



WORDS OF DHAMMA

Uṭṭhānavato satimato,
Sucikammasa nisammakārino;
Saññatassa dhammajīvino,
Appamattassa yasobhivaḍḍhati.

Those with initiative, aware, pure in deeds, acting
with due consideration, heedful, restrained, living
the Dhamma: their glory grows.

— Dhammapada 24, Appamādavagga

Self Discipline and Constant Awareness

My Dear Meditators!

Let us now learn the way to self discipline, which is highly beneficial for our growth.

Let us first learn to control and discipline ourselves before we try to discipline others. Let us learn to establish mastery over ourselves, before we make an effort to gain mastery over what is external to us. It is easy to gain mastery over the world for one who has conquered his self first. But for one who cannot subdue the self, such a person is defeated. Self discipline is vital for conquering one's own unwholesome tendencies.

By bringing mind and thoughts under one's control with sincere effort, a person gains inner strength, leading to his true welfare. Working towards our own welfare leads to the welfare of all. He who cannot work towards his own welfare, how indeed can he contribute to the welfare of others? A blind person cannot lead others. True welfare of the self as well as others begins with firm self discipline.

Let us then learn to keep a constant check on our actions of body, speech, and mind. Unwholesome actions performed at any level are our worst enemies and must be defeated. Do not weaken your efforts until even the tiniest fault no longer remains. Continue to make effort in order to remove negative tendencies from their very roots.

Self discipline is to root out our unwholesome tendencies.

Self discipline truly leads to our own best welfare! Come, let us learn it well!

Kalyāṇa-mitta,
S. N. Goenka.

(Taken from Hindi Newsletter dated: 3rd Aug, 1974, Vol. 4, part 2)

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The Wondrous Benefits of Dhamma Service

I first joined a 10 day Vipassana camp in 1986. My desire to attend the course was purely out of curiosity as my father had been practicing Vipassana since 1971. I wanted to know what my father did in his daily meditation morning and evening sitting for an hour with closed eyes. Not only that, he also would leave home periodically, saying he was going to a meditation camp. I always wondered what is it that makes one sit in a closed room with closed eyes. But when I experienced

this technique myself, I was not only able to satisfy my curiosity but also understand the true meaning of Dhamma at an experiential level.

I could see that what my father practiced was far from an indulgence in imagination, empty rituals, obsolete beliefs or sectarianism – rather I could see that it was a way to know oneself through one's own experiences. As such, this was my finest achievement of life. After undergoing this experience, I did not pose a question to my father regarding *sādhana* ever again. However I could not keep up the daily practice of sitting morning and night in meditation though I had understood well that the benefit will come with daily practice.

I got another opportunity to sit a course in 1996. This time I went with firm resolve to put forth my best effort and I certainly gained benefit. This time, after returning home, I started sitting daily morning and evening and have been able to keep up the practice with total faith and surrender. Everyone benefits, some less, some more from meditation courses; I certainly have benefitted immensely.

With daily practice, positive changes started coming in my life. I had heard very often and also read that besides meditation, Dhamma service too benefits a person. Many years ago I had given service in a camp but then I was not so serious. Perhaps I had gone just to fulfill some perceived formalities, I cannot say. But during the past few months, the desire to give service in a camp has been growing stronger with respected Goenkaji's words ringing in my ears – 'the only way to know whether we are growing in Dhamma is to see whether it is manifesting in our lives or not.'

Recently I got an opportunity to offer my Dhamma service in Dhamma Pal, Bhopal. I considered it my good fortune and reached Bhopal on 13th Sept 2016. I was visiting Dhamma Pal for the first time. Far from the cacophony of the city, the centre surrounded by hills is a serene, beautiful and silent place – truly an ideal spot for quiet meditation.

The course started with 34 men and 21 women. There were many responsibilities on me as a course manager and I began with total earnestness. First I listened to respected Goenkaji's instructions carefully to know how best I could serve. I had understood that as a Dhamma worker my mind should remain balanced and patient in order to serve to the best of my capacity. It was vital that I maintain my equanimity. Hence I resolved to sit for at least three hours daily in meditation. I knew meditation would give me strength to fulfill my duties with a feeling of quiet surrender; so that from morning 4 am till 10 at night, there was no impediment in the meditators' strict routine and they were not

disturbed in any way due to a small shortcoming on my part. I knew that new meditators often looked towards servers to emulate.

Gratefully I accomplished my task well, as I was able to maintain the feeling of *mettā* for all. The daily practice in this Dhammic environment also helped immensely. Seeing people meditating silently from morning to evening, my heart would be filled with joy. A thought would float in my heart that even if a tiny fraction of my service is helping them in ripening of their *tapas*, then nothing else can be more important. In life, often people do offer their assistance, but behind that help there may lurk a selfish motive, an unspoken expectation to gain something. But what I had gained in this Dhamma centre in return for my service was unimaginable.

