

Vipassana Newsletter

In the tradition of Sayagyi U Ba Khin As taught by S.N. Goenka
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Words of Dhamma

*Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko
ehi-passiko opaneyyiko paccattam veditabbo viññūhī'ti.*

Dīghanikāya 2.73 (Mahāparinibbānasuttam)

The teaching is well explained by the Buddha, to be seen for oneself, giving results here and now, inviting one to come and see, leading straight to the goal, capable of being realized for oneself by any sensible person.



Buddhas path is to experience Reality

-- Kalyāṇamitta S.N.Goenka

Vesakha Celebration at the United Nations

BUDDHA: THE SUPER-SCIENTIST OF PEACE

(Goenkaji was invited to give the keynote speech at the Celebration of the International Recognition of the Vesakha at the United Nations, on the occasion of Vesakha, the full moon day of May, which honors the birth, enlightenment and final passing away of the Buddha. The event was hosted by the Permanent Mission of the Union of Myanmar to the United Nations on 29 May 2002. Ambassadors of the Permanent Missions of Sri

Lanka, Cambodia and Myanmar spoke briefly before Goenkaji's keynote speech.

The address was given at the Dag Hammerskold Library Auditorium to an audience of ambassadors, other United Nations dignitaries and associates, venerable monks and a few Vipassana meditators. The talk, which put the teaching of the historical Buddha in a modern perspective, was extremely well received by the entire audience.)

Venerable monks and peace-loving friends:

I thank the United Nations and the organizers of this magnificent Vesakha celebration, especially the Myanmar and Sri Lankan delegations, for the opportunity offered to me to address this distinguished gathering.

One feels so sorry when one looks at what is happening in the world. Man has become the enemy of man. There is no personal enmity; people are being killed only because they belong to a particular sect or community, a particular ethnic group or country. Such is the level of cruelty that a person kills other human beings even if they are innocent, even if they are helpless women and children. Modern technology makes this tragic violence terrifyingly devastating—perhaps worse than ever before in human history. Therefore, more than ever before, a basic change is needed today to protect humanity from these inhuman, heinous crimes arising out of negative emotions.

The world is afflicted with the malady of hatred, anxiety and fear. It needs a remedy from an extraordinary physician. The Buddha was such an extraordinary physician, a great physician of peace and happiness. His teaching of peace and harmony is as relevant today as it was twenty-six centuries back, when he set in motion the Wheel of Dhamma, the Wheel of Peace. Indeed, it is much more relevant today. We have gathered here this afternoon to honor the teaching of this outstanding person in human history. Let us see how his teaching eliminates the negative emotions that are at the root of cruel violence, and how these can be changed to positive compassion. Most of the time, blind belief and strong attachment to one's views cause negativity, which in turn produces such atrocities.

I came in contact with the Buddha's teaching when I took my first Vipassana course in my motherland of Myanmar. I remember that before the course started, my teacher gave me a booklet to read. It began with a quotation from a discourse of the Buddha to the Kālāmas. The Buddha advises:

Don't accept something:

- because you have heard it many times;
- because it has been believed traditionally for generations;
- because it is believed by a large number of people;
- because it is in accordance with your scriptures;
- because it seems logical;
- because it is in line with your own beliefs;
- because it is proclaimed by your teacher (*samaṇa*), who has an attractive personality and for whom you have great respect.

Accept it only after you have realized it yourself at the experiential level and have found it to be wholesome and beneficial to one and all. Then, not only accept it but also live up to it.



*Kesaria Stupa, where The Buddha Preached the Kesamuttisuttam
Kesamutti [aka Kālāmā] Sutta (A.N.-3.66)*

This message was like a magnetic pull. I was born and brought up in a different tradition, where I was taught to accept the words of the scriptures and the teacher without asking any questions. At the age of thirty-one, these were the very first words of the Buddha that I came across. I was thrilled to read them.

This was perhaps the first charter of freedom of thought in human history. It became clear to me that there is no scope for blind belief or blind faith in the teaching of the Enlightened One. I decided to give it a fair trial with an open mind, accepting the truth as I experienced it. As I walked on the path, the experience of each day convinced me that the path is rational, pragmatic and scientific. There is no need for any blind acceptance. There were no doubts, as I was told to accept a truth only after I had experienced it. I also found that every step on the path is universal and non-sectarian. This gave me great confidence.

At the end of the ten-day course, I found the teaching to be completely results-oriented. It proved so beneficial to me physically, mentally and spiritually. Therefore, I accepted it wholeheartedly, and thereafter, I continued to walk on the path as taught by the Enlightened One.

After about fifteen years, I was authorized by my teacher to teach Vipassana courses in India and throughout the world. Hundreds of thousands of people from different countries, belonging to different sects and various traditions, have achieved the same good results. The teaching attracts people from all walks of life because they find that it is totally non-sectarian and results-oriented.

The Teaching: The Dhamma

The qualities of the path given by the Buddha are:

1. *Svākkhāto*—It is simple and well defined so that anyone can practice it without any confusion in the mind.
2. *Sandittiko*—Every step is based on the reality of this moment. There is no imagination, no speculation, no autosuggestion or outer suggestion.
3. *Akālika*—Every step gives wholesome results here and now in this very life. No effort on the path goes waste.
4. *Ehi-passiko*—The teaching invites you to come and see for yourself, to experience the truth yourself.



The Noble Eight-fold Path

Let us understand what is the Buddha’s teaching. It is the Noble Eightfold Path. The path is noble in the sense that anyone who walks on this path diligently becomes a noble person, a saintly person, a pure-hearted person.

The Noble Eightfold Path is divided into three divisions:

The first is *sīla*—morality, which is summed up as: *Sabba pāpassa akaraṇaṃ*.

Abstain from all sinful actions—that is, abstain from all unwholesome actions, physical or vocal, which hurt other beings and

5. *Opaneyyiko*—The path is straight; every step on it takes one nearer and nearer to the final goal of liberation from all misery.
6. *Paccattaṃ veditabbo viññūhī’ti*—It is for every sensible and rational person from every community to experience the truth within oneself by oneself.

As one continues to walk on the path and goes through the words of the Buddha, it becomes clearer and clearer that the teaching is not intended to convert people from one organized religion to another. The teaching itself is not an organized religion. It can be practiced by one and all.

When one reads the words of the Buddha and the commentaries and sub-commentaries, one is surprised to find that throughout the literature, the words “Buddhism” and “Buddhist” are conspicuously absent. The Buddha never used these words. His followers also did not use these words for a number of centuries. He called his teaching the Dhamma—which means the Law, the Truth. He called his followers *Dhammi*, *Dhammaṭṭho*, *Dhammiko*, *Dhammacāri*, *Dhammavihāri*, and so on. In Indian languages, the word for “Buddhism” or “Buddhist” is *Bauddha*—a word without equivalent in the vast *Pāli* literature.

If the word “Buddhism” is used for the Buddha’s teaching, it becomes limited to a particular community, but Dhamma is limitless—*appamāṇo Dhammo*. It is not for one particular community or religion. It is for all. We all know that the word “Buddhism” has now gained currency and is convenient to use. Many who use the word also understand that they are using it for the universal Dhamma or Dharma.

disturb their peace and harmony.

The second part of the Path is *samādhi*—one-pointed concentration of wholesome mind, summed up as: *Kusalassa upasampadā*.

Perform wholesome actions with concentrated, wholesome mind.

The third part is *paññā*—wisdom or insight, summed up as: *Sacittapariyodapanaṃ*.

Purify the totality of mind by developing insight.

These three trainings are the teaching of all the Buddhas of the past and will be the teaching of all the Buddhas of the future. That is why it is said: *Etaṃ Buddhāna sāsanaṃ*. This is the teaching of all the Buddhas.

The Practical Teaching of the Buddha

To live the life of morality is the teaching of every religion. It is the quintessence, the inner core of every spiritual teaching. However, the Buddha was not interested in merely giving sermons to live a moral life. He taught us to take the next important step of *samādhi*—mastery over the mind. For this one needs an object of concentration. There are many objects by which one can train the mind. The Buddha himself gave many objects, and of these, one of the most popular was one’s own respiration. He called it *Ānāpānassati*—developing the faculty of awareness of inhalation and exhalation. Respiration is common to all human beings belonging to any community. Nobody can have an objection to the practice of awareness of respiration. How can one label breath as Muslim or Hindu, Christian or Jewish, Buddhist or Jain, Sikh or Parsi, Caucasian or African or Asian, male or female?

Ānāpānassati requires us to remain aware of the breath on the area below the nostrils and above the upper lip. It is one-pointed concentration at the middle of the upper lip—*uttaroṭṭhassa vemajjhappadese*.

As the mind gets concentrated on this small area, it becomes more and more sharp, more and more sensitive. After just three days of practice, one starts feeling physical sensations on this part of the body. Then, one turns to the next training of *paññā*—wisdom or insight.

One observes sensations throughout the physical structure, from the top of the head to the tips of the toes. In doing so, one notices that the sensations are closely related to what happens in the mind. It becomes clear that every time one performs an unwholesome action, one has to generate some impurity or other in the mind. Before one kills, one has to generate immense hatred. Before one steals, one generates greed. To indulge in sexual misconduct, one has to generate immense passion. One cannot do any harm to others without first harming oneself—*Pubbe hanati attānaṃ, pacchā hanati so pare*. Negativities such as anger, hatred, greed, ill will, jealousy, egotism and fear make a person unhappy, miserable and violent. One becomes agitated. When one is agitated, one doesn't keep this agitation to oneself: one starts distributing it to others, one starts harming others in society. One realizes this law of nature within the framework of one's own mind and body.

Someone may seem outwardly happy while performing unwholesome actions but their real situation is like burning charcoal covered with a thick layer of ash—*bhasmacchannova pāvako*. One is burning inside because of the mental negativities, and

yet one is totally ignorant of what is happening inside.

