



HAPPINESS THE BUDDHIST WAY

QSA DHAMMA MAGAZINE

Sangha Samaggi Togetherness of the Buddhist Sangha

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	PAGE
Contents	01
Dhamma queries Zoom channel now operating	02
Dhamma events calendar	02
199 Good friendship	02
200 Experimenting with calming of the mind	03
201 Monasteries, nunneries, and temples	03
202 The three signata of existence	04
203 Three stages of initial self-development	04
204 Developing the psychic powers-investigative skill	06
205 Avoiding the enunciation of definitions	09
206 Labelling cittas as they arise and pass away	09
Free Dhamma books (a new book to be released shortly)	12

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

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

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.

DHAMMA ARTICLES

Article 199

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DISCOURSES-
LESSON 0107

Edited by John A. Cartwright

GOOD FRIENDSHIP (Kalana Mittata)

Do you make friends with all and sundry? Probably you do not. This means we need to exercise care in choosing friends. People who have developed the

qualities of confidence in the Buddha, practise virtue, practice liberality and are wise, are worthy of friendship. It is assumed that you have the same qualities.

This way your own conduct improves by acting with faith, with virtue, with liberality and wisdom with others having the same qualities.

This is the practice of good friendship.

The Buddha Has mentioned that even if you associate with a person for a whole lifetime, you might not be able to understand him or her completely. According to the teaching of constant change (anicca) no individual stays as a constant. Influenced by the environment the person keeps changing.

Another important teaching is that although you might notice that a person's behaviour (thinking, words used and actions) might seem objectionable or unacceptable regarding one aspect, yet according to other aspects that person might seem to be good. In many cases this is true.

We should not judge others permanently or fully. In a so-called bad person, we should try to see at least some good features. Our first obligation is to observe our own thinking and behaviour. Because of something bad in ourselves we might be passing wrong assessments on other people.

The need for noble friends

A very important teaching is that one can progress (both in a worldly and spiritual sense) only by having a group of noble friends. Where you might go loose, the noble friends will influence you to get back on the right path. There are very many stories to support this theory. The words *Asevanaca Balanam*, *Panditananca Sevana* need to be fully understood. The Dhamma mentions many features of noble friends.

However, one needs to understand friends, and closely understand who they are; just by living with them might not be effectual.

Noble friends cannot be bought from the open market. The information in social media might not be helpful. The starting point is being a noble friend yourself. Once you are a noble friend to some extent, you begin to attract other noble friends.

Another easy start is to treat the Buddha as your noble friend, maintaining your respect for him. As the Buddha is not living one can turn to the Dhamma or Sangha. This is the reason why, learning about the Buddha is so important. He was an impeccable person.

Always we can look for persons from whom we can learn the Dhamma; there are many in society like that.

There is a belief that past kamma brings noble friends together. This could be happening in Buddhist Temples and Meditation Centres.

This subject is also discussed in lessons 0201 and 0202 under the grouping Discourse on Blessings. Some of these comments are from those lessons.

Article 200

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON MEDITATION-
LESSON 2008

Edited by Dayani de Silva

EXPERIMENTING WITH CALMING THE MIND

First, we must develop our ability to notice the difference between calm and disturbance in a physical setting and then gradually apply the same idea to the mind. Examples of disturbed situations can be the following: a choppy sea with fast rising and falling of waves, heavy rain with gusty winds, a river flowing down through a rocky stretch, traffic in the city, an artificial fountain, boiling water, a football match, and a drink being poured into a glass.

These can be described to a group, and they can think of each of these one after the other, slowly.

Then calm situations can be listed slowly, giving time to think of each separately. Examples are a very gently flowing river, a flat sea, the perfectly still water of a lake reflecting the surrounding landscape, a gentle breeze, or a moving ship far in the distance.

Now we can start thinking of what goes on in the mind. Sometimes it is calm, as it happens just before one falls asleep. At other times, it is agitated, when one is unable to fall asleep, or during the morning rush in preparing for school or work.

We can ask ourselves the question whether you prefer the mind to be calm or agitated. How does each one feel?

