



## WORDS OF DHAMMA

*Upakāro ca yo mitto,  
sukhe dukkhe ca yo sakhā,  
atthakkhāyī ca yo mitto,  
yo ca mittānukampako;  
etepi mitte cattāro itī viññāya paṇḍito,  
sakkaccaṃ payirupāseyya,  
mātā puttāṃ va orasaṃ.*

The friend who is a helpmate,  
a friend in happiness and woe,  
a friend who gives good counsel,  
a friend who sympathizes too;  
these four as friends the wise behold,  
and cherish them devotedly,  
as does a mother her own child.

— *Dīgha Nikāya 3.265*

## Questions and answers with Goenkaji

**Q:** *This last hour I was able to sit without moving. It was almost like a dip in a pleasant river. But I don't know that I was aware all the time, I don't know... It wasn't the same consciousness. When I came out of the room, I was shocked to find the room here.*

**SNG:** Sometimes it happens, when there is an unpleasant gross sensation then the mind is more aware of it, because it is so unpleasant. But when you come to pleasant sensation, the time passes away and you don't know how it happened. So whenever this pleasant sensation comes, come back to Anapana. You are aware, you are aware ...

**Q:** *For about three days now as I have been focusing on the physical sensations, I have been seeing visually, with my eyes closed, corresponding images and they seem to be coming more frequently.*

**SNG:** Images of the parts of the body? Visions?

**Q:** *Yes. Like flowing, glowing ... doing strange things ... and it is disturbing.*

**SNG:** Whenever such visions come, don't try to stop them because the more you try to stop them, you are giving them so much importance that you will miss your sensations. Nor take any interest in them. Just ignore, don't give them any importance. Let them be there and you carry on with your sensations. Give more importance to sensations. They will fade away, automatically they will fade away. If you start giving importance to them, then the sensations will fade away. So give more importance to sensations.

**Q:** *All the time when I am meditating, even when I'm not, there's a thought going on ... I can feel all the parts of the body, but there is also a thought happening.*

**SNG:** Thoughts, don't worry about the thoughts. If you are aware of the sensations, then it will look as if you have got two minds. One mind is with the sensations, the other mind is chattering. Actually there are not two minds; it is the same mind coming here, going there; coming here, going there, such fast movements. It's like two parallel lines of dots.

But because you have to come every moment to the sensation—when there is a thought, you come back to sensation; when there is a thought, you come back to the sensation—then this line of thoughts is making sankhāras, but the sankhāras are like a line drawn on the water, they won't go deep. But if you forget about the sensation and you keep on chattering, having thoughts, thoughts, they will make such deep sankhāras.

So it is good that you are with the sensations, and keep on giving more importance to the sensations. Don't worry about the thoughts, they will pass away.

**Q:** *A couple of days ago, I did Anapana and I got vibrations throughout the whole body, awareness of the whole body. My question is, I seem to be able to stay more equanimous that way.*

**SNG:** In every way! Whatever experience you gain, you have to be equanimous. At times it happens that you feel the whole body, the totality of it. Then you won't have to even move up or down, you feel the entire body, sensations in the whole body. You can stay like this for two, three or five minutes and then after that again start moving.

You can't stay like this for very long time because then you will be missing certain parts. For two, three or five

minutes you can have the totality of the body and still you are equanimous. Then you start moving and you are equanimous. With every experience, equanimous.

*Q: I was going to ask you if I should just practice Anapana to get that experience, to get that totality?*

**SNG:** No, Anapana should be practiced only whenever you find that your mind is getting agitated or the mind is getting very dull, very sluggish—not to get a particular type of experience. Never crave for an experience. Whatever experience you got last moment, you may not get now, you may not get for days together. If you start craving for it, then you are not doing Vipassana. Whatever experience comes on the way, you accept it, you remain equanimous. If it has gone, it has gone.

Anapana should be done only to sharpen the mind further.

*Q: If I have a really gross sensation, then should I practice Anapana?*

**SNG:** Yes. If the gross sensation is trying to overpower you and you can't remain equanimous, then for some time you can work on Anapana—nothing wrong.

*Q: And it's okay to go from the pains in the leg back to Anapana and then go back to the leg?*

**SNG:** Yes, yes, yes—do that!

*Q: Yesterday when I was sitting ... I found I couldn't concentrate on the sensations, on other sensations very well. So all I ended up doing was naming the parts of the body. And then you said something this evening that made me think maybe I should just concentrate on the pain.*

**SNG:** For some time, do that, yes. Initially I said stay only for one minute. Now you can stay for two, three minutes and try to observe the pain, the area of the pain in detail—where the pain is more, where the pain is less, like that. And then move, and then again come.

