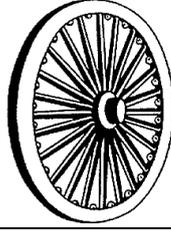


Vipassana



Newsletter

In the tradition of Sayagi U Ba Khin, as

taught by S. N. Goenka

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WORDS OF DHAMMA

*Asevana ca balanam, panditananca sevana,
Puja ca pujaneyyanam, etam mangalamuttamam.*

Avoiding the company of Keeping away from fools, keeping the company of the wise. Paying respect to the worthy teachers, this is the highest beatitude!

Mangalasutta -I, Khuddakapatho

In Gratitude!

Most Respected Gurudev/Sayagi!

Even today, I feel your kind presence. Wherever Dhamma is present, your presence is certainly there. May the presence of Dhamma always be there, so that your kind presence will also always be there! This is my highest wish.

How delightful is your presence! It is like the presence of Dhamma itself! Whenever I am in the presence of Dhamma, I always remember your infinite compassion and my mind is filled with gratitude and rapture.

The mind is filled with infinite gratitude for the Lord, the Fully Enlightened Sākyā Muni Gotama, who for innumerable births led a meditative life as he kept perfecting the ten Pāramitās. By perfecting pāramitās not only did he liberate himself by walking on the path he discovered, he also explained the path to many so that they could liberate themselves by walking on it. He kept on explaining the path to people all his life with a compassionate heart. Countless people benefitted from this.

My heart is filled with gratitude for all those liberated Arahantas, who, having received this beneficial knowledge, went forth from village to village, town to town, and district to district in accordance with the noble wish of the Lord for the good of many, for the happiness of many- "*Caratha bhikkhave cārikaṃ, bahujana hitāya, bahujana sukhāya, lokānukampāya*". They spent their lives teaching and explaining this path to liberation.

The mind is also filled with gratitude for all those great beings, who kept the Ganges of pure Dhamma flowing for many generations.

The heart is filled with gratitude for the two Arahantas, namely Sona and Uttara, who braved all the dangers of travelling to a foreign country, and like the King Bhagīrath, brought the Ganges of Dhamma to Suvaṇṇa Bhūmi and quenched the thirst of many.

My mind is filled with gratitude for those teachers of Dhamma in Myanmar, who through the teacher-to-disciple tradition kept the purity of the teaching intact from generation to generation. They did not let it get mixed, not even with one word. They kept it free from any sectarian colour, form and imagination. They kept it in its pristine purity, that is why we have received the teaching in its pure form.

The path leads one from the grossest apparent truth to the subtlest ultimate truth. It is actually the highway to lead one to the highest (ultimate) truth. It does not lead one to blind alleys where one keeps on groping for the truth in the darkness and

has to be satisfied with only apparent truths and not the ultimate truth. Nor does one get stuck at a half-way stop thinking or imagining it to be the ultimate truth. The mind is filled with deep gratitude for the Venerable Ledi Sayadaw - who was the brightest star in the chain of teachers of the last century.

My heart is also filled with gratitude for the lay teacher Saya Thetgyi who carried out this responsibility in such an exemplary way.

Gurudev! both my heart and mind are filled with deep gratitude for you. You gave the gift of this invaluable Dhamma-jewel to me with such a compassionate heart! What would have been my state, if I had not received this jewel of Dhamma? I would have wasted my life in accumulating wealth and riches and in the competitive rat race for establishing my social status. Even if I would have turned towards Dhamma, I would have got trapped in the shackles of some sectarian belief as my adornment. I would have wasted my life time puffed up with the pride of knowledge based on others' experiences. How could I have developed the Right View born out of experiential knowledge of true Dhamma? I would have been compelled to think of some kind of imagination as the Right View and would have been satisfied with it. How would I have got the Right View through the actual experience of things as they are! I would have wasted away this precious human life by just performing rites and rituals, saying prayers, reading scriptures, singing hymns, or believing in philosophies and views not based on personal experience. Gurudev! You made my human birth worth while by giving me the gift of this Supreme, and Unparalleled, Dhamma.

