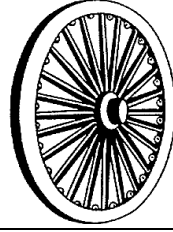


# Vipassana



# Newsletter

In the tradition of Sayagi U Ba Khin, as

taught by S. N. Goenka

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## WORDS OF DHAMMA

*Dukkham dukkhasamuppādam,  
dukkhassa ca atikkamaṃ;  
ariyaṃ caṭṭhaṅgikam maggaṃ,  
dukkhūpasamagāminam.  
Etaṃ kho saraṇam khemaṃ,  
etaṃ saraṇamuttamaṃ;  
etaṃ saraṇamāgama,  
sabbadukkhaṃ pamuccati.*

He who has gone for refuge to the Buddha, the Dhamma and the Sangha, sees with right knowledge the four Noble Truths—Sorrow, the Cause of Sorrow, the Transcending of Sorrow and the Noble Eightfold Path which leads to the Cessation of Sorrow.

This, indeed, is refuge secure. This, indeed, is refuge supreme. By seeking such refuge one is released from all sorrow.

—Dhammapada-191-192

## Awakening address!

My dear students!

Behold! The brightness of True - Dhamma has begun to radiate. The time of end of darkness of vice is approaching nearer. Come! Let us reap the benefit of this moment of Dhamma and illuminate our innermost mind with the light of Dhamma. Let us remove all the darkness filled within us, all the impurities lying within us.

Let us remove the craving lying deep within our innermost consciousness, remove the aversion lying deep within us, and remove the ignorance lying deep within us. The craving, aversion and ignorance are like the darkness of vice. Getting rid of these is like the illuminating light. It was our great merit that we received such an easy and simple path so that we are able to hold on to the purity of the True Dhamma by cleansing our inner mind. Come! Let us utilize this opportunity to the utmost.

It is not at all compulsory that we start calling ourselves as Buddhists. Whether we call ourselves Buddhists or not, but it is certainly beneficial, certainly leading to our great happiness, if we can remove the impurities of craving, aversion and ignorance lying deep within us by practicing the easy and simple path shown by the most compassionate Buddha. Then by whatever name we may call ourselves, we are the true followers of the beneficial path only; we are the true travelers on the path leading to eradication of suffering; we are truly destined to get liberated from all the suffering.

In the absence of the True Dhamma, we create divisions among humans by building walls of high and low caste. The True Dhamma breaks away these walls, removes every kind of division, and creates such a human society based on unity, where no difference exists by birth and caste, high and low. Yes, if at all there is any difference then it is but how much one keeps the morality? How much one has progressed on the path of concentration? How much one has progressed on the path of wisdom? However this difference is also not permanent, not eternal, not already destined or pre decided by some outside force. Each human being has this ability that through his right efforts, keeping more and more righteousness and morality avoids the misdeeds of body and speech, developing his concentration more and more learns to keep his mind in control and progressing more and more on the path of wisdom attains freedom from all the mental impurities in the form of craving, aversion and ignorance. Whosoever is not equanimous, has the full right of attaining equanimity, he has all the facilities at his command.

A person fully established in morality, concentration and wisdom, by nature, becomes suffused in the infinite qualities of Mettā and Compassion. Aversion and enmity, conceit and hate, fear and awe can not stay in his mind. Neither he becomes prey to superiority complex due to pride of caste, complexion, creed and money nor to inferiority complex in their absence. Any person born in any caste, complexion, creed or sect, whether he is rich or poor, scholar or illiterate, but if he is established in morality, concentration and wisdom, then he is certainly a perfect human being and therefore he is great.

So come! Let us keep checking ourselves with this right standard of humanity and whenever we find ourselves becoming weak in morality, concentration and wisdom then start making efforts to develop in these and in this way attain our true welfare.

