



WORDS OF DHAMMA

**Dukkham dukkhasamuppādam, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminam.
Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamaṃ, sabbadukkhā pamuccati.**

Suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering.

This indeed is the safe refuge, this the refuge supreme. Having gone to such a refuge, one is released from all suffering.

— *Dhammapada 191-192, Buddhavaggo*

Dhammacakkapavātana Sutta

The Buddha's first discourse is called The Discourse of the Turning of the Wheel of Dhamma. Principal Teacher S.N. Goenka gave the following exposition on this Sutta in Hindi and in English at the Vipassana International Academy, Dharmagiri in January 1991.

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to him, the blessed one, the worthy one, the fully enlightened Buddha.

The sutta that we have taken up now is not only the first, but one of the most important teachings of the Buddha. Like the first rays of the rising sun have appeared dispelling the darkness of ignorance. The entire teaching of the Enlightened One for 45 years are summarized in this sutta. That is why it has its own special importance.

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati Isipatane Migadāye.

At one time the enlightened one was in the city of Varanasi, Isipatana Migadāya.

Isipatana, *Isi* means a saintly person, a hermit, a recluse. *Patana*, where they arrive. This word also means seaport. It was a very sacred place because it is believed that previous Paccekabuddhas (non-teaching Buddhas), and Sammāsambuddhas came to this place. Therefore this Buddha also got attracted and came here. Migadāya, a deer park, a sanctuary, where no animal could be killed.

After his enlightenment, he stayed for seven weeks in the area around the bodhi tree (*bodhimaṇḍa*) experiencing Nibbānic peace and then with his bodhi eyes he looked around the world and found there was so much darkness. He reflected, "People have such thick curtains over their eyes. The Dhamma that I have discovered, although it is a very simple law of the nature, such people who have so much mental conditioning about this blind belief, that blind belief, this philosophical belief or that philosophical belief will not understand. How will they understand such a delicate subject?" When such thoughts came in his mind, a Brahma who was a disciple of a previous

Sammāsambuddha, approached from the Brahma realm. This Brahma considered that if this person did not teach Dhamma, then the entire world would not get Dhamma. This was the time for it to arise because this person had been working for so many lives, so many eons. So he came, and paying respects to the Buddha he said, "What you have been thinking is quite true, but the curtain, the veil in some people is very thin and with a slight effort by you the veil will be broken." The Buddha smiled at this and thought, yes, now to whom should Dhamma be given? Out of a feeling of gratitude he considered his previous teacher Ālāra Kālāma who was master of seven jhānas. However he found with his bodhi eyes that he had passed away a week before and he had taken birth in the *arūpa-brahma-loka*. This is the brahma world where there is no material body, because after the fourth jhāna, the jhānas from the fifth jhāna to the eighth jhāna are connected to the *arūpa-brahma-loka*, so whoever practices these jhānas takes rebirth in the *arūpa-brahma-loka*.

The next person he considered was Uddaka Rāmaputta who had taught him the eighth jhāna and with his bodhi eyes he discovered that just the night before he had also passed away, and again due to being a master of the eighth jhāna he had been reborn in the *arūpa-brahma-loka* where Vipassana cannot be taught because there is no material body there, so these beings cannot practice.

Then whom else should he give Dhamma to? Then he remembered the five recluses, the five brahmins from Kapilavatthu who had served him for the last six years. Where were they? And he found they were in Vārānasi, Isipatana, Migadāya, so he walked from the bodhi tree all the way to this place Isipatana, Migadāya.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

The Blessed One addresses the group-of-five-monks, saying:

"Dve'me, bhikkhave, antā pabbajitena na sevītabbā,

"There are these two extremes, monks, that one who has gone forth from worldly life should not associate with.

yo cāyaṃ: kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito...

which is this: attachment and clinging to sensual pleasures, which is low, vulgar, worldly, ignoble and not connected with the goal...

He started his discourse by saying that anybody who leaves the householders life with the intention of attaining liberation should abstain from going to two extremes. One extreme is rolling in sensual pleasures and the other extreme is torturing the body.

