

# Vipassana Newsletter

In the tradition of Sayagyi U Ba Khin,

as taught by S. N. Goenka

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Vipassana Research Institute

Dhamma Giri, Igatpuri-422 403, Maharashtra

## WORDS OF DHAMMA

*Sabba kamma jahassa bhikkhuno,  
dhanam±nassa pure kata½ raja½;  
amamassa phitassa t±dino,  
attho natthi jana½ lapetave.*

—Kuddaka-nik±ya, Ud±na 3.1, 91-92

The *bhikkhu* who does not make new *kamma*,  
and combs out old defilements;  
who reaches *nibb±na* where there is no 'I' or 'mine'.  
For him, there is no need for (useless) talk with people.

## VEDANĀ IN THE PRACTICE OF SATIPATṬHĀNA

by Vipassana Research Institute

The practice of the fourfold *satipatṭhāna*, the establishing of awareness, has been highly praised by the Buddha in many places in the suttas. Mentioning its importance in the *Mah±satipatṭhāna Sutta*, the Buddha called it '*ek±yano maggo*'—'the only way for the purification of beings, for overcoming sorrow, for the extinguishing of suffering, for entering the path of truth and experiencing *nibb±na* (liberation)'.<sup>1</sup>

In the sutta, the Buddha presented a practical method for developing self-knowledge by means of *k±y±nupassan±* (constant observation of the body), *vedan±nupassan±* (constant observation of sensations), *citt±nupassan±* (constant observation of the mind), and *dhamm±nupassan±* (constant observation of the contents of the mind).<sup>2</sup>

To explore the truth about ourselves, we must examine what we are—body and mind. We must learn to observe these directly within ourselves. Accordingly, we must keep three points in mind—

1. The reality of the body may be imagined by contemplation, but to experience it directly, one must work with *vedan±* (bodily sensations) arising within it.
2. Similarly, the actual experience of the mind is attained by working with the contents of the mind. Therefore, as body and sensations cannot be experienced separately, the mind cannot be observed apart from the contents of the mind.
3. Mind and matter are so closely interrelated that the contents of the mind always manifest themselves as sensations in the body. For this reason the Buddha said—

*Vedan±samosara°± sabbe dhamm±.*<sup>3</sup>

Whatever arises in the mind is accompanied by sensations.

Therefore, observation of sensation offers a means—indeed the only means—to examine the totality of our physical and mental being.

There are four dimensions to our nature—the body and its sensations and the mind and its contents. These provide four avenues for the establishing of awareness in *satipatṭhāna*. In order for the observation to be complete, every facet must be experienced, as it can be by means of *vedan±*. This truth-exploration will remove the delusions we have about ourselves. Likewise, to come out of the delusions about the world outside, the truth about the contact of the outside world with our own mind-and-matter phenomenon must be explored. The outside world comes in contact with the individual only at the six sense doors—the eye, ear, nose, tongue, body and mind. As all of these sense doors are contained in the body, every contact of the outside world is at the body level. According to the law of nature with every contact there is bound to be sensation. Every time there is a contact with any of the six sense objects, a sensation will arise on the body. Therefore, just as the understanding of *vedan±* is absolutely essential to understand the interaction between mind and matter within oneself, the same understanding of *vedan±* is essential to understand the interaction of the outside world with the individual.

If this exploration of truth were to be attempted by contemplation or intellectualisation, we could have easily ignored the importance of *vedan±*. However, the crux of Buddha's teaching is the necessity of understanding the truth not merely at the intellectual level, but by direct experience. For this reason, *vedan±* is defined as follows—

*Y± vedayat° ti vedan±, s± vedayita lakkha°±,  
anubhavanaras±...*<sup>4</sup>

That which feels the object is *vedan±*; its characteristic is to experience, its function is to realize the object...

