



WORDS OF DHAMMA

*Sadā jāgaramānānaṃ,
ahorattānusikkhināṃ;
nibbānaṃ adbhimuttānaṃ,
atthaṃ gacchanti āsavā.*

Those who are constantly vigilant,
who practise Dhamma, day and night,
whose minds are directed towards liberation;
their defilements are fully eradicated.

—Dhammapada 226

Morality, Concentration and Wisdom

S. N. Goenka

The universal Dhamma taught by the Buddha spread during his life-time without any opposition and for about four hundred years after the Buddha.

Had he called his teachings “Buddhist Dhamma” instead of just “Dhamma,” it would have turned into a sect.

Every sect has its own philosophy, festivals, ceremonies, rites and rituals. Sectarians call these their religion. On account of these differences they look down upon the religions of others, abuse each other, and fight among themselves. Such differences based on religion and caste lead to antagonism and conflict in society. People understood that the Buddha taught a universal Dhamma which unites all. As a result, the teachings of the Buddha began to spread without any opposition.

The Buddha himself practiced morality, concentration and wisdom, became free from the cycle of birth and death and became the perfectly Enlightened One and taught the Noble Eight-fold Path consisting of morality, concentration, and wisdom to the people. These are the elements of Dhamma appreciated by all. They do not exclusively belong to one particular sect.

Morality: Avoid any vocal or physical action that harm others and disturb their peace and harmony. This teaching of the Buddha was accepted by all. As far as morality is concerned, the Buddha taught us to observe precepts with a pure mind. This is because all vocal and physical actions originate in the mind. Therefore, if we purify the mind, our actions will become pure and wholesome.

Concentration: Repetition of a sacred mantra or the name of a deity can help to concentrate the mind

and to develop mental calm and purity to some extent. However, this does not eradicate the roots of mental defilements, which remain suppressed. The Buddha taught right concentration of mind, which led to eradication of these mental defilements.

Wisdom: Acquired wisdom is wisdom gained by reading or listening to Dhamma discourses. Intellectual wisdom is gained by reflecting on what one had read or heard. However, real wisdom is gained by direct experience. We gain direct wisdom by direct personal experience.

The Buddha, the super-scientist of the spiritual world, discovered and taught the way to purify the mind. Like a true scientist, he experimented to know the truth of mind and matter by dividing and analysing them as also by experiencing how the two work. He also discovered how defilements arise in the mind and how they can be eliminated by practicing Vipassana and developing equanimity. So long as defilements are not completely destroyed, one is not liberated from them. However, one is free from defilements to the extent one has destroyed them.

People gradually began to accept this scientific and benevolent teaching and were greatly benefited. Thus it spread without any difficulty. Four hundred years after the Buddha, Emperor Asoka spread this benevolent teaching not only in India but also in many neighbouring countries. Later, the Buddha’s teaching was completely lost in India. Now after 2000 years it has returned to India and has spread to the whole world. I hope the essence of the Buddha’s teaching, Vipassana, lasts for the next two thousand years for the benefit of innumerable beings. ☺

Important Notice

Dear Meditators,

Ven. Ledi Sayadaw firmly believed that at the beginning of the Second Dispensation of the Buddha, Vipassana will return to India from Myanmar and will benefit people for a long time. Sayagyi U Ba Khin was also of the opinion that Vipassana will continue in its pure form during the Second Buddha Sasana, that is, for the next 2500 years. He sent our Principal Teacher Acharya Goenkaji to India for this express purpose. Goenkaji too is confident that the teaching of the Buddha will remain in its pristine purity for the entire duration of the Second Dispensation of the Buddha.

Pariyatti (the words of the Buddha and related Pali literature): Under Goenkaji's guidance the text of the Sixth Council containing the Tipitaka and commentarial literature was published in Devanagari script in book form. The entire literature has been transliterated in several scripts of the world and is available freely on internet. Therefore, there is no doubt that this literature will remain in its pure form for centuries to come.

Patipatti (Vipassana): Goenkaji started this noble work immediately on arrival in India in 1969. In the past forty-one years, Vipassana has spread (and continues to spread) around the world. It is accepted by people of different religious backgrounds because it is universal and non-sectarian; it involves no blind faith or blind belief; it is scientific and gives results here-and-now.

To spread Vipassana in its authentic form, Goenkaji has so far trained and appointed about 1200 assistant teachers. Many more will be appointed in future. Till now, 162 centres have been established all over the world. Many more will be established in future. This will ensure the spread of Patipatti for the next 2500 years.

To protect the teachings of the Buddha from any corrupting influence, the following rules have been framed for assistant teachers, teachers and the trustees of centres & Global Vipassana Pagoda.

1. To keep the purity of Vipassana as it has come to us from the time of the Buddha. There should be no admixture in it.
2. Not to condemn other forms of meditation but to stay away from them; that is, to practice Vipassana exclusively.
3. Even if they are inclined towards a particular political party, they should never take part in active politics.
4. All teachers and trustees should have their own means of livelihood. They should not be dependent on the centres or the Pagoda. They

should never keep even a penny for themselves; but should hand over all dana to relevant trust immediately.

