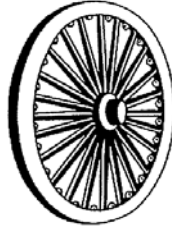


# Vipassana



# Newsletter

In the tradition of Sayagi U Ba Khin, as taught

by S. N. Goenka

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## WORDS OF DHAMMA

**Appamatto pamattesu, suttesu bahujāgaro;  
abalassaṃva sīghasso, hitvā yāti sumedhaso.**

Heedful amongst the heedless, wide awake  
amongst the slumbering, the wise man advances  
as does a swift horse, leaving the weak behind.

— *Dhammapada 29, Appamādavaggo*

### The Fully Enlightened One as Depicted in the Tipiṭaka (*Tipiṭaka men Samyak Sambuddha*)

*“Tipiṭaka men Samyak Sambuddha” first published in Hindi in 1995 in two volumes, has now been re-issued. The nearly 850 pages have been divided into six volumes for the convenience of readers. It is a long introduction to the Tipiṭaka. The following is Goenkaji’s original preface to these volumes. (An English version is in preparation and will be published next year.)*

***Suttantesu asantesu, pamuṭṭhe vinayamhi ca,  
Tamo bhavissati loke, sūriye atthaṅgate yathā.***

When the scriptures become extinct, and treading the path of Dhamma is forgotten, the whole world is enveloped in ignorance, like the darkness caused by the setting sun.

***Suttante rakkhite sante, paṭipatti hoti rakkhītā,  
Paṭipattiyam ṭhito dhīro, yogakkhemā na dhaṃsati.***

When the scriptures are protected, and the practice of Dhamma is preserved, the wise man established in the practice, does not fall away from freedom. (*Ana I. 1. 130*)

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Over forty years ago, in September 1955, when I first underwent a Vipassana course with my most revered teacher, Sayagi U Ba Khin, I was overwhelmed with surprise and delight. I thought to myself, how pure and stainless this practical training of Lord Buddha is! How universal, how eternal, how irreplicable, how scientific and quick to yield results!

From my very childhood in Myanmar, I had heard and believed that the Buddha was the ninth incarnation of God and therefore worthy of our veneration; accordingly I had had a natural devotion towards the Enlightened One. I used to enjoy going to the Mahāmoni Temple in Mandalay with the elders of my family, and with the utmost devotion I would offer flowers and light candles after bowing before the peaceful, serene and lustrous face of the Buddha statue enshrined there. But at the same time I had been taught to believe that, while the Enlightened One deserves veneration and obeisance, his teachings are not worthy of our acceptance. How untrue did this belief turn out to be!

It must have been an old meritorious deed bearing fruit which gave rise to a situation driving me to the comforting, motherly lap of Vipassana. My mind had been constantly suffering from the ever-raging inner fires of lust, anger and egotism; now as a result of only ten days of practice I had experienced such peace and tranquillity that I was overwhelmed with joy and gratitude. The outline of Vipassana, given to me by my revered teacher before I joined the camp, had seemed quite unobjectionable, yet I had felt some hesitation as a result of the indoctrination received in childhood. But after completion of the

ten-day course, I was so happy to realise that there was no blemish on this path, and that the entire training of Vipassana was absolutely stainless and irreplicable, and therefore should be acceptable and useful to all without any hesitation, whether a monk or a lay person.

The numerous misconceptions which had been in my mind about the immaculate teaching of the Buddha were dispelled. After all, what could be wrong with the injunction to live a moral and ethical life? What could be wrong with the practice of concentrating the mind by remaining aware of the incoming and outgoing breath? What could be wrong with the practice of dispassionate observation of the interaction of mind and body in order to develop the wisdom of insight (*paññā*) into their impermanence? What could be wrong with the practice of becoming established in equanimity on the basis of this experiential insight of impermanence, thus freeing the mind of all the deep seated defilements and thereby gradually becoming capable of experiencing the transcendental reality which is unconditioned, permanent, and eternal? Every step taken on this faultless path is beneficial.

Having been born into a deeply religious family, I fully appreciated the need for ethical and moral living. Only in this course did I learn the technique to strengthen the willpower needed for this purpose. Even before joining the course, I had aspired to concentrate the mind and to make it free from all defilements, but a simple and natural way to do so became possible only through this technique. I had studied and contemplated much about *paññā*, but could not realise the benefit which should accrue from it. How could I, when I had not even understood the correct meaning of the term *paññā*? Previously I had wrongly considered inferential knowledge as *paññā*. The wisdom acquired by listening or reading is *suta-mayā paññā* (‘heard wisdom’), which can be accepted on the basis of faith and devotion. If, by intellectual analysis, it is found to be rational and logical, it becomes *cintā-mayā paññā* (‘intellectual wisdom’). However both of these are essentially the wisdom of others. The real wisdom is that which arises from our own direct and personal experience. This is real *paññā*. In Vipassana I learned how to attain this direct, experiential wisdom.

