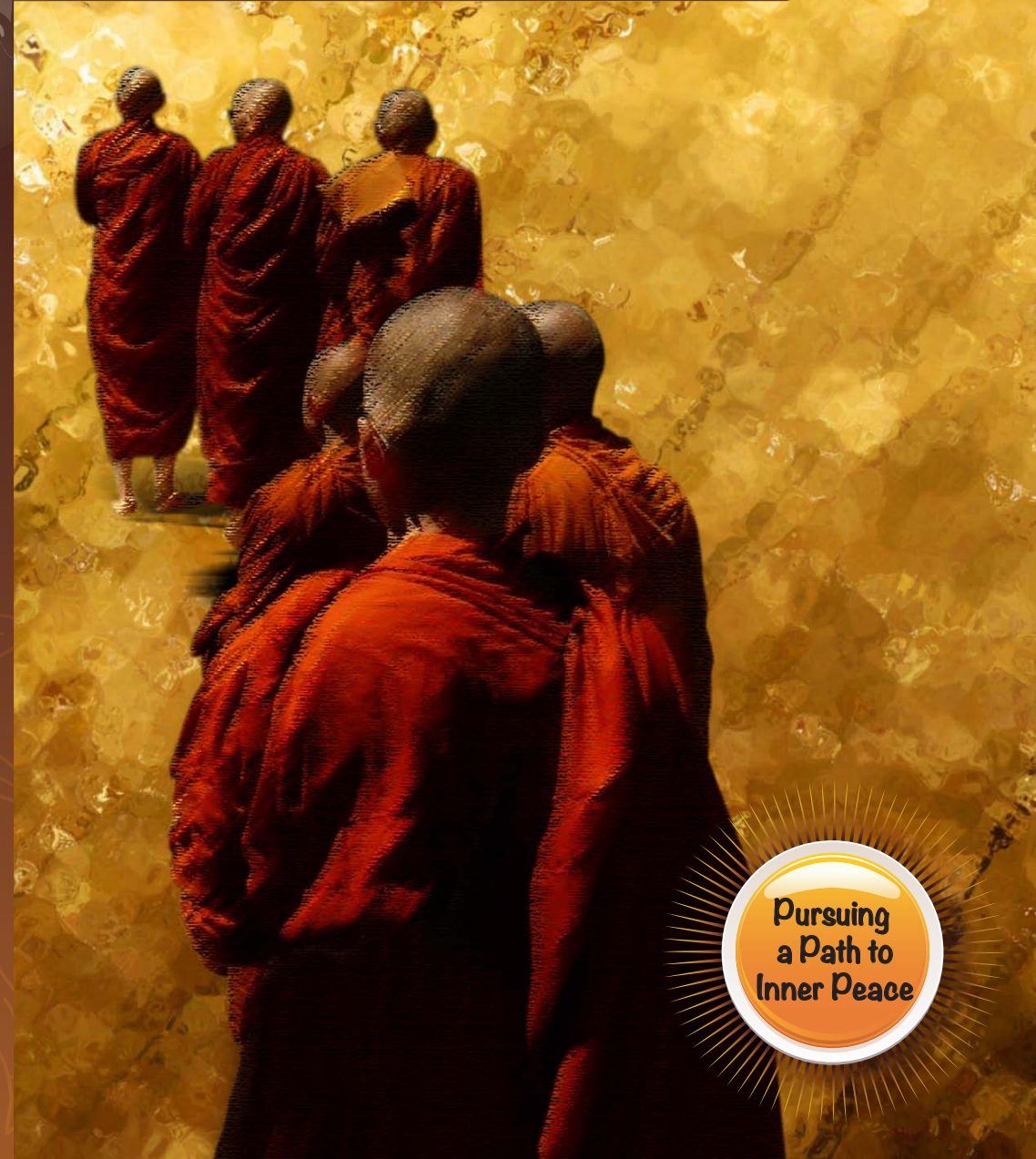


1st Buddhist Nuns' Novitiate Program in Theravada Tradition

7-16 Nov 2014 • Subang Jaya Buddhist Association, Malaysia



In the **Maha Parinibbana Sutta** (DN 16).