## Dhamma-Cakka

### (The Turning of the Wheel of Dhamma)

Today is the day of Turning of the wheel of Dhamma. On this day, the first founder of the path of Vipassana, the Buddha turned the wheel of Dhamma. This was his first Dhamma discourse. This great enlightened one showed illuminating light of the True Dhamma to the public wandering aimlessly blinded by various philosophies. The Buddha turned the wheel of Dhamma among the public entangled in the wheel of suffering and therefore this discourse is called as *Dhamma-cakka-pavattana*. He illuminated the True form of Dhamma comprising of Morality, Concentration and Wisdom.

When we get submerged in the blind beliefs, then we start assuming all such things as Dhamma, which have nothing to do with the Dhamma. The true nature of Dhamma resides far away from our eyes. When we do not grasp the essence of the Truth then we start giving importance merely to the outer shell by taking that as the essence. By getting stuck with the outer shell, remaining entangled in it, we keep on committing mistake of taking ourselves as the followers of Dhamma while there is no morality in us, no *Samādhi* leading to concentration of mind, and no wisdom leading to cleansing of mind. In the state of ignorance we keep on getting crushed in this wheel of suffering (*Lokacakra*). A great person like the Buddha only shows us the path leading us out of this *Lokacakra* full of suffering.

This was the pure enlightenment of the Buddha that he understood the truth of suffering, the truth of the cause of suffering, truth of the cessation of suffering and understood the truth of the path leading to the cessation of suffering. He not only understood these four Noble Truths, but also fully

thought and reflected on them. And he did not stop after merely thinking and reflecting only, but by practicing wholly their practical aspects, he himself realized the state of absolute cessation of suffering, the *Nibbāna*. *Nibbāna* means that state where no trace of causes of suffering remains, and therefore there remains no trace of suffering. If knowledge of such a state remains confined merely at the philosophical level by our thinking and reflecting only then it does not lead to our real happiness. By merely knowing and understanding that the *rasgulla* (a milk sweet dish) is sweet, our mouth does not get filled up with flavor of sweetness. For this we have to keep the *rasgulla* on our tongue. By merely knowing and understanding that the milk is very nutritious, our body does not get nourished. For this we have to drink milk. Knowing and understanding are the primary steps of our happiness. But if we stop after merely knowing and understanding and do not put the known and understood things in our life then the knowing and understanding has gone waste. Then it is only an intellectual game, merely a mental exercise. And this is what we keep on doing. We spend all our lives in uncertainties of religious and philosophical doctrines, debating, gossiping, refuting, elaborating, suggesting, understanding, hearing, reading, writing, and speaking ourselves and also involving others into it and the unfortunate part is that we consider only this as our success in life. We feel a peculiar sort of satisfaction in merely fulfilling our eagerness towards Dhamma and attaining proficiency in expressing this knowledge gained merely at intellectual level in some embellished language. We consider this self satisfaction as the ultimate goal of life. Truly, what a golden trap is this that we get entangled in it so easily and considering these fetters as ornaments, we start feeling proud of these also.

To know the secret of Dhamma is not a fetter, even understanding it properly is also not a fetter, but becoming contented with this much only is such a fetter that it becomes very difficult to obtain relief from it. Therefore, the Buddha while emphasizing this point in his first Dhamma discourse said, “I have not only known and understood the essence of Dhamma, but its practical aspect also by practicing it I have tasted the fruit of the *Nibbāna* and realized absolute freedom from suffering. I acknowledged the attainment of the incomparable supreme enlightenment only after the absolute true intuitive knowledge regarding the four Noble Truths had become perfectly clear to me in three ways through knowing, understanding and practicing” (therefore, the twelve modes).

This is the profound secret of the *Dhamma-cakka-pavattana sutta* that we do not get contented by only knowing and understanding the absolute truths merely at the intellectual level but realize the truth at the actual level, by directly experiencing it at our personal level through experiential wisdom (*Bhāvanāmayī paññā*) leading to cleansing of mind and our welfare. What is this experiential wisdom?

