

Vipassana Newsletter

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

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WORDS OF DHAMMA

*Hitānukampī sambuddho
Yadaññāmanusāsati,
anurodhavirodhehi
vipparamutto thatāgato.*

*When the Buddha teaches others
he does so out of compassion,
because the Tathagata is wholly freed
from both favour and aversion.*

—*Samyutta Nikāya 1.150*

Questions and Answers with Goenkaji

Question: *How does one escape anger?*

Goenkaji: *With the practice of Vipassana. A Vipassana student observes respiration, or the bodily sensations caused when angry. This observation is with equanimity, with no reaction. The anger soon weakens and passes away. Through continued practice of Vipassana, the habit pattern of the mind to react with anger is changed.*

Question: *I can't suppress my anger, even if I try.*

Goenkaji: *Don't suppress it. Observe it. The more you suppress it, the more it goes to the deeper levels of your mind. The complexes become stronger and stronger, and it so difficult to come out of them. No suppression, no expression. Just observe.*

Question: *If a negative act is committed for the good of others, is it bad?*

Goenkaji: *Certainly it is bad. A negative act starts harming you. When you have harmed yourself, you can never help anybody else. A lame person cannot help another lame person. First you have to make yourself healthy, and then you will find that you have started helping others.*

Question: *How can the mind remain balanced when we are in pain?*

Goenkaji: *Whenever something happens in the external world that we do not like, there are unpleasant sensations in the body. A Vipassana meditator focuses the entire attention on these sensations without reacting, just observing them very objectively. It is very difficult in the beginning, but slowly it becomes easier to observe*

the gross unpleasant sensations - what we call pain - with a balanced, calm mind. Pleasant, unpleasant, makes no difference. Every sensation arises only to pass away. Why react to something that is so ephemeral.

Question: *How does Vipassana solve the problems of society?*

Goenkaji: *Society is after all, nothing but a group of individuals. To solve the problems of society, the problems of the individual must first be solved. We want peace in the world, yet we do nothing for the peace of the individual. How is this possible? Vipassana makes it possible for the individual to experience peace and harmony. Vipassana helps to solve the individual's problems. This is how society begins experiencing peace and harmony. This is how the problems of the society begin to be solved.*

Question: *Isn't excusing a sinner encouraging sin?*

Goenkaji: *Never encourage sin. Stop people from committing sin. But don't have aversion or anger towards the sinner. Have love, compassion, metta. This person is a miserable person, an ignorant person, who doesn't know what he is doing or she is doing. They are harming themselves and harming others. So you will use all your strength, physical and vocal, to stop this person from committing sin, but with love and compassion towards them. This is what Vipassana will teach you.*

In these times of violent unrest and widespread suffering, the need for the practice of mettā is clear. If peace and harmony are to reign throughout the world, they must first be established in the minds of all the inhabitants of the world.

S. N. Goenka

**One-Year Diploma Course In Buddhistic Studies,
Vipassana Theory And Practice (2009–2010)**

*Under the Joint Collaboration of Vipassana Research
Institute, Dhamma Giri, Igatpuri and Department of
Philosophy, University of Mumbai*

Syllabus: *It covers both the Theoretical and the Practical aspects: Introduction to Pali Language, Pali Literature, Buddhist Art and Architecture, Life and Teachings of the Buddha, Principles and Technique of Vipassana Meditation, Practical Applications of Vipassana in the fields of Health, Education, Social Development, etc. and various other topics.*

Venue: *Department of Philosophy, Jnaneshwar Bhavan, University of Mumbai, Vidya Nagari Campus, Kalina, Santacruz (E), Mumbai 400 098*

Application Forms: *Available from 22 June to 10 July 2009 at Philosophy Department (11.30 am to 3 pm, Monday to Friday.)*

Course Duration: *11 July 2009 to 31 March 2010*

Timings: *Every Saturday, from 3 pm to 6 pm*

Eligibility: *Old SSC or New HSC (12th Std.) passed.*

Requirement: *One ten-day Vipassana course compulsory during Diwali vacation*

Medium of Instruction: *English; Course Fees: Rs. 1040/-*

Contact for Information:

Dept. of Philosophy (Vidya): (022) 2652-7337

Ms. Yojana Bhagat: (95) (251) 252-1107, 98217-71604

Mrs. Sharda Sanghvi: 92234-62805

Dhamma Ganga, Kolkata Vipassana Centre

Kolkata Vipassana centre management plan to start construction of pagoda with 30 meditation cells. Total project cost of the pagoda and other projects is estimated to be about Rs. 30 lacs. This is a good opportunity for the old and benefited students to gain merits by contributing for the pagoda and the other projects. Cheques may be drawn in favour of 'Vipassana Kendra' and sent to the following address:

Vipassana Meditation Centre, City Office, Baro Mandir Ghat, 22, Bonfield Lane, Sodepur, Panihati, Room No. 10, Kolkata 700 001

Donations through core banking: Standard Chartered Bank, 19 N. S. Road, Kolkata 700001, Acc. No. 331-1-000637-4 & IFSC code: SCBL0036008. (Details should be forwarded to the Kolkata centre for issue of receipt.)

