

Vipassana Newsletter

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

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Words of Dhamma

*Upayo hi dhammesu upeti vādaṃ,
anūpayam kena katham vadeyya;
Attā nirattā na hi tassa atthi,
adhosi so diṭṭhimidheva sabbanti.*

— Suttanipāṭa Pāḷi Duṭṭhaṭṭhakasuttaṃ 793

Who is attached still enters into debates about the teaching, but one unattached, how could he take sides? For him nothing is acquired or rejected, He has shaken off all views even here.

Welfare Lies in Non-Controversy

*Annual Conference, Dhammagiri, Jan 16, 1992,
Concluding Talk*

*By Principal Teacher S.N. Goenka
(Translated from the Hindi)*

It is only natural for the heart to be pleased after hearing about the progress of Vipassana-related activity and the dissemination of its message and its benefits for people worldwide in the past twenty-two years. While a commendable achievement has been made, it is only the beginning. The path ahead is long. The world is filled with suffering people. If someone is afflicted by a malady and another person discovers an effective remedy, it would be wise to present the medicine to the afflicted person and try and convince them that it will indeed provide healing.

The malady is there, the pain is there; it is universal. This is the truth. There is so much suffering in the world! And this medicine, which cures all the miseries of this world, was discovered by that giant of a man.

It is our great good fortune that the neighbouring country preserved it in its pristine form to our benefit. Or else it would have been lost in history, surviving only in conversations. Now, it must reach the masses, the suffering ones. Not to get anything from them, not to control them, not to make them slaves, not to bind them in some sect, nor to turn them into blind followers—but for their benefit, for their welfare.

For one who is looking for selfish benefits in serving others, it is better that one does not serve. One who looks for self-gain by serving others is not giving service. One may think this work looks very good; the entire canvas of this painting is wonderful, but where do I fit in this? If this is how one thinks, it is better he does not enter this field of work. One will harm oneself immensely, damage the work, and harm others.

There should be but one goal—*bahujana-hitāya, bahujana-sukhāya*: the welfare of many, the happiness of many. How can I become a vehicle of the welfare and happiness of people? Just this thought should prevail in the mind—may all be happy, may all come out of their misery, may the ailing ones come out of their ailments, and may all those in bondage come out of their bondage. The benefit is inevitable—your own welfare begins when this thought enters the mind. Wholesome tendencies begin to take place, and with them the mental impurities begin to fade.

You have found the way. What more can you want? If nothing more, then nature starts giving the fruits. Every merit becomes a *pāramī*, which becomes the step leading us to liberation. What can be higher than this? Will you prefer the name and fame or gain total benefit from serving others? There are other fields for name, fame, and adulation, but they are not the fields of Dhamma.

The heart brims with happiness to see so many people working selflessly in what has been achieved so far. This is the biggest strength. Who knows in how many lives these people may have worked together raising their paramis? Now in this life, again the opportunity has come to serve and multiply their *pāramīs*. Our welfare, of course, is inherent in it.

The Buddha has said two kinds of people are rare—one, who comes forward to serve others. The first thought in his mind is—how can my efforts benefit others? If the first thought that rises is, how will this benefit me? What will be my position? Then the initial thought is not of service to others.

The second, and equally rare, kind of person is the one with gratitude in a real sense. His or her mind fills with gratitude upon receiving something. Moving forward with these two virtues, one's own welfare, along with that of others, becomes inevitable.

Now is the moment for Dhamma to fulfill its role. We

serve as mere intermediaries. The time has arrived to serve the public for their welfare, and our welfare is also being achieved in the sense that our *pāramīs* are growing. As my Teacher used to often say, 2500 years are over, and the bell of Vipassana is struck. Now Vipassana will spread. No one can stop it. If we are given the chance to serve and become mediums, it is our good fortune. Dhamma will inevitably spread, whether it is via us or someone else.

So much suffering, and the way to end it was also there, but it was not being used. Now the step is being taken, albeit a small step yet a significant one. It will go far. We just received the news that the number of camps and meditators is growing. Just last week, there was news that land has been purchased near Shwedagon Pagoda in Burma for a centre. Another land has been purchased in Kandy in Sri Lanka on a hill for a centre. It is such beneficent news—Dhamma is to spread on this sacred land of Burma, which preserved the Lord’s words and this sacred technique. All that they have preserved will now spread as *pariyatti* and *paṭipatti*.

