

Vipassana Newsletter

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

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WORDS OF DHAMMA

*Yato Yato sammāsati, khandhānaṃ udayabbayaṃ;
Labhati pītipāmojjaṃ, amataṃ taṃ vijānataṃ.*
– Dhammapada 374, Pakinnaka-vagga

Whoever has right awareness of the arising and passing of the aggregates (of mind and body), experiences rapture and joy that, for the wise, leads on to the deathless.

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 – 14

Anicca, Dukkha, Anatta

Anicca, dukkha, anatta: ephemeral, unsatisfactory, impersonal (not-self) – certainly these three aspects of Dhamma are expressions in negation which carry no philosophical significance as they are not philosophical beliefs, but are three characteristics which must be experienced on the path of liberation. A Vipassana meditator understands well that by realising these at the experiential level the path develops further. Experience is the key, mere belief does not work.

The gross, heavy sensations arising when a meditator starts to practise Vipassana, dissolve giving rise to an experience of their impermanence. This is *paññā*, the wisdom of arising and passing away; this is the starting point. With patience and focus, further realities emerge.

The apparent truth is that the entire body is a solid mass of matter. However, the ultimate truth is that it is nothing but subtle, fine wavelets of energy. The Buddha called the sub-atomic particle – the unit of matter which cannot be dissected any further – a *kalāpa*. To a serious meditator, even in the first or second Vipassana course this reality becomes clear when a flow of subtle vibrations becomes evident through the practice.

The body is experienced as a mass of vibrations, wavelets arising and passing with immense rapidity. As the practice deepens and one becomes aware of the subtler nature of sensations, one observes that not only on the surface of the body but also within, wavelets of energy keep arising and passing with immense rapidity. In accordance with the Vipassana tradition, these tiny *kalāpas* arise and dissolve billions of times in the blink of an eye.

According to contemporary modern science, the number you get by adding 22 zeroes after one is the number of times a sub-atomic particle arises and dissolves in a second. Science also claims that there is nothing solid in the material world, only wavelets of energy. A Vipassana meditator also arrives at the same conclusion, as he moves his attention from head to feet and then from feet to head in a single breath. The Buddha taught:

*Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati,
Sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati.*

(MN 1.107)

"Feeling the whole body I shall breath in, feeling the whole body I shall breath out."

A meditator can clearly see that solidity is the body's apparent reality, while the flow of energy is the subtler reality, and that what he or she is experiencing is the ultimate truth of the material existence, not an imagination or an affirmation of some sectarian or a philosophical belief. The Buddha said:

Sabbo loko pakampito – the entire world is a flow of tremulous wavelets.

(SN 1.1.168)

Experiencing the dissolution of gross sensations into subtle waves that have no substance is a station on the long journey of Vipassana and it is called the state of *bhaṅga* (total dissolution).

For the first stage of arising and passing, the Buddha said:

*Samudayadhammānupassī" vā kāyasmim viharati,
vayadhammānupassī vā kāyasmim viharati.*

"Thus he dwells observing the phenomenon of arising in the body, thus he dwells observing the phenomenon of passing away in the body."

At this juncture, a meditator observes the arising separately from the passing away, there being a gap between the two, at times for a long duration and at times for a short duration. When he arrives at the next station:

Samudayavayadhammānupassī vā kāyasmim viharati

"Thus he dwells observing the phenomenon of arising and passing away in the body."

The gap between the two dissolves. As soon as sensations arise they dissolve. Moving on, the speed intensifies making it difficult to know when they arose. Only dissolution and more dissolution, *bhaṅga*; like a large sand bank that falls and disintegrates. This is the stage of *bhaṅgaṇāna*.

When a meditator starts to experience a flow of *bhaṅga* he experiences the most sublime and subtle feeling of zest or rapture (*pīti*). Patanjali called it *anand*. When I myself experienced it during my first course I wanted to tell my respected teacher, Sayagyi U Ba Khin, that in our Hindu tradition this is the final goal of all striving, this is *sat, chit, chaitanya, anand, sacchidanand*. But before I could speak, he explained that these are sensations that arise from the contact between the mind and the body and are an indication of its ever changing nature. He also said that this is but the starting point of serious Vipassana practice.

If this awareness of sensation is maintained with equanimity and with the understanding of its true nature of impermanence, then the *anusaya-kilesa*, the deep rooted *kamma-saṅkhārās* which lie dormant in the depths of the mind over lifetimes – and which would eventually result in new births just as seeds grow into trees and give new fruit – these *kamma-saṅkhārās* now start to arise on the surface as sensations. If the awareness of their impermanent nature continues, then equanimity towards them, known as *saṅkhārupekkhā*, starts to arise. As the wisdom of *upekkhā* continues at this level of dissolution, the process of purification deepens.

This path of purification is indeed long. How long? That depends upon the collection of past *saṅkhārās* as well as the present strength and maturity of awareness, sati, and the realisation at the level of sensation of mind and body as *anicca*; this is right understanding or *sampajānāti* in the practice. Noticing my unspoken query arising, Sayagyi U Ba Khin said that many people mistake this stage to be the final one, but it is only a rest-house along the way. If it is mistaken for the final destination then the onward journey stops.

