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

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WORDS OF DHAMMA

Muñca pure muñca pacchato, Majhe muñca bhavassa parago; Sabbattha vimuttamanaso, Na punaṃ jātijaran upahisi.

— Dhammapada 348, Tañhāvaggo

Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence. With mind wholly liberated, you shall come no more to birth and death.

Dhammacakkavatana Sutta

Part 3 of 4

The Buddha’s first discourse is called “The Setting in Motion of the Wheel of the Dhamma”, Principal Teacher S.N. Goenka gave the following discourse on this Sutta in Hindi and in English at the Vipassana International Academy, Dhammagiri in January 1991. Part 1 appeared in the September 2016 issue and Part 2 appeared in the March 2017 issue of the newsletter.

[Please Note: below is the detailed exposition of the four noble truths which have been covered in brief in Part 2.]

Idam dukkhām ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhaṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of suffering’—thus, monks, regarding what was unheard before, there arose vision, there arose knowledge, there arose wisdom, there arose understanding, there arose light in me.

Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccan’aṃ pahātabbam… This noble truth of the arising of suffering has to be fully eradicated’…

Similarly, the second noble truth, the cause of dukkha, the cause of misery is craving. One has to accept the fact that the real cause of misery is craving, not the apparent truths in which we keep on seeing the cause of our misery. The real misery is because we have this tendency of craving. Now, when the fact is accepted that it is craving which is actually misery, then the second important realization is that this must be totally eradicated. This understanding must develop that this must be eradicated. Not merely at the surface level but pahātabbam, it must be totally eradicated at the depth. And then the third phase of it, “Oh it has been totally eradicated, pahinām.” This is the cause of misery, and this must be totally eradicated, and this has been totally eradicated. Again, the third phase will only come when one has experienced the nibbānic stage. Only then can one say that it has been totally eradicated, not otherwise. So the second noble truth is to be understood in three phases.

Idam dukkhanirodham ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhaṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This noble truth of the cessation of suffering’—thus, monks, regarding what was unheard before, there arose vision, there arose knowledge, there arose wisdom, there arose understanding, there arose light in me.

Taṃ kho panidaṃ dukkhanirodham ariyasaccan’aṃ sacchikātabbam… ‘This noble truth of the cessation of suffering has to be realised’…

The third noble truth, dukkha nirodha, is the stage of nibbana where there is no trace of dukkha. Now as regards the stage of nibbana one has to accept that if there is misery, certainly there is an area where there is no misery. But merely accepting it at the intellectual level or devotional level does not help. Sacchikātabbam, this has to be realised, this has to be experienced; this is the second phase of it. And the third phase of it is
Sacchikatam, “Oh I have realised it. I have realised the stage of nibbāna which is free from all misery.”

Idam dakkhaniruddhagāmini paṭipādā āryasaccan’ti me bhikkhave punbe anannussutus dhammesu cakkhun upadāpi, nāṇap upadāpi, paṇiṭṭhā upadāpi, vijjāupadāpi, āloko upadāpi.

‘This is the noble truth of the path leading to the cessation of suffering’—thus, monks, regarding what was unheard before, there arose vision, there arose knowledge, there arose wisdom, there arose understanding, there arose light in me.

Taṃ kho paṇidā dakkhaniruddhagāminā paṭipāda āryasaccan′bhavaṭṭaṁ… ‘This noble truth of the path leading to the cessation of suffering has been fully developed’…

The fourth noble truth is the middle path, the eightfold noble path. One accepts that there is the eightfold noble path, but this alone does not help as one has to walk on the path- bhavetabhava. One has to develop the path. Then comes the stage bhāvatam, “Oh, I have walked on the path.” This is only possible when you reach the final goal, you have covered the whole distance on the path. So each one of these four noble truths has these three phases: the truth exists, the truth must be realised, and the truth has been realised.

[Please note: The deva loka section of this sutta has been covered here in Hindi and will be covered in the next newsletter in English]

Yāvakīvaiva me, bhikkhave, imesu caituśa āryasaṅcacesu evam tirāśvātvaṃ dvādāsākāraṃ yathabhūtiṃ na pāṭadassanam na suvisuddhāṃ ahosi, neva tāvāhaṃ, bhikkhave sadevake loke saṃārake saṃbhavetāḥ saṃsāma-bhāraṃpiyā pājya sa devamanaṇyāya anuttaraṃ saṃmaṃsambodhiṃ abhisambuddho’ti paccattānāṃ.

