

Vipassana Newsletter (HK Edition)

March 2008

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

HONG KONG VIPASSANA MEDITATION CENTRE

Tel: (852) 2671 7031

Fax : (852) 8147 3312

Postal address: G.P.O. Box 5185, Hong Kong

Email: info@hk.dhamma.org

Website: www.hk.dhamma.org

WORDS OF DHAMMA

‘Idam dukkham ariyasaccam’

Tam kho panidam dukkham ariyasaccam pariññeyyam’

Tam kho panidam dukkham ariyasaccam pariññātam’

‘Idam dukkhasamudayam ariyasaccam’

Tam kho panidam dukkhasamudayam ariyasaccam pahātabbam’

Tam kho panidam dukkhasamudayam ariyasaccam pahīnam’

‘Idam dukkhanirodham ariyasaccam’

Tam kho panidam dukkhanirodham ariyasaccam sacchikātabbam’

Tam kho panidam dukkhanirodham ariyasaccam sacchikatam’

‘Idam dukkhanirodhagāminī patipadā ariyasaccam’

Tam kho panidam dukkhanirodhagāminī patipadā ariyasaccam bhāvetabbam’

*Tam kho panidam dukkhanirodhagāminī patipadā ariyasaccam bhāvita’ nti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhum udapādi, ñānam udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi.*

~ Dhammacakka-pavattana Sutta, Samyutta Nikāya, 3.5.1081

‘This is the noble truth of suffering’ ;

‘This noble truth of suffering is to be fully understood’ ;

‘This noble truth of suffering has been fully understood’ ;

‘This is the noble truth of the origin of suffering’ ;

‘This noble truth of the origin of suffering is to be abandoned’ ;

‘This noble truth of the origin of suffering has been abandoned’ ;

‘This is the noble truth of the cessation of suffering’ ;

‘This noble truth of the cessation of suffering is to be realized’ ;

‘This noble truth of the cessation of suffering has been realized’ ;

‘This is the noble truth of the way leading to the cessation of suffering’ ;

‘This noble truth of the way leading to the cessation of suffering is to be practiced’ ;

‘This noble truth of the way leading to the cessation of suffering has been practiced’ ;

thus, bhikkhus, in regard to things unheard before,
there arose in me vision, knowledge, wisdom, understanding, light.

*~ Discourse Setting in Motion the Wheel of Dhamma
(English based on translation by Bhikkhu Bodhi,
The Connected Discourses of the Buddha)*

Fulfilling the Teaching of the Buddha

by S. N. Goenka

The following is a condensed and edited version of a discourse given by Goenkaji on Day 41 of a 45-day course.

You have to live Dhamma very seriously, to make best use of this valuable human life. You come to courses to eradicate as much impurity as possible and also to understand Dhamma more deeply. As layers of ignorance are eradicated, the Dhamma becomes clearer and you think, “Oh, this is Dhamma!”

There cannot be any doubt about Dhamma. The teaching of the Buddha becomes so clear. Here is a person who is teaching Dhamma not to establish a sect of believers in a particular philosophy. Not at all. The Buddha is the Compassionate One. Out of compassion he teaches Dhamma so that people can come out of misery. He has himself come out of misery by practicing Dhamma, not merely by believing in the theory of Dhamma. Such a person would never give emphasis to mere belief. His entire emphasis will always be on the creative part of Dhamma, the practice of Dhamma.

The Buddha said that throughout his life he taught only two things: suffering (*dukkha*) and the total eradication of suffering (*dukkha-nirodha*). That’s all he taught. How will establishing a sect eradicate *dukkha*? How will establishing a belief in a particular philosophy eradicate *dukkha*? A Buddha is not interested in all those things. He is interested only in actual *dukkha-nirodha*. All his teaching is directed only towards the actual eradication of *dukkha*.

But these two things, *dukkha* and *dukkha-nirodha*, logically become four. To understand *dukkha*, you must understand *dukkha samudaya*, how *dukkha* arises. To realize *dukkha-nirodha*, you must understand *magga*—the way, process or path leading to the eradication of *dukkha*. Thus we have the Four Noble Truths.

