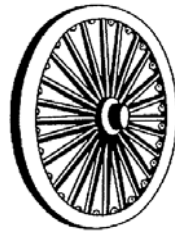


Vipassana



Newsletter

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

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WORDS OF DHAMMA

Asevanā ca bālanam, paṇḍitānañca sevanā,

Pūjā ca pūjaneyyānam, etaṃ maṅgalamuttamaṃ;

— *Maṅgalasutta -I, Khuddakapāṭho*

Avoiding the company of fools, keeping the company of the wise, honouring those who deserve honour, this is the highest welfare!

In Deep Gratitude

Most Respected Sayagi,

Even today, I feel your kind presence. Wherever Dhamma is present, your presence is certainly there. May the presence of Dhamma always be there, so that your kind presence will also always be there! This is my greatest wish.

How delightful is your presence! It is like the presence of Dhamma itself! Whenever I am in the presence of Dhamma, I always remember your infinite compassion and my mind is filled with gratitude and rapture.

The mind is filled with infinite gratitude for the Lord, the Fully Enlightened Sākya Muni Gotama, who for innumerable births led a meditative life as he kept perfecting the ten Pāramitās. By perfecting pāramitās not only did he liberate himself by walking on the path he discovered, but he also explained the path to many so that they could liberate themselves by walking on it. He kept on explaining the path to people throughout his life with a compassionate heart. Countless people benefitted from this.

My heart is filled with gratitude for all those liberated Arahantas, who, having received this beneficial knowledge, went forth from village to village, town to town, and district to district in accordance with the noble wish of the Lord for the good of many, for the happiness of many- "*Caratha bhikkhave cārikaṃ, bahujana hitāya, bahujana sukhāya, lokānukampāya*". They spent their lives teaching and explaining this path to liberation.

The mind is also filled with gratitude for all those great beings, who kept the Ganges of pure Dhamma flowing for many generations.

The heart is filled with gratitude for the two Arahantas, namely Sona and Uttara, who braved all the dangers of travelling to a foreign country, and like the King Bhagīrath*, brought the Ganges of Dhamma to Suvāṇṇa Bhūmi and quenched the thirst of many. My mind is filled with gratitude for those teachers of Dhamma in Myanmar, who through the teacher-to-disciple tradition kept the purity of the teaching in tact from generation to generation. They did not let it get mixed, not even with one word. They kept it free from any sectarian colour, form and imagination. They kept it in its pristine purity and that is why we have received the teaching in its pure form.

The path leads one from the grossest apparent truth to the subtlest ultimate truth. It is actually the highway to lead one to the highest (ultimate) truth. It does not lead one to blind alleys where one keeps on groping for the truth in the darkness and has to be satisfied with only apparent truths and not the ultimate truth. Nor does one get stuck at a half-way stop thinking or imagining it to be the ultimate truth.

The mind is filled with deep gratitude for the Venerable Ledi Sayadaw - who was the brightest star in the chain of teachers of the last century.

My heart is also filled with gratitude for the lay teacher Saya Thetgyi who carried out this responsibility in such an exemplary way.

Gurudev! Both my heart and mind are filled with deep gratitude for you. You gave the gift of this invaluable Dhamma-jewel to me with such a compassionate heart! What would have been my state, if I had not received this jewel of Dhamma? I would have wasted my life in accumulating wealth and riches and in the competitive rat race for establishing my social status. Even if I would have turned towards Dhamma, I would have got trapped in the shackles of some sectarian belief as my adornment. I would have wasted my life time puffed up with the pride of knowledge based on others' experiences. How could I have developed the Right View born out of experiential knowledge of true Dhamma? I would have been compelled to think of some kind of imagination as the Right View and would have been satisfied with it. How would I have got the Right View through the actual experience of things as they are? I would have wasted away this precious human life by just performing rites and rituals, saying prayers, reading scriptures, singing hymns, or believing in philosophies and views not based on personal experience. Gurudev! You made my human birth worth while by giving me the gift of this Supreme, and Unparalleled, Dhamma.

