



Vipassana Newsletter

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

Vol. 33, No. 07, 03rd JULY, 2023.

A monthly publication of the Vipassana Research Institute

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

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Words of Dhamma

*Na tāvatā dhammadharo, yāvatā bahu bhāsati;
Yo ca appampi sutvāna, dhammaṃ kāyena passati;
Sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.*

– Dhammapadapāli 259, Dhammatthavaggo.

One does not uphold the Dhamma merely by talking a lot about it. One upholds the Dhamma when, even if having heard only a little, one diligently observes Dhamma with one's body (Vipassana).

The Significance of Dhamma Chakka Day

Discourse by Principal Teacher S.N. Goenka on Dhamma Cakka Pavattana Day, Āṣāḍh ha Full Moon Day, July 11, 1987, Ghatkopar, Mumbai

Let us pay our respects to the great man, the supremely compassionate Gotama Buddha of this country, who previously having attained full enlightenment (*sammā sambodhi*), on this day rotated the wheel of Dhamma, Dhamma Cakka Pavattana, in Sarnath.

Prior to the turning of the wheel of the Dhamma, there existed the dharma of *sīla*, or morality and good conduct, in India. Many people lived moral lives. The dharma of *samādhi* (control of the mind) existed also, with some people practising eight types of profound *samādhi*. *Paññā*, wisdom, existed as well. The Buddha also taught people *sīla*, *samādhi*, and *paññā* while turning the wheel of Dhamma. The question then becomes, "What was unique in his teaching?"

The difference in his teaching is that it leads to *sīla* becoming a natural part of one's nature. A person may observe *sīla* out of fear of punishment by law, or fear of social censure, or fear of suffering in an after-life of rebirth in lower realms. Or alternately, a person may think if I abide by *sīla*, then I will not be punished by law, I will have good standing in society as a person of good repute, as a dhammic person, and I will attain birth in higher realms after death. Whatever be the reason, it is good to observe *sīla*. But if by observing *sīla* it becomes a part of a person's nature and behavior, and one does not have to make effort to observe *sīla*, then this has become his nature. The day it becomes his nature, it also becomes his dhamma.

The meaning of Dhamma is that which is one's nature. *Attano sabhāvaṃ dhāretīti dhammo.* (*Buddha-vandanā gantha-sangaho, Namakkāraṭīkā*). Everyone would like to reach this state, but how? The Buddha shows us the way. After *sīla* the second step is to learn to control the mind; this is the step of *samādhi*. What was novel then in *samādhi* that he spoke of?

Using an object to focus on, a beginner learns to concentrate his mind. This was called *vitakka* in those days. Then that

awareness is maintained, which was called *vicāra*. This *vitakka* and *vicāra* then give rise to *pīti*, a rapturous feeling of well-being. The body is suffused with *sukha*, blissful pleasant sensation. So there is *vitakka*, *vicāra*, *pīti*, *sukha*, and the mind is concentrated. This is the first stage of *jhāna* (*dhyāna*) meditation.

The meditator progresses further, going deeper, and *vitakka* and *vicāra* both recede. Now there is only *pīti*, *sukha*; waves of pleasant feeling in the mind and the body and one remains concentrated with that. This is the second stage of *jhāna* meditation.

Progressing further, the *pīti* that was present recedes, and now there is just a pleasant bodily sensation, *sukha*, from mental concentration. This is the third *jhāna*.

As the meditator continues to progress, the wavelets of *sukha* that pervaded his body have ended. There is neither a pleasant nor an unpleasant feeling in the mind. There is just a concentrated, tranquil mind. This is the fourth stage of *jhāna*.

Now a meditator expands his mind into the entire universe, infinite space. This is the fifth stage of *jhāna* meditation.

Then that part of the mind, the knowing part, the consciousness, the *viññāṇa* goes on expanding, spreading throughout the universe. He spreads it far, far into boundless space—infinite consciousness. This is the sixth stage of *jhāna*.

Now, nothing remains to hold on to, *akiñcana*, nothing. The mind is spread in boundless nothingness. This is the seventh stage of *jhāna*.

Going forward, he observes to see whether his perception, *saññā* is working or not and finds that may be it is working, but very, very slightly, and may be it is not working. He has reached a stage where his *saññā* can't be said to be working or not working. He spreads this awareness in this infinity of neither perception nor non-perception. One cannot say that *saññā* is not there, nor can one say that *saññā* is there. This is the eighth stage of *jhāna*.

