

Ordination Procedure According to the Dhammayuttika Order of the Thai Forest Tradition

By Maurice Twigt (Subhatto)

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 lawsuit 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 Sāmanera (Novice), as Follows:

When a number of Bhikkhus have assembled for the purpose, he should carry on the forearms 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) 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 (PABBAJĀ)

ESĀHAṃ BHANTE SUCIRAPARINIBBUTAMPI TAṃ BHAGAVANTAṃ SARANAṃ 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 Saṅgha.

LABHEYYĀHAṃ BHANTE TASSA BHAGAVATO DHAMMAVINAYE PABBAJJAṃ.

May I obtain, Venerable Sir, the Going-forth (as a Sāmanera) in the Dhamma-Vinaya of the Lord.

DUTIYAMPĀHAṃ BHANTE SUCIRAPARINIBBUTAMPI TAṃ BHAGAVANTAṃ SARANAṃ 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 Saṅgha.

LABHEYYĀHAṃ BHANTE TASSA BHAGAVATO DHAMMAVINAYE PABBAJJAṃ.

May I obtain, Venerable Sir, the Going-forth (as a Sāmanera) in the Dhamma-Vinaya of the Lord.

TATIYAMPĀHAṃ BHANTE SUCIRAPARINIBBUTAMPI TAṃ BHAGAVANTAṃ SARANAṃ 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 Saṅgha.

LABHEYYĀHAṀ BHANTE TASSA BHAGAVATO DHAMMAVINAYE PABBAJJAṀ.

May I obtain, Venerable Sir, the Going-forth (as a Sāmanera) in the Dhamma-Vinaya of the Lord.

AHAṀ BHANTE PABBAJJAṀ YĀCĀMI.

Venerable Sir, I beg for the Going-Forth.

IMĀNI KĀSĀYĀNI VATTHĀNI GAHETVĀ PABBĀJETHA MAṀ BHANTE ANUKAMPAṀ APĀDĀYA.

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

DUTYAMPI AHAṀ BHANTE PABBAJJAṀ YĀCĀMI.

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

IMĀNI KĀSĀYĀNI VATTHĀNI GAHETVĀ PABBĀJETHA MAṀ BHANTE ANUKAMPAṀ APĀDĀYA.

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

TATIYAMPI AHAṀ BHANTE PABBAJJAṀ YĀCĀMI.

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

IMĀNI KĀSĀYĀNI VATTHĀNI GAHETVĀ PABBĀJETHA MAṀ BHANTE ANUKAMPAṀ APĀDĀYA.

Having taken these yellow-robcs, 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 knowledge of the Triple Gem (the Buddha, the Dhamma and the Sangha), telling him now 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:

(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).

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 of 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 called the Ācariya or Teacher sits, waiting to give him the going to the Three refuges (Sarana) 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:

AHAṂ BHANTE SARANAŚĪLAṂ YĀCĀMI.

Venerable Sir, I beg for the Refuges and the Precepts.

DUTIYAMPI AHAṂ BHANTE SARANAŚĪLAṂ YĀCĀMI.

For the second time, Venerable Sir, I beg for the Refuges and the Precepts.

TATIYAMPI AHAṂ BHANTE SARANAŚĪLAṂ 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:

NAMO 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 AMA BHANE (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 SARANAṂ GACCHĀMI.

To the Buddha I go for refuge.

DHAMMAṂ SARANAṂ GACCHĀMI.

To the Dhamma I go for refuge.

SAṄGHAṀ SARANAṀ GACCHĀMI.

To the Saṅgha I go for refuge.

DUTIYAMPI BUDDHAṀ SARANAṀ GACCHĀMI.

For the second time, to the Buddha I go for refuge.

DUTIYAMPI DHAMMAṀ SARANAṀ GACCHĀMI.

For the second time, To the Dhamma I go for refuge.

DUTIYAMPI SAṄGHAṀ SARANAṀ GACCHĀMI.

For the second time, to the Saṅgha I go for refuge.

TATIYAMPI BUDDHAṀ SARANAṀ GACCHĀMI.

For the third time, to the Buddha I go for refuge.

TATIYAMPI DHAMMAṀ SARANAṀ GACCHĀMI.

For the third time, to the Dhamma I go for refuge.

TATIYAMPI SAṄGHAṀ SARANAṀ GACCHĀMI.

