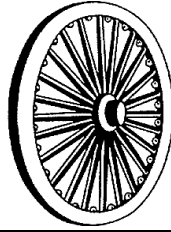


# Vipassana



# Newsletter

In the tradition of Sayagyi U Ba Khin, as

taught by S. N. Goenka

Vol. 23, No. 2, 25 February, 2013

Annual Subscription: Rs 30; Life Subscription: Rs. 500

Published every month by Vipassana Research Institute

Web version: [www.vridhamma.org/Newsletter\\_Home.aspx](http://www.vridhamma.org/Newsletter_Home.aspx)

## WORDS OF DHAMMA

*Tapena brahmacariyena, samyamena damena ca;  
Etena brāhmaṇo hoti, etaṃ brāhmaṇamuttamaṃ'ti.*

By austerity, by the holy life, by self-restraint and self-taming one becomes a brahman. This is the supreme state of a brahman.

(Suttanipāta 660, Vāseṭṭha Suttaṃ)

### Brahman- not by birth, but by action

The Buddha was once living in the forest near Icchhānaṅgala. At that time many well-known and wealthy brahmins were also staying there. Of them, there were two famous brahmin teachers named Poskarasāti and Tāruḥṣa. Each of them had a disciple. Poskarasāti's disciple was called Vāsiṣṭha and Tāruḥṣa's was called Bhāradvāja. A discussion on the topic, "how does one become a brahman?" arose between the two.

Bhāradvāja was of the view, that one is a brahmin if one is born to parents whose lineage back to seven generations is pure. By virtue of this, one becomes a brahmin. Young Vāsiṣṭha, on the other hand, said that if one is virtuous and moral, he is a brahmin. When the two could not come to a conclusion, they approached the Buddha, introduced themselves to him and requested him to explain whether one is a brahmin by birth or by action.

The Blessed One explained to them in detail giving reasons for the differences among all beings. Their birth is their distinctive mark. All species of living beings are different from one another because of their birth. Various kinds of trees, plants and grass are also different from one another. Insects, flies and ants have different distinctive marks. Various kinds of snakes, aquatic creatures, fish and birds have different distinctive marks. Human beings, on the other hand, do not have such distinctive marks. Every limb of the body of a creature or being is different from the limbs of other creatures. But as far as man is concerned all parts of the body of all men are the same.

The differences in men are only external. One who earns his livelihood by keeping cattle is a peasant. One who carries goods is a labourer. Those who eke out their living by any handiwork, craft or art, are called potters, iron-smiths, carpenters, etc., depending on their profession. The one who trades for his livelihood is called a trader. One who steals from others to make a living is called a thief. One who lives by using arms and armaments is called a soldier. One who possesses land and villages is called the King. None amongst them is a brahmin.

Then, the Lord said, that no human being becomes a brahmin just by virtue of being born to a particular mother. He explained further the qualities, by virtue of which a person becomes a brahmin.

He, who does not hoard, who is free of attachment and greed, is fearless having broken all fetters that bind him to the wheel of birth and death, who has driven out anger and craving from the mind, who has broken himself free from all wrong views (62 kinds of wrong views were prevalent in those days), who is fully enlightened, him I call a brahmin.

I call him a brahmin, one who bears insults and pains without reaction, without being angry i.e. without polluting his mind, whose strength is forgiveness, who is free from anger, who is virtuous, moral, learned, and abstemious, and for whom this is the last birth. I call him a brahmin who does not cling to sensual pleasures like the water drops on a lotus leaf, or in whom jealousy, pride, craving, and aversion do not stick, like a mustard seed on the tip of a needle, who has ended sorrow in this life and has thrown off all his burden, who is of deep wisdom, learned, who knows what is the path and what is not the path, is honest, who is neither attached to householders nor to those who have left home for the homeless life, who neither kills any

being, nor instigates others to kill, who is peaceful amongst adversaries, without any stick amongst those armed with sticks, a non-hoarder amongst hoarders, who is respectful, and whose words are sweet and true, words that never hurt others, a person so qualified I call a brahmin.