While being seated, the group can try a few minutes of breathing meditation. These instructions would help:

- 1 Think of breathing, as this action enables you to live
- 2 You can close your eyes or keep them open as you prefer
- 3 Do you notice the air coming in through the nostrils?
- 4 After a few minutes watching the air coming in, now pay attention to the air that goes out.
- 5 Observe the in and out breaths for a few minutes
- 6 Now, begin to observe the in-out breathing cycle
- 7 Between the two, there may be a small gap; do not bother about it for now
- 8 After, say, 20 minutes, ask the group whether the mind feels calm
- 9 While doing this meditation, the mind might have been thinking about various things; that can be ignored for now
- 10 You do not do anything other than noticing the air coming in and going out
- 11 Was the mind calm at the end?

Discuss these aspects with the group.

The chaplain or counsellor can explain other methods of calming and get the group to try them. A few are mentioned below.

- 1 Count backwards say, from 20 to 1, and then forward
- 2 Say aloud the letters in the alphabet, first forward, and then backward

- 3 Call out the colours in the rainbow (violet, indigo, blue, green, yellow, orange, and red) forward five times, and then in the reverse order
- 4 Check the pulse for a minute or two
- 5 Check how many pulses occur in one breath, inward, then outward
- 6 Watch a line of ants moving in a line
- 7 In light rain, watch the raindrops falling on a pool of water, and the little circles formed and how they vanish in a second
- 8 Watch a train moving far away
- 9 Watch the cars moving on the highway far away
- 10 Watch how you are falling asleep

Article 201

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA-LESSON 3009

Edited by Lyna Chen

ACTIVITIES PROMOTING SPIRITUALITY

The mere existence of temples does not go far enough. Every temple needs to have a program of activities that promotes spirituality. These programs are based on three pillars, the practice of charity, the practice of virtue and the practice of mind development.

It is not easy for individuals to organise these activities by themselves. It is far easier to organise these things as a group with a central meeting place. It is effective for lay people to be associated with the Sangha in these activities.

A more advanced practice is the combination of morality, concentration, and development of wisdom. Before attempting such practice, it is necessary to get a good understanding of these concepts.

The practice of morality can be built up on the five precepts on a daily basis and taking eight precepts on selected days. The idea of practising concentration is to secure calmness of the mind. The calmness can be extended to mindfulness which leads to higher levels of wisdom.

These practices can be taken to higher levels gradually avoiding disruption to the current way of life.

It is a tradition held by most of the Sangha that they voluntarily get cut off from their families. When a person becomes a monk, he gets a new name, a new type of robes, shaves the head, gives up property and commercial connections so that they become free to practice on the spiritual path. Hence the need for residential places for the Sangha called temples and monasteries, nunneries.

When the Buddha was living, several monasteries and nunneries were built for monks and nuns. *Jetavanarama* was one of these.

There is usually a group of supporters in every monastery, to help maintain the premises. In Western countries these must be incorporated associations set up according to the associations' incorporation law. The law is to help and protect the office-bearers from individual liabilities.

Temples are an essential type of organisation that enables the continuation, protection, and advancement of Buddhism in the modern world and therefore it is a particularly meritorious act to set up and maintain temples.

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Article 202

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON PHILOSOPHY AND PSYCHOLOGY-LESSON 5007

Edited by Janani Welgama

NO-SELF (ANATTA) THEORY

The idea of the absence of a self requires deeper reflection. This concept can be difficult to grasp, and even then, it is safer to assume that the understanding is superficial. It is when one becomes enlightened, that one fully comprehends this idea. We are far from this level of penetrative wisdom.

Practically speaking, it does not make sense for one to assume that there is no self within them. Because, undeniably, there is an observable person functioning within society. However, if you extend the belief of self, and develop a theory that there is a substantial, lasting, identifiable entity within you (a soul), the belief becomes strong, not easy to validate, and pleasant to grasp.

The problem is in clinging on to a strong view that you have a soul, an ever-lasting entity, derived from external power, not subject to change, and entirely different from other “souls”.

If you do not have such a strong view or if such a view is held only tentatively, and mildly, that would seem to be natural.

It is therefore advised that we watch how much pride we have, how exclusive we feel, how superior we feel compared to others, and how flexible we are in accepting other people’s ideas.

A strong view of our “soul” becomes a barrier to spiritual progress. According to the scriptures, such a view eradicates the possibility of attaining the first stage of enlightenment, stream-winner (sotapatti).

