



Vipassana Newsletter

In the tradition of Sayagyi U Ba Khin As taught by S.N. Goenka
For Online Patrika in various Languages, visit : <https://www.vridhamma.org/newsletters>

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Words of Dhamma

Āraddhavīriye pahitatte, niccaṃ dalhaparakkame;

Samagge sāvake passa, etaṃ buddhānavandanam.

— *Apadānapāḷi-2, 7.171, Mahāpajāpatigotamūtherāpadānam*

Look at the followers gathered together, energetic and resolute in meditation, constantly firm in their effort of mental purification; this is true homage to the Buddhas.

Meditation and its Benefits

(Discourse given by Principal Teacher Shri Satyanarayan Goenka for old students, at Gandhi Darshan Hall,
Hyderabad on 28th June 1987)



Dear Meditators,

We have gathered here to understand how to meditate properly, and to understand why it is necessary for us to meditate daily on a regular basis, and why not doing so is harmful for us. And finally what we need to do to maintain our daily practice.

We receive complaints from many meditators that the meditation in itself is wonderful, and as long as they kept on practising they benefitted, but unfortunately they have been unable to maintain their daily practice. I encountered

many people expressing similar mental weakness to Sayagyi while living in Myanmar. Here, as well, Vipassana meditation has been going on for many years and we come across students having similar difficulties. I know from my own experience as well that a meditator has to have determination: “Come what may I have to meditate twice a day,

As
we take
a bath and
clean our
clothes in the
morning, we
can spend an
hour to clean
our minds as
well.

“I am the cause of my misery, not others.”
Whoever grasps this fact will find the path to come out of suffering.



morning and evening even if this may cause some major loss to me.” And there is never any loss. How can there be any harm or loss when we are walking on such an auspicious path; it is impossible, just an illusion of the mind. If one is determined, this illusion will go away.

How and why should we meditate? What is the benefit? What kind of meditation is this? One should, through an in-depth understanding about this, grasp it very well. It is not possible that while the mind is defiled one can escape misery; one cannot escape. The moment the mind is defiled, we will be miserable. And if we do not work to remove these defilements then we are maintaining this state of misery, it has become our nature.

If we have become accustomed to living with impurity in the mind, then we will not be aware that this impurity exists. Defilements arise, we roll in them and become miserable, yet we continue to roll in them. Oh, what kind of pitiful state have we landed ourselves in!

What can we say about such a poor person who has never looked at the truth within, who doesn't understand that his mind is defiled, and yet due to mental defilements has become miserable. Whenever he becomes miserable, he believes he is miserable due to external events — some undesirable thing has happened, some desirable thing hasn't happen, someone said something unpleasant, someone did something unpleasant — hence he has become miserable. Let us understand that when someone says something or does something to us, these are external matters, but if we allow the defilements to arise within then consequently we become miserable. Had we not allowed the defilements to arise, how could we become miserable? Whatever the external event may be, if we face it smilingly with the understanding that this too is impermanent, then

we do not become miserable because we do not let the defilements arise. The moment defilements arise, we become miserable. We don't become miserable because of any external event, person or object. Absolutely not. The blind reactions, whatever they are, make us miserable because we have made it our habit to react blindly. If it is something desirable then the reaction is one of craving, if it is undesirable then the reaction is one of aversion. Our mind is gripped by various kinds of habit patterns, and it has become a slave to them. When craving arises a knot is tied, when aversion arises a knot is tied, tension arises. And one will be miserable only. Whoever witnesses this truth within, begins to witness the Dhamma, the law of nature, the universal law.

If one undertakes even one course of Vipassana intelligently, then one should understand clearly: “I am the cause of my misery, not others”. Day and night I am miserable due to one pretext or another. The truth is I allow the arising of defilements and that causes me misery. If my body becomes dirty I immediately wash it clean, if my clothes become dirty I immediately wash them clean. However, when I allow defilements to arise in my mind, I have sullied it as well, but in neglecting to clean it I have become used to living with this unclean mind and so I have become used to misery as well.” A Vipassana meditator should have a clear understanding about this. Otherwise, one will not get the benefit that one can derive by attending a Vipassana course and the practice during the course will only have been a ritual during those ten days. At home as well, if one meditates morning and evening without having understood the essence of Vipassana meditation, then again it is just a ritual.

While living this worldly life, until we are trained sufficiently we will continue to allow

defilements to arise and will become miserable as a result. What can we do as we live in such a muddied environment? Alright, say for example defilements arose the whole day and we remained miserable. At least in the evening we can spend some time in meditation washing them out. Or, say defilements arose during the night and we became miserable. Then just as we take a bath and clean our clothes in the morning, we can spend an hour to clean our minds as well. Otherwise, if we do not remove the defilements, then the suffering will increase all the more. Whoever grasps this fact will find the path to come out of suffering.

People who give up their morning and evening meditation usually give one of the following reasons for doing so. Sometimes some will say, “What could we do, we felt so lazy, so we gave up.” If you feel lazy, do you give up eating? Do you stop giving nutrition to your body? You continue, you do not stop taking food, right? It is also necessary to give the nourishment of purity to this mind. If you haven’t given importance to this, then you have not understood the subject very well. Despite any amount of laziness you will have had your bath on time, washed your clothes too, but you gave-up your Vipassana practice because you did not give importance to the sullied state of your mind. This sullied state of the mind has become a habit pattern that you keep on rolling in that must be gotten rid of. And if one thinks, “So what if the mind is dirty”, then you have given up the practice because you didn’t give it proper importance.

Sometimes someone says he was so busy, he had so much work to do that he had no time to practise so he gave it up for the day. “How busy were you really?” I ask. “Did you miss eating your meals?” “No, I had my food.” So, you found enough time for food. That means, you found the

time for nutrition for your body, but didn’t find time for nutrition for the mind. And likewise you were so busy and yet you found time to clean your body, but you couldn’t find time to clean your mind. You have not understood the subject if you think: “I have dirtied my mind but I will not clean it today, I will clean it tomorrow or the day after. I will do it, I will do it.” The body has to be cleaned immediately, the clothes have to be cleaned immediately. What about the mind? The mind is more important than the body. If the body is dirty you clean it, that is good. Clean it as many times as you like but eventually it will still become sick. But if you let your mind remain dirty and sick then even the body will become sick. Then you can try as much as you like to salvage it but it will not help. The mind is the root and you make it sick, you make it dirty, yet you don’t feel eager to clean it. You are eager to clean this body, you are eager to give food to this body, but you don’t feel eager to clean this mind, to give food to this mind. You gave up the practice because you felt lazy, or you were too busy.

Sometimes some foolish person comes and says this as well, “What could I do, I became so restless.” You were restless due to some other reason, so you gave up the practice. Some excuse is required to give up the practice. “I became restless.” If you become restless then you should meditate more. Suppose you face some difficulty, some very big difficulty, some physical or family or business difficulty, or some difficulty regarding your position and prestige, or power and influence, some difficulty has come and you are feeling restless. Then this meditation is necessary, as it is sabba-sampatti sādhaḥkaṃ, it brings all kinds of prosperity, in fact it is needed more at such times. These difficulties arose and you became restless, you became miserable, sick,



Suppose you face some difficulty, Some very big difficulty, some physical or family or business difficulty, or some difficulty regarding your position and prestige, or power and influence, some difficulty has come and you are feeling restless. Then this sabba-sampatti sādhaḥkaṃ (bringing all kinds of prosperity), this meditation is necessary, in fact it is needed more at such times.

The objective of the meditation is not to react irrespective of the sensations you experience, and not merely to experience free-flow throughout.



isn't it so? This is the time when you require the medicine more, but you say you have given up the practice at this time: "What could we do, we fell into such difficulty. Who could think of meditation practice at such time? We were in such difficulty so we gave up practising. Now we will start again." When you needed it most you gave it up. How will you restart now? How will you then regain your practice? One should come to one's senses: "I am in difficulty, and at such a time I have no other support but the Dhamma. Then in the worldly life, I will do whatever is necessary to be done." Vipassana doesn't teach escapism from fulfilling these responsibilities. First make your mind healthy. "How will I fulfill my worldly responsibilities with an unhealthy mind? My mind has become so unstable due to these difficulties, I cannot understand how to face them. I have a mountain of problems in front of me, how will I find a solution to them?" At a time when you are facing many difficulties, when there are many dark clouds in your life and your mind is unstable, that is when your meditation is very important. At such a time instead of one hour, you must meditate for two hours, instead of two hours, meditate for three hours. You have to strengthen your mind. And then you will see, irrespective of how big or how difficult the problem is, solutions will be found very easily. You will find a way out.

Even if you understand the solution intellectually, when your mind is weak, unstable, and you are unable to do what you must do in worldly matters, then you cannot know if the solution you have found based on the intellect is right or wrong. But if you meditate, stabilise the mind through meditation, purify the mind as much as possible through meditation, then whatever solution comes from deep within will be the correct solution. The decision taken will be the correct decision. And you will get a lot of strength to execute such a decision. You will complete it very easily because your mind is strong. Understand that medicine is required at the time when we are unwell. If you

say you will give up your medication because you have become unwell, you will give up medication because you are very sick, then this will be very unwise conduct.

You must come out of such unwise conduct as early as possible. Nobody else will come to pull you out of this. You must understand yourself what the practice is about. Understand you are not practising to make your Guru happy. "We practise because our Guru has asked us to practise morning and evening. Now we will receive special blessings from our Guru. All our suffering, all the problems will go away now; the Guru will ensure that." Or one is meditating to make some goddess, some god, some lord, some brahma happy. "We are making them happy, so they will pull us out of our problems, will do away with all our problems." Then whether you have understood anything else or not, if you think in this way then you certainly have not understood Vipassana. You have not understood it at all. That is why I am saying you will have to pull yourselves out of your problems on your own. "We will have to face our challenges ourselves, nobody else will come to face them for us. So to face problems, to come out of problems, we need intelligence, presence of mind, and strength. We are practising Vipassana to gain wisdom and strength so that we may see a ray of light in the midst of the surrounding darkness and realise what the way out of this problem is."

