

Vipassana Newsletter

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

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Words of Dhamma

*Na tāvatā dhammadharo, yāvatā bahu bhāsati;
Yo ca appampi sutvāna, dhammaṃ kāyena passati;
Sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.*

Dhammapadapāli- 259, Dhammaṭṭhavaggo.

One is not an upholder of Dhamma because he speaks much. He who, after hearing a little Dhamma, realizes its truth directly and is not heedless of it, truly upholds the Dhamma.

Guru Pūrṇimā (Āṣāḍha)

(The First Full Moon Day of the Rainy Season)

When Sayagyi U Ba Khin passed away on 18th Jan 1971, at that time, Resp. Goenkaji was conducting a course in the Burmese monastery in Bodh Gaya (Bihar). It was the second day of the 27th camp. Goenkaji then decided to organise a Sangha Dana on a large scale in gratitude to Sayagyi when the course ended. And upon his return to Bombay (Mumbai), he established the 'Sayagyi U Ba Khn Memorial Trust'. Its goal was to establish Vipassana centres to benefit as many seekers as possible and to publish a newsletter whereby the meditators could be informed about upcoming Vipassana courses as well as to publish inspirational articles for their benefit. After fulfilling all the required legal regulations, the first monthly "Vipassana" Hindi newsletter came out as a circular on 7th July, 1971 (for the first six months, the newsletter was printed using a hand-operated cyclostyl stencil). Then the first 12 newsletters came out as the 1st collected volume in memoriam.

This first address and the article are being brought out once again for the benefit of new sadhakas. —Ed.

Mere Birth does not Determine Status

My Dear Seekers!

Watch! The light of truth, of Dhamma, begins to spread. The time to end the darkness of impurity is near.

Come! Let us benefit from this sacred moment of Dhamma and light up the light of Dhamma within. Let us dissolve all darkness, the negativity that lingers within.

The craving that nestles deep within our subconscious, the hatred, the blind attachment, and the dullness that lingers—let us remove these. Indeed, the cravings, the aversions, and the ignorance are the very darkness of impurities. To remove these is to light up the light of Dhamma. It is our great merit of the past that we got such a straightforward path to purify ourselves from deep within and adopt the purity of truth and Dhamma. Come! Let us benefit from this opportunity to the fullest.

It is absolutely unnecessary to address ourselves as 'Buddha' or 'Buddhists' in order to walk this path. Whether we call ourselves Buddha or not, if we adopt the straight and simple way of that Most Compassionate One and remove the craving, aversion, and ignorance from deep within, then most certainly it is to our benefit; it is to our welfare. Whatever name we may call ourselves by, it matters not. We are the true followers of the true and honest path; we are the true wayfarers of dukkha

nirodhagamini pratipada, the way out of suffering, and indeed we are the true recipients who find release from misery.

In the absence of true Dhamma, we have created walls where we label all as high or low, thus creating barriers. True Dhamma breaks these walls, removing divisions and creating a humane society on the basis of such unity, where there is no difference in one's status based on birth.

Indeed, if there is a difference, it is based on who is wiser, more established in his samadhi, and stronger morally. However, this is also not fixed in stone, is not predicated on an outside standard, and is not customarily accepted as the standard.

Each person has the capacity to grow in sila and, with his best efforts, stay away from physical and verbal negativities, mastering his mind by putting in efforts, disciplining it, and releasing inner impurities of craving, aversion, and blind ignorance by developing panna, or wisdom. Those who are not equal have the full right and every facility to attain equality.

A person who becomes fully established in virtue, concentration, and wisdom naturally becomes suffused with the sublime qualities of loving-kindness and compassion.

Ill will, pride, hatred, fear, and cowardice cannot survive in such a person. He neither boasts of his caste and creed or the pride of wealth nor is he filled with the inferiority complex of lack of wealth.

A person may be born in any caste or sect; he may be rich or poor, a scholar or an illiterate. If he is filled with sila, samadhi, and panna, then he is certainly a complete human being, and as such, he is a great, evolved being.

Come! Let us measure ourselves with this true yardstick of human-ness, continue to practice, and whenever we view any shortcoming in our sila, samadhi, or panna, then let us increase our efforts to bridge the gap. Thus, may we fulfill our true and highest well-being!

