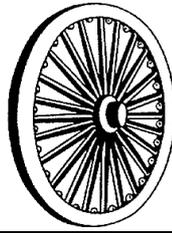


Vipassana



Newsletter

In the tradition of Sayagyi U Ba Khin, as

taught by S. N. Goenka

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WORDS OF DHAMMA

*Yathā naro āpagamotaritvā,
Mahodakam salilam sīghasotam,
so vuyhamāno anusotagāmī --
kiṃ so pare sakkhati tārayetum?*

—Sutta Nipāta 2.321

If one going down into a river,
swollen and swiftly flowing,
is carried away by the current --
how can one help others across?

Building the Dwelling of the Dhamma

S. N. Goenka

The hour of Vipassana has struck at many places throughout the world. For many years, devoted students from many countries have worked diligently to make the Dhamma available to others. Now, with the establishing of many centres throughout the world, their efforts are coming to fruition.

The development of centres marks a new stage in the spread of Vipassana. It is important to understand its significance.

Centres of Vipassana meditation are not clubs designed for the enjoyment of their members. They are not temples in which to perform religious ceremonies. They are not places for socialising. They are not communes where members of a sect can live in isolation from the outside world, according to their own peculiar rules.

Centres are instead schools that teach one subject: Dhamma, the art of living. All who come to these centres, whether to meditate or to serve, come to receive this teaching. They must therefore be receptive in their attitude, trying not to impose their ideas, but rather to understand and apply the Dhamma that is offered.

To ensure that the Dhamma is offered in its strength and purity, strong discipline is observed at the centres. The more carefully this is maintained, the stronger the centres will be. Many ordinary activities are forbidden by this discipline, not because there is anything wrong with them, but because they are inappropriate at a centre for Vipassana meditation. Remember, these are the only places where one can learn this type of Vipassana. The discipline is a way of preserving the unique purpose of these centres; it should be guarded carefully.

The foundation of the edifice of Dhamma that is being constructed at these centres is *sīla* (moral conduct). Undertaking *sīla* is the essential first step in a Vipassana course, since without it meditation will be weak. It is

equally essential that all who serve at the centres keep the five precepts as carefully as possible.

The rule of Dhamma has been established at these centres: there should be no killing on the Dhamma land, no stealing, no sexual activity, no wrong speech, no use of intoxicants. The careful upholding of the five precepts will create a calm and peaceful atmosphere conducive to the work of self-purification.

With the firm base of *sīla*, the practice of self-purification can proceed. Keep in mind that this is the most important task at the centres—first, last and always. All who come to serve at them, even for a few hours, must not neglect their duty to meditate there as well. By doing so, the Dhamma atmosphere is strengthened and support is given to the other meditators.

These centres are not, of course, the only places at which meditation and the teachings of the Buddha are practised; but they are the only places devoted to this particular transmission of the teachings, to this particular form of Vipassana. They must be kept specifically for this purpose at all times.

The final essential part of the technique is *mettā*, and this must be practised by all who come to the centres, whether to attend a course or to serve. For meditation and service to be beneficial, it must be performed joyfully, selflessly and lovingly. All tasks that are undertaken should be done with the volition: “May all beings be happy.” The centres must always radiate love and goodwill so that all who enter feel that they have entered a sanctuary of peace.

May each and every centre become a true dwelling of Dhamma, in the shelter of which, many may find the way out of suffering. May Vipassana spread to every land around the world. May all beings everywhere be happy. May all beings be happy. May all beings be liberated. ©

Questions & Answers

When I go home and continue the practice, will the operation be able to continue even at home?

Goenkaji: Yes, certainly. But for a deeper operation you have to come to a course, or have your own self-course. Sitting continuously for a long time takes you to the deeper level. But even if you practise morning and evening, you will be clearing whatever impurities you have accumulated during that period.

If it is necessary sometimes to take less time, is it important to have a whole hour? For instance, would it be better to meditate one hour, or for thirty minutes two times, if two hours is not possible?

Goenkaji: In your day-to-day life, there is so much tension, so many problems and storms. And if you sit for meditation for fifteen minutes, twenty minutes or half an hour, you have to deal with the problem, the storm that has come. Only after that, good meditation starts. And for fifteen minutes you have been struggling with the storm, and if you stop meditation, then you do not get that much benefit. So one hour is important. But if on some day you do not have that much time, something is better than nothing! Use whatever time you have. As a householder you have so many responsibilities. But the minimum is one hour in the morning and one hour in the evening, if you want to maintain whatever you have gained here and go deeper.

What is the best way to work with gross physical sensation in daily life while moving around?

