

Vipassana Newsletter (HK Edition)

June 2011

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

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WORDS OF DHAMMA

Aniccā vata saṅkhārā, Uppādavayadhammino. Impermanent truly are created things,
by nature arising and passing away.
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho. If they arise and are extinguished,
their eradication brings happiness.

Dīgha Nikāya 2.221

The Essentials of Buddha-Dhamma in Meditation Practice

by Sayagyi U Ba Khin



This January marked the 40th anniversary of the passing away of Sayagyi U Ba Khin. In the years since 1971 the world has changed greatly but the teaching of the Buddha is, if anything, more relevant. Sayagyi would certainly be happy to see more people than ever around the world practising the essence of this teaching, which is Vipassana. Following is an extract from an article he wrote specifically for his students outside Myanmar. The title was added later but there can be no doubt that this represents Sayagyi's testament, the summation of his many years of teaching.

—Editors

The initial object of Vipassana meditation is to activate the experience of anicca in oneself and to eventually reach a state of inner and outer calmness and balance. This is achieved when one becomes engrossed in the feeling of *anicca* within. The world is now facing serious problems which threaten all mankind. It is just the right time for everyone to take to Vipassana meditation and learn how to find a deep pool of quiet in the midst of all that is happening today. Anicca is inside of everybody. It is within reach of everybody. Just a look into oneself and there it is—*anicca* to be experienced. When one can feel *anicca*, when one can experience *anicca*, and when one can become engrossed in *anicca*, one can at will cut oneself off from the world of ideation outside. Anicca is, for the householder, the gem of life which he will treasure to create

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Practice*

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a reservoir of calm and balanced energy for his own well-being and for the welfare of the society.

The experience of *anicca*, when properly developed, strikes at the root of one's physical and mental ills and removes gradually whatever is bad in him, i.e., the causes of such physical and mental ills. This experience is not reserved for men who have renounced the world for the homeless life. It is for the householder as well. In spite of drawbacks which make a householder restless in these days, a competent teacher or guide can help a student to get the experience of *anicca* activated in a comparatively short time. Once he has got it activated, all that is necessary is for him to try and preserve it; but he must make it a point, as soon as time or opportunity presents itself for further progress, to work for the stage of *bhaṅgañāṇa* (knowledge of *bhaṅga*).

However, there is likely

to be some difficulty for one who has not reached the stage of *bhaṅga*. It will be just like a tug-of-war for him between *anicca* within and physical and mental activities outside. So it would be wise for him to follow the motto of "Work while you work, play while you play." There is no need for him to be activating the experience of *anicca* all the time. It should suffice if this could be confined to a regular period, or periods, set apart in the day or night for the purpose. During this time, at least, an attempt must be made to keep the attention focused inside the body, with awareness devoted exclusively to *anicca*. That is to say, his awareness of *anicca* should go on from moment to moment so continuously as not to allow for the interpolation of any discursive or distracting thoughts, which are definitely detrimental to progress. In case this is not possible, he will have to go back to respiration-mindfulness, because *samādhi* is the key to the contemplation of *anicca*. To get good *samādhi*, *sīla* (morality) has to be perfect, since *samādhi* is built upon *sīla*. For a good experience of *anicca*, *samādhi* must be good. If *samādhi* is excellent, awareness of *anicca* will also become excellent.

There is no special technique for activating the experience of *anicca* other than the use of the mind adjusted to a perfect state of balance, and attention projected upon the object of meditation. In Vipassana the object of meditation is *anicca*, and therefore, in the case of those used to focusing their attention on bodily feelings, they can feel *anicca* directly. In experiencing *anicca* in relation to the body, it should first be in the area where one can easily get his attention engrossed, changing the area of attention from place to place from head to feet and from feet to head, at times probing into the interior. At this stage it must clearly be understood that no attention is to be paid to the anatomy of the body, but to the formations of matter—the *kalāpas*—and the nature of their constant change.

