



WORDS OF DHAMMA

**Yesañca susamāradhā, niccaṃ kāyagatā sati;
akiccaṃ te na sevanti, kicca sātacca-kārino;
satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.**

Those who always earnestly practice "mindfulness of the body", who refrain from what ought not to be done, and who steadfastly do what ought to be done, of those mindful and reflective ones all defilements come to an end.

— Dhammapada 293, Pakiṇṇakavaggo

Wisdom in Practice: Vipassana Meditation

Ācariya S. N. Goenka

(This is the third of three Dhamma discourses Goenkaji gave in Yangon, Myanmar, December 2004, during the World Summit on the Buddha's teachings. It has been adapted for the newsletter. The full text in the VRI publication 'Pilgrimage to the Sacred Land of Dhamma', 2009)

Most Venerable Sangha and Dhamma friends:

In this lecture we will discuss the most important aspect of the Buddha's teaching: *paññā*, the experiential wisdom. The teaching of the Buddha is fruitful only when one practices it.

In the Buddha's first discourse at Isipatana in Migadāya, he said that the four noble truths are real noble truths only when one experiences each truth in three ways—*tīparivaṭṭaṃ dvādasākāraṃ*.

What is *dukkha* (suffering) according to the Buddha? '*yaṃ kiñci vedayitaṃ, taṃ dukkhasmin'ti*. Whatever you experience within the framework of the body is all *dukkha*.

It is the same with the Four Noble Truths — one accepts that everywhere there is *dukkha*. Rich or poor, educated or uneducated, man or woman—all around there is suffering. Old age, disease, death, grief, lamenting... dissociation from that which one likes and association with that which one does not like; wanted things do not happen, unwanted things happen; in short, attachment to the five aggregates is *dukkha* (suffering).

The Buddha said... *dukkhaṃ ariyasaccaṃ pariññeyyaṃ*... One must explore the entire field of *dukkha*, up to the last boundary beyond which there is no *dukkha*.

New students in Vipassana meditation courses initially feel pain, pressure, heaviness, heat, itching etc—many unpleasant sensations. They understand and realize for themselves at this stage that every sensation pleasant or unpleasant passes away sooner or later. They experience the arising (*udaya*) and the passing away (*vaya*).

After a few days, many students reach a stage where the entire solidity of the body gets dissolved. One starts experiencing that everything in the field of mind and matter is mere vibrations, *kalāpas*—arising and passing with great rapidity. This is what he called *samudayavaya-dhammānupassī viharati* in the *Satipaṭṭhāna Sutta*. Everything is impermanent, so ephemeral. There is no solidity, at the actual level.

It is very easy to accept the *dukkhā-vedanā* as *dukkha*. One accepts this as *dukkha* because it is very unpleasant. But if a meditator lacks wisdom, he gets carried away by the pleasant experience of total dissolution (of one's mind-matter structure) *bhaṅga*.

A wise meditator understands the impermanent nature of *bhaṅga* and continues to be equanimous. One understands that *bhaṅga* is a frightening and dangerous situation because there is

great danger of developing attachment to this stage. The more pleasant the experience, the greater is the attachment and hence the greater is the misery one experiences when it passes away.

Uppajjivā nirujjhanti, uppajjivā nirujjhanti. Deep rooted *saṅkhāras* rise to the surface and get eradicated because one is equanimous with the understanding of *anicca*, *dukkha* and *anatta* at the experiential level. And one does not generate new *saṅkhāras* in response to (the ripening of) the old ones.

One clearly sees that there is no essence in what one calls "I" or "mine". It is mere illusion. *Suññamidaṃ attena vā attaniyena vā*... Then one reaches the final purification and attains the path (*magga*) and the fruit (*phala*) of the four stages of liberation - from stream-enterer (*sotāpanna*) to a completely liberated one (*arahant*).

Only when one has experienced *nibbāna*, it can be said that one has explored the entire field of *dukkha*. ... *dukkhaṃ ariyasaccaṃ pariññātaṃ* ...

Similarly, for the Second Noble Truth the Buddha explained: *dukkha-samudayaṃ ariyasaccaṃ... dukkhasamudayaṃ ariyasaccaṃ pahātabbaṃ... dukkha-samudayaṃ ariyasaccaṃ pahīnaṃ*. This is the cause of *dukkha*, the cause has to be eradicated and the cause is eradicated. Thus one has realized the Second Noble Truth in three ways.