For the third time, To the Saṅgha 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 Sāmanera is completed. Since he is now a Sāmanera he has to study and practice the Ten Precepts for Sāmanera. He should chant them after the Ācariya, clause by clause, as follows:

PĀNĀTIPĀTĀ VERAMANĪ;

Refraining from killing living creatures;

ADINNĀDĀNĀ VERAMANĪ;

Refraining from taking what is not given;

ABRAHMACARIYĀ VERAMANĪ;

Refraining from unchaste conduct;

MUSĀVĀDĀ VERAMANĪ;

Refraining from speaking falsely;

SURĀMERAYAMAJJAPAMĀDAṬṬHĀNĀ VERAMANĪ;

Refraining from distilled and fermented intoxicants which are the occasion for carelessness:

VIKĀLABHOJANĀ VERAMANĪ;

Refraining from eating at the wrong time;

NACCAGĪTAVĀDITAVISŪKADASSANĀ VERAMANĪ;

Refraining from dancing, singing, music and going to see entertainments:

MĀLĀGANDHAVILEPANA DHĀRANAMANDANAVIBHŪSANAṬṬHĀNĀ VERAMANĪ;

Refraining from wearing garlands, smartening with perfumes and beautifying with costumes;

UCCĀSAYANAMAHĀSAYANĀ VERAMANĪ;

Refraining from lying on a high or large sleeping-place;

JĀTARŪPARAJATAPAṬIGGAHANĀ VERAMANĪ;

Refraining from accepting gold and silver (money);

IMĀNI DASASIKKHĀPADĀNI SAMĀDIYĀMI.

I undertake these Ten Rules of Training.

(Three times)

The ordination procedure for a Sāmanera is finished here.

Requesting Dependence (NISSAYA)

After chanting the above Pāli passages, the applicant, now a Sāmanera, 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 his hands joined in the gesture of respect, chants the following Pāli passages;

AHAṃ BHANTE NISSAYAṃ YĀCĀMI.

Venerable Sir, I beg for dependence.

DUTIYAMPI AHAṃ BHANTE NISSAYAṃ YĀCĀMI.

For the second time, Venerable Sir, I beg for dependence.

TATIYAMPI AHAṃ BHANTE NISSAYAṃ YĀCĀMI.

For the third time, Venerable Sir, I beg for dependence.

UPPAJJHĀYO ME BHANTE HOHI

May you be my Preceptor, Venerable Sir.

(Three Times)

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

Then the Sāmanera 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 Sāmanera that it is now time for the Saṅgha to ordain him as a Bhikkhu in the Dhamma-Vinaya of the Buddha. In the Motion and Announcements the Sāmanera's and the Upajjhāya's names will be mentioned. The Upajjhāya tells him his own name and the Sāmanera'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 Sāmanera.

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 Sāmanera's left shoulder in such a way that the bowl hangs behind the Sāmanera. He then recites the Pāli names of the three robes, also of the alms-bowl. The Sāmanera should reply as follows;

Ācariya: (Touching the bowl) AYANTE PATTO. (This is your alms-bowl.)

Sāmanera: ĀMA BHANTE. (Yes, Sir).

Ācariya: (Touching the outer Robe) AYAM SAṄGHĀTI. (This is the outer Robe.)

Sāmanera: ĀMA BHANTE. (Yes, Sir.)

Ācariya: (Touching the upper robe) ĀYAM UTTARĀSAṄGHO. (This is the upper robe.)

Sāmanera: ĀMA BHANTE. (Yes, Sir.)

Ācariya: (Touching the under robe.) ĀYAṃ ANTARAVĀSAKO. (This is the under robe.)

Sāmanera: ĀMA BHANTE. (Yes, Sir.)

Then the Ācariya will order the Sāmanera to go to a prepared place with the words: GACCHA AMUMHI OKĀSE TIṬṬHĀHI. (Go to that place and stand there.) At this the Sāmanera 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 Sāmanera is to stand facing the assembled Bhikkhus, hands joined in the gesture of respect. Care should be taken by the Sāmanera to go round this cloth and not to tread on it.

Informing the Saṅgha 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 joined his hands in the gesture of respect and recites three times the preliminary passage revering the Buddha:

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

Homage to the Exalted One, the Arahant, One Perfectly Enlightened by Himself.

He then sits in the polite sideways sitting posture and informs the Saṅgha that he will examine the applicant for Bhikkhuhood:

SUNĀTU ME BHANTE SAṄGHO

Let the Saṅgha listen to me, Venerable Sir.

