



VIPASSANA
Newsletter Collection

From July 1990 to October 1993

Part - 1

Acharya S. N. Goenka

Vipassana

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[From July 1990 to October 1993]

**Articles of Vipassanacharya Shri Satyanarayan Goenka
and other Articles Published in Newsletter**



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Anicca

– Vipassana Research Institute

Change is inherent in all phenomenal existence. There is nothing animate or inanimate, organic or inorganic that we can label as permanent, since even as we affixed that label on something it would undergo metamorphosis. Realizing this central fact of life by direct experience within himself, the Buddha declared, “Whether a fully Enlightened One has arisen in the world or not, it still remains a firm condition, an immutable fact and fixed law that all formations are impermanent, subject to suffering, and devoid of substance.” *Anicca* (impermanence), *dukkha* (suffering), and *anatta* (insubstantiality) are the three characteristics common to all sentient existence.

Of these, the most important in the practice of Vipassana is *anicca*. As meditators, we come face to face with the impermanence of ourselves. This enables us to realize that we have no control over this phenomenon, and that any attempt to manipulate it creates suffering. We thus learn to develop detachment, develop an acceptance of *anicca*, an openness to change, enabling us to live happily amid all the vicissitudes of life. Hence the Buddha said that:

To one who perceives the impermanence, O meditators, the perception of insubstantiality manifests itself. And in one who perceives insubstantiality, egotism is destroyed. And (as a result) even in this present life one attains liberation. The comprehending of anicca leads automatically to a grasp of dukkha and anatta, and whosoever realizes these facts naturally turns to the path that leads out of suffering.

On Addiction

The Buddha proclaimed that one who understands Dhamma understands the law of cause and effect. You must realize this truth yourselves. Here is a process by which you can do so. You take steps on the path and whatever you have realized, you accept it; and step by step, with an open mind you keep experiencing deeper truths.

It is not for the sake of curiosity that you investigate the truth pertaining to matter, mind and mental contents. Instead, you are seeking to change mental habit patterns at the deepest level. As you proceed, you will realize how mind influences matter, and how matter influences mind.

Every moment within the framework of the body, masses of sub-atomic particles (*kalāpas*) arise and pass away. How do they arise? The cause becomes clear as you investigate the reality as it is, free from the influence of past conditionings of philosophical beliefs. The material input, the food (*āhāra*) that you have eaten, is one cause for the arising of these *kalāpas*. Another is the atmosphere (*utu*) around you. You also begin to understand how mind (*citta*) helps matter to arise and dissolve. At times matter arises from the mental conditioning of the past—that is, the accumulated *saṅkhāras* of the past. By the practice of Vipassana, all of this starts to become clear. At this moment, that type of mind has arisen and what is the content of this mind? The quality of the mind is according to its content. For example, when a mind full of anger, passion or fear has arisen, you will notice that different sub-atomic particles are generated.

When the mind is full of passion, then within this material

Words of Gratitude

– *Miri Gilad, writes from Holon, Israel*

Dear Mr. Goenkaji,

I participated in the course in Israel that took place in the beautiful, serene and peaceful mountains of Galilee.

I arrived to the course in poor health. I could barely walk and suffered severe hip pains, the result of a fall. The pain became so unbearable from the very beginning, and already in the first evening I had very strong doubts that I will be able to stay. But since for many years I have been seeking ways to develop spiritually, I chose to remain and deal with the pain.

In the introductory meeting, when I had the opportunity to meet the staff, I felt that I am in the company of beings that I often yearn to be with. The manager of the course in a serene and peaceful way described gently the ways and rules of the course. I sensed her deep internal balance and it radiated towards us all.

For me the course was a daily challenge. On one hand, I had intense physical aches and pains and sleepless nights, but on the other hand, after sitting in the hall and releasing suffering and pain, I felt elevated.

When we arrived at last to receive our meals, everything was done very tastefully, the food was extremely nourishing and healthy. I felt that through the food I was receiving a great deal of love. At the end of the course I realized that others had similar experiences. Others felt that they received a great deal of *mettā* through every morsel of food. I feel this



Acharaya Sri S. N. Goenka & Smt. Illaichidevi Goenka

Sri Satyanarayanji Goenka was born in Mandalay, Myanmar in 1924. Although he topped the list of all successful candidates in the whole of Myanmar in the tenth class, he could not continue his studies further. At a very early age he set up many commercial and industrial institutions and earned fabulous wealth. He also established many social and cultural centres. Because of tension he became a victim of migraine, which could not be cured by doctors of Myanmar and of other countries in the world. Then some one suggested him to take a course of Vipassana. Vipassana has done well not only to him but it has also been benefiting many others.

He learned Vipassana from Sayagyi U Ba Khin in 1955. Sitting at the feet of his teacher he practiced it for fourteen years. He also studied the words of the Buddha during this period. He came to India in 1969 and conducted the first vipassana course in Mumbai. After that a series of courses were held. In 1976 the first residential course of vipassana was held in Igatpuri and the first centre of vipassana was established here. Up till now 189 centres have been established all over the world. New centres also are coming up. At these centres 1500 trained teachers teach vipassana in 59 languages of the world. Not only ten-day courses are conducted at these centres but also at some centres 20-day, 30-day, 45-day and 60-day courses are conducted. All courses are free of charge. The expenses on food and accommodation etc are met by the self-willed Dana given by those who benefited from the course. Seeing its benevolent nature vipassana courses is held not only for the inmates of jails and school children in the world but also for police personnels, judges, government officers etc.

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