SAFE BUDDHISM

CONTEXT

- With workshop attendees dialogue the challenges and effort required for self - transparency and good governance, but also for legal redress.
- Underline the importance of Vinaya and local Regulatory laws in any jurisdiction - and their role as a necessity for Community Trust and Confidence; as a published Code of conduct; and the processes required for any investigation and resolution.
- Encourage Question and Answers as to why certain initiatives fail, and what solutions can assist resolution and new frameworks.
- Gauge genuine interest in future networking and support - with the active voluntary involvement of many Buddhist organisations around the world.
- Share the importance of Restorative justice, and honouring Morality and Ethical standards at all times, and in all circumstances.
- The reasons why it is in the interests of a genuine Monastic that behaviours can be examined and corrections made. This is important for a genuine Monastic in acceptance of their required vows, and meeting the required high levels of Virtue.

OATH AGAINST HARM

- Oath against Harm

THE SESSIONS

Inspect the **Vinaya of all Traditions** and clearly understand the vows of a Monastic

Understand the importance of a **Code of Conduct** in every Buddhist location.

Provide **guidelines on Dispute resolution** (where necessary) and the multiple paths, including external resources, presently available.

Highlight **Support services and Resources** that are available (including Government agencies) for victims of abuse

UPOSATHA SUTTA (UDANA 5.5)

- "Just as the ocean is steady and does not go beyond the shoreline, so too, in this Teaching and training, my disciples do not transgress the training rules I have laid down, even for the sake of life."

Context and Meaning

- **The Analogy:** The Buddha describes the ocean as having a consistent tideline that does not overflow. It is steady, predictable, and bound by its nature.
- **The Application:** Similarly, the training rules (Pātimokkha) laid down for his disciples (monks and nuns) are not to be transgressed, even if a disciple is threatened with death.
- **Significance:** This demonstrates the high importance placed on ethical conduct, discipline, and commitment to the monastic vows.

THE BUDDHA"S ADVICE TO RAHULA

- Strict ethical conduct, mindfulness, and wisdom.
- Focusing on purifying body, speech, and mind through intense self-reflection.
- Non-attachment to the five aggregates (body, feeling, perception, mental formations, consciousness) as not-self
- **The Mirror Analogy:** Just as a mirror is used for reflection, the Buddha taught that one must reflect on their actions, words, and thoughts *before, during, and after* doing them to ensure they are beneficial and not harmful to self or others.
- **The Water Dipper Analogy:** He compared a liar to a small amount of water left in a dipper—hollow and worthless—implying that those who lie comfortably can commit any evil.
- **Ethical Foundation:** Rahula was instructed to train in honesty and reflection to purify his actions.

TEVIJJA – IST WATCH FROM MN4

- When my mind had become composed like this—purified, bright, flawless, free from, pliable, workable, steady, and imperturbable—I extended it towards the knowledge of recollecting of past lives. I recollected many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and displeasure, and that was how my life ended. When I passed away from that place, I reappeared somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and displeasure, and that was how my life ended. When I passed away from that place, I reappeared here.' And so, I recollected my many kinds of past lives, with features and details. IGNORANCE WAS DESTROYED.

TEVIJJA – SECOND WATCH (MN4)

- When my mind had become composed like this—purified, bright, flawless, free from, pliable, workable, steady, and imperturbable—I extended it towards the knowledge of the passing away and reappearance of beings. With the divine eye that is purified and superhuman, I saw beings passing away and reappearing—inferior and superior, beautiful and ugly, in a good or a bad destination. I understood how beings reappear according to their actions: 'These beings engaged in misconduct by way of body, speech, and thought. They found fault with the noble ones; they had wrong view; and they chose to act in line with that wrong view. On the dissolution of the body, after death, they reappear in a place of loss, a bad place, the underworld, hell. These other beings, however, engaged in good conduct by way of body, speech, and thought. They did not find fault with the noble ones; they had right view; and they chose to act in line with that right view. On the dissolution of the body, after death, they reappear in a good place, a heavenly realm.' And so, with the divine eye that is purified and superhuman, I saw beings passing away and reappearing—inferior and superior, beautiful and ugly, in a good or a bad destination. I understood how beings reappear according to their actions. IGNORANCE WAS DESTROYED.

TEVIJJA – THIRD WATCH (MN4)

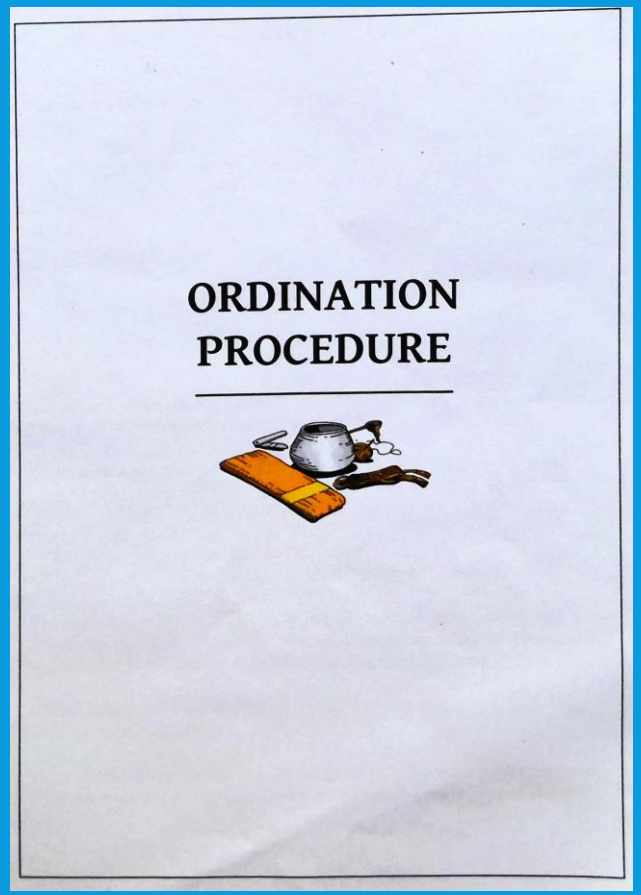
- When my mind had become composed like this—purified, bright, flawless, free from, pliable, workable, steady, and imperturbable—I extended it towards the knowledge of the destruction of the influxes. I understood as it is: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. I understood as it is: 'These are influxes' … 'This is the origin of influxes' … 'This is the cessation of influxes' … 'This is the practice that leads to the cessation of influxes'. IGNORANCE WAS DESTROYED.

- See also MN36 for Gotama's struggles before enlightenment.