Problems will keep coming in life, they will arise and pass, arise and pass. Who has seen springtime throughout their lives? Autumn also comes. So if autumn comes, and you fall into such darkness that you can't think of a solution, then what shall you do? If you practise Vipassana, you will find the answer from within. You will know from within that this is what you must do: "I will gain more strength by meditating when problems arise. So it is necessary to practise morning and evening to keep myself healthy and stable." Once you understand this clearly, then you will not give it up, even if you want to, you will be unable to

give it up. If you cannot sit at the appointed time in the morning, then sit whenever it is convenient. If you cannot sit at the appointed time in the evening, then sit whenever it is convenient: “I will sit for sure, I cannot abandon the cleaning today, cleaning is a must.”

And then there is another difficulty that some meditators report: “When I attended the course I experienced such a free-flow, such rapture from head to feet, from feet to head, I enjoyed it so much. What has happened to me at home, forget rapture and free-flow, I only experience unpleasant sensations, heaviness and numbness all the time. I tried to meditate for one day, 2 days, 10 days. Then I gave up the practice because I could not feel a free-flow anymore.” If you have given up due to this then you have lost everything. The objective of the meditation is not to react irrespective of the sensations you experience, and not merely to experience free-flow throughout. Though it was explained so many times during the course, yet if you continued to react with craving when you experienced free-flow, then you created attachment, and this is the reason now that you react with aversion when you do not experience free-flow. You become restless because you have not understood Vipassana at all. But when you understand, “I shall maintain equanimity in all situations, I will maintain the balance of my mind in all situations”, then you are practising Vipassana. If unpleasant experiences arise you will not panic. You were supposed to observe with wisdom the unpleasant experience as well, isn’t this correct? Had you observed it maintaining neutrality, like a witness, like a sage, then instead of becoming embroiled in it you would be practising Vipassana. The day you understand that irrespective of what the sensation is, Vipassana teaches you to observe it with equanimity, whatever is happening not to react in any way, that day you will start to benefit. And if by any chance you do react, then you must become aware of it with equanimity at the earliest moment. If the old habit pattern arises it will arise like a line drawn on water. At the most, it will be like a line drawn on sand and will be erased after

some time. But you should be aware at all times not to allow the line to be carved in stone. You should not keep on reacting again and again. If you do so then it is not the practice of Vipassana. You have not understood the essence of Vipassana, you are confused. That is why wisdom is very important. A person who has not managed to get this mental clarity has not understood Vipassana and he or she is bound to get confused and will give the practice up.

New meditators after attending one or two courses often say: “We have some traditional worship, some habit of fasting, some kind of prayers, or we have committed ourselves to certain rites and rituals that we are unable to give up. Can both these practices go together?” What can such people do, as they have not yet understood the essence of Dhamma. So I tell them that this will go on for sometime, let it go on. Give it some time and try this as well. They get very excited: “Very good, Guruji has given us his permission.” But they will find out that when there is too much work, the first thing they will give up is Vipassana. They will continue with the rest, as if that is very important. “Vipassana doesn’t matter.” Then Vipassana will seem like the most unimportant work. “We can give it up. Whether we do it or not, what does it matter? At least we have the main work of our rites and rituals.”

Then out of confusion some students will come and say: “We have taken a vow of *sāmāyika* (vow of periodic meditation). We sit in *sāmāyika* everyday for 48 minutes”. What to speak of the students who have attended one or two courses, sometimes even after ten courses the meditator still does not understand that when you sit for an hour practising Vipassana, you practise *sāmāyika* only, what else? After closing the eyes someone sits for *sāmāyika* for 48 minutes, chants something within, and keeps watch for when the 48 minutes are over, and thinks he is practising *sāmāyika*. What *sāmāyika* have you done? Understand the origin of the practice of *sāmāyika* in India. Going to the depths of our subconscious mind and establishing ourselves in equanimity — that was

**Take the help of Vipassana
in adversity, by stabilizing the
mind through meditation.
Make the mind strong.**



Anapanasati meditation being given at covid camp.

called *sāmāyika*, and this is what you are doing in Vipassana. You are reaching the depths of the subconscious mind by practising Vipassana and trying to remain equanimous. But some in their ignorance think instead: “Let the correct practice of *sāmāyika* be discontinued, but the ritualistic *sāmāyika* that we are doing should be continued. If that gets discontinued then we have lost our religion.” One has not understood the essence as yet.

Or someone comes and says: “I am afraid to discontinue my *kāyotsarga* (a meditation posture).” Poor fellow has not understood the very essence. What *kāyotsarga* do you practise? What *kāyotsarga* was taught by great persons? The attachment towards this body, the clinging towards this body becomes so deep-rooted, it becomes an attitude of ‘I’ and ‘mine’, ‘I’ and ‘mine’. How do we get rid of this? One has to transcend this. One transcends the body, and if there is no trace of the attitude of ‘I’ and ‘mine’, then it is a useful thing. And if you perform a ritual and your deep-rooted clinging towards body is still the same, you still have the same attachment, you have the same attitude of ‘I’ and ‘mine’, then what *kāyotsarga* have you done? A Vipassana meditator should consider such matters, and realise what one is doing: “I am stuck in a rigmarole. If what I am taking as the essence is without essence, and if what is really the essence that I am taking to be without essence, then I have not understood things properly.” There is only confusion everywhere with this approach.

Someone says I want to practise *pratikramaṇa* (repentance) for some time, thinking: “One who practises *pratikramaṇa* gains great benefits.” But you don’t know what *pratikramaṇa* is. Out of ignorance when your mind begins to transgress along the wrong path, you have to turn it back. This is called *pratikramaṇa*. But now at the intellectual level one reflects that today I did such and such bad deed, wrong deed; I will not repeat it again. After sitting in reflection in the morning, one thinks he has practised *pratikramaṇa*. But during the day when similar situations arise he again acts in the same way. In the evening sitting he reflects a lot, and decides he will not repeat such actions as he has practised *pratikramaṇa*. But again, similar situations come up and again he acts in the same way. Now what kind of *pratikramaṇa* is this? You have not worked on changing your habit patterns, but have merely reflected at a superficial, intellectual level. And what could the intellect have understood? It is a mere ritualistic process — one has to chant something with one’s eyes closed and once this has been done the duty is finished. When a meditator observes in the depth of the subconscious: “See my mind is transgressing,

right, it is going on a path that it must not go on. Craving is arising, right? Aversion is arising, right?” Then it is transgressing, going on the wrong path. Stop it right where it is transgressing, start turning it back on the right path. If one doesn’t reach where the mind is transgressing, how will you turn it back on the right path? Correct it right where it transgresses. This is what is done in Vipassana. But you want to abandon such a practice and instead want to practise the ritualistic approach to *pratikramaṇa*. When you give up the essence and grasp that which has no essence, then you are very unfortunate.

If you are doing rites and rituals in the name of Dhamma, and if you don’t want to give it up at the moment, then so be it. But it should not happen that you end up discontinuing Vipassana due to the rites and rituals thinking: “How can I get so much time, one hour for my ritual and one hour for Vipassana. I am a businessman. No sir, no, let me abandon Vipassana. I will certainly practise my ritual.” The day one has to make a choice between the two, then on that day one who chooses Vipassana joins an auspicious path because he or she has essentially chosen a method to truly establish oneself in equanimity. You have chosen to break the attachment towards the body in the true sense, have you not? If you have chosen to bring your uncontrolled mind on the correct path again in the true sense, then you have chosen the essence, have you not? You have given up that which is without essence, and once having given it up you break away from it.

Or at times someone says, “We recite certain religious texts everyday, how can we leave that?” What recitation do you do? You only want to fulfil a tradition, a convention, isn’t that correct? If you do not understand the meaning of what you are reciting, nor do you understand the actions that are implied by that meaning, what good then is such a recitation? If a thirsty person does a lot of recitation regarding water, how will it quench the thirst? Similarly, how will the daily recitation of Dhamma bring Dhamma into your life? Once you learn to imbibe Dhamma, that’s when you will become a Dhamma person. Suppose, you did a lot of recitation, you go on reciting: “*sthītapragyasya kā bhāṣhā...*” etc. You recited, you understood it, and then you practise the action implied in its meaning, that is you will become *sthītapragya*. What is *sthītapragyatā*? When one is completely free from craving, aversion, ignorance, anger and fear then it can be said that this person is established in *pragya* (wisdom). For this to happen, one has to work, one has to practise. And this is what we practise in Vipassana. Not to allow craving to arise, not to allow aversion to arise and then automatically anger will not arise, fear will

not arise, one will become absolutely fearless. There will be no ill-will towards others, only love will arise, loving kindness will arise, goodwill will arise, then Dhamma will have come into your life. What else is Dhamma?

A Vipassana meditator should understand this very well, and should understand it as early as possible, that Dhamma should not be lost. Until one understands Vipassana then one believes if Dhamma is lost, let it be lost, but one should not lose one’s religion. One believes that religion is Dhamma. But when one truly practises Vipassana he or she will understand what Dhamma is and that it has nothing to do with religion. A Hindu may keep calling himself a Hindu, or a Buddhist, a Jain, a Christian, a Muslim may keep calling themselves as such, but at least inculcate the Dhamma.

What Dhamma should one inculcate? One should learn to keep the mind free from craving, should learn to keep the mind free from aversion, should learn to keep the mind free from defilements, then one will see that ones mind is becoming purified, healthier. Then the whole way of living itself will have changed. As long as the mind is impure, anger is bound to arise towards others, ill-will is bound to arise, and with it the tendency to harm others. How will you call such a person a Dhamma person? What kind of Dhamma person is one who wants to harm others, kills others, destroy the peace and happiness of others? When one truly practises Vipassana and the defilements get uprooted, then there will be no ill-will. The mind will be so pure that it will be free from ill-will. When the attachments break down, one will become fearless. What is there to be fearful of? Once one is free from ill-will, neither will one be afraid oneself, nor will one cause fear in others. It is the animals who are caught in this; they scare those who are weaker than them, and are also afraid of those stronger than them. This is animal behaviour, my dear friends, and if we make this our nature, then where is the Dhamma? Understand that it has yet to come into our lives.

To be continued...

May all beings be happy!



Very Important Notices

1. Central IVR (Interactive Voice Response) number - 022-50505051.

Applicants can call this number from their registered mobile number (the number mentioned in the form), to check their status, cancel, transfer or re-confirm their application. They can also contact the centre through this system. This is a central number for all Vipassana

centers in India.

2. If you are sending non-centre Dhamma programs to be published in Newsletters, please send through the CAT (Coordinator Area Teacher) and if it’s for a centre, it should come through the Centre Teacher.