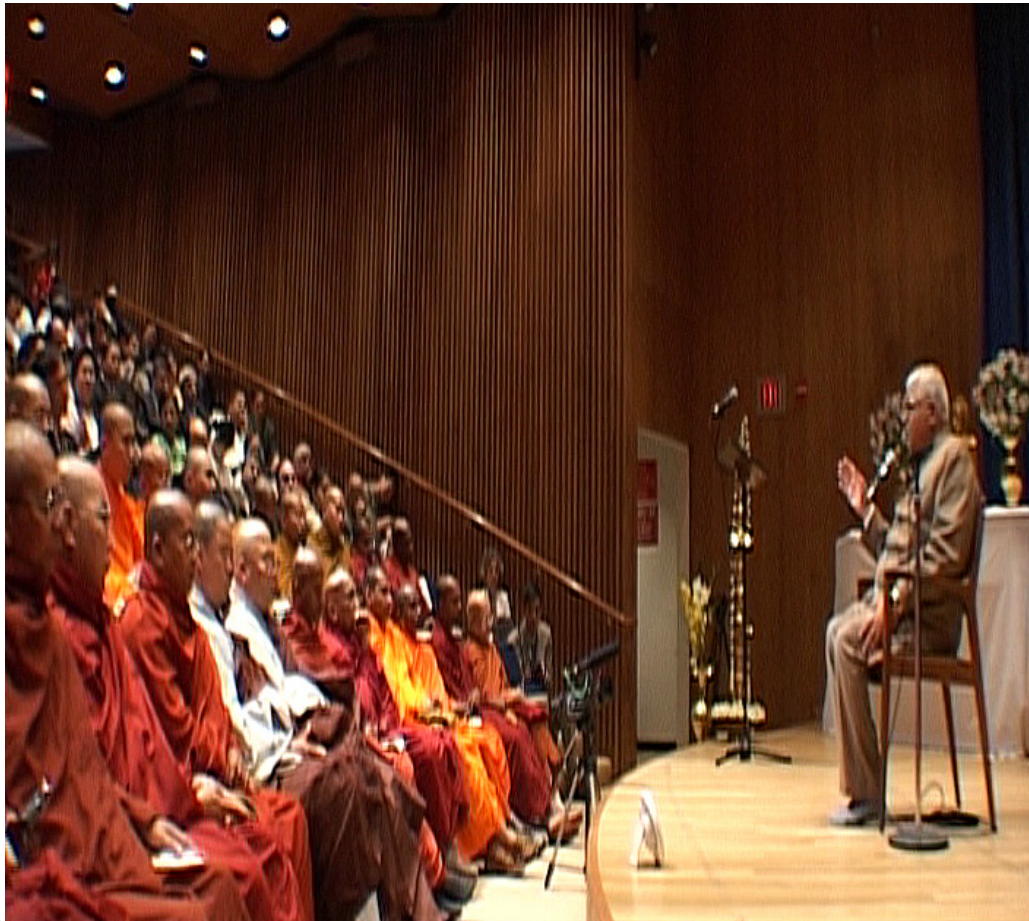
This is *avijjā, moha*—ignorance. For the Buddha, ignorance is not lack of knowledge of some philosophical belief; it is lack of knowledge of what is happening within oneself. One doesn't understand how one becomes miserable because of this veil of ignorance. No one wants to remain miserable and yet one continues to be miserable because one continues to generate *taṇhā*—craving and aversion—all the time; one keeps on reacting to the sensations. When ignorance is removed, as one starts looking inside, one realizes, “Look, I am generating misery for myself by generating *taṇhā* in response to these sensations. When they are pleasant, I generate craving and when they are unpleasant, I generate aversion. Both make me miserable. And look, I have the solution now. When I understand the impermanent nature of sensations and maintain equanimity, there is no *taṇhā*, no craving and no aversion. The old habit pattern of the mind starts changing and I start coming out of misery.”

This is *vijjā* or wisdom according to the Buddha. It has nothing to do with any philosophical or sectarian belief. It is the truth about one's happiness and misery, which all people can experience within if they take steps on the path. The Four Noble Truths are not philosophical dogma. They are actual realities pertaining to myself that I start realizing within myself. They are Noble Truths only when one experiences them, and thus, starts becoming a noble person.

When one is working with sensations, one is working at the depth of the mind. Whatever arises in the mind is accompanied by sensations within the body—*Vedanā-samosaraṇā sabbe dhammā*.

Even the most transient thought that arises within the mind is accompanied by a sensation within the body—*Vedanā-samosaraṇā saṅkappavitakkā*. This was a great discovery of the Buddha.

Another great discovery of the Buddha was that we generate *taṇhā* in response to the sensations. This was not known to the other teachers before the time of the Buddha, at the time of Buddha or after the Buddha. The teachers before the Buddha and at the time of the Buddha kept advising people not to react to the sensory objects that come in contact with the sense doors—eyes with visual object, nose with smell, ears with sound, and so on. They taught, “When sensory objects come in contact with your senses,



don't react by judging them as good or bad; don't react with craving or aversion.”

This teaching was already in existence. But the Buddha said that, actually, you are not reacting to these objects. He gave the example of a black bull and a white bull (one representing the sense doors and the other the sense objects) tied together with a rope. Neither the black nor the white bull is the bondage; the rope is the bondage. The Buddha said that the rope of *taṇhā* is the bondage, and that one generates *taṇhā* (craving or aversion) in response to *vedanā* (sensations)—*vedanā paccayā taṇhā*. This was the great discovery of the Enlightened One. He became an enlightened person because of this discovery.



There were many other people saying that one should not react to the objects of the senses. But they didn't become Buddhas. There were teachers who taught that one should not generate *lobha* (craving) and *dosa* (aversion).

The Buddha explained that *lobha* and *dosa* would last as long as there was *moha*. He, therefore, advised us to come out of *moha*. And what is *moha*? *Moha* is ignorance. *Moha* is *avijjā*. You don't know what is happening inside. You don't know the real cause of *lobha* and *dosa*. You are ignorant. How will you come out of ignorance? Strike at the root of the problem and come out of misery by working with sensations.

As long as you are not aware of sensations, you keep fighting with outside objects, thinking, “This is ugly” or “This is not ugly.” You keep working on the surface. You are thinking of the black bull or the white bull as the cause of the bondage. In fact, the bondage is the craving and aversion that one generates in response to sensations. An alcoholic thinks that he is addicted to alcohol. He is actually addicted to the sensations he feels when he drinks alcohol.

When one observes sensations objectively, one starts coming out of ignorance. By understanding the impermanent nature of sensations, one generates *paññā* in response to *vedanā*. This is the law of nature. *Dhamma niyāmatā* is the law behind the natural order of phenomena. Whether there is a Buddha or no Buddha, *Dhamma niyāmatā* remains eternal. The Buddha said:

Uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, iṭṭhāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti. ‘Passathā’ti cāha.’

“I have experienced this law of nature, the Law of Dependent Origination, within myself; and having experienced and understood it I declare it, teach it, clarify it, establish it and show it to others. Only after having seen it for myself, I declare it.”

This is the bold declaration of a supreme scientist. Just as whether there is a Newton or no Newton, the law of gravity remains true. Newton discovered it and explained it to the world. Similarly, Galileo or no Galileo, the fact that the earth revolves around the sun remains true.

The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations, one multiplies one's misery. If one learns to maintain equanimity in the face of pleasant and unpleasant sensations, one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root. As long as one neglects the root, the poisonous tree will grow again even if the trunk is cut. The Buddha said:

Yathāpi mūle anupaddave daḷhe, chinnopi rukkho punareva rūhati;

Evampi taṇhānusaye anūhate, nibbattati dukkhamidaṃ punappunaṃ.

Just as a tree with roots intact and secure, though cut down, sprouts again;

even so, while latent craving is not rooted out, misery springs up again and again.

Thus, this super-scientist discovered that to become fully liberated from mental defilements, one has to work at the root of the mind. Each individual must cut asunder the roots of *taṇhānusaya*.

When the entire forest is withered, each tree has to be nurtured, its roots cleared of disease, and then watered. Then, the entire forest will bloom again.



The Buddha giving instructions to the kings of Vajjian republic of Licchavis.

Similarly, for the betterment of society, each individual has to improve. For society to become peaceful, each individual has to become peaceful. The individual is the key.

For the world to become peaceful, each country or society has to become peaceful. Here, I would again like to quote a very important exhortation from the Buddha to the Vajjian republic of Licchavis. The Buddha gave the following practical instructions, which would make the Licchavis unassailable:

1. As long as they maintain their unity and meet regularly, they will remain invincible.
2. As long as they meet together in unity, rise in unity and perform their duties in unity, they will remain invincible.
3. As long as they do not transgress their ancient principles of good governance and their system of justice, they will remain invincible.
4. As long as they revere, respect, venerate, and honor their elders and pay regard to their words, they will remain invincible.
5. As long as they protect their women and children, they will remain invincible.
6. As long as they venerate the objects of worship inside and outside their republic, and maintain monetary support for them, they will remain invincible.

There were many sects in those days too, with their own temples and places of worship. Wisdom lies in keeping all people happy and satisfied. They should not be subjected to harassment, which compels them to become enemies of the state. Their places of

worship should receive adequate protection. As long as the rulers provide protection and support to saintly people, they will remain invincible.

This wise counsel of the Buddha is also applicable today to maintain peace and harmony in the world. We cannot ignore issues related to religion if we are to be successful in bringing peace to the world.

It is the duty of every government to protect its people from external attacks, to do everything possible to make its people and territory secure. While this is done, it must be borne in mind that such measures give only short-term benefits. Goodwill and compassion alone can remove the hatred that lies at the root of all such acts performed by anyone belonging to any sect. In India, the United States and other countries where Vipassana courses are held in prisons, we already see how people change. The roots of terrorism lie in the minds of terrorists. We have seen how some hardened, violent criminals have been transformed in our prison courses. Anger, fear, vengeance and hatred start dissolving, creating a peaceful and compassionate mind. We first ask some members of the prison staff to learn Vipassana and only then give courses for the inmates. This gives wonderful results.

In the Buddha's teaching, we will find a bridge that can connect various sects. The three fundamental divisions of the Buddha's teachings—morality, concentration of mind and purification of mind—are the essence of every religion and spiritual path. *Sīla*, *samādhi* and *paññā* are the common denominators of all religions. There can be no conflict over these three basic factors necessary for living a beneficial life. The whole emphasis of the Buddha's teaching is on the practice of these three in order to apply Dhamma

in real life. This is the inner core of every religion. Instead of giving importance to this core, we keep on quarreling about the outer shell, which may be different in different religions.

History has proved that whenever the universal, non-sectarian teaching of the Buddha has gone to any place or community, it has never clashed with the traditional culture. Instead, like sugar dissolving in milk, the teachings have been gently assimilated to sweeten and enhance society. We all know how much the sweetness of peace and tranquillity is needed in the bitter world today. May the teaching of the Enlightened One bring peace and happiness to more and more individuals, thus making more and more societies around the world peaceful and happy.

May all beings be happy.

May all beings be peaceful.

May all beings be liberated.

(*The talk was printed first in 'Vipashyana' Hindi, Vol. 32, No. 8, 16th February 2003, and was printed in English 'Vipassana Newsletter' in two parts in March-April, 2003*)

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Understanding Death

Death is auspicious for a Vipassana meditator, not inauspicious. It is congratulatory and not an unpleasant humiliation.

When time ripens and disintegration of the body occurs. No one can postpone this law of nature.

Mature Dhamma practitioners accept this inevitable death moment with a smile. There is not an iota of fear or sorrow or uneasiness. At the time of death even if there is pain, even then their consciousness is not perturbed. As one sitting in strong determination is not affected by physical pain, similarly one is not disturbed at the time of death if there is physical pain. One keeps the mind always alert and aware of the fact of impermanence. In such a state of equanimity when the body disintegrates, then the first moment of the next life will doubtlessly be beneficial.

