



WORDS OF DHAMMA

**Yato yato sammasati, khandhānaṃ udayabbayaṃ
Labhatī pītipāmojjā, amataṃ taṃ vijānataṃ.**

Observing the rise and fall of the aggregates with equanimity, causes attainment of pure joy. To those who know that is Deathless.

— Dhammapada 374, Bhikkhuvaggo

Be a Living Example of Dhamma

By Acariya S.N. Goenka
(1924 – 2013)

These inspirational Dhamma letters were written from Burma (Myanmar) to family members in India who are Vipassana meditators and fellow students of Sayagi U Ba Khin. This letter dated 4.2.1969, Rangoon (Yangon), was written four months before arriving in India to conduct the first Vipassana course – to set flowing again, after 2000 years, the liberating Ganges of Vipassana in the country of its origin. (The Dhamma letters, written in Hindi, have been adapted for the newsletter).

Dear All,

Experience all benefits of Dhamma by practicing Vipassana.

With courage, face difficulties that arise in your Vipassana practice, in the path of Dhamma. Vipassana is a deep surgical operation of the mind, to remove its impurities. One has to face this process bravely. It can be painful to remove pus from a wound, but the pus has to be taken out.

Vipassana is the universal process to take out impurities from the mind. We objectively experience the impermanence of different sensations arising and passing away in each and every part of the body, from head to feet. By observing this impermanence, we are with the truth. And truth is very powerful. Where there is truth, there is wisdom. No more ignorance of the reality within. With wisdom through insight, there is ultimately liberation from all suffering.

The mind experiences more peace, and freedom from suffering, as it becomes purer with practice of Vipassana. Progressively, the mind is fully purified and then it experiences the ultimate truth of nibbāna.

To clean the impure mind, our compassionate teacher has given us the soap and water of Vipassana practice. If we don't work, how can we wash it clean? And the mind will be cleaned in proportion to the efforts we make in practicing Vipassana. If the mind is very dirty, then it will take more time to wash; if it is less dirty, it will take less time. The stock of accumulated impurities in the mind varies from person to person, both in quality and quantity. Therefore, comparison with

others is futile. The more effort we make in practising Vipassana to remove dirt from the mind, the lighter we will feel. After all, Vipassana is for this only: to remove the heavy load of suffering from the mind.

For success, we should be very alert, aware, attentive, and vigilant every moment. And observe that whatever we experience, its inherent nature is nothing but impermanent. Nothing in this world of sensory perceptions is unchanging, eternal and undying. In fact everything is impermanent, ephemeral and transient. And how can anything impermanent and momentary bring happiness to one? This mind-matter phenomenon – this so called 'I' – is in a constant state of flux. How unwise and foolish it is to develop attachment to that which is constantly changing! With this experiential wisdom at the level of sensations, we come out of attachment to 'me' and 'mine', and come out of suffering.

There is no self associated with these. In this way, observing impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*) at the level of sensations, the Vipassana meditator gradually progresses towards liberation from all suffering. Do not crave for results. Doing this will impede your progress in Vipassana. With strong determination, make all proper efforts to purify the mind. And leave the rest to Dhamma! Benefits are gained with every moment of Vipassana meditation, now and in future.

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End the Chain-Reaction of Suffering

This Dhamma letter dated 2-3-1967, Rangoon (Yangon), was revered Goenkaji's reply to his younger brother Radhe Shyam who gave invaluable support to Goenkaji in the early days of Vipassana returning to India. He was later instrumental in making freely available the entire teachings of the Buddha in a single computer disc (CD) and in the Internet (www.tipitaka.org). A senior Vipassana acharya, Radhe Shyamji passed away on the night of February 1, 2007, due to heart attack en route to Madhya Pradesh, central India, where he was going to conduct a Vipassana course.

Dear Radhe,

In your letter dated 30-12, you have rightly described in scientific terms the chain reaction of

impurities in the mind. Just as splitting an atom produces a powerful chain reaction, so too a single thought of ill-will arising in the mind towards anyone, produces a chain reaction of negativities. Let us then not allow a single thought of ill-will to arise in the mind.