Now what if the Buddha had been interested only in the theory of these four truths: “Oh people of the world, understand there is *dukkha*, understand that craving is the cause of *dukkha*, understand that there is total eradication of *dukkha* and understand that there is a way to the total eradication of *dukkha*.”? If all his teaching had ended there, he would have been no different from any other teacher of those days or later times.

But that was not his interest. He had become the Buddha not by mere belief in these four truths. He knew that just accepting the Four Truths does not help. One has to do something about them—in Pali language, this is *kiicca*, to be done or put into practice. Then one can say, as the

Buddha did, “I have done what is to be done about these Four Truths. The work is done—*katam*.”

However good a philosophy may be, however true it may be, it will not help people to come out of their misery unless the *kiicca* becomes *katam*. Each individual must do whatever has to be done concerning the Four Noble Truths.

This is why a Buddha never teaches mere philosophy, and anyone who makes the teaching a philosophy does not benefit from it. Each person must work as the Dhamma intended, as the Buddha intended. And however much they succeed in doing what must be done concerning these four truths, to that extent they have come out of their misery.

For the First Noble Truth of *dukkha*, what has to be done? Explore the entire reality of it, the totality of it—*parinneya*. If even a small part is left out, you have not explored it all. You can say you have explored the totality only when you have transcended the field of suffering and gone beyond it. And transcending *dukkha* is *dukkha-nirodha*, the eradication of misery.

At the same time, exploring *dukkha* involves observing the Second Noble Truth of *dukkha-samudaya*, the arising of misery. You observe, “Look how *dukkha* starts!” And by understanding that, you keep on eradicating the tendency of the mind that is responsible for the arising of *dukkha*. You observe until no more *dukkha* arises; you have done what is to be done concerning the Second Noble Truth.

And how did you do it? How did you reach the stage of *dukkha-nirodha*? Every step you have taken to explore the entire field of *dukkha* is part of the process through which you have passed, the path over which you have walked. You have walked step by step over the entire path. You have accomplished the Fourth Noble Truth, the truth of the path leading to the eradication of suffering.

By doing what is to be done concerning the First Noble Truth, you automatically do what is to be done concerning the other three. And how do you do what is to be done concerning the first? How do you explore the entire field of *dukkha*? You start experiencing *dukkha*, you start feeling *dukkha*. In the language used by the Buddha, the words are *vedana*, *anubhavana*. You must feel it. You must experience it. You are not here simply to play an intellectual game. You start observing sensations.

The exploration started with *dukkha-vedana*—unpleasant, gross sensation. As you understood in detail its reality by feeling it, you also understood that there is an ingrained

tendency to react with aversion toward this unpleasant sensation. And it also becomes clear that every time you react with aversion, you become more miserable. Every reaction of aversion brings misery. You realize, “Oh, there is an unpleasant feeling in the body, and I am reacting with aversion. That means I am making use of my misery to multiply misery. Instead I must make use of this misery to come out of misery.” And it becomes clear that if you do not react, you do not multiply misery. You understand, “Oh, the best thing is for me not to react.”

Working in this way with unpleasant sensations, sometimes you succeed in not reacting and sometimes you fail. The old habit pattern keeps on overpowering you at times and you react with aversion. Then you remember that there shouldn't be any reaction of aversion and you have a few moments when you do not react. This is how you start your work. Exploring the field of *dukkha* at the level of unpleasant sensations, you are experiencing *dukkha*, the First Noble Truth.

Then a time comes when the unpleasant sensations turn into *sukha-vedana*—pleasant sensations—partly because some *sankharas* have been eradicated and partly because this is the law of nature. From time to time changes naturally come, whatever the reason may be. You have started experiencing pleasant sensations, subtle vibrations.

