It is now 25 years since the summaries of English discourses from a 10-day course were compiled. At that time Goenkaji was still giving the discourses live, and there were some variations each time he gave them. Today participants in 10-day courses around the world listen to the same discourses, recorded in August 1991 at the California Vipassana Center (Dhamma Mahāvana). The summaries are gradually being updated to reflect more closely what students actually hear in a course. As each summary is ready, we will carry it in the Newsletter. — Editors

The first day is over. You have started your work: observing natural respiration, without controlling, regulating or interfering with it in any way. Your task is simply to observe the reality as it is.

The first day is full of difficulties and discomforts. Partly they come because you are doing something to which you are not accustomed. But mostly they happen because of the type of meditation that you have started practicing.

There are easier ways to calm and concentrate the mind. For example, you could have avoided all these discomforts if, along with awareness of respiration, you had started repeating a word, a mantra, a phrase, or if you had started imagining the shape or form of a deity. But you are required to observe bare breath, nothing but breath; no word or imagined form may be added.

They are not permitted because the final aim of this meditation is not concentration of mind. Concentration is only an aid, a step leading to another goal: purifying the mind at the deepest level; changing its behavior pattern, which keeps you agitated all the time.

Every time something unwanted happens in life, you become tense and start tying knots inside, generating negativity. Whenever something wanted does not happen, again you build up tension within, you generate anger, hatred, ill will, animosity. Throughout life you repeat this process until the entire mental and physical structure is a bundle of knots. The only way to come out of this misery is to go to the depth, the source of it. You must realize the truth about yourself. By experience, you need to understand how you generate tensions, negativity, misery at the depth of the mind. Only then can you break the habit pattern.
All the saints and sages of the past have said, “Know thyself.” You must know yourself at the experiential level—this mental-physical structure with which you identify, to which you have so much attachment, causing tension and misery. You must explore this reality directly, from the superficial to the deepest level. And to discover the truth about yourself, you must work within the framework of your body.

This technique will help you in the task. And respiration will be a very important tool for you.

One reason for concentrating on nothing but breath is that if you add a word or a visual form, it will be associated with one culture, one religion or another, and the technique loses its universality. Misery is a universal malady. The remedy for the malady cannot be sectarian; it must also be universal. Therefore every step on the path must be with the universal truth that you experience, until you reach the final goal.

If you keep on working with the universal reality, you will gradually move toward deeper, subtler reality. And a time will come when you experience the ultimate truth. All this happens by knowing yourself, the truth about yourself, the universal law of nature as you experience it within yourself. This law punishes you as soon as you break it. It rewards you as soon as you start living in line with it. When you live in accordance with the law of nature, life becomes full of peace and harmony. This is the goal of the technique.

At the experiential level you know very little about your body. You know only its external appearance, the parts and functions of it that you can consciously control. You know nothing of the internal organs operating beyond your control, nothing of the atoms and subatomic particles of which the entire body is composed, changing every moment. You have no knowledge or control of them.

The breath acts as a bridge from the known to the unknown, because respiration is one function of the body that can be either conscious or unconscious, intentional or autonomic. You start with conscious, intentional breathing and proceed to awareness of natural, normal breath. And from there you will advance to still subtler truths about yourself. Every step is a step with reality; every day you will penetrate further to discover subtler realities about yourself, about your body and mind.

Today you were asked to observe only the physical function of respiration, but at the same time each one of you was observing the mind because the nature of the breath is strongly connected to your mental state. As soon as any impurity, any defilement arises in the mind, the breath becomes abnormal—you start breathing a little rapidly, a little heavily. When the defilement passes away, the breath again becomes soft. Thus breath can help to explore the reality not only of the body but of the mind.

One reality of mind, which you began to experience today, is its habit of always wandering from one object to another. It does not want to stay on the breath or any single object of attention. Instead it runs wild.

And when it wanders, where does the mind go? By your practice, you have seen that it wanders either in the past or in the future. This is the habit pattern of the mind; it does not want to stay in the present moment. Actually, you have to live in the present. Whatever is past is gone beyond recall; whatever is future remains beyond your reach until it becomes present. Remembering the past and giving thought to the future are important, but only to the extent that they help you to deal with the present. Yet because of its ingrained habit, the mind constantly tries to escape from present reality into a past or future that is unattainable, and therefore this wild mind remains agitated, miserable.

Life can really be lived only in the present. Therefore the first step is to learn how to live in the present moment by keeping the mind on a present reality: the breath that is now entering or leaving the nostrils. This is a reality of this moment, although a superficial one. When the mind wanders away, smilingly, without any tension, accept the fact that it has wandered because of its old habit pattern. As soon as you realize that the mind has wandered, naturally, automatically, it will return to awareness of respiration.

You easily recognized the tendency of the mind to roll in thoughts either of the past or future. And they
are of two types: either pleasant or unpleasant. If a thought is pleasant, you start reacting with liking, which develops into craving, clinging—rāga. If it is unpleasant, you start reacting with disliking, which develops into aversion, hatred—dosa. This is the habit pattern of the mind: to keep reacting with craving or aversion, and to always be agitated.

This happens because you do not know what is happening deep inside. Instead you keep jumping from thought to thought without any sequence. This is ignorance—moha.

As you go deeper, it will become clearer and gradually the work will become easier. After all, you have come here for an important purpose: to learn the art of living. Instead of being miserable and making others miserable, you will learn to live peacefully and harmoniously, contributing nothing but peace and harmony to others. To achieve that, you must work in the proper way.

Here is some advice about how to work:

First, understand that exploring your inner reality and changing mental habit patterns is a difficult task, like undergoing a surgical operation. You will experience some resistance—physical discomfort or mental agitation. Face it smilingly.

Develop your strength of mind and make a strong determination to stay for the entire 10 days of the course, whatever the difficulties that you face.

Also resolve to work exactly according to the discipline and timetable. Every moment is precious; use it properly.

Resolve to be in the hall for the three one-hour group sittings each day. Arrive before the beginning and stay until the end.

If you are meditating in your room and you start to feel very tired, you can lie down for five minutes. But don’t continue for longer because you are likely soon to fall asleep. More and more, try to work in a seated position.

