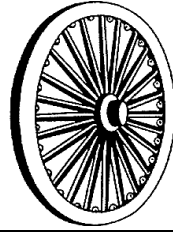


# Vipassana



# Newsletter

In the tradition of Sayagi U Ba Khin, as

taught by S. N. Goenka

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## WORDS OF DHAMMA

*Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;  
evaṃ gopetha attānaṃ, khaṇo vo ,mā upaccagā.  
khaṇātītā hi socanti, nirayamhi samappitā.*

Just as a border city is guarded within and without, so you should guard yourself. Do not let this opportunity slip, for they who let the opportunity slip grieve when born in hell.

— Dhammapada 315 Nirayavaggo

## Wholesome Actions cause birth in a happy State

The headman of a village said to the Buddha that people in order to be born in a happy state perform many rites and rituals, wear various kinds of dresses and adornments, garlands, use fragrance and ointments, worship the fire in many ways, perform other rituals and think that they have done all that were to be done. There are some who, after practicing a low form of occult practices, interact with some spirits and claim to take people to heaven with their help.. Venerable Sir! You are omniscient. Kindly do something so that all beings of the world after their death are born in a happy state in heaven.

The Buddha asked him a counter question. “If some body kills, steals, commits adultery, tells a lie, indulges in back biting, speaks harshly, is talkative, is greedy, is of low mentality and has false views, do you think he deserves to go to heaven? Is he fit to go there? Or, if after his death, many people assemble there and pray with folded hands for him to attain a good destiny, take birth in the heaven then by this act, can he really be born in heaven? No, no action performed after one’s death, can deliver him. This is impossible.”

Let us understand it by an example. Let one drop a huge piece of stone in a big lake which sinks under its own weight. Can this stone float on the water even if a great assembly of people pray to it, make a vow to propitiate it, or worship it or by performing any other ritual?

Let us take another example. If a person breaks a pot filled with butter and oil in the water, the butter and oil contained in it start floating on the water. If he breaks another pot filled with stones and pebbles in the water, the stones and pebbles get submerged in the water under their own weight. Then, if he prays, performs rites and rituals, and makes a request, “Oh butter! may you go down, may you go down. Oh stones and pebbles! may you come up, may you come up.” Will this really happen? Do this and see for yourself.

Oh, Headman! In the same way, when one abstains from killing living beings, abstains from stealing, abstains from committing sexual misconduct, abstains from speaking lies and abstains from committing other evil deeds, and lives a life of true Dhamma, then after death, he is sure to go only to the higher abodes. He will attain higher states. Nobody’s curse can send him down to the woeful states of hell. His good actions will only lead him to higher realms. No one can stop him from moving towards higher abodes. This is an unbreakable law of nature.

Similarly, on another occasion, the Buddha was asked if he has the same feeling of compassion for everybody. If so, why is it that some reap great benefit, some reap less benefit,

and some remain devoid of Dhamma benefit? Why so? Why doesn’t his compassion enable everybody to have the same amount of benefit?”

The Buddha explained this by giving the example of a farmer who has three types of land – (1) Very fertile, (2) not so fertile and (3) completely barren wasteland. In this situation, first of all he sows seeds in the fertile land, thereafter in the less fertile land, and lastly in the barren wasteland. The seed is the same and it is sown with the same effort and care. But the harvest is not the same. In the same way, three types of people come to me to learn Dhamma. In the first type are serious students, who are like the very fertile land. The seeds sown in them will soon bear fruit, because they start practicing Dhamma with complete devotion and determination. Ordinary householders, both male and female, constitute the second type. They also learn Dhamma while performing their day to day worldly activities. They do possess devotion and determination, but at the same time they also face hurdles of worldly life. Still, they work for their own welfare by walking on the path of Dhamma. Thirdly, there are some people who are like barren land. Although I instruct them in the same manner as I do others, they are not able to practice the Dhamma in the right way because they are involved in their own rites and rituals and believe in different philosophies. They are benefitted to the extent they learn, understand and practice Dhamma. Some people go away after listening to the Dhamma. They do not practice it at all. As a result, they remain totally deprived of Dhamma. But my compassion always remains the same for all of them.