In India, there were additional ways of meditation that have since vanished. There were practices that existed to expand awareness through boundless infinity on the basis of varied objects. For example, focusing on a colour disc with open eyes

and then seeing it with closed eyes. Thus focusing on a small spot of the colour, it then begins to appear like a tiny dot. Whatever the chosen colour, the meditator begins to now expand it and goes on expanding the colour to boundless space.

Similarly, a meditator is also able to spread and expand a feeling of metta, of loving kindness. May all be happy! This becomes one's object of meditation—to spread and expand one's mind to infinity.

These eight jhānas, when well developed, are highly beneficial and endow one with powerful abilities. A person could even show off his prowess by performing wonders. With these jhānas the mind is also purified to some degree. What, therefore, was the shortcoming with this jhāna meditation?...

(To be continued.....)

—Kalyanamitta,
S. N. Goenka

Dhamma Vipula Vipassana Centre: Opening Ceremony

This Dhamma discourse that Respected Guruji gave on Sunday, March 4, 2012 at the inaugural ceremony of the Dhamma Vipula Vipassana centre in Navi Mumbai, Belapur seems appropriate and inspiring during this year when we are commemorating his birth centenary.

— Editor

My dear Dhamma sons and daughters,

It is so beneficial to be present here and meditate at this new centre. A place of Dhamma becomes auspicious only when Dhamma meditation is practised here. With so many meditators congregating here, it is fortunate that a good start has been made. Like other centres, this one will grow. It will greatly contribute to the welfare of many. Dhamma has to arise and become well-established in everyone.

People will come to meditate in these centres. This is not merely a ritual—that we go to this Dhamma land and spend ten days—now we have become very dhammic. Dhamma has its own greatness; we have to uphold this greatness so that it comes into everyone's life.

If a person cannot be happy and cannot benefit himself, how can he help others? Therefore, it is not to oblige others, to do someone else a favour, but for one's own benefit and welfare that one must grow in Dhamma. This alone will enable one to help others.

There are persons who do not practise meditation regularly and do not develop in it but expect the whole world to begin practising Vipassana, "Oh, our Vipassana is spreading so much!" Each person should consider, "How much is Dhamma growing inside me? If it grows inside me, it will spread outside easily."

It shouldn't happen that in 10, 20, 50, or 100 years from now, just an empty shell of a building is left standing here. "Oh, some meditation used to take place here; there used to be a meditation centre, and that centre had so and so Acharya." Take care that such a wrong history does not unfold.

May Dhamma spread! And Dhamma will spread when Dhamma arises in each individual person. This is a place where

we can awaken Dhamma within ourselves, a place to ripen in Dhamma for our own welfare and benefit. And in this way, for the welfare and benefit of others.

What does a person want when walking on the path of Dhamma? What is one looking for? If, while walking on the path of Dhamma, even the slightest feeling arises in someone, "I should be in charge here; I made this centre; I gave so much support in making this centre. Oh, Guruji is getting old; this centre should be in my hands now." Such a poor person has not understood Dhamma. It should be in the hands of Dhamma. Dhamma must be given all importance.

Whenever we start giving importance to position, name, or fame, the Dhamma will start sinking. History shows us why Dhamma weakened in different places and at different times after important Dhamma work took place. One person, two persons, or ten persons began to feel, "This should be under me; I should be the owner of this." They are the enemies of Dhamma. Instead, they should feel, "I should also meditate the way others are meditating. "Looking at me, may others also be inspired to meditate."

That is all that should be done here: to meditate. No talk of wanting to take possession. If somebody gives service, if somebody gives *dāna*, if somebody teaches Dhamma and wants something in return, then he is a useless fellow. In exchange, what could he want? Are people benefiting or not? That's all. The only thing that should make you happy is that people are benefiting from this. "All this is very good, but what is my position in this?" Whoever feels this way, "What is my position in this?" is not fit to be in that position. He is not worthy of the Dhamma. What position? We have to serve. We are here to serve. If "my ownership" or "my importance" arises in your mind, then you will remain lost in that, in your ownership, in your importance, and you will forget to serve.

