

Words of Dhamma

So kaya-pariyantikam vedanam vedayamano
kaya-pariyantikam vedanam vedayam ti pajanati
Jivita –pariyantikam vedanam vedayamano
Jiyita-pariyantikam vedanam vedayami ti pajanati

*Pathama Gelanna Sutta
Samyutta Nikaya, xxxvi(ii).i.7*

Experiencing sensation everywhere within the limits
of the body, he understands, 'I am experiencing sensation
everywhere within the limits of the body.
Experiencing sensation wherever there is life within the body,
he understands, "I am experiencing sensation wherever
there is life within the body."

THE IMPORTANCE OF ΔΑΙΨ ΜΕΔΙΤΑΤΙΟΝ

βψ Σ. Ν. Γοενκα

*(The following has been translated and adapted from a discourse by
Goenkaji to about 5000 old students at University Ground Napur on
8th October 2000)*

My dear Dhamma sons and Dhamma daughters,
I am very happy that we have sat together and practised pure
Dhamma. Meditating together is of great importance.

Sukho buddhanam uppado
Happy is the arising of the Buddhas in the world.
Sukka saddhammadesana.
Happy is the teaching of pure Dhamma.
Sukha sanghassa samaggi
Happy is the coming together of meditators
Samagganam tapo sukho
Happiness is meditating together.

Two thousand six hundred years ago, Gotama Buddha arose in
this country and taught pure Dhamma resulting in great
happiness for the world. People started living in accordance
with this teaching. They started meditating together just as we
have done today; there is no greater happiness than this. If one
meditates alone, one becomes liberated from mental
defilements and becomes truly happy. But when Dhamma
brothers and sisters sit together and meditate in such large
numbers, if someone's meditation is a little weak, it is
strengthened because the meditation of others is strong and the
entire atmosphere is charged with Dhamma vibrations.
Whenever possible meditators should have joint sitting at least
once a week. If in the past week anyone's meditation has
become weak, it is strengthened by the group meditation and he
is able to face the vicissitudes of life for the whole week with
renewed strength.

and still discontinues the practice. What a misfortune! A
bankrupt person finds a treasure. And he discards it and

Every meditator has to develop the strength to face the ups and
downs of life. For this it is necessary to meditate one hour in
the morning and evening daily, to meditate together once a
week and to take a ten-day course at least once a year. Then he
will keep progressing on the path of Dhamma. Householders
face many difficulties, many obstacles. What to speak of
householders, even those who have renounced the household
life, tell me that they are not able to meditate regularly. But we
must not give up, in spite of all difficulties we must meditate
daily, morning and evening.

We do physical exercise – yoga, jogging or walking – to keep
the body healthy and strong. Otherwise the body becomes weak
and diseased. In the same way, it is even more necessary to
keep the mind healthy and strong. The mind is more important;
one should not allow it to become weak or diseased. Vipassana
is exercise of the mind. Meditating morning and evening makes
the mind strong and healthy; it is not a waste of time. We live
in a complex and stressful world. If the mind is not strong, we
lose the balance of mind and become miserable.

Those who do not know pure Dhamma, who have not learned
this meditation, are unfortunate. But those who have received
this benevolent teaching and are not using it are even more
unfortunate. They have found such a priceless gem but have
discarded it as if it is a useless pebble. What can be a greater
misfortune?

It is a matter of great fortune to be born as a human being. Only
a human being can become introverted and eradicate mental
defilement from the depths of the mind. This work cannot be
done by animals or birds or reptiles or insects or other lower
beings. Even a human being cannot do this work if he does not
know this technique. One gets a human birth, find such a
wonderful technique, learns to use it, benefits from it.

At the time of death some sensations will arise and if we are not
aware and react with aversion. we will go to lower plains of

becomes bankrupt again. A hungry person gets delicious food. And he discards it and becomes hungry again. A sick person finds medicine. And he discards it and becomes sick again. Very unfortunate, indeed! One should not make this mistake. Sometimes meditators come to me and say "I have stopped meditating. What to do, I am so busy". It is a poor excuse. Do we not give food to the body three-four times a day? We do not say "I am such a busy person, I don't have time for food today." This meditation that we do every morning and evening makes the mind strong. And a strong mind is more important than a strong body. If we forget this we harm ourselves. We should never make this mistake, Even if there is too much work, we must do this exercise.

Sometimes it is not possible to meditate at the same place at the fixed time. Though desirable, it is not a must, what is important is to meditate twice in twenty-four hours. In rare circumstances when one is not able to sit with closed eyes, one may meditate with open eyes; sitting with others with the mind directed inwards. We should not make an outward show of meditation; the others need not know that you are meditating. We may not be able to meditate as well as we could have done while sitting alone with closed eyes, but at least we have calmed and strengthened the mind a little. Without regular practice, the mind becomes weak. A weak mind makes us miserable. Because it reverts to its old behaviour pattern of generating craving and aversion.

