a person steeped in devotional fervor from a very young age could change so much. We offer this series from his autobiography—**NL Part – 10**

Charvaka and the Buddha

Charvaka, (an Indian philosopher of the middle ages) believed that this world was the only place where living beings existed. He did not believe in life after death and so it followed that there was no hell or heaven to go to as a result of bad or good deeds. Life began at birth and ended with death. Hence it was good to indulge in endless pleasures as far as possible, even if by cunning means.

*“Yāvajjīvaṃ sukhaṃ jīvennāsti mṛtyoragocaraḥ;
 Bhasmībhūtasya dehasya punarāgamaṇaṃ kutaḥ.”*

“Live and enjoy life while it lasts because no one can escape death. How can the body that has been burnt upon death be reborn? So it does not matter if you have to cheat or lie for your pleasures, for there is no negative fruit of unwholesome action.”

Charvaka, who rejected the principle of karma and its fruit, advocating unfettered indulgence in hedonistic pleasures said:

“... Aṅganādyāliṅganādijanyaṃ sukhaṃeva puruṣārthaḥ.”

“... The pleasure of holding a beautiful woman in one’s arms is the ultimate pleasure and goal of a man. There is no other purpose to his life.”

Even during the Buddha’s time, there were those who did not believe in the philosophy of good or bad actions and their effects. For instance, Pūrana Kassapa believed that unfettered indulgence in violence was acceptable as it carried no negative effect; neither good nor bad action existed and everything ended with one’s life. This view is the pinnacle of existentialism.



Respected Guruji and Mātaji after a long tour of the US & Canada in 2002, travelled to Europe and stayed at Dhamma Pajjota Meditation Centre. This photo is from a public talk nearby the Centre in Hasselt, Belgium.

Ajita Kesakambala said that everyone takes birth only to die and dissolve forever in the five elements; no sin exists and no merit (*puñña*) exists – no cause, no effect.

“Yāvajjīvet sukhaṃ jīvet, ṛṇaṃ kṛtvā gṛtaṃ pīvet.”

“One must enjoy life, indulging in the finest as long as life lasts, even if it means having to go into debt as there are no consequences to be met in the future.”

Another school of thought believed that though the body is impermanent, the soul is permanent and when the body is destroyed, the soul takes on a new body which does not carry the karmic effects of indulgences, violence etc. committed earlier.

In the Gita, Krishna tells Arjuna that the soul is permanent and ever untouched, only the body dies. There is no negative karma in killing one’s relatives in battle (Arjuna was once faced with the dilemma of having to kill his dear relatives arraigned against him on the battlefield). The soul takes on a new body when the old body is destroyed, just like wearing new clothes. But I could never reconcile myself with this line of thought.

Believer and Non-Believer

“...A fool or a sage, all are destroyed with the end of the body, nothing remains after death. Belief in God is false.”

“There is no other world, higher or lower, no negative or positive karma. Those who give charity are foolish as it has no karmic benefit.”

People such as these were considered to be non-believers, while the Buddha was the ultimate believer. In India of those days, those who believed in the law of karma and its fruits were considered to be believers and those who did not believe in

it were considered to be non-believers.

The Buddha knew the views of non-believers to be totally false. He had experienced, and therefore ‘believed’ in, the existence of other worlds besides this world. He also knew through direct experience and believed in the timeless, natural laws of karma and its result, and taught this to people. His teaching was to avoid unwholesome actions and remain focused on performing wholesome actions. Be it a householder or a renunciate, this was one beneficent teaching that was given to all. Doubtlessly, he was a quintessential believer and teacher of the law (Dhamma). In the middle ages when dharma debates and arguments were the order of the day, the non-believer Charvaka, with his belief system born of an unwholesome mind, and the total believer Buddha were placed in the same category.