Bhikkhus, as long as my knowledge and insight of reality ‘as it is’, was not pure in these three phases and in these twelve aspects concerning the four noble truths, I did not declare to the world with its gods, Mara, and Brahmā, to this generation, with its ascetics and brahmmins, princes and human beings, that I have realised the incomparable, perfect enlightenment.

Yato ca kho me bhikkhave imesu caituśa āryasaṅcacesu evam tirāśvātvaṃ dvādāsākāraṃ yathabhūtiṃ na pāṭadassanam suvisuddhāṃ ahosi, atthaṃ bhikkhave sadevake loke saṃārake saṃbhavetāḥ saṃsāma-bhāraṃpiyā pājya sa devamanaṇyāya anuttaraṃ saṃmaṃsambodhiṃ abhisambuddho paccattānāṃ.

But, bhikkhus, when my knowledge and insight of reality ‘as it is’, was pure in these three phases and in these twelve aspects concerning the four noble truths, I did not declare to the world with its gods, Mara, and Brahmā, to this generation, with its ascetics and brahmmins, princes and human beings, that I have realised the incomparable, perfect enlightenment.

Without direct experience in such a way, one will be without right knowledge and right insight. Without right knowledge and right insight, one cannot become a Saṃmaśambuddha. Although the entire teaching may survive, it has to be known at the experiential level or it will become corrupt, spoilt. One’s belief alone will be considered the right knowledge, right insight.

Nāgā ca pana me dassanaṃ upadāpi; Akuppā me cetovimutti ayam-anittā jāti nathī dhī purāṇbhavo ti.

Knowledge and insight arose in me: ‘Unshakable is my freedom of mind, this is the last birth now, there will be no birth again.’

What is to be understood in this first teaching of the Buddha is that it shows there that people who might have accepted that misery exists, as it was so evident. What then was the special contribution of the Buddha? There might have been other teachers saying that misery exists. And it is quite possible there might have been teachers saying that the cause of the misery is craving: so long as you are craving there will be misery. And quite possibly there might have been teachers saying you must eradicate the misery. And also there might have been people saying to eradicate the misery by observing sila, by practicing samadhi, by attaining pañña. But here was somebody who was not merely teaching philosophy, not teaching an ideology, or merely teaching a principle. He realised that however good and correct the theory may be, unless it is practiced it will not lead to liberation. This is why he taught each noble truth, in three phases, as all these three are needed to take you to your own truth realisation.

Your own realisation comes through practice. It is not because a Saṃmaśambuddha has realised it, then given this sermon, so we should accept it because we call ourselves Buddhists. Even if we do not call ourselves Buddhists and we merely accept that this is very reasonable, very scientific, that alone does not help. Unless you have practiced the four truths, each in these three phases – this is the truth, this truth should be realised, this truth has been realised— one is not an enlightened person. The Buddha said that he never announced he was an enlightened person until he had realised the truth in these twelve aspects. This is the greatness of a Saṃmaśambuddha. He is a practical person. He does not merely teach theory. One does not become the Buddha by discovering certain theories which, though they may be appreciated by people, do not give the result of liberation. The result comes only by practicing the teaching.

Idam avoca Bhago, attamanā pañcavaggiya bhikkha Bhagavato bhāsitaò abhinandan’ti.

The Blessed One said this, and the group of five monks were delighted by the Blessed One’s statement.

Understand that these very five bhikkhus to whom he gave his first sermon were the ones who had earlier deserted him. In India of those days there was a firm belief amongst people that liberation could not be attained without self-mortification, as the more the self-mortification, the more the eradication of impurities. That is why this person, before becoming the Buddha, though he had attained eight jhanas yet could not reach the final goal of liberation, started practicing self-mortification. For six years he practiced several ascetic practices and then realized that self-mortification was meaningless. Because he had practiced eight jhanas he could see within himself that there was no change at all in the depth of the mind through this practice, so he left it. He then discovered this new majjhima paṭipādā, the middle path. These five bhikkhus had left him because of their attachment to this belief of self-mortification. They thought that he could not practice self-mortification so he had given it up. How can he be liberated?

