

Vipassana Newsletter

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

Vol. 27, No.9, 6 September 2017. A monthly publication of the Vipassana Research Institute

Website: www.vridhamma.org

International website: www.dhamma.org

WORDS OF DHAMMA

Yassa cetam samucchinnam,
mūlaghaccam samūhatam;
sa vantadoso medhāvī,
'sādhurūpo' ti vuccati.

— Dhammapada- 263, Dhammaṭṭhavaggo.

But in whom these are wholly cut off,
uprooted and extinct, that wise man who is
purged of hatred, is, indeed, called
good-natured.

Dhammacakkappavattanasuttam

Part 4 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, Part 2 appeared in the March 2017 issue, Part 3 appeared in August issue of the newsletter.

... This was a unique occasion. Someone else had become a liberated person. It was the first time when he rotated the Wheel of Dhamma, *Dhammacakka*, for others. The *Dhammacakka* started rotating within him when he started practicing Vipassana under the tree and reached the stage of *arahant*. And now for the first time he is teaching this Dhamma to others. Someone becoming a liberated person is something very unique. And then when someone starts rotating this *Dhammacakka*, the Wheel of Dhamma, for the liberation of so many people, again it is a very unique occasion. Being a unique occasion, it has a vibration which affects the entire universe.

Pavattīte ca pana bhagavatā dhammacakke, bhummā devā saddamanussāvesum – Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattītaṃ, appaṭivattīyaṃ samaṇena vā brāhmaṇena vā devena va mārena vā brahmunā vā kenaci vā lokasmiṃ.

When the Blessed One set in motion the Wheel of Dhamma, the *Bhummattha devas* proclaimed with one voice, 'The incomparable wheel of Dhamma is turned by the Blessed One at *Isipathana*, the deer sanctuary near Benares and no recluse, brahmin, deva, māra, brahmā or other being in the world can stop it.'

Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesum... Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā – yāma devā – tusitā devā – nimmānaratī devā... pe... paranimmitavasavattī devā... brahmakāyikā devā saddamanussāvesum – etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattītaṃ, appaṭivattīyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.'

The *Cātumahārājikā devas* having heard what the *Bhummattha devas* said proclaimed with one voice.... This utterance was echoed and re-echoed in the upper realms and from *Cātumahārājikā* it was proclaimed in *Tāvatimsā*, in *Yāmā*, then to *Tusitā*, *Nimmānaratī* and to *Paranimmitavasavattī*. The *brahmakāyika devas* having heard what the *Paranimmitavasavattī*

devas said proclaimed in one voice, 'The incomparable Wheel of Dhamma is turned by the Blessed One at *Isipatana*, the deer sanctuary near Benares and no recluse, brahmin, deva, māra, brahmā or other being in the world can stop it.'

Now because this was a situation where a very unique thing has happened the vibration was so strong: somebody had reached the stage of full enlightenment, and now he has started rotating the Wheel of Dhamma where so many beings will become fully enlightened. This is a very important occasion. The vibration is so strong – not an ordinary vibration. So those invisible beings, who had seeds of Dhamma from the past, and who had worked with this person in the past, as they experience that vibration they become so elated, "Oh wonderful someone has become a *Sammāsambuddha*. And look, he has started rotating the *Dhammacakka*." In addition, with this high elation, they announce, "Look, in Varanasi, in *Isipatane*, in a *migadāye*, a *Sammāsambuddha* has rotated the *Dhammacakka* which cannot be rotated by any other being in the world. Unless somebody becomes fully enlightened by oneself, one cannot rotate this *Dhammacakka*." This is the announcement of the invisible beings of the earth. Then as this sound goes up, this vibration goes up, the celestial beings of the *Cātumahārājikā devaloka* hear and repeat it then the message goes up to – *Yāmā*, *Tāvatimsā*. And like this from one celestial world to another throughout the six celestial worlds, six *devalokas*. One after the other they all announce, "Oh look, somebody has now started rotating the Wheel of Dhamma."

