



# QSA DHAMMA MAGAZINE

*Sangha Samaggi Togetherness of the Buddhist Sangha*

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**EDITOR**                      **Dr. Sanka Wasalthilake**

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## **QSA ZOOM CHANNEL FOR DHAMMA QUERIES**

QSA has set up a new ZOOM channel to answer questions on the Dhamma and queries regarding QSA and its activities. At present the channel will be active from 2.30 pm every Saturday. Anyone can reach us through the following link:

<https://us02web.zoom.us/j/6043658907>

When you are in the meeting room, please speak to the Buddhist Counsellor on duty for the information that you seek. In case of a difficulty, please email QSA via [infoqsa@gmail.com](mailto:infoqsa@gmail.com)

**Channel time needs to be booked; bookings can be made by emailing QSA, as above.**

## **QSA CALENDAR FOR A FEW WEEKS IN MAY 2023**

**2023**

**MAY**

**7**     *Sunday 7.30 pm to 8.30 pm*

**BUDDHIST COUNSELLORS PACKAGE 15**

- 1     Dhamma applications in daily life- Who is worthy of wearing the yellow robe? (Dhammapada 9, 10)
- 2     Buddhist educational principles- Recollecting past good actions might be beneficial (Dhammapada 18)
- 3     Dhamma practice techniques including meditation-Reminiscence of parts of the body

**MAY**

**14**    *Sunday 7.30 pm to 8.30 pm*

**BUDDHIST COUNSELLORS PACKAGE 16**

- 1     Dhamma applications in daily life- The weak succumb to temptations, but not the strong (Dhammapada 7, 8)

- 2 Buddhist educational principles- False pride is a dangerous barrier (Dhammapada 7,8)
- 3 Dhamma practice techniques including meditation-Reminiscence of compassion

## **MAY**

**21**     *Sunday 7.30 pm to 8.30 pm*

### **BUDDHIST COUNSELLORS PACKAGE 17**

- 1 Dhamma applications in daily life- Make your own island, watch the floods pass by (Dhammapada 25)
- 2 Buddhist educational principles- Heedfulness is the key to learning (Dhammapada 31)
- 3 Dhamma practice techniques including meditation-Reminiscence of mental impurities (Dhammapada 25)

## **MAY**

**28**     *Sunday 7.30 pm to 8.30 pm*

### **BUDDHIST COUNSELLORS PACKAGE 18**

- 1 Dhamma applications in daily life- Learning without practising is not worth (Dhammapada 19)
- 2 Buddhist educational principles- Using subsequent regret as an indication that a mistake was made (Dhammapada 67)
- 3 Dhamma practice techniques including meditation-Reminiscence of appreciative joy -meditation

**If you are interested in any of these programs, please send QSA an email via [infoqsa@gmail.com](mailto:infoqsa@gmail.com) We will then send you the entry link. If you are unable to attend, you can ask for the scripts of presentations to be sent to you by email.**

## Article 172

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DISCOURSES-  
LESSON 0104

Edited by John A. Cartwright

### DEVELOPING WISDOM (Panna Sampada)

When we think of the Buddha, his wisdom always comes to our mind. No one is known to have been so wise as the Buddha. The term Buddha signifies wisdom.

However, we should not try to equate intelligence with wisdom. Wisdom is something more than intelligence. In wisdom the idea of morality is also included.

We all are supposed to have the ability to sort out good actions from bad actions. If we have that ability, then we have some amount of wisdom.

The more we understand the Buddha the higher is our level of wisdom.

When we eat some of us want to eat everything. Is it correct to eat like that? If no what is more sensible? Knowing your limits in eating is a sign of wisdom. If you have wisdom, then you will be able to observe limits in eating. In fact, in most things a wise person will know the limits. If you exceed limits suffering is likely to follow.

Another point is that a wise person finds it easy to see when suffering is about to come. Often situations that are happy on the face of it, actually end in suffering.

If we can talk about these and ask questions, that also indicates that we have a certain amount of wisdom.

This is a basic explanation. Wisdom is discussed at a higher level in a later lesson or two.

## **Article 173**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON MEDITATION-  
LESSON 2005

Edited by Dayani de Silva

## **THE MIND CAN BE YOUR BEST FRIEND OR YOUR WORST ENEMY**

In stanza 42 of the Dhammapada, a compendium of 423 verses summarising teachings of the Buddha, the Buddha points out that an ill-directed mind can do more harm to oneself than one's enemies.

In stanza 43, the opposite is stated. A well-directed mind can do bring so much good to oneself than the rest of the world, including one's parents.

These sayings show how powerful one's mind can be. Teachings relating to wholesome mental states and how these are developed are described elsewhere.

Short sayings in the Dhammapada are easy to read and extremely useful for anyone seeking a happy and successful life. In particular, it helps us to develop our wisdom.

