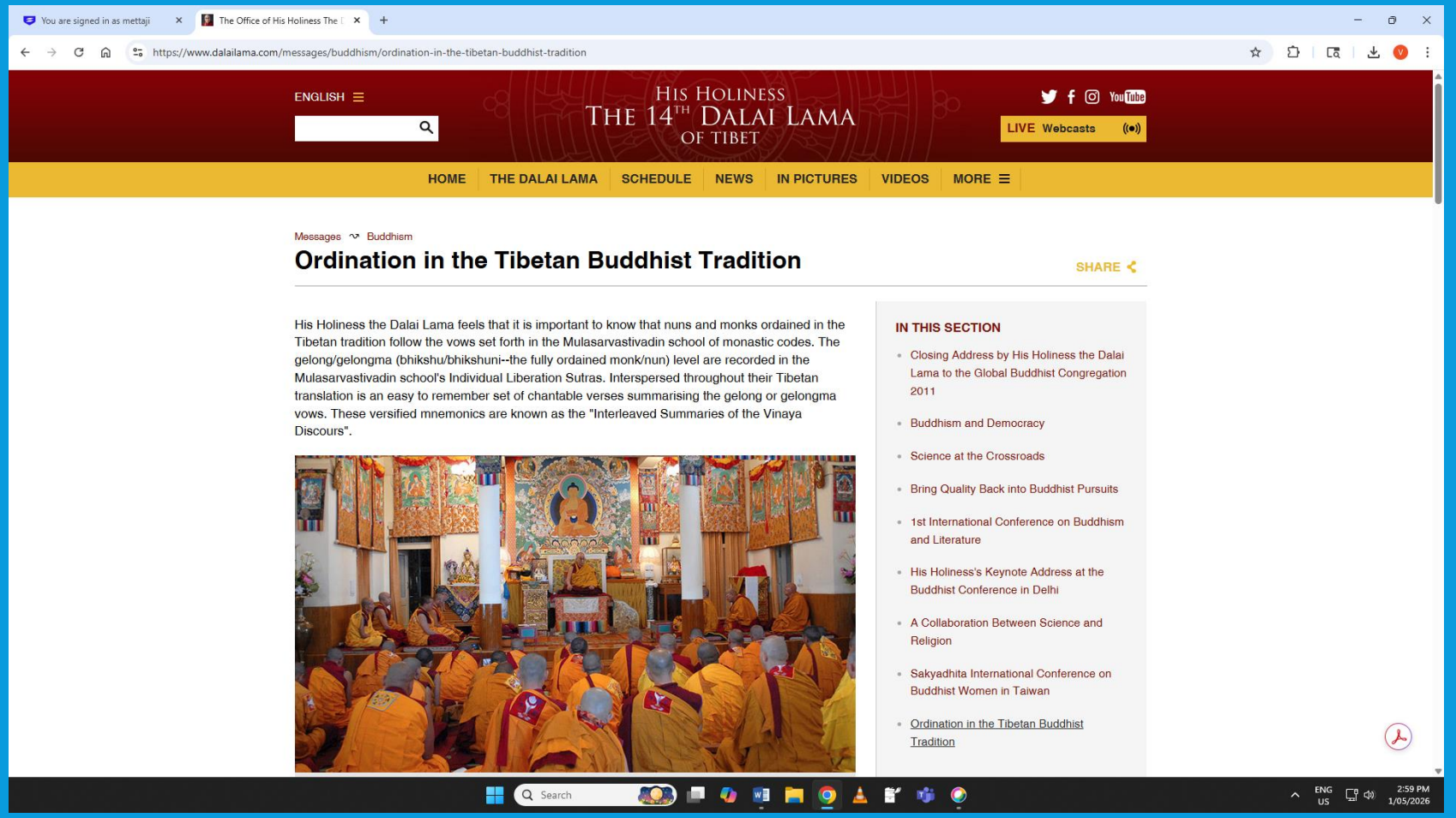
SAFE BUDDHISM

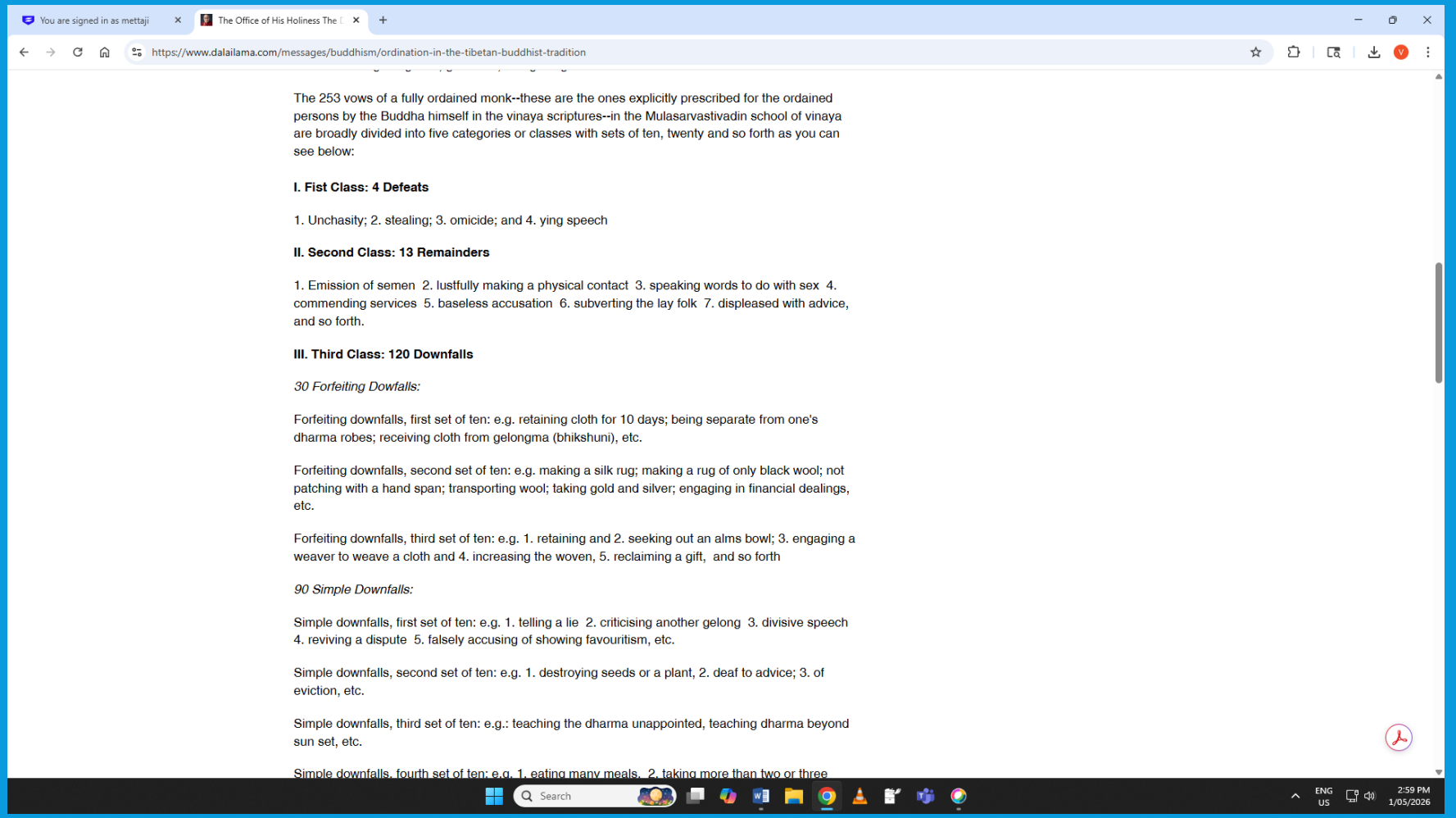
TRAINING IN HIGHER VIRTUE

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

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

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

VENERABLE SUDINNA AND PARAJIKA

- **Key Aspects of the Origin Story (Vinaya Piṭaka):**
- **The Culprit:** Venerable Sudinna, a monk who had recently ordained.
- **The Context:** During a famine, Sudinna returned to his hometown (Vesālī) and was pressured by his parents to prevent the family line from ending.
- **The Act:** Persuaded by his mother, Sudinna went to his former wife and engaged in sexual intercourse.
- **The Reaction:** Other monks were shocked and reported that Sudinna had "defiled the celibate life and dishonoUred the robe".
- **The Judgment:** The Buddha stated it would be better to insert one's organ into a deadly snake than to engage in sexual acts, establishing the rule that such an act constitutes a "defeat" (Pārājika)

PURITY WITHIN A MONASTIC COMMUNITY

- Buddha refuses to recite the *Pātimokkha* because an impure monk was present in the assembly.
- The *Uposatha Sutta* explains:
- **The Refusal:** On a full-moon night, Venerable Ananda asked the Buddha to recite the Pātimokkha. The Buddha remained silent, even after being asked three times, and stated that the assembly was not pure.
- **The Impure Monk:** Venerable Mahamoggallana used his psychic powers to survey the assembly and identified a monk who was "immoral, of bad character, impure, of suspect behavior, secretive".
- **Removal of the Monk:** Moggallana asked this monk to leave. When the monk refused, Moggallana forced him out of the assembly.
- **Significance:** The Buddha then declared that he would no longer recite the Pātimokkha himself. Instead, he ordained that from that time onward, the monks must recite it themselves in their own local assemblies, declaring their purity.
- The Buddha proclaimed: *"It is impossible, it is unthinkable, that the Tathagata would recite the Pātimokkha in an assembly that is not pure"*.
- This incident is considered the origin story for the rule that all participants in the Pātimokkha recitation must be pure, or have confessed their transgressions, before the ceremony

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.

BUDDHA'S ADVICE ON INSPECTING MONASTICS

- AN 3.65 - Kalama Sutta
- The "Ten Do Not's":
- The Buddha advises against accepting a teaching just because it is:
- Repeatedly heard (tradition)
- Based on rumour
- In scripture
- Based on mere logic/surmise
- Based on specious reasoning

BUDDHA'S ADVICE ON INSPECTING MONASTICS

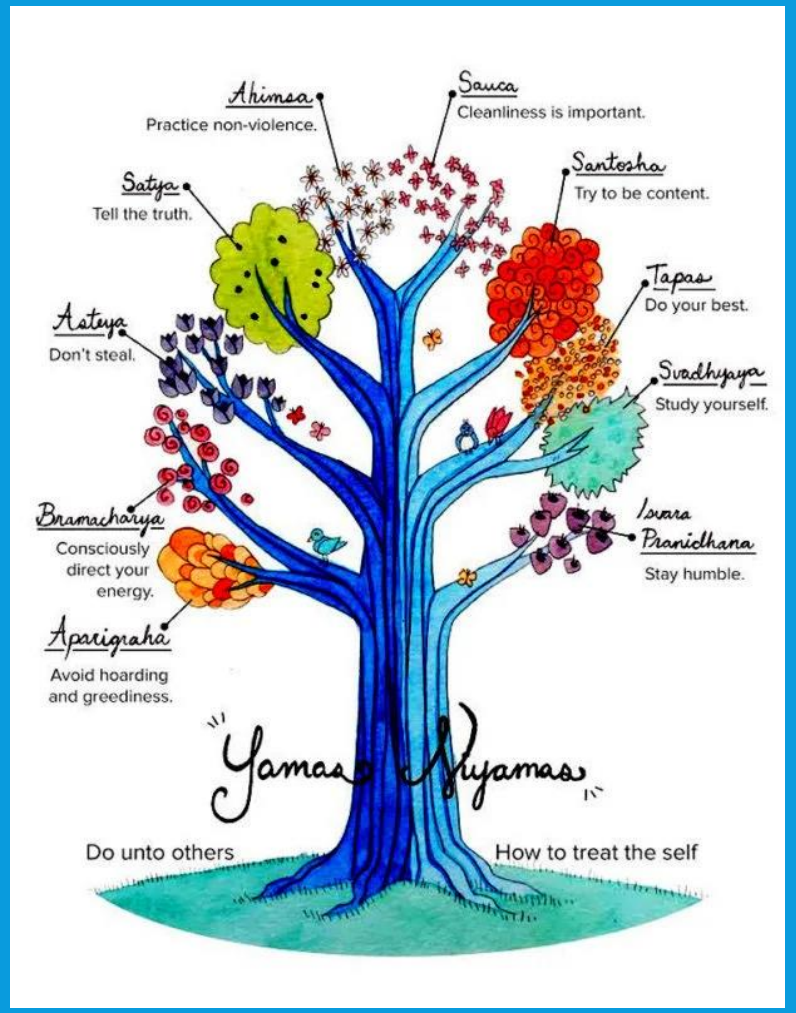
- An accepted notion/bias
- Seemingly plausible
- Supported by a teacher's authority

- The Test of Experience: The advice is to accept and practice a teaching only when you know for yourself that it is:
- Unskillfull, blameworthy, and leads to harm—abandon it.
- Skillfull, blameless, praised by the wise, and leads to happiness—accept it.
- Focus on Mental States: The core criteria for assessing actions is whether they stem from or lead to greed, hatred, and delusion.
- *Another source: MN 47 : The Inquirer*

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)

SPIRITUAL CONDUCT



CODE OF CONDUCT – A ROADMAP FOR ETHICAL BEHAVIOUR

- **Sets Clear Behavioral Expectations:** It defines acceptable and unacceptable behaviour, including communication standards, handling sensitive information, and treating everyone with respect.
- **Promotes Ethical Culture:** It clarifies the organisation's core values and helps participants make morally sound choices, strengthening the intended ethical foundation.
- **Ensures Legal and Regulatory Compliance:** It helps organisations adhere to laws and regulations.
- **Improves Individual Morale and Safety:** By promoting fairness and respect, a code of conduct creates a safe environment.
- **Provides a Framework for Decision-Making:** It assists leadership in navigating complex situations and making ethical decisions.

