



Vipassana Newsletter (HK Edition)

March 2011

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

Pare ca na vijānanti, People, other than the wise, do not realize:
mayamettha yamāmase; all of us in this world will die.
ye ca tattha vijānanti, the wise who have realized it,
tato sammanti medhagā. never quarrel with others.

—*Dhammapada 6*

The Buddha's First Discourse

The following article, condensed slightly for publication in the Newsletter, is by Patrick Given-Wilson, who is Regional Teacher for Australia and New Zealand and author of the summaries of Goenkaji's Satipatthana Sutta discourses.

After his enlightenment, the Buddha gave his first discourse to the five friends who had accompanied him during most of his years of searching. It is called the *Dhamma Cakkappavattana Sutta*, the discourse that set in motion the wheel of Dhamma. It summarizes the Buddha's entire teaching.

The sutta starts:

Ekam samayam bhagava Baranasiyam viharati Isipatane Migadaye.

The scene is set in Isipathana, a sacred place near Varanasi frequented by recluses, hermits and other saintly people. Within it, Migada was a deer park and sanctuary where no animal could

be killed.

Tatra kho bhagava pañcavaggiye bhikkhu amantesi.

The discourse was given to his five former companions. They were a skeptical audience, believing that the Buddha had failed in his quest because he had given up fasting and physical austerities. As they saw him approach, they agreed to show him no special respect. Nevertheless they listened, impressed by his serenity and the glow on his face.

He declared to them that he had become a Buddha. And to overcome their doubts, he explained how he had achieved enlightenment.

The Buddha's First Discourse (cont'd)

Dveme, bhikkhave, anta pab-bajitena na sevitabba. Katame dve?

Two extremes, bhikkhus, should not be practiced by one striving for liberation. What two?

... yo cayam kamesu kamasukhal-likanuyogo hino gammo pothujaniko anariyo anatthasamhito ...

... attachment and clinging to sensual pleasures, which is low, coarse, vulgar, unworthy, and profitless ...

He decisively repudiates the path of sensual pleasures. No one can attain liberation from sensual pleasures by indulging in them. This would have been obvious to his audience. But his second statement would have seemed radical: a decisive repudiation of the ascetic path they had been practicing together.

... yo cayam attakilamathanuyogo dukkho anariyo anatthasamhito

... attachment to self-torture, which is painful, unworthy, and profitless.

He then describes the actual path he took, the Middle Path, and states the result:

Ete kho, bhikkhave, ubho ante anupagamma majjhima patipada tathagatena abhisambuddha cak-khukarani ñanakarani upasamaya abhiññaya sambodhaya nibbanaya samvattati

Between these extremes the Middle Path, realized by the Tathagata, gives vision, gives knowledge, and leads to calm, to insight, to enlightenment and to nibbana.

"Tathagata" was the term the Buddha used to describe himself. It means literally "thus gone," or one who has walked the path of truth.

He describes this Middle Path as the Eightfold Noble Path:

Ariyo atthangiko maggo, seyyathidam – samma ditthi samma sankappo samma vaca samma kammanto samma ajivo samma vayamo samma sati samma samadhi.

This Noble Eightfold Path, namely – right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

At one level, this was nothing new. The practice of morality already existed in India. Deep *samadhis* were also practiced, and Gotama himself had practiced these in the past. *Pañña* was also understood and accepted at least at the intellectual level.

However, the path starts with *samma ditthi*, and the *ditthi* (understanding) must be *samma* (right). That means not only must it be understood, it must also be experienced. Something can only be understood properly if it is actually experienced; otherwise it remains a mere philosophy or view. Similarly, every step on the Noble Eightfold Path is preceded by the word *samma*: to be right, it has to be experienced.

He then states the keystone of his teaching, the Four Noble Truths. He describes each in turn:

The Buddha's First Discourse (cont'd)

Idam kho pana, bhikkhave, dukkham ariyasaccam: jatipi dukkha, jarapi dukkha, byadhipi dukkho, maranampi dukkham, appiyehi sampayogo dukkho, piyehi vip-payogo dukkho, yampiccham na labhati tampi dukkham – samkhitena pañcupadanakkhandha dukkha.

