

# Vipassana Newsletter

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

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Vipassana Research Institute  
Dhamma Giri, Igatpuri-422 403, Maharashtra

## WORDS OF DHAMMA

*Sudduddasaṃ sunipunaṃ,  
yatthakāmanipātināṃ;  
cittaṃ rakkbetha medhāvī,  
cittaṃ guttaṃ sukhāvaham.*

The mind is difficult to perceive,  
Extremely subtle, it flits wherever it pleases.  
Let the wise one guard the mind;  
A guarded mind brings happiness.

—Dhammapada 36

## HOW TO APPLY VIPASSANA IN STUDENT LIFE

S. N. Goenka

*(The following is a talk by Goenkaji to students from Symbiosis Centre of Management and HRD (SCMHRD) and Symbiosis Centre of Information Technology (SCIT) on mettā day of their ten-day course at Dhamma Giri from 18 to 29 September 2002. It has been adapted for the Newsletter.)*

Here are a few words to help you understand how to apply the wonderful technique that you have learnt here in your day-to-day life. If you can't apply it in your day-to-day life, it is futile to spend ten days in a course like this. This is not a rite or a ritual; it is an art of living. One learns how to live peacefully and harmoniously within and how to help others to live in peace and harmony. How can we use this technique for this purpose?

As students, you are very fortunate that the leaders of your institute have understood the efficacy of this wonderful technique and have given you an opportunity to learn it. This technique will help you not only in your student life but also after completing your studies. You may become an executive or a chief executive officer or the owner of a particular business.

Now, as a student, it is possible that some of you may get very nervous. You have studied your text and have understood your lessons well. But during examinations, you become nervous and forget everything and can't give the right answers. You may get very low marks or even fail the exam. With this technique, the nervousness will be reduced. Whenever you find that you are getting nervous, be aware of your respiration for just a few seconds with open eyes. Just for a few seconds, maybe for a few minutes, be aware of respiration. Your mind will calm down and the nervousness will go away. If you are taking an

examination, you will give the right answers and get good results.

Again, one often becomes nervous in stressful situations such as meetings with seniors. You are unable to face the situation properly because you are so nervous. This technique will help you to calm the mind. You will be able to face all such situations successfully because a calm and tranquil mind is a very strong mind.

When your mind is agitated and confused, the capacity to understand the subject decreases. The teacher is teaching a particular subject or you are reading a book but your mind is so confused and clouded that you can't understand it properly. You keep reading it again and again but you are still not able to understand.

Whenever you find that the mind is very agitated, practise Anapana for a few minutes or observe sensations for a few minutes. This will calm the agitated mind and you will find that your capacity to understand the subject will increase.

In the same way, when you are dealing with any situation and if the mind is very wild, very agitated, you can't take proper decisions. By practising this technique, you will find that you are able to take proper decisions because you know how to calm the mind.

There is another problem that arises quite naturally at this age. Passion arises, lust arises. This lust may overpower you and you may become a slave of this particular impurity. You may try to suppress it but the more you suppress it, the more agitated the mind becomes. Or you may express it by taking a wrong action and then you feel guilty, "Oh, I should not

have done that, that was wrong.” Again, you become miserable.

When you practise Vipassana regularly, you will find that everything that arises in the mind is accompanied by a sensation on the body. This was a great discovery of this great super-scientist. People wrongly think of the Buddha as the founder of a religion. He had nothing to do with conventional religion. He was a super-scientist who studied the interaction of mind and matter. He discovered how the mind is influencing matter and how matter is influencing the mind and how, out of ignorance, because one does not know what is happening at the depth of the mind, one starts generating some impurity or the other and becomes miserable.

The Buddha discovered a technique by which, as soon as an impurity arises, you observe it, and you are out of it. Now how to observe it? He found a way. Nothing can arise in the mind without a sensation on the body. This is the law of nature; it was not created by the Buddha. So, whenever passion or fear or depression arises, there must be a sensation in the body. This sensation is related to whatever has arisen in the mind. You just accept the fact, “This has arisen in the mind.” Say, fear or passion or ego or any other impurity has arisen in the mind. You feel any sensation on the body and you start observing that sensation.

If you practise Vipassana properly and continue to practise it morning and evening, you understand, “Every sensation, pleasant or unpleasant, gross or subtle, has the same characteristic, arising, passing away; arising, passing away. So very impermanent, so ephemeral! So this particular defilement that has arisen is also impermanent. This is not eternal. Let me see how long it lasts!”

It cannot overpower you because you are observing it objectively. It becomes weaker and weaker and passes away. You can make use of this wonderful technique, which was discovered by this wonderful super-scientist in your day-to-day life as a student.

Later on, you will have bigger responsibilities in your career. As I know from my own experience, without Vipassana, negative emotions arise all the time. When you generate negative emotions, you make everyone agitated. The whole atmosphere around you becomes agitated. How can the staff under you work properly in such a negative emotional atmosphere?