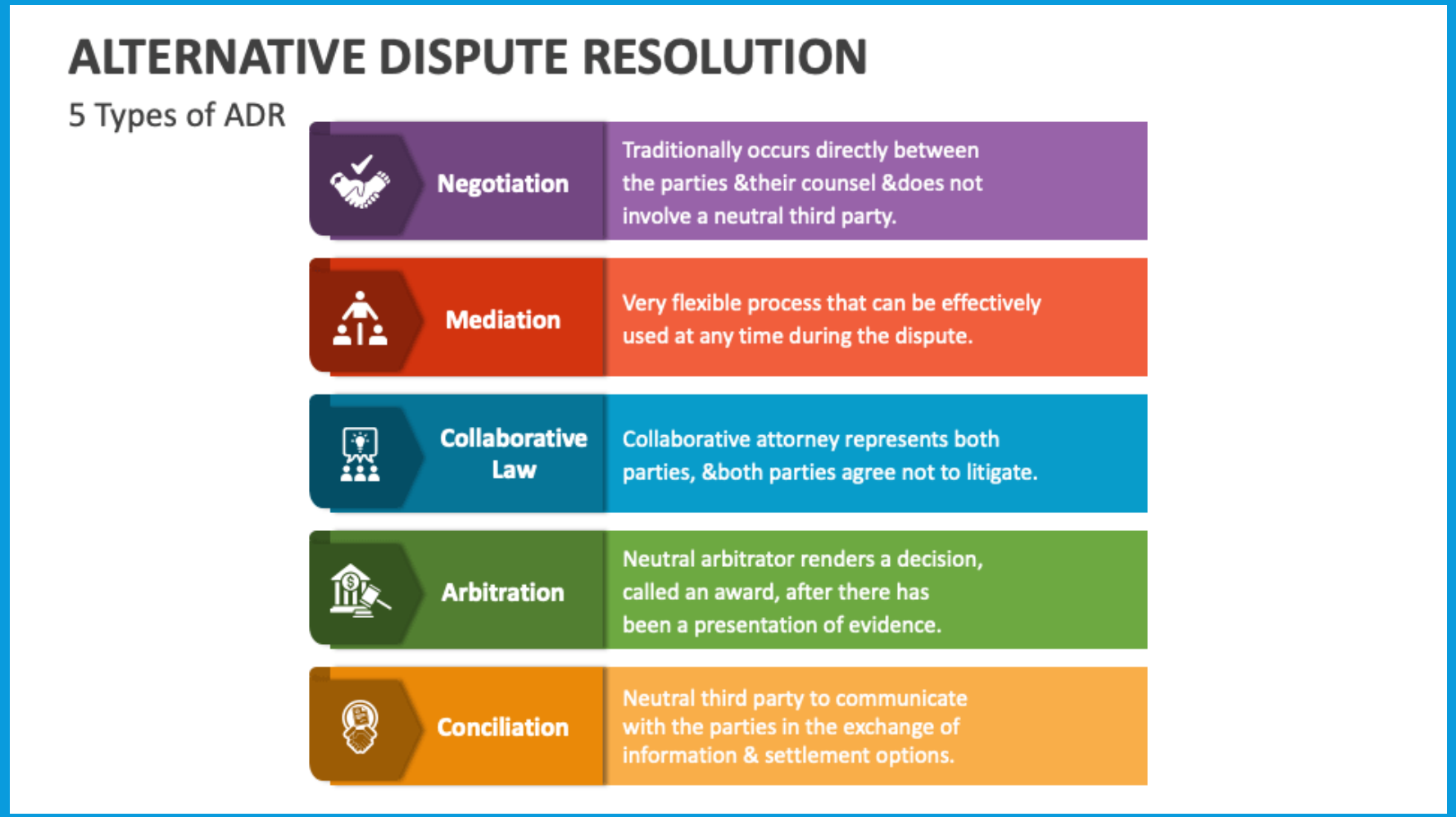
BUDDHIST CODE OF CONDUCT

- A code of conduct in a Buddhist organization is essential for maintaining ethical integrity, fostering a harmonious environment, and ensuring that the community remains focused on the spiritual goals of compassion and enlightenment. It acts as a set of guardrails to prevent harmful actions, manage power dynamics, and build trust among members.

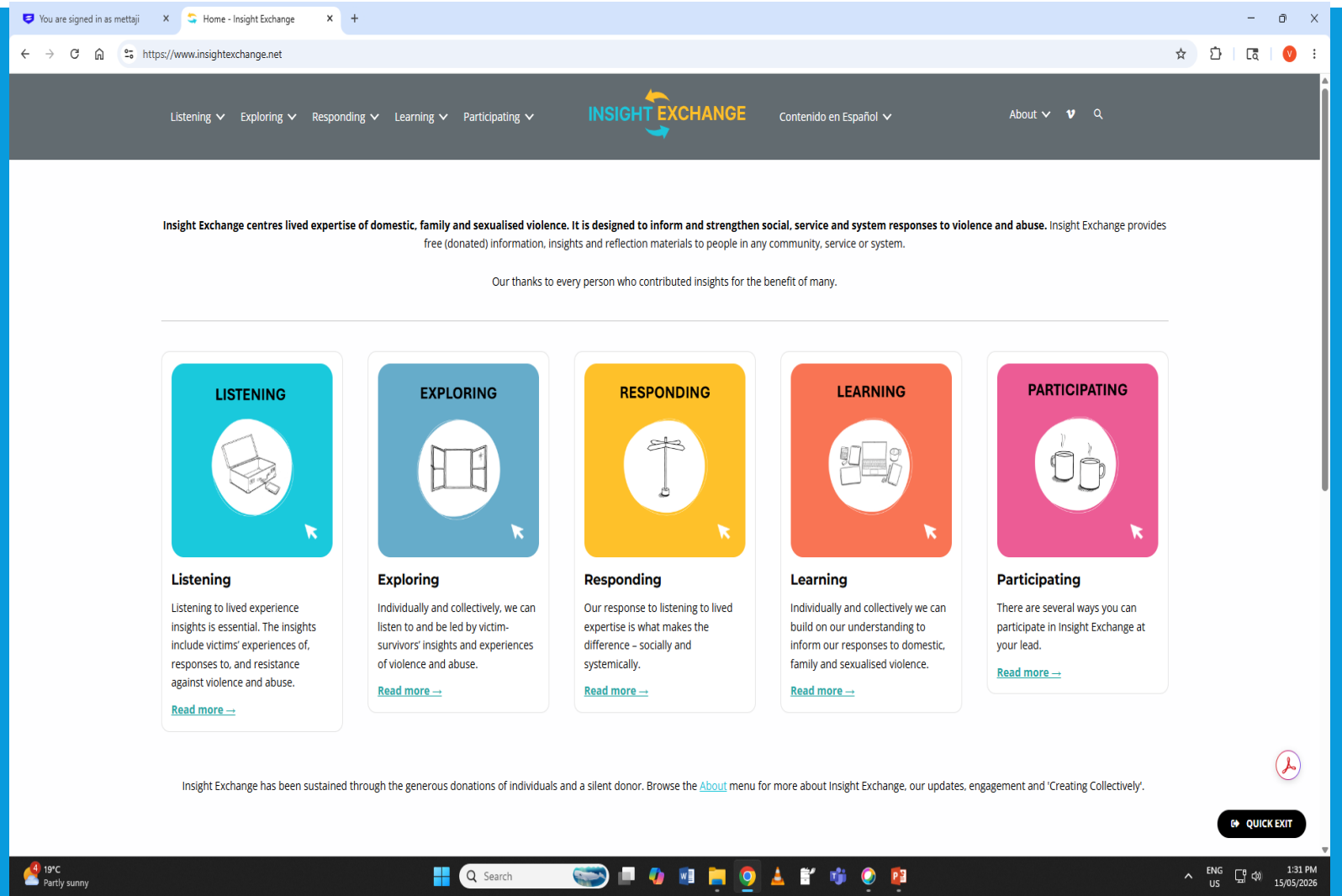
AUSTRALIAN CITIZENSHIP PLEDGE

- "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."

