



WORDS OF DHAMMA

Alañkato cepi samaṃ careyya,
santo danto niyato brahmacāri;
sabbesu bhūtesu nidhāya daṇḍaṃ,
so brāhmaṇo so samaṇo sa bhikkhu.

— Dhammapada 142, Daṇḍvaggo

Although one be well attired, yet one practices equanimity, is calm, restrained; living a higher life, assured of liberation. Having set aside violence towards all beings, one is truly a brahman, a renunciate, a bhikkhu.

Q & A from Goenkaji's Discourse for Old Meditators

4th Jan 2004, Delhi.

(Continued from Oct. 2016 VNL)

Q 11: While practicing Vipassana and being aware of sensations, at times some mantra chanting starts.

Goenkaji: This is an old habit of yours. You have chanted a mantra repeatedly in the past and so it arises now when you sit for Vipassana. Whenever it arises just remind yourself that there is no need for chants, no need for the repetition of any words on this path. There should not be any feeling of guilt or remorse if it arises. Again, it will arise as you are meditating and you will remind yourself again. Working in this manner this tendency will slowly recede.

Q 12: I feel lazy even when I am meditating.

Goenkaji: Work more with Anapana. It will help.

Q 13: During Vipassana practice, what kind of physical and mental problems may arise and to what extent?

Goenkaji: Why worry about this? Problems have not even come and already you are worried! You will learn to face them if and when they arise. Whenever any disturbance surfaces, take the help of the awareness of breath. This is why there are two types of meditation practice. If while practicing Vipassana there is no problem and you are progressing then that is good. However, in case any problem arises, then you can resort to practicing Anapana for some time, gain strength and then move on. Do not allow your mind to weaken. You have gained such a wonderful teaching. Do not fall prey to weakness.

Q 14: I feel sensations at all times – while walking, standing etc. This obstructs my concentration. I am unable to do Anapana. However, I am beginning to accept this situation.

Goenkaji: If you have already started practicing like this then there is nothing wrong in it. However, when you are involved in your daily routine then do not pay attention to the sensations. But when you are free then indeed, you may give your entire attention to these sensations.

When you are feeling sensations, then do not do Anapana. Nothing that you are doing here is wrong. Give more preference to sensations. Anapana is only a tool to help us to be able to experience sensations.

Q 15: The mind wanders at times while doing Anapana or Vipassana though the practice continues.

Goenkaji: Thoughts arise, some even chaotic, but do not go into their details. Accept this reality and continue to

observe sensations. *Sañkhāras* will be generated, but they will be like lines drawn on the water and will not turn into lines carved in stone.

Q 16: The impermanent changing nature of life gives rise to fear and insecurity within.

Goenkaji: Do not worry. The feeling of impermanence (*anicca*) does not take us away from the world. In fact, we learn how to face it and live a better life.

Q 17: Does the mind need to be very sensitive to be able to experience the sensations of ego and arrogance.

Goenkaji: Ego and pride are the root of all impurities within. Even if you are not so sensitive, still you are aware of all that is happening. If you are able to be aware that ego is arising, then accept this reality. Observe and experience what kind of sensations arise with it. Whatever sensations arise they will be related to this pride and ego.

Q 18: Is it necessary to sit for 20 days or other long courses? I am a working person, and it is not possible for me to take out time for more than 10 days.

Goenkaji: It is not absolutely necessary that you must take a 20-day course in order to progress. Progress can be made by your daily practice and incorporating Vipassana in life. However, in the future when you find time, you may attend longer courses as then you will be able to go to a greater depth.

Q 19: If anger, animosity and jealousy towards someone does not dissolve with Vipassana practice, then what should one do?

Goenkaji: Strengthen your Vipassana practice! If you are doing Vipassana and defilements are not becoming less then somewhere there is a fault in your practice. Observe the sensations and maintain equanimity, that is all! This is Vipassana.