Special notice

At present, people who are affected/frightened by Covid-19 may find relief to some extent by practising Mini Anapana (observing incoming and outgoing breath), as taught by Pujya Goenkaji. For the benefit of all, we are sharing links below using which anyone, anywhere, anytime can experience peace by practising anapana regularly for 10-minutes. It can be used by everyone for their well-being.

You Tube Link: <https://www.youtube.com/watch?v=Oh5ii6R6LTM>

25 Minutes Anapana for all: <https://youtu.be/aYJmFdeBfVQ>
https://www.vridhamma.org/sites/default/files/node-uploads/Intro-Practice_English_Mini-Anapana.mp3



Future Course Schedule and Applications

Information on future Courses is available on the internet. All types of bookings are currently available online only as per the Government’s new rules due to Covid-19. Applications will not be accepted on paper. Therefore, you are requested to check the following link and apply online directly for your appropriate course or for dhamma service at Dhammagiri:

<https://www.dhamma.org/en/schedules/schgiri>

Please apply similarly as per the schedule of other centres. Here is the link for all Indian centres:

<https://www.dhamma.org/en-US/locations/directory#IN>

Now students may use following new VRI website for applying for courses: <https://schedule.vridhamma.org/>



Schedule of Vipassana Courses as under:

<p>For worldwide schedule of courses, visit: https://www.dhamma.org</p> <p>For schedule of courses including one-day courses and group sittings in India, visit: https://schedule.vridhamma.org/</p>

All courses are conducted by assistant teachers appointed by S. N. Goenka. Please send the application form to the course organisers only after reading the Code of Discipline so that a place may be reserved for you.

One and 3-day courses and Group Sittings are for old students who have completed a 10-day course with Goenkaji or his authorised assistants.

Satipaṭṭhāna courses marked #ST end on the evening of the last day and are for students who have completed at least three 10-day courses and are practising regularly for the last one year.

Long Courses: (Please get special application forms from centres)

20-day and Special 10-day course: requires five **10-day** courses, one **Satipaṭṭhāna** course, full-time Dhamma service for at least one ten-day course, daily practise of 2 hours for the past two years, and full commitment to Vipassana.

30-day: **20-day** course and full-time Dhamma service in at least one ten-day course. (ānāpāna for 10 days in a 30-day course and for 15 days in a 45 day course is prescribed.)

45-day: two **30-day** courses and deeply involved in Dhamma service.

60-day: only for ATs who have sat two 45-day courses.

Gratitude Course

Previously the Teachers's Self Course—TSC. With the passing away of respected Guruji and Mataji, this course will enable us to pay respects to them and to the long tradition of esteemed Vipassana Teachers. The same format as before will be followed. It is a happy coincidence that the birth anniversaries of both Guruji and Mataji fall between these dates (in February) according to the Hindi calendar.

Eligibility: Minimum one Satipaṭṭhāna course, serving in the spread of Dhamma and local teacher's recommendation. — **Dates:** From 2nd Feb to 17 th Feb. every year. — All centres where single accommodations are available can include this course in their future programmes, with due consideration of the local demand.

Please use NEW LONG COURSE APPLICATION FORM, available at Dhamma Giri, Dhamma Khetta, Dhamma Thalī, Dhamma Sindhu, and Dhamma Paṭṭhāna.

Teenagers' Course: 15 years Completed up to 19 years Completed (Please use new application form).

MAHARASHTRA

Dhamma Giri, Igatpuri

Vipassana International Academy, Dist. Nashik, Igatpuri-422403. Tel: (02553) 244-076, 244-086, 244144, 244440, Fax: 244176. (10 am to 5 pm). Email: info@giri.dhamma.org To apply online for ten-day courses: www.dhamma.org/schvia.shtml (No admission without confirmation) **10-day:** 14 to 25-7, 28-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 30-10 to 10-11, 13 to 24-11, 27-11 to 8-12, 25-12-21 to 5-1-2022, #ST: 31-3 to 8-4, 7 to 15-10, **CAT/Teacher Meeting:** 13-12, **AT Meeting:** 14 to 16-12, **AT Workshop:** 17 to 20-12, **Trainer Workshop:** 21-12, **Trustee & Dhamma Servers Workshop:** 16 to 17-10, ∞ **Long Course: Special 10-day:** 30-6 to 11-7,

Please register on atmeetingindia@dhamma.net.in with following details:

Full Name, Age, Gender, CT/assistant to CT/trustee, Name of Centre and Place: Special Requirement (if any):

Dhamma Tapovana-1 Igatpuri

#ST: 2 to 10-9

∞ **Long Course: Special 10-day:** 18 to 29-8, **20-day:** 24-7 to 14-8, **30-day:** 18-8 to 18-9, **45-day:** 19-12 to 3-2-2022, **60-day:** 12-10 to 12-12.

Dhamma Tapovana-2, Igatpuri

10-day executive courses: 18 to 26-11,

∞ **30-day:** 25-9 to 26-10, **45-day:** 8-5 to 23-6, 25-9 to 10-11, **60-day:** 23-7 to 22-9, 17-12 to 16-2-2022.

Dhamma Pattana, Gorai, Mumbai

Dhamma Pattana Vipassana centre, Near Essel World, Gorai Creek, Borivali M(W), Mumbai 400091, Phone: +91 8291894650, Tel. (+09122) 50427518, Ext. No. (Male Office) 519 (50427519), (Female Office) 546 (50427546), Website: www.pattana.dhamma.org, **10-day executive courses:** 10-day executive courses: 13 to 24-7, 28-7 to 8-8, 18 to 29-8, 14 to 25-9, 29-9 to 10-10, 13 to 24-10, 27-10 to 7-11, 10 to 21-11, 24-11 to 5-12, 8 to 19-12, 22-12 to 2-1-2022 **3-day:** 12 to 15-8, **1-Day Mega course:** 25-7, 26-9,

Online application: www.dhamma.org/en/schedules/schpattana.shtml. **Email:** registration_pattana@dhamma.net.in ; For all other inquiries, Contact: **Manager,** Email: info@pattana.dhamma.org Website: www.pattana.dhamma.org

Dhamma Pattana can admit only 90 students. Unconfirmed students will be accommodated in future courses; they are requested not to pressure the management to accommodate them.

One-day: inside main dome of the Global Vipassana Pagoda **Every Day** from 11 am to 5 pm. Meditators can benefit from meditating in presence of the Buddha's relics. **Contact:** Tel: 022-28452235, Email: info@globalpagoda.org; (Pl. bring bottle so you can fill it with drinking water at GVP.)

Mini ānāpāna for Visitors

Mini ānāpāna Training Sessions, Hindi/Eng each of about 15-20 minutes duration are held during the visiting hours, from 11 am (first session) to 4pm (last session). Participants are required to sit for the entire session.

Dhamma Vipula: Belapur (New Mumbai)

Plot No. 91A; Sector 26, Parsik Hill, CBD Belapur; (Parsik Hill, Nearest Railway Station: Seawoods on Harbour line) Navi Mumbai 400 614, Tel: 022-27522277, 27522404/03 (Timing 11 am to 5 pm) Email:dhammavipula@gmail.com, registration only online http://www.vipula.dhamma.org/ **10-day:** 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 29-9 to 10-10, 13 to 24-10, 27-10 to 7-11, 10 to 21-11, 24-11 to 5-12, **1-day:** Every Sunday, **Group Sitting:** Daily (any time) 9 am to 9 pm,

Dhamma Vāhini: Titwala

Mumbai Parisar Vipassana Centre, Village Runde, Titwala, (near Kalyan), Dist. Thane. Website www.vahini.dhamma.org, registration only online Email: vahini.dhamma@gmail.com **10-day:** 3 to 14-7, 17 to 28-7, 31-7 to 11-8, 28-8 to 8-9, 11 to 22-9, 25-9 to 6-10, 9 to 20-10, #ST: 14 to 22-8,

● **Long Course: 20-day:** 27-10 to 17-11, **30-day:** 20-11 to 21-12, **45-day:** 20-11 to 5-1-2022, **Contact:** Mobile: 97730-69978. (12 to 6 pm on weekdays).

Dhamma Vātikā: Palghar

Palghar Vipassana Centre, Gut No. 198-2/A, Behind Alyali Cricket Ground, Alyali Village, Palghar-401404, **Contact Centre:** Mob. 9637101154, Email: info@vatika.dhamma.org, **Contact:** 1) Shri Irani, Mob. 92708-88840, 2) Shri Anil Jadhav, Mob. 91 9049151464, Email: vipassana.palghar@gmail.com, **10-day:** (Male only) 25-7 to 5-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-10, 21-10 to 1-11, 21-11 to 2-12, 25-12-21 to 5-1-22, (Female only) 11 to 22-7, 24-9 to 5-10, 7 to 18-11, ♠ #ST: (Male only) 12 to 20-9, (Female only) 5 to 13-12,

SCHEDULE OF LONG COURSES INDIA

Special 10-day Course

30-6 to 11-7-2021	Dhamma Giri, Igatpuri
17 to 28-7-2021	Dhamma Paṭṭhāna, (Haryana)
19 to 30-7-2021	Dhamma Lakkhaṇa, (U.P.)
21-7 to 1-8-2021	Dhamma Sindhu, Mandvi-Kutch (Guj.)
28-7 to 8-8-2021	Dhamma Pabbaja, Churu, Rajasthan
30-8 to 10-9-2021	Dhamma Pushkar, Ajmer, Rajasthan
1 to 12-9-2021	Dhamma Pattana, Gorai, Mumbai
4 to 15-9-2021	Dhamma Ambikā, South Gujarat
21-9 to 2-10-2021	Dhamma Tapovana-1, Igatpuri
6 to 17-10-2021	Dhamma Bodhi, Bodhgaya, Bihar
15 to 26-10-2021	Dhamma Paṭṭhāna, (Haryana)
17 to 28-10-2021	Dhamma Sarovara, Dhule
20-11 to 1-12-2021	Dhamma Kalyāṇa, Kanpur (U.P.)