During meditation hours, always meditate indoors. If you try to meditate outside in direct contact with the light and wind, you will not be able to penetrate to the depths of your mind. During breaks you may go outside.

Avoid overeating and needless talking. When you talk, you disturb other meditators and also yourself. And there is a possibility that you may say something not strictly true, breaking one of the vows of moral conduct that you took at the start of the course yesterday. If you do this, you will weaken the foundation of your meditation.

Don’t mix anything else with what you are asked to do here, whether something you have read or learned elsewhere. Mixing techniques is very dangerous. Just work exactly as you are asked to work.

You must remain within the limits of the course site. You are in an area where you are protected from all disturbance. Don’t take the risk of going beyond it.

Make best use of the time, the opportunity, the facility. Make best use of this wonderful technique, to liberate yourselves from the bondages of ignorance, craving and aversion, and to enjoy real peace, real harmony, real happiness.

May all beings be happy!
A bridge across the river

This is an excerpt from the Day 1 discourse of a 10-day course. The text has been edited for publication.

The Enlightened One found a tool with the help of which you start experiencing the reality within the framework of the body, what is happening. This tool is the breath.

For example, someone living on this bank of the river more or less knows about the reality of this bank of the river because this person has lived here, is living here. Someone else crosses the river, goes to the other bank, and returns and speaks very highly of it: “Oh wonderful, wonderful.” And one feels like enjoying the other bank too, witnessing it. But one sits at this bank of the river with folded hands, moist eyes and choking voice, and starts praying, craving, crying, “Oh other bank, please come here. I want to witness you. I want to enjoy you. I won’t come to you. You come here.” For the whole life, this person may keep on crying but it doesn’t happen. It can’t happen.

The only way for someone to witness the truth of the other bank is to leave this bank, cross the river and reach the other bank. It is so simple. You require a bridge that connects this bank to the other bank, with the help of which you can enjoy and witness the other bank.

This breath works like a bridge. The breath connects the known field of your physical structure to the unknown field, where things are happening just naturally. It connects them.

Kay Wain: The stubbornness of humility

Dr. Kay Wain, Vipassana Teacher, passed away peacefully in Australia on August 17, 2011.

Kay Wain was born in 1925 in upper Myanmar, the child of two doctors. She attended university in Yangon and earned a medical degree in 1951. In 1953 she won a scholarship to study child health in England, where she spent two years.

After returning to Yangon, she worked in public and then private practice. She also volunteered two days a week at local hospitals. On her way to work every day, she passed by the center of Sayagyi U Ba Khin. But it was not until later that she did a course.

Most of the patients who came to Kay’s private clinic were poor. She often dispensed to them samples of medicine that she had received from pharmaceutical salesmen, or else she would give them money to buy the medicine they needed. Sometimes she even paid their cab fare to return home. But as a divorced mother with three sons, she needed a steady income; and this came from treating the staff of foreign embassies.

In 1972 Kay emigrated to Australia, where one of her sons was already living. She ended up working in Sydney for the New South Wales Child Health services. At the time of her retirement in 1986, she held the position of senior medical officer.

Kay began practicing Vipassana in 1975. After the first Australian center, Dhamma Bhūmi, was established near Sydney, she often went there to sit or serve. On one early course she was assigned a tent for her accommodation; she looked so young and energetic that at first the managers did not realize she was considerably older than most of the students. When they did, they found a place for her indoors. After the course she said that she was grateful to have been given a mattress on the floor.

It quickly became part of Kay’s yearly routine to go to India for a long course. Goenkaji soon asked for her to help translate Burmese materials, starting with discourses of Sayagyi U Ba Khin. After he started appointing assistant teachers in the 1980s, Kay was an obvious choice. Initially she said that she was not ready but eventually she agreed. She accompanied Goenkaji in 1991 when he first returned to teach courses in Myanmar, and again.
in 1993 for the inaugural courses at Dhamma Joti in Yangon. She soon was given responsibility for Vipassana activities in Myanmar. Spending long periods there, she conducted courses and oversaw the establishment of many centers in different parts of the country.

At the same time, she began devoting her time to a task that would occupy her for the rest of her life: translating course materials into Burmese and recording them. At first she had to do this under pressure and in very makeshift conditions. On Goenkaji’s early courses in Myanmar, she was busy in her room translating and recording. Each segment had to be ready in time for the next group sitting, when it would be played for students in the hall. Kay worked sitting on the floor in a bare room without any furniture, using a handheld microphone or a lapel mike. For some of the sessions, it was not possible to prepare a recording in advance; instead Kay did live interpretation into Burmese, alternating sentence by sentence with Goenkaji. Each day involved a major effort, and it took three courses to assemble a full set of English-Burmese teaching tapes. To this day it is Kay’s voice that Burmese students hear on every Vipassana course.

In August 1997, Kay collapsed while conducting a course at the center in Yangon. The diagnosis was lymphoma. Her son Adrian met her in Singapore and brought her back to Sydney. He recalls, “Mum loved traveling and had seen most parts of the world. When she said ‘My traveling days are over,’ I almost cried.”

Despite her fragile health, Kay did manage to continue traveling and serving. When the first Burmese-language course in Australia was organized at Dhamma Bhūmi in 1999, her lymphoma was flaring up and her son begged her to hand over responsibility to someone else. But Kay would not hear of missing the occasion. On Day 2, though, she had to be replaced and taken to the hospital. Kay accepted all of this philosophically. When asked about her health, she would say that some days were better than others. Yet despite her frail appearance, she always had plenty of energy and was excited to hear about Vipassana happenings in Asia. To the teachers serving in her place, she offered excellent advice and inspiration.

In her later years, Kay’s eyesight deteriorated but she would still spend long hours translating course materials into Burmese. Often she would use a magnifying glass for help in deciphering the text. She also insisted on cooking for herself and being as self-sufficient as possible.

As her granddaughter remarked, “This was stubbornness—not in the conventional sense but a stubbornness to do the right thing, to serve others, to seek happiness through adversity, and to live life with optimism and faith in the good will of the people around her.”

