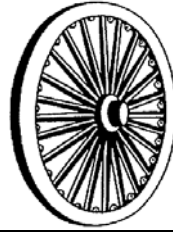


Vipassana



Newsletter

In the tradition of Sayagyi U Ba Khin, as

taught by S. N. Goenka

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WORDS OF DHAMMA

*Andhabhūto Ayaṃ loko,
Tanukettha vipassati;
Sakuṇo Jālamuttova,
Appo saggāya Gacchati*

Blind is this world. Few are those who clearly see. As birds escape from a net a few go to a blissful state.¹

—Dhammapada-Lokavaggo-174

Progress of Vipassana Meditation

The Buddha after attaining Supreme Enlightenment gave a sermon while turning the wheel of Dhamma, which developed in the name of Vipassana and proved to be of great benefit. The Buddha's sermon was for complete liberation from suffering. For this, the truth of suffering, the root cause of suffering and the eight-fold path for eradication of suffering were expounded by him and the same were accepted as Vipassana by the people. In the beginning, for training people to walk on this path, he sent his first 60 disciples who had attained enlightenment to visit more and more places for the benefit of as many people as possible.

On their Dhamma Mission, wherever the Buddha's Dhamma Messengers trained the people in this practice, the fruits of the practice started manifesting and consequently more and more people were drawn towards it. These 60 Dhamma Messengers trained many to perfection in this practice and asked them to do the same work. During the lifetime of the Buddha, while living the life of Dhamma, these people also spread this practice in the whole of North India. People of various sects and dogmas in contemporary India accepted the practice whole heartedly. In this way, the practice started spreading easily.

The above Noble Eightfold Path consists of three parts – Morality (*Sīla*), Concentration (*Samādhi*) and Wisdom (*Paññā*). The three constituents of the path under Morality are – (1) Right Verbal Action, (2) Right Physical Action, and (3) Right Livelihood. Three constituents under Concentration are – (1) Right Exertion, (2) Right Attentiveness, and (3) Right Concentration. Two constituents under Wisdom are – (1) Right Aspiration, and (2) Right Understanding meaning Right Experiencing.

The same Vipassana meditation which spread during the time of the Buddha in North India, spread in the whole of India and also beyond India during the Ashokan period. But after Ashoka, this technique gradually weakened and finally became extinct in India. The same technique went to the neighboring country Burma (Myanmar). Here it was preserved in its pristine purity from generation to generation through a tradition of teacher to disciple. Now, for the last 43 years, it has once again come back to India.

For learning Vipassana meditation, a new student has to attend a ten-day course. During the course, morality, concentration of mind and wisdom, forming the eight fold Noble Path are practised. Morality is the foundation of the eight fold Noble Path. Without practicing morality, benefits of Vipassana cannot accrue to anybody. Without practicing morality, even right concentration and right wisdom cannot be attained. One may not be able to practice morality to the fullest extent in one's life, however while participating in a course, one can practice morality uninterrupted to the extent of minimum ten days. When one attends a course, while maintaining complete silence and residing completely secluded from the outer world and practicing meditation throughout, one does not find any reason for breaking the precepts of morality. In this way, with the foundation of pure morality, one starts working towards attaining right concentration (*Samādhi*).

For *Samādhi*, the reality related to one's own body and mind is to be taken as an object of meditation. The whole Noble Path makes one experience the reality within oneself from gross to subtle and from more subtle to the most subtle reality. Due to this the student becomes capable of understanding the universal laws of nature. For this reason, the breath coming in and going out naturally is given as an initial object for right concentration, because it is related to one's own body and mind. In this technique, it is always necessary to keep in mind that the reality pertaining to one has to be experienced at one's own level only. There should absolutely be no imposition on it of any imagination, blind faith or blind belief. Awareness of only breath should be there. There should not be mixing of any word or any form along with it. Normal and natural breath is after all the truth. The work done from here onwards is based solely on the truth as it is, and not artificial, imagined or imposed upon. So, from the beginning itself, the object of meditation should be of only normal and natural breath. It is not at all an exercise of breathing. It should not be made into a *Prāṇāyāma*. There are several physical benefits of *Prāṇāyāma* but it is not suitable for realising the ultimate truth, because, it is done with voluntary effort and not done spontaneously. Therefore it is artificial and not natural. It is a created reality. Thus, for practicing right concentration of mind, the object should be normal and natural breath which comes in and goes out naturally. This breath passing from left or right nostril may be gross or subtle, long or short. As

