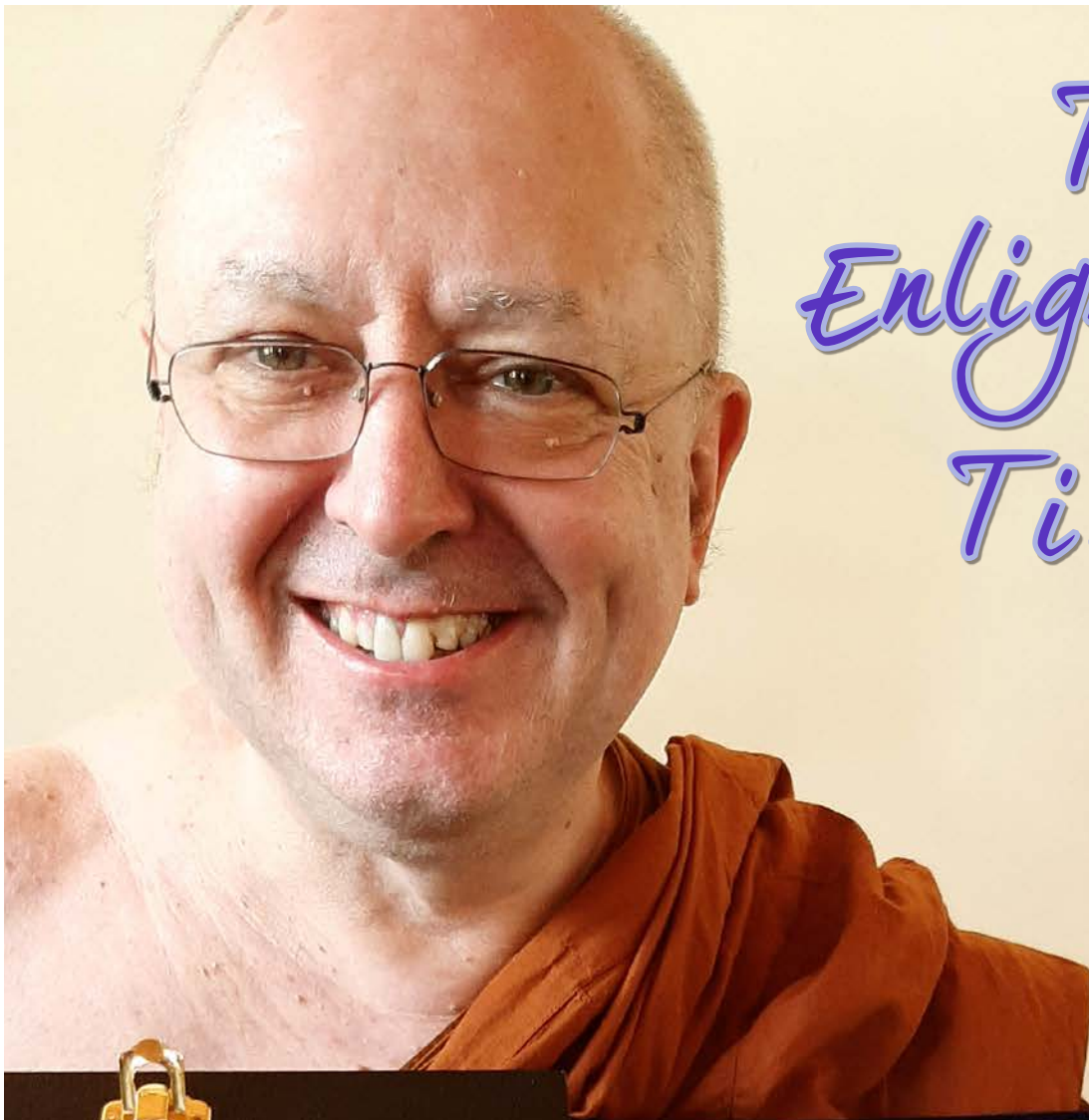


The Enlightened Times



Look who came to stay last summer.



By Pasado Bhikkhu

This, is Holli.

With very little in the way of feed at Jhana Grove, it was several months before we came across her in the JG bush. Very underweight, incredibly wild and skittish and in need of some kindness and compassion it would seem.