Kay was looking forward to November 2011, when she planned to attend the official opening of the newest Vipassana center in Myanmar, Dhamma Nidhi, near Pegu. Her family did not want her to go because of health concerns, but Kay dismissed those worries. She went ahead and bought her plane tickets, saying, “I have been living on borrowed time. I am prepared for anything.”

Meanwhile, in her last months Kay carried on with her work of translating course material into Burmese and recording it. She completed the instructions and discourses from a one-day course, and revised the material for a 10-day course. There was a sense of urgency to bring all the recordings up to date while she was still able to do it. She was busy with this task until she had to be hospitalized in August, when she had literally days left to live. Only then did she stop. Even in the hospital, she was concerned about the work that remained pending. She kept serving right up to the end.
The plane tickets to Myanmar went unused; Kay had a different journey to make. Just weeks before her planned departure, her always fragile health started deteriorating rapidly. But her mind remained unshaken. In her last hours in the hospital, Kay was fully aware and seated on her bed, meditating. She died as she had lived, with humility, equanimity, determination and mettā.

“When the time is ripe, things happen”
Interview with Dr. Kay Wain
Sydney, Australia, August 1, 2005

Following are excerpts from an interview in which Kay talks about her first Vipassana course, held in 1975 in Australia. The teacher for that course was Robert Hover, an American whom Sayagyi U Ba Khin and then Goenkaji had encouraged to teach Vipassana. From 1975 there was a gap until 1980, when Kay joined Goenkaji’s first course in Australia. She also talks of being appointed an assistant teacher. The transcript has been lightly edited.

KW: One day I was at the Thai monastery in Sydney ... After eating lunch I was in the library and on the board I saw a little notice saying that there were going to be two 10-day meditation courses given by Mr. Robert Hover, a disciple of U Ba Khin of Rangoon. I nearly jumped out of my skin. Honestly! I said, “This is wonderful!” I had been starving for something. I had never looked for it, but as soon as I landed in Australia, I began to miss it and I really wanted it. So I said, “No matter what happens, I am going to do those courses. At that time I was working for the Health Commission, a government job, and I would have to apply for leave. I said, “Never mind. If they don’t agree, I’ll resign, I’ll find another job.”

I said, “Never mind, if they don’t give me leave, I will walk out and go to another place. But fortunately they gave me leave. So I went there. And I had no idea. I knew that people went there for 10 days. I knew vaguely about it but I had never done it before. Anyway I went there ... As soon as they saw me, they were very happy: “Oh, you’re from Burma! Good, good!” And I was happy too because somehow I felt at home. And even Mr. Hover was happy to see me, he said, “Oh good, there is somebody from Burma here.” So I started the course.

Maybe because of my pārami, from the time I began sitting I found that my mind was not wandering that much and I could follow each day’s instructions. And on Day 4 when they gave Vipassana I got it straight away, I could feel sensations all over my body straight away and it was very strong. And so I said I will do the second 10-day course too. So I did the two 10-day courses then.

Even from the very first course I said, “I don’t want to go anywhere else. I know this is it.”

Q: And were you able to meditate at home in the five years between your courses with Mr. Hover and your course with Goenkaji in 1980?

KW: Yes, yes, very strong. It didn’t go away at all. I am very happy, very thankful that this happened. Even now, if I don’t sit by the clock, as soon as I think about it, the meditation is there. It goes on the whole time. So I’m very thankful that I got this.

First when Goenkaji asked me to become an assistant teacher, I said “No, no, no” to his face, “I don’t want to do it.” And he said, “Don’t worry, when you want to do it, you will do it.” You know how Goenkaji is! I said, “No, Goenkaji, I don’t want to do it. No, no, I won’t.” And for some time I said I wouldn’t. And he was so good—he said, “Don’t worry, don’t do it. When you want to, when you feel like it, when the time comes, then you will do it.” I said, “I’ll never do it!” But when the time came, I don’t know why but something changed my mind and I said, “Okay, I’ll go and do it.” So when the time is ripe, I think things happen.

Kay Wain remembered
A wonderful Dhamma daughter
by S.N. Goenka

This was recorded at the Gratitude Gathering held on January 17, 2010, at the Global Vipassana Pagoda in Mumbai. It was Kay’s last visit to India. The transcript has been lightly edited.

Kay Wain—A wonderful person! I never thought that I had to pay back the debt of gratitude to my
motherland of Myanmar. Myanmar already had Vipassana; who was I to go and teach Vipassana there? And I didn’t speak Burmese fluently enough to give a course there. And then this Dhamma daughter came. She translated all my lectures of the course, and a course was given there in the language translated by her. It was so successful. People were so happy. So many different kinds of meditation were going on there, and when people got this pure Dhamma they were so happy. And now it is spreading in Myanmar. So many centers have come up. It is translated from her Burmese into so many local languages there and so many centers have come up, so many centers are getting benefit—all because of my Dhamma daughter Kay Wain. I am grateful, I am grateful.

Kay’s return to Myanmar
by Karen Donovan, Ācariya

In September 1991, my husband Tim and I flew from India to Myanmar. We had been asked to help manage the first 10-day course to be conducted there by Goenkaji since 1969. Kay Wain was supposed to come from Australia to interpret for Goenkaji and also serve as one of five assistant teachers on the course; the others were non-Burmese. The site was a nunnery close to Yangon.

Just before the course began, we received word that Kay would be delayed because of visa problems. It took several days to sort these out and she did not arrive until around the middle of the course. Two Burmese men had stood in for Kay during the first days, but everyone was relieved when she at last appeared. She set to work with calm enthusiasm and at once everything seemed to get easier.

Kay took Tim and me under her wing and treated us like a son and daughter. We had met her before but hadn’t really known her. We were touched and honored because she was such an honest and admirable person—so kind to the students and servers, so funny and warm, so full of mettā and affection for everyone.

An affinity quickly developed between the three of us. During the evening discourse, we’d take a break and the cooks would bring us cups of chai and homemade biscuits. We’d sit on a cement wall under a huge old bodhi tree, quietly chatting. Tim and I enjoyed Kay’s open-hearted frankness and wry sense of humor. She was quick to laugh and quick to share stories of her life in Myanmar. She told us about what it was like for her and her sons to uproot themselves and go to a new country. This was Kay’s first return to Myanmar since she left in 1972. She was very happy to be back but she said that when she landed at the airport, she felt a clutch in her stomach.