What happens is that in the period between one Sammā Sambuddha and the next Sammā Sambuddha the pure Dhamma slowly gets deteriorated. For some time people keep on practicing the pure Dhamma but later on they get tilted to one end or the other end. Now they keep on remembering the words of the Buddha, they keep on remembering the aim of the life as taught by the Buddha: the aim that you have to come out of the misery of the cycle of birth and death, birth and death and that it is possible only when you are free from craving, free from aversion, free from illusion, delusion. All those words remain. The aim is to become liberated. The aim is to become free from craving (*vītarāga*), free from aversion (*vītadosa*), free from delusion (*vītamoha*). All those teachings remain but how to attain this gets lost.

One thing that remains in peoples minds is the knowledge that to reach the final goal we have to come out of the householder's life so they become ascetics (*pabbajitā*). One end, one extreme exists where, even though they have come out of the householder's life, they have not yet come out of their desires, their craving for sensual pleasures. Therefore, even though they wear the robes of a recluse, live the life of a recluse, they keep on enjoying sensual pleasures. Their monasteries (*vihāras*) had all the sensual requests of the householder. And because they wear the robes of a recluse and because they perform certain rights, rituals and ceremonies they remain under the impression that certainly they will become *vītarāga*, *vītadosa*, *vītamoha*, they will certainly get liberated. This is one extreme of people who go towards this end thinking that in spite of rolling in all kinds of sensual pleasure, certainly they will get liberated because of their rights, their rituals, their appearance etc.

...yo cāyaṃ: attakilamathānuyogo dukkho anariyo anatthasaṃhito.

...and this: attachment to self-mortification, which is painful, ignoble, and not connected with the goal.

Another end, another extreme is where recluses think that this life of sensual pleasure is harmful, and realize they can not come out of sensual pleasure and get liberated from it by rolling in it. Therefore, they go to the other extreme and torture their bodies, thinking that they have performed all unwholesome actions (*kammās*) with the body, so if they torture the body, if they practice penances, then certainly all their impurities will get washed away and they will be liberated. The aim is the same in both cases but the way to attain that aim has been lost.

Then an enlightened person, a Buddha arises and teaches the way of pure Dhamma, practicing which you can reach the final goal. And these are the first teachings of an enlightened person:

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Within both these extremes, this middle path, realised by the Tathāgata, produces vision, produces knowledge, and leads to peace, deep insight, to enlightenment, to liberation.

Therefore, he says these two extremes are not to be followed and he teaches the middle path that is discovered by an enlightened person, a Tathāgata; a middle path that gives one the Dhammacakkhu, the eyes of Dhamma. This means one starts experiencing the Dhamma. The law of nature is not just an intellectual game. A law of nature, which is experienced by oneself, is *cakkhukaraṇī*. With your own eyes, you see things; you do not just hear about things and then accept them. It is your own experience, *cakkhukaraṇī*. The wisdom that arises, *ñāṇakaraṇī*, is not intellectual wisdom, not intellectual understanding, it is right understanding through your own experience. *Upasamāya*, for the eradication of the impurities that one has accumulated over so many past lives. *Abhiññāya*, high wisdom where you understand the entire law—how misery arises, what the cause of the misery arising is, and how this cause can be eradicated. The entire law of the universe becomes very clear. *Sambodhāya*, for enlightenment. *Nibbānāya*, for liberation. The middle path is for the attainment of all these goals.

Katamā ca sā bhikkhave majjhimā paṭipadā, tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

Now what is this middle way, monks, that was realised by the Tathāgata, which produces vision, produces knowledge, and which leads to peace, deep insight, to enlightenment, to liberation?

What is this middle path, which takes us to the final goal? And he explains the middle path is the eightfold noble path.

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ - sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājivo, sammāvāyāmo, sammāsati, sammāsamādhi.

This Noble Eightfold Path, namely - right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

The word *sammā* means right, correct, and something is right only when you have directly experienced it, otherwise it is only hearsay. If someone has told you something and you accept it or you just play an intellectual game or an emotional game with it, but you do not practice it, then it is not *sammā*. The entire eightfold path has to be practiced personally with direct experience. This is what an enlightened person discovers.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā, tathāgatena abhisambuddhā, cakkhukaraṇī,

ñāṇakaraṇī, upasamāya abhiññāya sambodhāya nibbānāya samvattati.

This is the middle path, bhikkhus, that was realised by the Tathāgata, which produces vision, produces knowledge, and which leads to peace, deep insight, to enlightenment, to liberation.

