

# Vipassana Newsletter

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

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## Words of Dhamma

*Upayo hi dhammesu upeti vādaṃ,  
Anūpayam kena katham vadeyya;  
Attā nirattā na hi tassa atthi,  
Adhosi so diṭṭhimidheva sabbanti.*  
— Suttanipāṭapāli 793, Duṭṭhaṭṭhakasuttavaṇṇanā

Who is attached still enters into doctrinal debates,  
but one unattached, how could he take sides?  
For him nothing is taken up or put down,  
With all views shaken off, relying on none.

## The Buddha and his Teachings

Come, let us understand the Buddha and his Teachings.

Often the true personality of Lord Buddha gets obscured by the fog of mythological and supernatural interpretations, and so does his beneficial teaching. We should not let this happen; the welfare of all lies in this.

Gotama Buddha was a great historical figure of our country. If we want to find out the truth about him and his teachings, then it is better to take the help of his own words and not the words of someone else. The statements made by others may or may not be accurate, depending on how they are filtered through their own biases. The original words of Lord Buddha have been extinct in our country for about 1500-2000 years. But fortunately, whatever was sent from here to the neighbouring countries, it was preserved there in its pure form. After such a long gap, it has returned to India again. We should take advantage of it. Many facts concerning Lord Buddha and his teachings are clearly revealed from a scientific study of this priceless historical literature of India.

1. Bodhisatta Siddhattha Gotama through the hard work and efforts of many births, accumulated the paramitās, Dhamma virtues, necessary to cross the ocean of existence, and in this last birth became a fully enlightened being, a Buddha. This did not happen by anyone's grace.

2. Gotama Buddha was known as Bhagwan (Pali: Bhagavā), which means Ishwar or Parmatma in today's common language of India. However, it had a quite different connotation in everyday language 2600 years ago. Buddha's literature clearly states,

*"Bhaggarāgoti bhagavā, bhaggadosoti bhagavā, bhaggamohoti bhagavā."*

"One who has destroyed their craving, aversion, and delusion is a Bhagwan."

By attaining this stage, any person can become a Bhagwan.

3. Lord Buddha was not a philosopher, nor did he establish a faith based on philosophical beliefs. When someone asked him what his philosophy was, he said,

*"Diṭṭhigatanti kho, vaccha, apanītametaṃ tathāgatassa.. "*

"Vaccha, the Tathagata's speculative views have been removed..."

He was fully aware of the reality that people are firmly rooted in their philosophical convictions.

*"Tadeva thāmasā parāmāsā abhinivissa voharanti."*

"They hold on to this firmly with attachment."

They become so blind due to attachment that they consider their own beliefs to be true and the beliefs of others to be false.

*"Idameva saccam moghamaññan'ti"*

"This is the truth, everything else is false."

All popular philosophical beliefs are founded on intellectual imaginations or insufficient experiences. As a result, they are detrimental to us since they are not entirely accurate.

*"Atthi me attā'ti vā assa saccato thetato diṭṭhi uppajjati."*

"My soul is and it is true', (on the basis of some imagination relating to body and mind) a philosophical belief arises."

And then owing to the deep attachment to the self, the belief spreads:

*"Ayaṃ attā nicco dhuvo sassato,*

"Atma (soul) is eternal, forever, permanent.

*avipariṇāmadhammo*

With unchanging nature.

*sassatisamaṃ tatheva thassatī'ti."*

Therefore, for life after life, it will remain."

This is what the Lord Buddha says regarding all such philosophical beliefs,

*"Idaṃ vuccati, bhikkhave, diṭṭhigataṃ,*

Oh bhikkhus, this is called a misconception;

*diṭṭhigahanam,* a thicket of views,

*diṭṭhikantāram,* a wasteland of views,

*diṭṭhivisūkam;* the contortion of views,

*diṭṭhivipphanditam,* the vacillation of views,

*diṭṭhisamyojanam.* - it is a bondage, a fetter of views.

