

Vipassana Newsletter

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

Vol. 30, No. 8, 5 July. 2020. A monthly publication of the Vipassana Research Institute

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

A special on-line-edition of the Vipassana Newsletter

WORDS OF DHAMMA

Caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya, lokānukampāya, atthāya hitāya sukhāya, devamanussānaṃ. Mā ekena dve āgamittha. Desetha, bhikkhave, Dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ. Kevalaparipuṇṇaṃ parisuddhaṃ bramacariyaṃ pakāsetha. Santi sattā apparaṃjakkhajātikā assavanaṭā Dhammassa parihāyanti, bhavissanti Dhammassa aññātāro.

– (Vinaya Mahākhandho Sāsanavaḍḍhanaṃ 17: Mārakathā)

Go your ways, oh monks, for the benefit and happiness of many, Out of compassion for the world, for the good, benefit and happiness of gods and men.

Let no two go in the same direction.

Teach, oh monks, the Dhamma, which is beneficial at the beginning, in the middle, and at the end – both the spirit and the letter of it. Make known the Noble Life, which is fully complete and pure.

There are beings with only a little dust in their eyes who will be lost unless they hear the Dhamma.

Such persons will understand the truth.

The Significance of Ashadhi Purnima

An Address by Principal Teacher S.N. Goenka

(Mumbai – 18 July, 1989)

My Dear Meditators,

About 2600 years ago on this *Āṣāḍhī Pūrṇimā* (full moon day of the month of *Āṣāḍh*, which comes in June-July), the Buddha shared the liberating knowledge that he had discovered, the knowledge of *Nibbāna*, for the very first time. Since then this full moon day has also become known as '*Guru-Pūrṇimā*' – the day to pay respect to the *guru*, the teacher.

However, if the day is spent in mere rites and rituals, or intellectual, verbal acrobatics then its true significance will be misunderstood and we will not gain real benefit.

How indeed do we truly understand this day and gain real benefit? What is the relationship between the teacher and those who are taught? And what are the responsibilities of the one teaching and the ones learning Dhamma? Only if these are well understood by both teachers and students while performing their respective responsibilities will this day hold some meaning.

In ancient times just as today, the teacher and the taught were addressed as *guru* and *shishya* – the master and the disciple. But as with many other words, the words lost their wholesome meaning, and some wise persons stopped using them.

We see that the Buddha too refrained from using the

word '*guru*'; instead, he called those who undertook to teach – '*kalyāṇamitta*', a spiritual friend who is one's true well-wisher. He is a guide, a friend in your well being, in your wholesome journey through life. Certainly a true friend would turn our lives in the direction towards further development.

If a person who has become a murderer comes across a well wisher who helps transform him, turns him into a dhammic person; such a person then will be the erstwhile murderer's guide, his true friend. Similarly, a guide who transforms a thief, or a burglar, or a cheat, by helping him break his unwholesome habit is certainly his *kalyāṇamitta*.

If one gets into the habit of sexual misconduct or of lying, speaking harsh words, gossiping, empty chatter, or gets addicted to drugs and gambling, and then meets someone who helps him come out of such unwholesome habits, such a person would truly be called his guide who has led him out of the dark woods. A spiritual friend who, with our highest welfare in mind, helps us to get established on the wholesome path of *sīla* or morality is indeed our true friend.

If we have not learned to discipline the mind which is very agitated and restless and filled in its depth with impurities, the knots gathered over lifetimes – knots of craving and aversion, knots of blind attachments – these knots would result in us taking birth time and again ever-rotating the wheel of misery. However, if we meet a person who shows us the way to discipline the mind and the way to dissolve these knots and break

this ever-rotating wheel of becoming, showing us the way out of unending misery, then such a person would indeed be our *kalyāṇamitta*.

Our behaviour with people is often stressful, filled with harshness, latent anger, hurt or rebelliousness. But if one comes across a guide, a friend who helps us reach a stage whereby the mind gets suffused with compassionate love, generosity and goodwill even as one continues to purify it, then such a person will certainly be called our *kalyāṇamitta*. Many addressed the Buddha also as '*kalyāṇamitta*'.

The Buddha explained that when towards the end of the night you see the dawn breaking, then the sun is certain to rise. The golden pink shadow in the east at the end of the night is a harbinger of the message that the sunrise is imminent. So likewise, when one meets a *kalyāṇamitta*, a guide, know that liberation is inevitable.