*Paññā* is of three types. The first is Acquired wisdom which we have gained by reading or listening. The second is Intellectual wisdom which is gained by reflecting and the third one is Experiential wisdom which is gained by one's own experience, practice and direct knowledge. This is true that the former two kinds of wisdom are not useless. How can we put into practice any knowledge without knowing and understanding it sufficiently? But the actual benefit comes through this third wisdom only, which leads us to realize the state devoid of suffering, by actually purifying the mind from the impurities of craving, aversion, ignorance, envy, jealousy, ego, fear, agony lying deep within the depths of mind. Without realizing this state, there is no liberation from suffering, no freedom from misery.

The knowledge of the theory was known as *Pariyatti* Dhamma in *Pāli*. This is also beneficial to a certain limit only,

because through this *Pariyatti* Dhamma we are motivated to proceed towards the practical aspects of Dhamma which is *Paṭipatti* Dhamma. But actually it is only *Paṭipatti* Dhamma, the practical aspects of Dhamma which leads us to *Paṭivedha* Dhamma leading up to the ultimate goal of the *Nibbāna* leading to complete cessation of our misery. Without this *Paṭipatti* Dhamma, the links of *Pariyatti* Dhamma and *Paṭivedha* Dhamma are not joined together. A person acquiring full proficiency in *Pariyatti* Dhamma only which is mere theoretical knowledge can not reach up to *Paṭivedha* Dhamma, he cannot attain liberation. So, this practical aspect of *Paṭipatti* is only the connecting link which is absolutely necessary for attainment of the goal.

Then what is this *Paṭipatti* Dhamma? This is the Noble Eightfold Path called by the Buddha as the path leading to cessation of all suffering (*Dukkha-Nirodha-Gāminī-Paṭipadā*). Walking on this *Paṭipadā* is the *Paṭipadā* Dhamma. This Eightfold Path comprising of Right understanding (*sammā diṭṭhi*), Right thoughts (*sammā saṅkappa*), Right speech (*sammā vācā*), Right action (*sammā kammanā*), Right livelihood (*sammā ājīva*), Right effort (*sammā vāyāma*), Right awareness (*sammā sati*) and Right concentration (*sammā Samādhi*) is covered completely under Morality (*sīla*), Concentration (*samādhi*) and Wisdom (*paññā*), which has only practicality in it. Without practicing morality, concentration and wisdom personally, how can we become traveler on this path? Thousands of times we may explain this wholesome path leading to liberation from suffering, thousands of times we may describe it, thousands of times we know it, understand it, but without taking even one step on this path how will our mind be purified? How will our suffering be eradicated?

One of the qualities of the Buddha is “*Vijjācaraṇasampanno*” – meaning he was not only perfect in theory but he was perfect in practice also and this was his perfection in practice only which led *Bodhisatta* Gautam to attain full enlightenment by his own efforts (*sammā-sambuddho*). “He preached what he practiced himself” was the quality which made him *Tathāgata* venerated by the whole world. The whole life of the Buddha was a life of practice. First of all, he himself walked on this path and thereafter taught the people this natural and easy path of Vipassana meditation so that the people can progress on this path properly.

While discussing about the first Dhamma discourse of the first Teacher of the Path of Vipassana, our mind on its own moves towards that entire tradition of Teachers of the past 2500 years, who preserved for the future generations this practical aspect of Dhamma through their lives filled with practice. Our most venerable Gurudev Sayagi U Ba Khin, who was an illuminating star of this active Dhamma meditation, also appears in this long chain of Teachers who preserved this beneficent tradition. With deep sense of respect and gratitude towards the entire chain of Teacher to disciple tradition extending from the Buddha to Sayagi U Ba Khin, let us nurture and nourish the Teacher to disciple tradition in a way which is appropriate to their dignity. The success of today's auspicious day lies in developing ourselves as model disciples of the Buddha the most compassionate first Teacher and the great Vipassana Teacher of the present times, Sayagi U Ba Khin and make Dhamma as a part of our life, as a part of our habit! On the eve of *Dhamma-cakka-pavattana pūrṇimā* (full moon day) this is a true way of paying homage to the Teachers, this is their true reverence and worship. Everyone's happiness lies in personally walking on this beneficial Dhamma path. Everyone's welfare lies in this only!

