

Vipassana Newsletter

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

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Words of Dhamma

Āyu ārogya-sampatti, saggasampattimeva ca;

Tato nibbānasampatti, iminā te samijjhatu.

Dhammavāṇī collection, Dharma kare kalyāṇa-23 VRI

(By the effect of this good deed of mine) May you be blessed with good health, longevity, prosperity, and the blessing of liberation!

Be a Living Example of Dhamma

After learning meditation from Sayagyi U Ba Khin, a number of Goenka family members left Myanmar (Burma) for India for their livelihood.

They settled in Chennai and joined the family company run by the eldest brother, Balkrishna Goenka. Following a phone conversation with Goenkaji, they chose to conduct a self-course and received a letter of support. This call came four months before he arrived in India to teach Vipassana.

This letter was written in February, and it's worth noting that according to the Hindu calendar, both Goenkaji and Mataji were born in this month. In addition, the 14-day Gratitude course is offered in February.

The Letter of Goenkaji

Rangoon. 4th Feb 1969

Dear All,

Practise Vipassana to experience the full benefits of Dhamma.

For those of you who are sitting in meditation when this letter reaches you, allow me to share a few words about Vipassana. With courage, face difficulties that arise in your practice on the path of Dhamma. The impurity of the saṅkhāras does take time to dissolve, but one has to face this process patiently. It can be painful to remove pus from a wound, but the pus has to be taken out.

We objectively experience the impermanence of different sensations arising and passing away in each and every part of the body, from head to feet. By observing this impermanence within, we are with the truth, and this truth is very powerful. Where there is truth, there is wisdom. With wisdom through insight, ignorance is dispelled, and the mind experiences more peace and freedom from suffering as it becomes purer with the practice of Vipassana. Progressively, the mind is fully purified, and then it experiences the ultimate truth of Nibbāna.

To clean the impure mind, our compassionate teacher has given us the soap and water of Vipassana practice. If

we don't work, how can we wash it clean? And the mind will be cleaned in proportion to the efforts we make in practising Vipassana. If the mind is very dirty, then it will take more time to wash; if it is less dirty, it will take less time. The stock of accumulated impurities in the mind varies from person to person, both in quality and quantity. Therefore, comparison with others is futile. The more effort we make in practising Vipassana to remove dirt from the mind, the lighter we will feel. After all, Vipassana is for this only: to remove the heavy load of suffering from the mind.

For success, we should be very alert, aware, attentive, and vigilant every moment. And observe that whatever we experience, its inherent nature is nothing but impermanent. Nothing in this world of sensory perceptions is unchanging, eternal and undying. In fact everything is impermanent, ephemeral and transient. And how can anything impermanent and momentary bring happiness to one? This mind-matter phenomenon – this so-called 'I' – is in a constant state of flux. How unwise and foolish it is to develop attachment to that which is constantly changing! With this experiential wisdom at the level of sensations, we come out of attachment to 'me' and 'mine' and come out of suffering.

There is no self associated with these. In this way, observing impermanence (anicca), suffering (dukkha) and no-self (anatta) at the level of sensations, the Vipassana meditator gradually progresses towards liberation from all suffering. Do not crave results. Doing this will impede your progress in Vipassana. With strong determination, make all proper efforts to purify the mind. And leave the rest to Dhamma! Benefits are derived from every moment spent in Vipassana meditation, both in the present and in the future.

Blessings,

Satya Narayan Goenka

– Excerpted from *The Compiled Letters of S. N. Goenka* published in the *Vipassana Newsletter* of Aug 2014.



A Letter from Goenkaji to Mataji

Bombay: 14th Nov 1970

Dear Illaichi,

May Dhamma Wisdom Burn Bright!

I got your mail dated November 2nd. Due to my busy schedule in the three camps and the absence of my mail-helping assistant, I have been unable to write to you for the past six weeks.

I was pleased to hear that many meditators there came to our home during Diwali (a major Indian festival) and had a meal together. You all must have meditated together in the meditation room on the terrace. Diwali day is significant for that room, as it is the day when Sayagi U Ba Khin held an inaugural meditation there. I hope that you did not feel sad on this day. It is true that I was not home, nor was our daughter-in-law Sushila, so you must have felt somewhat lonely. But the home that pulsates with Dhamma Dhatu can never be lonely. There should be no sadness in such a place. Whether it is in your bedroom, or in the meditation room, or in a cell in the meditation centre, wherever you sit awakening Vipassana, you will feel that I am not far from you.