Thus, the Blessed One described further the virtues of a brahmin. One who doesn't take anything in this world which is not given to him, who is free from craving for this life or the life beyond, who has realized the ultimate truth, who shows the path to liberation, who is free from sorrow, who is untainted and pure, who is attached neither to sin nor to virtue, whose cravings for all his births have been rooted out, who has forsaken the ignorance that causes the cycle of birth and death, who has become an ascetic giving up all enjoyments, who is unfettered by all worldly and heavenly bonds, and who having discarded the likes and dislikes has become calm and cool and free from defilements, such a universally victorious person do I call a brahmin. One who knows the passing away and arising of all beings very well, who is desireless, free from rebirth, who is endowed with wisdom, him I call a brahmin. Neither a Deva, nor a Gandharva, nor a man knows his course, who is free from taints, is an arahant, who has nothing before, after or in the middle, who is without any property, who knows his previous births, sees heaven and hell, who is not going to be reborn, all that he had to do has been done, and who is an enlightened sage, him I call a brahmin."

One is not a brahmin or a non-brahmin by birth. One is a brahmin or a non-brahmin by actions. One's occupation makes one a peasant, and another an artisan. Occupation makes one a trader and another a labourer. Actions make one a thief and another a soldier. Action makes one a beggar and it is action alone which makes one a king. In this way, the wise man who knows the results of kamma, knows this life very well. The world moves on because of kamma (actions), people also move in the cycle of birth and death because of kamma. All beings are tied to their actions like the moving wheels of a chariot tied to the axle. Meditation, living a holy life, abstinence from sensual pleasures and controlling the mind – these make one a brahmin. Those who have these qualities are the best brahmins.

Though those two were young, even the elders of the Brahmin community frequently discussed the topic.

Here is an incident from the life of the Buddha. Once when the Buddha was living in Anāthapiṇḍika's Jetavana monastery, 500 Brahmins from different places gathered in Srāvastī. Their topic of discussion was that Gotama does not make a distinction between high and low castes. He teaches Dhamma to people of the lowest caste and makes them respected and revered. We are not able to debate with him on this point."

One amongst those Brahmins was Āśvalāyana. Though young, he was an expert of the Vedic literature. It is believed that he was the same Āśvalāyana, who later became a scholar in the Upaniṣadic era. Hence the group of Brahmins felt that Āśvalāyana was capable of debating with the Buddha on that topic and helped him get ready. Although he repeatedly said that the Buddha speaks the words of Dhamma, and it is difficult to debate with him, but because of the pressure of those brahmins, Āśvalāyana became ready to debate with the Buddha.

When he met the Buddha, he said that the Brahmans claim that they are the highest caste, others are inferior. They are fair, others are dark, only the Brahmans are pure, and others are not. Brahmans are born of Brahmā, are born of his mouth and they are his true heirs.

To this the Buddha replied, "Āśvalāyana, the brahman women also menstruate, become pregnant, give birth to children and suckle them; so how can we accept that they are born of the mouth of Brahmā?"

Āśvalāyana remained silent. He could not refute.

The Blessed One further said, "If any Brahmā has decreed mankind to be high and low, then why are there only two classes of mankind in the neighbouring countries and in other bordering states - noble and slave? There, if one is a noble, he can become a slave and a slave can become a noble." Āśvalāyana accepted that in these states and countries, this is how things are.

The Buddha then asked him the special quality of the brahmans on account of which they consider themselves to be the heirs of Brahmā.

Āśvalāyana had no answer to give.

The Buddha further said that if a Kṣatriya is cruel, if he is a thief, is immoral, if he speaks harsh words then he will be born in hell after his death. In the same way, the Vaiśya (traders) and the Sūdra (menial workers) will also meet the same fate i.e. they will go to hell if they are like him. Will a Brahmin not be born in hell if he has these characteristics?

Āśvalāyana had no answer to this.

"Similarly, if a man is of good conduct, he will go to heaven on death, whatever be his caste."

Āśvalāyana remained silent.

