



## WORDS OF DHAMMA

Ānāpānassati yassa, paripuṇṇā subhāvītā;  
anupubbaṃ paricitā, yathā buddhena desitā;  
so imaṃ lokaṃ pabhāseti, abbhā muttova candimāti.

He who has perfected, well developed, and practiced in due order mindfulness of breathing, as taught by the Buddha, illuminates this world like the moon released from a cloud.

Paṭisambhidāmagga 1.160

## The Necessity to Practice Right Concentration (Sammā Samādhi)

Acariya S. N. Goenka (1924 – 2013)

(The second of three Dhamma discourses given in Yangon, Myanmar, December 2004, during the World Summit on the Buddha's teachings. Adapted for the newsletter)

*Namo Tassa Bhagavato Arahato Sammāsambuddhassa*

Most Venerable Saṅgha and Dhamma friends:

When we see the entire spiritual history of India, it becomes very clear that some aspects of Dhamma were already known before the Buddha's enlightenment.

*Sīla* was not something new that the Buddha gave to the world. There were teachers who were teaching and practicing *sīla* even before the Buddha, at the time of the Buddha, and after the Buddha. The Buddha elaborated on the practice of *sīla* and the wisdom behind the practice of *sīla*.

The Buddha taught a method to find out for oneself at the experiential level why one should practise *sīla*: One cannot break any precept without first generating some negativity or the other in the mind. One also realizes by proper practice how one is actually first harming oneself by generating negativities like anger, hatred, animosity etc.

By equanimously observing one's negativities at the level of body sensations, one easily comes out of unwholesome behaviour patterns of the mind at the root level. Then one starts living a life of *sīla*, good for oneself and good for others. Thus the entire path taught by the Buddha is on the basis of *paññā*. *Sīla* helps *paññā* and *paññā* helps *sīla*. The Buddha said that just as one washes hands by rubbing one with the other, likewise *sīla* and *paññā* purify each other.

There were so many different kinds of *samādhi* practised at the time of the Buddha. Even before the Buddha, people practiced *samādhi*. The Bodhisatta, the ascetic prince Siddhattha, went to Ācariya Ālāra Kālāma and Ācariya Uddaka Rāmaputta to learn the seventh *jhāna* and the eighth *jhāna* respectively. This means that *jhānas* were being practised and taught at that time. *Samādhi* did not originate with the Buddha. But the Buddha turned the existing practices of *samādhi* into *sammā-samādhi*. What was just a *lokiya-samādhi*, he turned into *lokuttara-samādhi*: *Samādhi* that leads one towards the goal of liberation was the unique contribution of the Buddha.

As preparatory exercise for Vipassana, the Buddha mostly taught Ānāpāna Sati (*ānāpānassati*)—observing the respiration, as it is. The ascetic prince Siddhattha found out that all the other *samādhis*, as well as the most severe penances, did not eradicate all suffering. He then discovered the middle path. He remembered that as a child he had once practised awareness of respiration

under a tree while his friends, relatives and attendants were engrossed in festivities. It had brought him much peace and joy. Now choosing the middle path, he embarked on the journey to liberation, by starting with the awareness of natural respiration. Thus Anapana has a very special place in *samādhi* taught by the Buddha.

I learnt Anapana Sati from my teacher Sayagyi U Ba Khin. I experienced how respiration is a bridge between the conscious and the unconscious mind, and between voluntary and involuntary processes of the body. The breath is like a bridge between mind and matter.

Anapana Sati requires us to remain aware of the breath on the area below the nostrils and above the upper lip. It is one-pointed concentration of the mind at the middle of the upper lip—*uttaroṭṭhassa vemajjhappadeso*.

My teacher taught me to observe the breath as it is—*yathā-bhūta*, with no verbalization, no visualization and no imagination. The breath as it is; as it comes in, as it goes out. He told me that Anapana Sati was not a breathing exercise. It was different from *prāṇāyāma* where we control the breath.