However, merely feeling the sensations within is not enough to remove our delusions. Instead, it is essential to understand *ti-lakkha°±* (the three characteristics) of all phenomena. We must directly experience *anicca* (impermanence), *dukkha* (suffering), and *anatta* (substancelessness) within ourselves. Of these three, the

Buddha always gave importance to *anicca* because the realization of the other two will easily follow when we have experienced deeply the characteristic of impermanence. In the *Meghiya Sutta* of the *Ud±na*, he said—

*Aniccasaññino hi, Meghiya, anattasaññ± sa°p±ti, anattasaññ² asmim±nasamugg±ta½ p±pu°±ti di±p±veva dhamme nibb±na½*<sup>5</sup>

In him, Meghiya, who is conscious of impermanence the consciousness of what is substanceless is established. He who is conscious of what is substanceless wins the uprooting of the pride of egotism in this very life, that is, he realizes *nibb±na*.

Therefore, in the practice of *satipaj±h±na*, the experience of *anicca*, arising and passing away, plays a crucial role.

The *Mah±satipaj±h±na Sutta* begins with the observation of the body. Here, several different starting points are explained—observing respiration, giving attention to bodily movements, etc. It is from these points that one can progressively develop *vedan±nupassan±*, *citt±nupassan±* and *dhamm±nupassan±*. However, no matter where the journey starts, everyone must pass through certain stations on the way to the final goal. These are described in important sentences repeated not only at the end of each section of *k±y±nupassan±* but also at the end of *vedan±nupassan±*, *citt±nupassan±* and each section of *dhamm±nupassan±*. They are—

1. *Samudayadhamm±nupass² v± viharati.*
2. *Vayadhamm±nupass² v± viharati.*
3. *Samudayavayadhamm±nupass² v± viharati.*<sup>6</sup>

1. One dwells observing the phenomenon of arising.
2. One dwells observing the phenomenon of passing away.
3. One dwells observing the phenomenon of arising and passing away.

These sentences reveal the essence of the practice of *satipaj±h±na*. Until and unless these three levels of *anicca* are practised, one will not develop wisdom. Therefore, in order to practise any of the fourfold *satipaj±h±na*, one has to develop the constant thorough understanding of impermanence, known as *sampajañña* in Pali. In other words, one must meditate on the arising and passing away of phenomena (*anicca-bodha*), objectively observing mind and matter without reaction. The practice of *samudaya-vaya-dhamm±* (impermanence), should not be merely a contemplation or process of thinking or imagination or even believing; it should be performed with *paccanubhoti* (direct experience). Here the observation of *vedan±* plays its vital role, because with *vedan±*, a meditator very clearly and tangibly realizes *samudaya-vaya* (arising and passing away).<sup>7</sup> *Sampajañña*, in fact, is knowing the arising and passing away of *vedan±* and thereby all four facets of our being.

It is for this reason that in each of the four *satipaj±h±nas*, *sampaj±no* as well as *±t±p²* (ardent) and *satim±* (aware) are essential qualities and the three are invariably repeated for each of the *satipaj±h±nas*. And as the Buddha explained, *sampajañña* is observing the arising and passing away of *vedan±*.<sup>8</sup> Hence the part played by *vedan±* in the practice of *satipaj±h±na* should not be ignored; or this practice of *satipaj±h±na* will not be complete.

In the words of the Buddha—

*Tisso im±, bhikkhave, vedan±. Katam± tisso? Sukh± vedan±, dukkh± vedan±, adukkhamasukh± vedan±. Im± kho, bhikkhave, tisso vedan±. Im±sa½ kho, bhikkhave, tissanna½ vedan±na½, pariññ±ya catt±ro satipaj±h±n± bh±vetabb±.*<sup>9</sup>

Meditators, there are three types of bodily sensations. What are the three? Pleasant sensations, unpleasant sensations and neutral sensations. Having completely understood these three sensations, meditators, the four-fold *satipaj±h±na* should be practised.