The Blessed One said, "Whether one is a brahman or a non-brahman, he can remove his dirt by applying soap on his body and taking a bath in the river. Then why is a brahman special? Similarly, one belonging to any caste can, on coming to me, remove the defilements of his mind and become a Dhammic person. It is not necessary for him to be a brahman. Everyone has the right to be moral and upright. And everyone who becomes moral and upright will get the same results. I call such a meditator a real brahman. Any meditator, regardless of caste, can be rightfully called a brahman if he practices meditation, lives a holy life, controls his sense organs and mind. Such a meditator, I call a superior brahman. One belonging to a so called lower caste can also achieve purity by his wholesome actions and good conduct."

Āśvalāyana again found no suitable reply to give.

The Buddha further asked, "If a Brahman young man marries a young non-Brahman woman, or if any non-Brahman young man marries a young Brahman woman, then what will you call the child of such a couple? Superior or inferior? A brahman or a sūdra?"

Āśvalāyana remained silent.

The Buddha further said that when a horse mates a donkey the offspring is called neither a horse nor a donkey. Rather, it is called a mule. But what will you call the child of a brahman father and a non-brahman mother? Will he be called a high caste brahman or a low caste sūdra? How will you differentiate? Man is man. There are no differences. Every one, whether one belongs to the brahman caste or to any other caste, has the right to be moral and upright. All who are moral and upright get the same result.

Unfortunately, thousands of years before the Buddha, the country was ridden with high and low castes and untouchability. There were other bad practices. The sight of a Cāṇḍāla was considered unlucky and an ill-omen. Leave alone his touch, one needed to bathe, if even his shadow fell on him. So, a Cāṇḍāla, had to come clapping or ringing bells from a distance thus intimating the group of people of his coming. Many would wash their eyes with perfumed water, if their eyes fell on a Cāṇḍāla. Often, people would beat a Cāṇḍāla, if his shadow fell on them. Cāṇḍālas would keep their eyes lowered when they entered the village.

It seems that even after the Buddha, Cāṇḍālas would carry corpse and guard the cremation ground. They lived in separate villages and there were separate cremation grounds for burning their dead bodies.

Apart from Cāṇḍālas, there were also others, who were considered to be very low. They were Nesadas i.e. those who made cane/ bamboo baskets, Camārs, i.e. those who made objects from the

leather of dead animals and Pukkusas, i.e. sweepers and cleaners who would dispose of human excreta.

The members of the Cāṇḍāla clan were considered outcastes. The Buddha described who truly is an outcaste. "The man who is hot tempered, jealous and hostile, is a sinner, holds wrong view, is a fraud, is cruel, is a tormentor, is a thief, is licentious; one who doesn't take care of his old parents, troubles others, deceives brahmans, monks or other beggars; utters words that cause harm; hides his immoral acts; praises himself and derides others; who is angry, is a glutton, who is full of ill-desires; is a miser, is wicked; is neither ashamed nor afraid of wrong doings; who calls himself fully liberated without being so; such a man is an outcaste and despicable. One is neither an outcaste by birth nor a brahman by birth. Actions make one an outcaste and another a brahman. A brahman doing unwholesome actions is a cāṇḍāla.

The Buddha said, "I do not call one a brahman, because he is born to a brahman mother. I call him a brahman, one who possesses nothing and who takes nothing. Not by matted hair, nor by clan or family (caste) nor by birth does one become a brahman, but one who is truthful and righteous, pure and dhammic is a brahman."

The Buddha always put a premium on one's knowledge and conduct, not on his caste.

Come meditators! Let us also be inspired by the pure teachings of the Blessed One, improve our conduct, perform wholesome actions and become brahmans in the true sense of the term!

Kalyāṇmitra,  
S. N. Goenka

---0---

### Organisation of a Mega Anapana course at Dabhada (Nanded)

About 14 kms away from Nanded city in the village called Dabhada, Dr Baba Saheb Ambedkar had established "People's Education Society". It's present president Dr S.P. Gaikawad established a "Dhamma Society" in 1988. In it's first meeting chaired by Reverend Bhadanta Ananda Kosalyayan reverend Goenka ji spoke for an hour as the chief speaker. Since then this society has been organising lectures to throw light on the theoretical aspects of Dhamma. In its 26th conference on 27<sup>th</sup> Jan. the society organised an Anapana course for half an hour where Guruji's tape was played. Anapana was received by about 45 to 46 thousand people. In spite of such a big crowd there was a pin drop silence in the Pavilion. People were very happy to learn the practical aspect of the Dhamma for the first time.