We have got human birth, We have come in contact with this wonderful Dhamma. We have developed faith in this technique because we have benefited from it and yet, we have stopped meditating. Let us not be heedless. We are not doing anyone a favour by meditating twice a day. "Our teacher has told us so we are doing it." You are not doing your teacher a favour; you are doing yourself a favour.

This is such a great teaching, When one starts feeling sensations on the body – understand – the door of liberation has opened, A person who cannot feel sensation on the body is unfortunate – the door of liberation has not opened for him. And when one learns to remain equanimous, to the sensations, not only has the door of liberation opened, but one has entered it and has started walking on the path of liberation. In Vipassana we experience different types of sensations on different parts of the body and maintain equanimity towards them. A wise meditator understands from experience how the practice benefits one in daily life. Every step taken on this path takes one closer and closer to the final goal. No effort is wasted; each effort bears fruit.

Lack of awareness of sensations takes us on the path of misery. Blind reaction to them out of ignorance results in misery, deep misery – *dukkhasamudsyagaminiapatipada*. Awareness of sensations and equanimity towards them, takes us on the path that leads to liberation from all suffering-*dukkhanirodhagaminiapatipada*. If we experience sensations and react to them – react with craving to pleasant sensations and with aversion to unpleasant sensations – we are on the path of bondage. This is the teaching of the Buddha; this is the enlightenment of the Buddha.

aware and react with aversion, we will go to lower plains of existence. But a good meditator who remains equanimous to these sensations at the time of death, will go to a favourable plane. This is how we make our own future. Death can come at any time. We do not have an agreement with death. And it should come only when we are ready. We are ready whenever it comes. This is not an ordinary technique It is a priceless gem that can liberate us from the cycle of birth and death and can improve not only this life, but also future lives ultimately leading to full liberation.

"But we do not have time, we have too much work". We squander an invaluable jewel by making these excuses. When ever there is sorrow or despair or dullness in daily life, due to any reason, this technique will help us. Just understand at this moment there is sorrow or despair or dullness in my mind." and start observing breath or sensations. The external reason is not important.

Vedana samosara sabbe dhamma

Whatever arises in the mind is called dhamma. A sensation arises on the body with whatever *dhamma* arise in the mind. This is the law of nature. The mind and the body are inter-related. When a defilement arises in the mind some sensation arises in the body. Whatever sensation arises in the body at that time is connected to the defilement in the mind. This is what the Buddha taught. One understands that there is a defilement in the mind and observes sensation in the body. One practices this thoroughly, not just once or twice, but again and again- every sensation is impermanent. So the defilement that it is connected to is also impermanent, how long will it last? We are observing sensations and also observing how long the defilement lasts. It becomes weak and ceases, like a thief who enters the house and finding that the master of the house is awake, runs away. Take the example of anger. When anger arises due to any reason, one understands "At this moment there is anger in the mind." Now let me observe what sensation has arisen in the body." It does not matter what the cause of the anger is. One is observing sensation and understanding that it is impermanent. The anger also is impermanent. It could have increased and overpowered one completely. Now it becomes weaker and weaker and passes away. It is such a great benefit No matter what defilement arises, whether lust or egotism or envy or fear, or anything else, one does not get overpowered by it. Now that we have learnt this technique, we have learned the art of living, All that we have to do is to accept. "This defilement has arisen. Let me face this enemy. Let me see what is happening in my body. It is impermanent – *anicca anicca*"

The enemy starts getting weaker and runs away. Defilements will keep on coming throughout our entire life, sometimes for this reason sometime for that reason. When you become fully liberated from all these defilement you will be a fully liberated person, an *arahant*. At present that stage is far away. Now in ordinary life one has to face these difficulties. We have found a very effective weapon in the form of these sensations. No enemy will be able to overpower us for the whole life, how will it overpower us at the time of death? It cannot overpower us. We are masters. This is the technique for becoming our own master.

We have learned the art of living. How can there be sorrow in our lives. Sorrow is caused by defilement not by external events. An external event has occurred and we do not generate defilement, we do not become miserable. An external event has occurred and we generate a defilement, we generate a defilement, we become miserable. We are responsible for our misery. Unfavourable external events will continue to occur and if we are strong and do not generate defilements, our lives will be filled with happiness and peace. We do not harm others; we help ourselves and help others. Every meditator should understand that one has to meditate regularly so that one is happy and peaceful the whole life. All those who have come on the path of Vipassana, should understand that they have received an invaluable jewel.

May all beings be happy, be peaceful, be liberated.

