

Vipassana Newsletter

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

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Words of Dhamma

Na tena hoti dhammaṭṭho, yenatthām sāhasā naye;

Yo ca atthām anatthañca, ubho niccheyya pañḍito.

— Dhammapada -256, Dhammaṭṭhavaggo

One is not established in Dhamma if he makes a decision arbitrarily; a wise person investigates both the good and the bad.

A Letter to Respected Mataji

From Satyanarayan Goenka

Bodh Gaya, 25 January, 1971

Devi Ilayachi,

May Dhamma Wisdom Burn Bright!

Respected Guruji is no more. He has left this body. How blessed you are to have been in his company for nearly 18 months longer than I could, and what's more, you were there during his last moments.

Though he is not far from me even now, we will no longer see him in that body—smiling, teaching meditation, and sending loving metta. Here I was dreaming that here in Bharat a meditation centre will be built in a year or two and that Sayagyi (Gurudev) and Ma Sayama will join us, even though his body was not sturdy enough to sustain the harsh, hard conditions here and to hold the camps, but he could have remained in a meditation centre in a healthy environment somewhere, benefitting so many, giving us strength to travel around teaching Vipassana. But now these dreams are just that, dreams, and this work will have to be carried out by ourselves. A month before he left his body, he gave me permission to, like him, draw nibbāna dhatu, distributing it amongst people.

I did not understand then that, just like a departing father imparts his wealth to his son, or a teacher (guru) imparts all of his knowledge to his dear disciple, this inheritance had been entrusted to me. But now it becomes increasingly clear to me that he did this with a specific, special reason in mind, and having understood its import, I have begun to take this responsibility much more seriously.

How can I ever forget my debt to the teacher who gave me so much? Every father hopes his son will surpass him, and every teacher aspires for his student to succeed him, progressing well and fulfilling his dreams. How much did our Respected Teacher wish that he could travel beyond Burma to show the blessed way of the Buddha to the suffering masses? Through the teacher-disciple tradition, he acquired such profound knowledge of the Buddha that individuals would approach him in tears and depart with smiles.

The teacher's wisdom eased our suffering, and he then granted me permission to help ease the suffering of others. Our duty, our dharma, and now our life's purpose is to grant his final wish.

My co-traveller on this life journey, in every camp I see how 20, 30, 50, or 100 people so unhappy in life, after coming here and purifying their minds, become peaceful and happy. Seeing so many people sitting together meditating with a peaceful mind makes me very happy. I feel I am paying true homage to my Guru, I am repaying my debt to him. I want you to share in this joy of mine, seeing these dhamma sons and daughters coming out of suffering. May your heart also be filled with joy and your life be blessed.

Just as you have been by my side through joy and sorrow in life, I would wish you to be by my side in this highly meritorious work, earning incalculable merits yourself. I am confident that you, with Babu Bhaiya (Goenkaji's elder brother) and the rest of the family, will be able to come to India this year. And once here, you will be able to join me in Dhamma camps. There may, at times, be some discomfort regarding the dining and other facilities in some places, but it will be nothing when compared to the incalculable joy and contentment that you will experience while repaying your Guru's debt by giving Dhamma to people that will make all these inconveniences seem insignificant.

If you ever wish to stay with your children from this life, there will be no restrictions from my side. But whenever you wish to be with these forgotten and as yet unseen children from your many past lives, then I will be happy for you to join me at these camps. By the time you reach India, all arrangements for your stay will be made.

While in Burma, spend as much time as you can with Ma Sayama, strengthening your sādhana. Since, when you come here and join me in camps, you will have to face so many kinds of people. Many times, situations will arise that you will find unpleasant, and if your dharma is not strong, you will become irritated, shaken, or even cry. At other times, it may so happen that these children of yours may touch their forehead to your feet, calling you mother. And if Dhamma is not strong, you will puff up with pride and

dance with joy. All this will be a cause of your misery.

We are here in these camps to alleviate others' sufferings, not multiply our own burden of pain. What's more, he who expands his own bundle of misery cannot alleviate others' sufferings. How can a cripple support another cripple? How can a blind one show the way to another person?

So we will first have to strengthen our Dhamma in order to offer Dhamma service. Make the best use of your time in Rangoon. Sit in our meditation room at home on the upper floor, or at the centre. The more Dhamma strength you gather, the more it will help you when you are here.