Gratitude Course

2 to 17-2-2022

Dhamma Madhurā, Madurai

20-day

30-6 to 21-7-2021	Dhamma Setu, Chennai (Tamil Nadu)
1 to 22-7-2021	Dhamma Pushkar, Ajmer, Rajasthan
24-7 to 14-8-2021	Dhamma Tapovana-1, Igatpuri
2 to 23-8-2021	Dhamma Paṭṭhāna, (Haryana)
3 to 24-8-2021	Dhamma Cakka, Sarnath (U.P.)
11-8 to 1-9-2021	Dhammālaya, Kolhapur
25-8 to 15-9-2021	Dhamma Ambikā, South Gujarat
5 to 26-9-2021	Dhamma Garha, Bilaspur (Chhattisgarh)
8 to 29-9-2021	Dhamma Suvattī, sravasti (u.p.)

11-9 to 2-10-2021 *Dhammapāla, Bhopal (M.P.)*
 28-9 to 19-10-2021 *Dhamma Thalī, Jaipur*
 6 to 27-10-2021 *Dhamma Bodhi, Bodhgaya (Bihar)*
 7 to 28-11-2021 *Dhamma Pushkar, Ajmer, Rajasthan*
 30-11 to 21-12-2021 *Dhamma Vāhinī: Titwala*
 4 to 25-12-2021 *Dhamma Lakkhaṇa, (U.P.)*

30-day

30-6 to 31-7-2021 *Dhamma Setu, Chennai (Tamil Nadu)*
 1-7 to 1-8-2021 *Dhamma Pushkar, Ajmer, Rajasthan*
 1-8 to 1-9-2021 *Dhamma Bodhi, Bodhgaya (Bihar)*
 11-8 to 11-9-2021 *Dhammālaya, Kolhapur*
 18-8 to 18-9-2021 *Dhamma Tapovana-1, Igatpuri*
 28-8 to 28-9-2021 *Dhamma Paṭṭhāna, (Haryana)*
 11-9 to 12-10-2021 *Dhammapāla, Bhopal (M.P.)*
 18-9 to 29-10-2021 *Dhamma Thalī, Jaipur*
 25-9 to 26-10-2021 *Dhamma Tapovana-2, Igatpuri*
 1 to 31-10-2021 *Dhamma Utkal, (Orissa)*
 6-11 to 7-12-2021 *Dhamma Cakka, Sarnath (U.P.)*
 7-11 to 8-12-2021 *Dhamma Pushkar, Ajmer, Rajasthan*
 30-11 to 21-12-2021 *Dhamma Vāhinī: Titwala*
 21-12-21 to 21-1-2022 *Dhamma Ambikā, South Gujarat*

45-day

25-9 to 10-11-2021 *Dhamma Tapovana-2, Igatpuri*
 15-10 to 30-11-2021 *Dhamma Suvattḥ, sravasti (u.p.)*
 2-11 to 18-12-2021 *Dhamma Paṭṭhāna, (Haryana)*
 17-12-2021 to 1-2-2022 *Dhammapāla, Bhopal (M.P.)*
 19-12 to 3-2-2022 *Dhamma Tapovana-1, Igatpuri*
 21-12-21 to 5-2-22 *Dhamma Ambikā, South Gujarat*
 9-2-2022 to 27-3-2022 *Dhamma Bodhi, Bodhgaya, (Bihar)*

60-day

23-7 to 22-9-2021 *Dhamma Tapovana-2, Igatpuri*
 12-10 to 12-12-2021 *Dhamma Tapovana-1, Igatpuri*
 17-12 to 16-2-2022 *Dhamma Tapovana-2, Igatpuri*

Dhammānanda, Pune

Pune Vipassana Centre, near Markal village, 8 km. from Alandi, (No admission without confirmation). **10-day:** (Only for Hindi, Marathi, Students) » 10 to 21-7, 14 to 25-8, 11 to 22-9, 9 to 20-10, 13 to 24-11, 11 to 22-12, (Only for Hindi, English, Students) » 24-7 to 4-8, 28-8 to 8-9, 25-9 to 6-10, 27-11 to 8-12, 25-12 to 5-1, **#ST:** (Only for Hindi, English, Students) » 23 to 31-10, **3-day:** 3 to 6-6, 5 to 8-8, **Contact:** Pune Vipassana Samiti, Email: info@ananda.dhamma.org Tel: (020) 2446-8903, 2446-4243. Tel/Fax: 2446-4243.

Dhamma Punṇa, Pune city (Swargate)

Pune Vipassana Samiti, Opp. Nehru Stadium, Behind Swargate Water Works, Near Anand Mangal Karyalaya, Dadawadi, Pune 411002. Email: info@punna.dhamma.org; Tel: (020) 2443-6250, **10-day:** Only for Hindi, English, Students » 4 to 15-7, 1 to 12-8, 29-8 to 9-9, 3 to 14-10, 7 to 18-11, 5 to 16-12, Only for Hindi, Marathi, Students » 18 to 29-7, 15 to 26-8, 17 to 28-10, 21-11 to 2-12, 19 to 30-12, **#ST:** Only for Hindi, Marathi, Students » 18 to 26-4, Only for Hindi, English, Students » 21 to 29-9, **3-day:** 28 to 31-10, **1-day:** Every Month Second Thursday and Fourth Sunday 8:30 am to 4:30 pm, **Children Course:** (9 to 18 yrs Every Month first and Third Sunday (8 am to 2:30 pm))

Dhamma Ajantā, Aurangabad

Ajanta International Vipassana Samiti, Gut No 45 Rampuri, Vajapur Road Aurangabad 431003. Tel: (0240) 2040444, **Contact:** Email: info@dhammaajanta.org; Mob. 94222-11344, 99218-17430. Website: www.dhammaajanta.org **10-day:** 30-6 to 11-7, 14 to 25-7, 28-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 6 to 17-10, 20 to 31-10, 1 to 12-12, 15 to 26-12, 29-12 to 9-1-2022, **#ST:** 17 to 25-11, **2-day:** 26 to 28-11, **Teenagers' Course:** (Girls) » 8 to 16-11,

Dhamma Sarovara, Dhule

Khandesh Vipassana Centre, near Dedargaon Water Purification Centre, Post Tikhi, Dist. Dhule, 424002. (No admission without confirmation. Dhule – Hendrun Bus is available from Dhule Bus Stand every hour up to 4:30 pm Rickshaw is also available from Panch Kandil Shere Punjab lodge to Tikhi. From Tikhi, rickshaw is available for centre, 1 km away.) **10-day:** 11 to

22-7, 25-7 to 5-8, 22-8 to 2-9, 12 to 23-9, 26-9 to 7-10, 7 to 18-11, 21-11 to 2-12, 16 to 27-12, **#ST:** 6 to 15-8, 5 to 14-12, **2-day:** 14 to 16-4, 23 to 25-6, 18 to 20-8, 12 to 14-10, **# Children Course:** 16-8 10-10, 1-11, 29-12, 30-12, **∞ Long Courses: Special 10-day:** 17 to 28-10, **Contact:** Dr. Prashant Deore, Tel: (02562) 222-861, 221-821, Mob. 99226-07718, Email: info@sarovara.dhamma.org

Dhamma Siddhapuri, Bhategaon Solapur

Dhamma Siddhapuri Vipassana Sadhana Kendra, Off Vijapur rod, Near Bhatevadi, soregaon - dongaon rod, 4 km. from soregaon, Ta. Uttar solapur, Dist: Solapur-413002, **Contact:** 1) Mr. Samrat Patil, Mob. 7620592920, 9011908000, 2) Mr. Bhalchandra Ukarande, Mob. 9860759866, **10-day:** 30-6 to 11-7, 14 to 25-7, 28-7 to 8-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 29-9 to 10-10, 13 to 24-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, 29-12 to 9-1, **2-day:** 12 to 15-8, 11 to 14-11, **Teenagers' Course: (Boys)»** 26-10 to 3-11,

Dhammālaya, Kolhapur

Deccan Vipassana Research Centre, Ramling Road, Aalte Park, Aalte, Tal Hatkangale, Dist. Kolhapur, Pin: 416123. Email: info@alaya.dhamma.org; (No admission without confirmation) **Contact:** Mob. 97674-13232. 9697933232, 7420943232, **10-day:** 2021» (Hindi/English speaking students only)» 19 to 30-9, 7 to 18-11, 21-11 to 2-12, 5 to 16-12, 19 to 30-12, (Hindi/Marathi speaking students only)» 27-6 to 8-7, 25-7 to 5-8, 3 to 14-10, 17 to 28-10, (Hindi/English In Kannada also)» 11 to 22-7, **#ST:** (Hindi/English speaking students only)» 5 to 14-10, 21 to 30-12, **3-day:** (Hindi/English speaking students only)» 14 to 17-9, **2-day:** (Hindi/English speaking students only)» 29 to 31-10, (Boys) **Dhamma Servers' Workshop:** (Hindi/Marathi speaking students only)» 19 to 20-11,

∞ Long Courses: 20-day: 11-8 to 1-9, **30-day:** 11-8 to 11-9,

Dhamma Nāga, Nagpur

Nagpur Vipassana Centre, Mahurjhari Village, near Nagpur-Kalmeshwar Road. **Contact:** Mob. 9370990771, 9423403294, 9403870195, 9422182336, Email: info@naga.dhamma.org (No admission without confirmation) **10-day:** 30-6 to 11-7, 28-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 20-10 to 7-11, 10 to 21-11, 24-11 to 5-12, 8 to 19-12, **#ST:** 28-4 to 6-5, 24-12 to 1-1-2022, 24-12 to 1-1-2022, **1-day:** 11-7, 23-7, 8-8, 22-8, 5-9, 19-9, 3-10, 17-10, 7-11, 21-11, 5-12, 19-12

Gratitude Course: 2 to 17-2-2021, **AT Workshop:** 14 to 18-7-2021 **Contact:** (for correspondence) Kalyanmitra Charitable Trust, Abyankar Smruti Bhawan, Abyankar Road, Dhantoli, Nagpur 440012. Tel: (0712) 245-8686, 2420261.

Dhamma Sugati, Sugatanagar

Vipassana Sadhana Kendra, Sugata Nagar, Nagpur 440 014, **10-day:** 2 to 13-6, 7 to 18-7, 3 to 14-8, 1 to 12-10, 8 to 19-11, 8 to 19-12, (only female)» 18 to 29-8, 1 to 12-9, 15 to 25-9, **#ST:** 22 to 30-7, 22 to 30-12, **3-day:** 21 to 24-10, 24 to 27-11, **1-day:** 18-7, 14-8, 12-9, 21-11, 6-12, **Children Course:** 21 to 24-10, **Group Sitting:** Daily 5 to 6 am. 6 to 7 pm and every Sunday 8 to 9 am. **Children Anapana Group Sitting:** 8 to 9 am **Contact:** 1. Sukhadev Narnavre, Mob. 9422129229. 2. Kamlesh Chahande, Mob. 9373104305.

