

Vipassana Newsletter

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

Vol. 1, No. 5, 12 August, 2025; (Revised) (continued since January 1990)

Regd. No. MHENG/25/RAA43

Price per copy ₹ 0.00

Website: www.vridhamma.org; International website: www.dhamma.org

For in various Languages, visit : <https://www.vridhamma.org/newsletters>

SUBSCRIPTION TO ANNUAL NEWSLETTER: ₹ 100.00 (FOR OUTSIDE INDIA- US \$ 50)

Words of Dhamma

Attānameva paṭhamam, patirūpe nivesaye;

Athaññamanusāseyya, na kilisseyya paṇḍito.

— Dhammapadapāḷi 158, Attavaggo

Let one first establish oneself in what is proper, and then instruct others. Such a wise man will not be reproached.

DHAMMA: LIGHT OUT OF DARKNESS

— by S. N. Goenka

(The following is an excerpt from Goenkaji's address to Vipassana meditators during the Annual Meeting at Dhamma Giri, January 1993. It has been adapted for the Newsletter.)

My dear Vipassana meditators,

Like every year, we have once again assembled for this annual meeting to review whatever we have done during the past 22 to 23 years in this country and 12 to 13 years at the international level. This is to review if there have been any mistakes made and understand how to eradicate them so that in the future we don't repeat them. Whatever the accomplishment, review it not to develop ego in the mind but with a balanced understanding of how to increase it. Make practical, realistic plans for the future and see that all these plans are implemented. This meeting should not be like any other ordinary social gathering where people just talk, discuss, debate, pass resolutions, and then forget all about it. No! The practical aspect of Dhamma is of utmost importance to us.

That is why before starting this annual meeting, most of you have participated in a long course of about one month. And after the meeting again, many of you and many others who will come will participate in long courses of one month or one and a half months. This is a good sign you are giving more importance to practice, and all other discussions are based on actual practice. This tradition, a very healthy tradition, should be followed forever. Otherwise the purpose of serving people, serving suffering humanity, will not be successful.

Suffering is there; there are no two opinions about it. The suffering is there, darkness is there all around—darkness, suffering, darkness, suffering. People are miserable; they are groping in the darkness; they don't know how to come out of misery. Throughout the world, in the name of different religions, there are only conflicts, struggles, and wars. And unfortunately this country, which takes pride in the origin of pure Dhamma, is suffering from all such conflicts. When the darkness is very deep, it invites light. That is, our deepest misery brings forth the way to come out of misery.

It is good that the light has come and that the way is

becoming clearer. Whatever work has been done over the years, it is insignificant in one way. There are billions of people on this suffering planet, and only a few hundred thousand have started practicing Vipassana; it is a drop in the ocean. But from another perspective, it's a significant achievement. During the last 22 or 23 years a beginning has been made. People have started examining the technique; they have found that it is workable and gives results, and they have started adopting it. Intelligent people, wise people, and intellectuals from different communities, from different sects, from different countries, and from different traditions have come to the Ganges of Vipassana, have taken a dip, and have found that yes, it is refreshing, and it is fruitful.

This is a good sign and a very important sign, as progress in Vipassana is possible only when no blind faith is involved in it. Vipassana and blind faith cannot coexist. Every step on the path has to be examined at the intellectual level: is it rational, is it pragmatic, is it reasonable? And then at the actual level, practicing it, is it fruitful? Is it giving benefit here and now? The path leads you to the goal where you become an arahant, where you become totally purified and totally liberated. Good, but what result does it give now? It is a long path to reach the final goal of becoming an arahant, but look at the benefit one gets now.

Misery, a bundle of misery—is one coming out of that misery. Impurities, such a big stock of impurities—are they diminishing? Are they getting eradicated? Is the result coming here and now? Only then is the path the real path. This is how everyone who has walked on the path has found it to be: fruitful. Of course, the fruits differ from person to person according to one's own past accumulations and according to how one works now. But the fruits are there; the benefit is there. This is how the whole technique has to be examined.

You will discuss how to spread the Dhamma. The way to spread it is not merely by discussions, not merely by writing articles, giving lectures, or having debates trying to prove at the intellectual level that ours is the best way. No, this won't help. It is only the actual result that people will get that matters. And this is what has happened during the last two decades: more and more people are practicing. People who are suffering everywhere need to hear that there is a solution, and the only way to do that is through your own example. Other people will

be attracted to you if they see that your life has clearly changed for the better. This is how Dhamma will spread. And it has to spread.

