



Vipassana Newsletter (HK Edition)

Mar2012

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

HONG KONG VIPASSANA MEDITATION CENTRE

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words of Dhamma

Na attahetu na parassa hetu,
na puttamicche na dhanam na rattham;
Na iccheyya adhammena
samiddhimattano,
sa silavā paññavā dhammiko siyā.

- Dhammapada 84

Doing no evil for the sake of oneself or another, not yearning for children, wealth or temporal power, not seeking to prosper by wrongful means—such is a virtuous, wise, Dhammic person.
- Dhammapada 84

Sayagyi U Ba Khin :

Truth Triumphant

Kalyanmitta S.N. Goenka



Note: □ Following is an extract from two articles recently written by Goenkaji to mark the occasion of Guru Pūrṇimā, the holiday when people in India traditionally pay respects to their spiritual guides. The date of the holiday is the full moon day of July, coinciding with the date when the Buddha is believed to have set in motion the wheel of Dhamma by giving his first discourse at Sarnath. □

An important principle of this tradition is that no price can be put on the Dhamma. In fact it is priceless. To earn money by teaching the Dhamma is unethical and completely forbidden. If someone wants to earn money, there are endless business opportunities. But the Dhamma is not a commercial commodity, not something for sale. A businessman makes money by his work and becomes rich; but a teacher of the Dhamma must never amass wealth by charging fees for the teaching. Instead, this tradition strictly follows the Buddha's injunction, *Dhammena na vaniṃ care*—“Do not make a business of Dhamma.” Anyone who ignores this injunction teaches not Dhamma but its opposite.

My revered teacher Sayagyi U Ba Khin fully lived the ideals of Dhamma. He was a senior member of the civil service, where it was commonplace to make fortunes through fraudulent practices. But Sayagyi was ripened in Dhamma. He worked in this corrupt environment and emerged without any stain on his character.

Sayagyi refused to accept even a penny from his students. Whenever we would offer him something after a course, he would call for the center manager to insist that the donation go to the center and a receipt be duly issued. He was equally scrupulous about accepting loans.

Sayagyi owned a small house that was in poor condition. Before he retired, he wanted to repair it so that his children could live there. The builder named a price that I knew was beyond Sayagyi's means but for me it was a trifling sum. Sayagyi would never ask for financial help, so I politely offered him the amount as a gift. Without hesitation, Sayagyi refused, saying that it would be highly improper for a Dhamma teacher to accept even a small amount from a student; donations must be to the center, for the Dhamma. "Very well," I said, "let me give you a loan. You can pay me back at your convenience." Reluctantly he agreed and the builder set to work.

While Sayagyi was still working, he repaid me from his salary. When he retired, a small amount was still owed and this could be repaid only from his modest pension. Whenever he received a check, he would send me the full amount without keeping any money for himself. To accept this money was very painful to me; after all, his financial need was much greater than mine. But the principles of Dhamma had to be upheld, and I reluctantly accepted the repayment even though it meant that Sayagyi was without income.

At that time my adopted mother was approaching death. She had practiced Dhamma under Sayagyi's guidance for seven years and he was very fond of her. As a last act of charity, she decided to make donations to many charitable institutions and wanted to include Sayagyi himself in the list of recipients. I was very pleased at her thoughtful act, which would free my teacher of debt. But when I handed the money to Sayagyi, he blessed my mother and sent for his assistant, telling him to invite bhikkhus the next day and give my mother's gift as Saṅgha dāna (donation to the monks). What could I do? With a heavy heart, I had to keep accepting the full amount of Sayagyi's small pension as long as the debt was outstanding. Today I remember the high ideals of this great man and I feel inspired. What a rare example he set of fulfilling ethical standards!

I am now 87. More than a million people have learned Vipassana and benefited from it. When they meet or write to me, they express their gratitude to me with deep emotion. But I think to myself, "Why are they grateful to me? They have received Dhamma from Sayagyi. I am simply a Dhamma messenger sent by him. I distribute only what I have received from him. It is through his kindness that they have learned Vipassana."

When this happens, I recall the words of a traditional Indian song from the state of Harayana:
O God! Who can fathom your wonderful power?
You impoverish the rich and shower wealth on the poor.

