

WORDS OF DHAMMA

*Appamādarato bhikkhu, pamāde bhayadassi vā;
abhabbo parihānāya, nibbānasseva santike.*

Dhammapada 32, Appamāda Vagga

The Bhikkhu who delights in heedfulness seeing danger in heedlessness, cannot fall away, but is in the presence of Nibbāna.

On the occasion of the Golden Jubilee Anniversary of the return and spread of Vipassana

One day courses will continue to be held daily at the GVP.

On the occasion of the 50th Anniversary of the return and spread of Vipassana meditation, the one day courses that began from 3rd July 2018 at the GVP will continue further (daily). This year about 10,000 meditators were benefitted. Therefore these courses will continue regularly so that meditators can strengthen their regular daily practice, by taking advantage of these courses. In addition, inspired by these meditators other meditators will join courses and be benefitted as well.

At other centres also people should organize daily group meditation and one day courses to strengthen their daily practice. This will be a true expression of gratitude to respected Goenkaji.

Up till now the number of meditators who have attended long courses, one day courses and Sunday courses is about 4-5 lakhs. After describing the incidents of his life from childhood to youth and his experiences of his devotion to Krishna before he came in contact with pure Dhamma his experiences after coming in contact with Vipassana are now described here in **part 11**.

What is Nibbāna?

The Buddha gave the following explanation:

“There is, bhikkhus, that state where there is no earth, no water, no fire, no air, no sphere of infinite space, no sphere of infinite consciousness, no sphere of nothingness, no sphere of neither perception nor non-perception, neither this world nor another world nor both, neither sun nor moon.”
— *Udāna 71*

When a bhikkhu whose impurities (*āsavas*) have been weakened, experiences this state, then for him the highest states of existence (*rūpa*, and *arūpa brahmalokas*) dissolve as well. He crosses the boundary line of existence and goes beyond, leaving suffering behind, as the ever-rotating cycle of becoming has ended.

A novice had this query for the Buddha, “Is there truly an existence where there is no birth, no death?” The Buddha responded:

“*Atthi bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatam...*”

“Bhikkhus, there is a not born, not become, not made, not conditioned...”
— *Udāna 73*

This is the state where there is neither the existence of birth nor of becoming. If the state of non-birth and non-becoming did not exist, then the sphere in which birth and becoming is taking place could not have been crossed, could not have been dissolved. Since the state beyond birth and becoming does exist, the ever rotating cycle of becoming, of birth and death, of cause and effect can be delineated. One can, however, traverse this by knowing it at the experiential level. To go from impermanence (*anicca*) to permanence (*nicca*), from death to the deathless, is the goal of Vipassana meditation.

How To Get There?

To reach this blessed state the Buddha has given us the incomparably beneficial teaching of the Eightfold Noble Path consisting of moral conduct, mastery of the mind and wisdom (*śīla, samādhi, paññā*).



Respected Gurujee and Mataji giving metta in a very happy mood to all beings in 1994, standing in their residence at Dhammagiri.

The Gates to Immortality Open Wide

When the Buddha achieved the state of full enlightenment (*sammā sambodhi*), he took the decision to distribute this nectar of immortality and made this Dhamma proclamation:

“*Apāruṭā tesam amatassa dvārā. Ye sotavanto pamañcantu saddham.*”
— *Dīgha Nikāya 2.71*

“Open to them are the doors of the deathless who are ready to hear with sincere dedication, having set aside their blind beliefs.”

People will be able to understand the path only if they have heard about it. They will be able to realise the immortal state only when they walk on the path themselves.

What is the Nectar of Immortality?

Immortality is the state of Nibbāna, which is endless and infinite, sacred, beneficent, indestructible, never decays, is unshakable, eternal, and never arises. It is never born, is causeless, is free from the cycle of becoming, is the giver of peace, is the ultimate bliss, is pure, faultless, without any taint, and carries no effect or result from a cause. There are many other terms used by the Buddha to describe Nibbāna, the state of the unchangeable, immovable reality which must be experienced as it is beyond words.

Explaining this further the Buddha said:

“*...rāgakkhaya dosakkhaya mohakkhaya idaṃ vuccati amatam ... nibbānam.*”
— *Samyutta Nikāya 2.4.315*

“...the destruction of greed, hate, and delusion is deathlessness ... Nibbāna.”

“*chandarāgavinodanam, nibbānapadamaccutam.*”

— *Sutta Nipāta 1092*

“The abandoning of desire and passion is the state of imperishable Nibbāna.”

“*Nikkhantaṃ vanato'ti nibbānam.*”

— *Majjhima Nikāya Aṭṭhakathā 1.281* ①

“To come out of desire is to be in Nibbāna.”