A person bound to such beliefs,

*'Na parimuccati dukkhamā'ti vadāmi"*

‘Does not become free of misery,’ I say.”

The Buddha says this with great confidence, and the reason is clear. As long as the feeling of the self, the ego, remains strong, so long as the attachment of “I” and “mine” remains, how indeed can one become free of the ever-rotating wheel of misery? Because of this profound desire to hold on to the existence of the self, one remains bound to such imaginary beliefs. Therefore, this sense of the self keeps one bound to some realm or the other because of a flight of fancy that one holds dear. This is the reason the Buddha said that all these beliefs are dangerous and harmful.

*“Maññitaṃ bhikkhu rogo,* “Oh bhikkhu, belief is a disease, (It keeps one ill for lifetimes.)

*maññitaṃ gaṇḍo,* belief is a boil, (It keeps festering for lifetimes).

*maññitaṃ sallam.* “belief is an arrow.” (It pierces over lifetimes giving pain).

Sects are established on the basis of philosophical beliefs. And sects stuck in such beliefs can be found everywhere. In India of those days we see,

*“Tena kho pana samayena”* In those days  
*sambahulā nānātiṭṭhiyasamaṇabrāhmaṇaparibbājakā.*

There were innumerable and varied sects which belonged to the samaṇa, brāhmaṇa or paribbājakā traditions.

*Sāvattthiyā paṭivasanti,* Living in Savatthi,  
*nānādiṭṭhikā,* they held varied philosophical beliefs,  
*nānākhaṇṭikā,* they held varied views and opinions,  
*nānārucikā,* they had varied tastes and,  
*nānādiṭṭhinissayanissitā.* they were dependent on varied philosophical beliefs.

*Te bhaṇḍanajātā kalahajātā vivādāpannā* They would fight, quarrel, and argue

*aññamaññaṃ* with one another  
*mukhasattīhi vitudantā viharanti.*” and pierce and hurt with verbal spears.”

Such people caught in philosophical beliefs believe the beliefs that they held to be Dhamma, while they have not even seen the truth regarding Dhamma; they have not experienced it. Hence the Buddha said,

*“Te andhā acakkhukā.* They are blind, devoid of eyes of wisdom, and hence

*Te atthaṃ na jānanti anattaṃ na jānanti,* they know neither the meaning nor what is devoid of meaning;

*dhammaṃ na jānanti adhammaṃ na jānanti.* “they know neither dhamma nor non dhamma.”

Thus, neither knowing essence as the essence nor knowing that which is devoid of essence as devoid of essence, and not knowing dhamma as dhamma and non-dhamma as non-dhamma, they go on arguing and fighting endlessly.

How can one who understands Dhamma at the level of experience get entangled in such useless and meaningless philosophical debates?

Lord Buddha had himself experienced the truths of all the worldly and transcendental laws of Dhamma. Hence, he did not live a life of beliefs but lived a life of knowledge. He taught people to know the truth by experiencing it directly. He taught them not to get entangled in confusion by getting attached to something heard or read. Only when a

practitioner experiences it himself will he have a ‘philosophy’ of knowledge, a right philosophy. Otherwise, it will remain a philosophy of mere belief.

One will realize that the entire sensory reality is transient, sorrowful, and not my soul once it is perceived as it is at the level of direct experience. Consequently, both the attachment to it and the sense of identity with it will end. On the basis of equanimity, the feeling of detachment will be strengthened. Buddha did not teach the philosophy of philosophers, but this self-experienced right (samyak) philosophy. For this reason, even if you look for the term “Buddhist philosophy,” you won’t find it anywhere in the entire collection of Buddha’s words.

4. Lord Buddha was not sectarian, nor did he establish a sect. He saw that whether samaṇa, brāhmaṇa, or paribbājakā, all sects are based on beliefs. Therefore, they are obstacles in the spiritual progress of man. They are obstacles in the harmony of society. They cause mutual quarrels and disputes.