5. There should be no discrimination between people coming to Vipassana centres or between those coming to Global Pagoda. Human being is human being. Vipassana doesn't discriminate between people.
6. There should be no entry-fee for those who wish to visit Global Pagoda. Those coming to Vipassana centres should not be charged any fee; neither for the teaching nor for the board and lodge; neither now nor in future. If a meditator donates voluntarily with a joyful mind, then the donation should be accepted.

Global Vipassana Pagoda: The third important task that Goenkaji has accomplished for the benefit of meditators from India and abroad is the building of this great Pagoda.

The Pagoda is built to express gratitude towards Sayagyi U Ba Khin who sent this benevolent technique to India and towards Myanmar, the country that preserved for 2000 years the teaching of the Buddha received through the efforts of Emperor Asoka. We should never forget the debt of gratitude we owe to Myanmar. Not only in Pagoda but in the whole premises, Burmese architecture, culture and paintings are seen. There should be no admixture or change in this either now or in future.

One more objective of the Pagoda is to spread information about Vipassana. Goenkaji has not allowed buying space in print media or time on television. In future too, this will not happen. Of course, all media is free to give proper information about Vipassana on their own. Given this situation, the Pagoda becomes an important source of information about Vipassana. Those who visit Pagoda will get to know about Vipassana. Some of them will certainly join our courses. The rest will, at the minimum, take home the message of Vipassana.

Financial Needs: At the existing centres and also at future centres, people will join courses of various durations including ten days and longer ones. Such devoted grateful meditators give donations. This will allow proper management of the existing and future centres.

However, in Pagoda, there is no entry fee now and there will be no entry fee in future. No residential Vipassana courses are held here and hence no donations will come from grateful students. This may lead to financial crisis at Pagoda leading to loss of purity.

The grandeur of Pagoda along with the huge pillar-less dome seating ten thousand people will

surely attract people. They will want to use it for their personal, familial, social, political, sectarian and other gatherings. They will offer large sum for such usage. Present and future trustees have to be careful to avoid falling prey to this evil temptation that may lead to loss of purity of the Pagoda. Then, where will the hundreds of thousands of rupees required for repair, maintenance, electricity, water etc come from? In view of this, it has been decided to create a Corpus Fund the interest on which will take care of the present and future management of the Pagoda.

Just as thousands of meditators from India and the rest of the world contributed to the completion of the Pagoda, all will participate in the creation of this Corpus Fund.

We have a large number of teachers and trustees of our centres and of the Pagoda and even larger number of meditators all over India and the rest of the world. If any of them agree with the suggestion of Goenkaji to form a Corpus Fund, he or she can contribute as per his or her capacity with devotion and gratitude. Instead of sending the contribution directly to the Pagoda, meditator may give money to local centres requesting them to pass on the same to the Pagoda.

Generous donors will certainly ensure that the Corpus Fund target is met. One may give the donation in monthly installments. Any noble contribution to this noble cause will benefit many for a long time in future.

Just as in our tradition at Vipassana centres, only the requirement is made known and the names of the donors are never published; here too the names of the donors will not be published.

The donors should understand one more thing—the Corpus Fund will remain untouched and only the interest earned out of the fund will be used; and that too only for the management and maintenance of the Pagoda. Goenkaji is making a credible, reliable and legal arrangement for this.

The Sacred Relics donated to the Pagoda by late Ven. Vipulasara Mahathera of the Maha Bodhi Society, by the late Prime Minister of Sri Lanka Sirimao Bandarnayake and the relics given by the arahat Webu Sayadaw have been enshrined in the Pagoda. Goenkaji is confident that the Pagoda thus sanctified by the Sacred Relics will endure for 2500 years to protect the Sacred Relics continuously and, being a glorious symbol of the teaching of the Buddha, will spread its message for the benefit of many. This is the sole aim of the Corpus Fund.

Goenkaji sends metta to all.

Dhananjay Chavan

(Personal Secretary to Acharya S. N. Goenkaji)

Donation through Cheque/Draft

1. Donations through Core Banking (within India)

Donations to “Global Vipassana Foundation” can now be remitted from anywhere in India through any branch of the Bank of India under core banking system.

Global Vipassana Foundation

Axis Bank India

A/C. NO: 911010032397802

SWIFT CODE: AXISINBB062

IFSC CODE: UTIB0000062

MICR CODE: 400211011

BRANCH: Malad west branch

Address:

Sonimur Apartments,

1st Floor, Malad Timber Estate,

Malad West, Near BATA Showroom ,

SV Road, Malad (West)

Mumbai 400064

2. Donations from Outside India can be remitted through SWIFT transfer to Bank of India

SWIFT Transfer details are as follows:

Name of the Bank : J P Morgan Chase Bank

Address : New York, US, A/c. No. : 0011407376

Swift: CHASUS33

Vipassana Websites

Vipassana introduction: www.dhamma.org

Course schedules of Vipassana centres worldwide, application form for ten-day courses, etc.