Truly, this Dhamma-Practice is the Supreme and Unparalleled Path. How straight, how clear, how scientific and how benevolent! It takes one from bondage to liberation, from illusion to reality! This is the path that takes one from the apparent truth to the ultimate truth! May the purity of such invaluable Dhamma remain in its pristine form! This is my great wish and firm resolve, on this Auspicious Day. May I not commit any offence of any kind by mixing this pure Dhamma with anything spurious even by mistake! May this invaluable treasure remain in its immaculate form! And by its practice, may the people attain Nibbāna!

It is in this way that we can truly worship you and express our reverence for you. This is the best way to pay homage to you.

Your humble Dhamma Son,
Satya Narayan Goenka.

**(King Bhagīrath is a king mentioned in the Rāmāyaṇa who brought the River Ganges, personified as the river goddess Gaṅgā, to Earth from the heavens.)*

We are also grateful

The above mentioned expression of gratitude by our respected teacher Sri Satya Narayan Goenkaji is towards his teacher and our teacher's teacher Sayagi U Ba Khin. His death anniversary falls on 19th January and Guruji's birth anniversary

falls on 30th January. Further to what Guruji has said about his teacher we would humbly like to say the following on his birth anniversary day.

Gurudeva, it is because of your infinite compassion that we could taste the elixir of Vipassana. We feel that it is for us that you were born in Myanmar and giving up all that you achieved in the material world you dedicated your life to pure Dhamma. It is for us that you left your dear mother land and made India your karmabhumi—the land where you started your activities to resuscitate and spread Vipassana. You had to face here a lot of difficulties but in spite of them you lit the lamp of Dhamma. Its light reached many people who were able to expel the darkness accumulated in many lives. It is for us that even in such difficult circumstances you kept the torch of Dhamma burning, lived an ideal life and made strenuous efforts to spread Dhamma to the last day of your life. You conducted more than 500 courses and every day you explained Dhamma so many times. You gave thousands of inspiring discourses and were an inspiration in the face of so many difficulties during the establishment of more than 180 Vipassana Centres where millions of people have quenched their thirst for knowing Dhamma and will keep on doing so. Indeed, Guruji you were born for us and lived for us! We will never be able to pay back the debt we owe to you. We do not have words to express our feelings of gratitude to you. Therefore we will say, ‘from every pore such gratitude is pouring, we cannot repay the debt.’



All Meditators

Birth Anniversary of Respected Sri Goenkaji

Just as Respected Guruji sincerely expressed his heart-felt gratitude and paid homage to Sayagyi U Ba Khin so let us also express our gratitude to Respected Guruji and resolve on his birth anniversary day to fulfill his wish to spread Dhamma, to regularly practice Vipassana, to live a Dhamma life, to keep our conduct pure and keeping ourselves away from debates live the life of Dhamma.

I am happy to know that in 2013; 2500 courses were held and 150,000 meditators reaped the benefit of Dhamma. May all meditators grow in Dhamma!

With blessings,
Ilaichidevi Goenka.



Knower of Worlds

By S. N. Goenka

(From a forthcoming VRI publication ‘The Sammāsambuddha as Depicted in the Tipiṭaka’; translated from the Hindi Edition)

Lokaṃ vidati jānātīti lokavidū.

The Buddha knows all there is to know of the worlds. This he knows by experience, as the truth, and not as some intellectual or philosophical speculation.

