



WORDS OF DHAMMA

*Atthambi jātambi sukhā sahāyā,
tutthī sukhā yā itarītarena;
puññaṃ sukhaṃ jīvitasāṅkhayāmbi,
sabbassa dukkhassa sukhaṃ pahānaṃ.*

—Dhammapada 331

Good are friends when need arises;
good is contentment with what one has;
good is merit when life is about to end,
good is the abandoning of all suffering.

Sammā Samādhi: Right Concentration of Mind

S. N. Goenka

If the mind is fixed upon any object, it will become still and will achieve one-pointed concentration, but mere concentration of mind is not *sammā samādhi* (right concentration). For *sammā samādhi*, it is necessary for the mind to be wholesome. Only the one-pointedness of a wholesome mind can be called *kusalacittakaggatā samādhi*—*samādhi* free from defilements.

Samādhi means that the mind is established in equanimity. A mind that is focused upon an external object cannot attain equanimity; it will only disturb the balance of the mind. That is why only the concentration of a wholesome mind should be regarded as *sammā samādhi*.

A mind filled with craving is not wholesome, a mind filled with aversion is not wholesome, a mind filled with ignorance is not wholesome. When the mind is concentrated with the help of an object of craving, aversion or ignorance, it will achieve concentration but it will be neither balanced nor equanimous. Such concentration of the mind is not pure, not conducive to happiness. Concentration that is dependent upon craving, aversion or ignorance is the absorption of an unbalanced mind—how can it be beneficial?

For example, a cat may have its full attention on a mouse-hole. A heron on the bank of a lake in search of fish may focus its full attention on the water. However, this is the concentration of a mind filled with craving for the mouse or fish, it is not *sammā samādhi*. Such a *samādhi* is not proper, not pure.

Similarly, a soldier lying in wait for his enemy has a fully concentrated mind. As soon as the enemy soldier raises his head, he will shoot him. A hunter lying in wait for some dangerous beast is fully attentive. As soon as he sees his prey, he will shoot it. In this way, the mind is concentrated but it is not a wholesome mind; it is polluted with aversion and violence.

A person who is in a stupor after taking an intoxicating substance becomes absorbed in intoxication and attains

concentration of the mind. He is insensate like a person in a deep sleep. He is not aware of any external or internal event. Similarly, a person making use of chemicals, such as LSD, experiences hallucinations and becomes completely absorbed in them. In both these conditions, he loses the equanimity of his mind; he loses the balance of his mind. Concentration based upon an unbalanced mind, distorted by ignorance, is not meditation, is not proper *samādhi*, is not pure *samādhi*.

For the attainment of pure *samādhi*, an object based upon any kind of emotional fervour is not suitable. By this, the equanimity of the mind will be lost, the balance of the mind will be disturbed, the mind will become immersed in sentimentality and attachment that is full of craving. Even though the mind will become concentrated, purity will be missing.

In order to concentrate the mind, the object should be neither pleasant nor unpleasant; and for which there should be neither craving nor aversion in the mind. At the same time, the object of concentration should help to keep the mind continuously alert and protect us from getting immersed in any kind of delusion; protect us from self-hypnotism and hypnotism by others; protect us from sleep-inducing meditation.

We may become absorbed not only in the gross sensual pleasures of the outside world but also in the subtle sensory pleasures of the so-called spiritual field. But this absorption only causes bondage, not liberation. Any *samādhi* attained while pursuing supernatural experiences only results in bondage.

The vision of any pleasing form, colour, shape, or light, seen even with closed eyes; the sound of any pleasing word or sound; the enjoyment of any pleasing fragrance; the enjoyable thrill of ecstasy caused by any pleasurable contact of the body, may enable one to concentrate the mind. But at the subtle level, these supra-sensory experiences only result in craving and the bondage of

ignorance. They are not *sammā samādhi* which alone can take us to liberation.

Any meditator, practising concentration of the mind on a pure object for *sammā samādhi*, may also experience such supra-sensual experiences. One should regard them as mere milestones, leave them behind and keep on progressing on the path. If we regard them as objects of concentration, we shall again become entangled in craving. We shall not be able to reach the ultimate stage of full liberation of the mind. Therefore, we should be alert at every stage so that we do not cling to any such object of concentration, which will become a fetter for our legs, or a wall obstructing further progress on the path.

While searching for a suitable object for the development of pure *samādhi*, we should also bear in mind that the object of concentration does not restrict the meditator within the bounds of any particular religion; that the object is not a form, colour, or word symbolising a particular religion, which people of other religions may find difficult to accept. This path of *sīla, samādhi, paññā*, and *nibbāna* (morality, concentration, wisdom, and liberation) is absolutely universal, and acceptable to all nationalities. Therefore, while walking on this path, the object that is chosen for attaining concentration of the mind, should be universal, eternal, and acceptable to all nationalities. It should be easily grasped by all, acceptable to all.