If these instructions are observed, there will surely be progress, but the progress depends also on *pāramī* (i.e., one's disposition for certain spiritual qualities) and devotion of the individual to the work of meditation. If

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he attains high levels of knowledge, his power to understand the three characteristics of *anicca*, *dukkha* and *anattā* will increase and he will accordingly come nearer and nearer to the goal of the *ariya* or noble saint—which every householder should keep in view.

This is the age of science. Man of today has no utopia. He will not accept anything unless the results are good, concrete, vivid, personal, and here-and-now.

When the Buddha was alive, he said to the people of Kāḷāma:

Now look, you Kāḷāma. Be not misled by report or tradition or hearsay. Be not misled by proficiency in the scriptural collections, or by reasoning or logic or reflection on and approval of some theory, or because some view conforms with one's inclinations, or out of respect for the prestige of a teacher. But when you know for yourselves:

these things are unwholesome, these things are blameworthy, these things are censured by the wise; these things when practised and observed, conduce to loss and sorrow—then do ye reject them. But if at any time you know for yourselves: these things are wholesome, these things are blameless, these things are praised by the intelligent; these things, when practised and observed, conduce to welfare and happiness—then, Kāḷāma, do ye, having practiced them, abide.

The time clock of Vipassana has now struck—that is, for the revival of Buddha-Dhamma Vipassana in practice. We have no doubt whatsoever that definite results would accrue to those who would with an open mind sincerely undergo a course of training under a competent teacher—I mean results which will be accepted as good, concrete, vivid, personal, here-and-now—results which will keep them in good stead and in a state of well-being and happiness for the rest of their lives.

May all beings be happy and may peace prevail in the world.

The full text of this talk is available to read on the [Pariyatti website](http://pariyatti.org) <http://pariyatti.org>

Q u e s t i o n s



A n s w e r s

Q ■

How can we know the difference between bodily sensations that we create (illusions) and sensations that just crop up naturally?

I have noticed that I often get an internal image of the part of the body which I am scanning. This seems to help me know where I am with my attention. But it feels as if the image keeps me from going deeper and I wonder if I am just creating fantasy. If this is true, how could I best overcome this?

Another question I have is how to get more speed in scanning. It takes me mostly about an hour to scan the whole body.

A ■ Goenkaji

There is a simple way to test whether your meditation experience is natural or artificially created. Simply go to a part of your body and give a command for a particular sensation to appear—say, heat or heaviness or tingling or anything else. Do this two or three times. If the sensations appear on your command, you know that the experience is manufactured and you should throw it away. Go back to Anapana for some time and then start again moving through the body, trying only to observe objectively. But if the sensations do not appear on your command,

you must accept that they are real, actually happening in that part of the body.

You should avoid any visual image of the part of the body you are scanning. If it crops up naturally, never mind; but if it becomes predominant or you start giving importance to it, you will find that your awareness of sensations fades away and you stop practising Vipassana. Instead you may try moving with the breath: breathe out and move down from one part to another, then breathe out again and move to the next part throughout the body as you go from head to feet; then breathe in and move up. This can help you to fix your attention on the area you have chosen.

From what you write generally, I would advise you to scan the body more quickly—say, in about 10 minutes. Don't worry for now about feeling every detail; that ability will come gradually. Move quickly and keep moving in different ways so that the experience remains fresh.

