Words of Dhamma

“Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko; Atthābhisamayā dhīro, paṇḍitoti pavuccati”ti.
— S.N. Sagāthāvaggapāḷi-128, Appamādasuttaṃ

“When heedful, wise, you achieve both kinds of good: The good visible in this life, and the good in lives to come. The diligent one by attaining the good, is called enlightened, wise.”

Meditation and its Benefits—(Part 2)
(Discourse given by Principal Teacher Shri Satyanarayan Goenka for old students, at Gandhi Darshan Hall, Hyderabad on 28th June 1987)

Dear Meditators,

We have gathered here to understand how to meditate properly, and to understand why it is necessary for us to meditate daily on a regular basis, and why not doing so is harmful for us. And finally what we need to do to maintain our daily practice.

Continue....

Though the process of mental purification may have begun, yet the process to come out of the habit pattern of liking and disliking is not that simple or easy. We may fool ourselves into thinking that deep, compassionate loving-kindness has begun rising within. We may also go through a mere ritualistic gesture of metta, “May the entire world be happy. May all be happy except for this mother-in-law of mine or this daughter-in-law of mine.” There are persons you don’t feel metta towards, don’t feel goodwill towards, even among those you are in touch with day and night! And yet you want to kindle metta and compassion for those of the world you have not even met. Certainly, you have not yet understood Dhamma. Dhamma has indeed not arisen within.

One needs to keep checking if Dhamma has been established within or not. This needs to be done by...
If one is making a constant effort to keep observing the truth regarding oneself, then that person can be said to be practising Vipassana, not otherwise.

Confused Meditator

There is also a problem a meditator may encounter, announcing that he is unable to practise meditation, as a result of his not having understood it well. Whenever an obstruction comes in the way of one’s practice, one’s sādhanā, it is often due to the fact that it has not been well understood. Often a meditator will come and say that the people in his community are laughing at him. They throw barbs at him saying, “This fellow has gone for Vipassana sādhanā, and now look, he has relinquished his own religion, his rituals, his beliefs. He no longer believes in the existence of a soul, nor in the existence of a god. What kind of spirituality is this with no mention of a soul or god, with no place for the soul or for god! What can you gain by watching this mind and this gross material body? This is not spirituality.”

Hearing all this, a new meditator gets disturbed and he worries, “Oh, what have I done! I have lost my dharma, my religion. How did I get stuck here!” Such an unfortunate person has indeed lost Vipassana. He has not understood how spirituality has been defined in India. The one who sees the truth within is a spiritual one. How then can one who imagines the truth be considered to be spiritual? The confused meditator should have counter questioned the person who misled him by asking, “Have you seen the soul? Did you truly ‘see’ it? Did you truly see god, or is it a mere belief?” Of course, the person’s answer will inevitably be that he has not seen god, he only has belief in god.

Is this belief then not a basis for mere imagination? That which has not been seen, experienced or realised, can only be imagined. Spirituality is to be with the truth. And the truth has been left behind. Truth itself is god. And as with the truth, god too is left behind. Lost in imagination, one sees himself as a believer in god.

The day he grasps the truth, takes every step with truth, then every pore of his being, every atom will be immersed in truth. This was why in India it was said that god resides in every atom, every molecule. Being with the truth, we observe and accept only that which we experience and thus we are moving forward on the path of spirituality.

Someone may ask, “Why examine the body and mind? Why observe these sensations that arise on the body when our goal is to reach that which is immutable, permanent, eternal, or our soul and god? Look what you are doing; observing that which is permanently in flux, ever-changing. By watching that which is ever in dissolution, how can you reach god?” Thus, being confused as he is, he will confuse you. Instead of falling prey to such confusions, one should try to explain the practice to such a person. Whether he is able to understand it or not, certainly we need to have total clarity about this matter, and should not get further confused ourselves.
Observing Sensations

Now let us understand why we observe the mind, the body, and the sensations that arise on the body. That which is eternal, the ultimate, the absolute is our final goal, isn’t it. There are obstacles blocking us along the way and our work is to remove these obstacles. If a wall blocks our path we cannot go beyond to the other side. Only when this barrier is broken can we see the reality, the truth beyond. Not otherwise.

Consider a person who is bound by chains and wants to break loose from them. What will he need to focus on? Certainly, on the chains that bind him. “How do I break these chains,” he will think and make an effort to see where he is bound. “How do I free myself from these chains?” he will ponder. And then, as he succeeds in breaking these chains he gets free. If he had just sat and dwelt on the state of being free while being bound, then how could he have broken free? Only by actually giving attention to his bondage was he able to free himself.

Our body, our mind is bound up in old habit patterns. From birth until death, sensations keep arising for various reasons and consequently, we keep on reacting to them due to our deep-rooted habit patterns. If the sensations are pleasant we generate craving, and if the sensations are unpleasant we generate aversion. This is our bondage, generating defilements every moment, while our aspiration is to reach that state beyond where there is no defilement – a pure, pristine state of freedom. How can we reach that state by merely thinking about it, longing for it, desiring it? The day our state of mind is equal to that state which is beyond craving and aversion, we are liberated. When we break this pattern of generating craving and aversion we naturally reach that state.

If we are watching our body due to our attachment to it, then again we are on the wrong path. We love our dreams, our imaginations and if we continue to remain lost in this miasma, then again we are on the wrong path. Certainly, this is not the way to progress spiritually. But if we are able to see how the knots continue to bind us at the level of body and mind, and if we manage to break free from them at the deepest level, at the very root level, then we are truly progressing spiritually; we are truly moving towards the state of equanimity.

