



## WORDS OF DHAMMA

Pañca chinde pañca jahe,  
pañca cattari bhāvaye;  
Pañca saṅgātigo bhikkhu,  
“oghatinno”ti vuccati.

Cut off the five ( the lower five fetters); give up the five (the upper five fetters); and develop the five ( controlling facilities). The bhikkhu who has freed himself of the five bonds (passion, ill will, ignorance, pride and wrong view) is called "One who has crossed the flood (of samsara)"

— Dhammapada 370, Bhikkhuvagga

## Removing the Impurities Within

(Discourse for Old Students, Lakkhamsi Nappu Hall, Mumbai - July 20, 1986 Part 3) Part 1 and 2 appeared in the March 2017 and the June 2017 VNL

My Dear Dhamma Daughters and Dhamma Sons!

... Old habits will pull you towards your old mindset again and again, while current practice, current effort will break that habit pattern yet again and again, weakening these old habits while strengthening the wholesome habit of remaining aware and equanimous. Hence it is imperative to practice daily.

What we have always said is that once you begin to purify your mind, good will and support will inevitably reach you; not by some magic, but due to the unchangeable law of nature. If we get even a few moments during our hourly sitting when neither craving nor aversion has risen from the very depths of our consciousness, then certainly the vibrations that are free of craving and aversion, of awareness with equanimity are arising. And whenever such vibrations arise, even if only for short moments, then wherever in the universe Saints, Satgurus, Sammadevas or Sammabrahmas are working towards the same goal of detached awareness, our vibrations start getting tuned-up with these vibrations. We have to do nothing as nature's law starts working automatically.

What we need to do during that one hour is ensure that the vibrations filled with craving and aversion reduce and come to a stop, while the vibrations free of craving and aversion naturally arise and multiply. This is difficult, we understand. As soon as we sit for meditation, all the disturbing events of the day that stimulated either craving or aversion, arise in our minds – he said this, she did that; look at her, look at him, they are so unpleasant! Let these thoughts surface, do not suppress them. All the impurities accumulated within must be permitted to rise to the surface. While this is happening, we continue to observe our breath, and it would be wonderful if we could also observe our sensations. Then the work of the impurities being rooted out, surfacing and passing away, will continue apace. At least the new dirt that we have taken on is washed away. Even if we can only remove the impurities that we have taken on daily, that itself would be a major development. Once this becomes a habit then we will see that during the

daily sittings, some old deep-seated impurity will also begin to come up. This too will then begin to get dissolved along with the newly created impurity.

### Dealing with Inner Storms

At times a meditator comes and asks, “What is the point of doing this meditation? Day and night we keep living in this environment where we keep getting entangled in the same fear, craving, anger and aversion. Living in this atmosphere how can a little time spent morning and evening on this purification process help?” What a strange logic this is. A person working in a coal mine doesn't ask what the point is of having a daily bath when he must return to the mine and become dirty again. Because he goes to the coal mine daily, it becomes even more imperative that he takes a bath daily.

Living in an environment where craving and aversion arise, it is necessary to use this Dhamma soap every day so that at least the newly accumulated dirt is washed away. Along with the new impurities, some of the old stock of impurities will also start dissolving little by little.

Thoughts may arise such as, “These impurities have always been with me and will continue to arise because it has been my habit for so long.” But if these thoughts persist and overwhelm you, then you have lost the battle before it has begun. It will be difficult to eradicate your misery and become free of the bondages that have bound you for so long. To become healthy once again you have to work hard, and you have to work with sincerity and wisdom.

At times when you are sitting for meditation you may find that you are unable to focus on sensations as emotional storms are overpowering you. Whenever you encounter such difficulties then work with the breath. The meditation has been divided into two parts for this reason: awareness of the breath, and awareness of sensations. When we feel our sensations and are able to remain equanimous, then we are working at purifying the mind at the deepest level. But if the mind is so disturbed that it cannot observe sensations, then we observe the breath which also is deeply connected to our minds. And if at times, we feel that observing the natural breath is also difficult, then we can breathe a little harder. We cannot make our sensations more prominent even if we want to; they are not under our control. But with effort, we can certainly make the breath more distinct. By doing so, along with the stormy thoughts that are shaking us, there

will also be awareness of the breath. The storm is going on within, but the breath too is being observed; breath is there, storm is there and the purification process continues.

Do not be afraid of thoughts that overpower you. Eventually the thoughts must calm down. When you sit for meditation you may think initially that it does not work. But if you continue to observe the breath and sensations, while making some effort to maintain equanimity towards them, even if you are successful for only a brief while, with the rest of the time spent in reaction, then you have not wasted your effort. The way of Dhamma is such that even a slight effort does not go to waste. Hence with renewed vigour and determination you must keep working.