When the meditators broke their silence on 24th Sept 2016, my heart was filled with joy upon seeing their smiles and looks of satisfaction. A feeling of *mettā* and compassion flowed unimpeded towards them. The meditators of course gained what they did, but I felt that for the first time in my life I had offered my service totally selflessly. I was filled with immeasurable gratitude towards Guruji who had dedicated his entire life to Dhamma service. In the span of more than fifty years he touched immeasurable heights of Dhamma service. Gratitude flowed when I thought of his selfless service to Dhamma.

Ripening in Dhamma is certainly beneficial, but to become a vehicle of someone else's ripening is so much more beneficial; I learned this from my experience and to say that it proved to be a milestone for me will not be an exaggeration. There were some real benefits that I gained from this Dhammaseva:

Benefits of Dhamma Service

1. While serving for ten days, I sincerely practiced *sīla, samādhi and paññā* so that I could truly be of help in the meditators' efforts at practicing *sīla, samādhi and paññā*. Yes, I was not observing silence, since as a Dhamma worker I was required to interact with co-workers and assistant teachers for smooth flow of daily tasks.

2. While serving, I was able to practice conscious awareness from moment to moment, since a small slip on my part out of sheer laziness or unawareness could have created a disturbance in the meditators' *sādhana*. For instance, it was imperative that the doors of the meditation hall be opened at 4 a.m. sharp and lights be lit without fail. This responsibility taught me to be constantly aware and I was able to shake off slothfulness in getting out of bed early in the morning.

3. I noticed some meditators broke discipline, and despite requesting them not to do so smilingly and with folded hands, they would continue to repeat it. In such situations, a service provider is expected to act without reacting and with total patience, *mettā* and compassion. I am glad to say that in such situations, I was able to remain calm, balanced and forgiving.

4. One more benefit that I gained from serving was that my ego melted, the feeling of 'me and mine' weakened. By the end of the course, the feeling of 'I gave this service' had totally melted; instead, I felt that I did not give service but rather I *received* the service. For ten days I was blessed to dwell in this pure environment redolent with Dhamma and with Guruji's vibrant energy.

5. Dhamma servers, while giving their services get a day to meditate. I too got the opportunity to meditate with other meditators from 8 a.m. till 5 p.m. I felt the benefit gained from this equals the benefits obtained from a ten-day course.

6. I also felt that while giving *sevā* selflessly and with pure heart in centres, we are able to add to the ten *pāramīs* which were gained by Siddhārtha Gautama, the Buddha in immeasurable proportions over uncountable *kappas*. From my experience I felt that giving *sevā* in such centres is the best opportunity to increase our *pāramīs* even fractionally.

7. While serving, my heart was filled with profound gratitude towards *Sammā Sambuddhas*, Arahants, saints and the very sound tradition of guru discipleship. Their unflinching efforts resulted in the priceless treasure of this liberating technique reaching us in its pure form. My heart was also filled with gratitude towards Dhamma and Saṅgha.

8. I was also filled with gratitude towards all those whose contributions helped in the creation of such centres, in their upkeep and maintenance, and towards those who continue to give their service. Thanks to their efforts and contributions that we are able to meditate in comfortable environment today.

9. With Dhamma service, my inner strength increased and a feeling of surrender arose. A resolve to offer my service in Dhamma centres in the future too strengthened in my mind while maintaining the continuity of my own practice. This was not to fulfill some vacuous formality, but for my own growth and welfare.

By giving Dhamma service for others, we give service to our own self as well. Hence, for one's own benefit and to strengthen the feeling of total surrender, all those who walk the path of Dhamma must offer their service selflessly in a camp at least once a year.

Once again, I express my gratitude towards the most respected guru, Shri Goenkaji whose unflinching efforts resulted in us getting this blessed knowledge in its pristine form; I also express my gratitude towards the lineage of teachers who, having obtained this knowledge from the Buddha and others kept it alive through the teacher-disciple lineage, and also the present teachers who are ever vigilant to maintain the purity of Dhamma; I express my heart-felt gratitude towards them all.

Arvind Verma.

Vipassana Meditation on Sleep Organisation and its Implications for Wellbeing (2000-2012)

By Dr Bindu M Kutty, Professor & Head, Dept. of Neurophysiology, NIMHANS Bangaluru

This is the first whole night sleep study done by NIMHANS (*National Institute of Mental Health & Neuro Sciences*), Bangaluru (Bangalore) with the help of VRI, Igatpuri. During the study Vipassana meditators slept in the advanced sleep laboratory and their brain activity was recorded for the whole night.