The Six Senses

We need to engage the senses in only the task given to them, nothing more. If a word strikes against the ear, then one knows it as just that – a word has come. If the process that follows is, “Oh, the word that has come is so good, I like it.” Then no, this process should not follow. So too, if a vision arises in front of the eyes, then one knows it as just that – a vision has arisen, nothing else. If an odor strikes against the nose, then just that, an odor is wafting. So also with a taste on the taste buds or something touching the skin, or a thought rising in the mind. It is just that, and we will not let this process go any further.

Whatever occurs on the sense organs of the eyes, nose, ears, tongue, skin, or mind is anicca (impermanent). Instantly after the contact of the object with a sense door, a sensation arises, and if the awareness of sensation as being anicca continues, then it will stop the process from furthering itself; and we move towards the state of equanimity. That is more important. Otherwise, merely intellectually understanding the
Whether we are watching a movie, listening to a song or talking to someone, this is all the work of the surface mind, while the inner mind continues with its own work of reacting with liking and disliking to pleasant and unpleasant sensations.

nature of equanimity and chanting it repeatedly will not lead us to our goal. Is it beneficial to merely chant, “Defilements need to be cleared out, defilements need to be cleared out,” or is it more beneficial to actually wash away the defilements? What we need to do has to be well understood. We have to reach that final goal which may be called atma, the soul or god, it matters not. Let those who want to call it as such, be happy with that. Others may call it the ultimate, liberation, nibbāna, or the state beyond desires; whatever name we give it matters not. The singular purpose is to reach that state, to realise it, to experience it; this alone will be beneficial.

This experience will occur when our nature and the nature of that state become one. If our nature remains the opposite of the nature of that state then it can never ever be realised. If a meditator understands this well, he can respond to his critics with clarity. Then he will not fall prey to confusion but instead will be able to help others who are confused to gain a better understanding.

Yet another aspect that needs to be well understood is that there are ways of meditation in which the mind becomes tranquil, gets purified. If one chants a word or a phrase repeatedly or focuses on one he feels deep devotion towards, his mind will certainly get concentrated. Then why practise Vipassana? This we need to understand very clearly, otherwise how else can we walk on this path.

The Surface of the Mind

The mind that gets focused by chanting, for example, gains purity, tranquility and peace within but involves only a small section of the mind, called the conscious mind by modern western scientists. The ancient scientists of India did not call it the conscious mind since the entire mind is conscious. That which is known as the conscious mind today, was called by them paritta cittā, that surface part of the mind which is constantly open to external stimuli. If it comes across something attractive, it will generate craving, and if it comes across something unpleasant, it will respond with aversion remaining immersed in this all the time. It is good that by some methods we are able to at least change this surface level of the mind. To that extent, chanting is beneficial.

If we give this surface level of the mind, which otherwise is ever immersed in liking and disliking, an object to focus on like a mantra or an image or by singing devotional songs, then it is the surface level of the mind that has become occupied. But one who practises Vipassana meditation will see that the surface of the mind is a very small part, paritta cittā, and there is a barrier between this and the other huge part of the mind. And the surface part of the mind does not know what is going on within at the depths of the mind.

This has been explained a number of times, but
A tree, however beautiful, begins to wilt once its roots turn unhealthy. A tree with healthy roots will remain healthy effortlessly by its very nature. This is Dhamma; this is the law of nature.

Purifying the Mind at the Deepest Level

Say that we have purified ourselves at the surface level of the mind. We have well understood that we should not get attached or get angry as it brings unhappiness, and by repeated effort and contemplation the mind has become purified. This is good, but the mind involved here has no relation with its deeper aspect which pays no heed to the surface mind. One well understands at the mental level that one should not react with liking and disliking but in its inner depths the mind goes on multiplying this liking and disliking every moment; it pays no heed to reason. The wise ones of India, the ancient researchers delved deep into the phenomena of mind and body. With unmitigated efforts they continued until the mysteries were unraveled at the very depths of the mind and the knots started opening, the defilements began to surface and dissolve, and the state beyond the mind and body was realised; this state was reached only when all the impurities were dissolved.

This is what every Vipassana meditator does. As he explores within, this phenomenon becomes very clear to him, “At night while sleeping how many times did I change sides without awareness?” It was the surface mind or conscious mind that was not aware. But the unconscious mind was fully aware each and every moment. This part of the mind is never unconscious and it reacts every moment. As soon as the body feels heavy during sleep, immediately it reacts and changes position. No scripture tells it to do so. It turns from one side to the other due to the discomfort and heaviness in the body from lying in one position for a long time. It does not like this and it reacts and turns. How many times in the night did you change position? Were you aware? Did you know? No, because there is a barrier between the conscious and the unconscious mind. In fact, even while awake, who indeed is really awake. A meditator understands who is awake. The surface mind is, while the inner mind continues to work in its own way, even when one is awake. Whether we are watching a movie, listening to a song or talking to someone, this is all the work of the surface mind, while the inner mind continues with its own work of reacting with liking and disliking to pleasant and unpleasant sensations.

Just watch someone for 15 minutes and see the multitude of gestures and postures he goes into unconsciously as his surface mind is involved in some stimuli from a sense object, unconcerned with what is happening within, there being a thick wall separating the two. For example, there is an itch somewhere on the body and instantly the hand goes there without knowing it; the eyes are dry and how many times does one blink to moisten them without knowing it. How many times the mind has reacted is unknown because there is a thick wall between the conscious and the unconscious or half-conscious mind. To break this barrier is what we are working on. This is what we do in our meditation. The conscious mind is immersed in its own mischief, its own thoughts, while the unconscious experiences sensations and then as a result generates craving and aversion. With sincere practice the wall separating these two breaks and the mind that was only working towards cleansing the surface mind; now impacts the mind at the deeper level as well.