*Q: So I shouldn't stay there ...*

**SNG:** If you stay too long, then the other parts will go blind. So better move and come there and work on it for a few minutes, and then again move. Work on it for a few minutes and then move. That will be the best thing to do.

*Q: Is it okay, because I can't really feel or it doesn't seem that I can feel the other parts of my body, just to name them?*

**SNG:** No, only naming won't help. Come back to Anapana. Naming will not help you in any way.

*Q: Well, I would also go to that part.*

**SNG:** Go to that part. But if you just go to that part and give a name, that won't help. Go to that part and try to feel a sensation. If you don't feel a sensation, then go to that part and feel the breath. You are with this part and

with the breath, another part with the breath, and then you will start getting sensation also.

*Q: What about making a child and giving birth—is that creating more sankhāras? Will that not make more attachment? But what will the world be without it?*

**SNG:** Yes, yes, quite true. The attachment does not mean that you should not have love for your near and dear ones.

You see, people don't understand the word "detachment" properly. What is meant is not indifference; you don't start hating your near and dear ones. As a mother, you will have all responsibility toward your child; with all the love you will take care of your child, but there is no attachment, no clinging. You are doing your duty with all the love. Suppose somebody is sick and you are serving them. You have done your best and yet the person is not coming out of the sickness. You don't start crying, you work in another way, you work in another way.

*Q: That's very difficult ...*

**SNG:** Yes, but that's what you have to learn!

#### SAYINGS OF SAYAGYI U BA KHIN

The world is facing serious problems. It is just the right time for everyone to take to Vipassana meditation and learn how to find a deep pool of quiet in the midst of all that is happening today.

Just as the light of a candle has the power to dispel darkness in a room, so also the light developed in one man can help dispel darkness in several others.

What is happiness? For all that science has achieved in the field of materialism, are the peoples of the world happy? They may find sensual pleasures off and on, but in their hearts of hearts, they are not happy when they realise what has happened, and what may happen next. Why? This is because, while man has mastery over matter, he is still lacking in mastery over his mind.

A balanced mind is necessary to balance the unbalanced minds of others.

To imagine that good can be done by the means of evil is an illusion, a nightmare.

For progress in Vipassana meditation, a student must keep knowing *anicca* as continuously as possible. ...Continuous awareness of *anicca*, and so of *dukkha* and *anattā*, is the secret of success. The last words of the Buddha just before he breathed his last and passed away into *mahaparinibbāna* were: "Decay (or *anicca*) is inherent in all component things. Work out your own salvation with diligence." This is, in fact, the essence of all his teachings during the forty-five years of his ministry. If you will keep up the awareness of the *anicca* that is inherent in all component things, you are sure to reach the goal in the course of time.

### One-Day Course at Global Vipassana Pagoda

A mega one-day Vipassana course will be conducted at the Global Vipassana Pagoda in presence of Goenkaji on Sunday, 22 January 2012 (*Sayagi U Ba Khin Day*).

**Registration for the course is compulsory.**

Contact for registration:

Mobile: 98928-55692, 98928-55945;

Tel: (022) 2845-1170, 3374-7543, 3374-7544

Email registration: [oneday@globalpagoda.org](mailto:oneday@globalpagoda.org)

Online registration: [www.vridhamma.org](http://www.vridhamma.org)

(For online donations to Global Vipassana Pagoda using Indian as well as International Debit and Credit Cards, visit: <http://www.globalpagoda.org/donate-online>)

### Sangha-dana at Global Vipassana Pagoda

A Sangha-dana has been arranged at Global Vipassana Pagoda on 12 January 2012, Thursday at 11 am. About 150 venerable monks from Thailand are coming to India on pilgrimage and will reach Global Vipassana Pagoda on 11 January 2012 in the evening. **Goenkaji will be present during the Sangha-dana.**

Meditators wishing to take part in this Sangha-dana may contact: 1. Mrs. Madhuben Savla, *Dhamma Giri*, Igatpuri 422 403, Tel: [91] (02553) 244076; 2. Mrs. Amitaben Parekh, Mobile: 098200-76958.

