



QSA DHAMMA MAGAZINE

Sangha Samaggi Togetherness of the Buddhist Sangha

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	PAGE
Contents	01
Dhamma queries Zoom channel now operating	01
Dhamma events calendar	02
 Article number and description	
145 The need for confidence in the Buddha	04
146 Do you control your mind or does the mind control you?	06
147 Our search for success	06
148 Central theme of Buddhist philosophy	07
149 Seeing noble friends is the beginning of our practice	09
150 Quotes from Ajahn Brahmavanso	10
151 Self-assess yourself regarding Dhamma practice	11
152 Repetition technique as used in teaching Buddhism	12
153 A method of practice for breathing meditation	13
 Free Dhamma books	 14

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

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

QSA CALENDAR FOR A FEW WEEKS IN FEB-MAR 2023

2023

February

11 *Saturday 1.30 pm to 2.30 pm*

BUDDHIST COUNSELLORS PACKAGE 9

- 1 Dhamma applications in daily life-death, momentary or continuous
- 2 Buddhist educational principles-Multiple feeders but single final channel
- 3 Dhamma practice techniques including meditation-Simple calming meditations

18 *Saturday 1.30 pm to 2.30 pm*

BUDDHIST COUNSELLORS PACKAGE 10

- 1 Dhamma applications in daily life-Arising and ceasing as a continuing process at an elemental level
- 2 Buddhist educational principles-Finite and infinite things do not lend themselves to comparison
- 3 Dhamma practice techniques including meditation-Social contracts for married couples

25 *Saturday 1.30 pm to 2.30 pm*

BUDDHIST COUNSELLORS PACKAGE 11

- 1 Dhamma applications in daily life- Evil actions cause unbearable results; the mind is the forerunner (Dhammapada 1)
- 2 Buddhist educational principles- Draw attention to the supremacy of the mind, while teaching. Also, there is a major difference between the first two stanzas needs to be highlighted.
- 3 Dhamma practice techniques including meditation-Reminiscence of virtues

March

4 *Saturday 1.30 pm to 2.30 pm*

BUDDHIST COUNSELLORS PACKAGE 12

- 1 Dhamma applications in daily life- Wholesome actions cause pleasant results; the mind is the forerunner (Dhammapada 2)
- 2 Buddhist educational principles- Draw attention to the supremacy of the mind, while teaching. Also, there is a major difference between the first two stanzas needs to be highlighted.
- 3 Dhamma practice techniques including meditation-Reminiscence of generous disposition

CONTUNUES IN MARCH 2023

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

In April there will be no BCR programs.

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

Article 145

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DISCOURSES-LESSON 0101

Edited by John A. Cartwright

CONFIDENCE IN THE BUDDHA (SADDHA SAMPADA)

A person seeking prosperity is advised to have faith or confidence in the Buddha. We can do no better than learning, understanding, and thinking with wisdom about the famous nine attributes of the Buddha. These are:

In Pali the stanza is:

Iti pi so bhagava, araham, sammāsambuddho, vijjacarana sampanno, sugato, lokavidu, anuttaro purisa Dhamma saarathi, sattha devamanussanam Buddho bhagava ti.

In English these words are commonly translated as follows:

The pure one, fully enlightened, endowed with knowledge and conduct, well-gone, the knower of the worlds, the incomparable leader of people to be tamed, the teacher of gods and humans, the all-knowing and blessed.

These words might not be clear. Therefore, the appearance of the Buddha could make it easier to understand the Buddha as a serene personality. We can download a picture of the Buddha from the internet. We can visit a temple where there are many statues of the Buddha. We can select one that we can remember easily. Visit the temple many times and look at the selected statue every time. It will stay in your memory.

Even when you get disturbed in the night while sleeping, think of the Buddha. That connection is enough to build on.

To begin with, one may not understand the meanings of each of these words. As we go on, the meanings will be understood more and more.

If a person finds it hard to remember so many attributes of the Buddha, at least if he remembers that the Buddha's mind was absolutely pure, there was nothing unwholesome left in it, then remembering those few attributes is enough.

We must keep in mind that the Buddha was fully enlightened. There is no need to understand that right at the start. It is enough to recognise the Buddha for his unsurpassed wisdom and serene appearance.

Article 146

**EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY
(DPTA) LESSON BANK ON MEDITATION-LESSON 2002**

Edited by Dayani de Silva

DOES THE MIND CONTROL YOU OR DO YOU CONTROL THE MIND?

After doing something or saying something we wonder why we behaved the way we did. This happens when one has limited or no control over the mind, and the mind moved somewhere unexpectedly.

In this situation there is no need to get angry and upset, if you keep in mind that this is the nature of the mind.

Try to keep yourself and your mind as two different entities in this discussion. If you think that the mind is a part of you all the time, it will get confusing.

In the Dhammapada, a collection of 423 stanzas attributed to the Buddha, in the chapter on the mind, several stanzas emphasise the need to control the mind. In stanza 35 it is said that it is good to tame the mind.