Group Sitting, Discourse and Metta in the presence of Goenkaji at Global Pagoda on 16 August 2009 (third Sunday).

Group Sitting: *3 to 4 pm.*

Discourse and Metta: *4 to 5pm*

One-day Course at Global Pagoda on 7 July 2009,

Tuesday, Guru Purnima from 11 am to 4 pm in the main dome of Global Pagoda.

Contact: *Mr. I. B. V. Raghavan, Mobile: 98928-55692, 98928-55945; Tel: (022) 2845-2111, 2845-1204 ext. 105.*

Email: *global.oneday@gmail.com and globalvipassana@gmail.com*

Websites: *www.globalpagoda.org and www.vridhamma.org.*

Dhamma Padhāna, European Long-Course Centre

Phase 1 of the construction of Dhamma Padhāna, the European Long-Course Centre (ELCC), started in November 2008. Three accommodation blocks and the dining rooms are in progress. It is inspiring to see the generous contributions from old students of both financial support and Dhamma service, including self-build. Contributions have also been received from outside Europe, including USA, Myanmar, Cambodia and India.

So far we have received donations of around £300,000 and student loans of £850,000. However, more dana is required to complete Phase 1. Work on the meditation hall and cell complex is due to start in June and £200,000 more is needed to complete the construction. This will enable us to start offering courses in April 2010 as originally planned.

The reasons for the shortfall in funds are that in the economic downturn some pledges of donations and loans are now unavailable, and some unanticipated costs have emerged. Donations and standing orders will make the continuation of this project possible. All contributions are welcome, no matter how small the amount. For example, if 1,000 students each give £10 per month by standing order over 20 months, then £200,000 will be raised.

For more details about the ELCC, Email: finances@padhana.dhamma.org.

First Vipassana Course in Swaziland

Swaziland is a landlocked country in Southern Africa, bordered to the north, south, and west by South Africa, and to the east by Mozambique.

The first Vipassana course in Swaziland started with 26 students, 10 men, two of whom were old students, and 14 women of whom three were old students. The venue was a famous school, Waterford-Kamhlaba UWC, on the outskirts of Mbabane, the capital of Swaziland.

Within the group were 7 scholars from the college, which does a prestigious examination, the International Baccalaureate. This qualification is recognised worldwide and is the gateway for students to receive large scholarships for tertiary study. This school was the first racially integrated school in Africa and is one of a group of over 100 such schools throughout the world. Many participants were drawn from the current or past school body. One teacher, the hostel 'parent', sat the course, and another who was one of the organisers, served. There were four servers, three of whom had been the principal organisers and initiators of the course, a strong and committed team. The diverse backgrounds of the students included the following countries: Belgium, Canada, Somalia, Uganda, Swaziland, UK, USA, Netherlands, Germany, Norway, Sweden, Ethiopia and South Africa, and the age range from 17-74.

The feedback of the local Swazi people on the course was very positive. One Vipassana course will be conducted at the same venue every year.

Annual Meeting of VRI Research Council (2009-10)

The Meeting will be held at Vipassana Research Institute, Dhamma Giri, Igatpuri on 20 December 2009 (Sunday) from 9.30 to 11.30 am.

Children's Courses in Mumbai

To serve children's courses in Mumbai, call 98200-22990.