This, bhikkhus, is the Noble Truth of Suffering: birth is suffering, aging is suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, dissociation from the pleasant is suffering, not to receive what one desires is suffering—in brief the five aggregates of clinging are suffering.

Again at a mundane level, much of this was familiar to his audience. But there was a widespread belief that beings of the highest celestial realms were immortal. And here he states that all birth is *dukkha* and ends with a comprehensive rejection of clinging to any kind of existence.

Working deep inside, he had realized that any clinging to anything in the field of mind and matter was *dukkha*, suffering. The truth of *dukkha* had to be accepted in every aspect of existence. Even the most pleasant, subtle, tranquil experience had to be accepted as *dukkha* because of its impermanence.

... *dukkhasamudayam ariyasaccam: yayam tanha ponobbhavika nandiragasahagata tatratabhinandini, seyyathidam kamatanha, bhavatanha, vibhavatanha.*

The Noble Truth of the Arising of Suffering is this craving, leading

to rebirth, bound up with pleasure and desire, finding delight now here, now there, namely, craving for sense pleasure, craving for existence, and craving for annihilation.

The second Noble Truth is that suffering arises with *tanha*, craving. Sometimes *samudayam* is translated as “the cause” of *dukkha*, but more precisely it means “arising.” *Dukkha*, the agitation, starts as soon as craving, *tanha*, starts: they are simultaneous. This is experienced by a meditator at a subtle level. This craving is the actual problem that leads to rebirth, *ponobbhavika*.

He describes three types of craving, or *tanha*. The first is the craving for sensual pleasures, *kamatanha*. This can be easily understood, but eradicating it alone is not enough. The second is the craving for any kind of existence, *bhavatanha*. Even if someone is free of sensual pleasures, there is the craving for survival: “The ‘I’ must survive. No matter what happens to the world or to other beings, I must be there in whatever plane of existence, to witness it and see it continue. Even liberation is something that ‘I’ must experience, ‘I’ must enjoy.” This craving gives rise to further rebirths, and so the round of suffering continues. The third and final craving is the desire for annihilation, *vibhavatanha*. Even craving for the end of existence is still craving.

Idam kho pana, bhikkhave, dukkhanirodham ariyasaccam: yo tassayeva tanhaya asesaviraganirodho cago patinissaggo mutti analayo.

The Buddha's First Discourse (cont'd)

This, bhikkhus, is the Noble Truth of the Eradication of Suffering: it is the complete eradication of that very craving, giving it up, relinquishing it, the liberation and detachment from it.

This craving must be totally eradicated, so that no root is left. Elsewhere, in the *Satipatthana Sutta*, the Buddha describes in more detail how the eradication must be complete at every step of the mental process: in every part of the mind, at every sense door.

The fourth Noble Truth is the way to reach that goal, the Eightfold Noble Path.

... dukkhanirodhagamini patipada ariyasaccam: ayameva ariyo atthangiko maggo, seyyathidam—samma ditthi, samma sankappo, samma vaca, samma kammanta, samma ajivo, samma vayamo, samma sati, samma samadhi.

The Noble Truth of the Path leading to the eradication of suffering is this Eightfold Path, namely right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

In essence, the four Noble Truths are very simple: accept the fact of suffering, understand how it arises, totally eradicate it, and so realize the path to its eradication. But the Buddha's enlightenment was actually to experience it. He elaborated, saying that each Noble Truth has to be realized in three different ways. Each truth is not a reality unless it is witnessed, or experienced.

Idam dukkham ariyasaccam ... pariññeyam...pariññatam.

This Noble Truth of suffering ... is to be experienced fully ... is experienced fully.