My teacher emphasized natural respiration as the object of concentration—breath, mere breath, bare breath, nothing but breath, breath as it is; as it naturally comes in, as it naturally goes out.

The entire teaching of the Buddha is to directly experience the truth (*yathā-bhūta*). Nothing created or artificial (*yathā-kata*), nothing imaginary (*yatha-kappita*), not merely speculative (*yathā-cintita*). It is experience of the truth or reality as it is—starting from gross truths such as awareness of natural respiration to the ultimate truth of *nibbāna*. From the apparent gross truth, *paññatti*, to the ultimate truth, *paramattha-sacca*.

*Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgārāgato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati, satova passasati. Dīghaṃ vā assasanto dīghaṃ assasāmi'ti pajānāti, dīghaṃ vā passasanto dīghaṃ passasāmi'ti pajānāti. Rassaṃ vā assasanto rassaṃ assasāmi'ti pajānāti, rassaṃ vā passasanto rassaṃ passasāmi'ti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmi'ti - - - passasissāmi'ti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmi'ti - - - passasissāmi'ti sikkhati.*

*Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.*

If the breath is deep, it is deep. If it is shallow, it is shallow. Do not interfere with the natural breath. Just observe. Do nothing. It is mere observation, bare observation. It is like a person sitting on the bank of a river and observing the flow of the river without

interfering with it in anyway. In Indian languages today it is called *taṭastha*, literally, sitting on the bank of the river.

By using verbalization or visualization, the mind gets concentrated relatively easily. But the purpose of the Buddha's teaching is not merely to concentrate the mind, but to purify the mind with practice of Vipassana. For this, observation of the natural breath is necessary to make the mind very sharp.

Observing the natural breath is a universal practice. Breath is breath, not a Hindu breath, a Muslim breath or a Christian breath. Thus Anapana becomes universal.

Using images or words, even words that are not sectarian, is a hindrance to *samma sammādhī*. The mind concentrated on any created object will soon be immersed in it, and lose awareness of the reality of the breath, as it is.

The Buddha wanted us to observe the breath as it is—*yathā-bhūta*. No regulation of the breath. Otherwise, the attention gets diverted to this created 'reality', and not the truth of the reality as it is.

Hence, the Buddha emphasized that the object of concentration must be natural breath—as it comes in naturally, as it goes out naturally. *So sato va assasati, so sato va passasati*.

If breath is going through the right nostril, then observe that it is going through the right nostril. If it is going through the left nostril, then observe that it is going through the left nostril. When it passes through both the nostrils, then observe the flow through both the nostrils. Do not interfere with the natural flow of the breath. Then you are working according to the instructions of the Enlightened One. You have to keep in mind that your aim is to feel the natural breath. However soft it is, however subtle it is, you must be able to feel it.

The purpose of practicing awareness of the natural breath is for the mind to be made sensitive enough to reach the next step: observing bodily sensations, i.e., the practice of Vipassana.

The Enlightened One has given very clear instructions. In *Paṭisambhidāmagga*, he says that you must be aware of: 1. the incoming breath, 2. the outgoing breath, and 3. *mukha*—the area above the mouth. He calls it *mukhanimitte*.

A carpenter using a saw to cut wood is an apt simile. He first looks at the entire length of the saw, but as the whole saw moves, he only concentrates on the point where the saw is touching the wood. Similarly, one is first aware of the incoming and outgoing breath, and then one concentrates on the area where the breath is touching (the entrance of nostrils, or the area below the nostrils and above the upper lip).

The Buddha clearly explains what *mukhanimitte* means in *Paṭisambhidāmagga* and in *Vibhaṅga*: it means the area in front of the nose, at the entrance of the nostrils—*nāsikagge*. Then he says:

*uttaroṭṭhassa vemajjhimappadeso. uttara* means above; *oṭṭha* is lip; and *vemajjhimappadeso* is the middle portion. In *Satipaṭṭhāna*, the Buddha says *parimukhaṃ satim upaṭṭhapetvā. Sati* means awareness; *parimukhaṃ* means the area above the lips. Establish your awareness here.