I also learned how to maintain the continuity of the practice. I realised that to become steadfast in the continuity of this practice is to become established in *paññā*. I also realised that the wisdom which I had considered to be the ideal of my life, was only a philosophical concept. At best, I could only reflect or contemplate on it, but still that was only an intellectual exercise. Vipassana showed the practical way to develop *paññā* and thus actually become free from craving, aversion and delusion. I learned from my own experience that Vipassana is not a mere course of lectures, or intellectual analysis, but a practical technique to eradicate the mental defilements completely—to their very roots.

The rare ambrosia of *sīla*, *samādhi* and *paññā* which I tasted in the very first camp, along with the resulting deep experience of peace and tranquillity, gave rise to a Dhamma volition: while establishing myself in the practice of this beneficent technique to purify the mind, I should also become familiar with its theoretical basis. Accordingly, I decided to study the discourses of the Buddha. However, I discovered that they were embedded in the huge Pāli literature of over fifteen thousand pages, and I had no knowledge whatsoever of the Pāli language. Fortunately, Mahapandit Rahul Sankrityayana, Bhikkhu Anand Kausalyayana, Bhikkhu Jagdish Kashyap, Bhikkhu Dharmaratna and Bhikkhu Dharmarakshita had translated some discourses of the Buddha into Hindi. I procured these from India and started reading them. I used to feel great happiness and enthusiasm on doing so, and it strengthened my Vipassana practice immensely.

During the years 1962 to 1964, an old meritorious deed bore fruit, bringing me complete freedom from business responsibilities. There was no dearth of spare time now. By the year 1969, I had had the opportunity to read not only the Hindi translation of the words of the Buddha (*Buddha-vacana*), but also some of the original suttas in Pāli. While reading the Pāli I used to feel a great joy and a thrilling sensation throughout body and mind. Generally I found the Pāli language to be quite simple, engaging and inspiring. The detailed exposition of these suttas given by my revered Teacher left a deep impression on my mind, and the experiences which I had while practising Vipassana in the light of that exposition were exceptionally marvellous. The auspicious confluence of *pariyatti* (study of the words of the Buddha) and *paṭipatti* (actual practice of Vipassana) brought forth with greater clarity the pristine meaning of Dhamma. While diving deep into this ocean of bliss, I saw that the practice of Vipassana is absolutely pure and wholesome, bestowing peace and happiness. It is completely free from sectarianism, from discrimination on the basis of caste or creed, from empty rites and rituals, and from baffling philosophical speculation. For one and all, every step on the path is bound to yield an incomparable result: the eradication of mental defilements in this very life.

I realised that, by losing this beneficent treasure of the *Buddha-vacana* and the auspicious technique of Vipassana, the country of India had lost a glorious and ancient spiritual tradition—the pure, eternal and noble Dhamma. India had forgotten that great historical personality who was absolutely stainless, free from any kind of deception, craft or guile, an embodiment of unbounded friendliness, love and compassion—a Great Man unparalleled not only in India but unique, peerless and unexcelled in the entire world, whose sacred teachings made India the World Teacher and the hallowed place of pilgrimage for millions of people around the world. It would certainly be a great benefaction to bring to light again the life and teachings of such a great personality, Gotama the Buddha, and also the practice of Vipassana—the noble technique for attaining freedom from all suffering.

Fortunately, after a long interval of over two thousand years, Vipassana was reintroduced into India in 1969. The intelligentsia of the country have accepted it gladly and with gratitude. The number of meditators is increasing day by day. I find that many who join Vipassana courses wish to read the original discourses of the Buddha. I fully appreciate their noble inquisitiveness, for I myself have passed through that state. I am also aware that, in India today, the words of the Buddha are not available in the Pāli language. The publication undertaken by the Nava Nalanda Mahavihara about thirty-five years ago is no longer available. It is therefore a matter of great satisfaction that the Vipassana Research Institute has undertaken the formidable task of publishing not only the *Buddha-vacana* but also the entire commentarial literature known as *Aṭṭhakathās*, *Ṭīkas* and *Anuṭṭikās*. But not all meditators will be able to read the Pāli literature, so translations are therefore necessary. Unfortunately, most of the translations printed earlier are no longer available.

The Vipassana Research Institute plans to publish a Hindi translation of the entire Pāli literature, but the project will take considerable time.

