

Vipassana Newsletter

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

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Words of Dhamma

*Kodham jahe vipajaheyya mānaṃ,
saṃyojanaṃ sabbamatikkameyya;
Taṃ nāmarūpasmīmasajjamānaṃ,
akiñcanaṃ nānupatanti dukkhā.
Dhammapadapāli- 221, Kodhavaggo.*

One should give up anger. One should abandon pride. One should overcome all fetters; Ills never befall him who clings not to mind and body and is passionless.

Awakening / Exhortation:

The Day of Enlightenment

My Dear Meditators,

Come, let us awaken our own Wisdom!

Today is the day of Bodhi – The day of Enlightenment. On this auspicious day, may we be inspired to awaken our own Bodhi (Wisdom).

To the extent that the Bodhi awakens, to that extent, negative knowledge is destroyed, illusions dissolve. We rid ourselves of mere imaginations. We gain strength to accept the reality, we get strength to imbibe the truth. We gain capacity to see the truth as it is.

Students! Stay ever alert! That in the name of Dhamma, we do not begin to cheat ourselves. That we do not delude ourselves under false belief that we are fully Dharmic just because we are Vipassana students, else we will be bound by chains of pride and arrogance. Considering a small mistake to be a grave crime and thereby falsely flagellating ourselves to be a fallen, criminal-minded person, thus projecting false humility, we will get bound in knots of inferiority. Skirting away from the excessive bindings of pride and inferiority we have to walk the middle path of reality.

Whatever good qualities one has, know them to be good qualities. Do not swell with pride. Discernment and wisdom must ever remain, and with care you not only protect these good qualities but multiply them.

Similarly, acknowledge your unwholesome qualities. Do not feel depressed or dejected and hide them from the self and the others, being in denial. Accepting the reality as it is, watching it with equanimity, allow it to gradually dissolve with Vipassana sadhana.

When someone behaves in a way which seems wrong or unjust, then considering it to be rude behaviour towards oneself, we get agitated, filled with

anger and negativity. I have no qualms in accepting this truth to myself and to others. In fact, by accepting it I feel lighter. When I behave in this honest manner towards myself and others, then the way opens for me to become free of my wrongful qualities. Conversely, if I turn myself away from this truth and make this a false prestige issue, then I hide my negative qualities. I lie to my own self, just like an ostrich (that pretends that no one sees it by putting its head in sand). Just like heron bird that pretends to be graceful like a swan, it deceives others. But in this madness I only nurture and multiply my own negative qualities.

After having reacted blindly, when I come out of my frenzy, then my metta and loving kindness pours towards that same person towards whom I was so filled with anger, aversion. This is a mark of good quality. I have no qualms in accepting this, no pride nor arrogance.

This is panna, witnessing the Truth As It Is. With this witnessing the negative qualities dissolve and positive qualities grow, naturally. As It Is, meaning, that which is so, it is so. Neither projected with elaboration, nor minimised, neither exaggerated, nor reduced in value. Truth evaluated - as it truly is.

By exaggerating your own impurities, you will project false humility and be proud of it, thus giving rise to another impurity. Conversely, if you reduce the extent of your negative quality, you will shield it, as a result of which the impurity will remain covered, multiplying within.

It is the same with wholesome qualities – by exaggerating them you will give rise to pride, and by reducing its extent, you will feel pride in your humility (a paradox), another impurity rises. Hence, if it is a good quality, then so it is. And if it is a negative quality, then so it is. Learn to accept what is.

This is the first significant step of – Witnessing the Truth As It Is. Gyan Darshana. It is a way to practice

awakening of Divine Wisdom, Bodhi in worldly life.

When the Bodhi of Witnessing-Nibbana awakens within, then one's nature will become such that even if one does not talk about one's goodness, he will not be able to hide his negative deeds, the impure qualities. One will naturally reveal them.

Dear Students! Awakening Bodhi is filled with auspicious welfare. May such auspicious welfare rise and rise.

Kalyan Mitta
S. N. Goenka

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Goenkaji's Address at the World Economic Forum, Davos, Switzerland

The World Economic Forum was held in Davos, Switzerland, between January 27 and February 3, 2000. Vipassana Teacher S.N. Goenka was invited to speak at this forum, which brings together the world's wealthiest and most influential people every year around this time. He lectured in three sessions on successive days, beginning on January 31st. The speakers' time was limited, with each receiving 5 minutes per session. Nonetheless, it is laudable that Mr. Goenkaji condensed his speech and focused on important points of Dhamma with clarity and conviction. Here is the 3rd part.

Anger

What happens when someone is angry? The law of nature is such that one who generates anger is its first victim. One is bound to become miserable as one generates anger, even though most of the time people do not realise that they are harming themselves by generating anger. Even if someone realises this, the truth is that one is unable to keep oneself away from anger, to keep oneself free from anger. Now let us see why one becomes angry.