We are talking about *devas* in the six celestial *deva lokas* then also finer than these are the sixteen *brahma lokas*. What are these *deva lokas* and *brahma lokas*? The entire universe is nothing but vibrations, vibrations. Actually, it is the *okāsa loka* – this vacuum and in this vacuum there is *saṅkhāra*, the *saṅkhāra loka*. And about these *saṅkhāras* we say, 'Oh this being, that being' – *satta loka* – this is a being, that is a being. Actually, all are nothing but vibrations, vibrations, nothing else. Now, as somebody performs some wholesome actions – physical, or vocal, like someone gives *dāna*, or serves others, all those wholesome actions, meritorious actions, creates certain types of vibration which are related to these six celestial worlds. At the time of death, if you generate that particular type of vibration because you have an accumulation of that type which has come on the surface of your mind you get tuned up with that vibration, you are sucked to that particular celestial field and you get born there.

Similarly when you start practicing *samādhi*, even as you start practicing first *jhāna*, you are generating vibrations of the *brahmanic* fields. From the lowest *brahmanic* field to higher, and higher fields as you practice the second *jhāna*, third *jhāna*, fourth *jhāna*. That means you have covered a certain number of

brahmanic fields and you have the stock of those vibrations. If you die, then at the time of death, if this vibration comes up, you are sucked to one of those fields. All these *brahmanic* fields are related with the *jhānas*, the first four *jhānas*. And from fifth to the eighth *jhānas* are the vibrations of the *arūpa-brahma loka* where there is no matter. When you are working in those *jhānas*, you leave the body aside, and you are only working with the mind. So you get born in a *loka* where there is no body.

Now we mentioned these words of exclamation, “Oh wonderful someone has become an enlightened person and has started teaching Dhamma. The *Dhammacakka* has started rotating.” Beings feel so elated and these words spread from one plane to the other through the six celestial fields, and likewise these words spread to the *brahmanic* planes. Now there is a plane there which is called *avihā*, where people do not fall down to a lower plane. One falls down from every other *brahmanic* plane, including the four non-material planes – *arūpa-brahmā lokas* – even the highest plane there which is called the *lokagga*. Even one, who reaches the highest plane of the entire universe, has to eventually fall down because one has not eradicated impurities at the deepest level. One has only practised the eight *jhānas*. Buddha before becoming Buddha practised these eight *jhānas*. So people practise eight *jhānas* but they don’t know how to eradicate deep-rooted impurities. Those impurities remain. But because of practicing *jhāna*, at the time of death, these vibrations have taken this person to the highest plane of the non-material world. And in that plane, for countless aeons one experiences so much peace, so much harmony. Even though we say ‘countless’, still there is a limit and after that, because still there is some impurity remaining, when all the credit has been consumed, then something at the time of death will arise. And again one falls down. The place people do not fall down from is this particular *brahmanic* plane, *avihā*.

Why won’t they fall down? Because only people who have reached the stage of *anāgāmī* take birth in this plane. Practicing Vipassana they have experienced the stage of *sotāpanna*, they have experienced the stage of *sakadāgāmī* and to experience the stage of *anāgāmī* and *arahant* they have to practise and be perfect in these four *jhānas* at least. So when they are perfect in four *jhānas*, at the time of death they will be sucked to this *brahmanic* plane. But they have eradicated all such impurities which will bring them to the lower fields.

Anāgāmī means they won’t come back to any other field. This is the only remaining field. One birth remains for them and that birth is in this *brahmanic* field and from there by practicing, practicing, they become *arahant*. They get fully liberated. That is why this particular *brahmanic* plane is called *avihā brahmanic* plane. One after the other, you reach the higher stages. These are all material *brahmanic lokas*. These words cannot go to the non-material field because they don’t have ears to hear. They don’t have tongues to speak. Only the mind exists there.

With these words of exclamation, there was happiness throughout the universe, these vibrations, went everywhere and then the effect of these vibrations were –

Itiha, tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. Ayaṅca dasasahasilokadhātu saṅkampi saṅpakampi sampavedhi.

In a moment, an instant, a flash, word of the turning of the Wheel of Dhamma went forth up to the world of Brahma and the system of ten thousand worlds trembled and quaked and shook.