We have to be very careful there is no such multiplication of negativities in the mind, ensure no explosive chain reaction of ill-will. Practising Vipassana, as taught by the Buddha, enables us to stop ill-will multiplying in the mind.

Different techniques of meditation were there before and after the Buddha. Practising these, the mind can become deeply concentrated and purified to a certain extent. But Vipassana taught by the Buddha is unique in its capacity to fully purify the mind. Let us understand why Vipassana practice is uniquely different from other meditation practices.

There are meditation techniques that use an external object to concentrate the mind - for instance, the mental image of a god, goddess or a saintly person in whom one has great faith. As long as the mind is fully engrossed in this mental image, one experiences some calm and peace. During this period, the mind is free from thoughts of craving, aversion, ill-will. The mind can even be full of thoughts of mettā (loving kindness), karuṇā (compassion), muditā (sympathetic joy) and upekkhā (equanimity). Certainly, benefits are gained.

This was why the Buddha never condemned other meditation practices. After all, as ascetic Gotama he had practised all prevailing meditation techniques of those days. Yet he found that concentration using created objects of meditation - such as images, words, beads, mantras etc - only purified surface layers of the mind. He found that latent impurities in deeper layers of the mind were untouched. Hence suffering continued at the actual level. These impurities keep surfacing, time and again, and produce a chain-reaction of suffering.

To end this chain-reaction of suffering, the Buddha found the practice of Vipassana to clean the mind at the deepest level. Vipassana is the meditation practice that completely stops all ill-will and ends the chain-reaction of suffering. When the mind is fully purified and free from craving, aversion and ignorance, one becomes liberated from all suffering.

The meditator objectively observes the truth of impermanence, by observing one's bodily sensations that are arising and passing away. The old habit pattern was to react to these pleasant or unpleasant sensations with craving or aversion – while ignorantly thinking we are reacting to outside situations, or to what someone said or did. With Vipassana, one experiences the truth that the chain reaction of suffering is due to our blind reaction to sensations within – not to happenings in the outside world.

There is no imagination or imagery in Vipassana practice, nor blind belief or blind devotion. There is only bare observation of the truth within, the inner reality as it is. Vipassana practice thereby makes us self-dependent, not dependant on the mercy of some supernatural power.

It is very necessary for the mind to be fully purified at its depth. If only surface layers of the mind are purified, then impurities remain dormant in the mind like burning embers covered by a thick layer of ash - the ash of ignorance of the actual reality deep within. These impurities arise and multiply in an inferno of suffering, whenever ignited by the spark of blind reaction to sensations. The chain reaction of suffering continues not only in this life, but in life after life.

How to practice Vipassana as taught by our revered teacher? First, the mind has to be made sharp enough to feel sensations – the bio-chemical reactions in the body as a result of mind-matter interaction. To make the mind sharp, we practise Ānāpāna – being aware of the natural incoming and outgoing breath. The calm and concentrated mind starts feeling the subtler reality of sensations.

Vipassana practice is to objectively observe not just sensations but the arising and passing away of sensations (*anicca*) throughout the body. One experiences the truth that all sensations are impermanent, fleeting and changing. Whether painful or pleasant, its nature is to arise and pass away. Everything that arises has to pass away. Understanding this law of nature at the experiential level, we no longer react to these sensations with craving or aversion. We merely observe the reality of impermanence within at the level of sensations (*anicca*).

The Buddha said:

*Sabbe saṅkhārā aniccāti, yadā paññāya passati/
Atha nibbindati dukkhe, esa maggo vissudhiyā//*

– Theragāthā Pāli, 15.1.676

All saṅkhāras are anicca (impermanent). When this truth is realized at the experiential level, then all misery is eradicated. This is the path of purification.

Saṅkhāras, or conditioning of the mind, are generated through blindly reacting to sensations with craving and aversion. *Saṅkhāras* can be eradicated only at the junction where they are created – at the level of sensations. This is the law of nature. To purify the mind at the deepest level, to change the habit pattern of the mind, one has to work at the level of sensations.