She was not from any of the neighbouring properties so I rang the Karnet Prison farm, who also have an abattoir for commercial 'meat production'. It was soon discovered that 'Holli' and 4 other 'inmates'(cows) made a heroic escape. This is how Holli came to be resident at Jhana Grove.

So after two huge rolls of hay, which was about two months worth, I was not much closer to taming the 'wild beast', she was clearly very traumatised and untrusting of humans, even monk ones.

So we gave her some space for some weeks. Then one fine evening at the start of a meditation retreat, I found her up near the entrance to JG as the retreatants were entering, just watching. I found this very interesting and even comical. I then brought some hay down to her feed area and within 10 minutes or so she followed me down. We had clearly turned a corner with our 'wild beast' and we were now on our way

to quietening her down and gaining some trust.

It has taken many months of patience and care from us and some other wonderful supporters to help care and feed Holli.

We are now at a point where we would love to incorporate a wider field of support to help feed and care for Holli and to give her a happy future. It may be to forever grace the grounds of JG, which as lovely as that sounds, may be a bit lonely. Or to be given a free life at an animal sanctuary, frolicking with other rescued animals. In which case we would likely need assistance in transportation etc.

Due to the tenderness and care of Christina and Viveka (JG rains retreatant) Holli is now so much calmer. She is getting familiar with other retreatants that may walk past, whereas before she would run off in a huff, and would not be very impressed at all. She has come a long way but still some to go. She is definitely not at the stage for pats and cuddles, but we do remain optimistic. After all maybe she is a Holly-cow. 😊

If you would like to support Holly, please label your donations as 'Holly Fund' at any BSWA centre, or contact Christina via:

caretakers@bswa.org or 9525 3314.

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Please send all submissions and ideas to Nicholas the editor: editoret@bswa.org.

All types of content that are relevant to the local and international BSWA community will be considered.

Please aim for around 700 words per page (for articles).

Wish to support the BSWA? Please visit:

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Rebirth by Intention

By Upasako

One of the questions that most Buddhists, (at least those who accept Rebirth as a fact or have a reasonable belief that it is a fact), are pondering is the rebirth after this life. The fear of Samsara and not knowing of one's destination after this life is a concern to most of the Buddhists. Well, you can stop worrying about it, now! You could design your own rebirth!

Lord Buddha has given very clear guidelines on how to choose one's rebirth. If one wishes to be reborn where one wants, those guidelines must be learned, be trained in them gradually and practised, regularly, on a continuous basis.

One specific Sutta that gives such clear guidelines on choosing one's rebirth is the Sankhārupapatti Sutta (Rebirth by Choice), MN 120. This is the fourth of the four Suttas in the Majjhima Nikaya that could be very relevant to our practice, (i.e. MN 117, 118, 119 and 120). The erudite members of the Sangha who codified the Lord Buddha's teachings into the main Nikayas, may have placed them next to each other because of their connectivity and the importance that they have attached to these four Suttas.

Just for the record, the process of codification took place during various Sangha Councils, starting from the one that was chaired by the Great Arahant Maha Kassapa, soon after the Lord Buddha's Final Passing Away and culminating in the writing of the Suttas into the Pali Cannon in Sri Lanka, about 1600 years or so ago. Every Sutta in the Pali cannon is important and these four Suttas seem to have a direct impact and connected guidance on one's practice.

Here is a section from (the first part of), the Sankhārupapatti Sutta:

"The Buddha said this:

"I shall teach you rebirth by choice. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!'

"They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there."

In the Sankhārupapatti Sutta, the Lord Buddha reveals the various realms that one can aspire to be reborn. Here is the link to the Sutta from Suttacentral:

<https://suttacentral.net/mn120/en/sujato>

It is clear though, starting to practise these five factors i.e. faith, ethics, learning, generosity, and wisdom, at the 11th hour, just on one's death bed would not be enough at all but, would need to be practised over the entire lifetime. These five factors cover the entire Noble Eightfold Path! So, there are no short cuts!

As a minimum prerequisite, one must be established in one's Sila, the Ethics! Without the basis of ethics, the rest of the factors will not fall into their places.

In the practice of the Dhamma, as a minimum, the ethical practice should be one's way of life. For a lay person, the minimum would be the keeping of the five precepts, all the time. Ethical practice includes, also, the practice of Right Motivation (Intention), Right Speech, Right Action (already included in the 5 precepts), Right Livelihood and Right Effort, being the 2nd, 3rd, 4th, 5th and the 6th factors of the Noble Eightfold Path.

