



Vipassana Newsletter

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

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Words of Dhamma

*Yo ca buddhañca dhammañca, sañghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññānāya passati.
Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡāminam.
Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamaṃ, sabbadukkhaṃ pamuccati.*

– Dhammapadapāli 190, 191, 192, Buddhavaggo

Whosoever has gone for refuge to the Buddha, the Dhamma and the Saṅgha, and who sees with right wisdom the four noble truths: Suffering, the arising of suffering, the cessation of suffering, the eight-fold noble path leading to the cessation of suffering. That is a secure refuge, that is the refuge supreme. That is the refuge to come that liberates from all suffering.

The Significance of Dhamma Cakka Pavattana Day (Part-3)

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

Come out of the Cycle of Misery

... Why did we take the help of our respiration during the practice of concentration (*samādhi*) and not another object of concentration? Because other means of concentration would include imagination. We create some imaginary, artificial truth by repeating certain words, with the help of which we are concentrating the mind. But we have not done the work of seeing what is happening naturally. The support of breath becomes necessary because we have to see what is happening naturally within the mind. If we are to experience whatever is happening as it really is, the means of concentration must be such that it takes us on that path.

A Vipassana meditator sees that by the time three days are over, he or she begins to feel sensations; whereas had the focus been on imagination, then until eternity one would not have paid attention to sensations because the work of knowing sensations had not been done at all.

Our goal is to be aware of the reactions of the mind, understand them and remove them. If we have improved ourselves at the surface level of the mind, it is good, but we cannot become free without deeper purification of the mind. Hence, we began the work by observing the breath and we began to feel sensations on the outer rings of the nostrils. Observing further, we began feeling sensations all over the body.

Now this mind, which would go on generating craving and aversion in its blindness, has come in touch with a deeper level of the mind. It will still continue to generate craving and aversion if the sensations are pleasant or unpleasant, respectively, due to its old habit pattern. But now, there is momentary awareness of impermanence (*anicca*) free from generating craving if the sensation is pleasant or aversion if it is unpleasant; there is just observation of whatever is being experienced without reaction.

This mind which observes will not listen to the reactive mind

now. The mind learns to rid itself of craving and aversion through experience, whereas previously it used to react to them. One is now aware of sensations and also aware of their impermanent nature. Just see how long this unpleasant sensation lasts. If an itch begins, previously one would scratch it out of habit; but now one observes it as it intensifies before subsiding. One begins to understand that whatever arises, passes away. So also, if pain arises and one does not like it, one now learns to observe it with equanimity and sees that it does, in time, pass away.

So we begin to do this work of direct experience which is called developing wisdom (*paññā*). One begins to observe *anicca* through experience, not from discourses, or from intellectual understanding. Prior to developing wisdom, these experiences of pain and pleasure did exist, giving rise to joy or misery, respectively. Now too, the same experiences are arising, but now the experiential awareness of impermanence, *anicca*, is understood. Every sensation is observed as *anicca* based on experience. We have often said that this is not 'me', 'not mine', not 'my soul'. But now we have begun to 'feel' it, to understand that truly this is not 'me', 'not mine', not 'my soul', and it only leads to misery. Whenever I react with craving or aversion, I am filled with misery. Not only does one now understand this intellectually, but also one has been shown that there is a way to come out of the suffering in the deepest recesses of the mind.

Previously one had never paid attention, but now that this has been seen, one begins to change. When a person is miserable, he tries to divert his mind away from whatever is causing the pain. This has become his nature. If he is very unhappy then to distract himself he may go to a theatre or cinema, go for drinks, go gambling, or go horse racing. Otherwise, he may even go to a temple, mosque, or church and involve himself in some rituals, sing chants, or listen to discourses. With these, he may get free of his pain for some time. It may be that he has distracted himself with some pleasant activities, but distraction is distraction; it does not last forever. On the other hand, if he begins to go to the root of his misery, then he will start to uproot it.

This understanding is the first *Dhamma Cakka Pavattana*, nothing else. These four truths were experienced, turning them into Four Noble Truths. There is suffering. There is nothing new about this; everyone knows that illness, old age, death, separation from what is liked, and coming into contact with what is disliked

are all causes of suffering. Then what was new in his turning of the Wheel of Dhamma?

He said that suffering had to be understood. He gave India a new word: *pariñāna*, to explore the entire field of suffering. Once we observe that entire field, then we will know the real truth of suffering. As we pierce at the deepest level, we know it fully as it really is. As we go on penetrating, a state comes when the whole body is alive with blissful sensations; it is filled with a flow of sensations. But if wisdom does not arise simultaneously, then one may say that suffering is now eradicated. “See, what bliss!” But if one is truly working with Vipassana, then one understands properly that it is still the field of suffering, and this experience is not going to last forever. So long as it is the field of *anicca*, it is the field of suffering. As it is not going to stay forever, it will change sooner or later. Then one will feel dejected as one has revealed in this joyous feeling and grown attached to it. As soon as it passes away, one will feel sad, and then one will understand well that this is still the field of suffering.

