



**HAPPINESS THE BUDDHIST WAY**

# **QSA DHAMMA MAGAZINE**

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

QSA has set up a ZOOM channel to answer questions on the Dhamma and queries regarding QSA and its activities. Please ask for a time slot that suits you.

**Channel time needs to be booked; bookings can be made by emailing QSA, via [infoqsa@gmail.com](mailto:infoqsa@gmail.com)**

**The link will be given to you when the time slot is decided.**

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)

## **QSA CALENDAR FOR A FEW WEEKS**

The Dhamma program Buddhist Education-Tertiary, first delivery, was concluded on 16 July 2023. Expressions of interest are invited for the following programs:

*Family Peace*

*Applied Buddhist Psychology*

*Introduction to Buddhist Counselling (repeat 1)*

Please note that meetings of ABC (Assembly of Buddhist Counsellors) will be held during the time available on Sunday evenings unless otherwise reserved.

## **DHAMMA ARTICLES**

### **Article 207**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DISCOURSES-  
LESSON 0108

**Edited by John A. Cartwright**

### **BALANCED LIVELIHOOD (*Sama Jivikata*)**

A successful person will know his income and expenses. These two things keep varying all the time for various reasons. If a person ensures that he is not extravagant and not wasting money and resources that is obviously good.

It is not necessary to live as a miser, hiding one's income and wealth. When you try to hide wealth from others, you are hiding it from yourself too. There is no meaning in amassing wealth if you do not use it for reasonable purposes.

Wise people manage a balance in life, enjoying wealth and at the same time not wasting their wealth.

If the income is less than expenses, there is something wrong. That cannot be maintained.

If one is neither wasteful nor miserly, one is leading a balanced livelihood.

Observing balance is a fundamental teaching of the Buddha, found everywhere in our practice.

## Article 208

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON MEDITATION-  
LESSON 2100

Edited by Dayani de Silva

## CONCENTRATION MEDITATION

Some say that they lack concentration, but the truth is that from birth, we do have concentration. It is an inherent feature of the mind; the level of concentration may be low, and it can be gradually improved with meditation.

A question can arise as to the difference between concentration and mindfulness. If we look at driving as an example, we concentrate on the position and movement of the vehicle, and at the same time, we are mindful of the surrounding. For example, we are mindful of the other vehicles, people nearby, the traffic lights, speed bumps and even police cameras. Concentration and mindfulness are both aspects of the mind called universal mental states, as they are present all the time with five other mental states (*cetasika*).

Both work on objects we confront through our senses, being the eye, ear, nose, tongue, body, and mind. When one is studying, the mind sense is very active, and the mind can concentrate on information taken in. However, one is also mindful of the surroundings. Younger siblings coming into your room is one example. When learning music, the information one concentrates on is coming via the ears. When drawing or painting, the eyes receive the information, and one concentrates on that information.

The Pali term *Samatha* means calming, and *Samadhi* means high concentration. Good students have a high level of concentration. It can get disturbed and weak when disturbances occur.

If one is skilful, a low intensity disturbance in the background might help in developing concentration, as it tends to keep away a potential multitude of other disturbances. For example, older children sometimes listen to music while studying.

Staying in a frozen posture, such as standing on one leg, bending the body halfway or leaning to one side can be experimented on to notice a rise in the level of concentration. These need to be done under supervision only. Safety aspects must be considered before engaging in these types of exercises.

The chaplain or counsellor can guide a group in recognising and developing concentration using the following information:

#### USING THE EYE SENSE

Watching the rain falling

Watching a sunset

Reading a book

Watching the slow flickering of a candlelight

#### USING THE EAR SENSE

Hearing a song

Listening to the sound of rain falling

Listening to the sound of the ocean

Listening to a religious chanting

Listening to a religious chanting with sober background music

Listening to meditation music for calming

#### USING THE BODY SENSE

Natural breathing

Changing posture (sitting, standing, walking, reclining)

Walking

#### USING THE MIND SENSE

Contemplating the foulness of the body

Reflecting on the deterioration of a dead body

Contemplating the negative aspects of certain types of greed  
Contemplating the inevitability of death

## **Article 209**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA-LESSON 3010

Edited by Lyna Chen

## **WHAT IS SPIRITUALITY?**

Spirituality means different things to different people. What does Buddhism say about spirituality? Is it the preserve of some unusual people?

We all have some idea of what is good behaviour and what is bad behaviour. It comes naturally to our mind whenever we are about to think, speak or do some physical action. If we tend towards the bad side, it is not because we fail to understand but because we might choose to do so, for some advantage. The search for advantage is based on the cravings we have.

