

Vipassana Newsletter

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

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WORDS OF DHAMMA

Muñca pure muñca pacchato,
Majjhe muñca bhavassa pāragū;
Sabbattha vimuttamanaso,
Na punaṃ jātijaraṃ upehisi.

— Dhammapada 348, Taṇhāvaggo

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.

Dhammacakkapavātana 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.]

Idaṃ dukkhaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ 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 dukkhaṃ ariyasaccaṃ pariññeyyaṃ...
'This noble truth of suffering has to be fully understood'....

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātaṃ...
'This noble truth of suffering has been fully understood'....

Each of the four Noble Truths has to be understood at the experiential level. He says, "Yāva kīvaṇ ca me, bhikkhave, imesu catūsu ariyasacce... each one of these truths has to be experienced *tiparivaṭṭaṃ*, in three phases, *dvādasākāraṃ* in twelve aspects."

The first noble truth is misery, *dukkha*. Now *dukkha* exists, one accepts this. However, there are people who will say, "Yes, sometimes there is *dukkha*, but at other times I live a life of pleasure, I have got everything." For these people there is no way to come out of *dukkha*. But there are those who realise that yes, there is *dukkha*, from the surface to the depth there is *dukkha*, there is *dukkha*; this is the first part of this first noble truth. Then one understands that one has to explore the entire field of *dukkha* otherwise how can one come out of it. It is quite possible that one may reach a stage where one realizes that there is no more *dukkha*. If one had not explored the entire field there might be *dukkha* further, deeper in the field which has not been explored. The exploration of truth, the first noble truth is not complete unless one explores the entire field of it. So one must have the knowledge, the understanding, the experience of the entire field of *dukkha*, *pariññeyyaṃ*; this is the second part of this first noble truth. And the third part, *pariññātaṃ*, "Oh I have explored the entire field of *dukkha*." Now how will one explore the entire field of *dukkha*? Only when one has experienced something which is beyond the field of *dukkha*; otherwise, who knows there might be another subtle area which is full of *dukkha*. One must reach the stage of *nibbāna*; only then can one say that the entire field of *dukkha* has been explored. Therefore, in the first noble truth all the other three

truths are also included. So the first noble truth is that there is *dukkha*, one must begin to explore the entire field of *dukkha*, and then one has explored the entire field of *dukkha*.

Idaṃ dukkhasamudayaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the noble truth of the arising 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 ariyasaccaṃ pahātābbaṃ.... 'This noble truth of the arising of suffering has to be fully eradicated'....

Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnaṃ.... 'This noble truth of the arising of suffering has been 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 *pahātābbaṃ*, it must be totally eradicated at the depth. And then the third phase of it, "Oh it has been totally eradicated, *pahīnaṃ*." 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.

Idaṃ dukkhanirodhaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the 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 dukkhanirodhaṃ ariyasaccaṃ sacchikātābbaṃ.... 'This noble truth of the cessation of suffering has to be realised'....

Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatātaṃ.... 'This noble truth of the cessation of suffering has been realised'....

The third noble truth, *dukkha nirodha*, is the stage of *nibbāna* where there is no trace of *dukkha*. Now as regards the stage of *nibbāna* 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. *Sacchikatābbaṃ*, this has to be realised, this has to be experienced; this is the second phase of it. And the third phase of it is

sacchikataṃ, “Oh I have realised it. I have realised the stage of nibbāna which is free from all misery.”

Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ’ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññāudapādi, vijjāudapādi, āloko udapādi.

‘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 panidaṃ dukkhanirodhagāminā paṭipadā ariyasaccaṃ bhāvetabbaṃ.... ‘This noble truth of the path leading to the cessation of suffering has to be fully developed’....

Taṃ kho panidaṃ dukkhanirodhagāminā paṭipadā ariyasaccaṃ bhāvitaṃ.... ‘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- *bhāvetabbaṃ*. One has to develop the path. Then comes the stage *bhāvitaṃ*, “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]

Yāvakiyaṅca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ nāṇadassanaṃ na suvisuddhaṃ ahoṣi, neva tāvahaṃ, bhikkhave sadevake loke samārake sabrahmake assamaṇabrāhmaṇiṃyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

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, Māra, and Brahmā, to this generation, with its ascetics and brahmins, princes and human beings, that I have realised the incomparable, perfect enlightenment.

Yato ca kho me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ nāṇadassanaṃ suvisuddhaṃ ahoṣi, athahaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃyā pajāya sadevamanussāya, anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ.

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 declared to the world with its gods, Māra, and Brahmā, to this generation, with its ascetics and brahmins, princes and human beings, that I have realised 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 *Sammāsambuddha*. 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.

Nāṇaṅca pana me dassanaṃ udapādi: Akuppā me cetovimutti ayaṃ-antimā jāti natthi dāni punabbhavo 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 that there were 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 *sīla*, by practicing *samādhi*, by attaining

paññā. 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 *Sammāsambuddha* has realised it, then given this sermon, so we should accept it because we call ourselves Buddhists. Even if we don’t 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 *Sammāsambuddha*. 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.