How does one reconcile licentious Charvaka with the One who not only lived the life of a celibate, but also taught the beneficent teaching of Vipassana with its wisdom of living the life of celibacy naturally, effortlessly! How unfair it was to lump these two into the same category.

Following Celibacy

When Mara was unsuccessful in disrupting the meditative state of the Bodhisatta, his three beautiful daughters tried to kindle sensual desires in him but remained unsuccessful. Of course, after the Bodhisatta became the Buddha then kindling desire in him was impossible.

Māgandhiya

The incomparably beautiful and golden-hued daughter of the brahmin Māgandhiya was of marriageable age. Māgandhiya wanted to get her married to someone as handsome as she was beautiful, but could find no one who matched her beauty either in the brahmin community or amongst the nobility. Then one day he encountered the Buddha and thought that this amazingly attractive person was indeed a perfect groom for his daughter. Breathless with excitement and anxious not to miss out on this opportunity, he rushed home and returned to the Compassionate One with his bejewelled daughter and entreated him to accept her as his bride. But the impossible could never be! To reject this golden woman whom everyone, from nobility to the high caste brahmin community, was eager to accept as a bride was unfathomable for the brahmin Magandhiya. How could he know that he had encountered the Buddha?

The bhikkhu disciples also took an oath of celibacy with the precept –
“*Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.*”

“I accept the rule of training to abstain from celibacy.”

Khuddakapāṭha- 2.3

Out of the 5 precepts that a layperson, a householder would take, one of them would be the precept –

“*Kāmesumicchācārā veramaṇī sikkhāpadaṃ samādiyāmi.*”

“I accept the rule of training to abstain from sexual misconduct.”

Dīghanikāya- 1.130

There are those who try to follow this precept sincerely while there are others who reach the state of celibacy naturally with the deep meditative practice of Vipassana.

To lump together such a one and his followers traversing the path of total dissolution of desires with Charvaka who promoted unbridled lasciviousness was patently wrong! Had the original words of the Buddha and his practical teaching of Vipassana survived (in India), this massive blunder would have never occurred.

Contemplating on such matters, I was now deeply influenced by his teachings. The confused impressions I had of his words regarding karma and its effects dissolved forever. Life was bliss!

Unchangeable

Do the teachings of the Buddha give us knowledge regarding the temporal, mundane, ever-changing reality of existence only? Was nothing said about that which is eternal, permanent, unchanging?

There has been a patently baseless accusation that his teaching was only about the changing, fluctuating reality of existence, there

was nothing that was timeless. Such immensely false accusations have been put forward for centuries leaving a deep impact on the minds of the masses in the country. Just as many foisted false beliefs of the Buddha being a pessimist, so also they accused him of being a purveyor of impermanence, of changing reality, and they opposed Vipassana with the profoundly mistaken belief that the singular goal of Vipassana was to focus solely upon that which is impermanent.

Of course, those who start meditating understand very well that one is undergoing the experience of impermanence in the field of the body, and mind and the sense organs, so that the deep attachment to these may start melting away, as it is this attachment which is at the root of craving and aversion. The meditator begins to understand at an experiential level that this body and mind is not ‘me’, ‘not mine’, ‘not my soul’. The more one gets established in this truth the more one’s attitude changes, thus weakening craving and aversion.

Though a person may understand with his own experience that it is pointless to awaken craving and aversion towards that which is impermanent, yet due to the old habit pattern he may indulge in his senses, wanting to hold on to pleasant experiences. But over time, as the pleasant sensation changes and he can no longer hold on to it, then with proportionate intensity he feels the suffering. Experiencing this truth over and over again, automatically the deeply rooted attachments begin to break down. As the new cravings and aversions do not arise, the old ones start weakening too –

“*Khīnaṃ purāṇam nava natthi sambhavaṃ...*”

Suttanipāta 238

“With the old [*kamma*] destroyed, and no new arising...”

