NEW CENTRE

A New Vipassana Meditation Centre in Hong Kong “Dhamma Muttā”

Dhamma Muttā on the Rise

The Long awaited day has eventually come!!!

We are glad to inform you that in September 2010, the Hong Kong Vipassana Meditation Centre Limited (HKVMC) bought a site from the Government of Hong Kong for the permanent Vipassana centre in Hong Kong.

Our respected Teacher S.N. Goenkaji has named the center “Dhamma Muttā” meaning the Pearl of Dhamma.

Chinese Naming to New Centre

We are opening for Chinese Naming to new centre. Welcome to submit your suggestion before 28 Feb., 2011.

To: timothycenter-dhamma@yahoo.com.hk
We are grateful to some old students who have donated the land premium. We also have received donation from these old students to complete the first stage of the construction, who also have promised to support the construction costs for completing the project. Though with the blessings and support from them, we wish to offer to all old students an opportunity to enhance their dāna pāramī and to share this valuable meritorious deed. You may wish to offer your dāna in one of following ways:

- **Dāna in Monetary form**
  - cash or cheque to [Hong Kong Vipassana Meditation Centre Ltd](#) designated account

- **Dāna in Physically form**
  - helping in supporting such as landscaping, gardening, cooking etc.

- **Dāna in intellectually form**
  - providing expertise in different aspects such as architectural, engineering, landscaping, building procurement services etc.

**Goenkaji said:**

“Because we helped another person to become liberated, the resultant fruit will help us to overcome the obstacles we face. All the hindrances to our liberation will be removed”;

“What greater delight could this land have than if even one person gets liberated sitting in a cell or cave on this land, if even one person realizes nibbana meditating on this land.:

“What greater rupture could this land experience?”

“What greater welfare could this land aspire to?”

“Dhamma Land should be venerated.”
In the following year, through the discussion with various Government departments, in particular the Agriculture, Fisheries and Conservation Department, various changes were made to the initial proposal including shifting of the site from the low land, a mixed-woodland which has high ecological value, to the upper slope which is covered mainly by grass, shrubs and a few trees.

As advised by District Land Office/Islands (DLO/Is), an Enquiry Submission with a preliminary master plan prepared by Adapa Design Workshop (Adapa) was submitted to Building Department (BD) in July 2006 for the purpose of identifying the width and gradient of the internal road, the width of the drainage reserve, and requirements on barrier free access for persons of disabilities etc.

Subsequent to the Enquiry Submission, a set of draft Special Conditions for the Private Treaty Grant (PTG) was issued by Lands Department. After several rounds of long and tough negotiations with DLO/Is, who finally in June 2008 offered a PTG to us at a premium of HK$33.39M, which we found very expensive and had not consider our genuine charitable contributions to the community. We therefore immediately applied for our first appeal requesting the Government to lower the premium. After almost 1 year of further negotiation, DLO/Is in June 2009 made a second offer of PTG at a reduced premium of HK$25.13M. Though a considerable reduction was made, the trustees and old students viewed that it was still quite expensive especially in consideration of the world economy at that time, and consensually agreed to launch another appeal. With the help of a consultant, LandElite Surveyors Limited, we applied for appeal for the second time. Again, after 14 months, DLO/Is offered on 18 August 2010 a new premium of HK$28.37M but was about 13% more than the previous

Brief History

In June 2004, Hong Kong Vipassana Meditation Centre Limited (HKVMC), submitted an application to the Home Affairs Bureau (HAB) of the Hong Kong SAR Government for grant of land for development of a Vipassana Meditation Centre (the Project). With the assistance of Planning Department (PlanD), a site adjacent to the Mok Law Shui Wah School in Tung Wan, Lantau was identified. A Preliminary Land Assessment Report for the site was submitted to PlanD in January 2005. In the subsequent 6-month period, a study was conducted by Tung Wan Project Management Committee (TWPMC) and the findings were presented in the “Report on Development of the Hong Kong Vipassana Meditation Centre at Tung Wan, Lantau” (TW Report) and submitted to HAB and PlanD in July 2005.