The fact of suffering, *dukkha*, had to first be accepted. But that was mere intellectual knowledge, merely a starting position. The second part was to understand the need to experience directly the entire field of *dukkha*—*pariññeyam*—because unless the entire field is experienced, there might be some aspect, some part of *dukkha*, still considered free from *dukkha*. However, this was still an intellectual decision. The third step was *pariññatam*—he had explored the entire field of *dukkha* only when he had gone beyond *dukkha*. So even in this first Noble Truth, all the Four Noble Truths are included.

Idam dukkham samudayam ariyasaccam ... pahahatabbam ... pahinam.

This Noble Truth of the arising of suffering ... has to be eradicated ... has been eradicated.

The same applies to the second Noble Truth, *dukkha samudaya*. Mere acceptance that craving is the cause of *dukkha* does not help. The craving has to be eradicated:*pahahatabbam*. But even this is insufficient. The third part must be completed—*pahinam*—*tanha* must actually be eradicated at the root level, so that not a trace is left. So the second Noble Truth also completes all the Four Noble Truths. If it is *pahinam*, totally eradicated, one is free from misery.

The Buddha's First Discourse (cont'd)

Idam dukkhanirodham ariyasaccam ... sacchikatabbam ... sacchikatam.

This Noble Truth of the eradication of suffering ... has to be witnessed ... has been witnessed.

The third Noble Truth is the stage where there is no more misery at all—the stage of *nibbana*. Mere acceptance that there is a stage beyond mind and matter is not enough. It has to be witnessed—*sacchikatabbam*. Then the third part is *sacchikatam*—it is witnessed. When that was witnessed, he became free of all misery. All the four Noble Truths are included.

Idam dukkhanirodhagamini patipada ariyasaccam ... bhavetabbam ... bhavitam.

This Noble Truth of the path leading to the eradication of suffering ... has to be developed ... has been developed.

The fourth Noble Truth is the path. Again it has to be experienced fully. Only then can it be said to have been completed. The first step is acceptance that this is the path. The second is the intellectual decision that it has to be developed, *bhavetabbam*. Both are necessary. But only actually covering the entire path—*bhavitam*—could liberate him, and by walking it he had accomplished the other three Noble Truths. So all four Noble Truths, when actually experienced, are each complete in themselves and contain all the others.

Therefore, unless each Noble Truth is worked out in three ways,

and the four Noble Truths thus become a twelvefold Noble Truth, they cannot give the result of liberation from suffering. If someone merely accepted the truth that there is misery, that there is a cause of misery, that there is total eradication of misery and that there is a way to eradicate the misery, the acceptance would be no more than a philosophy—logical but otherwise no different from any other philosophy. It could not have liberated him.

... pubbe ananussutesu Dhammesu cakkhum udapadi, ñanam udapadi, pañña udapadi, vijja udapadi, aloko udapadi.

... I had never heard such Dhammas before: vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

This is repeated for each part of each Noble Truth. These were truths, Dhammas that he had never heard before: *pubbe ananussutesu Dhammesu*. When he actually experienced them: *cakkhum udapadi, ñanam udapadi, pañña udapadi, vijja udapadi, aloko udapadi*, vision arose, knowledge arose, wisdom arose, understanding arose, light arose. Each was his own direct realization.

The Buddha describes this path as *dukkhanirodhagamini patipada*, the path to the cessation of all misery. Elsewhere he describes the same path as *vedananirodhagamini patipada*, the path to the cessation of all sensations. This is because the path has to be experienced. The word used for experience in those days was *vedana*, which also means

The Buddha's First Discourse (cont'd)

sensation. So *pariññatam* means that the entire field of *vedana*, sensation, has to be experienced. Elsewhere, he says, *Yam kiñci vedayitam, tam dukkhasmin*—every sensation is connected with *dukkha*, with misery. Even the most pleasant sensation has to be understood as *dukkha* because it is *anicca*. There is the danger of clinging to this impermanent experience and of generating *tanha*, craving, toward it. Unless all sensation is understood as misery, there might remain a delusion that some sensation really does give happiness.