I do not know whether there is any god who showers wealth on the poor. But definitely there was a man affluent with Dhamma who showered his wealth on a poor man like me. Material wealth is sure to be lost sooner or later. But the immeasurable wealth of Dhamma never decreases, even though one distributes it throughout one's life. Instead, it keeps increasing.

It is he who gave me Dhamma, it is he who is distributing it through me.

Again I recall a song, this time from Rajasthan:
It is oil and wick that burn,
but the credit is given to the lamp.

When a flame arises from a wick soaked with oil, light is produced. But people say, "See, the lamp is burning and its light is spreading." In fact the lamp is simply a receptacle for the oil and wick. It does not burn or produce light. Similarly I simply convey the teachings of Sayagyi. The true Dhamma within me was given by him, and that is what produces light all around. For this reason, those who say that I am distributing the light of wisdom are missing the truth. Really, Sayagyi's light—the light of the true Dhamma he taught to me—is radiating through me and spreading far and wide.

May the men and women who have learned Vipassana, and all who will learn it in the coming years, feel infinite devotion and gratitude to Sayagyi.

In ancient times the Emperor Asoka sent Sona and Uttara as Dhamma emissaries to Myanmar. People there eventually forgot the names of these two messengers, but they have never forgotten Asoka.

After the Buddha himself, Asoka is their Dhamma king, the emperor of their hearts, and it is natural to feel grateful to him. In the same way Vipassana meditators should always remain grateful to the Buddha and to Dhamma Teacher Sayagyi U Ba Khin, who sent this beneficent meditation back to India and from there around the world. If they know nothing about the Buddha and this saint of modern times, if they do not remember both, they are lacking in gratitude.

It is important to ensure that their memory will survive for 2,000 years and that people will feel grateful to them. And that is the reason for constructing the Global Vipassana Pagoda in Mumbai, a monument of peace and harmony. Whenever people see this Pagoda, they will recall the Buddha and this modern saint Sayagyi U Ba Khin, who very compassionately made Vipassana meditation available to the world. Truly, that is cause for gratitude.

I am reminded of a verse by the poet Rahim. In his lifetime he was the commander of the Emperor Akbar's army and enjoyed immense wealth. He was generous by nature, and every day he would sit on the terrace of his house, distributing coins to the poor. But while doing this, he kept his eyes downcast and head bowed. When people asked him why, he replied:

The giver is someone else. He gives day after day. Lest people mistake me for him, I lower my eyes and bow my head.

By these words Rahim meant, "People mistakenly think I am the giver, when in fact it is God."

Every day new meditators are joining Vipassana courses and new meditation centres are coming up. These continue spreading the light given to me by my revered Teacher. The meditators feel gratitude for the gift of Dhamma; but the gratitude should be to the givers of this gift: the Fully Enlightened One and the great Sayagyi U Ba Khin.

Do not forget to feel and express gratitude to them. This is my Dhamma message on this auspicious day of Guru Pūrṇimā.

May all be happy!

Recollections of early courses - Just Try!

by ReINETTE Brown

Reinette and Kirk Brown are now the teachers responsible for Dhamma Dīpa in the U.K.

Up until the time of my first course in 1976, I had never been to India, I had never meditated, I had never met anyone from Burma, and I knew nothing about the Buddha. It was like opening a window onto another world, inner and outer. My first encounter with Goenkaji was his voice playing on cassette tapes; in those days there were no videos. I found the whole experience fascinating. Apart from being mesmerized by the exotic background noises and Goenkaji's vitality and charisma, I was awestruck by the power of the words I was hearing. It was all so true. It struck a deep chord within me, as if I had known it all along but somehow forgotten. Even though it took several courses before I started to understand the technique properly, this first course had a deep impact on me.

The teacher was a close friend of Goenkaji's, a Burmese Buddhist monk called Venerable Dr. Rewata Dhamma. Since he was coming to the U.K., Goenkaji gave him some discourse and instruction tapes and asked him to conduct courses there; at that time he himself could not leave India. Dr. Rewata Dhamma spoke very little English, in fact hardly any. He had two stock phrases, which he used in reply to all the questions that were put to him: "Just observe" and "Just try." Over the years I have come to realize they are the only answers you need!

I didn't know it at the time, but sitting in the hall on that first course was my future husband and Dhamma partner, also on his first course. We didn't meet until three years later.

