

Vipassana Newsletter

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

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WORDS OF DHAMMA

Uttitṭhe nappamajjeya,
Dhammaṃ sucariṭaṃ care;
Dhammacārī sukhaṃ seti,
asmim loke paramhi ca.

— Dhammapada- 168, Loka vaggo.

Exert oneself! Don't be heedless. One should practice the Dhamma well. One who practices the Dhamma, lives with ease in this world and the next.

What is the Teaching of the Buddha?

(Public Talk 3, Part 2) (14 October 1951)

by Thray Sithu Sayagyi U Ba Khin

In 1951, when Sayagyi was the Accountant General of Burma, he was requested by a religious study group to lecture on Teachings of the Buddha. The study group was headed by the information officer and the economic and finance officer of the Special Technical and Economic Division of the U.S. Government. Sayagyi presented a series of three lectures in Rangoon at the Methodist Church, Signal Pagoda Road. The following is abridged. (the ending part)

My dear Dhamma brothers and sisters!

In the teaching of the Buddha we differentiate between loka-dhātu and dhamma-dhātu. By dhātu is meant the nature-elements or forces. Loka-dhātu is therefore matter (with its nature-elements) within the range of the physical plane. Dhamma-dhātu, however, comprises mind, mental properties and some aspects of nature-elements which are not in the physical but in the mental plane. Modern science deals with what we call loka-dhātu. It is just a base for dhamma-dhātu in the mental plane. A step further and we come to the mental plane; not with the knowledge of modern science, but with the knowledge of Buddha-Dhamma in practice.

At least Mr. H. Overstreet, author of The Mature Mind (W.W. Norton & Co., Inc., New York) is optimistic about what is in store for mature minds. He writes:

The characteristic knowledge of our century is psychological. Even the most dramatic advances in physics and chemistry are chiefly applications of known methods of research. But the attitude toward human nature and human experience that has come in our time is new.

This attitude could not have come earlier. Before it came, there had to be long preparation. Physiology had to be a developed science; for the psychological person is also physiological. His makeup, among other things, is a matter of brain tissue, of nerves, of glands, of organs of touch, smell and sight. It was not until about seventy years ago that physiology was sufficiently developed to make psycho-physical research possible, as in the laboratories of the distinguished German psychologist, William Wundt. But before physiology there had to be a developed science of biology. Since brain, nerves, glands and the rest depend upon all processes, the science of the living cell had to have its maturing before a competent physiology could emerge.

But before biology, there had to be chemistry; and before chemistry, physics; and before physics, mathematics. So the

long preparation goes back into the centuries.

There is, in short, a time clock of science. Each science has to wait until its hour strikes. Today, at least, the time clock of science strikes the hours of psychology, and a new enlightenment begins.

To be sure, the interests explored by this latest of the sciences are themselves old; but the accuracy of research is new. There is, in brief, a kind of iron logic that is in control. Each science has to wait for its peculiar accuracy until its predecessor has supplied the data and tools out of which its accuracy can be made.

The time clock of science has struck a new hour: a new insight begins to be at our service.

May I say that it is the Buddha Dhamma which should be studied by one and all for a new insight into the realities of human nature. In the teachings of the Buddha we have the cure for all the mental ills that affect mankind. It is the evil forces of the mind, past and present, that are responsible for the present state of affairs all over the world.

Nowadays, there is dissatisfaction almost everywhere. Dissatisfaction creates ill feeling. Ill feeling creates hatred. Hatred creates enmity. Enmity creates war. War creates enemies. Enemies create war. War creates enemies, and so on. It is now getting into a vicious cycle. Why? Certainly because there is lack of proper control over the mind.

What is man? Man is after all mental forces personified. What is matter? Matter is nothing but mental forces materialized, a result of the reaction of the moral (positive) and immoral (negative) forces.

Buddha said: “*Cittena nīyati loko*” (the world is mind-made). Mind therefore predominates everything. Let us then study the mind and its peculiar characteristics and solve the problem that is now facing the world.

There is a great field for practical research in the Dhamma. Buddhists in Burma will always welcome whoever is anxious to have the benefit of their experience.

Ladies and gentlemen, I have made an attempt to give you the best of what I know about the teachings of the Buddha. I shall be glad to give any interested person further explanation on any point that he may wish to discuss. I am grateful to you for the kind attendance and the interest taken in my lectures. May I again thank the clergy of the church for the permission so kindly given for this series of lectures.

