

December 2019

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 2020

Before making travel plans to come for a course, please double check the dates with the relevant Centre or group or on the global home page www.ubakhin-vipassana-meditation.org.

IMC United Kingdom

Courses taught by Mr Roger Bischoff:

————— 2019 —————

December 20 – 30, 2019

————— 2020 —————

January 17 – 27, 2020

February 28 – March 9, 2020

April 10 – 20, 2020

May 15 – 25, 2020

June 12 – 22, 2020

July 17 – 27, 2020

August 21 – 31, 2020

September 18 – 28, 2020

October 16 – 26, 2020

November 13 – 23, 2020

December 18 – 28, 2020

IMC Australia (NSW)

January 31 – February 10, 2020 Mr Roger Bischoff

April 10 – 20, 2020 Dr Mark Peterson

June 12 – 22, 2020 Mr Michael Fraser

August 7 – 17, 2020 Mr Richard Walsh

October 2 – 12, 2020 Dr Mark Peterson

November 27 – December 7, 2020 Mr Michael Fraser

COURSE SCHEDULE 2020 continued

IMC Australia (WA)

March	27 – April 6, 2020	Mr Douglas Solomon
July	24 – August 3, 2020	Mr Gregory Solomon
November	20 – 30, 2020	Mr Douglas Solomon

IMC Austria

December	27 – January 6, 2020	Mr Franz Zelsacher
February	28 – March 9, 2020	Mr Franz Neuner
May	22 – June 1, 2020	Mr Franz Zelsacher
July	10 – 20, 2020 <i>in Italian and English</i>	Mr Renzo Fedele
August	21 – 31, 2020	Mr Franz Neuner
October	23 – November 2, 2020	Mr Hubert Knaus
December	28 – January 7, 2021	Mr Franz Zelsacher

IMC USA

December	20 – 30, 2019	Mr Michael Kosman
March	20 – 30, 2020	Mr Craig Storti
May	15 – 25, 2020	Mr Michael Kosman
June	12 – 22, 2020	Mr Michael Kosman
August	21 – 31, 2020	Mr Michael Kosman
October	16 – 26, 2020	Mr Craig Storti
December	18 – 28, 2020	Mr Craig Storti

Germany

Weekend Courses:

March	27 – 29, 2020	Mr Horst Jughard
October	2 – 4, 2020	Mr Horst Jughard

Italy

July	10 – 20, 2020 <i>at IMC Austria</i>	Mr Renzo Fedele
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COURSE SCHEDULE 2020 continued

Japan

April	28 – May 7, 2020	Mr James Emery (<i>in Osaka</i>)
August	7 – 17, 2020	Mr James Emery (<i>in Aomori</i>)

Weekend Courses:

January	11 – 13, 2020	Mr James Emery (<i>in Osaka</i>)
June	12 – 14, 2020	Mr James Emery (<i>in Osaka</i>)
July	22 – 26, 2020	Mr James Emery (<i>in Osaka</i>)
October	17 – 19, 2020	Mr James Emery (<i>in Osaka</i>)
November	21 – 23, 2020	Mr James Emery (<i>in Osaka</i>)

Netherlands

February	28 – March 9, 2020	Dr Matthijs Schouten
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Russia

January	3 – 13, 2020	Mr Roger Bischoff
May	1 – 11, 2020	Mr Roger Bischoff
July	3 – 13, 2020	Mr Roger Bischoff
October	30 – November 9, 2020	Mr Roger Bischoff

Singapore

December	4 – 14, 2020	Mr Roger Bischoff
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Weekend Course:

February	14 – 17, 2020	Mr Roger Bischoff
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Switzerland

April	9 – 19, 2020	Mr Eugen Jung
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Weekend Course:

October	30 – November 2, 2020	Mr Eugen Jung
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COURSE SCHEDULE 2020 continued

Ukraine

March	13 – 23, 2020	Mr Roger Bischoff
May	29 – June 8, 2020	Mr Roger Bischoff
August	7 – 17, 2020	Mr Roger Bischoff
October	2 – 12, 2020	Mr Roger Bischoff

SPECIAL DAYS 2020

January 19, 2020	Sayagyi U Ba Khin's Demise Day
January 28, 2020	Mother Sayamagyi's Demise Day
March 8, 2020	Full Moon of Tabaung
March 12, 2020	Mother Sayamagyi's Birthday
March 19, 2020	Sayagyi U Ba Khin's Birthday
April 12-16, 2020	Water Festival
April 17, 2020	Burmese New Year
May 6, 2020	Buddha Day (Full Moon of Kason)
June 5, 2020	Mahāsamāya Day (Full Moon of Nayon)
August 3, 2020	Dhammacakka Day (Full Moon of Waso)
October 12, 2020	Anniversary of the Teachers' arrival in the West
October 31, 2020	Abhidhamma Day (Full Moon of Thadingyut)
November 29, 2020	Festival of Lights (Full Moon of Tasaung Mon)
December 30, 2020	Sayagyi U Thet's Day

HOW TO ATTAIN PEACE

(based on “The Buddha” by U Shwe Aung)

Sayagyi U Ba Khin ends his discourse *The Essentials of Buddha Dhamma in Meditative Practice* with the words: “May peace prevail in the world.”

How can we attain peace in accordance with the Buddha’s teachings? Only when the surroundings are peaceful, can we be at peace, as we are part of the surroundings. For the surroundings to be peaceful, bad actions should decline and good actions should gain strength. Only if people purify their conduct, will peace be able to prevail.

There are three kinds of development: material development, intellectual or mental development, and moral development. Mankind has reached a very high level of material development and can use this to its advantage. And yet the world has not found stable peace or happiness. There are admirable advances in the arts and sciences, in intellectual and mental development. Yet humanity is far from being able to rest on a base of stable peace and happiness.

Happiness depends on peace, but peace does not depend on material progress or mental progress. These are both unstable and very fragile. Both of these kinds of progress are connected with anger, greed and delusion.

Peace comes only with progress in morality. The more one can fulfil morality, the more one frees oneself from bad actions. The more one is free from bad actions, the less one takes sides. When one does not take sides, one is no longer influenced by praise or blame. Then one has courage. Having courage results in the observing of morality to the highest degree.

The Buddha illustrated this highest morality in one of the Jātakas [Jayadisa Jātaka, No.513]: The Bodhisatta's father, a king, had promised his captor that he would come back to be killed if the captor would let him first go back to his kingdom to hear the teachings of a certain religious person. The king was going to keep this promise without even a thought of using his army and power to avoid his own destruction. His son, the Bodhisatta, Buddha-to-be, took his father's fate upon himself and went to the captor to his certain death in order to save his father's life.

It was not the case that the prince was not afraid of death. He was very afraid. Both the king and his son were afraid of death. But they were more afraid of impairing their morality by breaking that promise than they were afraid of death. In the view of the king and of his son death was dreadful, but the impairment of their morality was more dreadful. Their family and the people lamented and wailed, but no one tried to stop the prince from going, because they also knew that breaking that promise was worse than death.

Truth always exists. It is always alive in the world. But the words of truth do not reverberate in the mental processes of human beings because these processes are darkened by the defilements of anger, greed, and delusion.



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