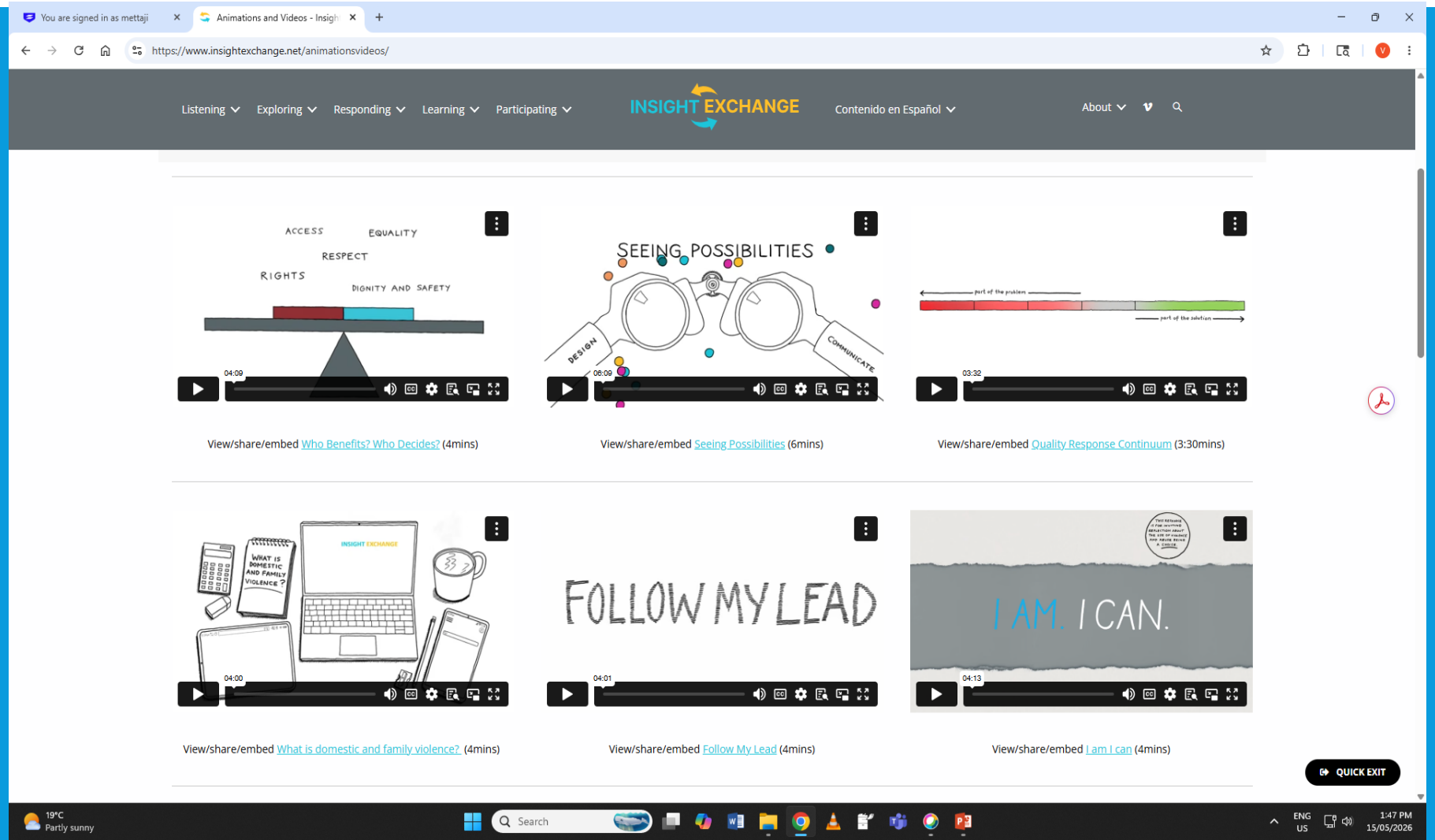
DISPUTE RESOLUTION



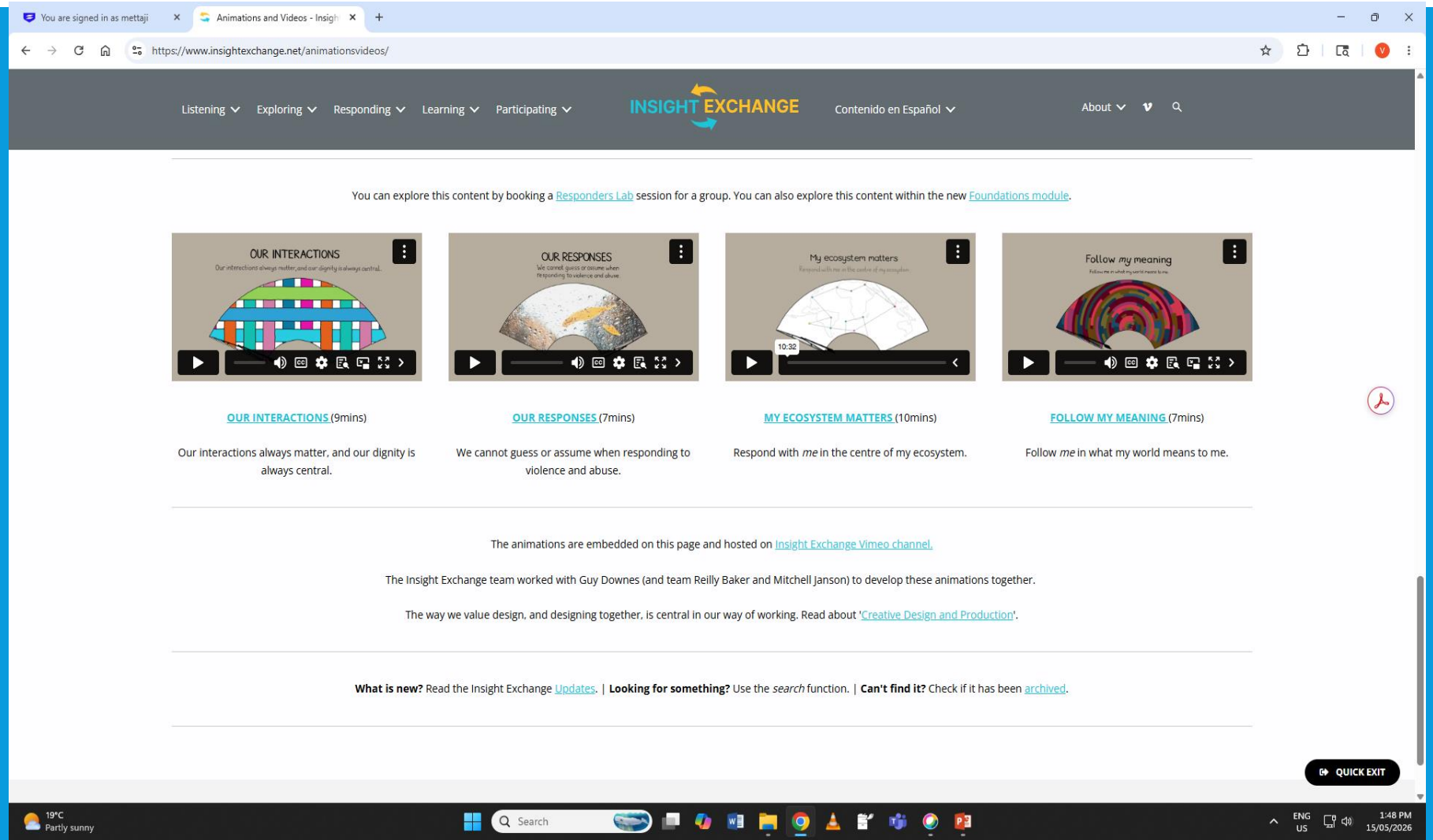
INSIGHT EXCHANGE



INSIGHT EXCHANGE WISDOM



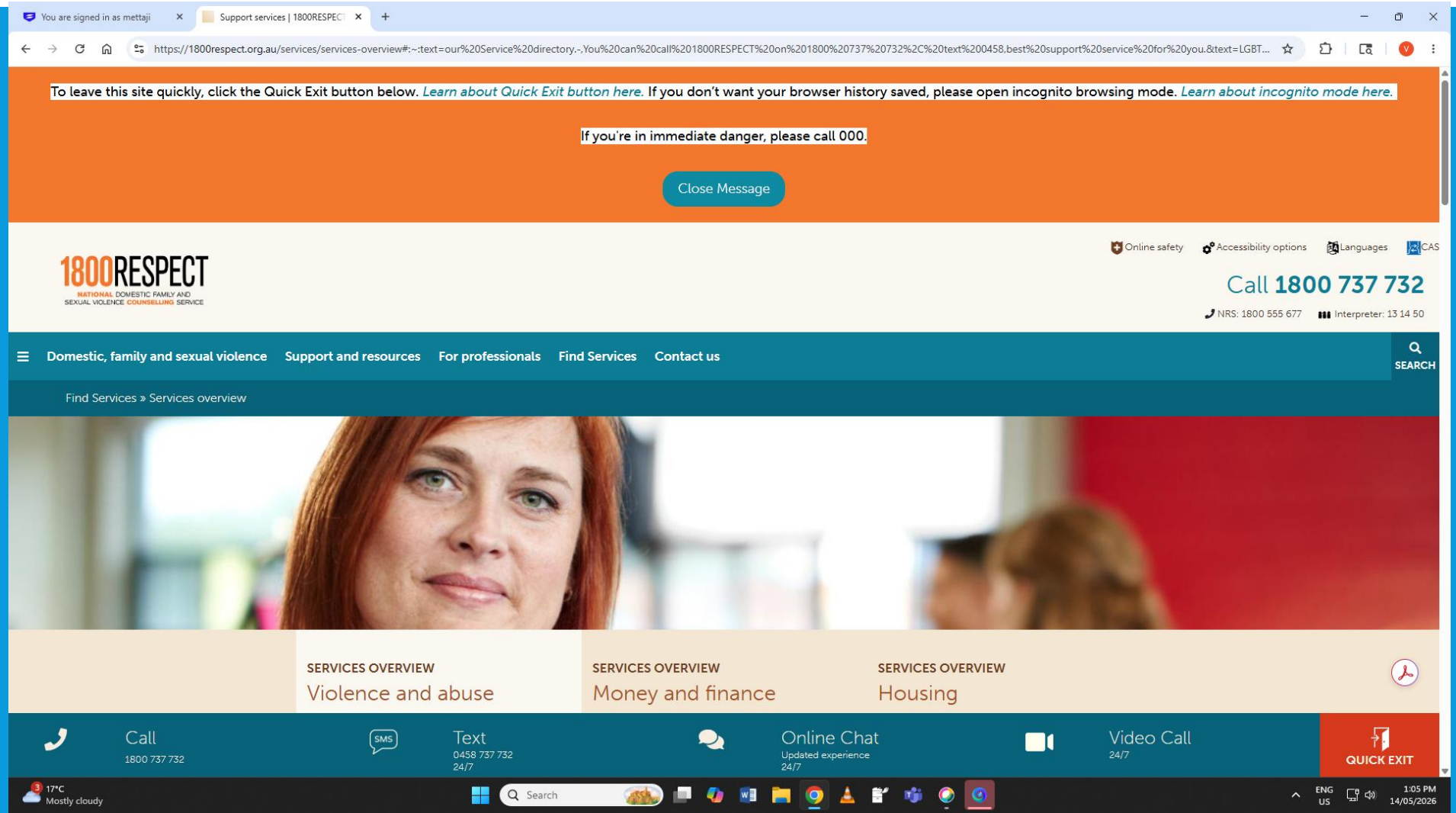
INSIGHT EXCHANGE RESPONDERS LAB



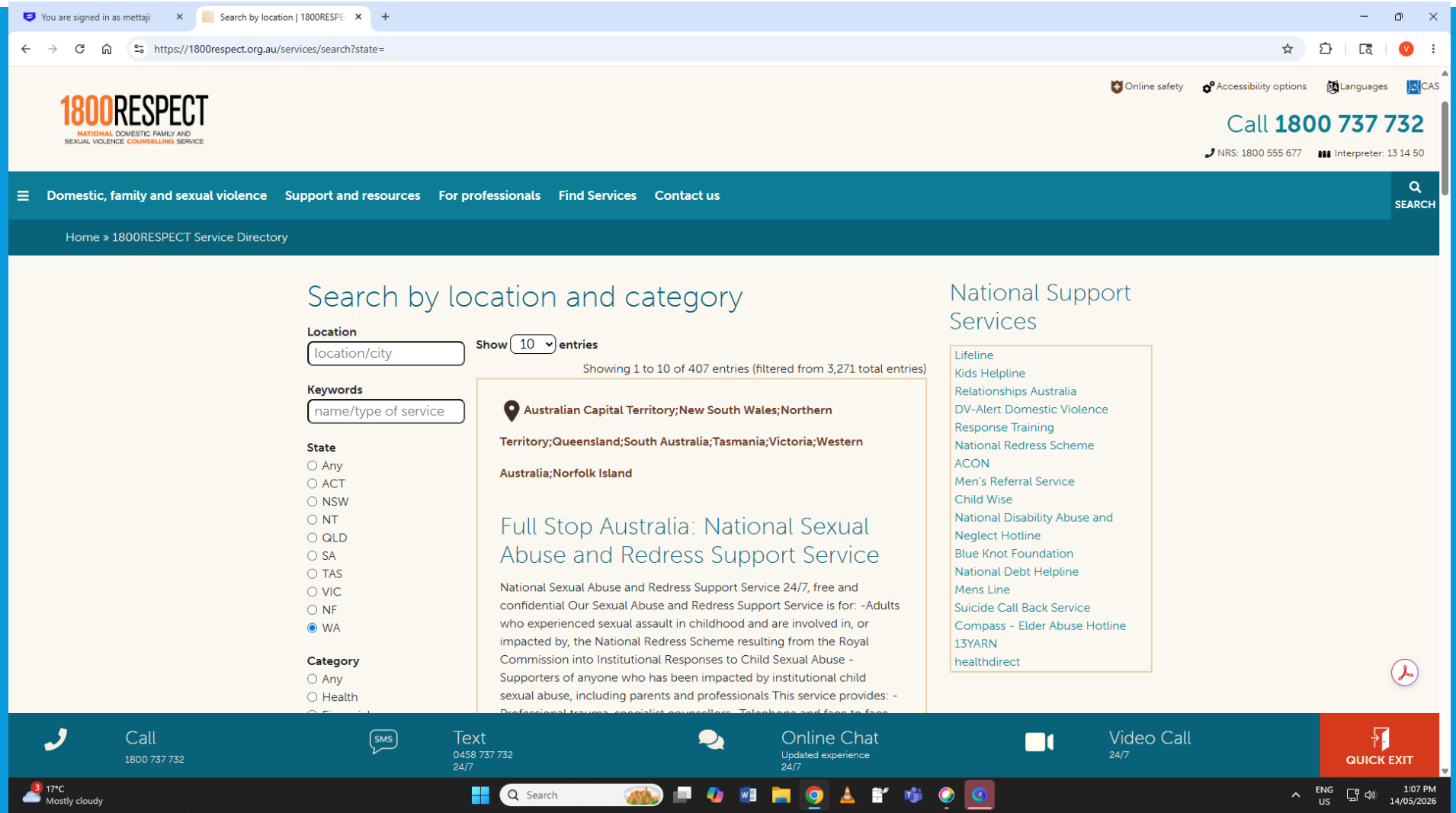
CONTEXT

- 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.