A serious meditator understands that this experience, being within the field of mind and body, is within the realm of the five senses, the field of *anicca*. He is ever aware lest it impede his movement towards the state beyond the mind and body. In that state all sense organs, the eyes, ears, nose, tongue and touch, cease to function (*saḷāyatananirodha*) for the duration that *nibbāna* is being experienced.

If during *bhaṅgaṇaṇa*, while experiencing rapturous joy or *pīṭisukha*, a person ever feels that this is indeed *nibbānaṃ paramaṃ sukhaṃ*, the unalloyed bliss of *nibbāna*, then he must check and see whether his sense organs are functioning. If they are, then the destination is still far away.

I now understood the entire road-map to liberation, in particular that the milestones experienced along the path should not be mistaken for the final destination. Divine light, divine smell, taste or touch are but milestones at the start of a long journey and holding on to any of these would impede further progress. Continuity of this understanding must ever be maintained that these experiences are merely arising and passing away.

Besides myriad, extra sensory perceptions, if one experiences calm for hours in meditation, or breathing naturally stops momentarily, or when the entire body, especially the spine, becomes ‘vibrant and alive’, then too the awareness of *anicca* must continue. This is of utmost importance so as not to cling to the sublime pleasant sensations. The field of *anicca* is the field of *dukkha*; it is neither ‘I’ nor ‘me’ nor ‘mine’ nor ‘my soul’ (*anatta*). If one were to get attached to these it would certainly become an obstruction. Every experience within the field of mind and matter, however unusual, may indicate progress but is not a marker of the final destination. By now a meditator knows through experience that the entire journey traverses the path from what is impermanent to that which is permanent – the ultimate truth of liberation from misery.

Someone may see such a focus on negation as undesirable, but when he meditates with the experience of the truth, he then realises that the focus on ‘what is not’, shields him from getting lost in a profusion of confusing alleyways on the path to the ultimate truth of *nibbāna*.

This has been the experience of so many besides myself, though I too had previously believed that expanding bliss was the final goal. With the loss of the Buddha’s teachings in this country, many misleading views had taken firm root and flourished, supported by the leading scholars of India.

(from the *Autobiography of Mr. SN Goenka*) –
To be continued...

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

Q: Why do you bring your wife on stage?

Goenkaji: Because without her I’m not complete. She’s half, the better half, so I have to keep her with me! She plays her own role by generating good vibrations of love. The whole atmosphere gets charged with good vibrations of love and compassion and there is peace. That is why you all listen so calmly--because of her. [Applause]

Q: Please speak on marriage. Couples living together as an alternative to celibacy.

Goenkaji: A householder living together with one spouse, not more than that. Otherwise if you keep on running from one to another to another you become a sex maniac and that doesn’t help. That is why we say one spouse and the sex relation is there, nothing wrong, but if both are good meditators then whenever passion arises both will start observing the sensation. There is passion, what sensation, there is passion what sensation; it is not permanent, not permanent; then both of them come out of passion. If they don’t come out of passion, they are not so strong, then if they have body relations then so what, as they have not broken their *śīla*. But slowly as they continue to work then in a few years time, it all depends from student to student, in a few years time one is totally out of this sex relation. Celibacy without suppression, natural celibacy and that is the stage which takes you to the final goal. Celibacy is very important, but forced celibacy is not important. That is why a householder has to learn how to observe sensation when passion arises and slowly come out of the passion

Q: What prevents you from becoming a politician?
[Laughter]

Goenkaji: I feel that I am better off than a politician. Why should I become a politician? Nothing wrong in being a politician, but the politician must also have a balanced mind, because politicians, like religious leaders, like business leaders are the leaders of society; everything good or bad percolates from the top and keeps on going down in society. If the politicians are full of negativity then they are miserable people and what message will they give to the society? Religious persons also, if their minds are not pure then what message are they giving to the people? And business people if they are selfish and only want money, money then what message are they giving to the society? Vipassana is for all of them. All of them must accept Vipassana as a part of life and then they will find they are out of misery and they are helping others to come out of misery.

Q: Why do we get different sensations in different parts of the body?

Goenkaji: There are many causes for sensations, not just a single cause. Sensations may be caused by the climate, by any injury or disease, by sitting for a long time, by the food that we have eaten or by past *saṅkhārās*. It does not matter what the cause is. Whatever the type of sensation, we observe it and remain equanimous to it. Even if the sensation is caused by mental defilements, there are so many kinds of defilements that it is not possible to know which defilement has caused this sensation. So, you should not go into these details.

For example, if we have to clean a dirty cloth, we take soap and water and scrub the cloth with the soap. There is no need to know where, how and when the cloth became dirty. The cloth is dirty, we have the soap and we have to clean the cloth. Similarly, we have learned the technique of Vipassana. Whatever the reason for the sensation and whatever the type of sensation, we have to observe it and understand its nature of impermanence.