By the end of the course, we felt as though we had known her for a lifetime. On Day 10, everyone was happy and Kay was in her element. But during the afternoon, we were concerned to learn that two young men had slipped away. The mystery was soon cleared up when they returned: on behalf of all the students, they had gone out to buy gifts for Kay and the four Westerners helping on the course. Now these were offered to us, along with a sizable amount of money.

We stood there in stunned silence, smiling awkwardly and wondering how to handle this situation. But Kay found the solution. She said, “We’ll just donate all the money to a fund for another course!” The students were delighted and impressed by this gesture. Her quick thinking also made it possible to affirm the purity and integrity of Goenkaji’s mission.

I had the good fortune to see Kay again in India in 2010. She embraced me like a long-lost daughter and sent greetings to Tim, who hadn’t been able to make the trip. Although 20 years had passed and
she had suffered from illness much of that time, I was impressed by her vigor, her mettā, her warmth and kindness.

Kay was unpretentious and devoted to the Dhamma. She wholeheartedly supported Goenkaji’s work of spreading Dhamma but she was never a blind believer. She had a keen eye for what was right and what was wrong, and never hesitated to distinguish between the two. She was a true inspiration and we will remember her for the rest of our lives in all her goodness. May she be truly happy.

Kay Wain in Indonesia
by Irene and Gregory Wong, Senior Assistant Teachers

Most people know about Dr. Kay’s outstanding effort in the spread of Vipassana in Myanmar, but not so many know about her contribution in Indonesia. Starting from 1997, she pioneered by conducting 10-day courses in many areas of Java and Bali. In those days, the living conditions on courses were tough and the food was very simple. Despite her age, we never heard Kay complain. Instead, we only saw her working late in her tiny room, tirelessly translating Goenkaji’s words into Burmese.

Both servers and students were deeply impressed by her profound knowledge of Dhamma, her strict discipline, her skill in teaching Vipassana and her strong mettā. The Sangha in Indonesia also had a high regard for her.

She never accepted any gifts from students. If she discovered a gift placed in her suitcase, whether small or big, she would return it to the student immediately.

When she first became sick, she insisted that she would not let illness stop her: she would serve Dhamma to her last breath. At that time, her doctor said that she was unlikely to live more than two months, and certainly not more than two years. It was her strong will and determination to serve Dhamma that enabled her to live over a decade longer than predicted. She regarded those years as a bonus.

Despite the sufferings of sickness and old age, Dr. Kay’s zeal to serve people never faltered, her care for others never diminished, and her interest in the world around her never lessened. She set an excellent example of the right manner and attitude with which to walk on the sometimes difficult path of purification. We will never forget this humble and diligent Dhamma teacher.

A meditator’s tribute to Kay Wain
by Dr. Geoff Meers

The thing that was special about Kay was her informality and compassion. She came from a land where the teaching of the Buddha was a part of the mainstream culture. Her understanding of the Dhamma was not a new thing grafted onto her persona. Instead it was a part of her being, totally integrated with her personality.

Partly for this reason and partly because of the type of person she was, Kay was very natural and relaxed in her approach to the Dhamma. She never expected people to strive beyond their capabilities. Instead, she accepted the difficulties and contradictions of trying to live a wholesome life in the chaotic stream of humanity. She only encouraged people to try, within their abilities, to apply the Dhamma as a positive practice as best they could in their lives.

When Kay answered students’ questions about the practice, she used normal, everyday language to explain the application of Dhamma, and she always coated the message in a thick layer of mettā. Students often came to her troubled and anxious about how to practice; but after seeing her, many of them felt a sense of uplift, relaxation and liberation. I know this from my own experience.

She also cared about individuals in a very committed and particular way, possibly as a result of her training in caring for patients. No student’s situation was overlooked or neglected.

Kay was a freethinker and would not go along with an idea just because it was considered the proper way of doing something. She thought about the application of the universal principles of Dhamma, rather than the application of an accepted dogma.
She got great comfort and solace from the practice of meditation, even as she recognized the great suffering that is inherent in the human condition. She confided that she saw the depth of suffering when she watched her son die of cancer at the age of around 40.

Kay was always aware and observant. She said that whenever she was not actively working on something or engaged in a particular activity, her mind would go inside and she would experience arising and passing. This was true throughout her later years and even while she was ill with lymphoma. She would never wish to boast of her achievements, but those who knew her well also knew that her teaching and caring were rooted in a very deep and subtle understanding of the Dhamma.

Personally, I will miss Kay greatly. She will not easily be replaced.

For more information on Vipassana Teacher Dr. Kay Wain, visit:
http://www.vnl.dhamma.org/audio/2011/Kay_Wain_interview.mp3

Following are questions and answers from a course conducted by Goenkaji in California in 1982. The text has been lightly edited for publication.

**Q**
This last hour I was able to sit without moving. It was almost like a dip in a pleasant river. But I don’t know that I was aware all the time, I don’t know ... It wasn’t the same consciousness. When I came out of the room, I was shocked to find the room here.

**A** Goenkaji
Sometimes it happens, when there is an unpleasant gross sensation then the mind is more aware of it, because it is so unpleasant. But when you come to pleasant sensation, the time passes away and you don’t know how it happened. So whenever this pleasant sensation comes, come back to Anapanas. You are aware, you are aware …

**Q**
For about three days now as I have been focusing on the physical sensations, I have been seeing visually, with my eyes closed, corresponding images and they seem to be coming more frequently.

**A** Goenkaji
Images of the parts of the body? Visions?

**Q**
Yes. Like flowing, glowing … doing strange things … and it is disturbing.

**A** Goenkaji
Whenever such visions come, don’t try to stop them because the more you try to stop them, you are giving them so much importance that you will miss
Questions & Answers

your sensations. Nor take any interest in them. Just ignore, don’t give them any importance. Let them be there and you carry on with your sensations. Give more importance to sensations. They will fade away, automatically they will fade away. If you start giving importance to them, then the sensations will fade away. So give more importance to sensations.