## **Article 174**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA-LESSON  
3005

Edited by Lyna Chen

## **THE FOUR NOBLE TRUTHS-A SIMPLE SUMMARY**

The second part of the first discourse is a description of the Four Noble Truths, the basis of Buddhist philosophy. The whole of the Dhamma is an elaboration of the Four Noble Truths. Enlightenment is reached by understanding the Four

Noble Truths. It is the ultimate goal of every practising Buddhist. To get that understanding one needs to practise in line with the indicators of the Noble Eight-Fold Path. So, what are the Four Noble Truths?

### **The first truth is that there is suffering in life.**

Many common cases of suffering are listed in the discourse. Examples are death, disease, and old age. Other examples are to be united with the unpleasant, to be separated from the pleasant and not getting what one desires. Many other examples are given in this and in other discourses.

The question arises whether all is suffering or whether there is nothing pleasant in life. This is where understanding becomes important. It is true that at times life is pleasant for us. How long does that feeling last? Very often it is for a short time. Sometimes, it is mixed with suffering. At other times a brief feeling of pleasantness is followed by a long period of suffering.

When you observe what is happening, you build up understanding. With understanding the prevalence of suffering becomes clear.

There is no need for panic but instead we keep it as an understanding and get on with life.

### **Craving is the cause of suffering**

It is not that easy to understand that craving is the cause of suffering. Sometimes we do. One type of craving is the craving to please the senses. The craving to see things, hear sounds, good smells, good taste, comfort for the body are easy to notice. It is harder to see the connection between these cravings and any resulting suffering.

It is easy to see the connection when people run after these experiences and incur suffering in various ways. Life is full of experiences like this.

Again, it is not easy to notice craving for future existence. These things need sharpness of mind and sustained contemplation.

### **3 Cessation of suffering**

Complete separation from or the destruction of craving (Aseva viraga nirodho) which is a result of the practice of the path. This truth states that the ending of craving is possible.

#### **There is a path leading to the Cessation of suffering**

This is the Noble Eight-Fold Path which is described in part 3 of the discourse.

#### **Article 175**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON PHILOSOPHY AND PSYCHOLOGY-LESSON 5004

*Edited by Dr. Kumari Sellahewa*

### **CAUSATION THEORY**

Causation is implied in the second noble truth. Causation means a lot more in Buddhist philosophy. Events keep happening because of causes. The results become causes for further events. The world goes on due to this repeated impact of a multitude of causes and resulting events.

It is possible to work out what causes produced a particular event. If this is correct there is no need to import a doer behind events that occur. There is no creator as such.

In this way the Buddha has explained the evolution of the world after a natural catastrophe. Things change in response to conditions. Conditions change and the results of those conditions also change accordingly. One such change is evolution.

The recent experience of the Covid pandemic showed many changes in conditions that caused ever changing consequences.

This is not just theory enunciated by the Buddha. It is an occurrence noticed in our day-to-day experience. It is within the power of a person to change conditions under his control. When you get sick you can take medicine. That changes prevailing conditions. That is likely to result in curing the illness. You can observe this occurring all the time. Change a condition, and you change the result. Obviously, there are limits to these actions. Some conditions may be hard for you to change.

Climate change, the conditions that cause it, the results we see are a well-known illustration of causation. What conditions are within our power to change is something we need to understand.

The chain of causation is discussed in a later lesson. It is really a linear expression of the causation theory, made simpler for understanding.

When things go wrong, we have a tendency to look for someone to blame. This leads to all kinds of problems. It is sensible to assume that it might be a result of a past action of mine. That removes the importation of ill-will into occurrences.

#### **Article 176**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA PRACTICE-LESSON 6004

### **MINIMAL DHAMMA LEARNING ESSENTIAL**

A practitioner needs to acquire a minimal learning of the Dhamma, to make sense of what he does in the practice. It is not recommended that the practice be based on faith only. The minimal learning can be picked from other sections of this collection of lessons.

Help is always available from Buddhist Counsellors to sort out between what is necessary and what is superfluous for a particular practitioner.



It is a common mistake that even advanced practitioners look for a massive amount of Dhamma learning before they start practising. It should be the other way around. In temples where Dhamma is taught through regular sermons, this habit of amassing Dhamma knowledge is prevalent. Some individuals keep doing this all their lives.

Another similar mistake is in countries where Dhamma books are freely available. A Buddhist counsellor needs to advise people how to give emphasis to practice.

One of the main purposes of this website ([sanghaqld.org](http://sanghaqld.org)) is to help visitors to understand the urgency of practice.

#### Article 177

## QUOTES FROM AJAHN BRAHMAVANSO

*Gratefully extracted from the newsletter of the Buddhist Society of Victoria*

6 April 2023

"Forget about the results. Creating the causes; that's your work. The results will come by themselves".

