



WORDS OF DHAMMA

*Attanā hi , kataṃ pāpaṃ, attanā saṃkilissati;
attanā akataṃ pāpaṃ, attanāva visujjhati;
suddhī asuddhī paccattaṃ, nāñño aññaṃ, visodhaye.*

— Dhammapada 165, Attavaggo

By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.

Freedom from Impurities is Freedom from Misery

(This is part 1 of the third day's discourse in a three-day series of talks given by Principal Teacher S.N. Goenka in 1998 at Ramabai Ambedkar Girls' High School, Nasik, Maharashtra. Parts 1 and 2 of the first day's discourse appeared in the December 25th 2015, and March 23rd 2016 newsletters. Parts 1 and 2 of the second day's discourse appeared in the May 21st and June 20th 2016 newsletters.)

Greetings to the Dhamma loving citizens of the sacred land of Nasik!

During the previous two days we have tried to understand what Dhamma is. There is so much delusion, so much misunderstanding in the name of Dhamma which keeps a person confused. A person may spend an entire lifetime under the delusion of being a Dhammic person whereas it is entirely possible that he or she may not possess a shred of Dhamma. Such delusion!

Various social communities have their own traditions, their own festivals, fasts and feasts, rites and rituals, and above all their own philosophies. These have no connection whatsoever with Dhamma. Yet by observing these rituals people believe they are being very Dhammic.

However, when pure Dhamma awakens in human beings, then people begin to understand that Dhamma actually is the way one conducts oneself with pure mental volition. But if neither a person's mind is pure nor if his actions are not carried out based on a pure mind, then how indeed can this person be called Dhammic? How can merely following certain rituals, wearing certain outfits, attending certain festivals and having certain philosophical beliefs result in one becoming Dhammic? Despite one's rituals and such efforts, the impurities are still there.

Craving, aversion, animosity, arrogance and fear keep on cropping up in the mind. So many negativities keep erupting in the mind due to which one keeps losing the equanimity, peace, bliss and balance of the mind. One may distract oneself with some pleasant activity for awhile and convince oneself that one is at peace. However, if one keeps carrying this load of negativities within, then some impurity or another will keep arising on the surface of the mind making one agitated. Then there is no true peace.

There is no need to feel disheartened because of this. Just accept the truth that one has yet to become Dhammic. "I have to make effort towards becoming free from these impurities. I cannot become Dhammic without becoming free from them. And to whatever extent I become free, to that

extent I will become Dhammic." This is one singular benchmark. If one understands this then there will be no delusion.

Of course, one may continue to observe all the rites, rituals and festivals of one's own respective communities for communal enjoyment, and there is nothing wrong in that. But it is important to keep checking if any change is coming in one's behaviour and attitude or not; whether the grip of anger, animosity, attachment and ego has become less or not. Whatever extent it has been reduced, to that extent one has become Dhammic, has become free from agitation and misery.

Let me repeat what was said the other day. According to the ancient belief of India, what is the nature of Dhamma? Simply put, if Dhamma is percolating within the mind, then agitation, misery and restlessness cannot enter. If a light is kindled within then the darkness cannot exist at the same time – this cannot happen. When light comes, darkness has to go. We do not need to tell it to go. Likewise, when Dhamma awakens then agitation, misery and restlessness have to go. This is the nature of Dhamma. This is the benchmark. The day one starts to measure oneself against this benchmark is the day one starts making effort to perform life's most important work which is to remove impurities from the mind.

One must remove not only impurities from the surface of the mind, but one also must remove the huge collection of impurities which lie deep within. This is where the habit pattern resides which results in even a small occurrence which is desirable kindling craving and more craving. And likewise even a small occurrence that is undesirable brings about the reaction of aversion and more aversion. And yet one who reacts in this way thinks he or she is very Dhammic. Why? Just because one has adorned oneself in some traditional dress, or has performed certain rituals. It is even more dangerous if one thinks that because one is a believer of a certain philosophy, a certain ideology, then one is therefore very Dhammic, and also believes that all those who do not believe in this philosophy or ideology are very non-Dhammic.