The Vipassana meditator who practises Vipassana from the time of their first course throughout their life, is a traveller on path of Dhamma. '*Opaneyyiko*' means a person who moves forward step by step. Death cannot halt this progress. Death is unable to interrupt the Dhamma stream in one's consciousness. The progress remains. For a committed meditator this *opaneyyiko* nature presents itself as a help at the moment of death. A promotion is ensured.

That is why a true Vipassana meditator is not afraid of death. He neither desires death out of hatred of life nor is he afraid of death because of attachment to life. He is completely assured that death is a promotion on the path to deliverance. Hence death is a cause of celebration and not lamentation or grief. A Vipassana meditator learns the art of living. The auspicious art of dying is contained in the art of living. At this time the death bound meditator should be helped by other meditators who are nearby. The whole environment should be kept overflowing with equanimity and metta.

That is why all the meditators present should practice Vipassana sitting around the death bound generating Dhamma vibrations of impermanence or loving kindness for the dying person.

After death no one should cry, no one should lament. On the contrary, always keep on generating metta for the departed. Keep on distributing your merits to the departed. Wherever the departed has taken birth, this will touch him and will help him to be peaceful, and happy.

If we are sad and lament for the departed all we do is send sorrow to them making them unhappy and sad. Hence they become restless and this ends their peace and happiness. Do not be sad, be happy and always be the cause for the happiness of others.

This is the auspicious law for an auspicious death.

Kalyāna Mitra,

Satyanarayan Goenka

(*Taken from 'Vipashyana' Hindi, Vol. 9, No. 12, 29th May 1980*)

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Questions and Answers with Goenkaji

(Dhamma Abha, Thailand, 3 July 2001)

Question: *Why do you give so much importance to the observation of normal respiration?*

Goenkaji: Because the Buddha wanted you to. He is very clear that one must observe the breath as it is—*yathabhuta*. If it is long, you are aware, "it is long"; if it is short, you are aware, "it is short"—*Yathabhuta*. If you make your respiration unnatural, artificial, you will give more attention to changing the respiration according to your wishes. Your attention will not be with the reality as it is, but with something that you have created.

Therefore, we emphasize it must be always natural breath—as it comes in naturally, as it goes out naturally. If it is long, just be aware that it is long. Don't try to make it short. If it is short, just be aware that it is short. Don't try to make it long. If it is going through the right nostril, then observe that it is going through the right nostril. If it is going through the left nostril, then observe it through the left nostril. When it passes through both the nostrils, observe the flow through both the nostrils.

Then you are working according to the instructions of the Enlightened One. Don't try to interfere with the natural flow of the breath. And if you find that the mind is wandering too much and you cannot feel the natural breath, then you may take a few intentional breaths, few—only a few—intentional breaths, slightly hard breaths, so that you can bring your mind back to the observation of the breath. You have to keep in mind that your aim is to feel the natural breath. However soft it is, however subtle it is, you must be able to feel it. That is the aim.

Question: *Why do you want us to keep our attention at the entrance of the nostrils and above the upper lip while practising anapanassati?*

Goenkaji: Because again, it is a very clear instruction given by the Enlightened One. In *Paṭisambhidamagga*, he clearly says that you must be aware of the incoming breath, the outgoing breath, and *parimukham*, this area above the mouth. He calls it *mukhanimitta*. It is clearly

- The Question and Answers at Dhamma Abha

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.

You Tube 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



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>



Schedule of Vipassana Courses as under:

For worldwide schedule of courses, visit: <https://www.dhamma.org>
 For schedule of courses including one-day courses and group sittings in India, visit <https://www.vridhamma.org>
 for example south India courses say for **Dhamma Setu**:-
<https://www.dhamma.org/en/schedules/schsetu>

All courses are conducted by assistant teachers appointed by S. N. Goenka. Please send the application form to the course organisers only after reading the **Code of Discipline** so that a place may be reserved for you.

One and 3-day courses and Group Sittings are for old students who have completed a 10-day course with Goenkaji or his authorised assistants.

Satipaṭṭhāna courses marked #ST end on the evening of the last day and are for students who have completed at least three 10-day courses and are practising regularly for the last one year.

Long Courses: (Please get special application forms from centres)

20-day and Special 10-day course: requires five 10-day courses, one *Satipaṭṭhāna* course, full-time Dhamma service for at least one ten-day course, daily practice of 2 hours for the past two years, and full commitment to Vipassana.

30-day: 20-day course and full-time Dhamma service in at least one ten-day course. (ānāpāna for 10 days in a 30-day course and for 15 days in a 45 day course is prescribed.)

45-day: two 30-day courses and deeply involved in Dhamma service.

60-day: only for ATs who have sat two 45-day courses.

Gratitude Course

Previously the Teachers's Self Course—TSC. With the passing away of respected Gurugi and Mataji, this course will enable us to pay respects to them and to the long tradition of esteemed Vipassana Teachers. The same format as before will be followed. It is a happy coincidence that the birth anniversaries of both Gurugi and Mataji fall between these dates (in February) according to the Hindi calendar.

Eligibility: Minimum one *Satipaṭṭhāna* course, serving in the spread of Dhamma and local teacher's recommendation. --- **Dates:** From 2nd Feb to 17th Feb. every year. --- All centres where single accommodations are available can include this course in their future programmes, with due consideration of the local demand.

Please use NEW LONG COURSE APPLICATION FORM, available at Dhamma Giri, Dhamma Khetta, Dhamma Thalī, Dhamma Sindhu, and Dhamma Paṭṭhāna.

Teenagers' Course: 15 years Completed up to 19 years Completed (Please use new application form).

MAHARASHTRA

Dhamma Giri, Igatpuri

Vipassana International Academy, Dist. Nashik, Igatpuri-422403. Tel: (02553) 244-076, 244-086, 244144, 244440, Fax: 244176. (10 am to 5 pm). Email: info@giri.dhamma.org To apply online for ten-day courses: www.dhamma.org/schvia.shtml (No admission without confirmation) 10-day: 16 to 27-6, 14 to 25-7, 28-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 30-10 to 10-11, 13 to 24-11, 27-11 to 8-12, 25-12-21 to 5-1-2022, #ST: 31-3 to 8-4, 7 to 15-10, CAT/Teacher Meeting: 13-12, AT Meeting: 14 to 16-12, AT Workshop: 17 to 20-12, Trainer Workshop: 21-12, Trustee & Dhamma Servers Workshop: 16 to 17-10, ∞ Long Course: Special 10-day: 30-6 to 11-7, Please register on atmeetingindia@dhamma.net.in with following details: Full Name, Age, Gender, CT/assistant to CT/trustee, Name of Centre and Place: Special Requirement (if any):

Dhamma Tapovana-1 Igatpuri

#ST: 2 to 10-9

∞ Long Course: Special 10-day: 18 to 29-8, 20-day: 24-7 to 14-8, 30-day: 4-6 to 5-7, 18-8 to 18-9, 45-day: 4-6 to 20-7, 19-12 to 3-2-2022, 60-day: 12-10 to 12-12.

Dhamma Tapovana-2, Igatpuri

10-day executive courses: 18 to 26-11,

∞ 20-day: 28-6 to 19-7, 30-day: 25-9 to 26-10, 45-day: 8-5 to 23-6, 25-9 to 10-11, 60-day: 23-7 to 22-9, 17-12 to 16-2-2022.

Dhamma Pattana, Gorai, Mumbai

Dhamma Pattana Vipassana centre, Near Essel World, Gorai Creek, Borivali M(W), Mumbai 400091, Phone: +91 8291894650, Tel. (+09122) 50427518, Ext. No. (Male Office)» 519 (50427519), (Female Office)» 546 (50427546), Website: www.pattana.dhamma.org, 10-day executive courses: 10-day executive courses: 3 to 14-6, 16 to 27-6, 30-6 to 11-7, 13 to 24-7, 28-7 to 8-8, 18 to 29-8, 14 to 25-9, 29-9 to 10-10, 13 to 24-10, 27-10 to 7-11, 10 to 21-11, 24-11 to 5-12, 8 to 19-12, 22-12 to 2-1-2022 3-day: 12 to 15-8, 1-Day Mega course: 25-7, 26-9,

Online application: www.dhamma.org/en/schedules/schpattana.shtml. Email: registration_pattana@dhamma.net.in ; For all other inquiries, Contact: **Manager**, Email: info@pattana.dhamma.org Website: www.pattana.dhamma.org

Dhamma Pattana can admit only 90 students. Unconfirmed students will be accommodated in future courses; they are requested not to pressure the management to accommodate them.

One-day: inside main dome of the Global Vipassana Pagoda **Every Day** from 11 am to 5 pm. Meditators can benefit from meditating in presence of the Buddha's relics. **Contact:** Tel: 022-28452235, Email: info@globalpagoda.org, (Pl. bring bottle so you can fill it with drinking water at GVP.)

Mini ānāpāna for Visitors

Mini ānāpāna Training Sessions, Hindi/Eng each of about 15-20 minutes duration are held during the visiting hours, from 11 am (first session) to 4pm (last session). Participants are required to sit for the entire session.

Dhamma Vipula: Belapur (New Mumbai)

Plot No. 91A; Sector 26, Parsik Hill, CBD Belapur; (Parsik Hill, Nearest Railway

Station: Seawoods on Harbour line) Navi Mumbai 400 614, Tel: 022-27522277, 27522404/03 (Timing 11 am to 5 pm) Email: dhammavipula@gmail.com, registration only online <http://www.vipula.dhamma.org/> 10-day: 9 to 20-6, 23-6 to 4-7, 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 29-9 to 10-10, 13 to 24-10, 27-10 to 7-11, 10 to 21-11, 24-11 to 5-12, 1-day: Every Sunday, Group Sitting: Daily (any time) 9 am to 9 pm,

Dhamma Vāhini: Titwala

Mumbai Parisar Vipassana Centre, Village Runde, Titwala, (near Kalyan), Dist. Thane. Website www.vahini.dhamma.org, registration only online Email: vahini.dhamma@gmail.com 10-day: 5 to 16-6, 19 to 30-6, 3 to 14-7, 17 to 28-7, 31-7 to 11-8, 28-8 to 8-9, 11 to 22-9, 25-9 to 6-10, 9 to 20-10, 23-10 to 3-11, 6 to 17-11, 30-11 to 21-12, 30-11 to 31-12, #ST: 14 to 23-8,

∞ Long Course: 20-day: 30-11 to 21-12, 30-day: 30-11 to 31-12,

Contact: Mobile: 97730-69978. (12 to 6 pm on weekdays).

