

# Vipassana Newsletter

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

Vol. 16, No. 8: 9 August 2006

Annual Subscription: Rs 30; Life Subscription: Rs. 500

Published every month by Vipassana Research Institute

Web version: [www.vri.dhamma.org/newsletters/index.html](http://www.vri.dhamma.org/newsletters/index.html)

## WORDS OF DHAMMA

*Ratiyā jāyatī soko,  
ratiyā jāyatī bhayaṃ;  
ratiyā vippamuttassa,  
natthi soko kuto bhayaṃ.*

From attachment arises grief,  
From attachment arises fear;  
For one who is free from attachment,  
There is no grief, much less fear.

—Dhammapada 214

## FROM DEVOTION TO PRACTICE

(The following is adapted from the first of the three discourses given by Goenkaji at the Sambodhi Viharaya, Colombo, Sri Lanka on 11 May 2006.)

Venerable *Bhikkhu Sangha* and Dhamma Friends:

We are all grateful to the Buddha for discovering such a scientific path to gain liberation from all the miseries of this life and the miseries of birth and death.

All those who are devotees of the Buddha are especially grateful, and all those around the world, millions of them who have started practicing Vipassana are especially grateful to get this Noble Path.

Such a rational, pragmatic, scientific, non-sectarian and universal path on which anyone can walk and get the same results and this is what is happening around the world. Such a wonderful path. Between one *sammāsambuddha* and another *sammāsambuddha*, there is a very big gap, and during that gap, people out of ignorance spoil the purity of Dhamma. When Dhamma gets polluted, its efficacy is lost.

When a *sammāsambuddha* arises, he rediscovers pure Dhamma, universal Dhamma, Dhamma of the truth, nothing but truth. There is no imagination, no speculation, no blind faith. You experience the truth yourself and only then accept it—finding it good for you and good for others. He called it *saddhamma*. He called it *paripuṇṇa dhamma*—complete, nothing to be added and *parisuddha dhamma*—pure, nothing needs to be taken out of it. The Dhamma of *śīla*, *samādhi*, and *paññā*.

Between one *sammāsambuddha* and another *sammāsambuddha*, the words percolate but the essence is lost. At the time of Gotama Buddha, *śīla* was there. The Buddha purified it. There were many people practicing the four *śīlas*, *catu-niyāma*. He added the fifth: *surā-meraya-majja-pamādatthāna veramaṇī* (abstention from intoxicants, which are the causes of heedlessness.).

Whenever one gets intoxicated, one cannot maintain *śīla*. And not only that, the Buddha perfected the practice

of *śīla*. People understood at the intellectual, emotional and devotional level that one must practice *śīla*. *Śīla* means abstention from any physical or vocal action, which will harm or hurt others and disturb their peace and harmony. This was already known to the people.

The Buddha went deeper, much deeper, to make *śīla* perfect (*paripuṇṇam*). By the practice of Vipassana, he made people understand that by practicing *śīla*, you are not obliging anybody, you are obliging yourself. When you break *śīla*, you are the first victim. It becomes so clear for a Vipassana meditator, not just at the intellectual or devotional or emotional level, but at the actual level.

You cannot break any *śīla* without generating some defilement in your mind. You cannot kill anybody unless you generate tremendous amount of anger, hatred, ill will, animosity. You cannot steal anything unless you generate greed, craving. You cannot commit sexual misconduct unless you generate deep passion, lust. And so also, you cannot break the *śīla* of speech—speak lies or harsh words or frivolous words or words of backbiting—without generating some impurity or the other in the mind.

By practising Vipassana, it becomes so clear that as and when you generate any impurity in the mind, you become so miserable. You generate anger and become miserable. You generate ego and become miserable. You lose the balance of your mind; you lose the peace of your mind. You are the first victim of your mental impurities.

One cannot harm others without first harming oneself—*Pubbe hanati attānaṃ, pacchā hanati so pare*. This was a great discovery of the Buddha.

During the time of the Buddha, there were teachers such as Āḷāra Kālāma who taught seven *jhānas*, and Uddaka Rāmaputta who taught eight *jhānas*. But it was not complete, not *paripuṇṇam*. The *samādhi* of the Buddha is not just *samādhi*; it is *sammā samādhi* because it takes us to *paññā*. Unless it takes us to *paññā*, we cannot get the real benefit of *samādhi*.

People used to talk about *paññā* and they accepted its importance intellectually. But they did not know how to practice *paññā*. The Buddha taught real *paññā*.

