

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

*Tapo ca brahmacariyañca,
ariyasaccāna-dassanaṃ;
nibbānasacchikiriyā ca,
etaṃ maṅgalamuttamaṃ.*

Meditation, a life of purity,
Witnessing the Noble Truths;
Experiencing *nibbāna*,
This is the highest blessing.

—*Khuddaka pāṭha 5.12, Maṅgala Sutta*

THE PROPER WAY TO PAY RESPECT

S. N. Goenka

(The following is adapted from a public talk given by Goenkaji for *bhikkhus* and *bhikkhunis* on 5 August 1998 at Dharma Drum Monastery, Taiwan.)

Most Venerable Master Sheng Yen, venerable *bhikkhus* and *bhikkhunis*,

It is a great joy to come once again to meet the great master who is such a saintly person and to meet you all who are interested in meditation. When I see you all sitting cross-legged for meditation, I remember the words of the Buddha, who was once asked, “How should we pay respect to the Enlightened One?” Pointing out to the *bhikkhus* and *bhikkhunis* who were sitting and meditating, he said, “This is the way to pay respect to the Buddha.”

This is really the proper way to pay respect to the Enlightened One: to follow his teachings. And his teaching is to meditate and to remain aware of the mind-matter phenomenon; to understand at the experiential level how impurities arise, how they get multiplied, how they overpower us; and how to stop this process and change the habit pattern of the mind. This is what he called Vipassana: observation of the reality as it is, in its true nature, within the framework of the body; the interaction of mind and matter from moment to moment.

At the time of Gotama the Buddha, there were many techniques of meditation prevailing in India. There were techniques that could take one to the depth of absorption *samādhis*, the seventh *jhāna* and the eighth *jhāna*, which he learnt from teachers of those days in India. But mere *samādhi* did not take him to the final goal of full liberation, the final goal of

total enlightenment. So, when he sat down under the Bodhi tree, he started observing the truth pertaining to himself and attained the highest stage of full enlightenment.

The first truth that one starts observing is the natural flow of respiration. This is Anapana meditation. Observing the natural flow of respiration on a small area at the entrance of the nostrils, the mind becomes sharper and sharper, subtler and subtler, more and more sensitive. With this sharp and sensitive mind, one starts experiencing different kinds of sensations on this area below the nostrils above the upper lip. Then, from this area, one starts observing the entire physical structure, from the top of the head to the tips of the toes, from the tips of the toes to the top of the head, experiencing various types of sensations on the body. There are different types of sensations: sometimes, very gross, solidified, intensified sensations or very subtle and pleasant sensations or neutral sensations. One keeps on observing these sensations objectively, without reacting to them.

One starts understanding one’s own habit pattern of reacting: reacting to the pleasant sensations with craving and clinging and reacting to the unpleasant sensations with aversion and hatred. One realizes this truth and tries to change this habit pattern, understanding fully well that the characteristic of every sensation—pleasant or unpleasant, gross or subtle—is arising, passing away, arising, passing away. Oh, it is so impermanent! So the first characteristic of impermanence, *anicca*, pertaining to mind and matter becomes clearer and clearer at the experiential level.

When that becomes clear, the second characteristic also becomes clearer and clearer—the second characteristic of misery, *dukkha*. One realizes at the experiential level, “Whenever I react with clinging and craving towards the pleasant sensation, I lose the balance of my mind, I lose the peace and harmony of my mind. Similarly, when I react with aversion or hatred towards the unpleasant sensation, again I lose the balance of my mind, I lose the peace and harmony of my mind. Oh, this is misery!”