A teacher at that time was also addressed in two other ways – *ācārya* meaning the one whose behaviour and comportment is blemishless and *upādhyāya* meaning he whom one sits near to, and under his guidance one learns spiritual practices and meditation. These titles were prevalent then, just as the word *guru* was. A *guru* was someone highly exalted; it also meant something heavy, weighty – weighty with profound, transformative values. The word *guru* in this sense was good. But when some teachers started marketing '*gurudom*' then it literally turned heavy, became a burden. A real *guru* can never be a burden on others.

The Buddha was well aware of how something so sound can degenerate. Something as simple as people supporting a spiritual master out of gratitude and respect for what they have learned from him can soon deteriorate into expectations from a *guru* that his followers should honour him, pay obeisance with flowers and make offerings. As a *guru* he expects glorification and material things as his right; a false sense of entitlement creeps in. Such a *guru* indeed turns heavy, into a burden.

Of course, a teacher's needs should be met. A renunciate, a bhikkhu who teaches has many restrictions. He lives with minimal possessions – two sets of robes and a bowl for collecting his daily food when offered. Even then he does not become a burden on others. Like cows that do not eat their fill from one place, but wander around grazing a little here and there on pasture land, or like bees that gather honey a few drops at a time, fluttering from flower to flower, a bhikkhu on alms round walks slowly from door to door. He pauses without making request, with head bowed, gathering some food from every house which is offering, so as not to burden any one household. And everywhere he goes, even if he is not given anything, he is filled with *mettā* – may you be happy. He is light on others. Such a one is worthy of becoming a master, an *upādhyāya*.

When out on alms round, he who walks on the path of the Buddha will not utter the words, “Oh sir, oh mother, give me food”. He will silently stand by the entrance of the house for a few moments with head bowed and bowl in hand. It is up to the householder whether he wants to offer alms. The monk stands for a minute or two before moving on, a smile on his face.

In the country where I was born and brought up, early in the morning one could see a row of bhikkhus moving on alms round. Noiselessly, walking with measured steps, they would stop in front of homes and whether they received offerings or not, they would move on with words of loving *mettā* spoken quietly. When a bhikkhu had gathered enough for his needs, he would sit somewhere quiet and eat, unless there was an ailing or an elderly bhikkhu back in the monastery, in which case he would take some food back for him. He would not take more than he required – *bhatta-mattaññū*, he knows his quantity. He is not greedy. Otherwise, he will turn into a burden, heavy, a *guru* for followers. But no, he is light as a bee gathering honey.

Of course, he needs to feed himself, but he never makes requests. Once the Buddha said that if you want others to run away then ask them for things. A true teacher will not indulge in such behaviour. Rather, an increasing number of people will be attracted to come to him for their own welfare, to receive Dhamma. He thus becomes a giver, not a receiver, a giver of Dhamma. He is not indulging in a transaction, like a businessman saying, “I have shown you the path of liberation, have imparted the highest Dhamma, what will you give me in return? Give me something if you truly want the benefits of my teachings”. Such a man becomes a heavy burden on his followers, a *guru*.

The Buddha knew that with time Dhamma would lose its pristine quality and the first indication of its loss would be that the teacher would turn into a *guru*, a millstone round the neck of the disciples, his focus turning into what he was receiving rather than on giving knowledge, and generating *mettā*.

An Event – Bhikkhu Nagasena

About 400 years after the Buddha's passing away, there was a bhikkhu who would go to town on alms round walking silently – *tuṅhī-bhāva*, head bowed, eyes lowered – *okkhitta-cakkhu*, filled with *mettā*. He would stop by every house, missing out none giving the opportunity for them to gain merit. There was, however, one house where its members would totally ignore him and yet he would stand for a minute before moving on with *mettā*.

Ten years passed by, and still he continued not to ignore this particular house. Tirelessly he stood there daily for a minute. He never considered. “Why bother where I am so unwelcome”. If he thought in this way then he would not have been a Buddha's son on alms

round. Everyone deserves the opportunity to earn merits is the abiding thought of a Buddha’s son before moving on with *mettā*.

