Anukampa Bhikkhuni Project’s aim of establishing a monastery is set to become a reality!

After last year’s peaceful vassa in Perth, I returned to England, glowing with revitalised happiness. The year had been busy, having taken long leave of my beloved community at Dhammasara at the end of 2015, to begin establishing a nuns monastery in England, as per Ajahn Brahm’s request. It was a little daunting to find myself back home, with no idea how things would unfold, so when Ajahn Brahm kindly agreed to come to England to teach in October 2016, I plunged into organising his trip with gusto! A new chapter in my spiritual life thus began.

By the end of vassa, I was feeling rather excited about the upcoming tour. Ajahn explained that he was happy to come because he feels a sense of responsibility to his birthplace and the society that inculcated many values, such as fairness, in him. In England, Ajahn continued, Theravada Buddhist women are not treated fairly because they are not permitted to take full ordination, and this is unacceptable to him because of his upbringing. However, Ajahn would rather light a candle than complain about the darkness “so”, he said enthusiastically, “the next project is to try and get a nice start for the bhikkhuni sangha in the UK!”

Ajahn Brahm clearly enjoyed being back in his homeland. As we travelled through his old stomping grounds, Ajahn was repeatedly approached and thanked by people whose lives had been changed or even saved, by his teachings on YouTube! And at the venues there was an excited buzz as people from literally every corner of the world gathered to benefit from Ajahn’s presence and teachings ‘live’!

One pertinent topic covered was ‘developing spiritual community’, and I could literally sense it happening throughout the tour. We met wonderfully supportive people, eager to lend a hand, or offer me a place to stay, and raised around £50,000, supported by the generous sponsorship of Bodhinyana Singapore. An anonymous donor gave a very substantial sum, simply thanking us for the opportunity! With a team of six skilled and dedicated trustees, our next goal is to register as a charity. I am especially delighted to have additional advisers to Anukampa in Ven. Hasapanna, my mentor at Dhammasara, and Ajahn Brahmali. At this rate, we will soon be able to foster some nun exchange!

After the tour I asked Ajahn Brahm for his impressions of our new venture so far. I’d like to share parts of his answers, which convey the joy I still feel.

AB “The trip to the UK was very inspiring. I was very happy with how much interest there was in Anukampa. Many people came out who I never thought would support to such a degree, understanding that it is historic and needs to be done. There was a lot of excitement and joy. When I came on this trip...
BSWA members, have your contact details changed?

Please send your updated email, phone or address details to Lucky at asec@bswa.org. This ensures that you will receive all future notices and newsletters.

Prefer to read ET on your device?

We’re trialling a special version of the newsletter designed specifically for smartphones and tablets, with additional content that won’t fit into the printed copy. If you’re interested, please email your name and membership number to: et-online@bswa.org

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I needed to test the temperature to see whether people were really hot or cold on the idea. SO many people understood why we’re doing this and they were very, very supportive and happy, talking to me, talking to you and in so many ways offering support. It EXCEEDED expectations!

VC Do you sense there is the necessary interest for making a Bhikkhuni monastery viable?

AB There is MORE than sufficient interest. Every time that I’ve built monasteries in the past, as soon as they are built they’re not big enough [laughing!]. So I think we are going to have a huge number of people who are very, very interested in supporting the place, visiting, and even ordaining there as well. So I think it’s a very, very exciting project.

VC What are the next steps from here and how will you be giving your support?

AB The next steps are obviously [continuing] to raise funds, because properties in the UK are not cheap. But we’ve got a really good start, so we know it’s going to happen. Obviously the more funds we get, the more appropriate are the properties that fall into our range!

“My advice to lay people is] keep in touch, read the newsletter, listen to one another, and actually see how we can take this further [e.g. with] any fundraising ideas people have. And when you’re around (i.e. Ven Canda), invite you to give talks in places, more meditation retreats, so it keeps the pot warm.

[In terms of building bridges with the existing forest sangha in England], just keep everybody informed. When people have accurate information, many misunderstandings are avoided. Say that this is not competing, it’s cooperating; it’s not taking away from one monastery, it’s actually adding to the rich fabric of Buddhism in the UK.”

With these inspiring, magnanimous words, I leave you, the reader, to consider how you would like to be involved in this project, in a way that benefits and unites us all!

With deep loving kindness, Ven Canda

Visit www.anukampaproject.org for more information and Ajahn Brahm’s UK videos.

