

# Vipassana Newsletter (HK Edition)

August 2010

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

HONG KONG VIPASSANA MEDITATION CENTRE

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## WORDS OF DHAMMA

*Yo saḥassaṃ saḥassena  
saṅgāme mānuse jīne  
ekañca jeyyamattānaṃ  
sa ve saṅgāmajuttamo.*

*Though one may conquer  
a thousand men a thousand times;  
yet the one who conquers oneself  
is the noblest victor.*

--- Dhammapada 103

## The Seven Bojjhaṅgas (Factors of Enlightenment)

by S. N. Goenka

The *bojjhaṅgas* are the seven factors of enlightenment or qualities that have to be developed to reach the final goal of full liberation.

The first *bojjhaṅga* is *sati*, awareness. Without it, further steps on the path cannot be taken. *Sati*, objective observation of reality, is the most important factor because it must be continuously present every moment with every other factor.

*Dhamma-vicaya* is the second *bojjhaṅga*. The word *caya* or *cayana* means “to integrate.” Apparent truth creates much delusion and confusion. *Vicaya* or *vicayana* means to divide, dissect, disintegrate. Initially, *dhamma-vicaya* is intellectual. The body is analyzed as just four elements, with no “I” about it. The mind is just the four aggregates. The six sense doors, their respective objects, the contact and process of multiplication are observed. The intellectual clarity gained gives guidance to start the actual practice of Vipassana and study the truth at the actual level.

The third *bojjhaṅga* is *virīya* (effort) as in *sammā-vāyāmo* in the Noble Eightfold Path. Great effort is required, but the effort is not to react, to let things just happen. Even if you have been victorious in a thousand battles against a thousand warriors, this inner battle of non-reaction is more difficult because the old habit is to do something, to react. Another extreme is not to work, not to observe at all, and just let things happen. Let things happen, but also know the reality as it is. A balanced degree of effort is necessary: either too much, or none at all, doesn't work. For example, some pressure is necessary to drill a hole in a precious gem, but too much pressure will break it. Vipassana is a middle path.

*Virīya* is to just observe, understanding the impermanent nature of arising and passing: practising without reaction. The liberation is done by Dhamma, by the law of nature.

As you keep practising, the fourth *bojjhaṅga*, *pīti*, develops and grows: a flow of pleasant sensations in the body. However, if you develop attachment to this free flow of subtle vibrations throughout the body, if you look for it and cling to it, it is no longer a *bojjhaṅga*. If the understanding of *anicca* (impermanence) remains—that this is still the field of mind and matter, of arising and passing—then the impurity goes away, and *pīti* develops and becomes a factor of enlightenment.

Then, the fifth *bojjhaṅga* is experienced: *passaddhi*, deep tranquillity and calmness. The mind becomes peaceful. Again there may be a false impression that this deep peace, never experienced before, is liberation.

Although difficult to grasp at this high stage, a subtle oscillation remains, and this sensation is called *adukkhaṃasukhaṃ*. In *pīti*, it was pleasant; now it is just peaceful, and the danger is that *anicca* is not experienced. Detachment from craving towards pleasant sensation or aversion towards unpleasant sensation is much easier than detachment from this feeling of peace. Be very attentive: with a very sharp mind, feel the subtle oscillation, check the six sense doors, and keep understanding that this experience is *anicca*.

The next enlightenment factor is *samādhi*—concentration or absorption. There were different types of *samādhi* before the Buddha became Buddha, as there are today. When eight *jhānas* are attained, there is a danger of feeling that the goal is attained, but this is only *lokiya samādhi*, which results in

repeated rebirth in one plane of existence or another. *Sammā-samādhi* takes us out of all the planes and gives full liberation from the bondage of birth and death, and from every type of suffering. It is practised with *sampajañña*, the awareness of the mind-matter phenomenon and the realisation of its nature of arising and passing. The mind is concentrated on reality. Then it becomes *lokuttara*, beyond the planes. As the *jhāna* is attained, simultaneously the fruit of *nibbāna* is attained. With *samādhi*, one after the other, the meditator attains the fruit of *sotāpanna*, *sakadāgāmi*, *anāgāmi*, and *arahant*. Then *samādhi* becomes an enlightenment factor.

*Upekkhā*—equanimity is the seventh factor of enlightenment. Like *sati*, it must be present from the beginning to the end, at every step. Whatever other factor is worked on, awareness and equanimity must always be there.

A pure mind has all these factors. Impurities, as they are observed, come to the surface and get eradicated; but these enlightenment factors, as they are observed, one by one, come on the surface, develop, multiply and become totally

fulfilled until the final goal of full enlightenment is thus reached.