(Itthannāmo) ĀYASMATO (Itthannāmassa) UPASMPADĀPEKKHO.

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

YADI SAṄGHASSA PATTAKALLAṃ.

If there is the complete preparedness of the Saṅgha.

AHAṃ (Itthannānaṃ) ANUSĀSEYYAṃ.

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 Itthannāmaṃ by the applicant's name in the accusative case.

Examination of the Applicant outside the Saṅgha

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

SUNASI (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.

YAṃ JATAṃ TAṃ SAṄGHAMAJJHE PUCCHĀNTE.

Whatever has occurred, that, in the midst of the Saṅgha, will be asked about.

SANTAṃ ATTHĪTI VATTABBAṃ.

Whatever is so, that should be told.

ASANTAṃ NATTHĪTI VATTABBAṃ.

Whatever is not so, that should be told.

MĀ KHO VITTHĀSI.

Do not be embarrassed.

MĀKHO MANKU AHOSI.

Do not be confused.

EVANTAṃ PUCCHISSANTI.

They will ask you as follows:

SANTI TE EVARŪPĀ ĀBHĀDHĀ?

Do you have diseases such as these?

KUTTHAṃ? (Leprosy?)

(Applicant) NATTHI BHANTE (No, Sir.)

GANDO? (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) ĀMA BHANTE (Yes, Sir.)

PURISSOSI? (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.)

PARIPUNNAVĪSATI VASSOSI? (Are you fully 20 years of age?)

(Applicant) ĀMA BHANTE (Yes, Sir.)

PARIPUNNANTE PATTACĪVARAM? (Have you the bowl and robes complete?)

(Applicant) ĀMA BHANTE (Yes, Sir.)

KINNĀMOSI? (What is your name?)

(Applicant) AHAM BHANTE.....NĀMA. (Venerable Sir, I am named.....)

KO NĀMA TE UPAJHĀYO? (What is your Preceptor's name?)

(Applicant) UPPAJHĀYO ME BHANTE ĀYASMĀ.....NĀMA. (My Preceptor's name is Venerable.....Sir.)

Informing the Saṅgha that the Applicant has been examined

Then the Ācariya comes back before the assembly, prostrate 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:

SUNĀTU ME BHANTE SAṄGHO.

Let the Saṅgha listen to me, Venerable Sir.

(Itthannāmo) ĀYASMATO. (Itthannāmassa) UPSAMPADĀPEKKHO.

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

ANUSIṬṬHO SO MĀYA.

He has been examined by me.

YADI SAṄGHASSA PATTAKALLAṂ.

If there is the complete preparedness of the Saṅgha.

(Itthannāmo) ĀGACCHEYYA.

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 the Upajjhāya. During the 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 (UPPASAMPADĀ)

SAṄGHAMBHANTE UPSASAMPADAṂ YĀCĀMI.

Venerable Sir, I beg for Upasampadā.

ULLUMPATU MAṂ BHANTE SAṄGHO ANUKAMPAṂ UPĀDĀY.

May the Saṅgha raise me up out of compassion.

DUTIYAMPI BHANTE SAṄGHA UPSASAMPADAṂ YĀCĀMI.

For the second time, Venerable Sir, I beg for Upasampadā.

ULLUMPATU MAṂ BHANTE SAṄGHO ANUKAMPAṂ UPĀDĀY.

May the Saṅgha raise me up out of compassion.

TATIYAMPI BHANTE SAṄGHA UPSASAMPADAṂ YĀCĀMI.

For the third time, Venerable Sir, I beg for Upasampadā.

ULLUMPATU MAṂ BHANTE SAṄGHO ANUKAMPAṂ UPĀDĀY.

May the Saṅgha raise me up out of compassion.

The Upajjhāya then informs the Saṅgha as follow:

IDĀNI KHO ĀVUSO AYAM (Applicant's Pāli name) NĀMA SĀMANERO MAMA UPASAMPADĀPEKKHO.

Now Reverend Sirs, this Sāmanera named (name) wishes for Upasampadā from me.

UPASAMPADAM ĀKAṆKHAMĀNO SAṄGHAM YĀCATI.

Desiring Upasampadā, he begs it from the Saṅgha.

AHAM SABBAMIMAM SAṄGHAM AJJHESĀMI.

I request all this from the Saṅgha.