and when awareness wanders away, it is brought back to the normal, natural breath. In this way, when one makes continuous effort to remain aware of the normal breathing, one starts feeling the touch of breath at the outer and inner rings of nostrils. Further, as one progresses in the practice, one starts experiencing some sort of sensation at this place. In earlier times, it was known as “*Vedanā*”, the meaning of which was to experience. In the present times, the meaning of “*Vedanā*” has been delimited to only pain. So, to avoid any confusion, the use of the word “*Samvedanā*” in place of the word “*Vedanā*” has now come into vogue. Whatever the name, when one’s mind remains unwaveringly aware of any sensation that is experienced at this place for some time, then it is the beginning of right concentration. For the Right Concentration, it is necessary that there is no imposition at all of any object apart from the truth experienced as it is. After one attains this initial capability necessary for right concentration, only then the practice of *Pragyā* (Wisdom - insight) is taken up.

Pragyā (Wisdom) is of three types. One is – *Shrutpragyā* meaning insight that is gained through hearing from someone or reading some books. The second is *Chintan-Pragyā* meaning insight gained after thinking and analyzing whatever was heard or read. This is called *Chintanmayī Pragyā* (Insight gained by thinking and analyzing). The Third is *Bhāvanāmayī Pragyā* which means insight gained through experiencing. *Shrutmayī* and *Chintanmayī Pragyā* do work as inspiration for gaining *Chintanmayī Pragyā*. But, in fact both of these are not *Pragyā* (insight) in the real sense. Direct experience is called *Pragyā* meaning the insight gained on the basis of one’s own direct experience. The insight gained through hearing, reading or through thinking and analyzing is not based on one’s own experience, but it is based on others’ experience. So, it is not one’s own direct experience, it is indirect knowledge. In fact only the direct experience is *Pragyā* in the real sense. Further, as one progresses in the practice, one starts experiencing the whole body distinctly from top to toe. Then this reality manifests itself that the body which appears to be so solid is in fact not so solid but it is only a mass of sub-atomic particles which keep on vibrating every moment. They keep on arising and passing away like waves. As one keeps on realizing this reality by practicing Vipassana, several other realities start manifesting themselves distinctly. Like, whenever there is any contact of form, sound, smell, taste, touch and thought with our senses of eyes, ears, nose, tongue, skin and mind, we experience a sensation and by taking the sensation as pleasant or unpleasant or neither pleasant nor unpleasant, we react to it with craving and aversion. Through this process, we keep on creating and multiplying our misery.

When we practice Vipassana, we learn to remain equanimous while experiencing the reality as it is from moment to moment. When we do not react in any manner, then the cycle of creation and multiplication of misery automatically breaks down. The behavior pattern of reacting with craving and aversion towards these pleasant and unpleasant sensations automatically starts weakening when one practices to remain established in equanimity. By the weakening of this impure behaviour pattern of mind, the suffering keeps on diminishing. As the behaviour of reacting with craving and aversion becomes feeble, so the mind becomes more pure. Due to the normal and natural quality of the pure mind, it gets filled up with loving kindness,

compassion and sympathetic joy. When this happens, the student starts creating an environment of peace and happiness for oneself as well as for all others.

As one keeps on experiencing the reality as it is, the universal law of nature starts manifesting distinctly. Whenever any impurity or defilement arises in the mind, nature immediately punishes and the person becomes miserable. Whenever one becomes free from these defilements, one immediately starts experiencing peace and happiness. These laws of Nature are timeless and universal and are applicable to all places and to all people at all times without any difference. Neither they curse anybody, nor do they grant boon to anybody. As the seed is, so the fruit will be. As the seed of action is, so the fruit of the action will be.

