

Vipassana Newsletter

In the tradition of Sayagyi U Ba Khin, as taught by S. N. Goenka

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WORDS OF DHAMMA

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

Heedful among the heedless,
wakeful among the slumbering;
the wise one forges ahead, as a swift steed
outstrips a horse of lesser strength.

—*Dhammapada 29*

APPLY DHAMMA IN LIFE

S. N. Goenka

(The following has been adapted from Goenkaji's discourse on Day 30 of the 30-day course.)

The most important thing is to apply Dhamma in life. If you merely take courses after courses—ten-day courses or long courses—and do not apply it in life, Dhamma will become a lifeless rite or ritual. Different religions and sects have their own rites, rituals, and ceremonies. It would be very unfortunate if Vipassana courses also become a rite or ritual for a meditator.

Whenever you join a ten-day course or a longer course, you are eradicating your weaknesses and developing your strength. You have to use this strength in your day-to-day life. In a course, you work at the deeper level of your mind, eradicating layer after layer of complexes. After the course, if you again start accumulating the same complexes, the same impurities, the same defilements, then the purpose is not served. One has not understood what one is doing. The entire life pattern must change. Dhamma must manifest itself in day-to-day life.

One has to keep trying to apply Dhamma in life. “Whatever strength I have gained in a course like this, I will use it to ensure that my life becomes a Dhamma life. I will perfect my *sīla*, gain mastery over my mind and purify my mind. While facing different situations in life, I will practice Dhamma instead of generating unwholesome *saṅkhāras* (mental reactions).” In this way, you must keep watch over yourself.

You have a human life and have come in contact with the wonderful Dhamma. You have developed confidence in Vipassana. Now you must make best use of it. Gaining a human life, coming in contact with Dhamma, and learning how to practise Dhamma—this is a rare opportunity indeed.

The goal is clear: to come out of all misery. This is possible only when one eradicates all the defilements. The aim: at least to reach the goal to become an *ariya*, a *sotāpanna*. Then Dhamma will take care because one is liberated from the four lower fields.

Before one becomes *sotāpanna*, one has to develop oneself to become a *cūla-sotāpanna*, a minor *sotāpanna*. A *sotāpanna* starts flowing in the stream of liberation, and is bound to reach the final goal of full liberation. A *cūla-sotāpanna* starts flowing in the stream of Dhamma and is bound to become a *sotāpanna*.

There are three important qualities in the life of a *sotāpanna*:

The first important quality: total liberation from all doubts and scepticism about Dhamma (*vicikicchā*). How can there be any doubt about Dhamma, about the path after one has directly experienced Dhamma, directly experienced the path, has walked on the path, and experienced the benefits. If one has doubts about Dhamma, about the path, about the technique, and feels that one has become a *sotāpanna*, it is a big delusion.

The second important quality: total liberation from attachment to all rites and rituals (*sīla-vata parāmasa*). Every sect, every organized religion has some rites, rituals, and ceremonies. Some people develop tremendous attachment towards these rites, rituals and ceremonies, and feel that they will get liberated by practising them. A *sotāpanna* is liberated from this kind of delusion and understands that attachment to these rites and rituals cannot take one to the final goal. If one still has attachment towards them and feels that “I am a *sotāpanna*,” it is a big illusion, a big delusion.

The third important quality: total liberation from the belief of some essence in this mind-matter phenomena (*sakkāyaditthi*). For conventional purposes, to deal with people, one has to use these words—“I” and “mine”. However in reality neither the physical structure nor the mental structure nor the combination of the two is “I” or “mine” or “my soul”.

That becomes clear to a *sotāpanna* not by listening to discourses or by reading scriptures but by direct personal experience. Having divided, dissected, disintegrated, and dissolved the entire physical and mental structure, it becomes clear how the mind and matter interaction is going on constantly, how the illusion of “I” and “mine” is being created.

These three qualities become established in a *sotāpanna*. A *cūḷa-sotāpanna* develops these very qualities, because unless these qualities are developed, the goal of *sotāpanna* is far away.

* * *

A rare and wonderful opportunity has come in your life. Make full use of this opportunity for your own liberation.

Buddhuppādo dullabho lokasmim.

One is fortunate to be born in an aeon in which twenty-five centuries back someone became fully enlightened. It is so rare for someone to become fully enlightened, a *sammāsambuddha*. One has to accumulate and perfect *pāramīs* for countless *kappas* (aeons); it takes a very long time. So many *kappas* are empty; there is no Buddha at all. We are fortunate that in this present *kappa*, Gotama became *sammāsambuddha* and even after twenty-five centuries, his *sāsana*, his teaching, the Dhamma, Vipassana, is still alive.

Manussa-bhāvo dullabho.