Now, if your understanding of Dhamma is not very clear, you won't know what to do. The old tendency of reacting to the pleasant sensations with craving will start overpowering you, and you will keep on reacting. You will think, “This is wonderful! The unpleasant has gone, now the experience is pleasant. I am free from misery. Dhamma has worked, I am liberated! Look, there are pleasant sensations, everything is good.” And you are generating craving, craving.

But as the unpleasant sensations sooner or later turn into pleasant ones, the pleasant sensations eventually turn unpleasant. This is the law of nature. Someone who understands properly will think, “Look, because I developed clinging to the pleasant sensations, when unpleasant sensations arise again I become more miserable than I was in the first place. Oh, my aversion toward unpleasant sensations is the result of my clinging toward pleasant sensations.” The more one clings to pleasure, the more one generates aversion toward pain.

In daily life also, when something desirable happens, you become elated and develop attachment to it. And when it passes away and something undesirable happens, you become depressed. Because you have developed attachment to the desirable, you are bound to have aversion toward the undesirable. Now it is becoming clear at the depth of the mind, where the sensations are experienced. Then wisdom starts arising with the experience: “Every time I react with craving toward the pleasant sensations, I am sowing seeds of misery,

nothing but misery. I am allowing myself to be overpowered by ignorance. This is misery.”

Because the pleasant sensations reinforce the tendency to react with craving, actually they are misery. This is more dangerous than unpleasant sensation, which is obviously *dukkha*. When experiencing the unpleasant, it is easy to remember that any aversion will be harmful; one thinks, “I'd better observe, I'd better wait, I'd better remain equanimous.” But when the pleasant experience comes, one reacts blindly. Instead one should realize, “Oh, this is a dangerous situation. This pleasant sensation is also *dukkha*.”

With this realization, one starts coming out of the habit of reacting with aversion toward the unpleasant and craving toward the pleasant. Gradually one changes the habit pattern of the mind and keeps working. When many of the *sankharas* have gone away, one starts experiencing calm, quiet and tranquil feelings.

What you call unpleasant sensation is no longer there. But what you call pleasant sensation also is no longer there. The pleasant sensations came like the flow of a river, or like waves on the sea, or like strong electric currents. There is no such thing happening now—just calmness, tranquillity and a very subtle oscillation. This is what the Buddha called *asukhamadukkha-vedana*, neither *sukha* nor *dukkha*. It is not the so-called neutral sensation you experienced when you first started meditating. That was a superficial sensation that you eventually found boring; you developed aversion toward it.

But now you do not become bored; you wish to remain immersed in the experience. You think it is wonderful because it is so peaceful and quiet. And so a new danger arises. First was the danger of reacting with aversion toward unpleasant sensation, then the danger of reacting with craving toward pleasant sensation. Now there is the danger that ignorance will overpower you. You think, “Ah, this is what I wanted. I've got it now. This tranquil, peaceful experience is *nibbana*.” In fact you are mistaken. Yes, you are nearing *nibbana*, but the experience of tranquillity is still within the field of mind and matter, the sensory field.

If wisdom arises, one recalls, “Look, this is still not beyond mind and matter. There is an oscillation going on. There is *anicca*.” And this very subtle oscillation disturbs you. It disturbs the feeling of quietude, tranquillity, and you think, “Oh this is misery.”

Only when you realize this can you come out of suffering and experience something beyond it. Otherwise you remain stuck at this stage, as someone might become stuck with the free flow of subtle vibrations. The gross, unpleasant sensation is *dukkha*. The pleasant sensation is *dukkha*. And this subtle oscillation, which is neither pleasant nor unpleasant, this stage of tranquillity is also *dukkha*.

Then the words of Buddha become clear: “*Yam kinci vediyatim tam dukkhasmim*: Whatever sensation you experience is of the nature of *dukkha*.” You have to realize this reality. When you do, you transcend it and experience the stage of *dukkha-nirodha*, the cessation of suffering. Then one can say, “*Parinnata*—I have explored the entire field of *dukkha*.”

