

Ordination Procedure

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Buddha Dharma Education Association Inc.

ORDINATION PROCEDURE (UPASAMPADĀVIDHĪ)

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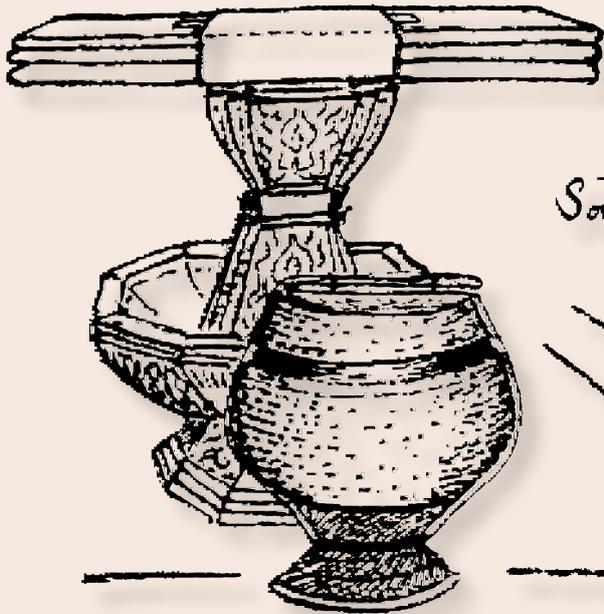
THE PRELIMINARY DUTIES OF A NEW BHIKKHU



SOMDET PHRA MAHĀ SAMAṆA CHAO
KROM PHRAYĀ VAJIRAÑĀṄAVARORASA



MAHĀMAKUṬARĀJAVIDYĀLAYA
KING MAHĀ MAKUTĀ'S ACADEMY,
BANGKOK 2516 / 1973



*Sondet Phra Mahasamana Chao
Kum Phraya Vajirapannavarasa*

ORDINATION PROCEDURE

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Preface

THE PRESENT WORK WAS COMPILED by H.R.H. the late Supreme Patriarch for standardizing the method of ordination and so making it easier for those who wished to be ordained. In the days when he was alive, over fifty years ago now (2516), there were Thai men and boys being ordained according to our ancient traditions but very few people from non-Buddhist countries had yet become interested enough in the practice of Dhamma to seek ordination. Now it is different. Every year sees an increase in the numbers of people, eastern and western, who though born in lands where the Dhamma-Vinaya is not widespread, yet come to Thailand to become bhikkhus and sāmaṇeras. There are revivals of the ancient Buddhist cultures in many countries which are now not predominantly Buddhist, such as Malaysia, Singapore, Indonesia, Bangladesh, Nepal and India. When many people in these lands wish to know what was the teaching and practice taught by Lord Buddha, some of them will wish to devote all their time to the Dhamma-Vinaya. Then we see knowledge of the Dhamma penetrating to many other countries where it had been unknown till quite recently. Because of this there are now many westerners who come to Thailand seeking ordination and training in the Buddhasāna.

This book will be useful for all those who come from other countries intending to ordain as it gives the complete Ordination Procedure in Pāli (which has to be memorized) with English translations. As one of the standard books in the education of bhikkhus in Thailand, it may be

useful also to students of the English language who can compare it with the Thai original. As the ordination procedure which is given here is common to both Dhammayuttika- and Mahā-nikāyas, with only small differences in procedure and wording, candidates for ordination will find it helpful in any Wat. Besides the translations there are plenty of explanatory passages. Its use extends beyond the time of ordination as it tells the new bhikkhu of his various duties and how these should be performed.

In this new edition, a section of photographs has been added because the book is often sent abroad for those who are interested. Some of the plates illustrate Pabbajjā (the Going-forth to become a sāmaṇera) and the Upasampadā (the Acceptance to become a bhikkhu), while others show correct and respectful behaviour. From words alone it is difficult to know what is meant by “joining the hands in the gesture of respect” (añjalikamma) or by, “the five-point prostration” (pañc’aṅgavandanā).

Also in this edition, the daily chanting, both morning and evening (as practised in Wat Bovoranives Vihāra), has been re-arranged to make it easier to use, with a few items added for the sake of completeness.

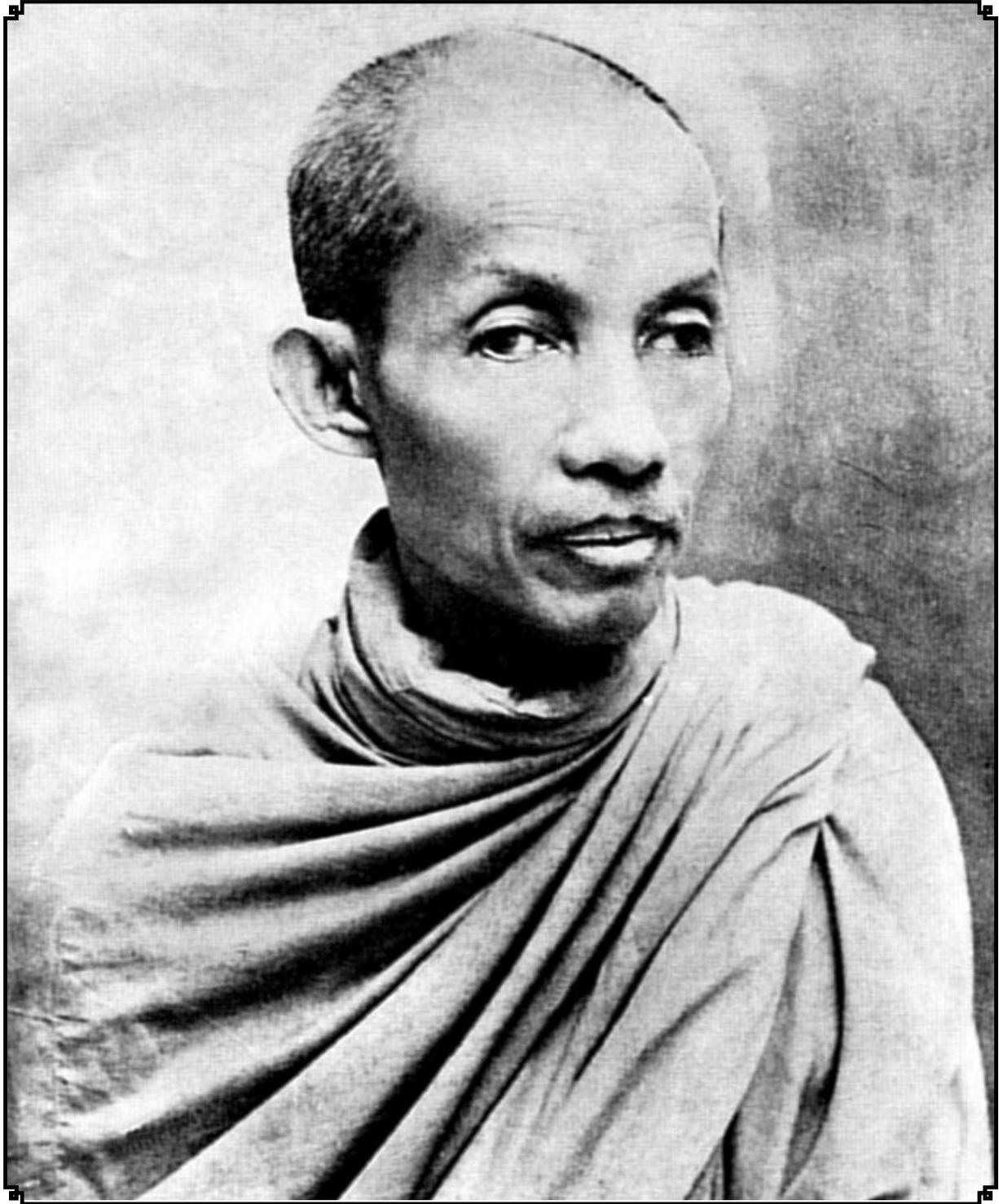
The first English edition of this book was published nine years ago. The translator, Mr. Siri Buddhasukh has thus rendered an invaluable service to many people from east and west who before and after ordination have used his pioneering work. He has agreed to the present revision of “Ordination Procedure...”, this work being entrusted to Phra Khantipālo who has revised the English translations of the various Pāli passages and improved the English in

the rest of the book. He is also responsible for inserting in this book some small parts from the Thai text which were not included in the original translation and for the helpful additions. The Foreword to this book by the late Venerable Author has been translated by Phra Mahā Vinai (Cittapuñño) and Sāmaṇera Suchart (Supuṇṇo), both of Wat Bovoranives. Phra Jotamano and Sāmaṇera Rocano have helped with the typing and made many useful suggestions for improvements. Khun Uab Sanasen has provided the drawing for the title page. The efforts of these and others who have helped are all greatly appreciated. It is hoped that their good kamma in connection with this will bring to them happiness according with their aspirations.

Somdet Phra Ñāṇasaṃvara.

Director, Mahāmakutaṛājavidyālaya.

5th of February, B.E. 2516



SOMDET PHRA MAHĀSAMANA CHAO KROM PHRAYĀ
VAJIRAÑĀṆAVARORASA AT THE AGE OF FIFTY-SEVEN

The Life of Somdet Phra Mahāsamaṇa Chao Krom Phrayā Vajirañāṇavarorasa

ONE OF THE ROYAL CHILDREN of His Majesty King Mongkut, His Royal Highness Prince Vajirañāṇavarorasa, the tenth Sangharāja of the present Ratanakosin period, was born on the 12th of April B.E. 2402. It was said that at the time of his birth the clear blue sky became suddenly overcast and there burst forth a heavy rain which soon inundated the palace grounds. His royal father, taking this as a prophetic omen of cool and delight associated with his birth, named him Manussanāga, referring to an event that took place soon after Lord Buddha's Enlightenment. This was when He sat in the rain absorbed in an ecstatic contemplation of the reality of his Enlightenment. A Nāga King, impressed by the sight, came to offer protection by spreading his hood over the Buddha's head and coiling himself around the Buddha's body. The term Nāga besides meaning 'Serpent', also refers to an elephant, which is symbolic of strength and endurance and is one of the epithets of Lord Buddha and the Arahants.

Brought up as a royal prince, he was educated by the best teachers that could be found. Besides studying Thai and Pāli, he was among the first group of royal children who studied English under Mr. Francis John Patterson, a serious teacher who was strict in enforcing discipline as well as earnest in teaching English. But with his patience and intelligence, Prince Manussanāga together with Prince Diswara (or Prince Damrong, pioneer in the field of Thai

history and archaeology), became the teacher's most favourite pupils. This English teacher had also been His Majesty's tutor for some time.

He entered the Sangha at the age of twenty and after this dedicated all his time and energy to studying the Pāli Canon until he was well versed in the Dhamma and was able to teach all grades of Pāli classes at that time. But it was long before he was appointed Sangharāja with full power and responsibility to manage Sangha affairs. After becoming Sangharāja he never wasted his time in seeking personal comfort or relaxation. On the contrary, he worked indefatigably to improve the level of knowledge and the standard of behaviour of bhikkhus at that time. There were not many bhikkhus who had a sound basis of knowledge or a reasonable Faith consistent with the spirit of Buddhism. Buddhist education was then rather an individual affair, with each taking the subjects he liked in the way he pleased. Most were satisfied with what had been traditionally handed down and were practically unable to distinguish the special characteristics of Buddhism from other faiths. Thus in many cases they preferred only the superficial aspect of the truth, with a consequent laxity in the Vinaya and, ignorant distortion of the Dhamma. Even the way bhikkhus preached was haphazard and the language used was generally too old or too high to appeal intelligently to the ordinary mind. The examination procedure in Buddhist education was still conducted orally and individually, there being yet no written examination. This method, besides being a very tiring job both for the students and the examiners, was very slow and could not

cope with the ever-growing number of students each year. Seeing this disadvantage he introduced the method of written examination, which saves time and yields more accurate results.

Apart from laying down several more courses of Buddhist study in the new style both for bhikkhus and laymen, his literary output was enormous. This included works of the most varied nature both in Pāli and Thai: text-books, sermons, translations, explanations and discussions or comments. Some of them were composed specially for bhikkhus, dealing with the subtle aspect of the truth, whereas others were prepared for laymen concerning the obvious aspect of the truth suitable to their immediate need and condition. As for those in the form of a commentary, there is a valuable work named, "The Entrance to the Vinaya". This is a set of three volumes, full of interesting facts concerning the Vinaya or Monastic Discipline based on documentary evidence with a detailed and enlightening discussion of each article of the Pāṭimokkha (Fundamental Rules), reflecting the author's extensive research, penetrating insight and a spirit of tolerance that cannot always be found combined in so great a personage.

All this, however, shows only his benevolent achievement in the field of Buddhist education. The products of his pioneering spirit and democratic character born of his discernment are by no means less significant. But with the space at our disposal it is practically impossible to mention in detail what he has done selflessly for the sake of the development of Buddhism in our country. Suffice it to say that the situation of Buddhism when he took leave of

us was far different from the one when he took over. His legacy to us, in the form of a much improved method of administration within the Sangha and of hundreds of valuable books still loved today as they were in his time, is and shall be a living witness to his great life and work, with his name and memory for ever revered by the coming generations, as it is by the present one.

As a Sangharāja he willingly devoted his life to the progress of Buddhism and the welfare and happiness of the bhikkhus all over the land. As a bhikkhu he regarded himself as a member of the Sangha who was allowed no special privilege as far as the Vinaya was concerned and who, in spite of his birth and authority, was friendly, accessible and informal to everyone. As a scholar no cost was ever spared by him to raise the standard of study and practice in our land. The compilation of hundreds of literary works, some of which were written at the expense of his own health, is plain evidence of his noble virtue.

Then came the time when his sojourn in this physical existence came to an end. This was on the 2nd of August B.E. 2464, when he realized that his death would soon take place. In fact he had known even before that time that his illness was to be his last. So he committed his body to doctor's care, never once making any complaint. But inside he was dwelling constantly in his mind on the essential Buddhist teaching of Impermanence, Dukkha and Ownerlessness. Thus, in spite of his sufferings and exhaustion he managed to keep his mind peaceful and indifferent to the condition of the coarse, physical body until his end, which he readily welcomed, in the same manner as his august

father King Mongkut, with the following last words of his own:—

SAṄKHĀRĀ ANICCĀ	VIPARIṄĀMADHAMMĀ
	SANTATIPAṬIBADDHĀ
SAṄKHĀRĀ DUKKHĀ	TAMAṀ KUTETTHA LABBHĀ
SAṄKHĀRĀ ANATTĀ	YATHĀPACCAYAMAṀ PAVATTANTI.

Conditions (of mind and body) are unstable,
things sure to deteriorate,
bound about in continuity.

Conditions (of mind and body) are dukkha
what else could be expected of them?

Conditions (of mind and body) are ownerless
going on according to supporting factors.

Introduction

AS THE METHOD OF PABBAJĀ (Going-forth) and Upasampadā (Acceptance) in our Southern School (that is, Theravāda) uses the original Magadha (Pāli) language, even for all the words used in Vinayakamma* and Kiccavatta** after one has been ordained, so one who does not know the Magadha language must memorize the words even though he does not know their meaning. Some people who have never memorized Pāli chanting and are not used to it remember only with difficulty so that they must have a text to use. Such texts have been frequently composed. The last text, the one which is in use now, was composed by Somdet Phra Sangharāja Pussadeva of Wat Rājapratisthasthitamahāsīmārāma. Later, Gaṇa Dhammayuttikanikāya have reformed some words and procedure for Pabbajjā and Upasampadā from the original text but they did not compose them newly. They used the original text so that this was not easy for beginners and learners.

At present H.R.H. Prince Prajādhīpoksakdidej Krommakhun Sukhodayadhammarāja is planning to ordain so this book will be composed to offer to him and will be for the use also of Gaṇa Dhammayuttika. In all the texts that we have already only the words for chanting are given and there is very little about the procedure as they have been arranged only for one who will be ordained. In this text I have arranged the words to be chanted and the explanations of the procedure both for one who is ordained and

* See Vinayamukha (The Entrance to the Vinaya) II, Ch. XXI.

** See Vinayamukha (The Entrance to the Vinaya) II, Ch. XIV.

for the Upajjhāya (Preceptor) and the Ācariya (Teacher) as well, so that it can be used by everyone but because it is a brief text and not a treatise, I have not explained in great detail giving my own opinion.

Furthermore, the various kiccavatta which should be done after Upasampadā have been given (in the old texts) only as (Pāli) words for chanting so that new Bhikkhus understand nothing of the reason for doing them. In this text I have explained just enough to give understanding of them as they are called collectively 'the preliminary duties of a new bhikkhu'. It should be understood that there are more preliminary duties for a new bhikkhu than those explained in this text. Those which are found in this text are only the procedures which have to be memorized in the Magadha language.

I have also translated the Magadha (words) for the Upajjhāya and Ācariya who do not know the Magadha language so that that they will know the meaning. Those who will be, or who have been n ordained, and who want to know (the meaning) will also understand. But the words of the Morning Chanting have not been translated because of the hurry to finish this in time for use (by the Rains bhikkhus this year). In future if I have a chance I shall translate it.

In this text I have used more Magadha than is strictly necessary in such matters as the Recollection of using the Four Requisites,* and the words for the Development of the mind.** For these duties one needs to know more than

* Divided in this edition between Morning and Evening Chanting. See Ch. Six.

** In this edition, see Ch. Six (Suffusion with the Divine Abidings) and App. 1.

the mere remembered words. ° But ‘in the Magadha there are the accepted words which have been handed down from ancient times, this being the language that preserves the original meaning, while if we use only the Thai language perhaps the meaning will be distorted because the translators’ knowledge may not be the same and due to their presumptions they may make mistakes. But if we use Magadha as the original even though a translation may change in meaning (with the changes in a spoken language), we can still find the original meaning. One who trains bhikkhus and sāmaṇeras should know how to teach them when newly ordained and not let them memorize more Magadha than is necessary, for it is better to use the time for learning Dhamma and Vinaya.

In the procedure for Pabbajjā and Upasampadā only the Magadha words should be chanted, not the translated version but both should be learnt together so that the meaning is known. I have used commas and full stops to indicate the pauses (in chanting).

I should like to give a little of my opinion here regarding the words for the Recollection of using the Four Requisites. The words, “Paṭisaṅkhā yoniso... paṭisevāmi...” which are translated, “Properly considering the purpose... I use it...” — I see that this is out of place and that it is not the way for recollection but rather that one should recollect, “Imaṃ cīvaram paṭisevāmi yāvadeva sītassa paṭighātāya...” translated as, “I use this robe only for warding off the cold...” The two words “paṭisaṅkhā yoniso” come in the textual explanations of Bhojanamattaññūtā, meaning, ‘knowing moderation in food’. In that passage the verb is used in the first

person (in English this is the third person): “Idha bhikkhu paṭisaṅkha yoniso āhāraṃ āhāreti n’eva davāya...” translated as, “A bhikkhu in this (Sāsana) properly considering eats food, not playfully...” — these are words advising about this matter, they are fitting. In this (book) the verb in the third person is used (in English this is the first person): “Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi n’eva davāya ...” translated as, “Properly considering the purpose of alms-food I use it, not playfully...” — these are the words used for recollection but they are not fitting. I understand that in the words for the recollection of the lodging (senāsana) there is a niggahita which should not be there, in “utuparissayavinodanaṃ”, because this word should connect with the next, like this: “utuparissayavinodanapaṭisallānārāmatthaṃ” which is translated, “for the purpose of removing the dangers from weather and for living in seclusion”. May knowledgeable persons examine this matter.

I dedicate the efforts from compiling this book to my venerable Upajjhāya and to my venerable Ācariya, as well as to my Upajjhāyas and Ācariyas of old (who were the Teachers of my Teachers).

I am exceedingly grateful to my venerable Upajjhāya and venerable Ācariya who officiated at my upasampadā and who (later) advised me about Ordination Procedure. Also to Somdet Phra Sangharāja Pussadeva whose text for ordination procedure I have consulted while compiling this book.

Krom Vajirañānavarorasa.

Wat Bovoranives Vihāra.

Sunday, the 27th of May, B.E. 2460.

Chapter One

Upasampadā

THERE HAVE BEEN FROM ANCIENT times until the present a number of persons who have preferred to instruct the people in the practice of Dhamma. According to their ideas such teaching would not be a waste of their lives, on the contrary it would be of great benefit to the people. Those who hold firmly to their ideals renounce their wealth, honour and individual happiness, and taking up the *brahmachariya* (chaste life) of one ordained, wander here and there in order to teach people, devoting their time for teaching their ideals to others. Having a large gathering of disciples, such people are called Teachers (*sāstā, satthā*) whose teachings, which are believed by many people and which are handed down through generations (from teacher to pupil), are called sects (*laddhi*) or religions (*sāsana*).

Our Teacher is one of those people. Although He was born in the Khattiya (noble warrior) class and became heir to the throne, being one who would receive the royal treasure and continue the royal line, still He was imbued with Great Compassion both innate and constant for all the people who He had the opportunity to benefit as they were under His control, yet He preferred instructing the people to reigning as king. He was not deterred from living a hard and chaste life. This preference was the cause for His renunciation. It was common for those who were ordained with such a purpose to decide either that they would join with others and help them, or that they would seek their

own way. At first, Prince Siddhattha resolved to join others and therefore went to live in the two hermitages (of Alāra Kālāma and Uddaka Rāmaputta) but He was not satisfied with these two sectarian teachers and later, He decided to seek His own way. Having done so, it was in the nature of things for Him to choose the way and then to decide by which method He should teach. Continuing His search He realized that moral purity is the root cause of all virtues. At first striving with energy and perseverance, He attained that purity then He taught that same way to the people.

To begin with, He taught those who had already gone forth and when they were convinced and asked to join with Him, He allowed them to be bhikkhus by saying, “*Ehi, bhikkhu, svākkhāto dhammo cara brahmacariyaṃ sammā dukkhassa antakiriyāya*” “Come bhikkhu, well-expounded is the Dhamma, live the brahmacariya for the complete ending of dukkha”.

Having said this, those aspirants were accepted and joined the Sangha. This ordination is called *Ehi-bhikkhu upasampadā* which means “the Acceptance (by saying), Come bhikkhu!” At the time when there were many disciples or *sāvakas*, they were sent (by the Exalted Buddha) to various countries to propagate the Dhamma and when there were, as a consequence of this, many more aspirants for ordination, the *sāvakas* led them to the presence of the Exalted Buddha so that they might get permission to be bhikkhus according to the tradition established at first by Him. The Exalted Buddha realized the difficulties of both leaders and followers due to the rough and difficult paths. He allowed therefore, his *sāvakas* themselves to accept the aspirants but He changed the procedure so that it was no longer done

by beckoning and gestures on His part but later aspirants had first to shave their heads and then to clad themselves in *kāsāya* robes (of ochre colour) as a mark of their condition. Then they had to utter the solemn words of going for Refuge to the Triple Gem while showing the proper gestures of respect. Having done this, the aspirant was accepted and joined the community as a bhikkhu. Hence, this form of ordination is called *Tisaraṇagamanūpasampadā*, meaning “the Acceptance by Going for Refuge to the Triple Gem”. In those early times, soon after His Enlightenment, the method of receiving a person who wished to become a bhikkhu was accomplished by the individual, that is to say either by the Exalted Buddha, or by one of his sāvakas.

At the end of this period, the Sāsana increased very much, growth among followers comprising both bhikkhus and laity, men and women. With a view to establish a firm foundation for the Buddhasāsana and wishing to benefit the people the Exalted Buddha allowed the Sangha to be the authority for control of the community. ‘Sangha’ here, does not mean individual bhikkhus as understood by the common people (in Siam now) but has the meaning of many bhikkhus who assemble to carry out some duty, just as a quorum of some society’s members are authorized to take action, this is called ‘*sangha*’. The numbers of bhikkhus comprising a sangha is determined by their functions. Most functions require a sangha of four bhikkhus which is called *catuvagga* (a group of four) but some functions need a sangha of five bhikkhus, some ten bhikkhus, while some require twenty. They are called respectively *pañcavagga*, *dasavagga*, *vīsativagga* (groups of five, ten, twenty). When we come to this stage, the

upasampadā becomes one of the functions performed by a sangha. At that time Lord Buddha ceased to give ordination by himself and instructed his sāvakas also not to ordain (by the Going to the Three-Refuge-Upasampadā). He then allowed the sangha to give the kind of ordination called *ñatticatutthakamma-upasampadā* meaning that the bhikkhus assemble according to the number of members required for the function (to be done) in the place called the *sīmā* (a limited area with an established boundary) first announcing the motion regarding the acceptance of an aspirant to join the community and then obtaining the approval of all participating bhikkhus. In a country where there were plenty of bhikkhus, which at the time meant the Middle Country (Gangetic Valley in India), ten bhikkhus were needed to accomplish the upasampadā. But in a country where bhikkhus were (or are) difficult to find, as in some remote places, only five bhikkhus were required. Upasampadā accomplished by the power of the sangha is the form practised to the present day.

Generally speaking there are three kinds of bhikkhus, namely those who were ordained by Lord Buddha Himself known as Ehibhikkhu-upasampadā, those who were ordained by His sāvakas being called Tisaraṇagamanūpasampadā and those given ordination by a sangha, called Ñatticatutthakamma-upasampadā. These three groups of bhikkhus had a common *saṃvāsa*, that is, they lived by the same code of discipline and were considered equal in all respects.

The method called *Tisaraṇagamanūpasampadā* which was discontinued for bhikkhus, was adopted for the ordination of young persons under twenty years old, which became the prescribed minimum age for a bhikkhu. The

youths ordained in this way were called *sāmaṇera* who were given ordination by an individual bhikkhu who was senior, that is a *thera*. So with the coming into existence of the *sāmaṇera* there were two kinds of ordination, that of *upasampadā* to become a bhikkhu, and that of *pabbajjā* for a *sāmaṇera*. However, before a person can be ordained with the *upasampadā*, he must pass through the Going-forth or *pabbajjā*, this being the combination which has been practised until the present day.

Four Fulfilling Conditions

Now I shall explain the tradition of giving the *upasampadā* by the sangha, the rules and regulations for which can be summarized as follows

- 1) The person who wishes for *upasampadā* must be male.
- 2) He must have reached the prescribed age of 20 years calculated from conception (this is fixed by carefully counting the time spent in the mother's womb as six lunar months).
- 3) He must not be defective as man, that is, a eunuch (or defective in other ways lacking limbs, or being deformed).
- 4) He must never have committed very serious crimes including capital offences, for example, matricide, patricide, and so on.
- 5) He must never have committed any serious offence according to the Buddhasāna such as committing a *pārājika* offence when previously ordained as a bhikkhu. Or although he had been a bhikkhu in the past yet he had wrong view and entered some other religion.

(These points will now be discussed in greater detail). If one has committed such serious offences or one is a woman,

then such persons cannot receive upasampadā and their ordination would be known as *vatthuvipatti*, literally, defect of the material (i.e. the person to be ordained). If a sangha gives the upasampadā knowing or not knowing about such defects, the aspirant will not be a bhikkhu according to the rules (laid down by Lord Buddha). Whenever the sangha come to know of such defects, that person already 'ordained' must be expelled from the sangha. A person who is lacking such defects and who therefore does not run counter to any of the five points above is called *vatthu-sampatti* (perfection of material) and can be given upasampadā by the sangha. A person who although not at all defective in any of the five points above, should still be carefully examined by the sangha before giving upasampadā to avoid giving upasampadā to thieves, hooligans and others of bad repute punishable by the civil courts. Also to be avoided are persons having symbols tattooed on their bodies (as punishment in ancient times) according to the crimes committed, or having scars on their backs resulting from flogging (in the royal courts of old), or having deformed limbs or chronic diseases such that they cannot carry out duties of a bhikkhu, or persons with infectious diseases or those living under the protection of others such as parents, government officials, also bondsmen. and debtors. The latter classes (from protection of parents to the end), when they are released from that custody can receive upasampadā. For instance, sons who are allowed by their parents, government officials granted permission by those in authority, bondsmen freed from their work, and debtors who have paid off their debts, are also to be allowed upasampadā.

Though these persons are prohibited yet they are not absolutely prohibited from upasampadā, as are the first group of persons. If the sangha unknowingly gives the upasampadā to this latter group their upasampadā remains valid and they are not to be expelled from the sangha.

When the sangha wants to give upasampadā, the full number of bhikkhus necessary must be convened, this being known as *parisa-sampatti* (perfection of the assembly). If there are less bhikkhus than the required number this is called *parisa-vipatti* (defect of the assembly) and upasampadā will be impossible.

Upasampadā is an activity in which all the bhikkhus together must take part. Within a boundary or *sīmā* in a place where there are more bhikkhus than the prescribed number, but they do not all come to take part in the upasampadā, neither do they give their consent, the sangha which has been assembled although complete cannot give upasampadā. This is called *sīmā-vipatti* (defect of the boundary). Therefore, the sangha though complete as to numbers must assemble within a limited area when their upasampadā will be valid, this being known as *sīmā-sampatti* (perfection of the boundary).

Before the actual upasampadā there is a preliminary step which must be taken by the sangha. It must examine the qualifications of the aspirants (and to do so the sangha must agree to one or two *ācariya* or teachers for chanting the examination). The questions which the teacher or teachers ask the aspirants cover only a part of the defects. It is probable that the most serious questions have been selected (to be asked in the presence of the sangha), or

perhaps in the early days there were only these considerations, the others (defects of a lesser nature) being added later. The aspirant requires one bhikkhu who will recommend him and bring him into the presence of the assembled sangha and this bhikkhu is called the *upajjhāya*. The *upajjhāya* must be an able and senior bhikkhu who can teach the new bhikkhu when he has been ordained, and must also examine the necessary requisites or *parikkhāra*, for example, the robes and bowl belonging to the aspirant. If they are not complete, it is the duty of the *upajjhāya* to provide them. The sangha must authorize one bhikkhu to question the aspirant regarding these requisites. This *upasampadā* must be given only to a person agreeing to it and must not be forced upon an unwilling person. It is a tradition that the applicant must first utter the words requesting the Going-forth. All these things to be done are called preliminary functions and should be completed before the motion and announcements. If these preliminary functions are lacking in any way, provided that they do not concern serious defects, the *upasampadā* is still valid but still it will not be in accordance with tradition.