TRAINING IN HIGHER VIRTUE

Lay People	Serious Yogis	Novice Monks
1. Killing	1. Killing	1. Killing
2. Stealing	2. Stealing	2. Stealing
3. Sexual Misconduct	3. Celibacy	3. Celibacy
4. Lying	4. Lying	4. Lying
5. Intoxicants	5. Intoxicants	5. Intoxicants
	6. Eating after Noon	6. Eating after Noon
	7a. Entertainment	7. Entertainment
	7b. Beautify & Adornments	8. Beautify & Adornments
	8. High & large beds	9. High & large beds
		10. Using Money

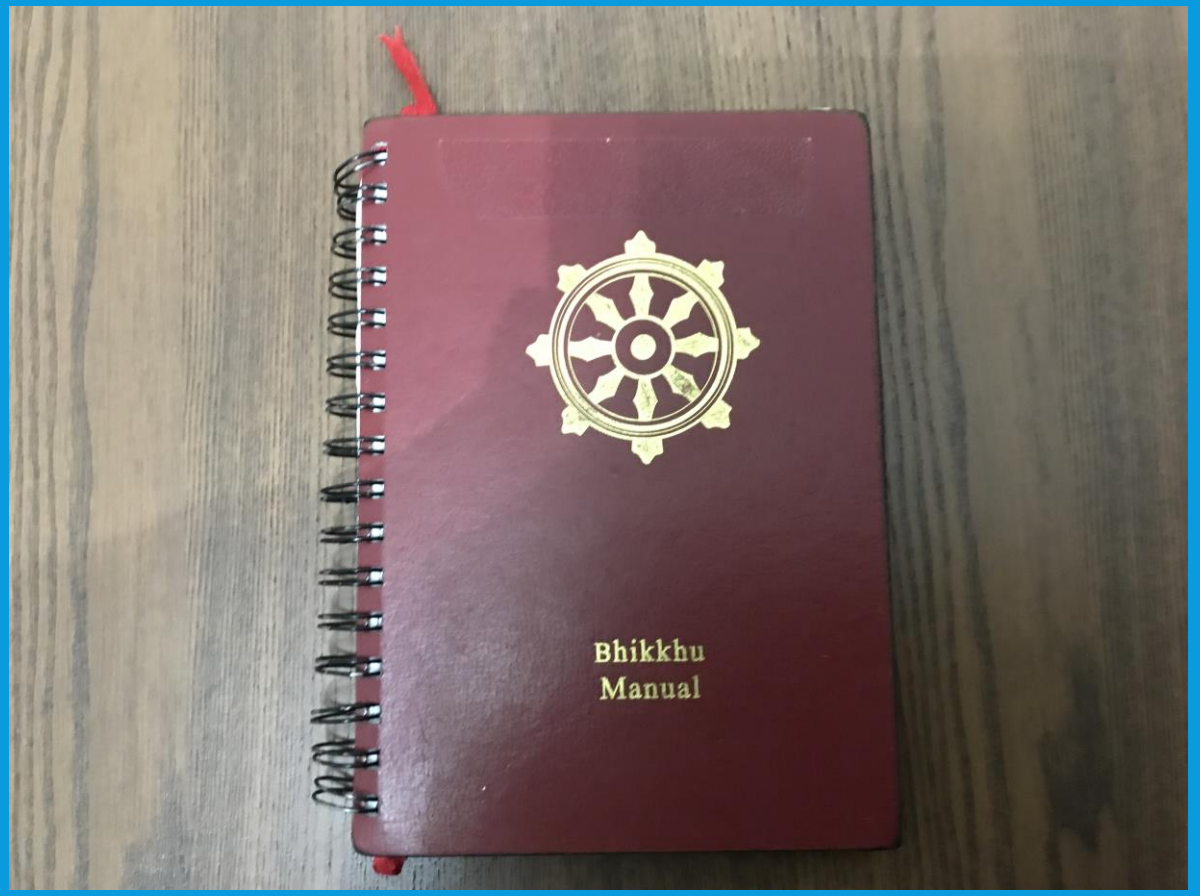
ORDINATION PROCEDURE



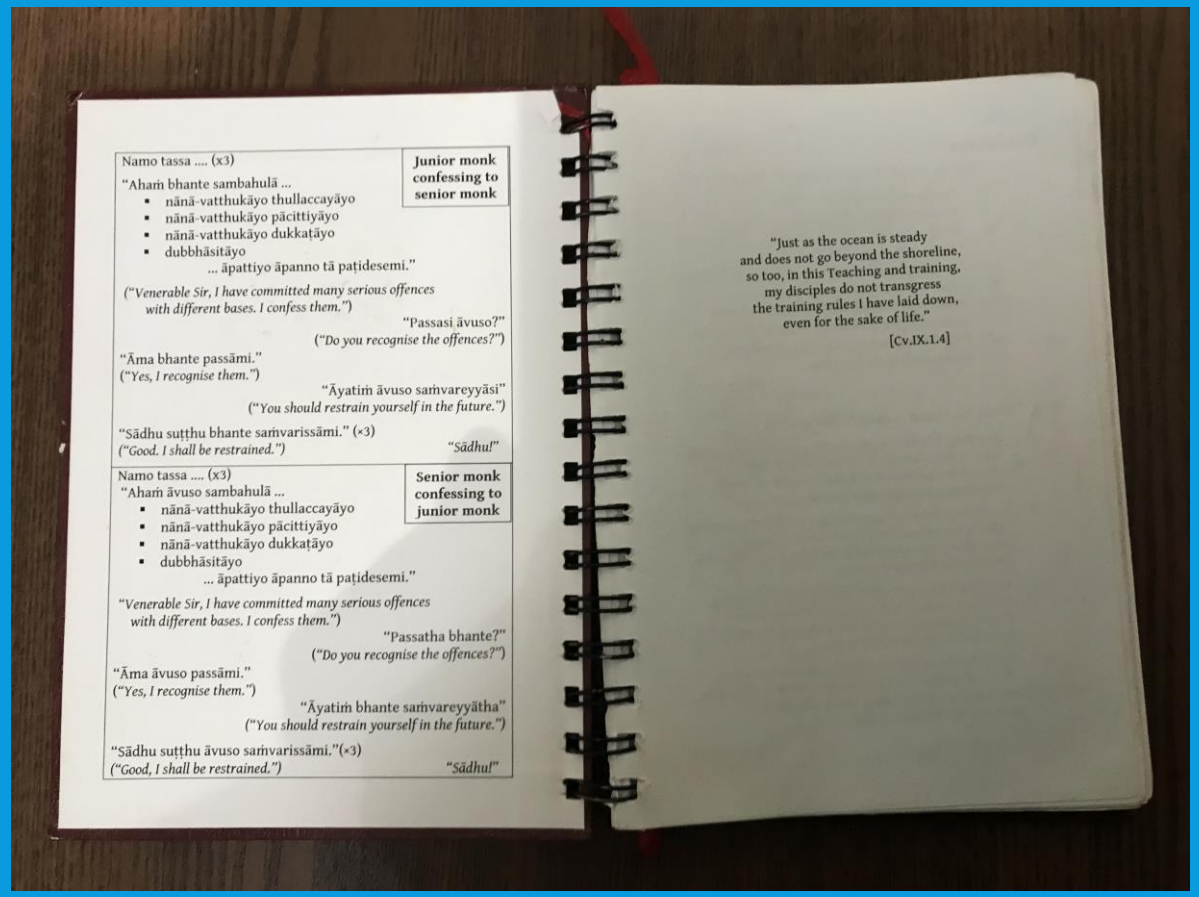
FOUR THINGS NOT TO BE DONE, *AKARAṆĪYA*:

- sexual intercourse: as a man with his head cut off cannot live
- theft: as a withered leaf separated from its stalk cannot become green again
- depriving a human being of life: as a flat stone, broken in half, cannot be put together again
- claiming false attainments: as a palm tree, cut off at the crown, is incapable of further growth

BHIKKHU MANUAL



CONFESSION BEFORE PATIMOKKHA



Namo tassa .... (x3)

Junior monk confessing to senior monk

"Ahaṁ bhante sambahulā ...
- nānā-vatthukāyo thullaccayāyo
- nānā-vatthukāyo pācittiyāyo
- nānā-vatthukāyo dukkaṭāyo
- dubbhāsitāyo

... āpattiyo āpanno tā paṭidesemi."

("Venerable Sir, I have committed many serious offences with different bases. I confess them.")

"Passasi āvuso?"
("Do you recognise the offences?")

"Āma bhante passāmi."
("Yes, I recognise them.")

"Āyatiṁ āvuso saṁvareyyāsi"
("You should restrain yourself in the future.")

