



WORDS OF DHAMMA

Na tāvatā dhammadharo, yāvataṁ bahu bhāsati;
yo ca appampi sutvāna, dhammaṁ kāyena passati;
sa ve dhammadharo hoti, yo dhammaṁ nappamajjati.

—Dhammapada 259, Dhammaṭṭhavaggo.

One does not become well versed in the Dhamma merely because he talks much about it. Even if he knows a little about it but practices vipassana and does not neglect it is indeed well-versed in the Dhamma.

The Buddha and the Teacher Disciple Tradition

Today is *Dhamma Cakka Pavattana* day (Āṣāḍha Pūrṇimā); let us pay our respects to the supremely compassionate Teacher Lord Buddha. May all feel infinite gratitude to the Enlightened One who attained the incomparable state of *nibbāna* through rediscovering the lost path of wisdom by fulfilling his *pāramīs* in not one or two, or even one or two hundred births, but in countless births?

This ancient knowledge of India arises here again and again, does good to India and the whole world for some time. Then becoming polluted loses its purity. As a consequence, it loses its strength, becomes fruitless and disappears. This has happened again and again.

By determined and unremitting efforts, this great man rediscovered the lost knowledge once again. He derived benefit from it, became totally purified, liberated himself from the cycle of birth and death, and became 'the Buddha'. But he didn't stop with his own welfare alone. Filled with compassion he continued to share and spread the Dhamma freely to all with just one motive—to help as many as possible so that they too could come out of suffering that caused misery life after life. He asked for nothing in return: neither gain, fame and reverence, nor for making himself worshipful for centuries by establishing a sect. There was but one motive – how to help the maximum number of people walk on the path of true happiness.

Had he not discovered it, how would we have found this teaching? Indeed after rediscovering it, had he not shared it with others, how would we have got it? So let us have a deep sense of gratitude to and respect for such a Teacher who not only rediscovered this knowledge but spent his entire life in teaching it to countless beings.

In addition, let us feel grateful to those teachers who kept this teaching alive in pristine form over the centuries in the neighbouring country of Myanmar, being supremely careful not to allow it to be polluted. Though in our country it was lost after 500 years, it was kept alive in its pristine form by the tradition of the teacher-disciple chain that was found there. Let us have profound gratitude to those teachers and the preceding teacher of this tradition, Sayagyi U Ba Khin.

Had he not kept it alive in its pristine form, how would we have received it? How would the doors of people's welfare have opened? We feel immense gratitude to him. How do we express our gratitude properly? Merely singing his praises does not express it rightly. Even if we spend an

entire lifetime singing his praises, we will still not be able to do that. Then how to do that? Just as he kept Dhamma alive in its pure form and continued to live by its principles, so may this river of Dhamma flow for centuries in its pristine form. Not only must it be kept in total purity but it must be kept far from '*sampradāya*' (sectarian teachings). This is the true way of expressing gratitude to him. It must never become a 'Bauddha dharma', 'Hindu dharma', 'Jain, Muslim, Sikh, or Christian dharma'; or else it will become impure. When 'dharma' is qualified by Hindu, Jain, Muslim, Sikh, Christian then Hindu, Jain, Sikh etc. will become predominant and Dharma will recede into background. Dharma does not need these crutches. These crutches reduce the importance of Dharma.

Dhamma is all pervading, universal. How can that which rules over every tiny particle of existence, living and non-living belong to any one community?

Dhamma must come out of this darkness spread over for almost 1500- 2000 years. It is an immense misfortune that the words 'dharma' and *sampradāya* (sectarianism) have become synonymous in our country, and that '*sampradāya*' has gained prominence over 'dharma'.

For example, one who calls himself a Hindu or a Jain, a Sikh, a Jew, a Christian, a Muslim, or a Parsi may feel satisfied by merely performing his traditional rites and rituals, celebrating the festivals of his religion, going to his respective temple, church, mosque or gurudwārā. By accepting without question the philosophy expounded by his religion, he often mistakenly believes that he is a very religious person, though in truth he may or may not be religious at all.