S A Y I N G S

σ f

S A Y A G Y I

- A balanced mind is necessary to balance the unbalanced mind of others.
- Just as the light of a candle has the power to dispel darkness in a room, so also the light developed in one man can help dispel darkness in several others.
- To imagine that good can be done by the means of evil is an illusion, a nightmare.
- My approach is essentially practical, not theoretical. Vipassana meditation is so subtle and delicate that the less you talk about it, the more you can obtain good results.
- Dhamma eradicates suffering and gives happiness. Who gives this happiness? It is not the Buddha but the Dhamma, the knowledge of *anicca* within the body, which gives this happiness. That is why you must meditate and be aware of *anicca* continually.
- The more one is attached to self, the greater is the suffering.
- Only those who take to meditation with good intentions can be assured of success. With the development of the purity and the power of the mind backed by the insight into the ultimate truth of nature, one may be able to do a lot of things in the right direction for the benefit of mankind.
- What is happiness? For all that science has achieved in the field of materialism, are the peoples of the world happy? They may find sensual pleasures off and on, but in their hearts of hearts, they are not happy when they realize what has happened, and what may happen next. Why? This is because while man has mastery over matter, he is still lacking in mastery over his mind.
- Anicca when properly developed will solve almost all your problems. It might not even be necessary for you to ask questions for answers. As the appreciation of *anicca* grows, so will the veil of ignorance fade away. When the way becomes clear for right understanding, doubts and fears will disappear automatically. You will then see things in the true perspective.
- For progress in Vipassana meditation, a student must keep knowing *anicca* as continuously as possible....Continuous awareness of *anicca*, and so of *dukkha* and *anattā*, is the secret of success. The last words of the Buddha just before he breathed his last and passed away into *mahaparinibbāna* were: "Decay (or *anicca*) is inherent in all component things. Work out your own salvation with diligence." This is, in fact, the essence of all his teachings during the 45 years of his ministry. If you will keep up the awareness of the *anicca* that is inherent in all component things, you are sure to reach the goal in the course of time.

W O R L D W I D E

N E W S

■ Website for children and teens goes live

Now there is a brand-new source of information about Anapana meditation for children and teens: at the www.children.dhamma.org website. This is the outcome of years of effort around the world. The site has an attractive introduction to an activity that is growing in popularity.



Separate sections provide information for readers with different interests. Parents can find general background information, details on how the courses work, and comments from people with children who have learned Anapana. A teachers' page talks about bringing courses into schools. The videos section features short films on Anapana courses. For children, there are simple explanations with cartoons, plus comments from kids who have sat a course. Another section provides similar information in language that will appeal to teens. And most important is information on course dates.

There is also a section for old students. It includes slide shows of courses from around the world, poetry and artwork from meditator children and teens, and course review materials.

The site is a wonderful entry point into the world of meditation for the young. And it will also interest meditators of any age.

Asia/Pacific

■ Sri Lanka

First Tamil-language course in Sri Lanka

In August 2010, the Senapura Rehabilitation Centre in northern Sri Lanka was the site for the country's first 10-day Vipassana course in Tamil. The 55 participants were former members of a militant group who were interned at the facility. Tamilspeaking assistant teachers from south India conducted the course. At the end, the participants spoke enthusiastically about their experiences. Here are a few of their comments:

"I learnt that all my desires and hatreds are impermanent. I realized all my faults. This will stop me from committing any errors in society."

"Before Vipassana I was blaming others for all my problems. Now I know that the root cause of my problems is my own mental impurities. These are my real enemies. I have started seeing the real enemies inside me."

"I feel a lot of changes after this. Lots and lots of mental stress and burden has been removed. I feel that through Vipassana, I myself, my family and my society can live in harmony."

Some participants have already been released from the rehabilitation center and have returned to their families. Now they are urging their relatives and friends to join a course. Three more courses have been held since the first one. Officials at the rehabilitation centre also plan to send staff members to attend Vipassana courses. A course is scheduled at a second rehabilitation centre in the second half of January.

■ Taiwan

Second center for Taiwan

Vipassana was introduced to Taiwan in 1995, and the enthusiasm of local meditators quickly led to the establishment of a centre named Dhamma Udaya ("Rise of Dhamma"). Since then, the demand has increased steadily and Dhamma Udaya quickly reached capacity. Today it cannot offer courses of more than 10 days.