"Sādhu suṭṭhu bhante saṁvarissāmi." (×3)
("Good. I shall be restrained.")

"Sādhu!"

Namo tassa .... (x3)

Senior monk confessing to junior monk

"Ahaṁ āvuso sambahulā ...
- nānā-vatthukāyo thullaccayāyo
- nānā-vatthukāyo pācittiyāyo
- nānā-vatthukāyo dukkaṭāyo
- dubbhāsitāyo

... āpattiyo āpanno tā paṭidesemi."

"Venerable Sir, I have committed many serious offences with different bases. I confess them.")

"Passatha bhante?"
("Do you recognise the offences?")

"Āma āvuso passāmi."
("Yes, I recognise them.")

"Āyatiṁ bhante saṁvareyyātha"
("You should restrain yourself in the future.")

"Sādhu suṭṭhu āvuso saṁvarissāmi."(×3)
("Good, I shall be restrained.")

"Sādhu!"

"Just as the ocean is steady
and does not go beyond the shoreline,
so too, in this Teaching and training,
my disciples do not transgress
the training rules I have laid down,
even for the sake of life."

[Cv.IX.1.4]

INTRODUCTION TO PATIMOKKHA

- What is the preliminary duty of the Order? The Venerables should declare purity, and I will recite the Monastic code. Everyone present should listen and attend carefully. Anyone who has committed an offence should reveal it. If you have not committed an offence, you should remain silent.If you are silent,I will regard you as pure.

- Just as one who is asked individually responds, so too, the announcement is made up to three times in this kind of assembly: if a monk remembers an offence but does not reveal it when an announcement is made up to the third time, he is lying in full awareness. And lying in full awareness is called an obstacle by the Master. A monk who is seeking purification should reveal it. When it is revealed, he will be at ease.

INTRODUCTION TO VINAYA

- Pāṭimokkha: 227 rules, 4 entails automatic expulsion (defeat).
- They contain moral principles, sense restraint, situational protocols, etiquette.
- No physical punishment but procedures, forfeit, confession.
- The Buddha established the rules one at a time.
- Dhamma-Vinaya, Teaching and Discipline.
- Self-motivated: the Vinaya can't stop evil, it aims to guide virtue.
- Each rule includes its origin story, amendments and exceptions.
- 5 factors: object, effort, intention, perception, result.

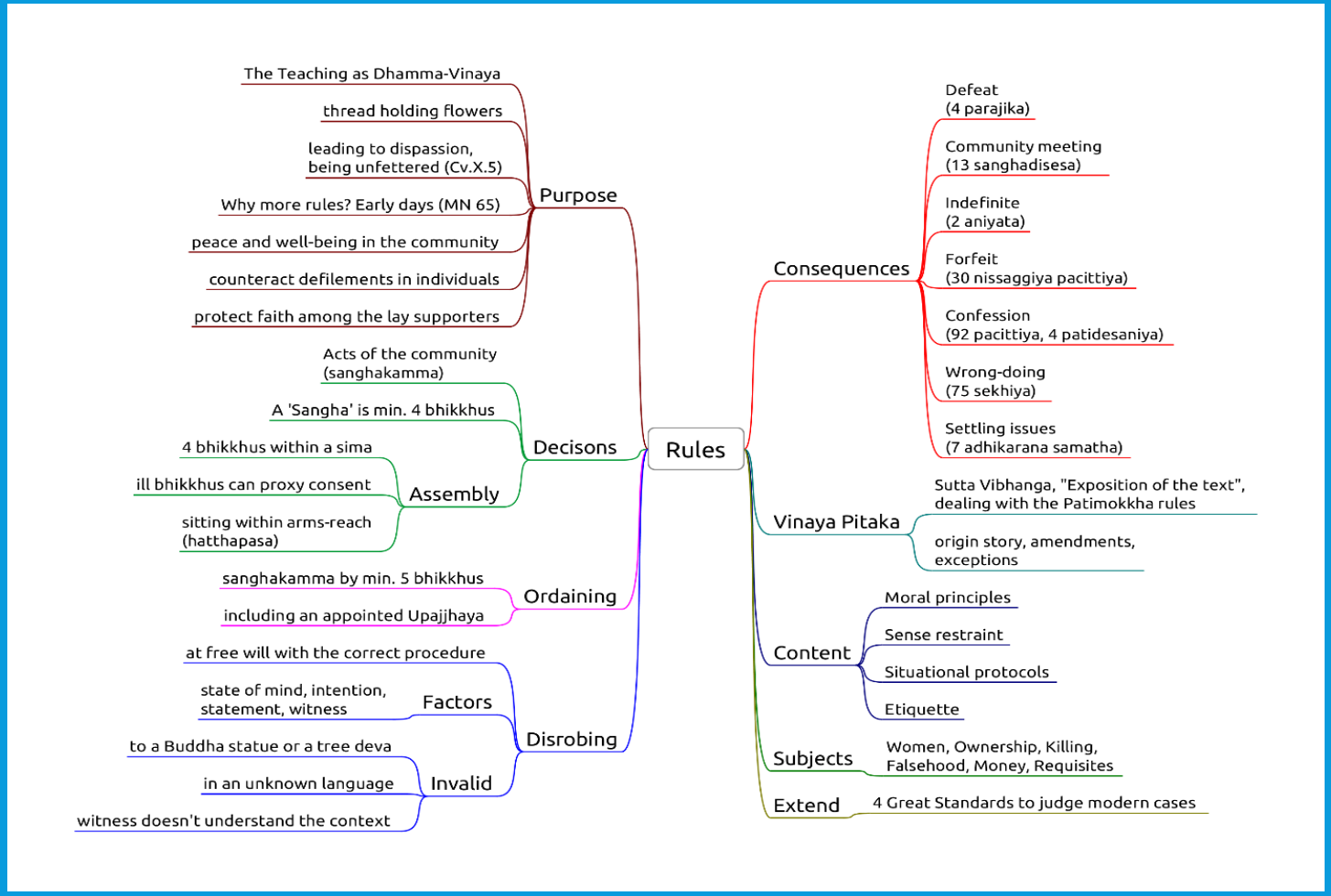
PURPOSE AND FUNCTION OF THE VINAYA

- For the well-being of the Order/Sangha;
- for the ease of the Order;
- for the restraint of ill-controlled bhikkhus;
- for the ease of well-behaved bhikkhus;
- for the restraint of corruptions in this present life;
- for protection against corruptions in future lives;
- to give rise to confidence to those of little faith;
- to increase the confidence of the faithful;
- for the continuation of the true Teaching;
- for supporting the Training.

