

October 2017

# NEWSLETTER

## International Meditation Centre

IN THE TRADITION OF SAYAGYI U BA KHIN AND MOTHER SAYAMAGYI

IMC United Kingdom

IMC Yangon (Myanmar)

IMC Australia (NSW)

IMC Australia (WA)

IMC Austria

IMC USA



## COURSE SCHEDULE 2017 – 2018

*Course dates are correct at the time of publishing this Newsletter. Please check [www.internationalmeditationcentre.org](http://www.internationalmeditationcentre.org) for the most up-to-date schedule before applying for a course or making any travel arrangements.*

### IMC United Kingdom

#### **Courses taught by Mr Roger Bischoff:**

November	24	–	December 4, 2017
December	22	–	January 1, 2018
January	19	–	29, 2018
February	9	–	19, 2018
March	16	–	26, 2018
April	13	–	23, 2018
May	11	–	21, 2018
June	15	–	25, 2018
July	13	–	23, 2018
August	10	–	20, 2018
September	14	–	24, 2018
October	19	–	29, 2018
November	23	–	December 3, 2018
December	21	–	31, 2018

### IMC Australia (NSW)

November	24	–	December 4, 2017	Mr Richard Walsh
January	12	–	22, 2018	Mr Michael Fraser
April	6	–	16, 2018	Dr Mark Peterson
May	25	–	June 4, 2018	Mr Richard Walsh
July	6	–	16, 2018	Mr Michael Fraser
September	21	–	October 1, 2018	Dr Mark Peterson
November	30	–	December 10, 2018	Mr Richard Walsh

## COURSE SCHEDULE 2017 – 2018 continued

### IMC Australia (WA)

November	24 – December 4, 2017	Mr Gregory Solomon
April	13 – 23, 2018	Mr Douglas Solomon
August	10 – 20, 2018	Mr Douglas Solomon
November	23 – December 3, 2018	Mr Gregory Solomon

### IMC Austria

October	27 – November 6, 2017	Mr Hubert Knaus
December	29 – January 8, 2018	Mr Franz Neuner
February	9 – 19, 2018	Mr Franz Zelsacher
May	18 – 28, 2018	Mr Franz Neuner
July	13 – 23, 2018 <i>in Italian and English</i>	Mr Renzo Fedele
August	24 – September 3, 2018	Mr Franz Zelsacher

### IMC USA

December	8 – 18, 2017	Mr Craig Storti
March	2 – 12, 2018	Mr Michael Kosman
May	11 – 21, 2018	Mr Michael Kosman
June	22 – July 2, 2018	Mr Craig Storti
August	10 – 20, 2018	Mr Michael Kosman
October	5 – 15, 2018	Mr Craig Storti
December	7 – 17, 2018	Mr Craig Storti

### Germany

#### Weekend Course:

March	16 – 19, 2018	Mr Horst Jughard
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## COURSE SCHEDULE 2017 – 2018 continued

### Italy

July	13 – 23, 2018 <i>at IMC Austria</i>	Mr Renzo Fedele
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### Japan

April	27 – May 7, 2018	Mr James Emery
August	10 – 20, 2018	Mr James Emery ( <i>in Aomori</i> )
<b>Weekend Courses:</b>		
November	3 – 5, 2017	Mr James Emery ( <i>in Osaka</i> )
February	10 – 12, 2018	Mr James Emery ( <i>in Osaka</i> )
June	1 – 3, 2018	Mr James Emery ( <i>in Osaka</i> )
July	14 – 17, 2018	Mr James Emery ( <i>in Osaka</i> )

### Netherlands

February	2 – 12, 2018	Mr Matthijs Schouten
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### Russia

November	3 – 13, 2017	Mr Roger Bischoff
April	27 – May 7, 2018	Mr Roger Bischoff
September	28 – October 8, 2018	Mr Roger Bischoff

### Switzerland

March	29 – April 8, 2018	Mr Eugen Jung
<b>Weekend Course:</b>		
August	31 – September 3, 2018	Mr Eugen Jung

### Ukraine

March	30 – April 9, 2018	Mr Roger Bischoff
August	24 – September 3, 2018	Mr Roger Bischoff

