

# Vipassana Newsletter

In the tradition of Sayagyi U Ba Khin,

as taught by S. N. Goenka

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Vipassana Research Institute  
Dhamma Giri, Igatpuri-422 403, Maharashtra

## WORDS OF DHAMMA

*Dhammap<sup>2</sup>ti sukha<sup>1</sup>/<sub>2</sub> seti, vipasanna<sup>1</sup> cetasa<sup>1</sup>;* One who imbibes Dhamma abides in happiness with a serene mind;  
*ariyappavedite dhamme, sada<sup>1</sup> ramati pa<sup>0</sup>1to.* The wise always take delight in the Dhamma expounded by the *ariyas*.

—Dhammapada 79

## THE BUDDHA : DISPENSER OF HAPPINESS

by S. N. Goenka

(The following is an extract from "Was The Buddha A Pessimist?" in which Goenkaji has sought to dispel prevailing misconceptions about the Buddha and his teaching.)

From the assertion that his philosophy and teachings were nothing but suffering and misery, the implication is that the Buddha himself was miserable and unhappy. Nothing could be further from the truth. As a perfectly Enlightened One, the Buddha had come out of all the miseries of the world, and lived a life full of contentment and infinite happiness in every situation. To others also he gave nothing but happiness.

### The Buddha was always happy

Once he was sleeping on a bed of dry leaves fallen from a tree on a cattle path in Av<sup>2</sup>. At that time an <sup>3</sup>/<sub>4</sub>avaka prince named Hatthaka had set out for a stroll. When he saw the Buddha, he asked, "Venerable sir, did you sleep happily?"

The Buddha replied, "Yes, young man, I slept well. I am one of those people in the world who sleep happily."

To this Hatthaka said, "This is a cold autumn night, the season of snowfall. The hooves of cows have made the land coarse and uneven. The bed of leaves is thin. There are very few leaves on the tree. A cold wind is blowing from all directions and you have but tattered clothes on you. How could you sleep happily?"

The Buddha replied, "A householder or a son of a householder sleeps in a proper house on a soft bed with pillows and blankets. However, the fire of craving for sensual pleasure may be burning inside him. In that case, smouldering in the heat of desire, he sleeps in misery. A Buddha has extinguished all his craving—destroyed it, uprooted it, put an end to it forever, like the severed trunk of a palm tree, from which new leaves cannot grow. Craving does not exist in the Buddha. It cannot arise in a Buddha. The Buddha is an *arahat*. An *arahat* always sleeps happily."

A similar incident:

When An<sup>1</sup>thapi<sup>0</sup>ika went to see the Buddha in R<sup>1</sup>jagaha for the first time it was very late in the night. The Buddha was taking a walk in the open. An<sup>1</sup>thapi<sup>0</sup>ika asked him,

"Venerable sir, Exalted One, did you sleep happily?"

The Buddha replied:

*Sabbada<sup>1</sup> ve sukha<sup>1</sup>/<sub>2</sub> seti, brahma<sup>0</sup>o parinibbuto;*

*Yo na limpata k<sup>1</sup>mesu, s<sup>2</sup>tibh<sup>3</sup>to nir<sup>3</sup>padhi.*

Detached and dissociated from all sensual cravings and cooled, the *brahma<sup>0</sup>a* (*arahat*) having experienced *nibb<sup>1</sup>ana* always sleeps happily.

Then he added—

*Sabb<sup>1</sup> <sup>1</sup>sattiyo chetva<sup>1</sup>, vineyya hadaya dara<sup>1</sup>/<sub>2</sub>;*

*Upasanto sukha<sup>1</sup>/<sub>2</sub> seti, santi<sup>1</sup>/<sub>2</sub> pappuyya cetasa<sup>1</sup>.*

Having destroyed all desire, having removed fear from the heart, having acquired true peace of mind, a liberated detached *arahat* indeed sleeps happily.

Not only *arahats*, every follower of Dhamma sleeps happily. Therefore it is said:

*Dhammac<sup>1</sup>ra<sup>2</sup> sukha<sup>1</sup>/<sub>2</sub> seti.*

A practitioner of Dhamma sleeps happily.