There is another difficulty that must be faced when one starts to walk the path of Dhamma. One starts getting anxious due to many obstructions that come up and starts to think, “I know this path is good because so and so has obtained great benefit from it, but I am not able to practice.” An inferiority complex starts developing which becomes a hindrance. Instead, if there is enthusiasm and hope that with time, all those who make effort will reach the goal, then one will have the enthusiasm, “I too must not cease in my efforts.”

### Three false beliefs

There are three obstacles which have existed since ancient times and continue even today. The experience of countless meditators support this.

One major obstacle is going to extremes in *sīla*. We have often heard that living a moral, ethical life is good. The problem arises when we take this to excessive levels and believe that this *sīla* alone will liberate us.

Similarly, someone may undertake a fast; no harm in that. But then he too stretches this to extreme levels. “Look at the strict, uncompromising fast that I am undertaking. No one can compete with me in its severity. I am truly a very dhammic person!” A man sits on the shore comparing his boat with another in the distance, contented that his boat is bigger and better, yet makes no effort to embark upon the waters. In earlier times this was called *sīlabbata-parāmāsa*, strong attachment to rules, rites, and rituals. It is patently false and misleading to believe that one can get liberated by morality and fasts alone. *Sīla* or morality is very important, no doubt, but it alone cannot liberate us.

Therefore one needs to check whether the next steps on the path are taken or not, as *sīla* without wisdom can become a barrier, and every aspect of Dhamma must be developed. *Sīla, samādhi and paññā* – when they all grow together and in balance, then one will develop on the path of purification unimpeded.

If one leg of a newborn starts growing longer and longer while the rest of his body remains undeveloped, then he is said to be abnormal and suffering from a disease. Why, even the leg that is growing will be considered abnormal, because it is not a part of the all-round development of a human being. Similarly, if we stretch a single aspect of Dhamma while ignoring the others, then it will become an abnormal growth. We tell a person coming to a course for the first time to follow *sīla* with firm discipline, or else taking the next step of *samādhi* will be difficult. And if *samādhi* is not practiced as it should be, then the awakening of *paññā* will be difficult. This is the beginning of balanced

growth in Dhamma, and upon returning home the same balance will need to be carefully maintained.

In ancient times also India faced these problems. Someone would resolve to uphold a certain *sīla*, for example a fast, and stretch it far, getting smug at this feat, “I am such a Dhamma-follower!” This tendency persists even today and we must be careful of this trap. *Sīla* is good, and if one wants to fast, it is fine, but you must never forget to work on developing *samādhi* and *paññā*, or else strengthening of Dhamma in the very depths of your being, changing the nature of the mind which has become impure is not possible.

Another difficulty which prevailed in ancient India and persists even today is the tremendous attachment towards the belief in one’s philosophy. The firm faith that my belief is right, all else is false! But it is only a belief, not an experienced truth. A person or a book has said so and it is being believed. It has not been examined or experienced, yet the stranglehold of attachment towards it does not permit one to grow in Dhamma. With effort we may yet come out of the bondage of desire or aversion, but it is very difficult to break the bondage of attachment to one’s philosophy as we hold on to it taking pride in it as if to a precious jewel. “This is my belief,” he will say proudly. He is only building walls for himself.

There are so many variants to these philosophies! One person will say, “There is a soul within the body,” while someone else will say, “No, there is no soul.” Neither has seen or experienced this fact, nor have they tried to explore the veracity of their beliefs, but both are firmly holding on to them. If a person makes research delving into the tiniest of atoms within and then declares his truth, then one can accept it as his truth since he has made effort and come to a conclusion. But what do we say about a person who makes no effort and yet declares confidently that there is no soul? And then, what about those who believe in a soul? While one says that the soul is as big as the body, another says that the soul is only the size of a thumb nestling in a cave within the heart, while yet another says the soul is tiny like a sesame seed, or thin like a strand of hair. And they will fight all their lives for supremacy of their own beliefs. None have verified the truth of their beliefs, yet they hold on to them firmly.

And then there are those who talk about gods with the same conviction without taking the trouble to explore this. Someone says there is one God who is a creator, nurturer and destroyer of the world, and then another person comes along to refute it. Neither has any experience of this, but they fight each other to death, literally. Those who are believers let their imaginations run freely – this God has two hands, no, four; no, no, one hundred hands; he is fair, no he is dark skinned; no, actually he is without form or attributes. None of them have first hand knowledge of this, nor do they make any effort in that direction. But they believe, and where mere belief prevails, there is bondage. It is difficult for them to move forward in Vipassana.