Discontent is all-pervading. Discontent gives birth to a negative mind. Hatred is incorporated in negative minds, which in turn give birth to enmity. Enmity gives rise to wars, which in turn give rise to enemies; and this in turn gives rise to wars. Thus, the wheel of unwholesomeness continues. Why does this happen? Because the mind is not equanimous, not disciplined. — Sayagyi U Ba Khin ❀❀

The Wheel of Dhamma

Today is the day when the Wheel of Dhamma began to rotate. Today is the day when the Lord Buddha, the Initiator of the Way of Vipassana, rotated the Dhamma Wheel for the very first time. This was His very first Dhamma sermon after attaining full enlightenment, becoming Sammā Sambuddha. To the many people misled by the countless false paths claiming to represent Dhamma, this great master, who had achieved enlightenment, illuminated the true Dhamma for those ensnared in the cycle of becoming. Hence, it was called Dhamma Cakka Pavattana—Rotating the Wheel of Dhamma. He brought forth the true form of pure Dhamma—sila, samādhi, and paññā.

Lost in blind faith, we often mistake things unrelated to dharma for dharma itself. Its true form is lost. When we do not realize the essence of Dhamma, then we take the outer shell as Dhamma. Stuck to these outer shells, enmeshed in them, we feel ourselves to be very dhammic, whereas we may have neither sila nor samādhi to help us focus and discipline our minds, nor do we have paññā to purify our minds. Considering the shell as dhamma, we, in our ignorance, keep getting crushed by the cycle of becoming. The towering figure of the Buddha guides us in finding a path out of this world of suffering.

This was the Samyak Sambodhi of Lord Buddha: he realized the truth about suffering, its causes, the liberation from it, and the path leading to that liberation. Not only did He know these four Noble Truths, but He also contemplated them. Not stopping there, He applied it in practice, fully coming out of the misery and realizing Nibbāna—the state where there is no suffering, no misery.

If we merely contemplate the principles of that state of existence, then we cannot truly benefit from it. Simply knowing and understanding that a sweet dish is sweet does not equate to actually tasting it. For that we have to put the sweets on our tongue. Just knowing that milk is nutritious does not make our body strong. We have to drink milk for that.

Knowing and comprehending are the initial steps toward our sacred welfare, but the knowledge is useless if we stop there and do not put these teachings into practice. Then it remains a mere mental exercise, an intellectual entertainment.

We spend our entire lives in mental gymnastics of religious and philosophical ideas, debates, arguments, and the finer points of grammar, long-winded explanations of a topic, listening, reading, writing, and talking about them. And, to our misfortune, we consider it a life achievement.

We receive a peculiar sense of satisfaction in meeting our religious curiosity and then are able to convey those intellectual gains in some creative, lengthy poetic fashion. We view this fulfilment as the ultimate purpose of life. How easy we can become ensnared in this golden net! We then wear this bond as a jewel, taking pride in it.

It is likewise not a bondage to fully comprehend and know the secrets of the Dhamma, but to be just content with it is a bondage that is very hard to break. That is why the Buddha emphasised it in His first sermon, saying, "I have not only known and understood the essence of Dhamma, but also, having practised its practical aspect, I have tasted Nibbāna, coming out of the sufferings totally."

"I have declared that I have become the Fully Enlightened, Incomparable One and have attained the state of Total Enlightenment only after learning, comprehending, and applying these Four Noble Truths in three ways, i.e., knowing these Four Noble Truths as they are, in twelve ways, and getting fully purified."

This is the secret of the Dhamma Cakka Pavattana Sutta, the discourse of rotating the Wheel of Dhamma, that we do not become content by knowing the ultimate truths merely at an intellectual level but that we gain the benefit by knowing this knowledge of purifying the mind at a practical, experiential level.

What indeed is this bhāvanāmayā (experiential) paññā?

Paññā is of three kinds. The first is, that which is heard or read about. The second is that which is deepened by thinking and contemplation. And third is the experiential paññā or wisdom, where the knowledge is achieved through one's own practice and experience. It is certainly true that the first two kinds of knowledge are not useless; since how can we put the knowledge in practice without first understanding it well. But the true welfare lies in this third kind of paññā which eradicates our deep seated cravings and aversion, blind attachments, jealousies, pride, fear, restlessness and other impurities, purifying the mind, bringing us face to face with the state free of suffering. This practical aspect of Dhamma is the true harbinger of our welfare. Without achieving it there is no freedom from suffering.

Classical intellectual knowledge in Pali was called pariyatti dhamma. It is also beneficial to an extent as it inspires us to move forward on patipatti dhamma, that is, towards its practical, applied aspect. But this practical aspect, the patipatti dhamma leads us to pativedhan dhamma, the final goal of Nibbāna, taking us out of the misery. Without this patipatti dhamma, the link between pariyatti and pativedhan dhamma do not connect.

