



WORDS OF DHAMMA

Natthi rāgasamo aggi, natthi dosasamo gaho,
Natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadi.

—Dhammapada 251, Malavaggo

There is no fire like lust, no grip like hate;
There is no net like delusion, no river like craving.

Dhamma and Non-Violence

(Public Discourse by Acharya S N Goenka, Mumbai;
Jain Celebration, 2005)

(Part 2)

Ladies and gentlemen...

Dharma in ancient India was called just – Dharma; not Jain dharma, Hindu dharma, Bauddha dharma, Christian dharma, or my dharma, your dharma and so on. Unfortunately true Dharma turned into various sects with their own rituals, dress codes and philosophies. Without personally understanding Dharma (Dhamma), or natural law as it may be called, at the experiential level, the knowledge of true Dharma is indeed lost.

As I mentioned before, I went to my teacher with much trepidation as I was going to a Buddhist teacher. I made a firm resolve: 'I will try out their teachings once, but I will never ever become a Buddhist.' Sayagyi U Ba Khin talked about *sīla* (moral conduct), *samādhi* (control of the mind) and *paññā* (wisdom) which all sounded good, and I felt I could follow them, but I would never become a Buddhist.

Sayagyi said however that what he was going to teach me was Vipassana, the ancient knowledge of India. I thought, 'Ancient knowledge of my country! I have never even heard of it!' I went home and searched for the word 'vipassana' in the Hindi dictionary as I was an avid reader of Hindi literature. I did not find the word there, nor even in my Sanskrit dictionary.

It is unfortunate indeed that the very word of vipassana was lost in its country of origin. Fortunately, due to the outstanding efforts of the people of Myanmar where it was preserved in its pristine purity, the teachings could come back to its country of origin. After my introduction to Vipassana meditation the teachings of Lord Mahavir, the words of Gita, in fact the Dharma itself became so clear!

Lord Mahavir has used this term vipassana saying: *Āyata cakkhū, loga vipassī*; meaning he who is a *vipassī* will receive the vision, the vision of wisdom (*paññā*). He also used the word *āyata*, meaning far reaching vision is received.

Now let us understand what is meant by the term *loga* as in: *Logassa ahobhāgaṃ jāṇati, uḍḍhaṃ bhāgaṃ jāṇati, tiriyaṃ bhāgaṃ jāṇati* (Jināgama-granthamālā, Granthānka-1/91). It means within this physical body wherein all the external lokas (worlds) reside.

Further understanding this *loka (loga)* – the lower half of the body (*Logassa ahobhāgaṃ*), the upper half of the body (*uḍḍhaṃ bhāgaṃ jāṇati*), front and back of the body (*tiriyaṃ bhāgaṃ jāṇati*), know the physical self well by experiencing what is happening. Our entire lives have been spent knowing the external world. We have never seen what was happening within the physical body. We may keep saying, "this body is not me, it is not my soul" but within us there is immense attachment to the physical body as well as the mind. The 'I' is fully immersed in them.

When we practice Vipassana meditation, then we see that this bundle of atoms called *anupariyaṭṭamāṇe* is changing constantly. The body and mind is ever in a flux, every moment creation and destruction, changing, never still. Practicing Vipassana we can experience this constant flow of atoms. We also understand how deeply we are attached to this physical self, thinking, 'this is me, this is mine.' But which atom can be called me or mine! We are attached to it and when it changes, which is inevitable, we get deeply disturbed.

Practicing Vipassana we become aware of this reality. But we need to be careful of pitfalls. While practicing meditation, instead of observing whatever arises dispassionately we may start getting attached to the pleasant sensations that arise. This is particularly true when we are new to the practice. Gradually of course we will realise that whatever arises, whether pleasant or unpleasant, needs to be observed dispassionately.

Lord Mahavir talked about – *sandhim vidittā* – the point of connection. Some people who come here say they are looking at the connecting joints – the elbow joint, the hand joint and so on. But what is to be gained by that? We have to *experience* that point of connection where the aversion and craving get linked with our mind and body, and by observing it, we work towards going beyond craving and aversion.

