

November 2015

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 2015 – 2016

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

IMC United Kingdom

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

November	27	–	December 7, 2015	
December	24	–	January 3, 2016	<i>(course begins on a Thursday)</i>
January	15	–	25, 2016	
February	12	–	22, 2016	
March	11	–	21, 2016	
April	8	–	18, 2016	
May	13	–	23, 2016	
June	17	–	27, 2016	
July	22	–	August 1, 2016	
August	19	–	29, 2016	
September	23	–	October 3, 2016	
October	21	–	31, 2016	
November	25	–	December 5, 2016	
December	23	–	January 2, 2017	

IMC Australia (NSW)

November	27	–	December 7, 2015	Dr Mark Peterson
January	8	–	18, 2016	Mr Michael Fraser
April	8	–	18, 2016	Mr Richard Walsh
July	8	–	18, 2016	Mr Michael Fraser
September	30	–	October 10, 2016	Dr Mark Peterson
November	25	–	December 5, 2016	Mr Richard Walsh

COURSE SCHEDULE 2015 – 2016 continued

IMC Australia (WA)

November	27 – December 7, 2015	Mr Gregory Solomon
May	6 – 16, 2016	Mr Douglas Solomon
August	12 – 22, 2016	Mr Douglas Solomon
November	25 – December 5, 2016	Mr Gregory Solomon

IMC Austria

December	28 – January 7, 2016	Mr Franz Zelsacher
February	5 – 15, 2016	Mr Franz Neuner
March	18 – 28, 2016	Mr Franz Zelsacher
July	8 – 18, 2016	Mr Renzo Fedele
August	26 – September 5, 2016	Mr Franz Neuner
October	28 – November 7, 2016	Mr Hubert Knaus

IMC USA

December	11 – 21, 2015	Mr Craig Storti
March	25 – April 4, 2016	Mr Michael Kosman
May	13 – 23, 2016	Mr Michael Kosman
June	17 – 27, 2016	Mr Craig Storti
August	19 – 29, 2016	Mr Michael Kosman
October	7 – 17, 2016	Mr Craig Storti
December	9 – 19, 2016	Mr Craig Storti

Germany

Weekend Courses:

May	5 – 8, 2016	Mr Horst Jughard
September	30 – October 3, 2016	Mr Horst Jughard

COURSE SCHEDULE 2015 – 2016 continued

Italy

July 8 – 18, 2016 Mr Renzo Fedele
(at IMC Austria)

Japan

April 29 – May 9, 2016 Mr James Emery *(in Osaka)*

August 5 – 15, 2016 Mr James Emery *(in Aomori)*

Weekend Courses:

October 30 – November 1, 2015 Mr James Emery *(in Osaka)*

December 25 – 28, 2015 Mr James Emery *(in Aomori)*

February 19 – 21, 2016 Mr James Emery *(in Osaka)*

March 25 – 28, 2016 Mr James Emery *(in Aomori)*

July 1 – 4, 2016 Mr James Emery *(in Osaka)*

October 28 – 31, 2016 Mr James Emery *(in Osaka)*

Netherlands

February 5 – 15, 2016 Mr Matthijs Schouten

Russia

Two courses to be taught by Mr Roger Bischoff. Dates to be announced.

Switzerland

March 24 – April 3, 2016 Mr Eugen Jung

Weekend Course:

September 2 – 4, 2016 Mr Eugen Jung

Ukraine

Two courses to be taught by Mr Roger Bischoff. Dates to be announced.