Goenkaji was and still is a phenomenon. During a course he was busy with the students throughout the day and into the evening. It was relentless. And he did all this without a trace of fatigue or stress. On the contrary, he had boundless energy and enthusiasm, urging us all on to get the maximum benefit of what we were doing.

One morning a group of us were waiting outside the door to wave him off at the end of a course. He

came out wearing a suit and with a beaming smile. One of the groups called out “Goenkaji, you look great!” He called back with a chuckle and a glint in his eye, “It’s not me. It’s Dhamma!”

I remember an incident on a course in 1981. A large tent had been erected as a Dhamma hall. It was Day 5, during the evening discourse. Goenkaji was in full flow and I was meditating with closed eyes, enjoying my favorite discourse. I was sitting near the front, on the aisle. Suddenly I became aware of footsteps approaching from behind me. A male student was striding down the aisle toward the Dhamma seat, waving his arms. He started shouting at Goenkaji. The managers jumped to their feet but the man stood his ground and continued berating Goenkaji. Goenkaji calmly and smilingly indicated to the man to sit down. But he wouldn’t move; he turned around and started addressing people in the hall, urging them to “rebel.” Still Goenkaji sat, smiling and patient. Eventually the man turned and strode back down the aisle. He stopped and addressed his girlfriend, who was sitting right behind me: “I’m going. Are you coming?” She replied, “No.” So off he stormed, out of the course.

My heart was pounding so much that I felt giddy



WORLDWIDE NEWS

Asia / Pacific

■ India

Return to Dhamma Giri



In early June, Goenkaji and Mataji paid a visit to Dhamma Giri. For five years they had not been

and had to make an effort to calm down. What on earth is Goenkaji going to do now, I wondered? Well, he and Mataji smiled benevolently and he continued the discourse. It so happened, on that course another meditator was recording the discourses on a large reel-to-reel tape machine. This was running throughout the incident. He told us afterwards that when he came to listen to the recording, he found he could splice the tape from the point where the man started his tirade and to the point where he stopped. Goenkaji had resumed his discourse exactly where he left off, and there was no perceptible break.

The story doesn’t end there. The course venue was a former farmhouse with outbuildings. I was sleeping in a makeshift dormitory upstairs in a barn, next to the man’s girlfriend. That night as I was drifting off to sleep, I heard a Dhamma server come quietly up the steps and whisper to the girl, “Goenkaji wants to know : what’s the name of your friend? He wants to send him *mettā*.”

able to make the journey from Mumbai, and so their arrival was eagerly awaited.

Goenkaji gave a brief talk to students in the 10-day course then under way. He also met with servers, teachers and trustees.

He and Mataji were delighted to see the changes at Dhamma Giri, to which they had devoted so much time and attention. They toured the entire site and marveled particularly at the huge trees and abundance of flowers.

Goenkaji gave a public talk at the foot of the hill, under the entry gate to Dhamma Giri. He spoke about the importance and benefits of Dhamma, and briefly recounted the history of the center. He interpreted the modern name “Igatpuri” as being derived from “Sugatapuri”—that is, “town of the Enlightened One.” He recalled, “When I first

came to this place in 1974, I was told that long ago people meditated in the caves behind the hills of Dhamma Giri. I could sense the good atmosphere that they had created.” Since then, many thousands of meditators in modern times have added to that atmosphere.

As Goenkaji and Mataji left for home, the first showers of the monsoon began to fall, a promise of new life and happiness. Goenkaji expressed the hope to return soon.

■ Bhopal

Dhamma Pāla (“Guardian of the Dhamma”) is a new centre close to the city of Bhopal in Madhya Pradesh, central India. It is only 45 kilometers away from the famous Sanchi Stupa, a UNESCO World Heritage Site dating back more than 2,000 years.

Dhamma Pāla started holding 10-day courses in May 2009 and since then has been offering courses continuously. The centre can accommodate 40 men and 30 women, all in single rooms with attached bathrooms. Instructions and discourses can be provided in 16 languages, including English, French and Spanish.

In June, despite sweltering temperatures, there were over 80 participants in the first two teenagers’ courses at the centre—one for boys and the other for girls, each running for seven days. At the end, the young meditators described their experience with adjectives such as “incredible,” “unforgettable,” “rewarding.” One participant summed it up: “I realized that meditation really brings change in life.”