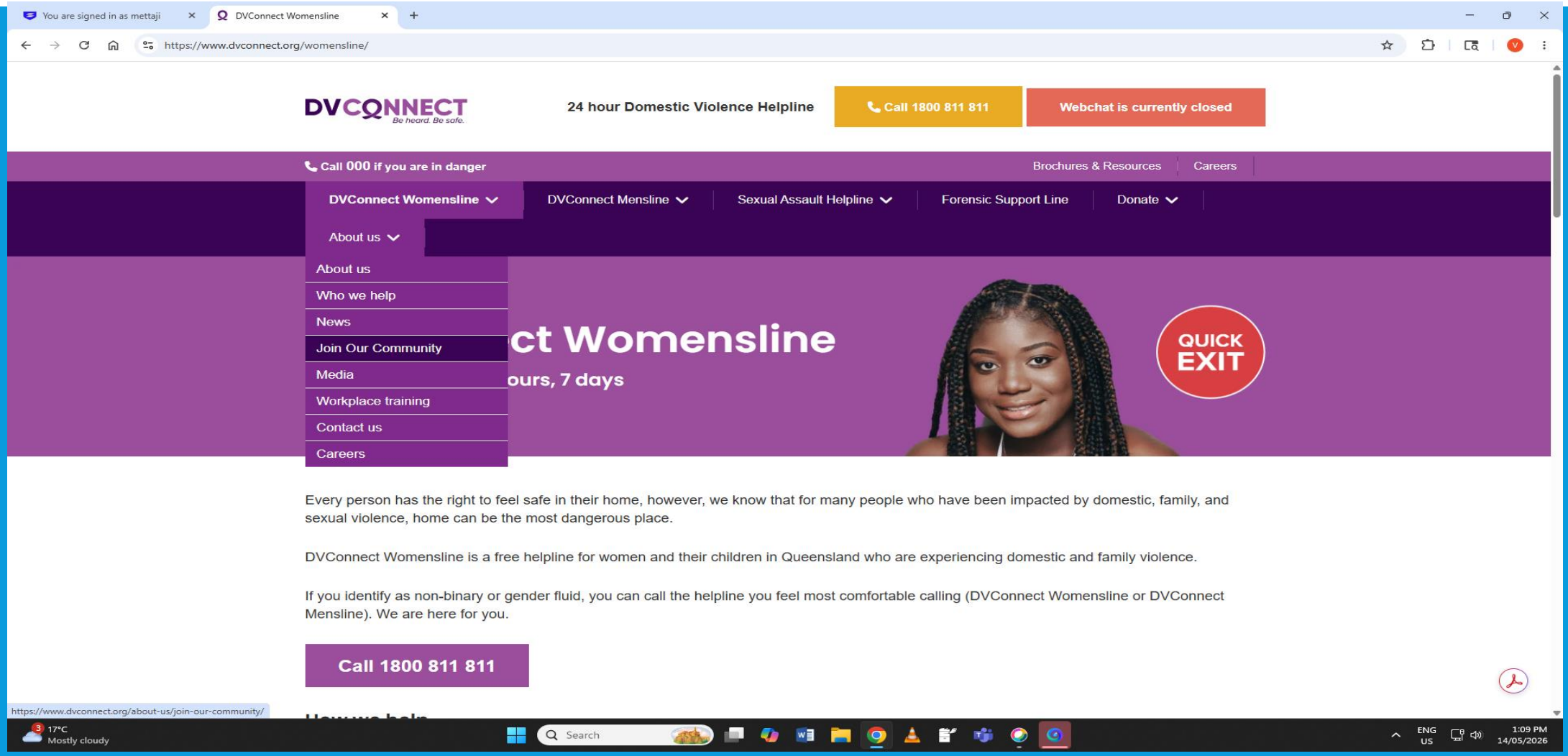
1800 RESPECT



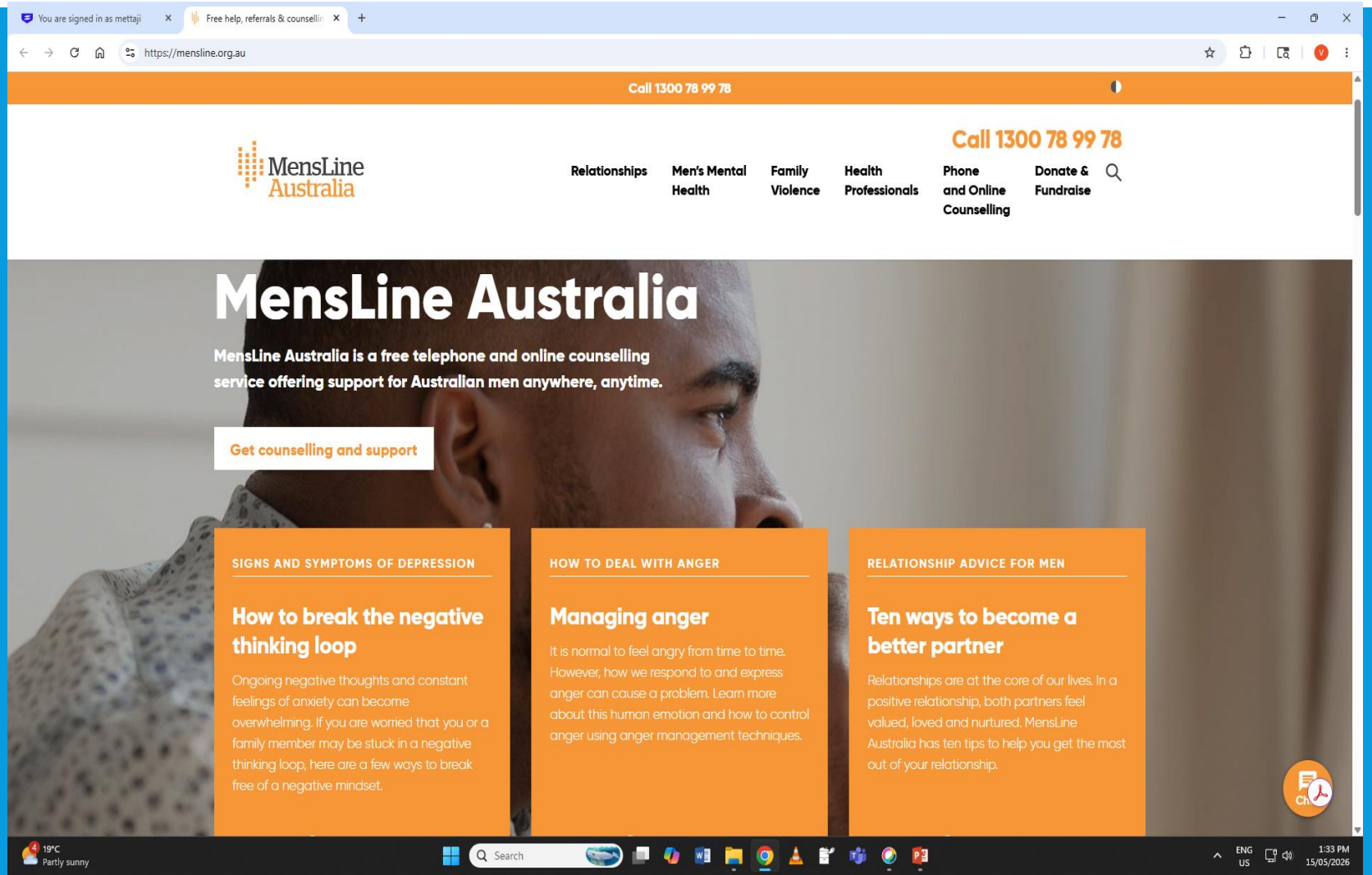
1800 RESPECT – LOCATION AND CATEGORY SEARCH