By the practice of Vipassana, your whole attitude starts changing. You start generating positive emotions. Somebody has made a mistake, so what? Very lovingly, kindly, have compassion on this person: “Oh, he is ignorant or he has not understood the problem, so he has made a mistake.” Explain

calmly and compassionately and you will find that the result is so good. Everybody who works under you or with you will get better results because the whole atmosphere has become so peaceful and harmonious.

I know this from my own experience. After coming to Vipassana, my business turnover and profit increased many times, because the people under me also started practising Vipassana. So, the whole atmosphere was filled with positive creativity. Everyone works to get better results. This will happen. This technique will help you. Your relationship with your colleagues, with the workers under you, with your seniors will become so cordial. Life will become so peaceful and harmonious.

Here is a technique which is not a rite or a ritual. You do yoga or physical exercises to keep your body healthy, and strong, which is very important. Similarly, Vipassana is a mental exercise. If you practice it daily, morning and evening, you will find that your mind becomes stronger and stronger, more and more healthy, and it gives positive results.

Make the best use of this technique. Don't take these ten days just as a rite or ritual or ceremony. You have come here to learn a technique in a very scientific way and to use it for your own good and for the good of others. When you generate a mental defilement, you are the first victim of your defilement. As soon as you generate any negativity, you become the first victim, you become miserable and then you start making others miserable.

By practising this technique, you will learn how to live peacefully and harmoniously within and how to generate nothing but peace and harmony for the atmosphere around you.

*May all beings be happy ! ☺*

*(Students of SCMHRD, Pune have been attending Vipassana courses since December 1996. A ten-day Vipassana course and daily meditation is an integral part of their curriculum. Since 2002, students of SCMHRD, Nashik and SCIT, Pune have also been attending ten-day Vipassana courses at Dhamma Giri.)*

#### ONE-DAY CHILDREN'S COURSES IN MUMBAI

Every **third** Sunday at **Ghatkopar**. Contact: Tel 2510-1096, 2516-2505

Date	Venue	Eligibility	Registration
9-5	Ulhasnagar	13-16 years	6 & 7-5
9-5	Andheri	10-12 years	6 & 7-5
23-5	Mulund	10-12 years	20 & 21-5

**Course Timing:** 8:30 a.m. to 2:30 p.m. **Registration Timings:** 11 a.m. to 1 p.m. **Course Venues:** **Ulhasnagar:** Guru Nanak High School, Kurla Camp, Ulhasnagar-4. Phone: 252-2693. **Andheri:** Dada Saheb Gaikwad Sansthan, Babasaheb Ambedkar Marg, RTO Corner, Four Bungalows, Andheri (W), Phone: 2683-4820. **Mulund:** Mulund College of Commerce, Sarojini Naidu Road, Near Ration Office and Court, Mulund (W) Phone: 5598-3338. [NB \*Please bring cushion. \*Please register on the specified phone numbers. If you are unable to attend after registration, please inform in advance. \*Please arrive on time for the course.]

## NEW VIPASSANA CENTRE IN SRI LANKA

The second Vipassana centre in Sri Lanka will be established soon in Kosgama village, about 47 kms. from Colombo on the Colombo-Ratnapura Road. Goenkaji has named it *Dhamma Sobhā* (Radiance of Dhamma). Sri Lanka is known as *Dhamma Dīpa* (Island of Dhamma); it was in this Dhamma-land that the Tipitaka was written in the first century B.C. to preserve the pristine purity of Dhamma for generations to come.

The centre is to be built on six acres of land in picturesque surroundings, encircled by a range of mountains. The green vegetation is most soothing to the eye and very conducive to meditation. The centre is easily accessible by road and rail. On a clear day, one can see the sacred Adam's Peak commonly referred to as Sri Pada, with the imprint of the footprint of the Buddha at its summit.

The land for this centre was purchased by a generous old student. The trust is in the process of being formed as a legal entity. Thereafter, the property will be donated to the trust. Architectural plans and design work are being done by a Vipassana teacher and a team of old students, on a voluntary basis. The centre will be developed in stages and a master plan has been made to accommodate about 300 meditators. In the first phase of construction work, the Dhamma Hall, Teacher's residence, dormitories, kitchen, and dining hall will be constructed to cater to 40 students.

There is an opportunity for those who wish to gain merits by helping with this Dhamma project in any way. (Dhamma Sobha Bank account no. is 001-600-04460 - Sampath Bank, City Branch, D. R. Wijewardana Mawatha, Colombo 10, Sri Lanka.)

