On the occasion of the Golden Jubilee Anniversary of the return and spread of Vipassana

One day courses will continue to be held daily at the GVP.

On the occasion of the 50th Anniversary of the return and spread of Vipassana meditation, the one day courses that began from 3rd July 2018 at the GVP will continue further (daily). This year about 10,000 meditators were benefitted. Therefore these courses will continue regularly so that meditators can strengthen their regular daily practice. by taking advantage of these courses. In addition, inspired by these meditators other meditators will join courses and be benefitted as well.

At other centres also people should organize daily group meditation and one day courses to strengthen their daily practice. This will be a true expression of gratitude to respected Goenkaji.

Up till now the number of meditators who have attended long courses, one day courses and Sunday courses is about 4-5 lakhs. After describing the incidents of his life from childhood to youth and his experiences of his devotion to Krishna before he came in contact with pure Dhamma his experiences after coming in contact with Vipassana are now described here in part 11.

What is Nibbāna?

The Buddha gave the following explanation:

“There is, bhikkhus, that state where there is no earth, no water, no fire, no air, no sphere of infinite space, no sphere of infinite consciousness, no sphere of nothingness, no sphere of neither perception nor non-perception, neither this world nor another world nor both, neither sun nor moon.”

– Udāna 71

When a bhikkhu whose impurities (āsavas) have been weakened, experiences this state, then for him the highest states of existence (rūpa, and arūpa brahma) dissolve as well. He crosses the boundary line of existence and goes beyond, leaving suffering behind, as the ever-rotating cycle of becoming has ended.

A novice had this query for the Buddha, “Is there truly an existence where there is no birth, no death?” The Buddha responded:

“Atthi bhikkhave, ajātaabhūta atakata asakkhatam…”

“Bhikkhus, there is a not born, not become, not made, not conditioned…”

– Udāna 73

This is the state where there is neither the existence of birth nor of becoming. If the state of non-birth and non-becoming did not exist, then the sphere in which birth and becoming is taking place could not have been crossed, could not have been dissolved. Since the state beyond birth and becoming does exist, the ever rotating cycle of becoming, of birth and death, of cause and effect can be delineated. One can, however, traverse this by knowing it at the experiential level. To go from impermanence (anicca) to permanence (nicca), from death to the deathless, is the goal of Vipassana meditation.

How To Get There?

To reach this blessed state the Buddha has given us the incomparably beneficial teaching of the Eightfold Noble Path consisting of moral conduct, mastery of the mind and wisdom (sīla, samādhi, paññā).

The Bhikkhu who delights in heedfulness seeing danger in heedlessness, cannot fall away, but is in the presence of Nibbāna.
To come out of desire is to be in Nibbāna.

"Nibbānaṃ paramaṃ vadyanti Buddhāḥ." – Dīgha Nikāya 2.90

"The Buddhas have called Nibbāna the ultimate (state)."

"Yo ca vassasatāḥ jīve, appaśām amatānaṃ padam; Ekāḥaṃ jīvitaṃ seyyo, passato amatāmaṃ padam." – Dhammapada 114

"To live for a day having realised the state of Nibbāna, is far better than to live for a hundred years without having realised the deathless state.

The Buddha gave discourses throughout his life so that others could achieve this state of the eternal, imperishable, infinite Nibbāna. However, he did not merely give sermons, as there have been many in our country who had that ability, but this colossus of a man taught people how to become progressive and start to practise the way to freedom. He gave them a systematic path to walk on. Nibbāna cannot be achieved by anyone’s compassion or blessing. He explained that casting torpor aside, a seeker must work hard himself with sincerity to achieve it. Explaining this he further said:

"Tumhehi kiccamatappam, akkāhātū tathāgata." – Dhammapada 276

"You yourself have to work hard, the Tathāgatas can but show you the path."

And then exhorting the meditators he said:

"Appamādo amatapadam." – Dhammapada 21

"Heedfulness is the path to the deathless. The state of the Ultimate truth can be achieved only with unbroken awareness. For this alone he revealed the path. Just as the trees get laden with flowers and fruits in spring, so it was said:

"Tathāpamaṃ dhammavaramā adesaṃ, nibbhānagāminī paramānā hitāya." – Khuddakapāṭha 6.13

"The Tathāgata taught us the highest Dhamma which gives fruit containing our ultimate welfare, leading us to Nibbāna."