Dhamma Malla, Yavatmal

Vipassana Kendra, Dhanshri Nagar, Behind ITI, Pimpalgaon, Yavatmal - 445001. **Contact:** 1. Mr. Gadling, Mob. 9422865661, 2. Dr. Bhagat, Mob. 9423432475. **10-day:** (Male and Female)» (for Bhikkhu and Male Students only 9 to 20-7), 2 to 13-8, 18 to 29-9, 19 to 30-10, 3 to 14-11, 7 to 18-12, **#ST:** 15 to 23-5, 19 to 27-11, **3-day:** 16 to 19-8, **1-day:** 24-7, 1-8, 29-9, 10-10, 5-12, **Children Course:** 25-7, 29-8, 12-9, 3-10, 28-11, 26-12,

Dhamma Amrāvati, Lumbini, Mogara,

Vipassana Kendra, Vipassana Samiti, Lumbini, At Mogara, Post- Bhankeheda, Tal-Dist. Amravati. **Contact:** 1) Mr. Kishor Deshmukha, Mob. 9370585203, 2) Mr. Babuji Shirsat, Mob. 8007676033, **10-day:** ((Male and Female) 16 to 27-8, 21-10 to 1-11, 15 to 26-12, **#ST:** 21 to 29-11, **1-day:** 4-7, 18-7, 25-7, 29-9,

Kotamba (Yavatmal): 10-day: (Male and Female) 4 to 15-7, 12 to 23-9, 2 to 13-10, 5 to 16-12, (Female only)» 1 to 12-8-2021, (Only for bhikkhuni and Female Students)» 7 to 18-11, **1-day:** Every Sunday: 8 am to 3 pm **Children's course:** 18-7, 29-8, 26-9, 17-10, 28-11, 26-12, **Contact:** Vipassana Prachar Samiti, Kotamba, Tal. Babulgaon, Dist. Yavatmal-445001. M. 9822896453, 7776964808, 7038918204, 9175622575,

Rohnagaon: (Pavani Bhandara): 10-day: 7 to 18-7, **At:** Managing by vishuddhimaggo Vipassana Charitable Trust, Dhammapavan Vipassana centre Rohnagaon (Pavani), Dist. Bhandara. **Contact:** 1) Shailesh kamale: 9923268962, 2) Mr. Madhav Ramteke: 92233-49183.

Chitki: (Wardha) Dhamma Kuti Vipassana Kendra, chitki, Pulgaon, Po. Kavtha, Ta. Devali, Dist: Wardha, (MS) **10-day:** 7 to 18-9, 6 to 17-10, 6 to 17-11, 7 to 18-12, **#ST:** 13 to 21-2, **Contact:** 1. Shri Khandare, Tel: 07158-284372, Mob. 9028494401, Shri Bhele, Mob. 9834603076,

Tumsar (Bhandara): 10-day: 20 to 31-10, 17 to 28-11, 15 to 26-12, **3-day:** 16 to 19-10, **1-day:** 3-8, 2-9, **1-10, #Children Course:** 18-10, 29-11, 26-12, **at** Buddhavihar and Welfare Centre, Chulhad, Tal. Tumsar, Dist: Bhandara, Mob. 096236-68240, **Contact:** 1) Mr. Dongare, 6260450336. 2) Mr. Choure, Mob. 09890441071, 3) Vijju Gondane, Mob. 096236-68240,

Dhamma Bhandāra, Bhandara

Vipassana Kendra Rahul Colony, Near Railway Line Sahakar Nagar Bhandara-441901 (MS) **10-day:** 20 to 31-7, 10 to 21-8, 21-9 to 2-10, 4 to 15-12, **#ST:** 6 to 14-9, 21 to 30-11, **3-day:** 2-day: 24 to 26-12, **1-day:** 27-6, 1-8, 22-8, 19-9, 3-10, 19-10, **Teenagers' Course: (Girls)** 7 to 16-11-2021, **1-day Children Course:** 25-5, 8-6, 22-6, 11-7, 29-8, 19-9, 10-10, 19-12, **Contact:** Saluja, 09423673572, Choureji, 9890441071, Vinodji, 9422833002, 7588749108,

Dhamma Niranjana, Nanded

Vipassana Centre, New Danki, Near Godavari River, **Contact:** 1) Mr. Dahivele, Mob. 94231-48636. 2) Mr. Bhave, Mob. 9421572499, **10-day:** (Only female) 7 to 18-7, 6 to 17-10, 8 to 19-12, (Only male) 3 to 14-3, 16 to 27-6, 1 to 12-9, 17 to 28-11, **#ST:** 14 to 22-8, **3-day:** 10 to 13-6, 22 to 25-7, **# 3-day Children's course: (Only Boys)** 7 to 10-11, (Only Girls) 11 to 14-11, **1-day:** 27-6, 18-7, 29-8, 12-9, 17-10, 29-12, **Self Course:** Every Sunday 6 to 10 am, **Online Children Anapana Course:** Every Month Third Sunday

Dhamma Vasudhā, Hivra (Wardha)

Vipassana Centre, Hivara, Post Zadshi, Tal Selu, Dist. Wardha, Email: dhammavasudha@gmail.com **Contact:** 1. Smt. Bante, Mob. 93267-32550, 93267-32547, 2. Mr. Katawe, Mob. 9890309738. **10-day:** 17 to 28-10, 10 to 21-11, **#ST:** 1 to 9-12,

Dhamma Anākula, Akola

Vipassana Sadhana Kendra, Khaperkehda Phata, Telhara-444108 Dist Akola **Email:** info.anakula@vridhamma.org, **Website:** www.anakula.dhamma.org, Mob. 9421156138, 9881204125, 9421833060, **10-day:** (only male) 3 to 14-8, 1 to 12-9, 20 to 31-10, 24-11 to 5-12, (only female) 18 to 29-8, 15 to 26-9, 4 to 15-10, 10 to 21-11, 8 to 19-12, **10-day:** (Only for Bhikkhu) 7 to 18-7, **#ST:** 23 to 31-7, **3-day:** 29-9 to 2-10, 23 to 26-12, **1-day:** 21-7, 19-10, **Contact:** 1) Vipassana Charitable Trust, Shegaon, Mob. 9579867890, 9881204125. 2) Mr. Anand, Mob. 9422181970.

Malkapur (Akola): 10-day: (only male) 3 to 14-10, (Only female) 12 to 23-12, 1 to 12-6, **at** Bhadant Anand Nivas Rajratna Colony, Yavata Road, Malkapur, Akola 444001. **Contact:** 1) Mr. Aathavle Mob. 9404092468, 3) Mr. Tayde Mob. 9421794874,

Patur (Akola): Vipassana Sadhana Prasar Kendra Shirla, Patur, Dist-Akola, 444501 **10-day:** (Female only) 25-7 to 5-8, 20-11 to 1-12, 20 to 28-12, (Male only) 10 to 21-8, 21-9 to 2-10, (Only Bhikkhu 23-10 to 3-11) **#ST:** 26-8 to 3-9, **3-day Children Course:** (10 to 17 yrs) 7 to 10-11, **1-day:** every month second Sunday, 9 am to 5 pm **Children Course:** (age 10 to 16 yrs) every month third Sunday, 9 am to 5 pm **Contact:** 1) Mr. Jaggannath Gawai, Mob. 7775928290, 2) Mrs. Jyotitai Vankhede, Mob. 9921998803,

Dhamma Ajaya, Chandrapur

Vipassana Meditation Centre, At - Ajaypur, Po. - Chichpalli, Mul Road, Chandrapur, Online Registration :- **Website :-** www.ajaya.dhamma.org, Email: dhammaajaya@gmail.com, **10-day:** 2 to 13-7, 28-7 to 8-8, 12 to 23-8, 29-8 to 9-9, 12 to 23-9, 29-9 to 10-10, 17 to 28-10, 1 to 12-11, 8 to 19-12, 26-12 to 7-1, **#ST:** 27-11 to 5-12, **3-day:** 18 to 21-7, **2-day:** 19 to 21-11, **1-day:** 27-6, 23-7, 8-8, 26-9, 10-10, 19-12,

Contact: 1) Mr. Gharde, Sugat Nagar, Naginabag Ward No. 2, Chandrapur-442401, Mob. 8007151050, 9226137722, 2) Mr. Gautam Chikate, Mobile: 9421812541, 9422506476,

Dhamma Padesa, Pali, Ratnagiri

Konkan Vipassana Meditation Centre, At-Patharat, Post-Pali, Tal-Ratnagiri, Maharashtra, Email: info@pades.dhamma.org, Website: https://pages.dhamma.org

10-day: 1 to 12-8, 15 to 26-8, 1 to 12-9, 15 to 26-9, 15 to 26-10, 1 to 12-11, 15 to 26-11, 1 to 12-12, **Contact:** Mr. Santosh Ayare: 1) 9975434754 / 9960503598

Mahad: 10-day: (only Male) 4 to 15-7, 18 to 29-7, 1 to 12-8, 15 to 26-8, 5 to 16-9, 19 to 30-9, 3 to 14-10, 17 to 28-10, 7 to 28-11, 21-11 to 2-12, 5 to 16-12, 19 to 30-12, **3-day:** (only Male) 26 to 29-8, 28 to 31-10, **1-day:** Every First Sunday 10 am to 3 pm. **#Children Course:** Every third Sunday 10 am to 2 pm, **Place:** Babasahab Ambedkar Memorial Hall Shivaji Chowk, Koteshwari Tale, Mahad-402301, Dist:- Raigad, **Contact:** (020) 24436250, Email: info@punna.dhamma.org, Mob.: 7719070011,

NORTH INDIA

Dhamma Thalī, Jaipur

Rajasthan Vipassana Centre, P.O. Box 208, Jaipur-302001 Mob. 0-99301-17187, 9610401401, 9828804808, (for Manual registration/queries); Email: info@thali.dhamma.org, **10-day:** 4 to 15-7, 18 to 29-7, 1 to 12-8, 15 to 26-8, 29-8 to 9-9, 12 to 23-9, 7 to 18-11, 21-11 to 2-12, 5 to 16-12, 22-12 to 2-1-2021 **#ST:** 8 to 16-6, 20 to 28-7, **3-day:** 16 to 19-12, **Long Course: Special 10-day:** 19 to 30-6, **20-day:** 7 to 28-2, 28-9 to 19-10, **30-day:** 18-9 to 29-10,