The vibrations that a *Sammāsambuddha* generates, these vibrations spread around according to the Dhamma strength of that particular *Sammāsambuddha*. Understand this *Sammāsambuddha*, Gotama, was the smallest *Sammāsambuddha*. He had worked for four *asaṅkheyya* and one hundred thousand *kappas*. There were *Sammāsambuddhas* and there will be

Sammāsambuddhas who will be working for eight *asaṅkheyya*, who will be working for twelve *asaṅkheyya*, who will be working for sixteen *asaṅkheyya*. So the larger the accumulation of *pāramis*, the stronger the vibration, and the larger the area that it spreads to. Now this *Sammāsambuddha*, Gotama had worked for four *asaṅkheyya*. Therefore, his vibrations covered up to ten thousand *cakkavāla*. What is a *cakkavāla*? Just like you have a sun with all the planets revolving around it. Similarly, these planes from the lowest to the highest *brahmanic* plane, form a circle. Like this, there are ten thousand circles of these planes, and his vibrations covered those ten thousand circles of these planes and will influence them. So when this first sermon was given and this word spread, spread up to the *brahmanic* planes, all these ten thousand *cakkavālas* received these vibrations and there was a reaction like an earthquake everywhere.

Appamāṇo ca uḷāro obhāso loka pāturahosi, atikkamma devānaṃ devānubhāvaṃ.

A boundless, sublime radiance surpassing the power of the devas appeared on earth.

Now after this, closing the sutta:

Atha kho bhagavā udānaṃ udānesi – ‘Aññāsi vata, bho, koṇḍañño, aññāsi vata, bho, koṇḍañño’ ti.

Then the Blessed One made this utterance, ‘Truly, Koṇḍañña has understood, Koṇḍañña has understood.’

Iti bidapā āyasmato koṇḍaññassa ‘aññāsi koṇḍañño’ tveva nāmaṃ ahosi.

Thus it was that the Venerable Koṇḍañña got the name Koṇḍañña the wise.

This first sermon, gives us a glimpse of the teaching of Buddha and it is very clear that if one is a real Buddha, his teaching is not just to satisfy the intellect. His teaching is not just to establish a particular philosophy however correct this philosophy may be. This is not the job of a Buddha. Therefore, the teaching is not for the sake of teaching only. The teaching is for people to practice. So in the first teaching itself, when he wants people to practice like this, these four Noble Truths are not to be accepted as a philosophical dogma. When people say this is Buddhist philosophy. Buddha taught these four Noble Truths and we accept these four Noble Truths or we do not accept these four Noble Truths. Then they have not understood Buddha. These are realities and he wants these realities to be experienced.

That is, every Noble Truth at the experiential level must be understood in three ways. And while he is teaching, somebody has started practicing while listening to it, *udayavaya, udayavaya*, arising, passing, arising, passing. One has reached the goal of liberation. One has become *sotāpanna*. Then these words of elation, ‘Oh wonderful, one person has at least understood Dhamma! One person has at least understood Dhamma! Koṇḍañña, is now really a wise person.’ And from that day onwards his name changed from Koṇḍañña to *Aññākoṇḍañña* – wise *Koṇḍañña*. All of us must become wise. Only then it will work. Otherwise it will become an intellectual game, an emotional game. We are not here to play games. The human life is such a valuable life. You are here to make use of it. It is good that you have all accumulated *pāramis* from the past. Carry on with the understanding that what is needed is to practice. If the Buddha had been here giving this discourse, then one among you would have become *aññā*. Anyhow, now keep working and become *aññā*, become *aññā*.

Bhavatu Sabbamaṅgalaṃ!

Kalyāṇa-mitta,
Satya Narayan Goenka

A Museum at the Global Pagoda site

We are all fortunate to have received Dhamma in its pristine purity from our revered Teacher Shri S. N. Goenkaji. He in his infinite wisdom and with superhuman effort established this many-faceted Dhamma tradition consisting of teachers, trustees, centres, recorded course material, codes of conduct, guidelines, a research organisation and an extensive body of publications and talks. In addition he built the majestic Global Pagoda serving multiple purposes as a physical symbol of Dhamma, a meditation hall, a protector of Buddha's relics and an initiator of Dhamma enquiry (*ehi-passiko*) for millions who will visit it in the coming centuries.