In June 2004, Hong Kong Vipassana Meditation Centre Limited (HKVMC), submitted an application to the Home Affairs Bureau (HAB) of the Hong Kong SAR Government for grant of land for development of a Vipassana Meditation Centre (the Project). With the assistance of Planning Department (PlanD), a site adjacent to the Mok Law Shui Wah School in Tung Wan, Lantau was identified. A Preliminary Land Assessment Report for the site was submitted to PlanD in January 2005. In the subsequent 6-month period, a study was conducted by Tung Wan Project Management Committee (TWPMC) and the findings were presented in the “Report on Development of the Hong Kong Vipassana Meditation Centre at Tung Wan, Lantau” (TW Report) and submitted to HAB and PlanD in July 2005.

In the following year, through the discussion with various Government departments, in particular the Agriculture, Fisheries and Conservation Department, various changes were made to the initial proposal including shifting of the site from the low land, a mixed-woodland which has high ecological value, to the upper slope which is covered mainly by grass, shrubs and a few trees.

As advised by District Land Office/Islands (DLO/Is), an Enquiry Submission with a preliminary master plan prepared by Adapa Design Workshop (Adapa) was submitted to Building Department (BD) in July 2006 for the purpose of identifying the width and gradient of the internal road, the width of the drainage reserve, and requirements on barrier free access for persons of disabilities etc.

Subsequent to the Enquiry Submission, a set of draft Special Conditions for the Private Treaty Grant (PTG) was issued by Lands Department. After several rounds of long and tough negotiations with DLO/Is, who finally in June 2008 offered a PTG to us at a premium of HK$33.39M, which we found very expensive and had not consider our genuine charitable contributions to the community. We therefore immediately applied for our first appeal requesting the Government to lower the premium. After almost 1 year of further negotiation, DLO/Is in June 2009 made a second offer of PTG at a reduced premium of HK$25.13M. Though a considerable reduction was made, the trustees and old students viewed that it was still quite expensive especially in consideration of the world economy at that time, and consensually agreed to launch another appeal. With the help of a consultant, LandElite Surveyors Limited, we applied for appeal for the second time. Again, after 14 months, DLO/Is offered on 18 August 2010 a new premium of HK$28.37M but was about 13% more than the previous

Brief History

In June 2004, Hong Kong Vipassana Meditation Centre Limited (HKVMC), submitted an application to the Home Affairs Bureau (HAB) of the Hong Kong SAR Government for grant of land for development of a Vipassana Meditation Centre (the Project). With the assistance of Planning Department (PlanD), a site adjacent to the Mok Law Shui Wah School in Tung Wan, Lantau was identified. A Preliminary Land Assessment Report for the site was submitted to PlanD in January 2005. In the subsequent 6-month period, a study was conducted by Tung Wan Project Management Committee (TWPMC) and the findings were presented in the “Report on Development of the Hong Kong Vipassana Meditation Centre at Tung Wan, Lantau” (TW Report) and submitted to HAB and PlanD in July 2005.
offer in 2009. Our consultant explained that the increase in premium was mainly due to property price increase in Hong Kong during the appeal period since late 2009, especially in Southern Lantau where the non-luxurious property had increased almost by 30%. Though reluctantly, the trustees and old students decided to accept the premium of HK$28.37M as it was difficult to predict the property price in HK in 1 year time if another appeal had to be launched.

**Location**
The site is situated at a serene valley in the southern part of Lantau Island, which is about 7,540 sq.m. It is about 6 Km from Hong Kong International Airport, and is about 5 Km from the nearest MTRC station, Tung Chung. Lantau Island has been well known as its nature conservation and recreation value. More to this, it has been a religious retreat island in history.

The site is within the zoning of Government/Institution/other Community uses (G/I/C). Two neighbours are found, namely Mok Law Shui Wah School (formerly name was Tung Wan School for maladjusted students) and Hong Kong Red Cross Shek Pik Camp.