Dhamma Vātikā: Palghar

Palghar Vipassana Centre, Gut No. 198-2/A, Behind Alyali Cricket Ground, Alyali Village, Palghar-401404, Contact Centre: Mob. 9637101154, Email: info@vatika.dhamma.org, Contact: 1) Shri Irani, Mob. 92708-88840, 2) Shri Anil Jadhav, Mob. 91 9049151464, Email: vipassana.palghar@gmail.com, 10-day: (Male only) 13 to 24-6, 27-6 to 8-7, 25-7 to 5-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-10, 21-10 to 1-11, 21-11 to 2-12, 25-12-21 to 5-1-22, (Female only) 11 to 22-7, 24-9 to 5-10, 7 to 18-11, 0 #ST: (Male only) 12 to 20-9, (Female only) 5 to 13-12,

SCHEDULE OF LONG COURSES INDIA

Special 10-day Course

2 to 13-6-2021	Dhamma Khetta, Hyderabad
19 to 30-6-2021	Dhamma Thalī, Jaipur
30-6 to 11-7-2021	Dhamma Giri, Igatpuri
17 to 28-7-2021	Dhamma Paṭṭhāna, (Haryana)
19 to 30-7-2021	Dhamma Lakkhaṇa, (U.P.)
21-7 to 1-8-2021	Dhamma Sindhu, Mandvi-Kutch (Guj.)
28-7 to 8-8-2021	Dhamma Pubbaja, Churu, Rajasthan
30-8 to 10-9-2021	Dhamma Pushkar, Ajmer, Rajasthan
1 to 12-9-2021	Dhamma Pattana, Gorai, Mumbai
4 to 15-9-2021	Dhamma Ambikā, South Gujarat
21-9 to 2-10-2021	Dhamma Tapovana-1, Igatpuri
6 to 17-10-2021	Dhamma Bodhi, Bodhgaya, Bihar
15 to 26-10-2021	Dhamma Paṭṭhāna, (Haryana)
17 to 28-10-2021	Dhamma Sarovara, Dhule
20-11 to 1-12-2021	Dhamma Kalyāṇa, Kanpur (U.P.)

20-day

2 to 23-6-2021	Dhamma Khetta, Hyderabad
20-6 to 11-7-2021	Dhammapāla, Bhopal (M.P.)
28-6 to 19-7-2021	Dhamma Tapovana-2, Igatpuri
30-6 to 21-7-2021	Dhamma Setu, Chennai (Tamil Nadu)
1 to 22-7-2021	Dhamma Pushkar, Ajmer, Rajasthan
24-7 to 14-8-2021	Dhamma Tapovana-1, Igatpuri
2 to 23-8-2021	Dhamma Paṭṭhāna, (Haryana)
3 to 24-8-2021	Dhamma Cakka, Sarnath (U.P.)
11-8 to 1-9-2021	Dhammālaya, Kolhapur
25-8 to 15-9-2021	Dhamma Ambikā, South Gujarat
5 to 26-9-2021	Dhamma Garha, Bilaspur (Chhattisgarh)
8 to 29-9-2021	Dhamma Suvattī, sravasti (u.p.)
11-9 to 2-10-2021	Dhammapāla, Bhopal (M.P.)
28-9 to 19-10-2021	Dhamma Thalī, Jaipur
6 to 27-10-2021	Dhamma Bodhi, Bodhgaya (Bihar)
7 to 28-11-2021	Dhamma Pushkar, Ajmer, Rajasthan
30-11 to 21-12-2021	Dhamma Vāhini: Titwala
4 to 25-12-2021	Dhamma Lakkhaṇa, (U.P.)

30-day

1-6 to 2-7-2021	Dhamma Paṭṭhāna, (Haryana)
2-6 to 3-7-2021	Dhamma Khetta, Hyderabad
4-6 to 5-7-2021	Dhamma Tapovana-1, Igatpuri
30-6 to 31-7-2021	Dhamma Setu, Chennai (Tamil Nadu)
1-7 to 1-8-2021	Dhamma Pushkar, Ajmer, Rajasthan
1-8 to 1-9-2021	Dhamma Bodhi, Bodhgaya (Bihar)
11-8 to 11-9-2021	Dhammālaya, Kolhapur
18-8 to 18-9-2021	Dhamma Tapovana-1, Igatpuri
28-8 to 28-9-2021	Dhamma Paṭṭhāna, (Haryana)
11-9 to 12-10-2021	Dhammapāla, Bhopal (M.P.)
18-9 to 29-10-2021	Dhamma Thalī, Jaipur
25-9 to 26-10-2021	Dhamma Tapovana-2, Igatpuri

1 to 31-10-2021
6-11 to 7-12-2021
7-11 to 8-12-2021
30-11 to 21-12-2021
21-12-21 to 21-1-2022

Dhamma Utkal, (Orissa)
Dhamma Cakka, Sarnath (U.P.)
Dhamma Pushkar, Ajmer, Rajasthan
Dhamma Vāhini: Titwala
Dhamma Ambikā, South Gujarat

45-day

2-6 to 18-7-2021	Dhamma Khetta, Hyderabad
4-6 to 20-7-2021	Dhamma Tapovana-1, Igatpuri
25-9 to 10-11-2021	Dhamma Tapovana-2, Igatpuri
15-10 to 30-11-2021	Dhamma Suvattī, sravasti (u.p.)
2-11 to 18-12-2021	Dhamma Paṭṭhāna, (Haryana)
17-12-2021 to 1-2-2022	Dhammapāla, Bhopal (M.P.)
19-12 to 3-2-2022	Dhamma Tapovana-1, Igatpuri
21-12-21 to 5-2-22	Dhamma Ambikā, South Gujarat
9-2-2022 to 27-3-2022	Dhamma Bodhi, Bodhgaya, (Bihar)

60-day

23-7 to 22-9-2021	Dhamma Tapovana-2, Igatpuri
12-10 to 12-12-2021	Dhamma Tapovana-1, Igatpuri
17-12 to 16-2-2022	Dhamma Tapovana-2, Igatpuri

Dhammānanda, Pune

Pune Vipassana Centre, near Markal village, 8 km. from Alandi, (No admission without confirmation). 10-day: (Only for Hindi, Marathi, Students) » 12 to 23-6, 10 to 21-7, 14 to 25-8, 11 to 22-9, 9 to 20-10, 13 to 24-11, 11 to 22-12, (Only for Hindi, English, Students) » 26-6 to 7-7, 24-7 to 4-8, 28-8 to 8-9, 25-9 to 6-10, 27-11 to 8-12, 25-12 to 5-1, #ST: (Only for Hindi, English, Students) » 23 to 31-10, 3-day: 3 to 6-6, 5 to 8-8, Contact: Pune Vipassana Samiti, Email: info@ananda.dhamma.org Tel: (020) 2446-8903, 2446-4243. Tel/Fax: 2446-4243.

Dhamma Puṇṇa, Pune city (Swargate)

Pune Vipassana Samiti, Opp. Nehru Stadium, Behind Swargate Water Works, Near Anand Mangal Karyalaya, Dadawadi, Pune 411002. Email: info@punna.dhamma.org; Tel: (020) 2443-6250, 10-day: Only for Hindi, English, Students » 4 to 15-7, 1 to 12-8, 29-8 to 9-9, 3 to 14-10, 7 to 18-11, 5 to 16-12, Only for Hindi, Marathi, Students » 18 to 29-7, 15 to 26-8, 17 to 28-10, 21-11 to 2-12, 19 to 30-12, #ST: Only for Hindi, Marathi, Students » 18 to 26-4, Only for Hindi, English, Students » 21 to 29-9, 3-day: 28 to 31-10, 1-day: Every Month Second Thursday and Fourth Sunday 8:30 am to 4:30 pm, Children Course: (9 to 18 yrs Every Month first and Third Sunday (8 am to 2:30 pm))

Dhamma Ajantā, Aurangabad

Ajanta International Vipassana Samiti, Gut No 45 Rampuri, Vaijapur Road Aurangabad 431003. Tel: (0240) 2040444, Contact: Email: info@dhammaajanta.org; Mob. 94222-11344, 99218-17430. Website: www.dhammaajanta.org 10-day: 2 to 13-6, 16 to 27-6, 30-6 to 11-7, 14 to 25-7,?

Dhamma Sarovara, Dhule

Khandesh Vipassana Centre, near Dedargaon Water Purification Centre, Post Tikhi, Dist. Dhule, 424002. (No admission without confirmation. Dhule – Hendrun Bus is available from Dhule Bus Stand every hour up to 4:30 pm Rickshaw is also available from Panch Kandil Shere Punjab lodge to Tikhi. From Tikhi, rickshaw is available for centre, 1 km away.) 10-day: 27-6 to 8-7, 11 to 22-7, 25-7 to 5-8, 22-8 to 2-9, 12 to 23-9, 26-9 to 7-10, 7 to 18-11, 21-11 to 2-12, 16 to 27-12, #ST: 12 to 21-6, 6 to 15-8, 5 to 14-12, 2-day: 14 to 16-4, 23 to 25-6, 18 to 20-8, 12 to 14-10, # Children Course: 16-8 10-10, 1-11, 29-12, 30-12, ∞ Long Courses: Special 10-day: 17 to 28-10, Contact: Dr. Prashant Deore, Tel: (02562) 222-861, 221-821, Mob. 99226-07718, Email: info@sarovara.dhamma.org

Dhamma Siddhapuri, Bhategaon Solapur

Dhamma Siddhapuri Vipassana Sadhana Kendra, Off Vijapur rod, Near Bhatevadi, soregaon - dongaon rod, 4 km. from soregaon, Ta. Uttar solapur, Dist: Solapur-413002, Contact: 1) Mr. Samrat Patil, Mob. 7620592920, 9011908000, 2) Mr. Bhalchandra Ukarande, Mob. 9860759866, 10-day: 14 to 25-4, 2 to 13-6, 16 to 27-6, 30-6 to 11-7, 14 to 25-7, 28-7 to 8-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 29-9 to 10-10, 13 to 24-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, 29-12 to 9-1, #ST: 30-4 to 9-5, 2-day: 13 to 16-5, 12 to 15-8, 11 to 14-11, Teenagers' Course: (Boys) » 21 to 29-5, 26-10 to 3-11,

Dhammālaya, Kolhapur

Deccan Vipassana Research Centre, Ramling Road, Aalte Park, Aalte, Tal Hatkangale, Dist. Kolhapur, Pin: 416123. Email: info@alaya.dhamma.org; (No admission without confirmation) Contact: Mob. 97674-13232. 9697933232, 7420943232, 10-day: 2021) (Hindi/English speaking students only) » 19 to 30-9, 7 to 18-11, 21-11 to 2-12, 5 to 16-12, 19 to 30-12, (Hindi/Marathi speaking students only) » 13 to 24-6, 27-6 to 8-7, 25-7 to 5-8, 3 to 14-10, 17 to 28-10, (Hindi/English In Kannada also) » 11 to 22-7, #ST: (Hindi/English speaking students only) » 29-6 to 8-7, 5 to 14-10, 21 to 30-12, 3-day: (Hindi/English speaking students only) 14 to 17-9, 2-day: (Hindi/English speaking students only) » 10 to

12-6, 29 to 31-10, (Boys) (Hindi/English speaking students only)» 30-5 to 7-6, **Dhamma Servers' Workshop:** (Hindi/Marathi speaking students only) 19 to 20-11,

∞ Long Courses: 20-day: 11-8 to 1-9, 30-day: 11-8 to 11-9,

Dhamma Nāga, Nagpur

Nagpur Vipassana Centre, Mahurjhari Village, near Nagpur-Kalmeshwar Road. **Contact:** Mob. 9370990771, 9423403294, 9403870195, 9422182336, Email: info@naga.dhamma.org (No admission without confirmation) 10-day: 2 to 13-6, 16 to 27-6, 30-6 to 11-7, 28-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 20-10 to 7-11, 10 to 21-11, 24-11 to 5-12, 8 to 19-12, #ST: 28-4 to 6-5, 24-12 to 1-1-2022, 24-12 to 1-1-2022, 1-day: 11-4, 25-4, 26-5, 13-6, 27-6, 11-7, 23-7, 8-8, 22-8, 5-9, 19-9, 3-10, 17-10, 7-11, 21-11, 5-12, 19-12

Gratitude Course: 2 to 17-2-2021, AT Workshop: 14 to 18-7-2021

Contact: (for correspondence) Kalyanmitra Charitable Trust, Abyankar Smruti Bhawan, Abyankar Road, Dhantoli, Nagpur 440012. Tel: (0712) 245-8686, 2420261.

