



WORDS OF DHAMMA

*Hatthasamyato pādasamyato, Vācāsamyato samyatuttamo;
Ajjhatarato samāhito, Eko santusito tamāhu bhikkhuṃ.*

— Dhammapada 362, Bhikkhuvagga

A bhikkhu is one who is controlled in his hands, his feet, his speech, is most disciplined, delighting in the truth within, calm, contented, alone.

Freedom from Impurities is Freedom from Misery

(This is part 2 of the third day's discourse in a three-day series of Talks given by Principal Teacher S.N. Goenka in 1998 at Ramabai Ambedkar Girls' High School, Nasik, Maharashtra. Parts 1 and 2 of the first day's discourse appeared in the December 25th 2015, and March 23rd 2016 newsletters. Parts 1 and 2 of the second day's discourse appeared in the May 21st and June 20th 2016 newsletters.)

Continued...

In order to know oneself, a Muslim saint from the Punjab said, "A saint is a saint, without prefix of Muslim, Hindu, Sikh, Bauddha or Jain. He who has calmed and purified his mind has become saintly." He further said –

Haashim tinha rabb pachhata, jinha apana aap pachhata.

"He who has recognized himself has recognized god."

What indeed is god? It is truth, it is purifyity of mind. One attains purity of mind by realising the truth within. What else could one want?

However, for that, first the mind has to be brought under control. Instead of us being enslaved by the mind, it must move according to our command. For this, out of many techniques of meditation practice, Vipassana gives us this wonderful technique of being aware of our breath that has a deep connection with the defilements in our minds. As we progress in meditation, we begin to realise how deep this connection is.

When a person comes to a Vipassana camp for the first time, he begins by observing his breath coming in and going out. He has to know the truth regarding the self that he calls me and mine and this is the first truth that he sees. "Who or what is this that I call me or mine? Is this body, this mind truly mine? Or is there something beyond these that is mine"? This truth must be understood at the experiential level. Do not believe something merely because it is written in books, or spoken of in our traditions or by our gurus. Truth is that which is experienced; then only it becomes 'our truth'. Otherwise, it is the truth of books or our guru's truth. It is somebody else's truth. Moreover, until it becomes our truth it does not do us any good.

Only the Truth; No Imagination

How then do we gain knowledge about ourselves? For that, first close your eyes and sit cross-legged, keeping the body still, and not talking. Start observing and see what realities emerge regarding one's self. The very first truth that will emerge is that the breath is coming in and going out. This is your starting point. Stay grounded in reality and do not indulge in imagination. As soon as any imagination begins, it

will expand and take over. Then the reality or truth, even the ultimate truth will move further away.

There is no place for any imagination or belief. Stay with the experience of incoming and outgoing breath. As days pass and the mind becomes more focused, it will begin to get subtler, sharper and more sensitive. Then the truth regarding mind and body will further reveal itself.

This is the practice for the first three days, trying to keep the mind focused on a small area below the nostrils. The mind keeps running away from this small area and we bring it back every time. With constant effort, the mind quietens a little and becomes focused. We can then start to feel that in the small area below the nostrils some sensation is arising.

Sensations Throughout the Body

These sensations are taking place in every part of the body. Every moment some biochemical reaction is taking place in every part. Nevertheless, immersed in our superficial involvements, we have never noticed this before. Now that we are focused on the area below the nostrils, we sense some sensation here like tickling, itching, pulsating, vibrating or anything else. Perhaps you might say that these are just simple, ordinary sensations, but it is whatever happens at the physical level that we have to know.

By the fourth day one begins to feel these sensations everywhere throughout the body from head to toe. Something is happening, something is changing. In addition, along with this, something is changing in the mind as well and we see this changing nature of the mind. However, what do we gain by seeing this, you may ask? It is a scientific technique, not some rite or ritual. The breath and then the sensations taking place in every part of the body have a deep connection with our mind and with the defilements occurring there.