Sandhiṃ vidittā – one who is able to watch that link where pleasant and unpleasant experiences generate craving or aversion. Such a person is called a strong one, he is worthy of praise, he unties his knots – *Esa vīre pasamṣite, je baddhe paḍimoyaye.*

The work of opening the knots that have bound us since birth can only be done in a human life. A human life is the most valuable. The ability to open these knots is given to us alone by nature. Animals, birds, reptiles and insects cannot do this. A human being has the ability to look within and he is able to stop the pattern of tying new knots. When that happens, the old knots start dissolving automatically. *Khiṇaṃ purāṇaṃ, navaṃ natthi sambhavaṃ.* This is the law of nature. For instance, if you want to stop a fire burning you have to stop adding fuel to it. As soon as you stop adding new fuel, the fire will gradually be extinguished as the old fuel burns off. So also you have to stop creating new craving and aversion so that the old supply gets used up, taking you to the state beyond craving and aversion. This is the highest goal of a human life. How to be truly free of defilements, how to be truly non-violent? For that deep meditation is essential.

Those who reach this stage of meditation can see how much heat and fire the old stock of defilements contain within. Watching this fire within is highly beneficial. There are those in India and elsewhere who sit by fires covered in ash. How does that help! It was India's great misfortune that such priceless knowledge that can free us from the cycle of life and death was lost here. And now having returned to the country of its origin it is often not well received though it is the true spirituality of India.

We have forgotten the words of the great sages. Lord Mahavir said: *jahā anto, tahā bāhiṃ, jahā bāhiṃ, tahā anto;* meaning what is inside is also outside and what is outside is also inside. Every moment, every atom in the universe, every atom within the body and mind is changing. Don't accept it blindly. The Lord further said to watch the body in its entirety – *anto anto pūtidhantarāṇi,* and *puḍho visavatāiṃ* – that is, remove all the *āsavas*, the defilements stored within.

Such beneficial teachings which are mentioned in all spiritual traditions were lost; only the words remained, without their true meaning. Now Dharma has returned with immense benefit to many. The extent to which people work on themselves, is the extent to which their stored defilements of anger, fear, lust etc. are reduced. Often we encounter people who see others benefitting from these teachings and yet are reluctant to try it, as they continue to think of it as Bauddha dharma. I feel compassion for them as I too was once caught up in the same confusion.

Gita tells us about balanced wisdom – *sthitapragñāsyā;* to go beyond fear, anger etc. My teacher told me he would teach me only these three – *sīla, samādhi* and *paññā,* nothing else, because all Buddha taught was contained in these three. 'Try this for ten days' he said. When I went there I saw Dharma

as Dharma, not Bauddha, Hindu or Muslim dharma. These adjectives weaken Dharma as they become primary and Dharma becomes secondary.

While doing research on ancient literature at our centre, we saw that 1500 years after Lord Mahavir passed away, the word 'Jain' was used for the first time. Similarly, for 500 – 700 years after Lord Buddha's time the word 'Bauddha' was not found in any literature. Neither Buddha nor Mahavir used these words. Indeed even the word 'Hindu' was not used in reference to its community for a long time. Once sectarianism started, various sects started giving names to their own philosophies, rites and rituals which then became prominent. As rituals took precedence, Dharma remained only in empty recitals. Now as people awaken to the truth, they will realise that Dharma is primary and it must arise in our lives.

Dharma na Hindū Bauddha hai, dharma na Muslim Jain;

Dhamma is not Hindu or Buddhist. Dhamma is not Muslim, or Jain.

Dharma citta kī śuddhatā, dharma sānti sukha cain..

Dhamma is purity of mind, peace, happiness, serenity.

Dharma belongs to all, not to any one community or sect.

I would like to say one last thing today. In ideal traditions of pure Dhamma it is imperative that the Dhamma teacher does not ask for any donations ever. This rule should never be broken. However I will now break this tradition even if it is a moral offence. And what will I ask for? Give me 10 days out of your valuable time. Give me 10 days for your own welfare, for your own liberation. And later, who knows how many more will benefit as a result, how many more will come to the path of liberation through you!

May all of you who have come to this gathering set aside 10 days of your lives and grow on the path of Dhamma for your highest welfare, for your own liberation.



Question and Answer with Goenkaji

Q: I have been offering puja (worship) and rituals to gods for so many years. Is this not dharma? Will it not reduce my collection of defilements and increase my bank balance of good merits?

