

# Vipassana Newsletter

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

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## Words of Dhamma

*Ko nu hāso kimānando, niccaṃ pajjalite sati;  
Andhakārena onaddhā, paḍīpaṃ na gavesatha.*

– *dhammapadapāli 146, jarāvaggo.*

Why this laughter, why this joy,  
when the world is constantly burning?  
When enveloped by darkness, do you not seek a lamp?

## Guruji's Dhamma Letters to the Family

*Though these Dhamma letters were addressed to Goenkaji's family members, they are also beneficial for all students, so it is a matter of joy for us to bring them to you.*

– Editor

### The Camp in Varanasi

Camp- Barachakia

9th Sept, 1970

Dear Shankar and Sita, Radhe and Vimla, Girdhari and Manju,

The mind feels immense joy in sharing the merits that have been earned from this course in Varanasi. Respected mother and father, all of you and all other members of the family.

The particular significance of this camp is that it was held at a sacred pilgrimage place like Varanasi on the banks of the Ganges. My heart would get filled with compassion whenever I, standing on the balcony at Dalmia House, would glance down at the river ghats and see hundreds of men and women immersing themselves in the water of the Ganges in a surge of emotion.

Oh, if only they had Dhamma wisdom, if only their wisdom was awakened, then they would leave aside the need for support from these river waters for the purification of the mind, and they could instead practise something else that relates to the mind.

Not just in these times, but this belief that the waters of the Ganges have the capacity to cleanse their mental impurities has been prevalent among people for thousands

of years. That water can cleanse the physical body is understandable, and that too, if the water itself is clean. But if the water is dirty, instead of cleansing the body, it will only make it dirtier.

Where do these impurities stick? Are they stuck on the body? Had that been so, then perhaps the river water would have washed them off, but they nestle in the mind. All the mental impurities as well as all the mental wholesome qualities arise in the mind, and how indeed can the water of the Ganges touch the non-material mind? How can it cleanse those impurities? But when a person is immersed in the emotionalism of blind beliefs, then his discerning eyes become blindfolded, and his wisdom, his paññā is lost. There is no place for the logical mind or a sense of discernment. Then the debate over whether something makes sense or not, or whether something is true or false, cannot take place.

True Dhamma leads us away from blind faith and awakens our paññā, allowing us to distinguish between dark and light and true and false. Where there is true Dhamma, then blind faith cannot exist. Saddhā, faith, confidence in the path of Dhamma is totally necessary as one cannot take a single step without it. But when faith turns into blind faith, then wisdom and discerning knowledge are lost.

The Lord Buddha has enumerated five strengths for our success – saddhā, faith, confidence; viriya, effort; sati, awareness; samādhi, concentration; and paññā, wisdom. Here we see that the foundation is saddhā, or our feet, on which stands the body of meditation practice, while paññā is our eyes, our mental insight which directs our feet to

walk on the right path. The union of the two is like the union of a gem with gold, and is very beneficial.

I make the heartfelt wish that with the strength of merits accrued from Dhamma-dana, may saddhā in Dhamma grow stronger in all and may wisdom awaken towards liberation.

With Blessings  
S.N. Goenka.

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## The Mind as a Generating Unit

Barachakia / Bombay

15th Sept. 1970

Dear Shankar and Sita, Radhe and Vimla, Girdhari and Manju,

The mind is filled with great joy and satisfaction as I share immense merits from this second camp in Barachakia with you all, respected mother and father, and all the members of the family.

Seeing Dhamma wisdom awaken in those women from local villages on this sacred land where the Buddha walked, I felt that all of them had benefitted and perhaps had taken Dhamma in some previous lives on this very sacred land. That is why as soon as they came into contact with Dhamma in this Second Dispensation, they have progressed with such speed and expressed such profound saddhā towards Dhamma. This is indeed indicative of their wonderful past paramis.

We can better understand how the awareness of Dhamma awakens in us if we consider that there is a generating unit in all of us which keeps on generating something every moment, good or bad, and we can use this generator for good or for bad. Most often, it is used for what is bad and very little for what is good. The significance of this generator is that, while generating good or bad karmas, it constantly generates waves of happiness or misery, which cannot help but have an impact on everyone around us, especially those in contact with us.