Truly, this Dhamma-Practice is the Supreme and Unparalleled Path. How straight, how clear, how scientific and how benevolent! It takes one from bondage to liberation, from illusion to reality! This is the path that takes one from the apparent truth to the ultimate truth! May the purity of such invaluable Dhamma remain in its pristine form! This is my great wish and firm resolve, on this Auspicious Day. May I not commit any offence of any kind by mixing this pure Dhamma with anything spurious even by mistake! May this invaluable treasure remain in its immaculate form! And by its practice, may the people attain nirvāṇa!

It is in this way that we can truly worship you and express our reverence for you. This is the best way to pay homage to you.

Your humble Dhamma Son,
Satya Narayan Goenka.



An important curiosity

Practically all of us are curious to know who determines our death on being born and re-birth after death. Many think him to be God. It is God who creates us, determines our death and then again recreates us. People asked this question before the time of the Buddha, during his time and even after him. A saint of India, who lived much later than the Buddha, expresses his anguish in these words, *“Punarapi jananam punarapi maranam, punarapi janani jathare sayanam”* i.e how painful it is to be born again and again, to die again and again and to be conceived by mother again and again! Like all others, he too makes anguished prayer to his God called Murāri to save him, to free him from the cycle of birth and death.

Even the Buddha spent a lot of time in many of his births, seeking the answer to the question and trying to find out a solution to the problem - “Who is he who creates us anew and causes our rebirth after we die?” Finally, when the Buddha was fully enlightened, it all became clear to him. No one causes our rebirth. We ourselves keep on making preparations for rebirth. Each and every seed of our karmas that are there in our mind bears its own fruit. At the time of death, one or the other such seed gains predominance and brings forth a new birth for us. After the Buddha attained enlightenment, he knew it clearly that he had completely ended his rebirth. The seeds of karmas responsible for rebirth have been destroyed. He had been looking for the builder of the house for a very long time. It was now clear to him that no old seed of any karma responsible for rebirth was there in him and he had no desire left in him to create new seeds of karma. So it became apparent to him that it was he who had been building his house, In other words, it was he who was responsible for his rebirth. No body else is responsible for it. When the seeds responsible for rebirth were exhausted, then he said-- , *“natthidāni punabbhavoti”*- I will not be born again. *“ayam antimā jāti”*- this is my last birth.”

The quest was over. So long as he believed someone else responsible for his rebirth, who keeps on building new houses for him he believed it was God. Now he was free from this illusion. “I am myself my own creator, there is none else.”

Nature, and nobody else, is God. Everyone is ruled by the law of nature. The law of nature is **‘as you sow, so you reap’**. It is impossible, for someone to reap sweet mangoes having sown the seeds of bitter Neem. The fruit corresponds the seed. In the same way as the seeds of our karmas are, so will be the fruits we shall reap. At the time of death if one seed of our accumulated unwholesome actions becomes strong and prominent we are bound to be born in a wretched state. If the seeds responsible for our birth in wretched states are burnt then we are born in higher states on account of the seeds responsible for birth in happy states. This is the inexorable law of nature. No God, no Murāri can help anyone, can show his mercy to him. When he became the Buddha all the seeds responsible both for birth in wretched and happy states were destroyed. There was none to bear fruit. In such a state all mysteries of birth, death and rebirth were unravelled. This was the Enlightenment of the Buddha.

The Buddha himself had wandered a lot in his search for the house- builder. Through innumerable births, he kept on looking for him every time he died. He spoke frankly *“Anekajātisaṃsāram, sandhāvissaṃ anibbisaṃ”* – through innumerable births I wandered in saṃsāra *“Gahakāraṃ gavesanto, dukkhā jāti punappunam”* seeking but not finding the builder of the house . I was born again and again

and suffered from sorrow. *“Gahakāraṃ diṭṭhosi, puna gehaṃ na kāhasi”* – O! builder of the house, You have been seen. Now you cannot build a house for me.!”