There are many objects of concentration that fulfil the above essential conditions. We have chosen our own incoming and outgoing breath as the object of concentration, pure incoming and outgoing breath. Pure, in the sense that no word, name, incantation, form or shape is associated with it. The practice of continuous awareness should be only on the coming in and going out of bare breath. This breath should be natural breath, normal breath. If it is long, it is long; if it is short, it is short; if it is deep, it is deep; if it is shallow, it is shallow; if it is gross, it is gross; if it is subtle, it is subtle. While taking the natural breath as our object of concentration, we should understand that we are not doing any breathing exercise. The breath is merely an object of concentration. The more natural the object, the better it is. Any interference with it will cause artificiality, which will produce an obstacle in the observation of the truth. Instead of seeing nature as it is, we will turn away from it, we will become indifferent to it.

After all, why do we practise concentration of the mind? We practise so that the concentrated mind will become so subtle and sharp that it can pierce and tear the veils that have concealed the ultimate truth of liberation. Therefore, the more natural the object of concentration, the better are the chances that we shall avoid wandering in blind alleys and instead, become established on the straight and high road of Dhamma.

Another reason for adopting natural incoming and outgoing breath as the object of concentration is that the rhythm of our respiration has an intimate natural connection with the negativities of the mind. When the mind is polluted and overpowered by any harmful negativity such as anger, fear, lust, envy or any other

negativity, we see that the rhythm of our respiration naturally becomes rapid and gross. When these negativities stop polluting the mind, the rhythm of respiration becomes slow and subtle. After developing *samādhi*, the next step is to enter the field of *paññā*, where we learn to become free from the bondage of the negativities of our own mind. Therefore, the observation of the reality of the incoming and outgoing natural breath is of great help in the next step of meditation.

As we continue to observe our gross breath, the mind becomes more and more concentrated, and the breath becomes more and more subtle. Sometimes the breath will become extremely subtle, like a fine strand of hair, and as soon as it goes out, it seems to turn back inside. Sometimes it reaches a state of *kumbhaka*—a state where the process of respiration stops completely. Thus it is clear that our chosen object of concentration takes us from gross to subtle states. The unknown and unseen regions that we are likely to witness in the future are even subtler than this state, therefore, even from this point of view, the object of respiration is proper and meaningful. We have to experience the ocean of infinite waves surging within, the river of inner sensations flowing within, the eternal dance of the countless vibrations within every atom of the body. We have to witness our continuously changing nature. All of this is happening at an extremely subtle level. To reach this state, we have to first start observing the gross but ceaseless flow of respiration.

Whatever is happening within is happening effortlessly. This is the self-regulated uninterrupted flow of body and mind. To be able to observe this involuntary dynamic state of creation and destruction in the inner world, we need an object that is both a voluntary and an involuntary process, so that after observing and understanding its voluntary activity, we can start observing its involuntary activity. Respiration is the only process in the body that can be regulated, that can be made fast or slow voluntarily, but which otherwise is an involuntary, effortless process. In the journey from the voluntary to the involuntary, from the known to the unknown, from the familiar bank of the river to the unfamiliar bank, breath can act as a bridge. For this reason too, it is useful as the object of concentration.

This path of *sīla, samādhi, paññā* and *nibbāna*, on which we have started walking, takes us to those depths in the field of meditation where we can naturally realise the ultimate truth. To walk on this path, we have to start with the observation of the actual, experiential truth because the ultimate truth is the truth of this moment, not of the moments that have passed, nor of the moments that are yet to come. The moments that have passed can only be remembered; the moments that are yet to come can only be imagined or desired. Only the present moment can be experienced—not the moments of the past nor the moments of the future.

Thus, for the realization of the ultimate truth, we will have to attentively observe the gross experiential truth of the present moment. Only then will subtler truths be unveiled and transcending the subtlest state, the ultimate truth of this moment will be realised. For this, the straight royal road of our entire meditation is the practice of being

able to live in the tiniest moment of the present. For the practice of living in this moment, we should learn to remain alert to the gross events occurring in the body at this moment, awareness of the incoming breath or the outgoing breath.

During this practice, we should not allow any bitter-sweet memories of the past to cast their shadows, like clouds, upon the mind. Nor should any bitter-sweet apprehension or desire about the future be allowed to cast a shadow. We should be aware only of pure breath, aware only of the actual incoming and outgoing breath. Bitter-sweet memories of the past and apprehensions and desires about the future cause craving or aversion because they are either agreeable or disagreeable. As the mind becomes free of these memories of the past and these imaginations about the future, as it becomes more and more established in this present process of the breath coming in or going out, it gains more and more freedom from craving and aversion. The mind is also released from ignorance because it is alert. While observing the incoming and outgoing breath, there is neither any agreeable feeling produced in the mind, nor any disagreeable feeling; neither attraction nor repulsion; neither craving nor aversion.