SĀDHU ĀVUSO SABBOYAM SAṄGHO IMAM (Pāli name of the applicant in the accusative case) NĀMA SĀMANERAM ANTARĀYIKE DHAMME PUCCHITVĀ, TATTHA PATTAKALLATAM ņATVĀ ņATTICATUTTHENA KAMMENA AKUPPENA THĀNĀRAHENA UPASAMPĀDEMĀTI KAMMASANNIṬṬHĀNAM KAROTU.

Well, reverend Sirs, when all the Saṅgha, having questioned this Sāmanera named (name) about the obstructing circumstances, and acknowledge 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 Saṅgha

Then the Ācariya inform the Saṅgha of his duties as follows:

SUNĀTU ME BHANTE SAṄGHAM AYAM (applicant's name in the nominative case) ĀYASMATO (Upajjhāya's name in the genitive case) UPASAMPADĀ PEKKHO. YADI SAṄGHASSA PATTAKALLAM.

Let the Saṅgha listen to me, Venerable Sir. This (name) wishes for Upasampadā from the Venerable (name of Upasampadā from the Venerable (name of Upajjhāya), if there is the complete preparedness of the Saṅgha.

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

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

SUNASI (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 JĀTĀM TAM PUCCHĀMI.

Whatever has occurred, that I ask you.

SANTAM AṬṬHĪTI VATTABBAM.

Whatever is so, that should be told.

ASANTAM NAṬṬHĪTI VATTABBAM.

Whatever is not so, that should be told.

SANTI TE EVARŪPĀ ĀBĀDHĀ?

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?) UPPAJHĀTO ME BHANTE ĀYĀSMĀ.....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 Saṅgha:

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

Let the Saṅgha listen to me, Venerable Sir. This (applicant's name) wishes for Upasampadā from Venerable (Preceptor's name).

PARISUDDHO ANTARĀYIKEHI DHAMMEHI.

He is free from the obstructing circumstances.

PARIPUNNASSA PATTACĪVARAM.

His bowl and robes are complete.

(Applicant's name in the normative case) SAṄGHAM UPSAMPADAM YĀCATI, ĀYASMATĀ (Preceptor's name in the instrumental case) UPPAJJHĀYENA.

(Applicant's name) begs Upasampadā from the Saṅgha, with Venerable (Preceptor's name) as Preceptor.

YADI SAṄGHASSA PATTAKALLAM SAṄGHO (applicant's name in the accusative case) UPASAMPĀDEYYA ĀYASMATĀ (Preceptor's name in the instrumental case) UPPAJJHĀYENA.

If there is the complete preparedness of the Saṅgha, let the Saṅgha give (applicant's name) Upasampadā with Venerable (Preceptor's name) as Preceptor.

ESĀ ṆATTI.

This is the morion.

SUNĀTU ME BHANTE SAṄGHO.

Let the Saṅgha 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.

He is free of the obstructing circumstances.

PARIPUNNASSA PATTACĪVARAM .

His bowl and robes are complete.

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

(Applicant's name) begs Upasampadā from the Saṅgha 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 Saṅgha is giving (applicant's name) Upasampadā with Venerable (Preceptor name) Preceptor.

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

SO TUNHASSA YASSA NA KHAMATI SO BHĀSEYYA.

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

DUTIYAMPI ETAMATTAM VADĀMI.

A second time I speak about this matter.

SUNĀTU ME BHANTE SAṄGHO.

Let the Saṅgha listen to me, Venerable Sir.

AYAM (applicant's name in the normative 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 from the obstructing Circumstances.

PARIPUNNASSA PATTACĪVARAM.

His bowl and robes are complete.

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

(Applicant's name) begs Upasampadā from the Saṅgha 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 Saṅgha is giving (applicant's name) Upsasampadā with Venerable (Preceptor's name) as Preceptor.

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

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

SO TUNHASSA YASSA NA KHAMATI SO BHĀSEYYA.

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

UPASAMPANNO SAṄGHENA (applicant's name in the nominative case) ĀYASMATĀ (Preceptor's name in the instrumental case) UPAJJHĀYENA.

By the Saṅgha Upasampadā has been given to (applicant's name) with Venerable (Preceptor's name) with Venerable (Preceptor's name) as Preceptor.

KHAMATI SAṄGHASSA TASMĀ TUNHĪ.

It is agreeable to the Saṅgha 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 ŃATTI 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 applicant's 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 Saṅgha and in the presence of the Saṅgha.

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.