When all the above perfections (*sampatti*) are complete, the time has arrived for announcing the acceptance of that aspirant into the community. It is the duty of the bhikkhu who is able and knowledgeable to make the announcement in the presence of the sangha. The announcement is made altogether four times, the first being the motion (*ñatti*) informing the sangha and asking for the acceptance of that aspirant. The following three announcements are called the *anusāvanā*, the words of consultation of the sangha to

each other, during the recital of which any member of the sangha has the chance to speak. If any bhikkhu at this time should oppose the motion and announcements then that function will be spoilt but if all remain silent, their approval is understood. After that, the announcement of the sangha's approval is made and the teacher (or teachers if both ācariyas are, chanting) says that he will remember (this consent). In the announcement, the name of the aspirant, that of the upajjhāya who is bringing the applicant to the sangha, as well as mention of sangha, must be uttered and must not be omitted, this being done fully, strictly and the not the reverse. This is called *Kammavācā-sampatti* (the perfection of announcing the Act). As against this there is *Kammavācā-vipatti* which cannot be used (due to those defects in announcing the Act). The sangha who will give the upasampadā must be in accordance with these five sampatti and thereby the upasampadā will be carried out properly according to the rules laid down by the Exalted Buddha.

Summary of the Four Fulfilling Conditions

1. Vatthu-sampatti of the material (i.e. personal qualities)
2. Parisa-sampatti-of the assembly
3. Sīmā-sampatti-of the boundary
4. Kammavācā-sampatti-of announcing the Act

The last may sometimes be divided into two thus making up a list of Five Sampatti

4. Ñatti-sampatti-of the motion
5. Anusāvāna-sampatti-of the announcements

Chapter Two

The Vinaya

DUE TO THE SMALL NUMBER of bhikkhus at the beginning (of the Sāsana) rules and regulations for the control of the Sangha were not much needed. All the *sāvakas* practised and followed the Teacher's way of conduct, knowing full well the teaching of the Exalted Buddha. When bhikkhus increased in numbers and were scattered here and there, then rules for their control became more necessary.

Men living in society cannot live as individuals without connection to others because men have different dispositions and strengths, the rough and the strong bullying the others so that the polite but weak people have no happiness, hence (living like this) society will be disordered. Therefore the king must establish laws preventing people from doing evil and punishing the guilty. Besides this, individual groups have established traditions and rules for themselves, as for instance the polite behaviour followed in a well-bred family. There must also be rules and regulations in the bhikkhu-community in order to prevent wrong behaviour and to instigate bhikkhus to behave properly. The Master has been established both in the position of the King of Dhamma (Dhammarāja) whose duty is to govern, and as the Father of Sangha (Saṅghapitā) who takes care of the bhikkhusangha. He has carried out both these two duties, that is, as King of Dhamma he has established the rules and laws called *Buddhapaññatti* to prevent wrong behaviour and warn bhikkhus who would commit such

offences of the penalties, and that in some cases these would be heavy and in some they would be light, just as the King issues decrees and laws. Secondly, the Master as Father of the Sangha has set up the traditions of good conduct which are called *Abhisamācāra* urging bhikkhus to behave properly, just as the revered father of a family who has trained his children to follow the traditions of their family.

Both Buddhapaññatti and Abhisamācāra are called *Vinaya* and this *Vinaya* is compared to the thread through a garland connecting together the flowers; in the same way *Vinaya* helps to establish firmly the bhikkhusangha. Again, those who have been ordained come from high, middle and some from low-class families and are different in character and different in taste. If there was not a *Vinaya* to control them, or if they did not follow the *Vinaya*, they would be a bad community of bhikkhus and such would not be conducive to the arising of *saddhā* and *pasāda* (wise faith and serene clarity in other people). If they follow the *Vinaya* however, they would be a good community which is conducive to the arising in others of *saddhā* and *pasāda*, just as with different kinds of flowers piled upon a tray, though some are fragrant and beautiful in form, they become unattractive because they are mixed together. But if those flowers are threaded together by a skilled worker, they become beautiful and even the plain flowers look nice, not to speak of the beautiful and fragrant blossoms. The *Vinaya* rules do indeed make bhikkhus beautiful.

The Root-cause of Paññatti

The *Vinaya* was not laid down before (some event necessitating a ruling) but came into existence according to causes

know as *nidāna* and *pakarāṇa* (both meaning origin-story). Whenever blameworthy conduct occurred through the wrongdoing of some bhikkhu, then the Exalted Buddha laid down the rule of training accordingly. For example, the proclamation issued by King Bimbisāra, who following royal tradition, on the day of his coronation said: 'Grass, wood and water are given to samaṇas and brahmins by me'. This led Phra Dhaniya to understand that he might take royal timber to build his kuṭī, quoting this statement (as his authority to receive) a royal gift. When this had occurred, the Exalted Buddha laid down the training-rule on 'taking what is not given'. Even abhisamācāra have been laid down by this same method. When the rule of training has been established but somehow is unsuitable, that is, loosely formulated and thus unable to prevent the wrongdoing, the Exalted Buddha has further laid down a stricter rule. For example, first He laid down the rule against the destruction of human beings' lives but that, rule did not cover prevention of those who would speak in praise of death or those who persuaded others to suicide. Therefore, He had to supplement the above rule with additions.

On other occasions, He laid down first a strict rule which later, (seeing the need for) leniency, He relaxed. For example, the Exalted Buddha laid down the rule upon one who speaks about states of superhuman attainment as though these are won by himself but which he has not experienced. This rule of training at first included in its scope those who understood that they had won too superhuman attainments but later the Exalted Buddha added the clause 'unless it was through over-estimation'. He did not withdraw rules of

training which were already laid down being found to be unsuitable but supplemented them with *anupaññatti* (after-regulations), changing the original purpose so that perhaps it spoilt the original aim. For example, He laid down the rule of training that bhikkhus should not sleep in the same place as those without upasampadā. Since sāmaṇeras had no *kuṭī* (lodging) to live in, the Exalted Buddha relaxed the rule — so that bhikkhus could sleep in the same place as non-upasampadā persons, but only for three nights. As a result, bhikkhus can sleep in the same place as householders, and so on. The rule first laid down by Lord Buddha, is called the *mūlapaṇñatti* (the root-regulation) while the supplement added later by Him is the *anupaññatti* (the auxiliary regulation). Both of these together are known as *sikkhāpada*, the rule of training. Some training-rules have many *anupaññatti*, for example, that one governing ‘eating in a group’ meaning accepting an invitation to eat in a group (*gaṇa*) in which the names of the dishes to be served are mentioned. But leniency upon some occasions was allowed by the Exalted Buddha as in the times of sickness, when giving new robes, when making robes, when going on a journey, when embarking on a boat, in time of scarcity, or when at the invitation of samaṇas. When the original cause occurred upon which was laid down the rule of training, the Exalted Buddha convened a meeting of the bhikkhus and asked the original wrong-doer to tell the truth and then pointed out the disadvantage of wrong behaviour and the advantages of restraint and laid down the training-rule preventing, bhikkhus from further wrongdoing, adding for those who infringed the rule, light or heavy penalties accordingly.

Āpatti (offences)

The action of transgressing the rules of training and the falling of the penalty (upon the guilty bhikkhu) is called *āpatti* which means 'reaching, attaining, committing.' The *āpatti* consist of three grades of penalties: the heavy offence (*garukāpatti*) which causes one committing it to fall from the state of bhikkhuhood; the middle (*majjhimāpatti*) causing the offender to live on probation, that is to practise in a certain way making it difficult for oneself; and the light offence (*lahukāpatti*) which causes the offender to confess in front of a bhikkhu (or bhikkhus) so that having carried out the prescribed discipline, he will be free from the offence. In another way of reckoning there are two grades of *āpatti*: *atekicchā* which are incurable offences that is the heavy *āpatti*. (as *pārājika*-defeat), and *satekicchā*, or curable offences covering the middle and light *āpatti*. Again, according to categories, there are seven *āpattis*, viz., *pārājika* (heavy); *saṅghādisesa* (middle); *thullaccaya*, *pācittiya*, *pāṭidesanīya*, *dukkata*, and *dubbhāsita* (five grades of light offences).

Āpatti is not committed in the mind, that is, only thinking that 'I shall do this and that' is not called breaking the training-rules and is not known as trying to break the training-rules. Āpatti is committed through the body or by speech or sometimes it is together with intention, *sacittaka* but sometimes without mind, that is, when one does or speaks without intention, *acittaka*. For instance, an *āpatti* may be committed *through the body* as when a bhikkhu drinks intoxicants, even though he does not know it is an intoxicant yet he still breaks the rule. An *āpatti* is commit-

ted *by speech*, for example the pācittiya involved in teaching Dhamma by reciting together with one not having upasampada and though a bhikkhu is careful not to recite together with such a person still he commits an āpatti, whether it is by accident or not. Āpatti can be committed *both by body and mind* as when a bhikkhu commits a pārājika having stolen by himself. Āpatti is committed *by speech and mind* in the case of a bhikkhu who in speaking, orders another to steal. Accordingly, the direct root-causes for the arising of āpatti consist of four means: *body alone, speech alone, body and mind, speech and mind*. But in Pāli there are another two means: *body and speech together, body, speech and mind together*. So altogether there are six root-causes for the arising of āpatti. The explanation regarding the above Pāli is that body and speech are the root-cause of āpatti which is brought about either by body or by speech and mind but a proper example is not found. Thus I shall not give an example in this book. Body, speech and mind together are the root-cause of āpatti which is brought about either by body and mind or speech and mind, for example: a bhikkhu commits pārājika because he stole as mentioned above. The example of āpatti which has arisen through body and mind will be seen in the pārājika offence of committing sexual intercourse, while the āpatti arising through speech and mind may be illustrated by the dukkaṭa āpatti of teaching Dhamma to one who is not respectful and not ill. Therefore, in the *Atthakathā* the commentator classified the origin of āpatti into thirteen categories by counting the āpattis which have arisen through one and through many originations but I am sure that this is superfluous and unclear

and so it will not be given here. Those who want to consult the detail of this may look in the book “*Pubbasikkhāvannaṇā*” of Phra Amarābhirakkhita (Amara Gert).

By intention, āpatti can be divided into two groups, one arising through the origination with intention *sacittaka*, while the other has origin without intention and is called *acittaka*. These two important categories should be remembered (by readers) for knowing types of āpatti. Regarding the last, it is rather severe to inflict a penalty upon one who commits an āpatti without intention but the civil law here provides a comparison. The court does punish persons who do wrong without intention because what is already done is also wrong doing. The way to determine when āpatti is *sacittaka* or *acittaka* will be seen in the meaning and word-sequence of individual training-rules, for example, in the section *Musāvādavagga*, (the first) of Pācittiya, the third training-rule deal deals with slander spoken intentionally by a bhikkhu and so is an example of *sacittaka*. In the training-rule on drinking wines and spirits (Pācittiya 51) it is pointed out that there is no mention of intention, so āpatti is *acittaka*. The terms ‘purposely’ *sañcicca*, or ‘knowingly’ *jāṇaṃ*, are found in some training-rules and when these are broken this transgression must be classed as *sacittaka*. An example of this is seen in the 77th Pācittiya on the subject of “provoking worry in a bhikkhu *purposely* (*sañcicca*) thinking: thus he will be uncomfortable even for a while.” One other training-rule (Pācittiya 66) upon setting out on a journey *knowingly* (*jāṇaṃ*) and by appointment with a caravan of thieves, may be taken as another example of *sacittaka*. In whichever training-rules these terms do not occur

and the statement is not precise, the āpatti consequent upon breaking those training-rules is acittaka.. We may see an example in the training-rule Pācittiya 67, 'arranging to go on the same journey with a woman even to go through one village' which as there is no mention of sañciccaṃ or jāṇaṃ is acittaka. The conclusion accordingly is as follows: if there has been omission in the words of the training-rule from early times, or the reciting bhikkhu remembered wrongly in days before books, my conclusion might perhaps be wrong. This is the cause for the difficult determination of āpatti, whether they are sacittaka or acittaka.

Among society in general there are not only the *wrong-doings of commission* but also *those of omission*, as when a man is called up to serve in the army but he does not comply, so in the same way there are āpatti of omission. This is seen in Pācittiya 84 where a bhikkhu has seen that valuables (belonging to a layman) have been left behind in his *kuṭī*, *sālā* etc., but he does not keep them for the owner. The commentator keeping in mind this explanation gave full comments upon this but his remarks are superfluous. Those who wish to know should look in in the "*Pubbasikkhāvaṇṇanā*".

Again, there is āpatti known as *lokavajja* (worldly faults), that is to say, the common people who are not bhikkhus can also commit such wrongs and the penalties will be borne by them also as when there is a case of stealing, killing human beings and even the lighter wrong-doings of striking, scolding, abusing and so forth. There are other āpatti which if common people do like actions, they will not be guilty and cannot be punished since the āpatti are pecu-

liar to bhikkhus who have broken the Exalted Buddha's disciplinary code. Examples of this are seen in digging soil, eating at the 'wrong time' and so on. There will be no fault on the part of householders who do such things so that these special bhikkhu rules are called *paṇṇattivajja*, (formulated faults). This explanation is my own understanding but in the Atthakathā on the Vinaya, the commentator said that lokavajja āpatti are those committed at the time when the wrong-doer has an unskilful state of mind (*akusalacitta*). An example of this may be seen in bhikkhus drinking wines and spirits with the knowledge that they are intoxicating. Āpatti which are *paṇṇattivajja* are (in the Atthakathā) those committed when a bhikkhu has skilled states of mind (*kusalacitta*) but the commentator did not give an example. However, a case of this may be seen when a bhikkhu plucks flowers (Pācittiya 11) with intent to revere the Triple Gem. These two explanations really harmonize in the following way: in the case of *lokavajja* those bad improper actions whether done by bhikkhus or by lay people (always arise from unskilful states of mind) but in the case of *paṇṇattivajja*, faults committed by bhikkhus having their origin in skilful states of mind are not regarded by non-bhikkhus as being faults at all. Regarding these two vajja, the commentator does not explain them clearly so I should like to recommend the following statement to fellow Dhamma-practicers: The āpatti called lokavajja committed by bhikkhus will bring about a great loss (of honour to the sangha) and though the bhikkhu has confessed his offence already, that loss will leave a scar which will not heal over easily. Bhikkhus should therefore be careful

in these matters. Among the *paññattivajja* there are offences which bhikkhus abstain from strictly and if transgressed will also prove a loss, but there are others in this group which bhikkhus are not so much concerned with because of changes both in time, and country (kāla-desa) and if such offences are committed then they will not prove a great loss. Bhikkhus should not be taken up with this latter kind of āpatti, making it the standard for their strict practice. I have heard that pious laypeople invited a bhikkhu to give a *desanā* (sermon) from a Dhamma-seat upon which there was a sitting-mat filled with kapok. That bhikkhu did not sit down there, but asked the laypeople to remove that mat. According to my view, acting in this way is not polite and not better than sitting upon the mat for a certain time. If bhikkhus want to observe strictly (such training-rules as these), then they should do so only within the bounds of the wat. So that bhikkhus are polite not creating a disturbance the Exalted Buddha often allowed bhikkhus permission (to relax some rule). Those who are not strict, seeing that there are many āpatti which cannot be avoided, become heedless and do not know how to select (rules to be kept strictly) or how to avoid (āpatti which bring loss). Behaving in this way they are very careless though they should know how to behave in a fitting manner. Those who behave in a manner fitting to the *Sāsanadhamma* which is the practice of the Middle Way, do not fall into the lax extreme of sensual indulgence (*kāma 'sukhallikānuyoga*), nor do they fall into the severe extreme of self-mortification (*attakilamathānuyoga*).

The conditions for the commission of āpatti are six in number: (1) *alajjhītā* done shamelessly (2) *aññatā* done

unknowingly; (3) *kukkucca-pakatatā* done with doubt but done all the same; (4) *akappiye kappiyasaññitā* done thinking that something is allowable: though it is not allowable; (5) *kappiye akappiyasaññitā* done thinking something is not allowable though it is allowable; (6) *sati-sammosā* done with confused mindfulness. Bhikkhus who break the rules knowingly, do so with a mind stubborn and shameless, so this is called '*doing with shamelessness*'. Bhikkhus who do not know there are rules laid down by the Exalted Buddha and who break those rules, do so '*unknowingly*'. Bhikkhus who doubt whether in doing such a thing they will break a rule but nevertheless continue (with that action) carelessly, if in fact their actions are against some rules, then the penalty for them will be in accordance with the base but if there is no offence, a *dukkatā* (wrong-doing) must arise due to '*doing with doubt but doing all the same*'. Bhikkhus are forbidden flesh which should not be used as food but a bhikkhu may eat (one of the 10 forbidden kinds) thinking that it is allowable, which would be an example of '*having done thinking that something is allowable though it is not allowable*'. Bhikkhus are allowed flesh which is used as food and a bhikkhu may think that it is one of the sorts of forbidden flesh but eat it nevertheless, a case of '*thinking something not allowable though it is allowable*'. Honey is included as medicine and it can be kept by a bhikkhu for seven days but he might forget and keep it longer than that, which would be '*done with confused mindfulness*'.

Suppose that the following question arises here: Should the penalty for āpatti also fall upon bhikkhus who break rules unknowingly, failing to understand or doing with

confused mindfulness, just as it falls upon those who do so shamelessly and though in doubt nevertheless carry out their intention, or should there be leniency? Though there seems to be some justice in this question, first you should call to mind the civil law and whether there is exception made for those who do not know that law. If such exception was made there would be few people who paid attention to the law. If there was exception for those who misunderstood and forgot the law, then there would be an excuse for wrong-doers. It is the same with the Vinaya: when there is no exception made, newly-ordained bhikkhus must pay attention and learn the Exalted Buddha's law. They must carefully observe the practice and have knowledge and mindfulness. This will be then the cause for their progress in the Exalted Buddha's Teaching, being also the instrument for stopping shameless bhikkhus who seek for a chance to excuse themselves. The Exalted Buddha did not make exceptions where no exception should be made but He did make an exception where it should be made, for example, a newly-ordained bhikkhu does not know how to wear his robes properly and the penalty does not fall upon him who does not know (how to wear them) if he has the intention to study the Vinaya. The penalty falls upon those who know how to wear the robes properly but pay little attention to this. It is the duty of bhikkhus who commit āpatti arising from the six conditions to confess according to the kind of āpatti, as said above. If a bhikkhu conceals his āpatti and pays little attention to them, it is the duty of other bhikkhus who have learnt (of those āpatti of their friend) to warn the offender out of friendliness (mettā) towards him. If he is still obstinate, it

is the duty of the bhikkhus to reprove him and to exclude him from hearing Pāṭimokkha. For the sake of progress of the Sāsana, the sangha should take action according to the Dhamma-Vinaya. Therefore, bhikkhus should behave honestly and in accordance with the trust placed in them by the Exalted Buddha. Those actions which do destroy His trust are bad and not proper to the samaṇa.

The Benefits of Vinaya

Vinaya which is correctly observed by the bhikkhu will yield benefits, that is, not to suffer remorse in mind (*vip-patisāra*). Bhikkhus who behave loosely will suffer this remorse and sometimes even will be caught, punished and therefore be blamed by others. When (a remorseful bhikkhu) enters an assembly of well-disciplined bhikkhus, he is afraid of being reprovved by them. Even though no one reproves him, the mental disturbance (of having done evil) lingers in his mind. Finally, when he thinks of himself, he will blame himself and joy and happiness will not arise in him. Those bhikkhus who like to follow strictly but who lack a good understanding of Vinaya prefer to follow it blindly according the text, copying the bhikkhu-practice of the Buddha-time. But they have been born in a different time and country and so they will surely find difficulties in their practice of Vinaya, while their behaviour blindly clings to the tradition which was the ancient way of bhikkhu-practice and which moreover does not refer to what is truly important. By practising thus, Vinaya does not yield benefits, instead yielding only troubles. Those

who practise Vinaya without mindfulness and knowledge, are proud of their practice thinking that they are stricter than the others — and blame other bhikkhus saying that they are much worse (in Vinaya) than themselves. This is a blamable action when they have to live together and associate with other bhikkhus who may become disgusted with them and consequently (such wrong practising) bhikkhus bring troubles on themselves. Bhikkhus who behave correctly, on the other hand, will be joyful and happy because they feel that they are behaving properly. Neither will they be caught and punished by others, while they gain only praise, and when they have to enter an assembly of disciplined bhikkhus they are bold and not afraid.

Those who want to practise Vinaya to gain success should carefully examine the purposes of Vinaya. Some training-rules and some groups of abhisamācāra were laid down by the Exalted Buddha *to prevent bhikkhus from committing acts of violence* such as ‘stealing,’ or ‘killing human beings,’ such being heavily punished by the civil law. (While some were laid down) *in order to stop bhikkhus from earning their livelihood through deceitful acts*, such as through suggestions of ‘superhuman attainments worthy of the Noble One’s knowledge and vision’. Also, they *prevent bhikkhus from actions* of ‘striking’ and ‘scolding’ and further *stop bad behaviour* of ‘lying,’ ‘slander,’ ‘idle’ and ‘drinking,’ *prevent impoliteness* as with ‘eavesdropping’ or *discourage childishness* as ‘poking with the fingers,’ ‘playing in the water,’ or ‘hiding another bhikkhu’s requisites’. Sometimes the Exalted Buddha laid down *rules based upon the traditional beliefs of people at that time*, as when

He declared as *āpattis*, 'digging the soil', or 'cutting down trees' which were thought to possess life (soul). At other times He has laid down *rules to be traditions of bhikkhus in accordance with convenience or with the traditions of rec-luses*. For example, He prohibited bhikkhus from 'taking a meal at the wrong-time' (*vikāla*). Another example is that all eatables and drinkables (except water) for the use of bhikkhus must first be formally offered. These are examples pointing out the main purposes of the training-rules laid down by the Exalted Buddha. Moreover, we should be aware of the rules which have been laid down by Him but which proved unsuitable so that He added supplementary clauses later, either leading to the fulfillment of the original purpose or else to a complete change of purpose, though bhikkhus continue to observe these rules as a formal tradition. Again, bhikkhus should recognize the rules dealing with circumstances of specific time and country, (*kāla-desa*), for when a long time has elapsed or the country changed those bhikkhus then find difficulty in practising, and no one can alter them. Then the bhikkhus of that changed time and country seek for the way to avoid them or to give them up. By considering the truths outlined above, a bhikkhu should so practise that he gains success in the purpose of Vinaya, that is to say he is joyful because he behaves properly and will have no remorse because of careless or incorrect behaviour and he will not be proud and arrogant, or blame others. Bhikkhus should have friendliness and sympathy in giving advice to fellow Dhamma-practicers who still behave wrongly and carelessly, until they too behave properly.

Chapter Three

Ordination Procedure

HE WHO WISHES TO BE ordained in the Order of Bhikkhus must have himself cleared of the hindrances and prohibitions set forth in the Vinaya (Book of Discipline). This requires that 'he is free from debt, from some prohibited kinds of diseases and from a law-suit of any kind. He must also be permitted to be ordained by his parents* or his master. Besides, he should be free from such domestic problems as those concerning wealth, family, or other household activities. Having prepared himself, he should go to the main temple (Uposatha) of the Vihāra (monastery), he has selected and having made obeisance to the Buddha-image there, he should first undergo the preliminary ordination as a sāmaṇera (novice), as follows:

When a number of bhikkhus have assembled for the purpose, he should carry on the forearms a prepared set of robes, all the time joining his hands in the gesture of respect. Then he should put down the set of robes on his left, take the tray of offerings (already put on the right), hand it to the Upajjhāya (Preceptor), prostrate himself three times (with the five elements of prostration: two knees, the two forearms, and the forehead touching the floor at the same time)

* Some senior bhikkhus will give the pabbajjā to become a sāmaṇera or novice even to those whose parents disapprove, following the example of Phra Sāriputta. Thera who gave pabbajjā to his younger brother, Revata. But for upasampadā the parents' approval must be obtained due to the question asked about this. (Editors' note).

before the Upajjhāya. Then he should kneel down, again carry the set of robes on the forearms, and joining the hands in the gesture of respect, utter the following Pāli passages:

Requesting the Going-Forth (PABBAJJĀ)

ESĀHAM BHANTE SUCIRA-
PARINIBBUTAMPI TAM
BHAGAVANTAM SARAṆAM
GACCHĀMI DHAMMAÑCA
BHIKKHUSAṄGHAÑCA.

Venerable Sir, I go for refuge to that Lord, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Sangha.

LABHEYYĀHAM BHANTE TASSA
BHAGAVATO DHAMMAVINAYE
PABBAJJAM (LABHEYYAM
UPASAMPADAM).**

May I obtain, Venerable Sir, the Going-Forth (as a sāmaṇera) in the Dhamma-Vinaya of the Lord, (may I obtain the Acceptance).

DUTIYAMPĀHAM BHANTE
SUCIRAPARINIBBUTAMPI TAM
BHAGAVANTAM SARAṆAM
GACCHĀMI DHAMMAÑCA
BHIKKHUSAṄGHAÑCA.

For the second time, Venerable Sir, I go for refuge to that Lord, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Sangha.

LABHEYYĀHAM BHANTE TASSA
BHAGAVATO DHAMMAVINAYE
PABBAJJAM (LABHEYYAM
UPASAMPADAM).**

May I obtain, Venerable. Sir, the Going-Forth (as a sāmaṇera) in the Dhamma-Vinaya of the Lord, (may I obtain the Acceptance).

TATIYAMPĀHAM BHANTE
SUCIRAPARINIBBUTAMPI TAM
BHAGAVANTAM SARAṆAM
GACCHĀMI DHAMMAÑCA
BHIKKHUSAṄGHAÑCA.

For the third time, Venerable Sir, I go for refuge to that Lord, though very long attained to Parinibbāna, together with the Dhamma and the Bhikkhu Sangha.

LABHEYYĀHAM BHANTE TASSA
BHAGAVATO DHAMMAVINAYE
PABBAJJAM (LABHEYYAM
UPASAMPADAM).**

May I obtain, Venerable Sir, the Going-Forth (as a sāmaṇera) in the Dhamma-Vinaya of the Lord, (may I obtain the Acceptance).

** In these Pāli passages, the recurring phrases LABHEYYAM UPASAMPADAM should be omitted in case the applicant will ordain as a sāmaṇera.

AHAṂ BHANTE PABBAJJAṂ
YĀCĀMI. IMĀNI KĀSĀYĀNI
VATTHĀNI GAHETVĀ
PABBĀJETHA MAṂ BHANTE
ANUKAMPAṂ UPĀDĀYA.

Venerable Sir, I beg for the Going-Forth. Having taken these yellow-robles, please give me the Going-Forth, Venerable Sir, out of compassion for me.

DUTIYAMPI AHAṂ BHANTE
PABBAJJAṂ YĀCĀMI.

For the second time, Venerable Sir, I beg for the Going-Forth.

IMĀNI KĀSĀYĀNI VATTHĀNI
GAHETVĀ PABBĀJETHA MAṂ
BHANTE ANUKAMPAṂ UPĀDĀYA.

Having taken these yellow-robles, please give me the Going-Forth, Venerable Sir, out of compassion for me.

TATIYAMPI AHAṂ BHANTE
PABBAJJAṂ YĀCĀMI.

For the third time, Venerable Sir, I beg for the Going-Forth.

IMĀNI KĀSĀYĀNI VATTHĀNI
GAHETVĀ PABBĀJETHA MAṂ
BHANTE ANUKAMPAṂ UPĀDĀYA.

Having taken these yellow-robles, please give me the Going-Forth, Venerable Sir, out of compassion for me.

Then the Upajjhāya will receive the applicant's set of robes. Having placed it in front of himself, he instructs the applicant in the basic knowlege of the Triple Gem (the Buddha, the Dhamma, and the Sangha), telling him how he can go to it for refuge (as moral conduct, meditation, and wisdom) and how he can benefit by being ordained. After that the Upajjhāya tells him to commit to memory the following five unattractive parts of the body, and after explaining the meaning and purpose of doing so, recites them in normal and reverse orders. The applicant will then repeat them after him, word by word, as follows

Unattractive Parts of the Body

(normal order)	KESĀ	hair of the head
	LOMĀ	hair of the body

	NAKHĀ	nails
	DANTĀ	teeth
	TACO	skin
(reverse order)	TACO	skin
	DANTĀ	teeth
	NAKHĀ	nails
	LOMĀ	hair of the body
	KESĀ	hair of the head

(SEE FURTHER, APPENDIX I, P. 112).

The Upajjhāya now takes the aṃsa (the shoulder-cloth worn across the left shoulder) out of the set, puts it over the applicant's head covering his left shoulder and hands back to him the rest of the robes, teaching him how to put them on. He then orders the applicant to go out and put on these robes. A bhikkhu leaves the assembly to help him.

Having been told to leave, the applicant carries the set of robes on the forearms as before, with hands joined in the gesture of respect, backs out (walking on his knees) to the edge of the platform or floor-covering before walking to a suitable place where he will put on the robes.

When he has put on the robes, he goes to another place (on the ordination platform) where another elder bhikkhu sits called the Ācariya or Teacher, waiting to give him the Going to the Three Refuges (saraṇa) and the Ten Precepts (sīla). Having presented the tray of offerings to the Ācariya and prostrated three times before him (with, as usual, the five-point prostration), the applicant, kneeling down, should recite the following passages:

Requesting the Refuges and Precepts

AHAṂ BHANTE SARAṆASĪLAṂ YĀCĀMI.	Venerable Sir, I beg for the Refuges and the Precepts.
DUTIYAMPI AHAṂ BHANTE SARAṆASĪLAṂ YĀCĀMI.	For the second time, Venerable Sir, I beg for the Refuges and the Precepts.
TATIYAMPI AHAṂ BHANTE SARAṆASĪLAṂ YĀCĀMI.	For the third time, Venerable Sir, I beg for the Refuges and the Precepts.

