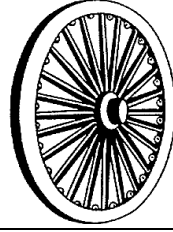


Vipassana



Newsletter

In the tradition of Sayagi U Ba Khin, as

taught by S. N. Goenka

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WORDS OF DHAMMA

*Na kahāpaṇavassena, titti kāmesu vijjati;
appassādā dukkhā kāmā, iti viññāya paṇḍīto.
Api dibbesu kāmesu, ratiṃ so nādhigacchati;
taṇhakkhayaṛato hoti, sammāsambuddhasāvako.*

— Dhammapada 186-187, Buddhavaggo

Not by a shower of gold coins does contentment arise in sensual pleasures. Of little sweetness, and painful, are sensual pleasures. Knowing thus, the wise man finds no delight even in heavenly pleasures. The disciple of the Fully Enlightened One delights in the destruction of craving.

The Middle Path

During the time of the Buddha two traditions were very popular in the country.

First – *Kāmesu-kāmsukkhallikānuyogo* (attachment to worldly enjoyment of sensual pleasures), which means assuming sensual pleasures as the cause of one's happiness one remained attached to them. It was definitely an inferior path. It was a path for the ignoble people (*Anārya*) who disdained the path of Dhamma. Clearly it was a wrong path doing well to none.

One disgraceful tradition prevalent from very ancient times assumed that happiness in life comes through sensual pleasures only. It also did not believe in the rebirth of any being. The birth meant only the present life. So, one should enjoy this life as much as possible by enjoying sensual pleasures. Ajit Kesakambala, a contemporary of the Buddha said that as there is no restriction on the sexual relationship between parents and children amongst birds and animals as one can see amorous relations between the son and mother as the son becomes young and between the daughter and father as the daughter grows up and as this law applies to all animals and birds, insects and flies and reptiles so this law of nature applies to human beings also. There should be no restriction on such relationship. Thus, the ascetic Kashyap says – *kuto mata* (no mother, why talk of mother?), *kuto pita* (no father, why talk of father?)

This belief in unrestricted sexual relationship and doing as one likes has been prevalent since ancient times in lesser or greater degree. Descriptions of illegal sexual relationships between ascetics and maid servants are found in ancient literature. At one place, there is a prayer requesting a god named 'Brahmaspati' that a boy named 'Kakṣivana' born from the womb of one sensual maid servant named 'Usij' be included in the category of the gods to share the sacrificial offerings. (*Rgveda* – 1-5-18-1)

Description of the despicable sexual misconduct committed forcefully by Prajāpati Brahmā with his daughter is also available. (*Rgveda* 10-5-61-7). Similarly, instances of sexual and illegal relationships between father and daughter and mother and son have also been mentioned (*Atharva veda* 8-6-7). In the same way, description of an indecent conversation between brother and sister (Yama and Yamī) in respect of sensual pleasures is also well-known. (*Rgveda* – 10-1-10-7/11).

Apart from these, other instances of illegal sexual conduct are also evident before us. Mahārṣi (a great ascetic) Parāsara had sexual relationship in a boat with Satyavatī --the daughter of a Kevāṭa (boatman). Mahārṣi Viśvāmītra's lustful conduct with Urvaśī is also known to every body.

Kāma evaikah puruṣārthah. (*Bārhaspatyasūtra* – 5)

-- The one and only goal of life is to have lustful pleasure. Thus, it is the best.

Āṅgnālīṅgnājjanayasukhamev pumarthatā

(*Sarvadarśanaśāstra* – 1.4)

-- The pleasure one gets by embracing a woman is a mark of manliness.

Such people regarded only the uninhibited sexual pleasures as the greatest happiness of life and believed that indulgence in it is the greatest success of life.