Dhamma Sugati, Sugatanagar

Vipassana Sadhana Kendra, Sugata Nagar, Nagpur 440 014, 10-day: 2 to 13-6, 7 to 18-7, 3 to 14-8, 1 to 12-10, 8 to 19-11, 8 to 19-12, (only female)» 18 to 29-8, 1 to 12-9, 15 to 25-9, #ST: 22 to 30-7, 22 to 30-12, 3-day 16 to 19-6, 21 to 24-10, 24 to 27-11, 1-day: 13-6, 18-7, 14-8, 12-9, 21-11, 6-12, **Children Course:** 21 to 24-10, **Group Sitting:** Daily 5 to 6 am. 6 to 7 pm and every Sunday 8 to 9 am. **Children Anapana Group Sitting:** 8 to 9 am **Contact:** 1. Sukhadev Narnavre, Mob. 9422129229. 2. Kamlesh Chahande, Mob. 9373104305.

Dhamma Malla, Yavatmal

Vipassana Kendra, Dhanshri Nagar, Behind ITI, Pinpalgaon, Yavatmal - 445001. **Contact:** 1. Mr. Gadling, Mob. 9422865661, 2. Dr. Bhagat, Mob. 9423432475. 10-day: (Male and Female)» 15 to 26-6, (for Bhikkhu and Male Students only 9 to 20-7), 2 to 13-8, 18 to 29-9, 19 to 30-10, 3 to 14-11, 7 to 18-12, #ST: 15 to 23-5, 19 to 27-11, 3-day: 16 to 19-8, 1-day: 31-1, 14-2, 7-3, 18-4, 26-5, 13-6, 24-7, 1-8, 29-9, 10-10, 5-12, **Children Course:** 3-1, 7-2, 25-4, 30-5, 27-6, 25-7, 29-8, 12-9, 3-10, 28-11, 26-12,

Kotamba (Yavatmal): 10-day: (Male and Female) 4 to 15-7, 12 to 23-9, 2 to 13-10, 5 to 16-12, (Female only)» 1 to 12-8-2021, (Only for bhikkhus and Male Students)» 6 to 17-6, (Only for bhikkhuni and Female Students)» 7 to 18-11, 1-day: Every Sunday: 8 am to 3 pm **Children's course:** 20-6, 18-7, 29-8, 26-9, 17-10, 28-11, 26-12, **Contact:** Vipassana Prachar Samiti, Kotamba, Tal. Babulgaon, Dist. Yavatmal-445001. M. 9822896453, 7776964808, 7038918204, 9175622575,

Rohnagaon: (Pavani Bhandara): 10-day: 16 to 27-6, 7 to 18-7, **At:** Managing by vishud-dhimaggo Vipassana Charitable Trust, Dhammapavan Vipassana centre Rohnagaon (Pavani), Dist. Bhandara. **Contact:** 1) Shailesh kambale: 9923268962, 2) Mr. Madhav Ramteke: 92233-49183.

Chitki: (Wardha) Dhamma Kuti Vipassana Kendra, chitki, Pulgaon, Po. Kavtha, Ta. Devali, Dist. Wardha, (MS) 10-day: 7 to 18-9, 6 to 17-10, 6 to 17-11, 7 to 18-12, #ST: 13 to 21-2, **Contact:** 1. Shri Khandare, Tel: 07158-284372, Mob. 9028494401, Shri Bhele, Mob. 9834603076,

Tumsar (Bhandara): 10-day: 20 to 31-10, 17 to 28-11, 15 to 26-12, 3-day: 16 to 19-10, 1-day: 8-4, 7-5, 4-6, 3-8, 2-9, 1-10, #Children Course: 18-10, 29-11, 26-12, **at** Buddhavihar and Welfare Centre, Chulhad, Tal. Tumsar, Dist: Bhandara, Mob. 096236-68240, **Contact:** 1) Mr. Dongare, 6260450336. 2) Mr. Choure, Mob. 09890441071, 3) Vijju Gondane, Mob. 096236-68240,

Dhamma Bhandāra, Bhandara

Vipassana Kendra Rahul Colony, Near Railway Line Sahakar Nagar Bhandara-441901 (MS) 10-day: 20 to 31-7, 10 to 21-8, 21-9 to 2-10, 4 to 15-12, #ST: 6 to 14-9, 21 to 30-11, 3-day: 2-day: 24 to 26-12, 1-day: 27-6, 1-8, 22-8, 9-9, 3-10, 19-10, **Teenagers' Course: (Girls)** 7 to 16-11-2021, 1-day **Children Course:** 25-5, 18-6, 22-6, 11-7, 29-8, 19-9, 10-10, 19-12, **Contact:** Saluja, 09423673572, Choureji, 9890441071, Vinodji, 9422833002, 7588749108,

Dhamma Nirāijana, Nanded

Vipassana Centre, New Danki, Near Godavari River, **Contact:** 1) Mr. Dahivele, Mob. 94231-48636. 2) Mr. Bhawe, Mob. 9421572499, 10-day: (Only female)» 7 to 18-7, 6 to 17-10, 8 to 19-12, (Only male)» 3 to 14-3, 16 to 27-6, 1 to 12-9, 17 to 28-11, #ST: 14 to 22-8, 3-day: 10 to 13-6, 22 to 25-7, # 3-day **Children's course:** (Only Boys)» 7 to 10-11, (Only Girls)» 11 to 14-11, 1-day: 27-6, 18-7, 29-8, 12-9, 17-10, 29-12, **Self Course:** Every Sunday 6 to 10 am, **Online Children Anapana Course:** Every Month Third Sunday

Dhamma Vasudhā, Hivra (Wardha)

Vipassana Centre, Hivara, Post Zadshi, Tal Selu, Dist. Wardha, Email: dhamma-vasudha@gmail.com **Contact:** 1. Smt. Bante, Mob. 93267-32550, 93267-32547, 2. Mr. Katawe, Mob. 9890309738. 10-day: 17 to 28-10, 10 to 21-11, #ST: 1 to 9-12,

Dhamma Anākula, Akola

Vipassana Sadhana Kendra, Khaperkehda Phata, Telhara-444108 Dist Akola Email: info.anakula@vridhamma.org. Website: www.anakula.dhamma.org, Mob. 9421156138, 9881204125, 9421833060, 10-day: (only male)» 9 to 20-6, 3 to 14-8, 1 to 12-9, 20 to 31-10, 24-11 to 5-12, (only female)» 23-6 to 4-7, 18 to 29-8, 15 to 26-9, 4 to 15-10, 10 to 21-11, 8 to 19-12, 10-day: (Only for Bhikkhu)» 7 to 18-7, #ST: 23 to 31-7, 3-day: 29-9 to 2-10,

23 to 26-12, 1-day: 21-7, 19-10, **Contact:** 1) Vipassana Charitable Trust, Shegaon, Mob. 9579867890, 9881204125. 2) Mr. Anand, Mob. 9422181970.

Malkapur (Akola): 10-day: (only male)» 3 to 14-10, (Only female)» 12 to 23-12, 1 to 12-6, **at** Bhadant Anand Nivas Rajratna Colony, Yavata Road, Malkapur, Akola 444001. **Contact:** 1) Mr. Aathavle Mob. 9404092468, 3) Mr. Tayde Mob. 9421794874,

Patur (Akola): Vipassana Sadhana Prasara Kendra Shirala, Patur, Dist- Akola, 444501 10-day: (Female only)» 1 to 12-6, 25-7 to 5-8, 20-11 to 1-12, 20 to 28-12, (Male only)» 25-6 to 6-7, 10 to 21-8, 21-9 to 2-10, (Only Bhikkhu 23-10 to 3-11) #ST: 26-8 to 3-9, 3-day **Children Course:** (10 to 17 yrs)» 7 to 10-11, 1-day: every month second Sunday, 9 am to 5 pm **Children Course:** (age 10 to 16 yrs) every month third Sunday, 9 am to 5 pm **Contact:** 1) Mr. Jaggannath Gawai, Mob. 7775928290, 2) Mrs. Jyotitai Vankhede, Mob. 9921998803,

Dhamma Ajaya, Chandrapur

Vipassana Meditation Centre, At – Ajaypur, Po. – Chichpalli, Mul Road, Chandrapur, Online Registration :- Website :- www.ajaya.dhamma.org, Email: dhammaajaya@gmail.com, 10-day: (Only for Bhikkhu 16 to 27-6) 2 to 13-7, 28-7 to 8-8, 12 to 23-8, 29-8 to 9-9, 12 to 23-9, 29-9 to 10-10, 17 to 28-10, 1 to 12-11, 8 to 19-12, 26-12 to 7-1, #ST: 27-11 to 5-12, 3-day: 18 to 21-7, 2-day: 21 to 23-5, 19 to 21-11, 1-day: 27-6, 23-7, 8-8, 26-9, 10-10, 19-12, **Contact:** 1) Mr. Gharde, Sugat Nagar, Naginabag Ward No. 2, Chandrapur-442401, Mob. 8007151050, 9226137722, 2) Mr. Gautam Chikate, Mobile: 9421812541, 9422506476,

Dhamma Padesa, Pali, Ratnagiri

Konkan Vipassana Meditation Centre, At-Patharat, Post-Pali, Tal-Ratnagiri, Maharashtra, Email: info@pades.dhamma.org, Website: https://pages.dhamma.org , 10-day: 1 to 12-6, 15 to 26-6, 1 to 12-8, 15 to 26-8, 1 to 12-9, 15 to 26-9, 15 to 26-10, 1 to 12-11, 15 to 26-11, 1 to 12-12, **Contact:** Mr. Santosh Ayare: 1) 9975434754 / 9960503598