It is quite obvious that anger arises when something undesirable has happened, when someone has created an obstacle in the fulfilment of your desires, when someone has insulted you or when someone has expressed derogatory remarks about you behind your back. All such reasons make one angry and are the apparent reasons for one to become angry. Now, is it possible that someone can attain so much power that no one should say or do anything against him? This is certainly impossible. Even to the most powerful person in the world, undesirable things keep on happening, and he or she is helpless to prevent it. Even if we stop one person from insulting us or saying something against us, there is no guarantee that another person will not start doing the same thing. While we cannot change the whole world according to our wishes, we can certainly change ourselves to get rid of the misery that one suffers because of generating anger. For this

one has to seek a deeper cause for the anger within oneself rather than attributing it to external factors.

Let us understand within ourselves the real reason for generating anger. From the standpoint of Vipassana meditation, let us understand what causes us to experience anger within ourselves. If you learn the art of observing the reality within yourself, it will become so clear at the experiential level that the real reason for anger lies within and not outside. As soon as one comes across some undesirable thing outside, there is a sensation in the body. And because the object was undesirable, the sensation is very unpleasant. It is only after feeling this unpleasant sensation that one reacts with anger. If one learns how to observe bodily sensations equanimously without reacting to them, one starts coming out of the old habit of reacting in anger and harming oneself.

The practice of Vipassana helps one to develop the faculty of observing all the different kinds of sensations which one experiences on different parts of the body from time to time and remain equanimous by not reacting to them. The old habit had been that when you feel pleasant sensations, you react with craving and clinging, and when you feel unpleasant ones, you react with anger and hatred. Vipassana teaches you to observe every sensation, both pleasant and unpleasant, objectively and remain equanimous with the understanding that every sensation has the quality of arising and passing away. No sensation remains eternally.

By practising the observation of sensation equanimously again and again, one changes the habit pattern of instant blind reaction to these sensations. Thus, in daily life whenever one comes in contact with some undesirable object, event or vision, one is able to notice that an unpleasant sensation has arisen in the body, and one starts observing it instead of reacting to it. Of course, it takes time to reach a stage where one is fully liberated from anger. But as one practises Vipassana more and more, one notices that the period of rolling in anger is becoming shorter and shorter.

Even if one is not able to feel the sensation immediately as it arises, maybe after a few minutes one starts realising that by the blind reaction of anger, one is making the unpleasant sensations even more intense, thereby making oneself even more miserable. As soon as one realises this fact, one starts coming out of anger. With the practice of Vipassana, this period of realisation of misery pertaining to unpleasant sensation becomes shorter and shorter, and a time comes when one realises instantly the truth of the harm that one is causing to oneself by generating anger. This is the only way to liberate oneself from this mad habit of reacting with anger.

Of course, there is another way that as soon as one realises that one has generated anger, one may

divert one's attention to some other object, and by this technique one may feel that one is coming out of anger. However, it is actually only the surface part of the mind that has come out of anger. Deep inside one keeps on boiling in anger because one has not eradicated it from the roots but merely suppressed it. Vipassana teaches you not to run away from the reality but, to face it and start objectively observing the anger in the mind and the unpleasant sensation in the body.

By observing the reality of the unpleasant sensations in the body, you are not diverting your attention somewhere else, nor are you suppressing your anger to the deeper level of the mind. As you keep on observing the sensations equanimously, you will notice that the anger that has arisen naturally becomes weaker and weaker and ultimately passes away.

The fact is that there is a strong barrier between the smaller part, or the conscious part, of the mind and the larger part of the mind, the so-called unconscious or subconscious mind. This larger part of the mind, the unconscious, at the deepest level is constantly in touch with the bodily sensations and has become a slave of the habit pattern of blind reaction to these sensations. Due to one reason or the other, different kinds of sensations occur throughout the body at every moment. If the sensation is pleasant, then the habit pattern is to react with clinging and craving, and if it is unpleasant, the habit pattern is to react with aversion and hatred.

Because of the barrier between the surface part and the inner, subconscious part of the mind, the surface part is totally unaware of the fact that this constant reaction is taking place at the deeper level.

Vipassana helps to break this barrier, and the entire mental structure becomes very conscious and aware. The mind feels the sensations every moment and, understanding the law of impermanence, remains equanimous.

It is easy to train the surface level of the mind to remain equanimous with intellectual understanding, but this message of the intellect does not penetrate deeper levels of the mind because of this barrier. When the barrier is broken by Vipassana, the entire mind goes on understanding the law of impermanence, and then at the deeper level the habit pattern of blind reaction starts changing. This is the best way to liberate yourself from the misery of anger.