A  Goenkaji

In every way! Whatever experience you gain, you have to be equanimous. At times it happens that you feel the whole body, the totality of it. Then you won’t have to even move up or down, you feel the entire body, sensations in the whole body. You can stay like this for two, three or five minutes and then after that again start moving.

You can’t stay like this for very long time because then you will be missing certain parts. For two, three or five minutes you can have the totality of the body and still you are equanimous. Then you start moving and you are equanimous. With every experience, equanimous.

Q

All the time when I am meditating, even when I’m not, there’s a thought going on ... I can feel all the parts of the body, but there is also a thought happening.

A  Goenkaji

Thoughts, don’t worry about the thoughts. If you are aware of the sensations, then it will look as if you have got two minds. One mind is with the sensations, the other mind is chattering. Actually there are not two minds; it is the same mind coming here, going there; coming here, going there, such fast movements. It’s like two parallel lines of dots.

But because you have to come every moment to the sensation—when there is a thought, you come back to sensation; when there is a thought, you come back to the sensation—then this line of thoughts is making sankhāras, but the sankhāras are like a line drawn on the water, they won’t go deep. But if you forget about the sensation and you keep on chattering, having thoughts, thoughts, they will make such deep sankhāras.

So it is good that you are with the sensations, and keep on giving more importance to the sensations. Don’t worry about the thoughts, they will pass away.

Q

A couple of days ago, I did Anapana and I got vibrations throughout the whole body, awareness of the whole body. My question is, I seem to be able to stay more equanimous that way.

If I have a really gross sensation, then should I practice Anapana?

A  Goenkaji

Yes. If the gross sensation is trying to overpower you and you can’t remain equanimous, then for some time you can work on Anapana—nothing wrong.
Questions & Answers

Q

And it’s okay to go from the pains in the leg back to Anapana and then go back to the leg?

A  Goenkaji

Yes, yes, yes—do that!

Q

Yesterday when I was sitting ... I found I couldn’t concentrate on the sensations, on other sensations very well. So all I ended up doing was naming the parts of the body. And then you said something this evening that made me think maybe I should just concentrate on the pain.

A  Goenkaji

For some time, do that, yes. Initially I said stay only for one minute. Now you can stay for two, three minutes and try to observe the pain, the area of the pain in detail—where the pain is more, where the pain is less, like that. And then move, and then again come.

Q

So I shouldn’t stay there ...

A  Goenkaji

If you stay too long, then the other parts will go blind. So better move and come there and work on it for a few minutes, and then again move. Work on it for a few minutes and then move. That will be the best thing to do.

Q

Is it okay, because I can’t really feel or it doesn’t seem that I can feel the other parts of my body, just to name them?

A  Goenkaji

No, only naming won’t help. Come back to Anapana. Naming will not help you in any way.

Q

Well, I would also go to that part.

A  Goenkaji

Go to that part. But if you just go to that part and give a name, that won’t help. Go to that part and try to feel a sensation. If you don’t feel a sensation, then go to that part and feel the breath. You are with this part and with the breath, another part with the breath, and then you will start getting sensation also.

Q

What about making a child and giving birth—is that creating more sankhāras? Will that not make more attachment? But what will the world be without it?

A  Goenkaji

Yes, yes, quite true. The attachment does not mean that you should not have love for your near and dear ones.

You see, people don’t understand the word “detachment” properly. What is meant is not indifference; you don’t start hating your near and dear ones. As a mother, you will have all responsibility toward your child; with all the love you will take care of your child, but there is no attachment, no clinging. You are doing your duty with all the love. Suppose somebody is sick and you are serving them. You have done your best and yet the person is not coming out of the sickness. You don’t start crying, you work in another way, you work in another way.

Q

That’s very difficult ...

A  Goenkaji

Yes, but that’s what you have to learn!
Asia/Pacific
India
Update from Dhamma Giri

Even during the rains, the center continued to operate at full capacity: around 550 meditators participated in each 10-day course, and there were still long waiting lists. At the same time, long courses have continued at Dhamma Tapovāna for over 120 participants. They included Iranian students who came to join concurrent 20- and 30-day courses.

At a 10-day course in October, Dhamma Giri is hosting a group of around 80 people from Sri Lanka, plus around 350 students from a management institute in nearby Pune. And for the Teachers’ Self Course in November, about 70 meditators will come from Myanmar.

If health permits, in December most probably Goenkaji and Mataji may come to Dhamma Giri to attend the annual meeting of assistant teachers. This would be their second visit to Dhamma Giri this year. In June, they visited for a few days and Goenkaji gave a public talk for the people of Igatpuri. In preparation for December, the Teachers’ residence has been expanded and renovated.

To serve these large numbers is a major task, and one of the biggest challenges is feeding everyone. The kitchen prepares meals for around 1,000 people every day. The staff includes 30 men who do the cooking, and 20 women who clean and maintain the kitchen and dining halls.

Westerners are very welcome to come and help with courses at both Dhamma Giri and Dhamma Tapovāna. Like the plants now flourishing in the gardens, many meditators have bloomed here in the Dhamma atmosphere.

For more information, visit www.giri.vridhamma.org or email info@giri.dhamma.org

Indonesia hosts its first 30-day course

This past August saw the first 30-day Vipassana course in one of the world’s most populous countries. Dhamma Java opened its doors to 27 students. About half of them were Indonesian, while others came from the neighboring countries of Thailand, Malaysia, Singapore and Taiwan, and there were three Europeans as well. All the instructions and discourses were played in four languages: English,
Indonesian, Mandarin and Thai.

During the course, the students experienced some disturbances that were a little out of the ordinary: A mild earthquake occurred on Day 12 but fortunately caused no damage. A week later was the start of the Muslim fasting season, marked with calls to prayer, drumming and fireworks in the evening. The meditators took these in stride and continued working well. As usual, there were many smiling faces on Metta Day.