In 2007, meditators found a suitable property amid the forests and hills of southern Taiwan. Once the purchase was completed, Goenkaji named the future centre Dhamma Vikāsa ("Growth of Dhamma"). An intensive process then began to design the new centre. Construction finally got underway in September 2010. The first stage involves building about 50 single residences and a small meditation hall. The second and third stages will add a pagoda, a large meditation hall, 65 more single residences, a dining hall and an office.

In addition to holding regular 10-day courses, Dhamma Vikāsa will offer an ideal environment for long courses.

■ Thailand - Dhamma Puneti

Dhamma Puneti ("Experiencing the Dhamma Anew") is a new center in northeastern Thailand. Weekly group sittings have been held at the site since July 2010, and temporary facilities have been constructed. With these, the centre has been able to offer one-day courses for old students and children every month. The goal now is to build permanent facilities.



Cottage & Temporary Dhamma Hall at Dhamma Puneti

■ Australia

Dhamma Passaddhi

In the lush countryside of northern New South Wales, the new centre of Dhamma Passaddhi ("Tranquility of Dhamma") is taking shape. When the site was purchased in 2009, it was bare land with no facilities. There was no power or water, and the road was pretty much inaccessible to anything but a four-wheel drive vehicle driven by anyone who dared.

A huge amount of work was needed to be capable of hosting meditators. The impetus came when October 2010 was set for the first three-day course. In preparation, old student volunteers completely enclosed and insect-proofed the temporary hall, and set up an aluminum shed to function as a kitchen and dining space. Other important improvements were an accessible entrance road, an electricity supply and water tanks. Buildings that could be dismantled served as toilet and shower blocks as well as accommodations.

The course was a success despite heavy winds and torrential rain. Dhamma Passaddhi had passed its first big test. For more information, visit:

www.passaddhi.dhamma.org

W O R L D W I D E

N E W S

■ Europe

East Anglia, UK

On December 15th, the East Anglia Branch of the UK Vipassana Trust took ownership of a property to be developed into a Dhamma House. The property, a former daycare centre, is in the small Suffolk market town of Saxmundham, with excellent road and rail connections with the rest of the country. Built only about 10 years ago to the highest specifications, it is in top condition.

The Dhamma House will offer short courses for old students, children's courses and possibly self-courses for serious old students. A full-time caretaker/manager will be on site, and there will be daily group sittings. For more information, contact:

info@eastanglia.dhamma.org

■ Russia

First Vipassana center in Russia

After seven years of searching, in December 2010 the Russian Trust purchased a property for a Vipassana centre. Goenkaji has named the new centre Dhamma Dullabha, meaning the rare, extraordinary (difficult to obtain) Dhamma.

The property covers two hectares (five acres). Originally a children's camp, it is located 100 kilometers (70 miles) east of Moscow and is easily reached by local train. The surrounding land is wooded, with beautiful old pine and oak trees. The peaceful environment and seclusion are ideal for serious meditation.

The first 10-day course at Dhamma Dullabha is scheduled for June 2011.

At first, the Centre will be able to accommodate up to 80 students and to offer courses only in summer. There will be five courses in 2011, with another 10 courses at a rented site. In the long run, the capacity will be expanded to 120 students and 30 servers, and courses will be held year-round.

For more information about Dhamma Dullabha, visit:

www.ru.dhamma.org/index.php?id=2161&L=0

(username: oldstudent, password: behappy)



Residential building & Dining hall at Dhamma Dullabha

■ North America

Burmese language courses

From June through August 2011, five North American centres will each host a bilingual English-Burmese Vipassana course conducted by Burmese assistant teachers: Dhamma Dharā in Massachusetts, Dhamma Mahāvana and Dhamma Vaddhana in California, Dhamma Surabhi in British Columbia and Dhamma Torañā near Toronto. For information and applications, please visit the websites of these centres. Materials in Burmese are available for download: a [poster](#), the [Art of Living](#) introductory pamphlet and the [Code of Discipline](#).