The ancient rishis of India researched penetratingly in order to discover the laws of rit, laws of nature pertaining to the self. This super scientist, Gotama Buddha, also searched for nature's law very deeply within and pierced the veil obscuring the truth with the objective vision of a scientist, until he understood the ultimate reality of existence. He discovered the secret of why one becomes miserable and how one comes out of this misery.

He also understood that when any defilement arises within, it could not do so without some sensation arising along with it at the bodily level. For instance, if anger arises, then the body will become hot, the heart may palpitate, some stress may be felt, and some reaction or other will take place. Mind and matter have a strong relationship and the two cannot be separated. Indeed, they influence each other.

Another vital reality that he discovered was that if someone insults us and makes us angry then unpleasant sensations like heat, stress, and palpitation arise. This

unpleasantness generates further anger that results in more sensations that are unpleasant. A vicious cycle has started. We keep on multiplying anger or any other negativity, and also our misery. We do not see what we are doing and what is happening within. This great scientist from our country went deep into this phenomenon and discovered that whenever any defilement arises, it brings with it an asava, a flow of impurity. Let us understand this a little bit more.

When one is angry, or expressing any other emotion, then along with the blood flowing through the body, a biochemical flow starts. This occurrence could be glandular or non-glandular. This biochemical flow that starts with anger creates agitation that raises the level of anger, that in turn generates an increased asava or biochemical flow of impurity in the body. One can remain angry or miserable for hours in this way. No one else but oneself is responsible for this state of ignorance!

There is one more meaning of the word asava, which is addiction. One gets addicted to this feeling and justifies it by saying this anger, or any other defilement, is but a part of life, and one continues to indulge in this behaviour. For example, like a painful itch, it is unpleasant but one keeps scratching it all the same. One has become habituated to one's own misery and keeps rolling in it.

Vipassana develops awareness within us with the resolve that, "I will not indulge in this defilement that brings about such an unpleasant sensation. What then shall I do?" This very unpleasant sensation must be observed objectively, with equanimity. Then its nature will be understood. It will become clear that it makes one restless and agitated, and secondly that it does not stay forever, but arises and passes away eventually. No sensation that arises is permanent; but it is liable to destruction, liable to change. One now knows this through experience, not through some book, the Gita, or from a guru, Buddha or Mahavir. One can see that its nature is such that it is forever changing. Then what is the point in reacting to it? One understands, "If I just observe it the vicious circle of an event and reacting to it will break. Earlier, I rolled in my anger, sensual craving or arrogance for hours. Now I observe these sensations that link mind with the body." A person may begin to understand this deep connection between the two in one camp of ten days or it may take longer. This will depend on how well he or she works.

As you develop awareness and walk on the path of truth, at first the grosser sensations will arise – heaviness, pressure, pain. However, as one keeps watching, the sensations will start melting. The entire body is now just a flow of waves. While this gross heaviness too is the truth, the deeper truth is that the body is made up of tiny atoms where there is no solidity. Moreover, the atoms too arise and dissolve like waves. The body thus is nothing but wavelets. As you watch this truth, the body that felt like solid clay, has now been 'awakened'.

One moves deeper and the secrets reveal themselves as one sits for 10 days, 20, 30 or more days in Vipassana camps. A person now notices that when any of the five senses is stimulated, whether a word strikes at the ear sense door, a vision is seen by eye sense, an aroma reaches the nose sense, or something is tasted by tongue sense, what arises is nothing but wavelets and wavelets. Indeed even if the tiniest thought arises in the mind, it is nothing but wavelets.

As a person continues to observe, he knows that the body is nothing but wavelets, there is no solidity. A sound coming in through the ear sense door, or any other sense organ that has been stimulated by stimuli, is also nothing but tiny wavelets. Waves striking against waves and starting new waves. Just as when a bell is struck, a sound vibration begins where it was struck and then spreads throughout the entire bell.

Whether a sound strikes against the ear, a taste touches the tongue, a fragrance enters the nostrils, a vision floats in front of the eyes, something touches the skin or a thought arises in the mind, any stimuli that touches any sense organ is experienced as nothing but wavelets.