And how have you explored the entire field of *dukkha*? By exploring the entire field of *vedana*. When the Buddha says that you must explore the entire field of *dukkha*, he also says that you have to explore the entire field of *vedana*. When he says that you must walk on the Noble Eightfold Path to come out of *dukkha*, he says you have to do so by exploring the entire field of *vedana*: “*Tissannam vedananam parinnaya ariyo atthangiko maggo bhavetabbo*—You have to practice the Noble Eightfold Path to explore the entire field of these three vedanas, pleasant, unpleasant and neutral.”

Similarly, when the Buddha tells you to practice the four *satipatthanas*, he says, “*Tissannam vedananam parinnaya cattaro satipatthana bhavetabbo*—You have to practice the four *satipatthanas* by exploring these three vedanas.” Without exploring the entire field of *vedana*, you cannot explore the entire field of *dukkha*. You can not fulfill even the First Noble Truth and can never fulfill the other three.

With all four *satipatthanas*—observation of the body, observation of sensation, observation of mind and observation of mental contents—you must keep on understanding the arising and passing of *vedana* at the experiential level, from moment to moment. With all four *satipatthanas*, the Buddha emphasized the importance of exploring the entire field of *dukkha* at the level of *vedana*. Without it, there is every possibility of clinging to some experience. You cannot transcend all sensory experiences unless you understand that every sensory experience is *dukkha*.

Thus everything taught by the Buddha must at a deeper level be with *vedana*. This is true even of what is normally thought of as the preliminary step of observing

sila, the moral precepts—that is, abstaining from unwholesome actions of body and speech. For example, a situation has arisen where there is a strong likelihood that you will break a particular *sila* by killing, or stealing, or performing sexual misconduct, or speaking lies and deceiving others, or becoming intoxicated. But you stop, you refrain from doing that. You are able to stop because you observe sensations in the body. Then you are not merely working at the surface of the mind. You are not merely restraining your physical and vocal actions. You are working at the deep mental level as well.

The urge to break a *sila* originates because of the sensation that arises, pleasant or unpleasant. And because of this particular sensation, the volition in turn arises to do something physically or vocally that is not in your own interests or the interests of others.

However, when you are with sensation, you are working at the deepest level of the mind. And you are following the instructions of the Buddha to explore the entire field of *vedana*. And as with *sila*, when you practice *samadhi*, developing concentration, you have to remain aware of the sensations, pleasant, unpleasant or neutral. And when you develop your *panna*, wisdom, you have to be aware of sensations. *Sila, samadhi, panna*—the entire practice of the Buddha’s teaching must be with the awareness of sensation.

If you remain aware of sensation and understand that it is arising, passing, arising, passing, you will eventually reach the stage of *nirodha*. You will be able to say, “*Katam buddhana-sasanam*—The Buddha’s teaching, what he wanted me to do, has been done completely. *Natthi dani punabbhavo’ti*—there is no new life for me. I have finished, I have done what the Buddha intended me to do, what the Dhamma intended me to do.”

Work diligently, intelligently, understanding Dhamma, understanding the pitfalls. Keep working hard to become firm in Dhamma and attain real happiness.

Bhavatu sabba mangalam — May all beings be happy!

International News

European Long Course Center update

Work is continuing on the planning and development of the European Long Course Center (ELCC). It will be located on land adjacent to Dhamma Dipa in the U.K. Goenkaji has named the center-to-be Dhamma Padhāna, meaning Foremost in Dhamma.”

The development will be in two phases. The first phase involves building accommodations for 50 students, a Dhamma hall and the lower level of a pagoda. Also included are dining facilities, although at first the ELCC will use the Dhamma Dipa kitchen.

