



100 Years
S.N. GOENKA
1924 - 2024

Words of Dhamma

*Yadā asokaṃ virajaṃ asaṅkhatam,
santaṃ padaṃ sabbakilesasodhanam;
Bhāveti saññojanabandhanacchidaṃ,
tato ratim paramataram na vindati.*

K.N. Theragāthāpāli 9/1, Bhūtattheragāthā-521

When one develops that peaceful state, sorrowless, stainless, unconditioned, cleanser of all impurities and cutter of fetters and bonds, one does not find greater contentment than this..

The Significance of Dhamma Chakka Pavattana Day

Discourse by Principal Teacher S.N. Goenka on Dhamma Cakka Pavattana Day, Āṣāḍh Manth Full Moon Day, July 11, 1987, Ghatkopar, Mumbai. (continued from last month)

Uprooting Impurities

What did this Full Enlightenment of the Buddha consist of? All eight jhānas had previously been attained by him. His mind had spread to infinity. This was good. A large part of his mind had become purified. But he observed that the roots of the impurities of craving, aversion and ignorance had not yet been eliminated from the depths of his mind. In those days, they were called anusaya kilesa. 'Anusaya' means sleeping.

These defilements, sleeping in the depths of the mind, are carried with the mental flow over many lifetimes. If these persist, one is still not free from misery. As a result, the Buddha added a new dimension to the subject of samādhi: we may expand the mind externally, but if it does not spread within, then it is of no use for full liberation. One must penetrate within uprooting these impurities at the depths of the mind.

The mind, which had been expanding outward based on one pointed concentration, was now brought within. The journey now turned inside by removing all imaginary objects of meditation and proceeding to observe reality as it is by direct experience.

When a Vipassana meditator progresses on the path, he begins to understand how the mind is divided into two parts. The part on the surface level is called 'the conscious mind' in the western world. In the language of India of those days, this word was not used, as the entire mind is conscious, but it is conscious in the wrong way. Hence, the surface level of the mind was called 'paritta citta', a very small part of the mind.

What does this surface level of the mind do? In seeing a visual object with the eyes, hearing a sound with the ears, smelling an odour with the nose, tasting something with the tongue, touching something with the body, or some mental object coming in contact with the mind, it gives an evaluation of good or bad. One likes it or does not like it. If it is liked, then craving is generated. If it is disliked, aversion is generated. Wherever there is craving and aversion misery is inevitable.

So then, we need to engage this mind in such a way that it ceases to generate craving and aversion, relieving one from misery. The mind that has become habituated to craving and aversion is given an object that it likes but does not get attached to. One way is a word that is repeated constantly. A good task has been given. One gets some support by becoming immersed in this.

Also, in those days, another object was given, a tiny dot (lesh). The practice was to go on spreading it, expanding it till it reached infinity, and then reverse the process by narrowing it down into a dot again. It was called 'leshya' in those days.

This technique uses the surface level of the mind, spreading it and expanding it up to infinity, turning the limited mind, 'paritta citta, into the great mind, 'mahaggata citta'. A complete absorption into an imaginary object without any craving or aversion. The mind becomes wholesome, calmed down, and purified. Meditators achieved supra-mundane powers too, and after death, reached very high celestial realms, or even brahma lokas. This was all good.

But none of this helped to see what was happening below the surface, where so much is going on. The one who became fully enlightened saw the truth in its depth. He saw the truth externally and realised that the mind had achieved some level of purity, but still, the roots of impurity remained. Now he realised that he had to reach the roots. He did so by rotating the Dhammacakka, the Wheel of Dhamma.

What Dhammacakka did he rotate? Now samādhi was practised by focusing the mind on an object which was not based on any imagination, nothing was artificially created. Simply observe what is happening naturally within, and move forward on this basis. The breath became the base, the object, the natural breath, coming in and going out. At times it is shallow and at times deep. Sometimes the breath enters via one nostril, and sometimes it enters through the other, and one remains aware of it with equanimity. He found the object to focus the mind upon, and it was not an artificially created one, not an imaginary one. He began to practise concentration of the mind with the help of this natural truth.

Now samādhi has become sammā samādhi, right concentration. There is no imagination of expanding the mind throughout the universe to infinity. Where is the universe now, where is infinity? Now the entire practice is inside at the experiential level; the work of concentration has begun with whatever is happening within the boundary of this very body.

Wisdom (paññā) existed in the India of those days as well. People had heard of it and so believed that this entire body, this entire mind is impermanent (anicca). “Oh, this entire body, this entire mind, is very ephemeral, like bubbles. This is not ‘me’, not ‘mine’, not ‘my soul’ (anattā). It is all anicca.” If a shred of attachment is established towards it, if the feeling of me and mine gets established, if even a little infatuation arises towards what is impermanent and egoless, then suffering (dukkha) results.

