DHAMMA SEVAKS: 📞 Heena ji +919819219087 / Nitinji +919820003057 / Sanjivji (at facility): 9892502105 / WHATSAPP ONLY: https://wa.me/+919999052525
Address: B-8, Bharat Nagar, Grant Road (E), Near Super Cinema, Mumbai 400 007

MAPLINK: https://goo.gl/maps/Y8Dd33djYtD2
WEB: absolution.in/atm

Located in the centre of South Mumbai, the Vipassana ATM Meditation Facility is a 7 minute (500 metre) walk from Grant Road Station (East)

NB: NO PARKING FACILITY
CODE OF DISCIPLINE

CODE OF ATTIRE @ ATM = as at Vipassana centres:

KINDLY REFRAIN FROM WEARING SHORTS OR REVEALING DRESSES. IF NEEDED, BORROW LUNGIS FROM B-7 (ADJOINING)

For Female & Male sitting together at Vipassana ATM (Grant Road), criteria is that there must be minimum 3 meditators of any gender/s. If number of meditator is less than 3, then the gender sitting alone earlier may continue to meditate and opposite gender (alone) may either wait or proceed elsewhere for meditation. This is to ensure Gender Segregation in the Vipassana ATM which is a closed room for practicing meditation only (Exception to this guideline: married couple). Exceptions: parent-child, siblings, spouses

In consideration for co-meditators who may also want to use the ATM Facility: kindly mention your time duration of meditation beforehand itself, so that meditators of other gender ensure that they either come in pairs / more, or after your sitting if you are alone.

Housekeeping / ATM Cleaning timings: 12.45pm-1.30pm daily (except Sundays). During this time, kindly allow the staff to clean the premises for the welfare of all, for the happiness of all.
For opening whichever of the 2 locks are in use, align the 4-digits on the side of lock with active lock code (anneer), and shift bottom latch to right side. Reverse process to lock, on departure, by turning the bottom digit by one click to lock.
KINDLY MAINTAIN NOBLE SILENCE INSIDE THE FACILITY
SWITCH OFF MOBILE PHONES
USE REMOTES: ONLY ON & OFF BUTTONS FOR AC
KEEP AC AT 26-DEGREES, AND AT LOW SPEED.
THE AC DANA IS FOR REASONABLE CIRCULATION – AS MEDITATORS WE USE WHAT IS PROVIDED & REFRAIN CHANGING TEMPERATURE TO WHAT WE WANT IT TO BE

USE OF SWITCHES:
1. First switch – Inside light
2. Second switch – Outside light
3. Third switch – Fans and speaker / Audio System player power
4. Fourth switch – Airconditioner

SEATING: Right side facing table is for ladies. Left side facing table is for males.
CAPACITY: The centre can take up to 15 meditators at any given time.

DRINKING WATER: You may carry your own or have from earthen pot near sink.

WASHROOM FACILITY: Available within (shared facility for females & males)
INSIDE LATCH: Kindly latch utmost left latch, so meditators may enter without disturbing meditators inside

CUSHIONS: To gain merits by serving forthcoming meditators, kindly restore the cushions to neat and clean state.