Sleep is important for health and wellbeing and is essential to establish a perfect body-mind harmony. A good night's sleep ensures efficient day time functioning; enhances motivation, awareness, vigour, attentiveness, happiness, and joy.

Sleep affects almost all the physical-mental systems of the body such as functioning of brain, heart, respiration, immunity, glucose homeostasis, protein synthesis and many more. It also plays a major role in the growth and development of a person.

In the present scenario of a high stress 24x7 society and with changing lifestyles, there is a tendency to sleep less thereby creating a sleep deprived society. We are slowly acknowledging the prevalence of various sleep disorders and their long term consequences in life.

Sleep deprivation compromises all these vital functions and leads to many complications and co-morbidities including type 2 diabetes and other cardiovascular and metabolic complications.

Meditation practices help to improve sleep quality. We found that Vipassana meditation practice helps to ensure proper sleep organisation as the meditators showed increased slow wave sleep states, increased REM sleep states and reduced awakenings during sleep which thus ensure a good quality sleep.

The slow wave sleep, otherwise known as the deep sleep state, is the restorative sleep helping us to recover from fatigue, and which also mediates important functions. The growth hormone secretion is enhanced during this sleep state whereas the cortisol secretion is reduced indicative of reduced stress and anxiety, and reduced metabolic activity. Most of the repair mechanisms of cells and tissues take place during such deep sleep states.

We have further shown that Vipassana meditation practice helps in arresting the age associated changes in sleep quality and structure. In addition, other biologically important hormones like melatonin are at levels almost three times more in Vipassana meditators than non-meditators. We have also observed enhanced REM sleep associated with Vipassana meditation. REM sleep is important for emotion regulation and cognitive functions.

Overall, Vipassana meditators showed proper sleep organisation and enhanced hormone functioning. Further we observed improved slow wave or deep sleep states and REM sleep states.

Our deepest sense of gratitude to Shri S.N. Goenkaji and many senior members of the VRI trust for their whole hearted support and encouragement to carry out these studies at NIMHANS. All the more we are ever thankful to our Vipassana meditation practitioners who wholeheartedly participated in the study.

Third Phase of Sleep Study (Jan 2017-Dec 2018)

We request meditators to participate in this Sleep Study organised with the coordination of VRI. In this we will study the functioning of the brain related to dreams. Here we will explore the importance of meditation in achieving higher states of consciousness that can be studied from the REM sleep and dream state.

For this study we will need meditators both male as well as females in the age group of 30- 65 years. In this we need the following groups of meditators, at least 30 in each group.

1. Meditators who have been practising regularly for six months to one year minimum.
2. Senior Meditators who have been practising regularly for five years minimum and have completed two long courses,
3. Vipassana Assistant Teachers.

(Please note that meditator should provide a recommendation letter from an AT)

Each participant will have to spend 4 nights in our sleep laboratory. NIMHANS will take care of food & accommodation of meditators.

The project is funded by DST-SATYAM and we will reimburse all your travel expenses. For further information, please contact Dr. Bindu M. Kutty, bindu.nimhans@gmail.com (9449789375) or Dr. Ravindra P.N., ravindrapinna@gmail.com (9448934488). We request you to kindly make appointments for the recruitment from now onwards.



ADDITIONAL RESPONSIBILITIES

1. Mr. Sitaram Sahu, To serve as centre teacher for Dhamma Ketu
2. Mr. Madhukar Lamse, To assist the centre teacher in serving Dhamma Malla
3. Mr. Sunil Tamrekar – To assist the centre teacher in serving Dhamma Malva and Dhamma Rata
4. Mr. Avadhut Gokhale – To assist the centre teacher in serving Dhamma Malva

NEWLY APPOINTED SENIOR ASSISTANT TEACHERS

1. Mr. Bharat Grover, Mumbai
2. Mrs. Boondee Arkkasirisathavorn, Thailand
3. Mr. Chaiwat Limchitti, Thailand
4. Mrs. Thammatinna Thammaradi, Thailand
5. Mrs. Thaveephol Ansusingh, Thailand
6. Ms. Sirivan Chulakorn, Thailand

NEWLY APPOINTED BHIKKHU TEACHERS

1. Ven. Bhante Jyotipal
2. Ven. Bhante Buddha Jyoti

NEWLY APPOINTED ASSISTANT TEACHERS

1. Mrs. Raj Kishori, Gorakhpur, UP
2. Mr. Prakash Zunzunwala, Telhara, MH

3. Mr. Mahadeo Warke, Navi Mumbai, MH
4. Mr. Bhumi Dhar, Gorakhpur, UP
5. Mrs. Kannikar Noljausuwat, Thailand
6. Mrs. Hathairat Saengsangapong, Thailand