The practice of *satipaj±h±na* is complete only when one directly experiences impermanence. Body sensations provide the nexus where the entire mind and body are tangibly revealed as an impermanent phenomenon leading to liberation.

**Notes:** (All references VRI edition)

1. *D²gha Nik±ya* 2.373
2. Loc. cit
3. *A²guttara Nik±ya* 3.8.83
4. *Dhammasa²ga°i Aj±hakath±* 1, *K±m±vacacarakusalapada bh±gam²ya½*
5. *Ud±na* 31
6. *D²gha Nik±ya* 2.374
7. *Ud±na* 31
8. *Sa½yutta Nik±ya* 3.5.399, 400
9. *Ibid.* 3.5.415

### GOENKAJI'S DISCOURSES ON TELEVISION

Goenkaji's discourses in Hindi are being broadcast on Aastha TV channel daily from 9:30 to 9:50 a.m. and from 5:00 to 5:20 p.m. for children.

### GOENKAJI'S DHAMMA TOUR OF NORTH AMERICA AND EUROPE—2002

*Meditation Now Inner Peace Through Inner Wisdom*

**North America:** Goenkaji and Mataji will tour the U.S. and Canada from 20 April to 6 August 2002 for their first extended teaching and outreach tour of North America.

The tour begins in New York with the *Spirit in Business Conference—Linking Ethics, Mindfulness and the Bottom Line*, in which Goenkaji is a keynote speaker. This conference for corporate leaders is focused on integrating spirituality into the corporate world. For more details, refer to <[www.spiritinbusiness.org](http://www.spiritinbusiness.org)>. After the conference, Goenkaji will take an active part in a ten-day course from 24 April to 5 May for high-level business leaders and executives at Eastover Resort, Lenox, Massachusetts. For details about registration, refer to <[www.Executive.dhamma.org](http://www.Executive.dhamma.org)>

Goenkaji will then travel in a motor home across the U.S. and Canada for events in thirty-five cities and seven Vipassana centres from 5 May to 6 August 2002. Goenkaji will attend meetings with business executives, prison officials, government representatives and community leaders; give public talks and media interviews; and meet with monks and nuns and Asian communities. Goenkaji and Mataji will also be present at regular ten-day courses, one-day courses for old students and children's courses.

**Europe:** Goenkaji will visit Europe twice in 2002, en route to and returning from North America. These visits will provide a rare opportunity for European meditators to meet and meditate with him and for the public to hear about Vipassana and its relevance to the present world. For details, contact local Vipassana centres.

This Dhamma tour is the best opportunity for the friends, and family of Indian meditators in Europe and North America to come in contact with Goenkaji and Vipassana. For more details, refer to <[www.tour.dhamma.org](http://www.tour.dhamma.org)>

## ITINERARY OF DHAMMA TOUR - 2002

(Media events, meetings with trusts, Government officials, business leaders, etc. have not been included. For the latest information about the tour and for more details, visit <[www.tour.dhamma.org](http://www.tour.dhamma.org)>)

### UNITED KINGDOM

- April 11, Thur. European AT meeting at **Dhamma Dipa, Hereford**.  
April 12, Fri. Public Talk at **Hereford** in the evening.  
April 13, Sat. One-day old student course.  
April 15, Mon. Public Talk in **Birmingham**.  
April 16, Tues. Public talk in **London-Harrow**.  
April 17, Wed. One day course in **London-Harrow**.