When the enlightenment factor of *sati* is present the meditator understands, “Now *sati* is present in me.” When it not present, the meditator accepts this reality, “Now *sati* is not present in me.”

All the past accumulated enlightenment factor of *sati* now arises. Having repeatedly arisen, it is understood with wisdom and multiplies till it become complete—totally and fully attained.

Similarly the enlightenment factors of *dhmma-vicaya* (analytical study of the truth), *virīya* (effort), *pīti* (rapture, while feeling pleasant sensation in the body), *passaddhi* (tranquillity), *samādhi* (concentration) and *upekkhā* (equanimity) are understood as simply being present or absent. The past *bojjhaṅgas*, which had not arisen earlier, repeatedly arise from the depth of the mind and are observed: they develop to fulfillment and, as a result, one reaches the final goal.

*Bhavatu sabba mangalam* — May all beings be happy!

## Questions and Answers from Goenkaji

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

**Question: Is meditation the only way to get liberated?**

**Goenkaji:** Yes. Just accepting something with blind faith will not help. You have to work for your liberation. You have to find out where the bondage is, and then you have to come out of that bondage. This is Vipassana. Vipassana enables you to directly experience the real cause of bondage, the real cause of misery, and enables you to be gradually liberated from all miseries. So liberation comes from the practice of Vipassana.

**Question: Can we combine two or more meditation techniques?**

**Goenkaji:** You can combine as many techniques as you like, but don't combine them with Vipassana. Vipassana is unique, and combining it with anything else will not help you. It may even harm you. Keep Vipassana pure. Other techniques work only at the surface of the mind. But Vipassana makes a deep surgical operation; it takes out complexes from the depth of the mind. If you combine it with any other technique, you are playing a game that may be very harmful to you.

**Question: How can we help one another if each person must face the results of his or her own actions?**

**Goenkaji:** Our own mental actions have an influence on others. If we generate nothing but negativity in the mind, that negativity has a harmful effect on those who come into contact with us. If we fill the mind with positivity, with goodwill toward others, then it will have a helpful effect on those around us. You cannot control the actions, the kamma of others, but you can master yourself in order to have a positive influence on those around you.

**Question: How can Vipassana help with insomnia?**

**Goenkaji:** When a Vipassana student can't sleep properly, if he or she lies down and observes respiration or sensations, sound sleep comes. Even without sound sleep, the next day that person will get up feeling very fresh, as if coming out of a deep sleep. Practice Vipassana even when lying down. Try, and you will find that it is very helpful.

### Teenager's Course : November 14, 2010

Children and Teenager Meditation Courses are offered to children aged 8 – 12 and teenagers 13 – 16 respectively.

Introductory Notes, Parent or Guardian Information Sheet, Code of Conduct and Application Form, are available at: [www.hk.dhamma.org](http://www.hk.dhamma.org)

## Hong Kong Course Information

<b>2010 10-Day Courses</b> <i>(For new and old students) ***</i>	
Course no.	Course Date
10D0121	September 1 ~ September 12
10D0122	September 29 ~ October 10
10D0123	October 13 ~ October 24
10D0124	November 17 ~ November 28
10D0125	December 1 ~ December 12
10D0126	December 22 ~ January 2, 2010

<b>2010 Old Student Courses</b> <i>(For old students only) ***</i>	
Course Date	Course Type
August 29	1-day old student course *
September 18 - 19	Dhamma worker workshop
September 23 - 26	3-day old student course *
October 29 – November 7	Satipatthana course **

### 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 3<sup>rd</sup> precept (abstaining from sexual misconduct) and the 5<sup>th</sup> 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.

The existing Hong Kong Vipassana Meditation Centre is a temporary centre. 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 at [www.hk.dhamma.org](http://www.hk.dhamma.org). Choose your course by clicking the course date on the course schedule page.. Fill in the on-line registration form and submit.*

### ***Help Needed!***

The Hang Tau is looking for the following items:

- big refrigerator; and
- steel cabinet

In addition, we are also looking for old students:

- who have had experience as a water-pipe technician to assist in center maintenance work;
- who is able to cook (full-time or part-time) for the coming courses; and
- who can help with packing up on Day 11

If you are able to help, please call Eva Kwok at 9155 7688.

## Latest Updates of the Hong Kong Vipassana Centre

### 1) Group Sitting Venues

From September 13, 2009 onwards, there is one group sitting venue opened for old students on every Sunday Morning from 10 am to 12 noon.