Ascetics who have renounced the worldly life and are steadfast on the path of Dhamma always sleep happily: *sukha<sup>1</sup>/<sub>2</sub> supanti muniyo.*

Everyone whose mind vibrates with the thrilling rapture of Dhamma certainly sleeps happily: *Dhammap<sup>2</sup>ti sukha<sup>1</sup>/<sub>2</sub> seti, vipasanna<sup>1</sup> cetasa<sup>1</sup>.*

Well contented with the ambrosia of Dhamma (one) always sleeps happily: *sukhito dhammarasena tappito.*

A Buddha is *dhammabh<sup>3</sup>to* (Dhamma personified), *brahmabh<sup>3</sup>to* (*brahma* personified); completely cooled. He always sleeps happily. All the *arahats* who followed his teaching and attained liberation achieved happiness.

One more example:

Bhaddiya was from the S<sup>1</sup>kyan royal family. He was ordained by the Buddha. He often uttered the words "*Aho sukha, aho sukha!*" ("O happiness, O happiness!") spontaneously under the shade of a tree or in the darkness of his meditation cell.

The Buddha called him and asked him, "Bhaddiya, why do you utter these joyous words?"

Bhaddiya answered, "Venerable sir, earlier when I was a king, the royal guards were constantly near me—whether I was in my private chambers or outside; in the city or outside its limits; in the district or beyond the district. Venerable sir, I lived hidden behind these guards with

constant fear and worry in my mind. On the other hand, I now live alone in the jungle, at the root of a tree or in a cell, serene, always free from fear, free from doubt, not craving anything, peaceful and trusting in mind, satisfied with whatever I get through alms. Venerable sir, observing this change in me, I utter these words of joy: "Aho sukha, aho sukha!"

A disciple of the Buddha always dwells happy.

*A<sup>1</sup>ahyam±nena k±yena, a<sup>1</sup>ahyam±nena cetas±;*

*Div± v± yadi v± ratti½, sukha½ viharati t±diso.*

He experiences the burning of sensual craving in neither mind nor body. Thus, day and night he lives happily.

*Arahat bhikkhu* A<sup>a</sup>gulim±la proclaimed:

*Sukha½ say±mi jh±y±mi, sukha½ kappemi j<sup>2</sup>vita½;*

*Ahatthap±so m±rassa, aho satth±nukampito.*

I sleep happily, dwell happily and spend my life in happiness. I am free from the bondage of death. Ah, this happened because of the Lord's compassion!

As long as there is the burning of craving or anger, there is no happiness. One lives a happy life only after gaining liberation from craving and anger. Anyone who generates anger becomes miserable. But with the practice of Vipassana as taught by the Buddha, the same person—

*Kodha½ chetv± sukha½ seti, kodha½ chetv± na socati.*

Having put an end to anger, sleeps happily; having put an end to anger, lives without grief.

### Eternal happiness of nibbāna

H±rita was a *bhikkhu* who had gone forth from a Brahmin clan of S±vatthi. These are his delightful words upon attaining liberation –

*Susukha½ vata nibb±na½, samm±sambuddhad±sita½;*

*Asoka½ viraja½ khema½, yattha dukkha½ nirujjhati.*

Indeed, the *nibb±na* taught by the Perfectly Enlightened One is ultimate happiness. It is without grief, without blemish, secure. All miseries completely end there.

### Joyful path to true happiness

Aggika Bh±radv±ja, a Brahmin from Ukamh±, was a worshipper of fire. He used to undergo severe penances in the jungle by torturing his body. After coming in contact with the Buddha, he learned Vipassana. And after practice of the technique for a few days, he became liberated and attained the stage of *arahat*. When friends asked him about it, he replied,

*Ya½ sukkena sukha½ laddha½,*

*passa dhammasudhammata½;*

*Tisso vj± anupatt±,*

*kata½ buddhassa s±sana½.*

(Leaving the path of torture) I have attained (the ultimate) happiness (of *nibb±na*) using this joyful method. Behold the greatness of Dhamma! (Reaching the state of an *arahat*) I have attained the three supernatural powers. I have completed the practice of the Buddha's teaching!