When there are many applicant's 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 Upasmpadā and has communion (Saṃvāsa) with the Saṅgha. After having the bowl taken from him by the Ācariya, the new Bhikkhu prostrates three times and sits in his place within the assembly of Bhikkhus.

Stanzas for the Dedication of PUÑŃA

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 PUÑŃA-dedication. These verses given below are frequently used for dedicating PUÑŃA and the new Bhikkhu if he does not know them is advised to learn them by heart.

Stanzas for Sharing the Merit Done

YANKIŃCI KUSALAṀ KAMMAṀ KATTABBAṀ KIRIYAṀ MAMA KĀYENA VĀCĀ MANASĀ TIDASE
SUGATAṀ KATAṀ YE SATTĀ SAŃŃINO KATAṀ PUŃŃAPHALAṀ MAYHAṀ SABBE BHĀGĪ BHAVANTU
TE YE TAṀ KATAṀ SUVIDITAṀ DINNAṀ PUŃŃAPHALAṀ MAYĀ YE CA TATTHA NA JĀNANTI DEVĀ
GANTVĀ NIVEDAYUṀ SABBE LOKAMHI YE SATTĀ JĪVANTĀHĀRĀHETUKĀ MANUŃŃAṀ BHOJANAṀ
SABBE LABHANTU MAMA CETASĀ.

Whatever wholesome Kamma, an action to be done by me by body, speech and by mind – done for going happily to (the heaven of) the Thirty, whatever beings there are having perception, and whatever, beings are without perception, in the fruit of my Puñña which has been done may they all be shares (in it). Those, may they know well that which has been done – the fruit of Puñña given by me, but those who do not know about that may the Devas announce to them. All those beings in the world who lives by means of (any of the four kinds of) nutriment 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.

Alternate Set of Stanzas for Sharing the Fruits of Merit Done

PUÑÑASSIDĀNI KATASSA YĀNAÑÑĀNI KATĀNI ME TESAÑCA BHĀGINO HONTU
SATTĀNANTĀPPAMĀNAKĀ YE PIYĀ GUNAVANTĀ CA MAYHAṀ MĀTĀPITĀDAYO DIṬṬHĀ ME
CĀPYADIṬṬHĀ VĀ AÑÑE MAJJHATTAVERINO SATTĀ TIṬṬHANTI LOKASMIṀ TEBHUMMĀ CATUYONIKĀ
PAÑCEKACATUVOKĀRĀ SAṀSARANTĀ BHAVĀBHAVE ÑĀTAṀ YE PATTIDĀNAMME ANUMODANTU TE
SAYAṀ YE CIMAṀ NAPPAJĀNANTI DEVĀ TESAṀ NIVEDAYUṀ MAYĀ DINNĀNAPUÑÑĀNAṀ
ANUMODANAHEṬUNĀ SABBE SATTĀ SADĀ HONTU AVERĀ SUKKHAJĪVINO KHEMAPPADAÑCA
PAPPONTU TESĀSĀ SIJJHATAṀ SUBHĀ.

May the Puñña made by me now or at some other time be shared among all beings here infinite, immeasurable; those dear to me and virtuous as mothers or as fathers are, the seen and the invisible, to others neutral, hostile too: beings established in the world upon three planes, four kinds of birth, five, one, or four constituents wandering in realms small and great. My Puñña-dedication here having known may they rejoice, and those who do not know of this may deities announce to them. By rejoicing in this cause, this gift of Puñña given by me may beings all long live a happily life and free from hate, and may they find the path Secure and their good wishes all succeed!

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 Sāmanera or Bhikkhu pours out the water of dedication from the flask to the bowl as a symbol of his desire to give away all the Puñña on this occasion to others. All the Bhikkhus together chant the next three items.

Upajjhāya:

YATHĀ VĀRIVAHĀ PŪRĀ PARIPŪRENTI SĀGARAṀ EVAMEVA ITO DINNAṀ PETĀNAṀ UPAKAPPATI
ICCHITAṀ PATTHITAṀ TUMHAṀ PHIPPAMEVA SAMIJJHATU SABBE PŪRENTU SAṆKAPPĀ CANDO
PANNARASO YATHĀ MANIJOTIRASO YATHĀ.

Just as the rivers full of water fill the ocean full, even so does that here given benefit the dead (hungry ghosts). 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 SUKHĪ DĪGHĀYUKO
BHAVA ABHIVĀDANAŚĪLISSA NICCAṀ VUḌḌHĀPACĀYINO CATTĀRO DHAMMĀ VAḌḌHANTI ĀYU
VANNO SUKHAṀ BALAṀ.