Peace to all beings. (The end)

-- From the 'Sayagyi U Ba Khin Journal'



Ānāpānassati Sutta Discourse

By S. N. Goenka

Namo tassa bhagavato arahato sammāsambuddhassa!

Majjhimnikaye, 118.

Ānāpānassatisuttam:

When the Enlightened One was living in Rajgiri, Anāthapiṇḍika, a very rich person of Sāvatti, came in contact with him; Buddha taught him Dhamma and he reached the stage of sotāpanna. Having experienced the nibbānic stage of sotāpanna, it was but natural that he started feeling that more and more people should receive this wonderful Dhamma and get liberated: “As I have tasted liberation, more and more people should taste liberation and come out of their misery.” So he requested Buddha to come to Sāvatti and accept a meditation centre that he would like to build there. The Buddha agreed. And he built the famous Anāthapiṇḍika centre in Sāvatti, after acquiring the land by laying golden coins on the ground. Buddha used to stay there for the rains, three or four months every year. A large number of people started coming there to learn Vipassana, to understand Dhamma. It was a large centre, where 10,000 people could live together and meditate. A large number of people started benefiting.

Another wealthy person, by the name of Visākhā, was married in Sāvatti. And because she was already a disciple of Buddha, having reached the stage of sotāpanna much earlier, she used to come to Buddha’s monastery, this Jetavāna meditation centre donated by Anāthapiṇḍika. In marriage, her father had given her an upper cloth made of gold threads studded with very valuable diamonds, rubies, etc., which was worth crores of rupees. One day she went to the Buddha’s monastery after having visited a friend, and was wearing that valuable upper cloth. As she entered there, she realised that it was not proper for her to be wearing this cloth and so she kept it somewhere, then listened to the Buddha’s discourse. Upon leaving the monastery she realised that she had forgotten her costly upper cloth there. She had been thinking that the number of students, number of meditators, number of bhikkhus, bhikkhunis, had increased so much that another meditation centre in this large city was needed. It was the most populated city of India in those days. So this intention to donate another vihāra, another meditation centre, was already in her mind. So when she returned for her cloth she decided “Good, I will donate it for the purpose of building a vihāra. But it is so valuable, who will be able to buy it?” But still she attempted to sell it by holding an auction, but nobody came forward to buy it as it was so costly. So she purchased it herself by paying a few crores of rupees. And that money was donated to build a monastery, *Pubbārāma*. And it was here that the Buddha gave this important discourse on the awareness of breathing – Ānāpānassati Sutta.

Evaṃ me sutam-ekam samayaṃ bhagavā sāvattiyam viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhim-āyasmatā ca sārīputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca mahākaccāyanena āyasmatā ca mahākoṭṭhikena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhim.

At one time when the Lord was living in Pubbārāma which had been donated by Visākhā, also known as Migāramātā, and many well-known elder bhikkhus were there with him. Like the Venerables Sārīputta, Mahāmoggallāna, Mahākassapa, Mahākaccāyana, Mahākoṭṭhika, Mahākappina, Mahācunda,

Anuruddha, Revata, Ānanda and many others.

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ viśesaṃ jānanti.

These elder bhikkhus were teaching new bhikkhus, teaching them Vipassana, teaching them the Dhamma. Some might teach ten, some twenty, some might teach thirty, some forty. Groups of new disciples were being taught Dhamma by these elder monks.

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

One full moon night, the Buddha was sitting in the open air, and around him these monks were sitting quietly, silently and Buddha gave them this discourse. He said:

“āraddhosmi, bhikkhave, imāya paṭipadāya; āraddhacittosmi, bhikkhave, imāya paṭipadāya.”

“O bhikkhus, I have walked on this path myself, I have practised with my own mind this path.”

This is the beauty of Buddha. There can be many teachers of Dhamma who may give teachings of very fine principles of Dhamma. But a Buddha, he experiences the Dhamma himself and teaches what he has experienced. It is not just some scriptures which he is talking about. It is not about some principles accepted by many in the past which he is talking about, but whatever he has experienced himself. This is the beauty of Buddha and the beauty of his teachings. And then he continued:

“Tasmātiha, bhikkhave, bhiiyosomattāya vīriyaṃ ārabhatha appattassa pattiya, anadhigatassa adhiḡamāya, asacchikatassa sacchikiriya.”

“Therefore I invite you to come and walk on this path. Whatever is necessary for you to obtain, you will obtain it all. This is something which will give you results here and now. Work hard, work hard.”

Not that they have to practise because their tradition says so, because their sect says so, because their philosophy says so. This is a practical thing which he had experienced and so he invites them to also experience it.