The unconscious mind that was constantly reacting with craving and aversion due to pleasant and unpleasant sensations now begins to change at the root level. A tree, however beautiful, begins to wilt once its roots turn unhealthy. A tree with healthy roots will remain healthy effortlessly by its very nature. This is Dhamma; this is the law of nature.
What are we practising then? We are reaching deep within and changing the old habit pattern of the mind which has been habituated to react every moment. Naturally, we cannot expect that its nature will transform in a mere ten days of meditation or by morning and evening sittings. But with this at least the work has begun. And as we continue the practice, step by step, we will see its nature begins to change.

A time will come when discomfort arises while being involved in a task, we will know it immediately – an awareness will grow. Everything will be done with awareness at the surface level and at the inner level. Even if a reaction occurs, it will be like a line drawn on water, harmless, and not a blind reaction like a line carved on stone which is difficult to eradicate. Our practice is to break the habit pattern that creates lines carved on stone. We have taken a step towards equanimity, towards that which is absolute, eternal. What can be a better way to approach spirituality?

If someone, in his ignorance, tries to confuse an aspirant, then it is wise to explain to him that this is how we are breaking our bondage, clearing our impurities and obstructions, working upon it scientifically, step by step. We work at purifying ourselves, not by merely imagining or thinking about it.

Consider a person being lost in a thick and dangerous jungle filled with wild animals. He is desperate to come out but cannot find the way. Then someone says, “Look, here is the path out and by walking on it, not only will you come out of the jungle but also out of all your fears and anxieties”. And then someone tells him, “Hey, why are you concerning yourself with the jungle and searching for a path out? Your goal is to go beyond the jungle. Why are you wasting your time with your attention on the jungle?”

But only by walking on the path that leads one out of the jungle and its dangers will one emerge. If a person in his foolishness says, “I am not going to concern myself with exploring this path but will sit and meditate on the state beyond this jungle”, then how will he ever come out! Even if he sits meditating all his life, he will not emerge from it!

If someone is happy with his beliefs, then so be it. To oppose another person's belief is not the task of a Vipassana meditator who has but one fundamental goal in front of him, which is to see whether the practice is working to eradicate the defilements or not. If not, then whatever the philosophical belief may be, it is a bondage in itself. Whatever the philosophical belief may be, if we are working to eradicate impurities from the deepest roots, working to change the very nature that generates such impurities, then indeed this is Vipassana we are practising. Irrespective of one's beliefs, the mind at the deepest level, continues to work in the same universal manner – getting attached to the pleasant and pushing away the unpleasant. We are working to change this habit pattern.

The sooner one understands this the better. This human life is so precious. It is impossible to expect to undertake this practice in an animal or a bird life, a reptile or a ghost life. To go deep within where the attachment and negativity arise and change that habit pattern would be totally impossible. Nature's law is such that only human beings have the power to turn inward and by going within, step by step realise the ultimate truth. No other life force can do this work. Hence, it is vital that one works with utmost diligence. We have this human life and we have this sacred teaching. Now we have to work to dissolve all the impurities and reach the state of total purity, of equanimity – beyond greed, craving and aversion, beyond blind attachments, fear, and anger.

One cannot leave this path one has found even if other tasks remain incomplete. Having meals, performing a rite and ritual or some other urgent task may be left out, but not this. The day you become completely immersed in this you will not come and say, May all who walk the path of purification truly reach total freedom!
“Oh, I have left this practice as there was no time.”

Once you understand this well, you will not come making such excuses. If at times you are too busy and in a rush, then you will make up for it later. If one is travelling, then with open eyes one can observe within. A person continues the practice until it becomes a part of him. To work on changing one’s nature is an inevitable necessity. A person who has gone through even a single meditation course must understand the essence of Dhamma, and that it has nothing to do with any sect. Let those who are happy in their Hindu religion, Bauddha, Jain, Sikh, Christian, or Muslim religion be happy. But a Vipassana meditator will talk only of pure Dhamma and will understand that it is one’s defilements that generate misery; this is the law of nature. Understanding this, a Vipassana meditator will start working, not to oblige a guru or anyone else but only for one’s own welfare.

May all who walk the path of purification truly reach total freedom!

May all beings be happy!

Dhammic Deaths

1. Ms. Veena Gandhi of Mumbai having become an Assistant Teacher in 1993 and then a Teacher in 2001 continued to work for Dhamma by sincerely conducting many courses and helping innumerable students on the path of Dhamma. On 13th July, 2021, at the age of 82 she left her mortal coils peacefully in Mumbai. May her Dhamma journey continue to carry her to the heights is the wish of her Dhamma family.

2. Shri Baburao Ramtekar left his body peacefully on 17th July 2021 at the ripe age of 82 in Nasik. He was involved in literature and publication work of Vipassana right from the start of his coming in contact with Dhamma. Maintaining his progress in Dhamma sādhanā and selfless service Respected Goenkaji made him an Assistant Teacher in 1997. He earned immense merit by his incessant efforts to bring many on the path of Dhamma conducting many courses. May he continue to grow on path of Dhamma are the wishes of his Dhamma family.

Very Important Notices

1. Central IVR (Interactive Voice Response) number - 022-50505051.

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

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

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:


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

-----------

Now students may use following new VRI website for applying for courses: https://schedule.vridhamma.org/

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://schedule.vridhamma.org/

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.