We find instances of such illegal sexual conduct later also. As one hedonist (*Bhogavādī*) has said –

**Yāvajjivet sukhaṃ jivet, ṛṇan kṛtvā gṛhṭam pibet;
Bhasmībhūtasya dehasya, punrāgamaṇam kutah.**

(*Bārhaspatyasūtra* – 45)

-- So long as one lives he should live happily. He should drink ghee (clarified butter) even if he had to buy it by taking loan. Where is the rebirth of a dead body turned into ashes?

When there is no rebirth which action should we consider as unwholesome to fear from its result?

Whereas many ancient texts are full of exhortations on the pure and true Dhamma, descriptions of such unethical acts prove the prevalence of such sexual misconducts since time immemorial.

There was no dearth of such ideology even during the time of the Buddha. The influence of such promiscuous behaviour is seen in what Ajita Kesakambala believed. According to his opinion 'Natthi Mātā, Natthi Pita' (No Mother, No Father) type of dissolute sexual misconduct also prevailed at that time. The Perfectly Enlightened One called all such acts of sexual misconduct the path of extremity and said in this connection that remaining engrossed in such sexual misconduct was the path of the lowly, of the rustic and ignoble beings, fallen and far away from Dhamma, which was clearly the path leading one to ruin. (**Yo cāyaṃ kāmesu kāmasukhallikānuyogo, hīno gammo pothujjaniko anariyo anattasamhito**)

The ascetic Siddhārtha did not set even a single step on this extreme path, which was blameworthy.

The second extremity was inflicting severe pain on one's body. This path was full of severe penance and self-mortification, practiced by the ignoble beings leading to their ruin. (**Attakilamathānuyogo dukkho anario anattasamhito**)

Inflicting pain on the body by remaining hungry was believed to be a very good ascetic practice in those days.

For example –

Some ascetics always remained naked, rejecting all ethical conventions, licking the plate and hand after the meals. They

would not accept alms from those who would invite them by saying 'Come Bhante' and say 'Go Bhante' when going. They would not accept alms from those who would give them after asking them 'please stop' or from those who invite them. They would not accept food if it were specially prepared for them and if it were brought straight from the cooking pot. They would not receive food if it was brought across a stick, across a mortar and pestle, if it was brought while two persons were eating. They would not accept it from a pregnant woman, from a woman giving suck, from an immoral woman visiting other men, from one who has prepared food by collecting donation or contribution. They would not take the food from where a dog was standing or flies were buzzing. They accepted no cooked fish nor meat, nor wine, liquor, nor fermented brew.

They visited only one home for food, took only one morsel, visited two homes and took two morsels...visited seven homes and took seven morsels. They would live on one saucerful a day, on two saucerfuls a day... on seven saucerfuls a day. They would eat every alternate day, every after two days ... and every after seven days or once every fortnight.

Some ascetics and Brahmins lived on only greens and vegetables. They led their lives by eating only wild rice or paddy or moss or rice bran or rice-scum or sesamum flour or grass or cow dung or they lived on forest roots and fruits.

Some ascetics clothed themselves in hemp, in shrouds, in refuse rags, in tree bark, in antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in the owls' wings.

They plucked out their hair and beard by pulling, squatted on the ground, slept on thorns, planks and on the ground, slept on one side, rubbed dust on their bodies and slept in the open, sat at whatever places were available to them, ate unclean and rotten things, drank polluted and dirty water. They bathed three times in the morning, afternoon and evening every day.

Some of them remained without food for a fortnight and regarded this practice as a form of great meditation. They were unable to practice morality, concentration and wisdom by controlling their mind and were far away from experiencing them.

The Śākya prince also tried many such ascetic practices of self-mortification. In his own words – "At that time, I thought why not I, clench my teeth and press my tongue against the roof of my mouth to subjugate mind with mind. Then, clenching my teeth and pressing my tongue against the roof of my mouth, I subjugated my mind with mind, crushed and tormented it. Doing so, I started sweating just as a weak man would sweat when seized by the head or by the shoulders, crushed and tormented and shaken violently by a strong man. In this way, sweat streamed from my armpits. At that time tireless energy was aroused in me. Though physically exhausted due to severe self-mortification my mindfulness was unremittingly established and I remained fixed on this painful path to attain absolute freedom from suffering.