SPECIAL DAYS 2015– 2016

November 26, 2015	Festival of Lights (Full Moon of Tasaung Mon)
December 27, 2015	Saya Thetgyi's Demise Day
January 19, 2016	Sayagyi U Ba Khin's Demise Day
March 23, 2016	Full Moon of Tabaung
March 27, 2016	Mother Sayamagyi's Birthday
April 3, 2016	Sayagyi U Ba Khin's Birthday
April 12-16, 2016	Water Festival
April 17, 2016	Burmese New Year
May 21, 2016	Buddha Day (Full Moon of Kason)
June 20, 2016	Mahāsamāya Day (Full Moon of Nayon)
July 19, 2016	Dhammacakka Day (Full Moon of Waso)
October 12, 2016	Anniversary of the Teachers' arrival in the West
October 16, 2016	Abhidhamma Day (Full Moon of Thadingyut)
November 14, 2016	Festival of Lights (Full Moon of Tasaung Mon)
December 15, 2016	Saya Thetgyi's Demise Day
January 19, 2017	Sayagyi U Ba Khin's Demise Day



The Importance of Regular Practice

When Mother Sayamagi still used to come to the hall to share merits at the end of the courses, she often said that this practice she taught resulted in a good life and also in a good death. The chapter on the order of ripening of kamma in the Abhidhammatthasangaha explains why:

With respect to the order in which the effect of kamma takes place, there are four kinds of kamma, namely:

Weighty kamma

Death-proximate kamma

Habitual kamma

Reserve kamma

This section concerns the order of precedence among different kammas in taking on the role of determining the next existence.

Weighty kamma is kamma of such powerful moral weight that it cannot be replaced by any other kamma in determining the next life.

On the wholesome side, this means the attainment of the *jhānas*, the highest states of concentration.

On the unwholesome side, it is the five worst crimes and the fixed wrong view that denies the effect of morality. The five worst crimes are: killing one's own father, one's own mother, or an Arahant; wounding a Buddha, and maliciously creating a schism in the Saṅgha, the order of monks. If someone develops the *jhānas* (the absorption states) and later commits one of these crimes, his good kamma will be overridden by the bad deed, so the bad deed will generate rebirth in a state of misery. For example, the Buddha's cousin, Devadatta, lost his psychic powers and was reborn in hell after wounding the Buddha and creating a schism in the order of monks. King Ajatasattu, while listening to the Buddha give the Discourse on the Fruits of Recluseship, had all the other conditions for reaching the first stage of Awakening; but because he had killed his father, he could not attain Awakening.

Death-proximate kamma is a potent kamma remembered or done immediately before death. If a person of bad character remembers a good deed he has done; or performs a good deed just before dying, he may attain a fortunate next life; and conversely, if a good person dwells on an evil deed done earlier; or performs a bad deed just before dying, he may be reborn in an unhappy state of existence. For this reason, in Buddhist countries, it is customary to remind a dying person of his good deeds during the last moments of his life.

When there is no weighty kamma, and a strong death-proximate kamma is performed, this kamma will generally take on the role of generating the next life. This does not mean that a person will be able to avoid the results of other good and bad deeds performed during the course of that lifetime. When these kmmas meet the right conditions, they too will produce their fruit in later lives.

Habitual kamma is a deed that one habitually performs, either good or bad. In the absence of weighty kamma and a strong death-proximate kamma, this type of kamma assumes the function of generating the rebirth.

This is why Mother Sayamagi says that this practice, if performed regularly, will not only give a good life, but also a good death. Most people do not have any weighty kamma; the *jhānas* are very high mental states, difficult to attain; no one who meditates has committed any of the five worst crimes or rejects the effect of moral living. Furthermore most people nowadays die in the comfort of their beds and therefore will rarely have performed a very strong action just before death. This means most meditators will be able to rely on their habitual kamma of meditation as their saviour at the moment of death, and will be able to go on to a next life that will also be based on the development of the mind.

Reserve kamma is any other deed, not included in the three aforementioned kmmas, which is strong enough to take on the role of generating rebirth. This type becomes operative when there is no kamma of the other three types to exercise this function.

International Meditation Centre

IN THE TRADITION OF SAYAGYI U BA KHIN

To locate websites for all countries, see www.internationalmeditationcentre.org

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