**Transportation**
The nearest Tung Chung town has a good transport network of Mass Transit Railway, buses, taxis to the Hong Kong International Airport, other part of Hong Kong and Mainland China.

Lantau Island has been well known as its nature conservation and recreation value. More to this, it has been a religious retreat island in history.
Preliminary Master Plan

The proposed centre can broadly be divided into two main areas: a Dhamma Area and a General Area. Apart from these two main areas, there is also an Ancillary Area intentionally to be separated from the two main areas for housing the supporting services needed for the centre. It is located in a more remote area so that the students are less disturbed by the activities and noise in this area.

Dhamma Area

The Dhamma Area includes the Meditation Area, the Male and Female Dining Rooms, and Male and Female Walking Areas. Within the Meditation Area, there are the Meditation Hall, Mini Meditation Halls, Teacher Residences, Cell Structure and Male and Female Students’ Dormitories. The sole function of the Dhamma Area is to provide a secluded place, free from, as far as possible, any sudden or prolonged disturbance so that students can learn, practice and advance in Vipassana meditation properly. As shown on the PMLP, the Dhamma Area is designed to be located at the inner part of the Site so as to provide more buffers from the disturbance of the outside world.

Students are required to stay within the Dhamma Area during the whole period of a course which may be of 1 day, 3 days, 10 days, 20 days, 30 days, 45 days or longer periods. Apart from the students, only the teachers and voluntary workers are allowed to enter the Dhamma Area. The Male and Female Areas are separated and clearly demarcated within the Dhamma Area during a course.

General Area

The Administration Building, the Kitchen and the Voluntary Worker Quarters are all located in the General Area.

Ancillary Area

The Ancillary Area accommodates the Centre Manager Quarter, the car parks, the on-site sewage treatment plant, and meter-room for electricity and water supplies.
Project Progress Update

The project is now in detailed design and ground investigation stage. TWPMC have invited several consultant firms for tendering a consultancy agreement for the design and submission to Building Department for approval of the design and issuing permit for construction. It is expected the consultancy agreement will be signed in October 2010. Under the grant condition, the project should be completed 48 months from the date of issue of the PGT, which is expected to be issue by the end of 2010.

Financial Situation

In addition of the land premium (HK$28.37M), the total estimated cost of the project is about HK$37M, this including design fees, construction costs and supervision fees etc. We have received donation for the first stage of the project which is estimated to be about HK$17M. The trust requires a further HK$20M to complete the project.

May the Dhamma get firmly established in Hong Kong, the Pearl of the East.

May all beings be happy!
Dhammadāna

From a talk given by S.N. Goenka on January 15, 1976, on the occasion of the founding of Dhamma Thāli, Jaipur, Rajasthan.

The taste of Dhamma surpasses all other tastes. Other tastes do not quench craving, they increase it. Only the taste of Dhamma puts an end to all craving. It quenches it. Hence it is the best.

The gift of Dhamma surpasses all other dāna. Giving dāna towards a person’s worldly needs, although beneficial, gives a temporary benefit, a limited benefit. But the gift of Dhamma gives enormous benefit, boundless benefit. By this dāna, from whatever misery one becomes freed, this freedom is forever. From whatever bondage one becomes freed, this freedom is forever. Hence the dāna of Dhamma is greater than any other dāna.

The dāna of Dhamma is given by teaching the Dhamma. As well, any contribution we make in any manner towards spreading the teaching of the Dhamma is dhammadāna. Therefore whatever contribution one makes towards having a meditation center built, for organizing and maintaining it, serving courses or providing other requirements are all dhammadāna. Such dāna is superior to all other dāna.

If we give food, the benefit is that the hunger of the recipient is appeased. And in return, the law of nature, or Dhamma, will automatically help appease our hunger when we are hungry. This is a benefit. Similarly, whatever other worldly dāna we give, the resultant fruits will be of similar nature. They will give worldly benefit.