Then the Buddha talks about the Third Noble Truth: *dukkhanirodhaṃ ariyasaccaṃ... dukkhanirodhaṃ ariyasaccaṃ sacchikātabbaṃ... dukkhanirodhaṃ ariyasaccaṃ sacchikataṃ*. This is the truth about the extinction of suffering, it has to be realized and it is realized. Thus one completes the Third Noble Truth in three aspects.

Finally the Buddha explains his experience of the Fourth Noble Truth: *dukkhanirodhagāminī paṭipadā ariyasaccaṃ... dukkha-nirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbaṃ... dukkha-nirodhagāminī paṭipadā ariyasaccaṃ bhāvitāṃ*. This is the Way out of suffering, it has to be practiced and it has been practiced to its completion. Thus one develops the Fourth Noble Truth in three aspects.

In Vipassana meditation, one moves from *olāriko* (gross) to *sukkhā* (subtle) realities at the level of sensations ... to the subtlest reality beyond mind and matter. One starts with *paññatti*, the apparent truth of mind and matter, which is gross, solidified truth; one analyses, divides, dissects it at the experiential level based on the wisdom of impermanence. One goes beyond the apparent truth of mind (*citta* and *cetasika*) and matter to reach the ultimate truth of mind and matter, the ultimate truth of *nibbāna*.

Sensation (*vedanā*) has a very important role in the Buddha's teaching. The Buddha made a ground-breaking observation: Whatever arises in the mind is accompanied by sensations on the body—*Vedanāsamosaṇā sabbe dhammā*. Even a thought that arises on the mind is accompanied by a

sensation on the body. Therefore, when one is working with sensations, one is working at the depth of mind.

It was the Buddha's great discovery that we generate *taṇhā* in response to the sensations. This was not known to the other teachers before the time of the Buddha, at the time of the Buddha, or after the Buddha. Those teachers kept advising people not to react to the sensual objects that come in contact with the sense doors—eyes with visual object, nose with smell, ear with sound, etc. The Buddha said that actually you are not reacting to these objects. He gave the example of a black bull and a white bull (one representing the sense doors and the other the sense objects) tied together with a rope. Neither the black nor the white bull is the bondage; the rope is the bondage. The Buddha said that the rope of *taṇhā* is the bondage and that one generates *taṇhā* (craving or aversion) in response to *vedanā* (sensations)—*vedanā paccayā taṇhā* (in the *paṭiccasammupāda*). This discovery made him an enlightened person. The Buddha equated the understanding of the *paṭiccasammupāda* with the understanding of the Dhamma. It is the law of nature that governs the cycle of suffering and the way out of the cycle of suffering. He said:

***Yo paṭiccasamuppādam passati so dhammaṃ passati;
yo dhammaṃ passati so paṭiccasamuppādam passatī.***

Whoever sees the Chain of Conditioned Arising he sees Dhamma, whoever sees Dhamma he sees Conditioned Arising.

There are three important links in the Conditioned Arising. The first one is *avijjāpaccayā saṅkhārā*... In the past, one generated *saṅkhārā* because of *avijjā* leading to *nāma* and *rūpa*—the current existence. If *avijjā*, i.e. ignorance about the true nature of sensations, continues one generates *taṇhā*; *vedanāpaccayā taṇhā*. And this leads to *upādāna* (attachment) and *bhava* (birth) in future. However, if one generates *anicca-vijjā* (the wisdom of impermanence from moment to moment) in response to *vedanā*, there is no *avijjā*—the whole Chain of Conditioning Arising is broken in the present moment. Thus one comes out of the cycle of birth and death by striking at the root of the problem by working with the sensations; at the point in the chain where *taṇhā* is generated.

So long as one is not aware of sensations one keeps on thinking that the outside objects are responsible for craving and aversion. For example, an alcoholic thinks that he is addicted to alcohol. He is actually addicted to the sensations that he feels when he drinks alcohol.

By generating understanding of the impermanent nature of sensations, one generates *paññā* in response to *vedanā*. When one observes sensations in this manner, one starts coming out of ignorance, coming out of suffering. One understands the law of nature, *Dhamma nīyamatā*, the law behind the natural order of phenomena.

