



QSA DHAMMA MAGAZINE

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NEW 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

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

QSA CALENDAR FOR A FEW WEEKS IN 2023

2023

January

7 *Saturday 1.30 pm to 2.30 pm*

BRCP 5

- 1 Dhamma applications in daily life-Danger of continuing enmities
- 2 Buddhist educational principles- Learning by assessing another teacher
- 3 Dhamma practice techniques including meditation-Reminiscence of the attributes of the Buddha

14 *Saturday 1.30 pm to 2.30 pm*

BRCP 6

- 1 Dhamma applications in daily life-Psychic power of commitment (Psychic power 3)
- 2 Buddhist educational principles-Leading from the simpler to the harder
- 3 Dhamma practice techniques including meditation-Reminiscence of the idea of Nibbana

21 *Saturday 1.30 pm to 2.30 pm*

BRCP 7

- 1 Dhamma applications in daily life-Psychic power 4 -Research, investigation
- 2 Buddhist educational principles-Avoiding the enunciation of definitions
- 3 Dhamma practice techniques including meditation- Labelling of Cittas as they arise and pass away

28 *Saturday 1.30 pm to 2.30 pm*

BRCP 8

- 1 Dhamma applications in daily life-Ups and downs of life
- 2 Buddhist educational principles-Many ways of solving a problem
- 3 Dhamma practice techniques including meditation-Meditation on a Light (as a Kasina)

CONTUNUES IN FEBRUARY 2023

**25 March Saturday 1.30 pm
AGM and MCM 54**

If you are interested in any of these programs, please send QSA an email via infoqsa@gmail.com We will then send you the entry link.

MINDFULNESS PROGRAMS CONDUCTED BY VENERABLE BRISBANE DHAMMA RAKKHITHA

Venerable Brisbane Dhamma Rakkhitha conducts two programs every month on topics related to mindfulness in English and Sinhalese. Details are as follows.

English Program

Wednesdays 6.30pm-9.30pm

At Forest Lake Temple Hall or virtually

Topic: 4 Foundations of Mindfulness

Zoom Link: <https://tinyurl.com/32n3xdbw>

Sinhala Program

Sunday 6.00am-10.30am

Virtually Only

Topic: Satipatthana

Zoom Link: <https://tinyurl.com/32n3xdbw>

Program Manager: Chathu Senarat

Email via infoqsa@gmail.com

Article 137

[Taken from the book titled *The Buddhist Way to Happiness* by Rahubadde and Tanuja Sarath-Chandra based on the Great Discourse on Blessings (Maha Mangala Sutta)]

Chapter 36 –RESULTS OF NIBBANA (ENLIGHTENMENT) SOROWLESS, BLISSFUL, DEVOID OF DEFILEMENTS

The enlightened individual might feel a sense of suffering from natural causes while still alive. An illness is one such cause. However, the mind does not contribute to the experience of suffering. The Arahant has the mental capacity to keep above such suffering. That is the sort of strength the Arahant has achieved. With weak minds we contribute to the sorrow and things become unbearable.

In the mind of the Arahant, there is no room for impurities (kilesa) at all. Even the subtle defilements that lay deep in the mind and rise up when proper conditions appear, are absent in the mind of the Arahant. The Arahant has cleaned off all taints from the mind. Subtle defilements are based on greed, aversion, and ignorance.

In this situation the Arahant stays fully confident that the mind can stay above these disturbing factors.

Thus, the mind of the Arahant is blissful. There is nothing for the Arahant to be concerned about.

Having created these causative factors, the person who attain to this level of mind, are considered to have gained the ultimate victory, and ultimate happiness.

Article 138

Chapter 37 –THE TEXT OF THE DISCOURSE ON BLESSINGS **(Maha Mangala Sutta)**

As reported by Arahant Ananda, at the first Buddhist convocation held three months after the passing away of Lord Buddha, this discourse is recorded in the Pali Canon, as follows:

Thus, have I heard. On one occasion the Buddha was dwelling at the Monastery built by Anathapindika, on Jeta's Grove near the city of Savatthi.

Deep into the night, a deity appeared, illuminating the grove, and seeing the Buddha, sat on a side. The deity saluted the Buddha and addressed him in verse.

