

Vipassana Newsletter

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

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WORDS OF DHAMMA

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

The bhikkhu who delights in mindfulness,
who sees danger in negligence,
is not likely to fall back.
He is in the presence of *nibbāna* (enlightenment).

—*Dhammapada 32*

The First Discourse of the Buddha

S. N. Goenka

(The following is based on Goenkaji's article in the July 2007 issue of the *Vipassana Patrika*. 28 July 2007 is the full moon day of Āsālha. It is known as *Guru Purnima*, meaning full moon day of the teacher, because the Buddha gave his first discourse on this very day in Sarnath.)

At the time of the Buddha, there was a strong belief among some people that one can attain liberation only by leading a life of strict asceticism. In accordance with this view, the Buddha subjected himself to severe austerities for six years. Then realizing the utter futility of self-mortification, he adopted a middle way. Seeing this, his five companions—Koṇḍañña, Bhaddiya, Vappa, Assaji, and Mahānāma—lost confidence in him and deserted him. After enlightenment, the Buddha decided to teach the Dhamma to them first.

When his five former companions saw the Buddha approaching, they decided that they would offer him a seat because he was the son of their ruler but would not show any other sign of respect. But as he came nearer, his infinite love and compassion and the glow on his face attracted them, and they paid full respect to him.

The Turning of the Wheel of Dhamma

The Buddha's first discourse is called the *Dhammacakkappavattana sutta* (The Discourse of the Turning of the Wheel of Dhamma). The Buddha gave this discourse to his five former companions at the Deer Park in Isipatana near Benares on the Āsālha full-moon day (July), two months after his enlightenment. In it, the Buddha expounded the Middle Path which he discovered and which forms the essence of his teaching.

At the outset of the discourse, the Buddha said that these two extremes should be avoided by recluses:

1. Indulgence in sensual pleasures, which is base, vulgar, worldly, ignoble and not beneficial.
2. Practice of self-mortification, which is painful, ignoble and not beneficial.

Abandoning both these extremes, the Buddha discovered the middle path which leads to enlightenment. This is the Noble Eightfold Path, namely,

1. Right understanding (*sammā ditṭhi*)
2. Right thoughts (*sammā saṅkappa*)
3. Right speech (*sammā vācā*)
4. Right action (*sammā kammanta*)
5. Right livelihood (*sammā ājīva*)
6. Right effort (*sammā vāyāma*)
7. Right awareness (*sammā sati*) and
8. Right concentration (*sammā samādhi*).

The Four Noble Truths

Then the Buddha expounded the four Noble Truths, which is the essence of his teaching.

1. The Noble Truth of Suffering

Birth is suffering, old age is suffering, disease is suffering, death is suffering, sorrow, lamentation, pain, grief and distress are suffering, association with the unpleasant is suffering, disassociation from the pleasant is suffering, not to get what one desires is suffering; in short, attachment to the five aggregates is suffering.

2. The Noble Truth of the Cause of Suffering

It is this craving that causes rebirth and is bound up with pleasure and lust and finds delight now here, now there. That is, the craving for sensual pleasures, the

craving for repeated rebirth and the craving for annihilation.

3. The Noble Truth of the Cessation of Suffering

It is the complete fading away and destruction of this very craving, its forsaking, its renunciation, the liberation from it, leaving no place for it.

4. The Noble Truth of the Path leading to the Cessation of Suffering

It is the Noble Eightfold Path, namely, right understanding, right thought, right speech, right action, right livelihood, right effort, right awareness and right concentration.

Three Aspects of Each Noble Truth

The Buddha explained that he has realized each Noble Truth in three ways:

- Acceptance of the nature of each Noble Truth (*sacca ñāṇa*),
- Intellectual understanding of the effort required for each Noble Truth (*kicca ñāṇa*), and
- Actual accomplishment of each Noble Truth (*kata ñāṇa*).

1. The Noble Truth of Suffering

- One accepts the Noble Truth of Suffering.
- One understands that the entire field of suffering should be fully realized at the experiential level—*pariññeyya*.
- One explores the entire mundane field of suffering and transcends it—*pariññātam*.

2. The Noble Truth of the Cause of Suffering

- One accepts the Noble Truth of the Cause of Suffering, namely, craving.
- One understands that this craving should be fully eradicated—*pahātabbam*
- One completely eradicates craving—*pahīnam*.

3. The Noble Truth of the Cessation of Suffering

- One accepts the Noble Truth of the Cessation of Suffering.
- One understands that the state of cessation of suffering should be directly experienced—*sacchikātabbam*.
- One directly experiences the total cessation of suffering—*sacchikatam*.