Finally, that state arises where that which is permanent, forever, (*dhuva*), Nibbāna, beyond the impermanent field of mind and body, is realised. The meditator understands well that the entire field of the senses has the nature, the *dhamma*, of *anicca* or impermanence; it carries an effect to every cause, changing every moment. One continues to meditate experiencing this law of nature to reach that state of permanent, causeless and fruitless Nibbāna. This is the final goal of Vipassana.

From this it is clear that in the Buddha’s teaching, the field of the impermanent, the field of dukkha or suffering, is being explored in order to become free from it. The feeling of *anatta* or ‘not me’, ‘not mine’ towards mind and body is being experienced so as to become free from it, so that the ‘Permanent’ may be realised. Exploring the field of *anicca* is not to fulfil a mere rite or ritual. The goal is to touch that which is beyond *anicca* where nothing arises, nothing passes away, where there is no birth, no death, where the ‘Elixir of Permanence’ exists forever.

(from the Autobiography of Mr. SN Goenka) –

Continued...



Daily One-day courses at the Global Pagoda

Everyday one-day courses will be held: 11am. to 5 pm. Those who have completed at least one 10-day course taught by S. N. Goenka in the tradition of Sayagyi U Ba Khin can take part in them. It is necessary to know the number of participants so that proper arrangements can be made for them. Therefore please register. Registration is easy. Just write ‘yes’ with ‘date’ on this mobile no. 8291894644 on WhatsApp or by SMS on 8291894645.

Celebrating 50 Years of the Journey of Dhamma

To mark the Golden Jubilee year commemorating the completion of the first Vipassana Course in India, the following events have been organised:

1) One-day course on 3rd July at Panchayati Wadi, Mumbai

The second of **two one-day courses** in a day will be held, again at the Marwari Panchayati Wadi for Vipassana meditators in this tradition **on July 3, 2019. First session 9am to 1:30pm and Second session 3 to 7:30pm. Please arrive 45 minutes before the course starts for accommodation allotment. Venue:** Panchayati Wadi rest-house, 41, second Panjarapol lane,

CP Tank - Madhavbaug, Mumbai-400004. For registration of the above two events, please **book**. **Contact:** +91 9930268875, +91 9967167489, +91 7738822979 (**Tel booking:** 10 am to 8 pm daily).

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

2). 10-day course at Dhamma Pabbaja, Churu

As the first Vipassana course was conducted by Mr. S. N. Goenkaji from **July 3-13, 1969**, we are celebrating the 50th year with a 10-day course at his ancestor's place, Rajasthan, at *Dhamma Pabbaja Vipassana Centre*, Churu, on **July 3-14, 2019**. (Eligibility criteria, the same as Satipatthana Course). All are welcome to join in this course. For more details please **Contact:** 'Pubbaj Bhumi Vipassana Trust', Bhaleri Road, 6Km From Churu (Rajasthan) Mob. 9664481738, Email: dhammapabbaja@gmail.com, Website: info@pabbaja.dhamma.org, **Mob. Contact:** 1) Mr. SP Sharma, Mob. 07627049859, 2) Mr. Suresh Khanna, Mob. 094131-57056.

3). Golden Jubilee Celebrations, Igatpuri

On the 50th anniversary of the first Vipassana course in India, what better tribute to our Dhamma Father Goenkaji could there be than to meditate together in a course-setting.

Accordingly, we have organized 10-day Special Courses from **3rd to 14th July 2019** at all the 3 centres located in Igatpuri campus, as follows:

(A) Special 10-day Course at **. Dhamma Giri** (Eligibility criteria, the same as Satipatthana Course). and (B) Special 10-day Course at both **. Dhamma Tapovana-1 & . Dhamma Tapovana-2**: (Eligibility criteria, the same as 20-day course). On completion of these courses, over the next 3-days from **14th to 16th July**, we plan to have paper presentations where inspiring experiences will be shared by those who had worked with Goenkaji, and also some other programs will be there. For taking part in this 3-day program, one will have to register oneself separately.