The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates *saṅkhāras* of craving (*lobha*) and aversion (*dosa*): One multiplies misery. But by If one learns to maintain equanimity in the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root. As long as one neglects the roots, the poisonous tree will grow again even if the trunk is cut. The Buddha said:

***Yathāpi mūle anupaddave daḷhe,
chinnopi rukkho punareva rūhati
evampi taṇhānusaye anūhate,
nibbattatī dukkhamidaṃ punappunaṃ.***

—Dhammapada 338

Just as a tree with roots intact and secure, though cut down, sprouts again; even so while latent craving is not rooted out, misery springs up again and again.

My teacher Sayagi U Ba Khin often used to say that purification of mind is the greatest common denominator of all religions. I also had this aim of purification of mind by the eradication of defilements even before coming in contact with the Buddha's teaching. But when I was asked to observe sensations, there were some moments of doubt, "How is this going to help me?" Sayagi taught me the way to know the truth at the experiential level. The experience of the truth through body sensations gave here-and-now results and convinced me. The tangible tool of body sensations gave me confidence that I could reach the cherished goal of total purification of mind.

Taṇhā arises in response to *vedanā*. There are many, even among those who are not the followers of the Buddha, who accept *taṇhā* as the cause of misery. But they miss the most important link: not one of them discusses *vedanā* and its relation to *taṇhā*. *Taṇhā* is craving—Craving for acquiring, multiplying or continuing that which is pleasant, and craving to get rid of or repelling that which is unpleasant. Therefore *taṇhā* actually means both craving and aversion. The Buddha showed that the real cause of *taṇhā* lies in *vedanā*.

With this one discovery he gave us the key to opening the door of liberation within ourselves. It is logical that if *taṇhā* arises in response to *vedanā*, any effort to reach the root of *taṇhā* and to eradicate *taṇhā* must include experience of *vedanā* (bodily sensations), the understanding of how it causes craving and aversion, and the wisdom to know how it can be used for the eradication of *taṇhā*.

***Samāhito sampajāno, sato buddhassa sāvako;
vedanā ca pajānātī, vedanānañca sambhavaṃ.***

***Yattha cetā nirujjhanti, maggañca khayagāminam;
vedanānaṃ khayā bhikkhu, nicchāto parinibbuto'tī.***

—Samyuttanikāya 2.4.202

A true follower of the Buddha, with concentration, awareness and constant thorough understanding of impermanence, knows with wisdom the sensations, their arising, their cessation and the path leading to their end.

A meditator who transcends the field of mind-matter – i.e. reaches the stage where there are no more sensations - is freed from craving, is fully liberated.

In another discourse, the importance of *Vedanā* is given as: *Yam kiñci dukkhaṃ sambhoti sabbaṃ vedanāpaccayātī, ayamekānupassanā. Vedanānaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavotī, ayaṃ dutiyānupassanā.*

—Suttanipāta 742

Whatever misery arises, all this has sensation as its cause; that is the first (stage of) *Vipassana*. Because of no more arising of sensation (because one has reached the stage beyond mind and matter) there is no arising of misery; that is the second (stage of) *Vipassana*.

A behaviour pattern is formed in the darkness of ignorance where one keeps reacting with craving and aversion, knowingly or unknowingly, towards body sensations. Thus, one becomes a slave of one's behaviour pattern and keeps reacting to sensations at the deepest level. The *anusaya kilesa* are sleeping volcanoes, the latent behaviour patterns of blind reaction to sensations. The Buddha's discovery helps a meditator to come out of this blind behaviour pattern. Mere intellectual knowledge of the impermanent nature of mind and matter phenomenon can purify only the surface of the mind to some extent. It does not change us at the depth of the mind where we remain slaves of our behaviour patterns of blind reaction to sensations, and keep generating suffering.

The Buddha gives a clear instruction: *Sukhāya, bhikkhave, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo.*

—Samyuttanikāya 2.4.203

Eradicate the latent tendency of craving using pleasant sensations (by equanimous observation with the understanding of their changing

nature), similarly eradicate latent tendency of aversion using unpleasant sensations, and eradicate the latent tendency of ignorance using neutral sensations.