Upon superficial observation, it seems many a time in life unpleasant things happen as we bear the fruits of a negative karma of some life. But who knows? That same happening may become a matter of our great welfare. Take the example of the headaches, which I suffered from every 15 days and reacted to with anger, making myself miserable and you miserable as well. I used to wonder what bad karma I had accumulated to undergo this unbearable pain and anguish. Suffering was caused not just for me but also for others.

But now I see that the same pain became such a major boon for me and you. And not just for us, but it became a boon for the family and so many others. Now I feel that in some lives, some hugely meritorious kamma was done, and while doing so, there may have been a minor transgression, which resulted in these sufferings, but with them was also great pāramī, which brought this invaluable jewel of Dhamma, this immensely beneficial sacred path.

So also, when six years ago the government took away our businesses and then two years ago they also took our factories, then superficially I did feel that this was very wrong, that a very unwholesome kamma had given fruit. But truly, it was the fruit of a very large and sacred kamma which had arisen, giving us immense opportunity in these six years to earn a massive Dhamma bank balance. We would never have been able to do so if such a thing had not happened.

I got an opportunity to come to India for 3-4 months, and now, for the past 18 months, I have been away from you all. Superficially I feel unhappy, and it must be the same for you; but beneath this pain of ours lurks the happiness of so many. When I think of this, I feel that surely we both have done some hugely meritorious deeds in past lives that such an opportunity came our way.

If you had joined me in India, I would have needed to find a place to live. But now, having few family and business obligations, I am able to travel across the country for Dhamma work. Lord Buddha had said to his Dhamma children, 'Go, for the welfare of many, for the happiness of many, out of compassion, carry the message of Dhamma, teach them, alleviating their suffering so that their hearts find tranquil peace.

I sense that I am also abiding by the Buddha's instruction, and I recognise my own self-centred craving in it. After every camp, Dhamma strength arises, and I find myself feeling strong. Earlier, I did not work so hard from 6 in the morning till 11 late at night, and even if I did, I would feel tired at the end and often feel irritated. But now even after working so hard, after every camp the mind remains calm and peace lingers. I feel happy and content that my time is being spent in meritorious deeds, and the strength that I get from it makes the physical aches and pains irrelevant.

I frequently observe that there is some physical discomfort in these camps, and if you had been with me, you would have undoubtedly aided and supported me. However, the challenges of your travels and stays in such circumstances may have hampered the Dhamma work. Perhaps it was inevitable for me to work alone and develop Dhamma strength in order to plant a small Dhamma seedling in this land. I feel that when the time is ripe, the discomforts that I am now facing will vanish. Then you will be able to walk with me in this Dhamma work. I'm not sure when this will happen, but I don't think it will take too long. Soon, things should start to improve.

Now make use of this time to be with respected Sayagi and Ma Sayama at the meditation centre, gaining Dhamma strength so that when you come to India, then this Dhamma family of yours, which continues to grow, will be inspired by your Dhamma energy. Let the people of this country know how a householder sādḥika walks the path of Dhamma. You will be able to serve as an ideal example, inspiring so many daughters. For this you will need to continue to grow in Dhamma there.

The situation is such that it will not be appropriate for me to return soon to Burma, and you cannot come to India as long as all the family members, along with Babu Bhaiya, remain stuck over there. But this situation is not going to last for years. The tide will turn soon. The government's policies will change, and what obstructs today will dissolve with time, and one will realise that this separation was best for all. Do not let this worry you, as Dhamma weakens with worry. Facing every difficulty with a smile is Dhamma.

I am making every effort to send daughter-in-law Manju and baby Vishakha to meet you in Burma. They are happy and well; Girdhari's health too has improved considerably. Girdhari and Manju both sat the Bombay course part-time. Manju could not complete the course due to Vishakha. Girdhari too had his exams and could not complete the course. But whatever time they devoted to it was beneficial. Earlier they shirked meditation, but now at home, they come and sit with me. Shyam Bihari and

Shiv completed the course. Vasudevi came from Jabalpur, while Radhe and Vimla came from Gudam for the course. Radhe had to leave for work, but Vimla completed the course. They benefitted well. Altogether 50 people joined the course. Such a large camp and so much merit, and you of course share in these merits. Had I not got a life partner who too walks the Dhamma path, then how indeed would I have been able to gain merits from this Dhamma?