Every village, every town, and every city must have schools and must have colleges to take people out of illiteracy. They must have hospitals to help people come out of their sicknesses. They must also have gymnasiums where physical exercises are taught. Similarly, there must be some school or some institute where mental training is given. Mental training on how to control the mind and mental training on how to purify the mind. And this is what Vipassana will provide. People must not have any fear that this technique will convert them into a particular religion or a particular sect. This is a big danger. If Vipassana makes people convert to a particular organized religion, then Vipassana will not be Vipassana, and it will not spread as it should spread. However, everyone should be fearless. By going to a school or going to a college, one does not get baptized from one organized religion to another organized religion. Going to a hospital, one does not get converted from one religion to another religion. Going to a gymnasium, one does not become converted from one sect to another sect. So also by going to a Vipassana class, one does not get converted from one religion to another religion. It is so free from sectarianism; this must become clearer and clearer in the minds of those who want to preach it and clearer and clearer in the minds of those who want to practice it. If this is missing, then everything will be missing. The purity of the path is to keep it universal. It has been universal, and it should be maintained as universal in the future also. Helpful to one and all.

One may belong to any caste, to any community; one may be of any color, of any gender, belonging to this group or that group, of this country or that country, speaking this language or that language. There is no difference; anyone who practices gets the same result. We have a dirty cloth with us, and we acquire some soap. We use the soap to clean our cloth to get rid of the dirt on it. The soap does not question whose cloth it is, where the dirt came from, or which community this person is from. We use the soap; the dirt gets eradicated, and the fabric becomes clean and pure. In the same way, the Dhamma, the Vipassana, is universal and has to be kept universal. The practitioner may belong to this community or that community, this sect or that sect, this country or that country; it makes no difference. Anyone and everyone who practices is bound to get benefited.

This message, a very important message, should reach the world. Naturally at this initial stage, people coming to courses, not all but many of them, have some doubts before coming: “Is there a danger of my getting converted to a particular sect? What am I doing? What will be the result of this?” But as they keep on practicing and as they see others practicing, this doubt goes away. People should understand that this technique, the Dhamma, is universal; it is not bound or limited to one particular sect or a particular organized religion. It is for one and all. This message is a very important message, and this is possible when you understand that look: “We have not been converted from one organized religion to another organized religion; we are human beings. We had our miseries, we had our impurities in the mind, and look, by this technique, we have started coming out of our misery, and we have started coming out of our impurities.”

Another important thing that we have started doing

is making the theoretical aspect of Dhamma more widely available. Because the practice was lost in many countries, the meaning of some of the Buddha’s words was not clear and wrong interpretations were made. It is important for a meditator to understand the theoretical aspect of Dhamma in order to see whether what we are practicing is correct. But understand this should not become our main aim. Out of overenthusiasm, if we start giving so much importance only to this theoretical aspect of Dhamma and forget this practical part of it, we will miss everything. This practical aspect of Dhamma is of utmost importance. The benefit that has to be achieved, will be achieved through this practical side. The theoretical side will support it.

The suffering is there, the misery is there. May all of you become flag-bearers of Dhamma, torch-bearers of Dhamma. Take the message of Dhamma throughout the world to help people to come out of their misery. Compassion, love, goodwill. Nothing but compassion, love, and goodwill to help more and more people to come out of their misery. We have nothing to do with these organized religions. We have nothing to do with this sectarianism. The suffering is universal, the misery is universal, the malady is universal, and here is the remedy, which is also universal. See that it remains universal and helps people to come out of their misery. May more and more people come in contact with Dhamma. May more and more people start coming out of their misery. May more and more people start experiencing peace and harmony, real peace, real harmony.

Bhavatu sabba mangalam!

May all beings be happy!!

Questions and Answers with Goenkaji: Dhamma Ābhā, Thailand, 3 July 2001

Question: *Why do we observe only bodily sensations and not mental sensations?*

Goenkaji: These are not only bodily sensations but also mental sensations. The mind is there to feel the sensation. Otherwise, who will feel the sensations? A dead body cannot feel sensations. When mind and matter are together, sensation comes on the body, and the mind feels it.