When you develop insight using meditative techniques, the sign of continuous change is vividly seen. This indirectly reduces the intensity

of the self-view or the identity view, while continuing to live normally in society.

While they had attained the stream-winning stage, *Anathapindika*, and *Visakha* continued as a financier, and a businessperson respectively. Similarly, there may be people in society who have attained the first stage of enlightenment. We just may not recognise them. If one has attained this stage, claiming such attainment is not the practice. Such claiming is not recommended.

As mentioned before the three signs of all things that exist in the universe are, impermanence, suffering and no-self.

Our idea of suffering is empirical. Are there situations that are not easy to bear? That is where suffering is. One might not observe this as a continuous occurrence. It may seem to be intermittent. Yet, it is there. If a person thinks that he has no suffering, it is probably a delusion. If you fail to see an elephant in front of you, we can only wish you good luck.

Buddhist philosophy asserts that even in moments of pleasant experience, suffering now or later is an inherent feature. Some have the penetrative wisdom to see this with little effort, but others are not that sharp, right now.

Suffering does not mean that all experiences are unbearable. The important aspect is that there is some sort of inherent dissatisfaction. We try to cover that dissatisfaction with sweet words. From the psychological point of view that might be useful. There is no need to lament about it. It is necessary to understand it.

One can argue that all three signs mean the same thing. There is no harm in doing so in a philosophical sense. The analysis into three aspects, however, makes it easier to deal with them.

If everything is in a state of flux, there is nothing permanent to hold on to. Whatever that seems nice, also is subject to change. Each of the three ideas gain relevance with the passage of time.

This leads us to the natural phenomenon of change. Nothing seems to stay as it is. Things keep changing. Some changes occur very quickly. Others may take longer, even centuries.

Buddhist philosophy asserts that everything belonging to this universe, changes. That includes both material things and mental things. For example, our thoughts change from moment to moment.

This is called impermanence (*Anicca*) in Buddhism. The body keeps changing, becoming sick sometimes, ageing, deteriorating and eventually ceasing to function, or dying. You might not see this happening every second, but you do observe this over periods of time.

It is the same with the mind. It might be efficient at a young age but as people grow old the mind starts showing signs of weakness, getting illnesses of old age, unable to perform ordinary activities. Medicine tries to delay the process, but that is not always effective.

Impermanence is one of the three signs of existence (anicca, dukkha and anatta). Understanding this is by itself is well recommended. The other two signs are the concepts of no-self and suffering. These will be discussed later. In a way, all three seem to be connected to the idea of change.

Article 203

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA PRACTICE-LESSON 6007

THREE STAGES OF INITIAL SELF-DEVELOPMENT

In our initial practice, three stages of development can be recognised, Generosity (Dana), Morality (Sila), and Mind development (Bhavana). Generosity is not merely giving things to others but giving coupled with understanding. Morality is to conduct our life so that we do not harm ourselves and we do not harm others. Mind development is disciplining the mind so that no harm is caused to us or to others.

Some people think that charity is not relevant. That is not correct. Later you will realise how charity paves the way for mental development. It helps to dissolve the dirt that envelop the mind.

One cannot just jump at the idea of mind development as the key practice. Generosity and morality both directly facilitate the process.

Everyone runs into difficult situations now and then and at such times we need to shelter ourselves from harm. That is why we need refuges. What better refuge can there be other than the Triple Gem, the Buddha, Dhamma and Sangha. We have seen some attributes of the Buddha. The Dhamma represents the Buddha today. The Sangha are those spiritual individuals who carry the message of the Dhamma, practise the Dhamma and protect it.

In a way, the three concepts amount to the same essential idea.

If I want a to be called a Buddhist then taking the three refuges with proper understanding, is the easiest way to formally become a Buddhist.

At the start our understanding is bound to be minimal. With more practice and learning of the Dhamma, the idea of refuge begins to grow.

Article 204

EXTRACT FROM THE QSA BOOK TITLED
INTRODUCTION TO BUDDHIST COUNSELLING
Section B chapter 7

DEVELOPING THE PSYCHIC POWERS- (4) INVESTIGATIVE SKILL

INTRODUCTION

The four psychic powers form the third group in the thirty-seven factors of enlightenment. The four bases of psychic power are (1) interest, election or desire, (2) energy or effort, (3) strong commitment, and (4) the skill of research or investigativeness. In Pali these are canda, viriya, citta and vimamsa.