A person may spend his entire life with the wrong understanding that he is living a life of Dharma. When the very meaning of true Dhamma has been lost for the last 1500 to 2000 years then how can it become a living reality, indeed how can it be lived?

We become non-Dhammic every time our mind is filled with defilements. We become Dhammic every time the mind is free of defilements. It must be understood that as long as there is no determination, no effort undertaken to purify the mind of its defilements, one is far from Dhamma. When the mind is filled with defilements, then any action that is done at the vocal or physical level will also be impure, since every action arises first in the mind.. If the mind is impure, that means the roots are impure, then how indeed can one's speech or any action arising at the physical level be wholesome? A Vipassana meditator must understand this well.

When the roots are healthy, then the whole tree is healthy and will flourish, this is the immutable law of nature. We must be truly Dhammic in order to attain full liberation. A Vipassana meditator must understand that whenever a defilement such as anger, aversion, fear, jealousy or pride, arises in the mind, agitation inevitably follows, whenever any negativity arises within, unhappiness follows immediately. Of course the punishment after death too may come as an effect, but the results start manifesting here and now. Call it the law of nature or the Dhammic law.

On the other hand, as soon as the mind is purified and filled with wholesome thoughts of mettā, compassion and goodwill, again the law of Dhamma will apply and happiness, joy and peace will follow instantly. Of course what happens after death will also be good, but the effects start manifesting instantly here and now.

A common man, unless sensitive to what is happening at the deeper level of his subconscious and conscious mind, may not see the various emotions and negativities like jealousy, craving, fear, pride etc. that arise in his mind. Focussing on the surface level of the mind he drifts along, unaware of the effects they are generating. Also, unaware of the reality of sensations that are arising constantly, he continues to react to negativities.

A true meditator understands the eternal law of nature or Dhamma at the experiential level. Not through blind faith in a teacher or scriptures, but through his own experience, he knows what the laws are and how they are applicable to him from moment to moment. He knows that as soon as the mind is purified, compassion, mettā, and goodwill follow inevitably resulting in peace and happiness.

- if this happens, then this result will follow.
- If this does not happen, then this result will not follow.

The eternal law of nature is easy to understand – for instance, my hand will burn if I touch fire, but I don't like my hand burning so I pull it away. Similarly I don't like it when I become agitated which is the inevitable result of negativities arising in the mind. So if I don't like this agitation then I must stay away from them just like I keep my hand away from fire.

The truth of Dhamma is so simple and straightforward! But how lost we are! The general public, indeed the entire nation has drifted far from the truth. When the teaching of Vipassana is lost, it is as if people have become drugged and simply cannot see. By merely performing their rites and rituals they continue to believe they are very Dhammic without really understanding true Dhamma.

People have lived in this darkness for far too long harming themselves and others. It is time to awaken once again. It is time for the resurgence of Dhamma.

And if we want to truly express our gratitude to the teachers in this tradition then first and foremost we should ensure that Dhamma remains in its pristine purity. Never allow it to be polluted by adding a prefix or a suffix to suit our sect (*sampradāya*).

There is no harm in calling oneself a Hindu, a Buddhist or a Jain. But there is a major offence in stating that 'this is Hindu *dharma*, Buddha *dharma* or Jain *dharma*' – it is vital that we understand the difference.

Any religious community or a sect is a group of people calling themselves Hindu or whichever community they belong to, who live together as a family or a unit, celebrate their festivals, perform rites and rituals together and identify with it. It serves a social purpose. This is fine so long as no

one is hurt or harmed in the process, and communal groups do not call this 'Dharma', as it has nothing to do with it.

By following the law of Dhamma the level of purity within us increases; on the other hand, an increasing number of defilements arising within is an indication that we are going further away from Dhamma. This is a singular benchmark of Dhamma with which a person may measure his or her growth in it. This is how we should understand the true definition of Dhamma. Dhamma is an eternal reality.

