

October 2011

NEWSLETTER

International Meditation Centre

IN THE TRADITION OF SAYAGYI U BA KHIN

TEACHERS

Mother Sayamagyi:

IMC United Kingdom

IMC Australia (NSW)

IMC Australia (WA)

IMC Austria

IMC USA

U Khin Zaw:

IMC Yangon (Myanmar)



COURSE SCHEDULE 2011 – 2012

IMC United Kingdom

Courses under the guidance of Mother Sayamagyi assisted by Mr Roger Bischoff:

September	30	–	October 10, 2011	
November	4	–	14, 2011	
December	23	–	January 2, 2012	
February	3	–	13, 2012	
March	2	–	12, 2012	
April	5	–	15, 2012	<i>Note: this course begins on a Thursday</i>
May	11	–	21, 2012	
June	15	–	25, 2012	
July	20	–	30, 2012	
August	24	–	September 3, 2012	
September	28	–	October 8, 2012	

IMC Australia (NSW)

November	25	–	December 5, 2011	Mr Richard Walsh
January	6	–	16, 2012	Mr Michael Fraser
April	6	–	16, 2012	Dr Mark Peterson
May	25	–	June 4, 2012	Dr Mark Peterson
July	6	–	16, 2012	Mr Michael Fraser
September	7	–	17, 2012	Mr Richard Walsh
November	9	–	19, 2012	Mr Richard Walsh

COURSE SCHEDULE 2011 – 2012 continued

IMC Australia (WA)

December	23 – January 2, 2012	Mr Douglas Solomon
April	6 – 16, 2012	Mr Gregory Solomon
August	24 – September 3, 2012	Mr Douglas Solomon

IMC Austria

October	21 – 31, 2011	Mr Hubert Knaus
December	30 – January 9, 2012	Mr Erich Kucher
February	10 – 20, 2012	Mr Franz Zelsacher
March	30 – April 9, 2012	Mr Franz Neuner

IMC USA

October	21 – 31, 2011	Mr Craig Storti
December	9 – 19, 2011	Mr Craig Storti
March	16 – 26, 2012	Mr Michael Kosman

Germany

Weekend Course:

November	18 – 20, 2011	Mr Horst Jughard
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COURSE SCHEDULE 2011 – 2012 continued

Japan

April 27 – May 7, 2012 Mr James Emery

Weekend Courses:

November 11 – 13, 2011 Mr James Emery

February 10 – 12, 2012 Mr James Emery

The Netherlands

November 4 – 14, 2011 *At IMC UK*

February 3 – 13, 2012 Mr Matthijs Schouten

Switzerland

April 5 – 15, 2012 Mr Eugen Jung

Ukraine

April 27 – May 7, 2012 Mr Roger Bischoff

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SPECIAL DAYS 2011 – 2012

October 12, 2011	Abhidhamma Day (Full Moon of Thadingyut); Anniversary of the Teachers' arrival in the West
November 10, 2011	Festival of Lights (Full Moon of Tasaung Mon)
December 11, 2011	Saya Thetgyi's Demise Day
January 16, 2012	Sayagyi U Ba Khin's Demise Day (Burmese date)
January 19, 2012	Sayagyi U Ba Khin's Demise Day
March 7, 2012	Full Moon of Tabaung
March 11, 2012	Mother Sayamagyi's Birthday
March 18, 2012	Sayagyi U Ba Khin's Birthday
April 12-16, 2012	Water Festival
April 17, 2012	Burmese New Year
May 5, 2012	Buddha Day (Full Moon of Kason)
June 4, 2012	Mahā Samāya Day (Full Moon of Nayon)
August 2, 2012	Dhammacakka Day (Full Moon of Waso)
October 12, 2012	Anniversary of the Teachers' arrival in the West
October 30, 2012	Abhidhamma Day (Full Moon of Thadingyut)
November 28, 2012	Festival of Lights (Full Moon of Tasaung Mon)
December 29, 2012	Saya Thetgyi's Demise Day

THE USE OF RESOURCES

(From a discourse by the Webu Sayadaw)

If you offer candles to a monk as a gift, you give them to him so that he has a light at night. But if he lights candles in broad daylight, in the view of everyone, you will think that this monk is shamelessly wasting things. Remember this, will you? There are plenty of things like this. Of course one can say that he can do with his own possessions what he wants, and indeed he can. But if he uses them uselessly, he wastes them.

Just look how a very rich woman at the Buddha's time acted. There was this extremely rich woman who was afflicted with migraine and [the physician] Jīvaka treated her. Jīvaka asked her for an ounce of butter.

So, Jīvaka mixed the medicine with this butter and had the rich lady draw it up through her nostrils. Of course, some of this butter came back out after she had drawn it up. As she felt it coming back out, she called her servants. 'Hey, daughters, daughters, take this up with a cotton wad,' she told them, and they did so. There was just this wee bit of butter into which the medicine had been mixed ... but this millionaire lady had it saved; she didn't throw it away. When the physician Jīvaka saw this, he thought to himself, 'I have acquired a lot of knowledge about medicine, but this lady is not going to remunerate me for my skills as is fitting and proper.'

Now, this lady knew Jīvaka was thinking that, and she said to him, 'You have cured me. I know that I am indebted to you. I am fully aware of this. However, I didn't want to waste this butter, as I don't want to waste anything, whatever it is. This butter that I had taken up with a cotton wad can still give benefit. How? If cats and dogs are somehow injured this butter can be used to clean their wounds. The cotton wads can also be used as wicks in lamps. You see, dear doctor, I don't want to throw away things that can still be used profitably somewhere. But don't worry, I know that I have to be grateful to you.'

THE USE OF RESOURCES (contd)

Now Jīvaka was relieved. This lady, her daughters and family out of gratitude gave Jīvaka a lot of things. They gave him whole villages, servants, carriages, nothing was missing. He got all this because he cured this lady of her illness.

At one time king Pasenadi of Kosala approached Ānanda, paid respects and asked: ‘Venerable Ananda, Samāvāṭī [the King’s chief consort] and her companions told me that they offered five hundred cloths to you. But you are just one person. What are you going to do with all this clothing?’

Ānanda replied, ‘Yes, I am alone, but these cloths are not with me anymore. There are plenty of monks whose robes are threadbare and falling apart.’ ‘So what happened to the old robes?’ the king wanted to know. ‘The old robes are also there, of course, but because they were in a bad state these monks had to change them. After discarding them as robes, they used them as bed sheets.’ ‘But what happened to the old bed sheets?’ ‘The old bed sheets were made into rope mats to wipe the feet. They were not wasted.’

Now, when the foot mats started to fall apart and became useless, what did they do then? With faith in the heart we have to make sure that nothing given to the Teachings goes to waste. It is said that the shreds of the foot mats were mixed up with dirt and spread on the walls. In those times there was no plaster and they had to make the walls this way: Instead of plaster they smeared a mixture of cow dung and mud on the walls. But this mixture didn’t hold up very long. It would crack and then break. If the shreds of the robes were mixed in, however, it wouldn’t crack. The monks had to build in this way so that the buildings lasted longer.

After Ānanda had explained all this the King was very pleased. ‘You really get the most benefit out of the offerings of the faithful,’ he said, and he donated even more.

All I have told you are teachings of the Buddha. For the benefit of the Teachings we have to be very attentive in every instance, not to let anything go to waste. This is part of our practice of morality, *sīla*.

International Meditation Centre

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