Besides Dabhad, news of organising Anapana courses from other areas are coming through teachers and Asstt teachers. Thus it seems that the clock of Dhamma has struck and it will spread fast in India and the whole world.

---0---

### Pali syllabus (pariyatti and patipatti) at the Vipassana Global Pagoda, 2013

90-day Residential course from 1.7.13 to 30.9.13  
Last date for application is 15. 5. 13. Application can be sent through www.vridhamma.org, **Contact:** VRI, Dhammagiri Global Vipassana Pagoda near Essel world, Borivali(west) 400091

---0---

### One year Pali Diploma Course on the teachings of the Buddha and Vipassana

VRI and the Dept of Philosophy, University of Mumbai have jointly prepared a syllabus for Diploma course in Pali for the session 13-14 in which the theoretical and practical aspects of the teachings of the Buddha and Vipassana will be taught through the medium of English. Venue Jnaneshwar Bhavan, Dept of Philosophy, Mumbai University, Vidya Nagari Campus Kalina Santacruz(E). Mumbai 400098.

**Application form** can be had from 1<sup>st</sup> July to 15<sup>th</sup> July from Monday to Friday between 11.30 a.m and 2.30 p.m, **Duration of course** is from 20.7.13 to 31.3. 2014, Time 2.30 p.m. to 6.30 p.m,

**Eligibility:** Minimum 12<sup>th</sup> pass. It will be compulsory for them to sit a vipassana course during the Diwali vacation

**For more information please contact:** 1) Dr Sharda Sanghavi phone 022-23095413, Mob. 09223462805 E-mail s\_ sanghvi@hotmail.com, 2) Mrs Baljit Lamba mob 09833518979, 3) Alka Vengulkar mob 09820583440

## ADDITIONAL RESPONSIBILITY

### Bhikkhu Teachers

1. Ven. Bhikkhu Uduwana Ratanapala, To guide and assist Mrs Rattawate and other centre Teachers, Sri Lanka

### Teachers

1. Mr. Vimalchand Surana, Jaipur, To assist the Principal Teacher
2. Ms. Priti Dedhia, Mumbai, To serve Tape Department (VRI) and VRI Website
3. Mr. Arun Suryavanshi, Nashik, To assist in AT Training
4. Mr. Vitcha Klinpratoom, To assist Centre Teacher in serving Dhamma Canda Pabhā, Thailand
- 5-6. Dr. Khin Maung Aye & Dr. Daw Kyi Sein, UK, To conduct courses in Prisons
7. Ms. Andrea Schmitz, Germany, To assist Ms. Floh Lehmann to serve Ukraine

### Senior Assistant Teachers

- 1-2. Mr. Ramkrishna & Mrs. Saroj Bante, To assist the centre Teachers in serving Dhamma Vasudhā, Wardha
3. Mr. Ramdayal Asava, To assist Centre Teacher in serving Dhamma Suvatthi, Sravasthi
- 4-5. Mr. Raj Kumar & Mrs. Sarojini Chauhan, To assist in serving Dhamma Lakkhana, Lucknow
6. Mr. Prem Chand Sunger, To assist Centre Teacher in serving Dhamma Dhaja, Hoshiarpur
7. Mr. Rohanikant Sharma, To assist Centre Teacher in serving Dhamma Vipula, New Mumbai
8. Mr. Bhimbar Singh Thapa, To assist Centre Teacher in serving Dharmashringa, Nepal
9. Mr. Martin Haig, To assist the Centre teacher in serving Dhamma Āloka, Australia
10. Ms. Anna Schlink, To assist the centre Teachers in serving Dhamma Passaddhi, Australia
11. Ms. Puangpaka Bunnag, To assist the centre Teachers in serving Dhamma Simanta; Thailand
- 12-13. Mr. Arthur Rosenfeld & Mrs. Ana Teixido, the Netherlands To assist Mr. Chris Weedon to serve the Netherlands

- 14-15. Dr. Teun Zuiderent-Jerak & Mrs. Sonja Jerak-Zuiderent, The Netherlands, To assist Ms. Floh Lehmann to serve Slovenia
16. Mrs. Yenta Trainate, To assist the center teacher in serving Dhamma Dhani, Bangkok, Thailand