In no other spiritual tradition other than Vipassana practice is the practical way to eradicate the latent tendencies of craving, aversion and ignorance so clearly spelled out. *Vedanā* (sensations) is the key to eradication of suffering. This was the new infinitely beneficial discovery of the Buddha.

The Buddha says in the Satipaṭṭhāna Sutta: *Ātāpi sampajāno satimā. Sampajānā* is continuous clear comprehension and thorough understanding of the impermanent nature of the physical and mental structure (particularly *vedanā*). *Vedanā* is felt on the body but it is part of the mind and its observation means the observation of the mind and matter phenomenon.

The following quotes clarify that *vedanā* indicates sensations on the body:

*Yathāpi vātā ākāse, vāyanti vividhā puthū;
puratthimā pacchimā cāpi, uttarā atha dakkhiṇā.
Sarajā arajā capi, sītā uṇhā ca ekadā;
adhimattā parittā ca, puthū vāyanti mālūtā.
Tathevimasmiṃ kāyasmīṃ, samuppajjanti vedanā;
sukhadukkhasamuppatti, adukkhamasukhā ca yā.
Yato ca bhikkhu ātāpi, sampajānānaṃ na riñcati;
tato so vedanā sabbā, pariñānāti paṇḍīto.
So vedanā pariñāyā, diṭṭhe dhamme anāsavo;
kāyassa bhedā dhammaṭṭho, saṅkhyāṃ nopeti vedagū'ti.*

—*Samyuttanikāya 2.4.214*

Through the sky blow many different winds, from east and west, from north and south, dust-laden and dustless, cold as well as hot, fierce gales and gentle breezes—many winds blow. In the same way, in the body, sensations arise, pleasant, unpleasant, and neutral. When a bhikkhu, practising ardently, does not neglect his faculty of thorough understanding, then such a wise person fully comprehends all sensations. And having fully comprehended them, within this very life he becomes freed from all impurities. At his life's end, such a person, being established in Dhamma and understanding sensations perfectly, attains the indescribable stage.

The study of the *Tikapaṭṭhāna* reveals the clear and explicit guidance from the Buddha that body sensations (*kāyikaṃ sukhaṃ* and *kāyikaṃ dukkhaṃ*) bear strongly dependent relations to the attainment of *nibbāna*.

This is also the reason why *brahmas* from *arūpabrahmaloka* cannot practise Vipassana and why Buddha could not give Dhamma to his past teachers of *arūpa jhānas* (seventh and eighth *jhānas*). In the fifth to eighth *jhānas*, the mind is set free from the body and thus there is no experience of body sensations. Therefore, these *brahmas* lack *rūpa* and cannot experience body sensations.

Thus body sensations give us a stronger and more continuous hold on the root cause of *taṇhā*. Body sensations offer a tangible tool for one's practice.

Lastly, I very humbly request those from this august gathering who wish to know the importance of body sensations to come and give a trial to Vipassana meditation—to experience and examine whether it is in accordance with the Buddha's teaching.

Once again, I express my immense gratitude to this Dhamma country, to the noble Sangha for preserving the Vipassana teaching of the Buddha and to my teacher Sayagyi U Ba Khin for this invaluable gift of Dhamma.

May all beings be happy

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In Memorium

Mukundraya Badani, a Vipassana teacher from Kolkata, passed away on May 20, 2014. He had long been associated with Dhamma. He played an important role in the establishment of many Vipassana centres, and in the administration of Dhamma Ganga in Kolkata. He was appointed assistant teacher and teacher in 1998. Though he was paralyzed in the last few years, he had been serving as best as he

could. With great equanimity, he bore his pains till he peacefully passed away. May he be happy, be peaceful, be liberated.

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Pali Learning Schedule for 2014-15

(i) **28th June 14 to 28th Feb, 2015** (Non-Residential), Eight months, once a week. Saturdays only 1 pm to 4 pm (Open to Non-meditators also).

(ii) **10th Oct. to 10th Dec, 2014** (Residential - 60-day intensive Pali-Eng course) both at VRI, Global Pagoda campus, Gorai, Mumabi.

Eligibility

Must have completed three 10-day Vipassana courses and one Satipathana course, plus have been regularly practicing Vipassana and observing five precepts since last one year. Area Teacher's recommendation is a must.