Dhammic Death

1. Mr. Suvindersingh, resident of Muzaffarpur, India, who served Dhamma sincerely since the past few years as an Asst. Teacher, peacefully passed away on 2nd February in a hospital in Delhi. The Dhamma family wishes him continued progress on the path of Dhamma.

2. Mr. Anjanikumar Agrawal from Sitamarhi (Bihar) passed away peacefully in Bengaluru in a hospital on 13th February 2020. He has served Dhamma in the capacity of Asst. Teacher for a long time. May he progress on the path of Dhamma; this is the sincere wish for him from the Dhamma family.

3. Asst Teacher, Smt. Kirti Rohinikant Sharma from Navi Mumbai had served meditators in many camps. While travelling for conducting a course, she embraced death smilingly on 12th Feb 2020. The Dhamma family wishes her a continued onward journey on the path of Dhamma.

4. A very active Trustee from Jabalpur, Shri Balkrishna Mehra passed away peacefully on 7th Feb. 2020. He worked extensively to propagate Vipassana Dhamma in the surrounding region of Jabalpur to Manmad and inspired many on the path of Dhamma. May the paramis he earned take him high on the path of Dhamma.

May All Be Happy

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 below:

VRI - Pāli Residential Courses - 2020

Pāli-Hindi (45 Days Residential Course) (4th July to 18th August) and **Basic Intensive Pāli – English 60 Days Residential course (5th Sept to 4th Nov. 2020)**. 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 MESHARAM, '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

Vipassana Research Institute (VRI)

Vipassana Research Institute (VRI), a non-profit-making body, has the principal aim of conducting scientific research into the sources and applications of the Vipassana Meditation Technique. Donation to VRI is eligible for 100% tax deduction benefits under Section 35 (1) (iii) of the Indian Income Tax Act, 1961. Bank Details: Vipassana Research Institute, Axis Bank Ltd, Malad (W).

Account No. 911010004132846 IFSC Code: UTIB0000062;

Contact: Mr. Derick Pegado, Mob: 9921227057; or Mr. Bipin Mehta, Mob: 9920052156 <https://www.vridhamma.org/donateonline>.

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 SNDT 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: SNDT 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 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.

Additional Responsibilities

1. Mr. Karma Jigme Dawa (AT), to assist centre teacher in serving Dhamma Sikkim.
2. Mr. Amit Sawhney, to assist the Centre Teacher of Dhamma Sikhara.
3. Mr. Attar Singh Sangwan, to assist the Centre Teacher of Dhamma Hitkari.

Newly Appointed Assistant Teachers

1. Smt. Abha Mittal, Delhi
2. Smt. Vimlesh Pandey, Lucknow, U.P.
3. Smt. Arpana Madhav, Bengaluru
4. Smt. Maya M. Meshram, Nagpur
5. Smt. Praveen Khansa, Rohtak

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.



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.

This is a great occasion for all meditators and non-meditators to increase their *pārami* by contributing to this fund *as any amount of donation is always welcome*.

• 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.



The Golden Jubilee Celebration of Vipassana Concludes on Happy Note

On conclusion of Golden Jubilee year of the spread of Vipassana from India, a spectacular programme was organised at International Global Pagoda, Gorai, Mumbai on 15th – 16th Dec 2019, in which approx 8 – 9 thousand people from all over the world participated. Direct relay from TV channels showed the history of spread of Dhamma all over the world using the videotaped experiences of students and teachers. The inspiring words of Ms. Kiran Bedi, the governor of Puducherry, who participated in the programme spoke about maintaining the pristine purity of Dhamma, as well as the Pagoda alive for more than 500 years. The Vipassana camp in Tihar prison was held under her auspices where 1000 prisoners had participated on one course. The camp was conducted by Respected Guruji & Mataji, assisted by over 60 asst. teachers and dhamma servers. The clips are available on internet linked as under:

https://www.youtube.com/watch?v=g6bwuGr4H_o

<https://www.youtube.com/watch?v=eEqrB4AXHUK>



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

Sundays – on the occasions of **3rd May, 2020, 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

*Isa anitya saṃsāra meṃ, dukha kā dikhe na anta;
Jaba andara Prajñā jage, sukha jaga jāya.ananta.*

Suffering is endless in this ever changing world;
But endless joy awakens when wisdom arises.

*Kāyā citta anitya hai, isameṃ sāra na koya;
Maiṃ mere ki bhrāntiyāṃ, dukha utpādaka hoṃya.*

Body and mind are ephemeral, they have no substance;
The delusion of me and mine gives rise to misery.

*Sāre dharma anātma haiṃ, prajñā dekha prabuddha;
Kṣiṇa kare nija dukha sabhī, aisā mārga viśuddha.*

Matured wisdom recognises that all dharmas are free
of me and mine; Oh with this pure path (of Dhamma)
all miseries gradually dissolve.

*Prajñā jāge balavatī, ho anitya kā bodha;
Hoya indriyāṭita jaba, hove citta viśodha.*

May powerful wisdom arise bringing awareness of the
ever changing; Going beyond the senses, the mind is
purified.

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