



Vipassana Newsletter (HK Edition)

April 2007

Vipassana Meditation, as taught by S. N. Goenka, in the tradition of Sayagyi U Ba Khin

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WORDS OF DHAMMA

Idha modati pecca modati,
katapuñño ubhayattha modati;
so modati so pamodati,
disvā kammavisuddhimattano.

-Dhammapada 16

Here he rejoices, hereafter he rejoices,
The doer of meritorious deeds rejoices in both existences;
He rejoices, rejoices greatly,
When he perceives the purity of his deeds

-Dhammapada 16

Farewell Brother Radhe Shyam - S. N. Goenka

(The following is a translation of an article by Goenkaji published in the March 2007 issue of the Hindi Vipasyanā Pātrikā. It has been adapted for the Newsletter.)

My father had great respect for his elder brothers. His elder brother and my uncle, Shri Dwarkadas, was advancing in age and his health was also deteriorating. He had eight daughters but no son. My father was worried about him. He had already given his eldest son, Bal Krishna, for adoption to his other elder brother who was childless. So my father decided to give me for adoption to Shri Dwarkadas.

This was in the year 1937 when I was thirteen years old. It is easy to separate an infant from its mother and father. But, at thirteen years of age, even the thought of separation from my parents was unbearable. My elder brother, Babulal, was about two years older than me but we were always together like twins.

My mother and I were deeply attached to each other. Even at that young age, I was afflicted by excruciating attacks of migraine, once or twice a year. During such attacks, my mother would lay my head in her lap and massage it with fresh butter or almond oil. Within a short time, because of my mother's loving touch, a tingling sensation would start in my head which would soon spread through the entire body and all the pain would disappear. This was a foretaste of the experience of Vipassana. Then I would fall asleep with my head in her lap. Even a discussion about separation from my loving mother was unbearable for me.

My uncle was much older than my father. He taught my father the skills of the trade and personally resolved all his business difficulties. He gave my father easy chores to keep him satisfied and did all the difficult jobs such as touring the northern towns in Myanmar to sell clothes.

One day, my father explained my responsibility to ease his elder brother's burden. "My brother needs a son to help him. He will be happy to have you as his son. Since we all live together in the same house, you will not be living far away from us even after he adopts you as his son."

Seeing my father's boundless devotion and gratitude towards his elder brother, I could not oppose his wishes and accepted his decision. My uncle and aunt were very noble. I never ever heard my aunt raise her voice throughout her life.

About a year or so after my adoption, my aunt and adoptive mother gave birth to Radhe Shyam. I was filled with joy. At the same time, I felt a strong urge to return to my biological parents. I went to my father and requested him to allow me to return. I was not unhappy in my adoptive home but I found it very difficult to stay away from my mother.

This time, my father was a little harsh. He said, "You know very well that my brother is very ill and may pass away soon. (As a matter of fact, he passed away after a year.) It is now your responsibility to look after his family and you should not shirk this responsibility. I have made this decision after considerable thought. It is your duty to fulfil it."

I had been deeply influenced by *Ramcarita Manas* since childhood. I was inspired by Lord Ram's filial devotion even after being exiled. It is not easy to renounce the throne and live in the forest. But Lord Rama accepted his father's decision willingly.

Rājīvalocana rāma cale,

taji bāpa ko rāja baṭṭāu kī nāhī.

The lotus-eyed Rama goes,
leaving behind his father's kingdom like a (unattached)
pilgrim (who leaves one place for another without any
attachment).

I would sing this verse and be overcome by emotion.
Similarly, my father has ordered me to serve his elder
brother's family. I would respect it and consider it my
good fortune to fulfil his wishes. After this, I never
again harboured the thought of returning to my parents.