This path has been termed as ‘Vipassana’ in this sense that “*Paññāti thapetvā visesena passati’ti vipassanā*” – pannati thapetwa means putting aside whatever is evident, visible truth, and concentrating on the reality as it is. Like when we try to be aware of our head, the shape of the head should never arise in mind. Instead, we should give importance to the sensation being experienced there. Likewise, while moving in the body, in whatever part of it the mind goes, instead of thinking of its shape, we should give importance to the sensation being felt and experienced there. As one keeps on giving importance to this reality, automatically, it will become clear that the whole body is only a mass of sub-atomic particles, where the phenomena of arising and passing away are continuously arising and passing away like waves. This will also become clear that this is not permanent, eternal, and everlasting but it is impermanent, transitory, perishable and changing every moment. It leads to suffering because of our reaction of craving and aversion towards it. It is not ‘I’, it is not ‘Mine’, and it is not ‘My soul’. We should keep on understanding this reality with our own experience.

This may also be understood here that the common and customary meaning of ‘*passati*’ is ‘to see’. But in ancient times, its right meaning was to experience. Then this experiencing was defined as – ‘*visesena*’ because it is experienced in a special manner i.e. one gets established in equanimity and through understanding its impermanent nature, one does not react in any manner. If one remains equanimous towards sensations of the body while experiencing them then only it is Vipassana in the right sense.

The Buddha taught this meditation not only to his first 60 enlightened disciples, but from that time onwards whosoever became skilled in this meditation, taught the same to others. Because of this, Vipassana meditation is based on the realities of natural laws, it is completely free from blind beliefs and blind dogmas and it does not bind the student in any sectarian enclosure and it gives results here and now. So, it was accepted easily by the people in those days. In spite of some arguments and opposition in the initial days during the life time of the Buddha, it spread quickly in the whole of North India. Even after the Buddha, until the rule of emperor Ashoka i.e. for nearly 400 years, this meditation technique in its pristine purity kept on benefiting people. Thereafter, unfortunately it was completely lost in India.

After two hundred years, the same purifying meditation technique has once again arisen in India in its pure form. It is spreading not only in India but throughout the world for the benefit of many people. Progress of Vipassana encompasses welfare, peace and happiness of everybody.

Kalyanmitra – Satyanarayan Goenka

Pali Study Programme

Intensive residential Pali Course at The Global Vipassana Pagoda, Gorai, Mumbai

V.R.I. announces Pali-English intensive three-month residential course The Global Vipassana Pagoda, Gorai, Mumbai (www.globalpagoda.org) for the year 2012.

The Eligibility criteria as:

- (1) Applicants must have completed three 10-day Vipassana courses and one Satipatthana course.
- (2) One year regular practice of two hours at home daily.
- (3) Observation of five precepts since last one year.
- (4) Minimum 12th std passing certificate is required.

The One Month Pali-Hindi intensive residential course will be held from 20th May 2012 to 19th June 2012.

The Three month intensive residential Pali-English course will be held from 1st July 2012 to 30th September 2012

Last date for submission of forms:

1st May 2012 (for Pali-Hindi course)

30th May 2012 (For Pali-English course)

Recommendation by Area Teacher / Senior Assistant Teacher is a must.

For queries contact & sending application forms by email:

Dr (Mrs) Sharda Sanghvi

Email: s_sanghvi@hotmail.com or priti.dedhia@gmail.com

Postal address for sending application forms:-

Mr Shashikant Sanghvi, c/o Roopmilan

97/A Adena Building, Maharishi Karve Road,

Marine Lines, Mumbai- 400020

Application can be sent online. Application form can be downloaded from Website.



Information about Vipassana centres

Dhamma Ketu, Durg Chattisgarh

Vipassana courses are conducted here regularly. As there was a dearth of single-bedded accommodation for the meditators, 20 rooms and the boundary wall of the centre are being constructed at the cost of 30 lakhs.

Dhamma Ambikā Surat Navsari South Gujarat

It is a new centre under construction. Here ānāpāna courses for about 1200 children have been held. It will be inaugurated with a 3-day course for old meditators and from May onwards regular courses for 40 meditators will be held. Construction works will also go on simultaneously.