Kalyanmitra,  
Satyanarayana Goenka

## Construction of a Pagoda in Dhamma Ketu Vipassana Centre

The work on construction of a Pagoda with 40 cells has begun in Dhamma Ketu Vipassana Centre, Thanod, District – Durg (Chattisgarh). The students desiring to contribute in this work for earning great merits may contact the management. Contact: Shri Khaire, Mobile 09425234757 or directly deposit the donation amount in Central Bank of India, Account No. – 2131-1575237007.



## Construction of a large Dining Hall in Dhamma Pushkar, Ajmer.

Many people are receiving benefit of Dhamma from the Vipassana Centre situated in the beautiful Aravali hills in the popular ancient city of Pushkar. The construction work of an appropriate **Dining-Hall** is on for removing the present inconveniences. The students desiring to contribute in this work for earning great merits may contact: Vipassana Centre, Pushkar or telephone: Shri Ravi Toshniwal – 09829071778 or Shri Dhariwal – 09829028275.



## A new Vipassana Centre at Dhamma Hitkari, Rohtak

The work of construction of a new centre has begun at a very costly land in the verdant valley of Rohtak, Haryana. Venerable Guruji has given it the name of Dhamma-Hitkari. It will truly be beneficial for a large number of people. The students desiring to contribute in this work for earning great merits may contact on the following address: Vipassana Dhyana Samiti (Trust), Janseva Sansthan, Bhivani Road, Rohtak – 124001, Mobile – Shri Chaitanya – 09416303639 or Shri Mallick – 09255255649 or directly deposit the donation amount in Andhra Bank, Rohtak, Account No. SB/01/00000218, Vipassana Dhyana Samiti (Regd.)



## Assistant Teachers Workshops

It has been decided to organize Assistant Teachers Workshop from 30-09-2012 (Sunday forenoon) to 03-10-2012

(afternoon) at Dhammathali, Vipassana Centre, Jaipur. Please book yourself at the address of the Centre Manager and arrive at the right time to take use of it and helping others. (Pl see other workshops in the course schedule in details)

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## In a Joint Collaboration Between Vipassana Research Institute, Dhammagiri, Igatpuri and the Department of Philosophy, University of Mumbai, A One Year Diploma Course in the Teachings of the Buddha (Vipassana i.e. *Pariyatti and Paṭipatti*) is being offered for 2012-2013.

The syllabus, which covers both *Pariyatti* [theory] and *Paṭipatti* [practice], includes...

- Introduction to Pali language and Pali literature, Selected *Suttas* from the *Tiṭṭaka*, Life and Teachings of the Buddha.
- Concept and practice of the Vipassana Meditation and practical use of the Vipassana in the fields of Law, Health, Education, Social Development ... and various other topics.

**Location** – Department of Philosophy, Gyaneshwar Bhawan, University of Mumbai, Vidhyanagari Campus, Kalcena, Santacruz (East), Mumbai – 400098

**Time** – Every Saturday from 2:00 p.m. to 6:00 p.m.

**Duration of the course** – From 21 July 2012 to 31 March 2013

**Application** – Applications may be collected from the Department of Philosophy (Monday to Friday, 11:30 a.m. to 2:30 p.m.) from 2 July to 17 July 2012.

**Required** – Permission to appear in the examination will only be granted if the candidate attends a 10 days Vipassana Course during the Deepawali holidays.