Goenkaji: In moving around when you are busy with any other responsibility, all attention must be on your work. At that time if you start feeling sensations then you are half outside, half inside, you cannot do your work properly. But whenever you are free, your attention must be on the sensations. Or whenever there is a problem—a big storm has come—give importance to sensation.

If an individual has an injury...

Goenkaji: Yes, now there is a big storm because of the injury. If you observe your sensations, your mind becomes equanimous. Take all the important steps to cure your injury—going to the doctor or hospital and whatever else is needed. But at the same time, your mind is equanimous because you are observing your sensations. Then you will find that the treatment works better, quicker. If your mind is agitated, the treatment will take a long time because it has become mental agony as well as physical agony.

I can feel that I am dealing with sankhārās from actions in the past but I find that the great sorrow that I hold and keep with me is for things that I haven't done. Regrets for kindness that I might have done.

Goenkaji: But this kind of repenting will not help. You understand, “I should have not done that, I should have done that, in future I will do it.” That's all. Whatever wrong you have done in the past, you won't do that wrong. Whatever good you did not do in the past, you do it. Enough. But if you keep on repeating that in your mind

with guilt, you are multiplying your misery. This makes you more miserable. And every seed that you are sowing now is a seed of misery; the future will bring nothing but misery. So come out of this habit.

Let go?

Goenkaji: Yes, let go. Whatever happened in the past is past. You can never rectify the past. You can be master of the present. So at present, I will take any opportunity to do whatever is good for me and good for others. Whatever I did or did not do in the past, that's gone.

If one's parents have died, can you benefit them?

Goenkaji: Yes, you can benefit them. After your meditation you can remember them and share your merits with them: “Whatever merits I have gained, may you share them. May you also feel happy and peaceful.” Like this, you can send *mettā*. The vibrations will reach them wherever they are. It is not that the vibrations themselves will do some miracle for them, but they may get attracted towards Dhamma, they may get a path. That is the only way: share your merits.

Should we try to avoid our ego and try to push it down or should we just let it be?

Goenkaji: Never push it down. You cannot push out or suppress the ego. It keeps on multiplying by that. It will naturally get dissolved if you practise. Let it happen naturally and this technique will help. Dhamma will help.

I want to ask about mettā. Not just mettā for all beings, but for a specific person?

Goenkaji: Certainly. Besides giving general *mettā* to all beings, remember the person to whom you want to give *mettā*. There, visualisation is allowed because it is not Vipassana. It is just for a few minutes. You can visualise this person, remember this person, and then send *mettā*. Nothing wrong. Do that.

When I'm becoming angry in my life, I should notice my breath and my sensations. Should that be a matter of scanning my body for sensations?

Goenkaji: At that time when you are angry you cannot go in detail throughout the whole body. So wherever there is a strong sensation, keep on observing that sensation for some time. But later, when you sit for your daily meditation, close your eyes and scan the body so that whatever remnant of the anger is there, that will pass away.

Yesterday and today I've been sitting and saying, “This is too hard...”

Goenkaji: Dhamma is very easy and Dhamma is very hard. It can be both. It is very easy when you practise properly. When you don't practise properly it becomes very hard. So don't allow it to become very hard. Smilingly, make it easy, “I am not to do anything.” It is easy not to do anything—don't do anything. Let things happen. It is so easy. But when you try to do something, “I must do. I must stop this aversion. I must stop this craving.” Then you create difficulty. Let things happen. You are just a silent witness of things happening. And it becomes so easy. Make it easy. ☺

First Vipassana Centre in Israel

After many years of searches and efforts, the Dhamma finally has a home of its own in Israel. This historic step comes after 20 productive years in which we organized hundreds of courses in rented sites for thousands of students. On March 24, 2010, the Israel Vipassana Trust acquired a beautiful property for the country's first Vipassana centre. The 42-dunam property is in a beautiful area, close to the Sea of Galilee and the Jordan River, the setting for many Biblical stories. It is a quiet and pastoral area around two hours from central Israel. Flanked by date plantations and a nature reserve, it is an ideal site for a centre.

Over the years many people around the world have contributed to the long-term project of establishing a centre in Israel. Their support has helped to achieve this breakthrough.

The next step is to develop the property. Many old students - from those who have been active here for 20 years to those who just did their first course - are volunteering to take up the challenge.

The new centre will have comfortable accommodation for approximately 150 students, meditation halls and individual cells. It will offer 10-day courses year-round, as well as short and longer courses from time to time for old students.

Goenkaji has given the new centre the Pali name *Dhamma Pamoda*, (The Joy of Dhamma). How perfect for a country where joy has been all too rare.

Since ancient times the Land of Israel has been a crossroads of cultures and a wellspring of spiritual thought. May the Dhamma now flow here, stronger than ever, from Dhamma Pamoda!