“*Nibbānaṃ paramaṃ vadanti Buddhā.*” – *Dīgha Nikāya 2.90*

“The Buddhas have called Nibbāna the ultimate (state).”

“*Yo ca vassasataṃ jīve, apassaṃ amataṃ padaṃ;
Ekāhaṃ jīvitaṃ seyyo, passato amataṃ padaṃ.*”

Dhammapada 114

“To live for a day having realised the state of Nibbāna, is far better than to live for a hundred years without having realised the deathless state.”

The Buddha gave discourses throughout his life so that others could achieve this state of the eternal, imperishable, infinite Nibbāna. However, he did not merely give sermons, as there have been many in our country who had that ability, but this colossus of a man taught people how to become proactive and start to practise the way to freedom. He gave them a systematic path to walk on. Nibbāna cannot be achieved by anyone’s compassion or blessing. He explained that casting torpor aside, a seeker must work hard himself with sincerity to achieve it. Explaining this he further said:

“*Tumhehi kiccamaṭappaṇaṃ, akkhātāro tathāgata.*”

– *Dhammapada 276*

“You yourself have to work hard, the Tathāgatas can but show you the path.”

And then exhorting the meditators he said:

“*Appamādo amatapadaṃ.*”

– *Dhammapada 21*

“Heedfulness is the path to the deathless.” The state of the Ultimate truth can be achieved only with unbroken awareness. For this alone he revealed the path. Just as the trees get laden with flowers and fruits in spring, so it was said:

“*Tathūpamaṃ dhammavaraṃ adesayi, nibbānagāmiṃ paramaṃ hitaya.*”

– *Khuddakapāṭha 6.13*

“The Tathāgata taught us the highest Dhamma which gives fruit containing our ultimate welfare, leading us to Nibbāna.”

“*So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṇakalyāṇaṃ.*”

– *Dīgha Nikāya 1.190*

“He taught us the Dhamma which is beneficent in the beginning, is beneficent in middle and is beneficent at the end.”

“*Ādimhi silaṃ dasseyya, majjhe maggaṃ vibhāvaye. Pariyoṇamhi nibbānaṃ....*”

– *Dīgha Nikāya Aṭṭhakathā 2.64*

“He taught us to imbibe moral conduct at the beginning, he taught us to walk the path in the middle, and he taught us to reach the goal of Nibbāna at the end....”

All aspects of Dhamma taught by the Buddha carry our highest welfare. They all focus on but one goal – that the meditator becomes free from the bondage of impermanence, of that which is subject to change (aniccā, vipariṇāma-dhammā) that carries cause and effect, and thus realises the ultimate truth which is eternal, ever-present, immutable and has no effect as there is no cause.

The teachings of the Tathāgata:

vimuttisārā sabbe dhammā – carry the essence of liberation,

amatogadhā sabbe dhammā – enable one to dive into the eternal,

nibbānapariyoṇā sabbe dhammā – lead ultimately to Nibbāna.

– *Āṅguttara Nikāya 3.10.58*

Nibbāna is the consummation of the Dhamma path.

“*Te yanti accutaṃ thānaṃ, yattha gantvā na socare.*”

– *Dhammapada 225*

“Free forever of degeneration, they reach that eternal, imperishable state where suffering ceases to exist.”

The ultimate one-pointed goal of the path is this state:

“*Ajaraṃ amaraṃ khemaṃ, pariyesissāmi nibbutiṃ....*”

– *Buddhavaṃsa-aṭṭhakathā 7,*

Sumedhapatthanānikathāvaṇṇanaṃ

“It is immortal, imperishable, imbued with welfare; it leads one to what one seeks - Nibbāna....”

It is the state where:

“*Na ca te punamupenti gabbhaseyyaṃ, parinibbānagatā hi sūtibhūtā*”*ti.*

– *Vimānavatthu 909*

“Having achieved the cool, blissful state of Parinibbāna, they never return again to become trapped in the incalculable suffering of the womb of a mother.”

For this, he taught the meditators to walk on the Eightfold Noble

Path and not merely to resort to prayers to someone.

“*...aṭṭhaṅgiko ca maggānaṃ, khemaṃ amataṃ gāminan*”*ti.*

– *Majjhima Nikāya 2.215-16*

“...the eightfold path is the best of paths for it leads to safety, to the deathless.”

This is indeed:

nibbānagāmiṇi paṭipadā – the path on which we walk along to Nibbāna.

