

Vipassana Newsletter

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

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Words of Dhamma

Yaṃ tveva jaññā sadiso mamanti, sīlena paññāya sutena cāpi;

Teneva mettiṃ kayirātha saddhiṃ, sukho have sappurisenā saṅgamo.

Jātakapāli-1, Indasamānagottajātakaṃ

– If you find someone who shares your virtues, wisdom, and learning, with him one should certainly be friendly, happy is the meeting with a good person.

The Friendship Bears Fruit

(Pukkusāti part 3 of 3)

The potter Bhaggava lived in a humble home outside the city. A potter will inevitably live outside of town since there is more clay there, and he needs a lot of it to make pots and bowls. We do not know if the potter's trade gave him the name Bhaggava or if it was his given name. Since multiple Bhaggava Kumbhākars are mentioned in ancient literature, it is plausible that they were known by the same name in those days, Bhaggava, just as potters are known today as Prajapati.

Whatever his actual name may be, this potter, Bhaggava, is worthy of great respect, as he was full of devotion and interested in serving and attending to traveling sadhus and sannyasis. Near his home, he had constructed a rest house for them, which was known as Kumbhakārashāla (Potter's house). In this rest house, saints and recluses could stay for a day or two. Sometimes, Lord Buddha, Sāriputta, and other bhikkhus used to spend the night there. On the very day that Pukkhusāti had decided to leave Rājagaha to return to see the Buddha in Sāvattihī, Lord Buddha, after dusk, arrived at this very house where Pukkhusāti was staying and inquired, “Bhaggava Kumbhakāro, is it possible for me to stay the night at your guest house? Will it not be a burden for you?”

“No Venerable Sir! It will be great merit for me. But I have just permitted one recluse to stay here. You ask him, and if he has no objection, the Blessed One can stay here as well.”

Entering the Kumbhakārashāla, the Lord saw a recluse sitting there with torn garments. He had a bright complexion, a large nose, big eyes, and a broad forehead. He had a warrior's build, with powerful arms and legs and large chest. When the Lord saw him, he inquired, “Bhikkhu, may I stay here with you tonight? Will it not be a burden for you?” “Friend (āvuso), may

you live long, it will not be a burden at all. This hall of Kumbhakārashāla is large enough. You can happily spend the night here. I only require enough space to sit and meditate. You can stay here comfortably.”

The Blessed One spread some grass over his place and became engrossed in meditation. The former King Pukkusāti also started meditating and soon attained the fourth absorption samādhi.

The first part of the night passed, as did the second and the third. As it was a full moon the sky was illuminated and moonlight was coming through the open windows into the room. The light was falling on the Lord and the monk. The Blessed One's face was naturally radiant with enlightenment, and the recluse's face was bright due to his absorption meditation. The light of the moon enhanced the glow on their faces. The recluse was sitting without movement (adhittāna) for a long time. During the third part of the night, the monk opened his eyes. The Lord looked at him and smiled. He asked, “Bhikkhu, under whom did you become a renunciate? Who is your teacher? Whose teaching do you approve of?”

The bhikkhu replied, “Friend, there is the recluse Gotama, a Sakyān, a son of the Sakyān clan. His fame has spread everywhere and because of that Blessed One I became a renunciate. That Blessed One is my teacher. I approve of that Blessed One's teaching.”

The Lord then asked, “Bhikkhu, have you ever seen your teacher? If you were to see him, could you recognise him?”

“No, venerable sir I could not recognise him as I have never seen him.”

“Where is your teacher now?”

“When I came here, I learned that he was staying in the Jetavana monastery. I had thought that, due to attaining enlightenment in Magadha, he would be

in Magadha. Now to meet him, I have to return to Sāvathī.”

The Blessed One realised with his Buddha-eye that this monk had only a little time to live. He would die shortly after dawn. If Vipassana were taught to him right now, he could achieve complete liberation because he was a very deserving person with abundant merits from many previous lives. The Lord, filled with compassion, said to the bhikkhu, “Listen carefully. I will give you the gift of Dhamma.” The Lord’s compassionate words were so compelling that the bhikkhu couldn’t resist. He said, “Very well, friend.” Then, with a focused mind, he began to listen to the Blessed One’s enlightening instructions.