The *Dhamma Pamoda* News page (www.il.dhamma.org/os/Vipassana-centre-eng.asp) also features the first of a kind **Video Newsletter** in addition to the photos and updates about developments at the new centre.

For more information or to make a contribution visit: www.il.dhamma.org/os/Vipassana-centre-eng.asp#contact (user: oldstudent | password: behappy)

Donations can be given using the online donation form (user: oldstudent; password: behappy) or sent to the following address: Israel Vipassana Trust P.O. Box 75, Ramat-Gan, 52100, Israel. Tel. 972-3-6123822, Fax 972-3-5753947, Email info@il.dhamma.org

For Dhamma service: dhamma-service@pamoda.dhamma.org

For donations: dana@pamoda.dhamma.org

Pali Workshop at Kolhapur

A seven-day Pali workshop has been arranged from 4 to 12 July 2010 for Hindi-speaking Vipassana meditators at Terapanth Bhavan, Jaysinghpur.

Contact: Mr. Vasant Karade, Mobile: 95525-93315;

Email: karadeecera@dataone.in

Workshop on Edicts of Emperor Ashoka

A seven-day workshop on *Samvat Ashok ke Abhilekh* (Edicts of Emperor Ashok) has been arranged at Jaipur from 8 to 16 August 2010 (11 am), including a visit to Bairath.

Venue: Kothari Farms (Marugandha), 2 kms off Jaipur-Ajmer Express Highway, On Bhankrota-Jaisinghpura Road, Bhankrota, Jaipur. (The workshop is for Hindi-speaking Vipassana meditators from India and Nepal and is open to men and women.) **Registration:** Mr. Anil Mehta, Mobile: 96104-01401, Email: paliworkshop@yahoo.co.in.

Goenkaji's Discourses on Television

UTV Action TV channel is telecasting Goenkaji's discourses every Monday to Saturday, from 4.45 am to 5.45 am.

Pali Workshop at Bhuj

A ten-day Pali workshop has been arranged from 19 to 30 November 2010, only for English-speaking non-Indian Vipassana meditators. **Venue:** Dhanvantari School, Pramukh Swami Char Rasta, Mundra Relocation Site, Bhuj 370 001, Kutch. **Contact:** Dr. (Ms.) Shantuben Patel, Mobile: [91] 98256-62156, Tel: (02832) 291-366. Email: paliworkshop@yahoo.co.in or shantubenpatel@gmail.com

AT Training Workshops in 2010

Schedule of AT workshops in 2010 is as follows:

East: *Dhamma Ganga*, Kolkata: 26-7 to 30-7

Gujarat: *Dhamma Divakara*, Mehsana: 29-9 to 3-10

West: *Dhamma Pala*, Bhopal: 12-10 – 16-10

South: *Dhamma Setu*, Chennai: 27-10 to 31-10

Nepal: *Dhamma Janani*, Lumbini: 27-10 to 31-10

Assistant teachers are requested to contact the above centres for registration and more details.

Workshops for Children's Course Teachers

Dhamma Ganga, Kolkata: 31st July to 3rd August

CCTs may contact the centre directly for details.

One-day course with Goenkaji on Guru Purnima

A one-day course has been arranged in the main dome of the Global Vipassana Pagoda on 25 July 2010, Sunday (*Guru Purnima*) from 11 am to 4 pm. Goenkaji will be present during this course. **Registration for this course is compulsory.**

Mobile: 98928-55692, 98928-55945;

Tel: (022) 2845-1182, 2845-1170 (11 am to 5 pm).

Registration email: global.oneday@gmail.com

Online registration: www.vridhamma.org

One-Year Diploma: Teaching of the Buddha, Vipassana Theory and Practice (2010–2011)

(Joint collaboration of VRI, Igatpuri and Department of Philosophy, University of Mumbai)

Syllabus: It covers theoretical and practical aspects: Introduction to Pali, Pali literature, related art and architecture, life and teaching of the Buddha, principles and technique of Vipassana, practical application of Vipassana in health, education, social development, etc. and other topics.

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

Application Forms: available from 1 to 15 July 2010 at Philosophy Dept (11.30 am to 3 pm, weekdays.)

Course Duration: 17 July 2010 to 31 March 2011

Timings: Every Saturday, from 3 pm to 6 pm

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

Requirement: Only those who will do a ten-day Vipassana course during Diwali vacation are eligible to appear in the exam.

Medium of Instruction: English

Contact: Dept. of Philosophy (022) 2652-7337; Ms. Yojana Bhagat: (95) (251) 252-1107, 98217-71604;

Mrs. Sharda Sanghvi: 92234-62805;

Vidya: 97699-89870.