For more information, please contact: info@pala.dhamma.org.



Accommodation at Dhamma Pāla

Africa

■ Ethiopia



Ethiopia hosted its first 10-day Vipassana course in early 2008, in Addis Ababa. A second 10-day course followed in 2009 and another in October 2010. Participant numbers are gradually growing and the body of local old students is expanding.

Courses are now held regularly, using Catholic retreat centres. Most of the participants are residents of Addis Ababa, but some come from neighboring countries such as the Democratic Republic of Congo, Kenya, Mozambique and Nigeria.

More than 50 participants joined the first children’s course, held at a school in Addis Ababa in January 2011. The enthusiasm led to a second course in May and a third in July.

Efforts are being made to establish a trust and find land for a center. Since land is expensive and construction costs are high, this is a challenge. Incomes are low in Ethiopia and covering course expenses itself is not easy. Nevertheless the Dhamma has established itself in Ethiopia.

For more information, please contact: info@et.dhamma.org.

Australia

■ Land purchased for a long course centre

After more than 10 years of searching, meditators have purchased a site for a future long course centre in New South Wales. Dhamma Passaddhi (“Tranquility of Dhamma”) is a hilly property of 135 acres (55 hectares). Eucalyptus forest covers the slopes, with lush rainforest in the gullies and a permanent creek on the southern border.

A master plan has been prepared to accommodate up to 80 students in single rooms with attached

bathrooms. The first step will be to build a small hall, student and server accommodation, a teachers' residence, and kitchen and dining rooms. Further stages will see the development of a larger meditation hall, a pagoda and more accommodation. An application has been submitted for permits.

A presentation day was held in June to consult with the local community and explain Vipassana meditation, as well as plans for developing the site.

For more information, please visit www.passaddhi.dhamma.org.

Europe

■ Switzerland

New hall and accommodation at Dhamma Sumeru

Dhamma Sumeru ("Celestial Mountain of Dhamma") is located high in the Jura Mountains, just 1.5 hours by car from both Zurich and Geneva. Since it was purchased in 1999, this smallest centre in Europe has held regular courses for up to 45 students.

Now at last the centre is expanding. In May, construction started of a new Dhamma hall, a discourse hall, and residences for assistant teachers and students. The new construction should be completed by October, it would provide space for 55 students. After this project, the next objective will be to renovate the existing building when finances permit.

For more information, please visit www.sumeru.dhamma.org.



New building at Dhamma Sumeru

Middle East

■ Lebanon - Courses in Lebanon



In April, Lebanon once again hosted a 10-day Vipassana course in the hills near Beirut. A total of 25 participants mainly new students completed the course. Among the countries represented were Turkey, Poland, Serbia, Ireland, the Philippines, Colombia, Lebanon and Syria. Courses are now held regularly in Lebanon, with the next tentatively planned for April 2012. There are weekly group sittings in Beirut.

For more information, please contact: info@lb.dhamma.org.

North America

■ USA

New men's residence wing completed at Dhamma Sirī, Texas



Dhamma Sirī

Dhamma Sirī has completed the new wing of its men's residence, which provides comfortable single rooms with attached bathrooms for 50 students. Another 25 single rooms have shared bathing facilities. The women's residence has 50 private rooms, with attached bathrooms.

The next phase of the Dhamma Sirī master plan is to construct a new meditation hall that will comfortably seat 150 students.

Dhamma Sirī is an ideal environment for serious long courses. The pagoda is modeled on the pagoda at Dhamma Giri. It currently provides for 96 meditators and can be expanded by additional

rings of cells.

The center is situated on 20 acres in a peaceful, rural setting approximately 1.5 hours to the east of Dallas–Fort Worth.

For more information, please visit www.siri.dhamma.org.

South America

■ First centre in Colombia

The Vipassana Trust of Colombia has acquired a beautiful property for the country's first centre. It is located in the town of Choachi, just 30 kilometers from the capital of Bogotá.

The previous owners called the land “el Paraíso,” meaning “Paradise.” Goenkaji has given it a similar name in Pali, “Dhamma Nandanavana”—“Paradise of Dhamma.”



The property covers 6.5 hectares (16.2 acres) and is mostly flat. There is plenty of water, as well as access to the electrical grid and public transportation.