Date	Venue	Age	Registration
7-6	South Mumbai	8-13 years	4 & 5-6
14-6	Ulhasnagar	9-16 years	11 & 12-6
21-6	Ghatkopar	9-16 years	18 & 19-6
21-6	Goregaon	9-16 years	18 & 19-6
5-7	South Mumbai	9-16 years	2 & 3-7
19-7	Ghatkopar	9-16 years	17 & 18-7
2-8	South Mumbai	9-16 years	30-7 & 1st-8
23-8	Ghatkopar	9-16 years	21st & 23-7
30-8	Goregaon	9-16 years	27 & 28-8
6-9	South Mumbai	9-16 years	4 & 5-9
20-9	Ghatkopar	9-16 years	17 & 18-9
4-10	South Mumbai	9-16 years	2 & 3-10
18-10	Ghatkopar	9-16 years	16 & 17-10
25-10	Goregaon	9-16 years	22 & 23-12
8-11	South Mumbai	9-16 years	6 & 7-11
22-11	Ghatkopar	9-16 years	20 & 21st-11
6-12	South Mumbai	9-16 years	4 & 5-12
20-12	Ghatkopar	9-16 years	17 & 18-12
27-12	Goregaon	9-16 years	23 & 24-12

Course Timings: 8:30 am to 2:30 pm. **Registration:** 11 am to 1 pm
Course Venues: **Ghatkopar(W):** SNDT School, New Bldg., Cama Lane, Opp. Vidyut Soc. Tel: 2510-1096, 2516-2505. **Goregaon(W):** Siddharth Municipal Hospital, Opp. Motilal Nagar Post Office. Tel: 2308-1622. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Rd, New SNDT College, King's Circle. Tel: 2510-1096, 2516-2505. **South Mumbai:** Tel: 2308-1622. **Ulhasnagar:** Guru Nanak School, Kurla Camp, Ulhasnagar-4. Tel: (0251) 252-2693. NB Please: *bring cushion, *register on specified phone numbers, *inform in advance if unable to attend after registration, *arrive on time for the course.

Pali Workshop at Indore

A Pali workshop for Hindi-speaking Vipassana meditators from India and Nepal from 15 to 23 August 2009 at Pukhraj Palace, Phuthi Kothi, Indore. **Contact:** Mrs. Sangeetha Chaudhary, 81, Bairathi Colony, Opp. Sindhi Colony, Indore 452 014, M.P. Mobile: 98930-29167. Email: dhammmakwa@yahoo.co.in

Goenkaji's Program at Jodhpur

Goenkaji will be staying at Dhamma Marudharā, Jodhpur Vipassana centre, and will give public talks including question-answer session on **30 June** and **1 July** 2009 from 6 to 7 pm at Jayanarayan Vyas Town Hall, Jodhpur.

Contact: Mr. Prem Singh Kachra, Mobile: 094142-00757; Email: pskjdb@gmail.com

Group sittings at Dhamma Marudharā on 1 July from 9 to 10 am and **2 July** from 8 to 9 am (will conclude with Goenkaji's mettā). (only for those who have sat a ten-day Vipassana course.) **Contact:** Vipassana Sadhana Kendra, Behind Labaria Resort, Chaupsani, Jodhpur-342009. Mobile: 093147-27215.

Email: info@mayurexports.com

Message from His Holiness The Dalai Lama

Shakyamuni Buddha attained enlightenment and taught in India more than two and a half thousand years ago, consequently I am often asked whether Buddhist teachings and techniques continue to be useful in the present day and age. I believe that even today his teaching remains refreshing and relevant, because no matter who we are or where we live, we all want happiness and dislike suffering.

Like other spiritual traditions, Buddhism deals with basic human problems. So long as we continue to experience the basic human sufferings of birth, disease, old age, and death, there is no question of whether it is relevant or not. The key is inner peace. If we have that we can face difficulties with calm and reason, while remaining happy within. The teachings of love, kindness and tolerance, the conduct of non-violence, and especially the Buddhist theory that all things are relative are a source of that inner peace.

It has long been a tradition that wherever the teachings of the Buddhas have been revered and practised, communities of followers have built reliquary monuments known as stupas or pagodas. And wherever they have been built, they have been regarded as sacred, for like religious images and scriptures, they represent aspects of enlightenment. They are a source of inspiration. We say that for a Buddhist practitioner their function is to support faith, because they encourage the aspiration to acquire the qualities of the enlightened mind.

It is especially fitting that the Global Vipassana Pagoda should have been constructed in India, the very land where the Buddha taught. Seeing, honouring and entering the Global Vipassana Pagoda will encourage visitors to develop respect and admiration for the Buddha's special insight, which in turn may be among the causes for developing such qualities within ourselves. Therefore, on the propitious occasion of its inauguration, I pray that the Pagoda may become an inspiration for peace and happiness throughout the world, now and in the future.

Interview of Priyanka Gandhi Vadra by Barkha Dutt in Hindustan Times, New Delhi, April 25, 2009

...When was that moment that you knew for sure that you would never be in this profession [politics]? ...And since you identify it as a definitive moment, what was that moment for you?