Some people had even intellectually contemplated this, thinking that truly this body does die after birth. And what to say of the mind? It changes even within a day from morning to evening. Why only from morning to evening? It changes every moment. It is truly anicca. And that which is anicca, how can that be ‘me’? How can that be ‘my soul’? What is impermanent is also not self (anattā). How can that which is anicca and anattā be the reason for my happiness? It can only be the cause of my misery. There were those who, upon such intellectual rumination, accepted it as truth.

Then what was new in his rotating of the Dhamma wheel? First, he understood the entire path himself through direct experience, and then, after putting it into practice, he explained to people that the impurities of the entire depth of the mind must be observed and eradicated to become totally free of suffering. That only the conscious mind, the surface level of the mind is being purified where the intellect is engaged in seeing the reality of anicca, of anattā, of dukkha; of understanding that mind and body are impermanent and so not ‘me’, not ‘mine’, not ‘my soul’, and that attachment to this mind and body is suffering.

People believed with faith what they had heard. There was wisdom, but it was wisdom derived from merely hearing about it (suta-mayā paññā). Or, having thought about what they had heard, they accepted it as it seemed logically correct. It then turned into wisdom born of intellectual analysis (cintā-mayā paññā). Yet a large part of the mind remained untouched and unaffected. The surface part of the mind became purified, and equanimity and wholesomeness developed. Craving and aversion were not permitted to arise, and this was for their welfare. Who can dispute that? But it was not liberation. This was due to the fact that the remaining very large part of the mind remained untouched and unexplored. Its defilements were not removed. Those defilements, lying in the depths, are the root of the problem.

For example, if we treat the leaves of a sick tree but ignore its roots, how can the tree recover? For a while it may appear well cared for, green and healthy. However, if insects eat away at its roots, the tree will eventually succumb and become weak and unhealthy.

Enlightenment was not attained without tending to the roots of the impurities. And the unhealthy roots could improve only when he came to know the truth with personal, direct experience at the depths of the mind. This is called experiential wisdom (bhāvanā-mayā paññā). With it, he began the work of piercing the mind. Now instead of expanding outside, the small conscious mind at the surface level starts to delve deeper and deeper within. It is stated that the height to which the tree rises towards the sky is also the depth of the root system.

But the nature of the mind is such that in comparison to the surface mind, ‘parittacitta’, the mind below is ‘mahaggatacitta’, large, immensely large. Go on piercing it, piercing it, unravelling it – oh it is so huge! One reached infinity with the mind by spreading it in infinite space, but it was only the infinite of the external phenomena. What about the infinite within?

By journeying within, observing the entire truth of the mind

and the body, and observing it with equanimity, uprooting the impurities at the deepest levels, one goes beyond the mind and the body to that which is ever-present, eternal, and immutable. One is liberated once he or she realises this.

Whereas, imagining the infinity outside, one certainly purifies the surface level of the mind which results in being reborn in finer, higher brahmic planes, but one is not liberated; the wheel of existence continues to rotate. Hence it is necessary to reach that stage which is beyond the mind and the body. This was the uniqueness in the Fully Enlightened Buddha’s teaching based on sila, samādhi and paññā. With sila, samādhi and paññā, he rotated such a Dhamma wheel that the defilements, the impurities within could not remain.

Even though one may have expanded the mind into the infinite universe, the dormant impurities within still remain. And they may suddenly burst forth like volcanoes, and the beautiful layer we have covered it with may get torn asunder. The defilements will again raise their heads overpowering us. So long as the roots are not removed, there is only danger, and one is not liberated.

Now we have to practise meditation that takes us to the inner, deeper mind from the smaller, surface mind. Someone who has not tried this meditation before will remain confused and think that one can go to the depths of the mind by way of meditation that is based on an imagined object, or a word, and that the created vibrations being used will purify the mind fully. A Vipassana meditator will not get drawn into arguments regarding this view. There are no arguments or fights on the path of Dhamma.

There will be no objection if someone wants to go that way, but this is the way for us. However, we must understand the difference between the two. If someone says that they too have reached the very roots of the mind with their way of meditation practice, then we do not argue with them. But nevertheless, we must examine where the roots are and how to access them.

What does that part of the mind which is the subconscious or unconscious keep doing? A Vipassana meditator understands well that it is ever connected to the sensations that arise every moment on the body. Even in deep sleep at night, if a sensation is felt on the body, one will know and immediately react to it. One may be in deep sleep, but if a mosquito bites, or due to the weight of the body one feels discomfort, one will react. One will scratch where the mosquito has bitten or shift position due to the discomfort of the body weight. Also, as one sleeps, one pulls a blanket over oneself when one feels cold early in the morning.

Whether awake or asleep, one goes on reacting to the sensations as they arise. Wherever a sensation arises on the body, say an itch or heaviness occurs, one reacts. If one likes them then one reacts with craving, and if one dislikes them then one reacts with aversion. This great man saw that the surface mind was purified. It has already been explained how, by expanding the mind externally, the surface level of the mind is purified to not generate craving or aversion, and to not permit it to arise. It has also been explained that the wisdom of anicca already existed and how the mind, engaged with logic or intellectual contemplation can lead a person to accept that all is impermanent and that this person can then think himself to have gone beyond craving, aversion and delusion and become liberated. But he has not seen within. He has not seen that whenever a sensation rises, the mind within reacts instantly.