Four Aspects of Consciousness

There are four aspects of the mind, or let us say of consciousness. When an external stimuli, for example a sound makes contact with the ear, the first aspect of the mind will raise its head and say that something has happened at the ear sense door. Of our six sense organs, whichever one receives an external stimuli, then this first aspect of mind will say just this, something has happened.

Then the second aspect of mind will raise its head and ask: what happened? What is this sound? It will try to recognize the sound, or any stimuli that has arisen, on the basis of its experience and evaluate it. For example, say a word of abuse or praise has occurred. It will recognize this and give an evaluation of good or bad depending on how it sees it. If it is a word of abuse, it will say this is not good. If it is a word of praise it will find it to be very good. This is the job of the second aspect of the mind.

Then the third aspect will raise its head. If it is a word of abuse, it does not like it, and so the waves flowing through the body that were neutral now turn unpleasant. In the case of words of praise, the neutral waves turn pleasant. The third aspect of the mind has recognized and felt these sensations, these waves that flow through the body.

The fourth aspect will now raise its head. It will react. If it's a word of abuse, "I do not like it. I do not want it!" It will feel aversion. And in the case of a word of praise, it will feel pleasant waves arising and will want more of it. It will feel craving or desire for it to continue.

The mind that becomes conscious is aware of this whole drama of the mind and sees how craving and aversion arise, how defilements arise; and how in our unconsciousness, we multiply them. Once we become conscious, we will not let them multiply. We will simply observe. By merely observing we take away the strength of these defilements, their food, and they will dissolve away.

Universal Truth

Anyone can do this, it makes no difference who one is, or from which community one comes. Whoever practices this will certainly get results. India gave only one Dhamma and that is – observe within. Wherever the defilements arise, finish them right there. Do not allow them to grow. With this understanding, the habit pattern of multiplying defilements will change.

This all-pervasive knowledge of India does not belong to any one sect or community or even any one country. It belongs to the world. This is the reason why previously it spread widely throughout the world. Now it must arise once again for the same reason that it did before: to heal the world of misery. Everyone's disease is the same, so the cure also must be the same.

This was the greatness of India that these depths of understanding of the universal Dhamma were discovered and were given to the world. It is now time to awaken the universal Dhamma once again. It is complete within itself and must remain pure. If anything is added to it then difficulty will arise. Keep aside your old beliefs and see the reality as it is within.

Once you start to observe the truth of the mundane, the physical aspect will be felt at the experiential level and will break the solidity down to tiny atoms; and you will see that even the atoms are not solid, they too are nothing but wavelets. Indeed, even thoughts that arise in the mind, any defilement that has come with seemingly gross and heavy sensations is also nothing but wavelets and wavelets.

Buddha said that in the entire universe everything is wavelets, nothing else - **sabbo pajjalito loko** Today's scientists also say the same thing – there is no solidity in the material world, only wavelets and wavelets. The difference here is that Buddha arrived at this conclusion through his own experience while these scientists reached it through the use of their instruments. As a meditator progresses he too experiences the same truth – that there is no solidity in the universe, only wavelets and wavelets. At some point he may experience some sensations that feel congested and think that this seems solid, that it is surely permanent, eternal. But do not stop there. Observe this too and keep moving and you will see that that solidity will also start to dissolve. As you keep observing, at first the solidity will break to cover a fist sized area, then a thumb sized area, which was called angushta pramaan, further melting to the size of a sesame seed and further to the size of a hair. Having further melted away totally it was called – **chhindanti hridaya granthi, bhindanti sarva sanshaya.**

This is the law of nature – the combination of mind and matter is impermanent even though it may delude us into thinking that it is permanent, eternal.

With all the knots having melted away all doubts are gone. The law is now well understood. The field of mind and body is the field of impermanence, anicca, where everything arises and passes every moment. And we in our ignorance generate aversion and craving towards it. When we become free of craving and aversion, free of defilements, then how can any doubt remain? One then goes beyond this state and the final goal is reached. One now experiences that which is beyond this, which is permanent, absolute. One can call it by whatever name one wants to; it does not matter.