I have accepted the final behest of my revered Guruji today and have resolved to devote the rest of my life to fulfilling this responsibility. This resolve of mine can be fulfilled if my Dhamma companion of many lifetimes walks with me in this life too, filling the pots of merits, the pāramīs. It does not mean that I am renouncing my home and becoming a renunciate, a bhikkhu. Our respected teacher too lived his life fully dedicated to serving Dhamma while fulfilling familial responsibilities. Working hard through the day, whatever he earned he gave it to his family. You have no such burden, and you have immersed yourself deeply in the Buddha's pure Dhamma. I know how you love it, how tranquil you feel. That you will never protest against it, of that I have not an iota of doubt. And where there is no protest against or obstruction to Dhamma, how can there be any tension! You will indeed be my support in Dhamma service. We will be able to live a happy dhammic life.

We have lived through the joys and vicissitudes of life together; there is no desire that can still pull us. Sure, you may be eager to see the children grow up and be well settled, and we are going to fulfil that responsibility; we are not turning away from that. We will educate them well, help them settle down and then leave them to their own efforts.

In addition to worldly comforts and education, we have a very precious gem, which is the greatest treasure in our lives. Every parent leaves their financial legacy to their children. We will also pass on this precious gem to our children while we are alive and thus fulfill our responsibility towards them.

However if we were to spend our entire lives, solely caring for the material well being of these children, we will not truly benefit them, nor will we benefit ourselves. The deeper our attachment to these children, the deeper the pain and suffering we will cause—both for ourselves and for them. But if we keep our eyes open and don't succumb to blind attachment, we can, without any doubt, benefit these children.

I wish for our children, regardless of whether they becomes millionaires; regardless of whether they own many factories; regardless of whether they reside in grand houses or drive luxury cars, to be good human beings. May the ocean of humanity always flow in their hearts.

There ought to be honesty, sincerity, and no animalistic propensity to ruin other people's happiness for their own contentment, and no need to violate the rights of others to fulfil their cravings. They should not be foolish and insult others to satisfy their egos, but instead of being happy

when they see someone suffering, they should be filled with compassion. Seeing someone else happy, their hearts should be filled with joy instead of jealousy. Their minds should be filled with love for everyone, without a trace of hatred or animosity. May they be willing to sacrifice their own happiness in the service of others.

If our children and daughters-in-law assimilate this Dhamma inheritance from us, other offspring in our extended family may follow suit, purifying not just this life but also future ones.

In this Dhamma resolution I want your co-operation, your agreement. I am sending a copy of this letter to all the children here in India. You too may ask our sons in Myanmar to read it so that they understand our Dhamma resolution in the right spirit, making efforts to align their lives with Dhamma, strengthening our dhammic resolve, and helping us move forward unobstructed.

They need to realise that there are a lot of people in these camps with names like Radhe, Girdhari, Vimla, and Manju who are hungry for love, who are suffering, who have lost their way. Our children will be happy too if we can just offer them this nectar. Seeing our dhammic lives will inspire them as well. And in this lies their own welfare.

You must understand that we are not running away from our familial responsibilities, but while fulfilling them, we are dedicating our lives primarily to Dhamma service. There will be thorns and hardships on the way; there will be many attractions and many compulsions to draw us away, but notwithstanding, we must fulfil our vow. This must be well understood; then alone you will be able to work with me. Otherwise, if you so desire, you may spend your life in your small enclave of family life; there is no pressure on you.

After the conclusion of the 92-student camp the day after tomorrow, on 28th Jan, I will be sitting for a 10-day self-course. On the 7th of Feb, the day my course ends, I will be feeding bhikkhus in commemoration of our teacher's death anniversary. I know how feeding and donating clothes to bhikkhus gave you such joy, and you would have been so pleased had you been here. Filled with joy, you would have prepared food through the night, and serving the bhikkhu sangha, you would have been so happy. I know you will be carrying this out there (in Burma) too, as there will be Sangha dāna overseen by Ma Sayama and Babu Bhaiya.

I would like you to undertake meditation for a few days, donating its merits in the auspicious name of our Respected Teacher. This will be to your welfare; it will give you peace. It will be good if the children too spend as much time as possible in meditation, strengthening their sīla, paying homage to the teacher in this way.