– *Āṅguttara Nikāya 3.6.58*

Hence, while teaching the establishing of awareness (*satipaṭṭhāna*), he said that this knowledge is:

sattānaṃ visuddhiyā – for the purification of beings,

sokaparidevānaṃ samatikkamāyā – for the overcoming of sorrow and lamentation,

dukkhadomanassānaṃ atthaṅgamāyā – for the extinguishing of suffering and grief,

nāyassa adhiḡamāyā – for walking on the path of truth,

nibbānassa sacchikiriyāyā – for the realisation of Nibbāna.

Dīgha Nikāya 2.405

But one has to work truly hard for this.

“*Te jhāyino sātatikā, niccaṃ daḷhaparakkamā.*

Phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttaraṃ.”

– *Dhammapada 23*

“The wise ones ever meditative, ever persevering with firm, unshakeable effort, realise Nibbāna, the incomparable freedom from bondage.”

The Buddha’s teaching does not encourage argumentative debates, nor armchair philosophical intellectualism nor the indulgence in vacuous conversations, nor is it for showing off the superiority of its wisdom by proving others inferior. It is the nectar of words flowing from an immensely compassionate and fully liberated being, giving expression to his experiences. It was his compassionate desire that people, crushed and suffering under the wheel of constant becoming, should ripen in this beneficent teaching by realising that which is ever-present, immovable, immortal, infinite, and absolute so they too could become free of the miserable cycle of becoming and realise Nibbāna.

He who walks on the path as shown by the Buddha:

“*...na hi jātu gabbhaseyyaṃ puna reti.*”

– *Khuddakapāṭha 9.10*

“...becomes free forever of the suffering of coming into the womb again.”

By undertaking this practical, realistic practice as taught by the Buddha, thousands got liberated in his lifetime. Let us see what some of those who realised liberation had to say:

“*...ajjhagā amataṃ santim, nibbānaṃ padamaccutaṃ.*”

– *Sutta Nipāta 206*

“...the sublime peace, the unchanging state of Nibbāna has been attained.”

“*Dhammosadhaṃ pivivāna, visaṃ sabbaṃ samūhanim.*”

“Having taken the medicine of Dhamma, I have cast off the poison that is the world.”

“*Ajarāmaraṃ sitibhāvaṃ, nibbānaṃ phassayiṃ ahaṃ*”

– *Apadāna 1.1.495*

“The cool, soothing, imperishable, immortal Nibbāna has been realised.”

“*Yena nāṇena pattosi, accutaṃ amataṃ padaṃ....*”

– *Apadāna 1.14.12*

“With that knowledge and wisdom, the imperishable, immortal state of Nibbāna has been achieved....”

“*Pattā te acalaṭṭhānaṃ....*”

“[I have attained] that state which is ever constant [Nibbāna]....”

– *Vimānavatthu, 860*

“*...katantaṃ paccavekkhantā, imamatthamabhāsisuṃ.*”

– *Theragāthā 1, Nidānagāthā*

“...by realising [that], this truth is being revealed.”

Each one who walks that path of liberation:

“*...saṃyojanāni pajahissat*”*ti....*”

– *Āṅguttara Nikāya 2.6.68*

“...having destroyed the bonds [of the conditioned mind, realises Nibbāna]....”

All those who have walked this path of liberation in the past, who are walking on it in the present, and who will walk on it in the future,

have obtained and will obtain the same benefits, since:

“*Nibbānaṃ nibbānabhāvaṃ na jahatīti....*”

– Kathāvattu 286

“Nibbana never relinquishes its Nibbāna-nature....”

What indeed is the natural state of Nibbāna?

“*Nibbānaṃ niccaṃ dhuvāṃ sassataṃ avipariṇāmadhammanāti.*”

– Kathāvattu 286

“By this we mean Nibbāna is permanent, imperishable, eternal, not subject to change.”

The Tathāgata speaks about Nibbāna, about the way to reach Nibbāna, and of the experiences of the meditators who have realised *Nibbāna* in innumerable ways. Even today the benefits of these teachings are self-evident in that to whatever extent one makes right effort, to that extent he or she gets nearer to the final goal of Nibbāna.

It was singularly unfortunate that both the entire mass of literature consisting of the Buddha's words, as well as the beneficent technique of Vipassana, disappeared totally from India. Otherwise, had a discerning and wise sage like Vivekanandaji come in contact with it, he would not have been able to say that, such as with Charvaka's philosophy, there is nothing in the Buddha's teachings that speak of the eternal, the immutable, the unchangeable. Or that the followers of the Buddha have nothing that is eternal and absolute. The reality, in fact, is that the final goal of every follower of the Buddha in all the countries where his teachings exist is Nibbāna.