When these five bhikkhus saw him approaching them they decided not to show any respect to him as he was an ascetic who had strayed from the right path. However, because he was the former prince of the kingdom from which they all came, they felt that they should at least offer him a seat. But these very bhikkhus became elated at hearing his words, as the truth became so clear to them that one can eliminate suffering without having to do so.

How many fallacies had been heard in the name of Dhamma! Now the truth of Dhamma had been revealed – this is the law, this is the nature. It is now so clear! The Wheel of the Dhamma that had been set in motion within the Bodhisatta, and made him a Saṃmaśambuddha, was now being set in motion in others. In each and every being this wheel must be set in motion to eradicate misery. This was the very first discourse given in order to start setting the Wheel of the Dhamma in motion in the world.

For the first time he realized the truth of dukkha, the cessation of dukkha, and the way leading to the cessation of dukkha. It was something so, rational and so scientific. When the five bhikkhus heard this sermon they became so happy, and they thought, “It is so good, it is so wonderful. We had left him thinking that he did not believe in the mortification of the physical body but we were wrong.” It was now so clear to them that one can eliminate suffering without having to do so.

Now what happened when this discourse came to an end? Inasmįciya pana veyyākaraṇayam bhānāmāy āyasmāto Koṇḍaññassassas virejamanātā vatilāmām dhammacakkuṃ udapādi yaṃ kiṃci samudayaḥ dhammaṇām sabbām taṃ nirodhaḥ ṣuddham’ni.
As this discourse was proceeding Venerable Kondañña realized the truth, and he knew, ‘Everything that has the nature of arising, has the nature of ceasing.’

Now as this discourse was being given by the Buddha, it is said one amongst those five – Kondañña – realised the truth, developed the eyes of Dhamma. He had the realization that whatever has the nature of arising, has also the nature of cessation. Anybody who starts practising Vipassana, starts to experience samudaya dhamma, vaya dhamma – arising, passing, arising-passing. Anticcā vata saṅkhāra, uppādāvāya dhammino – arising-passing. This is the law, this is the nature. Keeping on observing this, one reaches the stage where one experiences nirodha. “Oh look, whatever arises also cease totally.” One can reach the stage where there is no more arising, but there is only total cessation; that is the stage of nibbāna. Here was a person who was listening to Buddha’s discourse and as he was listening, he experienced liberation.

There may arise a confusion in the minds of people when they hear the words of the Buddha where he says ekatta maggo, i.e. this is the only path to become liberated. This is the only path through which you experience the kāya, the vedanā, the citta, the dhamma, these four satipatthānas, and the interaction between mind and matter. And experiencing this, you reach the final goal. But then there are occasions where the Buddha is giving a discourse and as the discourse concludes, so many persons become sotipanna, so many become sakadgāmi or aśāgāmi or arahant. This may create confusion in some people’s. On the one hand the Buddha says ‘ekatta maggo’, while on the other hand so many people were liberated by merely listening to his discourses. Is there another faster and easier way where one simply listens to a discourse of the Buddha and gets liberated?

We must understand this seeming paradox. When one goes deeper within while meditating one understands that when the Buddha is giving a discourse, his words carry not only the vibrations of Buddha’s words but also the vibrations of nibbāna. Vibrations of nibbāna dhātu, vibrations of mettā dhātu. Then there are also the person’s past pāramī. There were persons who had been practicing Dhamma in so many previous lives together with the Bodhisatta in developing pāramī, with the resolve to be born when the Bodhisatta became the Buddha. And now they came in contact with him for final liberation. Because of their past practice, as these individuals listen to the words of the Buddha, and as they hear the words of Dhamma, Vipassana starts within. They experience – arising, passing, anticca, anticca. Because they are free from impurities, they take a dip in nibbāna when the Buddha teaches.

But only a few were liberated in this manner, not all. This state of realisation arises when the four noble truths, and the four satipatthānas (establishing of awareness) are realised at the experiential level. Not only by sermons. So one must not delude oneself that mere sermons can liberate a person.

Out of those five persons who heard the first sermon, only Kondañña reached that stage, only he understood the truth, the law of nature, that whatever has the nature of arising also has the nature of total cessation – nirodha. This person became a sotipanna. He had the first experience of nibbāna.