**‘Sabbā te phāsukā bhaggā, gahakūṭam visāṅkhatam.
Visāṅkhāragatam cittaṃ, taṇhānam khayamajjhagā.’**

All the rafters needed to build a house have been broken, the ridge pole is shattered. In other words, the mystery of rebirth was solved. O! builder of the house! You can no more build a house for me because I have burnt all the seeds of karma saṅkhāras that lay deep within me by practicing vipassana. As there is no desire left in me, new saṅkhāra will not be created. There is neither any stock of the seeds of old saṅkhāras nor any desire left in me to create new ones. When the seeds of actions are no more in me, where from will the fruits of actions come?

In this liberated state, the mystery of death and rebirth became clear to him. Now there was no need to pray to any God or Murāri to free him from the cycle of birth and death. The meaning of the proverb - “my liberation is in my hands” became clear to him. When all the old conditionings of the mind are destroyed by practicing Vipassana, and there remains not a trace of desire to create new ones, in such a state, rebirth is meaningless. Hence, to think of a God and pray to him for one’s liberation are both meaningless.

As these words of the Buddha started spreading, it shook the very ground on which the priests stood. Till then they had taught people to pray to God --a Supreme Being, who would free them from the cycle of birth and death. But according to the Buddha, there is neither such a Supreme Being, nor anyone else who can free them from the cycle of birth and death. This statement of the Buddha shook the very basis of priesthood. What was there to be done? Their scheme to earn a lot of wealth by performing big yagñas failed. If there is no Almighty God, then why should anyone perform sacrifices and give huge amount of wealth as fee to the priests performing sacrifices? So they changed their strategy. They made the Buddha the Supreme Being! In other words, they declared him to be the incarnation of the Almighty God. This utter lie made many people deviate from the truth. But those who were wise did not deviate from the truth and were not misled.

The adversaries of the Buddha were unhappy to see that the Perfectly Enlightened one very clearly proved that there is no God who causes our rebirth. It is nature, which works according to its own laws. It also made them unhappy to think that their strategy of declaring the Buddha to be the incarnation of God did not produce the desired results. Those who were intelligent accepted their mistake.

I had a discussion with the Jagadguru Shri Jayendra Saraswati of the Kānchī Kāmakoti Pīṭha on this subject. He is a saint with liberal views. He immediately accepted this mistake and in his treaty with me, the first point stated was that the Buddha was not the reincarnation of any god. Understanding his broadmindedness, catholicity and also understanding the reality, three other Jagadguru Shankaracharyas , namely, Shri Bhāratī Tīrtha Mahāswāmī of Shringeri Pīṭhādīshwar, Shri Swarūpānand Saraswatī Maharaja of Dwārakā Sharda Pīṭhādīshwara and Shri Vidyānand Giri Mahamandaleshwar - of Kailash Ashram Pīṭhādīshwar also accepted this fact.

Even after all this, if one has the false view that the Buddha was the reincarnation of God, then how long will it prevail?

The Buddha negated the very existence of God. So whom would the people worship now? The Buddha himself was absolutely opposed to being treated as God. One thing the Buddha

repeatedly said to his followers was, “I cannot do anything for you. You yourself will have to improve your life. I am not the liberator. I can only show you the path. I have shown you the path. Now it is your duty to walk on it. Then in future, the good deeds done by you will bear good fruits. You have to work. I am the one to explain the path to you clearly – “ Tumhehi kiccamatappam, akkhātāro tathāgatā.” This declaration by the Buddha shook all the priests who were against the Buddha.

If one were not to pray to God for fulfilling his wishes then let him at least pray to other small gods and goddesses. But when one has to work himself for his salvation and there is none who can fulfil our desire then, who should we worship, to whom do we pray? The Buddha said unequivocally that one’s desires cannot be fulfilled by others, to liberate oneself from the cycle of birth and death, he himself will have to destroy all the seeds of kamma that are responsible for his birth in the lower realms or in the upper realms of existence by practicing vipassana. When no new seeds of kamma will be created, then he will automatically be freed from the cycle of birth and death. This declaration shook the very ground on which all the priests, big or small, stood.