The important thing is to feel the sensations on the body with the mind. At times, there is confusion when it is said that *vedanā* is a part of *nāma*. Yes, it is part of *nāma*. But the *vedanā* on which we work are the *vedanā* on the body, which are felt by the mind, the *nāma vedanā*. Both must be there to practice Vipassana.

In this big universe there are beings at a higher level that have only body and no mind, and there are beings that have only mind and no body. In the *arūpa brahma loka*, there is only mind, no body, and in the *asaññā loka*, there is no mind, only body, and in both of them, Vipassana cannot be practiced. Those who have only mind cannot practice; those who have only body cannot practice. So for Vipassana, mind and matter both should be there.

That is why even after the Bodhisatta practiced eight *jhānas* from the fifth to eighth *jhāna*, the body was out, and only the mind was there, yet he could not reach the final goal. So, he has to create another *jhāna*—the ninth *jhāna*. *Saññāvedayitanirodha* is the ninth *jhāna*. So he must come back to *vedanā* to get *vedanānirodha*. So he came back and

started practicing with the body. And then, reaching the stage of nirodha, he became enlightened.

It is quite evident from the Buddha's teachings or from actual experience that we cannot practice Vipassana unless these two are present. When the stage of nirodha comes—*vedanānirodha*—there is no more *vedanā*. And when there is no more *vedanā*, that means there is *saḷāyatana-nirodha*—there are no more six sense doors, and there is no phassa, sense contact. And for that, *nāmarūpanirodha* must be there.

Nāma and *rupa* both must get nirodha. If there is only *nāma*, and *rupa* is not there, how can you say *rupa* nirodha? Only *rupa*, no *nāma* how can you say *nāmarūpanirodha*? *Nāma* and *rupa* must both be nirodha. Then there is *nāmarūpanirodha*, *saḷāyatana-nirodha*, *phassanirodha*, *vedanānirodha*. and *tanhānirodha*.

All these things will become clearer and clearer as you go deeper and deeper and experience the truth at a very deep level. At this stage the students must understand that without the existence of *nāma* and *rūpa*, there will not be Vipassana because there will not be the body sensations. There must be body sensations felt by the mind, and then only Vipassana can be practiced.

If we work only with the *nāma vedanā*, then the mind is getting purified, no doubt, but the anusaya kilesa (latent impurity) will remain. For the anusaya, we must have sensation in the body. And work to eradicate the anusaya kilesa.

He made it very clear when he talks of *vedanā*, there are different kinds of *vedanā*, but what he wants for practice is the *vedanā* on the body. He very clearly says, like in the *ākāsa*, in the sky different kinds of winds are blowing; they arise, they pass away, they arise, and they pass away. He says similarly in this body different kinds of sensations arise, pass away, arise, and pass away. And a good meditator keeps on understanding that the *vedanā* that has come will pass away like the wind that comes and goes in the sky. Understanding this reality of the body sensations, he or she keeps on eradicating the impurities at the deepest level and becomes an arahant. The Buddha made it very clear; such a person will never take another birth.

Again, the Buddha gives the example of a rest house where people come from different directions; people of different communities come to this rest house, remain for a few days, and then go away. They don't stay there.

Good meditators keep on understanding that the *vedanā* have come to go away, not to stay. They don't get disturbed by these *vedanā*. The sky doesn't get disturbed by the winds coming and going. The rest house doesn't get disturbed by the different people coming in; it is neither elated if a rich person comes nor depressed if a poor person comes. Similarly, a good meditator doesn't get disturbed by different sensations. 'A very pleasant sensation. So what! It has come to go away.' Or, 'A very unpleasant sensation. So what? It has come to go away.' So in the words of Buddha it is clear that the sensations are in the body, and the mind feels them and remains equanimous. Both play their own part.

In the *Patthāna* he says a *sukha vedanā* can result in another *sukha vedanā*, a *sukha vedanā* can result in a *dukkha vedanā*, and a *sukha vedanā* can result in *Nibbāna*. Similarly, a *dukkha vedanā* may change into a *sukha vedanā*, which may change into another *dukkha vedanā* but will change into *Nibbāna*. So he says 'upanisaya', which means the base. The base of *Nibbāna* is the sensation, pleasant or unpleasant, which will keep on changing to pleasant, unpleasant, pleasant, and unpleasant.