In 1940, I passed the tenth class and joined the family
business. Within two years, we had to leave Myanmar
because of the invasion by Japan. We had to face many
hardships in India because we were forced to leave
behind all our possessions in Myanmar. I sought
business opportunities in India and at the same time,
looked after my adoptive family and Radhe Shyam's
education. He was good in studies and progressed well.
We started a business in South India and settled there.
Radhe Shyam continued his education there. After the
war, we returned to Myanmar. Radhe Shyam had a
strong desire to become an engineer. I always regretted
that I had been unable to study in college even though I
had stood first in the tenth class and had received a
scholarship from the government. Therefore, I decided
that Radhe Shyam's education would not be hindered.
He would be allowed to study as much and as long as
he wished. Radhe Shyam duly completed his
engineering studies at the Birla college in Pilani and
thereafter joined the family business.

We had to leave Myanmar again. Radhe Shyam
continued to be a part of the family business. In 1969, I
came to India with Sayagi U Ba Khin's blessings to
teach Vipassana and started conducting Vipassana
courses. But I had doubts about successfully carrying
out this great responsibility.

While conducting a course in Bodh Gaya, I received
the news that my revered teacher had passed away. I
did a ten-day self-course at Bodh Gaya and then
decided that I would free myself from all family and
business responsibilities and devote the rest of my life
to Vipassana. I wrote to my brothers about this
resolution. The rest sent encouraging replies but Radhe
Shyam and my younger brother, Gauri Shankar,
immediately came to Bodh Gaya to assure me that I
need not bother about my worldly responsibilities and
should devote myself completely to teaching Vipassana.
Thanks to their encouragement, I devoted myself to my
Dhamma mission.

Radhe Shyam wholeheartedly supported my Dhamma
mission. He helped as much as possible in every sphere
of Dhamma while looking after his business
responsibilities. His biggest contribution, which I will
always remember, is in helping me to achieve my
strong desire: Just as Vipassana, which had been lost in

India, had returned from Myanmar and had become
established here, the Buddha's original teaching, the
Tipitaka with its commentaries, should be published in
India and benefit more and more people. The
Vipassana Research Institute was founded to
accomplish this and Radhe Shyam undertook the
responsibility to look after its functioning.

The entire literature of the Tipitaka was ready but it
could not be published and printed. All the people who
took up this work were unsuccessful. Finally, Radhe
Shyam undertook this responsibility to publish the
entire literature of the Tipitaka in 140 beautifully
bound books. This is a great contribution from him to
India.

He also successfully accomplished the production of
the CD-ROM containing the entire Tipitaka and allied
Pali literature. He helped to create software with the
help of which it was possible to view the Tipitaka in
seven scripts—Devanāgarī, Roman, Myanmar, Sri
Lankan, Thai, Cambodian, and Mongolian. He also
helped to create a search engine that could be used to
search the text in the CD-ROM in different ways.
Radhe Shyam also helped in printing many Vipassana
books and CDs. He lived with me so he worked under
my guidance about all aspects of publication work.

Recently, it was necessary to publish two books within
a week. I was writing the books but because of ill
health, I was unable to complete them. How could they
be published in time? Radhe Shyam took the
responsibility of printing these books. He had to go to
Bhopal due to earlier plans. Before going, he again
assured me that I should send the material to the printer
and the books would be ready in two days. I found it
difficult to believe this. Radhe Shyam passed away in
the train before reaching Bhopal. He had assured me
that the books would be ready. And in fact, the printer
printed and handed over the books two days after
Radhe Shyam's death.

Radhe Shyam passed away while fulfilling his
responsibilities in Dhamma. The Dhamma service that
he rendered will be of great help in his future journey.
May he keep progressing on the path of liberation! |

Shri Radhe Shyam Goenka, a senior Vipassana teacher
and younger brother of our Principal Teacher, Goenkaji,
expired on the night of 1 February, 2007 due to heart
attack. He gave invaluable Dhamma service for many
years in various fields including Vipassana Research
Institute, Dhamma Tapovana, Tipitika Project,
publications and conducting courses worldwide. He
was active in Dhamma service until the very last day of
his life.

His wife, Vimalaji, also a Vipassana teacher, passed
away a few years ago. The worldwide Dhamma family
shares the deep sense of loss of Goenkaji and Mataji.

May Radhe Shyamji be happy, peaceful and liberated.