### Happiness even for householders

When a householder established in the teaching of the Buddha gave away his daughter in marriage, he gave her this advice:

Sit happily; eat happily; sleep happily.

And he explained how to do it: To fulfil the responsibilities of a daughter-in-law in the new home is conducive to happiness. If one's elders are standing, one should: take a seat only after they have sat down; take

meals only after serving food to the elders; and go to bed only after serving and fulfilling the needs of the elders in the family—these are all conducive to happiness.

For householders, the words of the Buddha are full of abundant benediction for their happiness.

Some examples:

*Sukh± metteyyat± loke, atho petteyyat± sukha±.*

Serving one's mother and father results in happiness in the world.

*Sukh±½ y±vajar±s<sup>2</sup>la½*—Following morality until old age brings happiness.

*Sukh± saddh±patijjh±*—Having confidence in the Truth brings happiness.

*Sukho paññ±ya pajil±bho*—Development of wisdom brings happiness.

*P±p±na½ akara<sup>o</sup>a½ sukha½*—Abstaining from evil brings happiness.

*Athamhi j±tamhi sukha±sah±y±*—Help from friends and relations when one is in need brings happiness.

*Tujjh<sup>2</sup> sukha±y± itar<sup>2</sup>tarena*—Remaining content with what one has brings happiness.

*Puñña½ sukha½ j<sup>2</sup>vitasa<sup>a</sup>khyamhi*—Meritorious deeds bring happiness even after death.

*Sabbassa dukkhassa sukha½ pah±na½*—Eradicating all suffering (through the practice of Vipassana) brings happiness.

It is clear that the Buddha's teaching conveyed not only the ultimate happiness of liberation from the cycle of birth and death, but also what brings happiness in mundane life. How misguided to call him a pessimist!

A Buddha arises in the world to distribute happiness.

*Buddho loke samuppanno, asamo ekapuggalo;*

*So pak±seti saddhamma½, amata½ sukhamuttama½.*

The peerless, remarkable Buddha arises in the world and brings into light the Truth, the Dhamma. The Buddha brings into light eternal and supreme happiness. Therefore it is said:

*Sukho buddh±na½ upp±do, sukha± saddhammad±san±;*

*Sukha± sa<sup>a</sup>ghassa s±magg<sup>2</sup>, samagg±na½ tapo sukho.*

Happy is the arising of a Buddha, happy is the teaching of Dhamma, happy is the coming together of *Sa<sup>a</sup>gha* and happy it is to meditate together!

A Buddha distributes nothing but happiness.

What to talk of a Buddha, even the arising of any saint in the world is rare:

*Dullabho purus±jañño, na so sabbatthaj±yati.*

Rare is a saint in this world. He does not take birth everywhere.

*Yattha so j±yato dh<sup>2</sup>ro, ta½ kula½ sukhamevat<sup>2</sup>.*

Where a saintly person is born, that clan's happiness increases.

An ordinary virtuous person is a cause of welfare of his clan. However a Buddha is a cause of welfare for all humanity. He preaches the benevolent Teaching, by following which people can live peaceful and happy lives, full of the truth-based Dhamma.

*Dhamm±r±mo dhammarato,*

*dhamma½ anuvicintaya½;*

*Dhamma½ anussara½ bhikkhu,*

*saddhamm± na parih±yati.*

Living Dhamma, engrossed in Dhamma, thinking only of Dhamma and always mindful of Dhamma, a meditator *bhikkhu* never leaves the path of the truth-based Dhamma.

## TRAINING WORKSHOPS AT NEW DELHI

Such a meditator monk is:

*Santak±yo santav±co, santav± susam±hito;  
Vantalok±miso bhikkhu, upasanto ti pavuccati.*

Peaceful in body, peaceful in speech, master of a concentrated mind, leaving behind the worldly blemishes; such a peaceful *bhikkhu* is truly called a "calmed one".

One, thus calmed, lives happily and sleeps happily.

*Upasanto sukha½ seti.*

The "calmed one" always sleeps happily.

One who has attained ultimate peace has attained ultimate happiness. Ultimate peace is ultimate happiness. One who has attained *nibb±na* has experienced the ultimate bliss.