PIMG provides an Ultraviolet Water Treatment System

Housed in a purpose built shed opposite the new Nun’s Kuti, it will safely treat ALL drinking water at Jhana Grove. This will eliminate any harmful viruses, bacteria, and parasites in the rainwater collected. If bi-annual maintenance and regular water testing is provided by the caretakers, we can expect safe water from all drinking water taps at Jhana Grove. PIMG would like to acknowledge and thank Premalal Mirihagalla, Venerable Mudito, and Christina Yew without whose help, expertise, kindness, and cooperation this project could not have been realised.

100 day commemoration of King Bhumibol’s passing

Photo by Boon Tan
21 Jan 2017
Dhammaloka Buddhist Centre

Visit www.anukampaproject.org for more information and Ajahn Brahm’s UK videos.
Dear Fellow Buddhists,

Welcome to another edition of the Enlightened Times with our onsite Dhammaloka Caretaker Nicholas Allott as Editor and IT Supervisor PJ Gunasekera as Layout Artist, as Robyn Godwin is currently an Anagarika at Dhammasara Monastery.

No doubt you have seen that our new website is up and we hope you enjoy it as much as some of the people sending us such positive feedback. A big well done to the BSWA Committee for making it happen and in particular to Sol Hanna, our Online Services Supervisor, for running the project to completion. We now enter a new phase over the next 6 months as the Committee has approved the monies for our website to be mirrored in two other languages (as just the start) so as to broaden the reach of BSWA Dhamma offerings internationally.

The Society AGM is coming up on the 18th March and we are looking for members to join the Committee. Being a Committee member is a great way to help propagate the Dhamma and make new friends at the Society. I would encourage members from all our membership cultural groups, as we hope that our Committee can be representative of our diverse membership base.

I leave you with my quote for the edition. You may notice that I have not used a Theravada quote in these letters. This is only due to my need to seek out some variety in the Buddhist teachings and traditions I receive (while hearing around 35 talks at Dhammaloka per year in my role as the president).

When purposefulness has been used to achieve purposelessness, then the Way has been grasped

old Tao saying

With metta
Drew Bellamy
President
Buddhist Society of Western Australia

May a monk act as a doctor?

A recurring misunderstanding among some lay Buddhists is that a monk may practise as a doctor to the laity. Some monks do become skilled in herbal medicine and other traditional therapies but when, if ever, are they allowed by their precepts to behave as a doctor?

The Lord Buddha once said “Whoever, monks, would tend me, he should tend the sick” and this well known saying has often been used to justify a monk acting as a doctor. However, the saying is taken out of context as will soon be clear. The full passage, found in that section of the Vinayapitaka called the Mahavagga (CHAPTER 8 VERSE 26) relates to the story of the Lord Buddha coming across a fellow monk who was suffering dysentery. With the help of Ven. Ananda, the Lord Buddha cleaned and settled the sick monk. Shortly afterwards, the Lord Buddha addressed the Sangha:

Monks, you have not a mother, you have not a father who might tend you. If you, monks, do not tend one another, then who is there to tend you? Whoever, monks, would tend me, he should tend the sick.

Pali Text Society’s translation
Book of the Discipline, vol. 4 p 432

The full passage makes it abundantly clear that when the Lord Buddha said “Whoever would tend me should tend the sick”, His meaning was for monks to look after fellow monks who were sick. He was not referring to monks acting as doctors to the laity.

In fact, the Lord Buddha said several times that acting as a doctor to lay people is, for a monk, Wrong Livelihood (miccha-ajiva) directly contrary to the fifth factor of the Noble Eightfold Path and a Debased Art (tiracchana-vijja). For example, in the very first Sutta in the first collection of Suttas, being the Brahmagala Sutta of the Digha Nikaya, the Lord Buddha said:

27. “Whereas some recluses and brahmans while living on the food offered by the faithful, earn their living by a wrong means of livelihood (miccha-ajiva), by such debased arts (tiracchana-vijja) as: promising gifts to deities in return for favours; fulfilling such promises; demonology; reciting spells after entering an earthen house; inducing virility and impotence; preparing and consecrating sites

Ajahn Brahm’s Corner
VINAYA
Thus the Lord Buddha clearly condemned any monk who makes his living by behaving as a doctor to the laity.