Giving the Three Refuges

Then the Ācariya thrice recites the following preliminary passage in Pāli which the applicant should repeat when he has finished. This passage is as follows:

NĀMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA
Homage to the Exalted One, the Arahant, One perfectly
Enlightened by himself.

Then, when the Ācariya says either EVAṂ VADEHI (say like this) or YAMAHAṂ VADĀMI TAṂ VADEHI (what I say, you should say), the applicant replies, ĀMA BHANTE (Yes, Venerable Sir).

After instructing the applicant to concentrate his mind on the Triple Gem, the Ācariya chants and the applicant repeats, sentence by sentence, as follows:

BUDDHAṂ SARAṆAṂ GACCHĀMI.	To the Buddha I go for refuge.
DHAMMAṂ SARAṆAṂ GACCHĀMI.	To the Dhamma I go for refuge.
SAṄGHAṂ SARAṆAṂ GACCHĀMI.	To the Sangha I go for refuge.

DUTIYAMPI BUDDHAM SARANAM GACCHAMI.	For the second time, to the Buddha I go for refuge.
DUTIYAMPI DHAMMAM SARANAM GACCHAMI.	For the second time, to the Dhamma I go for refuge.
DUTIYAMPI SANGHAM SARANAM GACCHAMI.	For the second time, to the Sangha I go for refuge.
TATIYAMPI BUDDHAM SARANAM GACCHAMI.	For the third time, to the Buddha I go for refuge.
TATIYAMPI DHAMMAM SARANAM GACCHAMI.	For the third time, to the Dhamma I go for refuge.
TATIYAMPI SANGHAM SARANAM GACCHAMI.	For the third time, to the Sangha I go for refuge.

Then the Ācariya says SARANAGAMANAM NIṬṬHITAM (This is the end of Going for Refuge) and the applicant replies, ĀMA BHANTE (Yes, Venerable Sir).

Giving the Ten precepts

Now the Ācariya tells the applicant that the ordination as a sāmaṇera is complete. Since he is now a sāmaṇera he has to study and practise the Ten Precepts for sāmaṇeras. He should chant them after the Ācariya, clause by clause, as follows:

PĀṆĀTIPĀTĀ VERAMAṆĪ.	Refraining from killing living creatures.
ADINNĀDĀNĀ VERAMAṆĪ.	Refraining from taking what is not given.
ABRAHMACARIYĀ VERAMAṆĪ.	Refraining from unchaste conduct.
MUSĀVĀDĀ VERAMAṆĪ.	Refraining from speaking falsely.

SURAMERAYAMAJJAPAMĀDAṬṬHĀṆĀ VERAMAṆĪ.	Refraining from distilled and fermented intoxicants which are the occasion for carelessness.
VIKĀLABHOJANĀ VERAMAṆĪ.	Refraining from eating at the wrong time.
NACCAGĪTAVĀDITAVISŪKADASSANĀ VERAMAṆĪ.	Refraining from dancing, singing, music and going to see entertainments.
MĀLAGANDHAVILEPANA DHĀRAṆ- AMAṆḌANAVIBHUSANAṬṬHĀṆĀ VERAMAṆĪ.	Refraining from wearing garlands, smartening with perfumes and beautifying with cosmetics.
UCCASAYANAMAHAŚAYANĀ VERAMAṆĪ.	Refraining from lying on a high or large sleeping-place.
JĀTARUPARAJATAṬIGAHANĀ VERAMAṆĪ.	Refraining from accepting gold and silver (money).
IMĀNI DASASIKKHĀPADĀNI SAMĀDIYĀMI.	I undertake these Ten Rules of Training.

The ordination procedure for a sāmaṇera is finished here.

After chanting these Pāli passages, the applicant, now a sāmaṇera, if he wants to be ordained as a bhikkhu, should prostrate himself three times and then take the alms-bowl (offered to him by lay-supporters) to the Upajjhāya. Then he puts it down on his left side and having given the tray of offerings to the Upajjhāya, prostrates again three times and, kneeling before the Upajjhāya with hands joined in the gesture of respect, chants the following Pāli passages:

Requesting Dependence (NISSAYA)

AHAṀ BHANTE NISSAYAṀ YĀCĀMI.	Venerable Sir, I beg for dependence.
DUTIYAMPI AHAṀ BHANTE NISSAYAṀ YĀCĀMI.	For the second time, Venerable Sir, I beg for dependence.
TATIYAMPI AHAṀ BHANTE NISSAYAṀ YĀCĀMI.	For the third time, Venerable Sir, I beg for dependence.
UPAJJHĀYO ME BHANTE HOHI. (three times)	May you be my Preceptor, Venerable Sir.

When the Upajjhāya says either SĀHU (it is well), or LAHU (it is convenient), or OPĀYIKAM (it is suitable), or PAṬIRUPAM (it is proper), or PĀSĀDIKENA SAMPĀDEHI (make an effort with friendliness), the sāmaṇera should respond each time: SĀDHU BHANTE (Yes, Venerable Sir).

Then the sāmaṇera says three times the following:

AJJATAGGEDĀNI THERO MAYHAM BHĀRO AHAMPI THERASSA BHĀRO.	From this day onward the Thera's burden will be mine, I shall be the burden of the Thera.
---	---

(prostrate three times)

Now the Upajjhāya tells the sāmaṇera that it is now time for the Sangha to ordain him as a bhikkhu in the Dhamma-Vinaya of the Buddha. In the Motion and Announcements the sāmaṇera's and the Upajjhāya's names will be mentioned. The Upajjhāya tells him his own name and the sāmaṇera's (Pāli) name and instructs him to tell them to the Ācariya(s) when he is questioned in process of ordination. Also the Pāli names of the requisites for a bhikkhu, such as the bowl and robes, are to be memorized by the sāmaṇera.

Scrutiny of the Bowl and Robes

Now the Ācariya who is appointed to make the formal Announcement puts the sling of the bowl crosswise on the sāmaṇera's left shoulder in such a way that the bowl hangs behind the sāmaṇera. He then recites the Pāli name of the three robes, also of the alms-bowl. The sāmaṇera should reply as follows:

ĀCARIYA: (touching the bowl) AYANTE PATTO. (This is your alms-bowl).

SĀMAṆERA: ĀMA BHANTE. (Yes, Sir.)

ĀCARIYA: (touching the outer robe) AYAM SAṄGHĀṬI. (This is the outer robe.)

SĀMAṆERA: ĀMA BHANTE. (Yes, Sir.)

ĀCARIYA: (touching the upper robe) AYAM UTTARĀSAṄGO. (This is the upper robe.)

SĀMAṆERA: ĀMA BHANTE. (Yes, Sir.)

ĀCARIYA: (touching the under robe) AYAM ANTARAVĀSAKO.
(This is the under robe.)

SĀMAṆERA: ĀMA, BHANTE. (Yes, Sir.)

Then the Ācariya will order the sāmaṇera to go to a prepared place with the words GACCHA AMUMHI OKĀSE TITṬHĀHI (Go to that place and stand there). At this the sāmaṇera will back away (on his knees) for some distance before going to the prepared place at least twelve cubits (or forearm-spans, that is, six yards) away. This place is marked by a special piece of cloth laid there, intended as the Ācariya's standing place. Behind this at a distance of a foot or two the sāmaṇera is to stand facing the assembled bhikkhus, hands joined in the gesture of respect. Care should be taken by the sāmaṇera to go round this cloth and not to tread or stand on it.

Informing the Sangha of the Examination of the Applicant

Now the Ācariya, having paid homage to the Triple Gem by prostrating himself three times, in the kneeling position joins his hands in the gesture of respect and recites three times the preliminary passage revering the Buddha:

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDHASSA

Homage to the Exalted One, the Arahant, perfectly Enlightened by himself. He then sits in the polite sideways sitting posture and informs the Sangha that he will examine the applicant for bhikkhuhood.

SUṄĀTU ME BHANTE
SAṄGHO

Let the Sangha listen to me, Venerable Sir.

(Itthannāmo) ĀYASMATO
(Itthannāmassa)
UPASAMPADĀPEKKHO.

This (name) wishes for the
Upasampadā from the Venerable
(name of Preceptor).

YADI SAṄGHASSA
PATTAKALLAṀ

If there is the complete preparedness of
the Sangha,

AHAṀ (ItthannāmaṀ)
ANUSĀSEYYAṀ.

I shall examine (name of the applicant).

In the bracketed words, Itthannāmo is to be replaced by the applicant's name in the nominative case; Itthannāmassa by the Upajjhāya's name in the genitive case; and ItthannāmaṀ by the applicant's name in the accusative case.

Examination of the Applicant outside the Sangha

Then the Ācariya gets up and goes to the cloth spread for him. Standing on it, he examines the applicant as follows:

SUṄĀSI (Pāli name of applicant in the vocative case) Listen, (name of applicant),

AYANTE SACCAKĀLO BHŪTAKĀLO.	This is the time for the truth, the time for what is factual.
YAṀ JĀTAṀ TAṀ SAṄGHAMAJJHE PUCCHANTE.	Whatever has occurred, that, in the midst of the Sangha, will be asked about.
SANTAṀ ATTHĪTI VATTABBAṀ.	Whatever is so, that should be told.
ASANTAṀ NATTHĪTI VATTABBAṀ.	Whatever is not so, that should be told.
MĀ KHO VITTHĀSI.	Do not be embarrassed!
MĀ KHO MAṅKU AHOSI.	Do not be confused!
EVANTAṀ PUCCHISSANTI.	They will ask you as follows:
SANTI TE EVARŪPĀ ĀBHĀDHĀ?	Do you have diseases such as these?
KUṬṬHAṀ? (leprosy?)	(applicant) NATTHI BHANTE. (No, Sir.)
GANḌO? (ulceration?)*	(applicant): NATTHI BHANTE. (No, Sir.)
KILĀSO? (ringworm?)*	(applicant): NATTHI BHANTE. (No, Sir.)
SOSO? (consumption?)	(applicant): NATTHI BHANTE. (No, Sir.)
APAMĀRO? (epilepsy?)	(applicant): NATTHI BHANTE. (No, Sir.)
MANUSSOSI? (Are you a human being?)	(applicant): NATTHI BHANTE. (No, Sir.)
PURISOSI? (Are you a man?)	(applicant): ĀMA BHANTE. (Yes, Sir.)
BHUJISSOSI? (Are you a free man?)	(applicant): ĀMA BHANTE. (Yes, Sir.)
ANANOSI? (Are you without debt?)	(applicant): ĀMA BHANTE. (Yes, Sir.)
NASI RĀJABHATO? (Are you exempt from government service?)	(applicant): ĀMA BHANTE. (Yes, Sir.)
ANUÑÑĀTOSI MĀTĀPITŪHI? (Have you been permitted by your mother and father?)	(applicant) ĀMA BHANTE. (Yes, Sir.)

* The translation of these two terms is only approximate. 'Gaṅḍo' seems to indicate a skin disease with swellings and pus, hence 'ꨀ' in Thai, which is equivalent to various kinds of boils, carbuncles anthrax, etc. 'Kilāso' however, seems to be an irritating skin disease with red and white patches 'like the petals of the red and white lotus' (Samantapāsādikā), perhaps dry and scurfy. The common translation, 'eczema' is inadequate as this is not infectious. (Editors' note).

PARIPUNṆAVĪSATI VASSOSI? (Are you fully 20 years of age?)	(applicant) ĀMA BHANTE. (Yes, Sir.)
PARIPUNṆANTE PATTACĪVARAM? (Have you the bowl and robes complete?)	(applicant) ĀMA BHANTE. (Yes, Sir.)
KIÑÑĀMOSI? (What is your name?)	(applicant): AHAM BHANTE (name) NĀMA. (Venerable Sir, I am named...).
KO NĀMA TE UPAJJHĀYO? (What is your Preceptor's name?)	(applicant): UPAJJHĀYO ME BHANTE ĀYASMĀ... NĀMA. (My Preceptor's name is Venerable... Sir.)

Informing the Sangha that the Applicant has been Examined

Then the Ācariya comes back before the assembly, prostrates himself once, sits in the sidewise sitting posture, joins hands in the gesture of respect and chants the following Pāli passages for calling in the applicant.

SUṆĀTU ME BHANTE SAṄGHO.	Let the Sangha listen to me, Venerable Sir.
(Itthannāmo) ĀYASMATO (Itthannāmassa) UPASAMPADĀPEKKHO.	(The applicant's name) wishes for the Upasampadā from Venerable (the Preceptor's name).
ANUSIṬṬHO SO MAYĀ.	He has been examined by me.
YADI SAṄGHASSA PATTAKALLAM (Itthannāmo) ĀGACCHEYYA.	If there is the complete preparedness of the Sangha, let (applicant's name) come here.

(For ITTHANNĀMO substitute the Pāli name of the applicant in the nominative case; for ITTHANNĀMASSA put in the Pāli name of the Upajjhāya, in the genitive case.

The Ācariya now turns to the applicant and calls him in by saying ĀGACCHĀHI (Come here!). Then the applicant

approaches the assembly and prostrates himself three times before his Upajjhāya. During his prostration, the Ācariya or a bhikkhu nearest to him holds the bowl-strap to prevent the bowl from falling about. After this, the applicant kneeling down, utters the following passages asking that he shall be ordained.

Requesting the Acceptance (UPASAMPADĀ)

SAṄGHAMBHANTE UPASAMPADAṀ YĀCĀMI.	Venerable Sir, I beg for Upasampadā.
ULLUMPATU MAṀ BHANTE SAṄGHO ANUKAMPAṀ UPĀDĀYA.	May the Sangha raise me up out of compassion.
DUTIYAMPI BHANTE SAṄGHAṀ UPASAMPADAṀ YĀCĀMI.	For the second time, Venerable Sir, I beg for Upasampadā.
ULLUMPATU MAṀ BHANTE SAṄGHO ANUKAMPAṀ UPADĀYĀ.	May the Sangha raise me up out of compassion.
TATIYAMPI BHANTE SAṄGHAṀ UPASAMPADAṀ YĀCĀMI.	For the third time, Venerable Sir, I beg for Upasampadā.
ULLUMPATU MAṀ BHANTE SAṄGHO ANUKAMPAṀ UPĀDĀYA.	May the Sangha raise me up out of compassion.

The Upajjhāya then informs the Sangha as follows:

IDĀNI KHO ĀVUSO AYAM (applicant's Pāli name) NĀMA SĀMAṄERO MAMA UPASAMPADĀPEKKHO.	Now Reverend Sirs, this sāmaṇera named (name) wishes for Upasampadā from me.
UPASAMPADAṀ ĀKAṆKHAMĀNO SANGHAṀ YĀCATI.	Desiring Upasampadā, he begs it from the Sangha.
AHAṀ SABBAMIMAM SAṄGHAṀ AJJHESĀMI.	I request all this from the Sangha.

SĀDHU ĀVUSO SABBOYAM
 SAṄGHO IMAM (Pāli name
 of the applicant in the accusa-
 tive case) NĀMA SĀMAṆERAM
 ANTARĀYIKE DHAMME
 PUCCHITVĀ, TATTHA PATTAKALLATAM
 ÑĀTVĀ ÑĀTTICATUTTHENA
 KAMMENA AKUPPENA THĀNĀRAHENA
 UPASAMPĀDEMĀTI KAMMASANNITTHĀNAM
 KAROTU.

Well, Revered Sirs, when all the Sangha, having questioned this sāmaṇera named (name) about, the obstructing circumstances, and acknowledged complete preparedness, then we shall give Upasampadā by the Act of Four (announcements) including the motion which is firm and proper to the occasion, bringing the Act to a conclusion.

(In case there is present in the assembly a bhikkhu who is older in Vassa than the Upajjhāya, the Pāli word ĀVUSO must be changed to BHANTE.)

Examination of the Applicant inside the Sangha

Then the Ācariya informs the Sangha of his duties as follows:

SUṄĀTU ME BHANTE SAṄGHO AYAM
 (applicant's name in the nominative case)
 ĀYASMATO (Upajjhāya's name in the genitive case)
 UPASAMPADĀPEKKHO.

Let the Sangha listen to me, Venerable Sir. This (name) wishes for Upasampadā from the Venerable (name of Upajjhāya).

YADI SAṄGHASSA PATTAKALLAM

If there is the complete preparedness of the Sangha,

AHAM (applicant's name in the accusative case)
 ANTARĀYIKE DHAMME PUCCHEYYAM.

I shall ask (applicant's name) about the obstructing circumstances.

SUṄASI (applicant's name in the nominative case)
 AYANTE SACCAKĀLO BHŪTAKĀLO.

Listen, (applicant's name), this is the time for the truth, the time for what is factual.

YAM JĀTAM TAM PUCCHĀMI.

Whatever has occurred, that I ask you.

SANTAM ATTHĪTI VATTABBAM.

Whatever is so, that should be told.

ASANTAM NATTHĪTI VATTABBAM. Whatever is not so, that should be told.
SANTI TE EVARŪPĀ ABĀDHA? Do you have diseases such as these?

(After this, the process of questioning and answering between the Ācariya and the applicant is carried on in the same manner as given above until the last question and answer: KO NĀMA TE UPAJJHĀYO? (What is your Preceptor's name?) UPAJJHĀYO ME BHANTE ĀYASMĀ... NĀMA. My Preceptor's name is Venerable..., Sir.)

The Motion and the Three Announcements

After the process of examination, the Ācariya chants the following Motion and Announcements to the Sangha:

SUṆĀTU ME BHANTE SAṄGHO

Let the Sangha listed to me,
Venerable Sir.

AYAM (applicant's name in the
nominative case) ĀYASMATO
(Preceptor's name in the genitive
case) UPASAMPADĀPEKKHO.

This (applicant's name) wishes
for Upasampadā from Venerable
(Preceptor's name)

PARISUDDHO ANTARĀYIKEHI
DHAMMEHI.

He is free of the obstructing
circumstances.

PARIPUNṆASSA PATTACĪVARAM.
(Applicant's name in the nominative
case) SAṄGHAM UPASAMPADAM
YĀCATI.

His bowl and robes are complete.
(Applicant's name) begs
Upasampadā from the Sangha

ĀYASMATĀ (Preceptor's name in the
instrumental case) UPAJJHĀYENA.

with Venerable (Preceptor's name)
as Preceptor.

YADI SAṄGHASSA PATTAKALLAM

If there is the complete
preparedness of the Sangha,

SAṄGHO (applicant's name in the
accusative case) UPASAMPĀDEYYA
ĀYASMATĀ (Preceptor's name in the
instrumental case) UPAJJHĀYENA.

let the Sangha give (applicant's
name) Upasampadā with
Venerable (Preceptor's name) as
Preceptor.

ESĀ ÑATTI. SUNĀTU ME BHANTE SAṄGHO.	This is the motion. Let the Sangha listen listen to me, Venerable Sir.
AYAM (applicant's name in the nominative case) ĀYASMATO (Preceptor's name in the genitive case) UPASAMPADĀPEKKHO. PARISUDDHO ANTARĀYIKEHI DHAMMEHI.	This (applicant's name) wishes for Upasampadā from Venerable (Preceptor's name). He is free of the obstructing circumstances.
PARIPUṆṆASSA PATTACĪVARAM. (Applicant's name in the nominative case) SAṄGHAM UPASAMPADAM YĀCATI.	His bowl and robes are complete. (Applicant's name) begs Upasampadā from the Sangha
ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.	with Venerable (Preceptor's name) as Preceptor.
SAṄGHO (applicant's name in the accusative case) UPASAMPĀDETI ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.	The Sangha is giving (name) Upasampadā with Venerable (Preceptor's name) as Preceptor.
YASSĀYASMATO KHAMATI (applicant's name in the genitive case) UPASAMPADĀ ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA. SO TUṆHASSA	If Upasampada is agreeable to the Venerable Ones of (applicant's name) with Venerable (Preceptor's name) as Preceptor, let them be silent.
YASSA NA KHAMATI SO BHĀSEYYA	He to whom it is not agreeable, he should speak.
DUTIYAMPI ETAMATTHAM VADĀMI.	A second time I speak about this matter.
SUNĀTU ME BHANTE SAṄGHO	Let the Sangha listen to me, Venerable Sir.
AYAM (applicant's name in the nominative case) ĀYASMATO (Preceptor's name in the genitive case) UPASAMPADĀPEKKHO.	This (applicant's name) wishes for Upasampadā from Venerable (Preceptor's name).

PARISUDDHO ANTARĀYIKEHI
DHAMMEHI.

PARIPUṆṆASSA PATTACĪVARAM.
(Applicant's name in the nominative
case) SAṄGHAM UPASAMPADAM
YĀCATI ĀYASMATĀ (Preceptor's
name in the instrumental case)
UPAJJHĀYENA.

SAṄGHO (applicant's name in the
accusative case) UPASAMPĀDETI
ĀYASMATĀ (Preceptor's name in the
instrumental case) UPAJJHĀYENA.

YASSĀYASMATO KHAMATI
(applicant's name in the genitive
case) UPASAMPADĀ ĀYASMATĀ
(Preceptor's name in the instrumental
case) UPAJJHĀYENA. SO

TUṆHASSA

YASSA NA KHAMATI SO
BHĀSEYYA

TATIYAMPI ETAMATTHAM
VADĀMI.

SUṆĀTU ME BHANTE SAṄGHO

AYAM (applicant's name in the
nominative case) ĀYASMATO
(Preceptor's name in the genitive
case) UPASAMPADĀPEKKHO.

PARISUDDHO ANTARĀYIKEHI
DHAMMEHI.

PARIPUṆṆASSA PATTACĪVARAM.
(applicant's name in the nominative
case) SAṄGHAM UPASAMPADAM
YĀCATI

He is free of the obstructing
circumstances.

His bowl and robes are complete.
(Applicant's name) begs
Upasampadā from the Sangha
with Venerable (Preceptor's name)
as Preceptor.

The Sangha is giving (applicant's
name) Upasampadā with
Venerable (Preceptor's name) as
Preceptor.

If Upasampadā is agreeable to
the Venerable ones of (applicant's
name) with Venerable (Preceptor's
name) as Preceptor, let them be
silent.

He to whom it is not agreeable, he
should speak.

A third time I speak about this
matter.

Let the Sangha listen to me,
Venerable Sir.

This (applicant's name) wishes
for Upasampadā from Venerable
(Preceptor's name).

He is free of the obstructing
circumstances.

His bowl and robes are complete.
(Applicant's name) begs
Upasampadā from the Sangha

ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.	with Venerable (Preceptor's name) as Preceptor.
SANĠHO (applicant's name in the accusative case) UPASAMPĀDETI ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.	The Sangha is giving (applicant's name) Upasampadā with Venerable (Preceptor's name) as Preceptor.
YASSĀYASMATO KHAMATI (applicant's name in the genitive case) UPASAMPADĀ ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.	If Upasampadā is agreeable to the Venerable Ones of (applicant's name) with Venerable (Preceptor's name) as Preceptor,
SO TUṄHASSA	let them be silent.
YASSA NA KHAMATI	He to whom it is not agreeable,
SO BHĀSEYYA.	he should speak.
UPASAMPANNO SANĠHENA (applicant's name in the nominative case) ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.	By the Sangha Upasampadā has been given to (applicant's name) with Venerable (Preceptor's name) as Preceptor.
KHAMATI SANĠHASSA	It is agreeable to the Sangha
TASMĀ TUṄHĪ	therefore it is silent.
EVAMETAṂ DHĀRAYĀMI.	Thus do I hold it.

These four Announcements are to be made in full. On no account is an omission permitted. The first Announcement is called the ÑATTI or Motion, and the following three are called ANUSĀVANĀ or Information. Thus ordination is to be made by four complete Announcements.

If two or three applicants will be ordained at the same time, the following proceedings must be done separately:

- 1) Going for Refuge to the Triple Gem
- 2) Undertaking the Precepts
- 3) Asking permission to be Dependent upon the Upajjhāya
- 4) Scrutiny of the bowl and robes
- 5) Examination of the applicant by the Ācariya, both outside the Sangha and in the presence of the Sangha.

Proceedings other than those mentioned above can be done collectively, but the Pāli verbs and the possessive forms there must agree with the names and numbers in grammatical relation, (see, Appendix IV, p. 119).

When there are many applicants to be ordained at the same time, the collective method of ordination may be convenient and is a saving of time, but is very improper and misleading when the Upajjhāya or the Ācariya know little of the Pāli language. So it is advisable that in an assembly of bhikkhus where there is no one who knows Pāli grammar, the collective method of ordination should never be done. Moreover, the ordination of more than three applicants at the same time can never be allowed.

From the conclusion of the ordination the applicant is one having the state of Upasampadā and has communion (saṃvāsa) with the Sangha. The Ācariya having taken the bowl from him, the new bhikkhu prostrates three times and sits in his place within the assembly of bhikkhus.

Chapter Four

Admonition

Anusāsana

NOW IT IS THE TIME for the Upajihāya or the Ācariya to teach ANUSĀSANA (an admonishment for bhikkhus) to the new bhikkhu. This may be done either within the assembled bhikkhus or at a prepared place outside the assembly, either while sitting or while standing. It should be done for all new bhikkhus at the same time if more than one has been ordained.

ANUÑÑĀSI KHO BHAGAVĀ
UPASAMPĀDETVĀ CATTĀRO
NISSAYE CATTĀRI CA
AKARAÑĪYĀNI ĀCIKKHITUM

Permitted to be told by the Lord to one having the Upasampadā are these four supports together with the four things never to be done.

The Four Supports

Almsfood

PIṄḌIYALOPABHOJANAM
NISSĀYA PABBAJĀ

This Going-Forth has as its support almsfood.

TATTHA TE YAVAJĪVAM USSAHO
KARAÑĪYO

For the rest of your life you should make an effort with that.

ATIREKALĀBHO
SAṄGHABHATTAM

These are extra allowances:

UDDESABHATTAM

A meal for the Sangha (in general, i.e., not specifying individuals),
a meal for specified (bhikkhus)

NIMANTANAM

(a meal by) invitation,

SALĀKABHATTAM

a meal (given) by tickets,

PAKKHIKAM

(a meal given) fortnightly,

UPOSATHIKAM
PĀṬIPADIKAM

(a meal on) Uposatha day,
a meal either on the day after the
full moon or on the new moon day.

Rag-robles

PAM̐SUKULACĪVARAM̐ NISSĀYA
PABBAJJĀ

This Going-Forth has as its support
rag-robles.

TATTHA TE YĀVAJĪVAM̐ USSAHO
KARAṆĪYO

For the rest of your life you should
make an effort with that.

ATIREKALĀBHŌ

(These are) extra allowances:

KHOMAM̐

(robles made of) linen,

KAPPĀSIKAM̐

cotton,

KOSEYYAM̐

silk,

KAMBALAM̐

wool,

SĀNAM̐

hemp,

BHAṆGAM̐

a mixture of these mentioned above.

Tree-root dwelling

RUKKHAMŪLASENĀSANAM̐
NISSĀYA PABBAJJĀ

This Going-Forth has as its support
lodging at the root of a tree.

TATTHA TE YAVAJĪVAM̐ USSAHO
KARAṆĪYO

For the rest of your life you should
make an effort with that.

ATIREKALĀBHŌ

(These are) extra allowances:

VIHĀRO

a dwelling with a peaked roof,

AḍḍHAYOGO

a pent-roofed building,

PĀSĀDO

a multi-storied building,

HAMMIYAM̐

a large flat-roofed building,

GUHA

a cave.

Fermented urine as medicine

PŪTIMUTTABHESAJJAM̐ NISSĀYA
PABBAJJĀ

This Going-Forth has as its support
fermented urine as medicine.

TATTHA TE YĀVAJĪVAṂ USSAHO KARAṆĪYO	For the rest of your life you should make an effort with that.
ATIREKALĀBHO	(These are) extra allowances:
SAPPI	ghee,
NAVAṆĪTAM	fresh butter,
TELAM	oil,
MADHU	honey,
PHĀṆITAM	sugar.

The Four Things never-to-be-done

Sexual intercourse

UPASAMPANNENA BHIKKHUNĀ METHUNO DHAMMO NA PAṬISEVITABBO ANTAMASO TIRACCHĀNAGATĀYAPI	When a bhikkhu has Upasampadā, he should not indulge in sexual intercourse, even with an animal.
YO BHIKKHU METHUNAM DHAMMAM PAṬISEVATI ASSAMAṆO HOTI ASAKYA- PUTTIYO	Whatever bhikkhu indulges in sexual intercourse, he is not a samaṇa, not a Sakyaputtiya (son of the Lord of the Sakya clan, that is, not a follower of the Buddha who came from the Sakya family.)
SEYYATHĀPI NĀMA PURISO SĪSACCHINNO ABHABBO TENA SARĪRABAṆḌHANENA JĪVITUM	As a person with his head cut off could not become one to live with the (remaining) part of the body,
EVAMEVA BHIKKHU METHUNAM DHAMMAM PAṬISEVITVĀ ASSAMAṆO HOTI ASAKYAPUTTIYO	so a bhikkhu, having indulged in sexual intercourse, is not a samaṇa, not a Sakyaputtiya.
TANTE YAVAJĪVAṂ AKARAṆĪYAM.	This should not be done by you for the rest of your life.

Taking what is not given

UPASAMPANNENA BHIKKHUNĀ
ADINNAM THEYYASAÑKHĀTAM
NA ĀDĀTABBAM ANTAMASO
TIÑASALĀKAM UPĀDĀYA.

YO BHIKKHU PĀDAM
VĀ PĀDARAHAM VĀ
ATIREKAPĀDAM VĀ ĀDINNAM
THEYYASAÑKHĀTAM
ĀDIYATI ASSAMAÑO HOTI
ASAKYAPUTTIYO

SEYYATHĀPI NĀMA
PAṄDUPALASO BANDHANA
PAMUTTO ABHABBO HARI-
TATTĀYA EVAMEVA BHIKKHU
PĀDAM VĀ PĀDARAHAM
VĀ ATIREKAPĀDAM VĀ
ĀDINNAM THEYYASAÑKHĀTAM
ĀDIYITVĀ ASSAMAÑO HOTI
ASAKYAPUTTIYO. TANTE
YAVAJĪVAM AKARANIYAM.