After having read about Anapana practice on the golden plate sent by King Bimbisāra, Pukkusāti, due to his merits from past lives, had attained the fourth absorption level of samādhi with ease. Now the Blessed One guided him to the depths of Vipassana by explaining the division of the elements (dhātu vibhāṅga).

Earth, fire, water, air and space—these five are physical elements and cognition (viññāṇa) is the mental element. These six together make a man. Dividing these six elements and knowing their Dhamma nature at the experiential level is Dhātu Vibhāṅga.

In addition to these six elements, there are six sense organs of contact, such as eyes, ears, nose, etc., and their six objects (such as visual objects, sounds, odours etc.) and the 18 types of sensations—pleasant, unpleasant, and neither pleasant. By seeing these sensations as impermanent, constantly changing, one is able to break the habit pattern of identifying oneself with any of them and thus comes out the mirage of—I, me, and mine—by the dividing, dissecting and disintegrating practice of Vipassana.

The four main objectives of this discourse on Dhātu Vibhāṅga are (1) to develop wisdom by continuously remaining aware of the impermanence of all things in the world of the senses (2) to know the truth by experiencing the eternal nature beyond the senses (3) to develop renunciation by getting rid of craving, aversion and ignorance and (4) to become established in the tranquillity of mind by getting rid of mental defilements.

As the Lord was explaining the subtler aspects of the technique, Pukkusāti progressed from mundane (lokiya) meditation and attained the supramundane state beyond worldly existence (lokuttara). His samādhi (concentration) was not confined to absorption meditation levels. With the practice of Vipassana, he was able to destroy all the defilements of the lower planes of deprivation. He attained the first fruition state of liberation (nibbāna), which is sotāpanna, and then attained the next fruition state of sakadāgāmi.

The Lord continued his instructions while simultaneously filling the atmosphere with Metta-dhātu, Dhamma-dhātu, and Nibbāna-dhātu. Pukkusāti was not just listening, but through Vipassana practice, he was piercing and penetrating deep inside and removing the remaining defilements.

The moon gathering its silvery white rays and was setting on the western horizon. The shining sun was rising on the eastern horizon with its scattered golden rays. At this time, Pukkusāti, receiving strength from the vibrations of the compassionate Lord, was going to the depths of the subtle stages of Vipassana. Suddenly, along with the fourth absorption samādhi, he experienced the nibbanic state of anāgāmi along with by the attainment of nirodha-samāpatti.

On gaining this, he was filled with gratitude. Such an exemplary Vipassana teaching of liberation cannot be taught by anyone other than Lord Buddha. Certainly, this man is Buddha. As this thought came to his mind, these words of exaltation came out of his mouth.

“Oh! I have found my teacher, the Sammā Sambuddha.”

Uttering these words, Pukkusāti paid respects at the feet of Buddha, then, leaving the right shoulder bare and placing the upper garment on his left shoulder, with folded hands, said,

“Revered Lord, I have committed a grave mistake. Out of my foolishness and ignorance I did not recognize you and I addressed you as ‘friend’. Lord, please forgive me for this transgression. I won’t do such a thing in the future.”

“Bhikkhu, you have accepted your transgression made in ignorance. You have made amends. One who makes a mistake, accepts it, makes amends, and affirms not to repeat it in the future follows the Vinaya rule (the code of conduct for monks) of Dhamma. This is a sign of progress.”

“Lord! I request to receive ordination from you.”

“Bhikkhu, have you a complete set of robes and bowl?”

“No, Revered One, not complete.”

“Bhikkhu, a Tathāgata does not give ordination to one with an incomplete set of robes and bowl.”

Welcoming the Lord’s word, Pukkusāti rose from his seat, paid respects to the Lord, and after circumambulating him, went to the city in search of robes and a bowl.

At daybreak, the city gates were unlocked. When a number of people and Bhikkhus came through, they discovered the Lord’s unexpected presence at Bhaggava’s guest house. They paid homage to the Blessed One. A few of them hurried to inform King Bimbisāra. He soon arrived there and paid respects to

the Lord.