Because of the Buddha’s two statements that there is neither any God who can liberate us nor any small god and goddess who can fulfil our wishes” – he was called an atheist. Yet, his teaching went on spreading smoothly because it was universal. It was not sectarian, as the Buddha did not establish any sect. The Buddha taught Dhamma, and what he taught is universal and equally beneficial to all. To live a life of morality; to concentrate one’s mind without the help of any external object and to see the truth of whatever is being felt within with equanimity – was the path suitable for all and the path kept on extending. Because the truth is truth so by calling the Buddha an atheist the truth he spoke cannot be falsified.

Now, the curiosity who builds our house is satisfied and we learned that we ourselves are responsible for building our houses. There is no one else who builds a house for us. The wrong view was abandoned and true knowledge dawned upon us. The purpose of the teaching of the Buddha that each one of us is responsible for his future life was served. As long as the seeds of kamma are there we will go on building our houses. In other words, we will move on and on in the cycle of birth and death. If by practising vipassana we burn all the seeds of our kamma responsible for rebirth no new house can be built.

Prior to this, I kept on praying to the favoured deity of my family requesting him to free me of my cravings, anger and greed. I kept on praying daily with moist eyes but no god or goddess could do anything for me. The practice of Vipassana has fulfilled my heart’s desires. I got the answer to an important query. I was benefitted by the practice of vipassana. In practicing vipassana lies the welfare of all.

Kalyāṇmitra,
S. N. Goenka



MITRA UPAKRAM Dhamma services

It was the great foresight of Rev. Guruji that all schools should teach the practice of Anapana in childhood. To ensure this, it was necessary that the school teachers practice Vipassana, so that they could help the children practice regularly. For this, the Maharashtra State Government circulated a GR to all its schools, thus encouraging the teachers to do a course in Vipassana. The MITRA Upakram was set up by the Vipassana Research Institute in collaboration with the Maharashtra Government. Many Senior Assistant Teachers, Assistant teachers and Dhamma servers worked together to implement the programme and make it successful. Thanks to this programme, approximately 2.5 crore students will now be taught Anapana in Maharashtra.

Around 2,800 school teachers participated in the 10-days Vipassana Courses last year. This year, around 19,000 more school teachers will be attending the Vipassana Courses. These courses would be conducted in gypsy-camps and many dhamma-servers would be needed to ensure that they are conducted smoothly and properly. Those interested in serving these camps may please contact and register their names either on phone: 9930796064, 9323142310 or send the details by email – mitraupakram@gmail.com website: <http://www.mitraupakram.org>

The scope of work and other details would be explained to the Dhamma Sevaks, once their applications are received. This is to ensure that more and more people can benefit from their seva and for it to be Bahujana hitaya bahujana sukakhaya in the true sense of the word. Assistant teachers who would like to serve these courses, kindly contact Mr. Rishikant Mehta on 09408283018. Thank you!



Auspicious Death

Ms Leslie Jennings, of Massachusetts, U.S.A., a Senior Assistant teacher of Vipassana peacefully passed away on May, 14, 2013. She did a great service to Dhamma. While she was meditating with her sister and other meditators, she breathed her last as soon as Rev. Guruji’s Dhamma-Vandana came to the end of sarana-gamana. May she keep on being associated with True Dhamma as a result of her merits!



Construction work at DHAMMA JALGAON

12 km from Jalgaon on Aurangabad highway near village “UMALA”, the new Vipassana centre is under construction for 50 meditators in the first phase. Rev. Guruji has given its name “DhammaJalgaon”. Students who want to increase their PĀRAMIS may do so by helping in this virtuous project.

The donations are accepted at: **State Bank of India**, Jilha peth branch, Jalgaon, Current account no-32828343859, in favor of, **Jalgaon Vipassana Sanstha**, Jalgaon. Phone: 0257-2260278.