We learn to observe this natural phenomenon of the body merely as a witness. Becoming free from the bondages of the past and future, gaining release from the constraints of craving and aversion, we make our first effort to live in the present moment. This effort, similar to that of an infant trying to learn to walk on unsteady feet, and its ceaseless application in this direction, will, one day, make us worthy of completing our journey with firm, strong and steadfast steps.

Without strong *sammā samādhi*, we cannot enter the depth of this moment; we cannot set foot in the field of *paññā*. To strengthen *samādhi* in the right way, let us give the mind a natural, imagination-free, faultless object of this moment, which is the awareness of the incoming and outgoing breath. On the basis of this awareness, let us learn to live in the present moment. Let us develop the concentration of a wholesome mind free from craving, free from aversion, free from ignorance. Let us develop our ability to avoid unwholesome physical or vocal actions. By becoming strong in *paññā* and eradicating impure mental defilements, let us develop our ability to avoid unwholesome actions at the mental level.

Pure *samādhi* developed in this way gives happiness. Come, let us develop *samādhi* by practising awareness of the incoming and outgoing breath. By strengthening *samādhi*, *sīla* will be strengthened and by strengthening *samādhi* and *sīla*, *paññā* will be strengthened. In the strengthening of *sīla*, *samādhi*, and *paññā*, lies the way to liberation: liberation from mental defilements, liberation from sorrow, liberation from delusion and ignorance. ☸

Workshop for Dhamma Servers at Dhamma Giri

Workshop is from 3 to 4 Dec 2010. Applications should include your full name, age, address, phone numbers, email, number of courses done, and number of courses served.

Notice: *Dhamma Thali*, Jaipur needs Dhamma servers. Contact: Mobile: 9610-401401, Email: dhammathali.jpr@gmail.com

Pilgrimage to the Buddha Sacred Sites

IRCTC, the tourism arm of Indian Railways, in the year 2007, started running a fully airconditioned special train named the Buddhist Circuit Special Tourist Train, touring the Buddha Sacred Sites: **Lumbini, Bodhgaya, Sarnath, Sravasti, Rajgir and Kushinagar**. Exhaustive details can be viewed on www.railtourismindia.com/buddha

This is an excellent opportunity for Vipassana meditators to do the pilgrimage in a Safe, Reliable & Comfortable manner without the bother and hassle of organizing multiple ticketing, local transport at different destinations and hotel stays.

Global Vipassana Foundation (GVF) has negotiated a special discount of 15% with IRCTC for the benefit of Vipassana mediators. IRCTC & GVF has additionally agreed to structure in two slots of **group meditation** for the Vipassana meditators, subject to the number of meditators being not less than ten. The first, **under the Bodhi tree** in the Mahabodhi Temple at Bodh Gaya and the second, **at Kushinagar**. The group sittings will be scheduled for after the close of visiting hours to the temple so as to provide a quiet environment for group meditation. This would be subject to no other engagement happening on the particular day in the temple premises.

The circuit of the Buddhist Circuit Special Tourist Train starts and ends at Delhi. The forthcoming schedule and tariff appear below:

Schedule - Start and end at Delhi

	Starting	Ending
Sept 2010	25 Sept	2 Oct
Oct 2010	16 & 30 Oct	23 Oct & 6 Nov
Nov 2010	13 & 27 Nov	20 Nov & 4 Dec
Dec 2010	11 & 25 Dec	18 Dec & 1 Jan
Jan 2011	8 & 22 Jan	15 Jan & 29 Jan
Feb 2011	12 & 26 Feb	19 Feb & 5 March
Mar 2011	12 & 26 Mar	19 March & 2 April

TARIFF Full Tour of 8 days / Full Fare (infants free, children 5-12 yrs 50%)

Class	Rack Rate		15 % Discounted Rate	
	Rs	USD \$	Rs	USD \$
First AC Coupe	55272	1176	46981	1000
First AC	48650	1050	41353	893
2T AC	41650	875	35403	744
3T AC	34650	735	29453	625

Registration: Visit www.railtourismindia.com/buddha or contact: Hemant Sharma, Mobile: 97176-44798, Izhar Alam, Mobile: 9717635912, IRCTC, Ground Floor, STC Building, 1-Tolstoy Marg, New Delhi - 110001. Tel: [91] (011) 23701100, 23701101, Email: arunsrivastava@irctc.com

Children's Courses in Mumbai Schools

Vipassana Research Institute has again started a program to teach Anapana to the BMC schoolchildren. About 8000 students appearing for the SSC examination next year will be taught Anapana. The first phase may start from 1 July. The schedule is available online at www.vridhamma.org

There is a great need for Dhamma servers to work in these courses. Meditators who have done at least three ten-day courses and are 20 -50 years old are welcome to serve in these courses. They must have the aptitude and a desire to work with children. Training will be provided for the same. Those interested to serve should send an email to cc@vridhamma.org giving their name, age and number of ten-day courses completed.