When the mind is fully purified, when all *saṅkhāras* are eradicated, then there is no new birth, no new life, death. One goes beyond the field of mind and matter, beyond the field of sensations. One is liberated from the cycle of birth and death, the chain of suffering.

Through the Law of Dependant Origination (*Paticcasamuppāda*), or the Chain of Conditioned Arising, the Buddha made clear how the chain of suffering starts, and how it can be stopped. Everything arises as effect of a cause. So to eradicate suffering, one eradicates the cause of suffering. Experiencing the Law of Dependant Origination through Vipassana practice is experiencing the entire teaching of the Buddha, leading to liberation from suffering.

The Buddha explained the Law of Dependent Origination: *avijjā paccayā saṅkhārā* - ignorance of inner reality causes blind reaction of craving and aversion to sensations, i.e. causes *saṅkhāras*; *saṅkhāra paccayā viññānaṃ* - *saṅkhāras* cause the arising of consciousness (*viññāna*); *viññāna paccayā nāmrūpaṃ* - consciousness causes arising of mind and matter; *nāma-rūpa paccayā saḷāyatanaṃ* - mind-matter (*nāma-rūpa*) causes arising of the six sense doors (*saḷāyatana*); *saḷāyatana paccayā phassa* - the six sense doors lead to contact (*phassa*) with respective sensory objects, such as visual objects for the eyes, sound for ears etc; and *phassa paccayā vedanā* - contact leads to the arising of sensations (*vedanā*).

In essence, everything we experience in life - sights, sounds and words, tastes, fragrances, bodily touch, and thoughts - is experienced at the level of bodily sensations. The meditator experiences the impermanent nature of these sensations. Thereby one experiences, at the deepest level, the truth that everything in life is impermanent and constantly changing. Nothing we experience in life is eternal, permanent.

Blind reaction to sensations generates *saṅkhāras*, multiplies impurities. This is the chain reaction of suffering. Now with the Vipassana training of equanimity to sensations, we change the habit pattern of blind reaction to sensations. No more new *saṅkhāras*, no more suffering.

The Law of Dependent Origination further explains how sensations are the most important link in this chain of suffering. If there is no equanimity, sensations lead to craving - *vedanā paccayā taṇhā*. Craving (*taṇhā*) for the pleasant soon turns into strong attachment - *taṇhā paccayā upādānaṃ*. This attachment is the rapid multiplication of suffering. One develops strong attachment to 'I', 'My', 'Mine' - ignorant of the reality that everything in the field of mind-matter is only a constantly changing, impermanent phenomenon. This attachment fuels the process of existence. This means that now we are supplied with the firewood and ghee. The fire will burn more strongly - *upādāna paccayā bhava* - attachment causes becoming (*bhava*); *bhava paccayā jāti* - the process of becoming causes birth (*jāti*), or next existence; *jātipaccayā jarā, maraṇa sokaparideva, dukkha domanassa upāyāsa sambhavanti*- birth leads to decay and death, sorrow, lamentation, physical and mental suffering. Thus, suffering continues in a chain of cause and effect.

Therefore the chain reaction of generating ill-will to others stops with equanimity to sensations - by observing their impermanent nature, and experiencing how we are actually reacting to sensations, not to anyone or anything in the outside world. Gaining this experiential wisdom is Vipassana. If we cultivate the habit of regarding each sensation or thought as impermanent, and if the habit gets stronger by practising Vipassana, we can eradicate every defilement and not allow it to multiply or start a chain reaction. With no new defilements, or *saṅkhāras*, the old ones get eradicated -

just as fire gradually dies out when no more fuel is added. The process of multiplication of impurities is ended.

This is the power of Vipassana; it cuts the root of misery and completely uproots it. That is why it is the royal road to liberation, to attainment of nirvāṇa. With this experiential faith we have to walk on this path step by step. Each step that we take on this road will inspire us to take the next step. Thus Mara's hold on us will slacken, will become less and less and we are sure to reach the goal.