The Buddha spoke to Mara (Evil One) soon after his Enlightenment:

“ I shall not come to my final passing away, Mara,
until my bhikkhus and bhikkhunis, laymen and laywomen,
have come to be true disciples –
wise, well disciplined, apt and learned,
preservers of the Dhamma, living according to the Dhamma,
abiding by appropriate conduct and having learned the Master's word,
are able to expound it, preach it, proclaim it,
establish it, reveal it, explain it in detail, and make it clear;
until, when adverse opinions arise,
they shall be able to refute them thoroughly and well,
and to preach this convincing and liberating Dhamma ”

In the **Nidanasamyutta** (SN12.65)

The Buddha spoke:

“ Having followed the Noble Eightfold Path
and penetrated the links of dependent origination,
“I explained them to the bhikkhus, the bhikkhunis,
the male lay followers, and the female lay followers,
so that this spiritual life has become successful and prosperous,
extended, popular, widespread,
well proclaimed among gods and humans ”

Pursuing
a Path to
Inner Peace



“ I never mourned for the loss of my comfort (after ordaining), because I learned you can also do without. That was a really important learning process, a letting go of outer conditions. And that brought a great deal of inner freedom; it lifted me up to a level where the spiritual aspect of life had priority ”

Ayya Khema



Sabbadānaṃ Dhammadānaṃ Jināti
The Gift of Dhamma Excels All Other Gifts



This gift of Dhamma and the support of the Fourfold Sangha is made possible through the contributions offered by:

Subang Jaya Buddhist Association, Malaysia,
Bodhinyana International Foundation, Australia,
The Centre of Mindfulness Limited, Hong Kong,
Hong Kong Society of Dhamma Supporters,
All Buddhist organisations involved,
And All Dhamma Teachers,
All BNNP Committee Members and Volunteers,
All Donors in Cash or Kind,
And All Well Wishers

May their kindness yield supportive conditions to their endeavour towards purification of the mind and the realization of Nibbana.

**May all sentient beings share and rejoice in these merits!
May all be well, safe and happy always!**

Sadhu! Sadhu!Sadhu!

The Development of Bhikkhuni Sangha in The World



* Today there are more than 1,000 Bhikkhunis & Samaneris



MESSAGE BY IR. CHIM SIEW CHOON

President of Subang Jaya Buddhist Association
President of Theravada Buddhist Council Malaysia

Rejoicing with the Good and Noble

This is the first time that the Subang Jaya Buddhist Association (SJBA) is organising a Buddhist Nuns Novitiate Program in the Theravada Tradition. SJBA is honoured to collaborate with the Bodhinyana International Foundation, Australia and The Centre of Mindfulness Limited, Hong Kong in co-organising this Novitiate Program in the Theravada Tradition, under the guidance of Preceptor Teacher Venerable Hasapanna and Teacher Venerable Dhammapala with Ajahn Brahm as the Spiritual Director. The Program will be jointly sponsored by SJBA and the Hong Kong Society of Dhamma Supporters.

We rejoice at the wholesome aspiration and practice of the participants in adopting a monastic lifestyle during the duration of the Novitiate Program, observing the 10 precepts and 8 precepts respectively, learning the Dhamma-Vinaya and practicing meditation diligently.

We are grateful to Venerable Dhammapala and Venerable Hasapanna for conducting this Program in SJBA, giving the opportunity for our devotees to perform meritorious deeds by contributing their services and Dana in support of the Nuns' Novitiate Program.

We would like to acknowledge with thanks and appreciation the effort of the Organizing Committee for contributing their time and resources in organizing this Novitiate Program successfully.

Sadhu! Sadhu! Sadhu!



The Growth of the Fourfold Sangha in the New Century

Today there are more than 1,000 bhikkhunis and samaneras, mainly in Sri Lanka, Thailand, Vietnam, Indonesia, United States and Australia. Let's welcome and cherish the ordained bhikkhuni globally in supporting the Fourfold Sangha. Together we shall go forth for the well being, happiness and benefit of the many in letter and in spirit!" Let's rejoice with the Buddha's saying with regard to the Sangha.

"Capable at discussing without fear,
being learned, they have penetrated the Dharma,
they practice the Dharma, following the Dharma,
these are, indeed, the good assemblies.