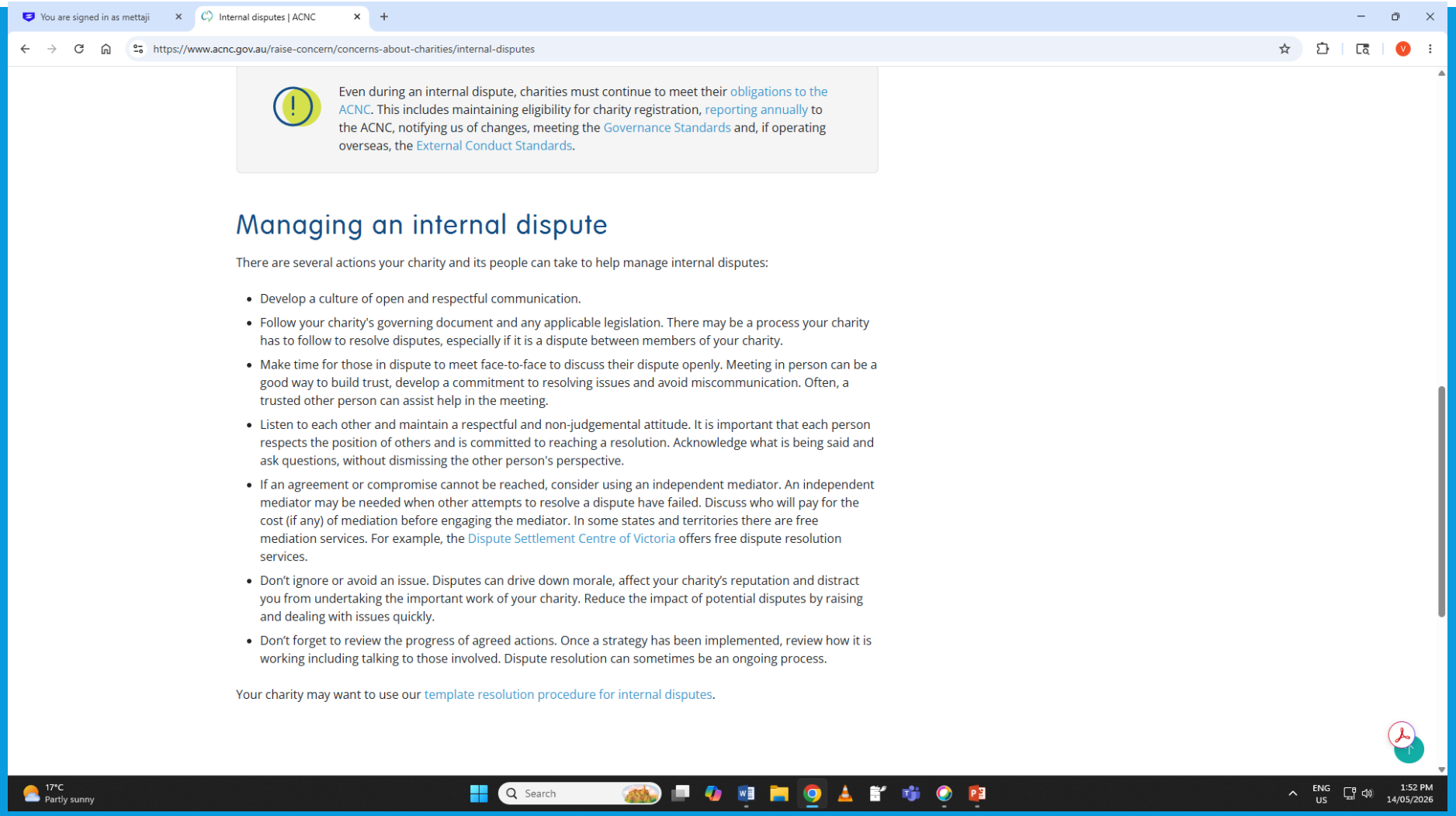
DV CONNECT WOMENSLINE



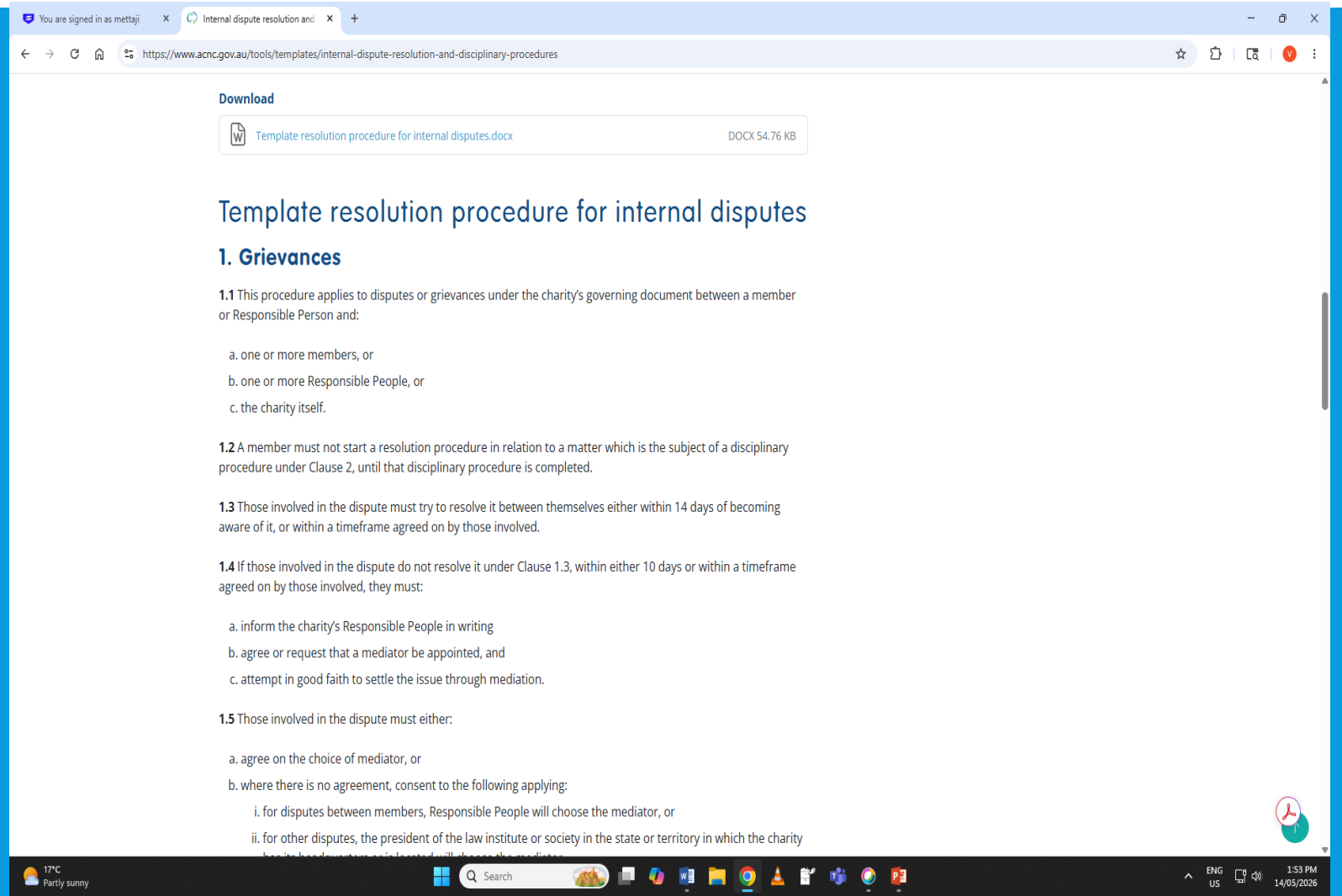
MENSLINE AUSTRALIA



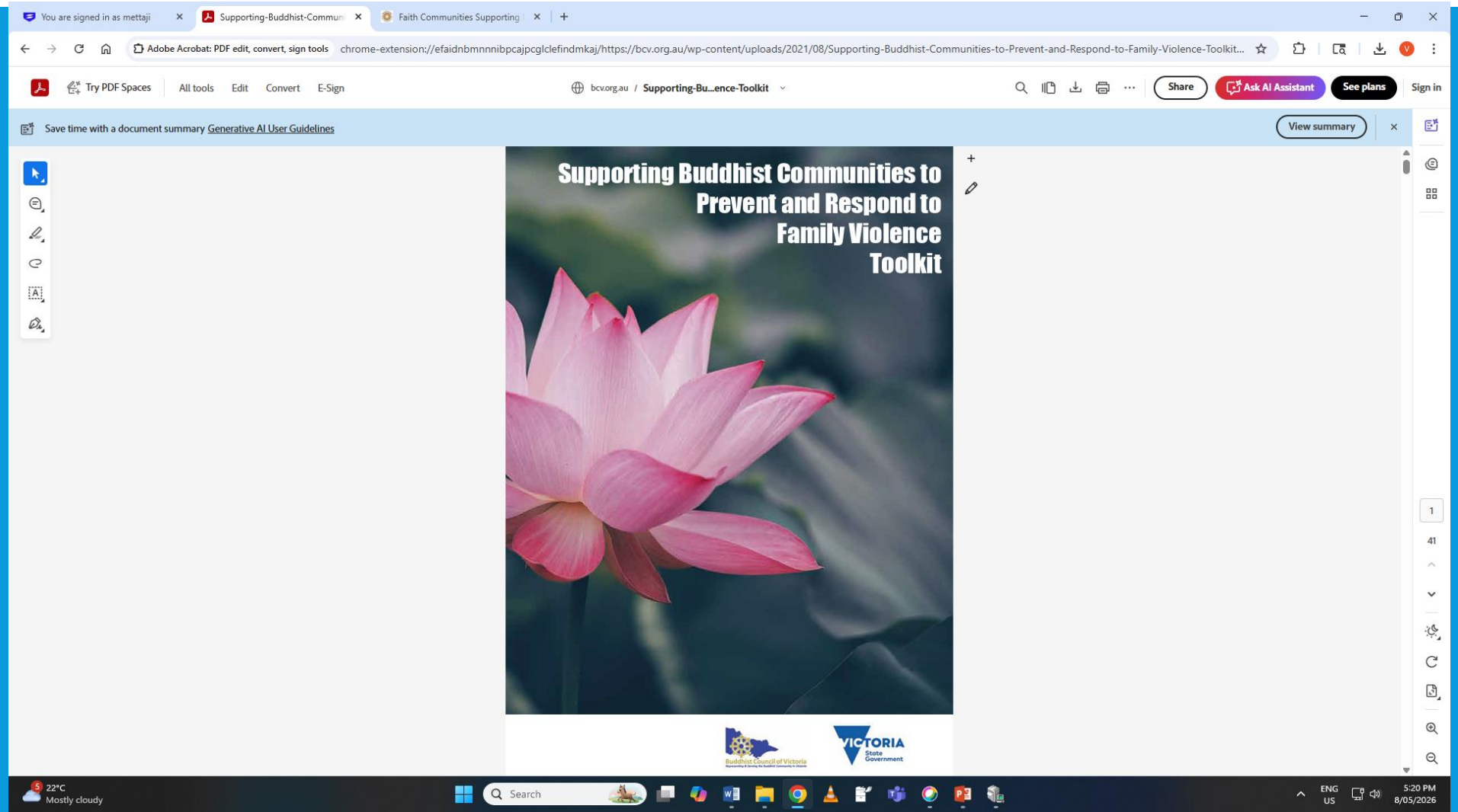
ACNC – MANAGING DISPUTE



ACNC –TEMPLATE FOR INTERNAL DISPUTE



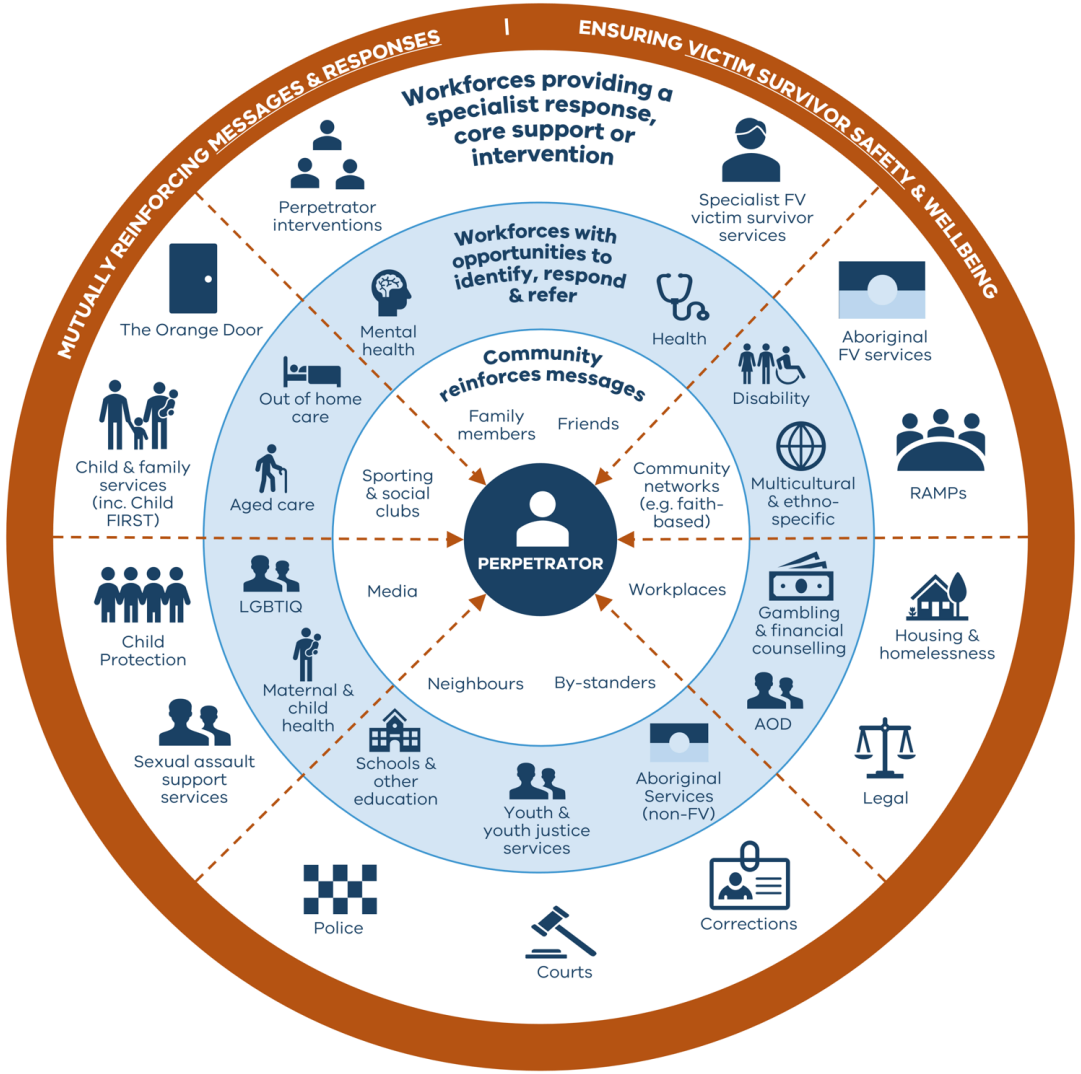
SUPPORTING BUDDHIST COMMUNITIES TO PREVENT AND RESPOND TO FAMILY VIOLENCE TOOLKIT



BSV :SUPPORTING BUDDHIST COMMUNITIES TO PREVENT AND RESPOND TO FAMILY VIOLENCE TOOLKIT

- Ethical standard – preventing Family Violence and Violence against Women.
- In Partnership with Faith Communities Supporting Healthy Family Relationships part-funded the Victoria State Government.
- Intent: Family Violence and Violence against Women requires urgent Prevention and Response.
- Clear definitions and evidence of short and long-term impact of Family Violence.
- Role of Buddhist faith leaders and Community to Recognise, Respond and Refer in a suspected situation.