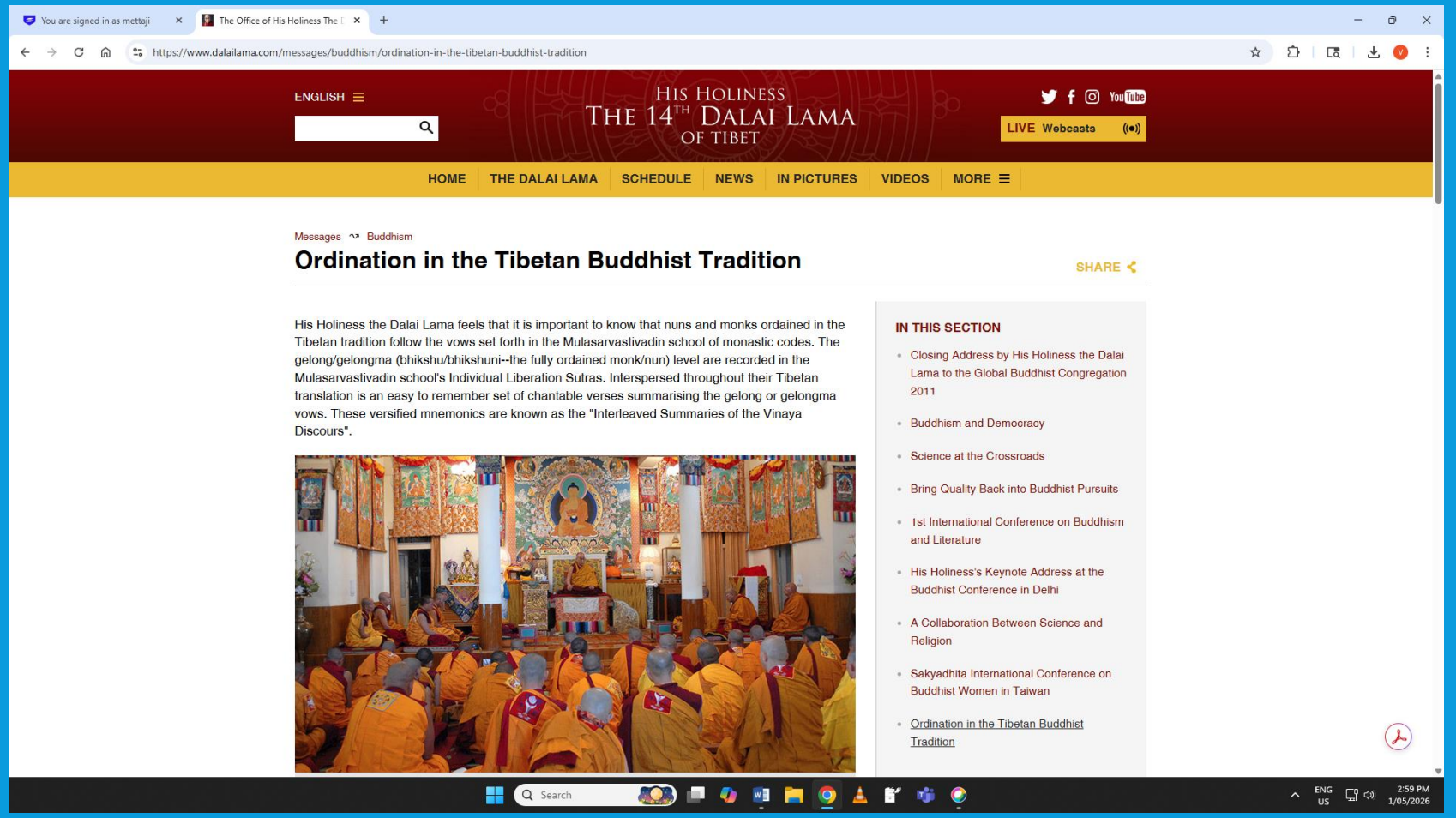
INTER-DEPENDENCE OF VINAYA

- DEFEAT
- SUSPENSION
- DIFFICULT TO CORRECT (S 12)
- ADMONISH (S11)
- CORRUPTER OF FAMILIES and BADLY BEHAVED (S13)
- UNDETERMINED RULES
- LIES IN FULL AWARENESS (P1)
- SPEAKS EVASIVELY OR HARASSES (P12)
- KNOWINGLY CONCEALS ANOTHER MONK"S SERIOUS OFFENCE (P64)

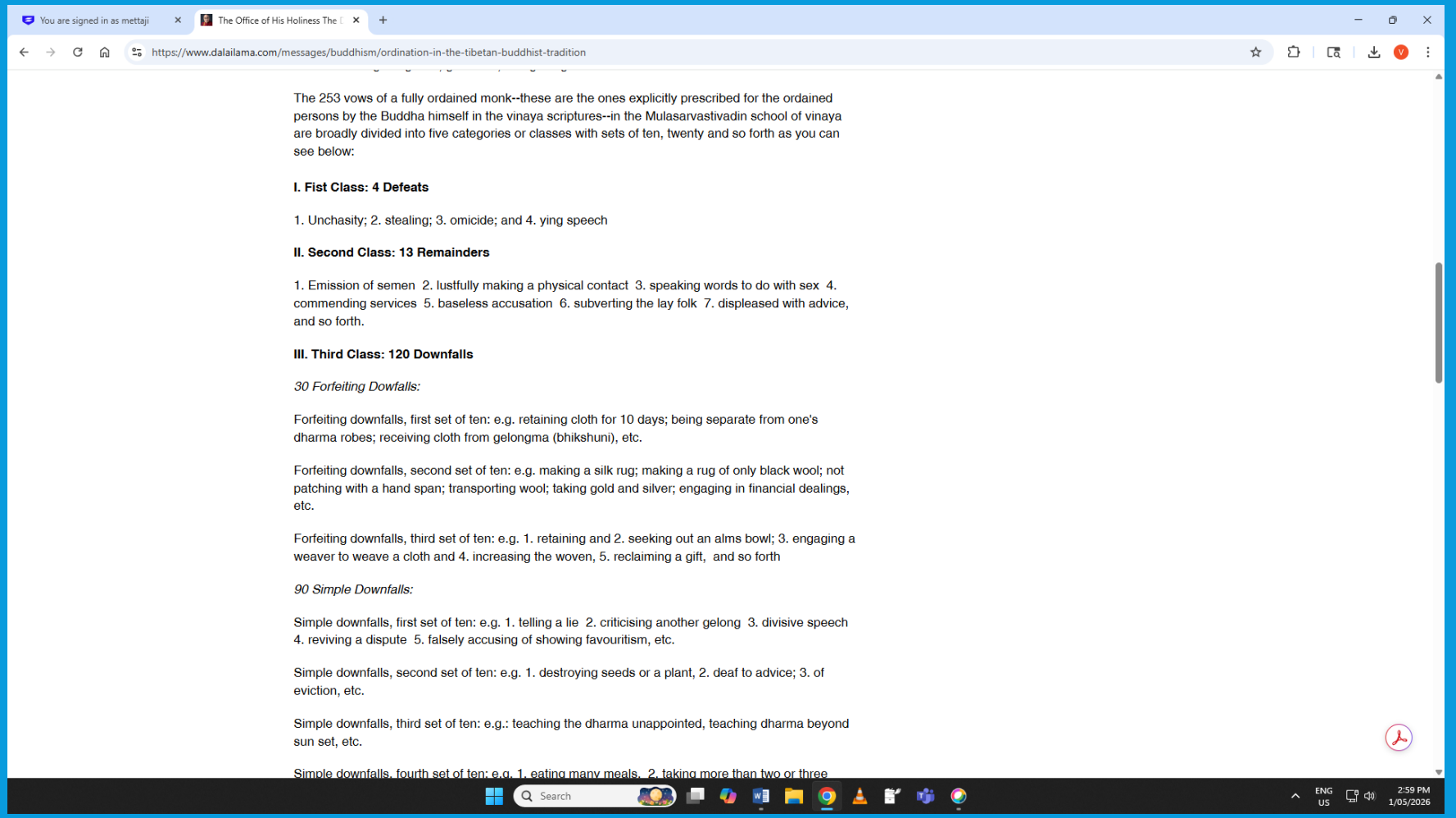
VINAYA


Rules
Purpose
The Teaching as Dhamma-Vinaya
thread holding flowers
leading to dispassion, being unfettered (Cv.X.5)
Why more rules? Early days (MN 65)
peace and well-being in the community
counteract defilements in individuals
protect faith among the lay supporters
Decisons
Acts of the community (sanghakamma)
A 'Sangha' is min. 4 bhikkhus
Assembly
4 bhikkhus within a sima
ill bhikkhus can proxy consent
sitting within arms-reach (hatthapasa)
Ordaining
sanghakamma by min. 5 bhikkhus
including an appointed Upajjhaya
Disrobing
at free will with the correct procedure
Factors
state of mind, intention, statement, witness
Invalid
to a Buddha statue or a tree deva
in an unknown language
witness doesn't understand the context
Consequences
Defeat (4 parajika)
Community meeting (13 sanghadisesa)
Indefinite (2 aniyata)
Forfeit (30 nissaggiya pacittiya)
Confession (92 pacittiya, 4 patidesaniya)
Wrong-doing (75 sekhiya)
Settling issues (7 adhikarana samatha)
Vinaya Pitaka
Sutta Vibhanga, "Exposition of the text", dealing with the Patimokkha rules
origin story, amendments, exceptions
Content
Moral principles
Sense restraint
Situational protocols
Etiquette
Subjects
Women, Ownership, Killing, Falsehood, Money, Requisites
Extend
4 Great Standards to judge modern cases