Similarly, in Sri Lanka, Vipassana had flourished, benefitting many. But then the way was lost while His words were well preserved. People there are filled with faith. Now they are working to revive the practice. Once the work of *paṭipatti* begins, the *pariyatti* too will sparkle. People will understand its true meaning. His words are so dear even without practicing meditation; then, when a person undertakes the practice, then Buddha’s words will be like nectar. As such, the centre too will play a significant role. Thailand too has acquired land, and work has started. Dhamma will spread all over the world. It is to our blessing that we are getting an opportunity to become a small part of this gigantic undertaking. We are getting the opportunity to fulfill our *pāramīs*. That’s it. Nothing more is desired, no other goal.

Care must be taken to see that we do not increase our ego with this opportunity to serve. The Buddha said, “I guarantee your liberation; you just have to take care to relinquish your ego, your pride, and your sense of self.” If that persists, then taking course after course—a 30-day course, a 45-day course—and then comparing with others is so futile. Look, I am so much better than you. If this persists, then you have not understood the Lord, the Dhamma, or the path of liberation.

You will have to let go of your ‘I’-ness, your pride. As work progresses, many positions are created for better organizational management. For example, an AT, a senior AT, is asked to serve as a centre teacher of a centre. Someone needs to undertake this work. These duties are entrusted for smoother functioning, not to feed the ego. Why am I a junior teacher and not a senior one? Then, why am I not a centre teacher? Put a stop to such thoughts even as they start. Become aware. Observe within. This is Vipassana. Consider: “How will I serve with this type of ego-based thought?” Rather: “I will take on any task that is entrusted to me. I have to but serve.” I have to destroy

my ego, my “I”-ness.

The Tathāgata has given a guarantee of freedom, and I shall become free. To dissolve my “I”-ness is my responsibility. I have to work with others in harmony and conviviality, without getting in a web of arguments. It is just as well that while working, so far, I have not had to confront any arguments or fights. Even if a disagreement arises, we settle it mutually. We should remain alert. The Tathāgata’s words reverberate—

***Vivādaṃ bhayato disvā, avivādaṃ ca khemato;
samaggā sakhilā hotha, esā buddhānusāsani.***

This is the teaching of the Great One. *Vivāda*, or argument, is to be feared, as it is very dangerous. Did we come here to fight? Did we take this path to measure our standing against another’s? How did we come to this? Our well-being, our welfare is in non-argument. The Buddha would wish for us to live in harmony, joyously. This is his teaching, his *Sāsana*; this we should always remember.

Whether one is a course dhamma server, a trustee, or a secretary or president; whether he be a junior or senior teacher or a centre teacher, one must always remember—***vivādaṃ bhayato disvā***—there should be no argument or fight. And if it does, then right away, settle it lovingly. It should not grow. Then the work will progress filled with Dhamma.

Esā buddhānusāsani—It will be hugely beneficent if it progresses according to his teaching, his *Sāsana*. If one sees something wrong in a person, then tell him instead of going elsewhere with the news. As a brother or as a sister, one will mention it to the person lovingly. If the wrongdoer understands, fine; if not, then there is no argument. Explain it again at an opportune moment. Thereafter, one can go to an elder if necessary and then leave it. No need to keep going on with it, insisting on one’s righteousness. Your job is done. It is now not your responsibility. Let others, more senior, deal with it. Otherwise, it will be a repeat of what happens in other organizations—turning into a combatant space of proving who is right and taking sides. This is not the way of the Buddha. ***Vivādaṃ bhayato disvā, avivādaṃ ca khemato*** – do not let argument rise or grow.

Dhamma will certainly spread, bringing welfare to so many. Our own *pāramīs* are growing, which is not a small thing. What will we gain by mere worldly fame and adulation? There are other fields for that. But here this invaluable gift of meritorious *pāramīs* is given. We need nothing else. Whatever we are doing is—***bahujana-hitāya, bahujana-sukhāya***—the welfare of many, the happiness of many. And ***samaggā sakhilā hotha***—we work together happily as a family. This should be the feeling.

Then there is research work. It is good. Let a seeker learn from and be inspired by *pariyatti*, one of the limbs of the teaching, a very beneficial one. Whenever possible, I would wish that people gain knowledge of at least basic Pali. It’s not necessary to know its grammar to become a

Pali scholar. Just to gain the basic 'feel.' When you read the Lord's words, it will seem as if he is talking to me, saying this for me. It will be immensely inspiring.