Dhamma Pushkar, Ajmer, Rajasthan

Vipassana Centre, Near Village Rewat (Kedel), 23 kms from Ajmer and 9 kms from Pushkar towards Parbatsar. +91-94133-07570. Tel: (145) 2780570. **Contact:** 1) Ravi Toshniwal, Email: dhammapushkar@gmail.com Mob. 98290-71778, 2) Anil Dhariwal, Mob. 098290-28275, **10-day:** 4 to 15-8, 18 to 29-8, 13 to 24-9, 26-9 to 7-10, 10 to 21-10, 23-12 to 3-1, **#ST:** 23 to 31-10, 11 to 19-12, **Teenagers' Course:** (Boys) 19 to 27-6, (Girls) 11 to 19-6, **Long Course: Special 10-day:** 30-8 to 10-9, **20-day:** 1 to 22-7, 7 to 28-11, **30-day:** 1-7 to 1-8, 7-11 to 8-12,

Dhamma Marudhara, Jodhpur, Rajasthan

Vipassana Sadhana Kendra, Behind Laharia Resort, Near Adhyatma Vigyan Satsang Kendra, -Chausani Link Road, Chokha Jodhpur-342009. Mob. 9783387504, 9829007520, Email: info@marudhara.dhamma.org, **10-day:** 30-6 to 11-7, 14 to 25-7, 29-7 to 9-8, 14 to 25-9, 9 to 20-10, 23-10 to 3-11, 7 to 18-11, 22-11 to 3-12, 20 to 31-12 **#ST:** 29-9 to 7-10, **3-day:** 11 to 14-8, 7 to 10-12, **Teenagers' Course: (Girls)** 2 to 10-9, **Children Course: 3-day:** (13 to 16 only Boys) 18 to 21-8, (13 to 16 only Girls) 25 to 28-8, **Contact:** 1) Mr. Nemichand Bhandari, Email: dhamma.maroodhara@gmail.com; Mob. Whatsapp No. 9887099049, 8233013020.

Dhamma Pubbaja, Churu, Rajasthan

Pubbaj Bhumi Vipassana Trust, Bhaleri Road, 6Km From Churu (Rajasthan) Mob. 9664481738, Email: dhammapubbaja@gmail.com, info@pubbaja.dhamma.org, **Contact:** 1) Mr. SP Sharma, Mob. 07627049859, 2) Mr. Suresh Khanna, Mob. 094131-57056, 9887099049, Whatsapp Only) **10-day:** 27-6 to 8-7, 13 to 24-7, 12 to 23-9, 17 to 28-10, 8 to 19-11, 23-11 to 4-12,

#ST: 28-9 to 6-10, 22 to 30-12, **3-day:** 11 to 14-8, 9 to 12-10, 8 to 11-12, **1-day:** Every Sunday, **Teenagers' Course: (Boys)** 1 to 9-9, **Children Course 3-day:** (Only Boys age 13 to 16) 17 to 20-8, (Only Girls age 13 to 16) 24 to 27-8, **Children Course 2-day:** (Only Boys age 13 to 16) 31-10 to 2-11, **Long Courses: Special 10-day:** 28-7 to 8-8,

Dhamma Sota, Sohna (Haryana)

Vipassana Sadhana Sansthan, Village Rahaka, Post Sohna, (Near Nimmod Police Post) Ballabgarh-Sohna Road, Dist Gurgaon (12 km from Sohna), Haryana, Mobile: 9812655599, 9812641400. [Buses available from Sohna and Ballabgarh.]

10-day: 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 3 to 14-11, 17 to 28-11, 1 to 12-12, 15 to 26-12, **Contact:** Tel. (011) 26452772, 46585455, Email: reg.dhammasota@gmail.com

Dhamma Patthāna, Sonapat, (Haryana)

Vipassana Sadhana Sansthan, Village Kammaspur, Dist. Sonapat, Haryana, Pin-131001. Mob. 09991874524, Email: reg.dhammapatthana@gmail.com **#ST:** 6 to 14-7, 23 to 31-12, **AT Workshop:** 2 to 5-10, **Dhamma Servers Workshop:** 6 to 7-10, **Long Courses: Special 10-day:** 17 to 28-7, 15 to 26-10, **20-day:** 2 to 23-8,

30-day: 28-8 to 28-9, 45-day: (15 day Anapan) 2-11 to 18-12,
Contact: same as Dhamma Sota

Dhamma Kāruṇika, Karnal (Haryana)

Vipassana Sadhana Sansthan, AirPort/Kunjipura Road, Near Government School, Village Neval, Karnal-132001. Mob. 7056750605, Registration Email: reg.dhammadkarunika@gmail.com, **Contact:** 1) Mr Verma, Mob. 9992000601, (3 pm to 5 pm) 2) Mr Arya, Mob. 8572051575, 9416781575, **10-day:** 14 to 25-7, 28-7 to 8-8, 11 to 22-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 13 to 24-10, 10 to 21-11, 24-11 to 5-12, 8 to 19-12, 22 to 2-1-2022, #ST: 27-10 to 4-11,

Dhamma Hitakārī, Rohtak (Haryana)

Vipassana Dhyān Samiti, Lahli Anwal Road, Village Lahli, Tehsil Kalanaur, Dist. Rohtak-124001. **Contact:** 92543-48837, 9416303639. **10-day:** 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, #ST: 6 to 14-11,

Dhamma Dhaja, Hoshiarpur (Punjab)

Punjab Vipassana Trust, Village Anandgarh, P. O. Mehlanwali, Dist Hoshiarpur - 146110, (Punjab) Tel: (01882) 272-333. Mobile: 94651-43488. Email: info@dhaja.dhamma.org **10-day:** 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, #ST: 6 to 14-11, **3-day:** 1 to 4-4, 1 to 4-7,

Dhamma Sikhara, Dharamshala (H.P.)

Himachal Vipassana Kendra, Dharamkot, McLeodganj, Dharamshala-176219, Dist. Kangra. Email: info@sikhara.dhamma.org Tel: 09218514051, 09218414051, (Registration over phone between 4 to 5 pm) **10-day:** every month Apr to Nov. 1 to 12. Also 15 to 26. (except during other course's). #ST: 15 to 23-11, **3-day:** 23 to 26-11,

Dhamma Laddha, Leh Ladakh (J & K)

Vipassana Meditation Ladakh, Dhamma Laddha, is 8/9 Km from leh, **Contact:** Mr Lobzang Visuddha, Ancient Tracks, Mobile: [91] 9906971808, 9419862542. **10-day:** 7 to 18-7, 4 to 15-8, 1 to 12-9, 22-9 to 3-10, 6 to 17-10, 27-10 to 7-11, 10 to 21-11, 1 to 12-12, #ST: 21 to 29-7, 18 to 26-8, 15 to 23-12, **3-day:** 16 to 19-9, **2-day:** 30-7 to 1-8, 27 to 29-8, **Group Sitting:** every Sunday from 9 am. **1-day:** every Second Sunday
Email: info@ladakh.in.dhamma.org; lvisuddha@yahoo.com,

Dhamma Salila, Dehradun

Dehradun Vipassana Centre, Village Jantanwala, near Dehradun Cantonment, near Santala Devi Mandir, Dehradun 248001. Tel: 0135-2715189, 2715127, 94120-53748, Email: reg.dhammasalila@gmail.com; **10-day:** 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 20 to 31-10, 10 to 21-11, 24-11 to 5-12, 8 to 19-12, #ST: 5 to 13-10, 3 to 11-4, 22 to 30-12, **3-day:** 15 to 18-8, **2-day:** 17 to 19-10, **Contact:** 1) Mr. Bhandari, Tel: (0135) 2104555, 07078398566, Fax: 271-5580.

Dhamma Lakshana, Lucknow (U.P.)

Lucknow Vipassana Centre, Asti Road, Railway Crossing, Bakshi ka Talab, Lucknow 227 202. Email: info@lakshana.dhamma.org Tel: (0522) 296-8525, Mob. 97945-45334, 9453211879, **10-day:** 4 to 15-7, 4 to 15-8, 19 to 30-8, 4 to 15-9, 19 to 30-9, 4 to 15-10, 4 to 15-11, 19 to 30-11, #ST: 19 to 27-10, **3-day:** 28 to 31-10, **2-day:** 15 to 17-7, 15 to 17-8, 15 to 17-9, 15 to 17-10, 15 to 17-11, **3-day Children's course:** (age 13 to 17 boys) 26 to 29-12, (13 to 17 girls) 30-12 to 2-1-22, ∞ Long Courses: **Special 10-day:** 19 to 30-7 **20-day:** 4 to 25-12, **Contact:** 1. Sh. R. K. Singh, Mob. 9616744793, 2. Pankaj Jain, Mob. 098391-20032. 3. Mrudula Mukesha, Mob. 94150-10879, 4. Sh. Rajeev Yadav, Mob. 9415136560.

Dhamma Suvatthi, Sravasti (U.P.)

Jetavana Vipassana Meditation Centre, Katra Bypass Road, Opp. Buddha Inter College, Sravasti 271845. Email: info@suvatthi.dhamma.org, Tel: (05252) 265-439; Mob. 93358-33375. **10-day:** 17 to 28-6, 2 to 13-7, 17 to 28-7, 2 to 13-8, 17 to 28-8, 2 to 13-10, 2 to 13-12, 2 to 13-1, #ST: 29-8 to 6-9, 14 to 22-12, **Children Course:** (8 to 12 yrs boys, and 8 to 16 yrs Girls) 24 to 27-12, (12 to 16 yrs only Boys) 28 to 31-12, ∞ Long Courses: **20-day:** 8 to 29-9, **45-day:** 15-10 to 30-11,

Contact: 1. Mob. 094157-51053, 2. Murli Manohar, Mob. 094150-36896,

Dhamma Cakka, Sarnath (U.P.)