Goenkaji: This is a valid question. Let us understand what puja is, the ritualistic offerings to gods. We accept a statue as a deity and offer it flowers, light lamps and think we have offered puja. In ancient India it was a custom that if we receive some knowledge or something else from a person or god, we would absorb it within, imbibing it in our lives. This would be the highest mark of respect towards the giver. But if we do not imbibe what he has given to us in our lives and continue to praise him saying "You are the exalted one, a fully realized one" and so on, then what do we gain?

Nothing! Does god want us to bow down to him and offer endless praises, offerings of flowers and so on? What he does want is for us to follow the laws of nature, the eternal dhamma. This is true puja, true offering to him. This puja of reducing your defilements will take you to your highest welfare. Otherwise your whole life will be lost in the delusory belief that you have done true puja.

Q: Will Vipassana meditation help with depression?

Gji: The sages of ancient India researched like super scientists and realised that when any defilement arises within us – be it craving or aversion, jealousy or depression, whatever arises, it seems that an outside event has resulted in our craving, jealousy or depression etc. However this is not true! When an event occurs outside, it contacts our eyes, ears, nose, skin or mind which in turn generates a sensation. We either like or dislike that sensation which gives rise to defilements. We may feel that we are depressed because some particular event has taken place which we did not like. This is only an apparent truth, a superficial one. The real truth is that the cause behind this depression is the sensation that has arisen on the body as a result of a stimuli. When we learn to observe these sensations, or to put it in Lord Mahavir's language, when we learn to see this *sandhiṃ vidittā*, point of connection – craving and aversion within mind and body and see *ih macciehiṃ* – it is so ephemeral, so impermanent, then we realise the deeper truth as to what we feel aversion or attachment towards! As Lord Budha said: *sabbe sankhārā aniccā' ti, yadā paññāya passati*, meaning all that arises is passing away, nothing is permanent, then who or what shall I feel attachment or depression towards! Observing this truth will make us stronger and the feeling of depression will start getting reduced, till it finally dissolves. Innumerable people have come out of depression in this manner.

An alcoholic comes to us at times and says, no matter how much I try I am still unable to come out of this addiction. We say, this addiction to alcohol is only an apparent truth. In reality the sensations that arise due to your consuming alcohol feels very dear and appealing. Your desire to constantly experience those sensations create desire to consume alcohol. The day you start observing these sensations with equanimity and objectivity, that day your attachment to drinking will start dissolving and you will start coming out of this addiction. Many people have come out of it in this way. This work cannot be done by mere lectures. One has to work and work hard.



First Course at Dhamma Arunachala

Work has been completed at the centre of Tiruvannamalai to accommodate 60 meditators. First 1-day course was successfully held on 2nd Oct.. For more info: Please refer to the newsletter of 2nd June 2015, Vol. 25, No.6 or **Contact** - Email: info@arunachala.dhamma.org; 'Dhamma Arunachala' Bank A/c no: 50200008243761, IFS Code – HDFC 000010, More details on Website: www.arunachala.dhamma.org



Center News from Cambodia

Dhamma Laṭṭhikā which opened in January 2004 is in Battambang, 290 kms west of the capital. Two courses a month are conducted for up to 130 students per course. Approximately one quarter of the meditators come from abroad. A number of Assistant Teachers have been appointed in the last couple of years to help serve the expanding number of courses. The first 20-Day course will be held this December. **Dhamma Kamboja** is the second Center to be developed in Cambodia. It is actually the relocation of the first Cambodian center developed in the mid 1990's of the same name. The original facility was deemed too small for long term development. The current property was purchased in 2012. The center is situated on 25 hectares in Roluos Village, Kampong Cham province, 110 kilometers east of Phnom Penh. It is a central location being bordered by 4 provinces. The center can accommodate up to 39 students, and began holding 10-day courses from September 2015. A master plan has been drawn up and construction of a Dhamma Hall for 120 students will begin shortly. A new facility for course registration, group sittings and one-day courses in Phnom Penh has just been completed.