For more information, contact: 1. Dhamma Sobha Vipassana Meditation Center, 38, Pahala Kosgama, Kosgama, Sri Lanka. Email: <dhammasobha@yahoo.com> 2. Mr. D. H. Henry, Opposite School, Wannithammanawa, Anuradhapura, Sri Lanka. Tel: [94] (25) 2221887. Email: <dhenry54@yahoo.com> 3. Mr. Ranjit. Samarasinghe, 53/19, Torington Avenue, Colombo 7, Sri Lanka. Tel: (011) 2502403 Mobile: (071) 2347400 Email: <ranjitksam@hotmail.com>

**Group sittings:** (for old students) 1. Second Sunday of every month at *Dhamma Sobhā* from 9:30 to 10:30 a.m. 2. Every Saturday, at Kotelawala, Kaduwella near Colombo, from 4:00 to 5:00 p.m. Contact: Mr. Ranjit Samarasinghe

## PRISON COURSES IN TAIWAN

At the request of I-Lan Jail, Taiwan Vipassana Centre organized two ten-day Vipassana courses consecutively from December 25, 2003 to January 17, 2004. These two courses were carried out smoothly and results were satisfactory. All the students affirmed that they had benefited from Vipassana and hoped that such courses would be held frequently in jails.

The warden, Mr. Lin Zheng-hong, said that although the jail authorities need several months to follow up the impact of Vipassana on the inmates, he had already noticed some significant changes among them. He would send a report to the Ministry of Justice after further observation and he would like to see more courses being conducted in this jail in the future.

Religious activities are not unusual in the jail system of Taiwan and meditation has become a common practice for

most of the inmates. However, it is not for spiritual development, but a kind of punishment. Inmates who violate the rules of the jail are sent to "Introspective Meditation Room" to meditate with the hope that they will realize their wrongdoing. However, most of the time the meditator's anger increases instead of decreasing. Nevertheless, it didn't discourage those inmates who were searching for real spiritual development from joining the Vipassana course.

I-Lan Jail consists of male and female quarters. In the male quarters, there are about 2000 inmates accommodated in ten segregated units, while the 200 female inmates are all accommodated in a single unit.

**Male Course** (25 Dec. 2003 to 5 Jan. 2004): Two inmates were picked up from each of the ten units. The types of crime varied from theft to murder. Noble silence was not observed scrupulously in the dormitory but the students worked seriously in the Hall.

**Female Course** (6 to 17 January 2004): The female quarters had more space than the male quarters. The jail authorities spared the entire second floor for the course; thus, there was complete segregation from other inmates. All of them worked very diligently and observed Noble Silence scrupulously throughout the course. They appreciated and accepted the jail authorities' effort to regroup their accommodation after the course so that they could have daily group sitting.

The conducting AT for these two courses did not feel any major difference between these two courses and those outside. One of the student's course experience may very well express the general views of all the participants:

"What a waste of my 50 years of life in searching for a suitable technique of meditation! Now I have finally found the way which teaches me the interaction of my mind and matter, and enables me to rid some of the bondages of my sankharas. Greed and craving have bound me during the best part of my life. The law of the mundane world has imprisoned my bodily freedom, but it can never stop my volition of ill-doing. I have thus been transferred to different jails for several decades.

"Nothing in the world is more difficult to control than the mind, but the five precepts are the right harness for it. Vipassana has freed me from my mental shackles, and has taught me how to hold the reins till the end of my life.

"I sincerely suggest that Vipassana be introduced in every jail in Taiwan, so that the majority of inmates can get direct benefit of it. Vipassana is non-sectarian; it can be practiced by anybody of any race and any religion. Once we learn it, we can practice it by ourselves. It is most suitable and beneficial to people behind bars."

## PALI AND SANSKRIT SCHOLARS FOR VRI

The Vipassana Research Institute was established at *Dhamma Giri* in 1985 for research in *pariyatti*. Its notable achievements include production of the *Chattha Saṅgāyana* CD-ROM and printing of the entire Pali Tipitaka in Devanagari script. VRI is also actively engaged in comparative research of various Indian scriptures and translation of the Pali scriptures into Hindi and other Indian languages. VRI is looking for Pali and Sanskrit scholars (having knowledge of Hindi). Suitable accommodation and remuneration is offered. For more details, write or email VRI.

## FIRST VIPASSANA COURSE FOR ADOLESCENTS

Children's courses are organized for children of 8 to 15 years, and usually, ten-day courses are for those who have completed 20 years of age. Thus, there was no Vipassana course tailored for 16 to 19 year-old teenagers. For many years, Goenkaji had wanted to design a Vipassana course especially for this important group that is on the threshold of adulthood.

Finally, this year, he agreed to spare time to set the format for this course. So, this course was organised at *Dhamma Giri* from 9th April to 17th April for adolescents of 15 to 19 years. Goenkaji gave two short discourses in Hindi everyday in addition to conducting the Anapana, Vipassana and *metta* sessions. The schedule was a little less demanding than the course for adults and a light meal was provided at night.

