

# Vipassana Newsletter

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

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## Words of Dhamma

*Mettāvihārī yo bhikkhu, pasanno buddhasāsane;  
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.*

*Dhammapadapāli-368, Bhikkhuvaggo*

The bhikkhu who abides in loving-kindness, who is pleased with the Buddha's Teaching, attains to that state of peace and happiness, the stilling of conditioned things.

## The Sweetness of Dhamma

*Annual Conference, Dhammagiri, January 9, 1997, Opening Address By Principal Teacher S. N. Goenka (translated from Hindi).*

Respected Bhikkhus and my dear Dhamma sons and daughters:

This annual conference for the spread of Vipassana received a very sweet introduction. May it remain full of sweetness. The purpose is to spread Dhamma, not to establish a political party. Such conferences are not held for any political purpose. Social and political groups often hold conferences that are frequently tense and contentious; we wish them the best but understand that in the field of Dhamma, if sweetness is replaced by bitterness, then it is not Dhamma. And when Dhamma work progresses, somewhere or other, due to someone's foolishness or weakness, anti-Dharma forces arise influencing such a person, then some actions occur resulting in bitterness. This is to be avoided.

The spread of Dhamma should not be accompanied by even the slightest bitterness. Even if the progress is slow, it is alright, but there should be no bitterness, no mutual acrimony. The Enlightened One repeatedly said, and it is repeated again and again in such conferences, that like milk and water once mixed together; how can anyone tell them apart. Both become one. Similarly, all Dhamma servers should live in harmony, like brothers and sisters. If there is a lack of harmony somewhere, then leave all other work and first work on it; if that does not improve, then how will they work on dhamma expansion! If Dhamma servers keep finding fault with each other, keep slandering each other, if they keep forming factions to belittle each other, then this is not Dhamma, but it is a field of politics, where people are greedy for position, prestige, honour, respect, and money. This is not the case in a Dhamma organisation. Here it is only to give and give, nothing to take. There are no rights. We simply serve to our best ability, nothing else.

If you encounter a fault and start justifying it—"I had to

do it this way; I did the right thing"—then understand that reform is difficult. Just ten minutes ago, you encountered some difficulty. You did something unwisely, and you know you did wrong, yet you justify yourself. "Look, this would have benefited the Dhamma; what I did was right. He wasn't doing it properly, so I rectified it." Oh brother, how will you reform yourself? You know that you have made a mistake, yet you do not accept it, then how indeed will you rectify it?

If a mistake is made in the field of Dhamma, the initial step is to reflect and ascertain whether a mistake has indeed occurred, followed by the admission of that mistake. "I acknowledge this mistake; it arose from my ignorance, carelessness, or weakness, or perhaps I was influenced by some anti-Dhamma force that led me to act in this way. I am committed to ensuring it does not occur again in the future." That is all. One starts walking on the path of Dhamma and progresses from there. No power in the world can stop one from progressing; one will keep moving forward.

It is essential for every Dhamma person to understand this very clearly: don't justify your mistakes. A mistake has been made, but one cannot identify where one went wrong. One then reflects on the mistake and considers how to correct it. One can only correct a mistake when they acknowledge that it has occurred. Once the mistake is admitted, the lid is off. If one suppresses one's faults, one will continue to make mistake after mistake.

The workload is increasing, and centers are expanding. Sugarcane plants and fields must continue to grow. The sweetness of sugarcane must spread throughout the world. However, if a worm infests it, the sugarcane plant itself becomes bitter and harmful. We must prevent worms from infesting it, and if they do, remove them immediately.

Now that we've gathered here, we should keep one thing carefully in mind: how do we spread this beneficial knowledge with our wisdom? We will offer suggestions based on our wisdom but will not get attached to them. Clinging to one's own opinions is a serious fault. They insist

that only their opinion is right, that whatever they say is right, and then they defend it endlessly, putting forward their case like a good barrister as to why their opinion is right and why the other person's is wrong. They waste all their time justifying.

You put forward your point with metta, and others did the same. If you agreed with others' point of view, you accepted it; if not, you gave your reason for disagreement. And then, when you saw that most people agreed to the other point of view, then you accepted it. So be it. When attachment to one's own opinion predominates, then the mind gets fully focused on opposing it, no matter how right the other person's opinion may be. These things happen in other fields, but not in the field of Dhamma.

So long as your conference lasts, sit together and talk, and share your experiences with your Dhamma brothers and sisters. What kind of difficulties did you encounter, and what solutions did you find? If not, what options should be considered? Discuss with one another. Where were you successful, and how did you accomplish it? Success like this ought to be attained elsewhere as well. Therefore, work should grow and lead to success everywhere. There should be no feeling of 'This success will increase my pride and my respect.' If success comes, it should be because an increasing number of people are benefiting, and more and more people are finding the right path. And by following the right path, people are coming out of their misery. If all the work is done with this compassionate joy in others' happiness, then you truly find Dhamma. And work done in the field of Dhamma, seeds sown in the field of Dhamma, will yield only sweetness. So work with all the love, with cooperation, and with goodwill.