After that I thought why not I practice meditation without breathing. So I stopped the incoming and outgoing breaths from my nose and mouth. As I did so, there was a loud roaring of winds coming out of my ear holes, just like the loud roar of winds coming out of a smith's bellows. At that time tireless energy was aroused in me. Though physically exhausted due to severe self-mortification my mindfulness was unremittingly established and my body was ready to attain absolute freedom from suffering."

The delicately nurtured ascetic Prince who had lived a luxurious life practiced difficult asceticism resolutely and experimented with all kinds of self-mortification to their highest limit. Various types of severe austerities and self-mortifications prevalent at that time, were tried and inflicted by him on his body.

And when he turned to observe fasting, he fasted to such an extent that his body became extremely emaciated. No where was there any sign of flesh and marrow in it. What remained was only

a skeleton of bones and withered skin. At the age of 35, he began to look even worse than an old man of 80. The golden complexion of his impressive body turned black. Layers of dirt and filth became accumulated at several places on his body. His buttocks became like a camel's hoof. The higher and lower protruding columns of his spine became like a twisted munj rope. The ribs jutted out like the jutting rafters of an old, run-down house. The pupil of the eye sank deep in the eye socket like the reflection of a star in a deep well. The scalp became like a green bitter gourd, shriveled & withered in the heat. The skin of belly stuck to the spine and when he tried to touch his belly, he grabbed a vertebra. The body became so feeble and emaciated that if he tried to get up by giving support to any limb with his hands, the rotten hairs of that place fell with their roots from his body. If he wanted to answer the call of nature he could not walk even one step. He would fall down crashing on the ground. Such was the extremity of his self-mortification and austerities.

After practicing such hard and arduous austerities and self-mortification for about six years, he found that the inherent klesas within the depths of his subconscious mind remained as they were before. There was no change at all in them.

Then he understood that just as a person living a luxurious life of sensual pleasures lives a life of one extreme and remains far away from his liberation, in the same way, a person practicing severe austerities and self-mortification, lives a life of another extreme. He also is far away from being liberated. What is important is the purification of mind. It has to be freed from defilements. For attainment of freedom from suffering, the middle path has got to be searched giving up these two extreme paths.

Thus, by eating proper food he made his body regain strength for practicing meditation and applied himself to search for the middle path within himself. Facing many internal obstacles, finally the infinite strength of his wholesome merits, gained and accumulated from his past innumerable lives, arose and the path of Vipassana – the Noble Eight Fold Path leading to liberation was discovered

Abandoning both the extreme paths leading to harm and ruin the Buddha discovered the Middle Path (*Majjhimā Paṭipadā*) and taught the same to the people. This is the path, which leads one to attain direct knowledge, self-awakening, and *Nibbāna* (Liberation). He called this the Noble Eight-fold Path (*Āriyo Aṭṭhaṅgiko Maggo*)-- the path consisting of eight constituents. This is a Noble Path in the sense that any ignoble person, if he adopts this path and walks on it, is sure to become a noble one.

That sensual pleasure is a fetter became clear to him. It also became clear to him that practicing asceticism is useless. The rituals are of no use. Belief in different philosophical views broke down. With the strength of experiential wisdom, developed on the basis of personal experience, wrong view based on blind beliefs was replaced by the right view. In place of the confusing knowledge based on intellectual thinking, right knowledge based on direct personal experience was developed. The imaginary liberation became directly experienced one. The most beneficial *sammā sambodhi* (self-awakening) was attained. All innermost causes of suffering were destroyed. The mind became absolutely free from all defilements. He attained liberation by wisdom. The timeless, eternal, subtle, peaceful, ultimate truth was realized. Prince Siddhārtha became the Perfectly Enlightened One by attaining enlightenment.