One-day course with Goenkaji on Sharad Purnima

A one-day course has been arranged in the main dome of the Global Vipassana Pagoda on 23 October 2010, Saturday 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

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.

AT Training Workshops in 2010

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

NEW RESPONSIBILITIES

Bhikkhu Ācaryas:

Ven. Bhikkhu Chamroeun Chhuon, *Cambodia*

Ācaryas:

Mr. Ernst & Mrs. Karen Arnold, *Australia*

To serve *Dhamma Pabbā (Tasmania)*

NEW APPOINTMENTS

Assistant Teachers

1. Mrs. B. Padmaja, *Hyderabad*
2. Mrs. S. Jayalakshmi, *Hyderabad*
3. Mr. Ramulu Pogula, *Mahaboobnagar*
4. Mr. Sarveshwar Kondapuram, *Secunderabad*
5. Mr. Srinivas Charyulu, *Hyderabad*
6. Mr James Fung, *Singapore*
7. Ms. Leila Macedo, *Brazil*
8. Mrs. Judy Barta, *USA*
9. Mrs. Canny Kinloch, *Australia*
10. Mr. Baban Naik, *USA*

Children's Course Teachers:

1. & 2. Dr. Suresh & Mrs. Raj Kiran, *Meerut*
3. Mrs. Geetanjali Goli, *Hyderabad*
4. Dr. (Mrs.) Saroj Vishwanadha, *Hyderabad*
5. Ms. Madhavi Pithani, *East Godavari*
6. Mrs. Ujjwala Addiga, *Secunderabad*
7. Ms. K. V. Hemlatha, *Hyderabad*
8. Ms. Mridula Nagda, *Kutch*
9. Mr. Jaysukh Bhimani, *Kutch*
10. Mrs. Daxa Nanavati, *Surat*
11. Ms. Paola O'Sullivan, *UK*
12. Mr. Alex Williams, *USA*
13. Mr. Grisha Krivchenia, *USA*
14. Mrs. Rosa Blair, *USA*
15. Mr. Lesley Spector, *USA*

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.

DHAMMA DOHAS

*Śīlavāna ke dhyāna se, pragyā jāgrata hoyā;
 Cīta samatā meñ sthīta hove, uttama mañgala hoyā.
 When a person of morality concentrates, insight awakens;
 The mind becomes steadfast in equanimity;
 This is the greatest happiness.*

*Jisake mana pragyā jage, hoyā vinamra vīṇitā;
 Jisā dālī para phala lageñ, jhukane ki hī rīta.
 If wisdom arises in your mind,
 You become humble and modest;
 As a branch laden with fruit is sure to bow low.*

*With much mettā,
 A Vipassana meditator*

*Dhana āe to bāvare, mata kara garaba gumāna;
 Yaba bālū kī bhīnta hai, isakā kyā abhimāna?
 If wealth comes, oh child, do not be vain and haughty.
 It is a castle made of sand; why be proud of it?
 Mata kara mata kara bāvare! Ahañkāra abhimāna;
 Badoñ badoñ kā mīta gayā, jaga se nāma nīṣāna.
 Don't do it, fool, don't do it! Don't be proud and haughty.
 All trace of the high and mighty has vanished from the world.*

*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 VRI

Edited and published by R. P. Yadav for VRI, Igatpuri 422 403 and printed at Akshar Chitra Press, 69B-Road, Satpur, Nashik 422 007
 25 July 2010 Posted at Igatpuri, Dist. Nashik Posting Day: Purnima of every month

LICENSED TO POST WITHOUT PREPAYMENT OF POSTAGE - WPP POSTAL LICENCE NUMBER – AR/TECHNO/WPP-04/2009-2011
 REGISTERED NO. NSK/39/2009-2011

PRINTED MATTER

If undelivered, please return to:

Vipassana Research Institute

Dhamma Giri, Igatpuri-422 403,
 Dist. Nashik, Maharashtra, India.
 Tel: [91] (02553) 244076, 244086,
 243712, 243238;

Fax: [91] (02553) 244176

Email: info@giri.dhamma.org

Website: www.vridhamma.org