



SATIPATTHANA MEDITATION CENTRE

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<http://www.smcmeditation.org>

September 2009 ACTIVITIES:

1. **Meditation for Beginners (English): 9 sessions, Every Sat, 7.00 pm – 9.00 pm on 25 July, 1, 8, 15, 22, 29 Aug, 5, 12, 19 Sept 09**

Vipassana meditation is an awareness meditation. It teaches you to be with the present moment, to live in the present moment. Through this practice, one can purify one's mind of mental defilements of greed, hatred and delusion, overcome sorrow, lamentation, pain and grief, as well as to cope better with the stress of daily living.

Meditation classes for beginners will be conducted in English by Sayadaw U Rajinda every Saturday for 9 weeks from 25 July to 19 Sept at 7.00 pm. Participants are invited to attend the one-day group meditation retreat at SMC on 20 Sept 09 after attending the 9 sessions.

Please register by email sati_patthana@yahoo.com.sg or on the notice board at the centre. The course is free.

Course outline is as follows:

25 Jul, 1 Aug, 8 Aug **The Four Guardian Meditation**

- Recollection of Buddha's virtues (Buddhanusati)
- Cultivation of loving-kindness (Metta)
- Recollection of loathsomeness of the body (Asubha)
- Recollection of Death (Maranasati)

Four Foundations of Mindfulness (Vipassana Meditation)

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| 15, 22, 29 Aug | - Contemplation of the Body (Kayanupassana) |
| | - Contemplation of the Feelings (Vedanupassana) |
| 5, 12 & 19 Sept | - Contemplation of the Mind (Cittanupassana) |
| | - Contemplation of the Mental Objects (Dhammanupassana) |
| 20 Sept | One-day group meditation retreat |

2. **Meditation for Beginners (in Burmese): Every Sun, 7.00 pm – 9.00 pm**

Meditation classes for beginners will be conducted in Burmese by Sayadaw U Rajinda every Sunday during Vassa period at 7.00 pm. All are welcome to attend the class.

3. **Abhidhamma Course (English): Every Fri, 7.30 pm, 24 Jul till 25 Sept 09**
Sayadaw U Rajinda is conducting Abhidhamma course (starting from Chapter 1) in English every Friday at 7.30 pm. All are welcome to attend the course. All are welcome to attend the course. Please register at the notice board in SMC.

4. **Uposatha Observance of 9 Precepts cum Retreat:**
21, 29 Jul, 5, 13, 19 & 27 Aug, 3, 11, 18 & 26 Sept, 3 Oct 2009 at 9 am
Uposatha observance days will be conducted at SMC during vassa period. We are pleased to invite lay devotees who wish to take 3 Refuges and observe 9 Precepts on new moon, 1st quarter, full moon & last quarter. The sessions will be conducted in Burmese. Please register by email or at the notice board in SMC.

Program:

9.00 am Taking 3 Refuges & 9 Precepts
 Meditation (optional)
11 am Lunch (provided)
 Meditation (optional)

Uposatha Observance Days:

New Moon	First Quarter	Full Moon	Last Quarter
21 Jul (Tues)	29 Jul (Weds)	5 Aug (Weds)	13 Aug (Thurs)
19 Aug (Weds)	27 Aug (Thurs)	3 Sept (Thurs)	11 Sept (Thurs)
18 Sept (Fri)	26 Sept (Sat)	3 Oct (Sat)	-

5. **Group Meditation Sessions:**
5 Sept 09 (Sat) & 20 Sept 09 (Sun), 8.30 am - 5 pm
Two sessions of group meditation on 1st Saturday and last Sunday of the month will be conducted during vassa period. All are welcome to join us in the group meditation session at our new centre, 40 Jalan Malu-Malu. Lunch will be provided. Please email us your registration details (name, contact number) or register at the notice board at SMC. Sadhu! Sadhu! Sadhu!

6. **Pindapata (alms food offering): 27 Sept, Sunday, 9 am**
On Sunday 27 Sept, our Venerable, Sayadaw U Rajinda and Ashin Mahacara will be going on pindapata (collection of alms food) in the vicinity of the market (near platform area) at Chong Pang City, Yishun Ring Road. Giving alms food or food dana is one of the meritorious deeds. Everyone is welcome to participate in this meritorious event and share the merit. Please do not offer money during the alms round as the monks will accept food only.
S dhu! S dhu! S dhu!

7. **Burmese Language Class (Reading & Writing) for Children:**
Every Sun, 2 - 5 pm

A Burmese Language class on reading and writing is conducted by lay teachers for children every Sunday from 2 – 5 pm.

Weekly Activities 每周期活动:

Thursday, 7.30 pm	Meditation & Dhamma Talk (English)
Sunday, 7.30 pm	Meditation & Dhamma Talk (Burmese)

DHAMMA REFLECTION in the month of September 2009

Greed

Generally we do actions because we like, which means based on greed. In the main greed is our guide, desire is our guide, we like this, that and the other all the time, all the time wanting, wishing; and why? Because of avijja (ignorance), not understanding the result of greed, without knowing the influence or power of greed.

Most people are unaware when greed arises; only when it is very intense, like lust, so that it cannot be hidden, only then do we actually recognize it, even though all the time it plays the predominant part in day to day existence. Most of our thoughts are about objects we are after.

Every time there is a pleasant sight, sound, smell, taste or touch, greed is likely to arise. As long as we have greed without even noticing it, it will ask us to fulfil its wishes, to search, to direct us to the object we are after. So unless one sees that it is greed that is arousing, dictating to and directing us, unless we know the disadvantages of greed we shall never try to overcome this greatest enemy.

Greed is like a magnet that drags to it anything that comes near, and it does this via the eye-door and beautiful sights; the ear-door and beautiful sounds, such as music; the nose-door and sweet scents, such as flowers; the tongue-door and delicious flavours; the body-door and the touch of soft, smooth pleasant things; and the mind-door, thinking about all the enjoyable things we have seen, heard, smelt, tasted and touched. The characteristic of greed is grasping. Its function is sticking, like meat put in a hot pan. It is manifested as not giving up; and its proximate cause is seeing enjoyment in things that lead to bondage.

To be attached to a thing is to be sad at the loss of it. To despise or hate a thing is to be unhappy at the approach of it. Selfish desire for a worldly object results in sacrificing spiritual treasure to secure the desired object which is probably of little value. Therefore selfish desire destroys the sense of value, for selfish desire places worldly possessions above wisdom, and personalities above principles.

Greed is grasping, wanting, trying to get. It can be changed by generosity, giving, sharing what we have with others. If we are going to stop going round the wheel of life, we shall have to become without tanha, craving, greed.