

Vipassana Newsletter

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

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Website: www.vridhamma.org International website: www.dhamma.org

WORDS OF DHAMMA

*Yesañca susamāradhā, niccaṃ kāyagatā sati;
Akiccaṃ te na sevanti, kicca sātaccakārino;
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.*

– Dhammapada 293, Pakinnaka-vaggo

Those who are always practising earnestly meditation on the true nature of the body; don't indulge in what should not be done; and steadfastly pursue what should; aware with constant thorough understanding of impermanence their defilements are eradicated.

Autobiography continues

The previous vignettes from the life of the world renowned Vipassana teacher Mr. Satyanarayan Goenka, were from the days prior to, and just after his coming into contact with pure Dhamma. Now we move ahead to the period of his teaching courses in India. We offer this series from his autobiography so that it may inspire others. NL Part – 13

The Buddha's Teaching is Not Negation Alone

In the absence of the Buddha's original words and the practice of Vipassana in the country, there was yet another false belief which was widely prevalent; that the basis of his teaching is in negation, in denial. Not just the common person but even the thinkers and the scholars held this belief. An evolved person like Vivekananda who was deeply reverential towards the Buddha had this to say about his teaching:

"Dharma is a subject of the positive impetus of aspirations and not a wailing in negation (of existing conditions) If any religion lays excessive emphasis on factors that deny, then there exists the very real danger of its ultimate annihilation. The positive, vibrant, creative elements alone survive and flourish, and on these elements emphasis should be laid."

I too was misled with constant exposure to such thoughts of leading scholars before coming in contact with Vipassana. Why indeed did the Buddha lay so much emphasis on the denial of existence, I mused. Turning away from the edifying, elevating thrust of truth-consciousness-bliss (sat-chit-ānanda), the reigning phrase of dharma, why did he lay emphasis on reality which is ephemeral, filled with misery and non-self (anicca, dukkha and anattā) ? Why, instead of the uplifting, tingling thrust of the scriptures (Hindu) – to always speak the truth (satyam vad), did he give the negating teaching – to not tell lies? Such musings had lowered the exalted nature of the Buddha's teachings for me, as compared to my traditional learning. The confusing clouds dispersed when I studied the Buddha's original words and practised Vipassana meditation. I realised the Buddha teaches both negation and the positive aspects of Dhamma. For example in the Dhammapada verse 183:

Sabbapāpassa akaraṇaṃ – Do not indulge in unwholesome acts – is a statement in negation;

Kusalassa upasampadā – Enrich yourself with wholesome acts – is a positive statement;

Sacitta pariyodapanam – Purify your mind fully – this too is a positive statement.

How, then, can one say that the Buddha's teachings promote only denial and negation? The positive and the negative both find their rightful place here.

Dharma and Vinaya

About 2600 years ago in northern India, the word 'dharma' carried multiple meanings. One of them, which is also prevalent in current times, was that which is worthy of being done (karaṇīya). Another word, 'vinaya', today means humility and politeness as well as to worship or praise the gods. Whereas in those days this word carried a totally different meaning which was to refrain from or avoid. For instance, in the Satipaṭṭhāna Sutta we find:

"Vineyya loke abhijjhā domanassaṃ."

"To refrain from craving and aversion."

While 'dharma' meant, to carry out the acts that were worthy of being undertaken, 'vinaya' meant, to refrain from acts which should be avoided (akaraṇīya). Thus we see that in the Buddha's teachings, concepts like 'dhamma', which meant the actions which should be done, and 'vinaya', meaning actions which should not be done, both find their rightful place. In the Cūla Vagga of the Vinaya Piṭaka we find:

"Ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsaṇaṃ."

"This is Dhamma, and this is Vinaya (this should be done, this should not be done); this is the teaching of the Buddha."

As such, he was both *Dhammavādī* and *Vinayavādī* (speaker of Dhamma and Discipline).

"...akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi."
(AN 8.2.11 *Verañjasutta*)

"...I teach Dhamma to refrain from impure mental tendencies."
Abhiññāya samaṇo Gotamo dhammaṃ deseti

(MN 77 *Mahāsakuludāyisutta*)

The ascetic Gotama teaches Dhamma for direct knowledge.