We can consider a few constructed cases to illustrate this. You may have seen these in actual experience many a time. A lot more cases are available, but with time and space constraints, only a few have been selected.

Nearly all the ideas presented in this presentation are from *Abhidhamma* and *Sutta Dhamma* in the Theravada tradition. Abhidhamma is philosophy and psychology, while Sutta means discourses given by the Buddha.

Article 147

**EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY
(DPTA) LESSON BANK ON DHAMMA-LESSON 3002**

Edited by Lyna Chen

IN SEARCH OF SUCCESS

Some look for success in life. In a way everybody does so. The urge arises from a sign that shows an element of cleverness in one way or another. Some are clever in studies, some in sports, some in business. Others may have skills in music, cooking, arts, and creativities. Later in life some show cleverness in science, medicine, or engineering. Some are clever in understanding and applying the Buddha Dhamma in day to life.

All these things bring us success in life if they are handled properly. Success can last for a long time, under certain conditions.

The question is whether success in life necessarily brings us happiness. That does not result automatically. Narrow success usually fails to generate happiness. A wider approach to life seems to be one solution.

Success also needs to be based on good principles. These principles are taught by the Buddha. Those teachings are called the Dhamma. This is the reason why we try to learn the Buddha Dhamma.

Before we learn the Dhamma, we need to get some understanding of the Buddha.

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON PHILOSOPHY AND PSYCHOLOGY-LESSON 5001

Article 148

Edited by Dr. Kumari Sellahewa

CENTRAL THEME OF BUDDHIST PHILOSOPHY

The central theme of Buddhist philosophy is the basic truth that life is suffering, experienced now or about to be experienced. If someone feels that he is not experiencing suffering and that he is not going into suffering in the future, then Buddhist philosophy has only one thing to offer. That is a fore-warning that he might be mistaken in his belief.

This simple fact is applicable whether you are rich or poor, humble, or powerful, healthy, or not healthy or in whatever circumstances. Buddhism goes on to say that even in places of happiness such as the celestial worlds, there is suffering now or in the future.

The entire philosophy of Buddhism is connected to this central theme and all its teachings aim at either the alleviation of suffering or the total eradication of suffering.

Having said that, one is told that there must be some reason for that suffering. Not only that it is suggested that there must be an end to suffering. There is also a way to end the suffering. The four statements are taken together as the basis of Buddhist philosophy.

In Buddhist philosophy there is no initial postulate or fundamental assumption. It begins with common experience. Do you run into situations that are difficult to bear? Can anyone say no, not at all?

We start with a fact within our experience and then proceed.

Critics have raised the question whether the emphasis placed on the existence of suffering implies the requirement of a continued sadness. Buddhism does not promote sadness. Suffering needs to be understood so that it can be ended. Sadness is associated with hatred. Hatred must be eliminated to end suffering. Those who understood suffering were the happiest people.

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA PRACTICE-LESSON 6001

Article 149

Edited by Gunendra Sellaheva

SEEKING NOBLE FRIENDS

Where to begin is the most important question.

Should we make a thorough study of the entire teaching? Should we look for the best teacher in the world? Should we travel from one country to another in search of advice? Scores of questions arise in the mind, and we tend to waste a lot of time and resources in this venture.

The advice of the Buddha seems to be brief and simple. Seek a noble friend was the answer. Even to those fortunate enough to attain the first stage of enlightenment, still the answer was the same. When Venerable Ananda his long-term attendant said that half the success of one seeking spirituality was the

association with a noble friend, the Buddha said that noble friendship was the entire reason for spiritual success. Hence, this is of utmost importance.

The next question is where do we find noble friends?

Again, the answer is that we should look for the noble friend within ourselves. If I am not a noble friend to myself, how can anyone else be? So, try making a beginning within yourself. A simple beginning is enough. Decide right now to be kind to yourself. Stop blaming yourself for who you are or worry about what you will be. Just decide to be kind to yourself from now on. Build up your self slowly, examining what is going on in your own mind.

When you commit yourself to a simple practice like this, others with like minds tend to offer help. Eventually a circle of noble friends will build up. Let it happen.

The second noble friend for you is the Buddha. Learn a little about him and his teachings. As you progress the Buddha will become more and more a close friend to you.

At a later stage, the Dhamma will become a noble friend. The little that you have learnt is enough for the time being.

There is another noble friend waiting for you, that is practitioner like you. If a monk or nun is available in your area, you can look to him or her as an advanced practitioner.

Buddhist counsellors accessible through this website might become a part of your circle of noble friends. Never look for scores of friends. There is no need.

Learn to be wise in choosing your noble friends.

Article 150

QUOTES FROM AJAHN BRAHMAVANSO

Gratefully extracted from the newsletter of the Buddhist Society of Victoria

22 December

You can't always cure, but you can always care."