A bhikkhu who maintains his virtue pure,
a bhikkhuni who is learned,
a male lay follower who has pure faith,
and a female lay follower who is like that,
these are reckoned the good assemblies,
like the light of the sun, they shine on their own.

Indeed, like this the community is well,
indeed, this is what is excellent in the community.
This condition leads to the excellence of the community,
like the light of the sun, shining on its own."

When the Buddha has spoken this discourse, the bhikkhus, hearing what the Buddha had said, were delighted and received it respectfully (AN 4.7).

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Anguttara Nikaya (AN) by Bhikkhu Bodhi

Vinaya Pitaka (Vin) by I.B. Horner

With reference to the 2009 Perth Bhikkhuni Ordination by Ajahn Brahm in Australia, despite the assurance from the then acting Sangharaja, Somdej Phra Pootajarn that he is not subjected to Thailand Sangha law since the ordination is done in Australia, a certain group of monks in Thailand reacted. However, in 2011, in conjunction with Ajahn Brahmavamso's 60th birthday, Mr Phallop Thaiarry, President of the World Fellowship of Buddhists and acting on behalf of the Royal King of Thailand, presented Ajahn Brahmavamso with a Buddha Statue for Ajahn's contribution to Buddhism. This recognition is clear testimony of the spirit of the Dhamma of the larger community as regards to Bhikkhuni Ordination in the Theravada Tradition.

Bhikkhu Analayo who research on the legality of Bhikkhuni Ordination and while attending the ordination of three bhikkhunis held at Spirit Rock Meditation Center, US on October 17, 2011 has this to say, "I believe the full integration of the bhikkhunis will have numerous beneficial effects." Indeed, more senior monks are stepping forward to confer dual ordination for the bhikkhunis for example in 2012, a well respected and the most senior Burmese monk of Bodhgaya, Bhikkhu Nyaninda Maha Thera also conferred Dual Ordination for a group of bhikkhunis in Vaishali, India.

With the establishment of the Bhikkhuni Sangha, it allows women to make a meaningful and substantial contribution to Buddhism in many of the ways that monks do - as preachers, scholars, meditation teachers, educators, social advisors, humanitarian leaders and uniquely as counsellors and guides to women lay followers.

"A Bhikkhuni Sangha will also win for Buddhism the respect of high-minded people in the world, who regard the absence of gender discrimination as the mark of a truly worthy religion in harmony with the noble trends of present-day civilization. Then those bhikkhunis will be empowered to lead in many other areas for the benefit and progress of their nation" said Bhikkhu Bodhi.

What about Malaysia?

The late Ven. Dr. K Sri Dhammananda of Malaysia, who had advocated for the revival of the Theravada Bhikkhuni Order, attended the bhikkhuni ordination at Bodhgaya in 1998 at the age of 79. He passed away in 2006 but left a noble wish "that someone should take initiative to establish the Bhikkhuni Sangha in Malaysia by providing a place and training centre for them."

Presently, Venerable Saranankara and Venerable Dr. Dhammapala and a few Buddhist organisations e.g. Subang Jaya Buddhist Association and Gotami Vihara Society have compassionately taken the initiative to support the Theravada Bhikkhuni Sangha by providing the appropriate facilities, guidance, training and ordination platform for the potential bhikkhuni and samaneri. This would allow them to continue to grow in their good practice and service to their community.



MESSAGE BY VENERABLE B. SARANANKARA NAYAKA MAHA THERA

- Chief Judiciary Monk of Malaysia
- Spiritual Advisor of Maha Karuna Buddhist Society and other Buddhist Societies
- Abbot of Sri Lanka Buddhist Temple, Sentul
- Monastic Advisory Panel of Theravada Buddhist Council Malaysia
- Advisor of Buddhist Nuns' Novitiate Program

The Buddha's Bhikkhuni Sangha

In the history of World Religions, Buddhism is the first to acknowledge that women were recognized for their equal spiritual potentiality. It was a revolutionary step, for freedom and liberation of women in the world made by Sakyamuni Buddha 2600 years ago. Buddha very clearly mentioned that women are equally capable of understanding Dharma and to attain Enlightenment.