How is Dhamma eternal? The truth, the law of Dhamma today is the same as it was millions of years ago, and will remain the same millions of years hence. Just as the nature of fire, or the dhamma of fire is to burn, and burn others and so it was millions of years ago and so will it remain millions of years hence. Similarly the nature of defilement or its dhamma is to generate agitation; it was so millions of years ago and will remain so millions of years hence. Just as a purified mind's dhamma is to be peaceful and happy and to make others peaceful and happy, so it has been for millions of years in the past and so will it be for millions of years in the future. It is the nature of eternal dhamma – it is absolute, universal and applicable to all, and at all times, everywhere.

As soon as serious Vipassana meditators understand this truth in its deepest sense, they will find themselves making progress on the path of Dhamma, benefitting themselves and others around them.

It is not enough to understand Dhamma's true nature only with intellect. It must be understood at the experiential level as well. This profound truth must not be accepted blindly just because a guru has said so and we have faith in his words. Let us know it for ourselves at the experiential level before we accept it. The daily practice of morning and evening meditation is for this very purpose of knowing the truth at the experiential level. Going within we see the thoughts that arise in the mind, we observe our reactions, and the sensations that arise as a result. We are also aware of the effects if we reacted, and if we did not react but watched objectively what was happening. This is Dhamma, this is the law of nature, the universal law of nature.

This will bear fruit if we continue to know the law at the experiential level. Without practicing it, of course, we will be in danger of falsely believing that we have understood Dhamma, that we are very knowledgeable about Dhamma.

So understand Dhamma with your own experience by meditating daily, morning and evening. Also it is advisable to periodically attend a 10-day, 20-day, 30-day or even a longer meditation course as time permits, to go deeper into the truth. Keep checking to see if Dhamma is deepening within, if it is manifesting in your daily life. Check if the mind is growing more wholesome, or are you just misleading yourself that you are growing in Dhamma? Also check that your daily sittings have not turned into an empty ritual by asking yourself, "Am I really feeling the sensations?" And if yes, "Am I really seeing and realizing them as impermanent, (*anicca*)?" And if yes, "Am I getting established in equanimity?" These are the benchmarks.

Careful observation of whatever arises within is important. When pleasant sensations arise do you start becoming attached to them? When unpleasant sensations arise do you start generating aversion to them? If this is what you are doing then it is a big mistake. If you run to your teacher perplexed saying, "I have been meditating for years but do not see much progress," then perhaps instead of observing sensations with equanimity, you have been rolling

in them, thereby not penetrating deeper within and remaining only at the surface level of the mind. If this is the case then you are certainly not doing Vipassana, how then can you get the expected results?

A person may want to grow in Dhamma because he realises that when he breaks the law of nature he suffers, he becomes restless and agitated. Despite acquiring wealth, fame and power he feels unhappy. A man or a woman searches for peace and meaning of his or her life. But he/she does not get them. However, when the journey on the path of Vipassana begins, a new life begins.

Whether one is progressing on the path of Dhamma or not can be measured only by oneself. No one else can check whether changes are coming within, in one's daily behaviour, whether one is getting calmer or not. It is important to check oneself carefully.

If a person carefully checks his reality within, knows and understands it well, and rectifies his mistakes constantly, he does not need to worry. He is progressing well on his journey. He will certainly reach the final goal. On the other hand, someone who stops working, or stops working as he is asked to do and indulges in mere intellectualization and debates or practices it ritualistically and mechanically will not progress on the path though he may have respects and regards for vipassana.

You may now understand that when you started practicing Vipassana, it was for your own welfare. Walking on the path was necessary for your welfare. If one cannot undertake the journey for his or her own welfare, how can he or she expect to help others undertake journey for their own welfare? A blind person cannot lead another blind person nor a lame man can help another lame man. Try to understand that only he can help others who helps himself first. It is pointless to think of helping others before helping oneself. Only a strong, healthy person can help others to help themselves.