When an action is called for, Interest, effort and commitment may all be there, but results might not be satisfying. The missing factor is usually not thought of; it is the urge or inclination to investigate.

Research here means the survey of alternative pathways. In the application of effort, it is presumed that a certain path to be taken has been chosen. Despite hard work if results are not satisfactory, one needs to investigate. In the investigation, a new possible course of action may emerge. Then that needs to be assessed and adopted if proved good.

Sometimes we tend to be tenacious about the original course of action, and we try to hold on to it despite failures. A noble friend might appear at this stage and help you to choose the more effective course of action.

This is the value of this skill. When it is applied, it looks so much like a miracle, a miraculous solution to a problem.

ILLUSTRATIONS

Many illustrations are available if one recalls life at school or university or in learning a trade or profession.

1 A student of chemistry memorises all the formulae for compounds but in an examination the results are discouraging. He had interest, applied effort, and was highly committed to the study of chemistry, but he did not succeed. The skill of investigation was defective. He should have taken a pause and asked himself whether he should broaden his attention to cover other aspects of chemistry. Understanding processes was one possibility. Calculations in physical chemistry was another possibility. He failed because of attachment to one aspect, which he might have been fond of.

2 A student decided to reduce sleeping hours drastically until exams are over. He worked very hard. Do you think this will help positively?

3 A person decided that all will be good if he reduced the time he devoted for exercises. Is this correct?

4 A spiritual practitioner decided to attend temple every morning and engaged in certain practices. What is your advice?

5 A highly educated person started reading all the scriptures before doing anything else. He is now highly satisfied having read about half the scriptures. Do you want to say anything to him?

WARNING

The Buddha did not advocate any sort of extreme practices that result in torturing. Self-torture was denounced. His advice was to be mindful in practice,

to use our wisdom in practice, and to keep in mind the need to reduce attachments.

When we apply effort, we need to pause and ask ourselves the question “Is this the best way to practice?”

INTRODUCTION

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, and effort may become active. If you notice that things are not moving, it might be that your commitment is not adequate. The added push will come when you develop a commitment and more so when a strong commitment is developed. It is a strong citta that is missing.

Motivation helps to promote commitment. Visibility of likely results and clarity of expected advantages promotes motivation. In the case of Dhamma practice knowledge of the Dhamma applicable is very helpful. Determination is necessary.

Ascetic Siddhartha exhibited strong commitment to attaining enlightenment. That is how and why he succeeded.

Students who do well in studies have strong commitment. People pursuing a spiritual path sacrificing common interests, have a commitment to the practice.

As in all things limits must be observed. Students who keep studying ignoring the need for exercise and rest do not seem to be sensible. The writer recalls how he performed well as a student, committing himself to a plan which included physical exercises and adequate rest. His approach was balanced.

Most of these details have been taken from lesson number 4111 in the QSA-DPTA lesson bank on Dhamma.

WHY CALL IT A PSYCHIC POWER?

The term psychic is sometimes used in a different sense. What we discuss here is not a mysterious power. It is a power of the mind without which nothing can be achieved in life.

We can see this in worldly pursuits quite often.

When it is available in abundance, we can see what incredible things people achieve. Some achievements are like miracles. This might be the reason for the choice of the English word psychic powers.

Similar evidence is available in spiritual life.

EXAMPLES OF WORLDLY SUCCESS ACHIEVED WITH COMMITMENT

- 1 The first man on the moon can be attributed to a strong commitment shown by John Kennedy, the then president of US
- 2 Great bridges were built against all odds by engineers due to strong commitment
- 3 Incredible railway lines in Austria, Canada and India were built due to strong commitments
- 4 It is a similar story with tunnels built in Switzerland, Canada, and Austria
- 5 Pyramids and similar structures, in Egypt and South America, tall Stupas in Sri Lanka, are monuments to commitment
- 6 The three gorges dams in China are there today due to commitment
- 7 The list is endless

All these are due to the commitments of individuals, able to apply resources in an incredible or miraculous way. It is worth reading the stories behind these. Many of these are available in television.