The Buddha explained it by giving another example. Suppose someone has three pitchers, one without a hole, the second with a small hole, and the third with a big one. He first fills water in the pitcher with no hole, which is used by him for the whole day. Then he fills the second pitcher knowing that it may not last for the whole day, but can still provide water for some time. He fills water in the third pitcher with the intention that whatever water is filled is used immediately for bathing or washing clothes and utensils.

Very serious meditators are like the first pitcher. Ordinary householders, both male and female, who practice Dhamma in spite of hurdles are like the second pitcher. People entangled in various rites and rituals are like the water filled in the third pitcher. Whatever Dhamma they learn and practice, they are benefitted to that extent although I shower my compassion equally on all.

Meditators! Come on! Let us also learn from these examples given by the Buddha and become a fertile land of Dhamma, observe five precepts of virtue scrupulously with faith and devotion. With strong morality let us strengthen our

right concentration and with the help of right concentration let us develop experiential wisdom of impermanence from deep within, and ensure our progress in the right direction by doing good deeds. In this lie our good and well-being.

Kalyanmitra  
Satyanarayana Goenka



## Awakening Address!

*(A brief summary of the discourse given by Pujya Guruji on the occasion of inauguration of the Shivar in Dhamma Vipula Vipassana centre, Vashi on 04.03.2012)*

The Place of Dhamma becomes auspicious only when Dhamma is practiced there. A very good centre has come up here. So many students have come here to practice meditation together. This centre will also grow like all other centres and will serve all. For this it is essential that Dhamma seeds germinate in every one. All become ripe in Dhamma. People will come to these centres to meditate seriously. Going to a centre and staying there for ten days should not be regarded as a ritual. Let us not hope that merely going there will transform us and liberate us.

Dhamma is good conduct. We have to develop it by practicing Dhamma in life. If one could not benefit from Dhamma, how can he help others to benefit from it? Therefore one must try to be ripe in Dhamma for achieving one's own welfare, one's own good, not for obliging and pleasing others. Only when one does good to oneself by being ripe in Dhamma, then he can help others to do good to themselves. If one, without himself being ripe in Dhamma, wishes that all should practice vipassana, then he is living in a fool's paradise. He should introspect within himself whether Dhamma has struck root in him and whether it is spreading, then only Dhamma can spread outside easily.

Let us not make it a non-viable centre so that after ten, twenty, fifty or a hundred years people might think of it as a centre where some kind of meditation was practiced. They might casually say that there was a meditation centre here and so and so were teachers. Let it not be remembered like this. May Dhamma spread everywhere from here; and it will spread only when it arises in each and every person who comes here to practice vipassana. This is a place to teach Dhamma, to make it strong. This is a place to get strongly established in Dhamma for our own benefit, for our own welfare and thus for the benefit of others, for the welfare of others.

While practicing Dhamma if someone thinks even for a moment that because he has made this centre, because he has given cooperation in establishing it, so he should be its master, it should be under his control, then the poor fellow has not understood Dhamma. The centre actually belongs to Dhamma. Dhamma is important. Wherever the importance of Dhamma begins to decrease, it (Dhamma) begins to decline. Great works of Dhamma were performed at different places and in different periods in the past. And history analyses the causes why Dhamma declined there. It declined because one or two or ten persons attempted to take it in their own hands, attempted to become its master, attempted to control it. Such persons are the real enemies of Dhamma.

The only intention of a true meditator should be to meditate seriously as others meditate. He should think, 'Seeing me meditate, others may be inspired to do so.' His sole intention should be to meditate – not for gaining anything material. If someone gives service, gives donation, teaches Dhamma, and in return he expects something then, he is just a useless person in the field of Dhamma. On the other hand, he is really Dhammic if his happiness should lie in seeing whether a great number of people are benefitted by Dhamma or not. He should have only one intention – welfare of the people. He should think that like others he is just a Dhamma server.