Therefore, even though I am fully aware of my limitations, I have taken courage to write a comprehensive introduction to the *Tipiṭaka* so that Hindi-speaking and English-speaking meditators may have access to much more information about the Buddha and his teachings, information which is fully authentic, and contains quotations and inspiring passages from the Pāli *Tipiṭaka*. I am fully aware that the condition of most meditators today is the same as mine was in 1955; their knowledge about the Enlightened One and his teachings is very limited and even erroneous. To remove these misconceptions it is essential to go to the original words of the Buddha as preserved in the Pāli *Tipiṭaka*. The Pāli language takes us very near to the Buddha, for this was his mother tongue. Then known as Kosalī, it was the lingua franca of the vast and powerful state of Kosala, and was spoken and easily understood throughout central India, the land of the Enlightened One's Dhamma wanderings (*cārikā*). Later, Emperor Asoka used it in his edicts and administration, and since Patāliputra, the capital of his empire was in Magadha (and Kosala had become a part of the empire of Magadha), the language of Kosala came to be known as Magadhī. As this language protected and preserved the teachings of the Buddha it was therefore also called Pāli, which literally means this.

The words of the Buddha preserved in this language portray the compassionate and pious Dhamma personality of the Enlightened One, and one can even hear the mellifluous cadences of the ambrosial stream of Dhamma brought back to life by him. They also contain a graphic description of the ideal lives of the monks and lay followers who, influenced by his words, walked on the path explained by him and became saintly ones. All these are sources of great inspiration for meditators.

The *Tipiṭaka* is such a vast storehouse of inspiring material about the Buddha that, however large a collection one makes, one never feels satiated—just as during his lifetime a lay disciple named Hatthaka Ālavaka remarked:

“Lord, I have remained unsatisfied even after seeing you for so long!”

“Lord, I have remained unsatisfied even after listening to you for so long!” (AN.1.3.128)

The *Tipiṭaka* is like a vast, captivating garden containing beautiful flowers of different hues and fragrances. I have plucked a few flowers from that garden and have woven them into a garland. At some places, I have also interspersed some alluring blossoms from the words of the Dhamma sons of the Buddha found in the *Aṭṭhakathās* (commentaries).

The householder Upāli, overwhelmed while reciting the qualities of the Enlightened One, exclaimed—

***Seyyathāpi, bhante, nānāpupphānaṃ mahāpuppharāsi***

Just as, Venerable Sir, there may be a huge stock of flowers of different kinds,

***Tamenaṃ dakkho mālākāro vā mālākārantevāsī vā viccītam mālāṃ gantheyya***

Using which an expert gardener or his apprentice weaves an exquisite garland.

***evameva kho, bhante, so bhagava anekavaṇṇo, aneksatavaṇṇo***

Similarly, Venerable Sir, the Lord (the Buddha) is endowed with numerous praiseworthy qualities, hundreds of admirable qualities!

***ko hi, bhante, vaṇṇārahassa vaṇṇaṃ na karissati?***

Venerable Sir, who will not wish to praise one who is so worthy of adoration?

(MN. 2. 77, Upālisutta)

It was quite natural that the wish should arise in me as well to eulogise that embodiment of virtues, Lord Buddha, his wonderful teaching of Dhamma, and the saints who practised the teaching and attained purity of mind.

With such feelings of veneration, this garland has been prepared by gathering some select, beautiful and fragrant blossoms from the words of the Buddha; this jewelled ornament has been fashioned by culling a few priceless gems from the vast ocean of the Dhamma; this vessel of Dhamma-ambrosia has been filled by taking a few drops of nectar from the immense ocean of the Dhamma.

This series of books which are to be read daily are expositions in Hindi of the qualities of the Buddha such as 'The Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.'

Some meditators have prepared a Hindi word index, a Pali word index, and an index of references and proper names with the help of the computer. These have been published at the end of each of the volumes and will be of great help to researchers and students.

For all Vipassana meditators and other peace-seeking readers desirous of becoming established and constantly growing in the Dhamma, may this beautiful garland of fragrant flowers, this priceless jewelled ornament, this vase filled with peace-bestowing nectar become:

A source of unlimited inspiration,  
A source of immense joy and welfare,  
A source of unbounded benediction,  
A source of liberation!  
This is my sincere wish.