The Purpose of the Global Vipassana Pagoda

The construction of the main dome marks the completion of the critical first phase of the Global Vipassana Pagoda. Construction of the remaining portion of the Pagoda should be done as soon as possible. The Global Vipassana Pagoda is magnificent symbol of gratitude:

* Gratitude to Gotama Buddha, who perfected his pāramī in innumerable lives and attained supreme enlightenment. He rediscovered Vipassana and benefited not only himself but the entire world.

* Gratitude to the wise disciples of the Buddha who learned Vipassana from him and benefited not only themselves but also innumerable other beings. They preserved Vipassana in its pristine purity until the time of Bhadant Moggaliputta Tissa.

* Gratitude to Bhadant Moggaliputta Tissa and Emperor Asoka because they sent the pure words of the Buddha and Vipassana in its complete form to the neighbouring countries.

(About 50 years after Emperor Asoka, there was a period of great misfortune in India and both Vipassana and the words of the Buddha were completely destroyed. If Emperor Asoka had not sent the words of the Buddha to the neighbouring countries, it would have been completely lost to us just as it was lost in India.)

* Therefore, gratitude to Emperor Asoka and to Sri Lanka, Myanmar, Thailand, Cambodia, Laos and other countries who preserved the words of the Buddha in its pristine purity, without making any change for generations in a teacher-student tradition.

* Gratitude to the teachers of Myanmar who preserved the practical technique of Vipassana in its pristine purity without making any change in it. Therefore, we have obtained both the words of the Buddha and Vipassana, which has benefited us and others. If they had not preserved Vipassana, we could not have benefited from it, even though Emperor Asoka sent it there.

* Gratitude to Sayagyi U Ba Khin, who had a deep Dhamma desire that Vipassana should return to India. There is a belief that 2500 years after the Buddha, Vipassana will come to India from Myanmar, and from there, it will benefit the entire world. Sayagyi U Ba Khin was determined to fulfil this ancient prophecy. He trained his Dhamma son, Goenkaji, for this mission and sent him to India. We can never forget his benevolence. This Pagoda is an enduring symbol to commemorate his memory.

The Universal Teaching of the Buddha

The Global Vipassana Pagoda will highlight the fact that the Buddha did not teach Buddhism; he taught Dhamma. Buddhism is only for Buddhists; Dhamma is for all. The Buddha taught Dhamma and so people of all religions accepted it. People of all religions, races and castes join Vipassana courses. This Pagoda will provide a luminous example of the universal nature of Dhamma, where about 8000 people from all religions, classes, races, castes and nationalities will sit together and meditate. There will be no discrimination among them. This will make it clear that the Buddha taught the Dhamma for all—not just for Buddhists. So this Pagoda will play an important role in dispelling the misconception that the Buddha was the head of a religious sect.

Exhibition of the Incidents in the Buddha's Life

Another special feature of the Global Vipassana Pagoda will be the display of authentic historical incidents from the Buddha's life, which will prove that he taught people to get established in wisdom. He taught Vipassana through the practice of sīla, samādhi and paññā. The meaning of Vipassana is to get established in wisdom. The Buddha got established in wisdom himself and taught others to get established in wisdom. The exhibition will also demonstrate the way in which many of his disciples got established in wisdom during his lifetime. It will throw light on this important aspect of the Buddha's teaching and dispel the prevalent misconceptions about his teaching.

So it is important to complete the construction of the Global Vipassana Pagoda as soon as possible.

So far, one-third of the Global Vipassana Pagoda has been completed, which has reached a height of about 100 feet. Two-thirds of the construction work remains to be done. The construction of the upper portion will require fewer stones but because of the height, the average expenditure will be the same.

The average expense (of transport, cutting, and placement) per stone is Rs. 5000 for small stones, Rs. 10,000 for medium-sized stones and Rs. 15,000 for large stones. Vipassana meditators are welcome to participate in this historic project by donating a stone for the construction of the Global Vipassana Pagoda. Thus they can share the merits of taking part in this noble project of spreading awareness of the authentic teaching of the Buddha. (In India, donations to the Global Vipassana Foundation are entitled to deduction in income tax u/s 80G.)