(from the *Autobiography of Mr. SN Goenka*) –

Continued...

Sixth death anniversary of respected Guruji

Let this long essay on Nirvāna by Guruji greatly inspire meditators to walk on the path of Dhamma, This will be their real tribute to Guruji. Let them regularly practice meditation and help others to do so. Let them organize group meditation at different places, let them organize one day courses and if one feels weak in practicing meditation he or she should join a ten-day course to strengthen their practice. This is what is required to make progress on the path of Dhamma.

. For this we have the blessings of Guruji and Mataji.

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 have 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 has been 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** (even for 10-day Vipassana Courses for school teachers). 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) **Bank details: Payees Name:** Vipassana Research Institute, **Bank A/c No.:** 11542165646, **Bank Name:** State Bank of India,

Branch code: Igatpuri – 0386, **IFSC code:** SBIN000386,

MICR CODE: 422002702, **CIF No.:** 81262896311.

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, Wadala, Matunga	
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:- 1) Ulhasnagar:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, 2) **Wadala:** “BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building **Contact:** Mobile: 98922-18186, 98201-50336, 3) **Khar:** Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9768123934, 7498027441, 4) **Churchgate:** **Contact:** Prashant Rao, Mob. 9820059287,

5) **Thane:** **Contact:** Deepali Kadam, 9833116107, 6) **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Mob. 25101096, 25162505. 7) **Dombivili:** Tilak School, Tilak Nagar, Dombivili, Mob. 9819866615, 9029423540, 8) **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9769926169, 9967813469. 9) **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25162505. 10) **Belapur:** D-Vipula Vipassana Centre – **Contact:** 77382000969, 9594464442, 11) **Airoli:** Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9892565765. 12) **Kalyan:** Krishanrao Dhulup KDM school No. 4, Ram baug lane no 5, Near old Vani Vidyalay. Mob. 9987425633. 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.

Anapana and Vipassana Awareness Programs for Navy officials

Mini Anapana and Vipassana Awareness Programmes were specially conducted for Indian Navy Personnel at various locations of Tamil Nadu. The details are as follows:-

1) **INS Adyar, Chennai**– Conducted on 18th Aug 2018

In the above naval base, Mini Anapana session was conducted and 71 people (sailors and their families) attended along with their medical officer.

2) **INS Agrani, Coimbatore**– Conducted on 26th Sept 2018

In the above naval base, Mini Anapana session was conducted and 200 naval trainees attended. Awareness talk on Vipassana was also given. The Commanding officer of the base, besides inaugurating, participated in the programme.

3) **INS Parandu, Ramanathapuram**– Conducted from 17 to 19th Jun 2019

In the above naval base located at Uchipuli, Mini Anapana session was conducted and 144 people attended. The participants were of different categories comprising of Commanding Officer, Officers, Junior Officers, Lady Officers, Sailors and their wives.

4) **INS Kattabomman, Tirunelveli**– Conducted from 19 to 21st Jun 2019

In the above naval base situated at South Narayanam near Tirunelveli, Mini Anapana session was conducted and 220 members comprising of Officers and Junior Officers (both male and female) attended along with their Commanding Officer.

All the Mini Anapana and Vipassana Awareness Programme were conducted by Shri A. Subramanian (SAT and RCCC) and assisted by ATs and Dhamma Servers.

Happy to inform that this team from Dhamma Setu has covered almost all the naval bases of Tamil Nadu in their mission. Though our endeavour may be a drop in the ocean, we hope that it may bear fruits in germinating the seeds of Dhamma in Indian Naval bases.

A new Centre in Palghar near Mumbai

In 1978, a medal winning veteran of the Indian Air Force was awarded a 10-acre plot of land by the Maharashtra Govt on the outskirts of Palghar city, about 3.5 km from Palghar Railway Station (approx. 100 km to the north of Mumbai).

In 2012 with his Dhamma volition the first group sitting took place on this land. Subsequently local meditators formed the Palghar Vipassana Trust and from April 2014 onwards, regular 1-Day, 3-Day and 10-Day courses started being held, by renovating existing structures that were expanded into Residential Quarters, Dining & Dhamma Halls, with a capacity of 20 students per course.

Rev. Mataji Illaichidevi Goenkaji visited the site in Dec. 2014, where she participated in a group sitting, took a tour of the site and discussed plans for the future of a proposed centre. It was then that the name 'Dhamma Vatika', meaning the 'Orchard of Dhamma', was suggested for the initiative.

Over the past 5 years more than 2000 students have participated in the courses, the site today hosts over 20 single-gender courses annually with capacity of 40+ students per course.