***Nimittaṃ assāsapassāsā, anārammaṇamekacittassa. Jānato ca tayo dhamme, bhāvanā upa labbhatīti... .. Bhikkhu nāsikagge vā mukhanimitte vā satim upaṭṭhapetvā nisinnō hoti, na āgāte vā gate vā assāsapassāse manasikaroti, na āgatā vā gatā vā assāsapassāsā aviditā honti. Ayaṃ sati upaṭṭhitā hoti supaṭṭhitā nāsikagge vā mukhanimitte vā. Tena vuccatī "parimukhaṃ satim upaṭṭhapetvā"ti.***

By continuous practice of Anapana, we realize why the Buddha chose this small area at the entrance of the nostrils and above the upper lip. The incoming breath and the outgoing breath must pass over this area. The Buddha chose an area that works for everyone—*nāsikagge, uttaroṭṭhassa vemajjhimappadeso*.

The Buddha does not want you to imagine that the breath is coming in or going out. You must actually feel it. When you pay attention, you can feel the touch of the breath somewhere in this area.

For a new student, we say even if you feel the breath inside the nostrils, it is all right. But ultimately you have to work in this smaller area below the nostrils. Why? Because for *samādhī*, one-pointed concentration of the mind (*cittassa ekaggatā*) is essential. This becomes very clear through direct experience, as you progress on the path.

To further sharpen and concentrate the mind, one must be clearly aware of the subtler reality, i.e. the subtler breath. Of course, when the mind is wandering too much, you are allowed to take a few deliberate breaths, but then as soon as possible, within a few minutes, you must come back to observing the natural breath. And as your mind gets concentrated, the breath will become softer, subtler. You won't have to make any effort. It happens naturally.

Sometimes, the breath becomes so short that it seems as if immediately after it comes out it makes a U-turn and returns inside. It becomes so fine, like a thin thread.

The smaller the area of awareness, the sharper the mind becomes. The sharp, sensitive mind soon starts feeling sensations in this area below the nostrils. The purpose of Anapana *samādhī*, is to take the next step of Vipassana.

The Buddha taught in a very gradual, systematic manner: start on a small area with the natural breath. The mind calms down, and the breath becomes subtler. Observing the subtler breath makes the mind sharp enough to feel sensations. Students in Vipassana courses all over the world start feeling sensations by the second or third day. This is a universal experience.

With sensations too, one moves from gross sensations to observing subtler sensations, during Vipassana practice. The Buddha's teaching takes one from *olariko* to *sukhumā* (from gross to subtler realities), and to the subtlest reality pertaining to mind and matter. Then one experiences the reality beyond mind and matter.

Working with the natural breath is actually being with the reality pertaining to *nāma* (mind) and *rūpa* (matter). Breath is related to both mind and matter. Initially it looks as if it is related only to *rūpa*; that it is a mere physical function. With Anapana you experience the actual truth of how closely the breath is connected with mind.

When observing the breath, you are also simultaneously observing the mind. How often the mind wanders away! You observe just two or three breaths and the mind wanders away. You again bring the mind back. Again it wanders away. You realize how much the mind is fickle, unstable, weak—always wandering in the past, or future. But it does not stay in the present moment. You keep trying. The mind again rolls in some past memory, or in some imagination of the future. You are asked not to feel frustrated, to remain patient.

Sometimes, angry thoughts arise in the mind: "So-and-so insulted me. So-and-so hurt me." With anger, you notice that your breath is no longer normal. It has become hard, fast, and has lost its normalcy. When the anger passes away, again the breath becomes normal. Similarly, you see how the breath loses normalcy when the mind is filled with passion, fear or some other defilement.

Thus by observing your natural breath, you also observe your mind. You have taken the first steps to understanding the entire phenomena of mind and matter: how mind and matter are inter-connected, how mind influences matter and how the matter starts influencing the mind.