Online registration is as follows: **. for Dhamma Giri:** <https://www.dhamma.org/en/schedules/schgiri> **. for Dhamma Tapovana-1:** <https://www.dhamma.org/en/schedules/schtapovana> **. for Dhamma Tapovana-2:** <https://www.dhamma.org/en/schedules/schtapovana2>

4). A program at the Global Pagoda in Dec. 2019

As you all know that the 50th Year has come to pass, to celebrate this Golden Milestone, a mega event is being planned at the closing of this year on Dec 15-16, 2019 at the Global Vipassana Pagoda.

One objective of the program is to bring Vipassana meditators from all over the world, together at one place for a mega group sitting and metta to strengthen the practice of Dhamma. The other is to collectively reflect on the past 50 years and outline the vision for the coming 50 years. In this two-day event, we shall also hold discussions around Vipassana and Buddha's discourses, as well as sharing memories of old meditators who worked closely with Gurujii for Dhamma Work. We request you all to kindly attend the event

Please register before coming. You can use following method:

WhatsApp - 82918 94644; SMS - 82918 94644

Website: (*The link for the same will be provided next month.*)

Basic Diploma & Advanced Diploma Courses on the teachings of the Buddha: Vipassana practice and its theoretical aspects.

Vipassana Research Institute (VRI) and University of Mumbai (Dept. of Philosophy) jointly conduct these courses on theoretical and practical aspects of the Buddha's teachings, and practical application of Vipassana in various fields. Duration of course: 22-June-2019 to March 2020. Classes: every Saturday 2:00 to 6:00 pm. Eligibility: Min. 12th pass / old SSC. {By the end of first term, students go to a 10-day Vipassana course as a part of curriculum} Admissions from 12th to 15th June, 2019 between 11am to 2pm at Philosophy Department, Gnyaneshwar Bhavan, University of Mumbai, Kalina, Santacruz (E). Mumbai - 400098. Phone no. 022-26527337. Please carry: A photocopy of your Educational Certificate, A Name change gazette Certificate, passport size photos-3 & Admission fees Rs. 1800/-

For more information **contact:** 1) VRI office 022 50427560, 9619234126 (9:30am- 5:30pm), 2) Mrs. Baljit Lamba - 9833518979, 3) Ms. Rajshree - 9004698648, 4) Mrs. Alka Vengurlekar - 9820583440

Visit Website - <https://www.vridhamma.org/Pali-Study-Programs>

Marvellous 'Mitra Upakram' Project

'MITRA Upakram', a joint activity of Government of Maharashtra and Vipassana Research Institute, was started in 2012. 12,000 school

teachers have completed a 10-day Vipassana Course. They now give a 70- minute *Anāpāna* training to other teachers and students. Thereafter, they continue the practice of *Anāpāna* for 10 minutes, twice a day.

There was initially huge participation and enthusiasm among Dhamma Sevaks, however with the expansion to around 100,000 schools, we have been unable to physically go to each school. Therefore, we started calling schools and providing required support with the help of a few Dhamma Sevaks placed in Mumbai. Even though each caller connects with 50 schools, our total team was unable to cover all schools. Considering this we will require 30 more callers.

- They will work under VRI and will be remunerated suitably.
- We need funds to meet these expenses. The students who want to gain merit may contribute to 'Vipassana Research Institute' and avail 100% income tax relief under section 35 (1) of Indian Income Tax Act. **Contact Address:** 'Vipassana Research Institute', Dhamma Giri, Igatpuri-422403, Dist. Nashik, (Maharashtra)