Although officially sanctioned bhikkhuni ordination disappeared from the Theravada Buddhist tradition centuries ago, in the late 1990s, however, a revival of the bhikkhuni ordination has been happening in the Theravada world. It's a great opportunity for lay women to experience the bliss of renunciation, an experience that could not be gotten anywhere else.

It gives me great joy to see that a lot of Malaysian Buddhists have an interest on Bhikkhuni ordination by providing them support and by participating in this Buddhist Nuns' Novitiate Program.

I offer my blessing to all participants and supporters for a blissful and happier life.





MESSAGE BY VENERABLE DR. DHAMMAPALA THERA

- 2006** Chief Editor and Spiritual Director Buddhistdoor Website, Wang Fat Ching She Temple. Hong Kong
- 2010-2013** Visiting Assistant Professor, Centre of Buddhist Studies, The University of Hong Kong
- 2014** Abbot of The Centre of Mindfulness, Hong Kong
- Spiritual Advisor, Dhammamitta Buddhist Society, Kuala Lumpur & Amata Buddhist Society, Malacca
- Resident Monk, Subang Jaya Buddhist Association
- Lecturer, Buddhist and Pali University, Sri Lanka (Course conducted at Buddhist Mahavihara, Brickfields) & Malaysian Buddhist Academy, Kuala Lumpur
- Teacher of Buddhist Nuns' Novitiate Program

The Spirit of the Dhamma

I am glad to see that there are quite a number of local Theravada samaneras, silamatas and maechees. They have well received their training and guidance from traditional Buddhist countries like Sri Lanka, Thailand and Myanmar and have returned to Malaysia to serve and propagate dhamma in various Buddhist temples and centres.

There is a sign of growing numbers of women who express their interest to become a full-pledged nun (bhikkhuni). However, they are yet to have an established communal living, systematic monastic education and training, admonition and ordination from the dual-sangha. In recent years, there were discussions and debates at various international conferences and workshops on topic of revival and establishment of Bhikkhuni Order in Theravada lineage. There were Venerable Maha Nayaka Theras who supported the full-fledged bhikkhuni order which was inherited from Dharmaguptaka vinaya lineage; but also those who vehemently criticized and reluctant to recognize the Theravada bhikkhuni lineage. Whether to recognize or to reject the Theravada bhikkhuni lineage, we should look at the spirit of the Dhamma.



The following factors pointed to the fact how Theravada bhikkhunis receive back this continuous and unbroken lineage.

- There could be no greater precedence and authority than the decision of the Buddha.
- The Buddha established the Fourfold Sangha and two are for women (Bhikkhuni and Upasika)
- In the Maha Parinibbana Sutta, the Sangha was permitted to abolish lesser and minor rules
- In dealing with the question of Dual Ordination in the Eight Rules for bhikkhuni, the Theravada Bhikkhu Sangha can collaborate with a Bhikkhuni Sangha from an East Asian country which belonged to the same Vibhajyavada lineage to which the southern Theravada school belongs and which follow the same Dharmaguptaka Vinaya. The bhikkhuni in countries such as China and Korea is the direct descendent of Dharmaguptaka school which is from early Indian Buddhism and their Vinaya rules were kept intact until today. Chinese history recorded that in the 5th century CE some Sri Lanka bhikkhunis headed by Venerable Devasara went to China to ordain Chinese nuns.
- If there were no bhikkhunis to form Dual Ordination quorum, the Buddha gave monks this right and privilege to confer ordination on the first batch of women and since then has not abolished it. "I allow you monks, to confer full ordination on bhikkhunis."

In making major decisions, the Buddha displayed both compassion and disciplinary rigor; he took account of the social and cultural expectations of his contemporaries.

In recognition

In 2009, the Bhikkhuni Preceptor (pavattini) Ayya Tathaaloka bhikkhuni visited the well known and respected teacher the late Ajahn Maha Boowa at Wat Bahn That in Udon, Thailand shortly before the Perth Bhikkhuni Ordination. The late Ajahn Maha Boowa recognised her as a "bhikkhuni" and invited her to sit at the Sangha's platform facing the laity. In 2012, Somdet Phra Nyanasamvara, His Holiness the Supreme Patriarch congratulated and was pleased to bestow the great relic of the Buddha to Ayya Santini and Ayya Silavati from Indonesia for their centre. The relic was handed over to Ayya Santini by Y.M. Phrathep Saravedhi, the Secretary of Sangharaja, at Wat Bovoranives, Bangkok, Thailand. Such acceptance by Buddhist monk leaders will result in greater respect for the bhikkhunis and greater faith among the lay Buddhist followers.