### NORTH AMERICA

- April 20, Sat. **New York**: 1-day course near Ground Zero.  
April 21- 23 **Spirit in Business** Conference, Sheraton New York Hotel  
April 23, Tues. Public Talk at Columbia University  
**Apr 24-May 5 Ten-day Course at Eastover, Lennox, Massachusetts**.  
Apr 25, 26, 27 **Boston** Public Talks  
April 29, Mon. Public Talk at Kripalu Yoga Center, Mass.  
May 6, Mon. **New York**  
May 7, Tues. Goenkaji will give the **Vesakha Purnima Address** at the **United Nations**, New York  
May 8, Wed. Public talks at Interfaith Centre, New York and at Ven. Piyatissa's monastery, Queens.  
May 9, Thurs. Public Talk at the **Wharton School of Business**.  
May 10, Fri. **Philadelphia** – 1-Day Course.  
May 13, Mon. **Charlotte, N.C.** – Public Talk.  
May 15, Wed. **Atlanta, Georgia** – Public Talk.  
May 16, Thurs. **Birmingham, Alabama** where the second 10-Day Course for men in Maximum Security Prison will be held.  
May 17, Fri. Public talk in **Houston**  
May 19, 20 Public talk in **Dallas** and various programmes in **Dhamma Siri (Texas)**  
May 23, Thurs. **Denver, CO**. Guest of Honour at Colorado Economics Club Luncheon  
May 24, Fri. **Boulder, CO**. Public Talk  
May 25, Sat. **Boulder, CO**. 1-Day Course  
May 31, Fri. **San Diego, CA**. 1-Day Course; Public Talk  
June 1, Sat. **Los Angeles, CA**. 1-Day Course  
June 2, Sun. **Los Angeles** – Sangha Dana  
June 4, 5 **CVC Dhamma Mahavana** – 3-Day Course continues  
June 7, Fri. **San Francisco**  
June 8, Sat. Evening Public Talk at **UC Berkeley** Zellerbach Auditorium  
June 9, Sun. **Hayward, CA**. – 1-Day Course  
June 10, Mon. **Santa Rosa, CA**. 1-Day Course  
June 11, 12 **Albion, CA**. – Dhamma Manda  
June 15, Sat. **Ashland, OR**. – 1-Day Course or Evening Public Talk  
June 17, Mon. **Dhamma Kunja** – Vipassana Day of 10-Day Course  
June 18, Tues. **Dhamma Kunja** – 1-Day Course

- June 18, Tues. **Portland** Public Talk  
June 19, Wed. **Dhamma Kunja**  
June 19, Wed. **Olympia, WA. (RT)** –Public Talk  
June 20, Thurs. **Seattle** Events  
June 21, Fri. **Seattle, WA.** – Metta at NRF (low security prison); Town Hall Group Sitting; Public Talk  
June 22, Sat. Public talk to Kirkland Chinese Community  
June 23, Sun. **Vancouver, Canada**. Public talk in Hindi to Sikh and other Indian expatriate community  
June 24, Mon. **Vancouver, B.C., Canada** –Plaza of Nations Public Talk  
June 26, Wed. **Victoria** –Public Talk  
June 27, Thurs. **Victoria** – 1-Day Course  
June 29, Sat. **Dhamma Surabhi** – 1-Day Course  
June 30, Sun. **Dhamma Surabhi** – Meet Students, 10-Day Course Begins  
July 2, Tues. **Calgary, AB** – 1-Day Sit; media events  
July 3, Wed. **Calgary, AB** –Evening Public Talk  
July 4, Thurs. **Travel to Edmonton** – Evening Public Talk at City Hall  
July 5, Fri. **Edmonton**  
July 8, Mon. **Missoula, MT., USA** – 1-Day Sit; Evening Public Talk  
July 12, Fri. **St. Paul, MN.** – Meet Students; Ethnic Communities; Evening Public Talk  
July 13, Sat. **St. Paul, MN.** – 1-Day Course  
July 14, Sun. **Madison, WI.** –Evening Public Talk  
July 16, Tues. **Chicago** –Visit to proposed Center land; Afternoon event at Burmese Monastery  
July 17, Wed. **Chicago** –Public Talk  
July 18, Thurs. **Detroit**  
July 20 - 22 **Toronto, Canada** –Sangha Dana and Public Talk; 1-Day Course; Meeting with Students and Trust.  
July 24, Wed. **Ottawa** – Carlton University co-sponsored Public Talk  
July 25, Thurs. **Dhamma Suttama**  
July 26 – 28 **Montreal, Quebec** – 1-Day Course; Public Talk at University of Montreal  
July 30 - 31 **Boston, USA** –Public Talk; Talk to Indian Community  
August 1, Thurs. **Dhamma Dhara, VMC, Mass.** – Final Metta with 30-Day Students  
August 2, 3, 4 **Dhamma Dhara** – Old Student Program  
August 6, Tues. Leave for Europe from **New York**  
**EUROPE: BELGIUM AND GERMANY**  
August 7, Wed. Dhamma Pajjota, Belgium  
August 8 Thur. Informal meetings at Dhamma Pajjota  
August 9 Fri. **Brussels**, Public Talk  
August 10 Sat. One-day course at Dhamma Pajjota  
August 11 Sun. Personal meetings with trusts from all European countries  
August 12 Mon. Public talk at The Hague (Tentative)  
August 13 Tues. Public talk at **Cologne, Germany**  
August 14 Wed. Anapana to ten-day course students  
August 15 Thurs. Departure from Dusseldorf.  
(For latest information, visit <[www.tour.dhamma.org](http://www.tour.dhamma.org)>)