(iii) One year Pali Diploma Course from **19th July, 2014, till March end 2015**, at Philosophy Department, Mumbai University. Vipassana Research Institute (VRI) and Mumbai University jointly conduct this Diploma course for the academic year 2014-15. This course will involve the theoretical and practical aspects of the Buddha's teachings, and practical application of Vipassana in various fields.

Venue: Jnaneshwar Bhavan, Dept of Philosophy, Mumbai University, Vidya Nagari Campus Kalina Santacruz (E). Mumbai - 400098. Tel 022-26527337. **Classes-** every Saturday 2-30 to 6-30 pm.

Application form available from 1st July to 15th July, 2014 from Monday to Friday between 11.30 am to 2.30 pm at philosophy Department.

Eligibility: Minimum 12th Standard pass. It will be compulsory to sit a Vipassana course during the Diwali vacation.

For more information please contact: 1) VRI office 022-33747560, 2) Mrs. Baljit Lamba M: 09833518979, 3) Miss Rajashree. M-09004698648, 4) Dr (Mrs.) Sharda Sanghavi M: 09223462805.

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APPOINTMENTS

Senior Assistant Teachers

1. Mr. Sheldon Klein, Canada
2. Mr. Khageshwar Aryal, Nepal
3. Mr. Motikaji Bajracharya, Nepal
4. Miss Subarna Kumari Bajracharya, Nepal
5. Mr. Jaya Prasad Bhetwal, Nepal
6. Miss Tara Dangol, Nepal
7. Mr. Nar Bahadur Gurung, Nepal
8. Mr. Motilal Khanal, Nepal
9. Mr. Baburaja Maharjan, Nepal
10. Miss. Chandradevi Manandhar, Nepal
11. Mr. Devkishan Mundada, Nepal
12. Dr. Yashodhara Pradhan, Nepal
13. Miss. Timila Shilpakar, Nepal
14. Mrs. Rebeka Shrestha, Nepal
15. Mrs. Kamala Suwal, Nepal
16. Miss. Kamaltara Tuladhar, Nepal
17. Mr. Yogendramuni Tuladhar, Nepal

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1. Mrs. Pragati Thubrikar, Nagpur
2. Mr. Dattaraya Raut, Wardha
3. Mr. Anilkumar Bansod, Nagpur
4. Mr. Tej Raj Shakya, Nepal
5. Mr. Durga Nath Aryal, Nepal
6. Mr. Kamal Prasad Pradhan, Nepal

7. Mr. Ram Prasad Koirala, Nepal
8. Mr. Bekha Man Maharjan, Nepal
9. Mrs. Bishnu Maya Devi Aryal, Nepal
10. Mrs. Gita Devi Pokharel, Nepal
11. Mrs. Mima Shakya, Nepal
12. Mrs. Shakuntala Agrawal, Nepal
13. Mrs. Asha Dias Gnawardhana, Sri Lanka
14. Mr. Hareesh Patel, USA
15. Mr. Jamie Metzler, USA

Children's Course Teachers

1. Mr Sanjay Nayak Bhatapura Chattisgarh
2. Mr Deepak Borkar Raipur Chattisgarh
3. Mrs Harshida Solanki Raipur Chattisgarh
4. Mrs Malti Mishra Raipur Chattisgarh
5. Mr Mukesh Tarani Bhilai Chattisgarh
6. Mrs Rajkishori Gorakhpur UP
7. Mr Rohittashwa Nagpal Shahjahanpur UP
- 8-9. Mr Vinod and Kusum Soni Muscat
10. Mrs Kashmira Shah Muscat
11. Ms Zainab Abdullah Muscat
12. Mr Roland Abraham Germany
13. Mr Zhang Jian Chuan China
14. Mr Yang Dong Xuan China
15. Mr Liab Wei China
16. Mrs Sun Chun Yan China
17. Ms Zhangttui Yan China