*Natthi santi para½ sukha½.*

There is no happiness greater than the peace of *nibb±na*.

Such meditators having attained ultimate peace live happily even in adverse circumstances.

*Susukha½ vata j²v±ma*

Ah, happily do we live;

*Veriyesu averiyo*

Without hatred among enemies;

*¼ituresu an±turo*

Without affliction among the afflicted;

*Ussukesu anussako*

Without attachment among those with attachment!

How does one attain this state of ultimate bliss?

*Pavivekarasa½ p²tv±, rasa½ upasamassa ca.*

Solitary meditation and drinking deeply the peace that comes from a serene mind.

*Niddaro hoti nipp±po, dhammap²tirasa½ piva½.*

Enraptured in the joy of Dhamma, a meditator becomes fearless and without any evil.

Such a meditator always lives happily. One who is without enmity becomes fearless. If one has a violent mind, full of enmity, then he will suffer the painful affliction that comes from hatred.

*Yato yato hi½samano nivattati,*

*tato tato sammatti eva½ dukkha½.*

Whenever the mind gives up violence, misery gets extinguished.

When misery is eradicated, life is full of happiness. To attain this blissful peace, it is essential to undertake meditation. One must meditate in a solitary cell:

*Suññ±g±ra½ pavijjhassa, santacittassa bhikkhuno;*

*Am±nus² rat² hoti, samm±dhamma½ vipassati.*

A bhikkhu, who has retired to a solitary place, and with serene mind practices Vipassana in the right way, enjoys divine happiness.

His whole body is filled with the boundless rapture of bliss:

*P²tisukhena vipulena, pharam±no samussaya½.*

When one practises Vipassana properly, one experiences not only bliss in mind and rapture in body but also the happiness of the infinite peace of the deathless.

*Yato yato sammassati, khandh±na½ udayabbaya½;*

*Labhati p²ti p±mojja½, amata½ ta½ vij±nata½.*

Whenever one directs one's attention anywhere within the body (understanding the contact of mind and body), one is aware only of arising and passing. One enjoys bliss and delight and experiences the deathless (which is the field of the Noble Ones).

This is the supreme happiness of *nibb±na*; this is supreme peace. ☸

### 1) VALUE INCULCATION THROUGH VIPASSANA MEDITATION

(Workshop will start at 10 A.M. on the opening day and will end around 5 P.M. on the closing day)

a) Workshop for School and College Teachers: 8 to 22 June

b) Workshop for Assistant Teachers of Vipassana for conducting such Value Education workshops: 19 to 23 June

### 2) TRAINING OF RCCCs AND CCTs: 22 to 31 May

Children's Courses [will begin at 9.00 A.M. and will end around 5.00 P.M. on the closing day] a) 26 to 27 May (boys only: 12 - 16 yrs). b) 28 to 29 May (girls only: 12 - 16 yrs). c) 30 to 31 May: (mixed: 8 - 12 yrs)

### 3) TRAINING OF ASSISTANT TEACHERS: 23 - 31 July

### 4) TEACHING OF PALI: 20 - 28 August

### 5) TRAINING OF DHAMMA SERVERS/TRUSTEES: 24 to 28 Sept.

### 6) STUDY OF ASOKAN INSCRIPTIONS: 22 to 30 October

**Venue:** Vipassana Sadhana Sansthan, Opp. Radha Swami Satsang Phase- IV, Village Bhatti, ( 8.5 K.M. From Chatterpur Temple) Chatterpur Temple Road, New Delhi - 110030. Tel: 011-91-6653178

**Registration:** Vipassana Sadhana Sansthan, Hemkunt Tower, 16th Floor, 98 Nehru Place, New Delhi 110019.

Tel: 6452772, 6485071/72; Fax: 6470658;

e-mail: vipassana@dhammasota.org

(Registration of Participants for Workshops No. 2, 3, 4, 5 and 6 will begin at 2.00 P.M. on the opening day. The workshop will end around 11.00 A.M. on the closing day.)

