



QSA NEWSLETTER

Sangha Samaggi Togetherness of the Buddhist Sangha

Published by the Queensland Sangha Association Inc

An incorporated association of Buddhist monks and nuns in Queensland, Australia. Est. 2007

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1 March 2019

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SHORT SAYINGS OF THE BUDDHA SELECTED FROM THE DHAMMAPADA

As a flower that is lovely and beautiful but is scentless even so fruitless is the well-spoken word of one who does not practice it.

*As a flower that is lovely and beautiful and scent-laden, even so fruitful is the word of one who practices it.
(Dhammapada stanza 51)*

NOW YOU CAN LEARN BUDDHISM FROM HOME (Course SIB-007)

[Based on “A GUIDE TO PRACTICAL BUDDHISM”]

The first tutorial group in this course has been formed and is progressing actively. It is delivered via internet mostly through email with limited use of the telephone.

New applications for tutorial group 2 are now invited. To register as a student, you can send your full name, postal address, telephone numbers and email address by email to infoqsa@gmail.com. If you are not sure how the course is conducted, you can also ask for more information about the course.

Once you get registered as a student you will be placed in the next tutorial group available. Each group has a tutor who communicates with students in the group. You will be able to ask questions from the tutor.

The text book for the course is on the QSA website www.sanghaqld.org
Please look in the RESOURCES section of the website.

Some of the features of the course are:

- 1 There is no need to attend classes
- 2 The course proceeds at the pace selected by the student
- 3 There are no course fees
- 4 The tutor uses email to communicate with you. The tutor may use the telephone or skype when necessary.
- 5 A student can start or stop at any time. There is no obligation to continue with the course to a pre-determined point.

DHAMMA RESEARCH PROGRAMS FOR 2019

Course reference -SIB 006)

NEXT SESSION OF THE PROGRAM

The next session (number 4 of SIB 6) of this program will be held on Sunday 31 March 2019 from 2.30 to 4.30 p.m. You are welcome to attend. The topic for discussion will be “Samadhi-the Buddhist Path to Enlightenment”. As before the lead role will be played by Dr. Sanka Wasalthilake.

The report of the las session appears below separetely.

QUALIFYING COURSE IN BUDDHIST CHAPLAINCY – 2019

Course reference SIB 001- Delivery 7

This course is for anyone who performs helping work – as a volunteer - inside Buddhist communities or in the Australian or international community. This helping work may involve: caring for children and families; supporting people who are facing life difficulties (relationship problems, unemployment, bereavement etc.); teaching Buddhism to school children; caring for the sick, elderly and dying; providing pastoral care in universities, hospitals, hospices and prisons; teaching basic meditation skills and running meditation practice groups (for example in hospitals and workplaces); supporting community members in times of conflict or natural disaster.

Helping others can be very satisfying but also challenging. This course aims to provide some basic tools to guide and support those who are involved in helping work. The topics to be covered in the course include: theory and practice of Buddhism (all traditions), what it means from a Buddhist perspective to help or ‘offer service’ to others, the limits to helping, basic counselling skills (especially listening skills and effective communication), common mental health problems encountered in the community, suicide prevention, and self-care for chaplains.

There are 20 hours of tuition in total in this course. Classes will be held on the following FIVE dates:

- Sunday May 5
- Sunday May 12
- Sunday May 19

- Sunday June 2
- Sunday June 9

All classes will run from 9am to 1pm at the University of Queensland, St Lucia campus. Students are required to attend all of these classes, to participate in the discussion and the skill building exercises, to complete assigned reading, and to complete two written assignments (a short report on a temple visit and a take-home exam).

There are no fees for this course; all tuition and reading material is provided free of charge by the QSA. Students who successfully complete the course may be eligible to apply to the QSA for registration as Buddhist chaplains.

Admission Requirements for the Qualifying Course in Buddhist Chaplaincy

1. completion of high school or equivalent, or a higher qualification.
However, students who have a good basic education and life experience in helping work are also welcome to apply.
2. good proficiency in written and spoken English.

For further information about this course – or an application form – please contact Dr Barbara Sullivan by email barbara.sullivan4005@gmail.com.

The information pack for this course for 2019 is in the QSA website www.sanghaql.org Please see in the list of documents in the Educational Services section of the website under Services.

AREA BUDDHIST CO-ORDINATORS

Bayside Brisbane

Gail Bell

Cairns

Dhammika Pereira-Marland

Charleville

David Pullen

Gold Coast

Dr. Mark Chappell

Initially any co-ordinator can be contacted via the QSA email address infoqsa@gmail.com. They can help with information on Buddhism, Buddhist institutions and visiting teachers. Some of them are Buddhist Chaplains and in any event they can put you in contact with a Buddhist Chaplain.

Currently there is a need for an Area Co-ordinator for the area surrounding Caboolture north of Brisbane.

QSA NEEDS TWO COURSE REGISTRARS (FIRST REPEAT)

QSA needs two course registrars. One course is conducted in the Sri Lanka Buddhist Monastery in Ellen Grove, Brisbane. The registrar needs to be available on course days, expected to be 12 per year. A duty list is available for anyone interested.

Another course registrar is required to conduct a correspondence course in Buddhism. For this position no travelling is involved. The registrar can work from home using email.

For both positions the executive secretary of QSA is available to help the new registrars to get into the respective positions.