In the regular diligent practice of Vipassana is the welfare of everyone, the well-being of everyone.

Kalyāṇmitta

Satyanarayan (Goenka)



Pali Learning Schedule for 2014

From 10th Oct. to 10th Dec, 2014 (Residential - 60-day intensive Pali-Eng course) course will be held at **VRI, Mumbai**, in Global Vipassana Pagoda campus, Gorai, Mumbai.

Eligibility

Completed three 10-day Vipassana courses and one Satipaṭṭhāna course, been regularly practicing Vipassana and observing five precepts for the last year. Area Teacher's recommendation is a must.

Eligibility: Minimum 12th Standard pass. It will be compulsory to sit a Vipassana course during the Diwali vacation.

For more information please contact: 1) VRI office 022-33747560, 2) Mrs. Baljit Lamba M: 09833518979, 3) Miss Rajashree. M-09004698648, 4) Dr (Mrs.) Sharda Sanghavi M: 09223462805.



ADDITIONAL RESPONSIBILITY

Senior Assistant Teachers

1. Mr. Ashok Khobragade
To serve as Centre teacher for Dhamma Gond, Gondia

NEW RESPONSIBILITY

Senior Assistant Teachers

1. Mr. Vinay Dahat
To assist Co-ordinator Area Teacher (Vidarbha) for AT scheduling and up keep of teaching material

NEW APPOINTMENTS

Assistant Teachers

1. Mrs. Kanaka Prabha, Bengaluru
- 2-3. Mr. Haresh & Mrs. Harsha Dholia, Mumbai
4. Mrs. Shambhavi Karkhanis, Pune
5. Mr. Rambhau Meshram, Nagpur
6. Mr. Vijay Agrawal, Gorakhpur
7. Mr. Charan Singh, Ghaziabad

8. Mr. Santosh Kumar Sharma, Delhi

9. Mrs. Yu Ling LI, Taiwan
10. Ms. Saloua Chaker, France
11. Mrs. Panna Vyas, Canada
- 12-13. Mr. Karim Chalakani & Mrs. Erika Cubillos, Mexico.

Children's Course Teachers

1. Mr Udaykiran Kalluri, Bangalore
2. Mr Deodharilal Das, Bhubhaneshwar, Odisha
3. Mr Rabindra Kumar Jena, Ganjam Odisha
4. Dr Satyabrata Das, Paschim Medinipur WB
5. Mr Saumendranath Munsif, Kolkata
6. Mr Anup Barua, Kolkata
7. Mr Vijay Pratap Singh, Varanasi
8. Mrs. Sartaj Kumari Bulandshahr UP
9. Mr SatishPal Singh Bulandshahr UP
10. Mr Hoti Lal Vidhyarthi Ghaziabad UP
11. Ms Ineke Bos, Netherlands

Children's Meditation Courses in Mumbai

Date	Course site	Age (years)	Registration
First Sunday	Dombivili	10-16	2 days befor Course
First Sunday	Ulhasnagar	10-16	2 days befor Course
First Sunday	Matunga	10-16	2 days befor Course
Seond Sunday	Sanpada	10-16	2 days befor Course
Seond Sunday	Andheri	10-16	2 days befor Course
Third Sunday	Ghatkopar	10-16	2 days befor Course
Fourth Sunday	Airoli	10-16	2 days befor Course
24-8	Goregaon	10-16	21 & 22-8-2014
21-9	Goregaon	10-16	18 & 19-9-2014
19-10	Goregaon	10-16	16 & 17-10-2014
16-11	Goregaon	10-16	13 & 14-11-2014
21-12	Goregaon	10-16	18 & 19-12-2014

Course Timing: 8:30 am to 2:30 pm. **Registration Timings:** 11 am to 1 pm on the specified numbers and dates for each location. **Course Venues:--**

Goregaon: Vipassana Counselling & Research Centre, Siddharth Municipal General Hospital, Goregaon (W), 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. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNDT College, King's Circle, Matunga (CR), Mob. 98201-50336. **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 Church Andheri, Mob. 9820459449. 9664782244, 9699668642. **Ghatkopar:** SNDT School, New Building, Corga Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 9892565765.