The Dhamma fraternity continued with their pure mission of spreading the Buddha Dhamma in the North India. Many wise people easily accepted this path because there was no blind faith or superstition in it. Meditation develops on the basis of direct experience that one has and because it is scientific it also starts giving good results. All actions done and their results become wholesome as a result of practicing meditation. This truth became clear to many and they very happily decided to walk on this easy and pure path.

However, many people in this big country of India were still attached to various forms of blind dogmas and blind beliefs. They had difficulty in understanding and adopting this natural and easy path. But those who did were immensely benefited by it. After abandoning these blind dogmas and blind beliefs let us walk on this path step by step and attain our own welfare and happiness.

Kalyanmitra
Satyanarayana Goenka

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Mega Conference on Vipassana at Dikshabhoomi, Nagpur

A Mega Conference for creating awareness about Vipassana is being organized by 'Vipassana Sevaka Saṅgha' on 23 October (Tuesday) in the evening from 6:00 pm to 9:00 pm at the well-known 'Dīkṣābhūmi' in Nagpur. This is the ground where at the call of Bharat Ratna Dr. Baba Saheb Ambedkar on 14 October 1956, millions of people assembled and chanted together the formula of going to the refuge of the three gems "Buddhaṃ Saraṇaṃ Gacchāmi, Dhammaṃ Saraṇaṃ Gacchāmi, Saṅghaṃ Saraṇaṃ Gacchāmi. Baba Saheb said to the people assembled there on that occasion, 'Do not wear the Buddha Dhamma that I hereby give you like a dead body round your neck. The Dhamma is to be practiced in life'. We have to abide by his exhortation. Actually it becomes very easy to live a Dhammic life by knowing the real technique of vipassana as taught by the Buddha and practicing it. For explaining the technique the Global vipassana teacher Venerable Gurudeva Sri Satyanarayan Goenkaji will address the large gathering assembled there and give ānāpāna on **23rd Oct in the evening at 7 p.m.** All are invited to assemble there in a large number in the manner as in October 1956 and take advantage of this opportunity.

For more information please **contact** – Shri D.B. Dhande – 09869066133 or Shri Gautam Gaikwad – 09821362283.

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Dhamma discourse by Venerable Gurudev at Caityabhumi, Dadar, Mumbai.

In the same way, a public discourse by Venerable Gurudev Shri Goenkaji has been scheduled on the occasion of the death anniversary (*puṇya tithi*) of Baba Saheb at Caityabhūmi, Dadar (Mumbai) at 7:00 pm on Wednesday, 5 December 2012. Here also people will be given Ānāpāna. So all are requested to come along with their families and friends and get the benefit of Dhamma-discourse and Ānāpāna by Venerable Gurudev. Contact – Mobile Numbers given above.

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Obituaries

1. Shri Sushil Kumar Mehrotra, Vipassana Teacher from Varanasi died of leukemia on 31st July. He was appointed as the Teacher of Dhammacakka Vipassana Centre but he passed away before taking over the charge. He along with his wife Smt. Veena was associated with Dhamma Service even before the Dhammacakka was built. Some years back, his only son met with an accident and died.

However, he faced this great loss with endurance and forbearance and never let it become an obstacle in his Dhamma service. He has left behind him his wife and only daughter and her family. May he attain peace and welfare as a result of the merits of the Dhamma service given by them!

2. Shri Shyam Bhatia, Senior Assistant Teacher from Nashik peacefully died on 25 May. He was also associated with the **Dhammanāsikā** Vipassana Centre and had rendered all kinds of Dhamma service from the very beginning. He conducted many courses and served many students and helped them get benefited by the Dhamma. As a result of these merits, may he be happy and peaceful!