VICTORIA STATE COMMUNITY - WEB OF ACCOUNTABILITY



BSV: SUPPORTING BUDDHIST COMMUNITIES TO PREVENT AND RESPOND TO FAMILY VIOLENCE TOOLKIT

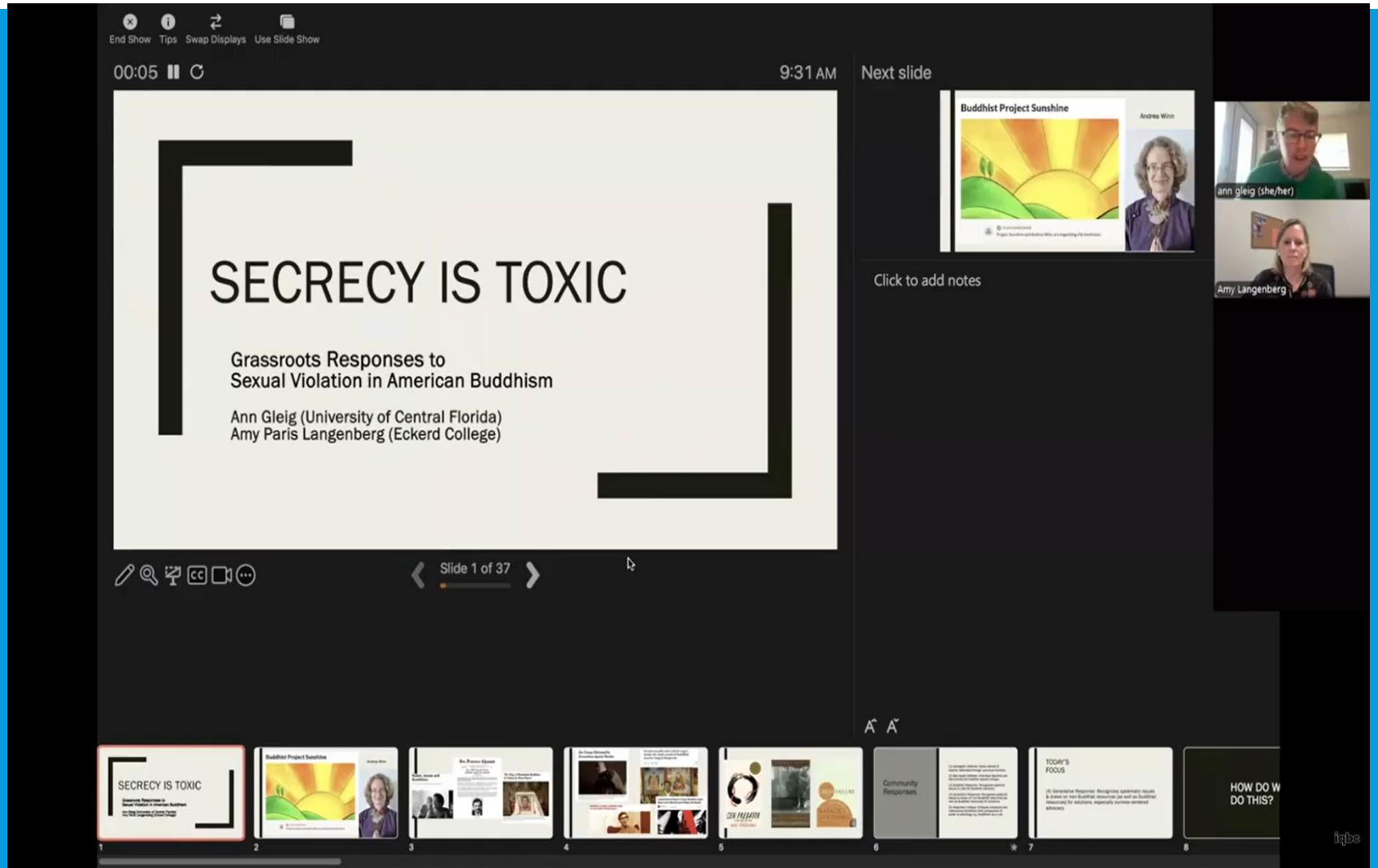
- Adopt a Family Violence policy and procedure for managing Disclosures.
- A comprehensive Checklist of "Do's and Don'ts" when responding to a Family Violence Disclosure.
- A Step-by-Step Flowchart for Community to follow including when to call the Police; and protection of Children.
- Minimum standards to be accepted and followed by all Monks and Nuns (and newly arrived Non-Australian candidates) to ensure compliance with Family Violence law in Victoria.
- In - language resources e.g. Viet, Thai, Sinhalese – to assist clear communication.
- Designated outreach worker.

BSV: SUPPORTING BUDDHIST COMMUNITIES TO PREVENT AND RESPOND TO FAMILY VIOLENCE TOOLKIT

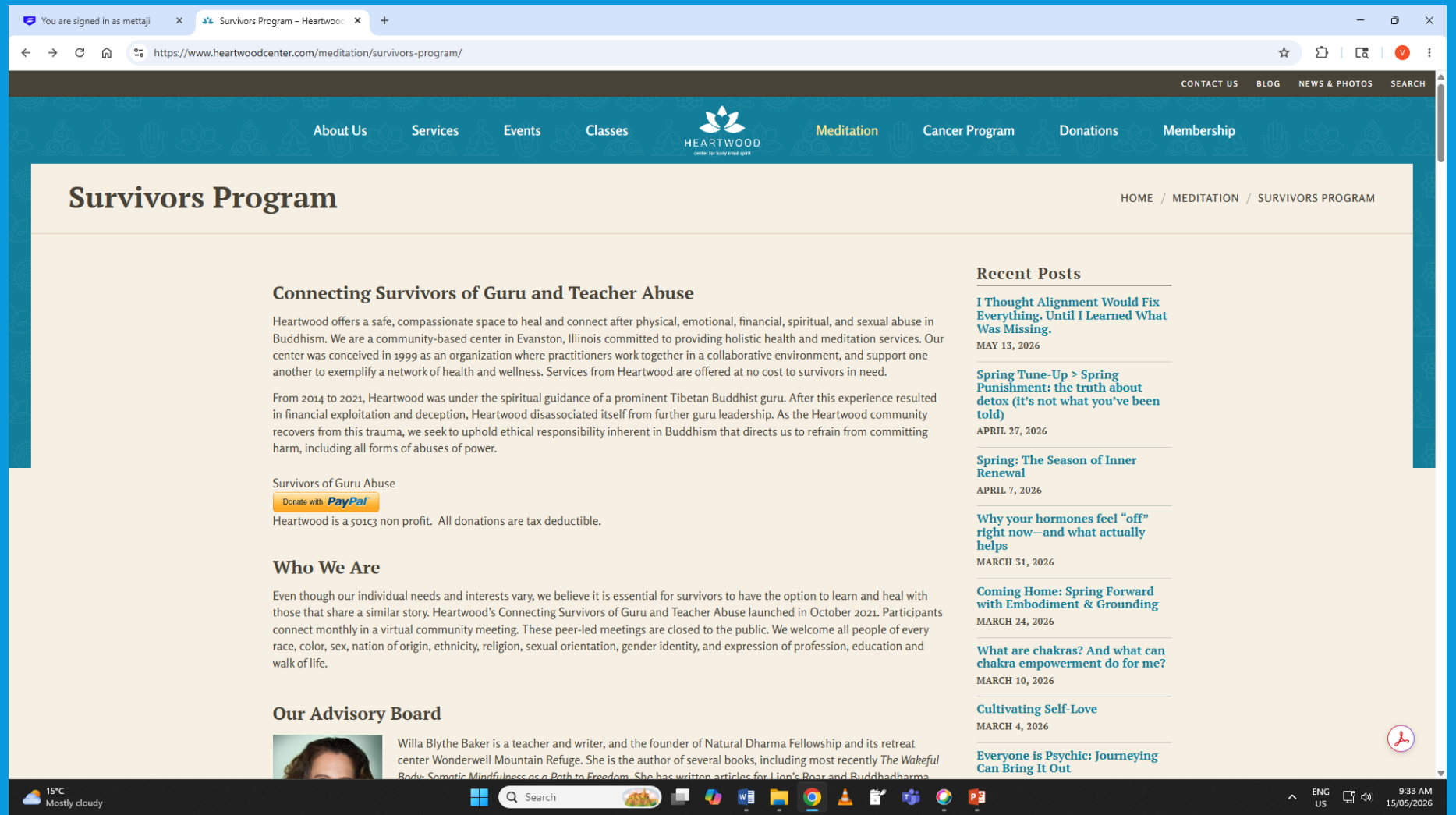
Extensive detail on preventing Family Violence and Violence against Women:

- What is Gender equality?
- What are Gender Norms in Australia.
- Library of relevant Buddhist teachings to reaffirm Values and Ethics.
- Attend Training on Preventing and Responding to Family violence.
- Develop working partnerships with multiple organisations.
- Promote women's leadership.
- Learn how to manage resistance and backlash within the required change process.