This is the most vital work to be done, and people waste their time battling over, “This is my tradition and belief, that is yours.” and so on ... how can that help? Neither person debating has experienced the truth. Experiencing is what is important, otherwise it is only blind belief, not true knowledge. When one experiences the ultimate goal, one will not be able to speak of it. That which is beyond matter, where our senses do not work, is a state which may last for a minute, for ten minutes, for an hour or even several hours. Then one returns to the existence of senses and becomes active once again. But he or she has changed totally. How indeed can he describe that purified state! It is like a dumb man's sweet, impossible for him to describe.

Bole so jaane nahin, jaane bol na paye.

Goonge ki ri sharkara, chakh chakh muskaya.

If one gets into long-winded conversation about that which is beyond, know that he has not experienced it. This foolish one is unfortunately lost.

Instead of wasting time on empty discussions, one must immerse oneself in efforts to experience the truth. Then the words will go silent. Once someone persistently asked a saint to describe that state, and the saint said –

**Roop nahin, rang nahin, shvet nahin Shyamji,
Tum sada ek ras Ramji, Ramji.**

It has no form, nor any colour. It is neither white nor black. He says what it is not. But cannot say what it is. How can he! It is always one singular state of being.

If one lives the life of Dhamma, then he certainly gets its fruit. And if he indulges in mere empty talk then he has lost something precious. Of course, coming to such Dhamma gatherings is beneficial, but it should not turn into intellectualism, where you go to hear someone, then somewhere else to hear another speak, and then to yet another. You will waste a lifetime in this entertainment. The day you realise, “I must practice, I must realise the truth at the experiential level, I must see how the impurities arise, and multiply, and how this process can be stopped and rooted out,” is the day your true welfare has begun.

A great saint of India had this to say about intellectual entertainment --“Wherever I look, I find too much talk - as if the speaker is addicted to his own ability to speak. He is delighted to see the large gathering in front of him, and is filled with warm feelings of being such a great guru”. In addition, he said that the listener too is addicted to hearing. “Oh! What a wonderful Dhamma talk I heard today!” Both are lost in their bliss. Hence, the saint further said – **‘kathe na hoi’** – ‘mere talk does not help’, **‘sune na hoi’** – ‘mere listening does not help either’. Then what does help? He says – **‘kiye hoi’** – ‘doing helps’.

You have to work. This human life is so precious. This work cannot be done by animals, birds, or reptiles. Human beings alone can do this work. Nature or god has given this huge power to human beings that they can look within and reach the very place where the defilements and impurities arise, and can observe them and dissolve them; they can become free of the cycle of existence. Such an invaluable life, why waste it in outer worldly matters?

It is time to wake up. Go within and see the truth and work for your true welfare. All who have come to this Dhamma gathering possess seeds of good paramis (good qualities that lead to liberation), that is the reason you have come here; otherwise you would have gone to a cinema or some other sensual entertainment.

Indeed, you possess a seed of Dhamma. However, it should sprout, grow, and start giving fruits. It will then lead to immense welfare for yourself and others.

May all who have come to this gathering find their true welfare! May all be liberated!

Kalyan Mitta

Satya Narayan Goenka

Importance of Lighting a Pagoda

Resp. Goenkaji always said that it is of special importance that any Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for lighting of the Global Pagoda in the name of their near and dear ones may do so. The cost per night is Rs. 5000/-. For further information Contact: Mr. Derik Pegado- 022 33747512. Email: audits@globalpagoda.org. or, Mr. R.K. Agarwal- 7506251844. Email: rkagarwal.vri@globalpagoda.org



Notice of Error in Appointments in July 2016 English VNL

We apologise that a mistake was made in announcing a second CAT for Thailand in the print edition of the last English Newsletter (July). There is only one CAT for all of Thailand--Ms Jittinun Jewcharoensakul. This has been rectified in the online edition.