Children's Meditation Courses in Mumbai

Date	Course site	Age (years)	Registration
First Sunday	Dombivili	10-16	2 days befor Course
First Sunday	Ulhasnagar	10-16	2 days befor Course
First Sunday	Matunga	10-16	2 days befor Course
Second Sunday	Sanpada	10-16	2 days befor Course
Second Sunday	Andheri	10-16	2 days befor Course
Third Sunday	Ghatkopar	10-16	2 days befor Course
Fourth Sunday	Airoli	10-16	2 days befor Course
25-5	Goregaon	10-16	22 & 23-5-2014
15-6	Goregaon	10-16	12 & 13-6-2014
20-7	Goregaon	10-16	17 & 18-7-2014
24-8	Goregaon	10-16	21 & 22-8-2014
21-9	Goregaon	10-16	18 & 19-9-2014
19-10	Goregaon	10-16	16 & 17-10-2014
16-11	Goregaon	10-16	13 & 14-11-2014
21-12	Goregaon	10-16	18 & 19-12-2014

2 Day Residential Anapana Course for Children: (age 13 to 16 Only for Boys) 31-5 to 1-6-2014, (age 13 to 16 Only for Girls) 2 to 3-6-2014 **Bhiwandi:** Naik Foundation Padaga village (Bhiwandi) Mumbai Nasik Highway (N.H.3) After Padaga Toll Naka, Near Pallavi Hotel, For Registration call 022-25162505 (Registration After 20th May Only)

Course Timing: 8:30 am to 2:30 pm. **Registration Timings:** 11 am to 1 pm on the specified numbers and dates for each location.

Course Venues: **Goregaon:** Vipassana Counselling & Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Tel: 2624-2025. **Dombivili:** K B Vira High School, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Ulhasnagar:** 703-A Block /1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Mob. 98201-50336. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, 9223300575, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Church Andheri, Mob. 9820459449. 9664782244, 9699668642. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society,

Mumbai 400086. Tel: 25011096, 25162505. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 9892565765.

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.

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One-Day Mega courses in Global Pagoda, 2014

Asadha Purnima: July 13, 2014, Sunday; Sharada Purnima and on the first death anniversary of Revered **Principal Teacher S. N. Goenka: on September 28, 2014, Sunday;** in the main Dome of the **Global Vipassana Pagoda, from 11 am to 4 pm.**

Mataji (Principal Teacher Mrs Illachidevi Goenka) may be present during these courses. Recorded discourses of late Goenkaji will be played at 3 pm. These discourses are open for non-meditators also. Meditators are requested to come only after registration. For registration, please contact on phone between 11am and 5pm: on (022)28451170 / (022)33747501 - ext: 9; (022)33747543/44.

Online Registration: www.oneday@globalpagoda.org.

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Group Sitting in Patna, Bihar

A daily group sitting followed by discourse is being held from 8.00 am to 10.00 am at **'The Buddha Smriti Park'** (opp. Patna Railway Junction). Also Goenkaji's 20-minute Anapana discourse and practice is played every hour from 9.00 am to 5.00 p.m. For more details, please **contact:** Mr. Om Prakash Manarow, Mob. 09431142402.

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Vipassana Newsletter in Marathi

We are happy to inform that the first issue of the Marathi Newsletter has been published, on the auspicious occasion of Vesakha Purnima [Buddha Purnima-2558]. It has been registered as "Vipassana Sadhak" for Marathi speaking students.

V.R.I., Igatpuri.

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DHAMMA DOHAS

Maṅgalamayī vipashyanā, nirmala dey banāy.

Antarmana ke maīla sab, ukhaḍ ukhaḍ dhul jāyem.

How beneficial is Vipassana which purifies the mind; all defilements are uprooted.

Sukha-dukkhamaya saṃvedanā, samatā sthāpita hoy.

Antarmana kī granthiyāṃ, sahaja vimocita hoṃy.

May equanimity be established to pleasant or unpleasant sensations; may the mind be free of shackles

Dekh dukhada saṃvedanā, bhaṅgura aur anitya.

Dekh sukhada saṃvedanā, yah bhī to nā nitya.

Observe the pleasant, or unpleasant sensations - neither are permanent.

Karma-granthe kī citta par, jab udīraṇā hoy.

Tana par ho saṃvedanā, mūrkhā samatā khoy.

As shackles of kammās arise in the mind, it is foolish to lose equanimity to sensations that arise in the body.

Sādhaka ho saṃvara kare, svata: nirjarā hoy.

Yathābhūta darshana kare, granthi vimocana hoy.

A meditator should have restraint, be free from defilements.

Observe the truth as it is, to break the chain of bondages

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