5. Lord Buddha was a great scientist. He taught scientific Dhamma based on personal experience. Not sectarian dhamma based on superstitions. He himself divided, disintegrated, and analyzed the truth based on his own experience in a very scientific way and realized the eternal laws of nature. He encouraged others to take the benefit of experiencing these truths for themselves. Thereby, giving right guidance to others.

The eternal law of nature is Dhamma. To implement it in life is to live a life of Dhamma. This Dhamma is universal and timeless; that is, it is eternal, and it will remain forever. It has nothing to do with any sect. Dhamma belongs to everyone. If we remove the misleading nouns like Hindu and Buddha from the combined words like Hindu Dhamma, Buddha Dhamma, etc., then only pure Dhamma will remain. This is the ancient, eternal scientific Dhamma of India, which gets lost from time to time due to philosophical intellectualism and communal dogmatism.

Whoever discovers the truth of this by doing research in a pure scientific way, he propagates it for the welfare of the people with a very compassionate heart. Lord Buddha was such a benevolent teacher of Dhamma. Whatever he taught was called “Dhamma” and not “Buddha Dharma”. Neither the word “Buddha” nor “Buddha Dharma” is found in the entire Buddha’s words. Just as he called his teaching “Dhamma” similarly the followers of that teaching were called Dhammiko, Dhammattho, Dhammiṃ, Dhammachari and Dhammavihari.

6. Lord Buddha called himself a physician, a therapist. He was truly an incomparable psychological healer. Like a skilled physician, he understood the disease, identified the cause of the disease and found a way to remove that cause. To a suffering person he showed the simple and straightforward means to become free from the misery of birth, sickness, old age, and death. The misery of getting what one does not want or not getting what one wants. By practicing it, anyone can become free of suffering, whether they call themselves a Hindu or a Buddha, whether they call themselves a Brahmin or an Shudra, whether they call themselves an Indian or an Englishman, whether they call themselves a believer in a soul or a non-believer, or whether they call themselves a believer in God or an agnostic. The universal natural Sanātan Dharma without sectarianism does not discriminate against anyone. Only one who follows it becomes free from sorrow by realizing the natural truths. The more one adopts it, the more one becomes free from sorrow.

That great physician called this process of liberation from becoming Vipassana. Vipassana means to see in a special way, not with an attitude of identification, but of observing dispassionately, with equanimity. The truth that is manifesting within one's three-and-a-half-span body, is to be seen as it is, without applying the color of any philosophical belief or sectarian superstition to it.

To practice this discipline, one is taught to practice concentrating the mind by observing the flow of natural breath while abstaining from physical and verbal misconduct. Subsequently, by awakening one's wisdom, that is, by awakening one's direct knowledge, one is taught one to observe the truth within oneself.

When a person starts practicing Vipassana, which awakens wisdom based on the foundation of sila (moral conduct) and samādhi (mastery over the mind), then very soon one starts to understand within oneself the whole world of mind and body or in the language of those days, nāma and rūpa. The internal tug-of-war between these two starts becoming clear. It becomes clear how both influence each other and keep getting influenced by each other.

While observing the disturbance that starts at the mind and body level when the six sense organs—eyes, nose, ears, tongue, skin (touch), and mind—come in contact with their respective objects, the meditator reaches the stage where he becomes capable of understanding, the nature of the mind very clearly. He sees how strong the tendency is to react with craving upon feeling a pleasant sensation and to react with aversion upon feeling an unpleasant sensation. He notices how firm this grip of attachment is. And how perilous!

Due to this tendency, one looks for pleasant sensations and then desires to hold on to them, while one also tries to keep unpleasant sensations from arising, and if they do, one tries to be rid of them immediately. Thus, the attachment towards craving and aversion remains strong, and on this basis, not only do other innumerable defilements arise, but they go on multiplying. The arising of these defilements in the mind is painful, but even worse is the fact that they keep on multiplying.