How can this be our benchmark! When did we cease to think, to contemplate wisely in this regard? What darkness has appeared in the name of religion! If one talks about Dhamma and there is no peace and joy, only stress and agitation, then it is not Dhamma my friends, but mere delusion in the name of Dhamma!

Whenever we awaken craving or aversion, we lose the balance and equanimity of the mind. And as soon as we lose

our mental balance, we grow agitated. This is the law of the nature. Let someone awaken any negativity within and see what happens. But alas, we have forgotten to look within. So indeed what can we see?

If one learns to see within then one will experience that as soon as any negativity arises within, agitation also arises, misery also arises. How far then is one from Dhamma! But now one will start making effort to become free from these impurities. One will now try to break the bonds of this habit that binds one.

Dhamma is universal and belongs to all. The nature of everyone's mind is the same, and its law is applicable to all – if the mind fills with defilements, it becomes agitated; if it becomes free of defilements then it grows happy and peaceful. The various rites, rituals and philosophies of different communities may remain, there is no dispute there. But that has nothing to do with Dhamma.

To grow in Dhamma is important. For a person suffering from an illness, the most important thing is to know how to become free of his illness. The only thing that matters is which medicine will make him free of his ailment. We have been given the medicine, but if we do not take it then it is our great misfortune. A man is suffering from thirst, a jug full of water is lying nearby, and he sits there praising the water – “Oh water, you are so great! You slake peoples' thirst!” Nevertheless, he does not drink it. Food is laid out on a platter near a hungry man and he keeps praising it with folded hands, indulging in empty discussions instead of eating. What can be more unfortunate than that? Similarly, it is most unfortunate that we involve ourselves with irrelevant issues, empty discussions and praise Dhamma endlessly but do not imbibe it.

Each person needs to think, “I must come out of my disease, out of this suffering of becoming, of agitation and restlessness. I must do something to come out of it.” And the only thing to do is to know how to get rid of the impurities of the mind. To change the basic habit pattern at the root level of the mind that only awakens more and more defilements. Of course, everyone has to live within the society with his family and that is good. However, the most important thing for everyone is how to come out of one's defilements.

Even to realise that one has to know Dhamma, that rites and rituals do not make one Dhammic is a step forward. The day one starts freeing oneself from defilements, one starts becoming Dhammic, to the extent that one becomes free of them. A person may be Dhammic or adhammic many times in a day as whenever impurities arise, he is adhammic, and whenever purity manifests, he is Dhammic. Freedom from impurities is freedom from misery. Freedom from the misery of existence is the way to liberation. Whether one is becoming free of impurities is the only benchmark to measure one's progress on the path of Dhamma.

Because impurities reside within, external rites and rituals do not help. Go within and observe how defilements and negativities arise, and how they multiply. If you do not see this, how indeed will you eradicate them? Someone tells me that a particular room is very dirty, it needs cleaning. Although I agree, I don't go there. I stay preoccupied with ten other activities outside and hope the room will somehow get cleaned. How can that happen?

It is the same with the mind. One has to go there. One has to go deep within where the vast accumulation of defilements and the negative behavioural pattern reside, and make serious effort to change it. No one is going to oblige us and do this task for us. We need not wait with the hope that

someone else will liberate us, release us from our miseries. We may wait an entire lifetime but it is not going to happen. We will see the futility of such thought if we think for a minute! But that is difficult as we have stopped thinking. We have put our brain aside in the name of Dhamma.

Dhamma must be convincing at the rational, intellectual level too. Logically stated, Dhamma is to know that one has to remove defilements, to understand how they arise and multiply, and to reach the place where they reside and then purify them. To come out of delusion by reaching this point is vital.