## CHANGES IN RESPONSIBILITIES OF ACHARYAS

Mr Ram Singh and Mrs Jagdish Kumari:

*AT Training*

Mr S. N. and Mrs Laj Tandon:

*To serve Dhamma Sota, AT Training, Preparation of Dhamma literature and To guide children's course activities world-wide*

Prof. Pyare Lal and Mrs Sushila Dhar:

*AT Training, To serve Dhamma Tihar and Dhamma Rakkhaka, Research for jail courses, police courses etc.*

Mr Prakash and Mrs Shubhangi Borse:

*To serve Dhamma Manamoda and Dhamma Ajanta*

Dr Bhogilal and Dr (Mrs) Kamala Gandhi:

*To serve Expatriate Indian Community in USA; AT Training in USA and Europe*

Mr John and Mrs Gail Beary:

*To serve Dhamma Kamala, Dhamma ¼bh± (Thailand), Indonesia and Korea; To serve Dhamma Mah±vana and AT Training in North America*

Mr John and Mrs Joanna Luxford:

*To serve Europe including AT Training in Europe.*

Mr Kirk and Mrs Reinette Brown:

*To serve Dhamma D²pa*

## NEW RESPONSIBILITIES

### Acharyas:

Mr Ashok Talwar:

*To serve Dhamma Sikhara, Dhamma Pajjñ±na and Dhamma K±ru²ika (Himachal Pradesh and Haryana)*

Mr Praveen Bhalla:

*To serve Dhamma Tihar and Dhamma Rakkhaka*

Mrs Vimal Mahajan:

*To serve Dhamma Sarovara*

Mr Champalal Khivansara:

*To serve Paithan Jail and Marathwada (excluding Dhamma Ajanta and Aurangabad)*

## NEW APPOINTMENTS

### Assistant Teachers:

Mr L. H. Chandrasena, *Sri Lanka*

Mr Robert Cran, *South Africa*

## FIRST 60-DAY VIPASSANA COURSE

The winter of 2002 has heralded another remarkable milestone in the spread of Vipassana—the first-ever 60-day meditation course at *Dhamma Tapovana* from 2 January to 4 March 2002. This is the first 60-day course of its kind in modern times. Seventy-nine senior Vipassana teachers from India, Myanmar, Nepal, Thailand, USA, Canada, UK, France, Germany and Australia participated in the course at *Dhamma Tapovana*. All of them said that they had benefited immensely from the course and expressed their deep gratitude. *Dhamma Tapovana* is the first Vipassana centre dedicated exclusively to serious long courses. The serious and peaceful atmosphere of this centre contributed significantly to the success of the course. The next 60-day course will be conducted here from 10 January to 12 March, 2003.