DONATE A STONE

If you wish to make a donation for the construction of the Global Vipassana Pagoda, please fill this form and mail it to:

The Treasurer, Global Vipassana Foundation,
C/o Khimji Kunverji & Co., 52 Bombay Mutual
Building,
Sir P. M. Road, Mumbai 400 001, India.
Tel: [91] (22) 2266-2550; Fax: 2266-4045;
Email: kamlesh@khimjikunverji.com
Website: www.globalpagoda.org

Cheques and bank drafts should be payable at Mumbai and drawn in favour of Global Vipassana Foundation, A/c No. 11244, Bank of India, Stock Exchange Branch, Mumbai, India. (No cash remittances please.)

I/We would like to sponsor _____ number of stones aggregating Rs. _____ / US\$ _____.

Name/s: _____

Address: _____

Telephone: _____

Email: _____

Cheque/Draft

No.: _____

Amount: _____

Signature: _____

DHAMMA DOHAS

Āo logoñ jagata ke, caleñ dharama ke pantha;
Isa patha calate jñānī jana, isa patha calate santa.
Come, people of the world! Let us walk the path of
Dhamma;
On this path, walk the wise ones, on this path, walk the
saints.

Dharama pantha hī śānti patha, dharama pantha sukha
pantha;
dharama pantha para jo cale, mañgala jage ananta.
The path of Dhamma is the path of peace,
the path of Dhamma is the path of happiness;
Whoever walks on this path finds infinite well-being.

With much metta,

A Vipassana meditator

Dharama na hindū bauddha hai, dharama na muslima
jaina;
dharama citta kī śuddhatā, dharama śānti sukha caina.
Dhamma is not Hindu or Buddhist, not Muslim or Jain;
Dhamma is purity of mind, peace, happiness, serenity.

Dharama dharama to saba kaheñ, dharama na samajhe
koya;
niramala mana kā ācaraṇa, śuddha dharama hai soya.
Everyone talks about Dhamma but no one understands
it.
Practicing purity of mind—this is true Dhamma.

Hong Kong Course Information

10- Days course for 2007: (for new and old students)

Course No. 77: 2007/05/02 ~ 05/13

Course No. 78: 2007/06/13 ~ 06/24

Course No. 79: 2007/07/11 ~ 07/22

Course No. 80: 2007/08/08 ~ 08/19

Course No. 81: 2007/09/26 ~ 10/07

Course No. 82: 2007/10/17 ~ 10/28

Course No. 83: 2007/11/14 ~ 11/25

Course No. 84: 2007/12/19 ~ 12/30

Old Student Course: (For old students only)

2007/4/22 (1-day Course)

2007/5/24 ~ 27 (3-day Course)

2007/6/10 (1-day Course)

2007/7/1 (1-day Course)

2007/8/26 (1-day Course)

2007/9/7 ~ 16 (Satipatthana Course)

2007/9/22 ~ 23 (Dhamma Worker Workshop)

2007/11/04 (Children Course)

2007/12/02 (1-day Course)

Remarks: Old students must fulfill the requirements below to be qualified for the Satipatthana Course:

- 1) Completion of at least three (3) complete 10-day courses with S. N. Goenkaji or one of his appointed assistant teachers.
- 2) Practicing this technique for at least one year.
- 3) Have not practice any other meditation techniques since your last course with S. N. Goenkaji or his appointed assistant teachers.
- 4) Trying to maintain daily practice. (One hour in the morning and evening)
- 5) Endeavored to undertake five precepts in daily life, and must have undertaken especially the 3rd precept (abstaining from sexual misconduct) and the 5th precept (abstaining from intoxicants)

upon course registration.

For new students, old students and dhamma workers, please submit your application form at least **ONE** week before the commencement of the course.

Address: Lot 7A, Section 3, Ngai Yuen New Village, Hang Tau, Sheung Shui, N.T.