When a bhikkhu has Upasampadā, he should not take with thieving intention what has not been given, even if it is only a blade of grass.

Whatever bhikkhu takes with thieving intention what has not been given, worth either one Pāda or the equivalent of one Pāda or more than one Pāda, he is not a samaṇa, not a Sakyaputtiya.

As a withered leaf removed from its stalk can never become green again, so a bhikkhu, having taken with thieving intention what has not been given, worth either one Pāda or the equivalent of one Pāda or more than one Pāda, is not a samaṇa, not a Sakyaputtiya. This should not be done by you for the rest of your life.

Depriving of life

UPASAMPANNENA BHIKKHUNĀ
SAÑCICCA PĀÑO JĪVITĀ NA
VOROPETABBO ANTAMASO
KUNTHAKIPILLIKAM UPĀDĀYA

YO BHIKKHU SAÑCICCA
MANUSSAVIGGAHAM JĪVITĀ
VOROPETI ANTAMASO
GABBHAPĀTANAM
UPĀDĀYA ASSAMAÑO HOTI
ASAKYAPUTTIYO

When a bhikkhu has Upasampadā, he should not deprive a living being of life even if it is only a black or a white ant.

Whatever bhikkhu deprives a human being of life, even in the manner of causing an abortion, he is not a samaṇa, not a Sakyaputtiya.

SEYYATHĀPI NĀMA
PUTHUSILĀ DVIDHĀ BHINNĀ
APPAṬISANDHIKĀ HOTI
EVAMEVA BHIKKHU SAÑCICCA
MANUSSAVIGGAHAṀ JĪVITĀ
VOROPETVĀ ASSAMAÑO HOTI
ASAKYAPUTTIYO

As a solid block of stone broken
in two cannot be joined together
again, so a bhikkhu, having
purposely deprived a human
being of life, is not a samaṇa, not a
Sakyaputtiya.

TANTE YAVAJĪVAM AKARAṆĪYAM This should not be done by you for
the rest of your life.

Laying claim to superior human states

UPASAMPANNENA BHIKKHUNĀ
UTTARIMANUSSADHAMMO
NA ULLAPITABBO ANTAMASO
SUÑÑĀGARE ABHIRAMĀMĪTI

When a bhikkhu has Upasampadā,
he should not lay claim to a superior
human state, even (saying), 'I delight
in lonely places.'

YO BHIKKHU PĀPICCHO ICCHĀ-
PAKATO ASANTAṀ ABHŪTAṀ
UTTARIMANUSSADHAMMAṀ
ULLAPATI JHĀNAṀ VĀ
VIMOKKHAṀ VĀ SAMĀDHIM
VĀ SAMĀPATTIM VĀ MAGGAṀ
VĀ PHALAṀ VĀ ASSAMAÑO
HOTI ASAKYAPUTTIYO

Whatever bhikkhu, having evil
desires, overwhelmed with covetous-
ness, lays claim to a superior human
state which is not, which is non-fac-
tual, (that is to say), concentration or
freedom or collectedness or attain-
ment, the Path or the Fruit, he is not
a samaṇa, not a Sakyaputtiya.

SEYYATHĀPI NĀMA TĀLO
MATTHAKACCHINNO
ABHABBO PUNA VIRUḤHIYĀ
EVAMEVA BHIKKHU
PĀPICCHO ICCHĀPAKATO
ASANTAṀ ABHŪTAṀ
UTTARIMANUSSADHAMMAṀ
ULLAPITVĀ ASSAMAÑO HOTI
ASAKYAPUTTIYO

As a sugar-palm, cut off at the crown
is incapable of further growth, so a
bhikkhu, having evil desires, over-
whelmed with covetousness, having
laid claim to a superior human state,
which is not, which is non-factual, is
not a samaṇa, not a Sakyaputtiya.

TANTE YĀVAJĪVAṀ
AKARAṆĪYAM

This should not be done by you for
the rest of your life.

ANEKAPARIYĀYENA KHO
 PANA TENA BHAGAVATĀ
 JĀNATĀ PASSATĀ ARAHATĀ
 SAMMĀSAMBUDDHENA SĪLAM
 SAMMADAKKHĀTAṀ SAMĀDHI
 SAMMADAKKHĀTO PAÑÑĀ
 SAMMADAKKHĀTĀ YĀVADEVA
 TASSA MADANIMMADANASSA
 PIPĀSAVINAYASSA
 ALAYASAMUGGHATASSA
 VAṬṬŪPACCHEDASSA

 TAṆHAKKHAYASSA
 VIRĀGASSA
 NIRODHASSA
 NIBBĀNASSA SACCHIKIRIYĀYA
 TATTHA SĪLAPARIBHĀVITO
 SAMĀDHI MAHAPPHALO HOTI
 MAHĀNISAMSO
 SAMĀDHIPARIBHĀVITĀ
 PAÑÑĀ MAHAPPHALĀ HOTI
 MAHĀNISAMSA
 PAÑÑĀPARIBHĀVITAṀ CITTAM
 SAMMADEVA ĀSAVEHI
 VIMUCCATI
 SEYYATHĪDAṀ KĀMĀSAVĀ
 BHAVĀSAVĀ ĀVIJĀSAVĀ

 TASMĀTIHA TE IMASMIṀ
 TATHAGATAPPAVEDITE
 DHAMMAVINAYE SAKKACCAṀ
 ADHISĪLASIKKHĀ SIKKHITABBĀ

In various ways has moral con-
 duct been rightly expounded, col-
 lectedness been rightly expounded,
 wisdom been rightly expounded
 by the Lord, the One-who-knows,
 the One-who-sees, the Arahant, the
 Perfect Buddha, for the subduing of
 intoxication,
 for the getting rid of thirst,
 for the uprooting of attachment,
 for the breaking of the round
 (of re-birth),
 for the destruction of craving,
 for dispassion,
 for cessation,
 for the realization of Nibbāna.
 Now when moral conduct is
 thoroughly developed, collectedness
 is of great fruit, of great advantage;
 when collectedness is thoroughly
 developed, wisdom is of great fruit,
 of great advantage;
 when wisdom is thoroughly devel-
 oped, the heart is freed completely
 from the pollutions (āsava),
 which are in brief: the pollution of
 sensuality, the pollution for existence,
 and the pollution of unknowing.
 Therefore, having well-prepared
 yourself in this Dhamma-Vinaya
 made known by the Tathāgata,
 you should train yourself with the
 training in the supreme moral conduct,

ADHICITTASIKKHĀ SIKKHITABBĀ	the training in supreme collectedness,
ADHIPAÑÑĀSIKKHĀ SIKKHITABBĀ	the training in supreme wisdom,
TATTHA APPAMĀDENA SAMPĀDETABBAṀ	and thus with diligence you should strive.

In the above Pāli passages, the word TE in different places, e.g. in TATTHA TE YĀVAJĪVAṀ USSĀHO KARAṆĪYO, in TANTE YAVAJIVAM AKARAṆĪYAM, and in TASMATIHA TE must be changed into VO when it is a collective ordination. Thus the above passages become TATTHA VO YĀVAJĪVAṀ USSĀHO KARAṆĪYO, TAṀ VO YĀVAJĪYAM AKARAṆĪYAM, and TASMĀTIHA VO.

At the end of the Anusāsana, the new bhikkhu should acknowledge it by saying ĀMA BHANTE (Yes, Sir), and then prostrate three times.

Then the new bhikkhu takes a seat within the assembly. In case there are offerings for the Upajjhāya and the Ācariya or for the other bhikkhus there, he should receive them and present them to the Upajjhāya and so on. The place to receive these offerings will have been prepared and the new bhikkhu should go out of the assembly and sit there. An offering from a layman can be received by him into his hands, but when a laywoman hands him offerings, he should receive them with a special oblong piece of cloth (already in his set of robes) spread lengthwise in front of him which he holds by one end while the laywoman puts the offering on the other end.

Having finished with the offerings, the new bhikkhu comes back to his place. While the assembled bhikkhus chant the Anumodanā passages (acknowledgement of the

merit-making) and the blessing passages, he should dedicate the merit arising from being ordained to deceased members of his family, etc., at the same time pouring out water. During the stanzas beginning with YATHĀ... (see, Appendix III), he pours all the water from a small flask into a little bowl (signifying that he gives all of the merit to others in less fortunate births). At the end of the YATHĀ... passages, when all the bhikkhus chant the stanzas So ATTHALADDHO... (for a single ordination) or TE ATTHALADDHĀ... (for the collective ordination, including sāmaṇeras), and the BHAVATU SABBA... (see, Appendix III) the new bhikkhu is to join his hands in the gesture of respect until the end of the chanting.

Chapter Five

Preliminary Duties for a New Bhikkhu

Bindukappa — Marking the robes

IT IS LAID DOWN IN the Vinaya or Discipline that a bhikkhu, before putting on a new robe, must mark one of its corners with a spot not smaller than a bedbug's body and not larger than the iridescent spot in a peacock's tail-feather. This spot may be blue (-green), black or muddy colour. There is an offence of *pācitiya* (expiation) if a bhikkhu fails to make this mark. It is thus the duty of the *Upajjhāya*, *Ācariya* or some other bhikkhu to teach the newly ordained bhikkhu to do this. A pencil (or other marking instrument) may be used for this purpose while the owner of the robe should say, either out loud or mentally:

IMAMĀ BINDUKAPPAMĀ KAROMI (I make this proper mark)

The purpose of this is either to spoil its attractiveness, or to mark it as his own (possibly as marking one's name or initials does nowadays). Once this marking has been done there is no need to do it again even when the mark has disappeared through washing.

(Present practice is to mark each robe with three spots, while making each spot repeating the above formula. Initials or name can be added as further means for identification.)

(SEE, PĀCITTIYA 58).

Adhiṭṭhāna — Determining for use

Some kinds of Requisites (parikkhāra) are allowed for personal use only within a limited number or within a certain time. These must be determined for use. Failure to do so is a pācittiya offence (of the kind known as nissaggiya, or expiation with forfeiture), in which the article over-time or over-quantity must be given away to some other bhikkhu. The following are such requisites:

1. Sanghāṭi (the double-thick) outer robe
2. Uttarāsaṅga the upper robe
3. Antaravāsaka the under robe
4. Patta the almsbowl
5. Nisīdana the sitting-cloth

Only one of each of items 1–5 above may be determined for use at any one time.

6. Paccattharaṇa bedsheet
7. Mukhapuñchanacola handkerchief
8. Parikkhāracola small requisites, such as cloth for a water strainer, almsbowl bag, shoulder-bag, wrapping cloths, etc.

As many as are necessary of items 6–8 may be determined for use.

9. Kaṇḍupaticchādi (skin)-eruption covering cloth
10. Vassikasāṭika rains cloth (for bathing)

Items 1–8 can be determined for use throughout the year, while items 9–10 are for use *one* at a time, respectively, dur-

ing illness, or during the four months of the Rains.

The Pāli passages for determining these requisites for use are as follows:

IMAṀ UTTARĀSAṄGAṀ ADHIṬṬHĀMI	(I determine this upper robe)
IMAṀ ANTARAVĀSAKAṀ ADHIṬṬHĀMI	(I determine this under robe)
IMAṀ SAṄGHĀṬIṀ ADHIṬṬHĀMI	(I determine this outer robe)
IMAṀ PATTAMAṀ ADHIṬṬHĀMI	(I determine this almsbowl)
IMAṀ NISĪDANAṀ ADHIṬṬHĀMI	(I determine this sitting-cloth)
IMAṀ KAṆḌUPAṬICCHĀDIṀ ADHIṬṬHĀMI	(I determine this skin-eruption covering cloth)
IMAṀ VASSIKASĀṬIKAṀ ADHIṬṬHĀMI	(I determine this rains cloth)
IMAṀ PACCATTHARAṆAṀ ADHIṬṬHĀMI	(I determine this bedsheet)
IMAṀ MUKHAPUÑCHANACOLAṀ ADHIṬṬHĀMI	(I determine this handkerchief)
IMAṀ PARIKKHĀRACOLAṀ ADHIṬṬHĀMI	(I determine this small requisite)

There are two methods of determining, that is, the physical and the verbal. Touching the article and mentally reciting the Pāli passage appropriate to it is called physical determination, while to utter the passage without touching it is verbal determination. The latter may be further divided into two, when the article is within the distance of hatthapāsa, and when beyond it. A hatthapāsa is a cubit or forearm's length (varying from a foot to twenty inches or so, according to persons). When the article to be determined is within the hatthapāsa the Pāli passages above can be used but

when it is beyond the hatthapāsa the adjective IMAM (this) should be changed to ETAM (that).

When several articles (of the same kind) will be determined at the same time, the singular adjectives IMAM (this) and ETAM (that) must be changed respectively to IMĀNI (these) and ETĀNI (those). The names of the articles must also be put in the plural form, as follows:

IMĀNI	}	PACCATTHARAṆĀNI ADHIṬṬHĀMI (I determine (or) bedsheets)	these
(or)			
ETĀNI,			those
IMĀNI	}	MUKHAPUÑCHANACOLĀNI ADHIṬṬHĀMI (I determine (or) handkerchiefs)	these
(or)			
ETĀNI			those
IMĀNI	}	PARIKKHĀRACOLĀNI ADHIṬṬHĀMI (I determine (or) small requisites)	these
(or)			
ETĀNI			those

Paccuddharāṇa — Relinquishing from use

When the determined articles (items 1–5 above, one of each being usable at one time) are to be replaced, the articles already determined must first be suspended from use. The Pāli passages for this purpose resembles those in the determining process except that the verb ADHIṬṬHĀMI (I determine) should be changed to PACCUDDHARĀMI (I relinquish). For example:

IMAM SAṄGHĀTIṀ PACCUDDHARĀMI (I relinquish this outer robe from use)

The names of other articles to be relinquished from use should be put in the accusative case before the verb, as above.

In the case of robes (items 1–3), first they must be dyed to the required colour and marked (bindukappa) before being determined for use.

Vikappa — Combination of ownership

With the exception of the determined pieces of cloth, any other piece of cloth larger than four by eight inches and which may be made up into a robe is called Atirekacīvaraṃ (an extra robe). This extra robe (or robes) can be kept by a bhikkhu for not more than ten days, beyond which time he should disclaim the right of ownership. In case he wishes still to use it in addition to those determined, he should combine the right of ownership, that is to say, make it usable by some other bhikkhu as well as himself. This is called Vikappa. A sāmaṇera is also allowed as a second owner, though a bhikkhu is generally preferred.

The act of vikappa is divided into two kinds, that is, in the presence of the second owner, and in his absence. The first kind may be done with the following passages while within hatthapāsa:

IMAṀ CĪVARAṀ TUYHAṀ VIKAPPEMI (I share this robe with you)

IMĀNI CĪVARĀNI TUYHAṀ VIKAPPEMI (I share these robes with you)

In case the article for vikappa is more than a hatthapāsa away, the adjective, as before, should be changed as follows:

ETAṀ CĪVARAṀ TUYHAṀ VIKAPPEMI (I share that robe with you)

ETĀNI CĪVARĀNI TUYHAṀ VIKAPPEMI (I share those robes with you)

When the second owner is older (in Vassa) than the bhikkhu who does the act of vikappa, the pronoun TUYHAṀ should be changed to ĀYASMATO. For example (for a robe within hatthapāsa):

IMAṀ CĪVARAṀ ĀYASMATO VIKAPPEMI

The meaning is the same as in the above passage, the difference being only that the form of the pronoun implies more respect by the speaker.

When the article for vikappa is other than a robe (or robes), its Pāli name should be put in place of CĪVARAṀ or CĪVARĀNI. For example:

IMAṀ	}	PATTAṀ	}	TUYHAṀ	}	VIKAPPEMI	(I share this (or that) bowl with you (or the revered one)).	
(or)								ĀYASMATO
ETAṀ								
IME	}	PATTE	}	TUYHAṀ	}	VIKAPPEMI	(I share these (or those) bowls with you (or the revered one)).	
(or)								ĀYASMATO
ETE								

To make vikappa in the absence of the second owner means uttering the Pāli passages in the presence of some other bhikkhu, as follows:

IMAṀ CĪVARAṀ
 (or)
 IMĀNI CĪVARĀNI } (2nd owner's name in Dative case) BHIKKHUNO VIKAPPEMI

(I share this robe (these robes) to Bhikkhu....)

Similarly, when the second owner is older (in Vassa) than

the bhikkhu who does the vikappa the Pāli passage must be changed, as follows:

IMAM CĪVARAM
(or)
IMĀNI CĪVARĀNI } ĀYASMATO (2nd owner's name in Dative case) VIKAPPEMI

(I share this robe (these robes) to the venerable....)

In case UTTARA BHIKKHU is younger (in Vassa) than the bhikkhu who does the vikappa, the latter should say:

IMAM CĪVARAM UTTARASSA BHIKKHUNO VIKAPPEMI
(I share this robe to Uttara Bhikkhu).

But in the case when UTTARA BHIKKHU is older (in Vassa) than the bhikkhu who does the vikappa, the latter should say:

IMAM CĪVARAM ĀYASMATO UTTARASSA VIKAPPEMI
(I share this robe to the Venerable Uttara)

In doing vikappa with the almsbowl and other articles, or doing it within or without hatthapāsa, the Pāli names and adjectives should be changed to suit the circumstances, in the same way as mentioned above under the method of vikappa in the presence of the second owner.

Anujānanam — Acknowledgment and permission

When the first owner wants to use the robe or other articles, ownership of which has been combined with some other bhikkhu, he must ask the second owner to allow him to do so before using it freely. The first owner who uses such an article without first doing this, falls into an offence of Pācittiya (see, Pāc. 59). The only exception to this requirement is

when the two are intimate friends. Accordingly, this leads to the usual practice of doing the vikappa with a bhikkhu who is a close friend. To be on the safe side, however, the formal acknowledgment on the part of the second owner should still be done. The Pāli passage for this purpose is as follows:

IMAM CĪVARAM	}	MAYHAM	{	SANTAKAM	}	PARIBHUÑJA VĀ VISAJJEHI VĀ
(or)				(or)		
IMĀNI CĪVARĀNI	}	MAYHAM	{	SANTAKĀNI	}	YATHĀPACCAYAM VĀ KAROHI

This (or these) robe(s) is my property: you can use it (them), give it away, or do as you wish with it).

This passage is for the acknowledgment of combined ownership by the second owner who is older (in Vassa) than the first owner. In case the second is younger in Vassa than the first, he should say as follows:

IMAM CĪVARAM	}	MAYHAM	{	SANTAKAM	}	PARIBHUNJATHA VĀ VISAJJETHA
(or)				(or)		VĀ YATHĀPACCAYAM VĀ
IMĀNI CĪVARĀNI	}	MAYHAM	{	SANTAKĀNI	}	KAROTHA

The meaning is the same as the first case, the difference being only in the plural form of the verbs which imply more respect on the part of the speaker.

As before, the adjectives ETAM and ETĀNI replace IMAM and IMĀNI when the act of vikappa is done outside hatthapāsa. The Pāli names of the various articles should be changed according to circumstances.

After acknowledgment on the part of the second owner the article can be used by both owners. But if it is to be determined for individual use (adhiṭṭhāna) the second owner should be asked to relinquish his right to it first. As regards a bowl the ownership of which has been combined (vikappa),

there is no fixed rule for the acknowledgment of combined ownership by the second owner. The first owner, accordingly, may use it by his right of half-ownership. But when he wishes to determine it for use as his own (adhiṭṭhāna), he has first to obtain the relinquishment of ownership by the second owner. (The relinquishment passage is the same as that for acknowledgment).

Āpattidesanaṃ — Confession of offences

Every bhikkhu should be governed by the laws of the Vinaya. An infringement of any of its rules of training is called an āpatti or offence. A bhikkhu with an offence should clear himself of it in the appropriate way, such as: confess it to another, make amends in some way, or both confess and make amends. Āpatti are of two kinds characterized by their results, that is to say, the incurable (atekicchā), and the curable (satekicchā). The former refers to the Āpatti called pārājika, or that which defeats. If a bhikkhu should commit any of these four pārājikas, he can no longer be a bhikkhu, nor can he be re-ordained in the remainder of his life. He has in fact defeated himself. Having committed this Āpatti, the offender must be removed from the bhikkhu-sangha, meaning that he takes off his robes and resumes the layman's state. The Āpatti called curable may be divided into two classes: the heavy offences (garukāpatti), and the light offences (lahukāpatti). Under the first heading are the Sanghādisesa, thirteen serious offences entailing 'Initial and subsequent meeting of the Sangha'. These offences are curable by undertaking a special kind of self-humiliating process after which if the Sangha is convinced of one's

repentance, in a meeting of not less than twenty bhikkhus, the offender is declared pure again and restored to his old status. (This is discussed in detail in *Vinayamukha Vol. III*). Light offences are of different categories, from the more serious to the slightest in this order:— Thullaccaya (grave offences), pācittiya (offences of expiation), pātideseñña (offences which ought to be confessed), dukkaṭa (offences of wrong-doing), dubbhāsita (offences of wrong speech). Purification from these offences can be effected by confession of them to another bhikkhu in the way outlined below.

A bhikkhu who wishes for purity from āpatti should arrange his robe over his left shoulder (leaving the right one open) and going to another bhikkhu, kneel down before him. Joining his hands respectfully he makes known his wish to be purified of certain āpatti, which if he recollects specifically what they are, he should first tell the other bhikkhu in his own language. (This prevents bhikkhus who have the same offence from confessing together, which is itself an offence called sabhāgāpatti of the dukkaṭa category). Then he proceeds to chant the traditional Pāli passages for confession.

i). The Complete Formula

AHAṀ BHANTE ¹	SAMBAHULĀ ²	NĀNĀVATTHUKĀYO ³
I Venerable Sir	many times with	different bases
THULLACCAYĀYO ⁴	ĀPATTIYO ⁵	ĀPANNO TĀ ⁶
of the grave class	of offences	having fallen into these
PAṬIDESEMI		
(I) confess.		

Alternatives for the numbered words above:

1. ĀVUSO (venerable friend)-used when the confessing bhikkhu is senior to the one acknowledging him.
2. EKAMAṀ (one) — used when there has been only one offence against one rule.
DVE (two) — two offences against one rule.
For more than two offences SAMBAHULĀ must be used.
3. 'Different bases' means based on different persons, objects, etc., connected with āpatti and therefore infringements of different rules. Omit in the case of only one offence, or where offences are many but against the same rule. Omit also in the case of Dubbhāsita.
4. NISSAGGIYĀYO PĀCITTIYĀYO (expiation with forfeiture) — before confession of this, forfeiture to another bhikkhu has to be made of the articles concerned (see below, Notes).
PĀCITTIYĀYO (expiation)
DUKKAṬĀYO (wrong-Doing)
DUBBHĀSITĀYO (wrong speech) — there is only one rule in this class the word 'NĀNĀVATTHUKĀYO' should not be used.
5. ĀPATTIṀ (offence) — used when there is one offence against one rule.
6. TAM (that) — used when there is one offence against one rule.

ii). Some examples of the formula in use:

AHAM BHANTE EKAMAṀ THULLACCAYAMAṀ ĀPATTIṀ
ĀPANNO TAM PAṬIDESEMI.

(I, Venerable Sir, have fallen into one grave offence,
that do I confess)

AHAṂ BHANTE DVE PĀCITTIYĀYO ĀPATTIYO ĀPANNO TĀ
PAṬIDESEMI

(I, Venerable Sir, having fallen into two offences of
expiation, those do I confess).

AHAṂ BHANTE SAMBAHULĀ DUKKAṬĀYO ĀPATTIYO
ĀPANNO TĀ PAṬIDESEMI

(I, Venerable Sir, having many times fallen into
offences of wrong-doing (against a single training-
rule), those do I confess).

AHAṂ BHANTE DVE NĀNĀVATTHUKĀYO
THULLACCAYĀYO ĀPATTIYO ĀPANNO TĀ PAṬIDESEMI

(I, Venerable Sir, having fallen into two grave offences
with different bases, those do I confess).

AHAṂ BHANTE SAMBAHULĀ NĀNĀVATTHUKĀYO
PĀCITTIYĀYO ĀPATTIYO ĀPANNO TĀ PAṬIDESEMI

(I, Venerable Sir, having many times fallen into offences
of expiation with different bases, those do I confess).

iii). General Confession before Pāṭimokkha

The formula used in this case is always ‘many times fallen
into offences with different bases’. The confession is made
immediately before hearing the Pāṭimokkha.

In the example below (and with those above also), a
more junior bhikkhu is confessing to one senior to him.
When the opposite is the case, the words in brackets are
used by the senior bhikkhu confessing and by the junior
bhikkhu acknowledging him.

Confessing bhikkhu: AHAṂ BHANTE (ĀVUSO) SAMBAHULĀ
NĀNĀVATTHUKĀYO THULLACCAYĀYO APATTIYO ĀPANNO TĀ

PAṬIDESEMI (I, Venerable Sir, having many times fallen into grave offences with different bases, those do I confess).

Acknowledger: PASSASI ĀVUSO? (Do you see, venerable friend?)

PASSATHA BHANTE? Do you see, Venerable Sir?)

Confessing bhikkhu: ĀMA BHANTE (ĀVUSO) PASSĀMI (Yes, Venerable Sir, I see)

Acknowledger: ĀYATIṀ ĀVUSO SAMVAREYYĀSI (In future, venerable friend, you should be restrained). (ĀYATIṀ BHANTE SAMVAREYYĀTHA. In future, Venerable Sir, you should be restrained).

Confessing bhikkhu: SĀDHU SUṬṬHU BHANTE (ĀVUSO) SAMVARISSĀMI (It is well indeed, Venerable Sir, I shall be restrained).

This sentence is to be repeated three times.

The same formula is then used for each of the other classes of āpatti substituting the appropriate words as given in section i). 4. above. The words 'I see' (passāmi) above mean 'I see the many grave offences' etc., for if one has fallen into offences, by this confession one is cleared, while if one does not remember having broken any rules at all, there is no offence in speaking formally in this way.

iv). Notes

In the text of the Pāṭimokkha, there are no Thullaccaya offences as these occur in the body of the Vinaya. Where there is the incomplete commission of pārājika and some saṅghādisesa offences, a thullaccaya results.

*Among the Nissaggiya Pācittiya offences, there are a few which are easier to commit (see Nos. 1, 2, 18, 23). In this

* Information on the Nissaggiya Pācittiyas added by the Editors. See Vinaya-mukha (The Entrance to the Vinaya) I, Ch. VI.

class of offence the articles which are subject to forfeiture due to a bhikkhu's omission or commission, must be forfeited to another person (usually a bhikkhu but sometimes a sangha of bhikkhus) speaking the Pāli words of forfeiture which are appropriate before confession of the offence.

The Pāli sentences for the above four offences are as follows:

1. IDAṀ ME BHANTE CĪVARAṀ DASĀHĀTIKKANTAṀ NISSAGGIYAṀ, IMĀHAṀ ĀYASMATO NISSAJJĀMI (This, my robe, venerable sir, has passed ten days and is to be forfeited; I forfeit it to you).

2. IDAṀ ME BHANTE CĪVARAṀ RATTIVIPPAVUTTAṀ AÑÑĀTRA BHIKKHUSAMMATIYĀ NISSAGGIYAṀ, IMĀHAṀ ĀYASMATO NISSAJJĀMI (This my robe, Venerable Sir, being separated from me for a night without the consent of bhikkhus, is to be forfeited; I forfeit it to you).

18. AHAṀ BHANTE RUPIYAṀ PAṬIGGAHESIṀ IDAṀ ME NISSAGGIYAṀ, IMĀHAṀ SAṄGHASSA NISSAJJĀMI (Venerable Sirs, I have accepted money which is to be forfeited; I forfeit it to the Sangha). *This must be declared in the midst of the Sangha. It cannot be forfeited to an individual bhikkhu.*

23. IDAṀ ME BHANTE BHESAJJAṀ SATTĀHĀTIKKANTAṀ NISSAGGIYAṀ, IMĀHAṀ ĀYASMATO NISSAJJĀMI (This my medicine has been kept beyond seven days and is to be forfeited; I forfeit it to you).

However, although the confessing bhikkhu should truly give up the article concerned, it is a good bhikkhu tradition that in some cases the forfeited article should be returned to him. The words for doing this in the cases of Nos. 1 and 2 above are:

IMAM CĪVARAM ĀYASMATO DAMMI (I give this robe to you). In the case of 22, substitute BHESAJJAM for CĪVARAM. Though the medicine has been returned, it should be given by him to sāmaṇeras or to laypeople. But there are no words for returning money to a bhikkhu as he may not accept, keep or handle it.

Pāṭidesanīya is not usually confessed these days as it is difficult to commit these four offences.

The seventy-five Sekhiya or Trainings if transgressed, are offences of dukkaṭa (wrong-doing) and should be confessed as such. There are numerous other dukkaṭa in the body of the Vinaya.

Offences of different classes cannot be confessed together. The various classes must be taken one after the other as given above.

A bhikkhu may miscalculate the number of his offences only by stating that he has fallen into more of them than is actually the case. Thus, the word 'sambahulā' (many) can be used mistakenly for 'ekaṃ' (one) or 'dve' (two). It is not allowed to confess one or two offences when in fact many should have been mentioned. Nor is it allowable to make a mistake in the name of the class of offence.

Upon the two Uposatha days of each (lunar) month when the Pāṭimokkha is recited for all bhikkhus within a particular boundary, all those bhikkhus must first make confession of their offences in the manner outlined above, and thus become pure before listening to the recital. Listening to the Pāṭimokkha recital without first being purified by confession, is itself an offence, a dukkaṭa āpatti.