EXAMPLES OF SPIRITUAL SUCCESS ACHIEVED WITH COMMITMENT

- 1 Ascetic Siddhartha attained Buddhahood, because of the strong commitment he had
- 2 All or most individuals who became Arahants owe their attainments to a commitment they had
- 3 All of us need commitment to advance on the spiritual path

LETHARGY AND LACK OF MOTIVATION ARE DETERENTS

One needs to develop energy and effort to seek commitment. When we have no targets and when we cannot see the advantages of a pursuit, the need for commitment is not even a dream.

The *Dhammapada* has many stanzas relating to these.

Article 205

EXTRACT FROM THE QSA BOOK TITLED
INTRODUCTION TO BUDDHIST COUNSELLING
SECTION C CHAPTER 7

AVOIDING THE ENUNCIATION OF DEFINITIONS

In science and some other subjects we study, definitions are quite common. For example, in physics, one can define what is meant by the term calorie. That definition is used by everyone.

Sometimes people try to define certain terms used in Buddhism. Teachers with a background in science are prone to do this. Just imagine a teacher trying to define Nibbana or enlightenment.

Firstly, it is impossible to define many valuable ideas in Buddhism. Secondly Buddha did not use definitions in teaching the Dhamma.

The Buddha's method was to give a set of illustrations of a thing or activity and leave it to the listener to form his own idea of the thing or activity.

For example, the term craving is not defined in the Dhamma. In place of a definition, the Buddha gives a few illustrations of where craving occurs. The listener forms his own idea of craving. He is encouraged to think of his own experiences and assess whether these are like the cases mentioned.

Seeking pleasure in an experience, is one of the cases mentioned. So, when I experience pleasure when a thing is contacted, I know craving is active.

Because of this line of teaching, taken by the Buddha, we should be careful in trying to formulate definitions of ideas in Buddhism. The more one tries to define something exactly, the more one gets trapped in arguments.

There are many ideas that cannot be described using the words that are available us. Our knowledge might not be sufficient to express those ideas.

Would you try definitions or illustrations in cases like these?

Kamma

Attachments

Mind

Rebirth

Death

Happiness

Mental states

Suffering

Middle path

Impermanence

Self

Wholesome actions

Unwholesome actions

Joy

Equanimity

Compassion

Goodwill

Merit

An efficient learner quickly builds up knowledge and skills. The gathering of knowledge and skills can cause the growth of an unnecessary level of pride. A practitioner needs to be mindful of this possibility and take guard. The growth of pride is connected to the self-concept or the identity concept, which we always have, though not admitted. It is also connected to the tendency for comparison and measurement as against others.

It can start within the group of learners, in which one gets a sense of superiority. Sometimes, the learner tries to feel superior to the teacher.

How does pride adversely affect the process of learning?

When you are proud and are conscious of your pride, the pride as a mental state forms a cloud covering your wisdom. Pride becomes a space filler in the mind. Then, there is less room for the subject matter to enter the mind. Even if it enters the mind wisdom will not function at high capacity.

Hence, the pride of the efficient learner can adversely affect the learning process itself.

Article 206

EXTRACT FROM THE QSA BOOK TITLED
INTRODUCTION TO BUDDHIST COUNSELLING
SECTION D CHAPTER 7

LABELLING OF CITTAS AS THEY ARISE AND PASS AWAY

INTRODUCTION

Reminiscence of the mind is the third of the four reminiscences suggested in the great discourse on Establishing Mindfulness (Maha Satipatthana Sutta). The term reminiscence is substituted by terms like contemplation, recollection etc by other writers. It is claimed that these four recollections lead to emancipation. It is also mentioned that there is no other way.

The following is an extract from a translation of the discourse in Pali. The term consciousness is used here as a translation of citta. Most people call it the mind.

"THE CONTEMPLATION OF CONSCIOUSNESS

"And how, O bhikkhus, does a bhikkhu live contemplating consciousness in consciousness?