A master plan is being drawn for 120 students. The hope is to begin construction later this year.

For more information, please contact info@nandavana.dhamma.org.

⇒ The Bookshelf



Vipassana Meditation and Its Relevance to the Modern World

▲ Just published in India: a lavishly illustrated book telling the story of Vipassana and its spread in modern times. *Vipassana Meditation and Its*

Relevance to the Modern World gives a broad overview of its subject. In 148 pages, it illustrates the technique and the chain of teachers; the impact on society; the format of a course; centres in different continents, the Global Vipassana Pagoda in Mumbai and much more. The focus is on the photographs but the supporting text clearly presents this non-sectarian teaching in all its dimensions. That is for meditators and non-meditators alike. Available from Vipassana Research Institute, at: www.vridhamma.org.

“The Art of Living” in Braille

The Spanish translation of *The Art of Living* has now appeared in Braille.

The Organizacion Nacional de Ciegos de España (ONCE, Spain's national organization for blind people) has arranged for the book to be transcribed letter by letter into the Braille alphabet in a computerized process. The publication is available at a modest cost to members of the organization.

ONCE has an agreement with the Spanish Association of Authors, allowing it to provide a wide variety of books to visually challenged people.

This is the first time that a book on Vipassana has appeared in Braille.

■ Audiobooks

Pariyatti in the United States is now producing Dhamma audiobooks. ♦ *The Art of Living, An Ancient Path*, and *The Moon Appears When the Water Is Still* ♦ are available for downloading online. For a complete audiobook list see: www.pariyatti.org/Bookstore/catalog.cfm?CatPos=325

⇒ Online Resources

■ Outreach videos

Practising Vipassana—Meditator Experiences is a video that was created in 2009 during a European Dhamma Server Conference at the centre in Italy.

It is now available for downloading at <http://video.server.dhamma.org/video/intro/vintro.htm> The film was produced in English and subtitled for public presentation in six major European languages by the Vipassana Outreach Committee Europe.

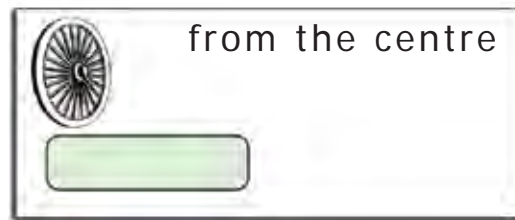
Learn Pāli online

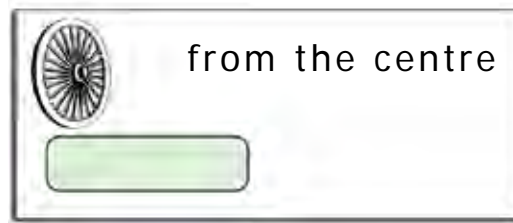
Pariyatti Learning Centre recently established two online Pāli language courses:

An Introduction to Pāli includes a variety of tools for learning grammar, pronunciation and declensions, as well as some lessons related to the Pāli used by S.N. Goenka during a 10-day Vipassana course.

Exploring the Path is an applied Pāli course, involving working through selected sutta translations.

Both courses are free. For more information, visit: <http://learning.pariyatti.org>





HELP Needed!

we are looking for old students to help as:

- Quantity Surveyor
 - Gardener
 - Clerk of Works or Site Supervisors (All disciplines, civil & structure, M&E etc.)
 - Suppliers of building materials
 - Suppliers for Mechanical & Electrical products (such as lift, transformer, pumps for fire services etc.)
 - Contractor for construction
-
- please call Eva Kwok at 9155 7688 if you can help



Highlights

Children/Teenager Course

Feb 5

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:



2012 Children and Teenager Course Schedule (conducted in Cantonese):

- **29 July**
- **26 August**
- **15-16 December** (2-day course, for old students over 10 years old)