After ten years a day finally came when the lady of the house lifted her head upon seeing him only to say, “Please go”, just as someone may dismiss a beggar. This time the bhikkhu’s smile widened and he uttered, “May you be happy”. The lady wondered, we have never even lifted our heads in ten years, and today I did so only to say, “Please go”. Even then he has smiled and blessed us.

The lady of the house had become pregnant. Pregnant with one who was going to be a very wise, learned man in the future. Influenced by the seed growing in her womb her heart had softened; it was now more important for the bhikkhu to give *mettā* as there were now two lives.

With time the child was born and as he grew he became very learned, proficient in many texts and scriptures. He also turned arrogant with this knowledge. The housewife in the meantime had begun giving alms to the bhikkhu.

One day she requested the monk, “Sir, please come in and partake of food”. While the monk was eating the son returned home. Having been raised in traditions and customs that were very contrary to the bhikkhu’s he irritatedly burst out: “Who is this sitting in this house!” The bhikkhu calmly left uttering words filled with *mettā* filled words. He knew that this young man had immense dormant *pāramīs* which were veiled under dark clouds. In time, this young man learned *sādhanā* from this very bhikkhu, and reaching the stage of arahant he became well known by the name of bhikkhu Nagasena.

In the olden days the north-west region of India, (which is now part of Pakistan), was ruled by the Yavana (Ionian, Greek) king Minander (Milinda). There commenced a dialogue between this king and bhikkhu Nagasena, where Nagasena answered the king’s questions. This dialogue has become a well-known book called ‘Milind Prashna’ (The Questions of King Milinda) which even today is a significant book for seekers. And all this began from a bhikkhu who had stopped by Nagasena’s house daily, even before his birth, whether he received alms or not and blessed the house with his compassion. A bhikkhu in the true sense of the word as he did not hold back his blessings when ignored and derided. Such a one is not a burden on society, not a *guru*.

This behaviour is becoming of a bhikkhu. A renunciate has no family or familial relations. He lives with limited needs knowing the amount of his food requirements, *bhatta-mattaññū* and only having robes to shield from inclement weather and an alms bowl. He hoards nothing. Such a bhikkhu is worthy of teaching Dhamma.

In those days householders too used to teach, though we do not have much information on this. But from the traditions being followed in Myanmar, one thing is clear that the householder who taught did not accept anything for his family’s sustenance. While conducting a course he would reside there and partake of food as others would. But if he accepted anything in return for his teaching, then he would become a *guru*, heavy with endless wants.

Unlike a bhikkhu whose wants are limited, a householder teacher’s wants could become endless. But if there is no acceptance or receiving of goods as payment then he truly becomes an *upādhyāya*, an *ācārya*. His followers will feel no resistance in flocking to such a person. *Ācārya*, *upādhyāya*, *kalyāṇamitta* – these were the terms that became prevalent in those days for one who showed the way to those lost in the maelstrom of existence.

On this full moon night of Ashadhi Purnima, the Buddha taught Dhamma to five monks. Under his guidance, within seven days they all became arahants. Then some people started coming from nearby Varanasi city. Amongst them came a rich man’s son who was very agitated and restless; living proof that money is never a hallmark of happiness. Miserable, he came to the Buddha and learnt Dhamma which transformed him. His friends learnt that their friend, Yasa, who used to be so agitated and depressed had changed to become so calm and peaceful. So four of his friends, at first, and then another fifty came to the Buddha. In a short time they all became arahants. Within four months there were sixty arahant bhikkhus including the original five bhikkhus.

Now the Buddha thought the time had come for Dhamma to spread far and wide for the maximum number of people to receive this blessed knowledge. So he instructed these arahants saying, “*Caratha bhikkhave cārikaṃ*. Go forth, and keep walking bhikkhus, go and teach Dhamma to people.” “*Mā ekena dve āgamittha*. Each one go alone. Take different paths”. “For the welfare of many, for the happiness of many – *bahujana-hitāya, bahujana-sukhāya*”.

Why did the Buddha send forth the bhikkhus? To show the way of true happiness to the suffering people. One person could not reach everywhere. But with a number of them going forth and teaching people according to their capacity, many more could be benefited. Bhikkhus carried this in mind as they went. The goal was not to become *gurus* and be revered by many. One who has reached the highest state and become liberated, what indeed could such a person ask for himself in return for teaching Dhamma? He is not there for any commercial exchange in return for teaching Dhamma. There is but one goal, the goal of compassion – “Oh, the people are so miserable, so miserable. The rich and the poor, literate and illiterate, young and old, men and women are all seeking a way

out of their misery". His heart fills with compassion. How to bring them out of their misery?