The tradition that has come down to all Theravada Buddhist monks is that described in the Samantapasadika, the great commentary on the Vinayapitaka compiled by Buddhaghosa in Sri Lanka in the 5th century C.E.

This authoritative work states that a monk may prescribe and supply medicines to his fellow monastics (monks and nuns), to his parents or to those looking after their parents, and to any laypeople staying in the monastery or Vihara, either preparing to go forth as monks or just staying to help the monks.

Also, a monk may prescribe but not buy medicines for his brothers and sisters, aunts and uncles, grandparents and to whatever travellers, bandits, people wounded in battle and those without relatives who come to the monastery or Vihara for emergency help. Should a monk prescribe or supply medicines beyond his allowance, he commits an offence against his precepts (a dukkata offence). Further, if he prescribes or supplies a medicine to a layperson for a material gift in return, then he incurs another offence against his precepts (a dukkata offence). Further, if he prescribes or supplies a medicine to a layperson for a material gift in return, then he incurs another offence against his precepts for “corrupting families” (kuladusaka).

That is what is stated in the Samantapasadika Vinaya Commentary, and respected in all Theravada Buddhist countries. The passage may be found in the Pali Text Society’s edition of the Samantapasadika VINAYA 469F (unfortunately this work is in Pali and no English translation is available yet).

This answer from the authoritative texts to the question “May a monk act as a doctor?” shows a wise balance which recognises a monk’s duty to his parents, his responsibilities to those monks and laypeople staying with him in his monastery, and his compassion to all those visiting his monastery for emergency help. It prevents in any circumstances receiving any material reward for such services.

Moreover, it remembers that the role of a Buddhist monk towards the laity is not to act as a doctor to the body but to act as a kind sage, a doctor to the mind.

Originally published: BSWA Newsletter, February 1998

BSWA:
Past, Present & Future
In the last edition of Enlightened Times the long-term sustainability of the Society was considered. It prompted me to reflect on the history of BSWA and what has sustained its growth thus far.

A brief history of BSWA
I recall the humble origins in the early 70’s when a group of dedicated people met regularly at the home of Laksiri Jayasuriya to discuss the Dhamma. My parents, the late Dr and Mrs Ariyaman Mendis were part of that group and I was privileged to attend their meetings. We had guidance from a visiting monk, the highly regarded Bhikkhu Khantipalo based in Sydney. With his support Professor Laksiri Jayasuriya paved the way to establish The Buddhist Society of Western Australia on Vesak Day in 1974.

After some years of fund raising food fairs and generous donations, a small house on Magnolia Street, North Perth purchased in 1979 became our base. The founding members had sown a precious seed. This was nurtured by the arrival of our first resident monks in 1982, Ajahn Jagaro and Ven Puriso from Thailand with the blessings of Ajahn Chah. They began to teach as well as renovate the old house aided by enthusiastic volunteers. A year later, Ven Puriso returned to Thailand and in his place Ajahn Brahm arrived. He used humour with great success to transmit the Dhamma. Together with an outpouring of generosity particularly from the Thai Buddhists the two Ajahns got Dhammaloka and Bodhinyanaup and running. In between Dhamma teaching commitments the small group of monks put in hard labour assisted by volunteers who gathered at Serpentine with skills and shovels on a regular basis. Later Dhammasara Nuns Monastery started off with Sister Vayama alone in a caravan and has evolved to what it is today. More recently Jhana Grove was initiated by Ajahn Brahm to accommodate the growing demand for meditation retreats.

Future Sustainability
The BSWA has evolved in response to the needs of the community, funded by donations. As Ajahn Jagaro established himself donations poured in to support his work. Since Ajahn Brahm became the Spiritual Director in 1994 and his reputation spread worldwide, support has grown exponentially. BSWA now has a truly multicultural support base.

There is no question that the sustainability of the Society is due to excellent teachers who inspire practice. The focus of supporting the Sangha who in turn preserve and transmit the Dhamma has been the key to the Society’s success and follows a 2500 year tradition.

Leadership of the Society has been from the beginning the role of the ordained Sangha who are bound by the Vinaya. The Committee’s role is to support the Sangha efforts and to facilitate the aims of BSWA namely to encourage teaching, practice and realisation of the Dhamma. I wish BSWA ongoing success in making the Dhamma accessible to all who seek it.

Dr Geetha Mendis
An important part of the Buddhist path is to practise compassion, generosity and kindness. The Armadale Meditation Group did this in a very practical way this Christmas.