If one has been an ethical person for a long time then, one needs to continue in the same way. If not, one could forget the past, start from here and now and be ethical for the rest of the life, until death. That should produce the desired results. To be clearer on the ability to dilute the bad effect of past bad Kamma, you may please refer to the Sutta titled Lonakapalla Sutta (A Lump of Salt) AN 3.100. Here is the link:

<https://suttacentral.net/an3.100/en/sujato>

One additional factor that the Lord Buddha has brought into the equation, within this Sutta, is the additional requirement to be "settle on that thought, stabilize it and develop it". So, one must be clear where one wants to be reborn, (Human Realm, or any of the many Deva Realms), so that the thought backed up

by the five factors (faith, ethics, learning, generosity, and wisdom) would take one to the desired destination.

This additional factor of clear intention appears to be a factor of prime importance. It does seem that this intention must be in the back of one's mind when practising the Dhamma but one would need to be careful so that it doesn't act as a hindrance to the practice that would lead to one's final deliverance! Intention should be to end all suffering and finish the cycle of rebirth but, if that cannot be achieved then, one should have a clear intention as to where one would want to be reborn. That would be a half-way house to bring one's practice to its final completion, the ending of all suffering! So, if one could practise the five factors as explained in the Sankhārupapatti Sutta and have the unwavering intention of wanting to be reborn say, for example, in the realm of 'The Gods of the Thirty-Three, (Tāvātimsa Deva Loka), one may reappear there after one's death. All that you need to do is practise the Noble Eightfold Path!

One could start by being generous! If you want to help, there are so many ways to be generous. What is needed is the desire that the Lord Buddha called, 'Chanda', in Pali. If there is a will, there is a way, always! There are a number of good, ethical monasteries at which there are so many good Sangha, both male and female, practising the Saddhamma in the good way. Supporting such mendicants is the best way to practise generosity. You don't have to look too far to find them! Bodhinyana and Dhammasara monasteries and also, the Patacara Hermitage are all right here in WA. There are other fantastic monasteries and utterly good mendicants all over the world: Thailand, Sri Lanka, Australia, America just to name a few. Look carefully: you will find them! Also, there are so many ordinary, lay people in this world who are much less fortunate than we are! Helping community projects, helping those in need would be generosity, too! So, what are you waiting for? Give a Helping Hand! Be helpful! Be generous!

May all beings be well and happy!

Notes: MN= Majjhima Nikaya; AN=Anguttara Nikaya (16 July 2019)

RED IN TOOTH AND CLAW

By Dennis Sheppard.

Mysterious and obvious is life,
Its rights and wrongs bizarre.
Consciousness selectively
sanctified,
With some minds knowing
tyrannicide.

Fickle is my mind, greedy but often
kind.
All inside Nature's law and grasping
to get more.
Ignorance and delusion run away
wild,
Wisdom's sensitivity has become
defiled.

Desire and power mix to work in an
unholy loop,
A want to dominate; a need to
procreate.
It becomes an aphrodisiac, urging a
sexual charge,
Conditioning a response in kind,
from the world at large.

Ignorance grabs conditions with
shadows that are unseen.
Desire and fear's duality, create all
of Karma's extremes,
Trapped habitual behaviour seeks
out a saviour's venality,
Ignorance cannot see, these
rounds of empty banality.

Mental illness then makes me
unsettle,
But I find a way to justify the flaw
Shame's reflection will then test my
mettle
Until I see, I am Red in Tooth and
Claw.

My body needing to be fed,
So, animals continue to be bred.
Efficient slaughter mechanised,
All our consciousness
compromised.

How often can I look into an eye?
Of an animal that is going to die.
And pretend that its sacrifice is all
right,
Because I have this choice and
might.

Warring between nations, strong
men rule the roost,
Rivalry, slight and trauma,
conditions that give a boost.
Spurious reasons causing hate and
distress,
That leaves the world in an unholy
mess.

Too many times expedient,
ignorant and unaware
Condemning a conscious life,
justifying with a prayer.

Herd mentality that stifles, the
present moments awe,
Remaining lost and sullied, Red in
Tooth and Claw.

