

## Bhikkhuni Sasana is here again



In the beginning before the appearance of our Gotama Buddha in India there was Brahmanism. Under Brahmanism women were denied all rights and privileges to develop their spirituality. With the dawn of Buddhism, our Lord Buddha on recollecting the Buddha tradition liberated the women by accepting women to the noble Sangha order. In the life time of our Lord Buddha, there were as many women arahats flying in the sky as many as men arahats.

He gave women the opportunity to worship freely; he first ordained *Mahapajapati Gotami*, his foster mother, accepted her to the noble order and ordered his Bhikkhu disciples to ordain all *500 Sakyan royal ladies* including *Yasodhara Devi* to the noble Sangha order. All ordained Bhikkhuni's attained arahatship. Thus throughout the history, Buddhism was and is known for liberating women and upgrade its status to equal as men in all aspect of worship. This is the true Buddhism as given in *Maha Parinibbana sutta*. This sutta is the declaration of what is now known as Buddhism. Scholars of Buddhism will acknowledge this equal opportunity given to both men women as the most significant mark of Buddhism.

At the time of *King Asoka the great*, following the *third Buddhist council*, a team of missionary Monks (Bhikkhu) and women Monks (Bhikkhuni), led by *Theras Sona* and *Uttara* was sent to *Suvannabhumi* (Thaton where many Indian settlers were located) to reintroduce Buddhism in Myanmar. Both male and female Sangha orders were established. Immigrant settlers had to struggle between their traditional Brahmanic worship and Buddhism then. History tells us that Brahmanism prevails early in the Mon state. Brahmin soothsayers were able to influence the king's to Brahmanic concept of worship over Buddhism. Thus Bhikkhuni sasana slowly fades out in the religious history of Myanmar. For the past 1,000 years, there was no Bhikkhuni sasana in Myanmar and to this day women in Myanmar are denied the freedom to develop their spirituality under Theravada Buddhism/

For many generations people in Myanmar have not seen women Monk; they only seen *Sila Shins* (the women precepts holder) not having the slightest idea that Sila Shin is not equivalent to women Monk (Bhikkhuni). However, women today are waking up to the study of Pali Canon and the *Maha Parinibbana sutta* and ask themselves,

“Yes where that right of worship was is for women given to us by our Lord Buddha?”  
“*The Bhikkhuni Sasana*” No scholar could deny what was written in Pali Canon –  
Tipitaka Dhamma.

In recent time, some women of Myanmar went to Sri Lanka, a Theravada Country, to receive ordination as Bhikkhuni Sangha. *Rev. Bhikkhuni Gunasari* and *Rev. Bhikkhuni Saccavadi* are the foremost Bhikkhuni from Myanmar.

In the Bay Area, in America, women from Myanmar are able to realize their dream of practicing the true Buddhist dhamma, now. **Abbess: Venerable Tathaaloka Bhikkhuni welcomes all Buddhist women and dhamma friends to the Dhammadharini Vihāra.**

**Dhammadharini Vihāra**  
**Abbess: Venerable Tathaaloka Bhikkhuni**  
**37959 Essanay Place,**  
**Fremont, CA 94536, USA**  
**Phone 📞 (510) 791-2331**

### **Women's monastic retreat residence in Fremont, California**

*Dhammadharini* means "upholder" of the Buddhadhamma – including the three aspects: the Doctrinal (**pariyatti**), the Practical (**pattipatti**), and the Realization (**pativedha**)

Dhammadharini Vihāra is a charitable religious non-profit organization, dedicated to supporting and providing for the basic four requisites to Buddhist women dedicated to the cultivation and realization of the Path, leading to liberation taught by the Historic Gotama Buddha.

- ♣ A place for women’s monastic retreats in Northern California
- ♣ A place for Buddhist women to share the fruits of the path
- ♣ A place to long lasting happiness in this life and lives to come;
- ♣ The Vihāra supports the full ordination for Buddhist women in Theravada tradition.
- ♣ The Vihāra is committed to both morally and materially, opportunities for women's monastic practice, both temporary and long-term, at any level of training in the precepts: *Samaneri* (novice) and *Bhikkhuni* (full ordination)
- ♣ The Vihāra provides ongoing, local opportunities for Bay Area Buddhists to express the spirit of generosity (merit making) and develop good conditions through sharing with and supporting the Monastic Sangha in America.

Abbess Venerable Bhikkhuni Tathaaloka, an American-born member of the Buddhist Women's Monastic Sangha with a background in both Zen and Theravada Buddhism. Venerable Sister Tathaaloka began monastic life sixteen years ago, and was granted Higher Ordination by an ecumenical gathering of the Bhikkhu & Bhikkhuni Sanghas under the late Bhante Ratanansara in Los Angeles in early 1997. She and *Venerable*

*Sucinta Bhikkhuni* entered Dhammadharini Vihara's first Vassa together on the evening of August 21st, 2005.

**Welcome all Buddhist women!**  
**Welcome all Dhamma friends to join!**

The Vihāra is located at the foot of the Fremont Hills between the Niles Historic District and Old Canyon, just off the Mission entrance to the Niles Canyon Scenic Highway, at:

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