**Medium of Teaching** – English

**Contact:-** (1) Smt. Sharada Sanghvi, Phone: (022) 23095413, 09223462805, (2) Smt. Balajeet Lamba, Phone (022) 26237150, 09833518979, (3) Alka Vegulkar, Mobile 09820563440



## NEW RESPONSIBILITY Teachers

- 1-2. Dr. Vichit & Mrs. Pornphen Leenutapong, Thailand
3. Ms. Juechan Limchitti, Thailand
4. Mr. Vitcha Klinpratoom, Thailand
5. Ms. Jitininu Wjcharoensakul, Thailand
6. Mrs. Patra Patrabutra, Thailand
- 7-8. Dr. Sharat & Dr. (Mrs.) Sudha Jain, USA,
9. Ms. Lallie Pratt, USA, USA
10. Ms. Andrea Schmitz, Germany,

## NEW RESPONSIBILITY Senior Assistant Teachers

1. Mrs. Kamal R. Gawai, Amravati
- 2-3. Mr. Luke & Mrs. Karin Matthews, Canada
4. Mrs. Kalyani Jayalath, Sri Lanka
5. Mrs. Priyangani Wijeratne, Sri Lanka
6. Mr. T. A. Piyasena, Sri Lanka
7. Mr. Ming-Jue Chong, USA
8. Ms. Jennifer Lin, USA
9. Ms. Virginia Lai-Chun Tang, USA
10. Ms. Maria Luisa Ferro, Italy
11. Mr. Bruno Kurz, Germany
- 12-13. Mr. Per & Mrs. Diana Lustgarten, Sweden
14. Mr. Andrea Mazza, Italy
15. Mr. Piers Ruston Messum, UK
16. Ms. Hema Shivji, UK
17. Mr. Roel Smelt, The Netherlands

- 18-19. Mr. Stefan & Mrs. Naomi Told, Spain
20. Mr. Thomas & Mrs. Heike Willburger, Germany
- 21-22. Dr. Teun Zuiderent-Jerak- & Mrs. Sonja Jerak, The Netherlands

## NEW APPOINTMENTS Assistant Teachers

1. Mr. Ramnath Shenoy, Chennai
2. Mr. Aravind Dikshatar, Chennai
3. Ms. Alaknanda Sohani, Bangalore
4. Mr. Vikram Aditya, New Delhi
- 5-6. Mr. Sajjan Kumar & Mrs. Niru Goenka, Samastipur
7. Mrs. S. Janaki, Kanchipuram
- 8-9. Mr. Pravin & Mrs. Kusum Zaveri, Anand
10. Ms. Jaya Kasta, Kutch
11. Ms. Vandana Patel, Kutch
- 12-13. Mr. Prafulchandra & Dr. (Mrs.) Geeta Mehta, Bhavnagar
14. Mrs. Shakuntala Dange, Nagpur
15. Mrs. Margaret Peg Seykora, USA
16. Mrs. Tina Rosa, USA
17. Mr. Suresh K. Venkumahanti, USA

## Children's Course Teachers

- 1-2. Mr. Chandrakant and Bharatiben More, Billimora
3. Mrs. Snehlataben Agarwal, Billimora
- 4-5. Mr. Girishbhai and Mrs. Lataben Rathod, Navsari

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13. Mrs. Komal Jariwala, Surat
14. Mrs. Laxmiben Patel, Surat
15. Mr. Jayantbhai Desai, Valsad
16. Miss Nirmal Ajmani, Bharuch
17. Mrs. Narmada Kantilal Patel, Kutch
18. Ms. Urmi Soneta Anjar, Kutch
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21. Mrs. Meena Pandey, Rohtak Haryana
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25. Mr. Vinod Lal Ishwer, Bangalore
- 26-27. Mr. Subhash and Lata Mundada, Jalgaon
28. Dr. Inderjit Virdekar, Dhule
29. Mrs. Elizabeth Morgan Saini, Australia
30. Mr. Andrew James Pike, Australia
31. Mr. Pedro Metello – Portugal
32. Ms. Kirsten Ruether - Germany
33. Mr. Marc Roulling - Luxembourg
34. Mrs. Francesca Alliata - Italy.
- 35-36. Mr. Christian and Mrs Joy Karow - Spain
37. Mr. Hamidreza Mokhtarzadeh Dehghan, Iran