Merely with pariyatti, that is knowing dhamma the traditional intellectual way a person does not arrive to pativedhan dhamma, that is he does not gain emancipation. It is this connecting link, the practical side of patipatti that is the unavoidable link to attain our aim.

What is this patipatti dhamma? This eightfold way of dhamma is what the Buddha called dukkha-nirodha-gaṇiṇi paṭipadā—the way out of suffering. To walk on this patipada is the patipatti dhamma.

This Noble Eightfold Way of right understanding, right thought, right speech, right action, right livelihood, right effort, right awareness, and right concentration integrates fully with sila, samādhi, and paññā. It is thoroughly practical. How can we become its wayfarer without practicing moral conduct, mastery over the mind, and wisdom, insight? However much we may discuss and talk about this sacred path, know it and understand it, but till we do not take even one step, how indeed can our minds be purified? How can our sufferings end?

Lord Buddha possessed a quality: he was not only knowledgeable but also ethical. And it was this very fullness of conduct that transformed him from a Bodhisatta into the Fully Enlightened One. It was this very way of 'as he speaks, so he acts' that made him Tathagata, revered by the world. His entire life was lived as per His teachings. He first walked the path, then taught others the natural and direct way of Vipassana.

When discussing the Dhamma teachings of the first Vipassana teacher, we are inevitably drawn to the 2500-year legacy of teachers who preserved this practical part of the Dhamma for future generations by leading lives filled with Dhamma practice. Sayagyi U Ba Khin, a shining star of this vibrant Dhamma practice, is our most revered teacher in this long, holy, and unbroken heritage of educators. With sincere appreciation and respect for this holy legacy of the Teachers from the Buddha to Sayagyi U Ba Khin, may we uphold the tradition of students deserving of their glory.

On the day of Guru Purnima, this is the true homage, true

reverence towards all the Teachers.

Kalyan Mitta,
S. N. Goenka

(*'Vipassana': Buddha Year 2515, Dated – 07.07.1971, Year 1, Vol 1*)

I am but a student of the applied Dhamma as given by the Buddha and am also a researcher. I am researching the truth regarding the nature of the powers rising from this Path.
– Sayagyi U Ba Khin

Mongolia Prison Course Report June 2026

In 2014, then Justice Minister D. Dorligjav, who was a Vipassana student, approached us to start prison courses.

Before starting courses in prisons, we asked the prison authority of Mongolia:

1) To send prison officials to participate in a 10-day Vipassana course at our centre.

2) To provide vegetarian food for inmates using the menu of our centres.

3) To facilitate daily morning and evening group sittings for inmates when they completed the 10-day course.

All the above terms were agreed upon, and by 2014, August, the course had started in Prison No. 415 with 45 inmates.

After the course, daily morning and evening meditations were included in the daily routine of these 45 inmates, and good effects of Vipassana were apparent, and the study also proved it, and next year the warden of this prison invited us to have a second course.

Seeing good results of Vipassana in 2015, the Prison Authority of Mongolia signed with us a 5-year plan to have, per year, 5 courses in 5 maximum-security prisons of Mongolia, and the number of inmates increased from 50 to 169 and then to 210 and then to 233.

By the end of the 5-year program in 2021, about 2000 inmates had participated in 10-day Vipassana courses.

When the Corona pandemic hit Mongolia, we had to stop the courses in prisons, and at the same time, a second center was established in the capital city, Ulaanbaatar, and we became quite busy due to a shortage of teachers, so we had to stop the prison courses.

But in 2026, the prison authority again approached us to start prison courses, and between April 20 and May 1, we organized a 10-day course in Prison No. 427 of Gobisumber state, where 76 inmates participated and completed it successfully.

Between 3 May and 14 May 2026, simultaneous parallel courses were organized in Prison No. 415 Maanit, with 96 inmates participating, and in Prison No. 427 of Baganuur, 143 inmates participated, of whom 6 Chinese inmates also joined using Mandarin Chinese discourses & instructions, and one of the Dhamma workers who came to serve had good knowledge of the Chinese language, which helped, and all 143 inmates, including the 6 Chinese, completed the course successfully.

The total number of inmates who participated reached 315 this year, and we plan to organize more courses in Oct 2026.

Wardens of the above prisons have invited us to come to their prisons next year.