■ Quebec, Canada

Quebec Vipassana Centre finds a new home

In 1999, students in Quebec established the province's first Vipassana centre close to the southern border with the United States. The centre was an immediate success and soon there were long waiting lists for all courses. But expanding the existing facilities turned out to be very difficult and expensive. As a result, two years ago the trust began investigating the possibility of moving to a different site.

After an extensive search, the trust's offer has been accepted for a former residential school located near the town of Montebello, midway between Montreal (the largest city in Quebec) and Ottawa (Canada's capital).

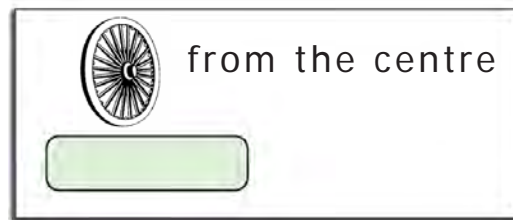


Aerial view of new site for Quebec Vipassana Centre

Situated on 600 acres in its own valley, the centre will immediately be able to accommodate 100 students without any major renovations or alterations. For more information, visit:

www.suttama.dhamma.org/os/en/montebello/

(username: oldstudent, password: behappy)



HELP Needed!

we are looking for old students:

- who can help as Fire Engineering Consultant / Expert
- who is able to cook (full-time or part-time) for the coming courses
- who have had experience as a water-pipe technician to assist in center maintenance work
- please call Judy Ma at 9197 2770 if you can help



HELP Needed!

we are looking for the following items:

- 2 office desks for AT room and office in Hang Tau
- video recorder or digital camera with video recording function
- please call Eva Kwok at 9155 7688 if you can help

THANKS!

HKVMC Trust:

thanks to grateful old students who donated commercial used fridge and car couple of months ago, and thanks to their and our old student's efforts & times in fixing the items, and helping to furnish all the legal documentations

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: 9012 7697

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: 6999 5005

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:

DHAMMA MUTTĀ PROJECT 2011 JUNE REPORT

- Contractor Terry Surveying Services (TSS) started the topographical survey work in mid December 2010 and finished in mid February 2011. Based on the data in TSS topographical report, design consultant PT&A has started working on the Master Layout Plan (MLP).
- Tung Wan Project Management Committee (TWPMC) continues to monitor PT&A's design work on MLP which is scheduled to be completed in June/July 2011. TWPMC approved the Master Programme Chart prepared by PT&A in February this year. Up to end May 2011, progress of engineering design and tendering work including the Ground Investigation (GI) work are in general meeting the master programme. According to programme chart, all construction work will be completed by September 2013.
- Tung Wan Centre is designed to host about 150 persons including 120 students and 20-30 dhamma workers. The exact figure will depend on the actual design which has to be in compliance with the Gross Floor Area (GFA) requirement stipulated in the government land purchase agreement.
- In May 2011 most unwanted grass and shrubs at Tung Wan site had been cleared but all grown trees were not touched. Steel wire fence and entrance gate would be erected along the southern boundary lines in June for the purpose of showing that the site is a private property. This will help to avoid unauthorized entry and eliminate accidental risk. After completion at end June we shall plan to erect more steel wire fences and firewall along the northern boundary lines.
- We have received donation of a private car from a grateful old student. This car will be used for the site inspection work at Tung Wan site.
- Since the purchase of the site in December 2010, we have been receiving regular monthly donation from old students for Tung Wan Centre construction work.
- We schedule to commence the ground foundation work at end 2011 after receiving the approval from government on our design of MLP and relevant building work. Meanwhile we wish more old students can volunteer to participate in the professional work such as site supervision etc.
- For more details on the development of the Tung Wan Centre, please visit:
<http://www.vnl.dhamma.org/local/ap/hk/>

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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PRINTED MATTER

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

香港內觀靜坐中心有限公司
Hong Kong Vipassana Meditation Centre Ltd

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(Non-profit making organization exempted from tax
under section 88 of the Inland Revenue Ordinance)

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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