Weeks later, one student mulled over the experience: “I once heard that a 30-day course is when Vipassana really starts, and that is how I felt. With such a deep dip into the practice, I feel a deep and irrevocable confidence in the technique. I am very much looking forward to sitting another 30-day course.”

Located about one hour from Jakarta, Dhamma Java started in 2003 with a large hall, a teacher’s residence and various temporary buildings made of bamboo and thatch. Over the years it has gradually been upgraded, and special attention has gone to preventing a recurrence of the landslides that caused damage in 2007. Today the center can accommodate 82 students in wet season and 96 in dry season, about half of them in single rooms. It has 34 meditation cells.

For more information, visit www.java.dhamma.org/area.htm

Europe
UK
First 45-day course at the European Long Course Centre

On September 14, the first 45-day course came to a happy ending at the European Long Course Centre, Dhamma Padhāna, located in Hereford, UK. A total of 15 students and six servers participated, representing 13 different countries and three continents. A concurrent 30-day course had 35 students.

After the long period of silence, a number of students commented on the high quality of the facilities, the remarkable sight of people gathered from around the world for meditation, and the exceptionally tranquil environment. “I was expecting it to be quiet,” said one participant, “but it was more than I expected, actually—and not just the lack of noise but the stillness.” Another simply commented, “It’s perfect. I want to stay here!”

For servers as well, it was a strong experience. “It was very impressive to see people making their Dhamma even stronger,” one remarked. “On Vipassana day I felt like there was a big mountain of Dhamma strength.” Another said, “For a long time I wanted to serve the first 45-day course in Europe so I was happy to fulfill this dream.”

The atmosphere of quiet joy on Metta Day was proof that even after only the first phase of construction, Dhamma Padhāna—foremost in Dhamma, energetic in Dhamma, striving in Dhamma—is fulfilling Goenkaji’s vision of a center providing ideal facilities for deeper meditation. One server summed it up: “What a magnificent center! It is ideal in every way for really serious, deep meditation. So much care and thought have been put into everything. People will benefit for generations to come.”

Dhamma Padhāna offers an ongoing program of serious, intensive courses for old students. For more information, visit www.padhana.dhamma.org

A second center for Spain

Early in October, the Spanish Vipassana Foundation signed an agreement to purchase a 10-hectare (25-acre) property about five kilometres from Candeleda, a small town within easy driving distance of Madrid. The plan is that this will be the country’s second center.
The first, Dhamma Neru, was founded in 1999 at a site close to Barcelona. While it has been flourishing, strict planning regulations limit its capacity to about 60 meditators per course. The Foundation has been working to ease the rules so that it can expand the center. In the meantime, however, since 2002 it has offered non-center courses at locations throughout the Spanish peninsula and islands. And because the number of applicants still far outstripped the places available on courses, three years ago the Foundation decided to also look for a potential second site for purchase.

With about 5,500 inhabitants, Candeleda is a prosperous town in a region of exceptional beauty close to the Sierra de Gredos mountain range, with peaks of close to 3,000 metres (10,000 feet). The land of the future center is mostly sloping, with a large, flat field and two streams running through the middle. In spring, lavender blooms in profusion. There are no standing buildings on the property. The plan is to construct facilities for 120 students plus servers on the upper part of one field.

Three government bodies must approve this plan before the purchase becomes final. A decision will probably not be announced until summer 2012 but the preliminary indications look promising. In the meantime the Foundation is developing a master plan for the property in consultation with the Urbanization Authority.

If the project goes ahead as planned, the Foundation will have centers close to Spain’s two largest cities.

For more information, visit www.es.dhamma.org or email finances@es.dhamma.org

Germany
Pali workshop

In August 2011, 40 old students from about 20 countries gathered in the Bavarian Alps for a two-week Pali workshop. Supporting them was a team of dedicated servers, just as in a meditation course.

The workshop started with an introduction to Pali pronunciation and grammar. Participants then went on to study texts and suttas referring directly to the practice of meditation and the challenges of ordinary life. They also examined the morning chanting of Goenkaji and listened to recordings in which he explains it. More generally, they learned about subjects such as the Tipitaka, the factors of the Noble Eightfold Path and the commentaries.

The workshop ended with suttas offering detailed explanations about how to practice dāna and mettā.

The participants found it inspiring to read and understand the original words of the Buddha. Many saw that study of the texts (pariyatti) was a tool for deepening their practice.

An Online Pali Workshop is now available for interested meditators. For more information, visit learning.pariyatti.org

North America
Canada
Quebec Vipassana Centre moves to a new home

Last May, the Quebec Vipassana Meditation Centre (Dhamma Suttama) had an important task for its spring work period: to move to a new home.

For more than 10 years the center had offered courses at its location southeast of Montreal, near the US border. It was a beautiful site, perched on the side of a mountain, with a sweeping view across a valley. The only problem was that the center was too small to handle the volume of applications. Almost as soon as it was purchased, the trust started to make plans for expansion. But it turned out that building on a steep slope would be too difficult and expensive.

In the end there was no choice: To fulfill its mission of offering the Dhamma to a growing number of people, the center would have to move. That realization led to an effort of more than two years, with plenty of ups and downs. But at last, in May 2011, teams of students were packing up at the old site and preparing to load the trucks that soon would climb up the mountain for a last time.

Their destination was a former residential school near the town of Montebello, about the same distance from Montreal but northwest of the city. The main buildings stood on a knoll in an isolated valley on a dead-end road, surrounded by rolling hills. A few miles away was the Ottawa River,
It was another big effort but they succeeded in completing it without any interruption to the course schedule. First came a three-day course for old students, and on May 18 the first 10-day course started at Dhamma Suttama in its new location. Since then the center has been holding two 10-day courses a month for numbers that would have been impossibly large at the old site. As before, people come to sit and serve from all over Quebec and beyond.

It has been an extraordinary challenge, with plenty of surprises. Perhaps the biggest adjustment required is getting used to working on an entirely different scale. The Dhamma Suttama of past years was a small facility that could perhaps be stretched to handle 50 meditators, with servers squeezed in wherever possible; there was almost no office space. Now the center can handle over 100 students, with capacity to spare. The gym alone is large enough to hold an entire meditation cell complex, if that is how the trust decides to use it. There is also enough room for servers to live and do their work without crowding.