With an ultra-pure mind experiencing the subtlest truths of nature, the Buddha describes 31 planes of existence, or lokas:

- **Four** lower worlds or unhappy states (hell, asura, petas, animal world)
- **One** world of humans
- **Six** celestial worlds of devas, such as Cāturmahārājika devas (the retinue of Four Kings), Tāvātimsa (world of 33 devas), Yāma (Yāma devas), Tusita (contented devas), Nirmānarati (devas delighting in creation), Paranimmita Vasavattī (devas wielding power over creations of others).
- **Sixteen** fine material Rūpa Brahmā worlds: Retinue of Brahmā, Brahmā Purohit devas (ministers of Brahmā), Mahā Brahmās (great Brahmās), Paritābha devas (of limited radiance), Apramāṇābha devas (of unbounded radiance), Ābhassara devas (of streaming radiance) Paritāsubhāsūbhakṛṣṇa, Bṛhatphala, Avihā, Atapya, Sudarsha, Sudarshī, Asanjñasattā, Akaniṣṭhaka

- **Four** Arūpa Brahmā worlds (where life exists with only mind, without matter or body): Ākāśānāntyāyatana (sphere of boundless space), Vijñānānāntyāyatana (sphere of boundless consciousness), Ākiñcanyāyatana (sphere of nothingness) and Naivasanñjñānāsajñāyatana (sphere of neither perception nor non-perception).

The 16 arūpa Brahmā worlds are characterized by the absence of sensual pleasures. The Brahmās dwelling there practice four brahmāvihāras (sublime states). The rūpa Brahma lokas have beings with both mind and matter, while there is only mind in the arūpa Brahma worlds.

The word ‘rūpa’ in modern terminology means ‘beauty’, ‘form’, but in ancient times it meant matter. The word ‘nāma’ today is used to designate a person, but in those days it also meant mind.

The animal and human worlds have beings with visible, solid physical bodies, but in some of the lower planes of existence, in the higher deva and Brahma lokas, beings possess intangible bodies with subtle, less visible matter. The four arūpa Brahma worlds have beings only with mind consciousness, with no physical structure at all - not even with subtle matter. In the same way in the one Brahma loka with unconscious beings there are beings with tangible bodies

Broadly, the 31 planes of existence can be categorized as the sensuous planes, the rupa Brahma lokas and the arupa Brahma lokas.

Categorized in another way, the entire universe is made of supra-mundane world and the mundane world – where humans and other beings live in the world of kamma-saṅkhāras (deep-rooted conditioning of the mind, the kamma force giving rise to the next moment of life).

For a meditator, the world comprises the 31 planes of existence of mind and matter.

However categorized, who can know all realities pertaining to these 31 planes of existence? Only one who has realized Nibbāna, and has gone beyond these worlds, one who has transcended the entire field of mind and matter- i.e. an arahant (liberated from all defilements of the mind). Only such a one is the real knower of the worlds. Others are entangled in illusions and delusions, speculations and intellectual philosophies.

How to Go Beyond the Worlds?

In ancient times there was a sage called Rohitassa who, after death, was born in a deva world. Many devas and Brahmās often sought Dhamma guidance from the Sammāsambuddha Gotama. Once, a deva called Rohitassa approached the Buddha when he was at Sāvattihī, in his monastery in Jeta’s Grove, Anāthapiṇḍika’s park in the night, lighting the whole grove. He asked the Buddha: is it possible to physically travel beyond all worlds, and go beyond to a state where there is no birth, old age, death, no more birth?

‘No’, said the Buddha, but added that for being liberated it is very necessary to go beyond all worlds.

Gamanena na pattaṃ, lokassanto kudācanaṃ

Na ca appatvā lokantaṃ, dukkhā atthi pamocanaṃ

The world’s end can never be reached

By means of travelling through the world

Yet without reaching the world’s end

There is no release from suffering.

Rohitassa was happy to hear this. For, in his earlier life as a human mendicant, he had tried to physically walk across the world under the delusion that this was the way to go beyond the world of suffering.

The Buddha explained:

“It is within this fathom-long body with mind that I make known the world, its origin, its cessation and the way leading to the cessation of suffering.”