Finally, both will take us to *Nibbāna*. He is so clear in his words.

Therefore, all importance has to be given to the sensations, the *vedanā*, on the body, which is felt by the mind. If it were not so, then as mentioned earlier, the beings in the *arūpa brahma loka* could also practice Vipassana. Because the mind *vedanā* is there, they can keep on working with this but they cannot become arahant. Similarly, those beings who have only body, *kaya*, but no mind cannot practice Vipassana and become arahant. Therefore, we have to give importance to both: the base is body sensations, and the training is for the mind not to react. That training is given to the mind and the sensations are on the body. Therefore, we cannot ignore the sensations on the body if we are to work according to the Buddha's teaching.

Kalyāṇa-mitta

Satya Narayan Goenka

Vipassana newsletters: printing and posting related problems and solutions.

Posting the newsletters has become a matter of concern over the past few years. First, its registration had to be redone. Then there was another obstacle. The postal department dismissed the previous arrangement of posting at discounted rates, which meant the posting that was charged earlier at the rate of 0.25 paise per issue is now charged at Rs. 2.50 per issue. Yet it still does not guarantee timely delivery. Despite many complaints from readers, this problem persists. Also, the cost of paper, printing, and posting has more than doubled. As a result, we recommend the following choices to our readers:

1. Download the “Vipassana Meditation App” on your mobile from this link: <https://play.google.com/store/apps/details?id=com.vipassanameditation>. The single column and large font size make for convenient reading. Or:
2. Go on the VRI website and click on <https://www.Vridhamma.org/newsletters>, which will take you to the newsletter section. Here you can read them or download and print them. Or:
3. On email. You can share your email address with us. The newsletter will be sent to you. Again, you can read it or print it at your end.

If you agree with any of the above three options, then you may inform us of your preferred option at the following **Email**: patrika.vri@gmail.com. This way, your name will be removed from the list of members to receive a hard copy by post, even if you are a life member, thus saving the postal costs.

Dhamma Book-related Information

VRI has published the following books in **Braille script** for our blind brothers and sisters:

1. Nirmal Dhara Dharma ki—Hindi
2. Nirmal Dhara Dharmachi—Marathi
3. Vipashyana Kashasathi—(Booklet) Marathi
4. Anapana Sati booklet for children—Hindi and English

You can purchase VRI publications online (for India only). PDF, and eBooks are also available. Please visit <www.vridhamma.org>.

Vipassana in Prisons

The Home Ministry of the Maharashtra Government had given permission to provide training in Vipassana and Anapana in prisons. But due to several reasons, Vipassana course were not being held in prisons for some years. Now they have started again. This year four Vipassana course of 10 days were organized. A total of 92 prisoners participated in these camps in the prisons of Amravati, Kolhapur, Paithan, and Chandrapur. And training in Anapana has also started in many other prisons, such as Byculla (Mumbai) and Pune.

Additional Responsibility

- 1-2. Dr. Prashant & Dr. Shilpa Deore, To assist the Centre Teachers in serving Dhamma Sarovar, Dhule
- 3-4. Mr. Tatyasaheb & Mrs Rekha Patil, To assist the Centre Teachers in serving Dhammalaya, Kolhapur
- 5-6. Mr Norm and Mrs Colleen Schmitz, To Serve as Center Teachers for Dhamma Samudda, Cambodia.
7. Mr. Sieng Teak, To Serve as Centre Teacher of Dhamma Latthika, Cambodia
8. Mrs. Narin Po, To Serve as Centre Teacher of Dhamma Ankura, Cambodia
- 9-10. Mr. Sophoan Sok & Mrs. Sambo Tey, To Serve as Centre Teachers of Dhamma Kamboja, Cambodia
11. Ms. Nuntiya Abhabhirama, To Serve as Centre Teacher of Dhamma Pathavi VMC, Thailand
12. Ms. Sa-Nguanwong Khaowisoot, To Serve as Centre Teacher of Dhamma Bhuvana VMC, Thailand
13. Ms. Jitininun Jewcharoensakul, To Serve as Centre Teacher of Dhamma Rangsimma VMC and Dhamma Sudhalaya VMC, Thailand