Mahākassapa

Three months after the Buddha's parinibbāna, the Elder Bhikkhu Mahākassapa gathered 500 bhikkhus who had realised the ultimate truth and organised the first Great Council (saṅgīti). Its sole purpose was to compile all the spoken words of the Buddha in the presence of the realised bhikkhus.

"Handa mayaṃ, āvuso, dhammañca vinayañca saṅgāyāma."

"Let us come together and compile Dhamma and Vinaya as given unto us. It will be but for the highest welfare."

--(*Dīghanikāye Sīlakkhandhavaggaṭṭhakathā Ganthārambhakathā*)

“*Duggahitaṃ duggahitato dhāretvā* – “Knowing unwholesome as unwholesome,

suggahitaṃ suggahitato dhāretvā – knowing wholesome as wholesome,

yo dhammo, yo vinayo subhasitabbo.” – remembering this, you should speak on the teaching and the training.”

(MN 103 Kinti Sutta)

As such, we can see that Dhamma and Vinaya both find a place in the teachings, at times coming together in the same sentence:

Asevanā ca bālānaṃ paṇḍitānañca sevanā. – Do not keep the company of fools, keep the company of the wise.

(Kp 5.3 Maṅgala Sutta)

The teachings given in the common language of those days was well understood by his followers. One of them then said:

“...*āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya.*”

(DN 3.3. 17 Dassutara Sutta)

“...One works determinedly in order to remove unwholesome mental tendencies and to awaken wholesome mental tendencies.”

Akiriyaṇā: One with Non-Belief in Kamma

The Buddha would never get into arguments over dhamma with anybody. But many a time people would come to him and debate, whereby he would demolish their arguments with utmost, calm demeanour. At times a person would approach him with utmost respect and ask whether a certain accusation leveled against him was true or false. Once someone said, “People say that you are akiriyaṇā.” This was a derogatory term in those days, used for those who did not believe in the principle of kamma, and was said as an insult.

The Buddha did not defend himself, he said:

“Yes, I am both kiriyaṇā and akiriyaṇā. When I say, refrain from mental, verbal and physical acts which are unwholesome, I am an akiriyaṇā. And while saying, do wholesome mental, verbal and physical acts, I am a kiriyaṇā.”

Thus we see that both types of actions, taking steps towards the positive ones and

refraining from the negative ones, find a place in his teachings.

Vāritta and Cāritta Silas:

The Buddha gave sermons on both kinds of silas – vāritta, to stay away from negative kammās; and cāritta, to do pure and wholesome deeds. To indulge in violence, thievery, speaking false, bitter or frivolous words, or adulterous behaviour would be vāritta sīla, whereas to grow in mettā, generosity, speaking honest, gentle, wholesome or dhammic words would be cāritta sīla. He said:

“*Cārittaṃ atha vārittaṃ, iriyāpathiyaṃ pasādaniyaṃ;* “Dwelling in the wholesome and refraining from the unwholesome;

Adhicitta ca āyogo, etaṃ samañassa patirūpaṃ.” calm demeanour and mind in equipoise – such manner is becoming of an ascetic.”

(KN Theragatha 591)

All those kammās, be they vāritta or cāritta, that help one progress on the path of Dhamma, are to be welcomed by a meditator.

In Practice Vāritta gets Priority

When someone joins a Vipassana course, one takes a vow of five sīlas as per the ancient tradition, making sincere effort to follow them during the camp. These five sīlas are those that need to be refrained from:

“*Pāṇātipātā veramaṇī* ... “To abstain from killing living creatures,

Adinnādānā veramaṇī ... to abstain from stealing,

Abrahmacariyā veramaṇī ... to abstain from sexual misconduct,

Musāvādā veramaṇī ... to abstain from false speech,

Surāmerayamajjapamādaṭṭhānā veramaṇī... to abstain from liquor and drugs that cause intoxication and heedlessness.

sikkhāpadaṃ samādiyāmi.” – I undertake the rule of training to abstain from these unwholesome deeds.”