Imasmiṅgyeva byāmamatte kaḷevare sasaññimhi samanake, lokañca paññāpemi., lokasamudayañca, lokanirodhañca, lokanirodhagāminipaṭipadanti.

(A 1.4.45, Rohitassa Sutta)

The Buddha said this from experience, because he had transcended the entire field of mind and matter, the entire 31 planes of existence.

The Buddha said in another context:

The Sammāsambuddha, O monks, has realized the entire worlds of existence and is non-attached to it; the Sammāsambuddha has realized the cause of suffering in the world and he has rooted it out; he has realized the end of suffering, and realized the way leading to the end of suffering in this world.

One can go beyond all worlds only when he has known the worlds at the experiential level. Only when he knows the impermanent nature of all the worlds, he remains free from attachment. So it is said:

Knowing all the worlds, but remaining detached,

Knowing the arising and passing away of the worlds, through, experience,

Such a one is the real knower, victor, conqueror of the worlds

Having realized Nibbāna, he is free from all bondages and fear.

Sabbaṃ lokaṃ abhiññāya, sabbaṃ loke yathātatham;

Sabbaṃ lokaṃ viṣaṃyutto, sabbaloke anūpayo.

Sa ve sabbābhībhū dhīro, sabbaganthappamocano;

Phuṭṭhassa paramā santi, nibbānaṃ akutobhayaṃ .

(A 1.4. 23 Loka Sutta)

Such a knower of the worlds is beyond doubt and fear. But this is possible only to one who realizes Nibbāna - the state of having transcended the entire world of mind and matter. Therefore, one who is a knower of the worlds is wise, has led a virtuous life, remains equanimous, and is not attached to this world and the worlds beyond.

Tasmā have lokavidū Sumedho, Lokantagūvusiṭabrahmacariyo;

Lokassa antaṃ samitāvi ṇatva, nāsīsaṭi lokamimaṃ papañcāti.

(A 1.4.45 Rohitassa Sutta)

Indeed, the Sammāsambuddha knows all there is to know of this world, is not attached to it. He knows its nature, knows its arising and passing away. He experiences the world within his fathom long body....



Information regarding Centres

Dhamma Kānchi, Kānchīpuram, Tamil Nadu

Dhamma gr̥ha (house) of Kānchīpuram has been named Dhamma Kānchī. There will be only 1- day 2-day and 3-day courses here. Along with the practice of Mini Ānāpāna, literature related to Vipassana and programme of future courses will be given. Contact e-mail kanchi.dhamma@gmail.com

Dhamma Piṭha, Ahmedabad

In order that each meditator gets a cell to meditate in isolation 78 new cells are being constructed. Accommodation and other facilities for 100 meditators are available here. Those who want to earn merit by contributing to the construction of cells may send to Gurjar Vipassana Kendra HDFC Bank a/c 0069762000, IFSC Code HDFC 0000069. Contact Dhammapīṭha by giving your full name and address.

Dhammacakka Vipassana Dhyāna Centre, Sarnath

The construction work of the Pagoda with 50 cells has begun. Those desirous of earning merit may send their contribution to Canara Bank a/c 1191101014796, IFSC code-CNRB 0001191. Kindly contact the centre giving your full name and address.

Dhammapāli Vipassana Centre, Gujarat

Dhammapāli, Pālītānā Vipassana Centre, near Bhavanagar, Gujrat is under construction. Accommodation and other facilities for about 48 meditators are complete. Many important buildings are yet to be constructed. First 10- day course ended on 14th Dec. Those who wish to earn merit and like to have more information should contact Bhavanagar Vipassana Kendra, c/o Sri Prafulla Bhai and Gitaben Mehta, 401, Aradhana, Meghani circle, Bhavanagar, phone no 91-9427560594 or Sri Anil Shah 09427232145, e-mail nitesh@kothariworld.com for banking "Bhavanagar Vipashyana Centre" Kotak Mahindra Bank, Bank a/c 6411183455, IFSC Code KKBK0000891.