Vipassana Sadhana Kendra, Village Khargipur, Post. Piyari, Chaubeypur, Sarnath, Varanasi. Email: info@cakka.dhamma.org Mob. 09307093485, 09936234823, (for autorickshaw from Sarnath Museum, fare Rs. 100/-),

10-day: 3 to 14-7, 18 to 29-7, 3 to 14-9, 18 to 29-9, 3 to 14-10, 18 to 29-10, 3 to 14-10, 18 to 29-10, 20 to 31-12, #ST: 9 to 17-12, **3-day:** 28 to 31-8, **CCT Work-Shop:** 30-10 to 2-11, ∞ Long Course: **20-day:** 3 to 24-8, **30-day:** 6-11 to 7-12, **Contact:** Manju Agrawal, Email: manju.ag4@gmail.com. Mob. 09936691000.

Dhamma Kāya, Kushinagar (U.P.)

Dhamma Kaya Vipassana Sadhana Kendra, Village- Dhuria Bhaat, Near Banwari Tola, Tehsil- Kasya, Devriya Road, Dist: Kushinagar-274402, (U.P.) Mob. +91 9415277542. Email: dhammakaaya.vskk@gmail.com;

10-day: every month (except May-June) 1 to 12, 16 to 27;

Teenagers course (Girls) - 6 to 14-6; (boys): 7 to 15-6;

Contact: 1. Dr. Vimalkumar Modi, C/o Aarogya Mandir, Gorakhpur-273003, 2. Shri Naresh Agarwal- Mob. 9935599453,

Dhamma Kalyāna, Kanpur (U.P.)

Kanpur, International Vipassana Meditation Centre, Dhori, Ghaat, Rooma, Post Salempur Kanpur-209402, (23 Km. from Kanpur Central Rly. Station) Tel. 07388-543795, Mob. 08995480149. Email: dhamma.kalyana@gmail.com, (No admission without confirmation) **10-day:** 5 to 16-7, 20 to 31-7, 5 to 16-8, 20 to 31-8, 5 to 16-9, 20-9 to 1-10, 5 to 16-10, 20 to 31-10, 5 to 16-11, 5 to 16-12, 20 to 31-12, #ST: 22 to 30-11, **3-day:** 1 to 4-9, **1-day:** Every month Fourth Sunday. 10 am to 5 pm,

Teenagers' Course: (Girls) 24-5 to 1-6, **3-Day Children Course:** (8 to 12 yrs) 1 to 4-6, ∞ Long Course: **Special 10-day:** 20-11 to 1-12,

Dhamma Sudhā, Meerut (U.P.)

Vipassana Centre, Behind Police station, Tower Road, Near Saifpur Gurdwara, Hastinapur, Dist. Meerut- 250404, **Office Contact:** Tel. 9555515548, 8171490433, 7505414181, **10-day:** 7 to 18-7, 21-7 to 1-8, 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 17 to 28-11, 1 to 12-12, 15 to 26-12, #ST: 6 to 14-11, **3-day:** 1 to 4-7,

Dhamma Bodhi, Bodhgaya, (Bihar)

Bodh Gaya International Vipassana Meditation Centre, Gaya-Dobhi Road (15 km), Near Magadha University, Bodh Gaya-824234. Mob. 94716-03531, 9955911556, Email: info@bodhi.dhamma.org, Website: www.bodhi.dhamma.org, Long course Email : bodhi.longcourse@gmail.com **Contact:** 99559-11556. **10-day:** 1 to 12-7, 15 to 26-7, 5 to 16-9, 20-9 to 1-10, 1 to 12-11, 16 to 27-11, 1 to 12-12, 15 to 26-12, 29-12 -2021 to 9-1-2022, 12 to 23-1-2022, #ST: 18 to 26-10, 26-1-2022 to 3-2-2022, ∞ Long Courses: **Special 10-day:** 6 to 17-10, **20-day:** 6 to 27-10, **30-day:** 1-8 to 1-9, **45-day:** 9-2-2022 to 27-3-2022,

Dhamma Licchavī, Muzaffarpur (Bihar)

Dhamma Licchavī Vipassana Centre, Ladaura Gram, Ladaura Pakri, Muzaffarpur 843113. Tel: 7779842059, 8935963703, Email: info@licchavi.dhamma.org **10-day:** 5 to 16-7, 19 to 30-7, 5 to 16-8, 19 to 30-8, 5 to 16-9, 19 to 30-9, 2 to 13-10, 19 to 30-10, 19 to 30-11, 5 to 16-12, 19 to 30-12, 5 to 16-1, 19 to 30-1, #ST: 1 to 9-11, **Contact:** Rajkumar Goenka, Tel: (0621) 224-0215,

Dhamma Upavana, Barackiya, (Bihar)

Barackiya - 845412, East Champaran, Bihar, **Contact:** 9431245971, 9934430429, 6204814341, Email: dhammaupavan@gmail.com, **10-day:** every month 3 to 14 (Except in November 2021), 13 to 24-11, 3 to 14-1-2022,

Nalanda (Bihar): **10-day:** April to December Every Month 2 to 13, **Place:** Near Navnalanda Mahavihar, Sanskratik Gram, Nalanda (Bihar) Mob: 91-9955911556, **Contact:** Dr. D. Lama, Mob. 99314-55583. Email: dhammanalanda@gmail.com. Online registration: Website: www.nalanda.in.dhamma.org

Dhamma Vesali, Bihar

Dhamma Vesali, Vipassana Center, Vietnam Mahaprajapati Nunnery, Vishwashanti Pagoda Road, Vaishali-844128, **Contact:** 9102288680, Rajkumar Goenka, Email: info@vaishali.in.dhamma.org; Website: www.vaishali.in.dhamma.org Tel: (0621) 224-0215, 8935963703, **10-day:** every month 4 to 15. January to December

Dhamma Pāliputta Patna (Bihar)

Patna Vipassana Center, Meditation Block, Buddha Smriti Park, Near Patna Junction, Patna - 800001, Bihar, India, **Contact:** Mobile: +91 6205978822, +91 6299534629, E - mail: info@patna.in.dhamma.org, Website: http://www.patna.in.dhamma.org,

10-Day: 3 to 14-7, 17 to 28-7, 17 to 28-8, 3 to 14-9, 17 to 28-9, 3 to 14-10, 3 to 14-11, 3 to 14-12, 17 to 28-12, 3 to 14-1-22, 17 to 28-1-22. #ST: 17 to 25-3, 3 to 11-8,

GUJARAT

Dhamma Sindhu, Mandvi-Kutch (Guj.)

Kutch Vipassana Centre, Bada, Mandvi-Kutch-370475. Mob. 9638577325, Email: info@sindhu.dhamma.org Contact: Bhuj: 094274-33534. Gandhidham: 094262-50746. Mandvi: 09974575660. **10-day:** 1 to 12-7, 7 to 18-7, 20 to 31-7, #ST: 22 to 30-6 ∞ Long Courses: **Special 10-day:** 21-7 to 1-8, Contact: 7874623305, 9825320551.

Dhamma Kota, Rajkot (Guj.)

Saurashtra Vipassana Kendra, Kotharia Road, 15 km from Rajkot. Tel: Off. (0281) 2924924, 2924942, Email: info@kota.dhamma.org; Mobile: 7878727240, 93279-23540. **City Contact:** 1. Tel: (0281) 2233666. Mob. 7878727223, 94272-21591. 2) Chandubhai Mehta, Tel: 2587599, Mob. 9428203291. **10-day:** 7 to 18-7, 25-8 to 5-9, 22-9 to 3-10, 6 to 17-10, 20 to 31-10, 3 to 14-11, 17 to 28-11, 1 to 12-12, 15 to 26-12, 29-12 to 9-1, #ST: 10 to 18-9,

Dhamma Divākara, Mehsana (Guj.)

Uttar Gujarat Vipassana Kendra, Village Mittha Tal and Dist. Mehsana, Gujarat. Email: info@divakara.dhamma.org, Tel: (02762) 272-800. **Contact:** 1. Nikhilbhai Parikh, Mob. 09429233000, 2. Upendra Patel, Tel: Mob. 8734093341, Tel: (02762) 254-634, 253315, Email: upendrakpatel@gmail.com, **10-day:** (Please check online course schedule)

Dhamma Pīṭha, Ahmedabad (Gujarat)

Gurjar Vipashyana Kendra, (40 km from Ahmedabad Railway Station, 3 km Dholka town), Village Ranoda, Tal. Dholka, Dist. Ahmedabad 387810, Mobile: 89800-01110, 89800-01112, 94264-19397. Tel: (02714) 294690. Email: info@pitha.dhamma.org (Day zero starting day of every course, Bus facility to Centre is Available from Paldi St Bus stand (Ahmedabad) at 2:30 pm. **10-day:** (Please check online course schedule) **Contact:** Ms Shashi Todi, Mob. 98240-65668,

Dhamma Ambikā, South Gujarat

Vipassana Dhyana Kendra, National Highway No. 8, (Mumbai to Ahmedabad) 2 k.m. away on west of Boriyach tollnaka, at village Vagalwad Tal. Gandevi Dist. Navsari Mob. 09586582660, Registration: 11 am to 5 pm (0261) 3260961, 09825955812. www.ambika.dhamma.org **Online registration:** dhammaambikasurat@gmail.com, **10-day:** 29-6 to 10-7, 11 to 22-7, 26-7 to 6-8, 7 to 18-8, 18 to 29-9, 6-10 to 17-10, 20 to 31-10, 6 to 17-11, 24-11 to 5-12, 7 to 18-12, #ST: 25-8 to 2-9, **3-day:** 22 to 25-7, 19 to 22-8, 30-9 to 3-10, 18 to 21-11, ∞ Long Courses: **Special 10-day:** 4 to 15-9, **20-day:** 25-8 to 15-9, **30-day:** 21-12 to 21-1, **45-day:** 21-12 to 5-2, **Contact:** 1. Vasantbhai Lad, Mob. 09428160714, 2. Ratanshibhai K Patel, Mob. 098250-44536,

SOUTH INDIA

Dhamma Nāgajjuna, Nagarjun Sagar (Telangana)

VIMC, Hill Colony, Nagarjun Sagar Dist. Nalgoda 508202, (140.4 km Hyderabad Road.) Registration: 9440139329, (8680) 277944, Mobile: 093484-56780, (only 10 am to 5 pm) Email: info@nagajjuna.dhamma.org. (Please check online for all south Indian course schedule)

Dhamma Setu, Chennai (Tamil Nadu)