It has been the ancient tradition of India for thousands of years that this wisdom arises for this very purpose and benefits people for centuries. Unfortunately, it then falls into the hands of people who link it to rites with a particular kind of dress code and philosophy, saying it is good to purify the mind of course, but perform this or that ritual also. Rituals are easy to perform, whereas going deep within oneself and working to purify the mind is difficult. Gradually those ritualistic practices become predominant, relegating the practice of true Dhamma into the background. The work of inner purification slowly gets lost and only the external aspects remain.

There was a time when this state of Maharashtra was a centre of learning, not only for India but also for the world. As it was said yesterday, this knowledge first appeared in this country 2600 years ago, and came to this region and spread. This knowledge had become part of ordinary households at that time hugely benefitting many.

About three hundred years after that emperor Asoka sent a number of teachers of Vipassana to many places in India and overseas. There was but one underlying feeling – “Such a benevolent knowledge that has helped me and my people must be given to all.”

Two teachers, Mahādhammarakkhita Thera and Mahārakkhita Thera came to these western shores and performed great Dhamma service, not only here in India but they also helped to spread Dhamma beyond these shores. In those days there were the major ports of Supara in Maharashtra and Bharuch in Kutch, Gujarat which had been centres of international trade for centuries. People carried the knowledge of Vipassana from here to nearby countries as well as to the western world.

Further research on this historical subject needs to be carried out in the future. However, one thing that is evident is that while Mahinda and Sanghamittā, the children of emperor Asoka, went to Sri Lanka carrying this precious knowledge with them, the people of Maharashtra, I believe, also went in large numbers and worked there, bringing the culture of Maharashtra with them. When I went there and met people, I was astonished to see names like Tilakratne, Ratwatte, Sena-naike etc. (similar to Maharashtrian names). Where did these names come from? Many names in Maharashtra end with ae, that is: Waghmare, Sahasrabuddhe, More, Phule, Hazare etc. This tells us that many went there taking the knowledge from this region and mingled with people there. They did not go to conquer them. They went not to take but to give.

This region has indeed been a large centre of Dhamma on the world map. Rise and fall is the cycle of nature. Spring follows winter just as day follows night. So also, this jewel of Dhamma that was lost has returned once again. And the people here, intelligent people, have started accepting it in large numbers resulting in a very beneficial development for our society.

This is a very simple, logical, scientific teaching which has no place for illogical superstitious beliefs; try it for yourself, see if the expected results come or not and only then accept it, not otherwise. But you will have to work; no guru can do this for you. No one can favour you. If there is any help from a teacher, it is that he will tell you, "I have walked this path and have benefitted from it. You too walk on this path and see for yourself." This much help is sufficient, and then you have to develop in Dhamma for yourself.

Who is responsible for making your mind impure? Who is responsible in keeping it agitated all the time? You must reflect, "I did it in my ignorance and I alone am responsible. So the responsibility of improving it also is mine."

If our clothes get soiled, we immediately wash them as no one likes to keep them dirty, but we make no effort to cleanse our minds that have gathered impurity. Instead, we make excuses, "He insulted me, so I got angry." Got angry? He is in misery and is harming himself by his behaviour as no one can harm others without first harming himself. But why do you join in his misery? Why do you harm yourself?

Our foolishness has no limit. Someone is trying to make us unhappy by abusing us, insulting us and we say, "Okay you want to make me unhappy, I will accept your insult and will remain unhappy."

We don't realise what we are doing as we have lost the knowledge to see the truth within. We are always focused on outward happenings, such as who said what, or this is good, that is not good. Certain things outside are not good. This feeling must go. Make changes in the world if they need to be made, by all means, but without disturbing or harming your mind. Vipassana teaches us that no matter what happens, however unpleasant, we will first look within and see if we have become agitated or not, whether we have lost our balance of mind or not. After this we will take whatever action we have to take. Its result will then only be good, because we are working with a healthy, balanced, equanimous mind.