*Sīla paribhāvito, samādhi mahapphalo hoti*—by practice of *sīla*, proper *sīla*, your practice of *samādhi* automatically becomes very fruitful. By practicing *samādhi* properly, *paññā* becomes fruitful. By practicing *paññā* properly, you reach liberation, *vimutti*, from all the miseries.

A *sammāsambuddha* is not interested in giving mere sermons. Somebody who gives only sermons and does not teach people how to apply these sermons in life is not an enlightened person.

When I first went to my teacher, I had many doubts and misconceptions about the teaching of the Buddha because I came from a very different tradition. After I passed through these ten days, I became so elated. I found the technique so wonderful, so scientific and result-oriented.

We are asked to observe our breath, natural breath, normal breath, as it comes in naturally, as it goes out naturally—*yathā-bhūta*. Nothing but breath, pure breath, mere breath. The observation of breath was practised earlier and is practised today also in many communities. But along with the breath, there is verbalization of some word or mantra or visualization of some image or shape.

The Buddha taught observation of breath without verbalization, visualization, imagination or imposition of any philosophical belief. Observation of the truth as it is, *yathā-bhūta*. And bare breath, natural breath. With awareness one breathes in, with awareness one breathes out—*satova assasati, satova passasati*. You are just aware of the breath coming in, going out, passing through this nostril or that nostril. You just observe without trying to interfere with the natural flow of the breath.

It is difficult. I know from my own experience that if some word or mantra or imagination is added along with the awareness of the breath, the mind gets concentrated easily, quickly. But this is not allowed. Otherwise, you cannot progress towards *paññā*. The whole teaching of the Buddha is complete, nothing needs to be added, *paripunnam, kevalam paripunnam*.

He gave a small area, a small area above the upper lip at its middle portion where the breath touches while coming in and going out—*uttaroṭṭhassa vemajjhappadese*. You are just aware of it. Do nothing. Let nature play its own role. Your role is to just observe, just observe.

It is a wonderful scientific method that leads to one-pointed concentration, *citta-ekaggatā*, at this small area that he gave. You are aware of the respiration passing over this small area. The mind wanders. Again you bring it to the respiration and this point. The mind wanders again. Again you bring it back. *Citta-ekaggatā*.

You have to experience the truth yourself, not the truth experienced by somebody else, not the truth experienced by the Buddha.

During the ten-day course, by the second day or the third day, *paññā* starts. You start experiencing some sensation or other on this area. It may be any sensation.

There is some sensation throughout the body every moment. Wherever there is mind and matter, there is interaction between mind and matter, and a sensation arises, *vedanā* arises. So on the third day of the course, people start feeling sensations. They concentrate on the awareness of respiration, they concentrate on the small area, and they concentrate on the awareness of the sensation arising in this area. Oh, arising, passing away, arising, passing away. *Anicca, anicca*.

By the time one reaches the fourth day, one usually starts feeling these sensations, *vedanā*, throughout the body—from the top of the head to the tips of the toes. You keep on observing every part of the body; there is some sensation or the other in every part. Initially, there may be gross sensations like pain, pressure, heaviness, etc. But very soon, within two or three days, they start getting dissolved, dissolved, and the entire body is nothing but vibrations—*sabbo loko pakampito*. By the seventh or eighth day, there is no solidity at all, there is only a free flow of mere vibrations. One does not get attached to it however pleasant it may be. Oh, this is also impermanent, arising, passing—*udaya-vaya, udaya-vaya*.

*Udaya and vaya* were separate, now there is *udaya-vaya, udaya-vaya* with such rapidity. Everything is just *bhaṅga, bhaṅga, bhaṅga*, an experience of *anicca*. Then an experience of *dukkha*: that *bhaṅga* does not remain continuously. When you lose it, and if you develop attachment towards it, you feel so miserable. The meditator comes to me: “Guruji, in the morning my meditation was so good, now in the evening I have lost the flow. That free flow was so pleasant.” *Dukkha*. Nothing is permanent, nothing is eternal, everything keeps changing.

Then *anattā* (non-self). Again it is not a philosophy. The Buddha never taught any philosophy. You experience *anattā*. What is “I”? What is “me”? What is “mine”? What is the entire physical structure, the entire mental structure, the combination of the two? Nothing but changing, changing, changing. Constant change, mere atoms which he called *kalāpa*. They are like bubbles arising, passing; like wavelets arising, passing. Which bubble is “I” or “mine”? Oh, it has passed away.