Put forward your suggestions with goodwill. Various committees will be formed, which will have to express their views. And once all suggestions come forward, then we will make the decision, based on the past developments, current situation, and the future target.

Then don't get caught up with, "This is what we had suggested, but it wasn't accepted." If such a sentiment arises, then there's an attachment to one's own suggestion. This attachment is harmful everywhere, whatever the field. The belief that one's opinion is the only correct one indicates a refusal to consider alternative viewpoints. Such an individual is often unwilling to listen to others. The question, "Why wasn't my opinion heard or implemented?" should never arise.

Only one goal: how to bring maximum welfare to the greatest number of people? What can I do for that? What service can I offer? Not to become an important person, but for the welfare of the people. What can I do for the welfare of others? The feeling should be that I have received a Dhamma that has proven immensely beneficial for me. I have emerged from some of my miseries, if not all, and I have found a way to come out fully from them. Oh, what a beneficial way! May others benefit as well. Everyone is suffering with one or the other defilement. There is sorrow all around. May this knowledge, full of so much welfare, reach people; may they free themselves

from their impurities and come out of their suffering. So long as this auspicious feeling remains, our welfare will continue, and Dhamma too will progress.

However, the expansion of Dhamma should not be based on the assumption that it belongs to our sect, as Lord Buddha gave us this knowledge, and all followers must identify as Buddhists. And when the numbers rise, we count. How many? What use is that? Rather, how many people benefited? That number is useful.

We are not doing this for self-aggrandisement, but for people's welfare. A person may call himself by any name; what does it matter? Dhamma should come into your lives, making you free from your impurities and from miseries. There is but one goal: how do the suffering masses become free from miseries? Perhaps after death one may become free of suffering, but what happens then is not of significance here.

Is suffering being alleviated today? After giving it a try, I noticed that my unhappiness had subsided. The primary reason for spreading this knowledge is to remove the suffering of as many as possible. No other interest exists. Innumerable people have come out of their pain and misery. If you add anything else to this, it will turn into a sect, and when a sect is formed, Dhamma will be pushed to the side and become secondary. The sect will become prominent. Don't allow it to happen.

Regarding the next 500 years, Dhamma should progress and expand to the point where there is just Dhamma. It makes no difference which country, class, clan, caste, or sect you belong to. A person is a person. A human mind everywhere is the same, warped by impurities, always unhappy. If the defilements are removed, one will be freed from sorrow. The Enlightened One taught us this, but He did not instruct us to form sects. Our hearts should be filled with respect and gratitude for this Great One, rather than thinking, "Now that I have the Dhamma, what is my concern with the Buddha?"

If you think that by taking his name, it will give rise to a sect, then you haven't understood Dhamma. Gratitude is the first step towards Dhamma. The Great One who discovered such a monumental technique of Dhamma and imparted it to us, we should awaken reverence and gratitude towards him. The only way to express that reverence is that we live the life of Dhamma; that we live such a life that it becomes an ideal for others, that they get drawn towards it, and that we are able to inspire and help more and more people to follow this path. With this we shall be able to repay that Great One's debt. This debt cannot be repaid by being bound to a sect. We are repaying our debt by following his teachings ourselves and by helping more and more people to follow his teachings.

We have gained so much; just think about it: if we had not found this knowledge, how would this precious human life have been lived? In the name of Dhamma, we would have performed rituals, intoxicated with the feeling that we are very dhammic. Look! We have completed this ritual, right? People from this sect have fulfilled the rituals

of this sect, people from that sect have completed the rituals of that sect, and we are intoxicated in knowledge as to how religious we are. This attire, that attire, this or that philosophical belief, this festival, that festival, this fast or that fast – I am very dhammic; I am very religious. Oh, had we not received this, we would not have understood the true meaning of Dhamma. If the mind is not purified, if the conduct of a pure mind is not reflected in life, then what kind of Dhamma is this?

So let our hearts be filled with joy; having shed a thousand entanglements, we have received the purity of Dhamma. Now, purifying the mind and incorporating that purity into our life's conduct is the essence of Dhamma. Other than this, let no other considerations be associated with it. Is Dhamma being incorporated into one's life – conduct or not? If not, then how can we bring it in? If a mistake is made, how do we accept it and move forward? That's it; this is Dhamma. May more and more people adopt this Dhammic path, and may they be filled with their own welfare.

But one's own welfare must come first. A person who is weak cannot help another weak person. A person who is poor himself cannot give money to another poor person. How will a cripple help another cripple or a blind one help another blind person? Every person who sincerely desires that this benevolent Dhamma, this knowledge, should spread to all must first become steadfast in the Dhamma himself. The deeper one develops in Dhamma, the more one may help the weaker ones. On the other hand, the weaker one is, the more likely one is to harm others while being unable to help them.

So wherever we find a mistake has been made, then one reason behind it becomes clear: that the person has abandoned his own meditation practice and is not doing it properly. And if he is not doing sadhana, then he is not ripening in Dhamma. How can he then help others? Even if he wants to help others, he will make a mistake somewhere.