## SPECIAL DAYS 2017 – 2019

November 3, 2017	Festival of Lights (Full Moon of Tasaung Mon)
December 4, 2017	Saya Thetgyi's Demise Day
January 19, 2018	Sayagyi U Ba Khin's Demise Day
January 28, 2018	Mother Sayamagyi's Demise Day
March 1, 2018	Full Moon of Tabaung
March 5, 2018	Mother Sayamagyi's Birthday
March 12, 2018	Sayagyi U Ba Khin's Birthday
April 13-16, 2018	Water Festival
April 17, 2018	Burmese New Year
April 29, 2018	Buddha Day (Full Moon of Kason)
May 29, 2018	Mahāsamāya Day (Full Moon of Nayon)
July 27, 2018	Dhammacakka Day (Full Moon of Waso)
October 12, 2018	Anniversary of the Teachers' arrival in the West
October 24, 2018	Abhidhamma Day (Full Moon of Thadingyut)
November 22, 2018	Festival of Lights (Full Moon of Tasaung Mon)
December 23, 2018	Saya Thetgyi's Demise Day
January 19, 2019	Sayagyi U Ba Khin's Demise Day
January 28, 2019	Mother Sayamagyi's Demise Day



## MATERIAL WELL-BEING AND MORALITY

Peace and happiness in the world cannot be brought about by fulfilling only material needs. To fulfil merely material needs is going to one extreme, the extreme of pride and greed. To fulfil only mental needs is going to the extreme of wrong view. Therefore, by avoiding the two extremes happiness will come about in the world.

Unless deeds done for the material welfare of the world are based on the uplifting of morality, they will only reinforce the greed for power, honour and fame. When ordinary persons come into material wealth, they are overcome by vanity and pride. That is why it is said that by furthering the material advancement of the world without first laying the foundation of morality is reinforcing pride, greed and vanity.

Morally weak persons behave in one way when they are poor and insignificant and in a different way when they become wealthy, honoured and respected. If the acquisition of wealth is not accompanied by moral restraint, a person will go to the extreme of pride. If a person cannot restrain pride with his morality based on steadfast mindfulness, then his life is ruined and becomes worthless.

If material goods are produced more abundantly than actually needed for bringing about the happiness of the world, this aim will be defeated and the world will be confronted with sorrow.

One can never do enough to have perfect morality – there can never be too much of it. As much as morality becomes stronger, the middle path also will progress. In this case, even though great efforts are made for progress in the material and mental spheres, this will not lead to an extreme. The progress will fall within the middle path. In that case the individual and the world benefit.

Intellectual advancement through learning is also not leading to real happiness. Only growth in [true] understanding leads to happiness. That is why the Buddha said in the chapter on Verañjā of the Pārājika:

Hold on, Sāriputta, the Tathāgata will know the right time for that. The teacher does not lay down training rules for his disciples and recite a Pātimokkha until the causes of corruption appear in the Sangha. And they do not appear until the Sangha has attained long standing, great size or great learning.

*The Book of Discipline* I pp. 18f.

Only knowledge which can get rid of bad deeds and defilements is called wisdom, insight (*paññā*). A person with great understanding will not try to benefit himself. His chief aim will be for the benefit of the world. Not aiming at self-benefit is the symbol of compassion and is the base of a deed called perfection, *pāramī*. Placing the welfare of the world first, instead of one's own welfare, is the ability to uproot greed. Uprooting greed is the symbol of wisdom. One who conquers greed, conquers the world. An action only amounts to a perfection (*pāramī*) when it is based on these two qualities of compassion and wisdom. These are the two qualities on which all the actions of Buddhas to be (Bodhisattas) are based.

When a person has compassion for the world, he finds enjoyment in performing deeds for the welfare of the world. When a person has wisdom, he finds enjoyment in performing deeds for the supramundane welfare of beings in the world. For this he needs to see beings without discrimination. He needs to see just human beings, not men, women, Indian, Chinese, etc. Therefore, truly noble persons strive to see without discrimination.

Summarised from *The Buddha* by U Shwe Aung (Yangon, 1996)

# International Meditation Centre

IN THE TRADITION OF SAYAGYI U BA KHIN AND MOTHER SAYAMAGYI

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