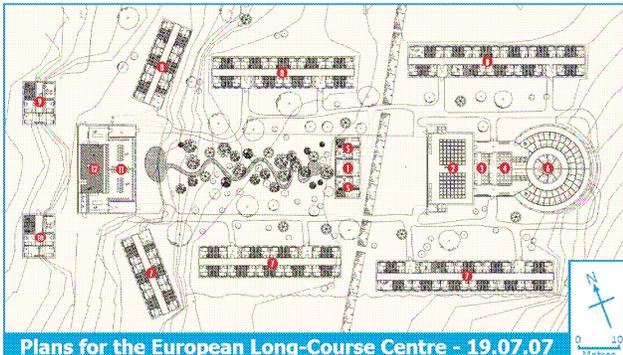
In the second phase, the facilities will be expanded to handle approximately 100 students and the pagoda will be completed.

The plans remain flexible and depend on the availability of funds.

To receive regular e-mail updates on developments concerning the ELCC, send an empty e-mail to long-course-exchange-subscribe@eu.region.dhamma.org. If you would like to be involved in this project, please e-mail elcc-info@eu.region.dhamma.org. For information on how to support the project financially, visit the ELCC Web site or write to:

elcc-finances@eu.region.dhamma.org. Minutes of the ELCC Trust meetings are posted on the Web.

The Web site address is www.eu.region.dhamma.org (username “oldstudent”; password “behappy”).



Plans for the European Long-Course Centre - 19.07.07		
1 Interview room	5 AT rooms	9 Female servers' accommodation
2 Main hall	6 Cells	10 Male servers' accommodation
3 Small hall	7 Male accommodation	11 Dining hall
4 Multilingual hall	8 Female accommodation	12 Kitchen

Goenkaji to give live instructions at *Satipatthana Sutta* course in U.K.

A special course dedicated to the European Long Course Centre, *Dhamma Padhana*, will be held at the U.K. centre of *Dhamma Dipa* from September 12 to 21, 2008. This will be a *Satipatthana Sutta* course and Goenkaji will give some of the instructions live by two-way video link. In other words, the students will be able to see Goenkaji and Goenkaji will see the students.

The course will be held in the Dhamma hall at *Dhamma Dipa* and some group sittings may be held on *Dhamma Padhana* land, weather permitting. Students will be accommodated either in the buildings at *Dhamma Dipa* or in tents. At the end of the course students will have the opportunity to take part in the ground-breaking of the new long course center.

Satipatthana Sutta courses have the same timetable and discipline as 10-day courses, but are only 8 days long. The evening discourses examine in detail the *Satipatthana Sutta*, the principal text in which the technique of Vipassana is systematically explained. For further discussion regarding *Satipatthana* courses and the prerequisites for enrollment, see www.dhamma.org/en/os/requirements.shtml. Places in this course are limited, so please apply as soon as possible. The final deadline is December 31, 2007.

Applications can be made on-line at www.dipa.dhamma.org, by post to *Dhamma Dipa*, Harewood End, Hereford HR2 8JS or by fax to +44 (0)1989 730450.

A new centre for Italy

The Newsletter earlier reported on plans to purchase a centre in Italy. Since 1998 Vipassana courses have been held in *Dhamma Atala*, a leased property. The new site is

a villa in the mountains of northern Tuscany, surrounded by parkland and agricultural fields. It is a beautiful, accessible spot, with job opportunities nearby. The local council has been very supportive and has approved the Italian Trust's plans to renovate the property and hold meditation courses there. The aim is to make the site usable initially for courses of 50 students, expanding eventually to 100.

The purchase is expected to cost 1.1 million euros. This is apart from the cost of renovation. So far the trust has received about one third of the amount in *dana*. Purchase of the property has become urgent because the centre will have to leave its rental home as of May 2008.

Italy was one of the first European countries to start holding regular Vipassana courses. The first translation of the book *The Art of Living* was into Italian. The trust currently offers 13 10-day courses a year, plus a *Satipatthana* course, short courses for old students and children's courses. There is a waiting list for most courses.

The move to a permanent centre is a very important step in the spread of the Dhamma in Italy and Western Europe.

To contribute to this project or receive more information, contact info@atala.dhamma.org.