Ultimately, spirituality rises upward as we attempt to reduce our cravings.

If a packet of chocolates was thrown open on the table a few of us occupy, some will not pucker any, a few will take one or two, and a few will jump to grab as many as possible.

The same experiment can be tried or planned with other things like pens, money and so on. People will behave differently because they have different inclinations and attitudes.

Suppose you have just a choice between a good action and a bad action, imagine how you would tend to move. If you tend to move in favour of a good action, then probably you are more spiritually inclined.

## **Article 210**

## THE IDEA OF THE INDIVIDUAL

We think of ourselves as individuals. It is practical to do so. Who in fact do we consider the individual? Is the individual entirely separate from the group?

The individual is a combination of a physical body and the mind. Neither part is permanent, and both are constantly changing. Though we treat the two parts as separate, they are interdependent. What happens is that one part of the individual may become the cause for an event that happens in the other part of the individual.

For example, a bad mood might result in a loss of appetite. Eating too much may cause drowsiness in the mind. An illness that affects the body may also affect the mind. The two parts of the individual work closely together.

The body is constantly changing, but we notice changes at certain intervals, as the immediate change may be too small to notice. Small quantitative changes may produce visible qualitative changes. Ultimately, the body consists of atoms and molecules and each one of them is in a state of flux. So, we need to treat the body less as a thing and more as a process.

Buddhist psychology shows us that the mind is very similar. It is not a thing but rather a process.

Hence the individual is in fact a process, both physically and mentally.

The physical process is usually understood as a combined process based on the thirty-two parts of the body.

The mental process is categorised into four groups, as follows:

- Feelings or sensations
- Signs or perceptions

- Mental formations
- Consciousness

The four mental processes and the physical processes are called “aggregates”. That is one way of analysing the individual. These five aggregates are considered elsewhere in detail.

Life depends on a continuation of the mental aspects in conjunction with the physical body. When the physical body is unable to function, the mental components leave the body, causing death.

Strictly speaking, death occurs at every moment as irreversible changes.

### **Article 211**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA PRACTICE-LESSON 6009

## **MANAGEMENT OF THE SENSES**

A simple approach to practice is the management of the six senses, eye, ear, nose, tongue, body, and mind. It can start where you can and it as time and practice goes on, it can expand and ramify.

For example, observe your own behaviour and inclinations, and notice which sense is active. In its activities does it bring you more problems and complications? If it does, then pay more attention to it. Try to discover the origins of such complications and whether these can be managed better.

Generally, complications occur due to excessive attachments. Can these attachments be reduced through understanding? Have the negative aspects of attachments been looked at? Does that help in reducing the attachments?

These exercises cannot be done vaguely. Thoughts must be directed to specific senses. If you always desire to watch television,

Then pay attention that tendency and see why you are doing it and whether it can be reduced. If you manage to reduce it a little, note that you have succeeded. Then you can proceed to tackle another problem and so on.

Every time you succeed you get a little more peace of mind and that can motivate you to further action.

Managing the senses is not easy or quick. It must be done carefully, slowly and mindfully.

## Article 212

EXTRACT FROM THE QSA BOOK TITLED  
INTRODUCTION TO BUDDHIST COUNSELLING-SECTION B-CHAPTER 8

# EIGHT VICISSITUDES (UPS AND DOWNS) OF LIFE

## INTRODUCTION

Our experiences in life are highly variable. This is illustrated in the Dhamma by four common sets of opposites we experience a lot of the time. These are:

Gain and loss

Pleasure and pain

Praise and blame

Status and disgrace

These things happen and we need to accept that fact. We need to stay equanimous despite the constant changes that occur. Breathing meditation is a good remedy for these. The mind keeps following the breath while the world runs through turmoil. Insight meditation is also helpful.

If you attain an absorption, it is so much the better. Then the mind stays still without being thrown into pain and suffering.

Why do we get kicked around when changes occur? Why do we become anxious about the next disaster that might happen? Why do we jump up too much when things go well for us? Why do we get angry with those who do not sympathise with us?

This is because we tend to be greedy for some experiences and hate the opposites. Hence, the remedy is within.

Change is part of existence; so is suffering. When these come, we should say "here they come".



Naturally we are happy when things go well for us. If we train ourselves to be overly happy, when the opposite happens, the pain will also be extreme. Observing a balance helps both ways.

Try not to be carried away too much when our team is winning. That helps us to get over the unpleasant situation that arises when we are losing.

### **ILLUSTRATIONS**

It is useful to observe how people who have developed equanimity cope with changing situations such as the following.