Mind and body tainted, self-
righteous bullies do their job,
But bleeding hearts can counter, to
get control of the mob.
Awareness and sensitivity, gets lost
in the power of desire,
Unable to understand how to be,
the peace that I aspire.

But then contentment's peace is
alluring,
A relaxed mind focusses oneness
in all.
But restless consciousness is
enduring,
Promoting a selfish passion so
small

Awareness can allow insight, past
the collective herd,
Deep into the present moment, to
find a place unblurred.
Where clarity reveals personal
truth, bright and refined,
Where reality stands by itself, a
show that's real and sublime.

Transcending the compromise of
the world.
Beyond what is apparently real.
This present moment that is still
and true,
Holds me to account for what I do.

Self-reflection illuminates this road
less travelled,
A path of compassion and empathy
grand.
A way of allowing complexity to
unravel,
Leaving a place for wisdom to
stand.

Still consciousness that flows
through everything,
Through all life and the conditions
of my mind.
Providing a datum in truth to
reflect from,
To make choices that are loving
and kind.

My mind is no longer sullied,
No longer lost to just follow the
mob.
My universe becomes my own in
the collective,
To develop and shape with a
compassionate objective.

The apparent is still present with
collective conscious unfurled,
iterating conditions dependent, on
our conscious world.
Conditions playing out, beginning
only to end.
The stillness is showing my mind,

what it is to transcend,

The present moment and stillness,
become one and same,
Consciousness finishes iteration,
leaving no external frame,
The universe is now inside me,
there is nothing there to grasp,
Only peace unconditioned,
unification inside at last.

Beautiful balance above conditions,
floating as if on a raft.
Mindfulness will ensure, I stay on
this deathless path.
No more birth and death, to grasp
onto with fear,
The middle way with its truth, I
know is really here.

Reflection shows that a self is not
law,
Compelling life to be Red in Tooth
and Claw.
No-self truth is always there, as
conditions arise to die out,
But grasping them in ignorance
brings birth and death about.

Heedlessness is the pathway to
birth and death,
While mindfulness brings clarity to
the Middle Way.
A deathless path of beauty for
peace and love to stand out,
Balanced, wholesome and unified,
no shadows for a doubt.

The pathway to peace is a road less
travelled,
Sensitivity to the present moment
lets it all unravel.
The world in its perfection is a sight
to behold,
Its contentment and peace the
greatest story told.

*Red in Tooth and Claw is a verse
ascribed Alfred Lord Tennyson
1849 and some others before
him. It has been used as a term
of despair within the human
condition, only to be transformed
by truth.*



THE FORMLESS REALMS

By Dennis Sheppard.

The Formless Realms always seem to be a formidable topic in the Buddhist teachings. I would like to share with you a more generalised insight into what they are and what they mean. The Formless realms can be seen as higher order mental realms or states that are locked inside the so called 'lower Material realms'. The Buddha listed the structure of both the Material and Formless realms in stages as the mind purifies and unifies. When the Material Realms unify back into the mentality of the Formless Realms, they stand forth and are listed as: Consciousness of infinite space, Objectless infinite consciousness, Awareness of nothing-ness and Neither-perception-nor-non-perception.

Looking at the other end of the Buddha's 'Path to Concentration' we can see that the Material Realms are a more coarse aggregation of these mental formless realms. The whole path is built in our ignorance to be grasped as real, so with practice, we can see or intuit that it is the Mental Realms that aggregate with the movement of consciousness to build the Material Realms, creating life as we know it. When we practise to make our mind still and concentrated, our mind will unify to leave the material states behind. When this happens we are left with just the mentality of mind and its formless realms

For a more complete discussion on the 'path of concentration', see my previous articles in ET (Spring and Autumn 2017) that discuss the Mundane and Supra Mundane. My web site blogs will also give a more rounded explanation. You can find it all here at:

<http://dennisheppard.com.au/news>

The formless realms are always with us. They are right there with us in

the present moment. Even though in this epoch, we are living in a world that is relatively quiescent and stable, each one of us has in our minds the consciousness of more unstable times. Unstable times from the early evolution of our World and Universe. Times of massive violent eruption and change! With practise we can intuit past worlds forming and reforming, while consciousness goes about using its fungible nature to move, create and recreate. This process locks inside our minds this elementary formation as it conditions and fuses inside us. This all happens inside the laws of nature. This evolution is the precursor for grasping and delusion. The past conditions the present and the present conditions the future while this present moment --- right now, contains it all. We lose sight of the fact that in reality, there is no-self there and we get reborn again and again into these empty conditions.