New Center in Thailand

A 20-acre parcel of land in northern Thailand was recently donated for a new Vipassana center. The gently sloping property is located 45 minutes south of the international airport at Chiangmai, Thailand's second largest city. It is slightly elevated, in a secluded yet accessible area surrounded by farms and national forest, with lovely views all around.

Goenkaji has named Thailand's sixth Center *Dhamma Simanta*, meaning "Boundary of Dhamma."

New Center in Malaysia Holds First Course

Dhamma Malaya is near the east coast of Malaysia, about three hours' drive from Kuala Lumpur. It has a capacity of close to 100. The center was inaugurated with a three-day course for old students in October 2007, for which it was full. All five Malaysian assistant teachers were present, either sitting or serving. Following this was the center's first 10-day course.

It was a new experience for most of the students to have private accommodation during a course. For the past nine years, courses in Malaysia have been held in various schools, camps and temples, sometimes in crowded or noisy conditions, with mattresses on a concrete floor. The students also appreciated the quiet environment, as the center is on a small breezy hill surrounded by plantation land.

The brand-new facilities include a spacious Dhamma hall and a smaller hall with modern audio/video equipment, large dining halls and a well-equipped kitchen. The facilities for servers are also excellent.

The land, previously used for agriculture, had been cleared for the construction. Now vegetation is returning and trees are being planted.



Dhamma Malaya



Dhamma Malaya - Dhamma Hall

Questions and Answers from Goenkaji

Questions and Answers from Goenkaji drawn from various public talks and discourses

How can the mind remain balanced when we are in pain?

Whenever something happens in the external world that we do not like, there are unpleasant sensations in the body. A Vipassana meditator focuses the entire attention on these sensations without reacting, just observing them very objectively. It is very difficult in the beginning, but slowly it becomes easier to observe the gross unpleasant sensations - what we call pain - with a balanced, calm mind. Pleasant, unpleasant, makes no difference. Every sensation arises only to pass away. Why react to something that is so ephemeral.

Is a strong desire the same as craving?

There is a difference. Whether there is craving or not, will be judged by whatever you desire. If you don't get it, and you feel depressed, then it was craving. If you don't get it, and you just smile, then it was just a desire. It didn't turn into craving. Whenever there is a craving and clinging and you

don't get something, you are bound to become miserable. If you are becoming miserable, then there was some craving. Otherwise, no craving.

Was it necessary for Buddha to practice meditation even after enlightenment?

Yes, it was necessary. Even when one becomes a Buddha, it does not mean that the law of nature will be different for this person. The law of nature of this body is that it is decaying, dying. The body requires strength, and when a Buddha goes in this meditative state of nibbana and comes out, he finds that the whole body has become healthier. It helps, he can serve much more.

There is so much work for the body of one who works all the twenty-four hours, except for two or two-and-a-half hours when he lies down. Some rest is needed. The mind is peaceful, but to rest the body the mind has to go to the depth and reach the nibbanic stage. When one comes out of the nibbanic experience one is physically refreshed.

Web Versions of the Vipassana Newsletter

Vipassana Newsletter and Patrika can be downloaded from:
<http://www.vri.dhamma.org/newsletters/>

Hong Kong Course Information

2008 10-Day Courses <i>(For new and old students)</i>	
Course no.	Course Date
10D0088	April 9 ~ 20
10D0089	May 7 ~ 18
10D0090	June 4 ~ 15
10D0091	July 9 ~ 20
10D0092	August 6 ~ 17
10D0093	October 1 ~ 12
10D0094	October 29 ~ November 9
10D0095	November 19 ~ 30
10D0096	December 17 ~ 28

2008 Old Student Courses <i>(For old students only)</i>	
Course Date	Course Type
April 4	1-day course old student course
April 26 ~ 27	Dhamma worker workshop
May 1	1-day course old student course
May 22 ~ 25	3-day old student course
June 29	1-day course old student course
July 1	1-day course old student course
July 27	1-day course old student course
August 28 ~ 31	3-day old student course
September 12 ~ 21	Satipatthana course **
September 28	1-day course old student course
December 6 ~ 7	Dhamma worker workshop

Remarks: * 1-day and 3-day courses are only open to those who have completed a 10-day Vipassana Meditation course with S.N. Goenka or his Assistant Teachers.