Satipatthana 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 Satipatthana course, full-time Dhamma service for at least one ten-day course, daily practise of 2 hours for the past two years, and full commitment to Vipassana.

30-days: 20-day course and full-time Dhamma service in at least one ten-day course. (añāpāna 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 Guruji 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 Guruji and Mataji fall between these dates (in February) according to the Hindi calendar.

Eligibility: Minimum one Satipatthana course, serving in the spread of Dhamma and local teacher’s recommendation.

— Dates: From 2nd Feb to 17 th 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 Thalif, Dhamma Sindhu, and Dhamma Pattana.

Teenagers' Courses: 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/schvita.shtml (No admission without confirmation) 10-day: 28-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8-9 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, 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, 20-24: 24-7 to 14-8, 30-day: 18-8 to 18-9, 45-day: 19-12 to 3-2-2022, 60-day: 12-10 to 12-12.

Dhamma Tapovana-2, Igatpuri

10-day executive courses: 18-26 to 11-12, ↔ 15 to 26-9 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. (+91122) 50427518, Ext. No. (Male Office) 519 (50427519), (Female Office) 546 (50427546). Website: www.pattana.dhamma.org, 10-day executive courses: 10-day executive courses: 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.


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 aanāpāna for Visitors

Mini anapanas 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: 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,
### SCHEDULE OF LONG COURSES INDIA

#### Gratitude Course

<table>
<thead>
<tr>
<th>Duration</th>
<th>Course Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-day</td>
<td>Dhamma Madhurā, Madurāi</td>
</tr>
<tr>
<td>30-day</td>
<td>Dhamma Vitālā, Titwala</td>
</tr>
<tr>
<td>90-day</td>
<td>Dhamma Lakṣākhana, (U.P.)</td>
</tr>
</tbody>
</table>

#### Special 10-Day Course

<table>
<thead>
<tr>
<th>Date</th>
<th>Course Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-7 to 1-8-2021</td>
<td>Dhamma Sīvālī, Mangdi-Kutik (Goa)</td>
</tr>
<tr>
<td>22-7 to 22-8-2021</td>
<td>Dhamma Sīvālī, Mangdi-Kutik (Goa)</td>
</tr>
<tr>
<td>28-7 to 8-8-2021</td>
<td>Dhamma Pabjā, Churu, Rajasthan</td>
</tr>
<tr>
<td>30-8 to 10-9-2021</td>
<td>Dhamma Pūṣkār, Ājmer, Rajasthan</td>
</tr>
<tr>
<td>1 to 12-9-2021</td>
<td>Dhamma Pāṭhānā, Gōrai, Mumbai</td>
</tr>
<tr>
<td>4 to 15-9-2021</td>
<td>Dhamma Āṃbhikā, South Gujarat</td>
</tr>
<tr>
<td>21-9 to 2-10-2021</td>
<td>Dhamma Tāpovana-1, Iṣṭapurī</td>
</tr>
<tr>
<td>6 to 17-10-2021</td>
<td>Dhamma Bodhīya, Bodhīgārīya, Bihār</td>
</tr>
<tr>
<td>15 to 26-10-2021</td>
<td>Dhamma Pāṭhānā, Hārāṇya (U.P.)</td>
</tr>
<tr>
<td>17 to 28-10-2021</td>
<td>Dhamma Sarovarā, Dhuḷle</td>
</tr>
<tr>
<td>20-11 to 1-12-2021</td>
<td>Dhamma Kālāyōṭa, Kanpur (U.P.)</td>
</tr>
</tbody>
</table>

#### Long Courses: Special 10-day

<table>
<thead>
<tr>
<th>Date</th>
<th>Course Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-17 to 2-2022</td>
<td>Dhamma Madhurā, Madurāi</td>
</tr>
<tr>
<td>26-1 to 10-2-2022</td>
<td>Dhamma Pīṭhā, Ahmedabad (Gujarat)</td>
</tr>
</tbody>
</table>