Tel: 2671 7031 **Fax :** 8147 3312 **E-mail :** info@hk.dhamma.org

HK Vipassana Meditation Center Website: <http://www.hk.dhamma.org>

International Homepage of Vipassana Meditation: <http://www.dhamma.org>

(If you wish to recommend the course to your friends or family, you can obtain useful information about the course and the center facilities from the above website.)

Register On-line! Fast & Convenient! Visit HK Vipassana Meditation Center website www.hk.dhamma.org, click course date and application form, choose a course date from the list, and fill in the online registration form and submit.

The existing Hong Kong Vipassana Meditation Center is a temporary center. We are allowed to use the site for free by the compassionate land owner even though the lease has long been expired. However, we may move out of the site anytime. We hope this precious facility can be fully utilized by your efforts in spreading the 10 day Vipassana course to your friends and family members, for the benefits of many, for the real happiness, real peace and real harmony!

Latest News of Hong Kong Vipassana

1) Group Sitting Place

There is a group sitting place in Yaumatei. The place is easy to reach and close to MTR station. Goenkaji always encourages us to join group sitting since we can benefit from atmosphere created by the old students, and this is the best way to enhance our practice in Vipassana.

Group Sitting Time: Every Thursday 7:15pm ~ 8:30pm
Every Saturday 2:15pm ~ 3:30pm

Address: Room 502, 7th Floor, Tougha Mansion, 504 Nathan Road, Kowloon. (MTR Yaumatei station, C Exit)
Please see the map on the right for easy reference.

2) New Responsibilities

- i) Mr. Gregory Wong & Mrs. Irene Cheung – Senior Assistant Teacher.
- ii) Mr. Jack Siu – Assistant Teacher.
- iii) Ms. Emily Lo – Children Course Teacher.

3) Dhamma Workers Needed

Course Manager, Dhamma Workers, Interpreters and Kitchen Workers are needed to serve the above listed courses. Brief training meetings will be held before the courses. S. N. Goenkaji repeatedly emphasizing the importance of serving. By giving dhamma service, one not only helps others but also develops one's paramis and applies dhamma into practice. Dhamma worker can serve part-time or full-time. For details, please contact the Assistant Teacher Mr. Jack Siu at Tel: 9377 0881 or write to: info@hk.dhamma.org.

4) Monthly Vipassana Trustee's Meeting

For old students who are interested in knowing about the operation of the Hong Kong Centre and willing to help for the centre's affairs are welcome to participate. One-hour pre-meeting group sitting will start at 10:00am, and the Trustee's Meeting will take place at 11:15am and ends at around 1:00pm.

Next Meeting Schedule: 1 May (Tuesday)

The rest meeting dates are on: 3 Jun, 8 Jul, 5 Aug, 2 Sep, 14 Oct, 11 Nov, and 9 Dec (Sundays)

5) Protect the Environment, Save Paper / Update Your Contact Details

Old students who would like to receive <Vipassana Newsletter> by email, or who have changed the contact details, please email your Chinese and English name, address, email address and telephone no. to:

info@hk.dhamma.org or fax to 8157 3312.



6) Donation

If old students wish to practice their dana paramis (donation), please:

A: Direct Transfer

Beneficiary Bank: Hang Seng Bank Ltd.
Bank Address: 83, Des Voeux Road Central, Central, Hong Kong
Beneficiary Account No.: 263-279812-668 (for HK Dollars account)
263-279812-201 (for US Dollars account)
Beneficiary Name: Hong Kong Vipassana Meditation Centre Ltd.
Swift Code: H A S E H K H H

B: Via Cheque

Please send your crossed cheque payable to “**Hong Kong Vipassana Meditation Centre Ltd.**” to Box 5185, GPO, Hong Kong.

We should be grateful if you could provide the relevant information after you made the donation to us via email: info@hk.dhamma.org or fax: (852) 8147 3312.

As Hong Kong Vipassana Meditation Centre is a registered Charitable Organization, donation to Hong Kong Vipassana Meditation Centre Ltd. is tax deductible.

Please provide us your full name and correspondence address for receipt purpose.