- BE HAPPY
**USING THE AUDIO SYSTEM**

- **DISPLAY LIGHT OFF**
- **PREVIOUS TRACK**
- **VOLUME DOWN**
- **NEXT TRACK**
- **PLAY / PAUSE**
- **PREVIOUS FOLDER**
- **VOLUME UP**
- **NEXT FOLDER**
- **BLUETOOTH**
- **USB**
- **POWER ON/OFF**
<table>
<thead>
<tr>
<th>#</th>
<th>DURATION</th>
<th>LANG</th>
<th>TRACK TITLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>01h:13m</td>
<td>P</td>
<td>Tikapathana - Sayagy U Ba Khin</td>
</tr>
<tr>
<td>2</td>
<td>01h:40m</td>
<td>PHE</td>
<td>Tikapathana Discourse - Goenkaji - Pali-English-Hindi</td>
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<tr>
<td>3</td>
<td>01h:00m</td>
<td>P</td>
<td>Group Sit - Sayagy U Ba Khin</td>
</tr>
<tr>
<td>4</td>
<td>00h:27m</td>
<td>E</td>
<td>The Essentials of Buddha Dhamma in Meditative Practice - Sayagy U Ba Khin</td>
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<tr>
<td>5</td>
<td>01h:00m</td>
<td>H</td>
<td>Mumbai Group Sitting</td>
</tr>
<tr>
<td>6</td>
<td>01h:11m</td>
<td>H</td>
<td>Group Sitting With Metta Mumbai Hindi</td>
</tr>
<tr>
<td>7</td>
<td>01h:05m</td>
<td>HE</td>
<td>Dhamma Setu Long Instructions Hindi-English Group Sitting</td>
</tr>
<tr>
<td>8</td>
<td>01h:05m</td>
<td>HE</td>
<td>Dhamma Salila Long Instructions Hindi-English Group Sitting</td>
</tr>
<tr>
<td>9</td>
<td>01h:05m</td>
<td>HE</td>
<td>Dhamma Salila Short-Instruction Hindi-English Group Sitting</td>
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<tr>
<td>10</td>
<td>01h:00m</td>
<td>HE</td>
<td>Dhamma Khetta Group Sitting</td>
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<tr>
<td>11</td>
<td>01h:05m</td>
<td>HE</td>
<td>Dhamma Khetta Short-Instruction Hindi Group Sitting</td>
</tr>
<tr>
<td>12</td>
<td>01h:00m</td>
<td>HE</td>
<td>Group Sitting under Bodhi Tree at MAHABODHI GAYA by S N Goenka (Paticcasamupada)</td>
</tr>
<tr>
<td>13</td>
<td>01h:00m</td>
<td>HE</td>
<td>Group Sitting at Jetvana by S N Goenka</td>
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<tr>
<td>14</td>
<td>01h:10m</td>
<td>HE</td>
<td>Group Sitting at Dhamma Sikhara McLeod Ganj by S N Goenka</td>
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<tr>
<td>15</td>
<td>01h:00m</td>
<td>HE</td>
<td>Kushinagar Group Sitting - S N Goenkaji - Begins with Namo Tassa</td>
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<tr>
<td>16</td>
<td>01h:00m</td>
<td>HE</td>
<td>Group Sitting</td>
</tr>
<tr>
<td>17</td>
<td>01h:04m</td>
<td>HE</td>
<td>Minimal Short Instruction Hindi-English Group Sitting</td>
</tr>
<tr>
<td>18</td>
<td>0104m</td>
<td>E</td>
<td>Vipassana one hour group sitting DUBAI</td>
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<tr>
<td>19</td>
<td>01h:00m</td>
<td>E</td>
<td>Group Sitting at Dhamma Licchavi (Long Metta)</td>
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<tr>
<td>20</td>
<td>01h:05m</td>
<td>HE</td>
<td>Dhamma Giri VIA_Long-Instr_Hin-Eng_GS</td>
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<td>21</td>
<td>01h:07m</td>
<td>HE</td>
<td>Bodh Gaya GS by Goenkaji Hindi-English (top of the head)</td>
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<td>22</td>
<td>00h:57m</td>
<td>HE</td>
<td>Pune GS by Goenkaji Hindi-English</td>
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<tr>
<td>23</td>
<td>00h:56m</td>
<td>P</td>
<td>Maha Samaya Sutta</td>
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<tr>
<td>24</td>
<td>01h:04m</td>
<td>PH</td>
<td>Dhammacakkaappattanasuttam Discourse - Jan 13 1991 - Dhamma Giri</td>
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<tr>
<td>25</td>
<td>01h:02m</td>
<td>PH</td>
<td>Anattalakkhana Sutta</td>
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<td>26</td>
<td>01h:01m</td>
<td>PE</td>
<td>Anapanassatisuttam Discourse - Jan 14 1991 - Dhamma Giri - Pali-English - Goenkaji</td>
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<td>27</td>
<td>01h:18m</td>
<td>P</td>
<td>Satipatthana Sutta Jan 1985 WSM</td>
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<td>28</td>
<td>00h:14m</td>
<td>PH</td>
<td>Patal Sutta</td>
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<td>29</td>
<td>00h:38m</td>
<td>PE</td>
<td>Girimanandasuttam Discourse - Jan 1991 - Dhamma Giri</td>
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<td>30</td>
<td>00h:56m</td>
<td>PE</td>
<td>Mangala Sutta Pali-English Discourse by S N Goenka</td>
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<tr>
<td>31</td>
<td>00h:11m</td>
<td>PH</td>
<td>Sukha Sutta Discourse in Hindi by SN Goenka</td>
</tr>
<tr>
<td>32</td>
<td>00h:31m</td>
<td>PH</td>
<td>Salla Sutta Discourse in Hindi by SN Goenka</td>
</tr>
<tr>
<td>33</td>
<td>00h:32m</td>
<td>PE</td>
<td>Vedanasamyuttam Discourse - Samadhisuttam Sukhasuttam Pahanasuttam Patalasuttam - Jan 5 1993</td>
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<tr>
<td>34</td>
<td>00h:34m</td>
<td>PE</td>
<td>Vedanasamyuttam Discourse - Datthhabasuttam Sallasuttam - Jan 18 1994 - Dhamma Giri</td>
</tr>
<tr>
<td>35</td>
<td>01h00m</td>
<td>H</td>
<td>Anapana for All - HINDI: An introductory session by S N Goenkaji for those yet to complete a 10-day Vipassana Course</td>
</tr>
<tr>
<td>36-38</td>
<td>00h:30m</td>
<td>H</td>
<td>Anapana for All - HINDI: An introductory session by S N Goenkaji for those yet to complete a 10-day Vipassana Course</td>
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<tr>
<td>39-41</td>
<td>00h:30m</td>
<td>E</td>
<td>Anapana for All - ENGLISH: An introductory session by S N Goenkaji for those yet to complete a 10-day Vipassana Course</td>
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<tr>
<td>42-45</td>
<td>00h08m</td>
<td>HE</td>
<td>Metta-Bhavana(short)</td>
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<tr>
<td></td>
<td>00h10m</td>
<td>PE</td>
<td>Metta at Mahamuni Pagoda</td>
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<tr>
<td></td>
<td>00h09m</td>
<td>H</td>
<td>Why Metta - मैथी का उद्देश्य</td>
</tr>
<tr>
<td></td>
<td>00h03m</td>
<td>E</td>
<td>Practising Metta Bhavana English</td>
</tr>
</tbody>
</table>
Isle of Calm & Peace: Meditators can work here in solitude or together.