Starting next year, we plan to organize 5 courses yearly in 5 maximum security prisons of Mongolia, as the Prison Authority

Additional Responsibility

1. Mr. Prashant Patil, To Serve as Centre Teacher of Dhamma Sugandha, Sangli, MS
2. Mr. Hiranjan Rajput, To Serve as Centre Teacher of Dhamma Pabhas, Nandurbar, MS
3. Mr. Tatyasaheb Patil, To Serve as Centre Teacher of Dhammalaya, Kolhapur, MS
- 4-5. Mr. Gautam & Mrs Pragna Goswami, To Serve as Centre Teacher of Dhamma Sindhu, Kutch, Gujarat
6. Mr. Manoj Gandhi, To Serve as Centre Teacher of Dhamma Songadh, Guj
7. Mr. Mohan Ramchandran, To Serve as Centre Teacher of Dhamma Kanchi, TN.
8. Mr. Aditya Sejal, To assist the Centre Teacher of Dhamma Kanheri, Goregaon, Mumbai, MS
9. Dr. Virabhai Kataria, To assist the Centre Teacher of Dhamma Jalasaya, Mahuva, Guj
- 10-11. Dr. Kishor & Dr. Alpa Lakhani, To assist the Centre Teacher of Dhamma Junagadh, Junagadh, Guj
- 12-13. Mr. Shankar & Mrs. Ieeta Hazarika, To assist the Centre Teacher of Dhamma Assam, Assam
19. Mr. Suryanarayan Reddy, Kurnool, AP
20. Mrs. Mein Chou Seow, Singapore
21. Mr. Narendra Gupta, Canada
22. Mr. Tint Lwin, Myanmar
23. Mr. Tun Tun Khaing, Myanmar
24. Ms. Soe Phint, Myanmar
25. Ms. Than Aye, Myanmar
26. Ms. Win Win Myint, Myanmar
27. Mr. Aung Naing Lay, Myanmar
28. Mrs. Nyo Tin, Myanmar
29. Mr. Chandra Kumar, Myanmar
30. Mr. Thet Tin Sein, Myanmar
31. Ms. Daw Khin Htwe Myanmar
32. Mr. Maung Hlaing, Myanmar
33. Mrs. Yee Yee, Myanmar
34. Mr. Kyaw Mya, Myanmar
35. Ms. Than Than Nwe, Myanmar
36. Mr. Zaw Tun, Myanmar
37. Mr. Mahn Maung, Myanmar
38. Mr. Sein Win, Myanmar
39. Mr. Khin Maung Win, Myanmar
40. Mr. Sai Cho, Myanmar

New Responsibility Teacher

1. Mrs. Induben Shah, Mumbai
2. Mrs. Rema Nair, Mumbai

SAT

1. Mrs. Madhu Mehta, Mumbai
- 2-3. Mr. Bharat & Mrs. Sonal Adhia, Mumbai
4. Mrs. Shakuntala Sheth, Mumbai,
5. Mr. Umesh Deshpande, Thane
6. Mrs. Shilpa Mehta, Pune
- 7-8. Mr. Narendra & Mrs. Vaishali Hengade, Pune
9. Mr. Shailesh Malpani, Pune
10. Mr. Jitendra Mulay, Pune
11. Mr. Rajendra Gaikwad, Pune
12. Mr. Venkatsubramani B, Chennai,
- 13.14. Mr. Chandrasekhar & Mrs. Sandhya Kotadia, Chennai, TN
15. Mr. Jayesh Mehta, Chennai, TN
16. Mr. Vinaya Somvanshi, Jaipur, Raj.

New Appointments Assistant Teachers

1. Mr. Victor Cordeiro, Mumbai, MS
2. Mr. Shivaji Chafekarande, Pune
3. Mr. Harshad Vengurlekar, Pune
4. Ms. Komal Mane, Sangli, MS.
5. Mr. Mahavir Patil, Kolhapur, MS
6. Mr. Suresh Bhujade, Nagpur, MS
7. Mrs. Deviyani Ramanuj, Ahmedabad,
8. Mr. Manoj Kumar Raval, Surendranagar, Guj
9. Mrs. Indra surana, Bikaner, Raj
- 10-11. Mr. Ashvani & Mrs. Deepa Mehta, New Delhi
12. Mrs. Seema Malhotra, Amritsar, PB
13. Mr. Jai Kishan, Hyderabad, TG
14. Mrs. Nagamani Singireddy, Hyderabad,
15. Mr. Pazhani Raja Thangakkan, Chennai,
16. Mr. Ravikanth, Nagulapalli, Secunderabad, Telangana
17. Mr. Ananth Srinivasan, Coimbatore, TN
18. Mr. Raghunatha Pillai K.C., Trivendrum, Kerala

