



WORDS OF DHAMMA

Uṭṭhānavato saṭīmato sucikamassa nisammakārino;
saññatassa dhammajīvino appamattassa yasobhivaḍḍhati.

The good repute of someone who is energetic, mindful, of pure deeds, considerate, self-controlled, heedful and living according to the Dhamma increases.

— Dhammapada 24, Appamādvaggo

Words of Dhamma Inspiration For Old Students

by
Principal Teacher S.N. Goenka

29th September was Respected Goenkaji's third death anniversary. The entire Vipassana Family expresses its profound gratitude to him. On this occasion, come and let us offer our deepest homage as we once again read his profoundly inspirational words that will help us in our endeavour of walking on the path of Dhamma. Deepening our practice as guided by him will be our true offering to our Teacher.

January 4, 2004, Delhi

Dear students!

Two things are very important for you to truly bring meditation practice (*sadhana*) into your lives. One point is to have learnt this practice in a Vipassana course, or to have ripened in practice over a number of Vipassana courses, along with not missing your morning and evening daily sittings once you return home. If you miss them, you will not get the desired benefit from these courses. Otherwise, these ten-days here will turn into just a mere ritual.

In the same way as you give food to the body two or three times a day to sustain it and keep it healthy, so also the mind needs its sustenance. These morning and evening sittings are the food which keeps the mind healthy and strong. Without this, the mind will grow weak and unhealthy and you will be deprived of the benefit that accrues from the practice.

The second important point to remember is that even though you may sit for Vipassana meditation daily in the morning and evening, you must also check whether it is manifesting in your daily life. Keep checking repeatedly. For instance, a meditator (*sadhak*) sees that previously he used to get angry in a certain situation; but now in a similar situation, when he becomes aware that anger has arisen, he sees that it is not as strong, not as intense. In addition, it does not remain for as long as it did previously. This is an improvement.

You must keep observing yourself repeatedly whether there is any improvement or not. In addition to anger observe the other defilements. For example, previously you may have become agitated in certain situations, and now agitation has indeed arisen again in a similar situation. But has it come with the same intensity, or is it less? Is there any improvement? In this way, keep checking yourself.

Perhaps ill will has arisen towards someone. It used to arise in the past, and now once again it has arisen. But does it remain in your mind for as long as it did previously, or does it dissolve more rapidly? Keep checking. How soon did you become aware of it? First of all, how soon did you become aware that you did something wrong; you became angry and generated ill will and hatred? Secondly, and of equal importance, how soon did you start generating a feeling of loving-kindness (*metta*) and goodwill towards the person to whom the ill will, anger and animosity had arisen? Having wounded someone with your harshness, anger, ill feeling and hatred, now it is important that you apply a healing balm. How soon did you start giving that same person metta from your

heart; 'may you be happy, may you be peaceful'. You will now come to know how strong this metta within has become.

If you are boiling in anger and you utter the words, 'May you be happy', it will not generate any goodwill. Calm the mind, quieten it, then metta can arise. Once the anger has gone and the mind is calm, then you can remember this person towards whom you expressed anger, spoke harsh words, generated ill will and as you remember him, you can generate goodwill and a loving feeling: 'May you be happy, may you be at peace'. If this happens, then you are indeed developing Dhamma in your life.

On the one hand, if you sit for a 10-day course but do not practice Vipassana daily in the morning and in the evening when you return home, then it will not give the proper benefit that it should. On the other hand, certainly it is good if you are practicing daily in the morning and evening, but if you are not checking whether Dhamma is manifesting in your life or not, then still your practice is incomplete.

Dhamma *must* develop in our lives, it must become *alive*, it must become an indivisible part of our lives; only then it truly starts giving benefit. Each individual must know if this change is taking place in himself or herself. No other person can make an apt evaluation and judgment.

You may have an associate with whom your relations are not very harmonious. That person may expect that because you have just returned from a meditation camp then you will likely behave according to his desires – as if the practice was undertaken just to make this person happy. Now, if you do not behave as that person wishes then perhaps he will ask you, 'What is the use of your practice? It is useless and you are useless as well'. If this does happen then just smile and tolerate this poor fellow as he has not understood Dhamma properly.

However, if this person has pointed out a shortcoming that truly exists, then thank him. Thank him for reminding you of a fault that needs to be rectified and say, 'Now I shall work to remove it'. However, if the criticism is baseless, if someone ridicules and falsely accuses you of something you have not done, then generate metta towards him.

In this way, see how Dhamma can become an indivisible part of you, how it manifests in your life, how it becomes your second nature. Then Vipassana gives us its full benefit. It becomes a tool of growth.