It is not to be misunderstood that all members of the Sangha of Thailand are against the revival of the Bhikkhuni Order but the fact is "the Sangha of Thailand's jurisdiction is to only administer the Theravada bhikkhus in Thailand." However, due to the state's political involvement in Sangha matters, the monks of Thailand are restricted by the 1928 legal act that prohibited them from ordaining the nuns." Thus bhikkhunis in Thailand receive their ordination in Sri Lanka and today they are around 120 bhikkhunis and samaneras in Thailand.

In the Middle

In the 3rd century BCE, from Northern India, the Buddha Dhamma spread to Sri Lanka and the Bhikkhuni Sangha was established with the arrival of Venerable bhikkhuni Sanghamitta - daughter of the famous Buddhist King Ashoka and sister of Venerable Mahinda (who started the Bhikkhu Sangha in Sri Lanka). Together with 10 competent bhikkhunis, they conferred the bhikkhuni ordination of 500 Sri Lankan women headed by Queen Anula, the sister-in-law of King Devanampiya Tissa (in Dipavamsa & Mahavamsa of Sri Lanka).

Bhikkhuni Sanghamitta brought the sapling of Maha Bodhi tree to Sri Lanka and it was planted at Anuradhapura. Until today, this Bodhi tree (the oldest human planted tree 2,300 years in Guinness World Record) continued to remind millions of Buddhists in the world, their faith in the Buddha, Dhamma and Sangha; and the path to Enlightenment. The Bhikkhuni Sangha in Sri Lanka thrived for nearly 1200 years until 11th century CE. Chinese historical records show two delegations of Sri Lankan bhikkhunis, the latter group headed by Bhikkhuni Devasara conferred dual ordinations for nuns in China in 429 CE and 432 CE.

However, both the Bhikkhu and Bhikkhuni Sangha in India and Sri Lanka vanished due to war and famine when Northern India was attacked by the Turks and Sri Lanka was attacked by the Cholian from South India around 11th century CE. Nevertheless, due to its' earlier expansion to other parts of Asia countries, the Buddha's teaching and dispensation continued to thrive e.g. Thailand, Burma, China, Korea, Taiwan, Vietnam and etc. As for ordination, the same vinaya lineage of Vibhajjavada – Theravada and Dharmaguptaka are still in existence until today.

In the 18th century CE, in Sri Lanka, only the Bhikkhu Order was revived by the Order from Myanmar. In the 20th century CE, Anagarika Dharmapala, the famous revivalist of Buddhism in India and Sri Lanka (who restored the holy sites of the Buddha in India and helped in building temples and schools in Sri Lanka) and the founder of Mahabodhi Society encouraged the Buddhists to celebrate the Sanghamitta Day on the fullmoon Day in December and to revive the Bhikkhuni Order.

In the Present

A manuscript translated by Bhikkhu Bodhi revealed that Mingun Jetavan Sayadaw, the well known scholar and meditation teacher of the famous Mahasi Sayadaw and Taungpulu Sayadawin Burma unflinchingly maintained that in those countries where the Bhikkhuni Sangha was not revived, the Bhikkhu Sangha should make a determined effort as follows: "Now that the Bhikkhuni Sangha has become extinct, we will revive the institution of bhikkhunis! We will understand the heart's wish of the Exalted One! We will see the Exalted One's face brighten like the full moon!"

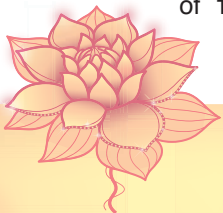
Ven. Bhikkhu Bodhi has said in his book, *The Revival of Bhikkhuni Ordination in the Theravada Tradition*, "that after an absence of more than 900 years, history was created when the Theravada Bhikkhuni Order was revived in 1996 with the bhikkhuni ordination of 10 Sri Lankan women in Sarnath, India by Ven. Dodangoda Revata Mahathera and the late Ven. Mapalagama Vipulasara Mahathera of the Mahabodhi Society in India."