Many deities and humans are yearning to know the blessings and, may the Buddha tell me what the greatest blessings are.

Then the Buddha addressed the deity as follows.

Not to associate with the foolish
To associate with the wise
To honour those worthy of honour
This is the greatest blessing

To reside in a suitable locality
To have done meritorious actions in the past
To set one-self in the right direction
This is the greatest blessing

To have much learning
To be skilled in the crafts
To be well-spoken
This is the highest blessing

To support the mother and father
To support the spouse and children
To be engaged in a blameless engagement, occupation
This is the highest blessing

To be generous in giving
To be of righteous conduct
To be blameless in actions
This is the highest blessing

To keep out of evil
To refrain from intoxicants
To be steadfast in virtue
This is the highest blessing

To be respectful
To be humble, contented, and grateful
To listen to the Dhamma at the due time
This is the highest blessing

To be patient and obedient
To associate with the Sangha
To discuss the Dhamma at appropriate times
This is the highest blessing

To be adept in self restraint
To lead a holy life
To understand the four noble truths
To attain enlightenment
This is the highest blessing

To stay unshaken by the vicissitudes of life
To live without sorrow
To be free from defilements and fear

This is the highest blessing

Those who abide by these practices

Are victorious everywhere

Are established in happiness

This is the highest blessing

(The end)

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DISCOURSES-LESSON 0100

Article 139

CONDITIONS TO BE FULFILLED FOR ACHIEVING PROSPERITY

A summary of the teachings given to Vyagga Pajja

Extracted from the lesson bank on Discourses of the Dhamma Practice Training Academy (DPTA) of QSA. Written by Rahubdde Sarath-Chandra, edited by John Alexander Cartwright

When the Buddha addressed a gathering of people who considered themselves to be rich, he drew attention to factors that help people to acquire wealth, to preserve wealth and increase their prosperity. He also mentions the factors that are conducive to the destruction wealth.

However, in this discourse at the beginning the Buddha also speaks of certain valuable principles that should be followed in general.

These points are made:

- 1 Wealth alone does not make a complete person
- 2 Wealth alone does not create a harmonious society
- 3 Wealth tends to increase a person's desires
- 4 The pursuit of amassing more is likely

6 Unrestrained craving leaves a person unsatisfied and suffering

7 It creates an under-privileged class and therefore conflicts

Having understood this framework a person building wealth needs to fulfil these four conditions set out below:

1 Confidence in the Buddha

2 Practice of Virtue

3 Practice of giving

4 Development of wisdom

Four other supporting factors are required to be successful in building up wealth. These are:

1 Persistent effort

2 Watchfulness

3 Good friendship

4 Balanced livelihood

Having acquired wealth a person may run the risk of losing what he built up because of four reasons set out below:

1 Debauchery

2 Drunkenness

3 Gambling

4 Ignoble associates

The story of this discourse as related presumably by Venerable Ananda, runs like this:

Thus, have I heard. Once the Exalted One was dwelling amongst the Koliyans,[1] in their market town named Kakkrapatta. Then Dighajanu,[2] a Koliyan, approached the Exalted

One, respectfully saluted Him and sat on one side. Thus seated, he addressed the Exalted One as follows:

"We, Lord, are laymen who enjoy worldly pleasure. We lead a life encumbered by wife and children. We use sandalwood of Kasi. We deck ourselves with garlands, perfume, and unguents. We use gold and silver. To those like us, O Lord, let the Exalted One preach the Dhamma, teach those things that lead to weal and happiness in this life and to weal and happiness in future life."

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON MEDITATION-LESSON 2001

Article 140

Written by Rahubadde Sarath-Chandra and edited by Genevieve Duffel and Dayani de Silva

KNOWING THAT YOU HAVE A MIND

The mind is the most important part of a human being. This fact may be lost on many of us, as the tendency is to focus on our bodies instead. We are superior to animals because our mind is more developed. For those who are not sure about the existence and functioning of the mind, the technique of mapping what is in the mind would be useful. Your brain is not your mind.

The chaplain or counsellor can guide a group to try this technique.

The members of the group will first sit down on the floor or on chairs in a circle. A point of silence should be reached. Before commencing, each person will be given a pen and notepad.