Soon after news came that the Bhikkhu who had gone in search of robes and a bowl had met with an accident and died. The Buddha clarified that this man was the King of Gandhāra, who travelled to Magadha to receive ordination after receiving the message of Dhamma from his friend Bimbisāra and renouncing the royal life. Pukkusāti was a perceptive individual who yearned to understand the Dhamma. Progressing from coarse to subtle reality he attained liberation as he listened to the teaching of pure Dhamma. There was no rigidity in his mind, and he was not adamant about any view, so he was able to easily understand Dhamma. By nightfall, through his practice of Vipassana, he had removed all defilements of the lower realms. As a result, he has now taken birth in the Brahmāloka, will attain the fruits of Arahant through the practice of Vipassana there, and will be free from the cycle of birth and death.

Bimbisāra was initially saddened by the death of his friend, but when he learned that his friend had reached the stage of anāgāmi, he realised that his message had been conveyed to a very suitable person and that his interactions with Vipassana and the Lord had been beneficial.

Having heard the information from the Lord, Bimbisāra was happy, and bowing down to the Lord with folded hands, he said, “Sadhu, Sadhu, Sadhu.”

Truly, his Dhamma friendship with Pukkusāti bore great fruit. His friend had benefitted immeasurably.

May all be benefitted likewise.

Kalyāṇa-mitta,
S. N. Goenka

Hindi Newsletter 26.6.91 Issue

One-Day Mega Courses at Global Vipassana Pagoda, Gorai, Mumbai

1). One-day Mega courses on Sundays:

1. 29-9 Goenkaji's Demise-day and Sharad Purnima,
2. 19-1-2025 Sayagi U Ba Khin's and Mataji's Demise-day.

2). In addition there are **Daily One-Day Courses** being held in the Pagoda for Vipassana Students. Please follow the link to join and take advantage of the immense benefit of meditating in a large group. **Contact:** 022 50427500 (Board Lines) Mob. +91 8291894644 (from 11 am to 5 pm).

Online registration: <http://oneday.globalpagoda.org/register>

Dhammalaya Stay during Mega Courses:—Meditators can stay at Dhammalaya during mega courses and avail maximum benefit. **Please contact:** 022 50427599 or **Email-** info.dhammalaya@globalpagoda.org

For any other information for One day or Mega courses you may **contact:** info@globalpagoda.org or pr@globalpagoda.org,
Tel :- 022-50427500 / +91 82918 94644.

Additional Responsibility

1. Ms. Pritiben Dedhia To serve as Co-ordinator Area Teacher of Tamil Nadu
2. Mr. Bhakta Prasad Poudyal, AT training coordinator for Nepal
3. Mrs. Ambika Shrestha, To assist the CT in serving Dhamma Birata, Nepal
4. Mr. Gangaram Prajapati, To assist the CT in serving Dhamma Kuti, Raipur, (Chhatisgarh)
5. Mr. Vilas Shinde, To serve as CT at Dhamma Pathar, Ahmednagar
5. Mrs. Varsha Sonkusare, Nagpur
6. Ms. Ganga K. Mulchandani, Kutch
7. Mr. Nishchinth Jalan, Kolkata
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10. Mrs. Renu Karna, Nepal
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17. Mrs. Prathana Rajesh Shilu, Rajkot
18. Ms. Beatriz Baz, Spain
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- 20-21. Mr. Vinzenz and Mrs. Florence Luginbuhl, Switzerland
22. Mr. Constantin zaika, Ukraine
23. Miss Lin Wang, Guangdong China
24. Mr. Kimchuy Eam, Cambodia

New Responsibility

Teachers

- 1-2. Mr. Dinesh & Mrs. Shobhana Shah, Spread of Dhamma, Ahmedabad, Gujarat
- 3-4. Mr. Sajjan & Mrs. Niru Goenka (CT Dhamma Patliputta, Patna)
5. Mr. Niranjan Sinha (CT Dhamma Vesali, Vaishali)