Dhamma Bhubneshwar, Odisha

The construction work for Kitchen, Dining Hall and Toilets etc is in progress. The construction work for Dhamma Hall, Teachers' Residence and accommodation for male and female has to be taken up. Those desirous of earning merit should contact Shri C R, Kar Mob. 9437131019, 0674-2354207 or Sri D.L. Das Mob 9438012166, e-mail vipassanabbsr@gmail.com and SBI a/c 32758805428, IFSC code SHIN0012018.

Relics information Room

In order that visitors might know the places where the relics of the Buddha are kept, a room in the campus of the Global Vipassana Pagoda has been set apart to give such information. This room was inaugurated by Mataji during a one day course on 18th Jan—the date to mark the death anniversary of Sayagyi U Ba Khin.

Wanted

For guarding the premises of the Global Pagoda, an experienced officer is required. Retired Army personnel who practices Vipassana or who is interested in it will be preferred. Kindly contact Shri R. K. Agrawal, mob. 09324216214, e-mail rkagrwal.vri@globalpagoda.org with your bio-data and identity card.

ADDITIONAL RESPONSIBILITY Bhikkhu Teachers

1. Ven. Bhikkhu Badullawala Seelaratana, Sri Lanka To serve as coordinating area teacher for Sri Lanka

NEW RESPONSIBILITY

1. M.A.Subramanian, Center Teacher, Dhamma Setu & Dhamma Arunachala, Tamilnadu

Senior Assistant Teachers

- 1-2. Mr. Dong Hwang Lee & Mrs. Jeong Soo Lee, South Korea
- 3-4. Mr. Itamar Soffer & Mrs. Jung Im Jung, South Korea

NEW APPOINTMENTS

Assistant Teachers

- 1-2. Mr. Devicharan and Mrs. Umravati Kushwah, Ghazipur
3. Mr. Mahesh Walvekar, Kolhapur
4. Mr. Govindbha lewa, Ahmedabad
5. Mr. Vipin Prakash Mangal, Ahmedabad
6. Mrs. Urvashi Patel, Ahmedabad
7. Ms. Chanda Asher, Mumbai
8. Mr. Vishwa Mittar Musafir, Hamirpur
9. Mr. Ram Mangal Singh, Fatehpur
10. Mrs. Neera Kapoor, Delhi

11. Ms Sandeep Kaur Wirk, Karnal
12. Mrs. Narin PO, Combodia
13. Mrs. Nary POC, Combodia

Children's Course Teachers

1. Mrs Asha Wankhede, Yavatmal
2. Mr. Harshanand Ingole, Yavatmal
3. Mrs Prabha Talware, Yavatmal
4. Dr Rajkumar Bhagat, Yavatmal
5. Mr Brahmopal Chaura, Bhandara
6. Mr Kuldeep Bagde, Bhandara
7. Mr Suresh Meshram, Bhandara
8. Mr. Dadarao Tayade, Akola
9. Mr Janardhan Bhagat, Washim
10. Mr Samrat Lokhande, Wardha
11. Mrs. Sunita Nagdive, Amravati
12. Mrs. Varsha Gajbhiye, Nagpur
13. Mrs Rasilkaben Waghela, Jamnagar
14. Mrs Usha Bhosale, Kharghar
15. Mrs Saraswati Ramdas, Kharghar
16. Mr Ramesh Kate, Raigad
17. Ms Puttiporn Yongnate, Thailand
18. Mrs Emika Angkanasirikul, Thailand
19. Mrs. Kanoknipa Titakarnasirikul, Thailand

Children's Meditation Courses in Mumbai**Date:**5-2, 15-3, 19-4, 17-5, 21-6
(age 10 to 16 Only)**Place:**

Goregaon

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	Matunga	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
Fourth Sunday	Airoli	10-16	2 days before Course

Course Timing: 8:30 am to 2:30 pm. **Registration Timings:** 11 am to 1 pm on the specified numbers and dates for each location.**Course Timing:** 8:30 am to 2:30 pm. **Registration Timings:** 11 am to 1 pm on the specified numbers and dates for each location. **Course**

Venues:-- Goregaon: Vipassana Counselling & Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Tel: 2624-2025.
Dombivili: K B Vira High School, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Ulhasnagar:** 703-A Block /1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Mob. 98201-50336. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, 9223300575, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Church Andheri, Mob. 9820459449. 9664782244, 9699668642. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 9892565765.