After several years of effort, the Government of Maharashtra has issued a letter to enable the transfer of the land to the Palghar Vipassana Trust at a nominal value of approx. Rs 2 Cr. as against its market value of over Rs 20 Cr.

Post the transfer of land, the Trust shall be implementing a phase-wise master plan for the much awaited full-fledged Vipassana centre with all amenities having a capacity of over 150 students per course.

The Trust has already received certain donation commitments towards the land transfer. You are welcome to participate in this noble venture - donations made to Palghar Vipassana Trust are deductible under Section 80G of the Income Tax Act 1961.

Details for Donation using IMPS/NEFT/RTGS:

Payee's Name: Palghar Vipassana Trust; Account No.: 4641101000787; Bank: Canara Bank, Branch: Palghar; IFSC: CNRB0004641; PAN: AACTP4862D

You can also give a call at +91 98339 34712 for any support in the donation process. **Address:** Dhamma Vatika, Palghar Vipassana Trust, Behind Alyali Cricket Ground, Alyali Village, Palghar- 401404, Mo. +91 96371 01154 (Course Manager); Email: vipassana.palghar@gmail.com

Online Regn.: <https://www.dhamma.org/en/schedules/noncenter/palghar.in>

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.

Celebrating 50 Years of the Journey of Dhamma 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 Guruji for Dhamma Work. We request you all to kindly attend the event. Please register before coming. You can use following method: WhatsApp-8291894644; SMS-8291894645; Website: <http://registration.globalpagoda.org/registration/>

VRI - Pāli Residential Course - 2020

Pāli-Hindi (45 Days Residential Course) (9th Feb to 26th March 2020). Please find Eligibility Criteria for above courses on:

<https://www.vridhamma.org/Pali-Study-Programs>; **Contact:** as above & Mob. **contacts:** Mob. 9619234126, Mrs. Baljit Lamba - 9833518970, 3) Ms. Harshita Bramhankar- 8830166246

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.

Abhidhamma in Daily Life: Short course for 2019-20

A short course on 'Abhidhamma in Daily Life' will be conducted at VRI under the affiliation of University of Mumbai.

Schedule: Every Saturday; 1 to 4 pm; Dates: Starting from 16-Nov-2019 to 1-Feb-2020; **Educational Qualifications:** HSC/Old SSC -- (Passing certificate Photocopy & Name Change Gazette Certificate photocopy (if change in name) & 1 passport size photograph)

The last date of form submission is 8th Nov 2019.

To download the form, go to <http://www.vridhamma.org/Theory-And-Practice-Courses>; Fill the form, Scan and send it to mumbai@vridhamma.org; VRI Office. Telephone: 022-50427560 or 28451204 Ext: 560

Saṅghadānas at Global Vipassana Pagoda

Sunday 29th September 2019, on the occasion of the death Anniversary of Respected 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 Respected 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.

One-day Mega courses at Global Vipassana Pagoda for 2019-20

Sunday 29th September On the occasion of 6th death Anniversary of Rev. Goenkaji & Sharad Purnima and **Sunday 12th January 2020** in memory of Res. Mataji & Sayagi U Ba Khin, one-day mega courses at GVP onwards till 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānam 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

*Milen Buddha bhagavāna to, mile dharma kā jñāna.
Nirmala mile vipaśyanā, mile mokṣa nirvāṇa.*

If one meets the Buddha, he can learn Dharma from him. He can also learn from him the pure technique of Vipassana and attain liberation and Nibbāna.

Rāga dveṣa kī moha kī, jaba taka mana men khāna.

Taba taka dukha hi dukkha hai, dūra mukti nirvāṇa.

So long as there is a mine inside oneself of craving, aversion and ignorance, There is only suffering for him and liberation and Nibbāna are far away from him.

*Kāma krodha abhimāna kī, bhari hṛidaya men khāna
Dūra mukti hai mokṣa hai, dūra bahuta nirvāṇa*

So long as the mine inside is full of sensuality, anger and pride, Liberation and freedom are far from him and far away is Nibbāna.

Jñeya nahin jñātā nahin, hove kevala jñāna

Bhava bandhana sāre khulen, mile mukti nirvāṇa

When one has the right understanding that everything is in a flux, the knower as well as the knowledge, then all fetters that bind one to the wheel of becoming are broken and he attains liberation and Nibbāna.

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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 14 Sep, 2019 Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month Vip. NL Regd. No. 49916/90; P. Regn No. NSK/RNP-232/2018-2020

DATE OF PRINTING: 25 AUGUST, 2019, DATE OF PUBLICATION: 14 SEPTEMBER 2019

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