However, the final purpose of Vipassana is *sacitta pariyaḍaṇaṃ* – to purify one’s mind, not merely at the surface level, but at its very depths. For total purification to take place, it is imperative that one ceases to create new impurities, just as in order to extinguish a raging fire, one needs to first stop pouring petrol on it.

Since we cannot indulge in unwholesome kammās without first defiling the mind, it is important that we first focus on *vāritta sīla*. Purification of the mind then becomes inevitable.

Thus we see that the Buddha’s teaching is immensely practical utilising sound methods of both vāritta and cāritta deeds. It is patently wrong to say that it focuses on negation alone. The sooner we get free of this misunderstanding, the better for us.

(from the Autobiography of Mr. SN Goenka) –

To be continued.



Q/A with Goenkaji after Public Talk June 15, 2002 Ashland, Oregon, USA (Continue)

Q: Now there are many different Vipassana centers around the world but there is still misery, struggle and war. Is there something wrong in Vipassana? Can’t Vipassana make the world peaceful? If we cannot stop wars, the future surely will be in ruins. What more can we do for the sake of world peace?

Goenkaji: If there is peace within each person, there is bound to be peace in the world. Unless there is peace within, you can’t expect peace in the world. Vipassana is teaching peace within the individual so that it spreads as peace in the world.

Without confusing your mind with all such questions, carry on meditating and see that you get the benefit yourself. If you get the benefit, others will also benefit. And this is how there will be peace. If more and more people practice Vipassana, there is greater chance of world peace. There can’t be world peace unless there is peace within individual human beings. If more and more people live a peaceful life, we are approaching closer to world peace.

Q: It’s still common for me to have to use the respiration as it is physically and mentally demanding to go through my body with the meditation. Most of the time, to really keep sharp attention I had to use respiration. Is that all right?

Goenkaji: Yes, respiration is always helpful. Whenever you find that either the mind is very agitated or the mind has become very sluggish, then respiration will help you. Come back to respiration for a few minutes. Then you can work properly.

Even while you are moving through the body, you can use your respiration. With one breath you move here from say the upper arm, with another breath you move to the lower arm, and then the next place. You are aware of respiration, you are aware of sensation in each part of the body. The mind wandering will lessen. It will be helpful.

Q: Isn’t it arrogant to claim that this tradition of Vipassana is the purest teaching of the Buddha?

Goenkaji: There is no arrogance involved. I came to Buddha's teaching with so many doubts in my mind. First, I encountered the practical aspect of it, which gives results, that are so logical, pragmatic, scientific, and result-oriented. But I was not fully satisfied. I wanted to go through the words of The Buddha. And after going through his words, I found that every action we take in Vipassana is exactly according to the words of The Buddha. If people had not maintained the purity of this technique and also had not maintained the purity of the words of The Buddha, there would have been confusion in the world. Fortunately, the Sangha has maintained the purity of the technique as well as the purity of the teachings in words. So we can see how the words tally with the practice, and how the practice tallies a hundred percent with the words of the Buddha. That is why we say it is the purest way of Buddha's teaching.

Q: I am always aware of the subtle sensations on the body with the understanding of *anicca* (impermanence) and *anattā* (not-self). However, I have not yet reached the desired goal. I feel that I am lacking in something. What else should I be doing?

Goenkaji: If you keep looking for the goal, you won't practice properly. Your job is to keep on practicing. The goal will come automatically. Don't crave for the goal.

Q: While practicing Vipassana, are there people who have become *sotāpanna* (stream enterer - the initial experiencer of nibbāna) without realizing it? Are there changes in those who have managed to reach the *sankhāra-upekkhā* level (a stage leading to the experience of nibbāna)?

Goenkaji: Certainly people keep on progressing on the path to reach the goal of *sotāpanna* and many do reach it. But we don't give it much importance because then people will forget the immediate benefits of Vipassana. So I would say better to give importance to the benefits you are getting here and now, and rest assured that other benefits are bound to come at a later stage.

Dhammic Deaths

Mr. Tulsiram Sharma (Maharaj), Head Cook at Dhamma Giri for many years, worked diligently and with good volition for all the students and workers at the centers. He always put the students welfare above all else. He died in his village in Rajasthan, very peacefully. May he be happy and peaceful and continue on the Dhamma path.