Until then, meditate daily, go deep within and keep checking if there is good progress in the process of making your mind pure. If the progress is good then real and sincere gratitude is expressed to the entire chain of teachers from the Buddha right up to Sayagi U Ba Khin. Of course, they do not expect it. But if the teachings that they have given so compassionately find fertile soil in a meditator then their efforts become worthwhile.

When this country had forgotten pure Dhamma, how could people derive benefit from it?

Now the teaching has returned in its pristine purity once again. Grow in it, make progress in it (Dhamma) for your own well-being as well as for the well-being of others.

May Dhamma spread far and wide in its pristine purity, bringing welfare to all beings.

Kalyānamitta S N Goenka

(A dhamma discourse by Resp. Goenkaji on Āṣāḍha Pūrṇimā)

Auspicious death

A senior asst. teacher Mrs. Hiraben Ishwarlal Shah of Mandvi, Kutch passed away on 27th July due to cancer. Her awareness & equanimity remained till the last breath. She sat for the first course in 1975 & became assistant teacher in 1996. She offered sincere dhamma service mostly at Dhamma Sindhu encouraging many on the path of dhamma gaining immense pāramīs. Dhamma family offers mettā to the departed.

Requirement

Dhamma workers are required on long term basis in Dhammathali, Jaipur for following jobs: centre manager, course manager, in-charge, general maintenance, clerk, gardener and overall work supervisor Those interested may contact on the following: Tel: 09950816589. Email: dhammathali.jpr@gmail.com

Ethiopia Update

In 2008 the first course was held in Ethiopia, 20 students attended. By mid 2015, 21 Ten day courses with an average of 40 students per course have been conducted. In addition during the past 5 years, 8 children's courses have been held with an average of 20 children per course. A Satipaṭṭhāna Course was also held, and in the future coordination with Kenya will enable Satipaṭṭhāna courses to be conducted in each Country on alternative years. In Addis Ababa there are weekly group sittings plus irregular 1 day monthly sittings and occasional 3-day courses. The majority of the participants are local Ethiopians from different regions, their average age being late 20's. 2 blind students have so far attended courses and they continue recommending other blind companions. Ethiopia has never had a shortage of conducting AT's who have come from India, South Africa, Europe and Canada. For the next course AT is coming from Brazil. The future trustees are searching for land where once the legalization process is finalized, a centre can be built. Translation and recording of the Satipaṭṭhāna Course is in progress, although so far most participants are fluent in English.

May the seeds of merits sown by all our Dhamma students germinate and a centre arise here.

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REPORT ON THE FIRST COURSE IN MOZAMBIQUE, AFRICA

A first course was held from June 22 to July 3 2015 in Portuguese speaking Mozambique. Nineteen students, 4 servers and 2 part-timers attended, most of them from Maputo, the capital, and others coming from neighbouring Swaziland where courses have previously been held and South Africa (only 2 hours by car). The 3 course organizers had completed their first course in mid 2014 at Dhamma Patākā in South Africa, and were so impressed with the technique of Vipassana that they sat a second course in February 2015. When they returned to Mozambique, they decided to use their skills and networking ability to organize this course. The owner of the course site at the village of Namaacha felt inspired after hearing about the program and also sat this course. To assist, a Brazilian old student flew in to serve it, sharing his knowledge from sitting and serving at Dhamma Santi, Rio de Janeiro, Brazil.

The enthusiasm of everyone participating in the course was evident on mettā day, when it was announced to have another course in Mozambique beginning January 6, 2016.

Our Dhamma father Goenkaji had once said that just like there is a school or hospital in every town, so also pure Dhamma will reach out into every town or village. The ancient path of Dhamma presented by means of today's technology combined with the pāramīs of those tasting Vipassana is proving this to be true.