"So dhammaṃ deseti adikalyaṃ maṃhekañeyya pariyoṣānakalyaṃ." – Dīgha Nikāya 1.190

"He taught us the Dhamma which is beneficent in the beginning, is beneficent in middle and is beneficent at the end."

"Ādīṃhi sīlaṃ daseyya, maṃhe mage gāmaṃ vibhāvayye. Pariyoṣānāṃhi nibbānāṃ...." – Dīgha Nikāya Aṭṭhakathā 2.64

"He taught us to imbibe moral conduct at the beginning, he taught us to walk the path in the middle, and he taught us to reach the goal of Nibbāna at the end."

All aspects of Dhamma taught by the Buddha carry our highest welfare. They all focus on but one goal – that the meditator becomes free from the bondage of impermanence, of that which is subject to change (anicca, viparītādhamma) that carries cause and effect, and thus realises the ultimate truth which is eternal, ever-present, immutable and has no effect as there is no cause.

The teachings of the Tathāgata: vimmittārād sabbe dhamma – carry the essence of liberation, amatogadā sabbe dhamma – enable one to dive into the eternal, nibbānapariyoṣāṇa sabbe dhamma – lead ultimately to Nibbāna.

Nibbāna is the consummation of the Dhamma path.

"Te jhāyino sattikā, niccaṃ dahaparakkamā. Pusanti dhītra nibbānaṃ, yogakkhāmaṇi anuttarānaṃ." – Dhammapada 23

"The wise ones ever meditative, ever persevering with firm, unshakable effort, realise Nibbāna, the incomparable freedom from bondage."

The Buddha’s teaching does not encourage argumentative debates, nor armchair philosophical intellectualism nor the indulgence in vacuous conversations, nor is it for showing off the superiority of it’s wisdom by proving others inferior. It is the nectar of words flowing from an immensely compassionate and fully liberated being, giving expression to his experiences. It was his compassionate desire that people, crushed and suffering under the wheel of constant becoming, should ripen in this beneficent teaching by realising that which is ever-present, immovable, immortal, infinite, and absolute so they too could become free of the miserable cycle of becoming and realise Nibbāna.

He who walks on the path as shown by the Buddha: "...na hi jātā gabbhāseyaṃ puna reṭṭi." – Khuddakapāṭha 9.10

"...becomes free forever of the suffering of coming into the womb again."

By undertaking this practical, realistic practice as taught by the Buddha, thousands got liberated in his lifetime. Let us see what some of those who realised liberation had to say:

"Ajigāha amatamāṃ santiṃ, nibbānaṃ padamaccataṃ." – Sutta Nipāta 206

"...the sublime peace, the unchanging state of Nibbāna has been attained."  

"Dhammosadhaṃ pivāvāna, visam sabbaṃ samāhiṇā." – Aṅguttara Nikāya 3.10.58

"The cool, soothing, imperishable, immortal Nibbāna has been realised."  

"Yena ñāṇena patossi, accutamamaṃ padam...." – Apādāna 1.1.495

"With that knowledge and wisdom, the imperishable, immortal state of Nibbāna has been achieved."

"Pattā te acalatthānaṃ...." – Aṅguttara Nikāya 1.1.412

"[I have attained] that state which is ever constant [Nibbāna]...." – Vinītavattthu, 860

"...katamam paccavekkhantat, imamattamahāhiṃsam." – Theragāthā 1, Niddāna 1

"...by realising [that], this truth is being revealed."

Each one who walks that path of liberation:

"...sañcānaṇāni pahajhissatāti...." – Aṅguttara Nikāya 2.6.68

"...having destroyed the bonds [of the conditioned mind, realises Nibbāna]...." All those who have walked this path of liberation in the past, who are walking on it in the present, and who will walk on it in the future,
have obtained and will obtain the same benefits, hence:

"Nibbānaṁ nibbānabhāvam āha jahati..." — Kathavatthu 286

"Nibbāna never relinquishes its Nibbāna-nature..." — Kathavatthu 286

What indeed is the natural state of Nibbāna?

"Nibbānaṁ nissam dhammaṁ sasatam aviparīṇāmabhāvaniṁ..." — Kathavatthu 286

"By this we mean Nibbāna is permanent, imperishable, eternal, not subject to change."

The Kathāgāta speaks about Nibbāna, about the way to reach Nibbāna, and of the experiences of the meditators who have realised Nibbāna in innumerable ways. Even today the benefits of these teachings are self-evident in that to whatever extent one makes right effort, to that extent he or she gets nearer to the final goal of Nibbāna.