Q 20: Where should our attention be while giving metta? Should we be with the sensations or the breath?

Goenkaji: It depends. If the body has 'opened up' inside and outside, if a state of total dissolution has been reached, then you can meditate from the 'centre' (*hadaya-vatthu*) and give metta. If not, then be with sensations wherever you feel them, as long as they are not unpleasant sensations because then metta will not be strong. Also, if you yourself are unhappy, then how can you share a feeling of happiness with others, how is this possible? Only when you are completely free from unpleasant sensations within should you practice metta; then you may observe at any place with sensations. The 'centre' of course is the best place, otherwise, any place where subtle sensations are manifesting will do.

Q 21: How can the *pārami* (quality leading to liberation) of renunciation be fulfilled as a householder?

Goenkaji: People living in Buddhist countries become renunciates for seven days, ten days etc. They leave home and lead the life of a bhikkhu. The *pārami* of *nekhamma* (renunciation) is thus ripened in this way in those countries. Here in our country, such an institution has not yet arisen which can support this practice. When you come here for a 10-day course, having left your home, this is your *nekhamma pārami*, the quality of renunciation. Having left home you live like a bhikkhu, eat what is offered without choice. If you live in camps having understood this, then you are ripening this *pārami* slowly.

Q 22: Is it not enough just to meditate? The service (*seva*) is important?

Goenkaji: *Seva* is important because when a meditator completes one or two courses and then comes to give service, then he gets a chance to practice what he has learnt in the camps. In this atmosphere of Dhamma while giving *seva*, his reactive mind will slow down. He will ripen. Even if he makes a mistake he will soon become aware feeling, 'Oh! I behaved like a policeman or a policewoman with a meditator, rough and dominating.'

The second benefit will be that along with *seva* he or she will get an opportunity to meditate, as service is not rendered all 24 hours of the day. Hence, as you meditate as well as give service, you will see that you will get as much if not more benefit while giving service in a 10-day course. This has been my experience as well as that of others.

Therefore, along with making time for meditating on a course, one should make time for serving on a course also, if this is possible.

May all ripen well in Dhamma! May all be happy!

My First Experience of Saṅgha Dāna

-- R.P. Yadav (Editor)

I remember an incident from the early days of Vipassana camps with respected Goenkaji. It was the fourth camp in India and it was being held in the Birla Dharmasala in Sarnath, a facility run under the guidance of the famed scholar Venerable Bhikkhu Dharmarakshiti, a man of impressive personality. He was also the Principal of the degree college there. He could not sit for the course due to some responsibilities, but inspired and encouraged by him four Indian bhikkhus, one Tibetan bhikkhu and two nuns participated. The other meditators were all householders.

During the course, in a conversation with Venerable Bhikkhu Dharmarakshiti, Goenkaji expressed his desire to organize a *saṅgha dāna*. Bhanteji was very pleased and said it was a wonderful idea. He said that such programmes were rarely organized and only on special occasions, adding that if Goenkaji desired to do so, he would take care of everything and also invite other bhikkhus from nearby areas to attend at the end of the course.

Goenkaji got busy right away preparing the list of food items and other materials to be purchased. I went to Bhanteji with the list and said, these items are to be bought to 'gift' to the bhikkhus. Hearing this, he became irritated and said, you are always with Goenkaji, yet you don't know that bhikkhus are not given 'gifts' but *dāna*? I was nonplussed.

This was the first time in my life that I had seen bhikkhus maintaining dignity in their yellow robes. Of course, in my

village I had seen myriad mendicants, yogis and other renunciates dressed in white or in other strange gear or clothing. But since I had never seen such a one dressed with such dignity in yellow robes, how indeed could I understand the significance of *dāna*? If any mendicant came to our village, the elders of the house would put something in their offered bowls, but there never was a *saṅgha dāna* held there, therefore this was an unfamiliar phenomena to me.