When our mind is generating some impure thoughts, then not only our own body converts into a mass of unpleasant wavelets, but at the same time, it also kindles similar unwholesome energy wavelets in the minds and bodies of others who may be around us. For instance, when we generate sensuousness in our minds, then every cell in our body gets suffused with the unwholesome energy of desire, and those around us too are affected by this energy. Similarly, when we generate the emotion of anger, our entire

body turns hot, impacting those around us. The kinds of thoughts arising in our minds give rise to similar thoughts in the minds of our neighbours as well.

What is true of unwholesome tendencies is also true of wholesome ones. As soon as we begin to generate wholesome tendencies, our bodies begin to be suffused with pleasant wavelets, filling those around us with pleasant sensations. Like a person working with perfumes not only remains filled with fragrant aromas himself, but those around him also become filled with fragrant aromas.

In this manner, one generating mettā (loving-kindness) spreads mettā around himself, giving rise to mettā in those around him, gradually transforming himself like Ajātasattu, the king of Magadha, did. On the other hand, not only is one generating aversion and violence every moment filled with violence himself, but he also gives rise to thoughts of aversion, anger, and retributive violence in others. Generally, when feelings of love rise in our minds for a person, that person also starts to reflect love for us. And so also, when thoughts of dislike, anger, or suspicion rise in our minds towards someone, the same thoughts rise in that person's mind towards us as well.

Generally speaking, this is the basic law of human nature. But there are some anomalies here. One who has reached the highest peaks of cunningness and impurities cannot be touched by anyone's mettā. For instance, the metta of a giant in Dhamma like the Buddha could not touch the evil Devdatta throughout his life. However, some improvement did come towards the last moments of his life. So also, someone's negativity fails to give rise to a feeling of aversion in a saint's heart. But these are mere anomalies. An ordinary person cannot but be affected by another's feelings of mettā or aversion.

So it is prudent to learn to generate feelings of mettā every moment for not only our own welfare but also the welfare of others around us. We should not allow the generation of aversion because if we do that, not only are we at fault for harming ourselves but also for causing others to go off the right track. The thoughts of negativity will certainly turn our dearest ones against us, just as sincere and true feelings of mettā will turn our hardest enemies into our friends. This is the beneficial effect of Dhamma, which we should make the most of. This is the Dhamma message from this course.

With mettā for all,  
Satya Narayan Goenka.



### Special notice

At present, people who are affected/frightened by Covid-19 may find relief to some extent by practising Mini Anapana (observing incoming and outgoing breath), as taught by Pujya Goenkaji. For the benefit of all, we are sharing links below using which anyone, anywhere, anytime can experience peace by practising Anapana regularly for 10-minutes. It can be used by everyone for their well-being.

YouTube Link: <https://www.youtube.com/watch?v=Oh5ii6R6LTM>

25 Minutes Anapana for all: <https://youtu.be/aYJmFdeBfVQ>

[https://www.vridhamma.org/sites/default/files/node-uploads/Intro-Practice\\_English\\_Mini-Anapana.mp3](https://www.vridhamma.org/sites/default/files/node-uploads/Intro-Practice_English_Mini-Anapana.mp3)

### Very Important Notices

**1. Central IVR** (Interactive Voice Response) number-022-50505051. Applicants can call this number from their registered mobile number (the number mentioned in the form), to check their status, cancel, transfer or re-confirm their application. They can also contact the centre through this system. This is a central number for all Vipassana centers in India.

**2.** If you are sending non-centre Dhamma programs to be published in Newsletters, please send through the CAT (Coordinator Area Teacher) and if it's for a centre, it should come through the Centre Teacher.