Vipassana Meditation Centre, 533, Pazhan Thandalam Road, Via Thiruneermalai Road, Thirumudivakkam, Chennai 600044, **Course Enquiries and Registration:** Tel: 044-65499965, Mob. 94442-80952, 94442-80953, Email: setu.dhamma@gmail.com; (Timings 10 am to 1 pm and 2 pm to 5 pm.) **Contact City Office:** S. K. Goenka, Tel: (044) 4340-7000, 4340-7001, Fax: 4201-1177, Mob. 98407-55555. Email: skgoenka@kgiclothing.in;

10-day: 4 to 15-8, 18 to 29-8, 1 to 12-9, 15 to 26-9, 6 to 17-10, 20 to 31-10, 5 to 16-11, 18 to 29-11, 1 to 12-12, 15 to 26-12, #ST: 30-6 to 8-7, **3-day:** 4 to 7-3, 27 to 30-5, 30-9 to 3-10, 28 to 31-12,

∞ Long Courses: **20-day:** 30-6 to 21-7, **30-day:** 30-6 to 31-7,

Dhamma Madhurā, Madurai

Vipassana Meditation Centre, Chettiyapatti gaon, Athur Taluk., P. O. Gandhigram University, Dindigul-624302, **Contact:** 9442603490, 9442103490, Email: dhammamadhura@gmail.com, **10-day:** 7 to 18-7,

21-7 to 1-8, 4 to 15-8, 18 to 29-8, 22-9 to 3-10, 6 to 17-10, 20 to 31-10, 10 to 21-11, 1 to 12-12, 15 to 26-12, **2022** 19 to 30-1, 23-2 to 6-3, 9 to 20-3, 23-3 to 3-4, 6 to 17-4, 20-4 to 1-5, 4 to 15-5, 18 to 29-5, 15 to 26-6, 6 to 17-7, 20 to 31-7, 24-8 to 4-9, 7 to 18-9, 5 to 16-10, 2 to 13-11, 16 to 27-11, 7 to 18-12, 21-12-2022 to 1-1-2023 #ST: 11 to 19-9, **2022** 13 to 21-8, **3-day:** 1 to 4-7, 2 to 5-9, 3 to 6-6, 25 to 28-11,

2022 6 to 9-1, 9 to 12-6, 4 to 7-8, 22 to 25-9,

∞ Gratitude Course: 2 to 17-2,

CENTRAL AND EASTERN INDIA

Dhammapāla, Bhopal (M.P.)

Vipassana Centre, Behind Kerwa Dam, Village Daulatpura, Bhopal 462 044. **Contact:** Mob: 94069-27803, 7024771629, **Contact:** Prakash Gedam, Mob. 94250-97358, Tel: (0755) 2468053, Email: dhammapala.bhopal@gmail.com, Fax: 246-8197. Online application: www.pala.dhamma.org,

10-day: 14 to 25-7, 28-7 to 8-8, 25-8 to 5-9, 20 to 31-10, 6 to 17-11, 1 to 12-12, #ST: 11 to 19-8, 20 to 28-11, **3-day:** 1 to 4-4, 16 to 19-6,

∞ Long Courses: **20-day:** 11-9 to 2-10, **30-day:** 11-9 to 12-10, **45-day:** 17-12 to 1-2,

Dhamma Rata, Ratlam (M.P.)

Dhamma Rata, 15 Kms from Ratlam, Behind Sai Temple, Village: Dhamnod, Ta. Sailana, Dist: Ratlam-457001, M.P. Fax: 07412-403882, Email: dhamma.rata@gmail.com, **Contact:** 1) Mr. Yogesh, Mob. 8003942663, 2) Mr Adwani, Mob. 9826700116.

10-day: 14 to 25-7, 4 to 15-8, 4 to 15-9, 2 to 13-10, 19 to 30-11, #ST: 18 to 26-12,

3-day: 13 to 16-10, 26 to 29-12, **2-day:** 25 to 27-4, 23 to 25-6, 15 to 17-8,

Contact Office: Vikram Nagar, Mhow road, Ratlam, Mob. 09425364956, 09479785033.

Dhamma Guṇa Guna-Gwalior Division, (M.P.)

Vipassana Dhamma Guna, Village- Pagara, Dist.- Guna, (at 12 kms. Guna-Gwalior Division.) **Contact:** Shri Virendra Singh Raghuvanshi, Raghuvanshi Kirana Store, Near State bank of India, Ashok Nagar Road, Village – Pagara, Dist: Guna, MP – 473001. Mob: 9425618095, Shri Rajkumar, Raghuvanshi, Mob: 9425131103. Email: info@guna.dhamma.org. **10-day:** 16 to 27-7, 7 to 18-8, 17 to 28-9, 20 to 31-10, 19 to 30-11, 10 to 21-12, _

Dhamma Ketu, Durg (Chhattisgarh)

Vipassana Centre, Thanod, Via Anjara, Dist. Durg. Email: sadhana_kendra@yahoo.in Tel: 09907755013, Mob. 09589842737. **10-day:** 13 to 24-6, 4 to 15-7, 18 to 29-7, 1 to 12-8, 22-8 to 2-9, 5 to 16-9, 19 to 30-9, 3 to 14-10, 17 to 28-10, 6 to 17-11, 21-11 to 2-12, 6 to 17-12, 20 to 31-12, **1-Day:** 27-6, 15-8, 31-10, 20-11 **Children's course:** 2-10, 19-11, 18-12, **Dhamma Sevak Workshop:** 5-12, **Contact:** 1. Mr. R.P. Saini, Mob. 9425244706, 2. Mr. Suresh Bang, Mob. 9425209354,

Dhamma Gaṛha, Bilaspur (Chhattisgarh)

Vipassana Centre, 23 K.M. from Bilaspur city and 8 K.M. from Kargiroad Railway station. Bharari, (via) Mohanbhata, Tal Takhatpur, Dist Bilaspur Email: dhammagarh@gmail.com, **Website:** www.garh.dhamma.org, **10-day:** 17 to 28-6, 8 to 19-7, 8 to 19-8, 1 to 12-10, 2 to 13-12, 17 to 28-12, #ST: 13 to 21-11, **Teenagers' Course:** (Boys) 5 to 13-6, **1-day:** 24-10, 7-11, # **Children's course:** 17-10, 28-11,

∞ Long Course: **20-day:** 5 to 26-9, **Contact:** Mr. D. N. Dwivedi Mob. 9806703919, 2. Mr. S. Meshram, Mob. 98269-60230,

Dhamma Utkal, Khariyar Road: (Orissa)

Vipassana Meditation Centre, Village Chanabera, Post Amsena, Via. Khariyar Road, Dist: Nuapada, Orissa-766106, Mob. 094062-37896, **Contact:** 1) Mr. Harilal Shahu, Email: harilal.sahu@gmail.com, Mob. 09407699375, 2) Mr. Prafuldash, Mob. 7077704724, **10-day:** 21-7 to 1-8, 23-8 to 3-9, 8 to 19-9, 3 to 14-10, 10 to 21-11, 1 to 12-12, 16 to 26-12, ∞

Long Course: **30-day:** 1 to 31-10,

Dhamma Gaṅgā, Kolkata (W.B.)

Vipassana Kendra, Sodepur, Harishchandra Dutt Road, Panihati, Baro Mandir Ghat, Kolkata-700114, Tel: (033) 2553-2855. Email: info@

ganga.dhamma.org 10-day: 30-6 to 11-7, 14 to 25-7, 28-7 to 8-8, 25-8 to 5-9, 8 to 19-9, 22-9 to 3-10, 6 to 17-10, 20 to 31-10, 3 to 14-11, 17 to 28-11, 1 to 12-12, 15 to 26-12, 29-12 to 9-1, #ST: 14 to 22-8, 1-day: 25-7, 8-8, 5-9, 3-10, 14-11, 12-12, 1-day: Children Course: 11-7, 22-8, 19-9, 31-10, 28-11, 26-12,

Contact City Office: Tobacco Houjse 5th floor, room no-523, 1, old court house corner, kolkata:-700001, Tel: (033) 2230-3686, 2231-1317.



Auspicious Death

Shri Vijay Gaikwad, AT from Pune, passed away on 19th June, 2021. He will be remembered by the Dhamma community in Pune for his untiring efforts to spread the Dhamma. He took an active part in inspiring old students to meet for group sittings and spreading Dhamma in the community. May he be happy, peaceful and liberated!



Additional Responsibility

- 1-2. Shri Santosh Kumar & Smt. Seema Sharma (SKSS) to assist CT of Dhammapala, Bhopal
3. Dr Kingsley to assist CT Dhamma Anuradha, Sri Lanka

New Responsibility Teachers

1. Shri. Anil Mehta, To serve as Co-Ordinator Area Teacher for GCC countries including UAE, Oman and Bahrain.
2. Shri Gautam Goswami, Anjar-Kutch.

Senior Assistant Teachers (SAT)

1. Mrs. Damayanti Bodana, Mumbai
2. Mrs Neeru Jain, Mumbai

New Appointments Assistant Teachers

1. Mr. Vikas Sawarkar, Pune
2. Ms. Stacey Chan, Hong Kong
3. Mr. Ho Kam Chuen, Hong Kong

Children Course Teachers

- 1-2. Mr Sakari Alastalo & Ms Hanna Gustafsson, Finland

DHAMMA DOHAS

Milī mukti kī sādhanā, kareṃ svayaṃ puruṣārtha;

Kāṭeṃ bandhana karma ke, jīvana hoyā kṛtārtha.

Having received the sādhana of Nibbāna, one must work hard; Cutting the knots of kamma, fulfilling the true purpose of life.

Isa pāvana abhyāsa se, citta nikharatā jāy;

Eka-eka kara maila kī, parata utaratī jāya.

With this sacred effort may the mind glow with purity; As layer after layer of defilement is removed.

Tūṭe mithyā kalpanā, chūṭeṃ sabhī asatya;

Parama satya ke paṃtha kā, rahe saharā tathya.

The sham imaginations are broken and all that is false is removed; Truth alone remains the companion on the path of Ultimate Truth.

Jīvana bhara vyākula rahe, mana ke rahe cāhe merī gulāma;

Aba to isa abhyāsa se, mana ko kareṃ gulāma.

Having remained restless the entire life, and in bondage of my mind; With this practice may the mind now become my slave.

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