*Kalyāṇamitta*  
Satya Narayan Goenka

(Buddha Jayanti, 1995)



### Question answer session with Goenkaji on the occasion of Dīpāvalī (New Year 1995)

- Q. I know what wholesome action is, but I cannot put this knowledge into practice in real life. My mind is not steady and I am both greedy and lazy.
- A. The knowledge that you have gained is only intellectual. When you realize this at the experiential level, you will begin to develop strength. You will begin to feel at the experiential level that you need to remain equanimous in all situations of life. Let the conviction come at the experiential level, and you will grow more and more confident as you keep on practising Vipassana in the right way, with understanding.
- Q. In practical life children are taught to develop faith in some religious sect and they are asked to pray to God and bow before Him.
- A. It's good if one develops faith in some god or goddess. But one should be taught to understand why one has developed faith in them or why one considers them a god or goddess. You see there must be some good quality in them. If a god or goddess has only bad qualities then how can they be the object of our devotion and worship? If the god or goddess has good qualities then one should try to emulate those qualities in oneself. When we call somebody the father of the world or the mother of the world, then he is my father, she is my mother. When will parents be happy? When they see that their children have emulated their good qualities. Without developing these qualities if the children want to please their parents, how is it possible? Let us try to instil in the children the desire to look for good qualities in their family god or goddess, or in God or Allah. What are the qualities? They, in fact, are Dhamma. If children are taught early in life to look for these good qualities they will be changed. In later life with further

experience they will realize that truth is God. The highest truth is the highest God. But He must be realized! There should not be only empty words to describe Him.

- Q. My question is personal. I am a lawyer by profession, and I am afraid it is not right livelihood if I take fees from somebody who is in trouble. And if I am friendly to both the parties how can I make a distinction between who is right or innocent and who is wrong or guilty? Please explain.
- A. A good question and a practical one. One such lawyer came to my Guruji. He practised Vipassana. He then asked the same question. He had a reputation for winning doubtful cases so such clients came to him and asked him to defend and save them. So he asked if it would be better not to take up the cases of those clients to eke out his living. Guruji asked him not to take up such cases for a year, and instead take up cases and defend them by applying all his legal acumen where he felt the clients were really innocent, but due to some reason they had become victims and fallen into a legal trap. Even though such cases would be very few, Guruji asked him to take these up just for a year and see what happened. The lawyer agreed to this. The result was that he became famous for taking up only those cases in which the clients were innocent. He also became known for not losing cases in any court. Every judge was convinced of his sincerity and truthfulness. They knew that he would not take up any case where the client was guilty. He would fight for the innocent and for those who had been wrongly implicated. As a result only cases of innocent clients began to come to him. After a while he had many cases to defend, and was earning more than what he had previously. So what is required is to muster one's courage. Dhamma does help.



### Completion of TSC at different centres

The news of the successful completion of the TSC with respected Mataji at Dhamma Pattana, as well as at various other centres, has reached us. This has not only benefitted these meditators a great deal, but also the atmosphere of those centres. May all be happy!

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### V.R.I. Academic Schedule, Global Pagoda, Mumbai, for the year 2015

- (i) One month Residential Pali- Hindi Intensive course (10<sup>th</sup> Jan-12<sup>th</sup> Feb)
  - (ii) Advance Pali grammar Workshop (13<sup>th</sup> to 17<sup>th</sup> Feb)
  - (iii) Learn to read and write Pali in three scripts (Burmese- Roman - Devanagari) (10<sup>th</sup> May to 19<sup>th</sup> May)
  - (iv) Residential Pali- English Intensive Course (25<sup>th</sup> May to 9<sup>th</sup> Aug)
  - (v) Translation Workshop (10<sup>th</sup> Aug to 17<sup>th</sup> Aug)
  - (vi) Workshop on Ashokan Inscription & Brahmi Script (1<sup>st</sup>-05<sup>th</sup> Oct)
  - (vii) Advance Pali Grammar Workshop (03<sup>rd</sup> Nov to 10<sup>th</sup> Nov)
  - (viii) Research Methodology Workshop (15<sup>th</sup> Nov to 19<sup>th</sup> Nov)
- Eligibility Criteria
- (i) All courses are open only to those who have done three ten days & one Sattipatthana course.
  - (ii) Graduation/ 15 yrs of schooling
  - (iii) Translation and advance Grammar workshops are only for those who have completed V.R.I. Residential Pali Course /Masters in Pali.

### V.R.I. plans to take research projects on the following topics:

- (1) Vipassana as found in the words of saints (santa vani me Vipassana),
  - (2) Elements of Ayurveda as found in Tipitaka.
  - (3) Transformation through Vipassana, then and now.
- If anyone has done work on these topics or wishes to contribute towards these projects, he/she is welcome.