### VRI Photo Archives

Vipassana Research Institute has decided to archive Goenkaji's photographs so that they can be well preserved for years. VRI is collecting all old and new photos of Goenkaji's visits to various places as well during talks and other occasions. All meditators, servers, assistant teachers, and centres are requested to send all such photos to the following address as soon as possible:

Vipassana Research Institute, Green House, 2nd floor, Green Street, Fort, Mumbai-400 023. Tel: (022) 2266-4039, 2266-5926; Email: [archives@vridhamma.org](mailto:archives@vridhamma.org)

### Pilgrimage to the Buddha Sacred Sites

The IRCTC (Indian Railways) plans to run 14 special trains (Mahaparinirvan Express) during the winter of 2011-12. The Mahaparinirvan Express from 25.02.2012 to 04.03.2012 will be called **Vipassana Special** and will be reserved primarily for Vipassana meditators. Furthermore, IRCTC has agreed to discount the fare by 15% for meditators, not only for this special trip but for the other 13 trips as well.

To avail this special discount, please send your application to Mr. Hemant Sharma, Email: [hemant.sharma@irctc.com](mailto:hemant.sharma@irctc.com), [buddhisttrain@irctc.com](mailto:buddhisttrain@irctc.com). Your application must include a certificate from an assistant teacher confirming that you are a Vipassana meditator. Please send copy to *Dhamma Giri* ([info@Giri.dhamma.org](mailto:info@ Giri.dhamma.org)).

For more information:

1. Visit [www.railtourismindia.com/buddha](http://www.railtourismindia.com/buddha)
2. Call Hemant Sharma, Tel: (011) 2370-1100, 2370-1174; Mobile: 97176-44798.

### Vipassana Course for Doctors

A sustained effort by meditators in Rajkot region to reach out to about 7000 local doctors bore fruit during Diwali. 32 doctors, including the dean of a medical college, participated in the course at *Dhamma Kofa* from 9 to 20 November 2011. There were equal number of graduates and postgraduates and included allopathy, homeopathy, ayurveda doctors and

dentists. 35 others, mainly their relatives also joined the course. All were happy at the end of the course.

The effort to reach out to more doctors is being continued by distribution of pamphlets and organization of lectures. The next ten day course will be organized from 28 December 2011 at *Dhamma Kofa*. For details, contact Mr. Rajesh Mehta, email: [rajurmm@gmail.com](mailto:rajurmm@gmail.com).

### New Vipassana Centre in Odisha

The Vipassana Trust, Bhubaneswar, A-6, Pallashpally, Bhubaneswar -751020 was formed in 2003 to develop Vipassana activities in the state of Odisha. It helps to organize four ten-day Vipassana courses at Siddharth Village, Jatni as well as one-day courses, children's courses and group sittings.

Recently, a meditator has donated 3.75 acres of land for the first Vipassana centre in Odisha. The plot is located in Kantabada village about 50 kms. south of the state capital Bhubaneswar. The area is surrounded by forest land on one side and mango trees on the other. Communication to the proposed site is satisfactory with regular buses plying from Bhubaneswar and Khurda.

The Odisha Vipassana trust plan to purchase the adjacent land. A meditation hall and residence for Dhamma server has already been built.

Vipassana Trust Account Details:

Bank: HDFC Bank

Branch: Main branch, Bhubaneswar

Saving Bank A/c No. 01221450000450

Name of the account: Vipassana Trust, Bhubaneswar

For more details, email: [cbkar1962@gmail.com](mailto:cbkar1962@gmail.com)

### Second Vipassana Centre in Spain

Early in October, the Spanish Vipassana Foundation signed an agreement to purchase a 10-hectare (25-acre) property about five kilometres from Candeleda, a small town within easy driving distance of Madrid. This will be Spain's second center.

The first, *Dhamma Neru*, was founded in 1999 at a site close to Barcelona. While it has been flourishing, strict planning regulations limit its capacity to about 60 meditators per course. The Foundation has been working to ease the rules so that it can expand the center. In the meantime, however, since 2002 it has offered non-center courses at locations throughout the Spanish peninsula and islands.

However, the number of applicants far outstripped the places available on courses. Therefore, three years ago the Foundation decided to also look for a potential second site for purchase.

With about 5,500 inhabitants, Candeleda is a prosperous town in a region of exceptional beauty close to the Sierra de Gredos mountain range, with peaks of close to 3,000 metres (10,000 feet). The land of the future center is mostly sloping, with a large, flat field and two streams running through the middle. In spring, lavender blooms in profusion. There are no standing buildings on the property. The plan is to construct facilities for 120 students plus servers on the upper part of one field.