4. The Noble Truth of the Path leading to the Cessation of Suffering

- One accepts the Noble Truth of the Path leading to the Cessation of Suffering.
- One understands that the Path leading to the Cessation of Suffering should be fully developed—*bhāvetabbam*.
- One has experienced every part of this Eightfold Noble Path; one has developed it to the fullest extent—*bhāvitaṃ*.

The Buddha declared that he had acknowledged the

attainment of the incomparable supreme enlightenment (*anuttara sammāsambodhi*) only after the absolute true intuitive knowledge regarding the four Noble Truths in three ways (therefore, the twelve modes), had become perfectly clear to him.

Imesu catūsu ariyasacesu evaṃ tiparivattaṃ dvādasākāraṃ yathā-bhutaṃ ñāṇa-dassanaṃ suvisuddhaṃ abosi.

Then there arose in him the knowledge and insight: “Unshakable is the deliverance of my mind; this is my last birth; there is no more existence for me.”

The five disciples rejoiced at these words of the Buddha. At the end of the discourse, Koṇḍañña, the eldest of the five disciples, attaining the first stage of saintliness (*sotāppana*), realized that whatever is subject to arising is subject to cessation—

Yaṃ kiñci samudayaḍhammaṃ, sabbam taṃ nirodhaḍhammaṃ”ti.

Then the Exalted One exclaimed, “Friends, Koṇḍañña has indeed understood!”

* * *

Accepting the truth merely at the devotional level because we have belief in the words of the Buddha or at the intellectual level will not liberate us. We have to realize the truth at the actual level, at the experiential level. This alone will liberate us. Of course, accepting the truth as announced by the liberated person is helpful.

A Buddha’s *dassana* (wisdom), a Buddha’s *ñāṇa* (knowledge), a Buddha’s *vimutti* (liberation) will give us wonderful inspiration, wonderful guidance. We must make full use of this inspiration, we must make full use of this guidance. Yet it is our own direct experience which will liberate us. Step by step, keep moving towards the final goal with direct experience. No imagination; no blind belief; no dogma; no philosophy. Observe the truth as you experience it from moment to moment—*yathā-bhūta-ñāṇa-dassana*. And this is Vipassana: *yathā-bhūta-ñāṇa-dassana*.

Keep on developing Vipassana with the base of *sīla* and *samādhi*; keep on developing Vipassana to come out of all the bondages, to come out of all the miseries. Make best use of this wonderful Dhamma, this wonderful path. One is so fortunate to get the pure path, the pure Dhamma, the pure technique. You have it; now you have to work. Continue to work diligently *Bhavatu sabba maṅgalaṃ*—May all beings be happy! ☸

GOENKAJI’S DISCOURSES ON TELEVISION

Aastha: Daily, 9:40 to 10 am. **Hungama:** Daily, 4.30 to 6.00 am. **Zee:** *Urja*, daily, 4:30 am.

USA: Aastha TV at 6 pm EST (Monday to Friday) on WORLDDIRECT platform of DIRECTV on channel no. 2005. (Please confirm exact telecast timings.)

**PALI COURSES AT VIPASSANA RESEARCH
INSTITUTE, DHAMMA GIRI, IGATPURI
NOTIFICATION FOR ADMISSION (2007–2008)**

One-Month Crash Course in Pali-Hindi – Basic

- This course was introduced in 2005. It is the third batch this year.
- Classes will be held from 4 December 2007 (morning) to 1 January 2008 (morning), without any break.
- The last date for application is 15 October 2007.
- Vipassana meditators, who have completed five 10-day courses and one Satipatthana course, are observing five precepts and maintaining 2 hours of daily practice for the last two years and are committed to this tradition, are eligible for admission. However, preference will be given to those, who have done at least one 20-day course.
- Area Teacher's recommendation is required for enrolment to the course.
- Academic Qualification: XIIth class is minimum; however, preference will be given to graduates.
- A total of 24 students, 12 males and 12 females, will be enrolled in this course.

One-Month Crash Course in Pali-Hindi – Advanced

- This course was introduced in 2006. It is the second batch this year.
- Classes will be held from 2 January 2008 (morning) to 30 January 2008 (morning), without any break.
- The last date for application is 15 October 2007.
- All those students, who have completed the "Basic Crash Course in Pali-Hindi" organised by VRI are eligible. Vipassana meditators who have a basic knowledge of Pali and fulfil the other eligibility requirements may also be considered for admission.
- Area Teacher's recommendation is required for enrolment to the course.
- Academic Qualification: XIIth class is minimum; however, preference will be given to graduates.
- A total of 24 students, 12 males and 12 females, will be enrolled in this course.