Dhamma Anākula, Akola (Maharashtra)

Courses for about 40 meditators are regularly conducted here. Construction work for some self sufficient single rooms and other facilities are going on. For donation – SBI, Segaon (Buldhana). Account no. - 30302308985. Vipassana Charitable trust (For full address see next Newsletter)

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ADDITIONAL RESPONSIBILITY

Teachers

- Mr. Arun Toshniwal, To serve
Dhamma Vipula
Mr. Sudhir Pai
To Assist Centre Teacher in serving
Dhamma Giri

Senior Assistant Teachers

- Mr. V. Santhanagopalan, To serve
Dhamma Setu
Ms. Anna Schlink, Australia,
To assist the Area Teachers in
serving Dhamma Passaddhi

NEW APPOINTMENTS

Assistant Teachers

- Mrs. Vani Hardev, Bangalore
Mr. Gurucharan Singh Guron,
Panchkula
Mr. Neeraj Mathur, Ghaziabad

Children's Course Teachers:

- 1.&2 Mr. Shyam and Mrs Vandana Athavale, Akola
3. Mr. Dinesh Bansode, Nagpur
- 4.Mrs. Chanda Borkar, Amravati
- 5.Mrs. Pragya Khobragade, Nagpur
- 6 Mr Vinod Chahande, Nagpur
7. Mr Anand Hirekan, Nagpur
8. Mr Anil Hirekan, Amravati
9. Mr. Dharamdas Damodar, Akola
10. Mrs. Neelima Jambhulkar, Nagpur
11. Mr. Dilip Khedkar, Amravati
12. Mr. Digambar kaswale, Nagpur
13. Mrs. Madhuri Ramteke, Nagpur
14. Ms. Sheela Sontakke, Mankapur
- 15 Mr. Suresh Thakur, Amravati.
16. Mr. Sudhir Taware, Wardha

17. Ms. Pradhya Dirbude, Bhandara
18. Mr. Abhay Ramteke, Gondia
- 19.Mr. Madhukar Tembhurkar, Gondia
20. Mr. Mangesh Jibhkate, Ahmednagar.
- 21 Mr. Tukaram Kadlag, Ahmednagar
- 22.and 23. Mr. Rakesh and Mrs Sonia Sharma, Delhi
- 24and 25..Mr. Rajesh and Mrs. Seema Malik, Delhi
26. Mr. Suresh Chand Garg, Haryana
27. Mrs. Padmaja Patibandla, Bangalore
28. Mrs. Shailaja Patil, Bangalore
- 29.Mr Pravin Jagtap, Pune
- 30.Mr. Asit Surve, Solapur.
- 31.Mrs.Ranjana Bhagwan Kambale, Raigad
- 32.Mr. Jayawant Baburao Mandge, Ahmednagar
- 33.Mr Ashok Digambar Dhaneswar, Ahmednagar
- 34.Mr. Santosh Vasant Ayare, Ratnagiri
- 35.Dr Varsha Amonkar, Goa
- 36.Mrs. Shardaben Dhirajlal Thanki, Porbandar
- 37.Mrs.Sarojben Kanjibhai Rathod, Rajkot
- 38.Mrs.Geetaben Pradipbhai Patel, Jamnagar
- 39.Mr.Rameshbhai Navalshanker Dave, Jamnagar
- 40.Mrs.Kanchanben Dhanjibhai Thanki, Jamnagar
- 41.Mrs. Ujjwala Ashok Pendse, Mumbai
- 42.Ms. Rohini Mukundrai Dholakia, Mumbai
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56. Mrs. Parvati Haridas Rangari, Nashik
57. Mrs. Vandana Shyam Gaikwad, Nashik
58. Mrs. Pratibha Sharad Mane, Pune
59. Mrs. Vijaylaxmi Bhat, Bangalore
60. Ms. Nalini Gupta, Bangalore
61. Mrs. Vallari Shah, Bangalore
62. Mr. Baburaya V. Pai, Manglore
63. Ms. Leanne Tonkin, Canada
64. Ma Zin Nilar Kyi, Myanmar
65. Mr. Ko Zin Min Latt, Myanmar
66. Ms. Claudia Rodas Cahus, Colombia
67. Mrs. Ingrid Moller Bustos, Colombia
68. Mr. Jaime Ordenez, Colombia
69. Mr. Jorge Sarmiento, Colombia
70. Mr. Jose Villegas, Colombia
71. Mr. Lester Pacheco, Colombia
72. Ms. Silvia Pintos, Colombia
73. Ms. Laura Arnow, USA
74. Mrs. Vaibhavi Parekh, USA
75. Ms. Laura Arnow, USA
76. Mr. Marten Berg, Sweden
77. Ms Thi Phan, Australia
78. Mr Ryan Johnson, Australia
79. Ms. Liz Friend, Australia
80. Mrs Thanda Win, Australia