Next, he explains these four noble truths.

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ:

Now this monks is the noble truth of suffering:

He says *ariyasaccaṃ, ariyasaccaṃ* in the sense that anybody who learns to observe misery objectively becomes an ariya, a noble person, a liberated person, a saintly person, and comes out of the stage of *anariya*, a non-ariyan. If one keeps rolling in this misery then one is not coming out of it. So the universal truth of misery exists, it is a universal truth, but if you keep on reeling in it, you can never come out of it. The whole technique of the noble eightfold path gives us a way how to observe it objectively, and understand it's nature from the grossest level to the subtlest level. Moreover, that makes one a liberated person because that is how one can experience the reality which is beyond mind and matter.

And he explains what this *dukkha*, this suffering, this misery is:

Jātipi dukkhā jarāpi dukkhā vyādhipi dukkho maraṇampi dukkhaṃ appiyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ saṅkhittena pañcupādānakkhandhā dukkhā.

Birth is misery, old age is misery, disease is misery, death is misery, getting associated with unwanted things is misery and getting disassociated with wanted things is misery. Also, not getting what one desires is misery. Having explained all this, he then explains the depth that this noble eightfold path takes us to, and that depth is *saṅkhittena pañcupādānakkhandhā dukkhā*. In short, and at a very deep stage, one starts realising that the real *dukkha* is the attachment to these five aggregates—the body, matter (*rūpa*) and the four parts of the mind: consciousness (*viññāṇa*), perception (*saññā*), sensation (*vedanā*), reaction (*saṅkhāra*). There is a tremendous amount of attachment to the combination of these five which brings nothing but misery. But you keep on generating these five aggregates (*khandhas*) again and again, life after life, because of *upādāna*, craving and clinging towards these five aggregates, which generates more and more of these five aggregates, and so misery continues. This has to be understood not merely at the intellectual level, not merely at the logical level, and not merely at the blind devotional level. This eightfold noble path enables us to feel this, to understand this at the direct experiential level and by experiencing it you come out of this *upādāna*, you come out of your misery. But as long as this *upādāna* is present, misery is present. The gross miseries of birth, death, disease, old age etc. are so obvious, but the biggest illusion or delusion starts when you go to a slightly deeper stage and start experiencing very pleasant, subtle sensations. You start experiencing very deep tranquility and calmness, and then start feeling that this is wonderful and start developing attachment to it without understanding that this experience is also within the field of mind and matter, the five aggregates. You are not beyond the five aggregates. This is still the field of the

five aggregates and you are having *upādāna* for it—this is misery. Therefore what is called a pleasant experience in the worldly way is not a pleasure, in reality this is not happiness; in reality it is misery where there is only an illusion of happiness, where there is an illusion of tranquillity, but still you are in the field of mind and matter and attachment towards it is still present. So the first noble truth has to be understood to this depth.

(to be continued)



Importance of Lighting a Pagoda

Resp. Goenkaji always said that it is of special importance that any Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for lighting of the Global Pagoda in the name of their near and dear ones may do so. The cost per night is Rs. 5000/-. For further information Contact: Mr. Derik Pegado- 022 33747512. Email: audits@globalpagoda.org. or, Mr. R.K. Agarwal- 7506251844. Email: rkagarwal.vri@globalpagoda.org



Vipassana in Rwanda-Update

This July, a second 10-day Vipassana course took place in Rwanda, approximately six months after the country's first course. Once again, the site was a Catholic convent close to the capital, Kigali.

A total of 36 people completed the course. Of that number, 28 were new students. Most of them heard about Vipassana by word of mouth, and almost all signed up for the course on the day it was to start. Participants came from 10 countries in Africa, Asia, Europe and North America. English and French were the languages of instruction.

Land for a permanent center has been purchased near Kigali. The lakefront location is attractive, but the steep slope makes construction difficult. Students are considering the possibility of selling the land to buy another property in Rwanda or in another African country.

Since airfares to South Africa and India, where centers offers long courses is expensive, the African Fund is helping students financially from frequent flier miles and cash of other grateful old students, so that all have chances to develop in dhamma.

A project is underway with old students working at refugee camps in Ethiopia and Rwanda, to offer courses to Burundi and Sudanese refugees.