There is but one way. Show them the way to come out of their defilements, to come out of craving, aversion and blind attachment. With this teaching they could truly find their highest welfare, a way to be happy. Asking for nothing in return, compassionate giving becomes very worthwhile. Asking for nothing in return, not even from those whom he has taught makes him a good teacher.

The one who teaches true Dhamma does not ever create a sect. Glorifying himself, he does not demand reverence, or enforce fear of sin and hell lest those who are taught wander off. He does not encourage blind faith. There is but one goal and that is to help people come out of misery, he shows them the path of truth, the path pertaining to the laws of nature. He is not imparting Buddha dharma, Jain dharma or Muslim or Hindu dharma. It is but Dhamma, one Dhamma that is applicable to all. He is free of sectarian beliefs. He has well understood this and is worthy to teach.

He speaks of the laws of nature, according to which one learns that as soon as a person kindles craving or aversion in oneself, he will be unhappy. There is no partiality. Nature does not punish one because he may be a Christian or a Hindu while shielding another one because he may be a Muslim or a Jew. It is impeccably impartial. Any person, from any caste, race or nationality, who kindles greed or animosity or any other impurity within, will without exception become unhappy. This is the law of nature. This is Dhamma.

On the other hand, if he stops generating anger and hatred or craving and greed, and starts purifying his mind, then again following the law of nature, his mind will be filled with a feeling of goodwill, compassion and empathy. And what's more, nature will endow him with joy and peace without delay. As soon as a feeling of empathy and goodwill for others arises within, he will feel so tranquil and happy. These are immutable laws of nature; impartial laws whereby one is punished or rewarded according to the thoughts and feelings that arise within. If there are feelings of compassion and empathy, then joy and peace will be the rewards; if anger and greed are arising within, then agitation and suffering will come. As the cause is, so the effect will be. Nature's laws are immutable and occur without delay.

Dhamma showers its munificence in the beginning, in the middle and in the end. It is filled with our highest welfare. It is beneficent every step of the way.

How is it beneficent every step of the way? As one begins to walk on the path, a person learns to live a life of morality and discipline although he may have been living a sensual life earlier. He begins his Dhamma life with a feeling of well being.

Next, he learns to discipline and control his mind,

learns to focus his mind making it one- pointed – sharp and piercing. This further adds to the person's welfare.

As he traverses further he learns to awaken *paññā*, wisdom which helps him uproot the knots of craving and aversion that have become lodged deep within. As he continues meditating he purifies the mind. Marching onward, he realizes *Nibbāna*, that state which is beyond the senses, the ultimate in this very life. This is the ultimate welfare. He teaches Dhamma that gives the highest welfare in the beginning, in the middle and at the end, nothing else.

Dhamma is complete and pure. How is it complete? There is nothing missing that needs to be added. One who walks on the path of *sīla*, *samādhi* and *paññā* needs to add nothing else. How is it pure? It is pure in that there is nothing impure remaining that needs to be removed. He taught such a pure and complete Dhamma.

Spread it far and wide. Speak about it, express it, teach it, give *Dhamma dāna* to all those who come to receive these teachings – *desetha*. Make it known, bring it to people's notice – *pakāsetha*, by first becoming an example of it, living a life according to the tenets of Dhamma. All those who see such a person will examine to see how this person lives his life. They will see whether he is a living example of what he is teaching. If yes, then others will be inspired to emulate him. But if he merely points his finger in the direction to walk on, the people will first see the one who lifts his finger; and if they find it dirty they will not be inspired. So live a dhammic life, become a beacon of Dhamma. This is how a Dhamma teacher lives.

What should a learner's approach be? He should think about what his teacher, his *guru* has said, that this is the path of Dhamma and if you walk on it, you will grow and be liberated. However, if this is accepted merely because the teacher has said so, or because it is written in scriptures, then one will get lost. The one who truly walks on the path of Dhamma will examine what he has been told with discriminatory intelligence to understand the validity of that which is being said; at least at an intellectual level and not just follow out of blind faith. So whatever he has heard, he will try to understand it, reflect on it and then going forward he will try to develop in Dhamma. Checking to see whether it is of benefit for him or not.