If at any time a person was to be felicitated on an occasion organized in a school or a college, they were given gifts or a medal. What's more, even in a large city like Mumbai, I had never come across such bhikkhus or events of *dāna*.

However, I apologized to Bhanteji, vowing not to repeat this mistake again. He melted saying *sādhu, sādhu*, and got busy organizing the materials for *saṅgha dāna* for 21 bhikkhus.

The day arrived for the *saṅgha dāna* and Goenkaji himself served the bhikkhus in a well-appointed dining area. At this time, respected Mataji had not yet arrived in India from Myanmar (Burma). Once the meal was finished, Goenkaji offered a set of items to each one of them. Thereafter all the lay persons sat on a mat on floor and Bhante Dharmarakshiti spoke a few words about Vipassana and Goenkaji, the bhikkhus recited a few suttas, and the programme ended with words of *sādhu sādhu* echoing in the hall. For me this was an unusual and an inspiring experience.

Thereafter in Calcutta, Bodh Gaya, Pratapgarh, Delhi – wherever bhikkhus participated in Vipassana camps, Goenkaji saw to it that *saṅgha dānas* were organized despite tight budgets. He never invited any householders to participate in them. He sent invitation cards to senior monks who warmly accepted them and who set aside other activities to participate in the *saṅgha dānas*. Slowly and gradually the lay meditators began participating, thus multiplying their own *pāramis*. If a bhikkhu participated in a camp held overseas, the same respect was accorded to him and he would be offered *dāna*; respected Mataji would see to it that arrangements were made for offerings and sweets. Goenkaji & Mataji also organized *saṅgha dāna* at **vipassana centres** as well as at their **home** periodically.

Goenkaji gave importance to these *saṅgha dānas* in order to create an awareness among people so that they could understand the importance of the *saṅgha* established by the Buddha. The *saṅgha* can only flourish with spotless purity if they are taken care of in a proper way. If the *saṅgha* is satisfied, they will be able to concentrate on their *sādhana*, which in turn will inspire the laypersons, and they too will make efforts to improve themselves. There will be increased impetus to practice Vipassana amongst both the groups. In this way, both are interdependent and support each other.

Goenkaji has written many articles on the ideal bhikkhu *saṅgha* in Myanmar, which were published in earlier Hindi Vipassana newsletters. These have now been compiled and published in a book titled '**Vipassana-Sangrah**' (Vipassana Newsletter Collection).

When Goenkaji came to India in 1969, he came alone as Mataji stayed back in Burma and only came to India one and half years later. During this period, Goenkaji wrote letters to her and his elder brother, keeping them updated about his work and developments. Here are a few excerpts from a letter he wrote to Mataji regarding *saṅgha dāna*:

Calcutta (Kolkata), 14 October 1969.

Devi Illaichi, During the course in Sarnath, I was inspired by Dhamma thoughts to offer food and clothing to bhikkhus on your behalf. The day the *shivir* (course) ended,

21 senior monks of this area were offered satisfactory *dāna* of food, a towel and two bars of soap each. That day you remained on my mind while serving food to them and I felt that you were with me in this Dhamma task. The bhikkhus sitting in front of me constantly reminded me of senior monks of Burma. You used to serve the bhikkhus with such enthusiasm and devotion on those sacred occasions whenever bhikkhus were to be fed at home. The house and the courtyard would get suffused with your Dhamma energy. On this day, I felt that the same Dhamma enthusiasm and dedication filled the atmosphere during the *saṅgha dāna* held at the end of camp. All the bhikkhus were very pleased, very contented with this *dāna* of yours. The *pārami* of this *dāna* for you will truly be very, very fruitful. Doubtlessly, your future life is going to be filled with joy and happiness.