### Future Course Schedule and Applications

Information on future Courses is available on the internet. All types of bookings are currently available online only as per the Government's new rules due to Covid-19. Applications will not be accepted on paper. Therefore, you are requested to check the following link and apply online directly for your appropriate course or for dhamma service at Dhammagiri:

<https://www.dhamma.org/en/schedules/schgiri>

Please apply similarly as per the schedule of other centres. Here is the link for all Indian centres:

<https://www.dhamma.org/en-US/locations/directory#IN>

New VRI website for applying for courses:

<https://schedule.vridhamma.org/>

and for worldwide courses: [www.dhamma.org](http://www.dhamma.org)

### New Responsibility SAT

1. Mrs. Aasha Sood, Jalgaon,
2. *China:* Mrs. Li Bin LB2
3. Mr. Zengguang Ma ZGM
4. Miss Hui Liu HL
5. Mr. Xiao Liu XL
6. Ms. Kunrong Pang KRP1
7. Mr. Huijun Sun HJS
8. Ms. Steffi Yan Zhang YZ
9. *Taiwan:* Mr. Arthur Chen AC2
10. Ms. Chao Yu Lai CL
11. Mr. Vincent Yu-cheng Pai VP7
12. Mr. Chien Te Wu CTW
13. Mr. Chung-Ming Yang CMY

### New Appointments Assistant Teachers

1. Smt. Savita Hemant Chavan, Nagpur
2. Shri Dharmratna Januji Damodar, Akola
3. Smt. Alka A Shah, Bhavnagar (Guj.)

### Children Course Teachers

1. Mrs. Usha Gupta, Alwar
2. Ms Veronika Kovesdi, Hungary, Europe

### Important information regarding the Vipassana Newsletter

The Vipassana Patrika will begin its 52nd year of publishing next month, July 2022. For the past two years, the Patrika has only been available online, but now a print edition will be available again starting next month. However, because the cost of paper and other materials has increased, the following changes are required:

**1. Instead of eight pages, the Patrika will be printed on four pages, containing the main story and all relevant information. The programs, together with the main article, will be printed on 8 pages every third month (quarterly).**

**2. In this way, future course programs will be published twice a year, and in the remaining two quarterly issues, group sittings, one-day courses, and other information related to VRI publications will be published.**

**3. Please keep the Patrika handy so you can use it throughout the year without having to ask anyone else. You may also visit the links below listed under 'Future Course Schedule and Applications'.**

**4. The Patrika's annual subscription rate has been raised from Rs. 30 to Rs. 100/-. A life member subscription will no longer be offered but those who are already life members will continue to receive the Patrika as usual.**

**5. All issues of the Patrika will be available online as before.**

**6. Online course registration will continue. Every issue of the Patrika will have current registration information. Please read the instructions carefully before applying.**

### One-Day Mega Courses at Global Vipassana Pagoda, Gorai, Mumbai

- (1) **Sunday**– 17th July, Ashadha-Pūrṇimā (Dhammacakkappavattana day)
- (2) **Sunday**– 9th October Sharada-Pūrṇimā plus Pujya Goenkaji's Death Anniversary.

In addition there are **Daily One-Day Courses** being held in the Pagoda for Vipassana Students. Please follow the link to join and take advantage of the immense benefit of meditating in a large group. **Contact: 022 50427500 (Board Lines) Mob. +91 8291894644 (from 11 am to 5 pm ). Online registration:** <http://oneday.globalpagoda.org/register> Email: [oneday@globalpagoda.org](mailto:oneday@globalpagoda.org) (Pl. bring a bottle so you can fill it with drinking water at GVP.)

**Dhammalaya Stay during Mega Courses:—** Meditators can stay at Dhammalaya during mega courses and avail maximum benefit. Please contact 022 50427599 or email- [info.dhammalaya@globalpagoda.org](mailto:info.dhammalaya@globalpagoda.org);

For any other information for One day or Mega courses you may contact: [info@globalpagoda.org](mailto:info@globalpagoda.org) or [pr@globalpagoda.org](mailto:pr@globalpagoda.org)

## PAGODA CORPUS FUND

For the Operations of Global Vipassana Pagoda

Pujya Guruji Shri S.N. Goenka ji had the vision to develop this historical monument as a symbol of gratitude to his teacher, and the chain of teachers back to the Buddha, and to help preserve and promote the technique of Vipassana, the ancient cultural heritage of India, as well as to provide a place for people from all over the world to come and meditate together, in the huge meditation hall, under the Buddha relics that are being preserved here.