Now your understanding of mind-matter phenomena is at the experiential level. By observing the breath, you start to feel some sensation or the other in the small area below the nostril. You are asked to observe the sensation without reacting to it.

If the sensation is itching, you are asked to observe it; not to scratch it. Just observe how long it lasts. It may become stronger for sometime, but sooner or later it passes away. No itching is eternal! It arises to pass away. It is the same with any other sensation such as heat or cold or vibration etc. One is asked to just observe, do nothing. One has started to change the habit pattern of the mind of constant blind reaction.

Thus, one starts the work of *paññā*, of Vipassana, during Anapana Sati itself. Wherever there is life, which means wherever *nāma* and *rūpa* are present, there is bodily sensation. This is the law of nature. When the *nāma* (mind) is disassociated from the body, the body is dead. So wherever there is *nāma*, there is life. *Phassa-paccayā vedanā*—whenever any external object in life comes in contact with the respective sense organ, a flow of sensations arises and passes away in the body

We experience how the aim of the Buddha's teaching is not to merely concentrate the mind, but to purify the mind and experience real happiness. Then we understand the importance of Anapana Sati as the practice of right *samādhi* (right concentration).

To purify the mind and come out of all suffering, one practices *paññā*, i.e the practice of Vipassana. Vipassana practice is to objectively observe impermanence at the level of bodily sensations. To observe sensations, the mind has to be made sharp and sensitive through Anapana practice.

Following the path of the Buddha is to work exactly in the way he wanted us to work. It is important to train the mind to feel natural sensations, first on this area below the nostrils above the upper lip and then throughout the body.

This is where Anapana Sati plays such an important role. It is such a simple and scientific way to feel the sensation. In a Vipassana course, you start feeling bodily sensations within three days.

Thus Anapana meditation when correctly practiced takes one to the next step of the Noble Eight-fold Path—the practice of *paññā*, i.e Vipassana.

May all take steps on the practical path of Vipassana; and those who are already walking on the path make further progress with ardent effort!

*May all beings be happy.*

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### Pali Learning Schedule for 2014

#### (Residential / Non-Residential Courses, at Global Pagoda, Mumbai)

- i) 1st June to 30th Aug, 2014 (Residential – 90-day intensive Pali-Eng. course, only for male) ii) **10th Nov to 10th Dec, 2014** (Residential - 30-day intensive Pali-Eng course)

#### Eligibility

Must have completed three 10-day Vipassana courses and one Satipathana course, plus have been regularly practicing Vipassana and observing five precepts since last one year. Area Teacher's recommendation is a must.

iii) 28th June to 28th Feb, 2015 (Non-Residential, Eight months, once a week. Saturdays only 1 pm to 4 pm (Open to Non-meditators also). One year Pali Diploma Course on the teachings of the Buddha, Vipassana theory and practice at Philosophy Department, Mumbai University.

Vipassana Research Institute (VRI) and Mumbai University jointly conduct a Diploma course for the academic year 2014-15. This course will involve the theoretical and practical aspects of the Buddha's teachings, and practical application of Vipassana in various fields. **Venue** Jnaneshwar Bhavan, Dept of Philosophy, Mumbai University, Vidya Nagari Campus Kalina Santacruz (E). Mumbai - 400098. Tel 022-26527337

**Application form** available from 1st July to 15th July, 2014 from Monday to Friday between 11.30 am to 2.30 pm at philosophy

Department, Duration of course is from 19th July, 2014, till March end 2015, classes- every Saturday 2-30 to 6-30 pm.

**Eligibility:** Minimum 12<sup>th</sup> Standard pass. It will be compulsory to sit a Vipassana course during the Diwali vacation. **For more information please contact:** 1) VRI office 022-33747560, 2) Mrs. Baljit Lamba M: 09833518979, 3) Miss Rajashree. M-09004698648, 4) Dr (Mrs.) Sharda Sanghavi M: 09223462805.