I know that people are working with such sincerity in such large numbers all over the world to spread Dhamma. How are they doing it? By bringing it into their lives. People see the change, "Oh, look at them! How they have changed through Vipassana!" They inspire others towards Vipassana and Dhamma. They come, not to build a sect or create a political party, not to establish their own importance. People come because they benefit from it. They are happy to see individuals progress in their own welfare. If there is anything apart from this, then there is no trace of Dhamma in those people.

We have to meditate. It is true that first of all we have to meditate for our own welfare. There is some impurity in everyone's mind. If there was none, then we would have become Arahants. So we accept that we have our faults, "I have this impurity in me. I want to remove this impurity; I have received this technique to remove this impurity." So all the work is done with only one goal in mind. "Whatever impurity I have in my mind, whenever I have some feeling of self-interest, whenever there is a feeling of pride, whenever there is a feeling of 'I, me, mine,' it is very dangerous. It is far away from Dhamma."

Hence, every single one of you should live such an ideal life that you inspire others towards Dhamma. Dhamma is spreading; it is certainly happening. Everyone should think whether he is an obstacle to this spread. If your goal is to remove the ego within, then you will not become an obstacle.

I feel pleased to see so many becoming better human beings. This person has changed so much! Others too see that his anger is gone; now he is so loving and devoid of ego. This change inspires others.

May this family, the sons and daughters of Dhamma, keep increasing. Seeing a large family, the head of the family feels happy, doesn't he? So like that, I also feel happy when I hear that all across the world, not only have new centres come up but that people are meditating, and they are meditating regularly.

Once again, I will remind all that there should be but one goal of meditation practice, and that is to purify the mind. This meditation is such that we have to do nothing. As one progresses in meditation, the impurity within cannot stay; it keeps coming out. It will come out through this sensation or that sensation. With discomfort or without discomfort, it is bound to come out. So have just one goal: "I have to improve myself. Whatever I am now, I must improve."

If you have this goal in front of you, then the inauguration of this centre will be successful, as will all the other centres that are coming up around the world. Then one may be from any caste or sect; it matters not. If you walk on this path, you will become a better human being. You need not change your name or sect. One has to awaken the humanity within. Keep working on this with this goal in mind. My blessings are with you. My good wishes are with you.

—Kalyanamitta,
S. N. Goenka

Vipassana Research Institute (VRI)

On the occasion of Guru Purnima, Vipassana Research Institute is very happy to announce the Project 'Pala'- The Treasure of Dhamma'

As you all know that this precious Dhamma as maintained by the pure tradition of Teachers and given to us in its pristine purity by S.N.Goenkaji needs to be preserved, protected and passed on as it is to the future generations, for the benefit of many. There is a vast treasure of materials available in the form palm leaves from Myanmar, manuscripts, rare books, photographs, artefacts, audio and Video tapes. This also includes rarest of the rare personal collections of Goenkaji.

Summary of Pala - Treasures of Dhamma

Photos, images & negatives – over 20000 and 8000

- Letters, Documents & Transcript – over 210,000.
- Newsletters, Newspapers, Magazines – over 10000.
- Diaries & Notebooks – about 500
- Printed books – over 12000
- Palm leaf & Manuscripts – Approx 28
- Audio & Video collection – over 3000 tapes.

• Paintings - over 130 large paintings being preserved on the Life of the Buddha.

• Course application forms - over 12 lakhs (Some forms are from 1971!)

Hence to protect these materials from the risk of damage due to environmental conditions, the very project 'Pāla'- meaning to preserve, to secure Dhamma teachings, a state-of-the-art conservation and preservation facility is planned, which is about 5000 sqft in area. The facility will have a temperature-controlled environment, storage facility which would be fire

resistant and being constructed on a higher level it will be protected from water.

The project is estimated to cost around Rs 300 lac hence any contributions towards this noble cause for the future generations would be of great merits.

Please click below YouTube link to see a short video on Pala - The Treasures of Dhamma:

<https://youtu.be/eK-dJPWnOhS>

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2. Shri Bipinbhai Mehta - 022-50427510/ 9920052156

3. Email - audits@globalpagoda.org

4. Online Donation- <https://www.vridhamma.org/donate-online>

Dhammic Death

On May 14, Shri Sudhir Shah passed away at the age of 81. Sudhir-ji's family strongly supported Goenkaji's Dhamma mission. He himself attended his first Vipassana course in 1972 along with his parents Nanji-bhai and Kesarben Shah. In the following year Sudhir-ji's wife Madhuriben sat a course, and with the passage of time all their children and grandchildren also learned Vipassana. He became an assistant teacher in 1993 and a Teacher in 2001, with responsibility for Dhamma Nāga in Nagpur (Maharashtra state). In that role and later as a Coordinator Area Teacher, he helped students and fellow teachers alike with his calmness, kindness and humility. May he, his wife Madhuriben and all his family be happy, peaceful and liberated!