"Here, O bhikkhus, a bhikkhu understands the consciousness with lust, as with lust; the consciousness without lust, as without lust; the consciousness with hate, as with hate; the consciousness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken state of consciousness, as the shrunken state; the distracted state of consciousness, as the distracted state; the state of consciousness become great, as the state become great; the state of consciousness not become great, as the state not become great; the state of consciousness with some other mental state superior to it, as the state with something mentally higher; the state of consciousness with no other mental state superior to it, as the state with nothing mentally higher;

the quieted state of consciousness, as the quieted state; the state of consciousness not quieted, as the state not quieted; the freed state of consciousness as freed; and the unfreed state of consciousness, as unfreed.

"Thus he lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousness externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination-things in consciousness, or he lives contemplating dissolution-things in consciousness, or he lives contemplating origination-and-dissolution-things in consciousness. Or his mindfulness is established with the thought: 'Consciousness exists,' to the extent necessary just for knowledge and remembrance, and he lives independent and clings to naught in the world.

"Thus, indeed, O bhikkhus, a bhikkhu lives contemplating consciousness in consciousness."

EXPLANATION

Thoughts go through the mind most of the time. They have different features or characteristics. Some of them are full of greed. Some are full of hatred. Some are based on ignorance. The mind itself can see these happening in the mind. For this the mind must be directed to see them. This is mindfulness. Seeing these features of the mind at different times, our mindfulness is developed.

These features arise and pass away, they come and go. One needs to observe them coming and going.

In this discourse 10 such states of mind (cetasikas) are listed. The meditator is advised to observe these and label them.

LIST OF TEN NOMINATED MENTAL STATES

1A	Lust	1B	Absence of lust
2A	Hate	2B	Absence of hate
3A	Ignorance	3B	Absence of ignorance
4A	Shrunken	4B	Absence of shrinking
5A	Distracted	5B	Absence of distraction
6A	Great	6B	Absence of greatness
7A	Higher than some	7B	Absence of relative superiority
8A	Higher than all	8B	Absence of superiority
9A	Quieted	9B	Absence of quietness
10A	Freed	10B	Absence of freedom

We have some idea of the first five. Number six includes the absorptions (Jhana), and so we have some idea of that.

Numbers 7 to 10 we can leave aside for the time being.

A shrunken mind is one affected by inertia, or inability to be active (*thina-middha*).

A distracted mind is too active, trying to run all over (*uddhacca-kukkucca*).

GUIDED MEDITATION PRACTICE (MENTAL STATES 1 TO 5)

The writer suggests that this meditation can be practised while engaged in any common activity such as the following:

Walking about

Sitting and thinking

Cooking

Cleaning the house

Watching TV

Discussions

Gardening

And so on

While engaged in the activity, now and then one of the above mental states will occur. It may be in the column A or in column B. Which one it is does not matter. Simply note the experience.

Many times, greed or hatred will appear in the mind; occasionally no greed or no hatred will be seen.

If you are seated for a long time, you will note the arising of 4A. If there is confusion, it is probably 3A.

Past stories or future plans will indicate 5B.

This is an interesting activity meditation. Mindfulness is closely associated with it. Whatever you are doing be mindful of it.

GUIDED MEDITATION PRACTICE (MENTAL STATE 6)

- 1 Take six breaths calmly
- 2 Notice the in-breaths and out-breaths
- 3 Notice that breaths are sometimes long and sometimes short
- 4 Notice the breath going into parts of the body
- 5 Adjust the body to suit body fabrications
- 6 Now the mind is in a stage of relative peace
- 7 Now, turn your attention to the mind
- 8 Observe a thought that just arose
- 9 Label that thought and let it pass
- 10 Observe another thought
- 11 Label it and let it pass
- 12 Continue the process for some time
- 13 Allow the peace of mind to continue
- 14 At some point you will reach an absorption
- 15 That is mental state 6
- 16 If you did not reach an absorption, just notice that absence and continue

FREE DHAMMA BOOKS AND DHAMMA LESSONS

PRINTED BOOKS (small stocks now available in some temples)

- 1 Buddhist Chaplaincy, 182 Pages in size A4(about 300 copies available)
- 2 Buddhist Psychology-the building blocks, First edition, 168 pages in size A5 (only 50 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 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 Dhamma book for years 4, 5 and 6 (about 120 pages A4)
- 4 Primary Dhamma book for years 1,2 and 3 (with pictures) each about 70 pages A4

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.

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 for more information.

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

Issued by the President of QSA, Reverend James Wilson

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