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

1. Have completed at least three full 10-day courses with S. N. Goenka or one of his appointed assistant teachers.
2. Have practiced this technique for at least one year.
3. Have not practiced any other meditation techniques since the last course with S. N. Goenka or his appointed assistant teachers.
4. Have tried the best to maintain daily practice. (One hour in the morning and evening)
5. Endeavor to undertake five precepts in daily life, and must undertake to observe in particular the 3rd precept (abstaining from sexual misconduct) and the 5th precept (abstaining from intoxicants) once registered for the course.

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

Teenagers Course: May 4, 2008 & Children Course: Oct 26, 2008

Children's Anapana Meditation Course is offered to children aged 8 - 12.

Teenagers Course is offered to teenagers aged 13-16

Introductory Notes, Parent or Guardian Information Sheet, Code of Conduct and Application Form, are available at www.hk.dhamma.org/Children.htm (Chinese version) and

www.hk.dhamma.org/ChildrenEng.htm (English version).

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 Centre 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 centre facilities from the above website.)

The existing Hong Kong Vipassana Meditation Centre is a temporary centre. We are allowed to use the site for free by the compassionate landowner 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!

★ Register On-line! Fast & Convenient! Visit HK Vipassana Meditation Centre website www.hk.dhamma.org, To choose your course date from the list by click course date and application form. Fill in the On-line Registration Form and submit.

Latest Updates of the Hong Kong Vipassana Centre

1) Open Camp at the Hong Kong Vipassana Meditation Centre

Open camps will be held at the Hong Kong Vipassana Meditation Centre on Sundays immediately after each 10-Day course. All students who have completed at least one 10-Day course are welcome to join. The camp will run from 9am to 5pm. There will be two group sitting sessions from 10:00 ~ 11:00 am and from 2:30 ~ 3:30 pm. Simple vegetarian lunch will be provided. Please contact Eva Kwok (Tel: 6410 8796 / Email: evakwok2006@yahoo.com.hk) or Savinna Fung (Tel: 9012 6411 / Email: savinnafung@gmail.com) for enquiries or registration.

2) Monthly Vipassana Trustee's Meeting

Old students who are interested in knowing more about the operation of the Hong Kong Centre and who are willing to help with the centre's affairs are welcome to participate in the Monthly Trustee's Meetings.

One-hour pre-meeting group sitting will start at 10:00am, and the Trustee's Meeting will begin at 11:15am and end around 1:00pm.

Meeting Schedule: Apr 6, May 4, Jun 1, Jul 6, Aug 3, Sep7, Oct19, Nov16, and Dec 14 (Sundays)

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

Old students who would like to receive *Vipassana Newsletter* by email or who have changed contact details, please email your name in Chinese and English, new address, email address and telephone number to info@hk.dhamma.org or fax to 8157 3312.

4) 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: HASEHKHH

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 would send relevant information after you made the donation to us via email: info@hk.dhamma.org or fax: (852) 8147 3312.

Hong Kong Vipassana Meditation Centre is a registered Charitable Organization. Please provide your full name and correspondence address. Receipt will be send to you for tax deduction.

Dhamma servers needed

a) Site supervision: A long-term supervisor is needed to maintain the proper function of the site and as a coordinator for the repair and maintenance for the buildings. This is an important task to ensure the smooth running of the courses and provide minimum comfort for the meditators. Applicants who are able to serve six months or above preferred.

b) Course Dhamma Worker: 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.

c) Old students or Dhamma Servers who wish to assist:

- in setting up 10 days course preparation on Day 0 and supervising on closing Day 11
- site renovation works
- translation for Hong Kong Vipassana Newsletters and other bulletins

For details, please contact Eva Kwok (Tel: 6410 8796) / Savinna Fung (Tel: 9012 6411) or write to: info@hk.dhamma.org