You have to be very aware. You have to examine yourself. Others too may observe you and say, 'Yes, certainly you are improving'. That is good. Nevertheless, remember that another person's evaluation of you may or may not be accurate. You have to evaluate yourself very dispassionately, very objectively. Check to see if the defilement within is just as strong as it was before, or if it has decreased. And if it has decreased then by how much? If you are continuing your practice, and there is no improvement in your behaviour and your nature, then it means that the practice is not being followed properly. It is not possible that you are practicing Vipassana mediation properly without there being some

improvement in your behaviour and nature. There must be a shortcoming somewhere. If so, then meet with your teacher and take guidance once again. Make corrections in your practice. Remain aware and keep yourself mentally healthy. As soon as you see yourself becoming unhealthy, double your efforts and see how you can come out of it. We must live a Dharmically healthy life. If this commitment, this perseverance remains unbroken then certainly you will make progress.

You are walking on the path of Dhamma. It will lead to your highest welfare in this life as well as in future lives. Progress must take place here and now, in this life. If there is no improvement in this life, then we cannot hope that there will be improvement in future lives. If life in this realm is improving then certainly life beyond this realm will improve also. We do not have to worry about what will happen when we get there. The future is the child of the present. If the present changes for the better, then the future will also be better.

So, taking one-step at a time understand the laws of Dhamma well. Step by step become free from your defilements, become free from your miseries. May you be happy and peaceful, may all who walk on the path of Dhamma achieve their highest welfare.

May you all be happy!

Questions and Answers:

Q 1: You said that when old *sañkhāras* (mental reactions) come out, they come out through sensations. Why so? If this is the law of the nature, then how do we examine it?

Goenkaji: When *sañkhāras* are generated, they are generated through sensations. Hence, when *sañkhāras* release, they release via the same sensations with which they were created. For example, if a thorn pricks us, it creates a sensation of pain. And then when it is removed with the help of a needle, then its prick creates the sensation of the same pain. Similarly, any sensation that was created while making a *sañkhāra* will be the same type of sensation that will arise while it is being removed.

Q 2: I do not understand the part in your discourses where you tell us that the fruits of karma (action) come as sensation. This is because my understanding is that the sensations are the nature of the body and may come due to so many reasons. Then why should we take them as the fruits of some past karma? Are we simply supposed to believe in this? Why?

Goenkaji: Lord Buddha has mentioned many causes for the arising of sensations. Here the fruit of karma is but one of many causes. However, when you sit for meditation, then the sensations that arise are in all likelihood ones that manifest as fruits of karma. The other reasons would be as a result of what kind of food you have eaten, whether there is any ailment, if you struck something while walking, etc.; these are not old *sañkhāras* but new ones. We walked carelessly and kicked a rock. We ate something heavy and unwholesome and suffered from stomachache; this is a new karma. Therefore, we need not believe that all sensations manifest as a result of old *sañkhāras* or karma. What we need to understand is that whatever the reason for the sensation is, and whatever the type of sensation arising is, what matters is that we are remaining equanimous and not making new *sañkhāras*. If we are not making new *sañkhāras*, then the process of their multiplication has stopped. Whether sensations arise due to this reason or that, if you are equanimous and not reacting, not making new *sañkhāras*, then your goal has been achieved, and you are making progress.

Q 3: How do we stop the force of thoughts? How do we make our minds free of thoughts?

Goenkaji: When you find that the thoughts are overwhelming you and you are unable to observe your sensations, then focus on the breath, on Anapana. Make the breath a little stronger. With this, when the mind starts getting a bit more focused, then move your attention through the body while continuing to observe the breath. As you observe the breath along with the sensation then the force with which the mind was running helter-skelter will start calming down automatically.

Q 4: The mind cannot remain empty without thoughts. Do we focus on breath and sensations in order to make our minds thought free?

Goenkaji: Becoming free from thoughts is good. However, if we are aware of sensations and at the same time we are aware of the flurry of thoughts in our minds, then this is fine. We need not start analyzing these thoughts, because if we do we will forget the sensations and the breath. At that moment, what is important is that there is breath or sensation and awareness of the mind being busy with thoughts; that is all. Having thoughts will not harm us if we do not get agitated due to this, or go into the details of the thoughts. Even though kamma will take place as a result of these thoughts, it will be weak like a line being drawn on the water. However, if we forget these sensations, then those same lines will be like lines drawn in sand or even carved in stone.

Q 5: Since quite some time now I have been doing Anapana. Until I am fully focused on it, it is pointless to do Vipassana. Is this correct or not?