**Children's Meditation Courses in Mumbai**

Date	Course site	Age (years)	Registration
8-7	Sanpada	10-16	5 & 6-7
8-7	Ulhasnagar	10-16	5 & 6-7
15-7	Ghatkopar	10-16	12 & 13-7
22-7	Airoli*	10-16*	19 & 20-7*
5-8	Dombivili	9-16	2 & 3-8
5-8	Matunga	9-16	2 & 3-8
12-8	Sanpada	10-16	9 & 10-8
12-8	Ulhasnagar	10-16	9 & 10-8
19-8	Ghatkopar	10-16	16 & 17-8
26-8	Airoli*	10-16*	23 & 24-8*
2-9	Dombivili	9-16	29 & 30-8
2-9	Matunga	9-16	29 & 30-8
9-9	Sanpada	10-16	6 & 7-9
9-9	Ulhasnagar	10-16	6 & 7-9
16-9	Ghatkopar	10-16	13 & 14-9
23-9	Airoli*	10-16*	20 & 21-9*

**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. **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 B Vira High School, Near Municipal School, Dombivili (E) Mob. 9820271594, 9920668483. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Tel: 25101096, 25162505. **Ulhasnagar:** 703-A Block /1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, 8976225967.

Anushaktinagar	Fourth Sundays	98690-16885
Ulhasnagar	Second Sundays	94225-50489

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.



**Mini Ānāpāna Course for one hour.**

Reverend Gurudev has granted permission to organise one hour Mini Ānāpāna courses anywhere to promote the welfare of millions of people. Mini Ānāpāna courses in the Global Pagoda are held everyday from 11 to 12 in the morning and from 4 to 5 in the evening. Everyone above 10 years of age can participate in these courses. Sitting for one hour in the hall is compulsory.



**One-Day Mega Course in the presence of Reverend Gurudev on the occasion of the Guru Purnima**

A course will be held in the Big Dome of **Global Vipassana Pagoda** in the presence Reverend Gurudev on **July 8, 2012, Sunday** from 11 a.m. to 4 p.m.. Please register in advance to avoid disappointment. **For booking please contact:** Mobile. 09892855692, 09892855945, Tel: 022-28451170, 33747543, 33747544, (Booking by phone from 11 a.m. to 5 p.m. Everyday) Email Registration: oneday@globalpagoda.org Online Registration: www.vridhamma.org



**DHAMMA DOHAS**

*Bandhan kyā hai samajh len, to kara deven cūr;  
Bin samajhe bandhan baḍhen, mukti rahegī dūr.*

If one knows what is a bondage then one can break it into pieces. Without that knowledge the bondage only increases and the freedom will remain far away.

*Dharmcakra cālīt karen, pragyā leny jagāy;  
Jis se sārī gandagī, man par kī kaṭ jāy.*

Let one get the wheel of dhamma rolled on, awaken the wisdom, by which the whole defilement gets purged out of mind.

*With much mettā,  
A Vipassana meditator*

*Nahīn gandh makarand nā, bhramar na āve bhūl;  
Gyānī kahān lubhā saken, ye kāgaj ke phūl.*

The stench is not the fragrance of a nectar, let not the bee hasten there forgetfully. How can the wise men get enticed to the paper flowers !

*Tan man ke saṃyog kā, antar vedan hoy;  
Miṭe āvaraṇ moh kā, vibhram vighaṭit hoy.*

Because of the union between the body and the mind there arises sensation. Let one dispel the covering of delusion and let the perplexity get destroyed

*With best compliments from*

**MOTILAL BANARSIDASS**

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