There were 106 students in the course: 58 males and 48 females. They meditated seriously in the hall. In the post-course feedback, most of the students wrote that they were inspired by Goenkaji's presence and had benefited immensely from the course. They appreciated the rationale behind the discipline of the course and the value of Noble Silence and wishED to attend such courses in future.

## NASHIK VIPASSANA CENTRE COURSE SCHEDULE

**Ten-day courses:** May 12 to 23 (males), June 16 to 27 (males)

**Three-day courses:** May 27 to 30 (females only), July 1 to 4 (males).

**One-day courses:** May 4, May 23, June 13 and June 27.

**Contact Address:** Nashik Vipassana Kendra, Opp. Water Filtration Plant, Shivaji Nagar, Satpur, Nashik 422 007. Phone: (0253) 5616242.

**Contact:** S. K. Agarwal (0253) 2347908, Abhijit Patil 98225 13244

## 2004-2005 WINTER PROGRAMME

**1. Dhamma Giri: Teacher's Self Course** (15-day course): Nov. 16 to Dec. 2. (Admission criteria for TSC: at least one 20 day course; significant Dhamma service and Goenkaji's discretion).

**Annual Meeting of ATs:** Dec 3 (10 a.m.) and 4 (9 p.m.)

**Trustee Workshop:** Dec 4 and 5. **VRI Research Council Meeting:** Dec 5.

**45-day:** Jan 3 to Feb 18 (2005) (Please note that there will be parallel ten-day courses at Dhamma Giri during this time).

**10-day:** Dec 7 to 18, Dec 20 to 31, Jan 5 to 16 (2005), Jan 19 to 30; Feb 2 to 13, Feb 19 to Mar 2. **Satipatthana:** Mar 5 to Mar 13.

**2. Dhamma Tapovana:** 10-day (for executives): Nov 8 to Nov 19, Nov 21 to Dec 2. 60-day: Dec 7 (2004) to Feb 6 (2005)

**3. Dhamma Sindhu, Bada, Kutch:** 30-day: Dec 7 to Jan 7.

**4. Dhamma Patthana, near Delhi in Haryana:**

30-day: Oct 30 to Nov 30. (English-speaking teachers)

## ADDITIONAL RESPONSIBILITIES

### Ācaryas:

Mr. Steve & Mrs. Olwen Smith

To serve France and Ireland

### Senior Assistant Teachers

Mr. Gopal Sharan & Mrs. Pushpa Singh

To serve *Dhamma Lakkhana* (Lucknow) and Dhamma Suvattthi (Srivasthi).

## NEW RESPONSIBILITIES

### Ācaryas:

Mr. Laxmi Narayan & Mrs. Pushpa Todi

To assist the area teacher in serving Orissa and West Bengal including *Dhamma Gaṅgā*

### Senior Assistant Teachers

1. Mr. P. V. Ganesan, *Chennai*

2. Mr. Raja M., *Mumbai*

3. Mr. Sudhir Pai, *Mumbai*

4. Mr. Jitendrakumar Thakkar, *Thara, Gujarat*

5. Mr. Sudesh Leal, *UK*

6. Mrs. Sushila Goenka, *Myanmar*

7. Mr. Parsu Ram Gotama, *Myanmar*

8. Daw Sein Sein, *Myanmar*

## NEW APPOINTMENTS

### Assistant Teachers

1. Mr. Kishore Desai, *Mumbai*

2. Lt. Col. Vijay Kaushik, *Pune*

3. Mr. Prakash Laddha, *Nashik*

4. & 5. Mr. Mario & Mrs. Muriel Mascarenhas, *Goa*

6. & 7. Mr. Rushikant & Mrs. Minaxi Mehta, *Amdavad*

8. Mr. Khimjibhai Patel, *Kolhapur*

9. Mr. Bhanudas Rasal, *Pune*

10. Mrs. Man Mohini Rastogi, *Delhi*

11. Mr. Bakul Thacker, *Mumbai*

12. Mr. Suresh Yadav, Wai, *Satara*

13. Mrs. Vimala Varma, *Navi Mumbai*

### Children's Course Teachers

1. Mrs. Lin, Chiu-Gin, *Taiwan*

2. Ms. Cheng, Chin-Ru (Cha-Yi), *Taiwan*

3. Prof. (Mrs.) Chen, Helen, *Taiwan*

4. Mr. Yang, Tsong-Hsun, *Taiwan*

5. & 6. Mr. Wen, Huo-Ping & Mrs. Huang, Huei-Hua, *Taiwan*

7. Mr. Andrew Parry, *Australia*

8. Ms. Jennifer Armstrong, *Canada*

9. Mrs. Paramjit Banga, *Canada*

10. & 11. Mr. Lee Roberts & Mrs. Jayde Lin-Roberts, *USA*

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