Goenkaji: If sensations are there, then the focus will develop by observing the sensations throughout the body also. Observe the breath, observe sensations throughout the body, and as you keep observing sensations your focus will sharpen. If you wait for complete focus to occur before starting Vipassana then it will take a long time. Hence, do not ignore Vipassana. Of course, if you do not get sensations, then continue to practice Anapana, as you will not be able to practice Vipassana at that time.

Q 6: While doing Anapana how do we judge whether our concentration is good enough and if it is now time to start Vipassana?

Goenkaji: As soon as the noise in the mind reduces and the sensations start. If sensations have not arisen even in the area above the upper lip and below the nostrils then wait. However, if you are getting sensation in this region then you may start observing sensations all over the body.

Q 7: I can be aware of sensations, but I cannot feel them arising and falling. What shall I do?

Goenkaji: Sensation itself is an indicator of something that is ever changing within. What is sensation – something is stirring, happening inside which is giving rise to sensation. It does not matter if it takes time to be able to see clearly that this here has arisen, and now it has dissolved. That something is happening within is itself an indication that something is changing. It is not that nothing is happening and everything is static.

Q 8: What is the maximum amount of time to stay in one spot on the body?

Goenkaji: For a minute or two. Then keep moving. If you wait on one spot for too long then it is possible that some other place may lose sensation; and we do not want blind spots in any place whatsoever. We move through the entire body because we must feel sensation in every little part of the body.

Q 9: I feel stress at times when I am meditating.

Goenkaji: Then relax completely. Whenever you feel stress is arising, fully relax your body. If the stress is too much, then lie down for a while. Then work on your palms and the soles of the feet as well as on very soft and subtle breath. All this stress will dissolve, do not worry.

Q 10: Who will take this Vipassana tradition forward after you have passed on?

Goenkaji: The practice will go forward itself. Who am I to take it forward? How did it progress so far? If those who practice remain with the pristine purity then it will certainly progress. However, if some people in their madness start to add or subtract something then it will certainly be destroyed. In India, it was previously destroyed in this way. Hence, we should be very careful. Many people come and learn Vipassana meditation. Amongst them, there will be a few who will come to learn and after leaving, they will add something to it themselves and then begin to teach. We have no animosity towards them. However, in some area the tradition must continue to be taught in its total pristine purity. Then it will not matter that somewhere else it may be getting corrupted. People will see who is on the right path, and who is not. If it does not remain pure even in one single place, then it will indeed be lost.

Those people who come to learn and those who teach must remember that nothing should ever be added or subtracted. Everyone

should follow the tradition that has been laid down most sincerely and precisely. If it is maintained like this, it will be beneficial to one and all and will give good fruits.

(To be continued next month)

Anapana and Vipassana Courses – Police Officials and Jail inmates, Government of Maharashtra

Vipassana and Anapana courses are ongoing in Maharashtra for both new police recruits and police officials, and jail inmates and jail officials.

1. Providing 10-day courses to newly recruited police personnel –

After a long period of trying to organize Vipassana courses for police trainees, the first course was recently completed at the Police Training Centre (PTC), Marol, Mumbai for 630 trainees. At the same time 17 officials from PTC attended a course at Dhamma Giri. 'The trainees will be serving for the next 30-35 years in the police department so receiving Vipassana at the start of their careers is of great help to them as well as society at large, and they will help to create a better society,' said the Principal of PTC. 7000 new recruits will be trained this year, 2000 of them being females. The police department is keen on incorporating Vipassana into their training module in the future.

In addition, 600 police officials have received training in Anapana meditation this year.

2. Providing Anapana to all inmates and officials of jails in Maharashtra –

There are 29000 inmates and about 1500 officials in the jails and an effort is being made to offer Anapana training for all jail officials as well as inmates in Maharashtra jails within the next two months. The Superintendent of Byculla Jail and I.G. of prisons, initially allowed this program by providing it to almost 500 male and 150 female inmates. The inmates practice 10 minutes of Anapana twice a day guided through a centrally operated audio system. The response so far has been very positive. As soon as a session starts the barracks become completely silent, with officers reporting that they have never observed such silence in the jail before.

Considering the tremendous impact of these courses, the Prison Department of Maharashtra has issued a circular to start 10-day Vipassana courses in all jails of Maharashtra, and until the necessary requirements have been organised for conducting these 10-day courses, to provide Anapana meditation training to all inmates and officials in these jails. So far the following have received Anapana – Byculla jail: 1000 inmates and 100 officials, Nasik Jail: 500 inmates, Arthur Road Jail: 2500 inmates and 150 officials, Taloja Jail: 1000 inmates, Thane Jail: 500 inmates, Nashik Road Jails: 1100 inmates; courses at Kalyan Jail will start soon.