It is so rare to get a human life—such a valuable life. Nature has given such wonderful capability to human beings—to observe the truth within themselves. One observes the mind-matter interaction: how due to this reason, this happens; how if this is not there, this does not happen. The Dhamma becomes so clear to a human being because of the capability to objectively observe the reality within oneself.

People say that someone is fortunate if he or she dies as a human being and is born in the celestial world. But the Buddha says somebody in the celestial world who dies and is born as a human being is really fortunate.

A human life is a wonderful life. The faculty of a human being to be able to look within is so wonderful. This is the life when one can observe the reality as it is, go beyond the apparent truth and move towards the ultimate truth. We are fortunate, we have got this rare opportunity now; we are human beings.

Dullabham saddhammasavanam.

However if a human being does not come across the truth, the law, the Dhamma; if he or she does not even get an opportunity to hear the Dhamma, one does not make any use of human life. One spends the whole life like any other being—an animal, a bird or a reptile. Just to listen to the truth about the Dhamma—this itself is so rare.

Dullabhā saddhā sampattim.

Even if one has heard about Dhamma, listened to the words of Dhamma, it is so rare to develop confidence, devotion, faith in Dhamma.

Pabbajita bhāvo dullabho.

Even if one develops faith in Dhamma, it is so difficult to leave all the multifarious responsibilities of the householder’s life and live like a monk or a nun.

All these rare things have been attained. Now what remains is—establish yourself in Dhamma, strengthen yourself in Dhamma.

Handadāni, bhikkhave, āmantayāmi vo,

invites his disciples, just before he passes away to heed his last words.

All his words are so wonderful. But his last words are like an invaluable heritage, an invaluable gift:

Vaya-dhammā saṅkhārā, appamādena sampādettha.

All *saṅkhārās* are *vaya-dhammā*, *anicca*. Whatever gets composed is bound to get decomposed, whatever arises is bound to pass away. This is the truth; this is the reality; this is the law; this is the nature; this is the Dhamma. Keep on realizing this reality diligently, *appamādena*—remaining alert, remaining attentive.

It is a wonderful opportunity to be a human being; to come in contact with the Buddha’s teaching; to hear the beautiful truth of the Dhamma; to develop faith in the Dhamma; and to practise Vipassana, living the life of a monk or a nun.

Make use of all these in your day-to-day life. Dhamma is not just for ten days; Dhamma is not just for thirty days; Dhamma is for the whole life. Every moment is so precious. Every moment for a human being who knows about Dhamma, who has realized the truth of Dhamma even a little, who knows how to practise Dhamma, becomes so precious. You can’t afford to lose this opportunity.

Make use of it for your own good, for your own benefit, for your own liberation and for the good and benefit of so many others. There is so much suffering all around. There is no other way to come out of suffering.

May Dhamma spread for the good of many, for the happiness of many, for the liberation of many.

Bhavatu sabba maṅgalam! 🙏

NB For online editions of VRI Newsletter in English, Hindi, Telugu, Tamil and Gujarati, visit: www.vri.dhamma.org/newsletters. Archives of earlier editions are also available on this website.

CONSTRUCTION OF DHAMMA TAPOVANA-2

Dhamma Tapovana-1, Igatpuri has been hosting ten-day and Satipatthana courses as well as long courses of 20-day, 30-day, 45-day, and 60-day courses since 2000. There is a long waiting list for every course. Since it is not possible to expand the present centre, an additional centre, *Dhamma Tapovana-2* is being constructed adjacent to it.

Some of the land for the new centre has been donated by some Vipassana meditators and the rest has been purchased. Construction of the new centre is progressing fast; the meditation hall and stone boundary wall have already been built. The RCC shell of the pagoda has been completed. Construction of the following is yet to be completed:

1. Meditation cells;
2. Accommodation for 50 students in the first phase (total capacity of the centre: 125 students);
3. Teacher's Residence, dining hall, kitchen, and accommodation for ATs and Dhamma servers;
4. Supply of cold and hot water, drainage system, electrification, roads, landscaping, etc.

Meditators have an opportunity to participate in this noble project and share the merits.

SECOND PRISON COURSE IN ISRAEL

Hermon Prison in northern Israel hosted its second ten-day Vipassana course from 29 April to 10 May 2007, just four months after the first course. The participants included native speakers of Hebrew, Arabic, Russian, English and Amharic (the language of Ethiopia). Two participants from the December course sat ten days for a second time; another sat a weekend course and still others came for group sittings.

Organizers built on the experience of the first course to ensure that students had a strongly supportive environment. The result was that the participants worked seriously and deeply to achieve real benefits. Non-meditators attending the closing ceremony were struck by the change in the students.