Childrens Course Teachers Additional RCCC

1. Mr A Subramaniam (SAT) -- Additional RCCC for Tamil Nadu.

Children course Teachers:

1. Mrs Hemvathy Vijay Sundar Puducherry
2. Mr Ch. Devados Chennai
3. Mr. R Ramajayam Chennai
4. Mrs Suganthi Sivakumar Chennai
5. Dr Mrs Sonal Babirwal Hyderabad
6. Mr. Amme Srisailam RR Dist., Telangana/AP
7. Mr Janga Babu RR Dist Telangana
8. Mr. Regonda Mahipal Reddy RR Dist Telangana
9. Mrs. Paloju Suneeta RR Dist Telangana
10. Ms Martha Castellanos Martinez Spain
- 11 Ms Sara Sanchez Naranjo Spain
- 12-13. Mr Niklas Damm & Ms Rut Hellsing Sweden
- 14-15. Mr Jeppe Strandskov & Mrs Sandra Weineland Sweden

Dhammic Death

The Vipassana teacher, Shri Chothmal Goenka, departed this world on the evening of 7th January, 2017. An elder cousin of respected Goenkaji, they grew up together. He learnt Vipassana from Sayagyi U Ba Khin in Myanmar, and started giving *seva* in the centres there. Later, due to some adverse developments in the social and political situation in Myanmar, he returned to India with his family and settled in Bengaluru, while continuing to give sincere services in the spread of Dhamma. He organised many camps starting with one at his own school. Later, he was appointed Teacher in 1997 and he continued to offer his service and also contributed to the development of new centres. The Dhamma family offers its best regards to the departed.

Residential Accommodation in Global Pagoda for Dhamma Servers and Meditators

One Day Mega Courses are held in Global Pagoda, Gorai, Mumbai every year. People at times come from far off places to participate but are constrained as there are no residential quarters for overnight stay. Hence a 3-4 storey free residential accommodation building is being planned where servers who are staying on premises and the meditators arriving in from far may stay in rooms/dormitories which will either be on sharing or single occupancy basis. This will help meditators rest well and begin their 1-day course meditation the next morning on a fresh note. Anyone wanting to participate in this noble project may

Contact: 1. Mr. Derik Pegado: 9921227057. or 2: Shri Vipin Mehta: 9920052156, Email: audits@globalpagoda.org

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Importance of Lighting a Pagoda

Respected 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: As above- ↓

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Children's Meditation Courses in Mumbai

Date:

19-2, 19-3, 16-4, 21-5, 18-6,

Place:

Goregaon

(Age 10 to 16 Only) Registration before Course Thursday and Friday

Date	Course site	Age (years)	Registration
First Sunday	Ulhasnagar	10-16	2 days before Course
First Sunday	Wadala	10-16	2 days before Course
First Sunday	Khar	10-16	2 days before Course
Second Sunday	Dombivili	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
Fourth Sunday	Kalyan	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”

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. **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, **Dombivili:** Tilak School, Tilak Nagar, Dombivli, Mob. 9029423540. **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865, 9967813478. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9969950901. Kalyan: Krishanrao Dhulup KDM school No. 4, Ram baug lane no 5, Near old Vani Vidyalay. Mob. 9987425633.

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.



One-day Mega course schedule at Global Vipassana Pagoda for 2017

Sunday 14 May, Buddha Purnima; Sunday 9th July, Ashadha-Purnima (Dhammachakka Pravartan day); Sunday 1st Oct. in Gratitude of Respected S.N. Goenka (29th Sept.) & Sharad Purnima. One-day mega course at **GVP** onwards till 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānam 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

*Dharama jage phira manuja meṃ, bane manuja bhagavāna,
Sevā karuṇā pyāra se, dhanya hoyā insāna.*

May Dhamma arise in our minds, may we become divine. May we be blessed with an inclination towards service, love & compassion.

Nā ho dhana kī kāmānā, nā ho yaśā kī cāha.

Rahe citta kī vimalatā, sevā bhāva athāha.

May we not be drawn towards greed & wealth, may we not be drawn towards fame. May our hearts be gentle & pure, overflowing with the desire to serve others.

*Jaba parahita sevā kare, dharma sumana khilā jāya,
Jaba nijahita sevā kare, dharma sumana murajhāya.*

When a person serves others, then Dhamma flowers in his heart. But when one is immersed in serving the self, the flower withers.

Binā svārtha sevā kare, aise birale koya,

Yāda rakheṃ upakāra ko, ve bhī birale hoyā.

Rare is one who serves others selflessly. Equally rare are those who remember being served with gratitude.

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