Dhammic Death

Vipassana teacher, Smt. Kamla Dharmadarshi, attended her first course in 1971 at Ahmedabad and remained dedicated to Vipassana throughout her life. Walking on the path of Dhamma, with deep faith and perseverance, she became an assistant teacher in 1987 and a teacher in 1997. Her latest responsibility was serving as the coordinating area teacher for Ahmedabad and north Gujarat. Serving Dhamma with her husband, she helped numerous people to lead a Dhamma life and this made her human life successful. She passed away peacefully on 16th September 2016 at home in the midst of family members. Her awareness and equanimity remained until the last breath and she passed away peacefully. Being inspired Dhamma family wishes her peace and harmony.

Shri Himanshu Mehta (Kumarbhai) was the son of Shri Ratilal Mehta of Hyderabad. Shri Kumarbhai has been settled in USA for many years and was regularly practicing meditation along with his wife. He was appointed as an assistant teacher in 2013 and has helped numerous people on the path of Dhamma. He breathed his last breath on 2nd September while maintaining equanimity. Metta from the Dhamma family for his peace and harmony.

His father Shri Ratilalji organised a Vipassana course for his entire family at his Hyderabad factory. Later he established a centre on family land that he had donated, and then organised the first Vipassana course at a centre in India, there at the Hyderabad Centre in 1975. Although the purchase of land and construction at the Dhammagiri Centre in Igatpuri had started earlier, the first course was not held there until 1976.

Shri Bhojraj Tarachand Sancheti, a long time local merchant from Igatpuri, was the Vipassana student who found and showed the land to

respected Goenkaji where the Vipassana International Academy, Dhammagiri was later built. Having found this land suitable for the worldwide spread of Dhamma, Goenkaji inaugurated the first Vipassana Centre in India here in 1975. From its inception until his very last days, Bhojrajji remained connected with the Centre and gave valuable service as a trustee and Dhamma server. In true dedication to Dhamma, Bhojrajji closed down his store, sold his house, and offered almost all his savings to Dhammagiri and settled with his wife at Dhammagiri to give full time Dhamma service. He did not have children, but had many brothers and sisters. After the demise of his wife he spent his remaining years at the Centre and the Sayagi U Ba Khin Village. He was taken to a hospital in Nasik where on 27th Aug. 2016 at 7:30 pm he breathed his last. The Dhamma family offers its metta for the liberation of this true server of Dhamma.

New Vipassana Centre Dhamma Junagadh – Gujarat

The Sixth Vipassana Centre in Gujarat is located about 18 km from Junagadh on Junagadh – Bhesan Road. Goenkaji had predicted a long time ago that there would be a centre in this area, and during a meeting with the trustees at his residence, Goenkaji himself named this centre Dhamma Junagadh. This was the last Centre to be named by him during his lifetime.

Junagadh is well known as a pious land of saints. Emperor Ashoka's Major rock edict at Ginar (250 BC) is in this area, as well as many meditation caves: Khapra-Kodia, Baba-pyara etc. They are proof that the Dhamma thrived previously in this area.

The centre is to be built on 11 acres of land in picturesque surroundings encircled by the Girnar Mountains. At night one can hear the roar of lions from the Girnar Jungle. The centre is easily accessible by Road and Rail. The centre will be developed in stages to accommodate 100 to 120 meditators. In the first Phase of construction work, the Dhamma hall, teacher's residence, kitchen and dining halls along with dormitories will be constructed to cater for 50 students. There is opportunity for those who wish to gain merits by helping with this Dhamma Project in various ways. The 'Vipassana trust Junagadh' has been formed and is operative. For more information contact: Dhirubhai Shah, Malkush, Near Bank of India, Gandhidham, Junagadh -362001. email drdhiru@gmail.com Mobile no. 09820656077; 09898022136. A/C name: Vipassana Trust, Bank: Bank of India, Branch: Gandhi Gram, Junagadh, 362001, A/C No.: 332210110003509, IFSC Code: BKID0003322. Donations are exempted under 80G of the Income Tax Act.

Vipassana Discourses and Public Talks of S.N. Goenka are now widely available Online

More than 100 plus albums of course discourses, public talks, introduction to Vipassana etc. in many languages are now available in nearly 30 online stores including: iTunes, Saavn, Google Play Music, Amazon music, Spotify etc. for worldwide distribution to stream or download.