And then he said, *(to be continued)*.

Job Opportunities at Global Vipassana Pagoda

A. Director-Projects, General Manager-Projects, Assistant Manager-Projects and Executive-Projects: candidate should have experience of Co-ordination/Follow up/Compliance with Government department like Mantralaya, MCGM, UDD, MTDC, MSD, MBMC and other related organisations. Retired Government Officers are welcome. Compensation construe to capability.

B. Director-CSR, General Manager-CSR, Assistant Manager-CSR and Executive-CSR: Full time person for co-ordination and arrangement with companies to deploy the funds so available with them under CSR. Job profile includes various types of work in the Pagoda and outside the premises of the Pagoda. The candidate should have good communication skills. Knowledge of Marathi and English is preferable. Compensation construe to capability. Please mail your resumes to: chairman@globalpagoda.org; and director.project@globalpagoda.org;

25 years of Dhamma Blossoming in Myanmar and Dhamma-Yatra

Silver Jubilee celebrations are being celebrated here on the 25th anniversary of the establishment of the Dhammajoti Vipassana Center, Yangon, Myanmar from 28th September to 9th October 2018. A Dhamma-Yatra in Myanmar has been organized for this occasion. Various Dhamma programs and activities will be organized including Sanghadana. A program of group activities will include visits to all major meditation centres, as well as the Shwedagon Pagoda and other Dhamma sites. A detailed plan has been prepared by the trustees and staff of Dhamma Joti and arrangements for convenient travel by bus, food and accommodation in local hotels have been arranged. All participating students need to arrive at a hotel near Dhamma Joti on September 28th. Following the programs at Dhamma Joti, arrangements have been made for a total of 300 passengers on a 'first come, first serve' basis, for the Dhamma-Yatra. For detailed information and bookings, please contact the following persons directly by email: 1. Moe Mya Mya (Micky): dagon.mmm@gmail.com; 2. Daw Own Mar Htwe: dhammajotiyangon@gmail.com

Residential Workshop on: "Jātaka kathā and Management" & "Vipassanā and Santavāni"

at Vipassana Research Institute, Global Pagoda Campus, Gorai village, Borivali-W, Mumbai; From 8th to 12th Oct 2018. Please apply by 31st July at the latest. Please find all the details and Application Form on: <http://www.vridhamma.org/Theory-And-Practice-Courses>; Contact: VRI office 022- 62427560 (9:30 AM to 5:30 PM) E-mail: mumbai@vridhamma.org;

Pali teaching classes in Pune

We have started Pali teaching courses in Pune on behalf of VRI. We completed the first batch last year. The second batch is starting from June 17th to March 2019. Classes are held every Sunday, 5-7 pm. Place: Nirvana Heights, Kothrud, Pune. For Registration Please follow: <https://goo.gl/M3Yptg>; or contact: 020- 24468903, 24436250.

Auspicious death

Mr. Omkarlal Lokhande, at the age of 84, breathed his last peacefully at his residence in Bhopal. Since he started Vipassana, he kept up his practice continuously on the path of Dhamma. He was appointed Assistant Teacher in 1997 and later a senior assistant teacher. He encouraged people to practice meditation regularly by organizing Group sittings at his own house and one-day courses on every Sunday. He conducted many courses at gypsy camps and served at Dhammabodhi Vipassana centre for about six months continually with his wife, and also continued to work for the spread of Dhamma by visiting other places. All the best wishes of the Dhamma-family for his progress on the path of Dhamma.

Dhamma Paduma - A new Centre in Trivandrum

A number years ago, old students in the city of Trivandrum got together and started organizing group sittings. In 2014 a trust was formed and they started organizing Vipassana courses in rented facilities. Eight 10-day courses (three courses last year) and a few short courses have been conducted so far. More than 50 full-time meditators participated in the last ten-day course. Weekly group sittings are being held every Sunday, and one-day courses and children's courses are conducted almost every month at a rented house in the city. Over the last few months, efforts to build a permanent centre in Trivandrum have intensified, and a suitable plot has now been found in a calm location at Aruvikkara, approximately 19 km from the city centre. The price of this land is very high. Old students may avail of this opportunity to earn merits. Donations may be sent to: Trivandrum Vipassana Meditation Centre, Bank Account no: 34038853067, IFSC: SBIN0000941, SBI MAIN Branch, Statue, Trivandrum- 695001. Please email us mentioning the donation amount, transfer date, your name and address so that we can properly account for donations, and mail you a receipt. If you wish to donate in a foreign currency or have any questions kindly contact us: Email: dhamma.trivandrum@gmail.com; Phone: 9447024791, 9387803208, Address: 'Shirdi', Ground Floor, Near Skyline Golf Links, Kowdiar, Trivandrum- 695003.