Vassāvāso — Rains-residence

It has been a tradition up to the present for bhikkhus to stop wandering and stay for the Rains-residence during the first three months of the rainy season. This period, according to the lunar calendar, begins on the day after the Full Moon Day of the eighth lunar month, or in terms of the new-style calendar month, generally on the day after the Full Moon Day of July. But occasionally there are two Full Moon days in July and in this case the 'Rains' is scheduled to begin on the day after the second Full Moon of that month. (This is to keep up with the seasons of the year, since the lunar months gradually lag behind the new-style calendar months). This time would than fall in the ninth lunar month, so it was corrected by the astrologers who managed to correlate both systems by adding another eighth lunar month from time to time, so that the 'Rains' will always fall nominally in the eighth lunar month of every year. Thus there are periodically *two* eighth lunar months and in such a year the 'Rains' must begin on the day after the Full Moon of the *second* eighth lunar month.

This means that the second *kind* of rains-residence (i.e., on the day after the second Full Moon in the month of July) takes place only periodically since there are not two Full Moons in that month every year. It is only on such an occasion that the Rains-residence can be shifted in order to correct the small discrepancy (between the lunar months and the calendar months) that has mounted up gradually every year, also to keep pace with the seasons of the year. But many bhikkhus not understanding this, take the sec-

ond *kind* of Rains-residence for the second period (the later rains-residence) and conclude that there are to be two successive periods of Rains-residence every year. So a second Rains-residence was fixed permanently beginning on the day after the Full Moon of August and ends accordingly one month later than the first period.

Before the day of Rains-entry, it is advisable for every bhikkhu to repair and clean his dwelling place and then put all his belongings into order. On the day of Rains-entry, all the bhikkhus within the same monastery must gather in the main temple (Uposathaghara) and make a resolution to stay every night for the period of the Rains within the area of the Arāma (monastery). The Pāli passage for this purpose is as follows:

IMASMIṀ ĀVĀSE IMAMAṀ TEMASAṀ VASSAṀ UPEMA
(We (shall) stay for the Rains in this Avāsa
(monastery) for three months)

However, there was at first some doubt as to fixing the area in which to stay for the Rains, so to relieve oneself of this doubt, there was an individual method of making a resolution in one's own lodging. But later on when it was agreed to fix the area of the monastery as a general location for the Rains, it was then made known to bhikkhus where the boundary lines of the monastery in which they are 'to greet the dawn' during the three months of the Rains are laid down.

In case a bhikkhu lives alone in the forest, the place where he is to stay for his Rains is his own lodging together with the area round it. The Pāli passage for this is:

IMASMIṀ VIHĀRE IMAMAṀ TEMASAṀ VASSAMAṀ UPEMI
(I (shall) stay for the Rains in this Vihāra (dwelling)
for three months)

Thus it is incumbent upon every bhikkhu to stop wandering during the period of the Rains. In case there is some urgent business to attend to, a special period of seven days is allowed for the purpose if the bhikkhu makes a resolution that he will return within that time. This is called Sattāha-karaṇīya, the seven days for what should be done. To go away without making a resolution to return, or not to come back within the prescribed time, is to 'break' the Rains-residence. An unnecessary breaking of the Rains, or failure to make a resolution to stay for the Rains, is to be disobedient to the tradition and a transgression of one of the prohibitions. The transgressor commits an offence of wrong-doing (dukkata).

Khamāpanakammaṃ — Asking for forgiveness

It is advisable in the Buddhasāsana that when a person has done wrong to another, as soon as he is aware of it, he should ask the forgiveness of the wronged person. The latter, being begged for forgiveness, ought not to cherish anger or hatred against the former, but ought to forgive him for his wrong-doing. Among bhikkhus in the early days, it is obvious that the opportunity for doing this was during the period of the Rains when there was a larger gathering than usual. So it has become traditional for bhikkhus to ask the Theras for forgiveness on the first day of the Rains or on some day after that, according to whether they stay in the same wat or in different wats.

The procedure for asking for forgiveness (whether on this formal occasion, or at other times when another bhikkhu has been wronged) begins with offering to the Thera (or other bhikkhu) the tray of offerings (candles, incense sticks, flowers and sometimes toothwood etc.). (In some wats, Namo... is chanted first three times and the offering-tray then picked up and held by the most senior bhikkhu in the group, while all chant “Āyasmante...”). Then while kneeling with the hands joined in the gesture of respect the bhikkhu who asks for forgiveness should speak the following Pāli passage:

ĀYASMANTE PAMĀDENĀ DVĀRATTAYENA KATAṀ
SABBAṀ APARĀDHAṀ KHAMATHA ME BHANTE
(Forgive me, Venerable Sir, for all wrong-doing done
carelessly to the Revered One by way of the three
doors (of mind, speech and body).*

The Thera sitting in the polite sideways posture then speaks the following words:

AHAṀ KHAMĀMI, TAYĀPI ME KHAMITABBAṀ
(I forgive you; you should forgive me)

The bhikkhu who asks for forgiveness should then say:

KHAMĀMI BHANTE
(I forgive (you), Venerable Sir)

When there are many bhikkhus asking for forgiveness collectively, they can do so at the same time by changing

* (In some wats immediately after chanting this, all bhikkhus prostrate and remain in that position while the senior bhikkhu speaks his forgiveness together with verses of blessings, at the end of which all, still prostrating, chant, “Sādhu, Bhante”). Editors’ note.

the Pāli word ME (me) into NO (us), and KHAMĀMI (I forgive) into KHAMĀMA (we forgive). The Thera then should say TUMHEHIPI (by you—plural) instead of TAYĀPI (by thou). (ĀYASMANTE, a general word of respect for bhikkhus senior to oneself, may be replaced by other more appropriate words on some occasions, for instance: UPAJJHĀYE (for one's Preceptor), ĀCARIYE (for one's Teacher), THERE (for another senior bhikkhu), MAHĀTHERE (for a very senior and respected bhikkhu). Editors' note).

In this matter of asking for forgiveness, truly the senior bhikkhu too should ask for it, following the junior.

Pavāraṇā — Inviting admonition

It is customary for bhikkhus to assemble twice a month to hear the Pāṭimokkha (the recitation of the Code of Discipline). This is done on the Full Moon day and on the day before the New Moon day. The quorum required for this recitation is four bhikkhus. But on the Full Moon of the eleventh lunar month there is a special allowance for performing the Pavāraṇā (the Invitation to admonish) in place of the usual recitation. This means that each bhikkhu invites admonishment from the others for his misdeeds. The quorum required for this is five bhikkhus. The place for this general admonition is, as usual, the main temple (uposathagara). An able bhikkhu is to propose the Motion and then all other bhikkhus there, except the most senior in the assembly, having put their robes over their left shoulders (leaving right shoulders open), kneel down, join hands in the gesture of respect and then chant the following Pāli passages, one after another from the eldest bhikkhu to the

youngest (in order of seniority), as follows:

SAṄGHAM BHANTE PAVĀREMI	Venerable Sir, I invite admonition from the Sangha.
DIṬṬHENA VĀ SUTENA VĀ PARISAṄKĀYA VĀ VADANTU MAM ĀYASMANTO ANUKAMPAṀ UPĀDĀYA PASSANTO PAṬIKARISSĀMI	According to what has been seen, heard or suspected, may the Revered Ones instruct me out of compassion. Having seen it, I shall make amends.
DUTIYAMPI BHANTE SAṄGHAM PAVĀREMI	For the second time, Venerable Sir, I invite admonition from the Sangha.
DIṬṬHENA VĀ SUTENA VĀ PARISAṄKĀYA VĀ VADANTU MAM ĀYASMANTO ANUKAMPAṀ UPĀDĀYA PASSANTO PAṬIKARISSĀMI	According to what has been seen, heard or suspected, may the Revered Ones instruct me out of compassion. Having seen it, I shall make amends.
TATIYAMPI BHANTE SAṄGHAM PAVĀREMI	For the third time, Venerable Sir, I invite admonition from the Sangha.
DIṬṬHENA VĀ SUTENA VĀ PARISAṄKĀYA VĀ VADANTU MAM ĀYASMANTO ANUKAMPAṀ UPĀDĀYA PASSANTO PAṬIKARISSĀMI	According to what has been seen, heard or suspected, may the Revered Ones instruct me out of compassion. Having seen it, I shall make amends.

When each bhikkhu has chanted these Pāli passages, all other bhikkhus should acknowledge his Invitation by uttering in unison:

SĀDHU (It is well).

Kaṭhina — Presentation of the Kathin Robe

The last month of the rainy season, from the day after the Full Moon of the eleventh lunar month to the Full Moon day of the twelfth lunar month, was the time laid down to seek

for new robes to replace the old ones. So it was the occasion when the laity could supply the bhikkhus with new cloths for this purpose. Regarding this, there was a special allowance that the assembly of bhikkhus could appoint a bhikkhu to receive the pieces of cloth, which were not enough usually for all bhikkhus in the assembly, and have them made into one of his three (determined) robes. The appointed bhikkhu was then to wash, measure, cut, sew and dye the robe within that day. Then he was to mark it for use as one of his three robes. This robe was then called the Kaṭhina-robe (the robe in the Kaṭhina season) and all the procedure from washing it to determining it for use were called Kaṭhinatthāro (lit: the spreading of the cloth for the kaṭhina robe and all other processes including dedicating it). In those days, bhikkhus were not so experienced in the art of sewing so that they had to lay out a sewing-frame and with this as a guide the pieces were stitched together. When this had been done the assembly of bhikkhus was informed in order to acknowledge the meritorious deeds. All those who take part in this acknowledgment, that is, both the bhikkhu who is the owner of the kaṭhina robe and all other bhikkhus who unanimously appoint him, are exempt from several prohibitions in the Vinaya. Some of these exemptions are: The extension of the period for seeking new robes to the four winter months, and a special allowance to keep cloth for making robes more than ten days.

The procedure for giving the Kaṭhina robe to a bhikkhu can be outlined as follows. When the layman who supplies the Kaṭhina robe has finished reciting the Pāli passages for this purpose, the assembly of bhikkhus acknowledges this

by saying, SĀDHU (It is well). Then a bhikkhu in the assembly should kneel down, join hands in the gesture of respect, inform the assembly of the merits obtained in acknowledging the making of the Kaṭhina robe and then ask the Sangha whether it desires to do so. The bhikkhus in that assembly should say: ĀKAṆKHAMA BHANTE (We desire (to do so) Venerable Sir). In case there is a bhikkhu who is older in Vassa than the appointed one, the former should say only ĀKAṆKHAMA, he should not say, BHANTE. The omission of BHANTE on the part of the bhikkhu who is older in Vassa than the appointed bhikkhu should be understood throughout the procedure of acknowledgment.

Now the second bhikkhu should describe the quality of a bhikkhu who is worthy of the Kaṭhina robe. Here there is no formal acknowledgment and the bhikkhus remain silent.

Then the third bhikkhu will name the bhikkhu who he thinks is worthy to receive the Kaṭhina robe. At the end of his recital, all other bhikkhus acknowledge in unison: RUCCATI BHANTE (It is pleasing, Venerable Sir).

The fourth bhikkhu now declares the formal consent of the Sangha to present the Kaṭhina robe (together with, as sometimes done, some ready-made robes) to the appointed bhikkhu. At the end of his recital, all the other bhikkhus should say: SĀDHU BHANTE (It is well, Venerable Sir).

Then another bhikkhu (or two together) will recite the Motion and Announcement for the formal consent of the Sangha to present the appointed bhikkhu with the Kaṭhina robe. At the end of the Motion and Announcement, the appointed bhikkhu puts on the Kaṭhina robe and receives

the offerings. Then the Sangha recites the Pāli passages acknowledging the merit of the laity for their donation of the Kaṭhina robe.

It is the duty both of the appointed bhikkhu and of all the other bhikkhus in the Ārāma to help one another making these Kaṭhina cloths into the Kaṭhina robe within that day. When the Kaṭhina robe is finished, the appointed bhikkhu should relinquish from use his corresponding old robe and then mark and determine the new one for use. Then he carries it to the assembly of bhikkhus and says the following Pāli passage for acknowledgment on the part of the assembled bhikkhus:

ATTHATAṀ BHANTE SAṄGHASSA KAṬHINAṀ
DHAMMIKO KAṬHINATTHĀRO ANUMODATHA
(Venerable Sir, the Kaṭhina of the Sangha has been
spread, rightly dedicated is the Kaṭhina, (thus)
should you acknowledge it).

If the appointed bhikkhu is older in Vassa than all the other bhikkhus in the assembly, he should replace BHANTE with ĀVUSO.

The bhikkhus in the assembly give their acknowledgment one after the other from the most senior bhikkhu, down to the youngest in Vassa, as follows:

ATTHATAṀ BHANTE SAṄGHASSA KAṬHINAṀ
DHAMMIKO KAṬHINATTHARO ANUMODĀMI
(Venerable Sir, the Kaṭhina, of the Sangha has been,
spread, rightly dedicated is the Kaṭhina, (thus) I
acknowledge).

In case the bhikkhus wish to give their acknowledgment at the same time, they can say ANUMODĀMA (we acknowledge) instead of ANUMODĀMI (I acknowledge). If one of the bhikkhus is older in Vassa than the appointed bhikkhu he should say ĀVUSO instead of BHANTE in the individual acknowledgment but in the collective acknowledgment he should omit the word BHANTE.

Nissaya — Requesting Dependence after Upasampadā

If a new bhikkhu does not stay in the same wat as his Upajjhāya, he should ask for dependence on his Ācariya or from the abbot of the wat where he will stay. To do this, he should put on his robe in the respectful manner (to cover the left shoulder leaving the right one open) and having approached him, prostrate three times. Then he should sit in the polite posture and with the hands joined in the gesture of respect, say the following Pāli passages three times:

ĀCARIYO ME BHANTE HOHI, ĀYASMATO NISSAYA
VACCHĀMI

(Venerable Sir, may you be a Teacher to me, I shall stay dependant on the Revered One).

Then the Ācariya says in acknowledgment:

OPAYIKAM (It is right) and so on and the new bhikkhu replies each time: SĀDHU BHANTE. Now the new bhikkhu chants the following passage as a promise of his service:

AJJATAGGEDĀNI THERO MAYHAM BHARO, AHAMPI
THERASSA BHARO

(From this day onward the Thera's burden will be mine, I shall be the burden of the Thera).

Then the new bhikkhu prostrates three times. After this he can stay with the Ācariya in his wat. If a new bhikkhu does not request dependance or nissaya, this is an offence of the dukkaṭa class.

*Entering the town during the 'wrong' time**

According to the Pāṭimokkha, the Code of Discipline, (see Pācittiya 85), if a bhikkhu wishes to enter the town and go to the houses of lay people during afternoon, evening or at night time, he must take leave first of another bhikkhu in the grounds of the wat, that is unless there is something very urgent to be done. This leave-taking is done usually by informing the abbot of the wat, or in his absence, another Thera, or else one signs one's name in a special book kept for this purpose. Leave can be taken of the Abbot or other senior bhikkhus in any language but some bhikkhus like to use the following Pāli passage:

VIKĀLE GĀMAPAVESANAṀ ĀPUCCHĀMI

(I take leave to go to the town in the 'wrong' time).

* This section has been added by the Editors.

Chapter Six

Daily Chanting

A BHIKKHU SHOULD BE RESPECTFUL above all to the Buddha, the founder of the Buddhasāsana; to the Dhamma, which is his Teaching; and to the Sangha, the community of bhikkhus established by the Buddha. These three are known generally as the Triple Gem or the Three Treasures and it is from these three that all his spiritual progress comes as he treads the Path of Dhamma. The following method of chanting, for the morning and the evening, has been thought advisable for the daily practice of every bhikkhu.

The Morning Chanting

(In the main temple or hall while the leading bhikkhu is placing the offerings [candles, incense-sticks and flowers] on the shrine before the Buddha-image, the other bhikkhus should stand or kneel according to whether he is standing up to do this, or kneeling down. When the candles and the incense-sticks have been lighted and the flowers put in their places, the leading bhikkhu will chant the following preliminary Pāli passages of homage phrase by phrase, the assembled bhikkhus repeating them after him. These preliminary passages are as follows):

ARAHAṀ SAMMĀSAM-
BUDDHO BHAGAVĀ

The Exalted One, far from defilements,
perfectly Enlightened by himself,

BUDDHAṀ BHAGAVANTAṀ
ABHIVĀDEMI

I bow low before the Buddha, the
Exalted One.

(make the five-point prostration once)

SVĀKKHĀTO BHAGAVATĀ
DHAMMO

The Dhamma well-expounded by
the Exalted One,

DHAMMAṀ NAMASSĀMI.

I bow low before the Dhamma.

(make the five-point prostration once)

SUPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO

The Sangha of disciples who have
practised well,

SAṄGHAṀ NAMĀMI

I bow low before the Sangha.

*(YAMAMHA KHO MAYAṀ
BHAGAVANTAṀ SARAṆAṀ GATĀ

We have gone for Refuge to that
Exalted One,

(UDDISSA PABBAJITĀ**) YO
NO BHAGAVĀ SATTHĀ YASSA
CA MAYAṀ BHAGAVATO
DHAMMAṀ ROCEMA

(gone forth on account of) the
Exalted One who is our Teacher,
and in which Dhamma of the
Exalted One we delight.

IMEHI*** SAKKĀREHI
TAṀ BHAGAVANTAṀ
SASADDHAMMAṀ SASĀVAKA-
SAṄGHAṀ ABHIPŪJAYĀMA.

With these offerings, we worship
most highly that Exalted One
together with the True Dhamma
and the Sangha of disciples.

(HANDAMAYAṀ
BUDDHASSA BHAGAVATO
PUBBABHĀGANAMAĀKĀRAM
KAROMA SE****):

Now let us chant the preliminary
passage revering the Buddha, the
Exalted One:

NAMO TASSA BHAGAVATO
ARAHAṬO SAMMĀSAM-
BUDDHASSA. (TIKKHATTUṀ)

Homage to the Exalted One,
far from defilements, perfectly
Enlightened by himself. (thrice)

* Bracketed passages () chanted only by the leader of the sangha.

** If a layman is chanting this passage he should omit the words UDDISSA PABBAJITĀ.

*** If the offerings are placed at a distance from the leader, then ETEHI (with those) should replace IMEHI (with these).

**** In Wat Bovoranives Vihāra the leader chants: HANDADĀNI MAYANTAṀ BHAGAVANTAṀ VĀCĀYA ABHITHUTUṀ PUBBABHĀGANAMAĀKĀRAM KAROMA SE: Now let us with speech chant the preliminary passage revering that Exalted One.

(HANDAMAYAṂ BUDDHĀ-
BHITHUTIṂ KAROMA SE):

YO SO TATHĀGATO ARAHAM
SAMMĀSAMBUDHO

VIJĀCARAṆASAMPANNO
SUGATO LOKAVIDŪ

ANUTTARO PURISADAMMA-
SĀRATHI SATTHĀ
DEVAMANUSSĀNAṂ BUDDHO
BHAGAVĀ.

YO IMAṂ LOKAṂ
SADEVAKAṂ SAMĀRAKAṂ
SABRAHMAKAṂ

SASSAMAṆABRAHMAṆIṂ
PAJAṂ SADEVAMANUSSAṂ
SAYAṂ ABHIÑÑĀ
SACCHIKATVĀ PAVEDESI,

YO DHAMMAṂ
DESESI ĀDIKALYĀNAṂ
MAJJHEKALYĀNAṂ
PARIYOSĀNAKALYĀNAṂ

SĀTTHAṂ SABYAÑJANAṂ
KEVALAPARIPUṆṆAṂ
PARISUDDHAṂ BRAHMA-
CARIYAṂ PAKĀSESI

TAMAHAṂ BHAGAVANTAṂ
ABHIPŪJAYĀMI TAMAHAṂ
BHAGAVANTAṂ SIRASĀ
NAMĀMI.

Now let us chant the sublime praise of
the Buddha:

He who is attained to Truth, far from
defilements, perfectly Enlightened by
himself,

fully possessed of wisdom and (excel-
lent) conduct, One who has proceeded
by the good way, Knower of worlds,

Unexcelled Trainer of tamable
men, Teacher of devas and men, the
Awakened One, He who has arrived at
the excellent analytic wisdom.

Who this world with its devas, māras
and brahmas,

this generation with its samanas and
brahmins together with its rulers
and mankind, made known, having
realized it through higher knowledge.

Who pointed out Dhamma good in
the beginning, good in the middle,
good at the end,

who explained the brahmacariya
with essential and literal meaning,
complete and perfect, of surpassing
purity,

That Exalted One I worship most
highly, to that Exalted One my head I
bow down.

(make the five-point prostration once)

(HANDAMAYAṀ DHAMMĀ-
BHITHUTIṀ KAROMA SE):

YO SO SVĀKKHĀTO
BHAGAVATĀ DHAMMO
SANDIṬṬHIKO AKĀLIKO
EHIPASSIKO
OPANAYIKO PACCATTAMAṀ
VEDITABBO VIÑÑŪHI
TAMAHAṀ DHAMMAṀ
ABHIPŪJAYĀMI TAMAHAṀ
DHAMMAṀ SIRASĀ NAMĀMI.

Now let us chant the sublime praise of
the Dhamma

That which is the well-expounded
Dhamma of the Exalted One, to be
seen here-now, beyond time, (inviting
one to) come-and-see,
leading inward, to be seen each wise
man for himself,
That Dhamma I worship most highly,
to that Dhamma my head I bow down.

(make the five-point prostration once)

(HANDAMAYAṀ SAṄGHĀ-
BHITHUTIṀ KAROMA SE):

YO SO SUPAṬIPANNO
BHAGAVATO SĀVAKASAṄGHO

UJUPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO
ÑĀYAPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO
SĀMĪCIPAṬIPANNO BHAGAVATO
SĀVAKASAṄGHO
YADIDAṀ CATTĀRI PURISA-
YUGĀNI AṬṬHAPURISAPUGGALĀ
ESA BHAGAVATO
SĀVAKASAṄGHO
ĀHUNEYYO PĀHUNEYYO
DAKKHIṆEYYO
AÑJALIKARAÑĪYO
ANUTTARAMAṀ PUÑÑAKKHETTAMAṀ
LOKASSA

Now let us chant the sublime praise
of the Sangha:

That which is the Sangha of the
Exalted One's disciples who have
practised well,
the Sangha of the Exalted One's dis-
ciples who have practised straightly,
the Sangha of the Exalted One's
disciples who have practised rightly,
the Sangha of the Exalted One's dis-
ciples who have practised properly;
that is to say, the four pairs of men,
the eight individual persons,
that is the Sangha of the Exalted
One's disciples,
worthy of gifts, worthy of hospitality,
worthy of offerings, who should be
respected,
incomparable field of puñña for the
world

TAMAHAṂ SAṄGHAṂ
ABHIPŪJAYĀMI
TAMAHAṂ SAṄGHAṂ SIRASĀ
NAMĀMI.

That Sangha I worship most highly,
to that Sangha my head I bow down.

(make the five-point prostration once)

(HANDAMAYAṂ RATANAT-
TAYAPPANĀMAGĀTHĀYO
CEVA SAṂVEGAPARIDĪPAKA-
PĀTHAÑCA BHANĀMA SE):
BUDDHO SUSUDDHO
KARUṆĀMAHAṆṆAVO
YOCCANTASUDDHABBARA-
ÑĀṄALOCANO
LOKASSA
PAPŪPAKILESAGHĀTAKO
VANDĀMI BUDDHAṂ
AHAMĀDARENATAṂ.
DHAMMO PADĪPO VIYA
TASSA SATTHUNO YO MAGGA-
PĀKĀMATABHEDABHINNAKO
LOKUTTARO YO CA
TADATTHADĪPANO
VANDĀMI DHAMMAṂ
AHAMĀDARENATAṂ.
SAṄGHO SUKHETTĀBHYATI-
KHETTASAÑÑITO
YO DIṬṬHASANTO
SUGATĀNUBODHAKO
LOLAPPAHĪNO ARIYO
SUMEDHASO
VANDĀMI SAṄGHAṂ
AHAMĀDARENATAṂ.

Now let us recite the Stanzas for
Revering the Triple Gem together
with the passages conducing to a
sense of urgency:
The Buddha purified, compassion
ocean like,
possessed of wisdom's eye
completely purified,
destroyer of the stains, the evils of
the world:
Devotedly indeed that Buddha I
revere.
The Dhamma of the Lord likened to
a lamp is thus diversified: the Path,
its Fruits as well,
The Deathless-lighting up that
beyond the world:
Devotedly indeed that Dhamma I
revere.
The Sangha called a field better than
the best,
who having seen are calmed,
enlightened after Him,
possessiveness destroyed, the noble
ones, the wise:
Devotedly indeed that Sangha I
revere.

ICCEVAMEKANTABHIPŪJA-
NEYYAKAṀ VATTHUTTAYAṀ
VANDAYATĀBHISAṆKHATAṀ
PUÑÑAMAṀ MAYĀ YAṀ MAMA
SABBUPPADAVĀ

MĀ HONTU VE TASSA
PABHĀVASIDDHIYĀ

IDHA TATHĀGATO LOKE
UPPANNO ARAHAṀ
SAMMĀSAMBUDDHO

DHAMMO CA DESITO
NIYYĀNIKO UPASAMIKO
PARINIBBĀNIKO
SAMBODHAGĀMĪ
SUGATAPPAVEDITO

MAYANTAṀ DHAMMAṀ
SUTVĀ EVAṀ JĀNĀMA

JĀTIPI DUKKHĀ JARĀPI DUKKHĀ
MARAṆAMPI DUKKHAṀ

SOKAPARIDEVADUKKHADOM-
ANASSUPĀYĀSĀPI DUKKHĀ

APPIYEHI SAMPAYOGO
DUKKHO PIYEHI

VIPPAYOGO DUKKHO
YAMPICCHAṀ NA LABHATI
TAMPI DUKKHAṀ

SAṆKHITTENA PAÑCUPĀDĀNA-
KKHANDHĀ DUKKHĀ
SEYYATHĪDAṀ

RŪPŪPĀDĀNAKKHANDHO

VEDANŪPĀDĀNAKKHANDHO

SAÑÑŪPĀDĀNAKKHANDHO

Truly this the puja supreme which
should be made unto the Triple
Gem, worthy of reverence and thus
obstructions all by this my puñña
here,

may they cease to be by the power of
success!

Here One attained to Truth appears in
the world, One far from defilements,
Perfectly Enlightened by himself

and Dhamma is pointed out by Him,
leading out (of saṃsāra), calming,
tending towards Final Nibbāna,
going to self-enlightenment, so the
Sugata has declared.

We, having heard this Dhamma,
know thus:

birth is dukkha, decay is dukkha,
death is dukkha,

sorrow, lamentation, pain, grief and
despair are dukkha,

association with the disliked is
dukkha,

separation from the liked is dukkha,
not getting what one wants is
dukkha,

in brief, the five grasped-at groups
are dukkha, which are as follows

the grasped-at group of the body,

the grasped-at group of feeling,

the grasped-at group of memory,

SAÑKHĀRŪPĀDĀNAKKHANDHO	the grasped-at group of volitions,
VIÑÑĀṆŪPĀDANAKKHANDHO	the grasped-at group of consciousness;
YESAṀ PARIÑÑĀYA DHARAMĀNO SO BHAGAVĀ EVAMAṀ BAHULAṀ SĀVAKE VINETI	for full knowledge of which while the Exalted One was still alive He has frequently instructed disciples in this way—
EVAMAṀ BHĀGĀ CA PANASSA BHAGAVATO SĀVAKESU ANUSĀSANI	the section of teaching taught by the Exalted One amongst disciples was thus,
BAHULĀ* PAVATTATI	many times He has emphasized:
RŪPAṀ ANICCAṀ	body is impermanent,
VEDANĀ ANICCĀ	feeling is impermanent,
SAÑÑĀ ANICCĀ	memory is impermanent,
SAÑKHĀRĀ ANICCĀ	volitions are impermanent,
VIÑÑĀṆAṀ ANICCAṀ	consciousness is impermanent;
RŪPAṀ ANATTĀ	body is not self,
VEDANĀ ANATTĀ	feeling is not self,
SAÑÑĀ ANATTĀ	memory is not self,
SAÑKHĀRĀ ANATTĀ	volitions are not self,
VIÑÑĀṆAṀ ANATTĀ	consciousness is not self;
SABBE SAÑKHĀRĀ ANICCĀ	all conditioned things are impermanent,
SABBE DHAMMĀ ANATTĀ'TI	all dhammas are not self.
TE MAYAMA OTINṆĀMHA JĀTIYĀ JARĀMARAṆENA	All of us beset by birth, decay and death,
SOKEHI PARIDEVEHI DUKKHEHI DOMANASSEHI UPĀYĀSEHI	by sorrow, lamentation, pain, grief and despair,
DUKKHOTINṆĀ DUKKHAPARETĀ	beset by dukkha, obstructed by dukkha,
APPEVĀNĀMIMASSA KEVALASSA	(consider) that it is well if the
DUKKHAKKHANDHASSA	complete ending of the dukkha-
ANTAKIRIYĀ PAÑÑĀYETHA'TI.	groups might be known.

* In Wat Bovoranives Vihāra chant BAHULAṀ in place of BAHULĀ.

CIRAPARINIBBUTAMPI
 TAṀ BHAGAVANTAM
 UDDISSA ARAHANTAM
 SAMMĀSAMBUDDHAM
 SADDHĀ AGĀRASMĀ
 ANAGĀRIYAM PABBAJJITĀ
 TASMIM BHAGAVATI
 BRAHMACARIYAM CARĀMA
 BHIKKHŪNAM
 SIKKHASĀJIVASAMĀPANNĀ**
 TAṀ NO BRAHMACARIYAM
 IMASSA KEVALASSA
 DUKKHAKKHANDHASSA
 ANTAKIRIYĀYA SAMVATTATU

Though the Final Nibbana was
 long ago of that Exalted One called
 One far from defilements, Perfectly
 Enlightened by himself,
 having faith we have gone forth from
 home to homelessness
 (and) in that Exalted One's
 brahmacariya we practise
 (being) fully possessed of the proper
 livelihood for bhikkhus that is our
 brahmacariya.
 This group of dukkha, may it be
 brought to an end completely!