New Responsibility SAT

1. Mr. Gautam Bhawe, Nanded
2. Mr. Raghbir Singh Maan, Nanded.

New Appointments Assistant Teachers

1. Mrs. Gargi Sarvaiya, Mumbai
2. Mrs. Suma Cordeiro, Mumbai
3. Mrs Shilpa Mineeyar, Pune, M.S.
4. Mr. Babasaheb Pakhare, Pune
5. Mr. Nageshwar Thota, Telangana
6. Mr. Venkateshwarlu Maddisetty, Telangana
- 7-8. Mr. Anil & Mrs Indu Bala Matkar, Indore, MP
9. Mrs. Xiaowen Li, China
10. Mr. Yuan Rui, China

CCTs

1. Mr. Rajesh Pradhan Pune, M.S.
2. Mrs. Anagha Vengurlekar Pune, M.S.
3. Mrs. Sarika Saraf, Dhule M.S.
4. Miss Meenal Vairagade, Raipur, C.G.
5. Mr. Vikram Bishnoi Hubli,
6. Mr. Rakesh Kumar Belgam, Nirmal, Telangana
7. Mrs. Neeraja Gaddam, Rangareddy, Telangana
8. Mr. Jerónimo Fiz Viola, Spain
9. (Ana) Carla Cabrita da Conceição, Spain

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

- 1) 1. **Sunday**, 5th October, 2025 Pujya Goenkaji's Death Anniversary (29-9-2013).
2. **Sunday**, 11-1-2026 Mataji's Demise-day (5-1-2016) and Sayagyi U Ba Khin's demise day (19-1-1971).
- 2) In addition there are Daily One-Day Courses being held in the Pagoda for Vipassana Students. Please follow the link to join and take advantage of the immense benefit of meditating in a large group
Contact for all one-day: 022 50427500 (Board Lines) Mob. +91 8291894644 (from 11 am to 5 pm). **Online registration:** <http://oneday.globalpagoda.org/register>; **Email:** oneday@globalpagoda.org
- 3) **Dhammalaya Accommodation during Mega Courses:**
Meditators can stay at Dhammalaya during mega courses and avail maximum benefit. Please **contact:** 022 50427599 or **Email-** info.dhammalaya@globalpagoda.org or info@globalpagoda.org

DHAMMA DOHAS

*Sadā socie dharma hī, sadā bolie dharma;
Ho śarīra se dharma hī, yahī muktī kā marma.*

Always think Dhammic (thoughts), always speak Dhammic speech; May Dhamma alone be done by this body, this is the way to liberation.

*Andhakāra ko tyāgakara, caleṃ jyoti kī ora;
Maraṇa dharama ko choṛakara, amara tattva kī ora.*

Relinquishing darkness, may we move towards light; Leaving behind dhamma of death, may we move towards essence of the deathless.

*Mithyā māyā tyāgakara, parama satya kī ora;
Kadama-kadama calate rahen, baṛhen lakṣya kī ora.*

Leaving behind false illusions, and moving towards the Ultimate Truth; May we walk step by each step, moving towards our goal.

*Tanasukha dhanasukha rājasukha, saba sukha phena samāna;
Para acyuta hai parama-sukha, amṛta pada nirvāṇa.*

The joy of the body, joy of wealth, joy of royal powers is all like froth; But eternal is the ultimate bliss, the nibbanic state of the deathless.

Edited and published by R.P. Yadav for VRI, Igatpuri-422 403 and printed at Apollo Printing Press, 259, SICOFT Ltd., 69 MIDC, Satpur, Nashik-422 007.
Subscriptions BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF (Vipassana Research Institute) Vol. 1, No. 5, 12 August 2025.

SUBSCRIPTION TO ANNUAL NEWSLETTER: ₹ 100.00 (FOR OUTSIDE INDIA- US \$ 50); Vip. NL; (Revised) Regd. No. MHENG/25/RAA43. Price Per Copy ₹ 0.00

Posting Day: **12th of every month**, Posted at **Igatpuri-422403**, Dist. Nashik (M.S.)

DATE OF PRINTING: 8 August, 2025, DATE OF PUBLICATION: 12 August, 2025

If undelivered, please return to:

Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Tel: (02553) 244998, 243553, 244076,
244086, 244144, 244440

Email: vri_admin@vridhamma.org

course booking: info.giri@vridhamma.org

Website: <https://www.vridhamma.org>