Mahad: 10-day: (only Male)» 6 to 17-6, 4 to 15-7, 18 to 29-7, 1 to 12-8, 15 to 26-8, 5 to 16-9, 19 to 30-9, 3 to 14-10, 17 to 28-10, 7 to 28-11, 21-11 to 2-12, 5 to 16-12, 19 to 30-12, (only Female)» 20-6 to 1-7, 3-day: (only Male)» 26 to 29-8, 28 to 31-10, 1-day: Every First Sunday 10 am to 3 pm. #Children Course: Every third Sunday 10 am to 2 pm, **Place:** Babasahab Ambedkar Memorial Hall Shivaji Chowk, Koteshwari Tale, Mahad-402301, Dist:- Raigad, **Contact:** (020) 24436250, Email: info@punna.dhamma.org, Mob.: 7719070011,

NORTH INDIA

Dhamma Thali, Jaipur

Rajasthan Vipassana Centre, P.O. Box 208, Jaipur-302001 Mob. 0-99301-17187, 9610401401, 9828804808, (for Manual registration/queries); Email: info@thali.dhamma.org, 10-day: 6 to 17-6, 19 to 30-6, 4 to 15-7, 18 to 29-7, 1 to 12-8, 15 to 26-8, 29-8 to 9-9, 12 to 23-9, 7 to 18-11, 21-11 to 2-12, 5 to 16-12, 22-12 to 2-1-2021 #ST: 8 to 16-6, 20 to 28-7, 3-day: 16 to 19-12, ∞ Long Course: Special 10-day: 19 to 30-6, 20-day: 7 to 28-2, 28-9 to 19-10, 30-day: 18-9 to 29-10,

Dhamma Pushkar, Ajmer, Rajasthan

Vipassana Centre, Near Village Rewat (Kedel), 23 kms from Ajmer and 9 kms from Pushkar towards Parbatsar. +91-94133-07570. Tel: (145) 2780570. **Contact:** 1) Ravi Toshniwal, Email: dhammapushkar@gmail.com Mob. 98290-71778, 2) Anil Dhariwal, Mob. 098290-28275, 10-day: 4 to 15-8, 18 to 29-8, 13 to 24-9, 26-9 to 7-10, 10 to 21-10, 23-12 to 3-1, #ST: 23 to 31-10, 11 to 19-12, **Teenagers' Course:** (Boys) 19 to 27-6, (Girls) 11 to 19-6, ∞ Long Course: Special 10-day: 30-8 to 10-9, 20-day: 1 to 22-7, 7 to 28-11, 30-day: 1-7 to 1-8, 7-11 to 8-12,

Dhamma Marudhara, Jodhpur, Rajasthan

Vipassana Sadhana Kendra, Behind Laharia Resort, Near Adhyatma Vigyan Satsang Kendra, -Chausani Link Road, Chokha Jodhpur-342009. Mob. 9783387504, 9829007520, Email: info@marudhara.dhamma.org, 10-day: 15 to 26-6, 30-6 to 11-7, 14 to 25-7, 29-7 to 9-8, 14 to 25-9, 9 to 20-10, 23-10 to 3-11, 7 to 18-11, 22-11 to 3-12, 20 to 31-12 #ST: 29-9 to 7-10, 3-day: 11 to 14-8, 7 to 10-12, **Teenagers' Course:** (Boys) 31-5 to 8-6, (Girls) 2 to 10-9, **Children Course:** 3-day: (13 to 16 only Boys) 18 to 21-8, (13 to 16 only Girls) 25 to 28-8, **Contact:** 1) Mr. Nemichand Bhandari, Email: dhamma.marudhara@gmail.com; Mob. Whatsapp No. 9887099049, 8233013020.

Dhamma Pubbaja, Churu, Rajasthan

Pubbaj Bhumi Vipassana Trust, Bhaleri Road, 6Km From Churu (Rajasthan) Mob. 9664481738, Email: dhammapubbaja@gmail.com, info@pubbaja.dhamma.org, **Contact:** 1) Mr. SP Sharma, Mob. 07627049859, 2) Mr. Suresh Khanna, Mob. 094131-57056, 9887099049, Whatsapp Only)

10-day: 29-5 to 9-6, 12 to 23-6, 27-6 to 8-7, 13 to 24-7, 12 to 23-9, 17 to 28-10, 8 to 19-11, 23-11 to 4-12, #ST: 28-9 to 6-10, 22 to 30-12, 3-day: 11 to 14-8, 9 to 12-10, 8 to 11-12, 1-day: Every Sunday,

Teenagers' Course: (Boys) 1 to 9-9, **Children Course** 3-day: (Only Boys age 13 to 16) » 17 to 20-8, (Only Girls age 13 to 16) 24 to 27-8, **Children Course** 2-day: (Only Boys age 13 to 16)» 31-10 to 2-11,

∞ Long Courses: Special 10-day: 28-7 to 8-8,

Dhamma Sota, Sohna (Haryana)

Vipassana Sadhana Sansthan, Village Rahaka, Post Sohna, (Near Nimmod Police Post) Ballabgarh-Sohna Road, Dist Gurgaon (12 km from Sohna), Haryana, Mobile: 9812655599, 9812641400. [Buses available from Sohna and Ballabgarh.] 10-day: 7 to 2 to 13-6, 16 to 27-6, 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 3 to 14-11, 17 to 28-11, 1 to 12-12, 15 to 26-12, **Contact:** Tel. (011) 26452772, 46585455, Email: reg.dhammasota@gmail.com

Dhamma Patthāna, Sonapat, (Haryana)

Vipassana Sadhana Sansthan, Village Kammaspur, Dist. Sonapat, Haryana, Pin-131001. Mob. 09991874524, Email: reg.dhammapatthana@gmail.com #ST: 6 to 14-7, 23 to 31-12, AT Workshop: 2 to 5-10, Dhamma Servers Workshop: 6 to 7-10, ☺ Long Courses: Special 10-day: 17 to 28-7, 15 to 26-10, 20-day: 2 to 23-8, 30-day: 1-6 to 2-7, 28-8 to 28-9, 45-day: (15 day Anapan) 2-11 to 18-12, **Contact:** same as Dhamma Sota

Dhamma Kārūṇika, Karnal (Haryana)

Vipassana Sadhana Sansthan, AirPort/Kunjipura Road, Near Government School, Village Neval, Karnal-132001. Mob. 7056750605, Registration Email: reg.dhammakarunika@gmail.com, **Contact:** 1) Mr Verma, Mob. 9992000601, (3 pm to 5 pm) 2) Mr Arya, Mob. 8572051575, 9416781575, 10-day: 23-6 to 4-7, 14 to 25-7, 28-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 13 to 24-10, 10 to 21-11, 24-11 to 5-12, 8 to 19-12, 22 to 2-1-2022, #ST: 27-10 to 4-11, Teenagers' Course: (Boys) 29-5 to 6-6, (Girls) 12 to 20-6,

Dhamma Hitakāri, Rohtak (Haryana)

Vipassana Dhyān Samiti, Lahli Anwal Road, Village Lahli, Tehsil Kalanaur, Dist. Rohtak-124001. **Contact:** 92543-48837, 9416303639. 10-day: 2 to 13-6, 16 to 27-6, 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, #ST: 6 to 14-11,

Dhamma Dhaja, Hoshiarpur (Punjab)

Punjab Vipassana Trust, Village Anandgarh, P. O. Mehlanwali, Dist Hoshiarpur - 146110, (Punjab) Tel: (01882) 272-333. Mobile: 94651-43488. Email: info@dhaja.dhamma.org 10-day: 2 to 13-6, 16 to 27-6, 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, #ST: 6 to 14-11, 3-day: 1 to 4-4, 1 to 4-7,

Dhamma Sikhara, Dharamshala (H.P.)

Himachal Vipassana Kendra, Dharamkot, McLeodganj, Dharamshala-176219, Dist. Kangra. Email: info@sikhara.dhamma.org Tel: 09218514051, 09218414051, (Registration over phone between 4 to 5 pm) 10-day: every month Apr to Nov. 1 to 12. Also 15 to 26. (except during other course's). #ST: 15 to 23-11, 3-day: 23 to 26-11,

Dhamma Laddha, Leh Ladakh (J & K)

Vipassana Meditation Ladakh, Dhamma Laddha, is 8/9 Km from leh, **Contact:** Mr Lobzang Visuddha, Ancient Tracks, Mobile: [91] 9906971808, 9419862542. 10-day: 9 to 20-6, 7 to 18-7, 4 to 15-8, 1 to 12-9, 22-9 to 3-10, 6 to 17-10, 27-10 to 7-11, 10 to 21-11, 1 to 12-12, #ST: 31-3 to 8-4, 28-4 to 6-5, 26-5 to 3-6, 25-6 to 3-7, 21 to 29-7, 18 to 26-8, 15 to 23-12, 3-day: 16 to 19-9, 2-day: 9 to 11-4, 7 to 9-5, 4 to 6-6, 30-7 to 1-8, 27 to 29-8, Group Sitting: every Sunday from 9 am. 1-day: every Second Sunday Email: info@ladakh.in.dhamma.org; lvissuddha@yahoo.com,

Dhamma Salila, Dehradun

Dehradun Vipassana Centre, Village Jantanwala, near Dehradun Cantonment, near Santala Devi Mandir, Dehradun 248001. Tel: 0135-2715189, 2715127, 94120-53748, Email: reg.dhammasalila@gmail.com; 10-day: 9 to 20-6, 23-6 to 4-7, 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 20 to 31-10, 10 to 21-11, 24-11 to 5-12, 8 to 19-12, #ST: 5 to 13-10, 3 to 11-4, 22 to 30-12, 3-day: 15 to 18-8, 2-day: 17 to 19-10, **Contact:** 1) Mr. Bhandari, Tel: (0135) 2104555, 07078398566, Fax: 271-5580.

Dhamma Lakkhaṇa, Lucknow (U.P.)

Lucknow Vipassana Centre, Asti Road, Railway Crossing, Bakshi ka Talab, Lucknow 227 202. Email: info@lakkhana.dhamma.org Tel: (0522) 296-8525, Mob. 97945-45334, 9453211879, 10-day: 4 to 15-6, 19 to 30-6, 4 to 15-7, 4 to 15-8, 19 to 30-8, 4 to 15-9, 19 to 30-9, 4 to 15-10, 4 to 15-11, 19 to 30-11, #ST: 19 to 27-10, 3-day: 28 to 31-10, 2-day: 15 to 17-4, 15 to 17-5, 15 to 17-6, 15 to 17-7, 15 to 17-8, 15 to 17-9, 15 to 17-10, 15 to 17-11, 3-day Children's course: (age 13 to 17 boys) 26 to 29-12, (13 to 17 girls) 30-12 to 2-1-22, ∞ Long Courses: Special 10-day: 19 to 30-7 20-day: 4 to 25-12, **Contact:** 1. Sh. R. K. Singh, Mob. 9616744793, 2. Pankaj Jain, Mob. 098391-20032. 3. Mrudula Mukesha, Mob. 94150-10879, 4. Sh. Rajeev Yadav, Mob. 9415136560.

Dhamma Suvatthi, Sravasti (U.P.)

