

Vipassana Newsletter

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

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Words of Dhamma

*Paradukkhūpadhānena, attano sukhamicchatī;
Verasaṃsaggasaṃsaṭṭho, verā so na parimuccatī.*

—*Dhammapadapāḷi - 291, Pakiṇṇakavaggo*

Those who seek happiness for themselves by inflicting injury on others are not freed from hatred, being themselves entangled in its bonds.

Hatred Never Ceases Through Hatred

September 11, 2001 Tragedy Reflection

A Message from Goenkaji:

September's tragic events have shaken us all. Our hearts go out to those who lost their lives or were injured, to their families, friends, and colleagues; and to the millions who watched in helpless horror.

This was an attack on the rights of men and women to live in peace and safety, and to work toward a better future for themselves and their children. The tragedy occurred in a country that has opened its doors to people from around the world and has championed the idea that all human beings are equal, which gives hope for a better future.

We must not allow that hope to be dimmed. In a time of darkness, we must bring light—the light of the Dhamma. Deep wounds caused by the darkness of ignorance can be healed by the wisdom that the light of Vipassana brings.

On September 11, within a few moments, ordinary superficial reality was stripped away and we saw the harsh truth: that suffering is inescapable, that everything we cling to is bound to pass away, that we have no real control over what happens.

This vision may seem unbearable, but Vipassana teaches us how to bear it. By learning to observe *dukkha*, *anicca*, and *anattā* within ourselves we can develop a balance of mind—the balance that will enable us to face any situation and not be overwhelmed.

It is the duty of every country, every government, to protect its citizens from external attack and to do everything possible to make its people and territory secure. At the same time, it must also be borne in mind that such measures give only short-term benefits. Goodwill and compassion alone can remove the roots of all such acts of hatred, no matter who performs them nor what justification they claim.

Certainly now is the time to have a balanced mind, the time to generate goodwill and compassion for others. We have seen how great some people's hatred is and how dangerous and corrosive. If we can do anything to reduce the sum total of hatred in the world, we shall have achieved a significant victory.

The Buddha said, "Never in this world is hatred quenched by hatred. By love alone is it quenched; this is an eternal law." (Dhp, 5) This law has nothing to do with Christianity, Islam, Hinduism, Buddhism, Jainism, Judaism, Sikhism, or any other "ism." It is a universal law of nature.

Therefore we must develop *mettā* toward all who share in this tragedy. And our *mettā* must extend even to those very deluded beings who perpetrate such attacks. They have thrown away their precious lives for a mistaken conception of religion, and in harming others they have much more seriously harmed themselves. It would compound the tragedy to regard their distorted views as being representative of Islam. The holy Quran proclaims unequivocally that there can be no violence or compulsion in the name of religion. Those who truly follow the teachings of Islam are peace-loving, like all genuinely religious people. Now is the time for us to

demonstrate solidarity with innumerable peace-loving Muslims and Arabs. Let not the cowardly acts of a few cloud our perception of one of the world's great faiths.

Good is bound to triumph over evil and all acts, good and evil, originate in the mind. The greatest good is to have a pure mind free of taints. With such a mind we can weather even the greatest vicissitudes of life. We can return goodwill for hatred. We can forestall hateful acts without provoking more hatred. We can live without fear, and in peace with all others.

The Quran tells us, "Virtue and vice can never be the same; therefore repel vice with virtue. in the end this will prove better, for enemies will then become friends, and hatred forever will disappear." (Surah Ha-Min, 34–35)

The Dhamma gives us a way to repel evil within ourselves, which in turn will help to dispel hatred in the world. Let us be diligent in practicing the Dhamma, and let us bring the light of Dhamma to all those who are suffering or in sorrow.

May all the wretched people of the world be free of suffering.

May all who fear be rid of their fear.

May all people forsake enmity and live in peace.

May the Dhamma arise in the minds of all.

May all beings be happy, be peaceful, be liberated!

Kalyanmitta,
S. N. Goenka.

(From the International Newsletter—December 2001 and the book -
Applied Dhamma.)

Love and Hatred

Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;"
Ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

"He abused me, he beat me, he defeated me, he robbed me," In those who harbor such thoughts, hatred is never appeased. —Dhammapada, 3

Question and Answer

Questioner: What does compassion really mean?

Goenkaji: Its true meaning is – to serve others, and to want to help them come out of their sufferings. But there should be no attachment to the feeling of wanting to help others. If, you yourself begin to wail upon seeing

someone suffering, then you only end up becoming miserable yourself. This is not the way of Dhamma.