If you've gathered together, then you have to help people not only in this country but all over the world. So first help yourself, strengthen yourself. Always check whether you're doing your sadhana regularly. Someone may say, "Oh, I'm so busy with Dhamma seva. I don't have time. People surround me till eleven or twelve o'clock at night. I have been immersed in this since morning. How do I meditate? Serving people is sadhana after all." Oh, you foolish fellow! What service are you doing? You don't have time for your Vipassana practice, and you don't have time to purify your mind, yet you're teaching others how to become free of impurities? Don't let this happen. The most important thing is to not let your own practice go, to not let your Dhamma weaken. Don't let the work of removing your own impurities diminish. Focus your full attention on that, and then serve: this will then be truly beneficial service.

Now that you are here, share your thoughts, keeping in mind that I have to strengthen myself in Dhamma and then get involved in helping others. If I strengthen myself in Dhamma, the mind will be filled with joy and purity. And

seeing others happy, compassionate joy for others will arise, not envy nor hatred, only compassionate joy.

Let such joy in others' happiness awaken that it multiplies your own joy and strengthens your Dhamma, and then let compassionate joy awaken while serving. Not to gain anything. 'I have achieved a lot.' Oh, if joy in others' happiness awakens, then you have achieved a lot. Then the virtuous qualities (paramis) are increasing. We are getting closer and closer to the ultimate goal, getting closer. What more is there to achieve? Work with this understanding and achieve great success in this conference. And after this conference, may you achieve great success in implementing it. Achieve your own welfare and the welfare of others.

May you be Happy! May you be Happy!

Kalyan Mitta

Satya Narayan Goenka



## Auspicious Deaths

1. Shri Manharbhai Patel passed away peacefully on 1st Feb 2026 in Ahmedabad. He participated in his first camp in 1973 in Hyderabad and remained deeply dedicated to Dhamma until his final moments. In the initial days of Dhamma Khetta, he gave his services in every capacity. After that, when he settled in Ahmedabad, he was instrumental in establishing Dhamma there. He became an assistant teacher in 1992 and a teacher in 1997, and for many years thereafter he served sincerely as the centre teacher at Dhamma Pīṭha. He organised many talks by Goenkaji in Ahmedabad, helping in the spread of Dhamma. May he continue to grow in Dhamma and attain Nibbāna; this is the sincere wish of the Dhamma family.

2. Shri Amal Kanti Ghosh of Thane, Maharashtra, passed away peacefully on 22nd Feb 2026. He became an assistant teacher in 2012 and a senior assistant teacher in 2020 and, along with his wife, was very active in organising camps and inspiring people to progress on the path of Dhamma. May he grow in Dhamma and attain Nibbāna; this is the sincere wish of the Dhamma family.



### Additional Responsibility

1. Mr. Waman Baingane, To serve as a Centre Teacher of Dhamma Naga, Nagpur
2. Ms. Rudra Narmada Yadgiri, To Serve as Centre Teacher of Dhamma Avani, Anjar, Kutch
3. Mr. Satish Shende, To assist the Centre Teacher in serving for Dhamma Naga, Nagpur.
4. Mrs. Varsha Sonkusare, To assist the Centre Teacher in serving for Dhamma Naga, Nagpur.

### New Responsibility Teacher

1. Dr. Sanjay Sanade, Mulund (E), Mumbai

### New Appointments Assistant Teachers

1. Miss. Sonali Kose, Chandrapur, M.S.
2. Mr. Arjun Kumar, Jaipur, Raj.
3. Mr. Ramesh Purswani, Dubai, U.A.E
4. Mrs. Mamta Gupta, Canada
5. Mrs. Sejal Pandya, Canada
6. Mr. Prem Kokal, Canada
7. Mr. Budiono, Central Java, Indonesia
8. Mrs. Tracy Thanh Huynh, Nepal

### Children Course Teachers

1. Mr. Ankit Saini, Delhi
2. Ms. Anne Mei-Kwun Kwok, Hong Kong
3. Mr. Ken Kuang Peng lei, Hong Kong

**FORM IV**

(See Rule 8)

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Signature of Publisher

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## 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 Pujya 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](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

*Isa dukhiyāre jagata men, hove dharama prasāra;  
Bair bhāva sabake miten, jage pyāra hi pyāra.*

May Dhamma spread in this world filled with suffering.  
May all enmity be eradicated, awakening love and only love.

*Dharati aura ākāsa ke, āo samyaka deva;  
Jana-jana men bānten dharama, sukha faile swayameva.*

Come, oh Samyak devas of the earth and the sky; Let us distribute Dhamma to everyone, and happiness will follow.

*Nija hita sadha jaye swayam, jo para-hita rata hoyā;  
Nija yasha faile swayam hī, para-sukha muditā hoyā.*

When one is committed to the welfare of others, their own welfare will naturally follow. When someone genuinely enjoys the happiness of others, their reputes will inevitably spread.

*Kare to para upakāra hī, mata kara para apakāra;  
Upkāron se sukha baḍhe, dukhadāyī apakāra.*

If you do anything, serve others, but don't do them harm; Helping others increases happiness, harming others is painful.

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