They decided to collect $20 Coles/Myers gift cards so that the mums of 50 or so children at the Armadale-Gosnells Women’s Refuge could buy each of their children a Christmas present. Many of the women and children arrive at the refuge with nothing and Christmas is a very hard time for them. They are not only escaping abuse and facing financial destitution but they are in constant fear for their lives. Sadly, 70% of the women who are killed in domestic violence are killed by their partners after they have left them.

“We managed to collect a fantastic number of cards and gave 110 to the refuge. The refuge staff were ecstatic”, says Marlene Gerritsen, who delivered the cards on behalf of the group. “Danita, who is in charge, was grinning from ear to ear, and said we had so many cards that they’d be able to distribute the cards to the children at the Armadale/Gosnells refuge AND the Bentley and Belmont ones as well”. Sadhu! Sadhu! Sadhu!

Cards were donated not only by members of the group but by BSWA website readers from around Australia and local BSWA members. Thank you so much. One woman who sent us some gift cards from Victoria wrote:

“Through the wisdom of Ajahn Brahm I separated from a toxic relationship this year. In the spirit of generosity we want to give to a family like ours, so that two children and a mum may have a better time at Christmas.”

 Needless to say, it wasn’t only the mums and children at the Refuge who were happy, the Armadale group members were buzzing with excitement and thrilled too.

“It became clear that if we do good, we feel good. It’s Buddhism in action”, said Rachel Green, co-ordinator of the group.

“This is the second year the Armadale meditation group has collected cards. We collected 60 last year and thought we’d done well. Now we’ve nearly doubled it. Next year anything is possible!”

The group, with the help of Noeline Epis and Marlene Gerritsen, also teach meditation to the women and staff at the Refuge. The group also gives donations of food and toiletries each week; and thanks to Bob Steele’s and Ajahn Appi’s help so do the monks at Bodhinyana Monastery.

‘Do good to feel good, indeed!’
Across
1. A rule of conduct
6. General of the Dhamma
8. Middle Length
10. First cousin of the Buddha with a name that means bliss in Pali
11. Pleasure
12. The teachings of the Buddha

Down
2. The Pali Canon
3. Extinguishment
4. A monastic community
5. Non-self
7. The Monastic Rules
9. Impermanence
Jhana Grove Meditation Retreat Centre
Upcoming Weekend Retreats

Looking for a peaceful place to spend a quiet weekend? Heard about meditation retreats but never tried one? Want to attend a retreat but not sure if you can survive a 9-Day retreat?

Due to popular demand, we have added more weekend retreats into our existing offering at Jhana Grove.

Find a date that suits you and plan for your next meditation vacation.

You deserve a good break!

bookings@bswa.org
bswa.org → our locations ‒ jhana grove

9-Day retreats are first open to Full Members, then to Associate Members • Weekend retreats are open to ALL ‒ both Members and Non-Members.

<table>
<thead>
<tr>
<th>Date</th>
<th>Type</th>
<th>Leader</th>
<th>Bookings Opened</th>
</tr>
</thead>
<tbody>
<tr>
<td>03 - 05 Mar 2017</td>
<td>Weekend Retreat</td>
<td>Ven. Nitho</td>
<td>06 Jan 2017</td>
</tr>
<tr>
<td>07 - 09 Apr 2017</td>
<td>Weekend Retreat</td>
<td>Ven. Jhanarato</td>
<td>17 Feb 2017</td>
</tr>
<tr>
<td>13 - 22 Apr 2017</td>
<td>9-Day Retreat</td>
<td>Ajahn Brahm</td>
<td>20 Jan 2017</td>
</tr>
<tr>
<td>12 - 16 May 2017</td>
<td>5-Day Retreat</td>
<td>Ajahn Khemavaro</td>
<td>24 Mar 2017</td>
</tr>
<tr>
<td>02 - 11 Jun 2017</td>
<td>Sutta Retreat</td>
<td>Ajahn Brahmalii</td>
<td>03 Mar 2017</td>
</tr>
<tr>
<td>20 - 22 Oct 2017</td>
<td>Weekend Sutta Retreat</td>
<td>Ajahn Brahmalii</td>
<td>01 Sep 2017</td>
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<tr>
<td>10 - 12 Nov 2017</td>
<td>Weekend Retreat</td>
<td>Ven. Hasapanna</td>
<td>22 Sep 2017</td>
</tr>
</tbody>
</table>

All first time attendants must complete the Introduction to Meditation course at Dhammaloka (or equivalent) before starting their first retreat.