3. Mrs Norma Liu, Senior asst. teacher in Taiwan passed away on 9th August. She had been suffering from pancreatic cancer since early this year. She faced her ailment with patience and forbearance. She helped her husband, Mr George Hsiao in many ways in spreading Vipassana in Taiwan, China and Korea. She conducted many courses and served many students and helped them get benefit from the Dhamma. May she be happy and peaceful as a result of these merits!

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Assistant Teachers' Annual Conference

Owing to some special reasons, the special conference of Assistant Teachers will now be organized from **7 to 9 December, 2012** at Dhammagiri. The conference was earlier scheduled from 5 to 7 January, 2013. Inconvenience caused is regretted. However, Venerable Gurudev will remain present during the conference to give instructions to the Teachers and answer their questions. Therefore, all teachers are requested to attend this special conference by all means and plan their journey according to the changed dates. (Please see the list of forthcoming programs.)

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Venerable Guruji and Mataji visit Myanmar

Venerable Guruji and Mataji are going to Myanmar ---their Birth-place and Dhamma-place around 22nd December, 2012. There they will meet Dhamma sons and daughters as also acquaintances and friends. There will also be a group meditation in Shwedagon Pagoda and some Dhamma discourses by Venerable Guruji.

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President honours Professor Angraj Chaudhary

Professor Angraj Chaudhary of Vipassana Research Institute, Dhammagiri and Ex Professor and Head of Dept of Pali, Nava Nalanda Mahavihara, Nalanda Bihar, has been honoured by her Excellency the President of India on 19th June 2012 for his "distinction and erudition in Pali literature".

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NEW RESPONSIBILITY

Teachers

- 1-2. Mr. Yogesh and Mrs. Mayuri Shah, Mumbai
3. Mrs. Ella Mae Stowasser, Canada

Senior Assistant Teachers

1. Mrs. Mrudula Modi, Mumbai
- 2-3. Mr. Rohanikant & Mrs Kirti Sharma, New Mumbai
4. Mrs. Indu Bharat Shah, Mumbai
5. Mrs. Chandrika Kamdar, Mumbai
- 6-7. Mr. Mahendra and Mrs. Ranjan Shah, Mumbai
- 8-9. Mr. Sudarshan and Mrs. Sudha Grover, Thane
10. Sri Sandeep Shetty, Mumbai
11. Mrs. Anita Shetty, Mumbai
12. Ms. Neha Shroff, Mumbai

NEW APPOINTMENTS

Assistant Teachers

1. Mrs. A. P. Rajeshwari, Chennai
- 2-3. Mr. Bharat & Mrs. Indu Grover, Thane
4. Mr. Prem Chand Pal, Jhansi
- 5-6. Mr. Esnil & Mrs. Nadir Schiavinatto, Brazil
- 7-8. Mr. Morgan Veness & Mrs. Haruka Kokubu, Australia

Children's Course Teachers

1. Dr. Ravichandra C., Bangalore
2. Mrs. Varsha Raghavan, Bangalore
3. Mrs. Mukta Aiyappa, Bangalore
4. Mrs. R. Chandramathi, Bangalore
5. Mr. Arun Anjarkar, Kolhapur
- 6-7. Mr. Dilip and Kalpana Karande, Kolhapur
8. Mr. Vinayak Pujari, Kolhapur
9. Mrs. Swaroopa Korgaonkar, Kolhapur
10. Mr. Sunil Chougule, Kolhapur
11. Mr. Rajul Lineswala, Kolhapur
12. Ms. Vaishali Patil, Pune
13. Mr. R. Srinivasan, Chennai
14. Mr. M. Sridharan, Chennai
15. Mrs. Ashwini Dhaneshwar, Ahmednagar
16. Mr. Jagdish Asawa, Sangamner
17. Mr. Chandrakant Ambekar, Nashik
18. Mr. Ravindra Kharat, Thane
19. Mr. Mangala Pandey Mumbai
- 20-21. Mr. Abhishek and Mrs. Supriya Shende, Mumbai
22. Mrs. Pushpa Badadare, Mumbai
23. Mrs. Sarita Varma, Karnal
24. Mr. Pravin Waloikar, Nagpur
25. Ms. Carin Andren, Sweden

