

Vipassana Newsletter

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

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WORDS OF DHAMMA

*Manopakopaṃ rakkehiya
manasā saṃvuto siyā
manoduccaritaṃ hitvā
manasā sucaritaṃ care.*

—Dhammapada 233

One should guard against irritability in thought,
one should restrain one's mind;
giving up unwholesome thoughts,
one should cultivate wholesome thoughts.

Right Volition of Dāna

S. N. Goenka

(The following is a translation of an article by S. N. Goenka originally published in the September 1995 issue of the Hindi Vipassana Patrikā. It has been adapted for the Newsletter.)

Dāna, when given with pure volition, is highly beneficial. When one gives *dāna*, one's mind which is filled with greed, harshness, enmity, selfishness, miserliness, and dullness becomes noble, gentle, tender, tranquil, generous, virtuous and alert.

To give *dāna* is the fundamental duty of householders. In the ancient spiritual tradition of India, *dāna* has always had special importance. In ancient times, virtuous and wealthy householders and sages used to organise great ceremonies of *dāna*. Noble donors like Emperor Vessantara in ancient times and Emperor Harsha established the illustrious ideal of donating all their possessions. Their volition behind giving *dāna* was truly selfless.

The wealth of the community tends to accumulate with the rulers and wealthy men. If this wealth remains with them, it begins to rot and makes the whole community unhealthy. If wealth is re-distributed, its purity is maintained.

Having understood this, a wise donor, considered his wealth as the wealth of the community. To save himself from the improper hoarding of wealth, he gave *dāna* so that others could share and enjoy this wealth. This wise policy of equitable distribution of wealth preserved the equilibrium of social prosperity and prevented it from becoming an unbalanced destructive force.

The wealthy donor distributed his wealth equitably from time to time. He did not give his

wealth with the desire to obtain something in return nor to boost his ego.

*“Viceyya dānaṃ dātābbaṃ,
yattha dinnāṃ mahapphalaṃ.”*

Dāna given with wisdom is highly beneficial.

There are two kinds of *dāna*:

1. *Vattamūlaka dāna*: the *dāna* that keeps one entangled in the cycle of existence (*bhavacakka*).

2. *Vivattamūlaka dāna*: meaning the *dāna* that takes one out of the cycle of existence.

A wise person gives *dāna* such that it frees him from the cycle of existence.

As with all other *kamma*, so too the *kamma* of *dāna* is good or bad according to the volition of one's mind. The *vivattamūlaka* mind that cuts the cycle of existence is free of craving, free of aversion, and free of ignorance. Only the *dāna* given with this kind of mind is called *vivattamūlaka dāna*, which destroys the cycle of existence. While giving such *dāna*, we do not consider our own benefit. Instead, we are delighted to see the happiness and welfare of the person receiving our *dāna*. When we take delight in the happiness of others, our minds become pure and tender and is freed from the limitations of narrow self-interest.

However, if while giving *dāna* we wish for any personal benefit, our mind is stained with craving, *vattamūlaka*. *Dāna* given with such volition of mind will only prolong the cycle of existence. If, as a result of giving *dāna*, we wish for worldly happiness, fame, respect, profit, or rebirth in heaven—our minds remains in bondage instead of becoming free from bondage.

Therefore, giving *dāna* with a mind stained with craving is wrong but even worse is to give *dāna* with the mind defiled with aversion. That becomes a cause of even greater harm to us; it becomes a process of earning demerits in the name of Dhamma. Not only do we lose the donated wealth, but simultaneously, the *kamma* done with a defiled mind becomes the cause of great sorrow and misfortune.

Let us understand by examples how we give *dāna* with the mind defiled with aversion:

A beggar standing outside my door is calling out, "Sir! Give alms, sir! Give alms!" Becoming enraged at his repeated pleas, I throw a coin at him to get rid of him. At that time, my mind is filled with anger and irritation.

Some people collecting donations for some school, or hospital have come to my shop. As soon as I see them, I fly into a rage and start grumbling, "Donation, donation! All the time, people are asking for donations! Accountant, give them five rupees and get rid of them." While giving them the money, my mind is filled with resentment towards these undesirable donation-seekers.

Some minister or political leader orders me to give a donation for some cause. I do not have the slightest interest in it but I am afraid to refuse so I give *dāna* out of fear.

My Dhamma-teacher (*kalyāna mitta*) has sent a message to give a donation for some project. I do not wish to give this *dāna* but do so out of deference and diffidence.

The rest of the people in my community have given *dāna* for some work. I do not have the slightest desire to give any *dāna* for it. However, if I do not donate, others will criticize me. So I give *dāna* to protect my reputation.