Realising that it is beneficial, that it is very logical and wholesome and upon practising Dhamma experiences its benefits, then what remains? All that he has to do is to keep walking. The road is long, but he must keep walking.

If he does not work on himself, thinking that the *guru* will bless him and carry him forward, then he is lost in illusion. Why indeed would a *guru* do his work for him? Is it because he is giving bigger donations, or

heaping praise on the teacher, or offering larger piles of flowers and garlands? Does he go around claiming that his *guru* has such powers that he can give him liberation, that he need only surrender to him? If a *guru* allows him to carry on with this behaviour then the *guru* and the disciple are both lost. This is not Dhamma.

The teacher must constantly exhort his disciples saying that he cannot liberate them, he can only show them the way; each individual alone has to do the work. *Tumhehi kiccam ātappaṃ* – you alone will have to work sincerely. *Akkhātāro tathāgatā* – a *Tathāgatā* will but show you the way. You must work. Don't just believe it because your teacher says so or because it is written in scriptures. Such a guide is a true *guru*, a *satguru*; he speaks the truth. He does not become a burden to his disciples or the community. With such a *guru* the disciple too will be making an honest effort to walk on the path shown to him.

The Buddha does not bind his disciples in false beliefs. In fact he will break them of such beliefs if he sees that they are getting bound by them. He encourages them to stand on their own, telling them they must walk on their own two feet to reach the goal of liberation. No one has ever reached *Nibbāna* on someone else's shoulders, nor could you. He would say this over and over to the *sādhakās*.

A good student is one who accepts that he has gained a good, true and wholesome path from his *guru*. “I too have examined it intellectually and after having walked on it I have found it to be truly a good way. I alone have to walk, however long it may take. Reaching the destination will depend upon what stock of defilements I have accumulated within”.

However long it takes to reach the destination does not matter. But one must keep checking to see whether the burden of defilements is getting reduced or not, even if by just a little. There are tonnes of impurities within and even if a little is dissolved, one is lighter by that much. If a student thinks in this way, then they can know that they are on the right path. If one continues to work with determination, then sooner or later all defilements will be eradicated and one will become free from them.

The entire responsibility of making progress is that of the disciple. He works, not to oblige the teacher but for his own welfare, to liberate himself. Certainly, there is a sense of gratitude towards the *guru* who has shown the way and has encouraged him so compassionately, but the work has to be done by each person individually.

Today in India, as it was 2500 years ago, people remain confused with innumerable sects, beliefs, rites and rituals. Whatever boundaries an individual is enclosed within, just as sheep or cattle are enclosed, one gets very attached to the particular rituals, the type

of clothing, beliefs, and boundaries of that particular sect. Such a person can walk on the path of Dhamma following *sīla*, disciplining and calming his mind with the basis of reality, and eradicating impurities from the depths of his subconscious mind, walking towards liberation. Yet, if he wants to stay within the boundaries of his particular sect saying that it is his dharma, his religion, and he wants to follow its particular rites and rituals thinking if he relinquishes them his dharma will be lost, then such a person will have difficulty making progress on the path of pure Dhamma.

Someone who is newly introduced to Dhamma comes and says that the *sādhanā* that I teach is wonderful, the talks are rational and make eminent sense; but they are afraid that their religion and rituals will go if they follow this *sādhanā*. What does he understand to be dharma?

Unfortunately, he has not understood properly. To him, his rites and rituals, the philosophical understanding and the particular dress code are dharma, his religion. His mind may be filled with impurities of cravings and aversions, it may be agitated and filled with licentious thoughts, but to this person it is not dharma. To be purified of such impurities, for him is not a necessary part of dharma. But if his traditional rituals and beliefs get relinquished then his dharma, his religion is lost.

One can understand the confusion of a person who has not taken a Vipassana course and says these things. If a person sits for one or two courses and says these things, then one smiles compassionately understanding he is still a little confused, it is okay. But what does one say to someone who says these things after attending ten courses? Poor man, he has certainly not understood anything.