I am aware that there are a large number of meditators in the whole world. They are working with great dedication. They are spreading Dhamma with great devotion and dedication. How are they spreading it? By putting Dhamma into practice in their own lives. People are impressed to see them changed for the better after practicing Vipassana. Observing the change in them, they are attracted towards Vipassana. They are attracted towards Dhamma not for establishing any sort of sect; nor for forming any political party, nor for exercising their authority. Whoever practices Dhamma, he derives benefit. Seeing this, one feels happy. If there is anything else in his mind then there is not a trace of Dhamma in him. He is far away from it. There should be only one goal and that is to meditate ardently.

I am aware that there is some defilement or the other in every body's mind. If one does not have it, either he has become an arahant or has become the Buddha—the Enlightened One. One should look within oneself to see if there is any defilement there. If there is, he should make a resolve to remove it. He should think, 'I have got this technique to remove the defilement.' Wherever there is selfishness, egoism and self-centeredness, therein lies the danger. One is far away from Dhamma. Every person should think, understand and live such an ideal life, which can inspire others. All should be attracted towards Dhamma knowing that it has done good to many. This is the reason why Dhamma is spreading. One should think, 'Let me not become an obstacle, a hindrance in its spread. I have to root out the ego within me.' When the objective is to eradicate this ego, then one will never become a hindrance. So, all who have come here to practice vipassana understand this clearly. Therefore, once again I say that your first and foremost duty is to reform yourself. First purify yourself from within and then work for the welfare of others. How can he do good to others who has not done good to himself? There should be only one objective, one goal – 'I have to purify myself, reform myself. Without purifying myself, I cannot attract others towards Dhamma. People have been drawn towards Dhamma after observing my virtues and they will keep coming in future also.'

If you intend to work for the welfare of the people then first check if you have any trace of egoism within yourself; whether you still expect some thing material from Dhamma. Dhamma teaches one to give, not to take. You should think. 'What can I give, what can I contribute to it?' The greatest gift is to motivate people by living an ideal life. All other gifts, say a gift of a hundred thousand rupees, pale into insignificance. There is no greater gift than this. On seeing a person completely transformed one feels very much inspired. "Look! How much has he changed! I should also change myself in the same way!"

My Dhamma sons and daughters form a Dhamma family. May this family grow and flourish! As the head of a large family feels happy to see the progress of the family so do I feel. May be there are some in this Dhamma family who do not understand what true Dhamma is. Such useless persons are very few, who work with the selfish motive of getting power and position, authority and supremacy. A great majority of the people, on the other hand, come here to transform themselves and they do transform themselves. This is why the family continues to make progress. I, therefore, once again exhort you to look within you, see your shortcomings and make an end of them. The shortcomings will come out themselves because we have got the technique to remove them. The dirt and filth within cannot remain there. As you grow stronger and stronger in vipassana meditation, they will themselves come out either through this sensation or that sensation. But come out they will, provided you remain equanimous.

You should have only one goal and that is to reform yourself. 'I must be better than what I am.' If you all start thinking like this you have almost achieved the goal. The success of my inaugurating this centre depends upon your thinking like this.

Other centres also are being established in the world. In the beginning all were established in this humble way. But all were established with the sole motive of doing good to as many people as possible by teaching pure Dhamma to them. The motive was not to establish a sect. Dhamma has got nothing to do with sect. All homo sapiens are the same whether they belong to this caste or that caste or this clan or that clan or whether they are white or black. Let him be a man. This is enough. If he is a man he will walk on the path of Dhamma and derive benefit from it. He does not have to change his name or change his caste. He does not have to change even his sect either. What he has to do is to be a good man, to develop humane qualities. Do your work keeping this in mind. If one is inclined to take part in politics, let him take. But this technique of vipassana transcends politics. Politics should not have supremacy over it.