There is no salary or wages for either position. Please indicate your interest via QSA email address infoqsa@gmail.com

QSA NEEDS ONE OR MORE CONSULTING LECTURERS IN BUDDHISM AND A FEW TUTORS IN BUDDHISM (FIRST REPEAT)

A lecturer preferably needs to have a Ph.D. relating to Buddhism or a Masters' Degree in Buddhism or higher or similar qualifications. Senior monks or nuns may have equivalent suitability. The work can be done from home or temple. Please send an initial email showing interest.

The consulting lecturer will be consulted by tutors when necessary. They are not required to take classes.

Expressions of interest are invited from those who might feel that they can help as tutors. A qualified lecturer will be available for Tutors to consult. There is no need for a tutor to have a formal qualification such as a degree in Buddhism, but the tutor would draw from lengthy and reliable experience in relation to the Dhamma in any tradition.

The first tutor is already at work. He can give an idea of the intended work load. A tutor can take as many students as he or she can supervise.

A FILM SHOW TO RAISE FUNDS FOR BESS



Please join us for a one-off screening of Walk With Me, a moving and wonderful film about one of the most influential spiritual leaders of our time, Zen Master Thich Nhat Hanh.

This invitation is warmly extended to all members of the Brisbane Buddhist community and their families and friends. Light refreshments will be provided afterwards.

This is a fund-raising effort on behalf of Buddhist Education Services in Schools (BESS) to support our work in sharing Dharma with the next generation of Buddhists in our government schools in Queensland.

6:30 pm Wednesday 1 May 2019

Dendy Cinemas Coorparoo
Coorparoo Square
Cnr Old Cleveland and Cavendish Rds.
Coorparoo QLD

Tickets: \$25 General / \$18 Concession / free Ordained Sangha

Purchase tickets at www.trybooking.com/BAZSG

Contact: BESS.fundraising@gmail.com

REPORT ON SESSION 3 OF THE DHAMMA RESEARCH PROGRAM

Session 3 was devoted to the topic Moral Conduct as a key factor on the path to enlightenment. Some of the matters presented by Sanka and discussed by those present are outlined below.

1 Virtue and Sila are other words describing moral conduct. Sila is stated in a number of standard packages such as (a) Five precepts (b) Eight precepts (c) Ten precepts for novice monks and nuns and (d) Rules for fully ordained monks and Nuns (227 for monks and 311 for nuns).

2 Sila is expressed in terms of Sikkhapada. Sikkhapada me Vituous actions of body and speechans factors of training.

3 There are three levels of meaning:

Inner virtues such as kindness, contentment, simplicity, truthfulness and patience.

Vituous actions of body and speech expressing the inner virtues outwardly.

Rules of conduct governing actions of body and speech-to bring them into accord with ethical ideals.

4 A monk or nun cultivates and develops the noble eight-fold path grounded and depending on ethics. The discourse titled Balasutta can be looked at.

5 Self responsibility is important in Sila as the rules are not commandments. This applies even at the level of five precepts.

6 Actions prohibited in rules such as killing are motivated by unwholesome mental factors.

7 The five precepts are formulated in accordance with the algorithm of using one-self as the criterion. For example in killing I put myself in the position of the being killed and examine the action of killing.

8 The golden rule is valuable in Buddhist Ethics.

9 The positive and negative aspects of the five precepts need to be reckoned as follows:

Negative aspects (varitta)

Killing
Stealing
Sexual misconduct
Falsehood
Intoxicants

Positive aspects (caritta)

Promoting the well-being of everyone
Contentment, honesty
Marital fidelity (lay persons) and celibacy (monks and nuns)
Truthfulness
Heedfulness

10 In the noble eight-fold path Sila is expressed in these terms:

Right speech is the abstinence from:

False speech and malicious speech
Slandorous or divisive speech
Harsh and hurtful speech
Idle chatter and gossip

Right action is the abstinence from:

Killing
Stealing
Sexual misconduct

Right livelihood is the abstinence from:

Trading in living beings, animals
Trading in arms, weapons
Trading in intoxicants (alcohol, drugs, poisons)
Trading in poisons

REFERENCES AND FURTHER READING

- 1 Digha Nikaya 4 Sonadandasutta
- 2 Samyutta Nikaya 45/Balakaraniyavagga12/Balasutta
(Hardwork) 149

For Any further details please email infoqsa@gmail.com for the attention of Dr. Sanka Wasalthilake.

SOME MATTERS RAISED IN THE DISCUSSION

- 1 A lot of rules are arbitrary. So, how will arbitrary rules connect up with the path to enlightenment?

Rules in Buddhist ethics do not seem to be arbitrary. They are based on a system designed to help eventually realise enlightenment.

In addition, many rules are followed by choice, and not out of an obligation to follow as in commandments given by a higher authority.

Once you choose to follow a rule, the moment it is about to be broken, the mind gets a signal. That signal helps to generate mindfulness which is crucial to enlightenment.

- 2 When the ordained Sangha was small in numbers, there were hardly any rules. As numbers grew it was necessary to have rules for practical reasons.
- 3 In Buddhism committing to a set of rules and following them thoroughly, no matter what, can be an impediment to attaining enlightenment. One becomes a stream winner only after understanding that rules cannot be an end in itself.

END OF THE 11 PAGE QSA NEWSLETTER FOR MARCH 2019

Issued by the president of QSA, Reverend James Wilson

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TO A FRIEND WHO IS LIKELY TO BENEFIT**

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