VINAYA IN THE TIBETAN BUDDHIST TRADITION



THE DALAI LAMA"S CONFIRMATION OF VINAYA



The 253 vows of a fully ordained monk--these are the ones explicitly prescribed for the ordained persons by the Buddha himself in the vinaya scriptures--in the Mulasarvastivadin school of vinaya are broadly divided into five categories or classes with sets of ten, twenty and so forth as you can see below:

I. Fist Class: 4 Defeats

1. Unchasity; 2. stealing; 3. omicide; and 4. ying speech

II. Second Class: 13 Remainders

1. Emission of semen 2. lustfully making a physical contact 3. speaking words to do with sex 4. commending services 5. baseless accusation 6. subverting the lay folk 7. displeased with advice, and so forth.

III. Third Class: 120 Downfalls

30 Forfeiting Dowfalls:

Forfeiting downfalls, first set of ten: e.g. retaining cloth for 10 days; being separate from one's dharma robes; receiving cloth from gelongma (bhikshuni), etc.

Forfeiting downfalls, second set of ten: e.g. making a silk rug; making a rug of only black wool; not patching with a hand span; transporting wool; taking gold and silver; engaging in financial dealings, etc.

Forfeiting downfalls, third set of ten: e.g. 1. retaining and 2. seeking out an alms bowl; 3. engaging a weaver to weave a cloth and 4. increasing the woven, 5. reclaiming a gift, and so forth

90 Simple Downfalls:

Simple downfalls, first set of ten: e.g. 1. telling a lie 2. criticising another gelong 3. divisive speech 4. reviving a dispute 5. falsely accusing of showing favouritism, etc.

Simple downfalls, second set of ten: e.g. 1. destroying seeds or a plant, 2. deaf to advice; 3. of eviction, etc.

Simple downfalls, third set of ten: e.g.: teaching the dharma unappointed, teaching dharma beyond sun set, etc.

Simple downfalls, fourth set of ten: e.g. 1. eating many meals, 2. taking more than two or three

A COMPARISON OF VINAYA OF VARIOUS SCHOOLS

	ཕམ་པ། Defeats	ལྷག་མ། Remainders	མ་ངེས་པ། Indefinite	སྐྱང་བྱ། Forfeiture	ལྟུང་བྱེད། Downfall	སོ་སོར་བཤགས། Confessable	བསྡུ་བའི་ཚིགས། Trainings	རྩོད་པ་ཞི་བྱེད། Setting disputes	ཚིགས་སྟེང་ Total
པ་ལི་ Pali	4	13	2	30	92	4	75	7	227
ཕལ་ཆེན་རྫོགས་པ། Mahasamghika	4	13	2	30	92	4	66	7	218
ཉེ་བར་འཚོ་བ། Upali	4	13		30	92	4	72		215
ས་སྐྱོང་ Mahisasaka	4	13	2	30	91	4	100	7	251
རང་དཀྲི་ཐུབ་ཏེའམ། Discipline of Liberation	4	13	2	30	90	4	96	7	246
རྟོགས་སྐྱོང་། Dharmaguptika	4	13	2	30	90	4	100	7	250
དུན་སྐྱོང་གི་དངེ། Dunhuang	4	13	2	30	90	4	107	7	257
ཡོངས་སུའི་འཕྲལ་གསུམ་པ། Longer Sarvastivada	4	13	2	30	90	4	107	7	
ཡོངས་སུའི་མོར་མདོ། Sarvastivada Pratimoksha Sutra	4	13	2	30	90	4	113	7	263
བཅུ་པ Vinaya of the 10 recitations	4	13	2	30	90	4	113	7	
Sarvastivada	4	13	2	30	90	4	113	7	
Mulasarvastivada	4	13	2	30	90	4	108	7	258
So-sor.	4	13	2	30	90	4	108	7	
གཞི་ཐམས་ཅད་ཡོད་སྨྲ། Mulasarvastivada	4	13	2	30	90	4	99	7	249
Mahavyutibhadi	4	13	2	30	90	4	105	7	255
འཕགས་པ་ཉེ་གཉིས་གསུང་པ། 22 Vinaya	4	13	2	30	90	4	学对		
མདོ་སྡེ་ཀུན་འདས་ Parinirvana Sutra	4	13	2	30	91	4	众多学法	7	
དགེ་སྦྱོང་གི་ཆོས་ལྔ Five Dharmas	4	13		30	92	4	50		195

QUESTIONS FOR RESPONSE

- silaforsbi@gmail.com

AUSTRALIAN CITIZENSHIP PLEDGE

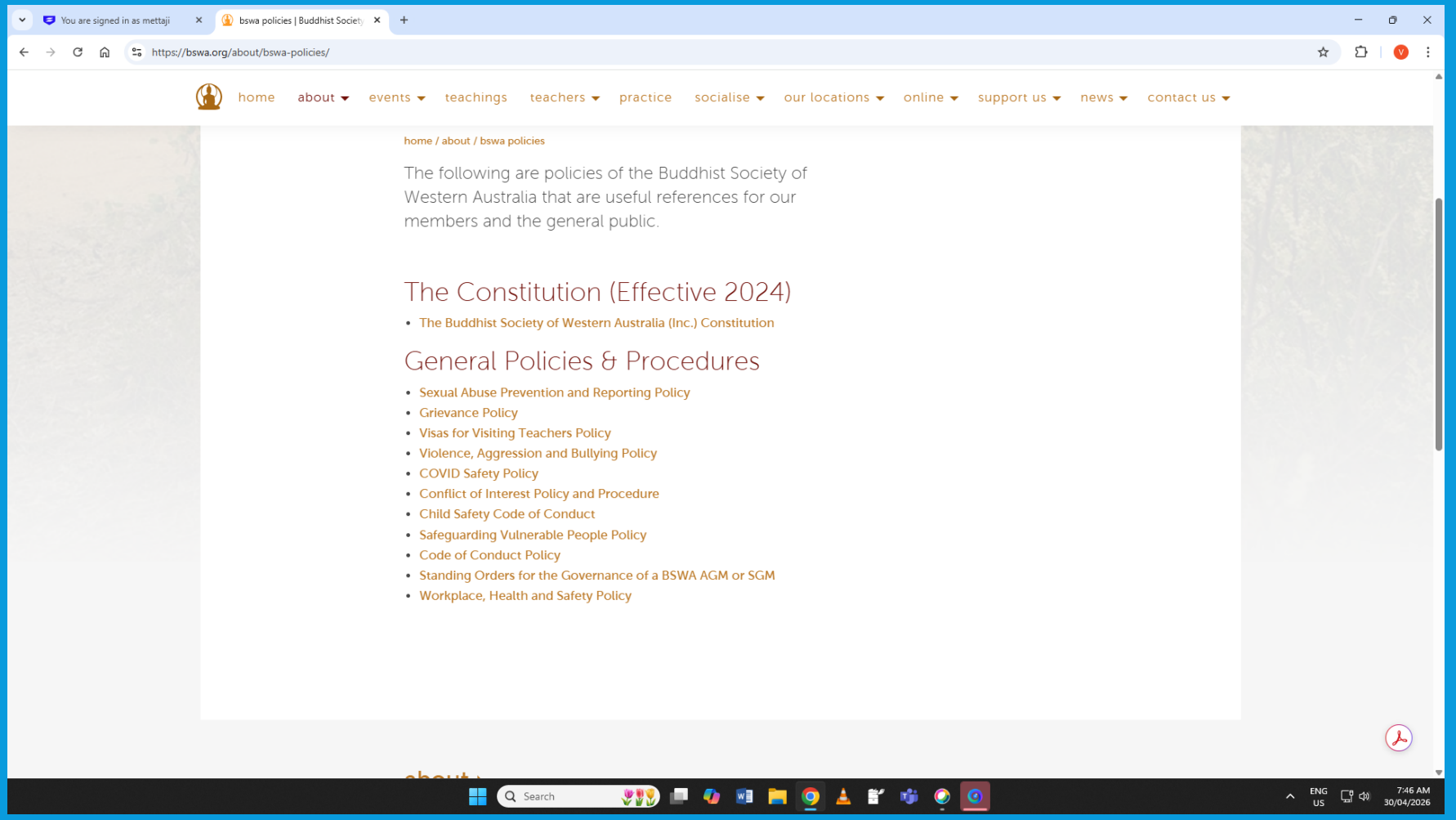
- "From this time forward, under God,
  I pledge my loyalty to Australia and its people,
  Whose democratic beliefs I share,
  Whose rights and liberties I respect,
  And whose laws I will uphold and obey."