If someone takes a word, a mantra and chants it, getting his mind focused and purified, even if at the surface level, then it is

good. But he does not see that even during his mantra chant, the sensations are arising within and this mad inner mind is reacting to these sensations, generating craving and aversion. He does not realise it as he has never ‘seen’ within. Closing his eyes, whenever he meditates, he goes into imagination. How can one who has never meditated on his inner truth know what is happening within? How can he know that there is a part of the mind that goes on reacting day and night with craving and aversion.

If the behaviour pattern of the mind does not change, how does one go beyond craving and aversion? There is so much ignorance, so much delusion that remains that one is not aware of. How could it then be possible that one has gone beyond delusion! He who accepts these truths begins to work at a deeper level.

This surface, conscious mind, this parittacitta, which was expanded outward, so very much towards infinity, must be turned within so that the barriers separating the inner and the surface minds break down. When this occurs, the mind penetrates inward and starts to explore its own depths.

(to be continued)

—Kalyanamitta,
S. N. Goenka

Vipassana Research Institute (VRI)

Project Pāla

On the occasion of Guru Purnima, Vipassana Research Institute is very happy to announce Project Pāla – Treasures of Dhamma.

As you are all aware, this precious Dhamma, which was taught to us by S.N. Goenkaji, in its pristine purity, which is being maintained through the pure tradition of Teachers, must be preserved, protected, and passed on for the benefit of many. This includes a vast collection of materials comprising manuscripts, rare books, pictures, palm leaves from Myanmar, artefacts, audio and video tapes, and Goenkaji’s personal documents.

Treasures of Dhamma summary:

- Photos, over 2000 images & 8000 negatives.
- Letters, Documents & Transcript – over 210,000.
- Newsletters, Newspapers, Magazines – over 10000.
- Diaries & Notebooks – around 500.
- Printed books – over 12000.
- Palm leaf & Manuscripts – Approx 28.
- Audio & Video collection – over 3000 tapes.
- Paintings - over 130 large paintings on the Life of the Buddha.
- Course application forms – over 12 lakhs. • Course application forms - over 12 lakhs (Some forms are from 1971!)

The word pāla means to preserve or secure Dhamma teachings. In order to protect these materials from the risk of damage due to environmental conditions, a 5000 sq ft state-of-the-art conservation and preservation facility is planned. The storage facility will have a temperature-controlled environment that is fire and water proof.

The project is estimated to cost around Rs 300 lakhs; hence, any contributions towards this noble cause for future generations would be of great merit to the donor.

Please click the YouTube link below to see a short video on Pāla - The Treasures of Dhamma: <https://youtu.be/eK-dJPWnOhs>

Anyone can donate online through our website, mobile app, scan UPI QR Code, net banking or by sending a cheque to our address.

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Dhammic Death

Shri Bانش Ropan Das, assistant teacher from Lucknow, died on June 21, 2023, at the age of 78. After sitting a 60-day course, due to being so committed to Dhamma he conducted five courses one after the other: two in Muzaffarpur two in Patna, and while conducting a fifth course in Vaishali he passed away. The Dhamma family’s sincere wish is for such a dedicated Dhamma server to continue to advance towards liberation.

Additional Responsibility

- | | |
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To assist Centre Teacher of Dhamma Padesa, Ratnagiri | 7. Shri Shantaram Panpatil, Dhule |
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1. Ven. Bhikku Nipuno, Nepal

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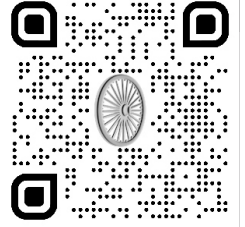
RCCC

1. Mr. Sagar Kasar Regional Coordinator Children Course, Pune Region
2. Mrs. Madhura Sahukar, Regional coordinator children courses, Karnataka 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

Śīla dharama pālana bhalā, samyaka bhalī samādhi;

Prajñā to jāgī bhalī, dūra kare bhava-vyādhi.

Good to practise morality, good to practise right concentration. Good is the awakening of wisdom, to cure the ills of existence.

Śīlavāna ke dhyāna se, prajñā jāgrta hoyā;

Janama-janama kī graṁthiyān, sahaja vimocita hoṅya.

For one established in morality and concentration, wisdom awakens. The knots of lifetimes are opened easily and naturally.

Tana jāge samvedanā, jaba mana jage vikāra;

Vipaśyanā se dekhate, hoyā dukhoñ ke pāra.

Sensations arise on the body, when impurities arise in the mind; Observing them as they are with wisdom, one transcends misery.

Vipaśyanā jāgrata rahe, rahe anitya kā jñāna;

Antarmana cetana rahe, dukha ho antardhāna.

For misery to end, may insight remain ever awakened, through awareness with constant thorough understanding of impermanence.

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