Senior Assistant Teachers

1. Mr. Naresh Patel, Ahmedabad, Gujarat
- 2-3. Mr. Ketan Patel & Mrs. Jayshree Patel, Ahmedabad, Gujarat
4. Shri R. C. Gupta, Gurugram, Haryana
5. Mrs. Rajalakshmi S. Kariyal, Gurugram, Haryana
6. Shri Satvir Mann, Karnal, Haryana
7. Ms. Neelam Bulchandani, Chennai

New Appointments

Assistant Teachers

1. Mr. Prakash Chandra, Bengaluru
2. Mrs. Marikanti N. Rao, Hyderabad
3. Mrs. Rajini Kotla, Secunderabad
4. Mrs. Nirmala Silekar, Nagpur

New Features added to Vipassana Meditation

Mobile App:

You may now register for various types of courses such as:

- 10-day course, - Executive course, - Children's course, - 3-day course, - etc.

In centers across India, South Africa, Kenya, Indonesia, UAE, etc.

Once an application is filed, you can also view the application status on the app. Enable daily logging of meditation for your own personal record.

Currently these new features are available only for Android phones and will be soon available for iOS (iPhones).

Download App Link: <http://vridhamma.org/applink.html>

N.B.: *You may read all Vipassana Newsletters in many languages on this App.*

Future Course Schedule and Applications

Information on future Courses is available on the internet. All types of bookings are currently available online only as per the Government's new rules due to Covid-19. Applications will not

be accepted on paper. Therefore, you are requested to check the following link and apply online directly for your appropriate course or for dhamma service at Dhammagiri:

<https://www.dhamma.org/en/schedules/schgiri>

Please apply similarly as per the schedule of other centres. Here is the link for all Indian centres:

<https://www.dhamma.org/en-US/locations/directory#IN>

New VRI website for applying for courses:

<https://schedule.vridhamma.org/>

and for worldwide courses: www.dhamma.org

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The 11th Death anniversary of Resp. Goenkaji

The 29th of September is the death anniversary of Resp. Goenkaji, let us meditate as much as possible to express our gratitude to him. May all be happy!

Importance of Lighting a Pagoda

Respected Goenkaji always said that it is of special importance that a Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for the lighting of the Global Pagoda may do so. The cost per night is Rs. 5000/-. For further information Contact at Global Vipassana Foundation (‘GVF’) address.

Axis Bank Ltd, Malad (W) Branch, Mumbai - 400064.

Account No.: 911010032397802; IFSC No.: UTIB0000062.

Please contact:

1. Mr. Derik Pegado, 022-50427512/ 28451204.

2. Sri Bipin Mehta, Mo. 022-50427510/ 9920052156 (10am to 5pm.) Email: audits@globalpagoda.org

DHAMMA DOHAS

*Dekha pātra kī pātratā, Alpa Āyu laghu prāṇa;
Dharma sikhāne swayam hi, Pahuncha gaye bhagwāna.*

Seeing his worthiness, and the shortness of his life;
The Lord himself went forth to teach him Dhamma.

*Ujwala dhātu-vibhaṅga kā, Diyā dharama updeśa;
Sunate sunate kaṭa gaye, Nija karmon ke kleśa.*

He gave the pristine Dhamma sermon on the ‘Division of the Elements’; Upon hearing it the bonds of karma were broken.

*Anila anala jala bhūmi kā, Huā vyoma men mela;
Juḍi chitta kī chetanā, chalā niyati kā khela.*

Fire, air, water and earth came together in the cosmos; Consciousness became focused, bringing about the play of destiny.

*Prakaṭa huī chaha indriyān, Chaha khiḍkī yaha dwara;
Apāne-apāne viśaya kā, hove satat prahāra.*

The six senses rose, as well as the six doors; Where the sense objects constantly strike.

*Sukhada-dukhada samvedanā, viśaya-sparśa samyoga;
Dekha anitya swabhāva ko, dūra kiye bhavaroga.*

Pleasant and unpleasant sensations arise due to contact with objects; observing its ephemeral nature of anicca, the suffering of becoming is removed.

*Aba nā jāge rāga hī, Aba nā jāge dveṣa.
kāmaloka bhava chakra ke, Bandhana huye aśeṣa.*

Now neither craving arises, nor does aversion; The bonds of the sensorial world of becoming are dissolved.

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