Sanghadana and Group Meditations Organised to Commemorate Respected Goenkaji's Death Anniversary

On the occasion of the third Death Anniversary of respected Goenkaji, Sanghadana as well as large group sittings were organized in various centres in India as well as in many other countries. On this day 110 bhikkhus were offered Sanghadana and over 3000 people participated in a one day mega Vipassana course at the Global Vipassana Pagoda. It is indeed true that this profound teaching has remained alive owing to the singular efforts of the Sangha and has reached us in its sublime purity. To take care of the Sangha's needs is a householder's Dhammic duty. This was the reason Goenkaji performed Sanghadana. True homage is given by us to the lineage of teachers by practicing Vipassana regularly and bringing the teachings into our lives.

NEWLY APPOINTED SENIOR ASSISTANTS

Mrs. Asha Kumari, Noida
Brigadier Bachan Singh, Noida

NEWLY APPOINTED ASSISTANT TEACHERS

1. Mr. Jian Zhong Cai, China
2. Mrs. Jia Rui (Julia) Qian, China
3. Mr. Dhanraj Burman, Nagpur

Childrens Course Teachers

1.&2. Mr Sachin and Mrs Jyoti Gangurde, Mumbai

3. Mr. Debasish Mishra, Mumbai

4. Mr. Bansilal Ankulge, Mumbai

5. Ms. Watchara Jaiyai, Thailand

6. Ms. Prapakorn Cheungsamarn, Thailand

NEWLY APPOINTED CCT COORDINATOR

Mr Rajul Lineswala for Kolhapur, Goa, Satara Ratnagiri and Alibagh.

Dhamma Kaya, Vipassana Meditation Centre, Kushinagar, UP

An historic one-day course was arranged on 8th September, 2016 at Dhamma Kaya Vipassana Centre, a newly purchased 3 acre plot of land in Kushinagar, a historic place where Buddha breathed his last. Sixty-five students attended the course in a newly built mini-hall followed by Mini Anapana and an introduction to Vipassana session for nearby villagers. They were very pleased. After meditation, 3 Sal (Shala) trees were planted on the land.

An additional 3 to 5 acres of adjoining land needs to be purchased costing 35 to 40 lacs per acre, to provide sufficient space for developing a Vipassana Centre. They have already planned to start first 10-day course on site on Dec. 22, 16 to January 2, 2017. Students wishing to earn merits by helping in this regard may contact:

JETAVANA VIPASSANA MEDITATION CENTRE, bank a/c No. 35781747907, IFSC SBIN0003168, Gorakhpur. **Contact:** Dr. Vimal Modi, Arogya Mandir, Gorakhpur-273003, Mob. 9336418268, Sri Naresh Agrawal-9935599453, Sri Bhumidhar-9452975280. Email: dhammakaaya.vskk@gmail.com(Post--Dhuria, Tahsil- Kasya, 5 km. Kushinagar-Devaria Road, Kushinagar-274402)

Children's Meditation Courses in Mumbai

Date:

20-11, 18-12.

(Age 10 to 16 Only) Registration before Course Thursday and Friday

Place:

Goregaon

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"

2 Day Residential Anapana Course for Children: (age 12 to 16

Only for Boys) 25 to 26-12-2016, (age 12 to 16 Only for Girls) 27 to 28-12-2016, **Bhiwandi:** Naik Foundation Padaga village (Bhiwandi) Mumbai Nasik Highway (N.H.3) After Padaga Toll Naka, Near Pallavi Hotel, For Registration call 022-25008868, 25162505, 25011096. (Registration After 5th December Only)

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 Society, 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.

One-day Mega course schedule at Global Vipassana Pagoda

Sunday 22th Jan. 2017 in Gratitude of Sayagi U Ba Khin (19th Jan) and Mataji (5th Jan), 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

Durlabha sadguru kā milana, durlabha dharma milāpa,

Dharma milā sadguru mile, miṭe sabhī santāpa.

It is rare to find a true teacher, rare to come in contact with Dhamma. When one takes the path of righteousness and finds a true teacher then all his suffering ceases.

Dekho apāne āpako, samajho apānā āpa,

Apāne ko jāne binā, miṭe na bhava santāpa.

One should observe oneself, one should understand oneself. Unless one understands oneself, one's suffering

does not end.

Yahī dharma kī parakha hai, yahī dharma kā māpa,

Jivana meṃ dhāraṇa kare, dūra hoyā santāpa.

This alone is the test of Dhamma, this alone is its measure. When lived in life, it ends suffering.

Binā auśadha sevana kiye, kahām roga kā anta,

Jivana meṃ dhāraṇa kare, dharma hoyā phalavanta.

How can a disease be cured unless the medicine is taken? Dhamma lived in life alone can become fruitful.

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