## WINTER SCHEDULE – 2002 AND 2003

### At Dhamma Giri:

**Teacher's Self Course (45-day course):** November 14 to December 30, 2002 (Requirement for TSC: at least one 45-day course. For ATs: two 30-day courses.) **Assistant Teachers' Workshop:** December 31 to January 3, 2003.

**Assistant Teachers' Annual Meeting:** January 4 and 5, 2003.

### At Dhamma Tapovana:

**60-day course:** January 10 to March 12, 2003 (only for Vipassana Teachers, SATs and ATs who have completed two 45-day courses.)

### Myanmar Pilgrimage: 15 January to 30 January 2003

### At Dhamma Thaj, Jaipur centre

**30-day course:** February 2 to March 5. **45-day course:** February 2 to March 20. (Registration for the above long courses at Jaipur center will be done at *Dhamma Giri*. Meditators should send their applications to Long Course Division, *Dhamma Giri*)

## ONE DAY CHILDREN'S COURSES IN MUMBAI

The following Anapana courses for children have been arranged in Mumbai:

Course date	Location	Eligibility	Regn. dates
21-4-2002	Vidyavihar	Std. 8 to 10	18-4, 19-4
28-4-2002	Matunga	Std. 4 to 7	25-4, 26-4
12-5-2002	Matunga	Std. 7 to 10	9-5, 10-5
19-5-2002	Vidyavihar	Std. 7 to 10	16-5, 17-5

**Timings:** 8:30 a.m. to 2:30 p.m. **Registration Tel.:** 8324820, 2812416

**Course Address: 1) Matunga:** Amulakh Amichand High School, Rafi Ahmed Kidwai Road, Near S.N.D.T. College, King's Circle, Matunga (C.R.), Mumbai-400019. **2) Vidyavihar:** Seminar Hall, 2<sup>nd</sup> Floor, Engineering College, Somaiya Vidya Vihar, Vidyavihar, Mumbai.

NB Please bring your own cushion. Please register your name on the specified phone nos. during specified dates. If you are unable to attend after registration, please inform in advance. Please come for the course on time.

## TRAINING WORKSHOPS AT NEW DELHI

### 1) VALUE INCULCATION THROUGH VIPASSANA MEDITATION

(Workshop will start at 10 A.M. on the opening day and will end around 5 P.M. on the closing day)

a) **Workshop for School and College Teachers:** 8 to 22 June

b) **Workshop for Assistant Teachers of Vipassana for conducting such Value Education workshops:** 19 to 23 June

2) **TRAINING OF RCCCS AND CCTS:** 22 to 31 May

**Children's Courses** [will begin at 9.00 A.M. and will end around 5.00

P.M. on the closing day] a) 26 to 27 May (boys only: 12 - 16 yrs). b) 28

to 29 May (girls only: 12 - 16 yrs). c) 30 to 31 May: (mixed: 8 - 12 yrs)

3) **TRAINING OF ASSISTANT TEACHERS:** 23 to 31 July

4) **TEACHING OF PALI:** 20 to 28 August

5) **TRAINING OF DHAMMA SERVERS/TRUSTEES:** 24 to 28 September

6) **STUDY OF ASOKAN INSCRIPTIONS:** 22 to 30 October

**Venue:** Vipassana Sadhana Sansthan, Opp. Radha Swami Satsang Phase- IV, Village Bhatti, (8.5 K.M. From Chatterpur Temple) Chatterpur Temple Road, New Delhi – 110 030. Tel: 011-6653178

**Registration:** Vipassana Sadhana Sansthan, Hemkunt Tower, 16th Floor, 98 Nehru Place, New Delhi 110019. Tel: 6452772, 6485071/72; Fax: 6470658; e-mail: vipassana@dhammasota.org

(Registration of Participants for Workshops No. 2, 3, 4, 5 and 6 will begin at 2.00 P.M. on the opening day. The workshop will end around 11.00 A.M. on the closing day.)

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