It has been decided to set up a Centuries Corpus Fund to fulfil the above vision and meet the daily expenses for the period of the second Sasana of the Buddha. It has been calculated that if 1,39,000 persons were to donate Rs 9000/- (Rs. Nine Thousand) per person then the total would amount to Rs. 125 crores. The interest earned from this amount could then meet the daily expenses of operations and maintenance of the Global Pagoda.

Donations are eligible for tax benefits under Section 80G of the Indian Income Tax Act, 1961.

You may Contact/ Refer-Bank Details:

**Global Vipassana Foundation,**

Axis Bank Ltd, Malad (W) Branch, Mumbai - 400064.

Account No.: 911010032397802; IFSC No.: UTIB0000062.

Please contact: 1. Sh. Derik Pegado - 022-50427512/ 28451204

2. Sh. Bipinbhai Mehta - 022-50427510/ 9920052156

3. Email - [audits@globalpagoda.org](mailto:audits@globalpagoda.org)

4. Online Donation- <https://www.globalpagoda.org/donate-online>

## Vipassana Research Institute (VRI)

Vipassana Research Institute (VRI) provides Dhamma-related publications at cost price. VRI provides this literature at a minimum cost so that everyone can learn more about the practical benefits of the teachings. There are a number of Burmese texts related to Vipassana meditation that still need further research and then translation into English/Hindi and other languages. For this work scholars/translators may come forward to contribute. The research work takes place at - **Vipassana Research Institute**, Pariyatti Bhavan, Global Vipassana Pagoda Campus, Near Essel World, Gorai Village, Borivali-W, Mumbai-400 091, Maharashtra, India. Office No: +91-22-50427560, Mob. (Whats App)- +91 9619234126.

In addition to this, VRI publishes a monthly newsletter that contains articles, interviews, couplets, meditation-related questions and answers by Guruji and other materials published to inspire and encourage meditators to keep progressing correctly on the path of Dhamma. The newsletter is published in three languages - Hindi, English and Marathi.

To continue these tasks undertaken by VRI, the support of meditators is very important. Meditators are welcome to make use of this opportunity to contribute to the meritorious work of funding research and publication of the Dhamma material so that meditators may continue to benefit in the future. You may refer below to contact VRI/ banking details.

For this institution, 100% income tax is exempted from the government as per the rules of section 35- (1) (iii) of the Income Tax Act 1961. Meditators may take advantage of this. The bank details for the donation are as follows:

**Vipassana Research Institute**, Axis Bank Ltd., Malad (W.)

Account number: 911010004132846; IFSC Code: UTIB0000062;

**Please Contact:** 1. Shri Derik Pegado - 022-50427512/ 28451204

2. Shri Bipinbhai Mehta - 022-50427510/ 9920052156

3. Email - [audits@globalpagoda.org](mailto:audits@globalpagoda.org)

4. Online Donation- <https://www.vridhamma.org/donate-online>

## DHAMMA DOHA

*Guruvara! tuma milate nahñ, dharama gaṅga ke tīra;  
To basa gaṅgā pūjatā, kabhī na pītā nīra.*

Oh Teacher! Had I not met you by the banks of the Ganges of Dhamma; I would have continued praying to the Ganges and never drunk its waters.

*Samsthāpana ho dharama kā, pāpa ukharatā jāya;  
Sabhī kālpanika mānyatā, svatah dūra ho jāya.*

May Dhamma be established, uprooting the impurities; Automatically eradicating all imaginary beliefs.

*Hove jñāna parokṣa to, ulajhana barhatī jāya;  
Bina jāne hī mānyatā, sira para carhatī jāya.*

If knowledge and wisdom remain borrowed, then confusion increases; Beliefs go to one's head without really knowing anything about them.

*Kuśala karma karate raheñ, kareñ na pāpa lavaleśa;  
Mana nirmala karate raheñ, yahī buddha saṃdeśa.*

May we do good karmas, not indulging in unwholesome ones even remotely; May we continue to purify the mind, this is the Buddha's message.

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