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.

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One-day Mega Course at the Global Pagoda

To mark Sharad Purnima and the first death anniversary of our Revered Teacher S.N. Goenka, a one day mega course will be conducted on Sunday, September 28th 2014, at the Global Vipassana Pagoda, in the presence of his wife and Principal Teacher Srimati Ilaichidevi Goenka (Mataji).

At the end of this course (from 3:00 pm onwards) a video of Revered Goenkaji's Asthi-Visarjan (dispersion of remains after cremation) in Myanmar will be screened. A Sangha Dana (Offering of alms to Monks) has also been scheduled from 10:00-11:00 am. To gain merits of participating in this Sangha Dana, please contact the Global Pagoda Foundation: (1) Mr. Vipin Mehta, 022-33747510; (2) Mr. Derik Pegado 022-33747512. Email: audits@globalpagoda.org; Tel.: 022-33747501. Course Schedule: 11:00 am to 4:00 pm. For registering online: www.oneday.globalpagoda.org. (All non-meditators are welcome to see the video of Asthi-Visarjan). To reserve a seat for the one-day course, please call/email immediately: 022-28451170, 022-337475-01/43/44 – Extn. 9, (between 11:00 am - 5:00 pm daily). Please come for the course only after registering. *Samagganam Taposukko* (take advantage of the many benefits of group meditation).

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In memoriam

1) Mrs. Kaushalyaben Natwarlal Parikh passed away on July 5, 2014, due to a cardiac arrest. She and her husband Natwarlal Parikh were Vipassana teachers and served students with much compassion. From all of us in the Dhamma family, we offer her our sincere tribute and metta.

2) Shri Ram Taparia—a prominent industrialist and well known social worker passed away at the age of 86 on 22nd July, 2014. He was the first Vipassana student who learned the technique here with Goenkaji and went to Myanmar to practice it with Sayagyi U Ba Khin. He was so impressed by it that he gave Sayagyi his word that he would co-operate in establishing a vipassana centre in India. After the death of Sayagyi the 'Sayagyi U Ba Khin Memorial Trust' was formed. As its founder trustee he managed many gypsy courses, supervised the construction work of the first phase of Dhamma Giri Vipassana Centre. and continued to serve many years. He also took great interest and care in managing the affairs of kitchen here. A serious meditator as he was, he lived a real Dhamma life. We--the members of the Dhamma family pay homage to him and offer our mettā.

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DHAMMA DOHAS

Sukhada dukhada samvedanā, viṣaya sparśa-samyoga;

Dekha anitya svabhāva ko, dūra kiye bhavaroga.

Pleasant and unpleasant sensations are but results of contact of sense organs with their respective objects. I observed their impermanent nature and removed the misery of life and death.

Rāga jage to jhaṭa jage, mana anitya kā bodha;

Hove rāga niruddha jyān, hove dukkha nirodha.

When craving arises, may the wisdom of impermanence arise along with it simultaneously in the mind. With the cessation of craving, there is simultaneous cessation of misery.

Isa anitya saṃsār men, dukha kā dikhe na anta;

Jaba andara prajñā jage, sukha jaga jāya ananta.

In this transient world, it appears there is no end to suffering, But when wisdom arises within, the happiness that arises is boundless.

Pratīkṣaṇa samatā puṣṭa ho, pratīkṣāna rahe nisanga;

rahe alipta anitya se, paken bodhi ke aṅga.

Strengthen your equanimity every moment! Remain detached every moment! Be not engrossed in impermanent things and ripen in wisdom!

Bīna prayāsa hotā rahe, anityatā kā bodha;

satata bodha se śodha ho, hove dukkha nirodha.

May the awareness of impermanence be continuous and spontaneous, and may this constant awareness of sensations end all suffering!

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