To reduce disturbances, the group can keep their eyes closed. Eyes need not be forcibly closed, but rather casually closed.

The chaplain will ask the group what they are thinking of right now. Each participant will be asked to open the eyes and write a few words about what they were thinking at that time.

After a short break, the chaplain would ask the same question for a second time. Participants will be asked to write what they were thinking of at that time and write a few words describing the thought.

The process can be repeated several times.

The chaplain can collect the papers and eliminate topics which are inappropriate to be discussed as a group. Then the chaplain will read from the notes with no reference to the names of individuals.

If participants have comments, the chaplain will discuss these with the group.

The question will be put whether they can now notice the existence of a mind. At this point, the group can understand that all their thoughts came from the mind.

The mind is a process associated with the body that deals with our thoughts. This is, of course, not a definition of the mind.

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA-LESSON 3001

Article 141

Written by Rahubadde Sarath-Chandra and edited by Lyna Chen

IN SEARCH OF HAPPINESS

We are dreaming of happiness, more happiness than what we already have. This search is continuous and seemingly unending. Occasionally, there appear to be some sense of achievement; the little that is achieved seems to dissipate quickly. We find it hard to hold on to it.

So, the incessant search goes on.

Many a time, our search for happiness is linked with the senses. We think what is visible can give us happiness and so, we run after more and more things we wish to see. Once we see it, it seems to lose its value. Then what happens? We need to find something else that can bring us happiness. There are fleeting pauses of happiness, but nothing seems to last.

Then we turn to the ear. Many things that we hear tend to give us satisfaction for a while. That does not last. The sound becomes boring.

So, we keep looking for alternatives. We might try a combination of things pleasant to the eye as well as to the ear. Again, the happiness does not last.

The sweet smell **from** the flowers in the garden might be worth trying. After a while it seems best to eat something tasty.

Lying down in a comfortable chair or couch could be worth trying. A short nap might be the result. But what happens once we wake up?

Initially we could do a little daydreaming. Imagine many things that we expect to happen. This too comes to an end. This too might give us some fleeting happiness.

Life goes on like that. We toil with our search for happiness. It is yet to come and stay.

There are people who will not give up but go to extremes in trying to satisfy the senses. Common examples are watching television all the time, listening to music all the time, lying in comfort all the time and dreaming endlessly. Visiting night clubs and socialising for hours to return home in the early hours, is another example. Many of these trials end in dissatisfaction and not in happiness.

Is there a solution? What is it?

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON PHILOSOPHY AND PSYCHOLOGY-LESSON 5000

Article 142

Written by Rahubadde Sarath-Chandra and edited by Dr. Kumari Sellahewa

BUDDHIST PHILOSOPHY AND PSYCHOLOGY

The first sermon of the Buddha, namely, the discourse on Turning of the Dhamma Wheel (Dhamma Cakka Pavattana Sutta) contains a summary of Buddhist philosophy and psychology. It consists of three major sections.

The first is the middle way that explains abandoning extremes of certain experiences. The second is the enunciation of the Four Noble Truths, the crux of the philosophy. The third is the elaboration of the fourth truth, the Noble Eight-Fold Path including the psychology of behaviour and mental development.

Recluses of the day believed that the total elimination of all sensual experiences was the way to elimination of suffering. Opponents of this belief adopted the opposite principle that suffering is eliminated by enjoyment of sensual experiences.

The Buddha suggested that both these views at the extreme are harmful, and they do not bring about an end to suffering. It is interesting that the people had this view that there was suffering in life even before the Buddha.

This new attitude was also called the middle way as it implied the abandonment of extremes in general.

Note that many teachers of the day, including the first two teachers of ascetic Siddhartha, Alara Kalama and Uddaka Rama Putta, paid great attention to the need to eliminate craving for sensual enjoyments. They however were reborn in Brahma worlds and failed to end their cycles of births and deaths (Samsaric Journeys).

Some surmise that the four truths were known at the time in general terms but not specifically as the Buddha taught.

The four truths are:

That there is suffering

That there is a reason for that suffering

That there is an end to suffering

That there is a way to end suffering

The reason for suffering is craving.

The end to suffering is enlightenment (Nibbana).

The way to that end is the Noble Eight-Fold Path.