The Dhamma opens to the door of deathlessness (amatadvara) irrespective of the gender. Men as well as women are capable of attaining the supreme bliss of nibbana. In present times of smaller numbers of Theravada Bhikkhu Sangha members, there is a stronger voice for the establishment of the Theravada Bhikkhuni Order. The existence of a Bhikkhuni Sangha can make an equal contribution to Buddhism as preachers, meditation teachers, counsellors, and guides to women lay followers.

This Buddhist Nuns' Novitiate Program was recently introduced to Subang Jaya Buddhist Association (SJBA). With the support of Mahasangha Nayaka Theras of Theravada Buddhist Council of Malaysia and Exco members of SJBA, this programme will surely give an equal opportunity for women to come and experience the life of renunciation, the newly discovered happiness in the pursuit of the Path of Enlightenment!

Strive with diligent!





MESSAGE BY VENERABLE HĀSAPAÑÑA BHIKKHUNI

- Co-Abbess of Dhammasara Nuns' Monastery
- Assistant Spiritual Director of Buddhist Society of Western Australia
- Preceptor Teacher of Buddhist Nuns' Novitiate Program

Blossoms of the Sangha

It gives me great delight and honour to grace this event as the Samaneri preceptor teacher to the 1st Buddhist Nuns' Novitiate Program in Theravada Tradition.

Part of the Buddhist practice involved training our minds through meditation. For our training in calming our minds - developing qualities like kindness, compassion, generosity and patience to be effective and realistic, we must incorporate it in daily life. In an increasingly interdependent community, our welfare and support depend on many other people. I urge everyone to put away his or her gender and status differences in order to make it possible to create a truly global community.

The theme 'Pursuing a Path to Inner Peace' applies greatly to everyone. This event creates the opportunity for ladies to have a taste of monastic lifestyle, which some of us had chosen as our livelihood.

I offer my greetings to all participants and supporters, as well as my good wishes that we are contributing to a more peaceful and happier society.



An Awakening to Truth: The Bhikkhuni Sangha By Venerable Sumangala Samaneri

In the Beginning

Around 6th century BCE, in Vesali, India - when Queen Mahapajapati Gotami and a number of Sakya women approached the Buddha with their heads shaved and wearing ochre robes, though reserved in the beginning, the Buddha finally established the Bhikkhuni Sangha (Buddhist Nuns Order). It is said that "One who has such a vehicle, whether a woman or a man, has by this vehicle drawn close to Nibbana (MN I, 492). The Buddha did not design for women to go forth in some secondary or subordinate role for example as eight or ten precept nuns but take full ordination as bhikkhunis (Vin II 253; AN IV 274). In the Mahavacchagotta Sutta (MN73) having listened to the Buddha's exhortation, Vacchagotta exclaims, "besides the Venerable Gotama (the Buddha) and the bhikkhus (full pledged monks), there are also bhikkhunis (full pledged nuns) who have attained success - this spiritual life is complete with respect to this factor."

As the exemplary teacher, the shower of the way and the spiritual friend, the Buddha directed the bhikkhus to teach the Dhamma, train and care for the Fourfold Sangha: bhikkhu, bhikkhuni, upasaka (male lay disciple) and upasika (female lay disciple). When Venerable Sariputta, one of the the Buddha's chief monks devised a teaching that shows the path that all Buddhas take to arrive at full enlightenment, the Buddha urged him to expound that teaching to all the Fourfold Sangha (SN161). In the Mahavagga's Vassupanayikakkhandhaka of the Vinaya Pitaka, the Buddha granted permission to a bhikkhu to leave his rains retreat at the request of a samaneri (novice) who wished to undertake the training to become a sikkhamana (probationer). "You should go bhikkhu, thinking: I will be zealous for her to undertake the training. You should return within seven days" (Vin iv, 320).