### Assistant Teachers

1. Shri Anil Kumar Maurya, To assist the centre Teachers in serving Dhamma Cakka, Sarnath
2. Dr. Pavan Gudla, To assist centre teacher in serving Dhamma Nāgajjuna, Nalgonda
3. Mr. Sarveshwar Kondapuram, To assist Centre Teacher in serving Dhamma Koṇḍañña, Kondapur

### NEW RESPONSIBILITY Teachers

1. Mr. S. Adaviyappa, Jaipur
- 2-3. Mr. Mukundrai & Mrs. Vimla Badani, Kolkata
4. Dr. Rajendra Chokhani, Mumbai
5. Mr. K. B. Chikkanarayanappa, Bangalore
6. Mr. L. Shivappa, Bangalore
7. Mr. Sudhakar Funde, Mumbai
8. Dr. N. P. Subramanyam, Secunderabad
9. Mrs. Shantaben Thakkar, Gandhidham
10. Mrs. Jagdish Kumari, Jaipur
11. Ms. A. Gayatri Balakrishnan, Igatpuri
12. Mr. Digambar Dhande, Mumbai [Spread of Dhamma, MAH (Non-Center Courses)]
- 13-14. Mr. Anand Raj & Mrs. Nani Maiju Shakya, Nepal
15. Mr. Atsushi Itagaki, Japan
16. U Tin Maung Shwe, Myanmar
- 17-18. Mr. Heinz Bartsch & Mrs. Brunhilde Becker, Germany
- 19-20. Dr. Tian-Ming Sheu & Dr. (Mrs.) Yuh-Wen Wang, Taiwan

### Teachers with Centre Responsibility

1. Dr. Nikhil Mehta, Dhamma Puṇṇa, Pune
2. Mr. Baburao Shinde, Dhamma Ajaya, Chandrapur
3. Mr. Prakash Mahajan, Dhamma Sarovar, Dhule & Dhamma Bhūsana, Bhusaval
4. Mr. Bhanudas Rasal, Dhamma Chattapati, Phaltan
5. Mrs. Man Mohini Rastogi, Dhamma Paṭṭhāna, Sonapat
6. Mr. Ram Niwas Gautam, Dhamma Kāruṇika, Karnal

7. Mr. Pramodkumar Bhawe, Dhamma Laddha, Ladakh
8. Mr. Ashok Kumar Nagpal, Dhamma Salila, Dehradun
9. Mr. Krishan Lal Sharma, Dhamma Dhaja, Hoshiarpur, Punjab
10. Mrs. Beena Mehrotra, Dhamma Cakka, Sarnath
11. Mr. Rudra Datt Tiwari, Dhamma Lakkhaṇa, Lucknow
12. Mrs. Pramila Shah, Dhamma Bala, Jabalpur
13. Mrs. Sheela Kela, Dhamma Mālāvā, Indore
14. Mr. Bikram Dandiya, Dhamma Bodhi, Bodh Gaya
15. Mr. Mohan Dewan, Dhamma Pabbottara, Mizoram
16. Mr. Ananta Jena, Dhamma Bhubaneswar, Orissa
17. Mr. V. Santhanagopalan, Dhamma Setu, Chennai
18. Mrs. Jaya Sangoi, Dhamma Paphulla, Bangalore
19. Mrs. Renuka Mehta, Dhamma Madhurā, Madurai
- 20-21. Mr. Roy Menezes & Mrs. Suleka Puswella, Dhamma Vaddhana, USA
- 22-23. Mr. Christian & Mrs. Rosi Hild, Dhamma Sumeru, Switzerland
24. Mrs. Nani Chhori Bajracharya, Dhamma Janani, Nepal
25. Mr. Narayan Prasad Tiwari, Dhamma Citavana, "
26. Mr. Adi Ratna Shakya, Dhamma Kittī, "
27. Mr. Sheel Bahadur Bajracharya, Dhamma Pokhara, "
28. Mr. Francois Kuoch, Dhamma Latthika, Combodia
- 29-30. Mr. Gregory & Mrs. Irene Wong, Dhamma Mutta, Hong Kong
- 31-32. Mr. Derek & Mrs. Yukiko Phillips, Dhamma Bhanu, Japan
33. U Thein Htwe, Dhamma Ratana, Myanmar
- 34-35. Dr. Maung Maung Aye & Daw Yi Yi Win, Dhamma Makuta, "
36. Daw Nyo Nyo Win, Dhamma Manorama "
37. Daw Myat Lay Khaines, Dhamma Mahima, "
- 38-39. U Htin Aung & Daw Khin Myint May, Dhamma Manohara "
- 40-41. U Kyi Thein & Daw Tin Tin Yee, Dhamma Mahapabbata "
42. Dr. U Thein Tun, Dhamma Mayuradipa "