Question and Answer (Reaction to Anger)

Q: *Looking at the current state of affairs in India and the world, what is your message?*

Ans: How does an empty message help! I will say loudly, live in peace, don't fight. But what is the use of such messages! I will say that every person should learn to see the truth within. Every person should learn about

the pure Dhamma, bring it down to experience. That one does not allow it to turn into 'Hindu', 'Buddha', 'Jain', 'Christian' Dhamma. Ever. That one stays far from these appendages.

The stature of Dhamma is so monumental, that it does not need these mere appendages. Hindu, Buddha, Jain, Christian – these are communities. When we address them as sects, people get offended as the sect is considered a very lowly term (like cult). It has nothing to do with Dhamma.

A group of people gather together to observe their rituals, their festivals, or for some celebration. Nothing wrong with that, it is good, so long as it does not hurt other community's feelings. But Dhamma is altogether different, it has nothing to do with it.

The meaning of Dhamma is – to watch both, the mind and the body. To watch how they impact each other. With their mutual friction, if anger is generated, then an Indian will get just as disturbed and anxious as an American, a Hindu or a Jain. Makes no difference. The body and mind of a Buddha reacts in the same way as a Jain, a Hindu, an Indian, an American or a Russian person's. Makes no difference.

We must come out of this disturbance. As soon as I react, I get restless. This is the Law of the Nature, it is applicable to one and all. This is Dhamma. To the extent that people get this, to that extent they will get established in Dhamma. They will become dhammic in its true sense.

Q: *Seeing the dissemination of Vipassana and its significance for the human beings, do you feel whether we will be able to pass on the Dhamma in its pure spirit? And that too when you will not be there?*

Ans: The time will certainly come when I will not be there, no doubt. But those who are to impart it further, must bear in mind that they must not mix or add anything, keeping it in its pure form. One of the major reasons among many for its disappearance from India was that we lost it in its purity. And when it went in the hands of sectarian people, they added their own philosophies to it, added something else. Where it went, people added their rituals, beliefs, their own version to it. Over the period, what was added gained precedence, and the fundamental, the basic point gradually got muddled till this very technique was lost in the country.

Burma maintained it, even if amongst very few. They felt that we have received this Knowledge from a Dhamma-nation like India, from a Great One like the Buddha; and we are not smarter than him to make any changes in it. We have to keep it as it is, in its pure form. Following tradition of guru- shishya parampara, from

chain of teacher to disciple, they maintained it in its purity so that we could get it.

So also those carrying it forward from one to another generation, must understand that we have to not add or remove anything from here. As this technique went from India to Burma, and then came back to India, if it is maintained just as it is, then there is no reason that it gets destroyed. Whether Goenka remains or nor, the purity of this knowledge must ever remain. Then all will be well.

From: Q.-A., Annual Conference, Dhammagiri, 21 Jan 1995.



Additional Responsibility

- 1-2. Mr. Umashankar & Mrs. Pragati Thubrikar, To serve as CAT for Vidarbha (Akola, Yavatmal, Wardha, Nagpur, Bhandara, Chandrapur, Gadchiroli) and Chhattisgarh
3. Mr. Jayant Shetty, To assist the Centre Teacher in serving

of Dhamma Nadi Vipassana Centre, Shivapura, Karnataka

New Appointments Assistant Teachers

1. Mr. Kalirajan Pitchaikani, Sakarsamakulam, Coimbatore

Children Course Teachers

1. Ms. Smriti Verma, Himachal Pradesh

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

1) One-day Mega course on Sunday:

- Sunday, 26th** July 2026, Ashadha-Pūrṇimā (Dhammacakkappavattana day)
- Sunday, 4th** October 2026, Sharada-Pūrṇimā plus Pujya Goenkaji's Death Anniversary.
- 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>; **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

*Ahankāra mamakāra se, cita udvelita hoyā;
Rāga dveṣa jyon-jyon jagen, tyon-tyon dukhiyā hoyā.*

The heart is tremulous with pride and narcissism;
As cravings and aversions rise, one gets miserable to that extent

*Krodha na kariye bhūla kara, krodha naraka kā dvāra.
Para kā bhī apakāra ho, apanā bhī apakāra.*

Don't get angry even by mistake, it is the gateway to hell
It harms others, as well as one's own self.

*Krodha sadṛśa bairī nahīn, krodha sadṛśa nā roga.
Krodha miṭāye mitratā, krodha miṭāye bhoga.*

There is no enemy bigger than anger, there is no ailment like anger; Anger destroys friendships, anger destroys pleasure.

*Mangalamayī vipaśyanā, nirmala deya banāya.
Antarmana ke maila saba, ukhaṛa ukhaṛa dhula jāyan.*

Sacred Vipassana softens and purifies the heart; All the dirt within is rooted out and washed away.

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If undelivered, please return to:

Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Tel: (02553) 244998, 244076, 244086,

244144, 244440, Mob. 9405618869

Email: vri_admin@vridhamma.org

course booking: info.giri@vridhamma.org

Website: <https://www.vridhamma.org>