The time has come for Dhamma to rise. Whatever work was done till now, it was very good. The words of the Buddha and, to some extent, its translations came to light because of them. Now it is time for it to spread.

May it spread far and wide to many, many peoples' welfare. The research work will contribute towards *pariyatti*, the words of the Buddha. And combining it with *paṭipatti*, which we all are practicing, will inspire us, to our great benefit. But we should be careful to see that *paṭipatti* remains the foremost. If it is lost, then everything is lost; it will then turn into a mere congregation of scholars, those who indulge in endless conversations and intellectual discussions, and those who indulge in scholarly debates. It must not become a *saṅgha* of such people; it should remain a *saṅgha* of meditators. The words are to strengthen our practice; they are not primary but a help in our progress of meditation. What is fundamental for us is *sīla*, *samādhi*, and *paññā*. We must always remember that these are the basis of our daily lives.

The words must come to light once again. *Pariyatti* and *paṭipatti*—the words of the Buddha and meditation, both of which India and the world too had lost—must awaken, and assisting each other, may they both move forward. But one has to be very careful that people do not forget *paṭipatti*.

Of course research should be carried out, in books and in the Buddha's words. But the most important research, of insight, should be carried out within. Otherwise, we may read thousands of books and learn that this is *nāma-rūpa*, this is the mind, and this is the body, and how they interact. Oh look, how well did the Lord expound it!

And what to say of his Abhidhamma! But—what did you get? You did not see this within, you did not see what is happening there, and you did not become free of your impurities. Where did you get lost? What is making you complacent? You must remain aware continuously. *Pariyatti* should not serve as a distraction from *paṭipatti*, leading to dissatisfaction. It should be a supportive tool, and its use should be limited to that purpose. We must be very cautious. Research should be conducted, but inner research should not be lost along the way. One must be really cautious. This will then lead to our highest welfare.

The time has come. The gong of Vipassana has been struck. A tiny trickle of the Ganges that sprang forth from Gangotri (source of the river Ganges) will now turn into a mighty, torrential river. We should feel blessed that we are contributing to its avowed expansion, that we are supporting it. May it grow and grow. May all the suffering ones of the world benefit from this Ganges of Dhamma.

May all be happy, may all be filled with the highest welfare, and may all be peaceful.

Bhavatu Sabba Maṅgalaṃ!



An Inspirational Dhamma Letter

Dear Radhey Shyam, Blessings!

Bodh Gaya, Date 19-1-1971

You have well understood Dharma with the practical experience that you had while reading *Samyutta Nikāya*. Truly, music is neither inherently sweet nor harsh to the ears. Similarly, the six objects of the six senses are neither appealing nor harsh by themselves. Our mental state in the moment makes them sweet or harsh. The same situation, for two different people, can be the cause of two totally different kinds of sensation (*vedanā*). Very pleasing for one, while being very painful for another. If one learns to consciously watch this changing mental state, then know that one has well learned to live the life of Dhamma. One needs a long, long practice for this, which Vipassana teaches us.

The stream of thoughts that go on in your mind during *sādhana* is both good and bad. Good, because along with thoughts, if the awareness of *anicca* remains in some part of the body, then those thoughts do not have the power to bind. They only work to eradicate old *saṅkhāras*. But if we get so lost in that stream of thoughts that there is no awareness of bodily sensations nor of its passing nature, then we have certainly lost that time. Still, from those thousands of lost moments, if we earn even a few moments of *anicca*, then too it is of immense benefit, since, without *sāadhanā*, all the moments are lost.

With Blessings,

Satya Narayana Goenka



Dhamma Kāyā-2 – Long Course Centre, Kushinagar, U.P.

About 9.5 kms from the place of the Buddha's Mahāparinibbāna and 10 kms from the Dhamma Kaya Vipassana centre, a centre is being built that can accommodate 120 meditators for long courses. The boundary wall has been built, and about 2/3 of the work on 14 residences, the dhamma hall, and the dining hall has been completed. The foundation for the pagoda is being laid. The approximate cost to complete the project is Rs. 9 crores. The meditators desirous of participating in this meritorious deed in this sacred land may contact Mr. Verma (M: +919919697656) or Mr. Naresh (M: +919935599453). Bank Acct: Jetvan Vipassana Meditation Centre, Indian State Bank, Branch – Ekaunā, Shravasti, UP. SBI Current A/c – 38128133140, IFSC – SBIN0017354.