If one sees the entire field of suffering, up to its end, then the first Noble Truth manifests itself. Then one can experience the state beyond the mind and the body. That which is eternal, where nothing arises and nothing passes away. That which is eternal, how can suffering exist there?

The second Noble Truth: there is a cause of suffering. Outwardly, the Buddha knew very well that desire is the cause of suffering. Desire includes both craving and aversion. What is so new in what the Buddha taught? He taught that if one does not go to the depths where every moment craving and aversion arise, where one gets the so-called deep peace, then doesn't craving still exist? Unless we remove craving at the deepest levels from the very roots, it is not a Noble Truth.

How is this done? We have often heard that we must observe morality, control the mind, and awaken wisdom. That the whole world is ephemeral and liable to destruction so not to be attached to it. We have heard all this and have tried to observe it but we did not reach the depths of the mind. The journey was not complete. The path was merely understood at the surface level of the mind. Buddha walked the entire path, moving forward all the way to the depths of the mind and realised the cessation of suffering which is eternal, everlasting and permanent.

These are the Four Noble Truths. But if we merely talk about them, express our faith in them, proclaim ourselves the followers of the Buddha, and claim that we have understood the Dhamma well; “Oh, this Dhamma Cakka Pavattana was wonderful”. No, the Dhamma Cakka has not yet rotated for you; you have not understood the Buddha. Dhamma Cakka will rotate when it takes you from the surface of the mind to its very depths; when it uproots all the defilements, when it takes you to that state that is free of defilements. This takes time and is immensely hard work. If one gets overly excited that I have to reach *Nibbāna* in one course, or if not in one, then in two or three courses, then one has not yet understood Dhamma. Timing is not our task; let the time come when it will. We go on working, from the surface of the mind to the depths, and as we do so, we continue to ripen in equanimity.

How long will it take? That will depend upon the amount of defilement we have gathered over lifetimes. As it is removed, layer after layer, we get lighter. There are some who carry fewer layers, and by removing them quickly they realise the ultimate. If there are many layers, it will take time.

Whether it takes more time or less, if we working properly the

defilement will be removed. We see this while sitting for Vipassana, how it comes out. The weather is cold but the meditator is perspiring; this is due to the defilement coming out. The meditator well understands this. Alternately, the weather may be hot but the meditator trembles with cold. It is but due to the defilement arising; just observe it.

Thus, as a person observes the layers continue to be eliminated. At times, a meditator who is used to sitting comfortably for an hour suddenly gets pain within ten minutes of sitting. What happened? Some defilement has arisen and manifested as pain, only to dissolve. As pain arises and passes away, the defilement is weakening, freeing us. The heart must be filled with joy that we have chosen the right path to gain freedom from defilement and impurities. Clearly, the impurities are getting weaker, and with time, they will all go. The cloth was very dirty, but we have found the detergent to wash it with and are using it. As the layers keep peeling away, the mind will eventually become fully cleansed.

We see someone who is purifying his mind, albeit at the surface level, by means of some technique. It's good that he is at least trying in some way. To that degree, he has worked beneficially. One awakens a deep feeling of metta, compassion, and goodwill for this person, that he too will find the way to reach the deeper levels of the mind and purify it. There should not be a speck of aversion or ill-will towards anyone else, or there will be more strife and the battle will begin, giving rise to yet another sect. The feeling of arrogance will come in—look at me! I am a Vipassana meditator. You are good for nothing. This should not happen. Dhamma has nothing whatsoever to do with a sect. The person in whom Dhamma has awakened will keep himself far from a sect.

Every person says that their view, their philosophy, is the right view, the right philosophy, whereas nobody has the right philosophy since nobody has ‘seen’ within. He who observes the truth within and experiences its nature with equanimity, getting established in it, is with right view, ‘*samyak darshan*’, not otherwise. But a meditator does not get entangled with anyone in such arguments. If anyone is confused about reality, then one explains it very compassionately and lovingly, and if it is not understood, then one lets it be.

The day one begins to follow this path and, realising the truth at the experiential level with equanimity, awakens the right view within, then the wisdom that develops will be right wisdom. Otherwise, it will just be an intellectual understanding. Experiential wisdom (*bhāvanāmayā paññā*) is ‘*samyak darshan*’, or right view. One who has experienced the depth within and knows its impermanent nature sees that this entire field is *anicca*. And the day one realises the eternal (*Nibbāna*), that day one's understanding of *anicca* will become clearer still.

One has to work hard to traverse this entire path. Otherwise, coming to a camp, one feels good that one has found the way, but then returning home, one will work for a few days and then neglect it. “I am busy”, “I am feeling lazy”, so many excuses will be made. Everything else becomes more important for this person than this practice. Becoming a slave of laziness felt good but becoming aware of the inner reality did not feel good! One has neglected meditation practice, which means one has not yet fully realised its importance. How does this happen?

In life, we see that in the rainy season, if one slips on a muddy path, dirtying one's clothes, one will become uncomfortable and want to bathe and change one's clothes immediately. The day one gets the same kind of eagerness about the dirt of the defilement in the mind, one will want to cleanse it immediately. The impurity

that has arisen throughout the day, one will want to purify it during the evening sitting, and the dirt that comes during the night, one will cleanse it in the morning. Just as we do not keep the morning dirt on our bodies or clothes till evening and the evening dirt till morning, similarly, keeping the mind's dirt is unhealthy. The day we understand that keeping the mind dirty is unhealthy and unwholesome, that day we will understand Dhamma.