Centuries Corpus Fund for the Operation of Global Vipassana Pagoda (GVP)

As desired by Guruji, a Centuries Corpus Fund has been set up to meet the daily expenses of GVP. To fulfill this desire of Guruji, Global Vipassana Foundation (GVF) calculated that if each of 8960 persons donates Rs 1,42,694/- then the amount will be Rs 125 crores. The interest earned from this amount will meet its daily expenses. If one cannot deposit this amount at one time one can do it in installments in a year. (Some have deposited money, and it is hoped the full amount will be received soon.)

This is a great occasion for all meditators and non-meditators to increase their parami by contributing to this fund

• For more information and making contribution please **contact** • **GVF office:** 1. Mr. Derik Pegado, 9921227057. or 2. Mr. Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512 / 62427510; Email-- audits@globalpagoda.org;

Bank Details: 'Global Vipassana Foundation', (GVF) Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No.- 911010032397802; IFSC No.- UTIB0000062; Swift code: AXISINBB062.

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 GVF address.

Children's Meditation Courses in Mumbai

Date	Course sites	Age 10-16, Registration 2 days before the Course, i.e. Thursday and Friday.
First Sunday	Ulhasnagar, Churchgate, Thane, Khar, Wadala, Matunga	
Second Sunday	Dombivili, Andheri	
Third Sunday	Thane, Ghatkopar, D. Vipula	
Fourth Sunday	Airoli, Dhamma Vipula	

"Please call or send a text SMS message with the name and 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:- 1) Ulhasnagar: A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, 2) Wadala: "BMC School - Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building Contact: Mobile: 98922-18186, 98201-50336, 3) Khar: Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9768123934, 7498027441, 4) Churchgate: Contact: Prashant Rao, Mob. 9820059287, 5) Thane: Contact: Deepali Kadam, 9833116107, 6) Matunga: Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Mob. 25101096, 25162505. 7) Dombivili: Tilak School, Tilak Nagar, Dombivili, Mob. 9819866615, 9029423540, 8) Andheri: Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9769926169, 9967813469. 9) Ghatkopar: SNTD School, New Building; Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25162505. 10) Belapur: D-Vipula Vipassana Centre - Contact: 77382000969, 9594464442, 11) Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9892565765. 12) Kalyan: Krishanrao Dhlup 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.

Additional Responsibilities

1. Mr. Anil & Mrs Sunita Dharmadarshi to assist CAT, Bihar and serve as Acting CTs, Dhamma Bodhi.

Newly Appointed Assistant Teachers

1. Mr. Ramakrishna Viswanadha, Hyderabad.
2. Mrs. Beena Pandey, Bangalore
3. Mr. Michael Kwok, Taipai, Taiwan
4. Ms. Catherine Huang, Taipai, Taiwan
5. Ms. Jirawan Tangjitmeti, Thailand
6. Mr. Veerapong Kraivit, Thailand

Children course teachers

- 1-2. Mr. Ritu Khetwani and Mr. Manish Parekh- To Serve as RCCC, Mumbai Ragion
3. Mr. Shivakumara B.B., Tumkur (Maharashtra)
4. Mr. Anil prabhakar patil, Jalagao
5. Mr. Satish dattatray patil, Jalagao
6. Mrs. Niranjana dinkar helode, Bhusaval
7. Mrs. Pooja Kasar, Pune
8. Mrs. Shilpa Mineeyar Pune
9. Mr. Sushant Biharilal Humane Nashik
10. Mrs Salave Mangala Jayant Nashik
11. Mr Jayant Omkar Salave
12. Mr. Kiran Nivrutti Divekar
13. Mr. Rajeev Verma Indore
14. Ms. Sangita suresh bhalerao. Jalgaon
15. Miss Sudarat Jiamyangyuen, Thailand
16. Ms Natchanitta Phumchum, Thailand

Vipassana Meditation Mobile Phone App

The new Vipassana Meditation mobile phone application is now available. It includes Goenkaji's audios and newsletters, as well as one-day course and group sitting information in your area. Online donations and additional features are also included. Please search for Vipassana Meditation App by Vipassana Research Institute in the Android Play Store to download and install it on your mobile phone.