Yavakivañca me, bhikkhave, imesu catusu ariyasaccesu evam tiparivattam dvadasakaram yathabhutam ñanadassanam na suvisuddham ahosi, neva tavaham, bhikkhave ... 'anuttaram sammāsambodhim abhisambuddho'ti paccaññasim.

As long as my knowledge and insight into reality “as it is” was not pure in these three aspects, in these twelve ways, concerning the four Noble Truths, I did not claim to have realized matchless, supreme Enlightenment.

The Buddha describes his commitment to truth, the acceptance of reality “as it is,” *yathabutha*, at every stage—a commitment that underpinned his exploration and his practice. This led to *ñana dassanam*—knowledge with insight, and purification. This had been his method of investigation: he remained always with the reality “as it is,” without getting carried away by any philosophical belief, desire, speculation or imagination. Every meditator who wishes for enlightenment has to

do the same.

Yato ca kho me, bhikkhave, imesu catusu ariyasaccesu evam tiparivattam dvadasakaram yathabhutam ñanadassanam suvisuddham ahosi, athaham, bhikkhave, ... 'anuttaram sammāsambodhim abhisambuddho'ti paccaññasim

But now that it was so purified, he declared that “the matchless supreme enlightenment,” *anuttaram sammāsambodhim abhisambuddho'ti*, had been realized. It is an emphatic declaration of his enlightenment.

Then finally comes the statement of the result:

Ñanañca pana me dassanam udapadi – 'akuppa me vimutti, ayamantima jati, natthidani punabbhavo''ti

Knowledge and insight arose in me: “Unshakable is my liberation. This is the last birth. There is no more birth for me now.”

This concluded the discourse, and the five companions were delighted. All their skepticism was gone.

Imasmiñca pana veyyakarānasmim bhaññamane ayasmato kondaññaassa virajam vitamalam dhammacakkhum udapadi: 'yam kiñci samudayadhammam, sabbam tam nirodhadhamma''nti.

While this discourse was being given, the pure, stainless Eye of Dhamma arose in the Venerable Kondañña, that: “Whatever has the nature of arising, has the nature of ceasing.”

The Buddha's First Discourse (cont'd)

The Eye of Dhamma, *dhammacakkhum*, now arose in Kondañña, one of the five companions; that is, he experienced *nibbana*. He understood that whatever has the nature of arising also has the nature of passing away.

This was a turning point because the discourse set in motion the Wheel of Dhamma. After an unimaginably long period of preparing and developing his *paramis*, after successfully overcoming all obstacles to achieve enlightenment, the Buddha now had the capacity to teach others.

It must be understood that Kondañña did not become enlightened simply by listening to what the Buddha was teaching. Instead, as he heard the Buddha's words, Kondañña would

have started focusing inside. He would have followed the same path, observing the reality, *yatha bhuta*, "as it is," arising and passing throughout the mind-matter structure. Continuing to observe, he could reach the stage of experiencing *dukkha nirodha*, total cessation.

Kondañña now worked vigorously and within a short time became fully liberated. He became known as "Kondañña the Wise."

Kondañña was the first of many who became liberated at that time. The path is the same for all, and we are fortunate that the technique is still available today. It is therefore incumbent on all meditators to make best use of this path, for their own liberation. It is a rare opportunity.

Questions and Answers from Goenkaji

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

Question: Should I simply observe the sensations and let Dhamma do the rest, or should I also make a conscious effort by thought or in other ways to understand *anicca*?

Goenkaji: Not only by thought, but by experience. You are observing sensation and you are experiencing the reality, "Well look, it is *anicca* ." Then it works. Otherwise if you just experience sensations and don't understand, "This is impermanent," how will you develop equanimity, how will you develop *pañña*?

Question: Would you say that emotion and sensation are the same?

Goenkaji: They are two sides of the same coin. Emotion is mental and sensation is physical, but the two are interrelated. Actually every emotion, anything that arises in the mind, must arise along with a sensation in the body. This is the law of nature.

Question: It seems to me that it would take forever to eliminate the *sankhāras* one by one.