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### Group Sitting in Patna, Bihar

A daily group sitting is being held from 8.00 am to 9.00 am at 'The Buddha Smriti Park' (opp. Patna Railway Junction). Also Goenkaji's 20-minute Anapana discourse and practice is played every hour from 9.00 am to 5.00 p.m. For more details, please **contact:** Mr. Om Prakash Manro, Mob. 09431142402.

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### AT Training Workshops - 2014.

- North Zone** - Dhamma Thali, 15 Aug. to 18 Aug,  
**South zone** - Dhamma Khetta, 30 to 3 Aug.,  
**Central zone** - Dhamma Giri 21 to 25 Dec.,  
**Sri Lanka** -- Dhamma Sobha 20 to 24 Aug,  
**Nepal**- Dhamma Shringha 27 to 31 Aug,  
**Dhamma Giri, Igatpuri** - one day SAT/Ts workshops 26 Dec.,  
**Dhamma Giri, Igatpuri** - AT Annual meeting 27 to 28 Dec.

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### Ahmedabad Vipassana Centre – Dhamma Pitha

The Ahmedabad Vipassana Centre is expanding from current capacity of 60 students to 100 students. Following are on-going new construction: 70 meditation cells, Rooms for 40 male, 19 female students, assistant teachers' dining area and female dining hall.

Those wishing to earn merits of Dana, may send cheques or demand draft favouring "Gurjar Vipashyana Kendra". Please also give name and complete address so a receipt can be sent. **City Office** : A-803, Narnarayan Complex, Opp. Jalaram Chhas, Near Swastic Cross Road, Navrangpura, Amdavad - Gujarat – India Ph : +91 898 000 1110,

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### One-Day Mega courses in Global Pagoda, 2014

**Buddha Purnima: May 18, 2014, Sunday; Asadha Purnima: July 13, 2014, Sunday; Sharada Purnima** and on the first death anniversary of Revered **Principal Teacher S. N. Goenka**: on **September 28, 2014, Sunday**; in the main Dome of the **Global Vipassana Pagoda**, from **11 am to 4 pm**.

Mataji (Principal Teacher Mrs Illachidevi Goenka) may be present during these courses. Recorded discourses of late Goenkaji will be played at 3 pm. These discourses are open for non-meditators also. Meditators are requested to come only after registration. For registration, please contact on phone between 11am and 5pm: on (022)28451170 / (022)33747501 - ext: 9; (022)33747543/44. Online Registration: [www.oneday@globalpagoda.org](http://www.oneday@globalpagoda.org).

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#### NEW APPOINTMENTS

##### Assistant Teachers

1. Mrs. Shubha Mehrotra, Pune
2. Mr. Arun Anjarkar, Kolhapur

##### Children's Course Teachers

1. Mr. Gondimalla Sathanarayan, Nalgonda AP
- 2-3. Dr. Kishore and Mrs Swathi Gaadhe, Warangal AP
4. Mr. Poredy Thirumal Reddy, Vanastalipuram AP
5. Mrs. Gyaneshwari Thakur, Boduppall AP
6. Mrs. Alubaka Parvathi, Karimnagar AP
7. Mrs. Palaju Pushpalatha, RR Dist. AP
8. Mr. Singri Kiran, Kumool AP
9. Mrs. Pushpaben Patel, Anand Gujarat
10. Mrs. Sunitaben Shetty, Anand Gujarat
11. Mr. Ghanshyambhai Saparia, Rajkot
12. Mr. Tulshibhai Saparia, Rajkot
13. Mr. Ramnikbhai Makadia, Rajkot
14. Mr. Manubhai Pambhar, Rajkot
15. Mr. Dhirajlal Pokal, Rajkot
16. Mr. Chhaganbhai Tanti, Rajkot
17. Mr. Vrajlal Vekaria, Rajkot
18. Mrs. Chetanaben Dodiya, Rajkot