Then the third characteristic becomes clearer and clearer: “Whether it is a pleasant sensation or an unpleasant sensation, I have no mastery over it, I have no control over it. If I want to push out the unpleasant sensation, I cannot. If I want to retain the pleasant sensation, I cannot. Things are happening just according to nature.” Again, at the experiential level, the third characteristic becomes so clear, the characteristic of *anatta*. No “I”, no “mine”, not “my soul”—just a phenomenon, which is changing every moment. This mind and matter phenomenon where there is nothing to say that this is “I” or this is “mine”. As one continues to practice deeper and deeper, it becomes clear that the entire mind and matter phenomenon is so substanceless, so essenceless. It is *suññatā*, nothing to grasp and say that “There is substance.” or “This is the substance.” There is no substance at all.

One is experiencing this reality directly. This is not an intellectual game. This is not an emotional or devotional game that one should accept because the Buddha has said so. Now one realizes this truth and starts changing the habit pattern of the mind of reacting with craving or aversion. As the habit pattern of craving and aversion gets eradicated at the root level of the mind, the mind becomes purer and purer. And according to the law of nature, when the mind becomes pure, it naturally gets filled with love, compassion and goodwill towards others. So long as there is a habit of craving, there is bound to be a habit of aversion also. And so long as there is this habit of aversion, there cannot be love or compassion.

The Buddha attained the highest stage of full enlightenment, full liberation by this technique and that is why the first thing that he announced was Conditional Origination, *paticca samuppāda*.

Things arise because of conditions. If there is this condition, then this result is bound to be there. And, in this process, he explained so clearly, that when the six sense doors come in contact with their respective objects, there is a feeling of sensation on the body. If it is a pleasant sensation, one reacts with craving; if it is an unpleasant sensation, one reacts with aversion. This feeling of sensations on the body plays a very important role. Out of our ignorance, we keep on multiplying our misery because of these sensations

and our reaction to them. And out of wisdom, we start coming out of misery without reacting to them.

There were many techniques of meditation at the time of the Buddha, before the Buddha and even after the Buddha in India. But nobody ever talked about the feeling of sensations on the body. This was the great discovery of Sakyamuni Buddha. Any technique of meditation, which makes the mind concentrated, brings calmness, tranquility and purity but only at the surface level of the mind. The Buddha was not satisfied with that. He went to the depth of the mind, the deepest level of the mind, which constantly interacts with the sensations on the body.

Therefore, practicing the technique of Vipassana meditation as taught by the Enlightened One, all importance has to be given to the sensations on the body. One has to train the mind, on the one hand, to remain aware of the sensations, and on the other hand, to remain equanimous with this awareness of the sensations. This is the scientific process of purification of the mind; purification of the totality of the mind.

I am glad that a number of you have taken Vipassana courses and I am sure that you must be meditating daily. I would advise you to take more courses. The householders have multifarious responsibilities, worldly responsibilities. They cannot give as much time as should be given for meditation. You are fortunate; you are monks, you are nuns. You can work much deeper. I wish all of you get the best fruits of the teaching of the Enlightened One by practicing Vipassana. Moreover, you are very fortunate to have such a saintly teacher who can guide you. May you all be successful! May you all enjoy the best fruits of Dhamma. ☺

DHAMMA TAPOVANA II

Long courses are being organised successfully at *Dhamma Tapovana* since 2000. This has inspired meditators to start work on a new Vipassana centre, *Dhamma Tapovana II*, for long courses on the site adjacent to *Dhamma Tapovana*, on the western side of the *Dhamma Giri* pagoda and ‘AG’ residences. The site is naturally beautiful and serene amidst the hills and very conducive for quiet meditation. It is likely that 45-day and 60-day courses will be conducted here in future.

To make the centre fully functional, self-contained residences for 117 students, separate male and female dining halls, kitchen, course offices, Teachers’ Residence, office block including residences for Dhamma servers etc. will be constructed soon. Dhamma hall has already been built and is being used for long courses since January 2004. Construction of pagoda with 130 cells has already started. Total cost of the project will be about Rs. 20 million (US \$440,000). Meditators may avail themselves of the opportunity to take part in this meritorious project.