Contact: Central office at Phnom Penh Tel : +855 92 803 406. **Course Registration: Dhamma Laṭṭhikā** +855 92 93 16 47 **Dhamma Kamboja** +855 92 668 281

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Children's Meditation Courses in Mumbai

Date: 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 HighSchool, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Ulhasnagar:** A Block 703/1405, 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 course was successfully held at Global Pagoda on 2nd Oct. with approx. 4000 people on occasion of Gratitude day (29th September) of Respected Satyanarayan Goenkaji.

On this day about 150 bhikkhus were given Sangha-dana at the Pagoda expressing gratitude in presence of Respected Mataji and others.



ADDITIONAL RESPONSIBILITIES

1. Mr. Khageshwar Aryal, To assist center teacher of Dhammatara, Nepal.
2. Mr. Nar Bahadur Gurung, To assist center teacher of Dhammapokkhara, Nepal.
3. Mr. Motilal Khanal, To assist center teacher of Dhammasurakhetta, Nepal.
4. Mr. Baburaja Maharjan, To assist center teacher of Dhammakitti, Nepal.
5. Mr. Devkishan Mundada, To assist center teacher of Dhammabirata, Nepal.
6. Mr. Yogendramuni Tuladhar, To assist center teacher of Dhammajanani, Nepal.

NEW APPOINTMENTS ASSISTANT TEACHERS

1. Mr. Tejrao Ingle, Buldana
2. Mrs. Anita Patil, Jalgaon

3. Dr Dulal Kanti Das, Kolkata
4. Mr. Yogesh Agrawal, Ahmedabad
5. Mrs. Alka Agrawal, Ahmedabad
6. Mr. Mrinal Desai, Mumbai
7. Mrs. Sakuntala Agrawal, Nepal
8. Mrs. Mima Shakya, Nepal
9. Mrs. Bishnu Maya Aryal, Nepal

Childrens' Course Teachers

1. Mr Sushant Jadhav Mumbai
2. Mr. Milind Yadav Mumbai
3. Mr. Kapil Malhotra Mumbai
4. Ms. Savita Beria Mumbai
5. Ms. Pooja Kedawat Jaipur
6. Mrs. Jayshree Chandorkar Raigad
7. Mrs. Inbal Milgrom Israel
8. Daw Mu Mu Soe Myanmar
9. U Win Maung Myanmar
10. Daw Cho Cho Mar
- 11 Mr. Xiang Yu Zheng China

One-day Mega course schedule at Global Vipassana Pagoda for 2016

Sunday – 17th Jan. in Gratitude of Sayagyi U Ba Khin (19th), **Sunday 22nd May**, Buddha Purnima (21st May); **Sunday 17th July**, Guru-Purnima (19th); **Sunday 2nd Oct.** in Gratitude of Respected S.N. Goenka (29th Sept.) & Sharad Purnima.

One-day mega courses will be held at GVP in presence of Respected Mataji. Time: 11 am to 4 pm. Non meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggana Taposukho:** Avail of the immense benefit of meditating in large group. For registration **Contact:** 022 28451170 // 022 337475-01 / 43 / 44 – Extn.: 9. (Tel booking: 11 am to 5 pm daily). **Online registration:** www.oneday.globalpagoda.org.

DHAMMA DOHAS

*Vipaśyanā ke yoga se, prajñā jage ananta,
Rāgadvēṣa saba ke miṭeṃ, hoya dukhoṃ kā anta.*

May eternal wisdom arise for all by the practice of Vipassana, May it dissolve craving and aversion for everyone, ending all suffering.

*Sadiyoṃ se chūṭā rahā, parama satya kā bodha,
Kadama-kadama para kalpanā, kadama-kadama avarodha.*

The knowledge of eternal truth was lost for aeons, Instead there was only imagination and obstructions at every step of the way.

*Dharamahīna jīvana jīye, rahe bhrānta hī bhrānta,
Baḍhe citta udvega hī, baḍhe kleṣa, ho klānta.*

One lives a life devoid of Dhamma, lost in illusions, As a result agitation, pain and misery grows deeper and deeper. *Dharama mile, dhāraṇa kare, saca ke darśana hoya, Karmoṃ ke kalmaṣa kaṭeṃ, mukti dukhoṃ se hoya.*

The truth is seen when Dhamma has been found and one and lives by it, The accumulation of past karmas get dissolved and one is freed from suffering.

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