

October 2008

# 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 2008 – 2009**

### **IMC United Kingdom**

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

October	10 – 20, 2008
December	19 – 29
January	16 – 26, 2009
February	6 – 16
March	<i>Date and place to be decided</i>
April	10 – 20 <i>Water Festival Course</i>
June	26 – July 6
July	24 – August 3
August	21 – 31
September	18 – 28
October	16 – 26

#### **Courses taught by Mr Horst Jughard:**

November	14 – 24, 2008
May	15 – 25, 2009

### **IMC Australia (NSW)**

September	26 – October 6, 2008	Dr Mark Peterson
November	28 – December 8	Mr Michael Fraser
January	16 – 26, 2009	Mr Richard Walsh
April	10 – 20	Dr Mark Peterson

## **COURSE SCHEDULE 2008 – 2009 continued**

### **IMC Australia (WA)**

December	25 – January 4, 2009	Mr Gregory Solomon
April	10 – April 20	Mr Douglas Solomon
August	28 – September 7	Mr Douglas Solomon
December	25 – January 5, 2010	Mr Gregory Solomon

### **IMC Austria**

October	24 – November 3, 2008	Mr Hubert Knaus
December	27 – January 6, 2009	Mr Erich Kucher
February	6 – 16	Mr Franz Neuner
April	2 – 11	Mr Franz Zelsacher

#### **Weekend Course:**

November	28 – 30, 2008	Mr Franz Zelsacher
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### **IMC USA**

October	17 – 27, 2008	Mr Craig Storti
December	5 – 15	Mr Michael Kosman
February	20 – March 2, 2009	Mr Craig Storti
<b>May</b>	<b>15 – 25</b>	<b>Mother Sayamagyi</b>

### **Germany**

#### **Weekend Course:**

October	3 – 5, 2008	Mr Horst Jughard
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## **COURSE SCHEDULE 2008 – 2009 continued**

### **Italy**

#### **Weekend Courses:**

October	3 – 5, 2008	Mr Renzo Fedele
January	23 – 25, 2009	Mr Renzo Fedele

### **Japan**

#### **Weekend Courses:**

November	1 – 3, 2008	Mr James Emery
February	6 – 8, 2009	Mr James Emery
April	24 – 28	Mr James Emery
July	18 – 21	Mr James Emery

### **The Netherlands**

October	10 – 20, 2008	<i>At IMC UK</i>
January	30 – February 9, 2009	Dr Matthijs Schouten

#### **Weekend Course:**

December	5 – 7, 2008	Dr Matthijs Schouten
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### **Switzerland**

November	14 – 24, 2008	<b>Mother Sayamagi</b>
April	9 – 19, 2009	Mr Eugen Jung

## **SPECIAL DAYS 2008 – 2009**

October 12, 2008	Anniversary of the Teachers' arrival in the West
October 14	Abhidhamma Day (Full Moon of Thadingyut)
November 12	Festival of Lights (Full Moon of Tasaung Mon)
December 13	Saya Thetgyi's Demise Day
January 18, 2009	Sayagyi U Ba Khin's Demise Day (Burmese date)
January 19	Sayagyi U Ba Khin's Demise Day
March 10	Full Moon of Tabaung
March 14	Mother Sayamagyi's Birthday
March 21	Sayagyi U Ba Khin's Birthday
April 13 – 16	Water Festival
April 17	Burmese New Year
May 8	Buddha Day (Full Moon of Kason)
June 7	Mahāsamāya Day (Full Moon of Nayon)
July 6	Dhammacakka Day (Full Moon of Waso)
October 3	Abhidhamma Day (Full Moon of Thadingyut)
October 12	Anniversary of the Teachers' arrival in the West
November 1	Festival of Lights (Full Moon of Tasaung Mon)
December 2	Saya Thetgyi's Demise Day

# THIS DHAMMA IS THERE FOR YOU TO USE SO YOU CAN MEDITATE

by Sayagyi U Ba Khin<sup>1</sup>

One day a Westerner came to the Centre. When he met me here he had a big lump at the joint of his ring finger and one at the joint of his middle finger. They were about as big as a plum; huge big lumps. I told him that this was very good, as otherwise he would have worried about it.

“You have weak spots in your body and through these the impurities come out.”

“Really?”, he said, and I told him to wait and see.

His lumps remained about three to four days and then faded away. Such things come up all of a sudden and then slowly, slowly fade away. This is the nature of forces. The deep-rooted unwholesome forces lie dormant in the body. Where exactly they hide we can’t tell.

The other day I went to a conference. Leaving home I wore a clean shirt. But yesterday I had to give that shirt to the laundry. I needed another clean shirt today. The shirt wasn’t dirty all over. In one place it was dirty, and also on the back, because I had to sit in a car, and through the rubbing of the cloth against the seat it became dirty. And then it was dirty in another place, too, from sitting in a chair all day long. Here I perspired and the collar was dirty. But in other places it remained clean.

Does dirt spread itself evenly? When you walk on a dusty road, will your shirt become dirty all over? In some places it becomes dirtier, in some less. Inside yourself there is dirt too, and rather a lot. Where there is dirt already, more dirt accumulates. When you drive down Kokkine Road you see many telegraph wires. There are about 20 to 30 cables on one post, I think. In some places you will find no cobwebs at all, in some places some, and other places, again, are covered in dirt. In one place where a little bit of rubbish gathers, soon a lot of it accumulates. In places free of rubbish, dirt can’t gather. Where there is dirt already, more collects, just as a swarm of flies is attracted by the smell of faeces. In the same way there are weak points in the body and impurities gather there. Sometimes these impurities stick like burnt rice. If they gather in the knee, the person begins to limp. He may give other reasons for his limping however.

These things are difficult to understand, but, if this happens, don’t you experience physical pain in such places? If you feel pain aren’t you

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<sup>1</sup> Translated by Roger Bischoff from a discourse given by Sayagyi U Ba Khin during a ten-day course at IMC Yangon.

unhappy? You are experiencing pain physically and mentally, and the cause is your unwholesome mental volition (*akusala-kamma*). *Akusala-kamma* results in suffering. There is wholesome (*kusala*), unwholesome (*akusala*) and neutral (*abyakata*) *kamma*. *Kusala* brings mental and physical happiness – this is its nature. *Akusala* brings mental and physical suffering. The *akusala* forces are hidden inside us. Then *anicca* arises and impinges on them (collides with them). Don't concentrate on the place where the explosion takes place. Relax yourself and let go otherwise the ego comes in: "I will rid myself of this big force. In this place there are tensions. I'll suppress the tensions."

You can't work like this. Observe everything as it is. If you just observe, observe, observe, these things will disappear, slowly, slowly, by themselves.

Well, there are plenty of people who would give a hundred thousand to attain Nibbāna, but if they are told to meditate they don't like it. Wouldn't you give a hundred thousand in order to become a fully-awakened person (*arahat*) like Sañjīva?<sup>2</sup> It is very easy to get one hundred thousand together, but to fulfil the perfections (*pāramī*) for a hundred, a thousand, world cycles is not easy. But the opportunity you have now is a very auspicious one. I took a great responsibility to watch over you and you should follow my advice exactly and with confidence and respect.

This Dhamma is there for you so you can meditate.

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<sup>2</sup> Venerable Sañjīva remained unburned when villagers, who thought he was dead, tried to cremate him. He could not be harmed because he was in a state of deep meditation.



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