Dhamma Giri: www.vri.dhamma.org

Indian Vipassana centres and schedule of courses, VRI Newsletters, research papers, publications, etc.

Pali Tipiṭaka Website: www.tipitaka.org

The *Chatṭha Saṅgāyana Tipiṭaka* with commentaries, subcommentaries and related Pali texts in Roman, Devanagari, Cyrillic, Gujarati, Kannada, Malayalam, Bengali, Telugu, Tamil, Myanmar, and Sinhala scripts. More scripts will be added in future.

Prison Courses Website: www.prison.dhamma.org

Information about Vipassana courses in prisons.

Global Vipassana Pagoda: www.globalpagoda.org

Updated information about the Global Vipassana Pagoda.

Online Vipassana Newsletters and Archives

Vipassana Newsletter is available in several Indian languages. For archives in English, Hindi, Telugu, Tamil, Gujarati and Malayalam, visit:

www.vridhamma.org/Newsletter_Home.aspx

NOTE: Vipassana Newsletter and Patrika subscribers whose mailing address has changed are requested to send both their old and new addresses to: The Newsletter Section, VRI, *Dhamma Giri*, Igatpuri 422 403. Please mention the computer code number printed above the subscriber name in the address label in all correspondence about non-receipt of newsletters, change in address, receipt of extra copies, change in language, etc.

Children's Meditation Courses in Mumbai

Date	Course site	Age (years)	Registration
16-10	Ghatkopar	10-16	13 and 14-10
6-11	Matunga	10-16	3 and 4-11
20-11	Ghatkopar	10-16	17 and 18-11

2-day residential course for boys (12-15 years) at Titwala from 24th to 25th Oct 2011.

For registration, call 2516-2505 from 15-10 onwards.

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. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Tel: 25101096, 25162505.

Courses are also held regularly at:

Venue	Day	Registration Nos.
Sanpada	First Sundays	98694-05600
Dombivili	First Sundays	98202-71594
Anushaktinagar	Fourth Sundays	98690-16885
Airoli	Fourth Sundays	98923-29410

Please call on the respective numbers two days in advance to confirm the course and for registration.

[NB *Please bring cushion. *Please register on the specified phone numbers. If you are unable to attend after registration, please inform in advance. *Please arrive on time for the course.]

ADDITIONAL RESPONSIBILITIES**Senior Assistant Teachers:**

Mr. Rudy & Mrs. Sophia Wisener

To assist centre teachers of Dhamma Mahavana

NEW RESPONSIBILITIES**Senior Assistant Teachers:**

1. Mrs. Archana Manapure
2. Ms. Kalpana Somkuwar
3. Dr. Gunvanti Gadda
4. Adv. Uma Mundada

NEW APPOINTMENTS**Assistant Teachers:**

1. Mr. Rajeev Choudhary, *Indore*
2. Mrs. Ravikanta Kotangale, *Tumsar*
3. Mrs. Sauwanee Kunjara, *Thailand*
4. & 5. Mr. Teno Sanchez & Mrs. Esperanza Ballve, *Argentina*

6. Mrs. May Dean, *USA*
7. Ms. Adriana Patiño, *Mexico*
8. Mr. Kevin Nash, *USA*

Children's Course Teachers:

1. Ms. Roli Bajpai, *Thane*
2. Mr. Amit Mittal, *New Delhi*
3. Mrs. Vidya Pai, *Mumbai*

DHAMMA DOHAS

*Sānsa dekhate dekhate, mana avicala ho jāya;
Avicala mana niramala bane, sahaja mukta ho jāya.*
Observing breath after breath, the mind becomes still;
Unwavering, the mind becomes pure
and naturally finds liberation.

*Pala pala kṣaṇa kṣaṇa hoṣa rakha, apanā karma sudhāra;
Sukha se jīne kī kalā, apanī ora nihāra.*
Moment by moment maintain your awareness,
rectify your own actions;
This is the art of living happily by observing yourself.

*With much mettā,
A Vipassana meditator*

*Kṣaṇa kṣaṇa pratikṣaṇa sajaga raba, apanā hoṣa sambhāla;
Rāga dveṣa kī pratikriyā, tāla sake to tāla.*
Moment by moment remain alert, guard your sanity;
Strive to avoid the reactions of craving and aversion.

*Sānsa dekhate dekhate, satya prakatātā jāya;
Satya dekhate dekhate, parama satya dikha jāya.*
As you observe breath after breath the truth reveals itself;
Observing truth after truth, you come to ultimate truth.

*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
12 October 2011 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

Fax: [91] (02553) 244176

Tel: [91] (02553) 244076, 244086, 243712, 243238

Email: info@giri.dhamma.org

Website: www.vridhamma.org