## Children's Meditation Courses in Mumbai

Date	Course site	Age (years)	Registration
First Sunday	Dombivili	10-16	2 days before Course
First Sunday	Ulhasnagar	10-16	2 days before Course
First Sunday	Matunga	10-16	2 days before Course
Second Sunday	Sanpada	10-16	2 days before Course
Second Sunday	Andheri	10-16	2 days before Course
Third Sunday	Ghatkopar	10-16	2 days before Course
Fourth Sunday	Airoli	10-16	2 days before Course
25-5	Goregaon	10-16	22 & 23-5-2014
15-6	Goregaon	10-16	12 & 13-6-2014
20-7	Goregaon	10-16	17 & 18-7-2014
24-8	Goregaon	10-16	21 & 22-8-2014
21-9	Goregaon	10-16	18 & 19-9-2014
19-10	Goregaon	10-16	16 & 17-10-2014
16-11	Goregaon	10-16	13 & 14-11-2014
21-12	Goregaon	10-16	18 & 19-12-2014

**2 Day Residential Anapana Course for Children:** (age 13 to 16 Only for Boys) 31-5 to 1-6-2014, (age 13 to 16 Only for Girls) 2 to 3-6-2014 **Bhiwandi:** Naik Foundation Padaga village (Bhiwandi) Mumbai Nasik Highway (N.H.3) After Padaga Toll Naka, Near Pallavi Hotel, For Registration call 022-25162505 (Registration After 26<sup>th</sup> October Only)

**Course Timing:** 8:30 am to 2:30 pm. **Registration Timings:** 11 am to 1 pm on the specified numbers and dates for each location.

**Course Venues:** **Goregaon:** Vipassana Counselling & Research Centre, Siddharth Municipal General Hospital, Goregaon (W), Tel: 2624-2025. **Dombivili:** K B Vira High School, Near Municipal Office, Dombivili (E) Mob. 9930301594. **Ulhasnagar:** 703-A Block /1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, **Matunga:** Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Mob. 98201-50336. **Sanpada:** Navi Mumbai Mahanagar Palika School, Sector 5, Sanpada. Tel: 7738649821, 9699862322, 9223300575. **Andheri:** Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Church Andheri, Mob. 9820459449. 9664782244, 9699668642. **Ghatkopar:** SNTD School, New Building, Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25011096, 25162505. **Airoli:** Saraswati School, Sector 5, Airoli, Mob. 9892565765.

Please call two days in advance for registration.

NB \*Please bring cushion. \*Please register on the specified phone numbers. If unable to attend after registration, please inform in advance. \*Please arrive on time for the course.



Mataji, Minister from Myanmar, dignitaries from Thailand etc. Inauguration of Dhammalaya, Global Pagoda on 27<sup>th</sup> April



Dhammalaya, the guest house in Global Vipassana Pagoda

## DHAMMA DOHAS

*Āte jāte sānsa para, pratikṣaṇa rahe sacheta;  
Antermana ki gandagi, ukhaḍe mūla sameta.*

Remaining aware of every breath coming in, going out, May all impurities of the mind be eradicated.

*Sānsa dekhate-dekhate, satya dikhata jāya;  
Satya dekhate-dekhate, parama satya dikha jāya.*

The truth will reveal itself, as you keep observing the breath; as you see the truth, the ultimate reality will manifest itself.

*Sānsa viṣaamata se bhare, jaba mana jage vikāra;  
Sānsa viṣamata choḍa de, jaba mana miṭe vikāra.*

The breath becomes hard when the mind is defiled, the breath becomes subtle, when the mind is purer.

*Dekhī nija mana ki daṣā, dekhata-dekhata sānsa;  
Dekhī mana ki gandagi, dekhī mana ki phānsa.*

Observing the breath, I observe the mind; I see how defilements arise, how knots are tied.

*Āte-jāte sānsa para, rahe niranantara dhyāna;  
Sahaja sānsa ki sajaḡatā, yaha hī Ānāpāna.*

Remain continuously aware of the natural flow of breath; being aware of natural breath is Anapana.

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