#### Long Courses: 10-day

<table>
<thead>
<tr>
<th>Date</th>
<th>Course Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 to 23-8-2021</td>
<td>Dhamma Pāṭhānā, Hārāṇya (U.P.)</td>
</tr>
<tr>
<td>3 to 24-8-2021</td>
<td>Dhamma Cakka, Sarnath (U.P.)</td>
</tr>
<tr>
<td>11-8 to 1-9-2021</td>
<td>Dhamma Mahālāyā, Kolhapur</td>
</tr>
<tr>
<td>25-8 to 15-9-2021</td>
<td>Dhamma Āṃbhikā, South Gujarat</td>
</tr>
<tr>
<td>5 to 26-9-2021</td>
<td>Dhamma Garha, Bilaspur (Chhattisgarh)</td>
</tr>
<tr>
<td>8 to 29-9-2021</td>
<td>Dhamma Suvatthā, svaṭṭā (u.p.)</td>
</tr>
<tr>
<td>11-9 to 2-10-2021</td>
<td>Dhamma Maṇḍapāla, Bhopāl (M.P.)</td>
</tr>
<tr>
<td>28-9 to 19-10-2021</td>
<td>Dhamma Thālī, Jaipur</td>
</tr>
<tr>
<td>1 to 22-10-2021</td>
<td>Dhamma Sīvālī, Mangdi-Kutik (Goa)</td>
</tr>
<tr>
<td>6 to 27-10-2021</td>
<td>Dhamma Bodhīya, Bodhīgārīya, Bihār</td>
</tr>
<tr>
<td>7 to 28-11-2021</td>
<td>Dhamma Pūṣkār, Ājmer, Rajasthan</td>
</tr>
<tr>
<td>30-11 to 21-12-2021</td>
<td>Dhamma Vahīntā, Titwala</td>
</tr>
<tr>
<td>4 to 25-12-2021</td>
<td>Dhamma Lakṣākhana, (U.P.)</td>
</tr>
<tr>
<td>1-8 to 1-9-2021</td>
<td>Dhamma Bodhīya, Bodhīgārīya (Bihār)</td>
</tr>
<tr>
<td>11-8 to 11-9-2021</td>
<td>Dhamma Mahālāyā, Kolhapur</td>
</tr>
<tr>
<td>18-8 to 18-9-2021</td>
<td>Dhamma Tāpovana-1, Iṣṭapurī</td>
</tr>
<tr>
<td>28-8 to 28-9-2021</td>
<td>Dhamma Pāṭhānā, Hārāṇya (U.P.)</td>
</tr>
<tr>
<td>11-9 to 12-10-2021</td>
<td>Dhamma Maṇḍapāla, Bhopāl (M.P.)</td>
</tr>
<tr>
<td>16-9 to 17-10-2021</td>
<td>Dhamma Divākara, Mēhsāna (Guj.)</td>
</tr>
<tr>
<td>18-9 to 29-10-2021</td>
<td>Dhamma Thālī, Jaipur</td>
</tr>
<tr>
<td>25-9 to 26-10-2021</td>
<td>Dhamma Tāpovana-2, Iṣṭapurī</td>
</tr>
<tr>
<td>1 to 31-10-2021</td>
<td>Dhamma Uṭkal, (Orissa)</td>
</tr>
<tr>
<td>1-10 to 1-11-2021</td>
<td>Dhamma Sīvālī, Mangdi-Kutik (Goa)</td>
</tr>
<tr>
<td>6-11 to 7-12-2021</td>
<td>Dhamma Cakka, Sarnath (U.P.)</td>
</tr>
<tr>
<td>7-11 to 8-12-2021</td>
<td>Dhamma Pūṣkār, Ājmer, Rajasthan</td>
</tr>
<tr>
<td>30-11 to 21-12-2021</td>
<td>Dhamma Vitālā, Titwala</td>
</tr>
<tr>
<td>21-12 to 21-1-2022</td>
<td>Dhamma Āṃbhikā, South Gujarat</td>
</tr>
<tr>
<td>25-9 to 10-11-2021</td>
<td>Dhamma Tāpovana-2, Iṣṭapurī</td>
</tr>
<tr>
<td>15-10 to 30-11-2021</td>
<td>Dhamma Suvatthā, svaṭṭā (u.p.)</td>
</tr>
<tr>
<td>2-11 to 18-12-2021</td>
<td>Dhamma Pāṭhānā, Hārāṇya (U.P.)</td>
</tr>
<tr>
<td>17-12-2021 to 1-2-2022</td>
<td>Dhamma Maṇḍapāla, Bhopāl (M.P.)</td>
</tr>
</tbody>
</table>
Vipassana Newsletter

Vol. 31, No. 07, 24 July, 2021

Long Courses: 20-day: 11-8 to 1-9, 30-day: 11-8 to 11-9,
Dhamma Nagà, Nagpur

Nagpur Vipassana Centre, Maharishi Village, near Nagpur-Kalmeshwar Road.
Contact: Mob. 9375990771, 9423403924, 9485701959, 9422182336,
Email: info@naga.dhamma.org (No admission without confirmation) 10-day:
20-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 10-10, 10 to 21-11,
11 to 24-11, 14 to 5-12, 8 to 19-12, #ST: 24 to 12-1, 22-12 to 1-1, 2022,
8-2, 8-8, 9-9, 10-9, 17-10, 7-11, 21-10, 5-12, 19-12,
Gratitude Course: 2 to 17-2-2021, AT Workshop: 14 to 18-7-2021,
Contact: (for correspondence) Kalyanmitta Charitable Trust, Abyank Smriti Bhawan, Abyank Road, Dhanoli, Nagpur 440012. Tel: (0712) 245-8686, 2420261.

Dhamma Sugati, Sugatanagar

Vipassana Sadhana Kendra, Sugata Nagar, Nagpur 440 014, 10-day: 2
from 13-6, 7 to 18-7, 3 to 14-8, 1 to 12-8, 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 21 to 4-10, 24
to 27-11, 1-day: 18-7, 14-9, 12-9, 11-6, 11-12, 6-Children Course: 21 to 24-10,
Group Sitting: Daily 5 to 6am. 7 to 10pm and every Saturday 8 to 9am.
Children Anapanag Group Sitting: 8 to 9am Contact: 1. Sukuhave Naravane, Mob. 9422129229, 2. Kamlesh Chahane, Mob. 9373104305.

Dhamma Malia, Yavatmal

Vipassana Kendra, Dhanshri Nagar, Behind HT, Pinpalgaon, Yavatmal
- 44501. Contact: 1. Mr. Gadling, Mob. 9422685661, 2. Dr. Bhagat, Mob.
9423432475. 10-day: (Male and Female) #ST (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, 23 to 19-11, 3-day: 16 to 19-8, 1-day: 24-7, 1-8, 3-9, 10-10, 5-12,
Children Course: 25-7, 29-8, 12-9, 3-10, 28-11, 26-12,
Dhamma Amravati, Lumbini, Mogara,

Vipassana Kendra, Chitki, Pulgaon, Po. Akola, 444501
Contact: 1) Ravi Toshniwal, Email: dhammapushkar@gmail.com Mob.
9404092468, 3) Mr. Tayde Mob. 9421794874,

Patur (Akola): 10-day: (only male) 7 to 14-10, (only female) 12
to 23-12, at Bhandat Anivas Nivas Rajpatna Colony, Yavata Road, Malkapur,
Akola 444001. Contact: 1) Mr. Aathavle Mob. 9404092468, 3) Mr.