Recollection at the moment of using the Requisites

(Robes, food, lodgings and medicine are the four requisites or necessities of a bhikkhu's life. They are called in Pāli, *paccaya*, the means for supporting life. It is the tradition that every bhikkhu, before using any one of these four, should reflect on the real advantage to be obtained from it and not be attached to its sensual or superficial attractions. In the presence of a pleasant thing, he should learn not to cling to it nor to crave for more, while in the presence of an unpleasant thing he must learn to be satisfied with whatever there is for him. Besides, it is the duty of every bhikkhu always to practise and develop mindfulness, called in Pāli,

** This line is omitted by sāmaṇeras. In some wats they chant: SĀMAṆERĀNAM SIKKHĀ....

sati, that is, the active state of mind with which he is able to be aware or mindful both before and after the moment of thinking, speaking and doing. Thus the following passages will serve as a means for the development of mindfulness or *sati* regarding the four *paccaya* or supports for life).

(HANDAMAYAM TAÑKHAÑI-
KAPACCAVEKKHAÑAPĀTHAM
BHAÑĀMA SE).

Now let us recite the passage on
Recollection at the moment of using
(the requisites):

PAṬISAÑKHĀ YONISO CĪVARAM
PAṬISEVĀMI

Properly considering the robe I use
it:

YĀVADEVA SĪTASSA PAṬIGHĀTĀYA

only to ward off cold,

UÑHASSA PAṬIGHĀTĀYA

to ward off heat,

ḌAṂSAMAKASAVĀTĀTAPASIRIṂ-
SAPASAMPHASSĀNAM
PAṬIGHĀTĀYA

to ward off the touch of gadflies,
mosquitoes, wind, sun and reptiles,

YĀVADEVA HIRIKOPĪNA
PAṬICCHĀDANATTHAM

only for the purpose of covering
the shame (-causing) sexual organs.

PAṬISAÑKHĀ YONISO
PINDAPĀTAM PAṬISEVĀMI

Properly considering almsfood I
use it:

NEVA DAVĀYA NA MADĀYA NA
MANDANĀYA NA VIBHŪSANĀYA

not playfully, nor for intoxication nor
for fattening, nor for beautification

YĀVADEVA IMASSA KĀYASSA
ṬHITIYĀ YĀPANĀYA
VIHĪMSUPARATIYĀ
BRAHMACARIYĀNUGGAHĀYA

only for the continuation and
nourishment of this body, for
keeping it unharmed, for helping
with the brahmacariya,

ITI PURĀNAÑCA VEDANAM
PAṬIHAÑKHĀMI NAVAÑCA
VEDANAM NA UPPĀDESSĀMI

(thinking) I shall destroy old
feeling (of hunger) and not produce
new feeling (of overeating, etc.).

YĀTRĀ CA ME BHAVISSATI ANA-
VAJJATĀ CA PHĀSUVIHĀRO CĀTI.

Thus there will be for me freedom
from (bodily) troubles and living at
ease.

PAṬISAṄKHĀ YONISO SENĀSANAM PAṬISEVĀMI	Properly considering the lodging (lit. lying-sitting place) I use it:
YĀVADEVA SĪTASSA PAṬIGHĀTĀYA UṄHASSA PAṬIGHĀTĀYA	only to ward off cold, to ward off heat,
DAMSA MAKASAVĀTĀTA- PASIRIṂSAPASAMPHASSĀNAM PAṬIGHĀTĀYA	to ward off the touch of gadflies, mosquitoes, wind, sun and reptiles,
YĀVADEVA UTUPARISSAYAVINODANAM PAṬISALLĀNĀRĀMATTHAM.	only for the purpose of removing the dangers from weather and for living in seclusion.
PAṬISAṄKHĀ YONISO GILĀNA- PACCAYABHESAJJAPARIKKHĀRAM PAṬISEVĀMI	Properly considering supports for the sick-medicines and utensils, I use it:
YĀVADEVA UPPANNĀNAM VEYYĀBĀDHĪKĀNAM VEDANĀNAM PAṬIGHĀTĀYA ABYĀPAJJHAPARAMATĀYĀTI.	only to ward off painful feelings that have arisen, for the maximum freedom from disease.

These are called the TAṄKHAṄIKAPACCAVEKKHAṄA (reflection at the moment of using) and have been laid down in this way for general purposes. If we have a particular purpose, such as putting on the robe for warding off cold then we should reflect only about that

CĪVARAM PAṬISEVĀMI YĀVADEVA...
(I use the robe only for...)

Therefore special attention should be given to the meaning rather than merely reciting Pāli passages. These are quoted here just for the purpose of helping to preserve the original meaning, in case doubt about or variation in the vernacular language should occur.

Five Subjects for Frequent Recollection (*Abhiñhapaccavekkhaṇa*)

The following five subjects should be recollected by each Buddhist, “by woman or man, by householder or one gone forth” every day. The purpose is to cut down intoxication with youth, health, life, possessions and evil-doing respectively.

(HANDAMAYAṀ ABHIÑHA
PACCAVEKKHAṆAPĀTHAṀ
BHAṆĀMA SE)

Now let us recite the passage for
Frequent Recollection:

(1) JARĀDHAMMOMHI
JARAṀ ANATĪTO

I am of the nature to age (or decay),
I have not gone beyond ageing (or decay).

(2) BYĀDHIDHAMMOMHI
BYĀDHIṀ ANATĪTO

I am of the nature to sicken,
I have not gone beyond sickness.

(3) MARAṆADHAMMOMHI
MARAṆAṀ ANATĪTO

I am of the nature to die,
I have not gone beyond death.

(4) SABBEHI ME PIYEHI
MANĀPEHI NĀNĀBHĀVO
VINĀBHĀVO

All that is mine, beloved and
pleasing, will become otherwise,
will become separated (from me).

(5) KAMMASSAKOMHI
KAMMADĀYADO

I am owner of my kamma,
heir to my kamma,

KAMMAYONI

born of my kamma,

KAMMABANDHU

related to my kamma,

KAMMAPAṬISARAṆO

abide supported by my kamma,

YAṀ KAMMAṀ KARISSĀMI

whatever kamma I shall do

KALYĀNAṀ VĀ PĀPAKAṀ VĀ

for good or for evil

TASSA DĀYĀDO BHAVISSĀMI.

of that I shall be the heir.

EVAMAṀ AMHEHI ABINHAM

Thus by us (they) should be

PACCAVEKKHITABBAṀ.

frequently recollected.

**(End of the Morning Chanting for bhikkhus.
Sāmaṇeras chant further):**

The Sāmaṇera's Training*

(Sāmaṇerasikkhā)

<p>ANUÑÑĀSI KHO BHAGAVĀ SĀMAṆERĀNAṃ DASASIK- KHAPADĀNI TESU CA SĀMAṆEREHI SIKKHITUM: PĀṄĀTIPĀTĀ VERAMAṆĪ ADINNĀDĀNĀ VERAMAṆĪ ABRAHMACARIYĀ VERAMAṆĪ MUSĀVĀDĀ VERAMAṆĪ SURAMERAYAMAJJAPAMĀ- DAṬṬHĀNĀ VERAMAṆĪ VIKĀLABHOJANĀ VERAMAṆĪ NACCAGĪTAVADITAVISUKA- DASSANĀ VERAMAṆĪ MĀLĀGANDHAVILEPANĀ- DHĀRANAMAṄḌANAVIBHŪS- ANAṬṬHĀNĀ VERAMAṆĪ UCCASAYANAMAĪSAYANĀ VERAMAṆĪ JĀTARŪPARAJATAPAṬIG- GAHAṆĀ VERAMAṆĪ'TI. ANUÑÑĀSI KHO BHAGAVĀ DASAHI AṄGEHI SAMANNĀGA- TAṃ SĀMAṆERAṃ NĀSETUM. KATAMEHI DASAHI? PĀṄĀTIPĀTĪ HOTI</p>	<p>Permitted by the Exalted One are the ten rules of training for sāmaṇeras and by these sāmaṇeras are to train themselves: Refraining from killing living creatures, refraining from taking what is not given, refraining from unchaste conduct, refraining from false speech, refraining from distilled and fermen- ted intoxicants which are the occasion for carelessness, refraining from food at the 'wrong' time, refraining from dancing, singing, music and going to see entertainments, refraining from wearing garlands, smartening with perfumes and beautifying with cosmetics, refraining from (the use of) high or large beds, refraining from accepting gold and silver (money). Permitted by the Exalted One is the expulsion of a sāmaṇera who has done any of the ten things. What ten? He is a killer of living creatures,</p>
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* Added by the Editors for the sake of completeness from the work called "Sāmaṇerasikkhā". In English, "The Novice's Training".

ADINNĀDĀYĪ HOTI	he is a taker of what is not given,
ABRAHMACĀRĪ HOTI	he is a practicer of unchastity,
MUSĀVĀDĪ HOTI	he is a speaker of falsity,
MAJJAPĀYĪ HOTI	he is a drinker of intoxicants,
BUDDHASSA AVAṆṆAṀ BHASATI	he speaks in dispraise of the Buddha,
DHAMMASSA AVAṆṆAṀ BHASATI	he speaks in dispraise of the Dhamma,
SAṄGHASSA AVAṆṆAṀ BHASATI	he speaks in dispraise of the Sangha,
MICCHĀDIṬṬHIKO HOTI	he is one having false views,
BHIKKHUNĪDŪSAKO HOTI.	he is the corrupter of a bhikkhunī (nun).
ANUÑÑĀSI KHO BHAGAVĀ IMEHI DASAHI AṄGEHI SAMANNĀGATAṀ SĀMAṆERAṀ NĀSETUN'TI.	Permitted by the Exalted One is the expulsion of a sāmaṇera who has done (any of) these ten things.
ANUÑÑĀSI KHO BHAGAVĀ PAÑCAHI AṄGEHI SAMAN- NĀGATASSA SĀMAṆERASSA DAṆDAKAMMAṀ KĀTUṀ.	Permitted by the Exalted One is penalty-work for a sāmaṇera who has done (any of) the five things.
KATAMEHI PAÑCAHI?	What five?
BHIKKHŪNAṀ ALĀBHĀYA PARISAKKATI	He endeavours for the non-gain of bhikkhus, (i.e., to deprive them of rightful offerings)
BHIKKHŪNAṀ ANATTHĀYA PARISAKKATI	he endeavours for the non-benefit of bhik- khus, (i.e., to harm them in various ways)
BHIKKHŪNAṀ ANĀVĀSĀYA PARISAKKATI	he endeavours for the non-residence of bhikkhus, (i.e., to make them leave),
BHIKKHU AKKOSATI PARIBHĀSATI	he insults and abuses bhikkhus,
BHIKKHŪ BHIKKHŪHI BHEDETI.	he causes bhikkhus to divide against bhikkhus.

ANUÑÑĀSI KHO BHAGAVĀ IMEHI PAÑCAHI AÑGEHI SAMANNĀGATASSA SĀMAÑ- ERASSA DAṄḌAKAMMAṀ KĀTUN'TI	Permitted by the Exalted One is penalty-work for a sāmaṇera who has done (any of) these five things.
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With the leading bhikkhu in that assembly all bhikkhus and sāmaṇeras make the five-point prostration three times and then leave the temple.

The End of the Morning Chanting

‡‡

The Evening Chanting

In the main temple or hall while the leading bhikkhu is placing the offerings (candles, incense-sticks and flowers) on the shrine before the Buddha-image, the other bhikkhus should stand or kneel according to whether he is standing up to do this, or kneeling down. When the candles and the incense-sticks have been lighted and the flowers put in their places, the leading bhikkhu will chant the following preliminary Pāli passages of homage phrase by phrase, the assembled bhikkhus repeating them after him. These preliminary passages are as follows:

ARAHAṀ SAMMĀSAMBUDDO BHAGAVĀ	The Exalted One, far from defilements, perfectly Enlightened by himself,
BUDDHAṀ BHAGAVANTAṀ ABHIVĀDEMI	I bow low before the Buddha, the Exalted One.

(make the five-point prostration once)

SVĀKKHĀTO BHAGAVATĀ
DHAMMO

The Dhamma well-expounded by
the Exalted One,

DHAMMAṀ NAMASSĀMI

I bow low before the Dhamma

(make the five-point prostration once)

SUPAṬIPANNO BHAGAVATO
SAVAKASAṄGHO

The Sangha of disciples who have
practised well

SANGHAM NAMĀMI

I bow low before the Sangha.

(make the five-point prostration once)

YAMAMHA KHO MAYAṀ
BHAGAVANTAṀ SARAṆAṀ GATĀ
(UDDISSA PABBAJITĀ) YO NO
BHAGAVĀ SATTHĀ

We have gone for Refuge to that
Exalted One,

YASSA CA MAYAṀ BHAGAVATO
DHAMMAṀ ROCEMA.

(gone forth on account of) the
Exalted One who is our Teacher,
and in which Dhamma of the
Exalted One we delight.

IMEHI SAKKĀREHI TAṀ
BHAGAVANTAṀ SASADHAMMAṀ
SASAVAKASAṄGHAṀ
ABHIPŪJAYĀMA.

With these offerings we worship
most highly that Exalted One
together with the True Dhamma
and the Sangha of disciples.

HANDADĀNI MAYANTAṀ
BHAGAVATAṀ VĀCĀYA
ABHIGĀYITUṀ PUBBABHĀGANA-
MAKARAÑCEVA BUDDHĀNUSSA-
TINAYANCA KAROMA SE):

Now let us with speech recite the
preliminary passage revering that
Exalted One together with the
method of recollecting the Buddha:

NAMO TASSA BHAGAVATO
ARAHATO SAMMĀSAM-
BUDDHASSA (tikkhataṃ)

Homage to the Exalted One,
far from defilements, perfectly
Enlightened by himself. (thrice)

TAṀ KHO PANA BHAGAVANTAṀ
EVAṀ KALYĀṄO KITTISADDO
ABBHUGGATO

An excellent report of that Exalted
One's fame has spread, as follows:

ITIPĪ SO BHAGAVĀ ARAHAM
SAMMĀSAMBUDHO

He is indeed the Exalted One,
far from defilements, perfectly
Enlightened by himself,

VIJĀCARAṆA-SAMPANNO
SUGATO LOKAVIDŪ

fully possessed of wisdom and
(excellent) conduct, One who
has proceeded by the good way,
Knower of worlds,

ANUTTARO PURISADAMMA-
SĀRATHI SATTHĀ DEVAMANUS-
SĀNAM BUDDHO BHAGAVĀ'TI.

unexcelled Trainer of tamable men,
Teacher of deities and men, the
Awakened One, He who has arrived
at the excellent analytic wisdom.

(HANDAMAYAM BUDDHĀ-
BHIGĪTĪM KAROMA SE):

Now let us chant the true praise of
the Buddha:

BUDDHAVARAHANTAVARATA-
DIGUṆABHIYUTTO

in the Buddha are joined such
excellent virtues as 'Arahant',

SUDDHĀBHIÑĀṆAKARUṆĀHI-
SAMĀGATATTO

purity, supreme knowledge and
compassion harmoniously are
joined in Him.

BODHESI YO SUJANATAṀ
KAMALAṀ VA SŪRO

He, like the sun with lotuses,
awakens wise people.

VANDĀMAHAM TAMARAṆAM
SIRASĀ JINENDAM

I revere with my head the Conquer-
or Supreme, that Peaceful One.

BUDDHO YO SABBAPĀNINAM
SARANAM KHEMAMUTTAMAM

The Buddha who for beings all
is the highest refuge, most secure

PAṬHAMĀNUSSATIṬṬHĀNAM
VANDĀMI TAM SIRENAHAM

Recollecting first that way,
Him with my head do I revere,

BUDDHASSĀHASMI DĀSO VA
BUDDHO ME SĀMIKISSARO

I am the Buddha's servitor,
the Buddha is my ruler great,

BUDDHO DUKKHAṀ GHĀTĀ CA
VIDHĀTĀ CA HITASSA ME

The Buddha is dukkha's destroyer
and the provider of happiness for me

BUDDHASSĀHAM NIYYĀDEMI SARĪRAÑJĪVITAÑCIDAM	To the Buddha do I dedicate this bodily frame and life of mine
VANDANTO HAM CARISSĀMI BUDDHASSEVA SUBODHITAM	I shall fare with reverence to the Buddha's Awakening excellent
NATTHI ME SARANAM AÑÑAM BUDDHO ME SARANAM VARAM	For me there is no other refuge, The Buddha truly is my Refuge
ETENA SACCAVAJJENA VADDHEYYAM SATTHUSĀSANE	By the speaking of this truth, may I grow in the Master's Way.
BUDDHAM ME VANDAMĀNENA YAM PUÑÑAM PASUTAM IDHA	The Buddha being revered by me, whatever puñña is here produced
SABBEPI ANTARĀYĀ ME MĀHESUM TASSA TEJASĀ	by the power of that, for me may all dangers never occur.

(make the five-point prostration and repeat)

KĀYENA VĀCĀYA VĀ CETASĀ VĀ BUDDHE KUKAMMAṀ PAKATAM MAYĀ YAM BUDDHO PAṬIGGANHĀTU ACCAYANTAM KĀLANTARE SAMVARITUM VA BUDDHE.	By body, by speech and by mind whatever evil kamma has been done by me to the Buddha, may the Buddha accept the whole fault that in future there may be restraint regarding the Buddha.
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(HANDAMAYAM DHAMMĀNUS- SATINAYAM KAROMA SE): SVĀKKHĀTO BHAGAVATĀ DHAMMO SANDIṬṬHIKO AKĀLIKO, EHIPASSIKO OPANAYIKO PACCATTAM VEDITABBO VIÑÑŪHI'TI.	Now let us chant the method of recollecting the Dhamma: Well-expounded is the Exalted One's Dhamma, to be seen here-now, beyond time, (inviting one to) come-and-see, leading inwards, to be seen (by) each wise man for himself.
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(HANDAMAYAM DHAMMĀ- BHIGĪTIṀ KAROMA SE):	Now let us chant the true praise of the Dhamma:
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SVĀKKHATATĀDIGUNAYOGA- VASENASEYYO	Excellent it is having such qualities as 'well-expounded'.
YO MAGGAPĀKAPARIYATTI- VIMOKKHABHEDO	It is divided into Path and Fruit, Study and Liberation.
DHAMMO KULOKAPATANĀ TADADHARIDHĀRI	The Dhamma holds him who holds it from falling into evil worlds.
VANDĀMAHAM TAMAHARAM VARADHAMMAMETAM	I revere that true Dhamma, the destroyer of darkness.
DHAMMO YO SABBAPĀṆINAM SARAṆAM KHEMAMUTTAMAM	The Dhamma which for beings all is the highest Refuge, most secure
DUTIYĀNUSSATIṬṬHĀNAM VANDĀMI TAM SIRENAHAM	recollecting secondly that with my head do I revere.
DHAMMASSĀHASMI DĀSO VA DHAMMO ME SĀMIKISSARO	I am the Dhamma's servitor, the Dhamma is my ruler great,
DHAMMO DUKKHASSA GHĀTĀ CA VIDHĀTĀ CA HITASSA ME	The Dhamma is dukkha's destroyer and provider of happiness for me,
DHAMMASSĀHAM NIYYĀDEMI SARĪRAÑJĪVITAÑCIDAM	To the Dhamma do I dedicate this bodily frame and life of mine,
VANDANTOHAM CARISSĀMI DHAMMASSEVA SUDHAMMATAM	I shall fare with reverence to the Dhamma's nature excellent
NATTHI ME SARAṆAM AÑÑAM DHAMMO ME SARAṆAM VARAM	For me there is no other refuge, the Dhamma truly is my Refuge
ETENA SACCAVAJJENA VADDHEYYAM SATTHUSĀSANE	By the speaking of this truth may I grow in the Master's Way.
DHAMMAM ME VANDAMĀNENA YAM PUÑÑAM PASUTAM IDHA	The Dhamma being revered by me, whatever puñna is here produced
SABBEPI ANTARĀYĀ ME MAHESUM TASSA TEJASĀ	by the power of that, for me may all dangers never occur.

(make the five-point prostration and repeat):

KĀYENA VĀCĀYA VĀ CETASĀ VĀ DHAMME KUKAMMAṀ
 PAKATAṀ MAYĀ YAṀ
 DHAMMO PAṬIGGAṆHĀTU
 ACCAYANTAṀ KĀLANTARE
 SAṀVARITUM VA DHAMME

By body, by speech and by mind
 whatever evil kamma has been
 done by me to the Dhamma,
 may the Dhamma accept the whole
 fault that in future there may be
 restraint regarding the Dhamma,

(HANDAMAYAM SAṄGHĀ-
 NUSSATINAYAM KAROMA SE):

Now let us chant the method of
 recollecting the Sangha:

SUPAṬIPANNO BHAGAVATO
 SĀVAKASAṄGHO

The Sangha of the Exalted One's
 disciples who have practised well,

UJUPAṬIPANNO BHAGAVATO
 SĀVAKASAṄGHO

the Sangha of the Exalted One's dis-
 ciples who have practised straightly,

ÑĀYAPAṬIPANNO BHAGAVATO
 SĀVAKASAṄGHO

the Sangha of the Exalted One's
 disciples who have practised rightly,

SĀMĪCIPAṬIPANNO BHAGAVATO
 SĀVAKASAṄGHO

the Sangha of the Exalted One's dis-
 ciples who have practised properly;

YADIDAṀ CATTĀRI PURISA-
 YUGĀNI AṬṬHAPURISAPUGGALĀ

that is to say, the four pairs of men,
 the eight individual persons,

ESA BHAGAVATO
 SĀVAKASAṄGHO

that is the Sangha of the Exalted
 One's disciples,

ĀHUNEYYO PĀHUNEYYO
 DAKKHINEYYO
 AÑJALIKARAÑĪYO

worthy of gifts, worthy of
 hospitality, worthy of offerings,
 who should be respected,
 the incomparable field of puñña for
 the world.

ANUTTARAM
 PUÑÑAKKHETTAṀ LOKASSĀ'TI.

(HANDAMAYAM SAṄGHĀ-
 BHIGĪTIṀ KAROMA SE):

Now let us chant the true praise of
 the Sangha:

SADDHAMMAJO
 SUPAṬIPATTIGUṆABHIYUTTO

Born of the Dhamma, that Sangha
 in which are joined such virtues as
 'having practised well'

YOṬṬHĀBBHIDHO ARIYAPUGGALA- SAṄGHASEṬṬHO	foremost, formed of the group of eight Noble persons
SĪLĀDIDHAMMAPAVARASAYAKĀYA- CITTO	guided in body and mind by ex- cellent morality and other virtues,
VANDĀMAHAM TAMARIYĀNA GAṄAṀ SUSUDDHAM	I revere that assembly of Ariyas in purity perfected.
SAṄGHO YO SABBAPĀṄINAM SARAṄAṀ KHEMAMUTTAMAM	The Sangha who for beings all is the highest Refuge, most secure
TATTIYĀNUSSATIṬṬHĀNAM VANDĀMI TAM SIRENAHAM	Recollecting third this way them with my head do I revere,
SAṄGHASSĀHASMI DĀSO VA SAṄGHO ME SĀMIKISSARO	I am the Sangha's servitor, the Sangha is my ruler great,
SAṄGHO DUKKHASSA GHĀTĀ CA VIDHĀTĀ CA HITASSA ME	The Sangha is dukkha's destroyer and provider of happiness for me
SAṄGHASSĀHAM NIYYĀDEMI SARĪRAÑJĪVITAÑCIDAM	To the Sangha do I dedicate this bodily frame and life of mine,
VANDANTOHAM CARISSĀMI SAṄGHASSOPAṬIPANNATAM	I shall fare with reverence for the good practice of the Sangha
NATTHI ME SARAṄAṀ AÑÑAM SAṄGHO ME SARAṄAṀ VARAM	For me there is no other refuge the Sangha truly is my Refuge
ETENA SACCAVAJJENA VADDHEYYAM SATTHUSĀSANE	By the speaking of this truth may I grow in the Master's Way.
SAṄGHAM ME VANDAMĀNENA YAM PUÑÑAM PASUTAM IDHA	The Sangha being revered by me whatever puñña is here produced
SABBEPI ANTARĀYĀ ME MAHESUM TASSA TEJASĀ.	by the power of that for me may all dangers never occur.

(make the five-point prostration and repeat):

KĀYENA VĀCĀYA VĀ CETASĀ
VA SAṄGHE KUKAMMAṀ
PAKATAṀ MAYĀ YAṀ

SAṄGHO PAṬIGGAṆHĀTU
ACCAYANTAṀ KĀLANTARE
SAMVARITUM VA SAṄGHE

By body, by speech and by mind
whatever evil kamma has been
done by me to the Sangha,

may the Sangha accept the whole
fault that in future there may be
restraint regarding the Sangha.*

Recollection after using the requisites

(There are times when a bhikkhu forgets or neglects to reflect on the proper use of the requisites at the moment when they are being used. As this is sometimes the case, there is another helpful method laid down to make amends for that forgetfulness or negligence. This is called ATĪTAPACCAVEKKHAṆA (the reflection after using). It is as follows):

(HANDAMAYAṀ ATĪTAPACCAVEK- Now let us recite the passage on Re-
KHAṆAPĀṬHAM BHAṆĀMA SE): collection after (using the Requisites)

AJJA MAYĀ APACCAVEKKHITVĀ Whatever robe has been used by me
YAṀ CĪVARAṀ PARIBHUTTAṀ today without recollection,

* (At this point, if Suttas (discourses) or Gāthās (verses) are to be chanted according to the list of these items to be recited in rotation, they will be introduced by the leader of the Sangha. As there are many such items they cannot be given here in this introductory manual but readers are advised to consult one of the many editions of chanting books in Thai script, or the transliterated version in English letters, “A Book of Chants”, to be published by Mahāmakūṭarājamaḥāvīdyālaya. In Wat Bovoranives Vihāra the Evening chanting proceeds with the following: NAMO TASSA... and BUDDHAṀ SARAṆAṀ GACCHĀMI... and then after such Suttas and Gāthas as are to be recited, there are the following daily chants).

Note by Editors

TAM YĀVADEVA SĪTASSA
PAṬIGHĀTĀYA UṄHASSA
PAṬIGHĀTĀYA DAṀSAMAKA-
SAVĀTĀTAPASIRIṀSAPASAM-
PHASSĀNAM PAṬIGHĀTĀYA

that was only to ward off cold, to
ward off heat, to ward off the touch
of gadflies, mosquitoes, wind, sun
and reptiles,

YĀVADEVA HIRIKOPĪNA
PAṬICCHĀDANATTHAM

only for the purpose of covering the
shame (-causing) sexual organs.

AJJA MAYĀ APACCAVEKKHITVĀ
YO PIṄḌAPĀTO PARIBHUTTO

Whatever almsfood has been used
by me without recollection,

SO NEVA DAVĀYA NA MADĀYA
NA

it was not for play, nor for
intoxication,

MAṄḌANĀYA NA
VIBHŪSANĀYA

nor for fattening, nor for
beautification,

YĀVADEVA IMASSA KĀYASSA
ṬHITIYĀ

only for the continuation and
nourishment of

YĀPANĀYA VIHIṀSUPARATIYĀ
BRAHMACARIYĀNUGGAHĀYA

this body, for keeping it unharmed,
for helping with the brahmacariya,

ITI PURĀNAÑCA VEDANAM
PAṬIHAÑKHĀMI NAVAÑCA
VEDANAM NA UPPĀDESSĀMI

(thinking) I shall destroy old feel-
ing (of hunger) and not produce new
feeling (of overeating, etc.)

YĀTRĀ CA ME BHAVISSATI
ANAVAJJATĀ CA PHĀSUVIHĀRO
CĀTI.

Thus there will be for me freedom
from (bodily) troubles and living at
ease.

AJJA MAYĀ APACCAVEKKHITVĀ
YAM SENĀSANAM PARIBHUTTAM

Whatever lodging has been used by
me today without recollection,

TAM YĀVADEVA SĪTASSA
PAṬIGHĀTĀYA

that was only to ward off cold,

UṄHASSA PAṬIGHĀTĀYA DAṀ-
SAMAKASAVĀTĀTAPASIRIṀSAPA-
SAMPASSĀNAM PAṬIGHĀTĀYA

to ward off heat, to ward off the
touch of gadflies, mosquitoes, wind,
sun and reptiles,

YĀVADEVA UTUPARISSAYA
VINODANAM

only for the purpose of removing
the dangers

PAṬISALLĀNĀRĀMATTHAṀ	from weather and for living in seclusion.
AJJA MAYĀ APACCAVEKKHITVĀ YO GILĀNAPACCAYABHESAJJA- PARIKKHĀRO PARIBHUTTO	Whatever supports for the sick- medicines and utensils, have been used by me today without recollection,
SO YĀVADEVA UPPANNĀNAṀ VEYYĀBĀDHIKĀNAṀ VEDANĀNAṀ PAṬIGHĀTĀYA	they were only to ward off painful feelings that have arisen,
ABYĀPAJJHAPARAMATAYĀ 'TI.	for the maximum freedom from disease.

Suffusion with the Divine Abidings

(There are four states of mind called, the Brahma-vihāra or Divine Abidings, which are recommended for cultivation by Lord Buddha: Loving-kindness (mettā), compassion (karuṇā), sympathetic joy (muditā), and equanimity (upekkhā). The first of these is a love or friendliness, (opposed to anger, illwill, dislike, etc.) which is deliberately extended to all other beings. This is called the general or unlimited method of extending loving-kindness to others, in contrast to another way which is specific and directed to one particular person. The general extension of loving-kindness, called Appamaññābhāvanā or the development of the unlimited is given preference in the Buddhasāna. This latter is developed by the use of the passage given below.

The next virtue, compassion, is the counterpart of loving-kindness. It refers to the desire to help those in any

kind of suffering. It is opposed to callousness. The Pāli words for developing karuṇā are also given below.