We have not ripened yet; we have not gone beyond craving and aversion; our impurities are still with us. Hence, anger, lust, fear, and jealousy all arise from deep within and overpower us. It is as if we have fallen into the dirt, making it imperative for us to bathe right away. Similarly, during the day while working, if some negativity arises inside, then it is imperative that we sit in meditation in the evening.

There should be a need for cleanliness, just as a clean person becomes uncomfortable if he is in dirty clothes. So also, a need arises if the mind becomes unwholesome, giving rise to an awareness that my mind cannot remain dirty, I must clean it immediately.

This is the day of Dhamma Cakka. May the wheel of Dhamma begin rotating in every single person, and may the wheel of negativity stop, the wheel of misery stop, the wheel of worldliness stop, and the wheel of becoming stop.

In whichever aspirant, today, on this Dhamma day, this Dhamma feeling arises that I have to get liberated, that I have to purify my mind, that I have to untie all the knots within, and as I have been given this technique and am using it well, bearing all the responsibilities of a householder, even as dirt falls on me, cleansing that dirt as well as the old dirt I have accumulated, then this aspirant will continue to move forward and reach liberation.

May All be Happy! May All be Liberated! Bhavatu Sabba Mangalan!
—Kalyanamitta,
S. N. Goenka

(from the Youtube discourse) <https://youtu.be/SAFzZLxfh2Y>



<p>Additional Responsibility</p> <p>1. Shri Gautam Chikte, To serve as Centre Teacher for Dhamma Ajay</p> <p>2. Mr. Waman Baingane, To assist to the co-ord. Area Teacher of Vidarbha and Chattisgarh</p> <p>New Responsibility Teachers</p> <p>1. Mr. Onkar Wakode, Thane</p> <p>Senior Assistant Teachers</p> <p>1. Mr. Ashok Singapore, Thane</p> <p>2-3. Mr. Haresh and Mrs. Harsha Dholia, Mumbai</p> <p>New appointments Assistant Teachers</p> <p>1. Mrs. Rama Shah, Ahmedabad</p> <p>2. Mr. Pradeep Pradhan, Bachharai, Odisha</p> <p>3. Mrs. Ambpali Chaudhary,</p>	<p>East Champaran, Bihar</p> <p>4. Mr. Vinod Joshi, Jaipur</p> <p>5. Shri Laj Pat Gupta, Delhi</p> <p>6. Mrs. M. Veena Reddy, Hyderabad</p> <p>7. Mrs. Shyamalata K. Gedam Aurangabad</p> <p>8. Mr. Sunil Kulkarni, Igatpuri</p> <p>Children Course Teachers</p> <p>1. Mr. Sunil Tayade, Akola</p> <p>2. Mr. Mahendra Kambale, Amaravati</p> <p>3. Mr. Makarand Jog Amaravati</p> <p>4. Mr. Rajat Bhatkar, Amaravati</p> <p>5. Mrs. Vaishali Kotangale, Amaravati</p> <p>6. Mrs. Suvarnalata Ghodeswar, Bhandara</p> <p>7. Mr. Hemant Raut, Gondia</p> <p>8. Mr. Pawan Gedam, Gondia</p> <p>9. MS. Triveni Sakhare, Gondia</p>
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Dhammic Death

Shri Tejnath Jha, Senior Assistant Teacher from Patna and Centre Teacher of Dhamma Licchavi Centre, died peacefully on July 25, 2023, at the age of 95. He served at numerous centres and used a section of his Patna home for group sittings, mini courses, and children's courses. He also served as the Muzaffarpur Vipassana Centre's Centre Teacher. He set an example of an ideal life replete with metta and Dhamma. He was a continual inspiration to other ATs and CCTs to volunteer in orphanages, benefiting many people. May he continue to generate bountiful paramis, develop in Dhamma, and attain liberation. These are the wishes of the Dhamma family.



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. (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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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
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

Jisane samajhā sāra ko, choṛa diyā nissāra;

Samayaka draṣṭā vijñajana, huā dukhoñ ke pāra.

Whoever understands the essence, leaves behind the essence less. The wise one who walks the middle path, transcends misery.

Dukha kā kāraṇa dūra kara, pāyī sukha kī khāna;

Dukkha nivāraṇa kara liyā, pulakīta tana-mana prāṇa.

By removing the cause of misery, a mine of happiness has been found. Relieved from misery, body mind and life is joyful.

Bañdhana ko jāne binā, bañdhana mukta na hoyā;

Dukkha-satya jāne binā, dukha-nirodha nā hoyā.

Without understanding bondage, there is no release from bondage. Without understanding the truth of misery, there can be no cessation of misery.

Samajha liyā nija roga ko, samajhā roga nidāna;

Para kaise auṣadha binā, miṭe roga nādāna?

Having understood the disease within, having understood its remedy. Yet, without medication how can the malady be eradicated?

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