- 43-44. Dr Myo Aung & Daw Khin Than Hmi, Dhamma Pabbata "
- 45-46. U San Lwin & Daw Tin Tin Naing, Dhamma Hita Sukha Geha "
47. Miss Komudhi Mendis, Dhamma Kuta, Sri Lanka
48. Mr. D. H. Henry, Dhamma Anuradha, Sri Lanka
49. Mr. Ping-San Wang, Dhamma Vikasa, Taiwan
- 50-51. Mr. Vichit & Mrs. Pornphen Leenutaphong, Dhamma Kañcana, Thailand
52. Ms. Juechan Limchitti, Dhamma Porano "
53. Mrs. Patra Patrabutra, Dhamma Canda Pabha "
54. Mr. German Cano & Mrs. Martha Molina, Dhamma Makaranda, Mexico
55. Ms. Mirjam Berns, Dhamma Venuvana, Venezuela
56. Ms. Macarena Infante, Dhamma Pasanna, Chile
57. Mr. Sean Salkin, Dhamma Aloka, Australia

### Senior Assistant Teachers with Centre Responsibility

1. Mr. Shivaji Wankhede, Shegaon, Spread of Dhamma
2. Mr. Dinesh Deshmukh, Dhamma Gond
3. Mr. Prabhu Dayal Sonagara, Dhamma Marudhara
4. Mr. Harilal Sahu, Dhamma Utkal
5. Mr. Sudhakar Khaire, Dhamma Ketu
6. Dr. Ishwarchandra Sinha, Dhamma Licchavi
7. Mr. Pidugu Ravindra Reddy, Dhamma Khetta
8. Dr. Satya Narayana Saha, Dhamma Nijjhana
9. Mr. B. V. Satyanarayana Raju, Dhamma Rama
10. Mr. Sergio Borsa, Dhamma Atala, Italy
11. Daw Mi Mi Myine, Dhamma Mandapa, Myanmar
12. U Ba Than, Myanmar, Dhamma Nanadhaja, "
13. U Maung Maung Sein, Dhamma Mitta Yana, "
- 14-15. U Kyaw Thu & Daw Kyi Kyi Tun, Dhamma Rakkhita, "
16. U Ko Ko, Dhamma Vimutti, "
17. Mr. T. A. Piyasena, Dhamma Sobha, Sri Lanka

### NEW APPOINTMENTS

#### Assistant Teachers

1. Mr. Narendra Kadage, Jaisingpur
2. Mrs. M. R. Rajeshwari, Bhilai
3. Mr. Laurent Thijs, Belgium
4. Mr. Robert Freese, Ireland
5. U Maung Maung Lwin, Myanmar

**Children's Meditation Courses in Mumbai**

Date	Course site	Age (years)	Registration
3-3	Dombivili	10-16	1 & 2-3-2013
3-3	Ulhasnagar	10-16	1 & 2-3-2013
3-3	Matunga	10-16	1 & 2-3-2013
10-3	Amboli	10-16*	8 & 9-3-2013*
10-3	Sanpada	10-16*	8 & 9-3-2013*
17-3	Goregaon	10-16	13 & 14-3
17-3	Ghatkopar	10-16*	15 & 16-3-2013*
24-3	Airoli*	10-16*	22 & 23-3-2013*
21-4	Goregaon	10-16	17 & 18-4
19-5	Goregaon	10-16	15 & 16-5
16-6	Goregaon	10-16	12 & 13-

**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:** **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Goregaon:** Vipassana Counselling & Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Tel: 2624-2025 & 98690-23884. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 9892329410. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821. **Dombivili:** K B Vira High School, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Tel: 25101096, 25162505. **Ulhasnagar:** 703-A Block /1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, 8976225967. **Amboli:** Mayfair Meridian Meditation Hall, Ceaser Roadm Off S.V. Road, Amboli, Near St. Blaise Church Andheri, Mob. 9821283038. 9820459449.