WHITE RIBBON PLEDGE

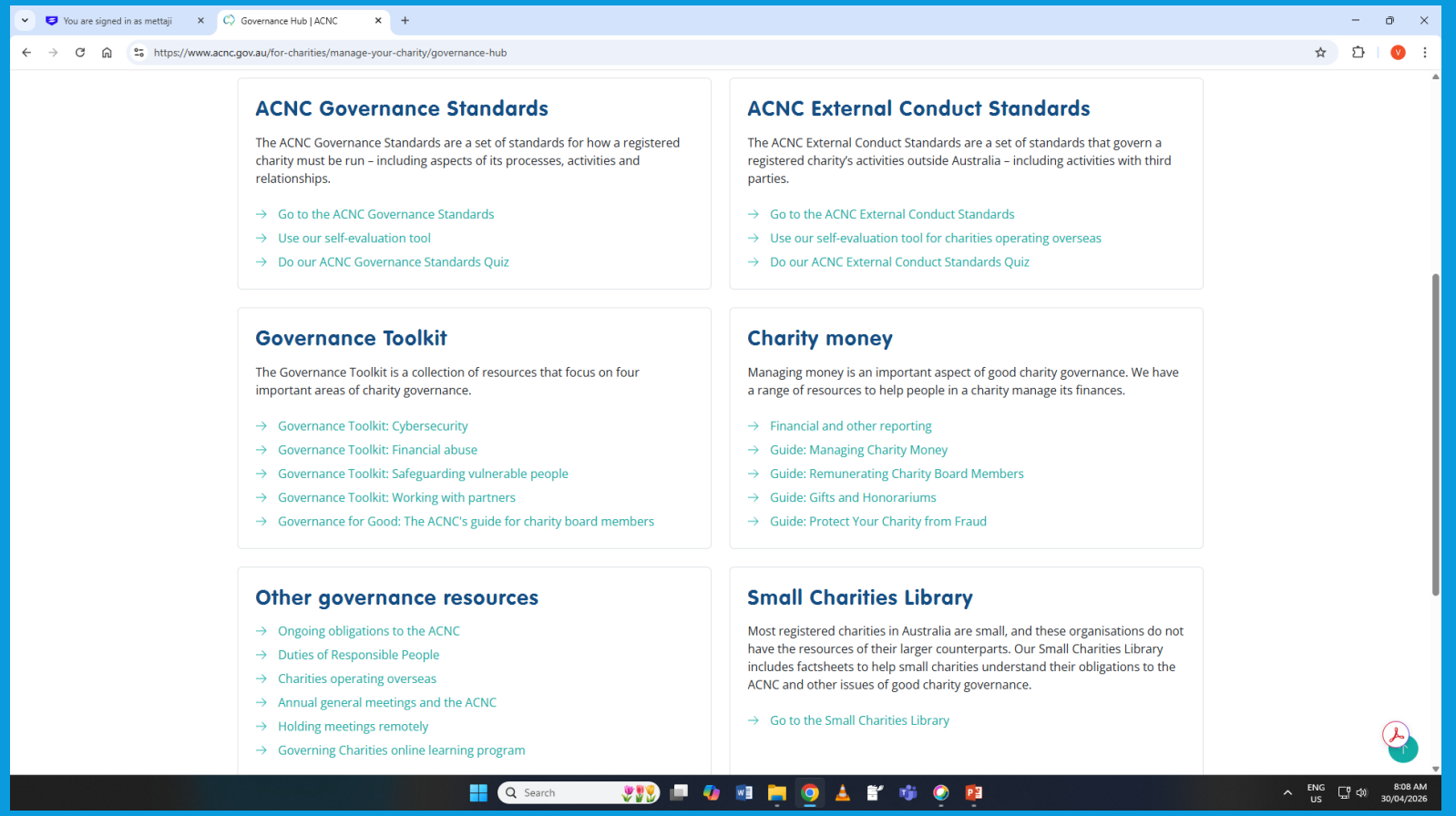
OATH AGAINST HARM IN THE PRACTICE OF THE DHAMMA

- In the practice of the Dharma, I hold the student-teacher relationship to be a sacred connection which prioritises the spiritual development, maturation, and well-being of the student.
- Similarly, I hold that Dharma organisations exist to provide safe environments which allow those who practice the Dharma to thrive in supportive communities, founded on aspirations of good-will for all, and supported by a strong ethical foundation of non-harming.
- I acknowledge that any behaviour which would be categorised as abusive—whether emotionally, physically, financially, psychologically or sexually—or which is exploitative, coercive, or an abuse of power, or which attempts to cover-up such behaviour, is harmful and unnecessary in the practice of the Dharma. It is unacceptable in all circumstances.
- I am aware that harm has been caused by failures to meet these standards in the past, and I declare my commitment to maintaining them for the well-being and benefit of all. May this commitment help the Dharma to flourish, both now and in the future, and may it help to alleviate suffering and create a more compassionate world.