What is dharma to him? Following such and such a vow, or a ritual, or following a particular philosophy makes him think he is very dharmic. His attention is focused on these superficial outer layers. “Am I following *sīla* and rightful behaviour? Is my mind focused and disciplined? Is my mind getting purified or not?” He is oblivious to these observations. Nevertheless, once he starts examining himself with these yardsticks and if he is working within, then he will find that he has possibly improved a little, even if not fully. As he has begun walking on the path of Dhamma he will become dhammic.

Also, if one who practises Vipassana takes it merely as a healing technique, he will devalue it. For him Vipassana will remain a technique that a teacher has taught him to alleviate physical ailments, migraine, high blood pressure or prevent heart attacks, etc. Such a person has devalued Vipassana and turned it into a way to cure his bodily ailments. For him, real dharma remains the rituals that he may be practising every morning. He may be chanting scriptural passages which speak of detachment and equanimity but he does

not practice it. Not only after ten courses, such a person may find it difficult to change even after one-hundred courses. He is after all bound by his sectarian beliefs.

We must understand that if a practice does not improve our daily behaviour, our demeanour, if it does not bring our mind to one-pointedness with a base of reality, if it does not eradicate our defilements from the very roots then it is not Dhamma.

There is an important ritual among a particular sect whereby the practitioner tries to sit in equanimity and observe while penetrating to the depth of his mind. But without a roadmap guiding how to observe within, it remains to be seen whether one can reach those depths, and then whether one can free oneself, at least to some degree, from the deep-rooted cravings and aversions. If not, then it is nothing but an empty ritual.

Then there is a ritual of letting go of attachment to the physical self. Yet how deep does the attachment to the body, the sense of 'me' and 'mine' remain? If the attachment remains as deep-rooted as ever then it is a false notion of having practised something profound.

So also, other rituals may remain merely superficial practices. Does one become equanimous by merely reciting verses of equanimity or by actually practising equanimity at all times? "Am I truly practising it? While resting, eating, walking, talking, am I aware and do I maintain equanimity in every state of being"? With right effort and awareness, a sincere meditator will observe himself to see if he is truly making progress on the path of Dhamma. "Am I equanimous in every situation in life? Am I truly making effort to overcoming craving and aversion"?

If not, then there is some flaw in his practice of Vipassana. This too has turned into a mere ritual. In such situations, it is best to meet the guide again and again if necessary and clarify one's confusion. "My defilements must be reduced at least to some degree, there should be some improvement. If nothing is happening then certainly there is some shortcoming in my practice", a sincere meditator muses while examining himself.

If one is truly walking the path of pure Dhamma, living a life of *sīla*, if one is focusing the attention on the base of reality as it exists within the body and further if one can observe the bodily sensations without reacting, breaking the old habit pattern of generating craving and aversion, then he is progressing well while practising Vipassana.

Nevertheless, in the name of Vipassana one may become confused again by inadvertently adding some mantra, chant or word while sitting for meditation, maybe even the word *anicca*, *anicca*. If a word or an image creeps in while meditating then the mind will certainly get focused well but what will be its base? This base is artificial, created, not natural. The base must be rooted in the body or mind and the breath is

related to them both. If the mind gets focused on this base then it is with reality, the truth.

If any word, image, one's philosophical belief or anything else gets connected with your object while sitting for *sādhanā* then the base of focus is not the truth. The base of truth is simply watching whatever is being experienced at this moment, and knowing it as the truth of this moment, from moment to moment. With this understanding, one's life will begin to change. It must begin to change.

One who walks on the path of Dhamma holds responsibility towards his welfare. Having found the true path of liberation, one must make the most of this profound opportunity. "The human life is so valuable! Let me fulfil its true purpose", he may thus consider.

A meditator carries yet another responsibility on his shoulders. A non-meditator watches the meditator's demeanour and behaviour for inspiration. And if he sees that the meditator drinks, gambles or indulges in hedonistic behaviour, then he feels disillusioned. Whatever little inspiration may have been kindled in him disappears. And those who never felt inclined towards Dhamma will certainly stay away. Instead of becoming a vehicle for the spread of Dhamma, such a person becomes a medium for the false understanding of pure Dhamma. We harm the community by discouraging potential future *sādhaks*.