In order to commemorate the revival of Dhamma, the second *Buddhasāsana*, and trace its amazing progress, from a faint trickle into a gushing torrent, a Museum and Archives at the Global Vipassana Pagoda is being proposed by the Trust Board of Global Vipassana Foundation to be established in a section of the Pagoda complex. This will help acquaint the multitude of visitors with the life and teachings of the Principal Teachers, particularly—Venerable Ledi Sayadaw, Saya Thetgyi, Sayagyi U Ba Khin and Respected Sri S. N. Goenkaji. Different aspects of Goenkaji's life, in particular, his Dhamma journey (including other teacher's details) will be depicted in this facility. This, in turn, it is hoped will serve to help inspire the visitors to partake of the sublime taste (*rasa*) of Dhamma by joining a Vipassana course. It will also add to the experience of the meditator (*sadhak*) pilgrims who visit the Pagoda to benefit from the vibrations of the Noble Buddha Dhātu enshrined there.

A huge effort is required in conceptualizing, and executing the physical and technical aspects of this task. Many more volunteers, from around the globe are needed to join the team to oversee its multifarious aspects. They will need continued guidance and support from all Dhamma seniors to reach the goal.

We request you to kindly respond to this proposal and intimate the type of help you can render in this project. We all have our unique experiences and memories of Respected Goenkaji and may even have memorabilia such as photos, letters, etc that deserve to be a part of history. A digital App is being developed, (Name of the app and details in next issue.) This will make it easy for anyone to contribute one's memories, photographs, etc. electronically.

It is a wonderful time to express our gratitude. It can be done by contributing material mentioned above or becoming a volunteer for this meritorious project.

While this project is for the benefit of generations of visitors and homage to our revered teacher it also is an extension of his vision for the Pagoda. With multiple noble attractions, the Pagoda will attract a larger number of prospective *Sādhaks* and that will enhance the volition and resources for its preservation for centuries to come. Needless to point out that contribution of any kind to this historic project will add to the *pārāmis* of the contributor.

With regards and Metta,

Manager, Archives Centre, Vipassana Research Institute,
Global Pagoda site, Gorai Khadi, Borivali (W), Mumbai-400091
Email: dhammaarchives@globalpagoda.org

Sangha-Dana on Occasion of Respected Guruji's & Mataji's Death Anniversaries

On 1st Oct. 2017 and 14th January 2018 at 10 am mega Sangha Danas will be held on the occasion of Respected Guruji Death Anniversary (29th Sept.) & respected Mataji's Death Anniversary (5th Jan.) as well as respected Sayagyi U Ba Khin's Death Anniversary (19th Jan.) followed by one day mega courses at the Global Pagoda in Mumbai. Taking benefit of this meritorious opportunity anyone wishing to contribute may **Contact:** Mr. Derik Pegado or Mr. Bipin Mehta, A/c office: 022-62427512/ 62427510 (9:30am to 5:30pm), **Email:** audits@globalpagoda.org

Importance of Lighting a Pagoda

Respected Goenkaji always said that it is of special importance that any Pagoda where relics are kept be well lit throughout the night. This helps maintain the Dhamma atmosphere. Anyone wishing to donate for lighting of the Global Pagoda in the name of their near and dear ones may do so. The cost per night is Rs. 5000/-. For further information Contact: as above...

Dhamma Padesa, Konkan Vipassana Meditation Centre, Pali, Ratnagiri, Maharashtra

Dhamma Padesa, a new centre is located on 6.5 acres of land at Pali which is 20 kms from Ratnagiri railway station, amidst the natural beauty of trees, hills and forest on all sides. The tranquil and serene atmosphere is most ideal for Vipassana Meditation. All statutory permissions have been taken to comply with government requirements. The first phase includes, a Dhamma Hall, and residences for 50 meditators but final phase for 100 meditators, pagoda, Dhamma Hall etc. It is an good opportunity to accrue the dana paramis by offering your contribution to this meritorious service. Bank of India, Ratnagiri—name: Konkan Vipassana Meditation Centre, A/c No. 140010110012878, IFSC Code: BKID0001400, MICR code – 415013051. **Contact:** 1. Santosh Ayare – 099605 03598, 2. Mrs. Yugandhara Rajeshirke - 094211 34073. **Email:** dhammapadesh@gmail.com

Dhamma Upavana, Barachakia (Dhammagriha)

Barachakia is in the East Champarana 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 meditations are held. There is a plan to establish a centre here by making it double storied buildings 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- Kurriya. A/c. no. 444610100002841, IFSC- BKID0004446. **Email:** puddagal@gmail.com (A/c. No. was wrongly printed in last issue).