Three government bodies must approve this plan before the purchase becomes final. A decision will probably not be announced until summer 2012. Meanwhile, the Foundation is developing a master plan for the property. If the project goes ahead as planned, the Foundation will have centers close to Spain's two largest cities. For more information, visit [www.es.dhamma.org](http://www.es.dhamma.org) or email [finances@es.dhamma.org](mailto:finances@es.dhamma.org).

**Children's Meditation Courses in Mumbai**

Date	Course site	Age (years)	Registration
18-12	Ghatkopar	10-16	15 & 16-12.
18-12	Goregaon*	9-16*	14 & 15-12*
26-2	Goregaon*	9-16*	22 & 23-2*
22-4	Goregaon*	9-16*	18 & 19-4*

(\*Registration of Goregaon course is handled by the Siddhartha hospital team and the contact numbers are 2624-2025 & 98690-23884, between 10 am & 11 am only.)

**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. **Goregaon:** Siddharth Hospital, Shastri Nagar, Goregaon(W).

**2-day Residential Course in Dhamma Vahini, Titwala on 26 and 27 December (for girls only - 12-15 years)**

For registration, contact 2516-2505 from 3 November onwards. 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 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.

**ADDITIONAL RESPONSIBILITIES**

**Teachers:**

1. & 2. Mr. Bill & Mrs. Anne Crecelius, USA  
*To generate awareness of Vipassana in the US, Spread of Dhamma in Hawaii and to serve South Korea*
3. & 4. Mr. Parker & Mrs. Laura Mills, USA  
*To serve Dhamma Maṇḍa, Northern California, USA, Dhamma Sukhada (Argentina), Dhamma Pasanna (Chile) and Dhamma Suriya (Peru)*

**Senior Assistant Teachers:**

- Ms. Macarena Infante, Chile  
*To assist centre teacher in serving Dhamma Sukhada (Argentina), Dhamma Pasanna (Chile) and Dhamma Suriya (Peru)*

**NEW RESPONSIBILITIES**

**Senior Assistant Teachers:**

1. Mr. R. Kannan, Chennai  
*To help in AT training*
2. Mr. K. Madhusudan Rao, Nagpur
3. & 4. Mr. Suresh & Mrs. Vimala Varma, Dubai
5. Mr D. H. Henry, Sri Lanka
6. Ms. Nubia Blanco  
*To assist the area teacher in serving Dhamma Nandanavana*

**NEW APPOINTMENTS**

**Assistant Teachers:**

1. Mr. Rajat Ghose, New Delhi
2. Dr. Nina Lakhani, New Delhi
3. Ms. Thammatinna Thammaradi, Thailand
4. & 5. Mr. Jayasena & Mrs. Anula Kumarihamy Ekanayake, Sri Lanka

**Children's Course Teachers:**

1. Mrs. Laxmi Barua, Tripura
2. Ms. Kakali Chakma, Tripura
3. Ms. Sandhya Rani Chakma, Tripura
4. Dr. Sucharit Chakma, Tripura
5. Mr. Amiyo Choudhary, Tripura
6. Ms. Dhuji Roy, Tripura
7. Mr. Supam Talukdar, Tripura
8. Mr. Alon Babchuk, Israel
9. Ms. Cali Brainin, Israel
10. Mr. Dan Hertzog, Israel
11. Mr. Adi Shraibman, Israel

**DHAMMA DOHAS**

*Āo prāṇī viśva ke, suno Dharma kā gyāna;*  
*Isa meṅ sukha hai sānti hai, mukti, mokṣa, nirvāṇa.*  
Come, beings of the universe!  
Listen to the wisdom of the Dhamma.  
In it, lies happiness and peace, liberation,  
deliverance, nibbāna.

*Mīṭhī vāṇī Dharama kī, misarī ke se bola;*  
*Kalyāṇī maṅgalamayī, bhārā amritarasa ghola.*  
Sweet are the words of Dhamma,  
each phrase like sugar;  
yielding welfare and happiness,  
suffused with the taste of the deathless.

*With much mettā,*  
**A Vipassana meditator**

*Jāgo logoṅ jagata ke, bīṭī kālī rāta;*  
*Huā ujālā Dharma kā, maṅgala huā prabhāta.*  
People of the world, awake! The dark night is over.  
The light has come of Dhamma, the dawn of happiness.

*Yaha to vāṇī Dharama kī, bodhi gyāna kī jyota.*  
*Akṣara akṣara meṅ bhārā, maṅgala otaprotā.*  
These are the words of Dhamma, the radiance of enlightenment,  
each syllable of them filled and permeated with happiness.

*With best compliments from*  
**MOTILAL BANARSIDASS**

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