If you continue to work in the light of the suggestions given above you are bound to be successful. This technique of meditation is to reform oneself. All my Dhamma sons and daughters! May you all grow in pure Dhamma! May you fulfill all your responsibilities living harmoniously! May you be happy! May others be happy with you! This is my blessing to you all. May you be happy! May you be peaceful!

Kalyanmitra  
Satyanarayana Goenka



### Construction of Pagoda at Dhamma Puskar, Ajmer

At Dhamma Puskar in the ancient city of Puskar in Rajasthan there is a scheme for constructing a Pagoda with 29 cells. This is surely going to be of great advantage to serious meditators. Meditators desirous of contributing to this meritorious cause can contact Sri Ravi Toshaniwal 09829071778 and Sri Anil Dhariwal 09829028275.

e-mail corporate @toshcon.com Bank account Vipassana kendra, Pushkar, Jaypur Road Ajmer SB A/c No, 517444214. IFS Code: IDIBOOAO06, MIR Code 305019001



### Construction of Dhamma Ajanta at Aurangabad

15 acres of land for the construction of accommodation for 80 meditators have been purchased and the construction work has started. One Dhamma Hall has already been constructed where group meditation is held every Sunday. The road has been constructed and facilities of electricity and water are available. Those desirous of contributing to this meritorious work can contact:- Ajanta Antararastriya vipashyana Samiti, 'Rajhansa' 2 Surana Nagar, Jalana Road, Aurangabad 431003, Mob 9422211344.



### Pali Course, Year 2013, At Global Pagoda, Mumbai Non Residential Courses (Pali Grammar, Sutta, Vipassana Theory etc)

**Medium of Teaching** - Pali-English, Pali-Hindi/Marathi; **Duration of the course** - 01/02/2013 to 30/09/2013 (8 Months- once a week classes); **Application Form Availability** -1st to 20th January 2013 at VRI, Global Pagoda; **Last date Submission** - 20/01/2013.

### Residential Courses (Pariyatti & Paṭipatti)

#### 30 Days Basic Pali-Marathi:

**Duration of the course** - 01/01/2013 to 31/01/2013; **Last date Submission** - 01/12/2012.

#### 30 Days Advanced Pali-Hindi (only for those who did Basic course at VRI)

**Duration of the course** - 01/05/2013 to 31/05/2013; **Last date Submission** - 01/04/2013; **Visit for downloadable application** -www.vridhamma.org.

### 90 Days Intensive Pali-English:

**Duration of the course** - 01/07/2013 to 30/09/2013; **Last date Submission** - 15/05/2013; **Visit for downloadable application** -www.vridhamma.org.

**POSTAL ADDRESS:** Vipassana Research Institute (VRI), Global Vipassana Pagoda, Next to Esselworld, Gorai Village, Borivali (West), Mumbai 400091.

**FOR QUERIES CONTACT: Dr Sharda Sanghvi E-mail:** s\_sanghvi@hotmail.com, Telephone: (+91)9223462805 & (+91) 22 23095413. Office telephone (10 am to 6 pm): (+91) 22 33747560, Mrs. Baljit Lamba: (+91) 9833518979; Mrs. Alka Vengurlekar: (+91) 9820583440

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### Corpus Fund for the Global Vipassana Pagoda

A Corpus Fund is being established for uninterrupted management of the Global Pagoda to ensure that it is maintained successfully in future without any outside pressure. This wonderful holy monument should remain intact for thousands of years as a token of gratitude towards Sayagyi U Ba Khin and Myanmar for maintaining the Dhamma in its pristine purity and sending this valuable gift back to India.

This Corpus Fund cannot be utilized by any individual for personal gain. The interest earned from this Fund, deposited in a Government Bank, will be utilized, as per the rules, for maintenance of the Pagoda and meeting the daily expenditure of the Pagoda.