And so I say that these days that seem so difficult superficially are in reality the days of huge merits. A massive pāramī of yours has borne fruit, which is powering such an immense Dhamma work. You should keep this pāramī live and keep your mind happy and pleasant. Even tiny unhappiness on your part will weaken my Dhamma strength.

We have together acquired pāramī over innumerable lifetimes, and so I alone cannot bear the fruits of this massive Dhamma pāramī. You remain a part of it. The more you practise sādhana there, awaken Dhamma within, and allow the Ganges of Dhamma to wash over you, the happier and more joyous you remain. To that extent, my Dhamma strength too grows, because along with my Dhamma strength, your meritorious vibrations also work. But when you weaken your Dhamma and feel weak and sad, then your meritorious flow weakens, and I feel that the tender Dhamma sapling in my heart too begins to wilt.

You are my companion of many lifetimes, and you should not allow the Dhamma Ganges within to dry up; it helps keep my Dhamma strength alive and helps keep our pāramī developing and multiplying so that not only does it help in our ultimate welfare but also helps our entire family. In fact, it not only benefits our small family but also this expanding, growing family of Dhamma co-travellers. May the highest well-being spread over the entire world.

Your companion in life,
Satya.



Plans to Translate the Pali Tipitaka

We are pleased to announce that VRI is initiating a programme for the Hindi translation of the Tipitaka. For this, VRI is organising a series of five workshops on ‘Kaccayan Grammar’ from March 2026 to March 2027.

Who can join: (a) Those who have completed at least five 10-day courses and one Satipaṭṭhāna course. (b) Those who have taken training in Pali at an advanced level. (c) Meditators who are interested in offering their Dhamma service in Hindi translation work.

For more details kindly email us at pali@vridhamma.org



A new Vipassana center “Dhamma Kosala” in Orissa

Land has been purchased for another Vipassana Center in Odisha, in the village of Titilagarh, Balangir district, and work has begun. This site holds historical significance. The activities taking place here will bring well-being to many. Any meditator who wishes to cultivate their virtuous qualities can participate in this work.

Details: TITILAGARH VIPASANA CENTRE, Indian Bank, Titilagarh, Account no. 7163712955, IFSC Code IDIB000T598.

For more information, Contact no. 83277 50368, 88959 63112, 79786 30566, 79780 63596, E-mail: info.kosala@vridhamma.org



Auspicious Deaths

1. Shri Mahasukh Mohanlal Khandhar passed away peacefully on 6th January 2026 at the age of 89. He was a sincere Vipassana meditator who gave himself totally to Dhamma and Dhamma seva. Until the very last day of his life, he remained actively involved in Dhamma work. He was scheduled to participate in a meeting when he died. In passing, his face glowed with tranquillity and purity.

He attended his first Vipassana course in December 1980. Progressing on the path of Dhamma, he became an assistant teacher in 1991 and was appointed as a teacher in 1997. He served as centre teacher for the Dhamma Pattana Center from its inception. In 2012 he became the coordinator area teacher of the Mumbai, Thane, Nasik region of Maharashtra and South Africa. In 2012 as well, he donned the mantle of Goenkaji’s personal secretary, a responsibility that saw him handling everything from correspondence with meditators to government communications.

Many students from South Africa who asked for advice were directed by Goenkaji to Khandharji. With his help, gypsy camps began in South Africa, followed by the establishment of a centre there. His guidance proved very beneficial for the spread of Dhamma throughout Africa, with many students subsequently serving as assistant teachers.

When his service was required by Goenkaji, then Khandharji, as if waiting for his call, would be present in a matter of minutes. One of the students had offered him an office in Goenkaji’s residential building, which proved helpful. He was not someone who served with many words. He taught with the way he lived: with humility, with loyalty, with steadfastness and mettā.

His engineering background proved invaluable during the construction of the Global Pagoda. He transformed the “impossible” into reality—an engineer’s intellect dedicated to the service of Dhamma. What others deemed unbuildable, he successfully brought to fruition, ensuring it would continue to serve humanity for many years to come.

His simple lifestyle, his dedication to the practice, and his advice in administrative matters were noteworthy. With unwavering dedication, he was a man worthy of emulation. Although he may no longer walk among us, drawing inspiration from the pages of his life could serve as the finest tribute to him. May his journey along the path of Dhamma continue to be smooth.