Made a membership payment online?

Please write to the Assistant Secretary as soon as possible with the following information:

1. Payment method
2. Date of payment
3. Amount
4. Name
5. Address
6. Contact details
7. Membership Number

Email Lucky at asec@bswa.org

Please include the following information as well, depending on your payment method:

Paid by PayPal
Please advise the credit card owner’s name if it is different from the member’s name.

Paid by Bank transfer or Deposit
Whether paid into the BSWA Westpac or BSWA Bankwest bank account.

Paid by Cash at the library
Aforementioned personal and payment details.

Paid by Cheque
Whether handed in to Dhammaloka office or sent by post, Date handed in or posted, Cheque number.

This information will enable us to process your payment and membership application quicker. This is especially useful if you are intending to make a reservation for a retreat.
Dhammaloka Buddhist Centre

Regular Activities

The centre is always open between 10am – 3pm during the day for you to walk around the grounds and to use the shrine room on the right hand side of the Main Hall for meditation or contemplation.

**MONDAY**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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</thead>
<tbody>
<tr>
<td>10:00am</td>
<td>Library open for sale of items and membership applications ONLY</td>
</tr>
<tr>
<td>11:00am</td>
<td>Open Day. A volunteer is available to assist with inquiries, memberships and to show visitors around</td>
</tr>
<tr>
<td>2:00pm</td>
<td>Guided Meditation. Classes are held in the Community Hall</td>
</tr>
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**FRIDAY**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00pm</td>
<td>Chanting</td>
</tr>
<tr>
<td>7:30pm</td>
<td>Guided Meditation by a senior monk or nun or by a guest speaker during Rains Retreat</td>
</tr>
<tr>
<td>8:00pm</td>
<td>Dhamma Talk by a senior monk or nun or by a guest speaker during Rains Retreat</td>
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**SATURDAY**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>10:30am</td>
<td>Morning chanting, then Dana offering of food to the monks or nuns, then a shared lunch for all in the Community Hall (Except during Rains Retreat)</td>
</tr>
<tr>
<td>3:00pm</td>
<td>Ongoing Guided Meditation Class with a senior monk or nun (Except during Rains Retreat)</td>
</tr>
<tr>
<td>3:00pm</td>
<td>4 Week Beginner’s Meditation Class Starts on the 1st Saturday of every month</td>
</tr>
<tr>
<td>5:00pm</td>
<td>Kalyana Mitta discussion and meditation group – ‘A community of good friends’. The group meets in the room on the right-hand side of the Main Hall. Email <a href="mailto:perthkalyanamitta@gmail.com">perthkalyanamitta@gmail.com</a> for more information.</td>
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**SUNDAY**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>9:00am</td>
<td>Children’s Dhamma Classes (ages 3 – 17) Please check Notice Board for dates and details</td>
</tr>
<tr>
<td>10:30am</td>
<td>Morning chanting, then Dana offering of food to the monks or nuns, then a shared lunch for all in the Community Hall (Except during Rains Retreat)</td>
</tr>
<tr>
<td>3:00pm</td>
<td>Sutta Class or Buddhist Study Group in the Main Hall every 2nd and 4th Sundays of the month (Not held during Rains Retreat)</td>
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**FULL MOON (POYA) DAY**

A day for those who would like to undertake the 8 precepts. Please check the notice board for program and dates.

**LIBRARY HOURS**

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
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</thead>
<tbody>
<tr>
<td>Mon</td>
<td>10:00AM – 2:00PM</td>
<td>ONLY for book sales and memberships</td>
</tr>
<tr>
<td>Fri</td>
<td>6:00PM – 7:30PM</td>
<td>OFFICE HOURS</td>
</tr>
<tr>
<td>Sat</td>
<td>2:00PM – 3:00PM</td>
<td>Monday – Friday</td>
</tr>
</tbody>
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**OFFICE HOURS**

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mon</td>
<td>10:00AM – 3:00PM</td>
</tr>
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</table>

Dhammaloka activities:
Call 9345 1711 or visit https://bswa.org/dhammaloka/
Children’s Dhamma Class: Call Lee Chan on 9325 8238 (9AM–6PM)