Source: [All you need is kindness - a collection of Ajahn Brahm quotes](#)

10 April 2023

"To be able to let go of the past and future, it's not seeing the negativity of the past or a waste of time thinking about the future, but it's actually appreciating the joy and the beauty and the compassion of being right here right now. This is Kindfulness of the present moment. When you're kindful of where you are right now, it means you're here and you're kind to this moment."

Source: ["Opening up to Kindfulness" by Ajahn Brahm](#)

23 April 2023

"Right effort is the effort to stop, to restrain, to let go, to give up, to renounce."

Source: ["All You](#)

## Article 178

EXTRACT FROM THE QSA TRAINING PROGRAM FOR BUDDHIST COUNSELLORS 4.1

### DEVELOPING PSYCHIC POWER 1 (OF 4)- INTEREST

The four psychic powers form the third group in the thirty-seven factors of enlightenment. The four bases of psychic power are interest (election or desire), energy or effort, strong commitment, and investigativeness. In Pali these are *canda*, *viriya*, *citta* and *vimamsa*.

When an action is called for, Interest or election means that the intended action needs to be chosen, desired and wanted in the first place. Even a strong interest can be suggested. For example, if a student needs to study, first of all, there must be an election to do so, an interest to study. That generates a psychic power. Without that, nothing else can happen.

The Pali term *canda* means election. When there are many things that can be done, a person elects to do one thing. It is an Iddhipada or psychic power because it gives a special power to the mind (or to the person).

*Canda* (interest) covers desire, wish, interest, want, need and so on. If you have no interest in meditation, then you cannot progress in that line. The same dictum applies in the case of studies for a young person. It is true when you try to do any good thing. Interest in a job or a business is similar.

Generally, this idea applies in the case of worldly progress as well as in spiritual progress.

Lethargy, sloth, procrastination, delay, the habit of postponement and torpor prevent the development of interest. Many who have the ability and facilities, do not learn, or practise the Dhamma due to the lack of interest.

## Article 179

EXTRACT FROM THE QSA TRAINING PROGRAM FOR BUDDHIST COUNSELLORS 4.2

### LEARNING BY TEACHING

Teaching another is not an easy task. Trying to teach another, even with difficulties is recommended. Like swimming one needs to get into it and learn by experience and emulation of other more successful teachers. It is meritorious.

It is also a vital element in learning the Dhamma. How does that happen?

When you try to teach another a few of the difficulties that arise are:

- 1 Lack of clarity about the subject matter
- 2 Inadequacy of your knowledge
- 3 Not adopting the best techniques of teaching

In the first and second cases, you have to learn again or consult another. In the third case, you need to work with a senior Buddhist counsellor. Both these approaches help you to advance.

When you start teaching you get more opportunities to learn anew or learn thoroughly.

The writer learnt a great deal in trying to teach.

## Article 180

EXTRACT FROM THE QSA TRAINING PROGRAM FOR BUDDHIST COUNSELLORS (4.3)

### SENSE BASED MEDITATION

#### SOURCE OF INFORMATION

This information is extracted from the Discourse titled Sekha Patipada Sutta delivered to Sakyan people by Venerable Ananda and confirmed by the Buddha who listened. It was not long after attaining enlightenment. At that time Sakyans

were apparently not adept in the Dhamma or its practice. Hence everyone must be able to understand it.

In this discourse there is a list of things that must be practised all the time. Jhana development is about the sixth one in this list.

QSA can send you a copy of the discourse from the DPTA lesson bank. Please ask by email via *[infoqsa@gmail.com](mailto:infoqsa@gmail.com)*

## **USEFUL ADVICE BEFORE THE GUIDED MEDITATION**

Try not to read or write instructions but listen intently. Do not worry if it fails this time. If you want a copy of instructions, you can have it later.

Try not to think that you are attaining something but treat it as something that happens due to causation.

Do not count breaths. Leave that to the presenter, during this program.

## **GUIDED MEDITATION TEACHING METHOD**

**Listen and try to follow in the mind (no need to whisper)**

### **STAGE 1**

#### **Teaching aids-process 1**

I start by breathing about ten times calmly

- 0 The mind is now calm, and the attention is on the breathing
- 1 Attention is now moved to the eyes
- 2 At this moment the eyes are not disturbed by any attraction
- 3 Breathe six times and confirm that
- 4 At this time the eyes are not disturbed by any aversion
- 5 Breathe six times and confirm that
- 6 Stay quiet for a short time

#### **Teaching aids-process 2**

- 7 I start again by breathing about six times calmly
- 8 The mind is now calm
- 9 Attention is moved to the ears
- 10 At this moment the ears are not disturbed by any attraction