Your Dhamma Companion
S. N. Goenka



The Fruits of Meditation

By Sayagyi U Ba Khin

The Fruits of Meditation are innumerable. They are embodied in the discourse on the advantages of a samāṇa's life, the Sāmaññaphalasutta (DN 1.2). The very object of becoming a samāṇa or monk is to follow strictly and

diligently the Noble Eightfold Path and not only to enjoy the Fruition (phala) of a Sotāpatti, a Sakadāgāmī, an Anāgāmī and an Arahant, but also to develop many kinds of faculties. Laymen who take to meditation to gain insight into the Ultimate Truth also have to work in the same way, and if their potentials are good, they may also enjoy a share of those fruits and faculties.

Only those who take to meditation with good intentions can be assured of success. With the development of the purity and power of the mind, backed by insight into the Ultimate Truth of nature, one might be able to do a lot of things in the right direction for the benefit of mankind.

The Buddha said, "O monks, develop the power of concentration. One who is developed in the power of concentration sees things in their true perspective."

This is true of a person who is developed in samādhi. It must be all the more so in the case of a person who is developed not only in samādhi but also in paññā (wisdom). It is a common belief that a man whose power of concentration is good and who can secure a perfect balance of mind at will can achieve better results than a person who is not so developed. There are, therefore, definitely many advantages that accrue to a person who undergoes a successful course of training in meditation, whether he be a religious man, an administrator, a politician, a businessman or a student.



The Time is Now

By Sayagyi U Ba Khin

If you like something, there is lobha (craving); if you dislike something, there is dosa (aversion); you live between the two. In order to struggle yourselves free of these, you have to concentrate in the way of the Buddha, and when you know anicca, or when you have samādhi, you are free. But this is quite difficult. The debts of akusala (unwholesome) kamma we have are very large, and because we can't pay them back, we keep turning round in samsāra (round of rebirth).

There is only one time period when it is possible to pay back these debts, and that is when the sāsana (the dispensation of the Buddha and his teaching) shines and a vimutti (deliverance) period comes up. When you can grasp this opportunity, grasp it. If you don't grasp this opportunity, and with life being as short as it is, you may die and not meet with such a chance again. You lost it.

Therefore, you should use this opportunity as much as possible and understand the Dhamma according to your capabilities wherever you are. I want to give you a warning, however: sīla should be the sīla the Buddha taught, samādhi should be the samādhi the Buddha taught and paññā should be the paññā the Buddha taught. Only then can you meditate to understand these three trainings clearly and develop in the Dhamma.

Whoever meditates developing in these three trainings of sīla, samādhi and paññā, understanding clearly their purpose, will in this time of pattipatti (practice of the teaching) and vimutti attain the magga (path) and phala (fruition) states of nibbāna.



Anicca, Dukkha and Anatta

Anicca, dukkha and anatta are the three essential elements in the Buddha's teachings. If you know anicca (impermanence) truly, you know dukkha (unsatisfactoriness) also as a sequel and anatta (no-self) as the ultimate truth. It takes time to understand the three together. Anicca is, of course, the essential factor which must first be experienced and understood by practice. A mere reading of the books on Buddha Dhamma will not be enough for the understanding of true anicca because the experiential aspect will be missing. It is only through experience and understanding of the nature of anicca as an ever-changing process within your very self that you can understand anicca in the way the Buddha would like you to understand it. This understanding of anicca can be developed, as in the days of the Buddha, by persons who have no book-knowledge whatsoever of Buddha Dhamma. To understand anicca, one must follow strictly and diligently the Eightfold Noble Path which is divided into the three steps of sīla, samādhi, and paññā. Sīla or virtuous living is the base for samādhi, that is, control of the mind to one-pointedness.

It is only when samādhi is good that one can develop paññā (wisdom). So, sīla and samādhi are the prerequisites for paññā. By paññā is meant the understanding of anicca, dukkha and anatta through the practice of Vipassanā.

(The Essentials of Buddha-Dhamma in Practice By Sayagyi U Ba Khin -- excerpt)



Tipiṭaka Translation Project

We are pleased to announce that VRI is launching a Tipiṭaka Translation Project (Hindi). To support this initiative, VRI will conduct a series of five integrated residential workshops on Kaccāyana Vyākaraṇa starting from March 2026 and continuing at regular intervals till March 2027.

Eligibility: Following special conditions may be necessary while admitting meditators for these workshops:

Meditation Courses: Meditators must have completed at least 5*10-Days, residential Vipassana meditation courses and 1 Satipaṭṭhānā (as taught by Shri S N Goenka in the tradition of Sayagyi U Ba Khin)

Advanced Pāli: Meditators who have previously trained in Pāli language up to the Advanced Level.