2. Shrimati Mohini Devi Saraogi passed away peacefully on 10th Jan 2026 at the age of 85. Based in Chennai, she was the youngest sister of Goenkaji. Becoming an AT in 1996, she not only served meditators on courses but also made a significant contribution, along with her family, to the development and operation of the Dhamma Setu Vipassana Centre, Chennai. As a result of these meritorious deeds, may she continue to grow on the path of Dhamma until she attains Nibbāna – these are the good wishes of the Dhamma family.



Advance Pāli-Hindi residential Course – 2026

Last date of application: 1st April 2026. For course details and registration visit: <https://www.vridhamma.org/Pali-Study-Programs>.



Additional Responsibility

1. Mr. Prashant and Mrs. Vanita Patil, To Serve as Centre Teacher of Dhamma Sugandha, Sangli, Maharashtra
2. Mr. Jayesh Mehta, To Serve as Centre Teacher of Dhamma Madhura, Madurai, Tamil Nadu
3. Mr. Brian Wagner, To serve as Coordinator Area Teacher for South Africa

New Responsibility Teacher

1. Shri Raghunath Kurup, Kerala

SAT

1. Mr. Devendra Goswami, To serve as Centre Teacher for Dhamma Rava, Kutch, Gujarat
2. Dr. Rachana Bharadwaj, Mumbai
3. Mrs. Sushma Nayak, Mumbai
4. Mrs. Snehal Maduskar, Mumbai
5. Mr. Suhas Kamble, Pune
6. Mrs. Shambhavi Karkhanis, Pune
7. Mr. Uttam Kamble, Beed
8. Mrs. Pushpa Kamble, Beed
9. Mr. Sunil Singh Bayas, Beed
10. Mr. Karsan Patel, Aurangabad
11. Mr. Arvind Patil, Aurangabad

12. Shri Ram Avtar Sharma, Ghaziabad
13. Smt. Nirmala Singh, Gurugram, Haryana
14. Miss. Nittaya Saenthawisuk, Thailand

New Appointments Assistant Teachers

1. Mr. Sandeep Mann, Panchkula, Haryana
2. Mrs. Mamata Mishra, bhubaneswar, Odisha
3. Mrs. Sai Madhavi, Myadam, Ranga Reddy, Telangana
4. Mr. Rajul Lineswala, Kolhapur, MS

Children Course Teachers

1. Mrs. Nidhi Parikh, Ahmedabad, Guj
2. Mrs. Nandita Bailung Guwahati
3. Mr. Dinesh Das, burdhaman, WB
4. Mrs. Vanita Patel, Surat, Guj
5. Mrs. Bhumika Limbani, Surat, Guj
6. Dr. Damyanti Prasad, Surat, Guj
7. Mr. Pratik Savaliya, Surat, Guj
8. Mr. Nanikram Binwani, Surat, Guj
9. Mr. Kalpesh Kumar Patel, Mehsana, Guj
10. Mr. Prakash Shroff, Ahemdabad, Guj
11. Mr. Pankaj kumar Bhagat, Patan, Guj

One-Day Mega Courses at Global Vipassana Pagoda, Gorai, Mumbai**1) One-day Mega course on Sunday:**

1. **Sunday, 3rd** May 2026 Buddha Purnima,
2. **Sunday, 26th** July 2026 Ashadha-Pūrṇimā (Dhammacakkappavattana day)
3. **Sunday, 4th** October 2026 Sharada-Pūrṇimā plus Puja Goenkaji's Death Anniversary.
4. **Sunday, 17th** January, 2027 Sayagi U Ba Khin's and Mataji's Demise-day

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

*Śuddha dharama aisā milā, rāga jage nā dveṣa.
Citta nipaṭa nirmala bane, rahe na dukha lavaleśa.*

I received such pure Dhamma; now craving and aversion do not arise. My mind is totally purified, and there is no trace of suffering.

*Brahmadeśa guruvara mile, jīnakā prabala pratāpa.
Jana-jana men jāge dharama, dūra honya bhavatāpa.*

In Burma, I met my revered teacher who awakened the power of Dhamma in everyone and dispelled the misery of the world.

*Sadguru kī sangata milī, jāgā puṇya ananta.
Satya dharma kā patha milā, kare pāpa kā anta.*

I found the company of a true teacher, and infinite virtues awakened. I have found the path of true Dhamma, which puts an end to sin.

*Sadguru kī karuṇā jagī, diyā dharma kā sāra;
Sampradāya ke bojha kā, utarā sira se bhāra.*

The esteemed teacher imparted the essence of Dhamma with compassion in his heart; I was freed from the burden of sectarianism.

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