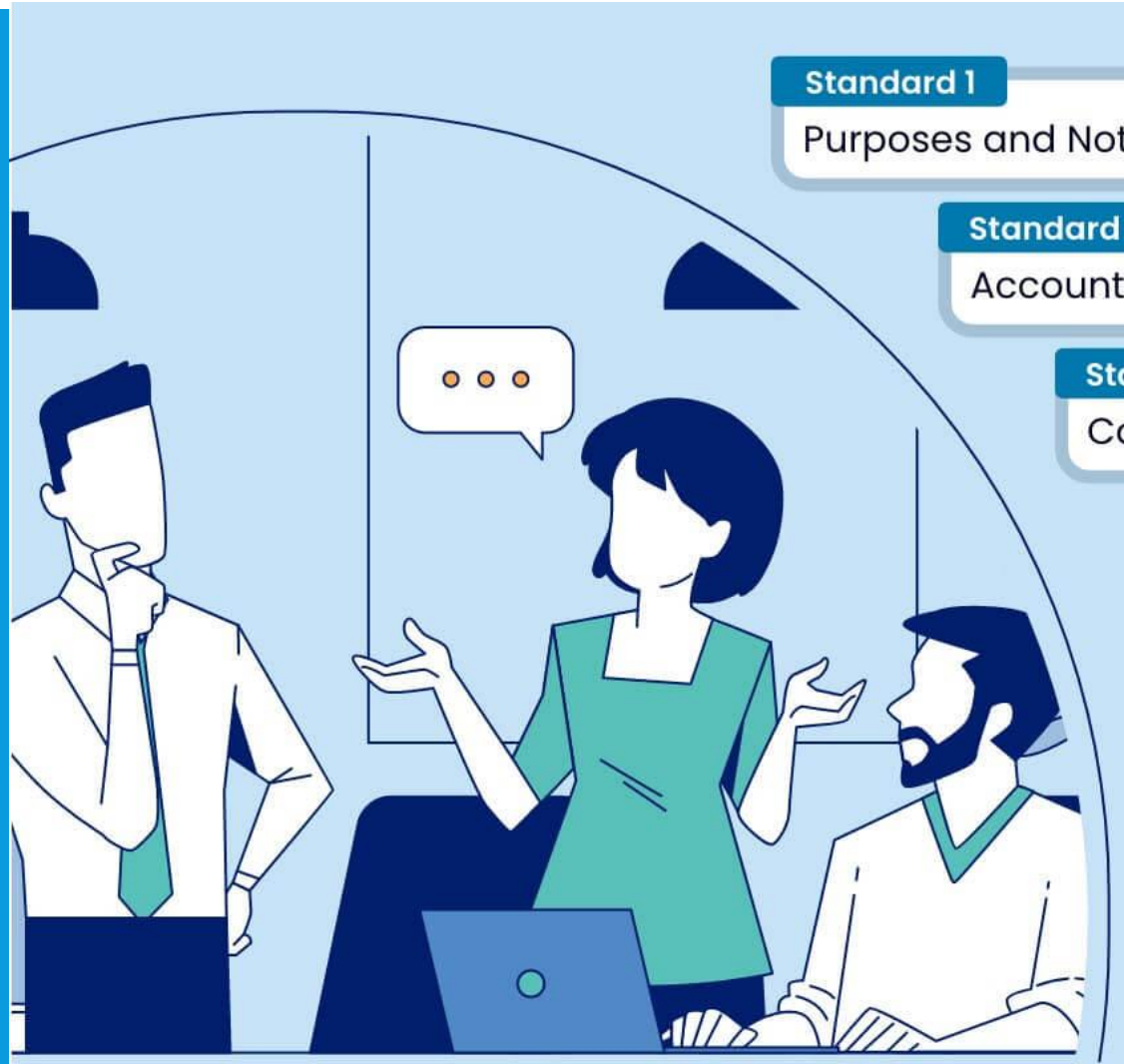
SECRECY IS TOXIC



SUPPORT GROUP



ACNC GOVERNANCE



Standard 1
Purposes and Not-for-Profit Nature

Standard 2
Accountability to Members

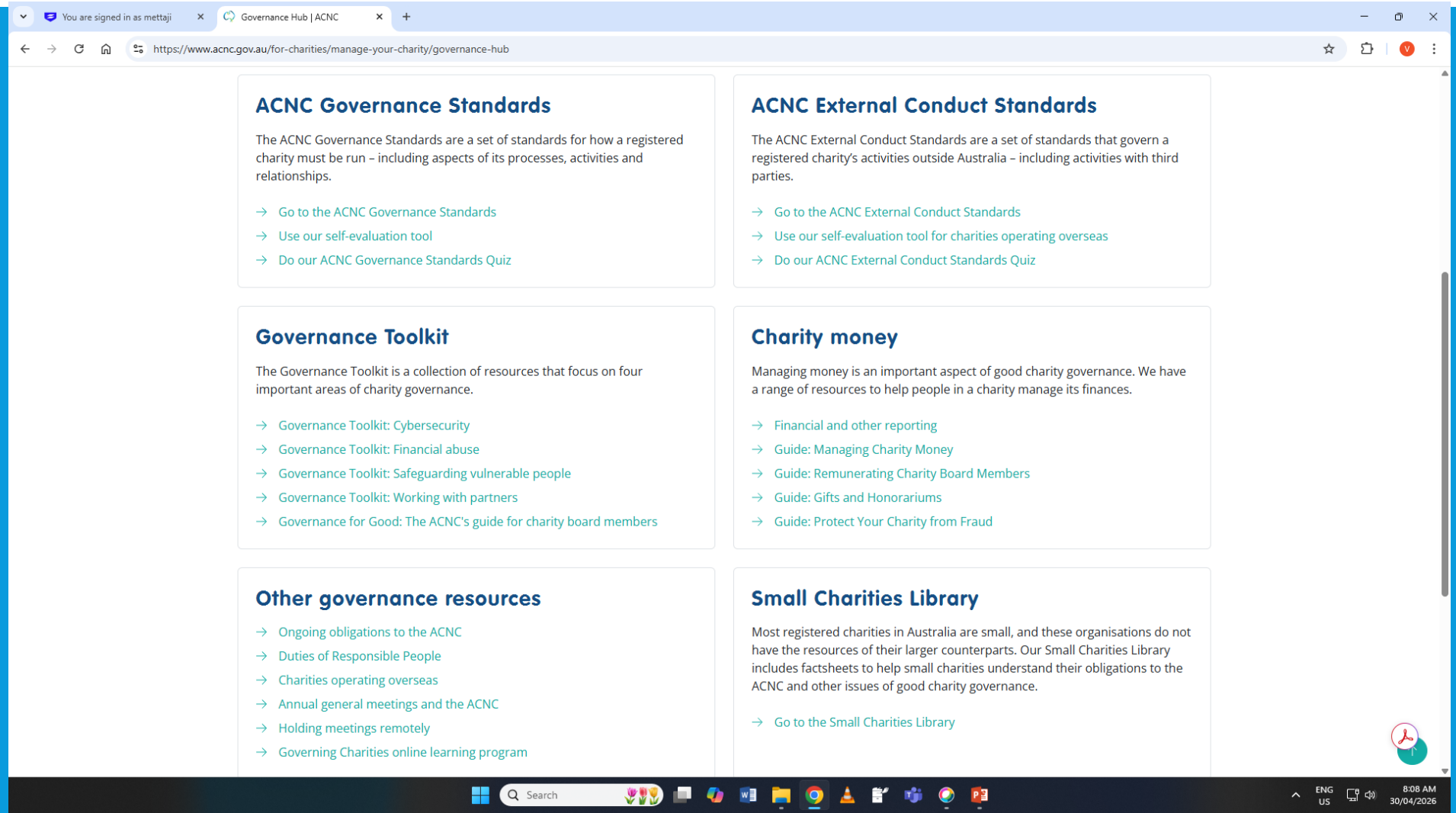
Standard 3
Compliance with Australian Laws

Standard 4
Suitability of Responsible People

Standard 5
Duties of Responsible People

Standard 6
Maintaining and Enhancing Public Trust and Confidence in the Australian Not-for-Profit Sector

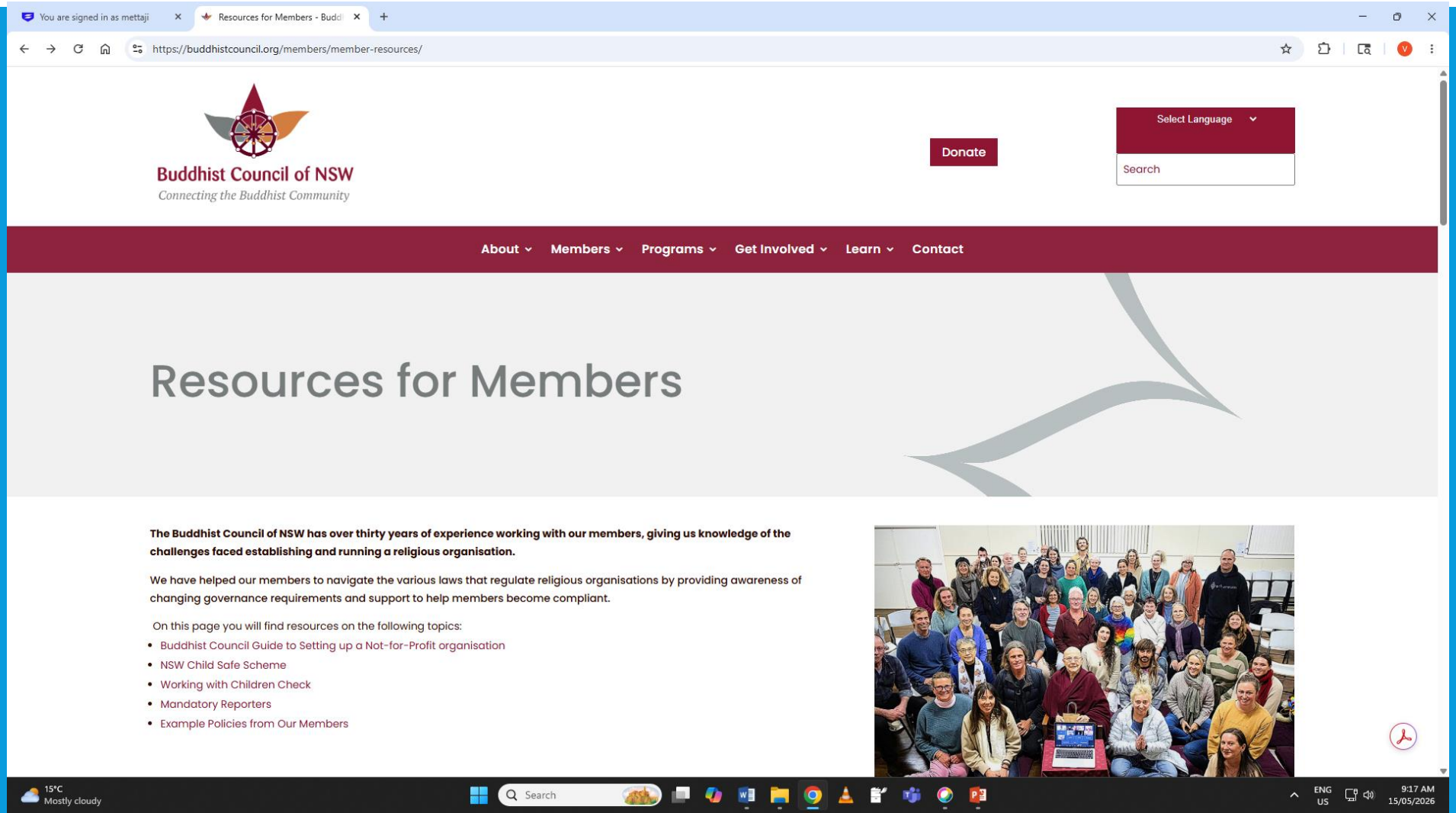
ACNC GOVERNANCE HUB



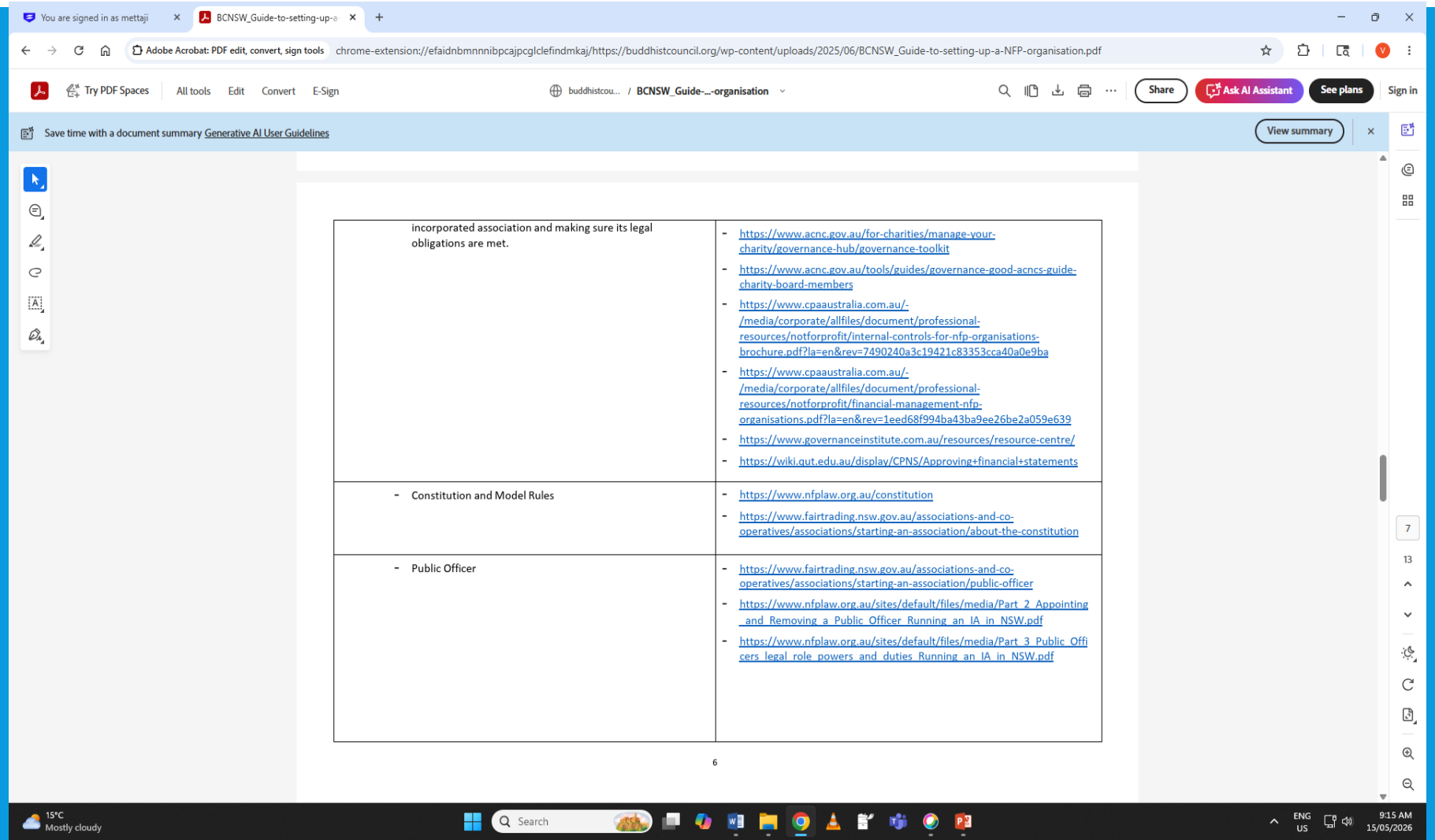
MONASTIC VINAYA

- **Foundation for Spiritual Practice**: that Monastics tame their minds and cultivate virtue, which is a prerequisite foundation for meditation and wisdom.
- **Protection of the Sangha and Dharma:** By providing strict guidelines for behaviour and dispute resolution, the Vinaya maintains harmony and discipline.
- **Renunciation and Integrity:** It sets Monastics apart from the mundane world by mandating a life of simplicity, reducing power-seeking and craving. Not clinging to anything in the world
- **Respect and Mentorship**: The Vinaya establishes a structured community where seniors guide juniors, fostering a culture of respect, mentorship, and orderly conduct.
- **Ethical Protection:** It acts as "guard rails " minimizing risks in this life and the next by guiding Monastics away from unwholesome actions by Body, Speech and Mind.