The third quality to develop is sympathetic joy, that is, happiness at the happiness of others. This is called muditā and is opposed to envy. For its cultivation there is also a Pāli passage.

Equanimity or upekkhā is the fourth of these virtues. This should be applied when sympathy for the winning side would hurt the feelings of those who have failed or lost. A neutral feeling should be maintained towards both sides, not siding with either party. A Pāli passage, a reflection on kamma and its result, is taught for the development of this quality).

(HANDAMAYAṀ BRAHMA-
VIHĀRAPHARAṆĀ KAROMA SE):

Now let us make the suffusion
with the Divine Abidings

(Mettā)

SABBE SATTĀ

All beings

AVERĀ HONTU

may they be free of enmity,

ABYĀPAJJHĀ HONTU

may they be free from ill-treatment,

ANĪGHĀ HONTU

may they be free from troubles (of
body and mind),

SUKHĪ ATTĀNAṀ PARIHARANTU

may they protect their own
happiness.

(Karuṇā)

SABBE SATTĀ

All beings may they be freed from

DUKKHĀ PAMUCCANTU

dukkha.

(Muditā)

SABBE SATTĀ

All beings

MĀ LADDHASAMPATTITO
VIGACCHANTU

may they not be parted from the
fortune obtained by them.

(Upekkhā)

SABBE SATTA

All beings

KAMMASSAKĀ

are the owners of their kamma,

KAMMADĀYĀDĀ

heirs to their kamma,

KAMMAYONĪ

born of their kamma,

KAMMABANDHŪ

related to their kamma,

KAMMAPAṬISARAṆĀ

abide supported by their kamma,

YAṀ KAMMAṀ KARISSANTI

whatever kamma they will do,

KALYĀNAṀ VĀ PĀPAKAṀ VA

for good or for evil

TASSA DĀYĀDĀ BHAVISSANTI.*

of that they will be the heirs.

(The Evening Chanting concludes with the verses for the Dedication of puñña composed by King Rāma the Fourth, Mahāmongkut).

Verses for the Dedication of Puñña

(HANDAMAYAṀ PATTIDĀNAṀ
KAROMA SE):

Now let us make the dedication
(of merits):

PUÑÑASSIDĀNI KATASSA
YĀNAÑÑANI KATĀNI ME

May the puñña made by me
now or at some other time

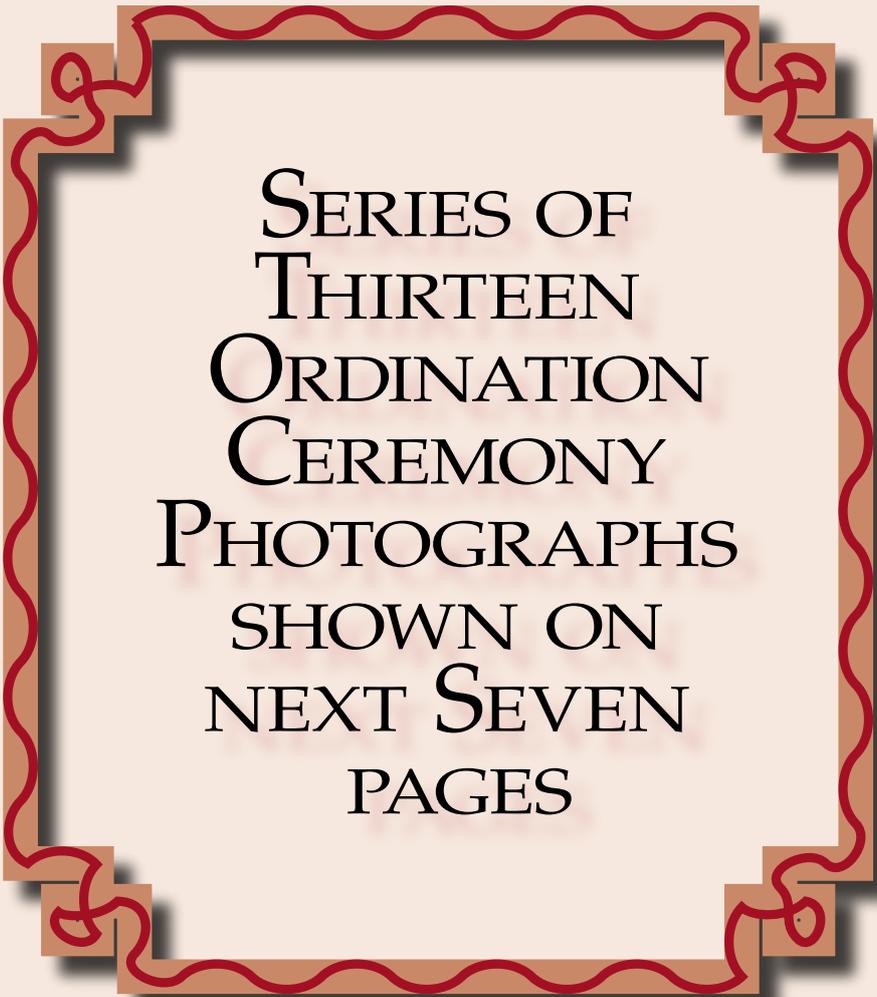
* This passage is often recited with each Pāli phrase followed by its Thai translation. For the latter in English transliteration, see "A Book of Chants".

TESAÑCA BHĀGINO HONTU SATTĀNANTĀPPAMĀNAKĀ	be shared among all beings here infinite, immeasurable;
YE PIYĀ GUṄAVANTĀ CA MAYHAM MĀTĀPITĀDAYO	those dear to me and virtuous as mothers or as fathers are,
DIṬṬHĀ ME CĀPYADIṬṬHĀ VĀ AÑÑE MAJJHATTAVERINO	the seen and the invisible, to others neutral, hostile too;
SATTĀ TIṬṬHANTI LOKASMIM TE BHUMMĀ CATUYONIKĀ	beings established in the world. upon three planes, four kinds of birth,
PAÑCEKACATUVOKĀRĀ SAṂSARANTĀ BHAVĀBHAVE	five, one, or four constituents wandering in realms small and great,
ÑĀTAM YE PATTIDĀNAMME ANUMODANTU TE SAYAM	my puñña-dedication here having known may they rejoice,
YE CIMAM NAPPAJĀNANTI DEVĀ TESAM NIVEDAYUM	and those who do not know of this may deities announce to them.
MAYĀ DINNĀNAPUÑÑĀNAM ANUMODANAHEṬUNĀ	By rejoicing in this cause, this gift of punña given by me
SABBE SATTĀ SADĀ HONTU AVERĀ SUKHAJĪVINO	may beings all forever live a happy life and free from hate,
KHEMAPPADAÑCA PAPPONTU TESĀSĀ SIJJHATAM SUBHĀ.**	and may they find the Path Secure and their good wishes all succeed!

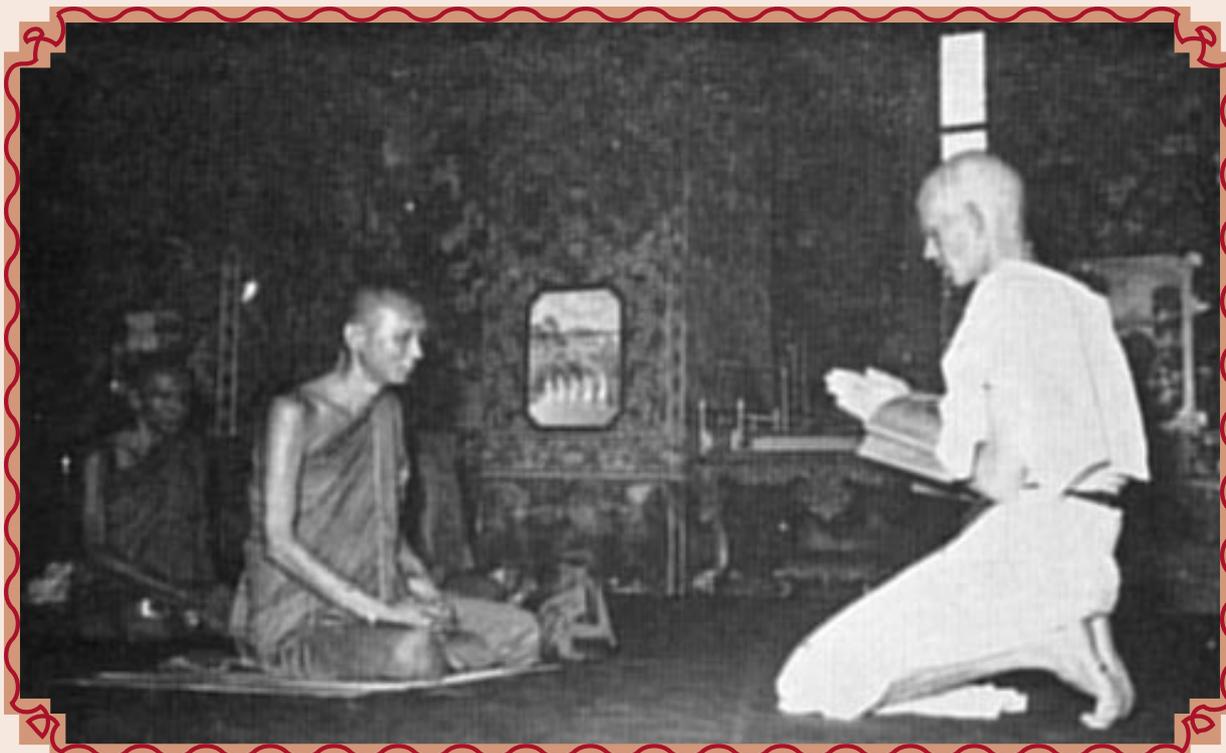
With the leading bhikkhu in that assembly all bhikkhus and sāmaṇeras make the five-point prostration three times and then leave the temple.

The End of the Evening Chanting

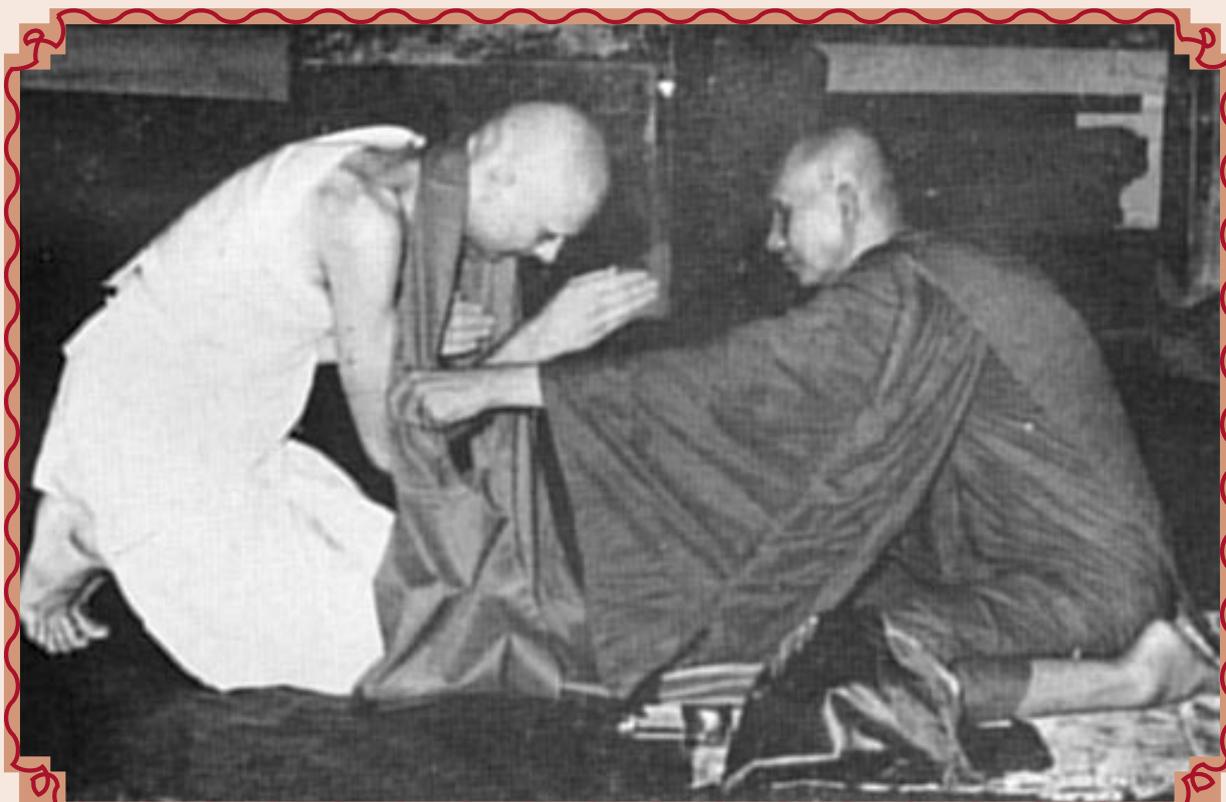
** These verses are often recited with each phrase or group of lines followed by its Thai translation. See the previous footnote.



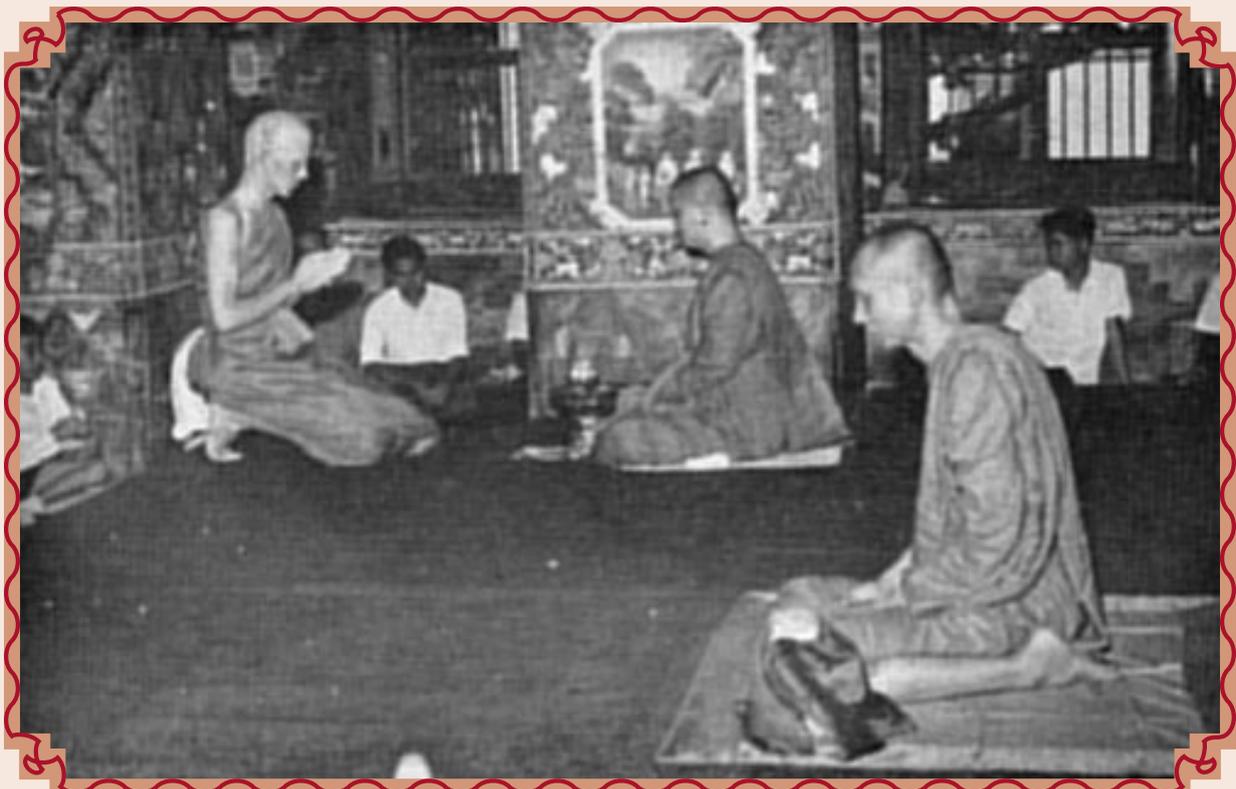
SERIES OF
THIRTEEN
ORDINATION
CEREMONY
PHOTOGRAPHS
SHOWN ON
NEXT SEVEN
PAGES



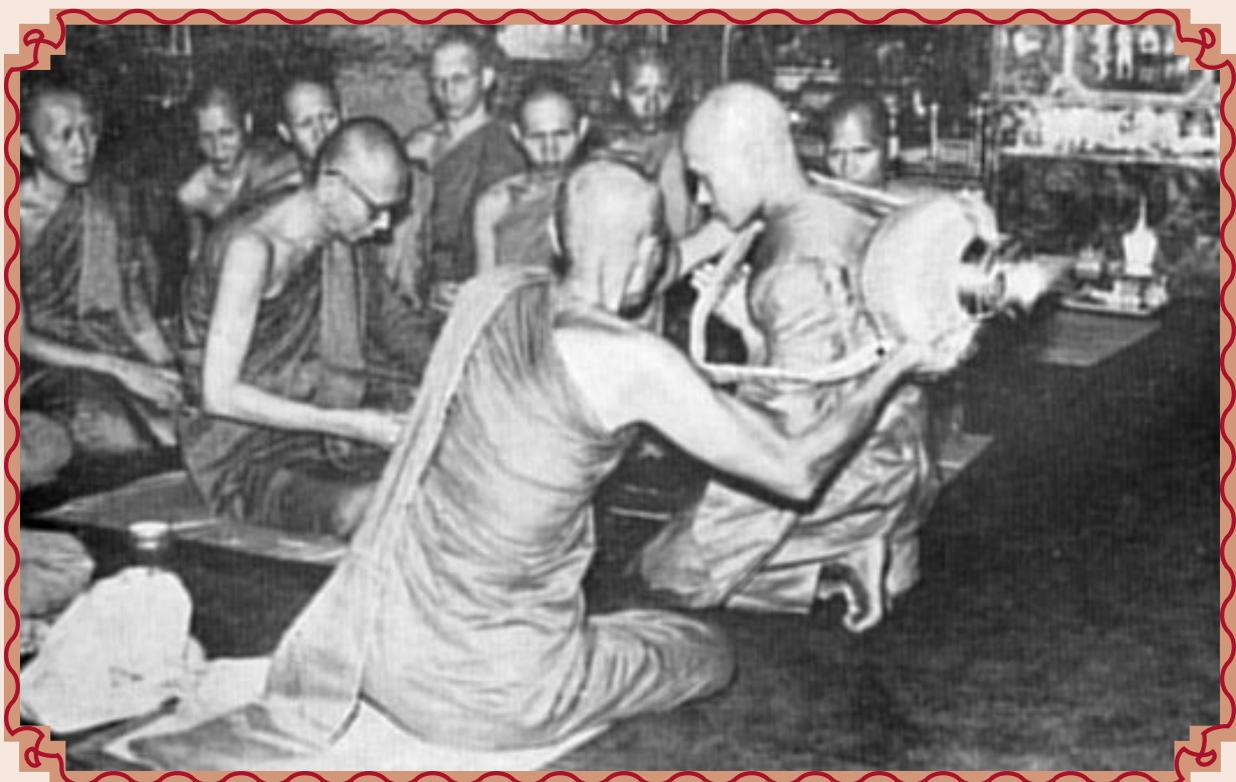
1. APPLICANT WITH SET OF ROBES ON THE FOREARMS
REQUESTING THE GOING-FORTH (PP. 25–27)



2. THE UPAJJHĀYA PUTS THE AṂSA (SHOULDER-CLOTH) OVER THE
APPLICANT'S HEAD TO COVER HIS LEFT SHOULDER (P. 28)

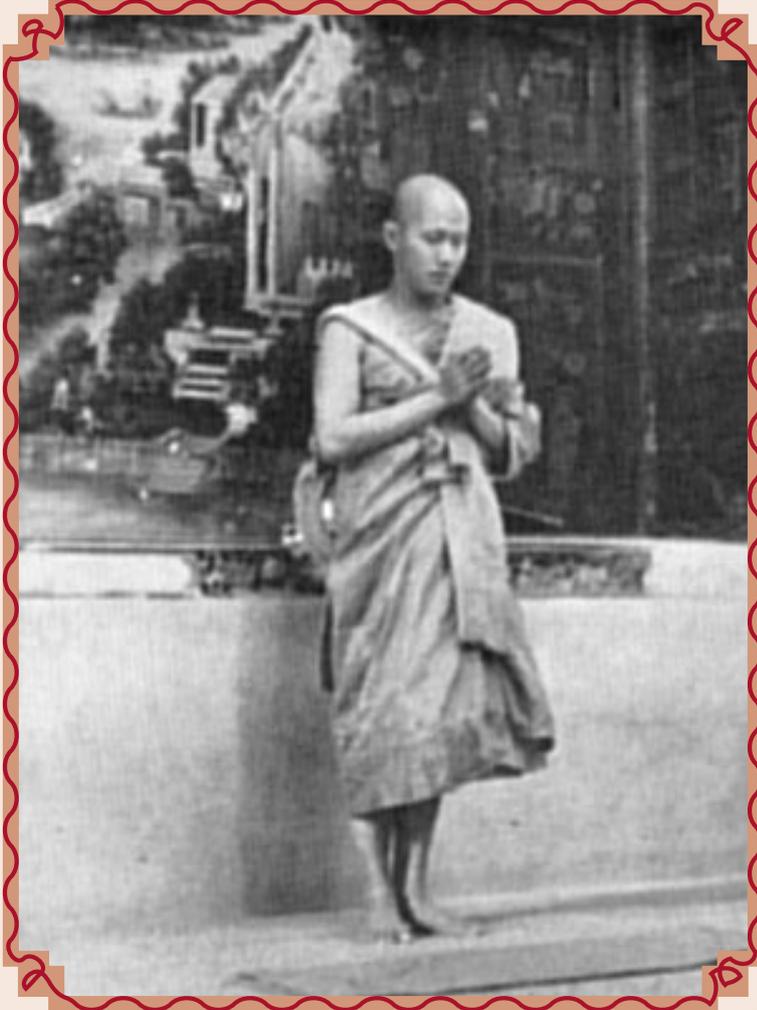


3. THE NEW SĀMAṄERA REQUESTS THE REFUGES AND PRECEPTS (PP. 29–31)



4. THE SĀMAṄERA WHO WISHES TO BECOME A BHIKKHU HAS THE SLING OF HIS BOWL PUT CROSSWISE ON HIS SHOULDER BY HIS ĀCARIYA (P. 33)

5. A SĀMAṆERA
WAITING OUTSIDE
THE SANGHA FOR HIS
ĀCARIYA TO EXAMINE
HIM (P. 33)

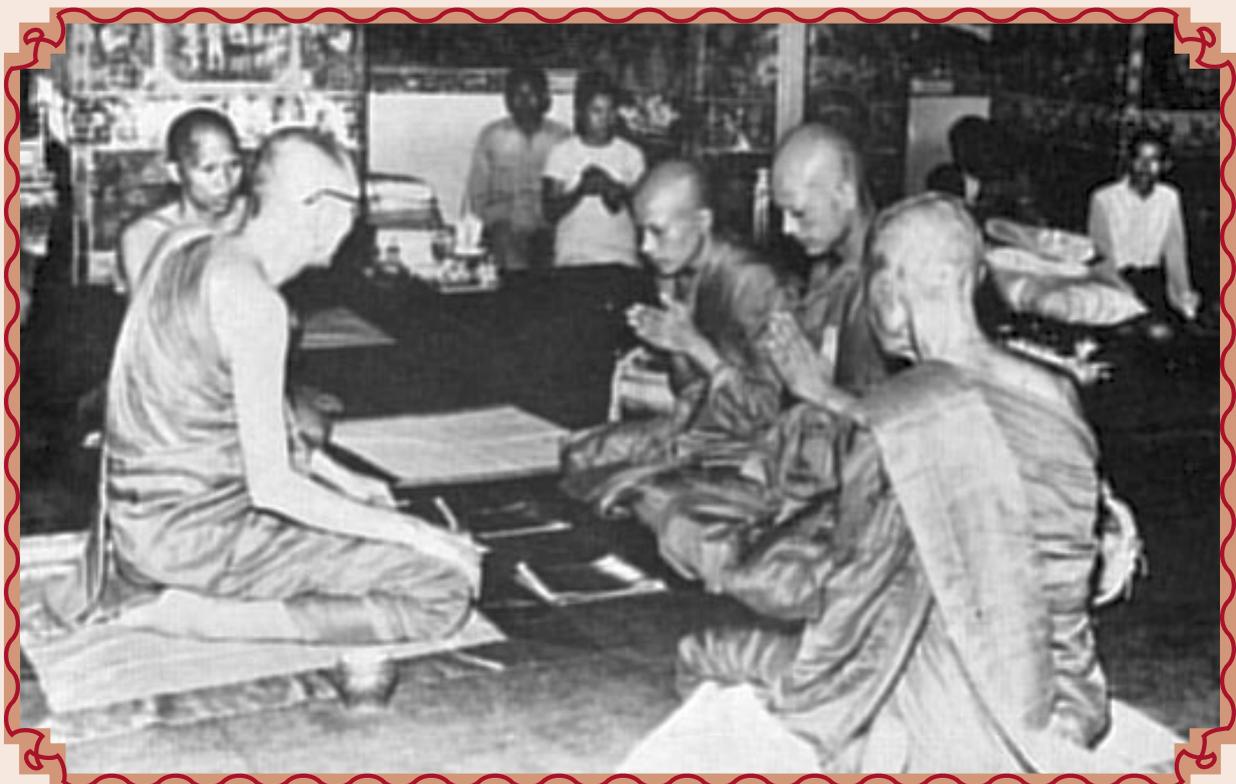


6. THE ĀCARIYAS
EXAMINING TWO
SĀMAṆERAS OUTSIDE
THE SANGHA
(PP. 33–35)





7. TWO SĀMAÑERAS REQUESTING UPASAMPADĀ
IN THE MIDST OF THE SANGHA (p. 37)



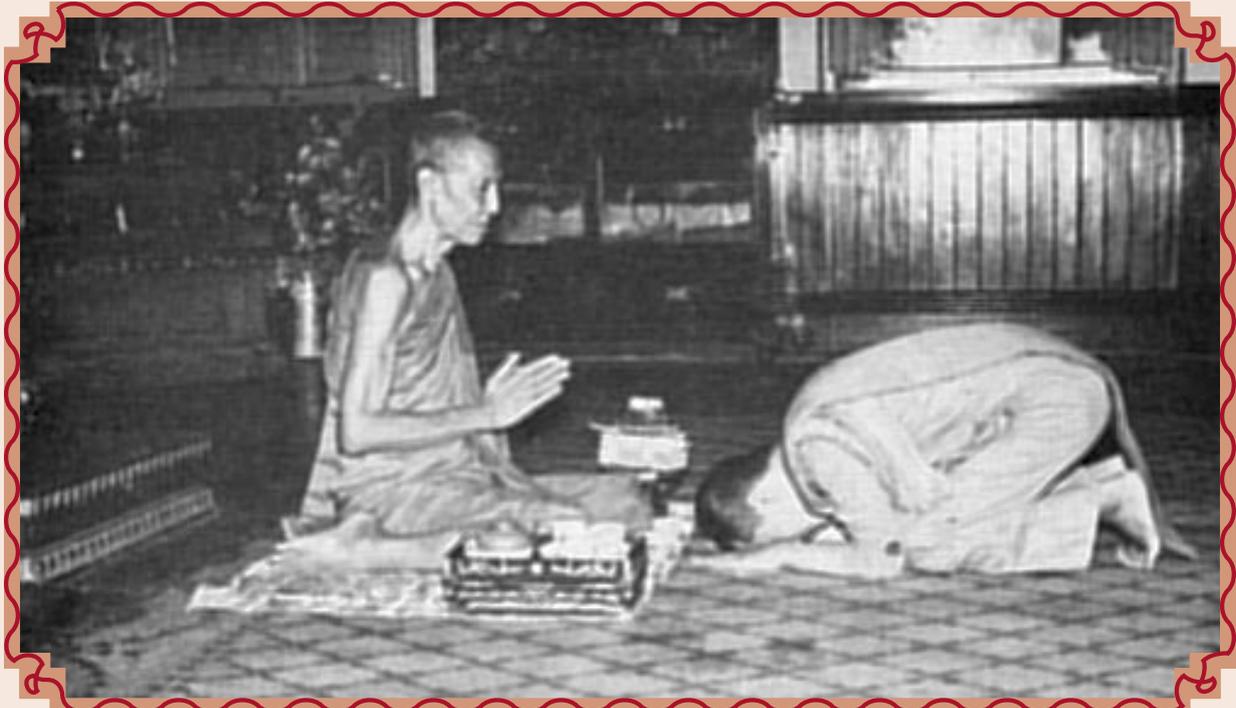
8. THE NEW BHIKKHUS LISTENING TO THE ANUSĀSANA (pp. 44–50)



9. A SĀMAṆERA OFFERING TEA INTO THE HANDS OF A THERA



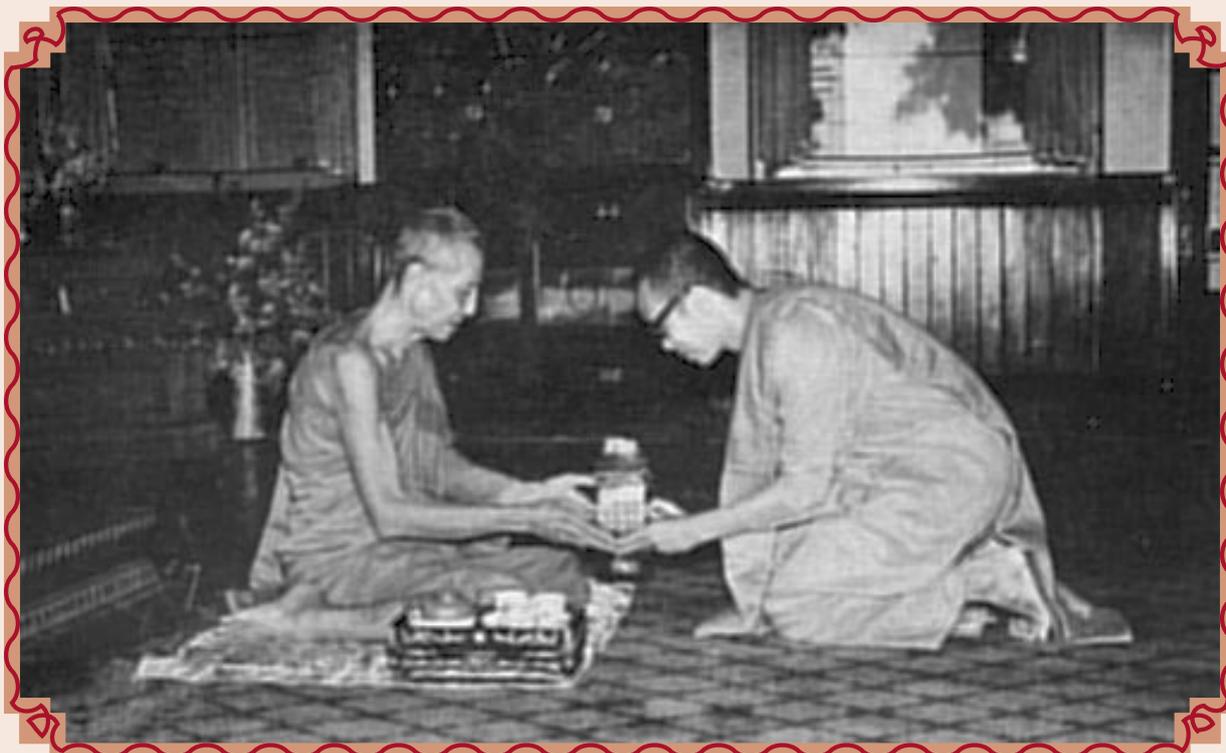
10. A SĀMAṆERA PAYING RESPECT TO HIS ĀCARIYA WHILE STANDING



11. THE FINAL POSITION OF THE 'FIVE-POINT PROSTRATION' MADE BY A YOUNG BHIKKHU WITH THE ĀCARIYA ACKNOWLEDGING HIM



12. ONE BHIKKHU CONFESSING OFFENCES TO ANOTHER OUTSIDE THE UPOSATHA TEMPLE (PP. 60–61FF)



13. A BHIKKHU PRESENTING AN OFFERING TO A THERA BEFORE ASKING FOR FORGIVENESS (PP. 69–71)



Appendices

I. Meditation — the Four Protectors

TRAINING OF THE MIND LEADING to mind-development is indispensable for a bhikkhu and several methods, called in Pāli, *kammaṭṭhāna*, (Lit: work-places) have been prescribed, each of which is like a kind of medicine to be used against a particular disease. Among them there is a group of four which are considered particularly important and worthy of frequent recollection by every Buddhist. This group is listed in the following (verse taken from the Mokkhupāyagāthā of King Rāma the Fourth, Mahāmongkut):

“Recollection of the Buddha, and loving-kindness,
Body-unattractiveness, and mindfulness of death,
These are called the four Protectors
And should be practised for insight.”