When we help a person to come out of craving, aversion and ignorance, the resultant fruit is not ordinary because the dāna is not ordinary. The dāna of Dhamma is supramundane. Its resultant fruits are also supramundane. It is a dāna that will assist us in coming out of all worldly bondage.
When we contribute towards this great cause, the kind of help we give is not significant. What is important is the volition with which we give. We should give with a Dhamma volition, thinking, I have this facility, this capacity, this resource. I shall contribute so much of it for the well-being of people. May there be true well-being. Whatever well-being may be achieved by various other kinds of dāna, in comparison, the well-being achieved by this dāna is boundless. There cannot be a better way to use my capacity, my resources, my wealth. When we give dāna with this Dhamma volition, we pave the path of our own progress. Whatever obstacles we face in our meditation, our practice, are the result of our own past kamma. Because we helped another person to become liberated, the resultant fruit will help us to overcome the obstacles we face. All the hindrances to our liberation will be removed.

What greater delight could this land have than if even one person gets liberated sitting in a cell or cave on this land, if even one person realizes nibbana meditating on this land? What greater rapture could this land experience? What greater welfare could this land aspire to?

This land shall be venerated. When construction work takes place, it will cause hardship to the visible and invisible beings here. This will happen. But the work has begun with wholesome volition, with dhammadhātu. The land has been venerated, all its inhabitants have been venerated; they will be happy.

Something constructive, beneficial and good will take place here. The people who work here should generate good will towards all the visible and invisible beings whenever they work. May no being knowingly be killed. We should not knowingly cause hardship to any being.

The good of all, the welfare of all should be the volition. And if unknowingly some hardship is caused, then may those who suffer share our merits, our good deeds, the Dhamma accumulated by us. May they also be happy.

Make sure all work is done with such feelings of good will. Work shall be done with a pure mind. The land is pure, the meditators who work are pure, their minds are pure. The wealth that flows in is pure. The results will be pure, they are bound to be pure.
The Dāna of Financial Support

It is an enormous gift of Dhammadāna to contribute financially to creating and maintaining a meditation center where the pure vibrations of Dhamma will support a meditator. In the 10-day discourses, Goenkaji tells the story of Anāthapiṇḍika, a multimillionaire in the days of the Buddha. This person was actually named Sudatta but he received the title Anāthapiṇḍika because he gave dāna so generously.

The title Anāthapiṇḍika comes from anātha, meaning those who are very poor and piṇḍika, meaning one who gives food. Because he gave so much food to all the hungry people, this was his title. He lived in Śrāvastī, which was the most populous city in India in those days. But there were branches of his business throughout the country and even beyond, in different countries. And he had a rule that wherever his office or branch was, nobody should go hungry, people should be given food. But still he didn’t know Dhamma.

One day he came into contact with Buddha. That means, he came into contact with Dhamma, Vipassana. By practicing, he purified his mind and experienced a dip in the first stage of nībbāna. For the first time he experienced the truth beyond mind and matter and became altogether a changed person.

The purpose of giving donation is not to build ones ego but rather to deflate it, to dissolve it. He now thought, All this money that has come to me is because of my good karmas from the past that have ripened now. It must be used for the good of others. Of course, as a householder, I must make use of it for my own maintenance, for the maintenance of all those who are depending on me. But the rest of it must go for the good of others, for the good of others. He now understood this.

The good of others, what is the real good of others? I give food to a hungry person. I should give; this is good. But the next day, this person is hungry again. I give water to a thirsty person, but after some time again he becomes thirsty. I give medicine to a sick person but he may contract another disease, or suffer a recurrence of the same disease. I may give clothes to a naked person but after some time the clothes become worn out, torn, and again he is naked. I am not helping people to come out of all their miseries. If they get Dhamma, if they get this wonderful technique of Vipassana, oh, they can come out of all their misery! They can become totally liberated from misery, misery that they were encountering for life after life, life after life. They can come out of it. Dhamma should go to each and every suffering person. Besides, all this giving of material dāna, this dāna is most important, the dāna of Dhamma is the highest dāna.
This man went to Buddha who at that time was living in Rajgiri. Anāthapiṇḍika paid respects to him, and asked, Sir, why not come to Śrāvastī? A large number of people live there. All are miserable, rich or poor. If you have a meditation center there, many people will benefit, sir. Please come.