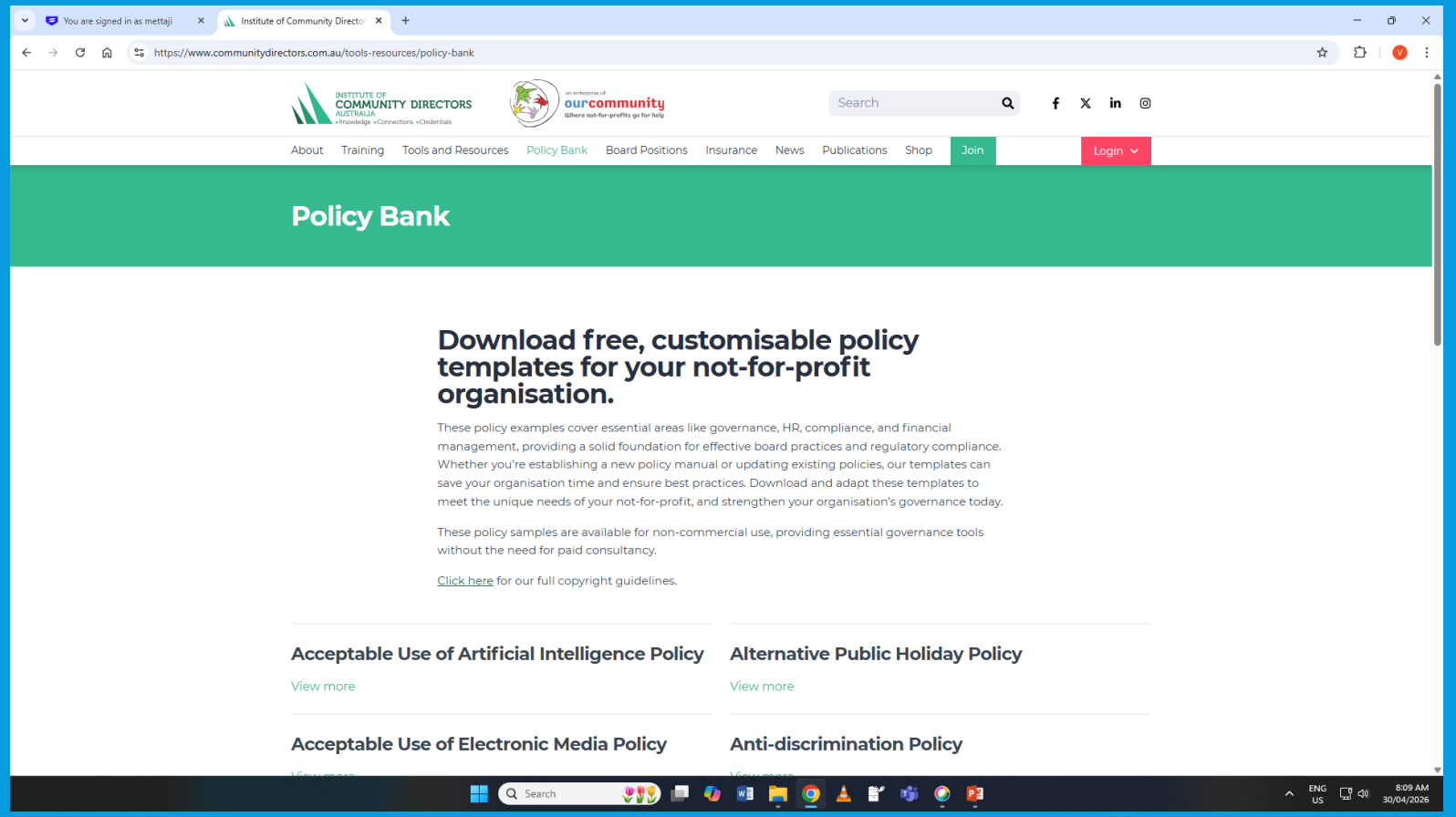
POLICIES AND PROCEDURES

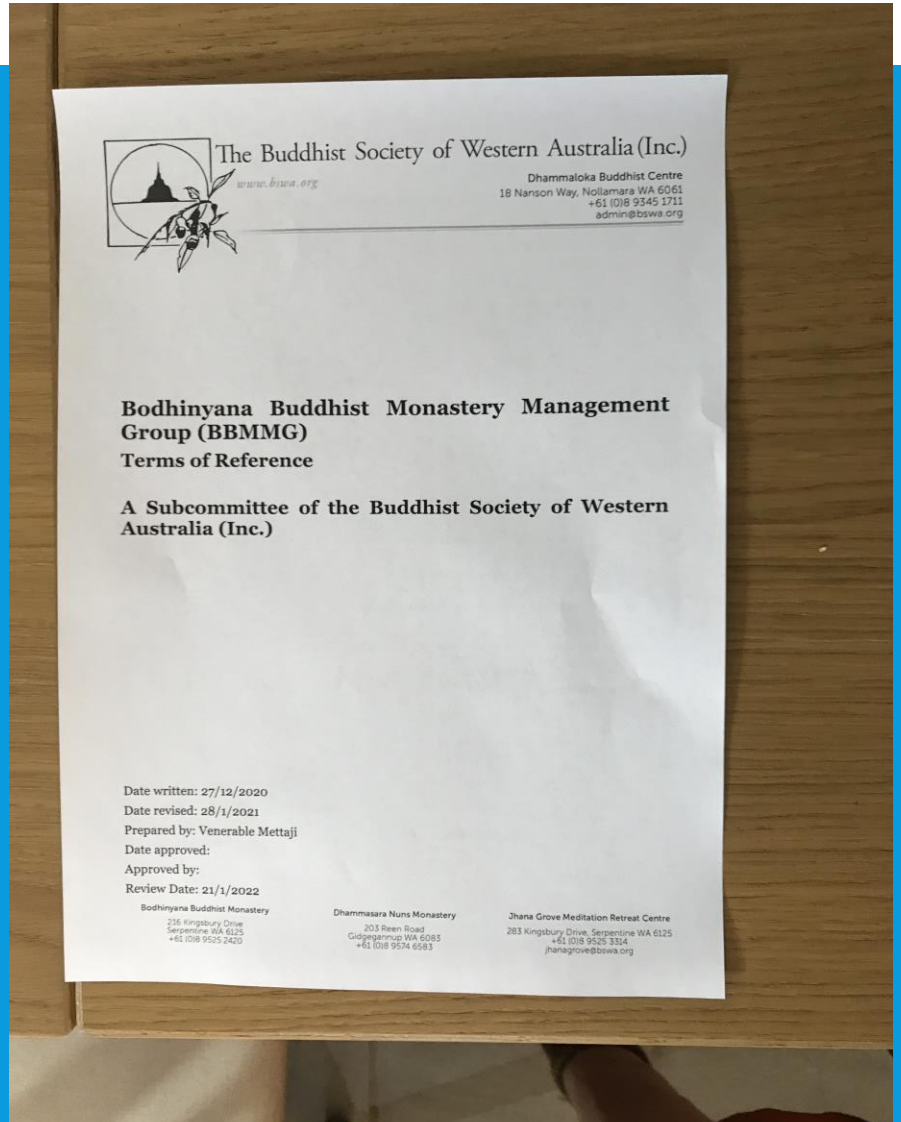


ACNC GOVERNANCE HUB



INSTITUTE OF COMMUNITY DIRECTORS POLICY BANK





The Buddhist Society of Western Australia (Inc.)

www.bswa.org

Dhammaloka Buddhist Centre
18 Nanson Way, Nollamara WA 6061
+61 (0)8 9345 1711
admin@bswa.org

Bodhinyana Buddhist Monastery Management Group (BBMMG)

Terms of Reference

A Subcommittee of the Buddhist Society of Western Australia (Inc.)