Application forms are available at VRI, Igatpuri 422 403.

Tel: [91] (02553) 244076; 244086;

Email: admin@vri.dhamma.org

NEW CONSTRUCTION AT KOLKATA CENTRE

Dhamma Gaṅgā, Kolkata Vipassana centre has been hosting Vipassana courses since 1989. The meditation hall, residences for students and ATs, dining hall, and kitchen were all part of a 200-year-old house. In the past two-three years, separate accommodation for about 30 female students, a meditation hall seating about 175 meditators, AT residences etc. have been built.

This year, the trust plans to build 15 self-contained rooms for male students, dining hall and kitchen.

For more information, contact: Centre Manager, *Dhamma Gaṅgā*, Kolkata Vipassana centre, Tel. (033) 3295 1247; 2475 7208. Email: info@ganga.dhamma.org

NB For online editions of VRI Newsletter in English, Hindi, Telugu, Tamil and Gujarati, visit: www.vri.dhamma.org/newsletters. Archives of earlier editions are also available at this website.

NEW VIPASSANA CENTRES

1. Dhamma Rata, Ratlam Vipassana Centre

Ratlam, a town in Madhya Pradesh on the Malwa plateau, is an important railway junction on the Western Indian Railway line. It is about 80 km from Ujjain, 125 km from Indore, 300 km from Bhopal and about 30 km from the state borders of Gujarat and Rajasthan.

Non-centre Vipassana courses have been organized at Ratlam for the past few years. The local meditators bought about 8.5 bigha land for the centre. Goenkaji has named it *Dhamma Rata* (Intent on Dhamma).

Construction of facilities for 40 students will start soon. The local trust plans to hold the first course from 24 October 2007. For more information and registration, contact: Wadhvani Nursing Home, Station Road, Ratlam 457 001, M.P. Tel: Res. (07412) 267 533; Off. (07412) 230935; Mobile: 098275-03582, 094253-64956.

2. Dhamma Pokkhara, Pushkar Vipassana Centre

The Pushkar Vipassana centre is located at the foot of the Aravali Hills about 14 km from the town of Pushkar. There are many meditation caves here and Pushkar is a famous place of pilgrimage. Goenkaji has named it *Dhamma Pokkhara* (Lotus of Dhamma).

Construction work has started at the centre. Initially, the meditation hall, AT rooms, etc. will be built. One-day courses are being held on the last Sunday of every month for the last five months. The first ten-day course will be held in March 2008. For more information, contact:

Dhamma Pokkhara, Tehsil: Pushkar, Dist Ajmer, Rewat (Kadel) 305 031. Tel: (0145) 278 0570

City office: Pushpa Vatika, Gokhale Marg, Ajmer 305 001

Tel: (0145) 262 7727, 262 7759

Mr. Ravi Toshniwal 098290 71778,

Mr. Anil Dhariwal 098290 28275

3. Dhamma Mālavā, Indore Vipassana centre

The Indore Vipassana centre was established in March 2007 on seven acres of land on the Hatod road about 12 km from the railway and bus station. Indore is an important industrial town in Madhya Pradesh. Goenkaji has named the centre *Dhamma Mālavā* (Dhamma in Malva)

Construction of facilities for about 120 students is in progress. A small meditation hall and 12 rooms have already been built. 18 more rooms are being built.

One-day course is held on the first Sunday of every month. On the other Sunday, meditators can join group sitting from 9.30 to 11.30 am. The first ten-day course will be held after the monsoon.

For more information, contact:

Indore Vipassana International Foundation Trust,
582, M. G. Road, 'Labhganga', Indore.

Tel: (0731) 398 3313; Mobile: 98937-88909, 98930-29167

VIPASSANA WEBSITES

Vipassana introduction: www.dhamma.org

Contains general information about Vipassana

Dhamma Giri: www.vri.dhamma.org

Contains information about Indian Vipassana centres and schedule of Courses, VRI Newsletters, publications, research papers, etc.

Pali Tipiṭaka Website: www.tipitaka.org

Contains the Chaṭṭha Saṅgāyana Tipiṭaka in Roman script alongwith commentaries, subcommentaries and related Pali texts.