## VALUE INCULCATION THROUGH VIPASSANA WORKSHOP

There is increasing awareness among educationists all over the world that the modern education system is unable to respond to the most crucial purpose of education: character building through inculcation of universal human values. The Ministry of Human Resource Development, Government of India has recently initiated a number of concrete steps in this direction and is encouraging educational institutions to start suitable programmes to fulfil this need.

Vipassana meditation, a scientific technique of purification of mind through self-observation, is ideally suited for this purpose. It is non-dogmatic, free from all rites and rituals, is universally acceptable and yields results within a short period of practice. Last year, a workshop on "Value Inculcation through Vipassana" was organized at the Pune Vipassana Centre for school and college teachers. The feedback from the workshop was highly encouraging, and so, another such workshop is being planned this year in New Delhi. Meditators may inform teachers in their area about this workshop. (For registration, contact above.)

This workshop is exclusively for school and college teachers. It will begin with a discussion on some of the key issues facing "Value Education". A brief introduction to Vipassana will be given and how it can help in the actual process of value inculcation will be theoretically explained. These discussions will be followed by a ten-day Vipassana meditation course from the evening of 8<sup>th</sup> June to the morning of 19<sup>th</sup> June to enable the teachers to experience the salutary effects of its practice. The discussions on the theoretical aspects of Value education will be resumed in the afternoon on 19<sup>th</sup> June. There will be regular meditation sessions and, sessions of serving joyfully along with discussion on how to integrate the practice in day-to-day life how to handle value conflicts, and common apprehensions about value education. A demonstration of how Anapana can be taught to children would be given on 22 June morning and the workshop would conclude by 5 p.m. on 22 June.

Concurrently, a workshop is also being organized for Assistant Teachers of Vipassana from 19 June (10 a.m.) to 23 June (5 p.m.) to enable them to conduct such workshops independently in future so that more and more teachers of the country can be exposed to the possibility of integrating Vipassana in educational institutions. (For registration, contact above.)

## GOENKAJI'S DHAMMA TOUR OF NORTH AMERICA AND EUROPE—2002

*Meditation Now Inner Peace Through Inner Wisdom*

**North America:** Goenkaji and Mataji will tour the U.S. and Canada from 20 April to 6 August 2002 for their first extended teaching and outreach tour of North America.

The tour begins in New York with the *Spirit in Business Conference—Linking Ethics, Mindfulness and the Bottom Line*, in which Goenkaji is a keynote speaker. This conference for corporate leaders is focused on integrating spirituality into the corporate world. For more details, refer to <www.spiritinbusiness.org>. After the conference, Goenkaji will take an active part in a ten-day course from 24 April to 5 May for high-level business leaders and executives at Eastover Resort, Lenox, Massachusetts. For details about registration, refer to <www.Executive.Dhamma.org>

Goenkaji will then travel in a motor home across the U.S. and Canada for events in thirty-five cities and seven Vipassana centres from 5 May to 6 August 2002. Goenkaji will attend meetings with business executives, prison officials, government representatives and community leaders; give public talks and media interviews; and meet with monks and nuns and Asian communities. Goenkaji and Mataji will also be present at regular ten-day courses, one-day courses for old students and children's courses.

The *Meditation Now* tour is the best opportunity for the friends, associates and family of Indian meditators in North America to come into contact with Goenkaji and Vipassana. For more details, contact <www.MeditationNow.org>

**Europe:** Goenkaji will visit Europe twice in 2002, en route to and returning from North America. These visits will provide a rare opportunity for European meditators to meet and meditate with him and for the public to hear about Vipassana and its relevance to the present world. Goenkaji's programme includes courses and meetings at *Dhamma D<sup>2</sup>pa* and a one-day course and public talk in London from 10 to 18 April. From 8 to 21 August, public talks at Brussels and Cologne and a one-day course at Dhamma Pajjota have been planned. For details, contact local Vipassana centres.