Date written: 27/12/2020
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Prepared by: Venerable Mettaji
Date approved:
Approved by:
Review Date: 21/1/2022

Bodhinyana Buddhist Monastery
216 Kingsbury Drive
Serpentine WA 6125
+61 (0)8 9525 2420

Dhammasara Nuns Monastery
203 Reen Road
Gidgegannup WA 6083
+61 (0)8 9574 6583

Jhana Grove Meditation Retreat Centre
283 Kingsbury Drive, Serpentine WA 6125
+61 (0)8 9525 3314
jhanagrove@bswa.org

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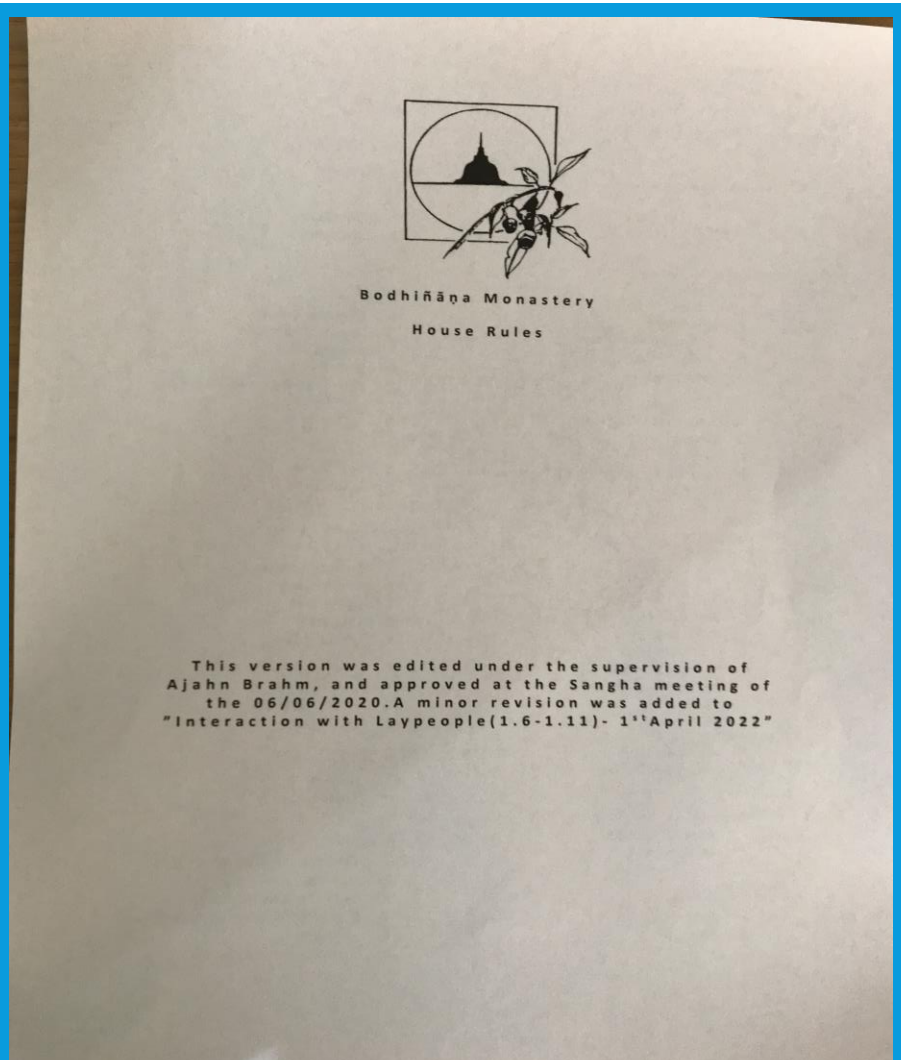
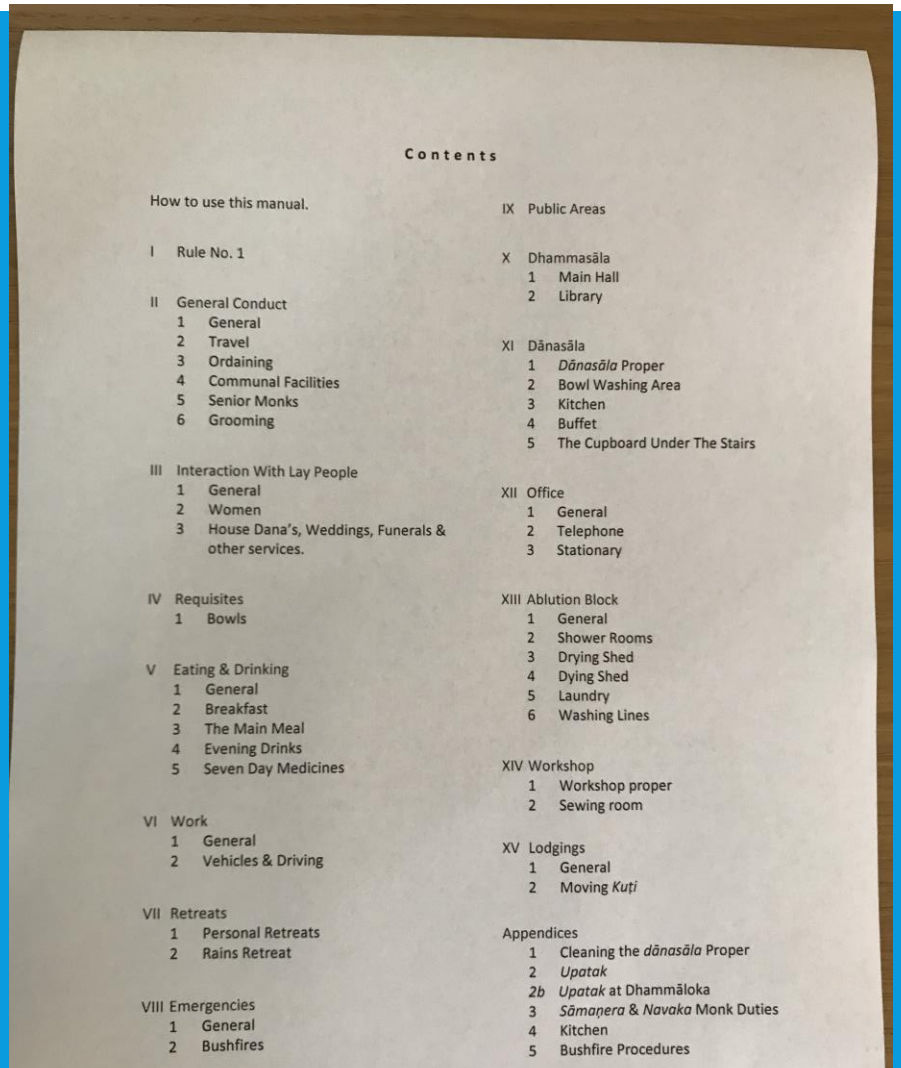
1 PURPOSE



Bodhiñāṇa Monastery

House Rules

This version was edited under the supervision of Ajahn Brahm, and approved at the Sangha meeting of the 06/06/2020.A minor revision was added to "Interaction with Laypeople(1.6-1.11)- 1ˢᵗApril 2022"



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WHAT SHOULD YOUR BUDDHIST ORGANISATION BE ACCOUNTABLE FOR - IN YOUR LOCATION?

- Before we break into Groups let's watch this 5 minute video together:

What is the difference between Ethics, Morality and the Law?

WHY CERTAIN INITIATIVES FAIL – Q & A

INITIATIVES THAT SUCCEED – Q & A

FUTURE NETWORKS AND SUPPORT?

AS A MONASTIC WHAT IS YOUR CONTRIBUTION TO THE ACCOUNTABILITY OF *YOUR* BUDDHIST ORGANISATION?

WHAT CONCERNS DO YOU HAVE (PERHAPS UNEXPRESSED) FOR YOUR BUDDHIST ORGANISATION THAT BROUGHT YOU TO THIS WORKSHOP?

HOW WOULD YOU AND YOUR SUPPORTERS UNDERTAKE A ETHICS, LAW AND MORALITY REVIEW – IN YOUR ORGANISATION?

OATH AGAINST HARM EXERCISE

Oath Against Harm Video

How would you invoke a sustainable Oath in your Organisation.