This is an immutable law of nature, applicable to one and all. Whether one calls oneself a Hindu or a Buddha, nature does not differentiate. Someone who gives rise to defilements in their mind becomes restless and miserable. This is a universal malady. In order to rid oneself of it, one does not need to get initiated in some sect, nor does one need to blindly accept some philosophical ideology. One also does not need to regard someone as high or low based on his caste, gotra, or class. Just as the malady is universal, so does the treatment also needs to be universal.

This alone is Buddha's teaching. Any person who learns to observe the truth within oneself with equanimity will be able to stop the growth and multiplication of defilements. And as one moves forward, he or she will be able to stop even generating the defilements. Then the old stock of defilements will begin to rise to the surface and dissolve. As the journey continues, one reaches the state where “*Khinam puranam, nava natthi sambhavam.*” The old (stock) is finished, new ones are not being generated.

Experiencing the entire transitory, ever-changing field within, such a person goes beyond it into that eternal, forever unchanging realm, experiencing that eternal, permanent, indestructible ultimate truth, that one may call Nibbāna, Mukti,

or Moksha. Such a person becomes completely free from the cycle of birth and death. That is to say, he or she becomes totally free from suffering.

The Buddha's practical teaching should not be accepted or rejected on the basis of belief in any one tradition. It should be practiced and at the same time one should keep checking whether the mental defilements are reducing or not by this practice. Accept only that much as you get direct benefit from this practice.

This was the Dhamma teaching of that great scientific Dhamma teacher, and on the strength of that same scientific teaching, ancient India was respected as the world teacher. Even today anyone, anywhere in the world, who puts this teaching into practice can experience its direct benefit. They do not need to get bound up in any sect, nor do they need to develop attachment to any philosophical belief. Whatever truth has emerged from experience, accept it as the natural Sanatan Dharma and keep moving forward on the scientific path of liberation.

As a meditator progresses on the path of pure Dhamma, one starts finding the division of society on the basis of sects, castes, varnas, gotras, and regions useless, meaningless, and harmful. One starts understanding that everyone has the same disease. He who is filled with mental defilements is said to be suffering from a disease, while he who is cleansed of defilements is free of mental ailments. Where is the question of sectarianism, or philosophical ideology, or class and caste divisions here? Indeed, of what purpose are the rites and rituals and dress codes here? This is a simple scientific matter, it should be seen in this way. It should be accepted in this way. It should be experienced in this way.

Only if we do this, we will be able to understand Buddha and his teachings in the correct perspective, otherwise we will harm ourselves as well as others in the arena of debates. Let us avoid this harm and understand Lord Buddha, understand Lord Buddha's teachings and achieve our welfare by adopting them!

Kalyāṇa-mitta

Satya Narayana Goenka

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## Auspicious Deaths

1. Dr. Khin Maun Aye, Vipassana Teacher from Myanmar (Burma), passed away peacefully on 13th June at 12.12 pm in England at the home of his daughter and son-in-law, holding the hand of his wife while surrounded by his children.

He learned about Vipassana and attended a Vipassana course in 1990. His wife, who is also an Acharya, and he completed 20, 30, 45, and 60-day courses because he found meditation to be so beneficial that he dedicated his entire life to it.

In 1994, he was appointed assistant teacher under Goenkaji's guidance and teacher in 1999. Until 2019, he helped build and operate Vipassana centers in Burma, serving as a regional coordinator teacher, thereby contributing to the welfare of many people. The Dhamma family wishes him well for his progressive progress on the path of Dhamma.

2. Shri Chandrashekhar Dahivele from Maharashtra passed away on 8th June, 2025, peacefully at home. Dahiveleji was very dedicated, and his commitment to spreading Gururji's mission was truly remarkable, especially in the Marathwada region. His efforts to bring Dhamma to Naxalite areas had a particular impact. He also served with great devotion as a center teacher at the Dhamma Niranjana Center in Nanded. May he be free from suffering and achieve the ultimate peace of Nibbana.