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			
	Type of Course	Course Date	Remarks
1	3-day old student course	Jan 5 - Jan 8	Eng / Cantonese · old students only
2	1-day old student course	Jan 15	Eng / Cantonese · old students only
3	10-day course	Jan 18 - Jan 29	For both new and old students
4	Children & Teenagers' Course	Feb 5	Cantonese
5	10-day course	Feb 8 - Feb 19	For both new and old students
6	3-day old student course	Feb 23 - Feb 26	Eng / Cantonese · old students only
7	10-day course	Feb 29 - Mar 11	For both new and old students
8	1-day old student course	Mar 18	Eng / Cantonese · old students only
9	10-day course	Mar 21 - Apr 1	For both new and old students
10	10-day course	Apr 4 - Apr 15	For both new and old students
11	10-day course	Apr 18 - Apr 29	For both new and old students
12	1-day old student course	May 1	Eng / Cantonese · old students only
13	10-day course	May 2 - May 13	For both new and old students
14	3-day old student course	May 17 - May 20	Eng / Cantonese · old students only
15	10-day course	May 23 - Jun 3	For both new and old students
16	1-day old student course	Jun 10	Eng / Cantonese · old students only
17	10-day course	Jun 13 - Jun 24	For both new and old students
18	3-day old student course	Jun 29 - July 2	Eng / Cantonese · old students only
19	1-day old student course	July 8	Eng / Cantonese · old students only
20	10-day course	July 11 - July 22	For both new and old students
21	Children & Teenagers' Course	July 29	Cantonese
22	3-day old student course	Aug 2 - Aug 5	Eng / Cantonese · old students only
23	Satipatthana Sutta Course	Aug 10 - Aug 19	old students only · see course requirements
24	Children & Teenagers' Course	Aug 26	Cantonese
25	10-day course	Aug 29 - Sept 9	For both new and old students
26	10-day course	Sept 12 - Sept 23	For both new and old students
27	10-day course	Sept 26 - Oct 7	For both new and old students
28	Dhamma worker workshop	Oct 13 - Oct 14	Eng / Cantonese · old students only
29	10-day course	Oct 17 - Oct 28	For both new and old students
30	1-day old student course	Nov 4	Eng / Cantonese · old students only
31	10-day course	Nov 7 - Nov 18	For both new and old students
32	3-day old student course	Nov 22 - Nov 25	Eng / Cantonese · old students only
33	10-day course	Nov 28 - Dec 9	For both new and old students
34	2-Day Teenager Course	Dec 15 - Dec 16	Cantonese · old students over 10 yrs old
35	10-day course	Dec 19 - Dec 30	For both new and old students

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.