IN MEMORIAM

Daw Win Kyi, Vipassana Teacher from Mandalay, Myanmar, passed away peacefully on 18 May, 2010 due to a heart attack while conducting a 30-day course at Dhamma Makuta. She conducted many courses in Myanmar and served as the centre teacher of Dhamma Mandala, Dhamma Mandapa and Dhamma Mahimar since 2007.

May she be happy, peaceful and liberated.

Children's Courses in Mumbai

Date	Venue	Age	Language	Registration
22-8	Goregaon	9-16 yrs	Hindi	19 & 20-8
24-10	Goregaon	9-16 yrs	Hindi	21 & 22-10
19-12	Goregaon	9-16 yrs	Hindi	16 & 17-12

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: 2624-2025 (only sms: 98690-23884). **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.

NEW RESPONSIBILITIES

Senior Assistant Teachers:

1. Mr. Himatlal Joshi, *Gandhidham*
2. Mr. V. Santhanagopalan, *Chennai*
3. Daw Wai Wai, *Myanmar*
4. Daw Myat Lay Khaines, *Myanmar*
5. Mrs. Nani Chhori Bajracharya, *Nepal*
6. Mr. Gyanu Raja Bajracharya, *Nepal*
7. Mr. Mahendra Muni Bajracharya, *Nepal*
8. Mr. Akkal Dhvaj Gurung, *Nepal*
9. Dr. (Mrs.) Keshari Manandhar, *Nepal*
10. Mrs. Laxmi Manandhar, *Nepal*
11. Mr. Dharma Man Nawa, *Nepal*
12. Mrs. Sharda Ranjitkar, *Nepal*

13. Ms. Ratna Devi Shakya, *Nepal*
14. Mrs. Roshani Shakya, *Nepal*
15. Mrs. Urmila Shakya, *Nepal*
16. Anagarika Sujata, *Nepal*
17. Mr. Basant Kumar Tamang, *Nepal*
18. Mr. Bhimbar Singh Thapa, *Nepal*
19. Ms. Shanti Mather, *South Africa*
20. & 21. Mr. Sharda Man & Mrs. Tara Shakya, *Nepal*

NEW APPOINTMENTS

Assistant Teachers:

1. Mr. Kishor Ranwala, *Gandhidham*
2. Mrs. Dayaben Dedhia, *Mumbai*
3. Mrs. Hemlata Dixit, *Mumbai*
4. Mr. Uday Sekhar, *Bangalore*
5. Mr. G. V. Subrahmanyam, *Hyderabad*
6. Mr. Sascha Jaiser, *Germany*
7. Mrs. Nanette Kurz, *Germany*
8. & 9. Mr. Philippe Fromont & Mrs. Marianne Guignard, *Switzerland*

Children's Course Teachers:

1. Ms. Urvashi Bhanugoria, *Rajkot*
2. Ms. Neela Faldu, *Rajkot*
3. Ms. Bela Varsani, *Rajkot*
4. Mrs. Sheelaben Shukla, *Rajkot*
5. Mrs. Smita Baldev, *Rajkot*
6. Mrs. Nayana Dave, *Rajkot*
7. Mrs. Damini Kothari, *Anand*
8. Ms. Hsiao Ruo-Shin, *Taiwan*
9. Ms. Liou Jhen, *Taiwan*
10. Ms. Lin Li Chiu, *Taiwan*
11. Ms. Taru Jain, *USA*
12. Mr. Nathan Kretzshmar, *USA*
13. Mr. Sudhakar Reddy, *USA*
14. Mr. David Mager, *USA*
15. Ms. Kate Edwards, *UK*
16. & 17. Mr. Richard Starkey & Mrs. Karen Chapman, *UK*

DHAMMA DOHAS

*Aisī jage Vipassānā, samatā citta samāya;
 Eka eka kara pāpa kī, parata utarati jāya.
 May Vipassana arise to suffuse the mind with equanimity;
 One after another, may each layer of negativity
 be stripped away.*

*Bāhara bhītara ekarasa, sarala svaccha vyavahāra;
 Kathanī karanī eka sī, yabī Dharama kā sāra.
 Inside and outside alike, straight and clean in dealings;
 Oneness in words and deeds: the essence of Dhamma.*

*With much mettā,
 A Vipassana meditator*

*Jyōñ jyōñ antarajagata meñ, samatā chātī jāya;
 Kāyā vāñī citta ke, karama sudharate jāñya.
 As equanimity spreads in the inner world;*

*The actions of body, speech and mind are transformed.
 Kapaṭa rahe nā kuṭilatā, rahe na mithyācāra;
 Suddha Dharama aisā jage, jage svaccha vyavahāra.
 Let there be no deceit or malice, let there be no wrong action.
 Let pure Dhamma arise, making your conduct upright.*

*With best compliments from
 MOTILAL BANARSIDASS*

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