Dhamma Nadi Vipassana Centre, Karnataka

Dhamma is slowly but surely spreading in the Coastal belt of Western India. As such, we are happy to announce that in January 2018, Udupi (Karnataka) Vipassana Trust has purchased about 5.75 acres of land, in Shivpura near Hebri, Udupi. It is surrounded on two sides by reserved forest and has a very peaceful atmosphere ideal for development into a Vipassana meditation centre which will accommodate 80 to 100 students. A small dhamma hall and a room with accommodation for two persons has been constructed, where regular one-day courses have been started on the second Sunday of every month. All old students are cordially invited to participate in one-day and group sittings. Sadhaks can avail of this opportunity to earn merits. You can also give tapodana (donation of meditation) by coming to meditate at the site.

Donations may be sent to: Account Name- KARAVALI VIPASSANA RESEARCH CENTRE, Bank name & Branch: Canara Bank, Hebri. Account No: 2502101016750, IFSC Code: CNRB0002502. Contact: B V Pai – M. 9900736473/9481266076; Email: baburayavpai@gmail.com; or SK.ajekar@gmail.com. 2. Jayant Shetty- M. 8217605480/7026929172.

Children's Meditation Courses in Mumbai

Date	Course site	Age 10-16 Registration 2 days before Course, Thursday & Friday.
First Sunday	Ulhasnagar, Wadala, Khar	
Second Sunday	Dombivili, Andheri	
Third Sunday	Ghatkopar, Goregaon	
Fourth Sunday	Airoli, Kalyan	

"Please call or send a text SMS message with the name & age of the child two days in advance for registration."

Course Timing: 8:30 am to 2:30 pm. Registration Timing: 11 am to 1 pm on the specified numbers and dates for each location. Course Venues: Goregaon: Vipassana Counselling and Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Mob. 98924-15803, Tel: 2624-2025. Ulhasnagar: A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, Wadala: "BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building Contact: Mobile: 98922-18186, 98201-50336, Khar: Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9930962652, 9869281410, Dombivili: Tilak School, Tilak Nagar, Dombivili, Mob. 9029423540. Andheri: Mayfair Meridian Meditation Hall, Ceasar Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865, 9967813478. Ghatkopar: SNDT School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyt Society, Mumbai 400086. Tel: 25011096, 25162505. Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9969950901. Kalyan: Krishanrao Dhulup KDM school No. 4, Ram baug lane no 5, Near old Vani Vidyalay. Mob. 9987425633. --Please call two days in advance for registration. NB: *Please bring a 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.

Additional Responsibilities

1. Mr. Basantlal Patel, SAT & To assist Centre Teacher in serving Dhamma Bala, Jabalpur

Newly Appointed Senior Assistant Teachers

1. Mr. Vijay Singh Rajawat, Mumbai
2. Mrs. Alice Pan (Su-Ying Pan), Taiwan
3. Mrs. Hsiu-Yueh Weng, Taiwan
4. Mrs. Jui-Mei Hsieh, Taiwan
5. Mr. Ying-Mao Lin, Taiwan
- 6-7. Mr. Po-Hsiu Chang & Mrs. Tung-Mei Tsai, Taiwan
8. Ms. Jo Hsin Hsiao, Taiwan
9. Mrs. Florence Qiaoling Fang, China
10. Mrs. Song Jun-ying, China

Newly Appointed Assistant Teachers

1. Mr. Satvir Mann, Haryana

2. Mr. Prakash Gedam, Bhopal
3. Mrs. Uma Patel, Rajkot
4. Mr. Vijay Mukhedkar, Pune
5. Mr. Vineet Sharma, Ghaziabad, U.P.
6. Ms. Vannath Chea, Cambodia

Children course teachers

1. Mr Kisangiri Goswami, Kutch
2. Mr Arvind Thakkar, Kutch
3. Mr Piyush Thakkar, Kutch
4. Ms Hetal Sorathia, Kutch
5. Mrs Sejal Goswami, Kutch
- 6-7. Mr Srinivas and Mrs Supriya Ambekar, Mumbai
8. Mrs Bhavna Jhalani, Delhi
9. Mr. Piotr Suffczynski, Poland
10. Ms. Mananat Phongsuwan, Thailand
11. Mr. Suchin Thongnoppakun, Thailand
12. Ms. Kitima Silabutr, Thailand

Centuries Corpus Fund for the Operation of Global Vipassana Pagoda

Guruji desired that a corpus fund should be set up for the GLOBAL VIPASSANA PAGODA so that it may continue its noble objective of serving countless beings for 2500 years.