Here too, in Calcutta, I shall give offerings of food at the end of the camp to a few bhikkhus. No doubt, the meritorious *pārami* of this will flow to you; but more than that, whenever and wherever I offer the *dāna* of this priceless Dhamma jewel to people, they are benefitted so much; not just in this life, their future lives too will vastly improve. The very thought fills me with joy. So much *puñña* (merit), so much *pārami* fills me up that I cannot contain it alone. I want everyone to share in this. And then you of course are my Dhamma companion and certainly have a share in this profound Dhamma work. May it be a source of joy and bliss in the coming years!

Dharmasathi, S.N. Goenka.

Children's Meditation Courses in Mumbai

Date: 18-12, 15-1, 19-2, 19-3, 16-4, 21-5, 18-6, (Age 10 to 16 Only) Registration before Course Thursday and Friday
Place: Goregaon

Date	Course site	Age (years)	Registration
First Sunday	Dombivili	10-16	2 days before Course
First Sunday	Ulhasnagar	10-16	2 days before Course
First Sunday	Wadala	10-16	2 days before Course
Second Sunday	Sanpada	10-16	2 days before Course
Second Sunday	Andheri	10-16	2 days before Course
Third Sunday	Ghatkopar	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"

2 Day Residential Anapana Course for Children: (age 12 to 16 Only for Boys) 25 to 26-12-2016, (age 12 to 16 Only for Girls) 27 to 28-12-2016, **Bhiwandi:** Naik Foundation Padaga village (Bhiwandi) Mumbai Nasik Highway (N.H.3) After Padaga Toll Naka, Near Pallavi Hotel, For Registration call 022-25008868, 25162505, 25011096. (Registration After 5th December Only)

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. **Dombivili:** K B Vira High School, Near Municipal Office, Dombivili (E) Mob. 9930301594. **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, **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505.

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.



Goenkaji & Mataji making offerings and paying respect to the monks during a major sangha dana that was organized in Los Angeles in the year 2002 during Dhamma tour of the USA:--



NEW RESPONSIBILITIES

1. Shri. Jaipalsingh Tomar, To serve as Centre Teacher for Dhamma Anakula, Telhara

SENIOR ASSISTANT TEACHERS

1. Dr. Sanjay Sanade, Mumbai
2. Mrs. Rama Nair, Thane

NEWLY APPOINTED ASSISTANT TEACHERS

1. Ms. Suraj Kumari Negi, H.P.
2. Ms. Tripti Singh, U. P.
3. Mr. Sangwan Attar Singh, Rohtak
4. Mr. Karma Jigme Dawa, Sikkim
5. Dr. Bhagawanti Waswani, Nagpur
6. Mr. Shiran Fan, China
7. Mrs. Lina Guo, China
8. Mr. Chen Liu, Taiwan
9. Ms. Tan Ruo-Yu, Taiwan

Childrens Course Teachers

1. Mr Anand Chalise Nepal
2. Mr Virendra Wagle, Nepal
3. Mr Dulari Prasad, Nepal
4. Mr DharmaRaj Acharya, Nepal
5. Ms Rishini Anula, Nepal
6. Ms Sheetal Kunwar, Nepal
7. Mr Sushil Shah, Nepal
8. Mr Sahadev Thapa, Nepal
9. Mrs Renu Limbu, Nepal
10. Ms Sushma Rajbhansi, Nepal
11. Mrs Trilochana Kamal Tuladhar, Nepal
12. Mrs Vidya Thapa, Nepal
13. Mr Saroj Dahal, Nepal
14. Mr Madhu Sudan, Nepal
15. Mr Binod Poudel, Nepal



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I, Ram Pratap Yadav, declare that the above-mentioned information is true to the best of my knowledge.

Ram Pratap Yadav,
Printer, Publisher and Editor

31 Oct 2016

One-day Mega course schedule at Global Vipassana Pagoda

Sunday 22nd Jan. 2017 in Gratitude of Sayagyi U Ba Khin (19th Jan) and Mataji (5th Jan), One-day mega courses will be held at **GVP** Time: 11 am to 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**: 022-28451170 // 022-337475-01 / 43 / 44 – Extn.: 9. (Tel booking: **11** am to **5** pm daily). **Online registration**: www.oneday.globalpagoda.org.