Seva: The meditators must have sincere interest in offering their Dhamma Sevā in the area of Translation of Tipiṭaka in Hindi Language.

Interview: Meditators may be interviewed by the Faculty and his team before confirming admission.

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



Auspicious Deaths

The Senior Assistant Teacher of Fatehpur, UP, Shri Rammangal Singh, passed away peacefully on 16th Dec. 2025. He remained conscious and aware till the end and in meditation. After retiring from his government service in Rajasthan, he returned to his hometown, Fatehpur (UP), and attended his first Vipassana gypsy camp in 2004 and thereafter has given his whole life to the Dhamma. He was appointed as an AT in 2014 and served in many centres. In 2019 he was appointed to assist the centre teacher of Dhamma Lakkhana Vipassana Centre, Lucknow. He was also appointed as a senior assistant teacher. May he continue to ever progress on the Dhamma path.



**New Appointments
Assistant Teachers**

1. Mrs. Seema Botkar, Pune. M.S.
2. Ms. Nehal Shah, Pune, M.S.
3. Mr. Ashok Kumbhar, Kolhapur, M.S.
4. Mr. Ravindra Poddar, Akola, M.S.
5. Mr. Nageswararao Guthula, Visakhapatnam, A.P.
6. Mr. Rama Rao Tenneti, Hyderabad
7. Mr. Sanjay Yerramalla, Hyderabad
8. Mr. Surendra Pradhan, Cuttack
9. Mr. J.V. Varshith Abhimanyu, Karimnagar, Telangana
10. Mrs. Krishnaveni, Chembarambakkam, T. N.
11. Mr. Purushotam Lah, Pali, Rajasthan
12. Mr. Hardip Singh Sangwan, Jind, Haryana
13. Mr. Mohinder Pratap Singh Jamwal, Trikutnagar, J&K

**Children Course
Teachers**

1. Mr. Chandrashekhar Thakur, Panvel, New Mumbai
2. Mr. Arun Gandhi, New Panvel, M.S.
- 3-4. Mr. Balu & Mrs. Archana Lamkhade, New Mumbai, M.S.
5. Mr. Gaurav Meel, Nilje gaon, M.S.
6. Mr. Pravin Gharde, Pune, M. S.
7. Mrs. Rupa Sakhare, Mankapur, M. S.
8. Miss Vaishali Modak, Nagpur, M. S.
9. Mr. Sachin Sangolkar, Nagpur, M. S.
10. Mrs. Manjusha Dhargave, Nagpur, M. S.
11. Mrs. Vidya Tonde, Chandrapur, M. S.
12. Mrs. Jyoti Gaikwad, Chandrapur, M. S.
13. Mrs. Savita Dulpuri, Mohali, Punjab
14. Mrs. Manila Bora, Lucknow, U. P.
15. Mr. Swarn Singh, Lucknow, U. P.
16. Miss Yen Yuk Hung, Kwun Tong

RCCC

1. Mrs. Mahalakshmi Mahadevan, Regional Co-ordinator Children Course Pune

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

- 1) One-day Mega course on Sunday:
 1. Sunday, 18-1-2026, Sayagyi U Ba Khin's and Mataji's Demise-day
 2. Sunday, 3rd May 2026 Buddha Purnima,
 3. Sunday, 26th July 2026 Ashadha-Pūrṇimā (Dhammacakkappavattana day)
 4. Sunday, 4th October 2026 Sharada-Pūrṇimā plus Puja Goenkaji's Death Anniversary.

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

*Parasevā hī puṇya hai, para-pīṭraṇa hī papa;
Puṇya kiye sukha hī mile, pāpa kiye dukha tāpa.*

Serving others is meritorious, harming others is demeritorious. Meritorious deeds always bring happiness, while indulging in acts of demerit brings misery.

*Jaba parahita sevā kare, dharma sumana khila jāya;
Jaba nijahita sevā kare, dharma sumana murajhāya.*

When serving others, the heart is filled with the joy of dhamma. While serving one's own selfish needs, the joy of dhamma fades.

*Binā svārtha sevā kare, aise birale koya;
Yāda rakhen upakāra ko, ve bhī birale hoyā.*

Rare is the one who serves others without selfish motives. Those who remember the kindness of others are also quite rare.

*Bākī sārī jindagī, dharama hetu laga jāya;
Antima kṣaṇa taka dharama kī, sevā hotī jāya.*

May the remainder of life be dedicated to dhamma. May dhamma be served until the last breath.

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