You realize that there is no *attā*. It appears to be so. It is only for dealing with people that you use the word “I”, “me” “mine”, “you”, and “your”. Actually, there is no “I”. *Anattā* becomes so clear at the experiential level. And naturally, one develops detachment, lives the life like a lotus: blooming in the water but not a drop of water can stay on it. This is the Buddha’s teaching.

You don’t have to convert to this religion or that religion; you get converted to humanity. The Buddha wanted people to become good human beings and to live a good life, a peaceful life, good for oneself, good for others.

People from every religion, every community, every caste, and every country accept it. The time has arisen now—the Buddha’s teaching will spread around the world. People have started accepting it willingly because it is result oriented and scientific. No blind faith is

involved.

May all of you benefit by the teaching of the Buddha. You all have so much devotion towards the teaching of Buddha, now apply it in life. Practice Vipassana and see what wonderful fruits you get.

May all of you come out of misery! May all of you be peaceful! May this wonderful island of Dhamma enjoy peace, prosperity, harmony!

*Bhavatu sabba maṅgalaṃ*—May all beings be happy!

## SECOND VIPASSANA CENTRE IN JAPAN

In May 2006, the Japan Vipassana Association (JVA) purchased a piece of land near Tokyo, the capital of the country. The 16,500 square meter site, which was previously used as a baseball field, is ideally situated on a raised platform surrounded by a ridge and rice paddy-fields, completely isolated from the busy life of the city nearby.

As it is only 90 minutes by car or local train from central Tokyo, with a population of more than 12 million, the potential role it will play in the spread of Dhamma in Japan is immeasurable. Japan is known as the Land of the Rising Sun, so Goenkaji has named this new centre, *Dhammādicca* (Dhamma Sun).

Old students have now started weekly visits to the centre to clean and help prepare the site and to sit together in the existing cottage. The *Dhammādicca* trust has recently been formed and has been meeting biweekly to discuss the future development of the centre and to co-ordinate its efforts.

Monthly one-day courses have also started in central Tokyo to help raise awareness and support among the local old students who reside in this area of the country and nearly 50 students are attending each time.

The first centre in Japan, located in Kyoto prefecture, was named *Dhamma Bhānu* (The Morning Rays of the Sun of Dhamma). The sun of Dhamma which first rose 18 years ago near the old capital, is now high in the sky, giving light to an ever-greater number of people.

For more details, contact: *Dhammādicca*, 782-1 Kaminogo, Mutsuzawa-machi, Chosei-gun, Chiba, Japan 299 4413. Tel: [81] (475) 403 611. JVA website for old students in English: [www.jp.dhamma.org/os/English/home-e.html](http://www.jp.dhamma.org/os/English/home-e.html) (Username: oldstudent; password: behappy)

## GOA: SPECIAL LEAVE FOR VIPASSANA COURSE

The Government of Goa has sanctioned 14 days special leave for all Group A and B officers, Section officers in the Secretariat and Superintendents outside Secretariat once in a three year and six times in entire service to attend Vipassana course organized by the Gomantak Vipassana Samiti, Porvorim (vide Notification No. 19/3/2004-PER dated 11 May 2006). Application should be sent to the Leave Sanctioning Authority along with acceptance of nomination from Gomantak Vipassana Samiti. After completion of training, the Government Officer has to submit the certificate issued by the Institute to the effect that the concerned government officer has completed the 10-day course. For more details, contact: Goa Vipassana Samiti, C/o Raj and Varsha Amonkar, LG-1, B-11, Milroc Retreat, Ribandar, Goa 403 006. Tel: (0832) 241-2924, 695-8523, 244-3300. 2. Muriel D'Souza and Mario Mascarenhas, Tel: 2278-276, Email: [dhammaworks@gmail.com](mailto:dhammaworks@gmail.com)

## DHAMMA KETANA—NEW VIPASSANA CENTRE

The Kerala Vipassana Samiti has purchased 5.17 acres of land for the first Vipassana centre in Kerala located in Cherianad Village, Chengannur Taluka, Alleppey district. The nearest major railway station, Chengannur, is about 8 kms. away. Bus and auto-rickshaws are easily available here. The property has a coconut plantation and other trees, a pond, a well and an old house, which can be used for housing meditators after minor repairs. Electric supply is also available at the centre. Goenkaji has named this centre *Dhamma Ketana* (Sign of Dhamma).

The Kerala Vipassana Samiti has conducted 65 Vipassana courses in Kerala since 1991. The Samiti will conduct a one-day course at the new centre on 15th August and the first ten-day course from 13 to 24 December 2006.