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The President of India

visits Dhamma Kalyana Vipassana Centre

The President of India, Shri Ramnath Kovind visited the Dhamma Kalyana Vipassana Centre at Kanpur on 25th Feb 2019 to inaugurate the expanded Centre. During the inauguration, the President said that Vipassana is the best meditation technique, which is well-suited to meet the challenges of present times, and invited more and more people to take advantage of this technique. He highlighted that Vipassana was originally taught by Lord Buddha and it was Gurujii Shri Satyanarayana Goenka who brought it back to India from Myanmar and then spread it all over the world. He revealed that he himself practices Vipassana regularly. The inaugural event was attended by CM of UP, Ministers, Officers and other respected members of the society. People from his ancestral and near-by villages also joined the event. Now the course capacity is up to 220 students. There are 4 Dhamma Halls, as per requirement. There are programs to give an introduction to Vipassana and to practice *Anāpāna* throughout the day for new comers. (Please check 'Schedule of Future courses' for more information.

Children's Meditation Courses in Mumbai

Date	Course sites	Age 10-16, Registration 2 days before the Course, i.e. Thursday & Friday.
First Sunday	Ulhasnagar, Churchgate, Thane, Khar	
Second Sunday	Dombivili, Andheri	
Third Sunday	Thane, Ghatkopar, D. Vipula	
Fourth Sunday	Airoli, Dhamma Vipula	

"Please call or send a text SMS message with the name & age of the child two days in advance for registration."

Course Timing: 8:30 am to 2:30 pm. Registration Timing: 11 am to 1 pm on the specified numbers and dates for each location. Course **Venues:-** **Ulhasnagar:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Churchgate:** Contact: Prashant Rao, Mob. 9820059287, **Thane:** Contact: Deepali Kadam, 9833116107, **Khar:** Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9768123934, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9769926169, 9967813469. **Dombivili:** Tilak School, Tilak Nagar, Dombivili, Mob. 9819866615, 9029423540, **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Viduyt Society, Mumbai 400086. Tel: 25011096, 25162505. **Airoli:** Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9892565765. - Please call two days in advance for registration. NB: *Please bring a cushion. *Please register on the specified phone numbers. If unable to attend after registration. *please Inform in advance. *Please arrive on time for the course.

Importance of Lighting a Pagoda

Respected Goenkaji always said that it is of special importance that a Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for the lighting of the Global Pagoda may do so. The cost per night is Rs. 5000/-. For further information Contact at •GVF address.

Centuries Corpus Fund for the Operation of Global Vipassana Pagoda (GVP)

As desired by Guruji, a Centuries Corpus Fund has been set up to meet the daily expenses of GVP. To fulfill this desire of Guruji, Global Vipassana Foundation (GVF) calculated that if each of 8960 persons donates Rs 1,42,694/- then the amount will be Rs 125 crores. The interest earned from this amount will meet its daily expenses. If one cannot deposit this amount at one time one can do it in installments in a year. (Some have deposited money, and it is hoped the full amount will be received soon.)

This is a great occasion for all meditators and non-meditators to increase their parami by contributing to this fund

• For more information and making contribution please **contact** • GVF office: 1. Mr. Derik Pegado, 9921227057. or 2. Mr. Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512 / 62427510; Email-- audits@globalpagoda.org; **Bank Details:** 'Global Vipassana Foundation', Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No.- 911010032397802; IFSC No.- UTIB0000062; Swift code: AXISINBB062.

The Construction of Dhammalaya 2

To give free accommodation to Dhamma Sevakas and meditators who come to the Global Pagoda for a one-day course from far-off places, Dhammalaya-2 will be constructed soon. Those who want to earn merit by contributing to the construction work should contact at above • GVF address.

Saṅghadānas at Global Vipassana Pagoda

Sunday **29th September 2019**, on the occasion of the death Anniversary of Res. Goenkaji and Sharad Purnima; Sunday **15th Dec. 2019**, on the occasion of Celebrating 50 Years of Dhamma; & **12th January 2020**, on the occasion of death Anniversary of Res. Mataji and Sayagi U Ba Khin are being organized at 9 a.m. respectively. Those who wish to take part in the meritorious Saṅghadāna, they should Contact: 1. Mr Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, **Tel:** 022- 62427512 (9:30 AM to 5:30 PM), Email: audits@globalpagoda.org.