The trust owns the entire valley in which Dhamma Suttama stands.

Right now the task is to prepare for Quebec’s harsh winter: By December, Dhamma Suttama will be deep in snow. So far all meditation has been in the former gym. This is just a few steps from the men’s wing but it would be a longer walk for the women. Fortunately there is another large hall close to the women’s residence, and students can reach it without going outside.

This is for the short term. In the longer term, there are almost endless possibilities in a site of almost one square mile.
WORLD WIDE

As the planning goes forward, meditators will draw on the valuable experience gained over more than 20 years in Quebec—half of that time in Dhamma Suttama’s first home. For the first time they have the opportunity to think big so that Dhamma Suttama can serve growing numbers through the coming generations.

For more information, visit www.suttama.dhamma.org

The bookshelf
Along the Path: The Meditator's Companion to the Buddha's Land
by Kory Goldberg and Michelle Décary

As the cool season approaches in India, Vipassana meditators around the world are making plans for a visit and perhaps drawing up a list of what to bring. One item well worth finding space for is this guidebook written by a meditator couple.

Along the Path offers a rich anthology of inspiring stories related to the sites connected with the life of the Buddha. It has detailed descriptions, insider information on what to see, and tips on transportation, accommodation and local cuisine. It also highlights Vipassana centers that are best suited to accommodate international visitors, and includes narratives from experienced travelers.

The book first appeared in 2009 and the authors have been maintaining a website where readers can post travel updates, Dhamma-related events, travel experiences, information about joining a pilgrimage group, photos, artwork, videos and corrections/comments.

Published by Pariyatti Press. Available in print or as an e-book.

To order, go to www.pariyatti.org
To visit the Along the Path website, go to pilgrimage.pariyatti.org

Excerpt from Along the Path:

Travel has a way of extracting us from our daily grind and making us look at our habits and ways of life. We re-evaluate everything that makes up our life back home—relationships, work, time—and decide we need to make some changes.

Travel, however, can be especially moving when it is taken as a pilgrimage (yatra), not only through the outer world, but more so in discovering the inner world and the dark mazes of the mind. It seems to be in the nature of a pilgrimage to test our limits. But if we surrender to the journey, without looking for the final goal, we can find peace and joy in the present moment.

Indian Railways tour to sites associated with the Buddha

Until May 2012, Indian Railways is running a special train tour to help travelers visit the principal sites associated with the Buddha. For more information, visit www.indiarailtours.com/buddhist-special-train.html or consult the August 2011 issue of the Vipassana Newsletter, Dhamma Giri edition, at www.vridhamma.org/en2011-08

The Moving World
by Michael Heald

The poems in this book draw upon the author’s experience of the practice of Vipassana meditation. In spare, austere yet vivid language, they present a fresh look at some of the insights a meditator achieves through the practice. The compilation shows how each layer of externality is shed in the quest for contemplative stillness and the ability to live in the moment. Michael Heald carries on a rich tradition of mystical poetry that goes back to England’s Gerard Manley Hopkins and beyond to the Persian poet Rumi.

Available through www.amazon.com and www.pariyatti.org
Waking
by Michael Heald

As when you believe yourself to be moving, having vaguely registered windows passing, until you realize it's the other train in motion, yours remains at rest, stillness for a few moments an event in itself—

except the opposite: you had believed yourself solidly at rest, then know, like waking, you are thoroughly in motion:

are thoroughly motion.
HELP Needed!
We are looking for old students to help as:

- full-time or part-time male servers for 10-day courses
- experienced water-pipe technician to assist in center maintenance work
- please call Stepheny Chan at 9157 0668 if you can help

HELP Needed!
We are looking for the following items:

- steel office desks and cabinets for Hang Tau
- please call Eva Kwok at 9155 7688 if you can help
The Children and Teenagers’ course offers children and teenagers between the ages 8 and 16 years old an introduction to Anapana meditation, which is a practice of the observation of natural breath to concentrate the mind. They will learn to practice Anapana and begin to take their first steps on the path of Dhamma. The entire path of Dhamma, rediscovered and taught by Gotama the Buddha more than 2500 years ago, is a universal remedy for universal problems and has nothing to do with any organized religion or sectarian tradition. For this reason, it can be practiced freely by all, in any place, at any time. Its practice does not conflict with any race, community or religion and will prove equally beneficial to one and all.

Children and teenagers who have started practicing Anapana have realized many benefits. Their ability to concentrate becomes enhanced, their memory gets sharper, their ability to comprehend a subject improves and they become calmer. In general, they feel they have a practical tool to use in the face of any type of adversity or challenge.

During the course, there will be meditation instructions as well as other activities such as games, art, and storytelling. The children and teenagers will be divided into groups according to their age for many activities. They will be assigned group leaders who will personally accompany and assist them throughout the course, providing support and guidance as needed.

The 2012 Children and Teenager Course Schedule (conducted in Cantonese) is outlined below:

<table>
<thead>
<tr>
<th>Date</th>
<th>Details</th>
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<tbody>
<tr>
<td>05 February</td>
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<td>29 July</td>
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<td>26 August</td>
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<tr>
<td>15-16 December</td>
<td>2-day course, for old students over 10 years</td>
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Primary and Secondary Schools are welcome to collaborate with us to organize Children and Teenager Course (conducted in Cantonese).