One of the new students completing the course said of Vipassana, "It seems to me that everyone is born with this faculty. All that is necessary is to start it going."

The staff of Hermon and the Israel Prison Service are considering further steps for making Vipassana available. One possibility is a course in an institution for prisoners convicted of more serious offences. Another is a course for Prison Service officers. At Hermon itself group sittings will continue on a regular basis and the interest in Vipassana remains strong.

FIRST COURSE IN DHAMMA KODANĀÑĀ

The first ten-day course was successfully conducted at *Dhamma Kodanāñña* from 28 April to 9 May 2007 for ten male participants. A ten-day course will be conducted from 18 to 29 every month at this centre. Accommodation for female students will be ready by October. For more information, contact: Kondapur Centre, Medak 502 306, Mobile: 93920-93799.

FIRST VIPASSANA CENTRE IN SWEDEN

The Swedish Vipassana trust has purchased a property for the first Vipassana centre in Sweden. The property was being used in the summertime as a youth hostel. Surrounded by farmland and forest, the centre is situated in central Sweden about halfway between the two major cities of Stockholm and Göteborg. Goenkaji has named it *Dhamma Sobhana* (Beauty of Dhamma).

The standard of accommodation at the centre is far better than at the non-centre facility used before. Most rooms have 2-3 beds. There are many different buildings with total accommodation for about 90 people. There are separate houses for accommodation of men and women.

The first ten-day course at the centre was held from 4 to 15 April 2007. About 55 students including a few part-time students participated in the course. This was also the first course in Sweden to be conducted bilingually in English and Swedish, so in both these respects it marks a new step for the development of Dhamma in Sweden. (Previously courses in Sweden were held in English only.) Seven ten-day courses and two 3-day courses are scheduled for 2007.

For more details, contact:

Dhamma Sobhana,

Lykkebygården, S-599 93 Ödeshög, Sweden.

Tel: [46] (143) 211 36;

Email: info@sobhana.dhamma.org

CHILDREN'S COURSES IN MUMBAI

To serve children's courses in Mumbai, call 98200-22990.

Date	Venue	Age	Registration
10 June	Ulhasnagar	13-16 yrs	7 & 8 June
10 June	Andheri	10-12 yrs	7 & 8 June
17 June	Ghatkopar	10-12 yrs	14 & 15 June
24 June	Matunga	13-16 yrs	22 & 23 June
1 July	South Mumbai	13-16 yrs	28 & 29 June
8 July	Ulhasnagar	10-12 yrs	5 & 6 July
15 July	Ghatkopar	13-16 yrs	12 & 13 July
5 Aug	South Mumbai	10-12 yrs	2 & 3 Aug
12 Aug	Andheri	10-12 yrs	8 & 9 Aug
12 Aug	Ulhasnagar	13-16 yrs	8 & 9 Aug
19 Aug	Ghatkopar	10-12 yrs	16 & 17 Aug
26 Aug	Matunga	13-16 yrs	24 & 25 Aug
2 Sept	South Mumbai	13-16 yrs	30 & 31 Aug
9 Sept	Matunga	10-12 yrs	6 & 7 Sept
9 Sept	Ulhasnagar	10-12 yrs	6 & 7 Sept
16 Sept	Ghatkopar	13-16 yrs	13 & 14 Sept

Course Timing: 8:30 am to 2:30 pm. **Registration:** 11 am to 1 pm.

Course Venues: **Andheri (W):** Dada Saheb Gaikwad Sansthan, Babasaheb Ambedkar Marg, RTO Corner, Four Bungalows. Tel: 2510-1096, 2516-2505. **Ghatkopar (W):** SNTD School, New Building, Cama Lane, Opp Vidyut Society. Tel: 2510-1096, 2516-2505. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Tel: 2510-1096, 2516-2505. **South Mumbai:** Tel: 2308-1622. **Ulhasnagar:** Guru Nanak High School, Kurla Camp, Ulhasnagar-4. Tel: (0251) 252-2693.

NB Please: *bring cushion, *register on the specified phone numbers, *inform in advance if unable to attend after registration, *arrive on time for the course.