After the Buddha's enlightenment, twice the Buddha returned to Kapilavastu, his home place and inspired many of his family members. The Buddha gave them the best of gift - the gift of Dhamma and led them to the best of inheritance - the Buddha's lineage. Many of the family members joined the Sangha as bhikkhus and his aunt and foster mother Queen Mahapajapati Gotami became the first bhikkhuni. Under the Buddha's and his chief disciple's guidance they too became the prominent exemplary arahants.

For 2,600 years, the Buddha's teaching and dispensation continued to thrive until today despite a misquote myth that with the establishment of Bhikkhuni Sangha it will only last for 500 years. In fact the Buddha's dispensation will only decline and disappear if the Fourfold Sangha do not dwell with regard and respect for the Buddha, the Dhamma and the Sangha, the training, samadhi, heedfulness and helpfulness towards each other (AN I 115 & AN IV 120).



1st Buddhist Nuns' Novitiate Program 2014 Organising Committee

DAY 4-9

Date/ Time	Event
10-15th Nov 14	Daily Program
5:00am	Morning call
5:30 - 6:30am	Morning meditation and chanting
6:45am	Breakfast dana offering and food collection
7:00am - 8:30	Blessings, food contemplation and breakfast
	Clean up & upkeep vihara
8:30 - 11:00am	Walking meditation and Dhamma talk
11:15am	Dana offering and food collection
11:30am	Blessings, food contemplation, lunch & clean up
12:30pm	Personal chores or meditation, *interview
2:00pm	Mindfulness of body & physical health
3:00pm	Sutta study and Dhamma discussion
5:30pm	Tea time and personal chores
7:00 - 8.00pm	Group Chanting - Karaniya Metta Sutta & Meditation (Reflection & Seeking Forgiveness only on last day 15th Nov)
8.15 - 10:00pm	Dhamma Talk/ Guidance on Meditation

Date/ Time	Event
16th Nov 2014	Returning to Lay Preceptor Ceremony
5:00am	Morning call
5:30 - 6:30am	Morning Meditation and Chanting
6:45am	Breakfast dana offering and food collection
7:00am	Food contemplation, breakfast & clean up
7:45am	Lining up for Pindapata
8:00am	Going for alms round - Pindapata
10:00 - 11:00am	Community Reflection: Significance of Pindapata & The Field of Merits
11:15am	Lunch Dana offering and food collection
11:30am	- Blessings, food contemplation, lunch and clean up
2:00pm	Return to laity 5 precepts and Closing Ceremony
	Speeches: Ven. Dr. Dhammapala Ven. Hasapanna Samaneri Representative Sharing of Experiences: Pursuing the Path to Inner Peace Presentation of certificate and souvenir Returning to lay preceptor ceremony - Change into white attire - Taking refuge in the Triple Gem and Five Precepts - Sharing Merits & End of BNNP Program
3.30 - 5.00pm	Pack up, clean up and check out. Tea and light snacks

**Program schedule may change according to need*

Advisor	: Ven. Saranankara & Ajahn Brahmavamso
Program Director	: Ven. Dr. Dhammapala
Program Coordinator	: Ven. Sumangala
Chairperson	: Andrew Leong Soo Choong
Shaving & Pabbajja Ceremony Coordinator	: Candima Goh Beng Hong
Pindapata & Food and Beverage Coordinator	: Peter Chew Jin Toh : Helen Khoo Guat Gnoh
Office Support , Funding & Technical Coordinator	: James Khoo Swee Ban : Lily Low Cheng Nghoh : Cindy Sim Sin Hui
Video & Photography Coordinator	: Andy Lim Yen Suan
Certificate, Souvenir & Publication Coordinator	: Andrew Leong Soo Choong : Tan Siang Chye
MC, Public Affairs Coordinator & Sangha Support	: Tan Yee Yong



1st Buddhist Nuns' Novitiate Program in Theravada Tradition
 Pursuing a Path to Inner Peace • SJBA 7 – 16 November 2014
 THE PROGRAM*

DAY 1

Date/ Time	Event
7th Nov 2014	REGISTRATION AND CHECK IN
5:00pm	Registration counter opens
6:00pm	Light meal and refreshment
7:00pm	Registration counter close and check in
7.30 - 8pm	Tour around Vihara
8:00-10:00pm	Welcoming speech by Ven. Dr. Dhammapala - Taking refuge in the Triple Gem and observation of Five Precepts - Briefing: BNNP Program and vihara rules and regulations