Actually, I went for Vipassana meditation. I was so troubled by the fact that I didn't know my mind, I just disappeared and went for 10 days of meditation, to better know my own mind, rather than what other people want of me.

Did something happen that made you take such a decision?

No, just introspection.

(Hindustan Times, 25 April 2009)

Online Vipassana Newsletters and Archives

Vipassana Newsletter is available in several Indian languages. For archives of the VRI Newsletter in English, Hindi, Telugu, Tamil, Gujarati and Malayalam, visit: www.vridhamma.org/Newsletter_Home.aspx

Goenkaji's Discourses on Television

Aastha: Daily, 9:40 am **Zee: Urja,** Daily, 4:30 am
Hungama and Bindass: Daily, 4.30 to 6.00 am
USA: Aastha 6 pm EST (Mon to Fri) on Worlddirect platform of Directv on channel no. 2005. (Please confirm exact timings.)

Five-day AT Workshops in 2009

Dhamma Ganga, Kolkata (East Zone) 27 to 31-7
Dhamma Khetta, Hyderabad (South Zone) 24 to 28-8
Dhammalaya, Kolhapur (Central Zone) 30-9 to 4-10
Dhamma Thali, Jaipur (North Zone) 30-9 to 4-10
Dhamma Kota, Rajkot (West Zone) 30-9 to 4-10

Vipassana Teachers, Senior Assistant Teachers and Assistant Teachers are requested to register in advance at the respective centres and to arrive a day earlier as the workshop begins with the morning meditation on the first day.

IN MEMORIAM

Ven. Bhikkhu Lokopalo, Bhikkhu Teacher of Vipassana, passed away on 14 April 2008.

U Tun Hla, assistant teacher of Vipassana from Myanmar, passed away on 3 May 2009.

May they be happy, peaceful, and liberated!

ADDITIONAL RESPONSIBILITIES

Ācaryas:

1. & 2. Mr. Patrick Given-Wilson & Mrs. Ginnie Macleod
 To serve Dhamma Passaddhi, New South Wales
 3. Dr. Daniel Mayer:
 To serve Ethiopia and Angola

NEW APPOINTMENTS

Assistant Teachers:

1. Mrs. Usha Prasad, Chandigarh
 2. & 3. Mr. Homayoun Hatam & Mrs. Zabra Vahdati, Iran
 4. Mr. T. A. Piyasena, Sri Lanka
 5. Mr. Somchai Arkkasirisathavorn, Thailand
 6. Ms. Sa-nguanwong Khaowisoot, Thailand
 7. Mrs. Charlotte Gmelin, Germany
 8. Mr. Norman Faulkner, Canada
 9. Mr. Iain Grysak, Canada

Children's Course Teachers:

1. Ms. Anjusri, Gorakhpur 2. Mr. Rabul Khobragade, Balaghat
 3. Mrs. Kanchan Khukutkar, Gondia 4. Mr. Manji Patel, Kutch
 5. Mr. Usman Ladka, Gandhidham 6. Mr. Ratilal Vania, Kutch
 7. Mrs. Sheela Sharma, Lucknow 8. Mrs. Nanette Kurz, Germany
 9. Ms. Sabine Betrisey, Switzerland
 10. Mr. Nicola Rossier, Switzerland

DHAMMA DOHAS

*Dharama vihāri puruṣa boṇ, dharamacāriṇī nāra;
 Dharamavanta santāna ho, sukhi rabe parivāra.
 May the husband dwell in Dhamma,
 May the wife walk in Dhamma;
 May the children be full of Dhamma,
 May the family be happy.*

*Dharama sadṛṣa rakṣaka nabhiṇ, Dharama sadṛṣa nabhiṇ dhāla.
 Dharama pālakoṇ ki sadā, Dharama kare pratipāla.
 There is no protector like Dhamma,
 There is no shield like Dhamma;
 The Dhamma always protects,
 Those who protect the Dhamma.*

*With much mettā,
 A Vipassana meditator*

*Dharama sadā maṅgala kare, Dharama kare kalyāṇa;
 Dharama sadā rakṣā kare, Dharama baḍā balavāna.
 Dhamma always gives happiness,
 Dhamma always gives welfare;
 Dhamma always protects, great is the power of Dhamma.*

*Pralayanākāri bādha meṇ, Dharama sadṛṣa nā dvīpa.
 Kāla andheri rāta meṇ, Dharama sadṛṣa nā dīpa.
 In the all-destroying deluge,
 there is no island like the Dhamma.
 In the pitch-black night, there is no lamp like the Dhamma.*

With best compliments from

MOTILAL BANARSIDASS

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