**Contact:** E-mail: [mumbai@vridhamma.org](mailto:mumbai@vridhamma.org); Tel.: +91-22-3374756.

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### Auspicious death

Sri Brahmanand Goel, 80 from Mahasamuda, Chattisgarha, passed away peacefully November 16<sup>th</sup> after having been ill for some years. As an AT he conducted many courses, including courses in jails. May he be happy by virtue of his Dhamma service. Good wishes and homage to him from the Dhamma family.

**Children's Meditation Courses in Mumbai****Date:**

21-12-2014, 25-1-2015, 15-2, 15-3, 19-4, 17-5, 21-6 (age 10 to 16 Only)

**Place:**

Goregaon

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	Matunga	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

**2 Day Residential Anapana Course for Children:** (age 10 to 16 Only for Girls) 25 to 26-12-2014, (age 10 to 16 Only for Boys) 27 to 28-12-2014  
**Bhiwandi:** Naik Foundation Padaga village (Bhiwandi) Mumbai Nasik Highway (N.H.3) After Padaga Toll Naka, Near Pallavi Hotel, For Registration call 022-25162505, 25011096. (Registration Only 15<sup>th</sup> December)

**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 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, Cama 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.

**One day Mega Course on the death anniversary of Sayagi U Ba Khin**

**A one day Mega course will be held on 18<sup>th</sup> January 2015 at the Global Vipassana Pagoda. Time: From 11a.m to 4 p.m.**

Those who are not meditators can also listen to the discourse at 3p.m. For booking kindly contact the phone numbers given below or direct online registration. Please do not come without booking your seat. Book your seat and derive the benefit of meditating in a group. **Contact:** 022 28451170, 337475-01/43/44 Ext 9 (phone booking daily from 11 a.m. to 5 p.m. Online Reg. [www.oneday.globalpagoda.org](http://www.oneday.globalpagoda.org))

**ADDITIONAL RESPONSIBILITY Teachers**

- 1-2. Mr. Ittiporn & Mrs. Monta Thong-innate, To serve as centre teachers for Dhamma Suvanna, Thailand.
3. Dr. Amnat Aplichatvulop, To serve as centre teachers for Dhamma Puneti, Thailand.

**Senior Assistant Teachers**

- 1-2. Mr. Sunil & Mrs. Vidya Bagde, To serve as Centre Teacher for Dhamma Bhanadara, Bhandara

**NEW RESPONSIBILITY Senior Assistant Teachers**

1. Mr. S P Sharma, Jaipur
2. Ms Shashi Kamal, Jaipur
3. Mr. Yuth Itchayapruet, Thailand
4. Ms. Sa-nguanwong Khaowisoot, Thailand

**NEW APPOINTMENTS Assistant Teachers**

1. Shri Kishor Natu, Igatpuri
2. Shri Anil Mali, Jalgaon
3. Shri Trimbak Tayade, Mumbai
4. Ms. Usana Patramontree, Thailand
5. Ms. Sirinart Nartwong, Thailand

**Children's Course Teachers**

1. Mrs Archana Bhutada, Aurangabad
2. Mr Dinesh Khobragade, Bhilai
3. Mrs Naina Suresh Bhalerao, Jalgaon
4. Mrs Bharati Arun Thoke, Jalgaon
5. Mr Shamsunder Tembhare, Jalgaon
6. Mr Ravikant Sadashiv Wasnik, Jalgaon
7. Mrs Asha Sood, Jalgaon
8. Mrs Malti Ishwar Gaikwad, Jalgaon
9. Mr. Renzo Conedera, Italy
10. Mr Chi Tran, Australia.

**DHAMMA DOHAS**

*Rūpa śabda rasa rati jage, gandha sparśa priya hoyā;  
Para cākhe jaba dharma rasa, saba rasa nīrasa hoyā.*

One enjoys forms, words, tastes, odours, and touches and develops craving for them. But when one tastes the flavour of Dhamma, all others become tasteless.

*Dharama cākha mana mudita ho, aṇu aṇu pulakita hoyā;  
Dharama bāṇṭa mana mudita hoyā, jana jana harṣita hoyā.*

One feels happy to taste the Dhamma; every atom of one's body feels enraptured. One feels happy to teach Dhamma, and all feel happy to listen to it.

*Satya na dūjā ho sake, satya sanātana eka;*

*Bina darśana bina jñāna ke, kalpita huye aneka.*

Truth is one and eternal, it cannot be many. Because it is not realized at the experiential level, people imagine it to be many.

*Mana men uṭhe vikara jaba, abhimukha hokara dekha;  
Dekhata dekhata dekhate, miṭe dukkhon kī rekha.*

Whenever defilements arise in you, observe them as they are without reaction. Their strength to do harm becomes less and less and all sufferings come to an end.

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