If indeed there is true compassion within, then you will make every effort lovingly and within your capacity to help others. Even if you fail, you smile and look for other ways to help. Without looking for results, you serve selflessly. This is true compassion, which can arise only from a balanced and calm mind.

Questioner: How does one develop compassion in oneself and how do we encourage it in others?

Goenkaji: Compassion and purity go together. If there is no purity, you can't generate compassion. By practising Vipassana, you purify your mind, and that will help to develop your quality of compassion. To help others to generate compassion is difficult. We can't do anything to help others to develop their good qualities. But still, there is a way to do both. When you practise Vipassana on a course you purify your mind, and then on the last day you practise mettā. Going back home, after you practise for one hour, you practise a few minutes of mettā. However, if you give ten days of your life to serve in a Vipassana course, then for all the ten days you get an opportunity to generate mettā, to generate compassion for all the students. And this is how one develops compassion. This is also how you can help others to generate compassion, because you are helping them to practise Vipassana properly. And as they purify their minds by the practice of Vipassana, they also will start generating compassion. This is the only way I see.

(From Annual Conference, Dhammathali, Jaipur, 3 Jan. 1993)

Questioner: You have clarified many times the distinction between Dhamma and sect. Please clarify it once again. It seems that the poison of sectarian religious fundamentalism is about to destroy the entire human civilization. Can this be averted?

Goenkaji: Yes, it is our duty to keep explaining to people what Dhamma is, and what sectarianism is. It is very unfortunate that when Dhamma comes up in its pure form, very soon it deteriorates into a sect. So the difference between the two should be made clear to help avert this catastrophe throughout the world and especially in a country like India, where there is so much sectarian division and so much strife. But this problem is everywhere in one form or another. For one who practises Vipassana, it becomes very clear what Dhamma is: Dhamma is the law of nature. Dhamma

is always universal, the law of nature is universal. Sectarian things can never be universal. They are different from one another. To those who practise Vipassana, it becomes clearer and clearer, "See, as I defile my mind, nature starts punishing me here and now. It is not that I have to wait for my next life for the punishment. Similarly, as I purify my mind I am rewarded, and I am rewarded here and now. This is the law of nature, this is Dhamma." If we perform any pure action—vocal, mental, physical—then certainly we are on the path of Dhamma because we are rewarded and we start helping others. Otherwise we are harmed and we harm others also. This very simple distinction between Dhamma and sect must become clearer and clearer. To those who meditate, it becomes clear that one yardstick by which to measure whether one is really progressing in Vipassana or not is whether attachments towards sectarian beliefs, philosophical beliefs, sectarian rites and rituals, sectarian religious celebrations, etc. are getting dissolved. If the attachment is still very strong one may feel, "I am progressing in Vipassana," but actually this person is not progressing in Vipassana. If one progresses in Vipassana, then naturally, without any effort, all attachments will go away, because one has started understanding what the real universal Dhamma is. This cannot be forced on people. We can't expect the whole world to start practising Vipassana. The real solution comes only when people start experiencing the law of nature; it will become clear only by the practice. On our part we should keep explaining to people what Dhamma is and what sect is and encourage them to practise and see for themselves.

(From Annual Conference, Dhammagiri, Igp., 13th Jan. 1991)

Questioner: Vipassana plays an important role in social change. You have been carrying out its propagation since 1969. However, casteism, communalism and sectarianism are constantly on the rise. Would you like to suggest something that could eliminate these evils?

Goenkaji: There is only one way, *ekāyano maggo*, and that way is to change each individual. When you want to change society you have to change the individual. After all, society is nothing but a mass of individuals. Each man matters most. And when you talk of man, who is nothing but the combination of mind and matter, mind matters most. So we should help people understand that since mind matters most, each individual has to change the behaviour pattern of his or her own mind in order to come out of the misery resulting from all this casteism, sectarianism

and communalism. People must be shown how they are generating such negativity because of these evils of society. When you learn Vipassana and look inside yourself you understand, "Look, as soon as I generate hatred I start harming myself. Before harming anyone else, look, I start suffering." People don't like to suffer, but they don't realize that every time they generate negativity in their minds they are harming themselves. The first victim is oneself when one generates negativity. If more and more people begin to realize this they will start coming out of suffering. However, it takes time. India is a country with such a large population; you should not expect the entire country to have changed in only these last twenty-five or twenty-six years. But I am very hopeful because a beginning has been made. For the last 2,000 years this wonderful law of nature, the Dhamma, has been lost to us. Fortunately the neighbouring country maintained it in its pristine purity from generation to generation, although among very few people. Now we have got it in its pure form. Now I am sure that the results we are beginning to see will have an impact on society. If a whole jungle has withered away and you want to see it green again, each individual tree has to become green. Each tree must be watered properly at its root. When each individual tree becomes healthy, the entire jungle will become healthy. If individuals become healthy, society becomes healthy. Vipassana is doing its own job. It may take time, that can't be helped. But the results are coming and I am quite hopeful it will change society.