This elementary experience gets locked into our stories and myths that get passed down through the ages. Stories like the Bhagavad Gita, the Iliad, Odyssey and Dante's Inferno, stories of Good and Evil working to lock in and habituate our conditioning. Then there are the diverse but very similar stories of mythical Gods and Powers that have been dreamed and created separately by nations from the Greeks right through to our own Aboriginal communities. All of these myths and legends are often stories that have been written into the stars. These nations may not have had a physical connection but they are connected with still fungible consciousness before it moves. This consciousness is the foundation of all conditioning. Our dreams also connect into the formless realms as we let go of our awake but conditioned conscious mind in sleep, to allow the vastness of the sub-conscious mind to have sway. The formless realms live mostly unseen in our unconscious mind, but our evolved history keeps us in touch with these formless realms with an unseen consciousness of this evolution, and it works to keep us relatively sane in our delusion.

The Buddha was no different in his explanation of many things. This is an extract from the Seven Suns Sutta that gives a remarkable insight into the future of our planet. Only in the last 50 years or so, has Physics discovered the truth of what he saw in his mind here. Physicists now know that the earth will be engulfed inside the atmosphere of the sun when it becomes a Red Giant in approximately four billion years. The Buddha said:

"There comes a time when, after a long time a seventh (stage of the)

sun appears. With the appearance of the seventh (stage of the) sun, this great earth and Sineru, the king of the mountains burst into flames, blaze up brightly and become one mass of flame. As the great earth and Sineru are blazing and burning the flame, cast up by the wind, rises even to the brahma world. As Sineru is blazing and burning, as it is undergoing destruction and being overcome by a great mass of heat, mountain peaks of a hundred yojanas disintegrate: mountain peaks of two hundred yojanas --- three hundred yojanas --- four hundred yojanas --- five hundred yojanas disintegrate. When the great earth and Sineru, the king of the mountains are blazing and burning neither ashes nor soot are seen". (AN 7.66)

Note how the Buddha uses the imagery of Sineru King of the mountains to illustrate what he knows and his references to the number seven can also be seen as idiomatic. Idiosyncratic language, a big part of our language today, forms the basis of all of our stories and beliefs.

Our consciousness is constantly changing and we are constantly confabulating stories from our conditioned situation. We do not know that we are trapped into rounds and rounds of ignorance. Our consciousness is feeding all of this back, iterating and looping in a 'Mundane way', "countless times in the wink of an eye" according to the Buddha. With strong mindfulness we can start to get a feel for this iteration and intuit the feedback as we learn to cultivate and develop knowledge of the still consciousness that builds and aggregates it all. With strong mindfulness we can eventually see directly that this still consciousness will finish feeding back from the world.

This is knowledge that the universe has now unified inside us! Consciousness is no longer iterating from the external world and Universe. We now have our Universe contained within us, and we see that by carrying this unification into our death, we will not be born again. The delusion is finished! This is knowledge of the 'Supra Mundane', which is very helpful for our progress towards enlightenment, but wisdom needs to be constantly cultivated to truly understand what the Buddha saw. The Buddha went past the last four mental realms with his one pointedness and equanimity to be become Arahant, 'Fully Enlightened'! The Buddha kept reminding us that the "House of self is on fire, get out as soon as you can!" He has given us a wise and noble pathway to follow. It is the pathway to the deathless.



The Blue Rendezvous

By Boon Tan

The Buddhist Society of Western Australia participated in a meeting between leaders of multicultural communities and the police at the police headquarters in East Perth on the 2nd of September 2019.

Among many objectives of the meeting for the WA police department included:

- introducing the services of Community Engagement Division.
- discussing issues affecting their communities and how these issues may impact on the WA Police directions, policies, priorities and service delivery requirements.
- providing advice on the development of culturally appropriate strategies, policies and services.
- enabling the recognition and appreciation of the diverse cultures and backgrounds from the multicultural communities and the roles of WA Police in the community.
- promoting partnership between WA Police and the multicultural communities.

- provide opportunity for the multicultural communities' leadership, to appreciate and liaise with strategic WA Police business frontline and specialist Units.