My rival has become famous because he has given a large donation. I give a bigger donation than him out of egotism.

In this way, I give *dāna* with the unwholesome volition of anger, resentment, irritation, fear, deference, diffidence, rivalry, jealousy, hostility, pride, and conceit. And after giving such *dāna*, I regret it whenever I remember it and defile my mind.

All actions done with wholesome Dhamma-volition are beneficial; all actions done with unwholesome volition are unbeneficial. So *dāna* should always be given with wholesome volition. When *dāna* is given with wholesome volition, the mind is filled with a feeling of renunciation and with delight at the happiness and benefit of others. It is filled with contentment before giving *dāna*, while giving *dāna* and after giving *dāna*.

Before giving *dāna*, such joyful thoughts arise in

the mind, "I shall give *dāna*. Others will benefit from my *dāna* and gain happiness."

While giving *dāna* also, my mind is suffused with these joyful thoughts, "I am giving *dāna*. I am fulfilling the duty of a householder! By this *dāna*, the recipients will benefit and gain happiness."

After giving *dāna*, my mind is repeatedly filled with these auspicious thoughts, "I have given the *dāna* of food or clothes or medicines so that the recipients will be healthy and strong in mind and body and practising *sīla*, *samādhi*, and *paññā*, will attain their own welfare and will become the cause of the welfare of many. I have given the *dāna* of this cottage staying in which the meditator will practise *sīla*, *samādhi* and *paññā*. By practising Anapana and Vipassana, he will experience the peace and happiness of *nibbāna* and will become the cause of the peace and happiness of many."

Whether the recipient of my *dāna* is a fully liberated *arahant* or any virtuous saintly person who is a follower of the path of *arahants*, my mind will be filled with boundless joy, "It is my good fortune that, by my *dāna*, such a saintly person will remain healthy and strong for some time, and through him, many others will gain happiness! By accepting my *dāna* he has bestowed boundless compassion on me."

*Pubbeva dānā sumano, dadaṃ cittaṃ pasādaye;
datvā attamano hoti, eṣā yaññassa sampadā.*

(AN 2.6.37, *Chalāṅgadānasuttam*)

The donor is happy before giving *dāna*, while giving *dāna*, and after giving *dāna*. Such is the abundance of happiness of *dāna* offered with wholesome volition.

In this way before giving *dāna*, while giving *dāna*, as well as after giving *dāna*, the donor fills his mind with pure contentment. ☺

**Request to the Participants of the Gratitude Gathering at
Global Vipassana Pagoda on 17 January 2010**

Meditators who know anyone who has taken part in a ten-day Vipassana course with Goenkaji in his initial ten years from July 1969 to end of 1979 are requested to send details of his or her present full name, address, phone number, Email id, date of first course and venue so that they can be cordially invited to the Gratitude Gathering with their families. Please also encourage others to do the same.

All Vipassana teachers, SATs, ATs, CCTs, Dhamma servers, and trustees are also cordially invited to attend the Gratitude Gathering with their families. **Unfortunately, because of paucity of space, other meditators cannot be invited for this function.**

All invitees are requested to register their names without fail for the Gratitude Gathering so that adequate preparation can be made for meals and seating arrangement. Otherwise, it can cause great difficulties for all concerned.

Contact: Ms. Bhavana Gogari or Ms. Namita Bajaj, VIA, Dhamma Giri, Igatpuri 422 403. Mobile: [91] 99678-71644, 98196-15426; Tel: (02553) 244086, 244076 (10 a.m. to 5 p.m.) Email: globalpagoda17jan@gmail.com

Vipassana Centre in Bangalore

Dhamma Paphulla, Bangalore Vipassana Centre, was set up in 2005. The centre is built on 11 acres of land, and located in Alur village, about 22 kms from Bangalore city. It is surrounded on two sides by forest land. This is the first Vipassana centre in the state of Karnataka.

The Dhamma Hall was built in 2008 and can seat 100 meditators. Currently, dormitory style residential accommodation is available for 30 men and 20 women. The need was felt to provide better facilities to meditators. Hence, work has been started on building twin-sharing rooms with attached bathrooms. The female block will be built first and will consist of 25 rooms for meditators, a room for the conducting teacher and a room for the dhamma servers. The estimated cost for this block is Rs. 65 lakhs.

This will be followed by construction of the male accommodation block. Thereafter, construction of pagoda and cells will be taken up.

Meditators may avail of this opportunity to earn merits by participating in this meritorious project. Cheques/DDs may be made in favour of Vipassana Meditation and Research Centre. Tax exemption is available on all donations under Section 80-G.