NEW RESPONSIBILITIES

Acāryas:

Dr. N. P. Subramanyam, *Secunderabad*

To serve Dhammārāma, Bhimavaram

Senior Assistant Teachers:

1. Mr. Arun Suryavanshi, *Nashik*

To assist the area teacher to serve Dhamma Sarovara, Dhule

2. & 3. Mr. Carl Franz & Mrs. Lorena Havens, *USA*

ADDITIONAL RESPONSIBILITIES

Acāryas:

1. & 2. Dr. Hamir and Dr. (Mrs.) Nirmala Ganla, *Pune*

To assist Prof. P. L. Dhar in AT training

Senior Assistant Teachers:

Ms. Mirjam Berns, *Venezuela*

To assist the area teacher in serving Dhamma Venuvana, Venezuela

NEW APPOINTMENTS

Assistant Teachers:

1. Ms. Tamar Apel, *Israel*

2. & 3. Mr. John Geraets & Mrs. Karen Weston, *New Zealand*

Children's course Teachers

1. Mr. Madhab Prasad Dhungana, *Nepal* 2. Mr. Arjun Giri, *Nepal*

3. Mr. Buddhi Bahadur Gurung, *Nepal* 4. Mrs. Renu Karna, *Nepal*

5. Mr. Amrit Khadka, *Nepal* 6. Mr. Ram Prasad Pandey, *Nepal*

7. Mr. Shyam Maharjan, *Nepal* 8. Mrs. Tara Pokhrel, *Nepal* 9. Mr.

Upendra Sapkota, *Nepal* 10. Mr. Maheshwar Man Shakya, *Nepal*

11. Mrs. Sharda Sharma, *Nepal* 12. Mr. Torquil Cameron, *Australia*

13. Mr. Christan Tietz, *Australia* 14. Mr. Philippe Meret, *France*

15. Ms. Beate Diekhof, *Germany* 16. Mr. Marcus Brehm, *Germany*

VIPASSANA BOOKS, CASSETTES, CDs AND DVDs

1. **Mr. Dipchand Shah**, B-35 Dalas Bldg, Gyanmandir Road, Dadar (W) Mumbai 28. Tel: (022) 2422-8134

2. **Vipassana Information Centre**, Mrs. Smita Kamdar, 7C, Suresh Colony, S. V. Road, Near Nanavati Hospital, Vile Parle (W), Mumbai 56. Tel: (022) 5581-2672, 3092-8266.

3. **Mrs. Amita Parikh**, E-1 Asmit, Opp. National Decorators, Bajaj Road, Near Rly. Station, Vile Parle (W) Mumbai 56. Tel: 2612-2226, 2611-8258 (2:30 to 5 p.m.)

4. **Vipassana for Better Education office**, Lord Harris Municipal Marathi School, L. Tilak Marg, Dhobi Talao, Near G. T. Hospital, Mumbai-400-001 (Monday to Friday, 2 to 7 p.m.). **Contact:** Sunil Ghadge, Tel: (022) 2270-3601.

5. **Mr. S. Bhalerao**, Dadasaheb Gaikwad Hall, Andheri (W), Mumbai. Tel: (022) 24163288

6. **Mrs. Sujata R. Khanna**, Prasad Shopping Centre, Room No. 3, First floor, Opp. Railway Station, Goregaon (W), Mumbai 62. Mon. to Fri.: 3 to 8 pm; Mobile: 93204-92269.

7. **Ratansagar Books**, Mr. Suhas Kamble, 125/1A, Raj Society, Kothrud, Pune-38. Tel: (020) 2541-0796.

8. **Shivkrishna Medical Store**, Igatpuri. Tel. (02553) 244-036.

9. **Arti General Store**, Igatpuri 422403, Tel: (02553) 244-790.

GOENKAJI'S DISCOURSES ON TELEVISION

Aastha: Daily, 9:40 to 10 am. **Hungama:** Daily, 4.30 to 6.00 am.

Zee: Urja, daily, 4:30 am. **USA: Aastha TV** at 6 pm EST (Monday to Friday) on WORLDDIRECT platform of DIRECTV on channel no. 2005. (Please confirm exact telecast timings.)

DHAMMA DOHAS

*Kāyika karama sudhāra le, vācika karama sudhāra;
manasā karama sudhāra le, yahi dharama kā sāra.*

Correct your deeds of body, correct your deeds of speech,
correct your mental deeds—this is the essence of Dhamma.

*Para sevā hī puṇya hai, para pīḍana hī pāpa;
puṇya kiye sukha hī mīleṇ, pāpa kiye dukha tāpa.*

Serving others is virtue, harming others is sin;
Virtue brings happiness, sin causes torment.

*With much metta,
A Vipassana meditator*

*Sampradāya nahiṇ dharama hai, dharama na bane divāra;
dharama sikhāye ekatā, dharama sikhāye pyāra.*

Sectarianism is not Dhamma; Dhamma raises no walls;
Dhamma teaches oneness, Dhamma teaches love.

*Jāta pānta nahiṇ dharama hai, dharama na banēṇ divāra;
dharama sikhāye ekatā, manuḷa manuḷa meṇ pyāra.*

Caste or rank is not Dhamma, Dhamma raises no walls;
Dhamma teaches oneness, love for one and all.

*With best compliments from
MOTILAL BANARSIDASS*

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