It was singularly unfortunate that both the entire mass of literature consisting of the Buddha’s words, as well as the beneficent technique of Vipassana, disappeared totally from India. Otherwise, had there been a discerning and wise sage like Vivekanandaji come in contact with it, he would not have been able to say that, such as with Charvaka’s philosophy, there is nothing in the Buddha’s teachings that speak of the eternal, the immutual, the unchangeable. Or that the followers of the Buddha have nothing that is eternal and absolute. The reality, in fact, is that the final goal of every follower of the Buddha in all the countries where his teachings exist is Nibbāna.

(from the Autobiography of Mr. SN Goenka) — Continued...

Sixth death anniversary of respected Guruji

Let this long essay on Nirvāṇa by Guruji greatly inspire meditators to walk on the path of Dhamma. This will be their real tribute to Guruji. Let them regularly practice meditation to provide others to do so. Let them organize group meditation at different places, let them organize one day courses and if one feels weak in practicing meditation he or she should join a ten-day course to strengthen their practice. This is what is required to make progress on the path of Dhamma. For this we have the blessings of Guruji and Mataji.

Marvellous ‘Mitra Upakram’ Project

‘MITRA Upakram,’ a joint activity of Government of Maharashtra and Vipassana Research Institute, was started in 2012. 12,000 school teachers have completed a 10-day Vipassana Course. They now give a 70-minute Anāpāna training to other teachers and students. Thereafter, they continue the practice of Anāpāna for 10 minutes, twice a day.

There was initially huge participation and enthusiasm among Dhamma Sevaks, however with the expansion to around 100,000 schools, we have been unable to physically go to each school. Therefore, we have started calling Sevaks, however with the expansion to around 100,000 schools, we have been unable to cover all schools. Considering this we will be unable to attend registration. Please register on the specified phone numbers. If unable to attend registration. Please inform in advance. Please arrive on time for the course.

Anapana and Vipassana Awareness Programs for Navy officials

Mini Anapana and Vipassana Awareness Programmes were specially conducted for Indian Navy Personnel at various locations of Tamil Nadu. The details are as follows:-

1) INS Adyar, Chennai— Conducted on 18th Aug 2018

In the above naval base, Mini Anapana session was conducted and 21 people (sailors and their families) attended along with their medical officer.

2) INS Agrani, Coimbatore— Conducted on 26th Sept 2018

In the above naval base, Mini Anapana session was conducted and 200 naval trainees attended. Awareness talk on Vipassana was also given. The Commanding officer of the above naval base, besides attending the training, participated in the programme.

3) INS Parandu, Ramanathapuram— Conducted from 17 to 19th Jun 2019

In the above naval base located at Uchipuli, Mini Anapana session was conducted and 144 people attended. The participants were of different categories comprising of Commanding Officer, Officers, Junior Officers, Lady Officers, Sailors and their families.

4) INS Kattabomman, Tirunelveli— Conducted from 19 to 21st Jun 2019

In the above naval base located at South Narayananam near Tirunelveli, Mini Anapana session was conducted and 220 members comprising of Officers and Junior Officers (both male and female) attended along with their Commanding Officer.

All the Mini Anapana and Vipassana Awareness Programme were conducted by Shri A. Subramanian (SAT and RCCC) and assisted by ATs and Dhamma Servers.

Happy to inform that this team from Dhamma Setu has covered almost all the naval bases of Tamil Nadu in their mission. Though our endeavour may be a drop in the ocean, we hope that it may bear fruits in germinating the seeds of Dhamma in Indian Naval bases.

A new Centre in Palghar near Mumbai

In 1978, a medal winning veteran of the Indian Air Force was awarded a 10-acre plot of land by the Maharashtra Govt on the outskirts of Palghar city, about 3.5 km from Palghar Railway Station (approx. 100 km to the north of Mumbai).

In 2012 with his Dhamma volution the first group sitting took place on this land. Subsequently local meditators formed the Palghar Vipassana Trust and the Government of Maharashtra has issued a letter to enable the transfer of the land to the Palghar Vipassana Trust at a nominal value of approx. Rs 2 Cr. as against its market value of over Rs 20 Cr.

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Post the transfer of land, the Trust shall be implementing a phase-wise development for the much awaited full-fledged Vipassana centre with all amenities having a capacity of over 150 students per course.

The Trust has already received certain donation commitments towards the land transfer. You are welcome to participate in this noble venture - donations made to Palghar Vipassana Trust are deductible under Section 80G of the Income Tax Act 1961.