NEW RESPONSIBILITIES

Senior Assistant Teachers
1. Mr. Jinendra Shirolkar, Kolhapur

NEW APPOINTMENTS

Childrens' Course Teachers

1. Mr Bhagwandas Motiyani Jamnagar
2. Mrs. Induben Vyas Jamnagar
3. Mr. Ramjibhai Gami Jamnagar
4. Mrs. Usha Agarwal Patna

Children's Meditation Courses in Mumbai

Date: 20-9, 18-10, 15-11, 20-12.
Place: Goregaon
 (Age 10 to 16 Only)
 Registration before Course Thursday and Friday

Date	Course site	Age (years)	Registration
First Sunday	Dombivili	10-16	2 days before Course
First Sunday	Ulhasnagar	10-16	2 days before Course
Second Sunday	Sanpada	10-16	2 days before Course
Second Sunday	Andheri	10-16	2 days before Course
Third Sunday	Ghatkopar	10-16	2 days before Course
Fourth Sunday	Airoli	10-16	2 days before Course

“Please call or send a text sms message with the name & age of the child two days in advance for registration”

Course Timing: 8:30 am to 2:30 pm. **Registration Timing:** 11 am to 1 pm on the specified numbers and dates for each location. **Course Venues:** **Goregaon:** Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 98924-15803, Tel: 2624-2025. **Dombivili:** K B Vira High School, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Ulhasnagar:** 703-A Block /1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, 9223300575, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 9892565765. Church Andheri, Mob. 99674-80865, 99306-78532.

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.

One Day Mega Course to commemorate the Second Death Anniversary and to express our real Gratitude to resp. Goenkaji & to observe Sharad Purnima

A One-day mega course has been organized on Friday, 2nd Oct. 2015, instead of 27th Sept. as previously announced at the Global Vipassana Pagoda to commemorate the second death anniversary (29th Sept) of respected Goenkaji and pay homage to him as also to observe Sharada Pūrṇimā.

The true offering to our guruji will be to derive maximum benefit from this occasion to move onward on the path of liberation and to continue our sincere daily practice. On this occasion others may also benefit by organising one day course or group sittings elsewhere. Course Timing: 11 am to 4 pm. Non meditators can join 3 pm discourse. Derive benefit from the group meditation – **Samaggānaṃ tapo sukho**. Please do not come without registration. For registration contact: 022 28451170 022-337475 - 01/43/44 - Extn. 9. (Phone booking between 11 am to 5 pm. daily). Online regn.: www.oneday.globalpagoda.org

1-Day Mega Course in Buddha Smriti Park, Patna, Bihar

A one day Mega Course has been planned in the ‘B-block’ of Buddha Smriti Park near Patna junction in presence of the asst. teachers on 2nd Oct to offer our sincere **shraddhanjali** to resp. Goenkaji on his **second** death anniversary. Those wishing to derive benefit from this course may contact: Shri. Yadav – 9326893651, 7739135735; or Shri. Manraw – 9431142402. Please note that one day course is held every second Sunday of the month and group sitting is held daily from 5 to 6 pm. Dhamma servers are required. Those wishing to increase their pāramī should apply.

DHAMMA DOHAS

*Dharmahīna puruṣārthya se, dhrmavāna bana jāya;
 Tyāge jīvana pāpa kā, to makāna bana jāya.*

With sincere efforts a non dhammic person becomes dhammic, He relinquishes life of impurity & becomes a great person.

*Dharma jage to sukha jage, harakhita pulakita hoyā;
 Antara kī gāṇṭhe khulen, mānasa niramala hoyā.*

Happiness awakens when dhamma awakens, the person is filled with joy & bliss, The deep rooted knots are released & the heart is purified.

*Dhrmavāna kī jindagī, parama artha hīta hoyā;
 Apanā bhī hove bhalā, bhalā sabhī kā hoyā.*

As dhammic person realizes the true meaning of his life He fulfills his own welfare as well as welfare of all by benefitting others.

*Antara man laharā uṭhe, nirmala dharma taranga;
 Anga-anga mairī jage, umaḍe moda umaṅga.*

Sublime dhamma waves arise in the heart, Joy & happiness overflows as metta permeates every pore of the being.

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