Recollection of the Buddha — Buddhānussati

For recollecting the virtues of the Buddha in a summarized form there are two (of the nine) virtues which include all the others. These are: *Araham* and *Buddho*. *Araham* symbolizes the purity of the Buddha, that He is purified of all sorts of defilements (greed, aversion, delusion, etc) and hence of all evil-doing. *Buddho* means that He is the Awakened One, that is, one who has awakened from the sleep of the defilements, unlike most people who are asleep in this way to a varying degree. Thus He is the Perfect One who has attained Unsurpassed Perfect Enlightenment.

For a more detailed method of recollection, the passage called the Recollection of the Buddha (as in the Evening Chanting) is suitable. Each of the virtues listed in that passage are just key-words, the meaning of which can be elaborated according to the student's study and understanding. Those who have studied the life-story of the Buddha intently will be able to illustrate each of them mentally during the recitation and recollection of these virtues.

ITIPĪ SO BHAGAVĀ	That Lord of excellent analytic wisdom was thus:
ARAHAM	an Arahant — one far from defilements,
SAMMĀSAMBUDDO	one who has discerned the truth clearly,
VIJĀCARAṄASAMPANNO	consisting of (the 3 or 8 kinds of) wisdom and (the 15 aspects of) good conduct,
SUGATO	and who has proceeded by the good way,
LOKAVIDŪ	he is one who knows the world,
ANUTTARO	no other person greater than him is there
PURISADAMMASĀRATHI	as trainer for men who should be trained,
SATTHĀ DEVAMANUSSĀNAM	he is the teacher of gods and men,
BUDDHO	he is one who knows, (who is awakened),
BHAGAVĀ.	and who has fortune.

Loving-kindness — Mettā

(The passages for the development of this meditation will be found in Chapter Six under Suffusion with the Divine Abidings, the first of which is Mettā).

Unattractiveness of the body — Asubha

The five parts of the body have been taught already during the procedure for ordination as sāmaṇera. These five parts:

KESĀ	head-hair
LOMĀ	body-hair
NAKHĀ	nails
DANTĀ	teeth
TACO	skin

are recommended for developing the recollection of the unattractiveness of the body in a brief way. They may be repeated both in the above order and in the reverse order, as during the ordination. Their repetition is the antidote to lust which sees the body as attractive. They lead one to notice the unattractive side of the body which people generally ignore and thus to make the mind cool and peaceful.

The whole list of thirty-one or two parts of the body may be repeated if one wants to develop this subject in more detail. These parts are often repeated with their Thai translations, part by part (see, "A Book of Chants"), so here they are given with their English equivalents:

KESĀ	head-hair
LOMĀ	body-hair
NAKHĀ	nails
DANTĀ	teeth
TACO	skin
MAṂSAM	flesh
NAHĀRŪ	sinews
AṬṬHI	bones
AṬṬHIMIÑJAM	bone-marrow
VAKKAM	kidneys
HADAYAM	heart
YAKANAM	liver
KILOMAKAM	membranes
PIHAKAM	spleen

PAPPHĀSAM	lungs
ANTAM	large gut
ANTAGUNAM	small gut
UDARIYAM	gorge
KARĪSAM	dung
PITTAM	bile
SEMHAM	phlegm
PUBBO	pus
LOHITAM	blood
SEDO	sweat
MEDO	fat
ASSU	tears
VASĀ	skin-grease
KHELO	spittle
SINGHĀṄIKĀ	snot
LASIKĀ	oil of the joints
MUTTAM.	urine.

Where the list of 32 parts is being recited one more part, not found in all the Sutta texts or in the above thirty-one, is added to the end, as follows.

MAṬṬHALUNGAN'TI brain in the skull.

The above recollection of bodily unattractiveness is sometimes prefaced by the following Pāli passage, which may also be repeated at the end of it.

IMAMEVA KĀYAM	In this very body
UDDHAM PĀDATALĀ	from the soles of the feet up,
ADHO KESAMATTHAKĀ	from the crown of the head down,
TACAPARIYANTAM	surrounded by skin,
PŪRAM NĀNAPPAKĀRASSA ASUCINO	full of these various mean impurities,
ATTHI IMASMIṂ KĀYE:	there are in this body:

The last phrase is only used in the introduction, not in the conclusion.

More detailed information about these thirty-two parts may be found in the Visuddhimagga of Bhadantācariya Buddhaghosa. (English translations: The Path of Purity (P.T.S.), and The Path of Purification (Semage, Colombo, Sri Lankā) are available).

Mindfulness of Death — Maraṇassati

Mindfulness of death may be practised by repetition and bearing in mind the following Pāli sentence:

MARAṆADHAMMOMHI MARAṆAṀ I am of the nature to die, I have
ANĀTĪTO. not gone beyond death.

One should be careful about this practice and see that it is accompanied by correct application of mind (yoniso manasikāra). Otherwise, the wrong kind of feelings, of discouragement and despair, may arise. The purpose of this practice is to counteract laziness and negligence and to establish oneself in energetic states of mind and in diligence (appamāda). Whatever in the training should be done, that one should do with diligence, while those actions which should not be done, one should not be negligent and do them, but “Strive with diligence”.

II. Stanzas for the Dedication of puñña

It is a tradition in Thailand that when a new bhikkhu pours out the water of dedication after his ordination, he recites to himself one of the sets of verses for puñña-dedication. One of these has been given already in this book, (see,

PUÑÑASSIDĀNI... at the conclusion of the Evening Chanting in Chapter Six). These verses and the one given below are frequently used for dedicating puñña and the new bhikkhu if he does not know them is advised to learn them by heart.

YAÑKINCI KUSALAM KAMMAṀ KATTABBAṀ KIRIYAṀ MAMA KĀYENA VĀCĀ MANASĀ TIDASE SUGATAṀ KATAṀ	Whatever wholesome kamma, an action fit to be done by me by body, speech and by mind — done for going happily to (the heaven of) the Thirty,
YE SATTĀ SAÑÑINO ATTHI YE CA SATTĀ ASAÑÑINO	whatever beings there are having perception, and whatever beings are without perception,
KATAṀ PUÑÑAPHALAṀ MAYHAṀ SABBE BHAGĪ BHAVANTU TE	in the fruit of my puñña which has been done may they all be sharers (in it).
YE TAṀ KATAṀ SUVIDITAṀ DINNAṀ PUÑÑAPHALAṀ MAYĀ	Those, may they know well that which has been done — the fruit of puñña given by me,
YE CA TATTHA NA JĀNANTI DEVĀ GANTVĀ NIVEDAYAṀ SABBE LOKAMHI YE SATTĀ JĪVANTĀHĀRAHETUKĀ	but those who do not know about that may the devas announce to them. All those beings in the world who live by means of (any of the 4 kinds of) nutriment
MANUÑÑAM BHOJANAM SABBE LABHANTU MAMA CETASĀ	may they all receive this delightful food of my mind.

These are the verses for the dedication of puñña by Lord Buddha when as a bodhisatta in a previous birth he was the Emperor Tilokavijayaparamacakkavatti.

III. Stanzas for the blessing of a new bhikkhu

The stanzas below are chanted at the conclusion of the pabbajjā or upasampadā by the bhikkhus in that assembly. The first one, YATHĀ... however, is chanted only by the Upajjhāya and while it is being chanted by him the new sāmaṇera or bhikkhu pours out the water of dedication from the flask to the bowl as a symbol of his desire to give away all his puñña on this occasion to others. All the bhikkhus together chant the next three items.

(Upajjhāya):

YATHA VARIVAHA PURA
PARIPURENTI SĀGARAM
EVAMEVA ITO DINNAṀ
PETANAṀ UPAKAPPATI
ICCHITAṀ PATTHITAṀ, TUM-
HAṀ KHIPPEVA SAMIJJHATU
SABBE PŪRENTU SAÑKAPPĀ
CANDO PAÑNARASO YATHĀ
MAÑIJOTIRASO YATHĀ

Just as the rivers full of water fill the ocean full.
even so does that here given benefit the dead (the hungry ghosts or peta).
Whatever by you wished or wanted may it quickly be,
may all your wishes be fulfilled —
as the moon upon the fifteenth (Full Moon), or as the wish-fulfilling gem

(All bhikkhus):

SABBĪTIYO VIVAJJANTU
SABBAROGO VINASSATU
MĀ TE BHAVATVANTARĀYO
SUKHI DĪGHĀYUKO BRAVA.*
ABHIVADANASĪLISSA
NICCAṀ VUDDHAPACAYINO
CATTĀRO DHAMMĀ VADḍHANTI
ĀYU VAÑÑO SUKHAṀ BALAṀ

May all distresses be averted,
may all diseases be destroyed,
may no dangers be for them,
may (they) be happy, living long.
He of respectful nature who
ever the elders honouring,
four qualities for him increase:
long-life and beauty, happiness
and strength.

* This verse is often chanted three times.

SO ATTHALADDHO SUKHITO
VIRUḤHO BUDDHASĀSANE

May he gain benefits and happiness
and grow in the Buddhasāsana,

AROGO SUKHITO HOHI SAHA
SABBEHI ÑĀTIBHL**

without disease and happy may he
be together with all relatives.

BHAVATU SABBAMAṄGALAṀ
RAKKHANTU SABBADEVATĀ

May every blessing be, may all the
devas protect,

SABBABUDDHĀNUBHĀVENA
SADĀ SOTTHĪ BHAVANTU TE.

by the power of all the Buddhas,
ever in safety may they be.

BHAVATU SABBAMAṄGALAṀ
RAKKHANTU SABBADEVATĀ

May every blessing be, may all the
devas protect,

SABBADHAMMĀNUBHĀVENA
SADĀ SOTTHĪ BHAVANTU TE.

by the power of all the Dhammas,
ever in safety may they be.

BHAVATU SABBAMAṄGALAṀ
RAKKHANTU SABBADEVATĀ

May every blessing be, may all the
devas protect,

SABBASAṄGHĀNUBHĀVENA
SADĀ SOTTHĪ BHAVANTU TE

by the power of all the sanghas,
ever in safety may they be.

IV. Pāli text and translations of Ordination Procedure when more than one applicant is ordained

In an ordination for more than one applicant it should be remembered that the following proceedings must be done *separately*:

i). Requesting the Refuges (page 29 from AHAṀ
BHANTE SARAṆASĪLAṀ YĀCĀMI to page 30 ĀMA BHANTE).

** This verse is chanted thrice. In the case where more than one bhikkhu or sāmaṇera has been ordained, plural forms of the Pāli words must be used: TE ATTHALADDHĀ SUKHITĀ VIRUḤHĀ BUDDHASĀSANE // AROGĀ SUKHITĀ HOHA SAHA SABBEHI ÑĀTIBHI. The translation is the same except, “May they gain... and happy may they be...” On other occasions, as when a woman makes offerings on her birthday, the feminine gender must be used: SĀ ATTHALADDHĀ SUKHITĀ VIRUḤHĀ BUDDHASĀSANE // AROGĀ SUKHITĀ HOHI SAHA SABBEHI ÑĀTIBHI — “May she gain... and happy may she be...”

- ii). Giving the Refuges and Precepts (page 29 from EVAM VADEHI to page 31 IMĀNI DASASIKKHĀPADĀNI).
- iii). Requesting dependance (page 32 from AHAṀ BHANTE NISSAYAM YĀCĀMI to page 32 AHAMPI THERASSA BHĀRO).
- iv). Scrutiny of bowl and robes (page 33 from AYANTE PATTO to the last ĀMA BHANTE — same page).
- v). Examination of the applicant both outside the Sangha (page 34 from SUṆASI to page 36 UPAJJHĀYO ME BHANTE... NĀMA) and inside the Sangha (page 28 from SUṆĀSI to the page 39 UPAJJHĀYO ME BHANTE... NĀMA).

The following actions can be done *collectively*:

- i). Requesting the Going-forth (page 26 from ESĀHAM BHANTE to page 27 ANUKAMPAM UPĀDĀYA).
- ii). Requesting the Acceptance (page 37 from SAṄGHAM-BHANTE to the same page UPĀDĀYĀ).
- iii). Five unattractive things in the body, pages 27–8 from KESĀ to KESĀ.
- iv). The words informing the Sangha both before and after the examination, spoken by the Ācariya; the Upajjhāya's words informing the Sangha; and the Motion and Announcements. When this is done collectively the names of the Upajjhāya and the applicants must be used in the right number and case. The following texts are given as examples for an ordination in which the name of the Upajjhāya is MANUSSANĀGA and those of the applicants are PUṆṆA and SUBHA. The words which must be changed to accord with grammatical rules are given in **BOLD SMALL CAPITAL LETTERS**.

Informing the Sangha of the examination of the applicant

SUṆATU ME BHANTE SAṄGHO PUṆṆO CA SUBHO CA ĀYASMATO MANUSSANĀGASSA UPASAMPADĀPEKKHĀ YADI SAṄGHASSA PATTAKALLAṀ AHAṀ PUṆṆAÑCA SUBHAÑCA ANUSĀSEYYAṀ	Let the Sangha listen to me, Venerable Sir, Puṇṇa and Subha wish for the upasampadā from the Venerable Manussanāga If there is the complete preparedness of the Sangha I shall examine Puṇṇa and Subha.
--	---

Examination of the applicant outside and inside the Sangha (to be done separately beginning with Puṇṇa)

SUṆĀSI PUṆṆA AYANTE SACCAKĀLO BHŪTAKĀLO	Listen, Puṇṇa, this is the time for the truth, the time for what is factual
---	---

(and so on to):

UPAJJHĀYO ME BHANTE ĀYASMĀ MANUSSANĀGO NĀMA.	My Preceptor's name is Venerable Manussanāga, Sir.
---	---

Then follows the examination of the other applicant, named Subha, in the same form as the above, changing only the applicant's name.

Informing the Sangha that the applicants have been examined

SUṆĀTU ME BHANTE SAṄGHO PUṆṆO CA SUBHO CA ĀYASMATO MANUSSANĀGASSA UPASAMPADĀPEKKHĀ ANUSIṬṬHĀ TE MAYĀ	Let the Sangha listen to me, Venerable Sir. Puṇṇa and Subha wish for the upasampadā from the Venerable Manussanāga. They have been examined by me.
--	--

YADI SAṄGHASSA PATTAKALLAṀ If there is the complete prepared-
ness of the Sangha
 PUṆṆO CA SUBHO CA Let Puṇṇa and Subha come here.
 ĀGACCHEYYUṀ

(The word used for calling the applicants in is ĀGACCHATHA
— Come here! [plural]).

Requesting the Acceptance (Upasampadā)

SAṄGHAMBHANTE Venerable Sir, we beg for
 UPASAMPADAṀ YĀCĀMA Upasampadā from the Sangha.
 ULLUMPAṬU NO BHANTE May the Sangha raise us up out of
 SAṄGHO ANUKAMPAṀ UPĀDĀYA compassion.
 DUTIYAMPI BHANTE For the second time, Venerable Sir,
 SAṄGHAṀ UPASAMPADAṀ we beg for Upasampadā from the
 YĀCĀMA Sangha.
 ULLUMPAṬU NO BHANTE May the Sangha raise us up out of
 SAṄGHO ANUKAMPAṀ UPĀDĀYA compassion.
 TATIYAMPI BHANTE... For the third time, Venerable Sir...

Requesting consent from the Sangha to examine the applicants

SUNĀTU ME BHANTE SAṄGHO Let the Sangha listen to me,
 Venerable Sir.
 AYAÑCA PUṆṆO AYAÑCA This Puṇṇa and this Subha wish
 SUBHO ĀYASMATO MANUSSANĀ- for the Upasampadā from the
 GASSA UPASAMPADĀPEKKHĀ Venerable Manussanāga.
 YADI SAṄGHASSA PATTAKALLAṀ If there is the complete
 preparedness of the Sangha
 AHAṀ PUṆṆAÑCA SUBHAÑCA I, of Puṇṇa and Subha,
 ANTARĀYIKE DHAMME shall ask about the obstructing
 PUCCHEYYAṀ circumstances.

The Motion and the Three Announcements

SUNĀTU ME. BHANTE SAṄGHO

Let the Sangha listen to me,
Venerable Sir.

AYAÑCA PUṆṆO AYAÑCA SUBHO
ĀYASMATO MANUSSANĀGASSA
UPASAMPADĀPEKKHĀ

This Puṇṇa and this Subha
wish for the Upasampadā
from Venerable Manussanāga.

PARISUDDHĀ ANTARĀYIKEHI
DHAMMEHI

They are free of the
obstructing circumstances.

PARIPUṆṆAMIMESAM
PATTACĪVARAM

Their bowls and robes are
complete.

PUṆṆO CA SUBHO CA SAṄGHAM
UPASAMPADAM YĀCANTI
ĀYASMATĀ MANUSSANĀGENA
UPAJJHĀYENA

Puṇṇa and Subha beg
Upasampadā for the Sangha
with Venerable Manussanāga
as their Preceptor.

YADI SAṄGHASSA PATTAKALLAM

If there is complete prepared-
ness of the Sangha

SAṄGHO PUṆṆAÑCA SUBHAÑCA
UPASAMPĀDEYYA
ĀYASMATĀ MANUSSANĀGENA
UPAJJHĀYENA

let the Sangha give the Upa-
sampadā to Puṇṇa and Subha
with Venerable Manussanāga
as their Preceptor.

ESĀ ÑATTI

This is the motion.

SUNĀTU ME BHANTE SAṄGHO

Let the Sangha listen to me,
Venerable Sir.

AYAÑCA PUṆṆO AYAÑCA SUBHO
ĀYASMATO MANUSSANĀGASSA
UPASAMPADĀPEKKHA

This Puṇṇa and this Subha
wish for the Upasampadā
from Venerable Manussanāga.

PARISUDDHĀ ANTARĀYIKEHI
DHAMMEHI

They are free of the
obstructing circumstances.

PARIPUṆṆAMIMESAM
PATTACĪVARAM

Their bowls and robes are
complete.

PUṆṆO CA SUBHO CA SAṄGHAM
UPASAMPADAM YĀCANTI

Puṇṇa and Subha beg Upa-
sampadā from the Sangha

ĀYASMATĀ MANUSSĀNAGENA
UPAJJHĀYENA

with Venerable Manussanāga
as their Preceptor.

SAṄGHO PUṆṆAÑCA SUBHAÑCA
UPASAMPĀDETI

The Sangha is going to
give Puṇṇa and Subha the
Upasampadā

ĀYASMATA MANUSSANĀGENA
UPAJJHĀYENA

with Venerable Manussanāga
as their Preceptor.

YASSĀYASMATO KHAMATI
PUṆṆASSA CA SUBHASSA CA
UPASAMPADĀ

If the Upasampadā is agree-
able to the Venerable Ones of
Puṇṇa and Subha

ĀYASMATĀ MANUSSANĀGENA
UPAJJHĀYENA

with Venerable Manussanāga
as their Preceptor.

SO TUṆHASSA

let them be silent.

YASSA NA KHAMATI

He to whom it is not agreeable,

SO BHĀSEYYA

he should speak.

DUTIYAMPI ETAMATTHAṀ VADĀMI... A second time I speak about
this matter...

(and so on to):

TATIYAMPI ETAMATTHAṀ VADĀMI... A third time I speak about this
matter...

(and so on to):

UPASAMPANNĀ SAṄGHENA PUṆṆO
CA SUBHO CA

By the Sangha Upasampadā has
been given to Puṇṇa and Subha

ĀYASMATĀ MANUSSANĀGENA
UPAJJHĀYENA KHAMATI
SAṄGHASSA TASMĀ TUṆHĪ
EVAMETAṀ DHĀRAYĀMI.

with Venerable Manussanāga
as Preceptor. It is agreeable to
the Sangha therefore it is silent.
Thus do I hold it.

V. Forms to be completed before ordination

Before Upasampadā is given in Thailand, the Law of the land requires certain forms to be filled out. These, the Application for Ordination and the Guarantee Certificate, should be completed and submitted to the Chao Āvāsa (or Abbot) some time before the intended ordination. Where the Chao Āvāsa will not be one's Upajjhāya (through sickness or other duties, etc), the guarantor should submit these forms to the bhikkhu who will be the Upajjhāya at the time when he leads the applicant to dedicate himself (that is, to pay his respects to) the Upajjhāya.

An applicant who is in Government service (military or civil) must also present to the Upajjhāya an official document granting him leave of absence for the purpose of ordination.

Application for Ordination

Place where this form is filled in

Date

Forename of Applicant Surname

Race (country at birth) Nationality

Religion

Educational qualifications

Work

Name of father Name of mother

Skin complexion Build

Date of birth Scar or birthmark

Birthplace

Present address

I am a Buddhist and now wish for ordination. I wish to submit myself to the guidance of as my Upajjhāya, and to the protection of the Chao Āvāsa: (Lord Abbot):

(1) Herewith I confirm the following facts:

- a) I am not in debt.
- b) I am exempt from Government service.
- c) I am not involved in any crime.
- d) I have my parents' consent.

(2) I promise that, having been ordained, I shall always be respectful and obedient to my Ācariya's and Upajjhāya's instructions.

Please grant me the favour of ordination in the Buddha-sāsana.

Applicant's name

Guarantee Certificate

Place where this form is filled in

Date

Forename of Applicant Surname

Age Work

Position or Rank

Relationship with the Applicant

I promise the Upajjhāya and the Chao Āvāsa that:

(1) Applicant's forename Surname

- a) is well-behaved and law-biding
- b) has a means of earning his livelihood already

- c) is not in debt
- d) is exempt from government service
- e) is not involved in any crime
- f) has been permitted by his parents to ordain into the Sangha.

If it happens afterwards that:

(2) Applicant's forename

Surname does not meet with these conditions, I beg to admit that it is my own fault. In case the applicant absconds I promise to bring him back. I understand all that is set down in this document and give my signature in the presence of the following witnesses:

..... Guarantor.

..... First witness.

..... Second witness.

VI. Voluntary disrobing from bhikkhuhood

If a bhikkhu, for private reasons, wishes to revert to the state of a layman, he should go through the following procedure for that purpose.

On the appointed day, when the bhikkhus who are to be the witnesses of the disrobing have assembled in the place that has been prepared, the bhikkhu who will disrobe should first rid himself of remorse by confessing his offences with another bhikkhu. Then he should place his outer robe (saṅghāṭi) over his left shoulder, make the five-point prostration three times, join his hands in the gesture of respect and chant the preliminary passage revering Lord Buddha:

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA
(three times)

When he has finished this he should recite the Recollection after using the Requisites (see, Ch. VI. under Evening Chanting) in the presence of the assembled bhikkhus. If there are several bhikkhus who will disrobe at the same time they can chant this together.

After this he should prostrate three times and facing the assembled bhikkhus he should chant the following Pāli passage followed by its translation in his own language:

SIKKHAM PACCAKKHĀMI	I give up the Training.
GIHĪ'TI MAṀ DHĀRETHA	May you hold me to be a layman.

This passage may be uttered once, repeated three times, or as many times as he requires to assure himself that he is now a layman and no longer a bhikkhu. Then he can withdraw to change into the white cloth of the layman (traditionally the lower garment is in the old Thai style called Chong-kra-bain, that is, rolling the edges of the lower cloth together, passing the roll between the legs and then tucking its end behind at the waist band). Special care should be taken that this white lower cloth is put on under the antaravāsaka, so that the latter is not covered by the white cloth. Then he should put another piece of white cloth across the left shoulder and return to the assembly of bhikkhus, prostrate three times, join his hands in the gesture of respect and utter the Passage on Going to the Three Refuges (Tisaraṇagamanapāṭha, that is from:

BUDDHAM SARANAM GACCHĀMI TO TATIYAMPI SAṄGHAM
SARANAM GACCHĀMI) together with the following Pāli

passages. If more than one bhikkhu will disrobe they may chant this together.

ESĀHAM BHANTE	I, Venerable Sir,
SUCIRAPARINIBBUTAMPI	though He has very long attained to Pari-
TAM BHAGAVANTAM	nibbāna, to that Exalted One
SARANAM GACCHĀMI	I go for Refuge.
DHAMMAÑCA	and to the Dhamma
BHIKKHUSANĜHAÑCA.	and to the Bhikkhusaᅅgha.
UPĀSAKAM MAM	May the Saᅅgha hold me to be a layman
SANĜHO DHĀRETU	
AJJATAGGE PĀᅅUPETAM	gone for Refuge from this day forth while
SARANAM GATAM	life shall last.

Then the leading bhikkhu in that gathering recites the Five Precepts (from PĀᅅĀTIPĀTĀ VERAMAᅅĪ SIKKHĀPADAM SAMĀDIYĀMI to SURĀMERAYAMAJJAPAMĀDATᅅHĀNĀ VERAMAᅅĪ SIKKHĀPADAM SAMĀDIYĀMI) one by one, the former bhikkhu repeating them after him. Concluding the Five Precepts the leading bhikkhu says: IMĀNI PAᅅCASIKKHĀPADĀNI NICCASĪLAVASENA SĀDHUKAM RAKKHITABBĀNI. In translation this is: These Five Rules of Training should be protected well as permanent precepts. Then the new upĀsaka (layman) replies: ĀMA BHANTE (Yes, Venerable Sir). The leading bhikkhu continues by reciting the benefits of the Five Precepts in brief:

SĪLENA SUGATIᅅ YANTI	By the Precepts (people) go to a good bourn.
SĪLENA BHOGASAMPADĀ	by the Precepts (people) are possessed of wealth (both material and Dhamma wealth),
SĪLENA NIBBUTIᅅ YANTI	by the Precepts (people) go to the Cool (of Nibbāna),
TASMĀ SĪLAM VISODHAYE.	therefore the Precepts should be purified.

The new upāsaka then prostrates three times and withdraws with the bowl of consecrated water to the place outside the lodging where he will be doused by each bhikkhu in turn. While the leading bhikkhu pours water over his head, the rest of the bhikkhus should chant JAYANTO BODHIYĀ MŪLE... once or more than this according to the time needed for every bhikkhu to, pour water over him, concluding with BHAVATU SABBAMAṄGALAṀ.... When he has taken a bath the new upāsaka puts on his normal dress and returns prostrating himself three times before the bhikkhus. If it is during the morning he may then offer a meal to the bhikkhus and perhaps other offerings after it. If during the afternoon and evening then he may present sweet drinks and allowable offerings. After the bhikkhus have received these offerings they acknowledge the puñña made by him by chanting stanzas as follows: YATHĀ..., SABBĪTIYO..., SO ATTHALADDHO... or TE ATTHALADDHA..., BHAVATU SABBAMAṄGALAṀ....

While the leading bhikkhu is chanting YATHĀ..., the new upāsaka should pour the water of dedication into the bowl. When the rest of the bhikkhus join in the chanting of the other stanzas he should join his hands in the gesture of respect.

When the bhikkhus have finished chanting he should kneel and make the five-point prostration three times.



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