Address: 10/F., Flat A Valiant Industrial Building,  
Au Pui Wan Street.  
*Please call Eva Kwok 9155 7688 or Timothy Wong 90127697 for registration.*

Please bring meditation cushion if necessary.

### 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 at around 1:00pm.

Meeting Schedule: Sep19, Oct24, Nov28, Dec19

### 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 the contact details, please email your name in Chinese and English, new address, email address and telephone number to [info@hk.dhamma.org](mailto:info@hk.dhamma.org) or fax to 8147 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.

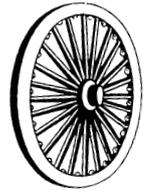
We should be grateful if you would send relevant information after you made the donation to us via email: [info@hk.dhamma.org](mailto:info@hk.dhamma.org) or fax: (852) 8147 3312.

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

香港內觀靜坐中心有限公司  
**Hong Kong Vipassana Meditation Centre**  
(依據香港稅務條例規範，豁免課稅之非營利性組織)  
(Non-profit making organization exempted from tax under  
section 88 of the Inland Revenue Ordinance)  
Postal address: GPO Box 5185, Hong Kong  
Tel: 2671 7031 Fax: 8147 3312  
Email: info@hk.dhamma.org  
Website: www.hk.dhamma.org

## 捐款承諾書

# DANA PLEDGE



我願意捐款給香港內觀中心 I would like to make a contribution to the HKVMC :

- 以購買東灣土地及興建新中心  
For purchase of land and development of the proposed Centre at Tung Wan
- 以作課程及日常營運經費  
For course and operating expenses

姓名 Name : \_\_\_\_\_ 聯絡電話 Phone No. \_\_\_\_\_

電郵 Email Address : \_\_\_\_\_

連絡地址 Address : \_\_\_\_\_

捐款形式 Donation:

- 一次過捐款 One-off Donation HK\$ \_\_\_\_\_
- 每月捐款 Monthly contribution of HK\$ \_\_\_\_\_

捐款辦法 Payment method:

- 直接轉帳 / By direct transfer
  - 恆生銀行 (024) / Hang Seng Bank (024) (Swift code: HASEHKHH)
  - 帳戶 / Account No. : 228 261715 883
  - 受款人 / Beneficiary: 香港內觀靜坐中心有限公司 /  
Hong Kong Vipassana Meditation Centre Ltd
- 支票匯票 / By sending a cheque or money order
  - 抬頭: 香港內觀中心 / Payable to “Hong Kong Vipassana Meditation Centre Ltd”
  - 地址: 香港郵政總局信箱 5185 號 / Postal address: GPO Box 5185, Hong Kong

超過港幣100 元之捐款在香港是可以銷稅的，請選擇本中心簽發收據之形式。

Donations of over HK\$ 100 are tax-deductible in Hong Kong. Please tick the appropriate box if you wish / or do not wish to receive any receipts.

- 每六個月 Bi-annually
- 每年 Annually
- 不需要 Not Necessary

Please print clearly using BLOCK LETTERS and return to the above address.

## Web Versions of the Hong Kong Vipassana Newsletter

Hong Kong Vipassana Newsletter can be viewed and downloaded from:

*<http://www.vnl.dhamma.org/local/ap/hk/>*

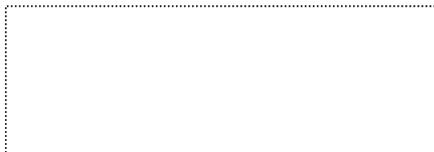
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## Vipassana Websites

**Vipassana introduction:** [www.dhamma.org](http://www.dhamma.org)

Contains information about Goenkaji, Vipassana centres worldwide, Code of Discipline, Application Form for ten-day courses, etc.

**Dhamma Giri:** [www.vri.dhamma.org](http://www.vri.dhamma.org)

Contains information about Vipassana Research Institute, Vipassana Newsletter,, Indian Vipassana centres, schedule of courses, etc.

**Vipassana (old students only):**

[www.dhamma.org/os](http://www.dhamma.org/os)

Contains information for old students of Vipassana.

**Vipassana Newsletters:** [www.vri.dhamma.org/newsletters](http://www.vri.dhamma.org/newsletters)

**Pāli Tipitaka website:** [www.tipitaka.org](http://www.tipitaka.org)

Contains the Chattha Sangāyana Tipitaka with commentaries in Unicode Roman script.

**Global Pagoda website:** [www.globalpagoda.org](http://www.globalpagoda.org)

Contains updated information including facility for online donation.

**Prison course website:** [www.prison.dhamma.org](http://www.prison.dhamma.org)

**Executive course website:** [www.executive.dhamma.org](http://www.executive.dhamma.org)