VIPASSANA RESEARCH INSTITUTE, JAIPUR

*Offers an opportunity for service
in the area of Dhamma literature.*

On March 7, 1992, the trust board of Vipassana Research Institute (VRI), Mumbai decided to establish a branch in *Dhamma Thali*, Jaipur. As a result, the development of a research centre with all facilities was started at *Dhamma Thali*, the Vipassana centre at Jaipur. Goenkaji gave an inspiring message on this occasion.

A lot of work has been accomplished by VRI, Jaipur since its inception including publication of several titles. All the work done so far and all future projects are connected with the words of the Buddha.

Goenkaji wants more Dhamma literature to be published so that *pariyatti* (theory) progresses along with *patipatti* (meditation practice) and helps the spread of *patipatti*. This can be accomplished only when a dedicated group of educated meditators come forward to join hands in this effort and when these meditators are provided with all necessary facilities. Towards this aim, six new rooms have been built on a plot of land next to *Dhamma Thali*. These are comfortable rooms with attached baths to enable the meditators to work effectively under the guidance of the teacher responsible for VRI, Jaipur. Meals will be provided by the management of the Vipassana centre. At present, facilities are available only for males.

It has been seen that those who are involved in *pariyatti* also benefit in their meditation as they develop a better understanding of Dhamma.

Therefore, meditators who feel that they are suitable for literary work and wish to serve in VRI, Jaipur for a minimum period of two months may apply to:

The Manager, Vipassana Research Centre, *Dhamma Thali*, P. O. Box 208, GPO, Jaipur 302 001.

(Please give details of the following in your application: educational qualifications and details of Vipassana courses, Dhamma service and any literary activity.)

PALI WORKSHOPS

The following Pali workshops have been organised for Vipassana meditators at a venue near Jaipur:

1. For non-Indian meditators: 3 to 14 Jan. 2005
2. For students from India and Nepal: 16 to 27 Jan. 2005

Those who wish to attend the workshop may send applications to Vipassana Centre, Post Box 208, GPO, Jaipur 302 001 Email: dhammjpr@datainfosys.net

Last date for receiving applications: 30th Nov. 2004.

Admission is restricted only to registered candidates.

ADOLESCENTS' COURSE IN PUNE

A seven-day course for adolescents aged 16 to 19 years will be held at *Dhamma Punna*, Pune from 21st to 29th Nov. 2004. This course will be only for boys. Applications for the course can be sent (on a regular ten-day form). Preference will be given to boys who have done an Anapana course in the past. **Contact:** Pune Vipassana Samiti, Opp. Nehru Stadium, Near Anand Mangal Karyalaya, Dadawadi, Pune 411 002. Tel: 020-24468903, 24464243.

Email: webmaster@pune.dhamma.org

FIRST VIPASSANA COURSE IN BANGLADESH

A few old students of Vipassana have made arrangements for a ten-day Vipassana course in Bangladesh at a Christian Mission in Modhupur, Tangail, about 150 km from Dhaka. The course has been scheduled from 21st November to 2nd December 2004. For registration, contact: AVCom, House no 5, Apartment C1, Road 15 (New), Dhanmondi Residential Area, Dhaka 1209, Bangladesh. Tel: [880] (2) 9125899, 8115322, Mobile: [880] 173 012634; Email: avcom@bol-online.com

NEW VIPASSANA CENTRE IN TRIPURA

*Dhamma Puri, Tripura Vipassana Meditation Centre,
P. O. Machmara, Dist. North Tripura, Tripura 799 265
Tel: (03822) 266204, 266 238; Agartala: (0381) 231 9343;
Email: dhammatvmc@yahoo.com*

Two ten-day Vipassana courses were held at Jetavana Vihara in February and March 2002. After these courses, one of the participants donated a plot of land for a Vipassana centre.