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.

V.R.I. Academic Schedule, Global Pagoda, Mumbai, for the year 2015

- Learn to read and write Pali in three scripts (Burmese- Roman – Devanāgarī) (10th May to 19th May)
 - Residential Pali- English Intensive Course (25th May to 9th Aug)
 - Translation Workshop (10th Aug to 17th Aug)
 - Workshop on Aśokan Inscription & Brāhmī Script (1st-5th Oct)
 - Advance Pali Grammar Workshop (3rd Nov to 14th Nov)
 - Research Methodology Workshop (15th Nov to 19th Nov)
- Eligibility Criteria
 (i) All courses are open only to those who have done three ten- day & one Satipaṭṭhāna course.
 (ii) Graduation/ 15 yrs of schooling
 (iii) Translation and advance Grammar workshops are only for those who have completed V.R.I. Residential Pali Course /Masters in Pali.

V.R.I. plans to take research projects on the following topics:

- Vipassana as found in the words of saints (santa vāṇī men Vipassana).
- Elements of Āyurveda as found in Tipiṭaka.
- Transformation through Vipassana, then and now.

If anyone has done work on these topics or wishes to contribute towards these projects, he/she is welcome.

Contact: E-mail: mumbai@vridhamma.org; Tel.: +91-22-3374756.**One day mega-course on the auspicious occasion of Buddha Pūrṇimā****On May 4th 2015 a one-day mega course will be conducted at the Global Vipassana Pagoda in the presence of respected Mātājī.**

Course hours: 11:00 AM to 4:00 PM. Non-meditators can participate in the discourse at 3:00 PM. Please contact the following numbers for registration. Please only come with registration and 'samaggānaṃ taposukho' – take advantage of the happiness of practicing meditation with such a large group. (**Contact:** 022-28451170, 022-337475-01/43/44-ext 9. Phone booking hours: 11:00 AM to 5:00 PM every day. Online Registration: www.oneday.globalpagoda.org. ---0---

DHAMMA DOHAS

Ṣuddha dharma kā śāntipatha, sampradāya se dūra;
Ṣuddha dharma kī sādhanā, maṅgala se bharapūra.
 Pure Dhamma's path of peace is far from the sectarian path
 The practice of pure Dhamma is full of benefit.
Satya dharma ko kalpanā, dūṣita deya banāya;
Eka būnda kāñjī gīre, mana bhara paya phaṭa jāya.
 Imagination pollutes the true Dhamma, just as a drop of
 vinegar turns a great quantity of milk sour.
Rūpa śabda rasa gandha men, satata saghanatā hoyā;
Vipaśyanā se bīndha len, to hī viḡhaṭana hoyā.
 Visible forms, sounds, flavours and odours –they always give

the impression of being solid. When they are penetrated by
 practicing Vipassana, then their true nature of arising and
 passing becomes clear.

Dharma sarita nirmala rahe, maila na miśrita hoyā;
Jana jana kā hove bhalā, jana jana maṅgala hoyā.

May the river of Dhamma always remain pure, may it never
 get polluted. May all people benefit from it, may all people
 be happy.

Nirmala nirmala dharma kā, maṅgala hī phala hoyā;
Bandhana ūṭen pāpa ke, mukti dukhon se hoyā.

Pure Dhamma is sure to benefit all. It delivers one from
 moral guilt and liberates him from suffering.

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