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Children's Meditation Courses in Mumbai

IN MEMORIAM

Date	Course site	Age (years)	Registration
18-3	Ghatkopar	10-15*	15 & 16-3
25-3	Airoli*	10-15*	21 & 22-3*
1-4	Matunga	10-15*	28 & 29-2
1-4	Dombivili	10-15*	28 & 29-2
8-4	Sanpada	10-15*	4 & 5-4
15-4	Ghatkopar	10-15*	11 & 12-4
22-4	Goregaon	10-15*	19 & 20-4
22-4	Airoli*	10-15*	19 & 20-4*
6-5	Matunga	10-15*	2 & 3-5
6-5	Dombivili	10-15*	2 & 3-5
13-5	Sanpada	10-15*	9 & 10-5
20-5	Goregaon	10-15*	17 & 18-5
20-5	Ghatkopar	10-15*	17 & 18-5
27-5	Goregaon	10-15*	23 & 24-5

Mrs. Lata Dalvi, Assistant Teacher of Vipassana, passed away peacefully in Mumbai on 26 December 2011 at the age of 73. Her husband, Mr. Dinanath Dalvi, is also an assistant teacher. During their return home after completing a 45-day course on 18 Feb 2005, both of them suffered serious injuries in a car accident. However, they faced all hardships smilingly and with great equanimity. Their doctors were pleasantly surprised by their positive attitude and felt it contributed to their recovery.

Mrs. Lata Dalvi served at Dhamma Giri and other centres. She was always gentle and compassionate during her Dhamma service. May she be happy, peaceful and liberated.

☸

One-day course with respected Guruji at the Global Pagoda on the auspicious occasion of the Buddha Purnima.

The course will be held in the dome of the Global Pagoda from 11 AM to 4 PM on **May 6, 2012, Sunday**. Please note that you must book yourself before coming here so that you may not feel any inconvenience. For booking contact: Mobile 09892855692, 09892855945. Phone no. 02228451170, 33747543, 33747544, (Phone booking from 11 AM to 5 PM everyday), E-mail registration: oneday@globalpagoda.org; Online registration: www.vridhamma.org

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Pujya Guruji at Igatpuri on 24 March 2012

Gurudev Goenkaji and Mataji are coming to Dhammagiri in this month. Gurudev Goenkaji will give discourse on "Greatness of ancient meditation technique – Vipassana" on 24 March (Saturday) from 5 to 6 in the evening, near Tapovan, at Awalkhed road, in the open ground.

Students along with their close friends and relatives may take benefit of this opportunity.

☸

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:** SNDT 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 SNDT College, King's Circle, Matunga (CR), Tel: 25101096, 25162505. **Goregaon:** Siddharth Hospital, Shastri Nagar, Goregaon(W), (Registration of Goregaon course is handled by the Siddhartha hospital team and the contact numbers are 2624-2025 & 98690-23884) **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 09892329410. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821. **Dombivili:** K G Vira Gujarati School, Near Municipal School, Dombivili (E) 9930301594.

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.

DHAMMA DOHAS

*Rāga dvesha se moha se, jo mana mailā hoyā;
Vipashyanā ke nīra se, viraja vimala phir hoyā.*

The mind which is defiled by craving, aversion and ignorance becomes pure when washed with the water of vipassana.

*Nirvikāra nirakhata rahe, miṭṭhe citta kā lepa;
Aisī shuddha vipashyanā, kare citta nirlepa.*

If one practices Vipassana and keeps on observing sensations equanimously without any reaction, layers of the impurities melt down and the mind becomes free from them.

*With much mettā,
A Vipassana meditator*

*Shānta citta antarmukhī, baiṭhe shūnyāgāra;
Dekhata dekhata vedanā, dikhe parama sukha sāra.*

If one practices Vipassana in the cell by becoming quiet and tranquil, he can experience the highest happiness through observing sensations.

*Antara kī āñkheñ khuleñ, pragyā jage ananta;
Vipashyanā ke teja se, pighale dukkha turanta.*

With the efficacious power of Vipassana one's inner eye opens and infinite wisdom arises and his miseries melt down soon.

*With best compliments from
MOTILAL BANARSIDASS*

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
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