Knowing that one is not mature enough to conclude this issue one way or another, a wise person decides to put it aside understanding that one is working on removing one’s cravings and aversions, working on removing knots and bondages that bind one, and thereby becoming detached and purified. One understands, “If a soul does exist it would

only benefit from my efforts. And if it does not exist, then why carry its false burden on my head? I have to focus on going beyond craving and aversion, on untying the knots that bind me.” He who understands this simple truth will not waste time on unnecessary arguments but will use his valuable time in purifying himself.

Similarly, those whose time is spent debating the existence of God would do well to use their time in ridding themselves of craving and aversion, purifying themselves. If a God does exist, he would be nothing but happy to see his child occupied in trying to live according to the laws created by him, working towards generating love, compassion, sympathetic joy, and equanimity. Any father would be only too happy to see his child walking on a wholesome path. And if God does not exist, then he can be of no help in one’s endeavour of purification which must remain the focus of one’s attention.

As soon as one realises this and walks the path of self-purification realising – *ekai sadhe sab sadhai* – by simply focussing on the task at hand, by observing whether desires and aversions within are becoming less, then all that follows will only be good and for one’s highest welfare, regardless of one’s varied philosophical beliefs. The innermost depths of the self are ever linked to the sensations and are like a barometer of the state of the mind. If we do not feel craving or aversion when we experience the sensations that are ever arising, then we are getting established in equanimity at the deepest levels of our being.

One more obstacle that comes up is doubt. Someone thinks, “What am I doing, this is not my belief, not my dharma?” My dharma, your dharma; this is my ritual, that is your ritual – how will this line of thinking help? Becoming free of aversion and craving is the universal Dhamma which is immensely beneficial and is applicable to all. One has to change oneself at the root level. This is the universal truth and unless it is well understood, doubts will keep arising, impeding one’s progress.

It is wise to keep checking periodically to see that one is not misled by any of these three false beliefs – belief that *sīla*, or rites, rituals and fasts, or blind faith in a religious philosophy will lead one to liberation. Doubt is also a hindrance on the path that one needs to be careful of. Whenever doubts arise, it is best to meet one’s guide, even if repeatedly, and clear one’s doubts. With the path thus cleared of the three obstructions, one will find that one’s progress will hasten. You must thus proceed with a firm and strong resolve.

Another matter that I became aware of while I was in Burma, and also from the experiences of others, is that our own nature of generating craving, aversion and delusion which leads us down the path of decline is shared by companions who are also spiralling downwards on the same path. Now if one wants to take a path which is going in the opposite direction, then the nature of the environment and companions we chose must change, and that may not be easy.

For this, it is beneficial that at least once a week people should meet co-meditators, sit together and meditate, then discuss some aspect of Dhamma or meditation, and listen to each others’ experiences; this will give inspiration. For the whole week, we have been in contact with those who are engulfed in craving and aversion. Now, at least once a

week, we must interact with those who are making some effort to come out of these impurities. If not once a week, then at least once a fortnight, and if that too is not possible, then at least once in a month a meditator should meet with Dhamma brothers and sisters for meditation.

Often after sitting a course, you may get distracted and forget about Dhamma. If you are not near a meditation centre or have no contact with other meditators, then your *sādhana* will tend to weaken. Enough emphasis can not be placed on staying in touch with Dhamma brothers and sisters.

If you cannot find time for another ten-day course, then you may visit a centre – perhaps go on a Saturday evening, spend the night, entire Sunday in the dhamma atmosphere and leave on Monday morning for your weekly engagements. The Dhamma strength that you receive during this day will charge your batteries for the week, for the fortnight. Meditators should avail themselves of this benefit. When *sādhana* grows weak, who knows, one out of our many Dhamma brothers and sisters whose Dhamma vibrations are strong may help us, motivate us to rise from torpor! With such skill, we must progress on the path.

We sincerely wish that all may ripen in Dhamma, in *paññā*. But mere good wishes, or your desires to grow are not enough. One has to put in serious effort and work hard; do not forget this. Do not forget to sit daily, morning and evening; do not forget to sit with your Dhamma brothers and sisters, even if only a few of them, once a week. The announcement that was made today that a few places have been arranged for daily group sittings, or at least sitting once a week, was encouraging. Places where people can come together to meditate must grow. They will grow; it is not difficult! It will immensely benefit those who attend. People will ripen in Dhamma and *paññā* with their own efforts.

Work hard, work sincerely, and work out your own welfare in the true sense of the word. May all those with the seed of Dhamma within flourish in Dhamma! All those with a spark of wisdom, may their wisdom flourish! May all grow on the path for their true welfare! May all be happy!