Somebody who becomes fully enlightened, who becomes a Sammāsambuddha, is never a liberator. He cannot liberate anybody. He just shows the path. If he was a liberator, then why did he not liberate all five persons? Why did only one experience nirodha? And why did this one person only attain the stage of sotipanna, why not the stage of arahant? If he was a liberator all five should have become arahants by his teaching. But it does not happen like that. Each individual has to work. One person who had accumulated more pāramī in the past and less impurity in the mind, took a dip in the stream leading to nibbāna just by listening to this discourse, and experiencing the truth inside. One who has a larger stock of impurities within may need to work longer. But it is very rare for someone to become a Sammāsambuddha. It is not easy.

It was an event of great significance when the Wheel of the Dhamma was set in motion by him within, and also when he set it in motion for the benefit of others. Its impact was felt throughout the universe.

(continued)

Dhamma Upavana, Barachakia (Dhammapagriha)

Barachakia is in the East Champaran district of Bihar. It was here that Respected Guruji had conducted a course from 12th to 22nd March 1970 in a sugar mill in which 48 meditators had participated. Many courses have been held here after that but no Vipassana centre has been established here so far. There is a small place in the middle of the town where one-day courses and group meditation are held. They are planning to establish a centre here by making it double storeyed for accommodating nearly 45-50 meditators. The construction work has started. Those who wish to earn merit should contact: Shree Sajjan Goenka, Phone: 9431245971, 776834500. Bank A/c.: Dhamma Upavanas Vipassana Sadhana Kendra, Bank of India, Branch- Kunriya. A/c. no. 44461000092841, IFSC- BKID0004446. Email: pedagad@gmail.com.

Data Storage at Pagoda site

From July 2017, a major project called digital archive will be set up at the Global Pagoda, in which all available materials from the time Resp. Goenka started teaching & spreading Vipassana until now, will be brought together at one place. This will include the entire collection of photos, documents, videos, notes, letters, audio, and video of Resp. Goenka, plus the VRI research work, as well as Pagoda photos, drawings, documents, etc.

If will take at least two years for the project to complete. In the first phase, computers, scanners, and storage hardware will be purchased & salaries of the workers need to be planned for. The project cost for procuring equipment is approximately 25 lakh rupees and the salaries for 1 year approximately 15-20 lakh rupees. VRI is registered under section 35(1)(E) where donors will get 125% income tax exemption on their donations.

Contact: 1. Mr. Derik Pegado: 9921272057, or 2: Shri Bipin Mehta: 992052158, Email: audits@globalpagoda.org

Additional Responsibilities
1. Dr Sharad Badole, To serve as Centre Teachers for Dhamma Gond

Newly Appointed Senior Assistant Teacher
1-2. Mr. Pravin & Mrs. Kusum Zaveri, Bhuj
3. U Maung Maung Lwin, Myanmar
4. U Win Maung, Myanmar
5. U Soe Min Aye, Myanmar
6. Daw Aye Mon, Myanmar
7. Daw Khin Aye Kyaw, Myanmar
8. Daw Mya San, Myanmar
9. Daw Kay Thi, Myanmar

Newly Appointed Bhikkhu / Bhikkhuni Teachers
1. Ven. Bhikkhuni Kotte
2. Dhammadinna Sri Lanka

Newly Appointed Assistant Teacher
1. Ms. Sarah Rangoonwala, Pune
2. Dr. Chandrakant Chouhan & Sarala Chouhan, Pune
3. Mr. Rama Linga Reddy Naini, Telangana
4. Mr. Anj Reddy Badlam, Telangana
5. Mr. Murali Nelakanti, Andra Pradesh
6. Mr. Anj Reddy Badlam, Telangana
7. Mr. Subhash Chander Indoria, Haryana
8. Mr. Umesh Deshpande, Thane
9. Mrs. Letchmee Nadeson, Malaysia

Children course teachers
1. Mrs Alpana Mutsuddy Kolkata
2. Mrs Labonya Barua Kolkata
3. Ms. Nandita Prasad Kolkata
4. Mr. Cheong Wing Kit, Thomas Singapore
5. Ms. Jamie, Lee Bee Choo Singapore

Dhammabhāndara Vipassana centre, Bhandara, Maharashtra.