Project Dhamma Muttā 法之明珠建造工程 – Dāna Pledge Form 佈施表格

Item No. 項目	Description 詳情	Max No. of Units 件數上限	Estimated Cost / unit* 每件估價	I wish to donate HK\$ 我希望捐款港元	
				Nos. 數目	Amount 銀碼
1. Pagoda 佛塔					
a	- Fire Installation 消防裝置	1	250,000		
b	- Cells 靜坐小間	80	25,000		
c	- Doors 門	80	800		
d	- Cushions 坐墊	80	300		
e	- Broadcast System 廣播系統	1	3,000		
f	- Lights 電燈	80	200		
g	- Mosquito Screens 蚊網	80	2,000		
				Sub-Total 小計	
2. Main Dhamma Hall 主法堂					
a	- Structure 整個結構建築	1	1,500,000		
b	- Fire Installation 消防裝置	1	200,000		
c	- Air Conditioners 空調	14	10,000		
d	- Fans 風扇	30	800		
e	- Cushions 坐墊	150	300		
f	- Disabled Lift 傷健人士電梯	1	150,000		
g	- Broadcast System 廣播系統	1	30,000		
h	- Lighting Installation 照明裝置	1	20,000		
				Sub-Total 小計	
3. Mini Dhamma Hall 小法堂					
a	- Structure 整個結構建築	1	1,000,000		
b	- Fire Installation 消防裝置	1	130,000		
c	- Air Conditioners 空調	8	10,000		
d	- Fans 風扇	24	800		
e	- Cushions 坐墊	70	300		
f	- Broadcast System 廣播系統	1	10,000		
g	- Overhead Projector 投影機	1	10,000		
h	- Lighting Installation 照明裝置	1	8,000		
				Sub-Total 小計	
4. Teacher Residence 老師住宿					
a	- Structure 整個結構建築	2	200,000		
b	- Fire Installation 消防裝置	2	30,000		
c	- Air Conditioners 空調	6	4,000		
d	- Fans 風扇	8	800		
e	- Cushions 坐墊	4	300		
f	- Furniture Sets (Bed, Desk, Dining Table, Chairs Etc) 家具 (床、書桌、飯桌、椅子等)	4	6,000		
g	- Kitchen Sets 廚房套裝	2	4,000		
h	- Toilet Sets (Water Heater, Shower, Wash Basin, Closet Etc) 浴室套裝 (熱水爐、淋浴間、洗臉盆、衣櫃等)	2	10,000		
i	- Lighting Installation 照明裝置	2	1,000		
				Sub-Total 小計	
5. Male and Female Dormitory 男生及女生宿舍					
a	- Rooms 房間	80	45,000		
b	- Fire Installation For Each Room 每間房的消防裝置	80	6,000		
c	- Air Conditioners 空調	80	4,000		
d	- Fans 風扇	80	800		
e	- Toilet Sets (Water Heater, Shower, Wash Basin, Closet Etc) 浴室套裝 (熱水爐、淋浴間、洗臉盆、衣櫃等)	80	6,000		
f	- Furniture Sets 家具套裝	80	4,000		
g	- Doors 門	160	800		
h	- Broadcast System 廣播系統	2	2,000		
i	- Lighting Installation 照明裝置	1	13,000		
				Sub-Total 小計	
6. Male and Female Dhamma Worker Dorm 男法工及女法工宿舍					
a	- Rooms 房間	16	45,000		
b	- Fire Installation For Each Room 每間房的消防裝置	16	6,000		
c	- Air Conditioners 空調	16	4,000		
d	- Fans 風扇	16	800		
e	- Toilet Sets (Water Heater, Shower, Wash Basin, Closet Etc) 浴室套裝 (熱水爐、淋浴間、洗臉盆、衣櫃等)	16	6,000		
f	- Furniture Sets 家具套裝	16	4,000		
g	- Doors 門	32	800		
h	- Lighting Installation 照明裝置	2	4,000		
				Sub-Total 小計	
7. Centre Manager Residence 中心經理住宿					
a	- Structure 整座結構建築	1	200,000		
b	- Fire Installation 消防裝置	1	40,000		
c	- Air Conditioners 空調	3	4,000		
d	- Fans 風扇	3	800		
e	- Toilet Set (Water Heater, Shower, Wash Basin, Closet Etc) 浴室套裝 (熱水爐、淋浴間、洗臉盆、衣櫃等)	1	6,000		
f	- Furniture Set 家具套裝	1	4,000		
g	- Kitchen Set 廚房套裝	1	10,000		
h	- Lighting Installation 照明裝置	1	1,000		
				Sub-Total 小計	

Note 註： * The estimated cost is only an indicative value and may not be the actual purchased price 估價只作指示性用途，並不代表實際購買成本

Project Dhamma Muttā 法之明珠建造工程 – Dāna Pledge Form 佈施表格

Item No. 項目	Description 詳情	Max No. of Units 件數上限	Estimated Cost / unit* 每件估價	I wish to donate HK\$ 我希望捐款港元	
				Nos. 數目	Amount 銀碼
8. Office 辦公室					
a	- Structure 整座結構建築	1	600,000		
b	- Fire Installation 消防裝置	1	80,000		
c	- Air Conditioners 空調	6	5,000		
d	- Fans 風扇	8	800		
e	- Desk & Chairs 書桌和椅子	8	2,000		
f	- Computers 電腦	6	5,000		
g	- Lockers 儲物櫃	120	200		
h	- Filing Cabinets 文件櫃	4	2,000		
i	- Lighting Installation 照明裝置	1	3,000		
				Sub-Total 小計	
9. Kitchen 廚房					
a	- Structure 整個結構建築	1	300,000		
b	- Fire Installation 消防裝置	1	40,000		
c	- Air Conditioners 空調	2	6,000		
d	- Refrigerators 雪櫃	4	10,000		
e	- Working Tables 工作檯	4	8,000		
f	- Cupboard 杯櫃	1	10,000		
g	- Electric Stove Set 電煮食爐具組合	1	150,000		
				Sub-Total 小計	
10. Dining Room 飯堂					
a	- Structure 整個結構建築	2	300,000		
b	- Fire Installation 消防裝置	2	40,000		
c	- Air Conditioners 空調	8	4,000		
d	- Fans 風扇	20	800		
e	- Refrigerators 雪櫃	4	2,000		
f	- Dining Tables 飯檯	30	1,000		
g	- Chairs 椅子	120	100		
h	- Working Tables 工作檯	2	4,000		
i	- Drinking Water Boilers 飲用熱水爐	6	1,500		
				Sub-Total 小計	
11. Sewage Treatment Plant 污水處理器		1	500,000		
12. Washing Machines 洗衣機		3	2,000		
13. Tree Planting & Landscaping 植樹和園林設計					
a	- Transplanting Tree 樹木移植	12	10,000		
b	- New Tree 新樹栽種	200	200		
c	- Shrubs 灌木栽種	1,000	100		
d	- Main Gate 主閘	1	10,000		
				Sub-Total 小計	
14. No Earmark Donation 不指定項目捐款					
				Total Donation 捐款總額 (HK\$):	