- 11 Breathe six times and confirm that
- 12 At this time the ears are not disturbed by any aversion
- 13 Breathe six times and confirm that
- 14 Stay quiet for a short time

### **Teaching aids-process 3**

- 15 I start again by breathing about six times calmly
- 16 The mind is now calm
- 17 Attention is moved to the nose
- 18 At this moment the nose is not disturbed by any attraction
- 19 Breathe six times and confirm that
- 20 At this time the nose is not disturbed by any aversion
- 21 Breathe six times and confirm that
- 22 Stay quiet for a short time

### **Teaching aids-process 4**

- 23 I start again by breathing about six times calmly
- 24 The mind is now calm
- 25 Attention is moved to the tongue
- 26 At this moment the tongue is not disturbed by any attraction
- 27 Breathe six times and confirm that
- 28 At this time the tongue is not disturbed by any aversion
- 29 Breathe six times and confirm that
- 30 Stay quiet for a short time

### **Teaching aids-process 5**

- 31 I start again by breathing about six times calmly
- 32 The mind is now calm
- 33 Attention is moved to the entire body
- 34 At this moment the body is not disturbed by any attraction
- 35 Breathe six times and confirm that
- 36 At this time the body is not disturbed by any aversion
- 37 Breathe six times and confirm that
- 38 Stay quiet for a short time

### **Teaching aids-process 6**

- 39 I start again by breathing about six times calmly
- 40 The mind is now calm

- 41 Attention is moved to the mind
- 42 At this moment the mind is not disturbed by any attraction
- 43 Breathe six times and confirm that
- 44 At this time the mind is not disturbed by any aversion
- 45 Breathe six times and confirm that
- 46 Stay quiet for a short time

REPEAT THE WHOLE PROCESS MANY TIMES

### PEACE OF MIND (STAGE 1) RESULTS

It might be unstable, that is alright.

### STAGE 2

- 1 Breathe about six times
- 2 There was no disturbance from new thoughts from the environment or from memory.
- 3 NOW YOU ARE IN A HIGHER LEVEL OF PEACE (STAGE 2)

If a new thought disturbed you, ***call it a disturbance without getting concerned.*** Then it will go away. If it keeps coming write it on a piece of paper and forget it for now.

Breathe a few times and come back to the meditation at any point you can. Try to look at your mind and see whether there is any attraction or repulsion. Clear that first.

**The two stages of peace reached as above are called absorptions, Jhana 1 and Jhana 2.**

**This is not the only way to develop Jhanas. For example, breathing meditation and Goodwill meditation are other methods. In this method described above, the advantage is that the meditator can notice the arising of a Jhana with confidence. That knowledge is useful for further progress.**

# FREE DHAMMA BOOKS AND DHAMMA LESSONS

## PRINTED BOOKS (small stocks now available in some temples)

- 1 Buddhist Chaplaincy, 182 Pages in size A4
- 2 Buddhist Psychology-the building blocks, First edition, 168 pages in size A5
- 3 School year 8 textbook (used in Queensland)

## ELECTRONIC BOOKS (that can be emailed on request)

- 1 The Buddhist Way to Happiness (English) (Maha Mangala Sutta), 85 pages a4
- 2 The Buddhist Way to Happiness (Sinhala) (Maha Mangala Sutta), 91 pages A4
- 3 Practical Techniques of Teaching Buddhism to Youth, 185 pages A4
- 4 Basic Buddhist Psychology-second revised edition, 152 pages A5
- 5 Buddhist Chaplaincy, 182 pages A4
- 6 Q and A for students in years 11 and 12, 55 pages A4

## ELECTRONIC DHAMMA LESSONS BOOKS (in 5 banks)

(that are partly in website [sanghaqlld.org](http://sanghaqlld.org) or can be emailed on request)

- 1 Lessons Bank 1, on selected Discourses, 130 Pages A4
- 2 Lessons Bank 2, on Meditation, 50 pages A4
- 3 Lessons Bank 3 on Buddha Dhamma, 105 pages A4
- 4 Lessons Bank 4, on Buddhist Psychology and Philosophy, 58 pages A4
- 5 Lessons Bank 5, on Dhamma Practice, 48 pages A4

## RELATEDSUPPORT DOCUMENTS (not on website as yet)

***Alphabetical Index*** to all 5 lesson banks (not on website yet)

***Curriculum*** related to the lesson banks (not on website yet)

***Teaching Techniques*** suggested (not on website yet)

## **BOOKS IN PREPARATION**

- 1 An introductory Course in Buddhist Counselling (about 75 pages A4)
- 2 Family Peace-the Buddhist Way (about 65 pages A4)

***Please email Queensland Sangha Association via email [infoqsa@gmail.com](mailto:infoqsa@gmail.com)***

The end of the QSA Dhamma Magazine for the period May 2023

Issued by the President of QSA, Reverend James Wilson

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