Buddha smiled, so he understood that Buddha had agreed. He came back home to look for a center, a place where Buddha could start teaching Dhamma to the people. A meditation center should not be in the midst of the city, with much noise and disturbance. It should not be so far away that people cannot go there. Looking for a proper place, peaceful and yet not very far from the city, he came across a garden, a park. It was very calm, very quiet, very congenial for meditation. And he inquired: Who is the owner of this park? He came to know that the owner was Prince Jeta. He went to him and said, Sir, I want to buy your park. But the prince became angry, replying, I am not looking to sell my park. It is for my own amusement. I wont sell it.
Please, sir, I have to buy it, at any price.

Just to get rid of him, the prince said, You know the price of this land? You have to spread gold sovereigns over the entire land. This is the price.

The deal is done. I will spread gold sovereigns. He brought cartloads of sovereigns, and started spreading them.

When the prince saw what Anāthapindika was doing he said, Have you gone mad? No land can be this valuable. What are you doing?

Anāthapindika replied, No, I am not mad. This land is going to become so valuable. Buddha is going to come here and teach the wonderful Dhamma. All my wealth is nothing compared to what is gained if one person gets Dhamma, gets Vipassana, and comes out of misery. And I know that not one but thousands upon thousands of persons will benefit.

Very well, said the prince, persuaded. Let the rest of the price be my donation. The land is yours.

In this place Anāthapindika built a meditation center where 10,000 people could live, where they could stay and meditate, learning Dhamma.

His volition was to serve others. He had been giving dāna even previously, before he learned Dhamma. Now his dāna was to help more and more people get the benefit of Dhamma. He was giving not to inflate his ego but to dissolve it, just to serve others.

Later, because of some karmas of the past, for a short time this multimillionaire lost all his money. When he had been wealthy he would come to the center every morning and evening to meditate. And as a householder, he understood, I should not go to the center empty-handed. I must offer something for the meditators. Every time he came, he brought something for the meditators. Now he was a pauper; he had nothing to bring. Then something came to his mind. Behind his house, he had a small garden. In that garden he had accumulated fertile soil from different parts of India. Now he took two handfuls of that soil. He came to the center and put it at the foot of a tree, saying, May this tree grow, and under its shade may someone get Dhamma, may someone be able to meditate.

Whether the gift is a handful of soil or millions of rupees, it makes no difference; it is the volition that counts. After some time, Anāthapindika regained his wealth and started giving donations as before. But he understood, Whatever I give, the amount is immaterial. My volition must be a Dhamma-volition: I give for the good of others, for the benefit of others, not expecting anything in return.
我愿意捐款给 香港内观静坐中心有限公司：
I would like to make a contribution to the Hong Kong Vipassana Meditation Centre Ltd:

- □ 以购买东湾土地及兴建新中心
  - For purchase of land and development of the proposed Centre at Tung Wan
- □ 以作课程及日常运营经费
  - For course and operating expenses

姓名 Name: ___________________________
联络电话 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: 香港内观静坐中心有限公司
  - Beneficiary: Hong Kong Vipassana Meditation Centre Ltd

- □ 支票匯票 / By sending a cheque or money order :
  - 抬頭: 香港内观静坐中心有限公司
  - Payable to: Hong Kong Vipassana Meditation Centre Ltd

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

捐款請填妥 捐款承諾書 寄回本中心
Please print clearly using BLOCK LETTERS and return to following address

- 地址 Address: 香港郵政總局信箱5185號 / Postal address: GPO Box 5185, Hong Kong

查詢 Enquiry: Eva Kwok 郭小姐 TEL: 9155-7688 EMAIL: evakwok2006@yahoo.com.hk