Details for Donation using IMPS/NEFT/RTGS:

Payee’s Name: Palghar Vipassana Trust; Account No.: 4641100100787;
Bank: Canara Bank, Branch: Palghar; IFSC: CNRB0004641; PAN: AACP74862D

You can also give a call at +91 98339 34712 for any support in the donation process.

Address: Dhamma Vatika, Palghar Vipassana Trust, Behind Ayalni Cricket Ground, Aiyani Village, Palghar- 401404, Mo. +91 96371 01154 (Corporate Manager); Email: vipassana.palghar@gmail.com

Online Regn.: https://www.dhamma.org/en/schedules/noncenter/palghar.in

Children’s Meditation Courses in Mumbai

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<thead>
<tr>
<th>Date</th>
<th>Course sites</th>
<th>Age 10-16, Registration 2 days before the Course, i.e. Thursday &amp; Friday.</th>
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<tbody>
<tr>
<td>First Sunday</td>
<td>Ulhasnagar, Churchgate, Thane, Kharghar, Wadala,</td>
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<tr>
<td>Second Sunday</td>
<td>Dombivili, Andheri</td>
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<td>Third Sunday</td>
<td>Thane, Gharkopar, D.Vipula</td>
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<td>Fourth Sunday</td>
<td>Airoli, Dhamma Vipula</td>
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"Please call or send a text SMS message with the name & age of the child two days in advance for registration."
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. (Some have deposited money, and it is hoped the full amount will be received soon.)

This is a great occasion for all meditators to increase their parami by contributing to this fund

• For more information and making contribution please contact
  • GVF office: 1. Mr. Derik Pegado, 9921227057, or 2. Mr. Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512 / 62427510; Email-- audits@globalpagoda.org;  

Celebrating 50 Years of the Journey of Dhamma

A program at the Global Pagoda in Dec. 2019

As you all know that the 50th Year has come to pass, to celebrate this Golden Milestone, a mega event is being planned at the closing of this year on Dec 15-16, 2019 at the Global Vipassana Pagoda.

One objective of the program is to bring Vipassana meditators from all over the world, together at one place for a mega group sitting and metta to strengthen the practice of Dhamma. The other is to collectively reflect on the past 50 years and outline the vision for the coming 50 years. In this two-day event, we shall also hold discussions around Vipassana and Buddha's discourses, as well as sharing memories of old meditators who worked closely with Guruji for Dhamma Work. We request you all to kindly attend the event.

Please register before coming. You can use following method:

WhatsApp-8291894644; SMS-8291894645; Website: http://registration.globalpagoda.org.

One-day Mega courses at Global Vipassana Pagoda for 2019-20

Sunday 29th September 2019, on the occasion of the death Anniversary of Respected Goenkaji and Sharad Purnima; Sunday 15th Dec, 2019, on the occasion of Celebrating 50 Years of Dhamma; & 12th January 2020, on the occasion of death Anniversary of Respected Mataji and Sayagi U Ba Khin are being organized at 9 a.m. respectively. Those who wish to take part in the meritorious Saôghad±na, they should Contact: 1. Mr Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, Tel: 022- 62427512 (9.30 AM to 5:30 PM), Email: audits@globalpagoda.org.

DHAMMA DOHA

Milen Buddha bhagavāna to, mile dharma kā jñāna.
Nīrṇāma mile viṣayaṇā, mile mokṣa nirvāṇā.

If one meets the Buddha, he can learn Dharma from him. He can also learn from him the pure technique of Vipassana and attain liberation and Nibbāna.

Rāga dveṣa ki moha ki, jaba taka mana men khāna.
Taba taka dukha hi dukkha hai, dāra mukti nirvāṇa.

So long as there is a mine inside oneself of craving, aversion and ignorance, there is only suffering for him and liberation and Nibbāna are far away from him.

Kāma krodha abhimāna ki, bhari hṛidaya men khāna
Dūra mukti hai mokṣa hai, dūra bahuta nirvāṇa

So long as the mine inside is full of sensuality, anger and pride, Liberation and freedom are far from him and far away is Nibbāna.

Jīvya nahin jīvātā nahin, hove kevala jñāna
Bhava bandhana sāre khulien, mile mukti nirvāṇa

When one has the right understanding that everything is in a flux, the knower as well as the knowledge, then all fetters that bind one to the wheel of becoming are broken and he attains liberation and Nibbāna.