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### Additional Responsibility

1. Dr. Sangram Jondhale, To Serve as Centre Teacher of Dhamma Niranjana, Nanded
2. Mrs. Ambika Shrestha, To assist the Centre Teacher in serving Dhamma Birata, Nepal
3. Mr. Baburam Sharma Paudel, To assist the Centre Teacher in serving Dhamma Sisa, Nepal
4. Mr. Shyam Krishna Maharjan, To assist the Centre Teacher in serving Dhamma Citavana, Nepal
5. Ms. Homa Thakali, To assist the Centre Teacher in serving Dhamma Gāra, Nepal

### New Responsibility Teacher

1. Mr. Gyan Darshan & Mrs. Sarmishtha Udas, To serve as Centre Teacher of Dhammasaya, Kathmandu, Nepal

### SATs

1. Mr. Dhendup Lama, Sikkim
2. Mr. Tikaram Adhikari, To assist the Centre Teacher in serving Dhamma Citavana, Nepal
3. Mr. Hera Bahadur Barahi, Nepal
4. Mr. Jit Bahadur Gurung, Nepal

### New Appointments Assistant Teachers

1. Mrs. Asha Patel, Mumbai
2. Mr. Hanumant Bhogle, Mumbai
3. Mr. Tulsidas Gadpale, Nagpur, M.S.
4. Ms. Rachna Vaghela, Rajkot, Guj
5. Mr. Nand Kishor Pandit, Tinsukia, Assam
6. Ms. Sangeeta Manandhar, Nepal
7. Mrs. Laxmi Dangol, Nepal
8. Ms. Saipin. Puengprakumkrong, Thailand
9. Mrs. Hilde Johnson, Canada

### CCTs

1. Mr. Rajesh Telgaonkar, Solapur, M.S.
2. Mrs. Sunita, Telgaonkar, Solapur, M.S.
3. Mrs. Riddhi Gala, Mumbai
4. Mrs. Krishnaben (Rambhinen) Vagh, Ahmedabad, Guj
5. Mr. Anuj Kothari, Indore, M.P.
6. Mrs. Hemangini Jain, Indore, M.P.
7. Mr. Sanjay Barethiya, Indore, M.P.
8. Mr. Baudh Sharan, Hardoi, U.P.
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10. Mr. Sandeep Sarkar, Panipat, HR.
11. Mr. Awal Ahamed Khondakar, Hooghly, W.B.
12. Mr. Mukesh Parekh, Kolkata, W.B.
13. Mrs. Rama Mandal, Kolkata, W.B.
14. Mr. Eric Ros, France
15. Mrs. Danine Ros, France

### 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 Sayagi 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](mailto: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](mailto:info.dhammalaya@globalpagoda.org) or [info@globalpagoda.org](mailto:info@globalpagoda.org)

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## DHAMMA DOHAS

*Darśana-mata kī mānyatā, bina anubhava, bina jñāna;  
Ḍūba aṃdha-viśvāsa meṃ, kare hāni hī hāni.*

By believing in philosophies without experience or wisdom; Embracing blind faith one's downfall is assured.

*Sunī-sunāyī bāta se, hai kitanā cipakāva;  
Nija anubhava nija jñāna bina, tūṭe nahīṇ lagāva.*

There is so much attachment to hearsay. But without personal experience and experiential wisdom, this attachment does not dissolve.

*Mata-matāṃtarom se bane, saṃpradāya balavāna;  
Saṃpradāya meṃ ulajha kara, khoya dharama kā jñāna.*

Sects gain potency with ideas, opinions and debates; The one wrapped in sectarianism loses the wisdom of Dharma.

*Choṛa satya kī bhūmi ko, uṛe kalpanākāśa;  
Laṛe dharama ke nāma para, kare dharama kā nāśa.*

Leaving the ground of truth, they fly in the sky of imagination; Fighting in the name of Dharma, they destroy Dharma.

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Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

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

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