The Governor of Bihar Arrives in Guna

The Governor of Bihar, Shri Ramnath Kovind came to Guna (M.P.) on 3rd Nov. and along with other programmes on his itinerary, he also visited **Dhamma Guna** Vipassana centre. In an inspiring talk while addressing the public, he said that Vipassana is an ancient, scientific and easy to understand sādhana technique of India and that people should take benefit from it.

Dhamma Lakkhana, Lucknow

With the sincere efforts of meditators, a concrete road leading up to the centre, a walking area in the centre for meditators, and electrification of the centre by means of solar energy has been completed. The work of completing the pagoda and six residences for men is progressing well. Those wishing to participate in this Dhamma work may **Contact**: Mrudula Mukesh – 9515010879 or Shri Rakesh Singh Bisen – 9453211879.

Progress of Vipassana Centre Dhamma Sudha, Meerut

Construction work on the Vipassana centre in the ancient region of Hastinapur, Meerut (U.P.) is progressing well. Arrangements have been made for electricity, water and residences for at least 100 meditators. About 44 rooms are now ready and it is planned to hold the first camp by March 2017. All those who wish to contribute and participate and develop *dānapārami* may **Contact**: **Add**: Meerut Vipassana Sansthan, Meerut, Off: 8, Kamla Nagar, Baghpat Road, Meerut – 250002. **Tel**: 2513997, 2953997; **Mob**: 9319145240. **Email**: Vipassana meerut@gmail.com (1) ICICI Bank, Acct No # 696401060596; IFSC Code: ICIC0006964. (2) Punjab National Bank, Acct No # 2533000107263765; IFSC Code: PUNB0253300.

Dhamma Setu, Chennai Centre Is Active Once Again

The massive destruction that occurred at the centre due to a severe rainstorm and flooding last year has been well reconstructed, and the Dhamma hall has been air-conditioned. Meditators can now avail themselves of these benefits. Please contact the centre for more information.

Sangha Dana on Occasion of Respected Mataji's First Death Anniversary

On 22nd January 2017 at 10 am a mega Sangha Dana will be held on the occasion of respected Mataji's first Death Anniversary (5th Jan.) as well as respected Sayagyi U Ba Khin's Death Anniversary (19th Jan.) followed by a one day mega course at the Global Pagoda in Mumbai. Taking benefit of this meritorious opportunity anyone wishing to contribute may **Contact**: Mr. Derik Pegado 022-33747512, Email: audits@globalpagoda.org or Mr. R.K. Agarwal: **Mob**: 7506251844, **Email**: rkagarwal.vri@globalpagoda.org

DHAMMA DOHAS

*Durjana saṅgata nā kare, satsaṅgata hī hoy,
Pījanīya ko pījate, uttama maṅgala hoy.*

Do not socialize with an unwholesome person, socialize only with a truthful one
Revere one worthy of reverence, in this dwells our best interests.

*Santoṃ kī saṅgata bhalī, maṅgalakārī hoy,
Sampradāya kā tama kaṭe, dharama ujāgara hoy.*

The company of saintly ones is good, it benefits immensely
May the darkness of sectarianism dissolve, may Dharma arise.

*Śuddha dharama phira se jage, dukhiyā rahe na koy,
Śuddha dharama ghara-ghara jage, saba vidhi maṅgala hoy.*

May pure Dharma arise once again, may no one remain miserable
May pure Dharma arise in every household, this will lead to highest welfare for all.

*Phira se jāge jagata meṃ, śuddha dharama kī jyota,
Miṭe andherā moha kā, mile muktī kā srota.*

May the flame of pure Dharma burn bright in the world once again
May the darkness of delusion dissolve, may we find the source of liberation.

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