Front to Back Panoramic View

Washroom & Toilet Facility available within

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Kindly observe NOBLE SILENCE in Meditation Area

Be Happy
Introductory Anapana Sessions

For those who have yet to attend a 10-day Vipassana Course

This facility can simultaneously serve upto 12 adults or children (above 10 years of age) on specific requests to below Dhamma Sevak contacts. On accepting such requests, we shall revert with appointed times.

To know more / view videos / download Audio:

www.vridhamma.org/What-is-Anapana

There are no charges for the introductory Anapana sessions. Attendees are served entirely by the donations and voluntary service efforts of Vipassana meditators who have benefitted from attending 10-day courses, and look forward to sharing their merits by organising these sessions.

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ABOUT ANAPANA

Anapana is a simple and practical way to achieve mastery over the mind and lead a happy, wholesome life. Anapana is a Pali word which means observation of natural, normal respiration, as it comes in and as it goes out.

My Breath and I

Anapana is the first step in the practice of Vipassana meditation. Anapana means observation of natural, normal respiration, as it comes in and as it goes out. It is an easy to learn, objective and scientific technique that helps develop concentration of the mind.

Observation of the breath is the ideal object for meditation because it is always available and it is completely non-sectarian. Anapana is very different from techniques that are based on the artificial regulation of breath. There are no rites or rituals involved in the practice or presentation of Anapana.

Anapana provides a tool to deal with the fears, anxieties and pressures across all age groups, especially children. Besides helping to calm and concentrate the mind, Anapana help people to understand themselves better and gives them an insight into the workings of their own minds. Because of its simplicity, the technique is easy to understand and practice.