Children Course Teachers

1. Mr. Sumit Dubey, Kalyan-E, (Mumbai) MS
2. Mrs. Alka Pawar, Latur, MS
3. Mrs. Shamala Yelale, Latur, Ms
4. Mr. Anil Pachhade, Beed, MS
5. Mrs. Puja Bahure, Sambhajinagar, MS
6. Dr. Jaya Ramteke, Sambhajinagar, MS
7. Mr. Uttam Shinde, Beed, Ms
8. Mr. Haribhau Salve, Beed, MS
9. Mr. Bhagwan Khetri, Beed, MS
10. Dr. Sarang Kulkarni, Beed, MS
11. Mrs. Vaishali Mule, Ahmedpur, MS
12. Mr. Balram Patidar, Indore, MP
13. Mrs. Urmila Ubhare, Betul, Mp
14. Mr. Kaushal Sahu, Rajnandgaon, CG
15. Mrs. Somin Sahu, Rajnandgaon, CG
16. Ms. Kiran Sonwani, Bilaspur, CG
17. Mrs. Lalita Anant, Bilaspur, CG
18. Mr. Neelam Kumar Gangele, Raipur, CG
19. Mr. Abhijeet S, Raipur, CG
20. Mrs. Gajendra Singh Koshale, Raipur, CG
21. Mr. Deepesh Agrawal, Raipur, CG
22. Mr. S Suresh Rao, Durg, CG
23. Mrs. Sandhya Rao, Durg, CG
24. Mrs. Babita Makhija, Durg, CG
25. Mrs. Rekha Jain, Hapur, UP
26. Mrs. Kanta Devi, Haridwar, UK
27. Mr. Sushanth Gupta, Kottakuppam, PY
28. Mrs. Rituparna Mullick, Kottakuppam, PY
29. Mr. Muruganandam P, Chennai, TN
30. Mr. Guru Ragavendiran, Tirupur, TN
31. Mrs. Asha K. N., Kerala
32. Ms. Roopalalitha Surendran, pollachi, TN
33. MS. Jiayi ZHU (Angel), China
34. Mr. Stefano De Luca, Italy
35. Ms Jenna Moore, UK

RCCC

1. Mrs. Preeti Pai Bakre, Regional coordinator children courses Igatpuri, MS
2. Ms. Preeti Jolapara, Regional coordinator children courses Kutch, Guj

of Mongolia signed a contract with us in this regard.
The Dhamma given to us by our Dhamma father reaches every corner and every part of society, bringing happiness to all.
With metta,
Shirendev Dorlig,
CT Dhamma Mahana, Mongolia

Dhammic Deaths

1. Vipassana Teacher Shri Vishwambhar S. Dahat from Nagpur (Vidarbha Area) breathed his last peacefully on 29th May, 1926 at about 1:40 am at home at the ripe age of 80 years. He was instrumental in the spread of Dhamma in Vidarbha Region. He was calm and composed and was continuously meditating till his last breath. May he be happy, peaceful, and liberated.

2. Acarya Sutthi Chayodom, age 84, passed away peacefully at her residence in Bangkok on Friday, June 12, 2026. She was appointed as an assistant teacher with her husband Nirand in 1995 and then also served as a center teacher and area teacher. She was a kind and energetic person who served Goenkaji with his Dhamma mission in Thailand for over 30 years. In her later years, frail health forced her to withdraw from teaching and serving. May the merit gained in her lifetime of Dhamma service keep illuminating her way. May she be happy, peaceful, and liberated.

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

1) One-day Mega course on Sunday:

1. **Sunday, 26th** July 2026, Ashadha-Pūrṇimā (Dhammacakkappavattana day)
2. **Sunday, 4th** October 2026, Sharada-Pūrṇimā plus Pujya Goenkaji's Death Anniversary.
3. **Sunday, 17th** January, 2027 Sayagyi 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>; **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

*Dharma deśanā sahaja hai, baṛā sarala vyāpāra;
Para calanā to kaṭhina hai, jyom khāmḍe kī dhāra.*

Giving Dhamma discourses might appear simple. But to walk on the Dhamma path is challenging, akin to walking on a razor's edge.

*Dharma-dharma to saba kahem, dharma na samajhe koya;
Nirmala mana kā ācaraṇa, dharma satya hai soya.*

Everyone talks about dhamma, but no one understands it; Practising purity of mind—this is true Dhamma.

*Nirmala-nirmala saba kahem, para samajhe nā koya;
Rāga dveṣa aura moha se, chūṭe nirmala hoyā.*

Everyone talks about purification, but few understand it; One who is free from craving, aversion, and ignorance is truly pure.

*Dharma viharī hai vahī, śīlavarṇta jo hoyā;
Kāyā, vāñī, citta ke, śīla na khaṇḍita hoṃya.*

Those who practice moral conduct dwell in Dhamma; Their actions—of body, speech, and mind—remain pure.

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