Ulhasnagar	Second Sundays	94225-50489
------------	----------------	-------------

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.



**Wanted able guides at Global Pagoda**

The number of visitors at the Global Vipassana Pagoda has been increasing day by day. We therefore need many expert guides who are soft spoken and who can ably guide the visitors. Meditators after judging themselves in this light should contact us either by e-mail or on phone giving full details about them. They will be paid expenses for coming and going, besides food and resting at the site. They will also get an opportunity to meditate in the peaceful atmosphere there.

Phone 02228451204;(91) 22-337475011 (30 Lines) e-mail pr@globalpagoda.org

---0---

**One-day course with respected Guruji at the Global Pagoda on the auspicious occasion of the Buddha Purnima.**

The course will be held in the dome of the Global Pagoda from 11 AM to 4 PM on May 25, 2013, Saturday, Please note that you must book yourself before coming here so that you may not feel any inconvenience. For booking **contact:** Phone no. 02228451170, 33747543, 33747544, (Phone booking from 11 AM to 5 PM everyday), E-mail registration: oneday@globalpagoda.org; Online registration: www.vridhamma.org



**DHAMMA DOHAS**

*Sampradāya kī beḍiyān, jāta pānta janjīra;  
Dharama cakra se kaṭa gā, dūra hūi bhava pīra*  
The Wheel of Dhamma has cut the shackles of sectarianism and the chains of casteism. The suffering caused by moving in the wheel of birth and death has been removed.  
*Jāta-pānta ke phera men, chuṭā dharama kā sāra;  
Sāra chuṭā nissāra hī, banā sīsa kā bhāra*  
Involved as I was in caste and creed, the essence of Dhamma was lost. I missed the essence and what is not essence has unfortunately become my burden to carry.

*With much mettā,  
A Vipassana meditator*

*Jāta pānta kula gotra yā, varṇa bheda nā hoyā;  
Jo jo cākhe dharama rasa, so so sukhiyā hoyā*  
Those who taste the nectar of Dhamma, they all become happy. For tasting it nothing matters, neither one's caste, nor lineage, nor family, nor clan. nor colour.  
*Duṣkarmo ke panīha para, khoye hoṣā havāsa;  
Dharma milā to sukha milā, ṭūṭa gaye dukha pāśa*  
While doing evil deeds, I lost all my sense. When I received Dhamma, I was freed of the clutches of suffering.  
*Dharma milā to kaṭa gaye, aparādhon ke phanda;  
Mānasa ālokita huā, megha mukta jyūn canda*  
When I received Dhamma the snares of sinful acts were cut. My mind became illuminated, just like the moon free from clouds in the sky.

*With best compliments from*

**MOTILAL BANARSIDASS**

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007  
Mumbai, Tel: 23513526; Chennai, Tel: 24982315; Pune, Tel: 2448-6190  
Bangalore, Tel: 26542591; Kolkata, Tel: 22824872,  
Patna, Tel: 2671442; Varanasi, Tel: 2412331

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30/- (US \$10 OUTSIDE INDIA);  
LIFE SUBSCRIPTION: RS 500/- (US \$100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF Vipassana Research Institute

Edited and published by R. P. Yadav for VRI, Igatpuri 422 403 and printed at Akshar Chitra Press, 69, B-Road, Satpur, Nashik 422 007

25 February 2013

Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month

WPP POSTAL LICENCE NUMBER – AR/TECHNO/WPP-04/2012-2014

REGISTERED NO. NSK/232/2012-2014

**PRINTED MATTER**

**If undelivered, please return to:**

**Vipassana Research Institute**

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Fax: [91] (02553) 244176

Tel: (02553) 244076, 244086, 243712, 243238

Email: info@giri.dhamma.org;

Website: www.vridhamma.org