Why Natural Respiration?

The goal of Vipassana meditation is not the concentration of the mind but to purify the mind completely, by eradicating all mental impurities such as anger, hatred, passion, fear. Vipassana is the analytical study of the mind and body (matter). To achieve this, one must gain complete knowledge of the body, of the mind and of the mental impurities at the experiential level, which is done with the help of respiration. Respiration acts like a bridge between the conscious and the unconscious mind and between voluntary and involuntary processes of the body.

The first step of this technique is to develop awareness of the present reality. Life can really be lived only in the present. When one observes respiration, one begins to understand the nature of the mind. The mind is very fleeting, very fickle - this reality becomes very clear. It never stays in the present, constantly tries to escape into a past or future that is unattainable. The past moment is gone forever. Even in return for all the wealth in the world, one cannot bring back that moment. Similarly, one cannot live in the future. When the future becomes the present, only then can one live in it. One has not learned how to live - one has not learned the art of living. By observing natural respiration, we slowly train our mind to live in present.

Another reason for adopting natural incoming and outgoing breath as the object of concentration is that the rhythm of our respiration has an intimate natural connection with the negativities of the mind. When the mind is polluted and overpowered by any harmful negativity such as anger, fear, lust, envy or any other, we see that the rhythm of our respiration naturally becomes rapid and gross. When these negativities stop polluting the mind, the rhythm of respiration becomes slow and subtle.

Observing the natural breath is a universal practice. Breath is breath, not a Hindu breath, a Muslim breath or a Christian breath. Thus, Anapana becomes universal.

BENEFITS OF ANAPANA PRACTICE

Regular practice of Anapana Meditation for 10–15 minutes twice a day (morning and evening) will give following benefits:

• Concentration of mind increases.
• Awareness and alertness of the mind improves.
• One gains mastery over the mind.
• Memory becomes very sharp.
• Decision-making power improves.
• Self-confidence increases.
• Agitation, fear, tension, nervousness and stress decreases.
• Capacity to work increases.
• Better performance in grasping power / academics / work output / sports and extra-curricular activities.
• Ability to understand and express increases.
• Mind becomes healthy, wholesome and strong.
• One becomes full of good wishes for others.

- Be Happy!

ANAPANA FOR ALL

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For ages: 10+ Children, Teens & Adults

**Anapana**

Anapana is an old Indian word which means respiration. Anapana meditation is the awareness of the breath coming in and going out.

1. Sit in a comfortable position with your back and your neck straight.
2. If you wear glasses take them off.

In order to feel the benefits in your life, practise this meditation for 10-15 minutes, twice a day (morning and evening).

**Meditation Technique**

3. Keep your eyes gently closed.
4. Keep your mouth closed.
5. Focus all your attention on the entrance of the nostrils.
6. Remain aware of the natural breath as it comes in, so it goes out.
7. Don't try to control or count the breath.

**Metta**

Metta means ‘loving kindness’. You can practise it by mentally repeating the following words:

May I be happy, be peaceful
May my mother be happy, be peaceful
May my father be happy, be peaceful
May my brothers and sisters be happy, be peaceful
May all my classmates be happy, be peaceful
May all my schoolmates be happy, be peaceful
May all my neighbours be happy, be peaceful
May all the people of my country be happy, be peaceful
May all the people of the world be happy, be peaceful.

**Practice Metta**

- For a minute or two after Anapana meditation.

**Anapana Meditation Courses for Children and Teenagers**

**Benefits**
- Improves concentration
- Increases alertness
- Develops control over the mind
- Memory becomes clearer
- Improves decision-making ability
- Reduces stress
- Capacity to work and study improves
- Increases ability to understand others and to express oneself
- Mind becomes healthy, wholesome and strong
- One becomes full of good wishes for others.

**5 Precepts**

As part of the course, you had to take five precepts (promises).

1. Abstain from killing
2. Abstain from stealing
3. Abstain from wrong behaviour
4. Abstain from false words
5. Abstain from intoxicants

You may like to keep these five precepts in your daily life. They will help you in your meditation and also help you lead a happy and harmonious life.

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