For foreigners: FCRA A/c: Jetvan Vipassana Meditation Centre, Savings A/c: 40257412107, IFSC: SBIN000691. SWIFT: SBININBBB104, New Delhi Main Branch. Contact for foreign donation: +919871113335. – Mr. Mukesh Mittal. The address of

'Dhamma Kāyā-2': Konhavalua Baburai, Simarahi, Dist. Deoria, UP.



Dhamma Tosalī Vipassana Centre, Balasore, Orissa

Dhamma Tosalī a Vipassana centre for about 60 meditators, is under construction in the scenic hills of Soro village of Dist. Balasore in Orissa—a very appropriate place, as in ancient times, the city of Toshali used to be the capital of Kalinga, situated in southeast India. A historically significant place, there are also some ruins of the Emperor Ashoka. The Chinese traveller, Hyuan Jang, is also supposed to have passed this way. The initial budget is for 4.25 crores, but the amount will likely rise. Those willing to participate in this meritorious deed may **contact:**

Vipassana Sadhana Sansthan, UCO Bank, Bahanaga, Balasore, A/c: 08600110121931, IFSC: UCBA0000860. **Contact:** 9777064814, 9438802966, 7327930962. Email: dhammatosali@gmail.com, info.tosali@vridhamma.org

Additional Responsibility

1. Mr. R. Kannan, To serve as Centre Teacher for Dhamma Triveni, Tamil Nadu
2. Mr. V. Ramkumar, To assist the Centre Teacher in serving Dhamma Madhurā, Madurai

New Responsibility- SAT

1. Mrs. Ujjwala Pendse, Mumbai
2. Mrs. Sujata Khanna, Mumbai
3. Mr. Janardan Vaity, Mumbai
4. Dr. Issy Kornik, South Africa

New Appointments Assistant Teachers

1. Mrs. Keshar Gaikwad, Nashik
2. Mr. Dinesh Awasthi, Kalyan
3. Mrs. Pragna Timbadia, Thane
- 4-5. Mr. Haribhau & Mrs. Sindhu Narnaware, Pune
6. Mrs. Swaroopa Korgaonkar, Kolhapur
7. Mr. Mayank Sanghvi, Rajkot, Gujarat
8. Mrs. Kusum Patel, Bhuj-Kutch

Children Course Teachers

1. Mrs. Yun Feng, China
2. Mr. Yushu Zhang, China
3. Mrs. Wang Chunrui, China

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

- 1) **Sunday, 18-1-2026** Mataji's Demise-day (5-1-2016) and Sayagi U Ba Khin's demise day (19-1-1971).
- 2) 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 for all one-day: 022 50427500 (Board Lines), & Mob. +91 8291894644 (from 11 am to 5 pm).
Online registration: <http://oneday.globalpagoda.org/register>; **Email:** oneday@globalpagoda.org
- 3) **Dhammālaya Accommodation during Mega Courses:**

Meditators can stay at Dhammālaya during mega courses and avail maximum benefit. Please **contact:** 022 50427599 or **Email-** info.dhammalaya@globalpagoda.org or info@globalpagoda.org

DHAMMA DOHAS

***Mata kara mata kara bāvalā, mata kara vāda-vivāda;
Khāla bāla kī khīnca mata, cākha dharma kā svāda.***

Don't do it, don't do it, fool, don't argue. Don't engage in hair-splitting, taste Dhamma instead.

***Dharma na tarka-vitarka hai, dharma na vāda-vivāda;
Viraja vimala caitanya kā, dharma punīta prasāda.***

Dhamma is not to dispute, Dhamma is not to debate;
Dhamma is pure consciousness that is blameless and clear.

***Dharma na tarka-vitarka hai, dharma na vāda-vivāda;
Baira taje so hī cakhe, svayaṃ dharma kā svāda.***

Dhamma is neither empty debate nor is it vacuous argument; One who relinquishes enmity, tastes Dhamma.

***Ḍube vāda-vivāda men, dharma na dhāraṇa hoyā;
Lage mokṣa ke tarka men, deya mokṣa hī khoya.***

Immersed in arguments, one cannot absorb Dhamma;
Engaged in the logic of liberation, one misses the chance of liberation.

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