Craving according to the Buddha was not merely craving for sensual experience, but also included craving for becoming (a new person or being). Becoming also

included not-becoming as the opposite. The early thinkers did not see these latter types of craving as relevant, but the Buddha did. In Pali the three types of craving are Kama Tanha, Bhava Tanha and Vibhava Tanha. All three types need to be eliminated to end Samsara.

The originality of the Buddha's teaching was partly in the definition of craving, and even more in the specification of the eight lanes of the Path using the term 'right'. The eight lanes are:

- 1 Right View
- 2 Right Thought
- 3 Right Speech
- 4 Right Action
- 5 Right Livelihood
- 6 Right Effort
- 7 Right Mindfulness
- 8 Right Stillness (concentration)

The adjective right was the key word. It was understood as pointing towards emancipation.

The first truth Dukkha needs to be truly seen, the second truth craving must be eliminated, the third truth Nibbana needs to be realised, and the fourth truth the Path must be followed.

The entire Dhamma is intended to help a practitioner to understand and practise what is necessary to fulfil the requirements of the path.

Academically, gaining knowledge of Dhamma is useful to recognise where one stands in relation to Dhamma practice.; paying too much attention to details of Dhamma is an extreme step that is not helpful.

The most important thing is to continuously practise what you learn. It helps to understand the Dhamma in a real sense.

How this is done is provided in the rest of the lessons in the entire lesson bank. Help should be sought from a Buddhist Counsellor (a noble friend) to clarify the value of current practice, so that time and energy are not wasted.

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA PRACTICE-LESSON 6000

Article 143

Written by Rahubadde Sarath-Chandra and edited by Chula de Silva

DHAMMA PRACTICE

There is no single formula for the practice of the teachings of the Buddha. That may be, because of the collection of teachings, the Tripitaka is so vast, and believed to consist of about 84,000 teachings. The Buddha had conversations with people he met, and they were of diverse types. Even then, not everyone had the good fortune of learning from the Buddha. Their minds were not quite ready. Past kamma itself might have been a factor.

People who had the good fortune of benefitting from meeting or listening to the Buddha included, children as young as seven years, the elderly, men, women, recluses, human beings, celestial beings, well known criminals, kings and Queens, royals, rich and poor, educated, and uneducated, learned and rustic, intelligent and ordinary, and of every possible sort.

We do not know exactly who we are, and therefore it is best to start with the assumption that we have good kamma, and that we will succeed in our wholesome endeavours. Resources will be at our doors if we honestly take that attitude.

Article 144

QUOTES FROM AJAHN BRAHMAVANSO

Gratefully extracted from the newsletter of the Buddhist Society of Victoria

November 3

"A lot of anger comes from not seeing the full picture, from not understanding the truth of the matter."

Source: All You Need Is Kindfulness : A Collection of Ajahn Brahm Quotes

November 10

"It's never his problem, her problem or my problem, it's always our problem. We are in this together. That's how you solve the problem."

Source: All You Need Is Kindfulness : A Collection of Ajahn Brahm Quotes

November 17

"Your future is uncertain. Whatever you expect it to be, it will always be totally different."

Source: All You Need Is Kindfulness : A Collection of Ajahn Brahm Quotes

November 24

"Real beauty does not lie in perfection, but in embracing and accepting imperfection."

Source: All You Need Is Kindfulness : A Collection of Ajahn Brahm Quotes

FREE DHAMMA BOOKS AND DHAMMA LESSONS

The following books published by the Queensland Sangha Association Inc are available for free distribution. Please request by email via infoqsa@gmail.com

- 1 Buddhist Chaplaincy**
- 2 Basic Buddhist Psychology- second edition**
- 3 Q and A for High School Students**
- 4 Discourse on Blessings (English and Sinhala versions)**
- 5 Practical Techniques of Teaching Buddhism**
- 6 Practice of Buddhism**

Printed copies of books 1 and 2 are also available; for printed books a donation for postage, will be appreciated.

About 300 Dhamma lessons and the guidance of a Senior Buddhist Counsellor, are available for everyone joining the Assembly of Buddhist Counsellors of QSA. Just send an email to QSA through infoqsa@gmail.com

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

Issued by the President of QSA, Reverend James Wilson

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