Malkapur (Akola): 10-day: (only male) #ST: 7 to 14-6, (only female)
to 12-7, 24-7, 21-8, 22-9, 10 to 16 yrs,
Dhamma Ajaaya, Chandrapur

Vipassana Meditation Centre, At- Ajjaypur, Po- Chichpuli, Muli Road,
Chandrapur, Online Registration: - Website: www.ajaaya.dhamma.org,
Email: dhammaajaaya@gmail.com, 10-day: 28-7 to 8-8, 12 to 23-8, 29-9 to 9-12,
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: 19 to 21-11, 1-day: 8-8, 26-9,
10-10, 19-12,
Contact: 1) Mr. Ghard, Sugat Nagar, Niganbag Ward No. 2, Chandrapur-
dharam-442401, Mob. 8007155092, 9261377822, 2) Mr. Gautam Chikate,
Mobile: 942182541, 9422506476.

Dhamma Padesa, Pali, Ratnagiri

Konkan Vipassana Meditation Centre, At-
Pathatrat, Post-Pali, Tal-Ratnagiri, Maharashtra,
Email: info@pades.dhamma.org, Website: https://pages.dhamma.org
10-day: 1 to 12-9, 5 to 28-10, 15 to 26-11, 10 to 12-12, 10 to 12-11,
15 to 26-11, 11 to 12-12, Contact: Mr. Santosh Ayare: 1) 9975343754 / 9960503598

Mahad: 10-day (Male only) #ST: 1 to 12-8, 15 to 26-8, 3 to 16-9, 19
to 30-9, 3 to 14-10, 17 to 28-10, 28-11 to 2-12, 5 to 16-12, 19 to 30-12,
3-day: (only Male) #ST: 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: Babasaheb Ambedkar Memorial Hall Shi-
vaji Chowk, Keteshwar Tale, Mahad-402301, Dist: Raigad, Contact:
(020) 24436250, Email: info@punna.dhamma.org, Mob: 7719070011,

NORTH INDIA

Dhamma Thali, Jaipur

Rajasthan Vipassana Centre, PO. Box 208, Jaipur-302001 Mob.
0-99301-17817, 9610401401, 9828804808, (for Manual registration/
queries); Email: info@thali.dhamma.org, 10-day: 1 to 12-8, 15 to 26-8,
29-8 to 9-12, 12 to 23-9, 29-9 to 10-10, 17 to 28-10, 1 to 12-11, 8 to 19-12,
to 16-9, 19 to 30-12, 3-day: (only Male) #ST: 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: Babasaheb Ambedkar Memorial Hall Shil-
vaji Chowk, Keteshwar Tale, Mahad-402301, Dist: Raigad, Contact:
(020) 24436250, Email: info@punna.dhamma.org, Mob: 7719070011,

Dhamma Pushkar, Ajmer, Rajasthan

Vipassana Centre, Near Village Rewat (Kedel), 23 kms from Ajmer and 9
kms from Pushkar towards Bantasar. 91433-07570, Tel: (145) 2780570.
Contact: 1) Ravi Toshniwal, Email: dhammapushkar@gmail.com Mob.
982900-1778, 2) Anil Dhirwal, Email: dhammapushkar@gmail.com, Mob.
98290-28275, 10-day: 4 to 15-8, 18 to 29-8, 13 to 24-9, 26-9 to 17-10, 10 to 21-10, 23-12 to 3-1, #ST: 23 to 31-10, 11
to 19-12, #Long Course: Special 10-day: 30-8 to 10-9, 20-day:
7 to 28-11, 30-day: 7-11 to 8-12,
Dhamma Marudhara, Jodhpur, Rajasthan