Extension of construction work at Dhamma Malava, Indore

The second phase of construction at the centre has commenced. The construction of 30 residences for meditators, Path-way, Dining Hall, Kitchen etc. have to be completed. Meditators who wish to be a part of this Dhamma project, may contact: **Indore Vipassana International Foundation**, State Bank of India, P. Y. Road Branch, A/c No: 53005457719 [IFS Code: SBIN0030015] (Exemption from income tax under 80 G) **Contact person:** Mr. Raju Sethi, mob: 09826036141.



“Dhamma Hitakari—V.C. Under Construction

Construction work of the Vipassana centre in the village Lahali, 10kms away from Rohatka in Haryana is in progress. Meditators willing to help in this virtuous work should contact; **Vipassana Dhyana Samiti** c/o Janaseva Sansthan, Bhiwani Road, Rohatak. (Exemption from income tax under 80 G) **Abdhra Bank A/c** 11341001100218 (IFS Code ANDB0001134 **Or Oriental Bank A/c** 07952191038955 (IFS Code ORDCO100795), Email: vipassanarohatak@gmail.com. After depositing in the bank please inform us for the receipt, **NB:** In case of direct bank transfers, please reach out directly to the respective managements for a copy of the receipt.



Children's Meditation Courses in Mumbai

| Date | Course site | Age (years) | Registration |
|-------|-------------|-------------|-----------------|
| 2-6 | Dombivili | 10-16 | 31-5 & 1-6-2013 |
| 2-6 | Ulhasnagar | 10-16 | 31-5 & 1-6-2013 |
| 2-6 | Matunga | 10-16 | 31-5 & 1-6-2013 |
| 9-6 | Sanpada | 10-16* | 7 & 8-6-2013* |
| 9-6 | Andeheri | 10-16* | 7 & 8-6-2013* |
| 16-6 | Goregaon | 10-16 | 12 & 13-6-2013 |
| 16-6 | Ghatkopar | 10-16* | 14 & 15-6-2013* |
| 23-6 | Dombivili | 10-16 | 21 & 22-6-2013 |
| 28-7 | Goregaon | 10-16 | 24 & 25-7-2013 |
| 18-8 | Goregaon | 10-16 | 14 & 25-8-2013 |
| 15-9 | Goregaon | 10-16 | 11 & 12-9-2013 |
| 27-10 | Goregaon | 10-16 | 23 & 24-10-2013 |
| 17-11 | Goregaon | 10-16 | 13 & 14-11-2013 |
| 15012 | Goregaon | 10-16 | 11 & 12-12-2013 |

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. 9892329410. **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. **Andeheri:** Mayfair Meridian Meditation Hall, Ceaser Roadm Off S.V. Road, Amboli, Near St. Blaise Church Andeheri, Mob. 9820459449.

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

DHAMMA DOHAS

Suddha dharma kā s̄antipatha, sampradāya se dūra;

Suddha dharma kī sādhanā, maṅgala se bharapūra.

Pure Dhamma's path of peace, is far from sectarian path

The practice of pure Dhamma, is full of benefit.

Satya dharma ko kalpanā, dūṣita deya banāya;

Eka būnda kāñṭi gire, mana bhara paya phaṭa jāya.

Imagination pollutes the true Dhamma Just as a drop of vinegar turns a great quantity of milk sour

Rūpa śabda rasa gandha men, satata saghanatā hoyā;

Vipaśyanā se bindha len, to hī vighaṭana hoyā.

Visible forms, sounds, flavours and odours –they always give the impression of being solid. When they are penetrated by practicing vipassana, then their true nature of arising and passing becomes clear

Dharma sarita nirmala rahe, maila na miśrita hoyā;

Jana jana kā hove bhalā, jana jana maṅgala hoyā.

May the river of Dhamma always remain pure, may it never get polluted May all people benefit, from it, may all people be happy.

Nirmala nirmala dharma kā, maṅgala hī phala hoyā;

Bandhana ṭṭen pāpa ke, mukti dukhon se hoyā.

Pure Dhamma is sure to benefit all It delivers one from moral guilt and liberates him from suffering.

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