- 1 A student fell ill during an examination
- 2 The only source of our family income got destroyed in a heavy storm
- 3 In a company re-structure I lost my job
- 4 A parent in reasonable health died after a heart attack
- 5 A close friendship was broken due to a misunderstanding
- 6 Our family business broke down after six months of Covid
- 7 A bystander got injured when a brawl broke out in a night club
- 8 A successful sportsman became disabled due to an accident

### **Article 213**

EXTRACT FROM THE QSA BOOK TITLED  
INTRODUCTION TO BUDDHIST COUNSELLING  
SECTION C CHAPTER 8

### **MANY WAYS TO SOLVE A PROBLEM**

#### **INTRODUCTION**

Some people have genuine skills in solving problems. Very quickly they can see through and work out a solution to the problem.

How quickly the problem is solved is not the main issue. Speed aside, one needs to examine the suitability of several methods of solving the problem. This is true in industry and agriculture. It is also true in practising the Dhamma.

For example, some children have difficulties in concentration. A common solution is to force the child to do studies all the time. This might have negative effects. What should the parent do?

They need to find out why the child is not progressing and whether there are other ways to prompt the child to do normal work.

The presumption suggested is that there are many ways to solve a problem, not only one way.

## ILLUSTRATIONS

1 In Dhamma study, it is not necessary for everyone to read all the scriptures. Researchers have already done that work. We can use their findings.

2 Some people complain that they cannot meditate. Ask them what methods they have used. The usual answer is one method. There are many methods available. A teacher must be consulted to discover other methods.

3 After many years of practising meditation, some complain that they have never reached an absorption (Jhana). The fact is that there are many pathways to solve this problem.

## Article 214

EXTRACT FROM THE QSA BOOK TITLED  
INTRODUCTION TO BUDDHIST COUNSELLING  
SECTION D CHAPTER 8

## KASINA (MATERIAL) MEDITATION USING LIGHT

### INTRODUCTION

There are 40 objects for calming (samatha) meditation. The first ten are called *kasinas*. The ten *kasinas* are:

Earth	Yellow
Water	Red
Fire	White
Air	Space

Blue

Light

Light in Pali is called *aloka*.

### **METHODS OF PRACTICE**

One method of practising meditation on light is to watch the presence of a stream of light in a background of relative darkness.

For example, when you are in a thatched house or in an old tent, sometimes a stream of light falls on the ground or on a surface. You can try to pay attention to the patch of light.

This meditation when continued may result in the meditator seeing the surrounding illuminated all the time, whether it is daytime or nighttime.

It is claimed that various knowledges can be developed through this technique.

### **WARNING**

This meditation technique does not lead to emancipation. It might also lead to harmful situations.

The writer does not recommend this meditation to anyone who is pursuing the path to Nibbana.

A person interested in calming the mind before a meditation might use this method for temporarily getting the mind to some degree of calmness before moving to a better type of meditation like breathing.

It is also advised that a meditation teacher be consulted, before attempting this type of meditation.

## **FREE DHAMMA BOOKS AND DHAMMA LESSONS**

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

- 1 Buddhist Chaplaincy, 182 Pages in size A4(about 290 copies available)
- 2 Buddhist Psychology-the building blocks, First edition, 168 pages in size A5 (only 40 copies left)
- 3 School year 8 textbook (used in Queensland)(a couple of copies left)

### **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 in website [sanghaqld.org](http://sanghaqld.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 157 pages A4)
- 2 Family Peace-the Buddhist Way (about 70 pages A4)

- 3 Primary Level Dhamma books Grades 1 to 6 (about 80 pages A4 each book)

***An exposure draft of the Grade 1 book is available to any monk or nun, or a Buddhist centre, for one month to submit criticisms. Thank you to all temples and Dhamma Schools that have already replied.***

## **U-TUBE VIDEO RECORDS ON DHAMMA**

The production of video records of Dhamma Lessons and Dhamma discussions has commenced. The plan is to create videos in the following seven categories:

- 1 Family Peace
- 2 A general framework for happiness
- 3 How the mind works
- 4 Buddhist Education-primary
- 5 Buddhist Education-secondary
- 6 Buddhist Education-tertiary
- 7 Buddhist Education-research and practice

At the time of writing, three videos in category 6 are in U-tube. To access these please use the following link:

**[facebook.com/happiness.the.buddhist.way](https://www.facebook.com/happiness.the.buddhist.way)**

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

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

Issued by the President of QSA, Reverend James Wilson

You are welcome to forward this to a friend who is likely to benefit from this magazine. It is not for public circulation but for the information of members of QSA or for their friends. Past copies of the magazine are held on the current page the QSA website

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