Vipassana Sadhana Kendra, Behind Laharia Resort, Near Adilnayam
Vigyan Satsang Kendra, -Chaupsani Link Road, Chokha Jodhpur-342009.
Mob. 9783387004, 8290075250, Email: info@marudhara.dhamma.org, 10-
1. Sh. R. K. Singh, Mob. 9616744793, 2. Pankaj Jain, Mob. 098391-
15 to 17-8, 15 to 17-9, 15 to 17-10, 15 to 17-11, 23 to 31-12,
15 to 26-10, 28 to same as Dhamma Sota
1. Mob. 094157-51053, 2. Murli Manohar, Mob. 094150-36896,
± every Sunday from 9 am.
2 to 14-9, 18 to 29-9, 3 to 14-10, 18 to 29-10, 3 to 14-10, 18 to 29-10, 20 to
±º
ā-day:
17 to 19-10,
1) Mr. Nemichand Bhandari,
Cantonment, near Santala Devi Mandir, Dehradun 248001. Tel: 0135-
Dehradun Vipassana Centre,
Email: info@ladakh.in.dhamma.org; lvisuddha@yahoo.com,
1. Mr. SR Sharma, Mob. 07627049589, 2. Mr. Suresh Khanna, Mob. 094131-57056, 9887099049, WhatsApp Only) 10-
day: 12 to 20-9, 17 to 28-8, 10 to 19-11, 23 to 11-12,
#ST: 28-9 to 60, 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 to 2-11, ∞
Long Courses: Special 10-day: 28 to 3-8,
Dhamma Sota, Sohana (Haryana)
Vipassana Sadhana Sansthan, Village Rahaka, Post Sohna, (Near Nimmod Police Post) Ballabgarh-Sohana Road, District Gurgaon (12 km from Sohna, Haryana, Mobile: 9812655599, 9812641400. [Buses available from Sohna and Ballabgarh.] 10-day: 21-7 to 8-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 10-day:
17 to 22-8, 11 to 22-8, 5 to 16-9, 8 to 11-12, 1-day: Every Saturday.
Dhamma Suvatthi, Svasti (U.P)
Jetavana Vipassana Meditation Centre, Katra Bypass Road, Opp. Buddha Inter College, Svasti 271845. Email: info@svatthi.dhamma.org, Tel: (0525) 262-439; Mob. 93358-33375. 10-day: 2 to 13-7, 17 to 28-7, 2 to 13-10, 2 to 13-12, 2 to 13-11, 17 to 29-7, 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 Boys Only) 28 to 31-12, ∞
Long Courses: Special 10-day: 28 to 3-9, 45-day: 15-10 to 30-11,
1) Mob. 904157-51053, 2. Murli Manohar, Mob. 094150-36896,
Dhamma Cakka, Sarnath (U.P)
Vipassana Sadhana Kendra, Village Khagippur, Post. Fiyari, Chambey-
pur, Sarnath, Varanasi. Email: info@cakka.dhamma.org Mob. 09307093485, 9936234823, (for autorickshaw from Sarnath Museum, fare Rs. 100/-). 10-
day: 3 to 14-9, 18 to 29-9, 3 to 14-10, 18 to 29-10, 20 to 31-10, 31 to 3-day: 9 to 17-12, 3-day: 28 to 31-8, CCT Workshop: 30 to 2-11, ∞
Long Course: 20-day: 3 to 24-3, 30-day: 6-11 to 7-27,
Contact: Manju Agrawal, Email: manju.ag4@gmail.com. Mob. 9936691000.
Dhamma Kāya, Kusinagara (U.P)
Dhamma Kaya Vipassana Sadhana Kendra, Village- Dhuria Bhaat, Near Banwari Tola, Tehsil- Kasya, Devriya Road, District: Kushinagar-274402, (U.P.) Mob. +91 9415277542. Email: dhammakaaya.vskk@gmail.com; Tel: 10-day: every month (except May-June) 1 to 12, 16 to 27; Contact: 1. Dr. Vimalkumar Modi, C/o Aurogya Mandir, Gorakhpur-273003, 2. Shri Naresh Agarwal- Mob. 9935599453.
Dhamma Kālyāṇa, Kanpur (U.P)
Vipassana Katha (Gを中心とする) Vipassana Meditation Centre, Dhiro,
Ghast, Rooma, Post Salarpurm 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 16-8, 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 31-10, 3-day: 22 to 30-11, 3-day: 1 to 4-9, 1-day: every Month Fourth Sunday. 10 am to 5 pm, ∞
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, Email: info@bodhi.dhamma.org, Website: www.bodhi.dhamma.org, Long course Email : bodhi.longcourse@gmail.com Contact: 9955515455, 8719403433, 7505414181, 10-day: 4 to 15-8, 18 to 29-8, 12 to 19-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, ∞
6 to 14-11, 3-day: 1 to 4-7,
Dhamma Bodhī, Bodhgaya, (Bihar)
Bodh Gaya International Vipassana Meditation Centre, Gaya-Dobhi Road (15 km), Near Magadha University, Bodh Gaya-824234. Mob. 94716-30531, 9955911556, Email: info@bodhi.dhamma.org, Website: www.bodhi.dhamma.org, Long course Email : bodhi.longcourse@gmail.com Contact: 99559-11565, 10-day: 5 to 19-8, 20-9 to 1-10, 1 to 12-11, 16 to 27-11, 1 to 12-12, 15 to 26-12, 29-12 to 21-1-22, 12 to 23-1-22, ∞
18 to 26-10, 26-1-22 to 3-2-22, ∞
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 3-7-2023,
Dhamma Lichchavi Vipassana Centre, Ladaura Gram, Ladaura Pakki, Muzaffarpur 843113. Tel: 7778942059, 8935967303. Email: info@lichchavi.dhamma.org. 10-day: 5 to 8-8, 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: (0261) 224-0215.

Dhamma Pusa, Vipassana, Patna, Bihar

Vipassana Dhyan Kendra, National Highway No. 8, (Mumbai to Ahmedabad) 2 km. away on west of Boriyach tollnaka, at village Vagalwad Tal. Gandevi Dist. Navsari Mob. 09586582660, Registration: 11 am to 5 pm (0261) 3260961, 09825595812. ambika.dhamma.org Online registration: dhammaambikasurat@gmail.com, 10-day: 26-7 to 6-8, 7 to 18-8, 18 to 29-9, 6 to 10-17, 20 to 31-10, 6 to 17-11, 24-11 to 5-12, 17 to 18-12, #ST: 25-8 to 2-9. 3-day: 19 to 22-8, 30-9 to 3-10, 18 to 21-11, 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.


SOUTH INDIA

Dhamma Nāgājñāna, Nagārjun Sagar (Telangana)

VIMC, Hill Colony, Nagārjun Sagar Dist. Nalgoda 508202, (140.4 km Hyderabad Road,) Registration: 9440139329, (8660) 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, Pzhan Thandalam Road, Via Thirumurali, Thirumuduvakkam, Chennai 600044, Course Enquiries and Registration: Tel: 044-65499965, Mob. 99442-80952, 99442-80953, 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) 4340-7900, 4340-7901, Fax: 4201-1177, Mob. 98407-55555. Email: skgoenka@kcglicting.in; Contact: 10-day: 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, 3-day: 30-9 to 3-10, 28 to 31-12.