- DHAMMA KUTA NEWS -

Communication:

New Telephone no: 08 385774

Dhamma Kuta: email: dhamma@slt.net.lk

Website: www.lanka.com/dhamma/dhammakuta

This website contains information about Vipassana Meditation, as taught by Sri Goenkaji including updated information on the Course Schedule. Anyone interested could fill the Application Form and fax or email it to Dhamma Kuta stating the desired course.

Bilingual course:

We are happy to announce that the Satipattana courses are presently conducted both in English and in Sinhala. The year 2002 has four bilingual Satipattana courses in the schedule. The translations of the 20 and 30 day course instructions and discourse are in progress. We expect to include these in the course schedule in the near future.

We have also commenced 1 day children's courses. The first such course to be held at the center is scheduled for Sunday 25th August 2002. We would welcome Dhamma helpers to assist in conducting this course.

DHAMMA KUTA VIPASSANA MEDITATION CENTRE

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Schedule of Courses for the year 2002 /2003

Course	Year 2002	Dates	Description	Notes
At A'pua	Apr/May	Sat 20 – Wed 01	10 day Sinhala	Commen.
141/02	May	Thu 02 – Mon 06	3 day old students - Sinhala & English	Note 1
142/02	May	Fri 17 – Tue 28	10 day – Sinhala & English	
143/02	Jun	Sat 01 – Wed 12	10 day English	
144/02	Jun	Sun 16 – Tue 25	Satipattana Sinhala & English	Note 2
145/02	Jun/Jul	Sat 29 – Wed 10 Jul	10 day Sinhala	
146/02	Jul	Wed 17 – Sun 28	10 day Sinhala & English	
147/02	Aug	Fri 02 – Sun 11	Satipattana Sinhala & English	Note 2
148/02	Aug	Fri 02 – Fri 23 rd	20 Day Sinhala & English	Note 3
149/02	Aug	Sun 25	1 day Children – Sinhala & English	
150/02	Aug/Sep	Wed 28 – Sun 8 Sep	10 day Sinhala & English	
151/02	Sep	Thu 12- Mon 23	10 day Sinhala	
152/02	Sep/Oct	Fri 27 – Tue 08 Oct	10 day Sinhala & English	
153/02	Oct	Sat 12 – Wed 16	3 day old students Sinhala & English	Note 1
154/02	Oct	Sat 19- Sun 20	1 day Anapana for D'kuta workers	
	Oct	Mon 21 – Sun 27	WORK PERIOD	
155/02	Nov	Fri 01– Tue 12	10 day Special English	Note 3
156/02	Nov	Sat 16 – Mon 25	Satipattana Sinhala & English	Note 2
157/02	Nov/Dec	Sat 30 – Sun 01	1 day old students – Sinhala & English	
158/02	Dec	Tue 03-Sat 14	10 day Sinhala	
159/02	Dec	Wed 18-Sun 29	3 day Anapana English	New students
160/02	Dec	Wed 18-Sun 29	10 day English	
Year 2003				
161/03	Jan	Sat 04 – Wed 15	10 day Sinhala	
162/03	Jan	Sat 19 – Thu 30	10 day Sinhala & English	
163/03	Feb	Wed 05– Sun 09	3 day old students- Sinhala & English	Note 1
164/03	Feb	Wed 12-Sun 23	10 day English	
165/03	Mar	Sat 01 – Mon 10	Satipattana Sinhala & English	Note 2
166/03	Mar	Sat 01 – Mon 31	30 day English	Note 3
167/03	Apr	Sat 05 – Wed 09	3 Day old students – Sinhala & English	Note 1
168/03	Apr	Wed 16 – Sun 27	10 day Sinhala	

Notes on Courses conducted at Dhamma Kuta

- One and three day courses** are only for old students who have completed a ten-day course with Goenkaji or any of his authorised assistants.
- Satipattana courses** end on the evening of the last day and are for students who have completed at least 3 ten-day courses and are practising regularly for the last one year.
- Guidelines For Long Courses:**
20-day course: at least 5 ten-day courses and one Satipattana course, daily practice for the past two years; and a full commitment to Vipassana.
30-day course: one 20-day course and full-time Dhamma service in at least one ten-day course.
Special ten-day course: one 30-day course. (Please get special application forms from centres for these courses.).

How to get there -Please get to Mahakande junction on the Galaha Road by bus and then negotiate for a trishaw up to the Meditation Centre. If there are 8 or more persons requiring transport, a vehicle may be arranged.

Work Period : -A work period has been planned in October from Monday 21st to Sunday 27th 2002.

During this period, past meditators are invited and urged to join in and be of service to support wherever they can, in the upkeep and repair work to maintain Dhamma Kuta at the highest standards possible. This work may involve, painting, cleaning, taking inventories, gardening etc.