Bhavatu Sabba Maṅgalaṃ!

Kalyāṇa-mitta

Satya Narayan Goenka

rjs

#### **Additional Responsibilities**

1. Shri Pravin Daga, Chennai,  
To serve as centre teacher for Dhamma Kanchi
2. Mr. Raj Kumar Singh, Fatehpur &
3. Mrs. Sarojini Chauhan, Fatehpur,  
To serve as Center Teacher for Dhamma Lakkhana, Lucknow

#### **Newly Appointed Senior Assistant Teacher**

1. Mr. Ravi Saxena, Mumbai
2. Mr. Ajit Parekh, Mumbai
3. Ms. Amita Parekh, Mumbai
4. Ms. Chinta Samaranyake, Sri Lanka

#### **Newly Appointed Assistant Teacher**

1. Smt. Sushma Nayak, Mumbai

#### **Children course teachers**

1. Mr Sumedh Urade, Pune
2. Ms. Varsha Bendre, Pune
3. Ms. Suchada Winson, Thailand.
4. Miss Payamas Rammana, Thailand.
5. Mr Hiew Yunfong, Malaysia
6. Mrs Lee Bee-Hia, Malaysia
7. Ms. Tan Ai-Lay, Malaysia

#### **Regional Children's Course Coordinators**

Mr Jason Lim and Mrs Chiam Kian-Ber – Singapore

## 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 the 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- Mr. Derik & Mr. Bipin Mehta ...  
rjs

## Children's Meditation Courses in Mumbai

**Date:** 20-8, 17-9, 15-10, 19-11, 17-12 **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:** SNDDT 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 a 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.

rjs

## Demise

Colonel Mr. Nanak Singh Issar, Senior assistant teacher, a true soldier of Dhamma passed away at Chandigarh on 5<sup>th</sup> June at the age of 93. Large number of old students of tri-city of Panchkula, Chandigarh & Mohali fondly remember him as he brought Dhamma to them and helped them to grow. He started a Dhamma movement in the area by opening Group sitting halls at his own residence and other places where daily group sitting and one-day courses were regularly held. May he be peaceful and harmonious and grow in Dhamma till fully liberated. Dhamma family sends metta to him.

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

1<sup>st</sup> Oct. in Gratitude of Respected S.N. Goenka (29<sup>th</sup> 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. **Samaggānaṃ tapo sukho:** Avail of the immense benefit of meditating in large group. For registration **Contact:** 022-62427544, 022-28451170 Extn: 9 Mob. 8291894644 (Tel booking: 11 am to 5 pm daily). **Online registration:** [www.oneday.globalpagoda.org](http://www.oneday.globalpagoda.org).

## DHAMMA DOHAS

*Jahāṃ rāga tahaṃ du:kha hai, pī ḍā hai paritāpa,  
Vītarāga ke hī miṭeṃ, pāpa sāpa santāpa.*

Where there is attachment, there is misery & suffering  
Defilements, afflictions, and misery dissolve when one is detached.

*Rāga jage to dveṣa kā, baḍatā jāya prabhāva,*

*Rāga miṭe to dveṣa kā, miṭatā jāya svabhāva.*

Aversion arises in proportion to the rise of desire  
Aversion reduces in proportion to the fading of desire.

*Rāga jage rogī bane, dveṣa jage dukha hoyā,*

*Ho isa kula, usa gotra kā, pharka paḍe nā koyā.*

Craving makes one unhealthy, while aversion makes one unhappy  
Belonging to this caste or community, matters not.

*Rāga-dveṣa hī citta ke, kālikha, kaluṣa, kaṣāya,*

*Rāga-dveṣa mana ke miṭeṃ, to vimukti-sukha āya.*

Craving & aversion are dark & bitter potions of the mind  
When the mind becomes free of them, the bliss of freedom manifests.

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30/- (US \$10 OUTSIDE INDIA);

LIFE SUBSCRIPTION: RS 500/- (US \$100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF Vipassana Research Institute

Edited and published by R. P. Yadav for VRI, Igatpuri-422 403 and printed at Apollo Printing Press, G-259, SICOF Ltd., 69 MIDC, Satpur, Nashik-422 007

9 July, 2017 Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month Vipassana Newsletter Regd. No. 49916/90

Registered No. NSK/232/2015-2017

DATE OF PRINTING: 24 June 2017, DATE OF PUBLICATION: 9 July 2017

PRINTED MATTER

If undelivered, please return to:

Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Tel: (02553) 244076, 244086, 243712,

243238 Fax: [91] (02553) 244176

Email: vri\_admin@dhamma.net.in

Website: www.vridhamma.org