Contact: *Dhamma Paphulla*, Alur, Off Tumkur Road, Dasanapura Hobli, Bangalore North Taluka 562 123

Tel: 2371-2377, 2371-7106

For more information, contact: 2545-2639 or 98451-88262

Website : www.paphulla.dhamma.org

Email: info@paphulla.dhamma.org

Subscription to GVF SMS Message Centre

Global Vipassana Foundation (GVF) has created a SMS Message Centre to send timely announcements about Vipassana to meditators via SMS. To receive these SMS announcements, meditators will have to subscribe by sending an SMS from his/her mobile phone to 575758. Type 'Vipassana' 'First Name' 'Last Name' 'City' 'Email address' 'Number of courses'.

An example of your SMS if you have an Email id: *Vipassana Gautam Parekh Mumbai gparekh@xyz.com 14*

(NB Providing Email will allow GVF to send Patrika/Newsletter via Email in future. The Email id mentioned above is not a real Email id. It is only for understanding the format of SMS)

An example of your SMS if you don't have an Email id: *Vipassana Gautam Parekh Mumbai 14*

1. GVF SMS Message Centre is for old students only and is only for sending SMS to meditators. The Message Center cannot receive SMS from meditators. The cost of subscribing to SMS Message Center is a one-time charge of Rs 3.

2. If you wish to unsubscribe from the GVF SMS Message Center, kindly send SMS to 575758 with the following message "Stop Vipassana" For unsubscribing there will be one-time charge of Rs 3.

3. Meditators will not be charged for receiving SMS sent by GVF SMS Message Center.

4. Upon successfully subscription, you will receive the following message "Thank you for registering with Global Vipassana Foundation (GVF) SMS Message Centre. May All Be Happy"

Special One-day Course at Global Vipassana Pagoda

A one-day course is being held on 20 December 2009, Sunday, in the main dome of Global Vipassana Pagoda. **Goenkaji will be present during this course.** This course is only for those who have already completed a ten-day Vipassana course. Registration for the course is compulsory.

Pilgrimage to the Buddha Sacred Sites

IRCTC, the tourism arm of Indian Railways, has started a fully air-conditioned special train, the Mahaparinirvana Express, touring the Buddha Sacred Sites (Lumbini, Bodhgaya, Sarnath, Sravasti, Rajgir and Kushinagar). This is a good opportunity for Vipassana meditators to visit these sites without bothering about organizing multiple ticketing, local transport at different destinations and hotel stay.

Global Vipassana Foundation (GVF) has negotiated a special discount of 21% with IRCTC for the benefit of Vipassana meditators.

IRCTC and GVF have agreed to include two sessions of group meditation for meditators under the Bodhi tree in the Mahabodhi Temple at Bodh Gaya and at Kushinagar, subject to the number of such meditators being not less than ten. The group sittings will be after visiting hours to the temple so as to provide a quiet environment for meditation.

Schedule (starts and ends at Delhi)

	Starting Date	Ending Date
Dec 2009	12 and 26	19 and 2 Jan
Jan 2010	9, 18 and 30	16, 25 and 6 Feb
Feb 2010	13 and 22	20 and 1 Mar
Mar 2010	6 and 20	13 and 27

*These tour dates are available on demand for special groups.

8-day tour full fare (infants free, children 5-12 yrs 50%)

Class	Rack Rate		21% Discount	
	Rs	USD	Rs	USD
First AC Coupe	53270	1150	42083	908
First AC	48650	1050	38433	830
2 Tier AC	41650	875	32903	692
3 Tier AC	34650	735	27373	581

For registration, contact: Mr. Izhar Alam, Mobile: [91] 98913-73549 or Mr. Arun Srivastava, IRCTC, Ground Floor, STC Building, 1-Tolstoy Marg, New Delhi 110001.

Tel: [91] 2370-1100, 2370-1101, 97176-40452.

Email: arunsrivastava@irctc.com, buddhisttrain@irctc.com

Website: www.railtourismindia.com/buddha

125% Income-Tax Exemption U/s 35 (1) (iii) of I.T. Act 1961, Granted for Donations made to Vipassana Research Institute

The Ministry of Finance, Government of India, has granted VRI the above mentioned income-tax exemption on a long-term (permanent) basis, valid from the Assessment Year 2006-07 onwards (till further action, if any), vide its Notification No. 71/2009 dated 25.09.2009 (F. No. 203/13/2008/ITA-II).

So meditators can now claim the income-tax exemptions due towards their donations made to VRI anytime during the period, from Financial Year 1991-92, when VRI was initially granted the said exemption, to date and beyond too.