(From Annual Conference, Dhammagiri, January 21, 1995 and
For the Benefit of Many)

Dhammic Death

Shri Rajkumar Singh Chauhan from Fatehpur (UP) passed away on 10th August 2026 at Dhamma Lakkhana Vipassana Centre, Lucknow, while meditating. He was 83.5 years old. He participated in a Vipassana camp for the first time in December 2000 with his wife in Jaipur. He never looked back. He was appointed as an assistant teacher along with his wife in 2008. Thereafter he left his legal practice behind and dedicated his life to Dhamma service. In 2011 he was appointed senior assistant teacher, becoming the Centre Teacher of Dhamma Lakkhana, Lucknow, in 2017. May he continue to proceed towards nibbana, is the heartfelt wish of his Dhamma family.

Additional Responsibility

- 1-2. Mr. Chandra Kishore & Mrs. Urmila Sharma, To Serve as Centre Teacher of Dhamma Guna, Guna, MP

New Responsibility**SAT**

1. Mrs. Neelima Kapoor, Noida, Uttar Pradesh
2. Mrs. Vijaya Pawar, Dhule, Maharashtra
3. Mr. Rajesh Purecha, Oman

New Appointments Assistant Teachers

1. Mr. Abhay Kumar Shaha, Baramati, Maharashtra
2. Mr. Rajkumar Meshram, Kalpakkam, Tamil Nadu
3. Mr. Ringzing Negi, Panchkula, Haryana
4. Ms. Nang Htwe May, Myanmar
5. Mrs. Ohn Ye, Myanmar

6. Mrs. Swe Swe Maw, Myanmar
7. Ms. Tin Tin Aye, Myanmar
8. Mrs. Myint Myint Si, Myanmar
9. Mrs. Nan Cho Cho, Myanmar
10. Ms. Nang Sam Hom, Myanmar
11. Mr. Tin Lu Win, Myanmar
12. Mr. Aung Kyaw Oo, Myanmar
13. Mr. Sein Tun, Myanmar
14. Mr. Soe Oo, Myanmar

Children Course Teachers

1. Mr. Deepak Dongre, Durg, Chhattisgarh
2. Mr. Govind Narayan Parganiha, Durg, Chhattisgarh
3. Mrs. Sonali Sahu, Rajnandgaon, Chhattisgarh
4. Ms. Vijaya Dialani, Abu Dhabi, UAE
5. Mrs. Zhao Shu, China
6. Ms. Sarah Passi, Spain

One-Day Mega Courses at Global Vipassana Pagoda, Gorai, Mumbai**(1) One-day Mega course on Sunday:**

1. **Sunday, 4th October 2026**, Sharada-Pūrṇimā plus Pujya Goenkaji's Death Anniversary.
2. **Sunday, 17th January, 2027** Sayagyi U Ba Khin's and Mataji's Demise-day
3. **Sunday, 23 May 27**, Buddha Pūrṇimā
4. **Sunday, 18th July 2027** Ashadha-Pūrṇimā (Dhammacakkappavattana day)
5. **Sunday, 3rd October 2027** Sharada-Pūrṇimā plus Pujya 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>; **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

*Dveṣī drohī dekhakara, karuṇā citta jagāya;
Dveṣī kā hove bhalā, apanā mana harakhāya.*

Seeing a person filled with rancour and anger, compassion arises in the mind; Wishing welfare for the angry one, the mind is filled with joy.

*Sneha aura sadabhāva kā, rahe umaṛatā jvāra;
Roma roma jagatā rahe, maitrī karuṇā pyāra.*

May the mind overflow with loving kindness and goodwill; May metta, compassion and loving kindness arise in every pore of the body.

*Karmakāṇḍa nā dharma hai, dharma na bāhyācāra;
Dharma citta kī śuddhatā, karuṇā sevā pyāra.*

Dhamma is neither rites and rituals, nor is it outward conduct; Dhamma is purity of the mind, compassion, service and love.

*Bīṭī bāten bhūla kara, baira bhāva bisarāya;
Karuṇā maitrī pyāra se, mana mānasa laharāya.*

Forgetting previous actions and letting go of old animosity; The mind is filled with love and compassion.

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