### NEW VIPASSANA CENTRE

Eight acres of land has been acquired for a Vipassana centre at Lucknow in the state of Uttar Pradesh. Goenkaji has named the centre *Dhamma Lakka<sup>a</sup>a* (Mark of Dhamma). Fencing of the entire plot has been completed and plantation work is in progress. Office building and hall have been built and construction of Dhamma hall has started. Meditators wishing to help with the ongoing work at the centre may contact: **Lucknow Vipassana Centre**, Asti Road, Bakshi ka Talab, Lucknow. Tel: 0522-782795, 266319, 222485. e-mail: <dhammalakkhan@rediffmail.com>

## GOENKAJI'S DISCOURSES ON TELEVISION

Goenkaji's discourses in Hindi are being broadcast on Aastha TV channel daily at 5:00 p.m.

### NEW RESPONSIBILITIES

**Bhikkhu  $\frac{3}{4}$ c $\pm$ rya:**

Ven. Bhikkhu Phra Charoon Piyasilo, *Thailand*

### Senior Assistant Teachers

1. Mr Ravi Devang
2. Lt. Col. Nanak Singh Issar
3. Ms Jnaneshwari
4. Mrs Jyotsna Chandubhai Mehta
5. Mr Murari Sharma

### NEW APPOINTMENTS

#### Assistant Teachers

1. Mr Pramodkumar Bhawe, *Dharamshala*
2. Mrs Manorama Gajbhiye, *Nagpur*
3. Mr Balkrishna Pantawane, *Navi Mumbai*
4. Mr Shivgan Patel, *Bhuj*
5. Mr Ambalal Rajbhatt, *Bhopal*
6. Dr Vichit Leenutapong, *Thailand*
7. Mr Chalerm Munkongdee, *Thailand*

#### Children Course Teachers

1. Mr K. L. Agarwal, *U. P.*
2. Mrs Sunita Anil Charbe, *Nagpur*
3. Ms Nirupama Chanduri, *Secunderabad*
4. Mrs Kshama Dave, *Anand, Gujarat*
5. Mrs Apurva A. Deshmukh, *Pune*
6. Mrs V. Dhanadurga, *Hyderabad*
7. Mr Kapil Dhatingan, *Pune*
8. Ms Rohini Dongre, *Nagpur*
9. Mr Kanchan A. Gajeshwar, *Pune*
10. Mr Vinod Gunshettiwar, *Chandrapur*
11. Mr Hitesh Kaushal, *Gandhinagar*
12. Mr Mangesh Kakade, *Solapur*
13. Mr Dhaneshwar Khaire, *Akola*
14. Ms Madhavi Kolse Patil, *Pune*
15. Mrs Girija Sachin Natu, *Pune*
16. Mrs Manjuben Naik, *Bilimora*
17. Mr Dhananjay Meshram, *Chandrapur*
18. Mr Mahendra Patel, *Pune*
19. Mr Ramdas Ramteke, *Pune*
20. Mrs Jyotirmayee Rout, *Bhubaneswar*
21. Mr Sushil Rahul, *Ahmedabad*
22. Mr Satish Rashtrapal, *Palanpur*
23. Mr Bipinbhai Rawal, *Palanpur*
24. Mr Ashok P. Shah, *Ahmedabad*
25. Mrs Avi K. Sabavala, *Baroda*
26. Mr Sudarshan J. Saraf, *Pune*
27. Ms Kalpana Somkuwar, *Nagpur*
28. Mr Debjee Sarangi, *Bhubaneswar*
29. Mrs Rekha Manhar Sheladia, *Gandhinagar*
30. Mr Pramod Telgote, *Akola*
31. Ms Meena Tank, *Ahmedabad*
32. Mrs Shashi Todi, *Ahmedabad*
33. Mrs A. N. Vijayalakshmi, *Pondicherry*
34. Dr. Bhagawanti Waswani, *Nagpur*
35. Mr Kishore Pindolia, *Nairobi, Kenya*
36. Ven. Bhikkhu Phra Takol Silatharo, *Thailand*
37. & 38. Mr Samarn & Mrs Serm-song Srisaeng, *Thailand*
39. & 40. Mr Samrit & Mrs Opchoei Vechakama, *Thailand*
41. Mrs Jittra Gosiya, *Thailand*
42. Mrs Orawan Somchaipeng, *Thailand*
43. Ms Kantima Munkongdee, *Thailand*.

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