Goenkaji: That would be so if one moment of equanimity meant exactly one less *sankhāras* of the past. But in fact, awareness of sensation takes you to the deepest level of the mind and allows you to cut the roots of past conditioning. In this way, in a relatively

Questions and Answers from Goenkaji (cont'd)

short time, you can eliminate entire complexes of *sankhāras*, if your awareness and equanimity are strong.

Question: Then how long should the process take?

Goenkaji: That depends on how great a stock of *sankhāras* you have to eliminate, and how strong your meditation is. You cannot measure the past stock but you can be sure that the more seriously you meditate, the more quickly you are approaching liberation. Keep working steadfastly towards that goal. The time is bound to come—sooner rather than later—when you will reach it.

Question: My mind still remains immersed in sexual desire and as a result, I am unable to maintain the continuity of practice. What can I do?

Goenkaji: Fight this battle. Lust is something that keeps following you life after life and it is a very deep *sankhāra*. Whenever sexual desire arises in the mind, don't focus on the object of the lust. Just accept the fact of lust as lust. "At this moment my mind is full of lust." Accept this and see what sensation you have. At that moment, start observing whatever sensation predominates anywhere in the body, and keep understanding, "*Anicca, anicca*. This is not permanent, this is not permanent. This lust that has come is also not permanent; let me see how long it lasts." In this way, the sexual desire becomes weaker and weaker and passes away.

Question: I wonder whether we can treat obsessive thoughts in the same way that we treat physical pain?

Goenkaji: Just accept the fact that there is obsessive thought or emotion in the mind. It is something that was deeply suppressed and now has appeared at the conscious level. Do not go into the details of it. Just accept emotion as emotion. And along with it, what sensation do you feel? There cannot be an emotion without a sensation at the physical level. Start observing that sensation.

Question: Would you say that Vipassana is the only way to reach enlightenment?

Goenkaji: Enlightenment is achieved by examining oneself and eliminating conditioning. And doing this is Vipassana, no matter what name you may call it. Some people have never even heard of Vipassana, and yet the process has started to work spontaneously in them. This seems to have happened in the case of a number of saintly people in India, judging from their own words. But because they did not learn the process step by step, they were unable to explain it clearly to others. Here you have the opportunity to learn a step-by-step method that will lead you to enlightenment.

Children & Teenagers' Course March 13, 2011

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

Help Needed!

We are looking for the following items:

- **Second-hand desk-top computer or note book**
- **Video recorder or digital camera with video recording function**
- **Second hand cargo/passenger van for Tung Wan Project**

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**
- **who can help with packing up on Day 11**

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

2011 Course Schedule			
	Course No	Course Date	Type of Course
1	10D0127	Jan 12 - Jan 23, 2011	10-day course
2	01D0045	Jan 30	1-day old student course
3	10D0128	Feb 2 - Feb 13	10-day course
4	10D0129	Feb 23 - Mar 6	10-day course
5	CC0008	Mar 13	Children & Teenagers' Course
6	10D0130	Mar 16 - Mar 27	10-day course
7	01D0046	Apr 3	1-day old student course
8	10D0131	Apr 6 - Apr 17	10-day course
9	10D0132	Apr 20 - May 1	10-day course
10	03D0024	May 12 - May 15	3-day old student course
11	10D0133	May 18 - May 29	10-day course
12	03D0025	Jun 3 - Jun 6	3-day old student course
14	10D0134	Jun 8 - Jun 19	10-day course
15	10D0135	Jun 22 - July 3	10-day course
16	03D0026	July 7 - July 10	3-day old student course
17	10D0136	July 13 - July 24	10-day course
18	01D0047	July 31	1-day old student course
19	10D0137	Aug 3 - Aug 14	10-day course
20	10D0138	Aug 17 - Aug 28	10-day course
21	03D0027	Sept 1 - Sept 4	3-day old student course
22	10D0139	Sept 7 - Sept 18	10-day course
23	DW006	Sept 24 - Sept 25	Dhamma worker workshop
24	10D0140	Sept 28 - Oct 9	10-day course
25	10D0141	Oct 12 - Oct 23	10-day course
26	Sati 008	Oct 28 - Nov 6	Satipatthana Sutta Course
27	CC0009	Nov 13	Children & Teenagers' Course
28	10D0142	Nov 16 - Nov 27	10-day course
29	10D0143	Nov 30 - Dec 11	10-day course
30	10D0144	Dec 21 - Jan 1 2012	10-day 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 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.