A Centuries Corpus Fund of Rs. 125 crores is being set up by the "Global Vipassana Foundation" to meet the cost of Creation, Building, Operation and Maintenance for the Global Vipassana Pagoda. If 8760 people were to donate a sum of Rs. 1,42,694/- (one lac forty-two thousand six hundred and ninety-four rupees) a corpus of 125 crores will result. And each of the 8760 donors will earn merits of having donated for one hour of C.B.O.M for the Global Vipassana Pagoda for its entire lifetime of 2500 years. The interest earned from the donation will meet the cost of Creation, Building Operation, and Maintenance expenses now and in the future. Saints have said that for as long as Lord Buddha's corporeal relics remain, his teaching will also be maintained. This magnificent durable stone Pagoda will keep the Buddha-Relics safe for thousands of years and help ensure that the practice of Vipassana Meditation is kept alive. May everyone (meditators and non-meditators) avail themselves of this meritorious opportunity that shall benefit countless beings for centuries together to come out of the circle of life and death and also help benefit the donors in fulfilling their Dana-Parami. For more information and to send funds, **Contact: Global Vipassana Foundation (GVF)**,

1. Mr. Derik Pegado, 9921227057. or 2. Sri Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512 / 62427510; Email-- audits@globalpagoda.org; Bank Details: 'Global Vipassana Foundation', Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No.- 911010032397802; IFSC No.- UTIB0000062; Swift code: AXISINBB062.

The Construction of Dhammalaya 2

To give free accommodation to Dhamma Sevakas and meditators who come here for a one-day course from far-off places Dhammalaya-2 will be constructed soon. Those who want to earn merit by contributing to the construction work should Contact: as above...

Importance of Lighting a Pagoda

Respected Goenkaji always said that it is of special importance that a Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for the lighting of the Global Pagoda may do so. The cost per night is Rs. 5000/-. For further information Contact at GVF address.

Special One-Day Course in Global Pagoda on 3rd July, 2018

Lord Buddha turned the wheel of Dhamma, Dhamma Chakka Pavattana in Sarnath on the eve of Ashadh Purnima (full moon in July). After 2500 years Pujya Guruji conducted the first Vipassana course in Mumbai from July 3 to 13, 1969. The 3rd of July, 2018, will be the 50th anniversary of this auspicious day. This is a great occasion for us to celebrate in a Dhamma way by meditating together. All the old students, who have completed a ten-day course of Vipassana, can participate in it and get the opportunity to develop on the path of Dhamma. Booking is necessary for the arrangements. The registration is very simple; from your phone just send a WhatsApp message YES to 8291894644 OR SMS YES on 8291894645.

One-day Mega course schedule at Global Vipassana Pagoda for 2018

Sunday 29th July, Ashadha-Purnima (Dhamma Chakka Pravartan day); **Sunday 30th September** in Gratitude of Respected S.N. Goenka (29th Sept.) & Sharad Purnima. One-day mega course at **GVF** onwards till 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho**: Avail of the immense benefit of meditating in large group. For registration **Contact**: 022-62427544, 022-28451170 Extn: 9, Mob. 8291894644 (Tel booking: 11 am to 5 pm daily). **Online registration**: www.onday.globalpagoda.org

DHAMMA DOHA

*Antara meṃ prajñā jagī, dukkha hue saba dūra.
Maitrī karuṇā pyāra se, bharā hṛdaya bharapūra.*

All sadness is far away when wisdom arises, Love and compassion are fulfilled in the heart.

*Sukha-dukha apane hātha meṃ, anya na dātā koya.
Jo samajhe isa satya ko, prajñādhara hai soya.*

Pleasure and misery are in your hands, not in others. If this truth is understood, one is a wise person.

*Śaṭha ke prati śaṭhatā kare, bālāpana kī bāta.
Prajñā jāge svayaṃ kī, kare nahīṃ apaghāta.*

Engaging with a tormentor is foolish, one with wisdom does not harm others.

*Samajha liyā hai sāra ko, choḍa diyā nissāra.
Samyaka-draṣṭā vijñajana, ve hī pāyeṃ sāra.*

One understands the essence (of Dhamma) and leaves unessential things, With complete awareness and wisdom, one attains the essence.

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