Jetavana Vipassana Meditation Centre, Katra Bypass Road, Opp. Buddha Inter College, Sravasti 271845. Email: info@suvatthi.dhamma.org, Tel: (05252) 265-439; Mob. 93358-33375. 10-day: 2 to 13-6, 17 to 28-6, 2 to 13-7, 17 to 28-7, 2 to 13-8, 17 to 28-8, 2 to 13-10, 2 to 13-12, 2 to 13-1, #ST: 29-8 to 6-9, 14 to 22-12, Children Course: (8 to 12 yrs boys, and 8 to 16 yrs Girls) 24 to 27-12, (12 to 16 yrs only Boys) 28 to 31-5, 28 to 31-12, ∞

Long Courses: 20-day: 8 to 29-9, 45-day: 15-10 to 30-11, **Contact:** 1. Mob. 094157-51053, 2. Murli Manohar, Mob. 094150-36896,

Dhamma Cakka, Sarnath (U.P.)

Vipassana Sadhana Kendra, Village Khargipur, Post. Piyari, Chaubeypur, Sarnath, Varanasi. Email: info@cakka.dhamma.org Mob. 09307093485, 09936234823, (for autorickshaw from Sarnath Museum, fare Rs. 100/-), 10-day: 3 to 14-6, 18 to 29-6, 3 to 14-7, 18 to 29-7, 3 to 14-9, 18 to 29-9, 3 to 14-10, 18 to 29-10, 3 to 14-11, 18 to 29-11, 20 to 31-12, #ST: 9 to 17-12, 3-day: 28 to 31-8, CCT Workshop: 30-10 to 2-11, ∞ Long Course: 20-day: 3 to 24-8, 30-day: 6-11 to 7-12, **Contact:** Manju Agrawal, Email: manju.ag4@gmail.com. Mob. 09936691000.

Dhamma Kāya, Kushinagar (U.P.)

Dhamma Kaya Vipassana Sadhana Kendra, Village- Dhuria Bhaat, Near Banwari Tola, Tehsil- Kasya, Devriya Road, Dist: Kushinagar-274402, (U.P.) Mob. +91 9415277542. Email: dhammakaya.vskk@gmail.com; 10-day: every month (except May-June) 1 to 12, 16 to 27; Plus- 10-day: 17-6 to 28-6; One-day: 26-5 (Buddha Purnima), #ST: 28-5 to 5-6; Teenagers course (Girls) - 6 to 14-6; (boys): 7 to 15-6; **Contact:** 1. Dr. Vimalkumar Modi, C/o Aarogya Mandir, Gorakhpur-273003, 2. Shri Naresh Agarwal- Mob. 9935599453,

Dhamma Kalyāṇa, Kanpur (U.P.)

Kanpur, International Vipassana Meditation Centre, Dhori, Ghaat, Rooma, Post Salempur Kanpur-209402, (23 Km. from Kanpur Central Rly. Station) Tel. 07388-543795, Mob. 08995480149. Email: dhamma.kalyana@gmail.com, (No admission without confirmation) 10-day: 5 to 16-6, 20-6 to 1-7, 5 to 16-7, 20 to 31-7, 5 to 16-8, 20 to 31-8, 5 to 16-9, 20-9 to 1-10, 5 to 16-10, 20 to 31-10, 5 to 16-11, 5 to 16-12, 20 to 31-12, #ST: 22 to 30-11, 3-day: 1 to 4-9, 1-day: Every month Fourth Sunday. 10 am to 5 pm, Teenagers' Course: (Girls) 24-5 to 1-6, 3-Day Children Course: (8 to 12 yrs) 1 to 4-6, ∞ Long Course: Special 10-day: 20-11 to 1-12,

Dhamma Sudhā, Meerut (U.P.)

Vipassana Centre, Behind Police station, Tower Road, Near Saifpur Gurdwara, Hastinapur, Dist. Meerut- -250404, **Office Contact:** Tel. 9555515548, 8171490433, 7505414181, 10-day: 2 to 13-6, 16 to 27-6, 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, #ST: 6 to 14-11, 3-day: 1 to 4-7,

Dhamma Bodhi, Bodhgaya, (Bihar)

Bodh Gaya International Vipassana Meditation Centre, Gaya-Dobhi Road (15 km), Near Magadha University, Bodh Gaya-824234. Mob. 94716-03531, 9955911556, Email: info@bodhi.dhamma.org, Website: www.bodhi.dhamma.org, Long course Email : bodhi.longcourse@gmail.com **Contact:** 99559-11556. 10-day: 1 to 12-6, 16 to 27-6, 1 to 12-7, 15 to 26-7, 5 to 16-9, 20-9 to 1-10, 1 to 12-11, 16 to 27-11, 1 to 12-12, 15 to 26-12, 29-12 -2021 to 9-1-2022, 12 to 23-1-2022, #ST: 18 to 26-10, 26-1-2022 to 3-2-2022, ∞ Long Courses: Special 10-day: 6 to 17-10, 20-day: 6 to 27-10, 30-day: 1-8 to 1-9, 45-day: 9-2-2022 to 27-3-2022,

Dhamma Licchavi, Muzaffarpur (Bihar)

Dhamma Licchavi Vipassana Centre, Ladaura Gram, Ladaura Pakri, Muzaffarpur 843113. Tel: 7779842059, 8935963703, Email: info@licchavi.dhamma.org 10-day: 5 to 16-6, 19 to 30-6, 5 to 16-7, 19 to 30-7, 5 to 16-8, 19 to 30-8, 5 to 16-9, 19 to 30-9, 2 to 13-10, 19 to 30-10, 19 to 30-11, 5 to 16-12, 19 to 30-12, 5 to 16-1, 19 to 30-1, #ST: 1 to 9-11, **Contact:** Rajkumar Goenka, Tel: (0621) 224-0215,

Dhamma Upavana, Baracakiya, (Bihar)

Baracakiya - 845412, East Champaran, Bihar, **Contact:** 9431245971, 9934430429, 6204814341, Email: dhammaupavan@gmail.com, 10-day: every month 3 to 14 (Except in November 2021), 13 to 24-11, 3 to 14-1-2022,

Nalanda (Bihar): 10-day: April to December Every Month 2 to 13, **Place:** Near Navnaland Mahavihar, Sanskratik Gram, Nalanda (Bihar) Mob: 91-9955911556, **Contact:** Dr. D. Lama, Mob. 99314-55583. Email: dhammanalanda@gmail.com. Online registration: Website: www.nalanda.in.dhamma.org

Dhamma Vesali, Bihar

Dhamma Vesali, Vipassana Center, Vietnam Mahaprajapati Nunnery, Vishwashanti Pagoda Road, Vaishali-844128, **Contact:** 9102288680, Rajkumar Goenka, Email: info@vaishali.in.dhamma.org; Website: www.vaishali.in.dhamma.org Tel: (0621) 224-0215, 8935963703, 10-day: every month 4 to 15. January to December

Dhamma Pātiputta Patna (Bihar)

Patna Vipassana Center, Meditation Block, Buddha Smriti Park, Near Patna Junction, Patna - 800001, Bihar, India, **Contact:** Mobile: +91 6205978822, +91 6299534629, E - mail: info@patna.in.dhamma.org, Website: http://www.patna.in.dhamma.org, 10-Day: 3 to 14-6, 17 to 28-6, 3 to 14-7, 17 to 28-7, 17 to 28-8, 3 to 14-9, 17 to 28-9, 3 to 14-10, 3 to 14-11, 3 to 14-12, 17 to 28-12, 3 to 14-1-22, 17 to 28-1-22. #ST: 17 to 25-3, 3 to 11-8,

GUJARAT

Dhamma Sindhu, Mandvi-Kutch (Guj.)

Kutch Vipassana Centre, Bada, Mandvi-Kutch-370475. Mob. 9638577325, Email: info@sindhu.

dharmma.org **Contact:** Bhuj: 094274-33534. Gandhidham: 094262-50746. Mandvi: 09974575660. **10-day:** 10 to 21-6, 1 to 12-7, 7 to 18-7, 20 to 31-7, **#ST:** 22 to 30-6 **∞ Long Courses:** **Special 10-day:** 21-7 to 1-8, **Contact:** 7874623305, 9825320551.

Dhamma Divākara, Mehsana (Guj.)

Uttar Gujarat Vipassana Kendra, Village Mittha Tal and Dist. Mehsana, Gujarat. Email: info@divakara.dhamma.org, Tel: (02762) 272-800. **Contact:** 1. Nikhilbhai Parikh, Mob. 09429233000, 2. Upendra Patel, Tel: Mob. 8734093341, Tel: (02762) 254-634, 253315, Email: upendrapatel@gmail.com, **10-day:** (Please check online course schedule) **#ST:** 7 to 15-4,

Dhamma Pīṭha, Ahmedabad (Gujarat)

Gurjar Vipashyana Kendra, (40 km from Ahmedabad Railway Station, 3 km Dholka town), Village Ranoda, Tal. Dholka, Dist. Ahmedabad 387810, Mobile: 89800-01110, 89800-01112, 94264-19397. Tel: (02714) 294690. Email: info@pitha.dhamma.org (Day zero starting day of every course, Bus facility to Centre is Available from Paldi St Bus stand (Ahmedabad) at 2:30 pm. **10-day:** 7 to 18-4, (Please check online course schedule) **Contact:** Ms Shashi Todi, Mob. 98240-65668,

Dhamma Ambikā, South Gujarat

Vipassana Dhyana Kendra, National Highway No. 8, (Mumbai to Ahmedabad) 2 k.m. away on west of Boriyach tollnaka, at village Vagalwad Tal. Gandevi Dist. Navsari Mob. 09586582660, Registration: 11 am to 5 pm (0261) 3260961, 09825955812. www.ambika.dhamma.org Online registration: dhammaambikasurat@gmail.com, **10-day:** 29-6 to 10-7, 11 to 22-7, 26-7 to 6-8, 7 to 18-8, 18 to 29-9, 6-10 to 17-10, 20 to 31-10, 6 to 17-11, 24-11 to 5-12, 7 to 18-12, **#ST:** 25-8 to 2-9, 3-day: 24 to 27-6, 22 to 25-7, 19 to 22-8, 30-9 to 3-10, 18 to 21-11, Teenagers' Course: (Girls) 3 to 11-6, (Boys) 15 to 23-6,

∞ Long Courses: **Special 10-day:** 4 to 15-9, 20-day: 25-8 to 15-9, 30-day: 21-12 to 21-1, 45-day: 21-12 to 5-2, **Contact:** 1. Vasantbhai Lad, Mob. 09428160714, 2. Ratanshibhai K Patel, Mob. 098250-44536,

SOUTH INDIA

Dhamma Nāgajjuna, Nagarjun Sagar (Telangana)

VIMC, Hill Colony, Nagarjun Sagar Dist. Nalgoda 508202, (140.4 km Hyderabad Road,) Registration: 9440139329, (8680) 277944, Mobile: 093484-56780, (only 10 am to 5 pm) Email: info@nagajjuna.dhamma.org, (Please check online for all south Indian course schedule)