Vipassana students constructed a Dhamma hall seating 72 students, dormitories, dining halls, kitchen and other facilities and a boundary fence. Five ten-day courses were conducted at this new site in 2003. In June 2004, two more ten-day courses were organised here. The area of this centre is 2.4 acres. Goenkaji has named this center, *Dhamma Puri* (Town of Dhamma). The Tripura Vipassana Meditation Centre trust is looking after *Dhamma Puri* and organising the courses here.

ONE-DAY CHILDREN'S COURSES IN MUMBAI

Every **second** Sunday at **Ulhasnagar**: Contact: (0251) 252-2693
Every **third** Sunday at **Ghatkopar**: Contact: Tel 2510-1096, 2516-2505

Date	Venue	Age	Registration
10.10.2004	Andheri	13-16 years	7 & 8.10.2004
10.10.2004	Ulhasnagar	10-12 years	7 & 8.10.2004
07.11.2004	Matunga	10-12 years	4 & 5.11.2004
07.11.2004	Mulund	13-16 years	4 & 5.11.2004

Course Timing: 8:30 a.m. to 2:30 p.m. **Registration Timings:** 11 a.m. to 1 p.m. **Course Venues:** **Andheri:** Dada Saheb Gaikwad Sansthan, Babasaheb Ambedkar Marg, RTO Corner, Four Bungalows, Andheri (W), Tel: 2633-6671. **Ulhasnagar:** Guru Nanak High School, Kurla Camp, Ulhasnagar-4. Tel: (95-251) 252-2693. **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNDT College, King's Circle, Matunga (CR), Tel: 2510-1096. **Mulund:** Mulund College of Commerce, Sarojini Road, Near Mulund Court, Mulund West Registration Tel: 55983338

[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.]

FIRST VIPASSANA COURSE AT KULLU

The first Vipassana course was organised at the guesthouse of The Great Himalayan National Park (GHNP) at Kullu in Himachal Pradesh from 18 to 29 June 2004. Eight students participated in that course. The Director of GHNP, a Vipassana meditator, organised this course through a NGO called SAHAR, as a part of the rehabilitation programme of people who were displaced when the National Park was created. There are already 30 old students in this area including the director of SAHAR. About 30 students can be accommodated in a course. There are regular group sittings at this venue. The organisers plan to hold three more courses at the same venue this year. For more information, contact: Tel: (0193) 225109.

NEW RESPONSIBILITIES

Senior Assistant Teachers

Mrs. Manju Vaish, *New Delhi*

To serve Dhamma Sota

Senior Assistant Teachers (all from Nepal)

1. Mr. Janak Raj Adhikari
2. Mr. Raj Ratna Dhakhwa
3. Mr. Amar Chand Dharewa
4. Mr. Bhakta Prasad Poudyal
5. Mr. Jaya Ram Ranjitkar
6. Ms. Mila Sayami
7. Mrs. Rita Tamang
8. Mr. Vishwa Bandhu Thapa

CHANGE OF RESPONSIBILITIES

Acaryas:

Mr. Shyam Sundar & Mrs. Kanta Khaddaria

To serve Dhamma Bodhi, Dhamma Licchavi, Dhamma Upavana, Dhamma Vimutti and Dhamma Suvatti and Vipassana activities in Bihar and Jharkhand

Mr. Ratilal & Mrs. Chanchal Savla

To serve Dhamma Vahini, Titwala, near Mumbai

Mr. Mien Tan

Acting Teacher-in-Charge of Cambodia

Senior Assistant Teachers:

Mrs. Sheeladevi Chaurasia

To serve North-Eastern States and North Bengal (Darjeeling)

ADDITIONAL RESPONSIBILITIES

Acaryas:

Mr. Mahasukh & Mrs. Manju Khandhar

To serve South Africa and Dhamma Vipula, Navi Mumbai

NEW APPOINTMENTS

Assistant Teachers:

1. & 2. U Htin Aung & Daw Khin Myint May, *Myanmar*
3. Ms. Suvana Soh Siew Nghoh, *Malaysia*
4. & 5. Mr. Tian Ming Sheu & Mrs. Yuhwen Wang, *Taiwan*
6. Mrs. Alice Pan, *Taiwan*
7. Ms. Greta Gible, *USA*

Children Course Teachers:

1. Mrs. Alka Ashok Patel, *Dhule*
2. Mrs. Sangeeta Borse, *Dhule*
3. Mr. R Kannan, *Chennai*
4. Mr. M. Kannan, *Kalpakkam*
5. Dr. (Mrs.) Geeta Mehta, *Bhavnagar*
6. Mrs. Pratibha Patel, *Bhavnagar*
7. Mr. Harshadrai Rathod, *Bhavnagar*
8. Mr. John Mendonca, *Surendranagar*
9. Dr. Navin Bavishi, *Surendranagar*
10. Mrs. Surekha Bavishi, *Surendranagar*
11. Mr. Harjibhai Dhuthatra, *Sanosara*
12. Mrs. Sadhana Marathe, *Nashik*
13. Mr. Mahendra Gaikwad, *Nashik*
14. Mrs. Sujata Acharya, *Nashik*
15. & 16. Mr. Avinash & Mrs. Nutan Bharamgunde, *Nashik*
17. & 18. Mr. Graeme Robinson & Mrs. Tara Lerner, *South Africa*
19. Mrs. Alonso Alexandra, *South Africa*
20. Ms. Ingrid Sabbagh, *South Africa*
21. Mr. Gavin Shaskolsky, *South Africa*
22. Ms. Marianne Knuth, *Zimbabwe*

PILGRIMAGE TO MYANMAR

Goenkaji is going to address the Fourth World Buddhist Council in Myanmar on 10 December 2004. A pilgrimage has been organised for those who wish to visit the sites of historic importance to Vipassana meditators in Myanmar. The pilgrimage will be from 8 to 20 December. Goenkaji will be present at some of the venues to lead group meditation sittings. He will lead grouping sittings at Shwe Dagon pagoda, at Mahamuni temple in Mandalay, etc. Pilgrims may also participate in the conference on 10 December and listen to Goenkaji's address. The local organizers in Myanmar will look after the pilgrims from the night of 8 December to the morning of 20 December. Expenses for the pilgrimage within Myanmar will be approximately 250 US dollars [about Rs. 11, 500].

Those who wish to participate will have to make their own travel and visa arrangements so that they reach Yangon on 8 December. The pilgrims may depart from Yangon on 20 December (or later, if they have valid visas for extended stay.). For those who need help for travel (from Mumbai to Yangon and back, for both Indians and non-Indians) and visa arrangements (for Indians only), Mr. Anish Goel (trustee, Global Pagoda) has offered to help.

It is possible that a chartered plane will be arranged from Mumbai to Yangon on 8 December and from Yangon to Mumbai on 20 December. Goenkaji may travel on this plane to Yangon. This will allow meditators to travel together. Those travelling on the chartered plane can also book their place on the pilgrimage within Myanmar with Mr Anish Goel. The seats on the chartered plane will be allotted on a first-come-first-served basis. However, meditators are free to make their own arrangements.

For more details, contact: Ms. Sejal or Mr. Samrat,
Tel: [91] (022) 56324664, 22836330; Fax: (022) 22025878;
Email: yatra@globalpagoda.org

GOENKAJI'S INTERVIEW ON ZEE TV

Zee TV is telecasting a program called *Urja* featuring Goenkaji every Friday at 12:30 p.m.. In this program, Goenkaji answers questions about different aspects of Dhamma (Dharma). Meditators may inform their family and friends about the opportunity to hear Goenkaji expound on the universal Dhamma.

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30 (U.S. \$10 OUTSIDE INDIA); LIFE SUBSCRIPTION: RS 500 (U.S. \$100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF VRI.

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