The construction of this centre began under the direction of Resp. Guruji. In its second phase a Dhamma hall for 60 meditators, residential quarters for teachers, residence for male and female meditators, toilets, etc. will be constructed. Besides, arrangements for solar energy and electricity still needs to be made. People wishing to earn merit by contributing to the construction work here should contact:- Vipassana Bahuddeshiya Seva Sanstha, Sahkar Nagar, Bhandara (M.S.) Bank Vidarbha-Kokan, Gramin Bank Shakkha Bhandara A/c. no. 500410100004910, IFS Code- BKIDOWAINGB (80-G, income tax exemption) Phone- 9422823886, 9423673572, Email: ssvbagde.ngp@gmail.com; info@bhandara.org

CCT-Workshop : at Dhamma Ketu, Vipassana Centre, Durg
22nd Sept. 8am to 24th Sept. 5pm; Contact: Shri PK Nandi- Mo:09425242636, Email: pknandip@rediffmail.com
**Children's Meditation Courses in Mumbai**

**Date:** 18-6, 20-8, 17-9, 15-10, 19-11, 17-12 Gorgaoon (Age 10 to 16 Only)

**Place:**
- Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai
- Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise 400086.
- Airoli: Dnyandeep School, sector 2, Tel: 25011096, 25162505.
- Kalyan: Krishanrao Dhlup Tilak Nagar, Dombivli, Mob. 9029423540.
- Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Goregaon.

**Registration Timing:** Two days before course.

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*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:**

**Residential Accommodation in Global Pagoda for Dhamma Servers and Meditators**

One Day Mega Courses are held in Global Pagoda, Gori, Mumbai every year. People at times come from far off places to participate but are constrained as there are no residential quarters for overnight stay. Hence a 3–4 storey free residential accommodation building is being planned where servers who are staying on premises and the meditators arriving in from far may stay in rooms/dormitories which will either be on sharing or single occupancy basis. This will help meditators rest well and begin their 1-day course meditation the next morning on a fresh note. Anyone wanting to participate in this noble project may Contact: 1. Mr. Derek Pegado: 9921227057, or 2. Shri Bipin Mehta: 9920817516, Email: audits@globalpagoda.org

**Auspicious Death**

Shri Deshbhandhu Gupta, the owner of well known Lupin Ltd. passed away on 26th June. After the very first course of vipassana, he got deeply involved with Dhamma. He proved to be a veritable pillar of support for spread of dhamma, making generous contributions & services for the establishment of Vipassana Research Institute, Dhammagiri, Global Pagoda in Gori, Mumbai besides offering other vital Dhamma services. In his early days he used to visit Dhammagiri nearly every weekend for deepening his own sadhana. The growing params earned from significant contribution & practice of Vipassana will certainly stand him in good stead as he makes progress on the path of Dhamma. Dhamma family offers its deepest Metta to the departed!

**One-day Mega course schedule at Global Vipassana Pagoda for 2017-18**

**Sunday 1st Oct. 2017** in Gratitude of Resp. S.N. Goenka (29th Sept.) & Sharad Purnima. **Sunday 14th January 2018** in gratitude of Sayagyi U Ba Khin (19th Jan.) and Resp. Mataji (5th Jan.) One-day mega course at GVP 11 am - 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṁ tapo sukh: 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 4 pm daily). Online registration: www.oneday.globalpagoda.org.

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**Dhamma Dohas**

*Nija anubhava se jāna le, bhole-bare kā jīnāna.*

-Kare parākrama dhamma-tapa, sadhe amita kāyaṁya.

Knowing what is good and what is bad from his own experience, if one practices Dhamma assiduously he gets immeasurable welfare.

**Kadama-kadama para satya h², anubhava hot± j±ya.**

-Asā satapatha dharama kā, manjña taka paḥuḥcaitya.

-By experiencing truth at every step on the path, Dhamma leads him to the final goal.

-Darsāṇa mata k t mānyatā, sunt sundāt bāta.

-Nija anubhava bina nā mile, sūdhā satya avadātā.

-Philosophy and belief are all matters that one has heard from others, but it is one’s own experience that helps him realise the pure Dhamma.

-Kare kalpanā jalpanā, kuẖarā goẖarā hoya.

-Udaya hoya ravi dharama kā, phira ujjvārā hoya.

-If one keeps on imagining, the mist becomes thicker and thicker. Only when the sun of Dhamma rises, does the light shine.

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**SUBSCRIPTION TO/HINDI MONTHLY NEWSLETTER:** Annual: Rs 30/- (US $10 outside India); Life Subscription: Rs 500/- (US $100 outside India) by Bank Draft, Payable at Igatpuri in Favour of Vipassana Research Institute.