What is healthy? He who has become established in himself is healthy in mind. Moreover, you have to know yourself to become established in your own self. To truly know yourself at the experiential level is Vipassana. If you begin to know the truth regarding yourself at the experiential level then you are automatically moving away from your miseries.

We possess this great jewel, my friends, try it out for your own benefit.

(To be continued ...)



Dhammic Death

1. Mr. L.H. Chandrasena, SAT of Sri Lanka and also the Centre Teacher for Dhamma Kuta Vipassana Centre passed away peacefully on 30th May, as per his wish his body was donated to the Medical faculty of Peradeniya University on 1st June.

He started serving as an AT in 2002, and he was SAT from 2006. Till his last he worked for the spread of Dhamma in Sri Lanka. Thereafter he became the centre teacher and gave Dhamma service till the end. May he be at peace.



2. After a long illness, on Monday June 20 Ms.Lallie Pratt passed away surrounded by her loved ones at her home in Shelburne Falls, Massachusetts. She was 74 years old. Lallie sat her first course with Goenkaji in 1982 and quickly realized Vipassana was her path. Over the years, she helped develop the Massachusetts Center, Dhamma Dhara, and also served throughout North America and on other continents. Goenkaji appointed Lallie as Acariya for the Mid Atlantic Vipassana Association and she helped found and develop Dhamma Delaware. This new Center exists today largely because of her efforts and commitment.

Lallie was also a prolific artist and her paintings of the Buddha's life continue to inspire all who see them.

May she be peaceful, happy and liberated.



Importance of Lighting a Pagoda

Resp. Goenkaji always said that it is of special importance that any Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for lighting of the Global Pagoda in the name of their near and dear ones may do so. The cost per night is Rs. 5000/-. For further information Contact: Mr. Derik Pegado- 022 33747512. Email: audits@globalpagoda.org. or, Mr. R.K. Agarwal- 7506251844. Email: rkagarwal.vri@globalpagoda.org



First Ten Day Vipassana Course At Dhamma Bhubaneshwar and Dhamma Arun

The first 10-day course was organised successfully at Dhamma Bhubaneshwar with 17 male and 12 female students from 1-6-16 to 12-6-16. All students were benefitted from this course even after high temperature and humidity of this region. Prominent persons from Kantabada village were also invited to the centre and were inspired to join Mini Anapana. They have agreed to do so. May all grow in Dhamma!

Soon after the 10 day camp started on 20th April in Dhamma Arun heavy rainfall & storm started. Till the end of camp heavy showers & snowflakes kept falling. Despite such difficulties we kept our resolve firm & with guruji's metta & power of dhamma the course was concluded successfully.



ADDITIONAL RESPONSIBILITIES

1. Mr. Charles Lionel Kasturiratne Tennakoon, To serve as Centre Teacher for Dhamma Dharani, Sri Lanka.
2. Ven. Anuradhapura Dhammika, To assist the centre teacher of Dhamma Anuradha, Sri Lanka
3. Mr. Pemasiri Amarasinghe, To serve as Centre Teacher for Dhamma Kuta, Sri Lanka
4. Mr. Ole Bosch, To assist Centre Teacher, Dhamma Pataka, South Afrika.
5. Mr. Brian Wagner, To assist Centre Teacher, Dhamma Pataka, South Afrika.
6. Shri Norbu Tshering Bhutia, To assist the Centre Teacher in serving Dhamma Sineru, Sikkim

NEWLY APPOINTED SENIOR ASSISTANT

1. Mr. Deneke Tekle, Canada
2. Mr. Mr. Charles Lionel Kasturiratne Tennakoon, Sri Lanka

NEWLY APPOINTED ASSISTANT TEACHERS

1. Sri Uttamrao Patil, Dhule

2. Mr. Abhimanyu Patil, Dhule
3. Mrs. Kanta Ingle, Buldhana
4. Mrs. Lata Mundade, Jalgaon
5. Shri. Dipak Bhattacharya, Kolkata
6. Smt. Kakoli Bhattacharya, Kolkata
7. Ms. Nirmala Singh, Gurgaon
8. Ms. Sangita Singh, Noida
9. Ven. Anuradhapura Dhammika, Sri Lanka
10. Ms. Panorea Percival, South Africa