For more details, contact: Mr. B. Ravindran, Tel: (0484) 253 9891, Mobile: 98465-69891, Email: [b\\_raveendran@hotmail.com](mailto:b_raveendran@hotmail.com)

## VIPASSANA NEWSLETTER IN TAMIL

The Chennai Vipassana centre is publishing the Vipassana Newsletter in Tamil since the past two months. The annual subscription is Rs. 50, which may be sent by bank draft or money order to Chennai Vipassana centre, 533, Pazhan Thandalam Road, Via Thiruneermalai Road, Thirumudivakkam, Chennai 600 044. Email: [info@setu.dhamma.org](mailto:info@setu.dhamma.org); Tel: (044) 2478-0953.

(Vipassana Newsletters in Gujarati and Telugu are being published by Rajkot and Hyderabad centres respectively.)

## ADMISSION TO PALI COURSES AT VRI

### 1. One-Month Crash Course in Pali-Hindi – Basic

This course was introduced last year. This will be the second batch. Classes will be held from 21 November 2006 (afternoon) to 22 December 2006 (morning) without any break. The last date for application is 30 September 2006. 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. Academic Qualification: minimum XII<sup>th</sup> class, preferably graduates. Area Teacher's recommendation is required. About 20 students, either male or female, will be enrolled in this course.

### 2. One-Month Crash Course in Pali-Hindi – Advanced

This course is being introduced this year. Classes will be held from 24 December 2006 (afternoon) to 23 January 2007 (morning), without any break. The last date for application is 30 September 2006. Students, who have completed the VRI Basic Crash Course in Pali-Hindi last year are eligible. Vipassana meditators having basic knowledge of Pali and fulfilling the above requirements are also eligible. Area Teacher's recommendation is required. About 20 students will be enrolled in this course. Application forms are available at VRI, *Dhamma Giri*, Igatpuri.

## FIRST VIPASSANA COURSES IN SUMATRA

Sumatra is Indonesia's large western island. The first course there was held near the northern city of Medan in June 2006. There were 35 students. The participants included the senior nun of the Catholic institution where the course was held.

The second course was held less than a month later, near the city of Palembang in south Sumatra, also at a Catholic camp. 38 students attended the course. New committees were established in both places to plan and prepare for future courses.

A team of old students from Java served both courses in Sumatra. The Indonesian centre, *Dhamma Java*, in scenic mountains south of Jakarta, has been operating since 2003. Recent construction includes 20 single rooms with attached bathrooms and the existing large dorms are being converted to smaller rooms.

## WEB VERSIONS OF THE VIPASSANA NEWSLETTER

<http://www.vri.dhamma.org/NewslettersHindi/index.html>

<http://www.vri.dhamma.org/newsletters/index.html>

## CHILDREN'S COURSES IN MUMBAI

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

Date	Venue	Age	Registration
20 Aug	Ghatkopar	10-12 yrs	17 & 18 Aug
20 Aug	JNPT	10-12 yrs	17 & 18 Aug
1 Sept	JNPT	13-16 yrs	27 & 28 Aug
3 Sept	Matunga	10-12 yrs	31 Aug & 1 Sept
3 Sept	Mulund	13-16 yrs	30 & 31 Aug
3 Sept	South Mumbai	13-16 yrs	31 Aug & 1 Sept
10 Sept	Ulhasnagar	10-12 yrs	7 & 8 Sept

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

**Course Venues:** **Ghatkopar:** SNDT School, New Building, Cama Lane, Ghatkopar West, opp Vidyut Society, Mumbai 400086, Tel: 25101096, 25162505. **JNPT:** Trainee Hostel Bldg, Sector 3, Sheva Taluka, Uran, Navi Mumbai. 98923-87145, 98218-08488, 2747-2554. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNDT College, King's Circle, Matunga (CR), Tel: 2510-1096, 2516-2505. **Mulund:** SMPR High School, VP ROad, Mulund (W), Registration nos Tel:2510-1096, 2516-2505. **Ulhasnagar:** Guru Nanak High School, Kurla Camp, Ulhasnagar-4. Tel: (0251) 252-2693. **South Mumbai:** Times of India Bldg., Opp CST station. For registration, call 2308-1622 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.

## GOENKAJI'S DISCOURSES ON TELEVISION

**Hungama TV channel:** Hindi discourses telecast daily from 4.30 to 6.00 am (IST). **Aastha TV channel:** Daily at about 9:40 am. **Zee TV:** Daily, 4:30 am (IST). **USA: Aastha TV** will be telecasting Goenkaji's discourses at 6 pm EST (Monday to Friday) on the WORLDDIRECT platform of DIRECTV on channel no. 2005. **Note:** Aastha TV will be telecast Goenkaji's Sri Lanka tour from 9.40 am to 10 am after 15th August 2006.