BCNSW - RESOURCES



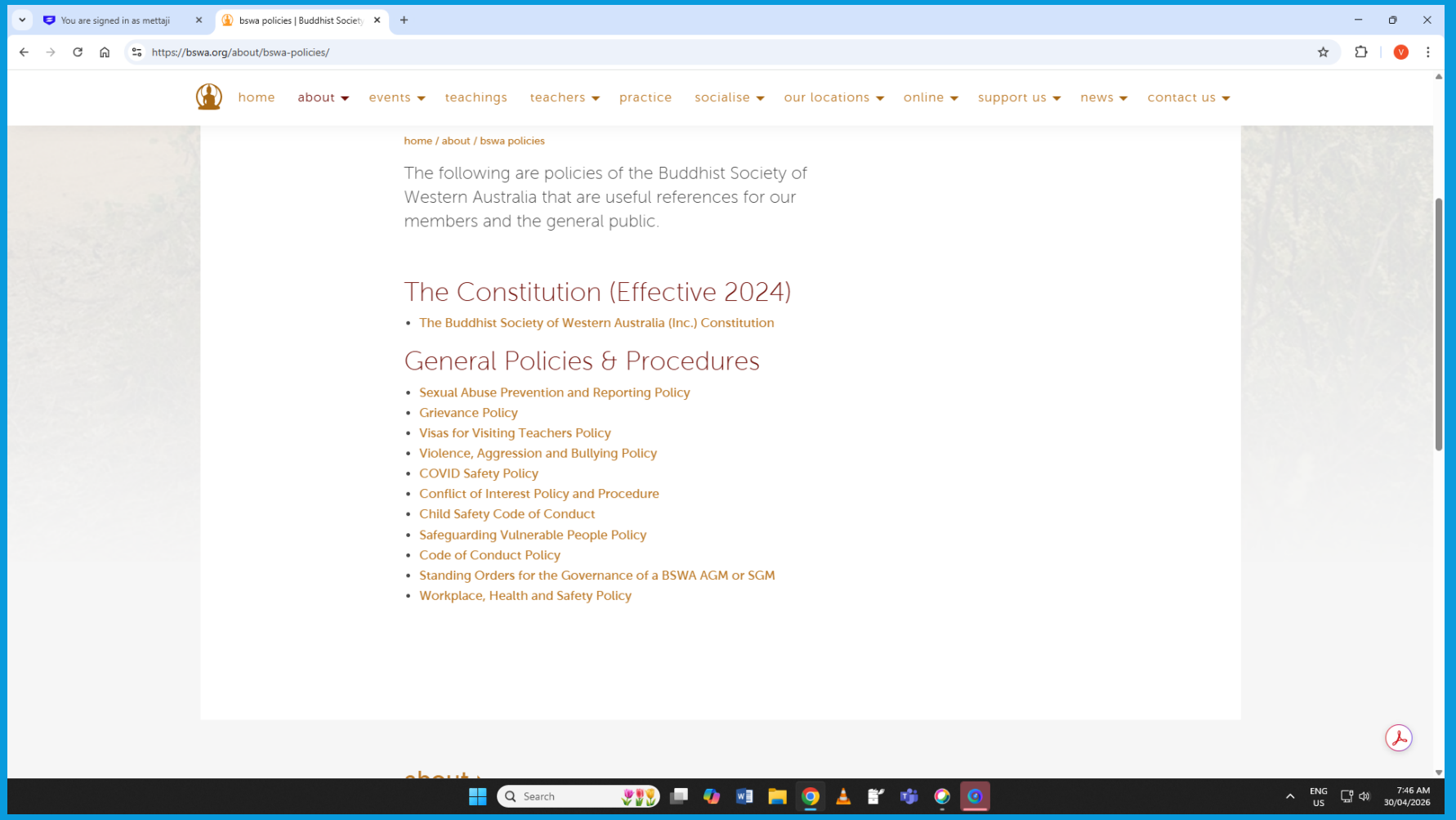
BCNSW NFP GUIDE



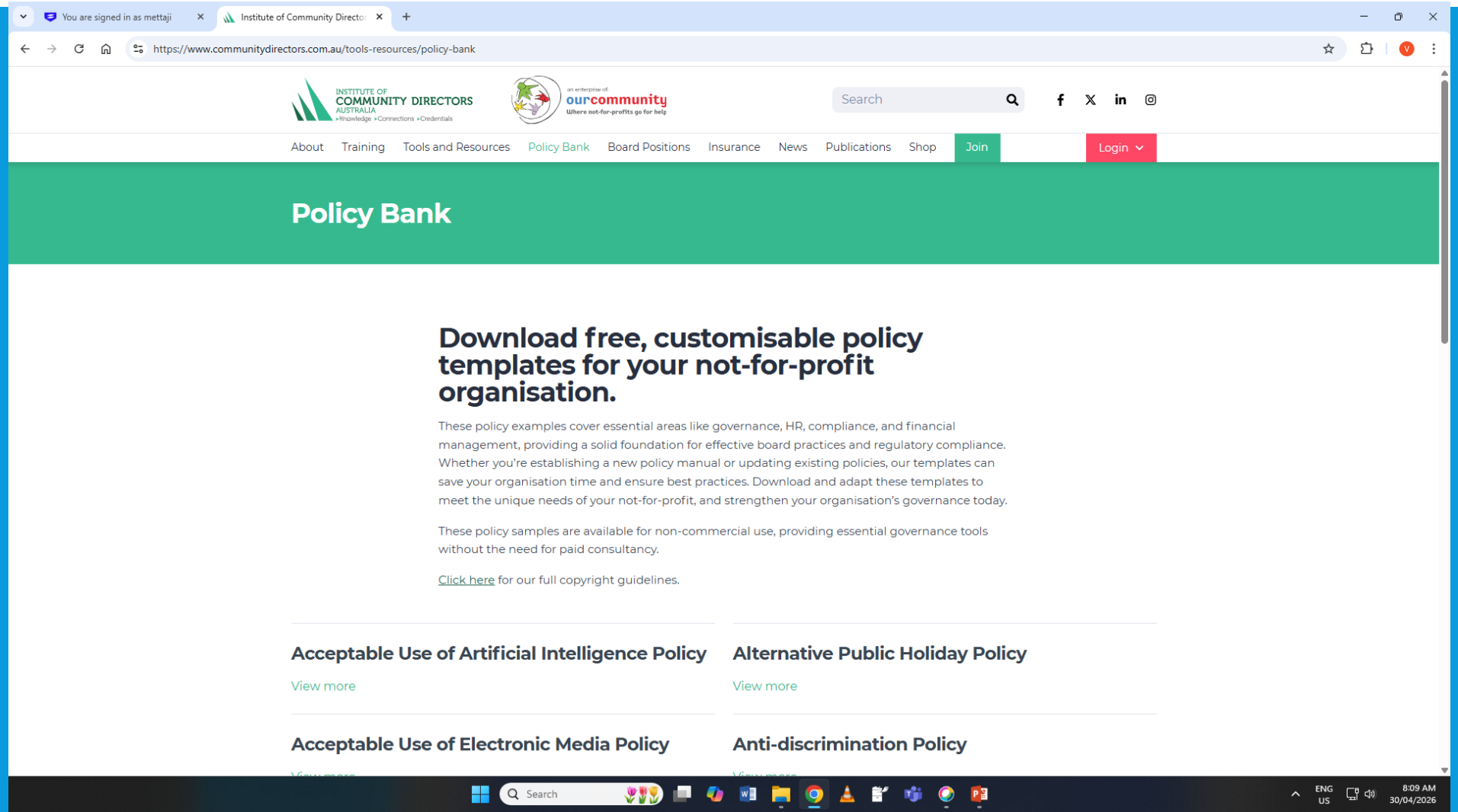
incorporated association and making sure its legal obligations are met.	- https://www.acnc.gov.au/for-charities/manage-your-charity/governance-hub/governance-toolkit - https://www.acnc.gov.au/tools/guides/governance-good-acncs-guide-charity-board-members - https://www.cpaaustralia.com.au/-/media/corporate/allfiles/document/professional-resources/notforprofit/internal-controls-for-nfp-organisations-brochure.pdf?la=en&rev=7490240a3c19421c83353cca40a0e9ba - https://www.cpaaustralia.com.au/-/media/corporate/allfiles/document/professional-resources/notforprofit/financial-management-nfp-organisations.pdf?la=en&rev=1eed68f994ba43ba9ee26be2a059e639 - https://www.governanceinstitute.com.au/resources/resource-centre/ - https://wiki.qut.edu.au/display/CPNS/Approving+financial+statements
- Constitution and Model Rules	- https://www.nfplaw.org.au/constitution - https://www.fairtrading.nsw.gov.au/associations-and-co-operatives/associations/starting-an-association/about-the-constitution
- Public Officer	- https://www.fairtrading.nsw.gov.au/associations-and-co-operatives/associations/starting-an-association/public-officer - https://www.nfplaw.org.au/sites/default/files/media/Part_2_Appointing_and_Removing_a_Public_Officer_Running_an_IA_in_NSW.pdf - https://www.nfplaw.org.au/sites/default/files/media/Part_3_Public_Officers_legal_role_powers_and_duties_Running_an_IA_in_NSW.pdf

THE CHILD SAFE STANDARDS

POLICIES AND PROCEDURES



INSTITUTE OF COMMUNITY DIRECTORS POLICY BANK



SANGHA REDOUBLE EFFORTS

- Display and Explain Vinaya
- Reaffirm Commitment to Vinaya and Consequences
- Display its Web of Accountability including escalation steps.
- Code of Conduct
- Transparent Policies and procedures
- House Rules that apply in addition to Vinaya
- Terms of Reference for Monastery or Unit

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.

UPHOLDING ETHICAL STANDARDS AND SAFETY

- **Protection of Vulnerable Members:** Codes of conduct protect students and practitioners from potential abuse of power by teachers or lay supporters.
- **Preventing Harm:** These codes strongly emphasize abstaining from sexual misconduct, dishonesty, divisive speech, and intoxication (alcohol or drugs), which are seen as detrimental to personal and community well-being.
- **Safeguarding against Misconduct:** Codes provide a clear, transparent framework for reporting breaches of conduct and handling grievances.

MAINTAINING HARMONY AND COMMUNITY FOCUS

- **Fostering Sangha Harmony:** Rules of conduct, rooted in the *Vinaya* (monastic discipline), ensure that monks and nuns maintain discipline, which is vital for the harmony of the community. The Vinaya intersects with a stated Code of Conduct for lay supporters.
- **Reducing Distractions:** The code helps create a simplified environment (fewer possessions, regulated speech), which allows practitioners to focus on meditation and mindfulness rather than superficial distractions.
- **Mutual Respect:** It encourages an atmosphere of humility and mutual respect among members, including proper etiquette when interacting with monastics.

SUPPORTING SPIRITUAL GROWTH

- **Foundation for Wisdom:** In Buddhist practice, ethical conduct (*sila*) is the crucial foundation for developing composure (*samadhi*) and wisdom (*panna*).
- **Cultivating Mindfulness:** By regulating physical and verbal actions, the code helps individuals identify harmful tendencies early, fostering a more mindful life.
- **Accumulating Peace:** Adhering to the Precepts is viewed as leading to a better, more peaceful life and supporting progress towards enlightenment

ENSURING ORGANISATIONAL INTEGRITY

- **Trust and Reliability:** A clear code of conduct builds trust between the organisation and members of the public (especially its members), which is a necessity for the ongoing support and reputation of the Buddhist community.
- **Adaptation to Modern Context:** Modern organizations blend traditional monastic ethics with modern governance standards, ensuring transparency and accountability to all parties.
- **Clear Expectations:** It provides a "middle ground" that outlines expected behaviour rather than just strict prohibitions, offering guidelines for both monastics and laypeople.

QUESTIONS FOR RESPONSE

- silaforsbi@gmail.com

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.

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.