Dhamma Setu, Chennai (Tamil Nadu)

Vipassana Meditation Centre, 533, Pazhan Thandalam Road, Via Thiruneermalai Road, Thirumudivakkam, Chennai 600044, **Course Enquiries and Registration:** Tel: 044-65499965, Mob. 94442-80952, 94442-80953, Email: setu.dhamma@gmail.com; (Timings 10 am to 1 pm and 2 pm to 5 pm.) **Contact City Office:** S. K. Goenka, Tel: (044) 4340-7000, 4340-7001, Fax: 4201-1177, Mob. 98407-55555. Email: skgoenka@kgiclothing.in; **10-day:** 2 to 13-6, 16 to 27-6, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 5 to 16-11, 18 to 29-11, 1 to 12-12, 15 to 26-12, **#ST:** 10 to 18-4, 30-6 to 8-7, 3-day: 4 to 7-3, 27 to 30-5, 30-9 to 3-10, 28 to 31-12, **1-day:** 26-5, 24-6, **Dhamma Servers Workshop:** 22 to 23-5, **∞ Long Courses:** **20-day:** 30-6 to 21-7, **30-day:** 30-6 to 31-7,

Dhamma Madhurā, Madurai

Vipassana Meditation Centre, Chettipatti gaon, Athur Taluk., P. O. Gandhigram University, Dindigul-624302, **Contact:** 9442603490, 9442103490, Email: dhammamadhura@gmail.com, **10-day:** 16 to 27-6, 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 22-9 to 3-10, 6 to 17-10, 20 to 31-10, 10 to 21-11, 1 to 12-12, 15 to 26-12, **#ST:** 11 to 19-9, 3-day: 18 to 21-3, 1 to 4-7, 2 to 5-9, 3 to 6-6, 25 to 28-11,

CENTRAL AND EASTERN INDIA

Dhammapāla, Bhopal (M.P.)

Vipassana Centre, Behind Kerwa Dam, Village Daulatpura, Bhopal 462 044. **Contact:** Mob: 94069-27803, 7024771629, **Contact:** Prakash Gedam, Mob. 94250-97358, Tel: (0755) 2468053, Email: dhammapala.bhopal@gmail.com, Fax: 246-8197. Online application: www.pala.dhamma.org, **10-day:** 2 to 13-6, 14 to 25-7, 28-7 to 8-8, 25-8 to 5-9, 20 to 31-10, 6 to 17-11, 1 to 12-12, **#ST:** 11 to 19-8, 20 to 28-11, 3-day: 1 to 4-4, 16 to 19-6, **∞ Long Courses:** **Special 10-day:** 21-4 to 2-5, **20-day:** 20-6 to 11-7, 11-9 to 2-10, **30-day:** 11-9 to 12-10, 45-day: 17-12 to 1-2,

Dhamma Rata, Ratlam (M.P.)

Dhamma Rata, 15 Kms from Ratlam, Behind Sai Temple, Village: Dhamnod, Ta. Sailana, Dist: Ratlam-457001, M.P. Fax: 07412-403882, Email: dhamma.rata@gmail.com, **Contact:** 1) Mr. Yogesh, Mob. 8003942663, 2) Mr Adwani, Mob. 9826700116.

10-day: 12 to 23-6, 14 to 25-7, 4 to 15-8, 4 to 15-9, 2 to 13-10, 19 to 30-11, **#ST:** 18 to 26-12, 3-day: 13 to 16-10, 26 to 29-12, 2-day: 25 to 27-4, 23 to 25-6, 15 to 17-8, **Contact Office:** Vikram Nagar, Mhow road, Ratlam, Mob. 09425364956, 09479785033.

Dhamma Guṇa Guna-Gwalior Division, (M.P.)

'Vipassana Dhamma Guna, Village- Pagara, Dist.- Guna, (at 12 kms. Guna-Gwalior Division.) **Contact:** Shri Virendra Singh Raghuvanshi, Raghuvanshi Kirana Store, Near State bank of India, Ashok Nagar Road, Village – Pagara, Dist: Guna, MP – 473001. Mob: 9425618095, Shri Rajkumar, Raghuvanshi, Mob:

9425131103. Email: info@guna.dhamma.org. **10-day:** 2 to 13-4, 14 to 25-5, 18 to 29-6, 16 to 27-7, 7 to 18-8, 17 to 28-9, 20 to 31-10, 19 to 30-11, 10 to 21-12, _

Amla (Betul): 10-day: (Only Female)» 8 to 19-12, (only Male)» 10 to 21-11, 3-day: 28-8 to 31-8, **1-day:** 13-6, 18-7, 22-8, 12-9, (Gratitude Course 29-9), 10-10, 21-11, 12-12, Children's course: (age 8 to 16) 20-6, 11-7, 8-8, 19-9, 17-10, 7-11, 5-12, **Dhamma Sevak Workshop:** 20-6, **Pali Training Course:** 24 to 26-12, Place: Pradnya Bhavan Bhim Nagar, Amla **Contact:** 1) Mr. Hurmade, Mob. 8234025899, 2) Mr Suryavanshi, Mob. 9907887607.

Dhamma Ketu, Durg (Chattisgarh)

Vipassana Centre, Thanod, Via Anjara, Dist. Durg. Email: sadhana_kendra@yahoo.in Tel: 09907755013, Mob. 09589842737. **10-day:** 13 to 24-6, 4 to 15-7, 18 to 29-7, 1 to 12-8, 22-8 to 2-9, 5 to 16-9, 19 to 30-9, 3 to 14-10, 17 to 28-10, 6 to 17-11, 21-11 to 2-12, 6 to 17-12, 20 to 31-12, **1-Day:** 27-6, 15-8, 31-10, 20-11 Children's course: 2-10, 19-11, 18-12, **Dhamma Sevak Workshop:** 5-12, **Contact:** 1. Mr. R.P. Saini, Mob. 9425244706, 2. Mr. Suresh Bang, Mob. 9425209354,

Dhamma Gaṛha, Bilaspur (Chhattisgarh)

Vipassana Centre, 23 K.M. from Bilaspur city and 8 K.M. from Kargiroad Railway station. Bharari, (via) Mohanbhata, Tal Takhatpur, Dist Bilaspur Email: dhammagarh@gmail.com, **Website:** www.garh.dhamma.org, **10-day:** 17 to 28-6, 8 to 19-7, 8 to 19-8, 1 to 12-10, 2 to 13-12, 17 to 28-12, **#ST:** 13 to 21-11, Teenagers' Course: (Boys) 5 to 13-6, **1-day:** 24-10, 7-11, # Children's course: 17-10, 28-11, **∞ Long Course:** **20-day:** 5 to 26-9, **Contact:** Mr. D. N. Dwivedi Mob. 9806703919, 2. Mr. S. Meshram, Mob. 98269-60230,

Dhamma Utkal, Khariyar Road: (Orissa)

Vipassana Meditation Centre, Village Chanabera, Post Amsena, Via. Khariyar Road, Dist: Nuapada, Orissa-766106, Mob. 094062-37896, **Contact:** 1) Mr. Harilal Shahu, Email: harilal.sahu@gmail.com, Mob. 09407699375, 2) Mr, Prafulldash, Mob. 7077704724, **10-day:** 23-6 to 4-7, 21-7 to 1-8, 23-8 to 3-9, 8 to 19-9, 3 to 14-10, 10 to 21-11, 1 to 12-12, 16 to 26-12, **∞ Long Course:** **30-day:** 1 to 31-10,

East India

Dhamma Gaṅgā, Kolkata (W.B.)

Vipassana Kendra, Sodepur, Harishchandra Dutt Road, Panihati, Baro Mandir Ghat, Kolkata-700114, Tel: (033) 2553-2855. Email: info@ganga.dhamma.org **10-day:** 2 to 13-6, 16 to 27-6, 30-6 to 11-7, 14 to 25-7, 28-7 to 8-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 6 to 17-10, 20 to 31-10, 3 to 14-11, 17 to 28-11, 1 to 12-12, 15 to 26-12, 29-12 to 9-1, **#ST:** 14 to 22-8, **3-day:** 26 to 29-5, **1-day:** 13-6, 25-7, 8-8, 5-9, 3-10, 14-11, 12-12, **1-day:** Children Course: 27-6, 11-7, 22-8, 19-9, 31-10, 28-11, 26-12, **Contact City Office:** Tobacco Houjse 5th floor, room no-523, 1, old court house corner, kolkata:-700001, Tel: (033) 2230-3686, 2231-1317.



Auspicious Death

Shri Kaushalendra Pratap Singh, Senior Assistant Teacher from New Delhi passed away at Delhi on Thursday, the 6th May, at the age of 75 years. He was not keeping in good health for quite some time. Being a Senior and renowned Architect with Govt. of India, he had provided designs and lay-outs for so many centres especially in North India.

Born on 14th November, 1946, he is survived by his wife and two sons. Dhamma Parivar wishes that his accumulated meritorious deeds bring peace to him and his family and may he continue to progress on the path of Dhamma.



Additional responsibility

1. Shri. Deepak Muchrikar, to serve as CT of Dhamma Bhusana, Bhusawal
2. Mr Krishna Reddy, (AT) to assist the Centre Teacher of Dhamma Nijjhana

New Responsibility Senior Assistant Teachers

1. Mr Dinesh Prasad Mandal, Kolkata
2. Wg. Cdr. Vishwa Mittar Musafir, Hamirpur, H.P.

3. Dr. Ranbir Khalsa, Rohtak, Haryana

New appointments Asst. Teachers

1. Mrs Chaitali Bagchi, Kolkata
2. Mr. Mahendra Gaikwad, Nagpur
3. Mrs. Pinal Shah, Surat, Guj.

Children Course Teachers

1. Mrs. Kala Rao, Dubai

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.

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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,

Gorai Village, Borivali-W, Mumbai-400 091,

Maharashtra, India. Office No: +91-22-50427560,

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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.

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DHAMMA DOHAS

Aba taka nija parivāra hī, banā rahā saṃsāra;

Aba sārā saṃsāra hī, bana jāve parivāra.

Till now one's own family alone remained one's world,
Now may the entire world become one's family.

Nahīm hamāre hātha se, burā kiṣī kā hoyā;

Do dina kī yaha jīmdagī, laṛane meṃ nā khoṃya.

May nothing bad happen towards anyone at our hands,
May we not spend this short life in disputes.

Nahīm kiṣī kā śānti sukha, mujhase khaṇḍita hoyā;

Bhalā ho sake to bhalā, burā na kiṃcīta hoyā.

May no ones peace and happiness be disturbed by me,
If I can benefit someone, then good, but may I not harm anyone even slightly.

Isa dukhiyāre jagata kā, dukhavardhana nā hoyā;

Mujhase jītanā ho sake, sukha saṃvardhana hoyā.

May misery not multiply in this sorrowful world,
May I help in increasing happiness as much as I can.

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