Vipassana Meditation Centre, Chettippattu gaon, Athur Tuluk, P. O. Gandhi Gram, Tiruvalur, Tamil Nadu 607402, Contact: 9444263040, 9944201340, Email: dhammapadma@gmail.com, 10-day: 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, to 12-12, 15 to 26-12, 2022, 19 to 30-1, 23-2 to 6-3, 9 to 20-3, 23-3 to 6-4, 3 to 17-4, 20-4 to 1-5, 4 to 15-5, 18 to 29-5, 15 to 26-6, 6 to 17-7, 20 to 31-7, 24-8 to 4-9, 7 to 18-9, 5 to 16-10, 2 to 13-11, 16 to 27-11, 7 to 18-12, 21-12-2022 to 1-1-2023 #ST: 11 to 19-9, 2022, 12 to 21-8, 3-day: 1 to 4-7, 2 to 5-9, 3 to 6-7, 25 to 8-11, 2022, 6 to 9-1 to 12-6, 4 to 7-8, 22 to 25-9, #Gratitude Course: 2 to 17-2.

CENTRAL AND EASTERN INDIA

Dhammapāla, Bhopal (M.P.)

Vipassana Centre, Behind Kerwa Dam, Village Daulapatla, 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: 28-7 to 8-8, 25-8 to 5-9, 20 to 31-6, 17 to 18-7, 10 to 12-8, #ST: 19-8, 20 to 28-11.

Long Courses: Special 10-day: 11 to 22-8, 20-day: 1 to 22-10, 30-day: 10 to 1-11, 19-8, 20 to 28-11.

Vipassana Centre, Sethnagar, District: Jajpur, Odisha 752163. Contact: Mobile: 94374-92292, 94374-93499. Online application: www.pala.dhamma.org, 10-day: 25-7 to 6-8, 9 to 17-10, 20 to 31-10, 6 to 17-11, 24-11 to 5-12, 8 to 19-12, 22-12 to 2-1-12, 5 to 16-1, 2 to 13-2, 16 to 27-2-22.

#ST: 2022, 22-1 to 30-1-22, 3-day: 2022, 19 to 22-11, #Gratitude Course: 2 to 17-2.

Dhamma Pitha, Ahmedabad (Gujarat)

Gujar Vipashayana Kendra, (40 km from Ahmedabad Railway Station, 3 km Dholka town), Village Ramada, 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: 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 6 to 17-10, 2010-11, 10 to 13-11, 17 to 28-11, 1 to 12-12, 15 to 26-12, 29-12-2021 to 9-1-2022, 12 to 23-1, 16 to 27-2.

Gratitude Course: 26-1 to 10-2.

Contact: Ms Shashi Todi, Mob. 988240-65681.
The horse gallops uncontrolled, dashing aimlessly around; Until the rider sits astride the horse of the senses with whip in his hands.

But having found the practice beyond compare, I could discipline and control unwholesome acts, but by watching with sincere discipline, all knots are untied.

Ownership of Vipassana Newsletter and other information

Name of the Newsletter: Vipassana Newsletter
Language: English
Frequency of publication: Monthly (every Purnima)
Place of publication: Vipassana Research Institute, Dhamma Giri, Igatpuri 422 403

Name of the printer, publisher and editor: Mr. Ram Pratap Yadav
Nationality: Indian
Place of printing: Apollo Printing Press, Nashik-422007.
Name of the proprietor: Vipassana Research Institute
Registered Main Office: Green House, Second Floor, Green Street, Fort, Mumbai 400 023

I, Ram Pratap Yadav, declare that the above-mentioned information is true to the best of my knowledge.

Ram Pratap Yadav,
Publisher and Editor

Vipassana Kendra, Sodepur, Harishchandra Dut Road, Panihati, Baro

Vipassana Kendra, Thanoed, Via Anjara, Dist. Durg. Email: sadhana_kendra@yahoo.in Tel: 09907755013, Mob. 9568427377. 10-Day: 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, 15, 31-10, 21 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. 6425209354.

Dhamma Gaṛha, Bilaspur (Chhattisgarh)

Vipassana Kendra, 23 K.M. from Bilaspur city and 8 K.M. from Kargi road Railway station. Bharari, (via) Mohanbhatta, Tal Takhatpur, Dist Bilaspur Email: dhammagarh@gmail.com, Website: www.garh.dhamma.org, 10-day: 8 to 19-8, 1 to 12-10, 2 to 13-12, 17 to 28-10, #ST: 13 to 21-11, 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 Centre, City Office: Tobacco Houjse 5th floor, room no-523, 1, old court house corner, kolkata:-700001, Tel: (033) 2230-3686, 2231-1317.

Vipassana Kendra, 8 K.M. from Durg city and 13 K.M. from Jagdalpur city. Road Railway station. Bharari, (via) Mohanbhatta, Tal Takhatpur, Dist Bilaspur Email: sadhana_kendra@yahoo.in Tel: 09907755013, Mob. 9568427377. 10-Day: 8 to 19-8, 1 to 12-10, 2 to 13-12, 17 to 28-10, #ST: 13 to 21-11, 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.

Vipassana Kendra, Thanoud, Via Anjara, Dist. Durg. Email: sadhana_kendra@yahoo.in Tel: 09907755013, Mob. 9568427377. 10-Day: 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, 15, 31-10, 21 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. 6425209354.