Children's Meditation Courses in Mumbai

Date: 17-9, 15-10, 19-11, 17-12; **Place:** Goregaon; (Age 10 to 16 Only)
Registration before Course Thursday and Friday. Other places as under:

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.

---0---

Dhammakāyā, Vipassana centre at Kushinagar.

The place where the Buddha entered into Mahaparinibbāna by coming out of the cycle of birth and death is known as Kushinagar. At a distance of 5 kms from here on the Kushinagar Deoria Road 3.5 acres of land was purchased in Dhuria village in February 2016 and construction work started. The first course exclusively for male meditators was held here on December, 16. Since then regular courses are being held at the centre. Residential quarters and dining hall for sixty meditators (male and female) have been constructed. Dhamma Hall for 100 meditators and other necessary buildings have yet to be constructed. Those who want to earn merit by contributing to construction work here should **contact**:- Dhammakaya Vipassana Meditation Centre, Village/post- Dhuria, Tahsil-Kasaya, Dist. Kusinagar- 274402. Tel. Mob. 9415277542, **Email**: dhammakaya.vskk@gmail.com; Bank A/c for dhammakaya, Kushinagar—Jetvan Vipassana Meditation Centre, A/c no. 35781747907, IFSC- SBIN0003168, State Bank of India, Medical Collage, Gorakhpur.



Data Storage at Pagoda site

A major project called 'Digital Archives Centre' will be established up at the Global Pagoda, in which all available materials from the time Respected 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.

It 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 primary 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. Sri Bipin Mehta, Mo. 9920052156, A/c. Office: 022-62427512/ 62427510 (9:30AM—5:30PM) **Email**: audits@globalpagoda.org; Bank Details of VRI- 'Vipassana Research Institute', Axis Bank Ltd., Sonimur Apartments, Timber Estate, Malad (W), Mumbai - 400064, Branch - Malad (W). Bank A/c No. - 911010004132846; IFSC No.- UTIB0000062; Swift code: AXISINBB062.



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 inconvenienced as there are no residential quarters for overnight stay. Hence a 3-4 storey 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



Pali - Hindi basic course

Date: 7th April to 22nd May 2018; **Eligibility**: 3 ten-Day course and 1 STP, 12th Pass, AT recommendation required. **Venue**: Pariyatti Bhavan, Global Pagoda campus. **Application forms** are available on: <http://www.vridhamma.org/Theory-And-Practice-Courses>; **Contact**: 022- 62427560 (9:30AM to 5:30PM), Email: mumbai@vridhamma.org



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 DOHA

*Tṛṣṇā jaḍa se khoda kara, anāsakta bana jāya,
Bhavasāgara se tarana kā, yahī eka upāya.*

The only way to come out of the unending cycle of becoming is, To eradicate desires & become detached, free of cravings.

*Vipaṣyanā se pāpa kī, jaḍeṃ ukhaḍatī jāyaṃ,
Sāre antarloka ke, ḍhaṅga sudharate jāyaṃ.*

The roots of unwholesomeness are weakened & removed with Vipassana Eradicating impurities from within the self by & by.

*Samyaka darṣana jñāna se, antara saṃvara hoyā,
Nae karma bāndhe nahīṃ, kṣīṇa purātana hoṃya.*

The mind grows calm & stable with experience of rightful knowledge, Thus new karmas do not get built up while the old ones are weakened.

*Tana-mana nirakhata nirakhate, nirvikāra bana jāyaṃ,
To dukha ke utpāda kī, jaḍeṃ sabhī hila jāyaṃ.*

Watching the mind & the body constantly, one grows free of defilements

SUBSCRIPTION TO ENGLISH/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

Edited and published by R. P. Yadav for VRI, Igatpuri-422 403 and printed at Apollo Printing Press, G-259, SICOF Ltd., 69 MIDC, Satpur, Nashik-422 007 6 Sep, 2017 Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month Vip. NL Regd. No. 49916/90; P. Regn No. NSK/232/2015-2017

DATE OF PRINTING: 25 August, 2017, DATE OF PUBLICATION: 6 September, 2017

PRINTED MATTER

If undelivered, please return to:

Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Tel: (02553) 244076, 244086, 243712,

243238 Fax: [91] (02553) 244176

Email: vri_admin@dhamma.net.in

Website: www.vridhamma.org