A meditator well understands the responsibility that Dhamma is not just for one's own welfare but for the welfare of many. Thus he thinks, "May my every step, every action be such that it awakens faith or *saddhā* in those who have no *saddhā* in Dhamma. And may my actions strengthen faith in those in whom faith has awakened". This should be the aim of every meditator. This will lead to one's highest welfare and the welfare of all.

The time has come for spiritual development in the entire world, for everyone's well-being and happiness. All those who have made use of this time and have started walking the path of Dhamma must understand their dual responsibilities well. "By walking on this path, I must not only fulfil my well being but must become supportive of others' efforts to grow in Dhamma too. I must not just fulfil my own goal of liberation by walking on this path but also become an inspiration to others in their efforts at liberation".

May this lead to my welfare and the welfare of others. May this lead to my happiness and well being and the happiness and well being of others too. May more and more people walk the path of Dhamma and realise their true dhammic welfare, their spiritual welfare. May they find the way to liberation.

May all Beings be Happy, May all Beings be Happy, May all Beings be Happy!

Sādhu, Sādhu, Sādhu. 

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: 022-50427512 / 50427510; 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.

Residential Accommodation at the 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 and 1-day course meditators

can stay. 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 **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.

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>.

PALI-HINDI (45 DAYS) / PALI-ENGLISH (60 DAYS)

Both **Pali-Hindi** and **Pali-English** Residential courses conducted by VRI for the year 2020 have been cancelled in the wake of the covid-19 pandemic. VRI plans to start soon an **Online Pali-English** course. The dates and details of the course will be displayed on the VRI Website by the end of this month.

VRI has started an Online Pali-Hindi course on 6th April 2020. The recorded sessions of the course from the beginning are available on the VRI Website, www.vridhamma.org. For further details contact on: mumbai@vridhamma.org. Tel.: +91 96192 34126 / +91 (22) 50427560 / +91 (22) 28451204 560 (9:30 AM to 5:30 PM only).

Connect to Vipassana Meditation at:

- Website – www.vridhamma.org
- YouTube – Subscribe Vipassana Meditation – <https://www.youtube.com/user/VipassanaOrg>
- Twitter – <https://twitter.com/VipassanaOrg>
- Facebook – <https://www.facebook.com/Vipassanaorganisation>
- Instagram – <https://www.instagram.com/vipassanaorg/>
- Telegram Group for Students – <https://t.me/joinchat/AAAAAFcI67mc37SgvlrwDg>

Download Vipassana Meditation Mobile app:

On Google Android: <https://play.google.com/store/apps/details?id=com.vipassanameditation>

On Apple iOS: <https://apps.apple.com/in/app/vipassanameditation-vri/id1491766806>

Group Sittings for Vipassana Old Students:

Daily Live Group Sitting broadcast on Vipassana Meditation Mobile app

Timing: Daily from 8:00am to 9:00am; 2:30pm to 3:30pm; 6:00pm to 7:00pm (IST +5.30GMT) and Extended Group Sitting every Sunday

For all others, **Anapana Meditation** is an effective tool to deal with present situations. To learn and practice Anapana:

- i) Download the **Vipassana Meditation Mobile app** as above and play from the same.
- ii) Go to – <https://www.vridhamma.org/Mini-Anapana> and play from the website.
- iii) Join a **Live Anapana Session Online** – Go to – <https://www.vridhamma.org/register> for the schedule and registration.

Exclusive dedicated Anapana sessions can be arranged on request for government departments, private companies and institutions.

Anapana for Children, ages 8 - 16 Years – VRI can conduct online 70 Min Anapana sessions.

Please write to – childrencourse@vridhamma.org for dedicated sessions for Schools and other Educational institutions and for the schedule of online sessions.

First Doctorate Degree from VRI

Dr. Ms. Baljit Lamba, faculty member at Vipassana Research Institute was awarded a PhD degree in Pali and the Buddha's Teachings in Feb 2020. As a researcher, she has presented many research papers in national and international forums.



Abstain from Telling Lies

– By Sayagi U Ba Khin

(From Ten Solders of Mara- Sayagi Vipassana Journal)

Dhamma dissolves sorrows and miseries and gives happiness. Who gives this happiness? The Buddha does not give it, it is the aniccavijjā (wisdom of impermanence) inside you that gives it. We should practise Vipassana so that the aniccavijjā will neither stop nor disappear. How do we practise? Focus your attention on the four elements, be calm, cultivate samādhi and do not let sīla (moral precepts) be broken. Telling lies is the one that I am afraid of among the precepts. I am not afraid of the others, because, by lying the basis of sīla is weakened. When sīla is weakened, samādhi will get weakened and paññā (wisdom) will also get weakened. Speak truthfully, work regularly, build up samādhi and pay attention to what is happening in your body; then the nature of anicca will come up naturally.