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

15 January

The Goal of Dhamma

The more we practise the more we find out about the beauty of the Dhamma, and the release that is in the Dhamma. I call it release because that's how it feels at every step of this path; with every progress that we make in this practice of Buddhism we feel more release from difficulties and burdens. As far as the mind is concerned it gets better and better. With our bodies it gets worse and worse, but we can't do much about that! But at least, if the mind is getting better and better, that gives us something to look forward to in our practice. It's an *opanayiko* practice. It's leading onwards. Where does it lead? It leads onwards into that beautiful peace, that beautiful happiness, the freedom of the mind. It's very important to know that the goal of the Dhamma is freedom.

Source: [Simply this moment! A collection of talks on Buddhist practice by Ajahn Brahm](#)

19 January

"The nature of the human mind is to be still. It only moves because of the winds of wanting."

Source: [All you need is kindness. A collection of Ajahn Brahm Quotes](#)

January 26

"When you cultivate a beautiful mind throughout the day, you will have a beautiful mind in meditation."

Source: [All you need is kindness. A collection of Ajahn Brahm Qu](#)

February 2

"Wisdom is knowing *anicca*, impermanence. Wisdom is knowing that all things that arise – including all of nature – will cease. Let it cease now, let it go, understand that wisdom. If you really understand that wisdom it means that you can let go."

Source: ["Simply This Moment! a collection of talks on Buddhist practice" by Ajahn Brahm](#)

EXTRACT FROM THE QSA TRAINING PROGRAM FOR BUDDHIST COUNSELLORS

Article 151

BCRP 1.1 SELF-ASSESSMENT OF YOUR STANDING WITH RESPECT TO THE DHAMMA

Try to answer these questions after some thought when you are free.

Is there someone close to you who can benefit from learning the Dhamma?

Think of your spouse, parents, children, siblings, and friends.

Is there any opportunity to help them or can you create an opportunity?

Have I succeeded in helping them?

Are there other approaches possible?

Are these methods possible?

Setting an example

Exchanging ideas

Direct teaching

What really is my position in this matter? Assess yourself with an A, B or C.

Dhamma Knowledge

Teaching skills

Advancement in practice

Pay more attention where you might be weak.

As a practitioner, consider how good you are with reference to your thinking, your speech and behaviour. It is possible that you are good in one of these three aspects, but not so good regarding the other two. Test it with a noble friend and try to improve yourself.

EXTRACT FROM THE QSA TRAINING PROGRAM FOR BUDDHIST COUNSELLORS

Article 152

BCRP 1.2 REPETITION TECHNIQUE IN TEACHING THE DHAMMA

Have you noticed that many things in the Dhamma are repeated three times? Did you wonder why?

The Buddha often says that when Dhamma is being taught, one needs to pay attention. Then the mind gets connected to the teaching.

What you heard needs to be retained in memory.

In saying the same thing three times-

The first time you hear or chant it might be Just a sound.

The second time the words become clearer

The third time you might think of the words

If you pause a little there is time to think of the meaning.

We need to understand the words clearly, think of their meaning while chanting.

For example, we may have chanted the line in veneration of the Buddha, hundreds of times without ever thinking of the meaning. The moment you chant with the meaning in mind, it becomes a meditation, and therefore a genuine practice.

In some cases, we may listen to a chanting without knowing the full meaning and then it becomes a concentration meditation.

The two are different. That needs to be understood.

EXTRACT FROM THE QSA TRAINING PROGRAM FOR BUDDHIST COUNSELLORS

Article 153

BCRP 1.3 ELEMENTARY BREATHING MEDITATION

Source

This information is extracted from the Discourse on Breathing Mindfulness.

Scheme

There are sixteen stages of development of mindfulness based on breathing, grouped into four tetrads. In this program we discuss the first tetrad and one stage in the second tetrad.

Mindfulness of In-&-Out Breathing

"Now how is mindfulness of in-&-out breathing developed and pursued so as to be of great fruit, of great benefit?"

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore.

[0] Always mindful, he breathes in; mindful he breathes out.

TETRAD 1

[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.'

[2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.'

[3] He trains himself, 'I will breathe in sensitive to the entire body. He trains himself, 'I will breathe out sensitive to the entire body.'

[4] He trains himself, 'I will breathe in calming bodily fabrications.' He trains himself, 'I will breathe out calming bodily fabrication.'

TETRAD 2 (one item only)

[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.'

Teaching aids

- 0 I was not conscious of breathing
- 1 I am now conscious of breathing
- 2 Is this breath in or out long? Or is it short?
- 3 Breathe about six times and make not whether it is long or short
- 4 I am now aware whether it is short or long
- 5 Breathe about six times
- 6 Now I will breathe sensitive to the entire body. Check where the sensitivity is felt. Is it any of these?

Belly

Chest

Shoulders

Head

Forehead (between eyebrows?)

Any other place?

Note the areas that are sensitive and pass

- 7 Does the body sense any discomfort anywhere?
- 8 If so, pay no regard or adjust slightly
- 9 Does the mind feel a sense of joy (rapture) because of the calming of the body and the calming of the mind?
- 10 Enjoy (it is a stage of peace, that is the reason for enjoyment)

REPEAT THIS AXERCISE MANY TIMES

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. A few copies of the first edition of 2 are available.

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 February 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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