A special discourse for the occasion of the third death anniversary of Guruji

On this great occasion it was intended to publish a special discourse given by Goenkaji in Delhi, 2004 for the benefit of old students. But it could not be prepared in time in three languages. You may kindly read it in the October newsletter.



NEWLY APPOINTED ASSISTANT TEACHERS

1. Mrs. Vidya Tayade, Dhule
2. Mr. Gordon Maciel, Goa
3. Dr. Ms. Chanpen Choprapawon, Thailand
4. Mr. Boonkua Tongkaew, Thailand
5. Ms. Tanya Brockelman, Thailand
6. Ms. Auranus Kleaw-Akadej, Thailand

7. Mr. Nikhom Chaiwongsan, Thailand

Childrens Course Teachers

1. Mrs Saroj Chandra, Saharanpur
2. Mrs. Neelima Kapoor, Noida
3. Ms. Pushpa Rani, Ghaziabad
4. Mr. Sanjesh Kumar Verma, Ghaziabad,
5. Mr. Carlos Briso, Spain
6. Mr. Nuno Rainha, Portugal
7. Mr. Gerardo Pesque, UK

Children's Meditation Courses in Mumbai

Date: 21-8, 18-9, 16-10, 20-11, 18-12. **Place:** Goregaon
(Age 10 to 16 Only) Registration before Course Thursday and Friday

Date	Course site	Age (years)	Registration
First Sunday	Dombivili	10-16	2 days before Course
First Sunday	Ulhasnagar	10-16	2 days before Course
First Sunday	Wadala	10-16	2 days before Course
Second Sunday	Sanpada	10-16	2 days before Course
Second Sunday	Andheri	10-16	2 days before Course
Third Sunday	Ghatkopar	10-16	2 days before Course

“Please call or send a text sms message with the name & age of the child two days in advance for registration” (9)

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:** **Goregaon:** Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 98924-15803, Tel: 2624-2025. **Dombivili:** K B Vira High School, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Ulhasnagar:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Wadala:** “BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building **Contact:** Mobile: 98922-18186, 98201-50336, **Khar:** Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9930962652, 9869281410, **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505.

Please call two days in advance for registration.

NB *Please bring 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.

**Correction –****Dhamma Malava, Indore – for dhamma-seva**

Information regarding phone contact no. for Dhamma Malava was incorrectly printed in August. The right contact no. is 9826036141



Bhikkhu-saṅghadāna at the Global Pagoda on the occasion of the third death anniversary of revered Guruji

A **mega-saṅghadāna** will be held on the premises of Global Pagoda on **2nd October 2016, Sunday at 10 A.M.** on the occasion of the third death anniversary (September, 29) of revered Guruji. Meditators, both male and female, attending it can get an opportunity to participate in **one day mega course**. The meditators wishing to gain the share of merit in this meritorious action may kindly contact the following- Mr. Derik Pegado 022-33747512,



One-day Mega course schedule at Global Vipassana Pagoda for 2016

2nd Oct. in Gratitude of Respected S.N. Goenka (29th Sept.) & Sharad Purnima.

One-day mega courses will be held at **GVP** Time: 11 am to 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 28451170 // 022 337475-01 / 43 / 44 – Extn.: 9. (Tel booking: 11 am to 5 pm daily). **Online registration:** www.oneday.globalpagoda.org.

DHAMMA DOHAS

*Gṛhakāraka kī khoja meṃ, khoye janma aneka.
Mukta huvā bhavacakra se, gṛhakāraka ko dekha.*

I went on searching the house-builder for many lives but could not find him. It was a total waste. When I knew the house-builder I became free from the wheel of existence.

*Gṛhakāraka nā vyakti hai, gṛhakāraka nā deva.
Nijavikāra se bhava bane, gṛhakāraka svayameva.*

The house-builder is neither a person nor a god. One builds the house from one's own defilements and the house-builder is he himself.

*Na parokṣa anubhūti se, mukta ho sakā koya.
Mukta hoyā jaba svayaṃ hī, samyaka darśana hoyā.*

None becomes free by listening to other's experience. He becomes free only when he has the right realization.

*Chūṭī nā āsaktiyāṃ, chūṭā nā abhimāna.
Phira bhī yaha āśā kare, mukta kare bhagavāna.*

One has not abandoned attachments nor has he abandoned pride, yet he hopes that God will liberate him.

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