CHILDREN'S COURSES IN MUMBAI

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

Date	Venue	Age	Registration
12 Aug	Andheri	10-12 yrs	8 & 9 Aug
12 Aug	Ulhasnagar	13-16 yrs	8 & 9 Aug
19 Aug	Ghatkopar	10-12 yrs	16 & 17 Aug
26 Aug	Matunga	13-16 yrs	24 & 25 Aug
2 Sept	South Mumbai	13-16 yrs	30 & 31 Aug
9 Sept	Matunga	10-12 yrs	6 & 7 Sept
9 Sept	Ulhasnagar	10-12 yrs	6 & 7 Sept
16 Sept	Ghatkopar	13-16 yrs	13 & 14 Sept

Course Timing: 8:30 am to 2:30 pm. **Registration:** 11 am to 1 pm.

Course Venues: **Andheri (W):** Dada Saheb Gaikwad Sansthan, Babasaheb Ambedkar Marg, RTO Corner, Four Bungalows. Tel: 2510-1096, 2516-2505. **Ghatkopar (W):** SNTD School, New Building, Cama Lane, Opp Vidyut Society. Tel: 2510-1096, 2516-2505. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Tel: 2510-1096, 2516-2505. **South Mumbai:** Tel: 2308-1622. **Ulhasnagar:** Guru Nanak High School, Kurla Camp, Ulhasnagar-4. Tel: (0251) 252-2693. NB Please: *bring cushion, *register on the specified phone numbers, *inform in advance if unable to attend after registration, *arrive on time for the course.

NEW RESPONSIBILITIES:

Acaryas:

1. Ms. Mohini Dalal, *Mumbai**Spread of Dhamma*2. Ms. Sudha Dalal, *Mumbai**Spread of Dhamma*3. Mr. Ashok & Mrs. Vaishali Ghirnikar, *Mumbai**Spread of Dhamma*4. Mr. Sudhir Pai, *Mumbai**Spread of Dhamma*5. Dr. Bandhuvarobhas Svetarundra, *Thailand**Spread of Dhamma*6. Ms Jittinun Jewcharoensakul, *Thailand**To serve Dhamma Ābbā*7. Dr. Boonchuey Sathaphatayavongs, *Thailand**Spread of Dhamma*8. & 9. Mr. Ittiporn & Mrs. Monta Thong-Innate, *Thailand**To serve Dhamma Svanna*10. Mrs. Ladachat Saingam, *Thailand**To serve Dhamma Dhānī*11. Mr. Tim & Mrs. Karen Donovan, *USA**Spread of Dhamma in Bay Area, USA*

Senior Assistant Teachers:

1. Mr. Pravinchandra N. Desai, *Mumbai*2. Mr. Vinodchandra Parekh, *Mumbai*3. & 4. Mr. Yogesh & Mrs. Mayuri Shah, *Mumbai*5. Mr. Kam-Ling Chiu, *Hong Kong*6. Mr. Chalerm Munkongdee, *Thailand*7. Dr. Vichit Leenutapong, *Thailand**To assist the area teachers in serving Dhamma Kañcana*8. Dr. (Ms.) Wilaiwan Seetasuwan, *Thailand**To assist the area teachers in serving Dhamma Kamala*

NEW APPOINTMENTS

Assistant Teachers:

1. Ms. Charu Gupta, *Delhi*2. & 3. Mr. Ran & Mrs. Avital Mayroz, *Israel*

Children's course Teachers

1. Mr. Gaurav Buddhiraja, *Rohtak, Haryana*2. Mrs. Sita Agarwal, *Hapur, U.P.*

Mr. Raja M. is no longer an assistant teacher in the tradition of Vipassana as taught by S. N. Goenka.

DHAMMA DOHAS

*Śīla samādhī jñāna kī, babe trivenī dhāra;**dubakī māre so tire, ho dukha sāgara pāra.*Morality, concentration, and wisdom—
three streams have joined and flow together.By plunging into their confluence,
you cross the ocean of suffering.*Gaṅgā jamunā sarasvatī, śīla samādhī jñāna;**tīnoṅ kā saṅgama hove, pragate pada niravāna.*The true Ganges, Jamuna, and Sarasvati
are morality, concentration, and wisdom.Where these three streams converge, *nibbāna* manifests.*With much metta,
A Vipassana meditator**Śīlavāna ke dhyāna se, prajñā jāgrta hoyā;**antaramana kī granthiyān, sabhī vimocita hoiya.*When a person of morality concentrates, insight awakens.
The knots in the depths of the mind are all untied.*Mana ke karama sudhāra le, mana hī pramukha pradhāna;*
*kāyika vācika karama to, mana kī hī santāna.*Correct your mental actions; mind is first and foremost.
Deeds of body and speech are offspring of the mind.*With best compliments from*

MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007

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Pune, Tel: 24486190; Bangalore, Tel: 26542591;

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