New Responsibility Teachers

1. Shri Uttamrao Patil, Dhule
2. Shri Gulabrao Mali, Dhule
3. Shri Anil Mali, Jalgaon
4. Shri Deepak Muchrikar, Bhusawal, Jalgaon

Senior Assistant Teachers

1. Mrs. Rashmi Vipinprakash Mangal, Ahmedabad, Gujarat

New appointments Aisstant Teachers

1. Shri Yogendra Yadav, Ballia, Uttar Pradesh

2. Smt. Pushplata Gaikwad, Nagpur
3. Mrs Alpa Lakhani, Jetpur, Gujarat

Children Course Teachers

1. Mrs. Sharmila Gupta, Bangalore
2. Miss Xiu Hu Li, Fujian, China
3. Mrs. Xiao Wen Li, Guangdong, China

RCCC

1. Smt. N. Vijayalakshmi, Tamilnadu Region

Centenary Celebrations of Birth Year of Pujya Guruji S.N. Goenka

Schedule of Mega Courses at GLOBAL VIPASSANA PAGODA, Gorai, Mumbai

Month	Proposed Mega Course, Date & Day	Occasion
August 2023	27th Aug 2023, Sunday	Centenary year Mega course
September 2023	10th Sept 2023, Sunday	Centenary year Mega course
October 2023	1st Oct 2023, Sunday	Sharad Purnima (Pujya Guruji)
November 2023	19th Nov 2023 Sunday	Centenary year Mega course
December 2023	10th Dec 2023, Sunday	Centenary year Mega course
January 2024	14th Jan 2024, Sunday	Sangha dana and Mega Course
February 2024	MEGA EVENT: 4th Feb 2024, Sunday	Documentary Film on Pujya Guruji & other events



Registration link:- oneday.globalpagoda.org

For any other information- Tel :- 022-50427500 / +91 8291894644

• Email: guruji.centenary@globalpagoda.org

**N.B. The QR code on top right corner contains informations regarding Centenary Program.
True Homage**

Let us all pledge to make every effort to meditate and to incorporate the Dhamma that he has given us into our lives as much as possible. In this centenary year, this will be our true homage to respected Goenkaji.

DHAMMA DOHAS

*Pratīkṣaṇa sati jāgrata rahe, pratipala saṃprajñāna;
Pratipala bhava ke mala kaṭen, pratipala ho kalyāṇa.*

May awareness awaken every moment, along with constant thorough understanding of impermanence; May the impurity of existence dissolve every moment, may every moment be beneficial.

*Mānava jīvana ratana sā, jāya vr̥thā na bīta;
Caleṃ mukti ke pantha para, rahe dharama se prīta.*

Human life is like a precious gem; do not waste it. May we walk on the path of liberation, may love towards Dhamma ever remain.

*Kevala buddhikilola men, jīvana bīta na jāya;
Jage ācaraṇa dharama kā, to mangala chā jāya.*

May life not be spent only in intellectual games, May a Dhamma way of life develop, leading to welfare all around.

*Jaisā terā ācaraṇa, phala vaisā hī hoyā;
Durācaraṇa dukha hī badhe, sadācaraṇa sukha hoyā.*

As is your conduct, so shall be the result; Misbehavior only increases sorrow, good behavior leads to happiness.

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Edited and published by R.P. Yadav for VRI, Igatpuri-422 403 and printed at Apollo Printing Press, 259, SICOF Ltd., 69 MIDC, Satpur, Nashik-422 007.
No. 07, 03 July, 2023. Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month; Vip. NL Regd. No. 49916/90; P. Regn No. NSK/RNP-232/2021-2023

DATE OF PRINTING: 15 JUNE, 2023, DATE OF PUBLICATION: 03 JULY, 2023

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Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Tel: (02553) 244998, 243553, 244076,

244086, 244144, 244440

Email: vri_admin@vridhamma.org

course booking: info.giri@vridhamma.org

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