## PALI WORKSHOP AT LUCKNOW

The Pali workshop organized at Lucknow from 7 to 18 July 2006 had 53 participants, 40 men and 13 women. All the participants expressed that they had gained much benefit by attending the workshop. Many said that they have noticed an improvement in their meditation practice.

## IN MEMORIAM

Ms. Toni O'Hare, Senior Assistant Teacher from Victoria, British Columbia, Canada passed away peacefully on 9 July, 2006. She served Dhamma selflessly for many years.

May she be happy, peaceful and liberated!

## NEW RESPONSIBILITIES

**Ācaryas (to serve Dhamma Joti):**

1. & 2. U Thaug Pe & Daw Myint Myint Tin, *Myanmar*
3. Daw Saw Mya Yee, *Myanmar*
4. Daw Yema Maw Naing, *Myanmar*

**Senior Assistant Teachers:**

1. & 2. Mr. Suresh & Mrs. Geeta Sampat, *Mumbai*
3. Mr. D. H. Anura Piyatissa, *Sri Lanka*
4. & 5. Mr. Simon Gevers & Mrs. Nikki Miller, *Australia*
6. Ms. Pella Shalvey, *Australia*

## NEW APPOINTMENTS

**Assistant Teachers:** Mr. John & Mrs. Cindy Pinch, *USA*

- Children Course Teachers: Karnataka:** 1. Mr. Srinivasan, *Malur*  
 2. Mr. Shivanna, *Haribharapura* 3. Mrs. Nagarathna Shivanna, *Haribharapura*  
 4. Mr. Rama Rao N. S., *Chikmagloor*  
 5. Mr. Madhava A. B., *Chikmagloor* 6. Mr. K. R. Murlidhara, *Davangere*  
 7. Mr. A Srinivasa Murthy, *Davangere*  
 8. Mrs. Asha Tiwari, *Ratlam, Madhya Pradesh*  
 9. Mrs. Tracy Hudson, *USA* 10. Mr. Patrick Murphy, *USA*

## DHAMMA DOHAS

*Sukha āe nāce nahñ, dukha āe nahñ roya;*

*Donoñ meñ samarasa rabe, dharamavanta hai soya.*

Not dancing when pleasure comes, not wailing when in pain;  
 Keeping equilibrium with both—this is living the Dhamma.

*Anacāhī hove kabhī, manacāhī bhī hoyā;*

*Dhūpa chāñha kī zindagī, kyā nāce kyā roya?*

Unwanted things may come our way, wanted things as well.  
 Life contains both light and shade;  
 Then why dance? Why weep?

*With much metta,  
 A Vipassana meditator*

*Sukha dukha āte hī rabeñ, jyoñ āveñ dina raina;*

*Tū kyūñ khove bāvalā, apāne mana kī caina?*

Pleasure and pain keep coming like day and night;  
 Why then cast away your peace of mind, oh child?

*Jīvana meñ āte rabeñ, patājhada aura basanta;*

*Cita vicalita hove nahñ, mañgala jage ananta.*

In life there keep coming autumns and springs;  
 If the mind does not waver, you enjoy infinite happiness.

*With best compliments from*

## MOTILAL BANARSIDASS

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

Mumbai, Tel: 23513526; Chennai, Tel: 24982315;

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

Kolkata, Tel: 22824872, Patna, Tel: 2671442; Varanasi, Tel: 2412331.

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30 (U.S. \$10 OUTSIDE INDIA);  
 LIFE SUBSCRIPTION: RS 500 (U.S. \$100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF VRI

Edited and published by R. P. Yadav for VRI, Igatpuri 422 403 and printed at Akshar Chitra Press, 69B-Road, Satpur, Nashik 422 007

9 August 2006

Posted at Igatpuri, Dist. Nashik

Posting Day: *Purnima* of every month

LICENSED TO POST WITHOUT PREPAYMENT OF POSTAGE - LICENCE NUMBER - L II/RNP/WPP-13  
 POSTAL REG. NO. L II/REN./RNP-39/2006-2008

PRINTED MATTER

If undelivered, please return to:

Vipassana Research Institute

*Dhamma Giri*, Igatpuri-422 403,

Dist. Nashik, Maharashtra, India.

Tel: [91] (02553) 244076, 244086; Fax: 244176

Email: info@giri.dhamma.org

Website: www.vri.dhamma.org