Newly Appointed SATs

1. Mr. B. S. A. Naik, Bhopal
2. Smt. Saraswathi Naik, Bhopal

Newly Appointed Assistant Teachers

1. Smt. Neelima Kapoor, NOIDA, U.P.
2. Mr. Sumit Kashinath Dofe, Nagpur
3. Mr. Sajid Khan Patel, Vaashim
4. Mrs. Rachana D. Meshram, Yawatmaal
5. Mrs. Meena Ravindra Poddar, Akola
6. Mrs. Chhaya R Bhagat, Yawatmaal
6. Mrs. Payal Satish Shende, Nagpur
7. Mrs. Shubhangi S. Dofe, Nagpur
8. Ms. Laxmi B. Narnaware, Nagpur
9. Mrs. Shubhangi R. Dongre, Nagpur
10. Dr. (Mrs.) Varsha Sonkusare, Nagpur
11. Ms. Neha Awale, Nagpur
12. Mr. Bandu S. Pohekar, Yawatmaal
13. Mr. Sajid Khan Patel, Vaashim
14. Mrs. Rachana D. Meshram, Yawatmaal
15. Mrs. Chhaya R Bhagat, Yawatmaal
16. Mr. Bandu S. Pohekar, Yawatmaal
17. Yu Fan, Taiwan.

Children's Course Teachers

1. Mr. Krishna V. Waghmare, Sangali
2. Mr. Sanjay A. Chougule, Sangali
3. Mrs. Meena Ravindra Poddar, Akola
4. Mrs. Geeta P. Dhoke, Akola
5. Ms. Nitu Vikram More, Buldhana

One-day Mega courses at Global Vipassana Pagoda for 2020 / 2021

Sundays– on the occasions of **27th September Sharad Purnima and Goenkaji's Death Anniversary; 10th January, 2021 Mataji's Death Anniversary and Sayagi' U Ba Khin's Death Anniversary; 23rd May Buddha Purina; 25th July Ashadhi Purnima; 26th September Sharad Purnima and Goenkaji's Death Anniversary; All are One-day Mega 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

*Āo logoṇ viśva ke, dhāreṇ Dharma mahāna;
Sīla samādhi nidhāna hoṇ, hoveṇ prajñāvāna.*

Come people of the world, let us adopt the highly exalted Dhamma; Growing in virtue and concentration, let us be filled with wisdom.

*Dharma-pantha hī sānti-patha, Dharma-pantha sukha-pantha;
Jisane pāyā Dharma-patha, maṅgala milā ananta.*

The path of Dhamma is the path of peace, the path of Dhamma is the path of happiness. Whoever attains the path of Dhamma gains endless happiness.

*Āo mānava mānavī, caleṇ Dharama ke pantha.
Paga, paga, paga calate hue, kareṇ dukhoṇ kā anta.*

Come, men and women! Let us walk the path of Dhamma. Walking step by step, let us make an end of suffering.

*Kadama-kadama calate raheṇ, suddha Dharama ke pantha;
Kadama-kadama baḍhate raheṇ, kareṇ dukhoṇ kā anta.*

May we keep on walking every step on the path of pure Dhamma. As we continue to move forward, may we come out of all the misery.

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30/- (US \$10 OUTSIDE INDIA); (No Retail Sale)
LIFE SUBSCRIPTION: RS 500/- (US \$100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF Vipassana Research Institute

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.8, 5 July, 2020. Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month; Vip. NL Regd. No. 49916/90; P. Regn No. NSK/RNP-232/2018-2020

DATE OF PRINTING: 00 (On-line-edition), DATE OF PUBLICATION: 5 July, 2020

If undelivered, please return to:
Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403
Dist. Nashik, Maharashtra, India
Tel: (02553) 244076, 244086,
244144, 244440

Email: vri_admin@vridhamma.org

course booking: info@giri.dhamma.org

Website: www.vridhamma.org