For enquiries, please contact:
Shirley Ng (Tel: 9481 6840) or
Katherine Chan (Tel: 9629 0649) or email to hk.childrencourse@gmail.com

For more details please visit:
http://www.hk.dhamma.org/new/HKVMC_Chi/Children_Chi.html
### 2012 Course Schedule

<table>
<thead>
<tr>
<th>Type of Course</th>
<th>Course Date</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>1</td>
<td>3-day old student course</td>
<td>Jan 5 - Jan 8</td>
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<tr>
<td>2</td>
<td>1-day old student course</td>
<td>Jan 15</td>
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<tr>
<td>3</td>
<td>10-day course</td>
<td>Jan 18 - Jan 29</td>
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<tr>
<td>4</td>
<td>Children &amp; Teenagers' Course</td>
<td>Feb 5</td>
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<td>5</td>
<td>10-day course</td>
<td>Feb 8 - Feb 19</td>
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<tr>
<td>6</td>
<td>3-day old student course</td>
<td>Feb 23 - Feb 26</td>
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<td>7</td>
<td>10-day course</td>
<td>Feb 29 - Mar 11</td>
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<td>8</td>
<td>1-day old student course</td>
<td>Mar 18</td>
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<td>9</td>
<td>10-day course</td>
<td>Mar 21 - Apr 1</td>
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<td>10</td>
<td>10-day course</td>
<td>Apr 4 - Apr 15</td>
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<td>11</td>
<td>10-day course</td>
<td>Apr 18 - Apr 29</td>
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<td>12</td>
<td>1-day old student course</td>
<td>May 1</td>
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<td>13</td>
<td>10-day course</td>
<td>May 2 - May 13</td>
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<td>14</td>
<td>3-day old student course</td>
<td>May 17 - May 20</td>
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<td>15</td>
<td>10-day course</td>
<td>May 23 - Jun 3</td>
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<td>16</td>
<td>1-day old student course</td>
<td>Jun 10</td>
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<td>17</td>
<td>10-day course</td>
<td>Jun 13 - Jun 24</td>
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<td>18</td>
<td>3-day old student course</td>
<td>Jun 29 - July 2</td>
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<td>19</td>
<td>1-day old student course</td>
<td>July 8</td>
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<td>20</td>
<td>10-day course</td>
<td>July 11 - July 22</td>
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<td>21</td>
<td>Children &amp; Teenagers' Course</td>
<td>July 29</td>
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<td>22</td>
<td>3-day old student course</td>
<td>Aug 2 - Aug 5</td>
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<td>23</td>
<td>Satipatthana Sutta Course</td>
<td>Aug 10 - Aug 19</td>
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<td>24</td>
<td>Children &amp; Teenagers' Course</td>
<td>Aug 26</td>
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<td>25</td>
<td>10-day course</td>
<td>Aug 29 - Sept 9</td>
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<td>26</td>
<td>10-day course</td>
<td>Sept 12 - Sept 23</td>
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<td>27</td>
<td>10-day course</td>
<td>Sept 26 - Oct 7</td>
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<tr>
<td>28</td>
<td>Dhamma worker workshop</td>
<td>Oct 13 - Oct 14</td>
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<tr>
<td>29</td>
<td>10-day course</td>
<td>Oct 17 - Oct 28</td>
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<td>30</td>
<td>1-day old student course</td>
<td>Nov 4</td>
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<td>31</td>
<td>10-day course</td>
<td>Nov 7 - Nov 18</td>
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<td>32</td>
<td>3-day old student course</td>
<td>Nov 22 - Nov 25</td>
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<tr>
<td>33</td>
<td>10-day course</td>
<td>Nov 28 - Dec 9</td>
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<tr>
<td>34</td>
<td>2-Day Teenager Course</td>
<td>Dec 15 - Dec 16</td>
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<tr>
<td>35</td>
<td>10-day course</td>
<td>Dec 19 - Dec 30</td>
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</tbody>
</table>

**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.

**2012 Meeting Schedule:**  
Jan 15, Feb 19, Mar 18, Apr 15, May 13, Jun 10, Jul 08, Aug 19, Sep 23, Oct 14, Nov 18, Dec 16.

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.
1  ■  Design Progress

Our project team, the Tung Wan Project Management Committee (TWPMC), has been working closely with consultants, Paul Tong & Associates, on the layout plan and building design ever since the purchase of the Tung Wan site in early December 2010. After numerous discussions and consultations, the final versions of Master Layout Plan (MLP) and the General Buildings Plan (GBP) were prepared in September 2011 and had been submitted to Lands Department, Building Department and several other relevant government offices for comment and approval. We expect to receive feedback in about two months. Further revision work on the submitted plans may be required to fulfill the stringent government regulations before the second or third submissions. Probably we may get the final approval in next February/March 2012 before we can start the actual construction work at site.

Meanwhile we continue the design work on the Site Formation Plan, Landscape Design as well as the Building Services Engineering including all electrical/mechanical facilities, fresh water supply, waste water and sewage disposal, the fire prevention and fighting schemes etc ready for subsequent submissions in following months to the concerned government departments.

2  ■  Preliminary Site Work

Soon after the land acquisition we cleared most of the grass and scrubs on ground surface for conducting the topographical survey work which was completed in February 2011. Wire fences and a entrance main gate are also erected on the southern and western sides of site boundary lines. In July 2011 ground investigation work was carried out to check the present condition of the soil and rock layers beneath ground level. Work was completed in August 2011 providing sufficient data for the buildings design work.

For more details on the development of the Tung Wan Centre, visit:
http://www.hk.dhamma.org/mutta/cupdates.html

3D Design Drawing of Tung Wan Centre
The Development Project of the New Centre in Tung Wan, Lantau Island

DHAMMA MUTṬĀ Tung Wan Centre Group Sitting Photos on 6 Nov

For more details, please visit:
http://tungwancenter.weebly.com/304562925538598-photos.html
(password: behappy)
Web Versions of the Hong Kong Vipassana Newsletter

Hong Kong Vipassana Newsletter can be viewed and downloaded from:
http://www.vnldhamma.org/local/ap/hk/

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

Pali Tipitaka website: www.tipitaka.org
Contains the Chattha Sangayana 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
I would like to make a contribution to the Hong Kong Vipassana Meditation Centre Ltd:

- [ ] For purchase of land and development of the proposed Centre at Tung Wan
- [ ] For course and operating expenses

Name: ___________________________

Phone No. ____________

Email Address: ______________________________

Address: _______________________________________________________________
_____________________________________________________________

Donation:

- [ ] One-off Donation   HK$ _______________
- [ ] Monthly contribution of   HK$ _______________

Payment method:

- [ ] 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

- [ ] 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

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.

- [ ] Bi-annually  - [ ] Annually  - [ ] Not Necessary

Please print clearly using BLOCK LETTERS and return following address:

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

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