Pali-English / Pali-Hindi Classes at VRI, Dhamma Giri

Three-month Pali-English intensive course will be conducted from 18 May to 18 August 2010. (Western students are required to come on student visa only).

One-month Pali-Hindi intensive course will be conducted from 1 May to 30 May 2010. (Students are required to come to Dhamma Giri by 29 April 2010.)

Eligibility: three 10-day courses and one Satipatthana course; one year regular practice of two hours at home daily; observance of five precepts since last one year; and minimum 12th class pass. Recommendation by Area Teacher or Senior Assistant Teacher is necessary. Last date for submission of forms: 31 January 2010.

Contact VRI for admission forms or visit: <http://www.vridhamma.org/Pali-Study-Programme.aspx>

Children's Courses in Mumbai

To serve children's courses in Mumbai, call 98200-22990.

Date	Venue	Age	Registration
6-12	South Mumbai	9-16 years	3 & 4-12
20-12	Ghatkopar	9-16 years	17 & 18-12
27-12	Goregaon	9-16 years	23 & 24-12

Course Timings: 8:30 am to 2:30 pm.

Registration: 11 am to 1 pm

Course Venues: **Ghatkopar (W):** SNTD School, New Bldg., Cama Lane, Opp. Vidyut Soc. Tel: 2510-1096, 2516-2505.

Goregaon (W): Siddharth Municipal Hospital, Opp. Motilal Nagar Post Office. Tel: 2308-1622. **South Mumbai:** Tel: 2308-1622. NB Please: *bring cushion, *register on specified phone numbers, *inform in advance if unable to attend after registration, *arrive on time for the course.

Online Vipassana Newsletters and Archives

The Vipassana Newsletter is published in several Indian languages every month.

For archives of the VRI Newsletter in English, Hindi, Telugu, Tamil, Gujarati and Malayalam, visit: www.vridhamma.org/Newsletter_Home.aspx

NEW APPOINTMENTS

Assistant Teachers:

1. Mr. Gautam Goswami, *Kutch*
2. Mrs. Asha Kumari, *New Delhi*
3. Mr. T. Preetamdas, *Hyderabad*
4. Mr. A. Shivaraj, *Bangalore*
5. & 6. Mr. Ian & Mrs. Lee Landy, *Australia*

Children's Course Teachers:

1. Mr. K. Manjunatha, *Bangalore*
2. Mr. Jayanth Shetty, *Udupi*
3. Ms. Shannon Ellis, *Australia*
4. Mr. Balu Gopalan, *Australia*
5. Mr. Jean-Baptiste Labbe, *Australia*
6. Mrs. Joanna Watni, *Australia*
7. Ms. Carolina Ann Johns, *South Africa*

IN MEMORIAM

Mr. Pratap Thakkar, Vipassana Teacher from Gandhidham, Kutch, Gujarat, passed away on 2 November 2009 at the age of 63 due to a sudden myocardial infarction (heart attack). He conducted several courses in Gujarat. His wife, Mrs. Shantaben Thakkar is also a Vipassana teacher.

May he be happy, peaceful and liberated.

DHAMMA DOHAS

*Kṣaṇa kṣaṇa jāge Dharama hī, kṣaṇa kṣaṇa jāge hoṣa;
Kṣaṇa bhara bhī agyāna meṇ, raheṇ nabhiṇ madaboṣa.*

May Dhamma arise every moment,
may awareness arise every moment;
May there be no moment of ignorance,
may no heedlessness remain.

*Kṣaṇa kṣaṇa kṣaṇa kṣaṇa bitate, jīvana bitā jāya;
Kṣaṇa kṣaṇa kā upayoga kara, bitā kṣaṇa nabhiṇ āya.*

Moment after moment after moment,
life keeps slipping by;
Make use of every moment;
the past moment never comes again.

*With much mettā,
A Vipassana meditator*

*Mānava kā jīvana milā, Dharma milā anamola;
Aba śraddhā se yatana se, apāne bandhana khola.*
Attained, this human life; attained, the priceless Dhamma.
Now with faith and effort, untie your bonds!

*Mānava jīvana ratana sā, kiya vyartha barabāda;
Caracā kara lī Dharama kī, cākha na pāyā svāda.*
Human life is like a jewel that you have idly squandered;
Merely talking of Dhamma, you failed to taste its savour.

*With best compliments from
MOTILAL BANARSIDASS*

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
Mumbai, Tel: 23513526; Chennai, Tel: 24982315; Pune, Tel: 2448-6190;
Bangalore, Tel: 26542591; Kolkata, Tel: 22824872,
Patna, Tel: 2671442; Varanasi, Tel: 2412331

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