NEWLY APPOINTED BHIKKHU / BHIKKHUNI TEACHERS

1. Ven. Bhikkhu Anuradhapura Amatawimala, Sri Lanka
2. Ven. Bhikkhu Pannaseela, Sri Lanka
3. Ven. Bhikkhuni Nuwaraelye Subhashini Meniyo, Sri Lanka

NEWLY APPOINTED ASSISTANT TEACHERS

1. Shri Omprakash Gadlinge, Amravati
2. Smt. Surekhaen Bavishi, Rajkot
3. Shri. Dhanraj Ramteke, Nagpur

Childrens Course Teachers

1. Kumari C.S. Madhura, Bangalore
2. Daw Nang Seing Yine, Lashio, Myanmar

3. Daw Nang Pwe Aung, Lashio, Myanmar
4. Ms. Kyaut Yee, Lashio, Myanmar
5. Ms. Kyawt Kyawt Sein, Monywa, Myanmar
6. U Thein Tun Aung, Mandalay, Myanmar
7. Mr. Pyae Nyein Thu, Mandalay, Myanmar
8. Ms. Deavi, Mogok, Myanmar
9. Ms. Resamee, Mogok, Myanmar
10. Ms. Ma Phy Nyein Aye, Mogok, Myanmar
11. U Than Htay Oo, Mogok, Myanmar
12. Ms. Khin Seinn Win, Mogok, Myanmar
13. Ms. Phyu Phyu Win, Mogok, Myanmar
14. Daw Phyu Wah, Mandalay, Myanmar

Children's Meditation Courses in Mumbai**Date:** 21-8, 18-9, 16-10, 20-11, 18-12. **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
First Sunday	Wadala	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

“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:** A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Wadala:** “BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building **Contact:** Mobile: 98922-18186, 98201-50336, **Khar:** Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9930962652, 9869281410, **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865. **Ghatkopar:** SNTD School, New

Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505.

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 Opportunity to Serve at Dhamma Malwa Centre

A Centre manager is required at the Dhamma Malwa Centre in Indore, M.P. A person who is dedicated to dhamma and is willing to stay for long duration will be appropriate. Applicant should have done at least 3 – 4 10 day courses and served in at least one course. If reqd. suitable remuneration will be offered. Contact: Mob: 9626036141 // email: dhammamalwa@gmail.com



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

2nd Oct. in Gratitude of Respected S.N. Goenka (29th Sept.) & Sharad Purnima.

One-day mega courses will be held at **GVP** Time: 11 am to 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho:** 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

*Dekho apane āpa ko, samajho apañā āpa;
Apane ko jāne binā, miṭe na bhavasantāpa.*

Observe yourself, understand yourself, Without knowing yourself, the miseries of the world cannot be eradicated.

*Dekheṃ apane āpa ko, binā rāga binā dveṣa;
Jāge bodha anitya kā, to ukhaḍeṃ saba kleṣa.*

As you watch yourself without craving or aversion, Then awareness of anicca (impermanence) will arise eradicating all miseries.

*Jaba-jaba jāge krodha mana, jage dharma kā bodha;
Samyaka darśana jñāna se, karale cittaviśodha.*

Whenever anger arises within, may awareness of dhamma arise, Purifying the mind with true wisdom and knowledge.

*Maiṃ bhī vyākula nā rahūṃ, jagata vikala nā hoyā;
Sukha se jīne kī kalā, satya dharma hai soya.*

May I not be agitated, may the world not be agitated either, The art of living happily is the true dhamma.

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30/- (US \$10 OUTSIDE INDIA);

LIFE SUBSCRIPTION: RS 500/- (US \$100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF Vipassana Research Institute

Edited and published by R. P. Yadav for VRI, Igatpuri-422 403 and printed at Apollo Printing Press, G-259, SICOF Ltd., 69 MIDC, Satpur, Nashik-422 007

18 August, 2016 Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month Vipassana Newsletter Regd. No. 49916/90

WPP POSTAL LICENCE NUMBER – AR/Techno/WPP-04/2015-2017 Registered NO. NSK/232/2015-2017

DATE OF PRINTING: 5 August 2016, DATE OF PUBLICATION: 18 August 2016

PRINTED MATTER

If undelivered, please return to:

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