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. Choose your course by clicking the course date on the course schedule page. Fill in the on-line registration form and submit.*

Latest Updates of the Hong Kong Vipassana Centre

1) Group Sitting Venues

Group Sitting is opened for old students at the following venues:

Fo Tan Venue

Date and time: Every Sunday Morning 9:50 am to 11:30 am

Address: Flat A, 10/F, Valiant Industrial Building, Au Pui Wan Street, Fo Tan (Fo Tan Train Station Exit D)

Registration: Please contact Timothy Wong

Tel: 90127697

Email: timothycenter-dhamma@yahoo.com.hk

Causeway Bay Venue

Date and time: Every Sunday Morning 10 am to 12 noon

Address: Rm. 1103 Fortune Centre, 48 Yun Ping Road, Causeway Bay, HK (MTR Causeway Bay Exit F)

Registration: Please contact Bobo

Tel: 69995005

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:

Jan 09, Feb 20, Mar 27, Apr 17, May 08, Jun 19, Jul 24, Aug 28, Sep 18, Oct 23, Nov 27, Dec 18.

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 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 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.

The Development Project of the New Centre in Tung Wan, Lantau Island



Progress Update:

December 2010

After receiving the signed Special Conditions for the Private Treaty Grant from us, the Lands Department officially handed over the site on 7th December, 2010. Under the grant condition, we have to complete the project within 48 months; that is, the new centre must be completed before December 2014. Besides, we have to finish the entrance path before December 2012 (within 24 months).

Excluding the land premium, the total estimated cost of the project is about HK\$36,000,000. We have already started land surveying on 17th December, 2010, with satisfactory progress so far.

November 2010

We have officially appointed Paul Tong and Associates (PTA) as the consultant and project manager, and Terry Surveying Service (TSS) to carry out land surveying. The project is now at the stage of land surveying, investigation and detailed design, in preparation for obtaining approval from the Buildings Department on the design and the construction work. The Management Committee holds a monthly meeting with PTA to monitor the progress of the design and related works.

October 2010

The project is now in detailed design and ground investigation stage. The Management Committee has invited several consultants firms for tendering the consultancy agreement, in order to arrange submission to the Buildings Department for approving the design and issuing permit for the construction.

September 2010

The long awaited day has eventually come!!! It has been six years since we submitted the land application to the Hong Kong Government Home Affairs Bureau in June 2004.

Today, we feel excited to announce that in September 2010, the Hong Kong Vipassana Meditation Company Limited bought a site from the Hong Kong Government at a premium of HK\$28.37million. Situated in Tung Wan, Lantau Island, the site is about 7,540 sq.m. in area and will be used for developing the permanent Vipassana centre in Hong Kong.

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

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

Dhamma Giri: 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

Contains information for old students of Vipassana.

Vipassana Newsletters: www.vri.dhamma.org/newsletters

Pāli Tipitaka website: www.tipitaka.org

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

Global Pagoda website: www.globalpagoda.org

Contains updated information including facility for online donation.

Prison course website: www.prison.dhamma.org

Executive course website: www.executive.dhamma.org

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Hong Kong Vipassana Meditation Centre Ltd

捐款承諾書

(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

DANA
PLEDGE

我願意捐款給 香港內觀靜坐中心有限公司 :
I would like to make a contribution to the Hong Kong Vipassana Meditation Centre Ltd :

- 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
 - Beneficiary : **Hong Kong Vipassana Meditation Centre Ltd**
- 支票匯票 / By sending a cheque or money order :
- 抬頭: 香港內觀靜坐中心有限公司
 - 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