Childrens Course Teachers

1. Mrs. Madhavi Sanghavi, Rajkot
2. Mr. Raju Chandra Dahal, Nepal
3. Mrs. Romila Koirala, Nepal
4. Mrs. Tika Dahal, Nepal
5. Mr Udaya Bista, Nepal
6. Mr Dhundiraj Sharma, Nepal
7. Mr Topendra KC, Nepal
8. Mr Tikaram KC, Nepal
9. Mrs Deepa Sharma, Nepal
10. Mr. U. O. Kay, Myanmar
11. Ms. Mon Mon Swe, Myanmar
12. Ms. Evrim Asutey, UK
13. Ms Zalina Lyutova, Russia

Children's Meditation Courses in Mumbai

Date: 24-7, 21-8, 18-9, 16-10, 20-11, 18-12. **Place:** Goregaon
(Age 10 to 16 Only) Registration before Course Thursday and Friday

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

“Please call or send a text sms message with the name & age of the child two days in advance for registration”

2 Day Residential Anapana Courses for Children: (age 12 to 16 Only for Boys) 4 to 5-6-2016; (age 12 to 16 Only for Girls) 6 to 7-6-2016, **Bhiwandi:** Naik Foundation Padaga village (Bhiwandi) Mumbai Nasik Highway (N.H.3) After Padaga Toll Naka, Near Pallavi Hotel, For Registration call 022-25162505, 25011096. (Registration After 20th May Only)

Course Timing: 8:30 am to 2:30 pm. **Registration Timing:** 11 am to 1 pm on the specified numbers and dates for each location. **Course Venues:** **Goregaon:** Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 98924-15803, Tel: 2624-2025. **Dombivili:** K B Vira HighSchool, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Ulhasnagar:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh

Granite, Tel. 9970755130, Wadala: “BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building **Contact:** Mobile: 98922-18186, 98201-50336, **Khar:** Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9930962652, 9869281410, **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505.

Please call two days in advance for registration.

NB *Please bring cushion. *Please register on the specified phone numbers. If unable to attend after registration, please inform in advance. *Please arrive on time for the course.

One-day Mega course schedule at Global Vipassana Pagoda

2nd Oct. in Gratitude of Respected S.N. Goenka (29th Sept.) & Sharad Purnima.

One-day mega courses will be held at **GVP** Time: 11 am to 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho:** Avail of the immense benefit of meditating in large group. For registration **Contact:** 022 28451170 // 022 337475-01 / 43 / 44 – Extn.: 9. (Tel booking: 11 am to 5 pm daily). **Online registration:** www.oneday.globalpagoda.org.

DHAMMA DOHAS

*Chūṭe māyā moha kī, pragyā jāge prabhūta;
īṭe jakaṇana rāga kī, mana ho pāvana pūta.*

May the attachment of desires go, May true wisdom arise, May clinging to craving be released, May the mind become pristine and pure.

*Rāga dveṣa kī moha kī, kāla andherī rāta;
pāgyā kā sūraja uge, maṅgala hoyā prabhāta.*

The night of craving, aversion and blind attachment is dark, May the sun of true wisdom arise bringing a wholesome dawn with it.

*Pratipala jāgrta hī rahā, rāga dveṣa abhimāna;
aba pratipala pragyā jāge, jāge anitya kā gyāna.*

Craving, aversion and ego kept arising every moment Now may true wisdom arise every moment, may awareness of anicca arise every moment

*Jaba mānasa men dharma kā, jāge antarabodha;
karma-kāṇḍa saba choḍa kara, kara le citta vishodha.*

When the inner awareness of Dhamma arises in the mind, Leaving aside all rites and rituals, purify the mind.

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