Details for sending your donations are given below:

#### 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, Mumbai-400064.

#### Donations from outside India can be remitted through SWIFT transfer to Bank of India

SWIFT Transfer details are as follows:

"Global Vipassana Foundation"

Name of the Bank: J P Morgan Chase Bank

Address: New York, US,

A/c. No.: 0011407376, Swift: CHASUS33.

#### Cheque/Draft may be sent to the following address:-

Global Vipassana Foundation, Regd. Office – Green House, 2nd Floor, Green Street, Fort, Mumbai – 400023  
Phone – 022-22665926



#### NEW RESPONSIBILITY Senior Assistant Teachers

1-2. Mr. Andrew & Mrs. Ruth Gordon, New Zealand

#### NEW APPOINTMENTS Assistant Teachers

1. Sri Ketan Shah, Ahmedabad  
2. Sri Premnarain Sharma, Nagpur

3. Sri Ruparao Mavande, Nagpur

4. Sri Shankar Doraiswami, Gowa

5. Mr. Eric Lataste, France

6-7. Mr. Richard & Mrs. Catherine Galbraith, Spain

8-9. Mr. Charles Lionel Kasturiratne & Mrs. Indrani Tennakoon, Sri Lanka

**Children's Meditation Courses in Mumbai**

| Date  | Course site | Age (years) | Registration |
|-------|-------------|-------------|--------------|
| 9-12  | Sanpada     | 10-16       | 6 & 7-12     |
| 16-12 | Ghatkopar   | 10-16       | 14 & 15-12   |
| 16-12 | Goregaon    | 10-16       | 12 & 13-12   |
| 23-12 | Airoli*     | 10-16*      | 21 & 22-12*  |
| 20-1  | Goregaon    | 10-16       | 16 & 17-1    |
| 17-2  | Goregaon    | 10-16       | 13 & 14-2    |
| 17-3  | Goregaon    | 10-16       | 13 & 14-3    |

**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 General 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.

|            |                |             |
|------------|----------------|-------------|
| 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.

**Construction of a new Vipassana centre in Assam**

About 34 thousand square metres of land has been purchased for 30 lakhs of rupees at a beautiful and healthy place, 25 kms away from Guwahati—the capital of Assam. Rev. Gurudeva has named it as Dhamma Assam. Construction work has already started. Those meditators, both male and female, who are desirous of contributing to this meritorious work can contact Assam Vipassana Trust Bank State Bank of India

Branch New Guwahati, Account No 32575422691, IFSC SBIN0000221

SMS on Mo 09435553065 or E-mail: dhammaasama@gmail.com

**One-Day Megacourse in the presence of Rev. Guruji on the occasion of the death anniversary of Sayagyi U Ba Khin**

20 January, 2013 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, 09892855945, 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**

*Kāyika vācika mānasika, mata kara karma aśuddha;  
duṣkarmon kā phala pake, hove sugati niruddha.*

Never perform unwholesome physical, vocal and mental actions. When they ripen and produce their results, they prevent one from being born in a good state.

*Apane apane karma se, sadgati durgati pāya;  
Kaun kise tāre bhalā, mata mithyā bharamāya.*

One is born in a happy and unhappy state by virtue of his actions. No one can deliver others, liberate others. Do not have this illusion.

*With much mettā,  
A Vipassana meditator*

*Apane apane karma ke, hama hī to karatāra;  
apane sukha ke dukkha ke, hama hī jimmedāra.*

We are responsible for our actions and we are also responsible for our weal and woe, for our happiness and suffering.

*Jaisā terā ācaraṇa, phala vaisā hī hoyā;  
Durācaraṇa dukha hī baḍhe, sadācaraṇa sukha hoyā.*

Results accord with your conduct. If your conduct is good, you enjoy happiness. If it is otherwise, you suffer.

*With best compliments from*

**MOTILAL BANARSIDASS**

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