Additional Responsibilities

- 1-2. Shri Yogesh and Smt. Alka Agarwal, Ahmedabad, To Assist the Center Teacher of Dhamma Bodhi, Bodhgaya
3. Shri Sitaram Sahu, To serve as Centre Teacher for Dhamma Kuti, Singarbhatta, Raipur (Chhattis Garh)

Newly Appointed

Senior Assistant Teachers

1. C.B. Kar, Bhuvaneshwar
- 2-3. Mr. Dipak and Mrs. Kakoli Bhattacharya, Kolkata
4. Parmita Sinha, Kolkata

Newly Appointed

Assistant Teachers

1. Ms. Prevanda Patil, Seoni
2. Smt. Santosh Rana, Gurugram, Haryana
3. Shri Bansh Ropan Das, Lucknow
4. Mrs. : Madhu M Shah, Mumbai
5. Dr. Rachana Bhardwaj, Mumbai
6. Mrs. Megha Dalvi, Kolhapur
7. Mr Kim-Choon Lim, Singapore
8. Mr. Alan Kornik (Issy), South Africa

Children's course teachers

1. Miss. Surabhi Jain, Jaipur
2. Mrs. Ranjana Agarwal, Jaipur
3. Mrs. Chandrika T. Bhavani, Ankaleshwar
4. Mrs. Ranjanben B. Surati, Ankaleshwar
5. Mr. Batukkumar D. Mistry, Surat
6. Dr. Jayesh Dhirajlal Thakrar, Surat
7. Mrs. Aruna Batukkumar Mistry, Surat
8. Mr. Meghraj Kirodimal Agarwal, Surat
9. Dr. Sudhir Manjibhai Patel, Surat
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17. Mrs. Deepali Dilip Kadam, Thane
18. Mr. Rajesh S. Khandare, Pune
19. Mrs. Aarti R. Khandare, Pune
20. Mr. Avinash S. Chaudhari, Pune
21. Mr. Sunil Shah, UK
22. Avital Kanner, Israel

One-day Mega courses at Global Vipassana Pagoda for 2019

Sunday 14th July, Ashadha-Purnima (Dhammachakka Pravartan day); Sunday 29th September On the occasion of 5th death Anniversary of Rev. Goenkaji & Sharad Purnima. One-day mega course at GVP onwards till 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho:** Avail of the immense benefit of meditating in large group. For registration Contact: 022-62427544, 022-28451170- Extn: 9, Mob. 8291894644 (Tel. booking: 11 am to 5 pm daily). Online registration: <http://oneday.globalpagoda.org/register>

DHAMMA DOHA

Atiyoṃ kā jīvana jiyā, bhoge kāma-vilāsa.

Yā phira atīyoṃ meṃ cale, deya kāma ko trāsa.

One lives a life of extremes – either by fully enjoying pleasures; Or else by torturing one's body.

Taja donoṃ ati jo cale, madhyama patha matimāna.

Kāte citta kaṣāya saba, pāve pada nirvāna.

But one who walks the middle path, focused, forfeiting both the extremes; He is able to dissolve the miseries and pain, and realise the state of *nibbana*.

Kāma-rāga jyoṃhī jage, mana samatā de khoya.

Āṅkhoṃ para paradā paḍe, satya prakāṣa na hoyā.

The mind loses its balance when desires and passions arise, A veil falls in front of the eyes, clouding the truth.

Tṛṣṇā se dukha jāgate, tṛṣṇā se bhaya hoyā.

Tṛṣṇā tyāge dukha miṭe, bhaya kāhe se hoyā.

Misery arises from desire, fear too arises from desire, Misery dissolves by relinquishing desires, why indeed would one then be fearful!

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course booking: info@giri.dhamma.org

Website: www.vridhamma.org