Idaṃ avoca Bhagavā, attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’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 *majjhimā paṭipadā*, 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. Having become the Buddha he said, “*Pubbe ananussutesu dhammesu cakkhuṃ udapādi*” “there arose in me vision never heard of before.”

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 *Sammāsambuddha*, 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 cause 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?

Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññaṃ virajāṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ’ti.

As this discourse was preceding Venerable Koṇḍañña 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 – Koṇḍañña – 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 dhammā, vaya dhammā* – arising, passing, arising, passing. *Aniccā vata saikhārā, uppādavaya 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 *ekāyano 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 *satipaṭṭhānas*, 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 *sotāpanna*, so many become *sakadāgāmi* or *anāgami* or *arahant*. This may create confusion in some people's. On the one hand the Buddha says '*ekāyano 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 meaning of *Dhamma*, but also the vibrations of *Dhamma dhātu*, vibrations of *nibbāna dhātu*, and vibrations of *mettā dhātu*. Then there are also the person's past *pāramīs*. There were persons who had been practicing *Dhamma* in so many previous lives together with the Bodhisatta in developing *pāramīs*, 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, *anicca, anicca*. 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 *satipaṭṭhānas* (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 *Koṇḍañña* 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 *sotāpanna*. He had the first experience of *nibbāna*.

Somebody who becomes fully enlightened, who becomes a *Sammāsambuddha*, is never a liberator. He cannot liberate anyone. 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 *sotāpanna*, 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 *pāramīs* 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 takes aeons after aeons to develop that *pārami* where one can help so many people to become liberated.

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 (Dhammagriha)

Barachakia is in the East Champarana district of Bihar. It was here that Respected Gurujī 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, 7766834500. **Bank A/c.**: Dhamma Upavana Vipassana Sadhana Kendra, Bank of India, Branch- Kunriya. A/c. no. 44461000002841, IFSC- BKID0004446. **Email**: puddagal@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. Goenkaji started teaching & spreading Vipassana until now, will be brought together at one place. This will include the entire collection of photos, documents, notes, letters, audio, and video of Resp. Goenkaji, 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)(3) where donors will get 125% income tax exemption on their donations. **Contact**: 1. Mr. Derik Pegado: 9921227057. or 2: Shri Bipin Mehta: 9920052156, **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 Kyaing, Myanmar
8. Daw Mya San, Myanmar
9. Daw Kay Thi, Myanmar

Newly Appointed Bhikkhu / Bhikkhuni Teachers

1. Ven. Bhikkhuni Kotte Dhammadinna Sri Lanka

Newly Appointed Assistant Teacher

1. Ms. Sarah Rangoonwala, Pune
- 2-3. Dr. Chandrakant Chouhana & Sarala Chouhan, Pune
4. Mr. Rama Linga Reddy Naini, Telangana
5. Mr. Murali Nelakanti, Andhra Pradesh
6. Mr. Anji Reddy Baddam, 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



Dhammabhandāra Vipassana centre, Bhandara, Maharashtra.

The construction of this centre began under the direction of Resp. Gurujī. 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 Shakha Bhandara A/c. no. 500410100004910, IFS Code- BKIDOWAINGB (80-G, income tax exemption) Phone- 9422823886, 9423673572, Email- sbbagde.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:****Place:**

18-6, 20-8, 17-9, 15-10, 19-11, 17-12 Goregaon

(Age 10 to 16 Only) Registration before Course Thursday and Friday

Date	Course site	Age (years)	Registration
First Sunday	Ulhasnagar	10-16	2 days before Course
First Sunday	Wadala	10-16	2 days before Course
First Sunday	Khar	10-16	2 days before Course
Second Sunday	Dombivili	10-16	2 days before Course
Second Sunday	Andheri	10-16	2 days before Course
Third Sunday	Ghatkopar	10-16	2 days before Course
Fourth Sunday	Airoli	10-16	2 days before Course
Fourth Sunday	Kalyan	10-16	2 days before Course

"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, Dombivli, Mob. 9029423540. **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9967480865, 9967813478. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut 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 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.

Residential Accommodation in Global Pagoda for Dhamma Servers and Meditators

One Day Mega Courses are held in Global Pagoda, Gorai, 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. Derik Pegado: 9921227057. or 2: Shri Bipin Mehta: 9920052156, **Email:** audits@globalpagoda.org

Auspicious Death

Shri Deshbandhu 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 Gorai, 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 paramis 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. **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.oneday.globalpagoda.org.

DHAMMA DOHAS

Nija anubhava se jāna le, bhale-bure kā jñāna.

Kare parākrama dharmā-tapa, sadhe amita kalyāṇa.

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 hī, anubhava hotā jāya.

Aisā satapatha dharama kā, manjila taka pahuñcāya.

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

Darśana mata kī mānyatā, sunī sunāyī bāta.

Nija anubhava bina nā mile, suddha satya avadāta.

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, kuharā gaharā hoyā.

Udaya hoyā ravi dharama kā, phira ujyārā hoyā.

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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