DAY 2

Date/ Time	Event
8th Nov 2014	Shaving & Eight Preceptor Ceremony
5:00am	Morning call
5:30 - 6.30am	Morning Meditation and Chanting
6:45am	Food collection
7:00 am	- Food Contemplation, Breakfast & Clean up
8:15am	Assemble at Shrine Hall
8:30 - 11:00am	- Briefing on Shaving and Going Forth (Pabbajja) Ceremony - Learning how to recite in pali: Taking refuge, precepts and Pabbajja Request - Demo on how to wear the Upasika white attire and Pabbajja brown robes - Handling of alms bowl
11:15am	Food Collection
11:30am	Lunch dana, Food contemplation & Clean up
12:30pm	Self practice and preparation for shaving ceremony
2:30pm	Arrival of devotees, parents or sponsors and Sangha members
3:00pm	SHAVING CEREMONY - Take Refuge in Triple Gem - Observation of Five precepts Speeches: Ven. Dr. Dhammapala Thera Teacher of Buddhist Nuns' Novitiate Program Ven. Hasapanna Preceptor Teacher of Buddhist Nuns' Novitiate Program Hair snipping ceremony & shaving
5:00pm	Tea Break
5:30pm - 6:30pm	Eight Preceptor Ceremony, dedication of merits and group photo
7:00pm	Self practice
8:15 - 10:00pm	Pabbajja Ceremony Rehearsal

DAY 3

Date/ Time	Event
9th Nov 2014	Pabbajja (Going Forth Ceremony)
5:00am	Morning call
5:30 - 6:30am	Morning meditation and chanting
6:45am	Collection of food
7:00am	Breakfast dana & clean up
8:30am	Arrival of guests, parents or sponsors
8:45am	Purification Reflection
8:50am	Arrival of Sangha members
9:00am	Commencement of Pabbajja Ceremony Homage to the Triple Gem Puja Administration of Three Refuges and Five Precepts by Ven. Saranankara Speeches: Bro. Chim Siew Choon President of Subang Jaya Buddhist Association President of Theravada Buddhist Council Malaysia Ven. B. Saranankara Nayaka Maha Thera Chief Judiciary Monk of Malaysia Monastic Advisory Panel of Theravada Buddhist Council Malaysia Advisor of Buddhist Nuns' Novitiate Program Ven. Dr. Dhammapala Thera Teacher of Buddhist Nuns' Novitiate Program Commencement of Pabbajja Ceremony Ven. Hasapanna Preceptor Teacher of Buddhist Nuns' Novitiate Program Upasika paying homage to the Triple Gem and the preceptor teacher Upasika receive robe and bowl from parents or sponsors Upasika make request for Pabbajja Upasika change into robe Upasika request for samaneri Ten Precepts Samaneri receive Dhamma name Preceptor teacher's closing remarks Blessings and Sharing of Merits by Ven. Dr. Dhammapala Group Photo
11:30am	Lunch dana offering, blessings and sharing of merits Food contemplation, lunch and clean up
12:30pm	Personal chores and practice
2.00pm	Dhamma Talk: Part 1: Why take refuge in the Triple Gem? Part 2: The Meaning of Renunciation and the Ten Precepts
5.30pm	Tea break, personal chores and practice
7.00pm	Group Chanting and Meditation
8.15 - 10.00pm	Talk on Meditation: The Right Attitude of Meditation Practice



Field of Merits



In **Dakkhnavibhanga Sutta** (MN 142), the Buddha discussed seven types of offerings that can be made to the Sangha, and five* of these include bhikkhunis among the recipients.

These are:

1. *a gift to the dual-Sangha (bhikkhu and bhikkhuni) headed by the Buddha
2. *a gift to the dual-Sangha (bhikkhu and bhikkhuni) after the Buddha has passed away
3. a gift specifically to the bhikkhu Sangha
4. *a gift specifically to the bhikkhuni Sangha
5. *a gift for the selection of bhikkhus and bhikkhunis to represent the Sangha
6. a gift for the selection of bhikkhu to represent the Sangha
7. *a gift for the selection of bhikkhunis to represent the Sangha



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