Part time Non-Residential Short Course "INTRODUCTION TO VIPASSANA MEDITATION"

University of Mumbai (UoM) and Vipassana Research Institute (VRI) are jointly conducting the course 'Introduction to Vipassana Meditation' covering theoretical aspects and practical applicability of Vipassana Meditation in various fields, at Vipassana Research Institute, Hall no.2, Global Pagoda Campus, Gorai village, Borivali-W, Mumbai; from **8th July to 23rd Sep 2020** (3-Months)

Please find all the details and Application Form on: As below:)

VRI - Pali Residential Course - 2020

Pāli-Hindi (45 Days Residential Course) (**4th July to 18th August**). Please find Eligibility Criteria for above courses on: <https://www.vridhamma.org/Pali-Study-Programs>; **Contact:**

'Global Vipassana Foundation', Gorai, Borivali (W), Mumbai 91, Phone: 022-50427560/28451204 Extn. 560, and Mob. 9619234126 (09:30 AM to 05 PM), **Email:** mumbai@vridhamma.org;



Facility for students at Pagoda site

Meditators who want to meditate in the vicinity of the Buddha Relics and the Bodhi Tree can avail themselves of rooms at **Dhammalaya Guest House** next to the Global Vipassana Pagoda, Mumbai and make the most of their meditation sessions. The splendour of the Pagoda at night is also a marvel worth witnessing. Twin occupancy rooms and 2 suites (all a/c) with breakfast, lunch, snacks and dinner included. For reservations and additional information please ...

Contact: – JAGJIWAN MESHRAM, 'DHAMMALAYA', GLOBAL VIPASSANA PAGODA, ESSEL WORLD JETTY, GORAI VILLAGE, BORIVALI (W), MUMBAI-400091; PHONE: - +91-22-50427599 /598 (Dhammalaya Reception) PAGODA OFFICE:-+91-22-50427500 MOBILE: -9552006963/7977701576 +91-9920029786 Email: - info.dhammalaya@globalpagoda.org

Residential Accommodation in Global Pagoda for Dhamma Servers and Meditators at- Dhammalaya 2

One Day Mega Courses are held at the Global Pagoda, Gorai, Mumbai every year. People at times come from far off places to participate but are inconvenienced as there are no residential quarters for an overnight stay. Hence a 3-4 storey residential accommodation building is being planned where servers who are staying on the premises and the meditators arriving from afar 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 meditation course 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 Bipin Mehta: 9920052156, Email: audits@globalpagoda.org



One-day Mega courses and Daily One-day courses at Global Vipassana Pagoda for 2020

Sundays – on the occasions of – **3rd May, Buddha Purnima; 5th July, Ashadhi Purnima, 27th September Sharad Purnima and Goenkaji's Death Anniversary.** All are **One-day Mega courses** and also **Daily One-day courses** at GVP start at 11am till 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho:** Take advantage of the immense benefit of meditating in a large group. For registration Contact: 022-62427544, 022-28451170- Extn: 9, Mob. 8291894644 (Tel. booking: 11 am to 5 pm daily). Online registration: <http://oneday.globalpagoda.org/register>



DHAMMA DOHA

*dharmā na tarka-vitarka hai, dharmā na vāda-vivāda.
viraja vimala caitanya kā, dharmā punīta prasāda.*

Dharma is neither a debate, nor an argument;
Dharma is a sacred offering of the conscious purified mind.

*mata kara bahasa na tarka kara, mata kara vāda-vivāda.
dharmavāna karate nahīm, jhagare aura phasāda.*

Do not argue & debate, do not generate controversy,
A dhammic person does not create fights & confusions.

*darśana vāda-vivāda kā, jaba taka bhūta savāra.
taba taka chilake hī mile, nahīm dharmā kā sāra*

So long as the obsession of controversial philosophies remain; Till then one only gets the outer shell, not the essence (of dharma)

*karmoṃ ke baṇḍhana kaṭeṃ, hoya mukti kā bodha.
samatā sukha se cita bhare, taja virodha anurodha*

The bonds of karma are broken, liberation is tasted,
Equanimity permeates the mind, oppositions and agreements dissolve.

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