The outcomes of the meeting included:

- Providing high level consultation between key multicultural leaders and WA Police Executive;
- Providing current and targeted information on multicultural community safety and policing services and initiatives;
- Developing a strong, positive network of relationships and partnerships; and
- Building community confidence and trust by addressing broader challenges faced by multicultural communities and families both at community and police level.

Reporting to the local police on criminal activities provides statistics for the police to gather intelligence for forward planning, protecting and promoting community safety. These statistics eventuate to some things like extra policing resources, grants for security, informing the government and local government in the

areas that needed attention to enable safer communities. Safer communities enables safer practices everywhere without fear of criminal activities or unnecessary inconveniences.

Criminal activities include deliberate harmful activities, violence, terrorism, stealing, burglary, damaging properties, drug dealing and many other activities that we would not want happening to us. We can easily relate these to the extreme opposite of practising the five precepts.

Below are the numbers that anyone can use to report any incidences to the police:

**EMERGENCY
000**

For life-threatening situations

**POLICE ASSISTANCE
131 444**

**When Police attendance is
required**

**CRIME STOPPERS
1800 333 000**

**To report non urgent
suspicious behaviour or
activity.**



Memories

By Upasako

In the Bhaddekaratta Sutta MN 131, (One fine Night), the Lord Buddha discoursed to mendicants advising them not to run back to the dead past or not to hope for the unborn future. His advice was to stay in the present moment. Here is a quote from that discourse:

“Don’t run back to the past, don’t hope for the future. What’s past is left behind, the future has not arrived.

and phenomena in the present are clearly seen in every case. Knowing this, foster it—unfaltering, unshakable.”

Sometimes though, it is difficult not to think of one’s past. That is the nature of the defiled mind. However, if one could think of the past without clinging to such thoughts not proliferating on them, then it may not create much difficulty to one’s practice. In the Dvedhāvitakka Sutta MN 19, (Two Kinds of Thought), the Lord Buddha discoursed that the wholesome thoughts do not necessarily harm one’s practice. Here are some excerpts from that discourse.

‘Why don’t I meditate by continually dividing my thoughts into two classes? So, I assigned sensual, malicious, and cruel thoughts to one class. And I assigned thoughts of renunciation, good will and harmlessness to another.

Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose. ‘This thought of renunciation has arisen in me. It doesn’t lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it’s on the side of freedom from anguish, and it leads to extinguishment.’

So, I am taking the liberty to walk down memory lane to bring back some pleasant memories on some great lay stalwarts of BSWA who are not with us anymore and who have helped bring about the many facilities that are now available for us to enjoy. Of course, the very first person who comes to everyone’s mind for what BSWA is today is Ven Ajahn Brahm. Without Ven Ajahn Brahm and the then Ajahn Jagaro we probably may not have a BSWA today. Even if we do have BSWA, without the untiring effort of Ven Ajahn Brahm, it may not have become this great, successful organisation. I should also acknowledge the work of many great supporters who are currently helping this great organisation but, this article will be limited to bring

back memories of two people who are no longer with us.

The first person that came to my mind about a week ago whilst at Dhammasara Monastery is Mr Brian Creek. We were at our fortnightly visit to Dhammasara to offer the Dana and the other requisites. After the meal, the three of us (my wife, daughter and I) took a short stroll down the boardwalk along the nice creek. It was flowing with clear, cool water! On the bank of the creek was a little memory plaque with Brian’s name and his life span, 1935-2013. That little plaque brought some nice memories! Brian passed away on 14 July 2013 under tragic circumstances, but left a legacy for the BSWA that many people are not aware of. When I saw that plaque, I said ‘Brian has done a lot for the members of BSWA!’ Then I explained to my daughter and wife that a major portion of the cost of the new buildings at Dhammasara may have been funded by a bequest from Brian’s will!

The two of them were very happy and pleased! They both knew Brian, well, but not of his lasting legacy to Dhammasara. So, I thought I should write a Dhamma Piece in his memory for the information of the BSWA community.

About two weeks after Brian’s death, Ven Ajahn Brahm rang me and asked whether I could see him for an important matter. I said yes and met with Ajahn, I think, on the following day. At our meeting Ajahn told me that Brian has appointed him as the Executor of Brian’s Will and has left his entire estate to the BSWA, suggesting that a bulk of it be directed to the development work of Dhammasara at Ajahn’s discretion! Ajahn said at that time, I quote, ‘What would a Buddhist Monk know about handling the duties of an Executor of a Will and managing the affairs of a deceased’s Estate so, I thought of you. Could you help me handle this job?’ Without any hesitation I said yes!