To: Hong Kong Vipassana Meditation Centre Co. Ltd., 致：香港內觀靜坐中心有限公司

- I agree that my donation can be used for any other expenditures in constructing of Dhamma Muttā if the item(s) I have chosen has/have already been donated.
倘若我所選擇的項目（某一項或多項）已有其他人士捐贈，我同意把我的捐款用於興建法之明珠的其他開支上。
- I agree that my donation can be used for other more urgent needs in constructing Dhamma Muttā, and accept that my selected item(s) may be constructed or installed subsequently.
倘若興建法之明珠的開支上遇上其他項目有更迫切需要，我同意把我的捐款用於興建法之明珠的其他開支上，和接受延遲建造或安裝我所選擇的項目。
- ** I enclose a cheque no. _____ for HK\$ _____ as my donation to Dhamma Muttā project.
我謹附上支票號碼 _____ 銀碼為港幣 _____ 作為我對法之明珠工程的佈施。
 I have deposited my donation of amount HK\$ _____ to
HKVMC's Bank of China (HK) Account No: 012-875114-65302 on Date _____.
我已於 _____ 年 _____ 月 _____ 日把我的捐款，銀碼為港幣 _____ 存至
香港內觀靜坐中心的中國銀行(香港)戶口一號碼: 012-875114-65302。
- Please send the receipt for my donation to the following address 請把我的捐款收據郵寄到以下地址：

Name 姓名：

Signature 簽名：

Contact Tel. No. 聯絡電話：

Date 日期： / /

Please enclose the bank deposit slip / crossed cheque together with this form and mail to G.P.O. Box 5185, Hong Kong. You may also forward the bank deposit slip together with this form by fax to (852) 81473312 or email to info@hk.dhamma.org.

請將本表格連同劃線支票或銀行入帳紙寄回香港郵政總局信箱 5185 號。你亦可將本表格連同銀行入帳紙傳真至 (852) 81473312 或電郵到 info@hk.dhamma.org。

Note 註： * The estimated cost is only an indicative value and may not be the actual purchased price 估價只作指示性用途，並不代表實際購買成本
** Please tick "✓" as appropriate 請在適當的欄目畫上「✓」號

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/>

HONG KONG VIPASSANA MEDITATION CENTRE

香港內觀靜坐中心

G.P.O. Box 5185, Hong Kong

香港郵政總局信箱 5185 號

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Vipassana Websites

Vipassana introduction: www.dhamma.org

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

Dhamma Giri: www.vri.dhamma.org

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

Vipassana (old students only):

www.dhamma.org/os

Contains information for old students of Vipassana.

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

Pāli Tipitaka website: www.tipitaka.org

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

Global Pagoda website: www.globalpagoda.org

Contains updated information including facility for online donation.

Prison course website: www.prison.dhamma.org

Executive course website: www.executive.dhamma.org

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

(依據香港稅務條例規範,豁免課稅之非營利性組織)
(Non-profit making organization exempted from tax
under section 88 of the Inland Revenue Ordinance)

Postal address: GPO Box 5185, Hong Kong
Tel: 2671 7031 Fax: 8147 3312
Email: info@hk.dhamma.org
Website: www.hk.dhamma.org

捐款承諾書

DANA
PLEDGE

我願意捐款給 香港內觀靜坐中心有限公司 :
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**
- 劃線支票或匯票 / By sending a crossed 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