Children's Meditation Courses in Mumbai

Date	Course site	Age (years)	Registration
16-9	Ghatkopar	10-16	13 & 14-9
16-9	Goregaon	10-16	12 & 13-9
23-9	Airoli*	10-16*	20 & 21-9*
7-10	Dombivili	10-16	5 & 6-10
7-10	Ulhasnagar	10-16	5 & 6-10
7-10	Matunga	10-16	5 & 6-10
14-10	Sanpada	10-16	12 & 13-10
21-10	Ghatkopar	10-16	19 & 20-10
21-10	Goregaon	10-16	17 & 18-10
28-10	Airoli*	10-16*	26 & 27-10*
4-11	Dombivili	9-16	2 & 3-11
4-11	Ulhasnagar	10-16	2 & 3-11
4-11	Matunga	9-16	2 & 3-11
11-11	Sanpada	10-16	9 & 10-11
18-11	Ghatkopar	10-16	16 & 17-11
18-11	Goregaon	10-16	14 & 15-11
25-11	Airoli*	10-16*	23 & 24-11*
2-12	Dombivili	10-16	30-11 & 1-12
2-12	Ulhasnagar	10-16	30-11 & 1-12
2-12	Matunga	10-16	30-11 & 1-12
9-12	Sanpada	10-16	6 & 7-12
16-12	Ghatkopar	10-16	14 & 15-12
23-12	Airoli*	10-16*	21 & 22-12*
16-12	Goregaon	10-16	12 & 13-12

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:** Vipassana Counselling & Research Centre, Siddharth Municipal Hospital, Goregaon (W), Tel: 2624-2025 & 98690-23884. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 09833193318, 9969267720, 9892565765. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821. **Dombivili:** K B Vira High School, Near Municipal Office, Dombivili (E) Mob. 9930301594. **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.

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One-day Mega Course in the presence of Venerable Gurudev on the occasion of Sharad Purnima

28 October, 2012 Sunday, Time: Morning 11:00 a.m. to Afternoon 4:00 p.m. at the large dome of 'Global Vipassana Pagoda'. To avoid any inconvenience in this Mega Course kindly ensure your booking. Contact: Mobile:09892855692, 0982855945, Phone No.: 022-28451170, 33747543, 33747544 (Phone booking: Everyday from Morning 11:00 am to Evening 5:00 pm) E-mail Registration : oneday@globalpagoda.org;

Online Registration: www.vridhamma.org

DHAMMA DOHAS

*Kāma krodha mada moha men, jīvana diyā ganvāya;
Jāge vimala vipassanā, janama suphala ho jāya.*

One wasted one's life in enjoying sensual pleasures, giving vent to anger, in showing off and living in ignorance for a long time, Even now if he begins to practice vipassana, he will be happy and will make good all that he wasted.

*Bandhana hī bandhana bandhe, jaba jaba bhoge bhoga;
Jage dveṣa se dveṣa hī, jage rāga se roga.*

Every time one enjoys sensual pleasures, fetters to bind him to the wheel of birth and death are created. Envy causes harm to him and greed causes disease.

*With much mettā,
A Vipassana meditator*

*Jaba deve bhavacakra ko, dharmacakra se kāṭa;
To vimukti nirvāṇa kā, vaibhava barhe virāṭa.*

When one cuts the wheel of becoming by the wheel of Dhamma he attains nirvāṇa and his grandeur of attaining emancipation greatly grows.

*Vahī pūjya hai, buddha hai, mahāvīra hai soya;
Jo khole nija granthiyān, kāya vipaśyī hoyā.*

He indeed is a great hero, a Buddha—the Perfectly Enlightened One, worthy of worship, who unties all knots of craving and aversion by practicing kāyānupassanā (vipassana).

With best compliments from

MOTILAL BANARSIDASS

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