It took just over a year to finalise the affairs of the whole estate. Finally, we transferred almost a million dollars, (approximately \$995,000 from memory), to the BSWA bank accounts! Ven Ajahn Brahm allocated the bulk of that transfer to the Dhammasara Nuns monastery! Brian’s donation may just well be the single, biggest donation to BSWA by an individual, dead or alive! I could be wrong and I stand for correction. So, it is just right to say that everyone who uses the facilities of the Dhammasara could think of the great deeds of Brian Creek! In the early days, when the

BSWA had their weekend retreats at Safety Bay in Rockingham, it was Brian who went around ringing the wake-up bell around 4:15am. Several times, he woke me up! Thank you Brian! He was a gentle, sweet man! So, I think it would be apt to name the little creek flowing through the Dhammasara monastery, Brian’s Creek! Brian’s cool and clear vision for the Dhammasara finances could nicely be blended with the clear and cool waters of the Creek! May Brian attain Nibbana!

During the same walk, when we sat on the bench marked Ron and Bianca’s corner, on the bank of the creek, the memory of the next person also came flooding back! That is the name of Mr Ron Battersby! He was the partner of Bianca Di Bua who is well known to the entire BSWA community as the Manager of BSWA Meditation Retreats and also, as the Coordinator of the Beginners’ Meditation Classes at Dhammaloka Centre. Writing about Bianca would be something akin to trying to explain about the leaves of a tree to an arborist who knows all about that tree including of its heartwood! So, I will limit this to a short memory of Ron. Ron was the backbone of all the busy bees at Dhammaloka and Dhammasara from their inception until his passing away in May 2005. He rendered an immeasurable amount of work at those places to keep them neat and tidy. During those days, there were frequent busy bees and the bulk of the hard work was done by Ron. He would bring his ute and trailer, chain saws etc and do the work until everything was finished. We offered him some very minor help with easier work such as trimming the hedges, pulling the debris etc! In addition to all that hard work, Ron served BSWA at decision making level, as well! He was a member of the committee, for a few years, in the mid-1990s. He was also the manager of BSWA retreats together with Bianca. So, they have been helping with organising meditation retreats, being on the committee and working on the busy bees right from the inception. What a monumental task! May Ron attain Nibbana!


The purpose of this article is to bring the memories of two of the greatest lay supporters of BSWA, as known to me, for the benefit of the current generation of BSWA members, supporters and users of BSWA facilities. No doubt, there are so many other lay supporters who may have provided some great support to BSWA and who have passed away. May they too, attain Nibbana!



Ajahn Brahm was born Peter Betts in London (UK) on the 7th of August 1951.




Around the same time he started to regard himself as a Buddhist, after having read his first books on Buddhism.



At the age of 23 Ajahn was ordained by Somdet Buddhajahn at Wat Saket in Bangkok.

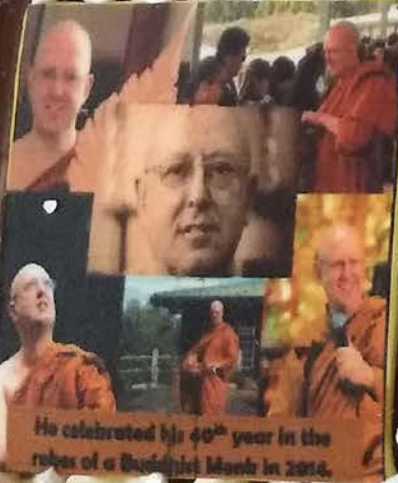


In 1983 he was invited together with Ajahn Jagaro to help establish a Forest Monastery near Perth in Western Australia.





These days Ajahn Brahm is a highly regarded Buddhist meditation teacher and author.



He celebrated his 40th year in the robes of a Buddhist Monk in 2016.



He was even awarded with the prestigious John Curtin Medal in 2004 for his vision, leadership and community service.

Ajahn Brahm becomes a recipient of the Queens Birthday Honours in 2019.

ORDER OF AUSTRALIA




Member of the Order of Australia (AM) for significant service to Buddhism, and to gender equality.