May all distress be averted, may all diseases be destroyed, may no dangers be for them, may they be happy, living long, ever the elders honouring, four qualities for him increase: long life and beauty, happiness and strength.

SO ATTHALADDHO SUKHITO VIRULHO BUDDHASĀSANE AROGO SUKHITO HOTI SAHA SABBEHI ÑĀTIBHI*.

May he gain benefits and happiness and grown in the buddhasāsana, without disease and happy may he be together with all relatives.

*This verse is chanted thrice. In the case where more than one Bhikkhu or Sāmenara has been ordained, plural forms of the Pāli words must be used: TE ATTHALADDHĀ SUKHITĀ VIRULHĀ BUDDHASĀSANE AROGĀ SUKHITĀ HOTHĀ SAHA SABBEHI ÑĀTIBHI. The translation is: “May they gain benefits and happiness and grown in the buddhasāsana, without disease, and happy may they be.”

BHAVATU SABBAMAṄGALAṃ RAKKHANTU SABBADĒVATĀ SABBABUDDHĀNUBHĀVENA SADĀ SOTTHĪ BHAVANTU TE.

May every blessing be, may all the Devas protect, by the power of all the Buddhas, ever in safety may they be.

BHAVATU SABBAMAṄGALAṃ RAKKHANTU SABBADĒVATĀ SABBADHAMMĀNUBHĀVENA SADĀ SOTTHĪ BHAVANTU TE.

May every blessing be, may all the Devas protect, by the power of all the Dhammas, ever in safety may they be.

BHAVATU SABBAMAṄGALAṃ RAKKHANTU SABBADĒVATĀ SABBASAṄGHĀNUBHĀVENA SADĀ SOTTHĪ BHAVANTU TE.

May every blessing be, may all the Devas protect, by the power of all the Saṅghas, ever in safety may they be.

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 ATĪTAPAGGAVEKKHANAPĀṬHA under PACCAVEKKHANA section) 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 PACCAGGĀMI GIHĪTI MAṀ DHĀRETHA.

I give up the Training. 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 (Tisaranagamanapāṭha, that is from: BUDDHAM SARANAM GACCHĀMI to TATIYAMPI SAṄGHAM SARANAM GACCHĀMI) together with the following Pāli passages*:

ESĀHAM BHANTE SUCIRAPARINIBBUTAMPI TAṀ BHAGAVANTAM SARANAM GACCHĀMI
DHAMMAṆCA BHIKKHUSAṄGHAṆCA.

I, Venerable Sir, though He was very long attained to Parinibbāna, to the Exalted One I go for refuge, and to the Dhamma and to the Bhikkhusaṅgha.

UPĀSAKAM MAṀ SAṄGHO DHĀRETU AJJATAGGE PĀNUPETAM SARANAM GATAM.

May the Saṅgha hold me to be a layman gone for refuge from this day forth while life shall last.

*If more than one Bhikkhu will disrobe they may chant this together.

Then the leading Bhikkhu in that gathering recites the Five Precepts (from PĀNĀTIPĀTĀ VERMANĪ SIKKHĀPADAM SAMĀDIYĀMI to SURĀMERAYAMAJJAPAMĀDAṬṬHĀNĀ VERMANĪ SIKKHĀPADAM SAMĀDIYĀMI) one by one, the former Bhikkhu repeating them after him. Concluding the Five Precepts the Leading Bhikkhu says:

IMĀNI PAÑCASIKKĀPADĀNI NICCAŚĪLAVASENA 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 continue be reciting the benefits of the Five Precepts in brief:

SĪLENA SUGATIṃ YANTI SĪLENA BHOGASAMPADĀ SĪLENA NIBBUTIṃ YANTI TASMA SĪLAṃ
VISODHAYE.

By the Precepts (people) go to a good bourne, by the Precepts (people) are possessed of wealth (both material and Dhamma wealth), by the Precepts (people) go to the Goal (of Nibbāna), 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 SABBAMAṄGALAṃ..... 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 he may then 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:

(a) YATHĀ VĀRIVAHĀ PŪRĀ.....

(b) SABBĪTIYO VIVAJJANTU.....

(c) SO ATTHALADDHO or ATTHALADDHĀ

(d) BHAVTU SABBAMAṄGALAṃ.....

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.

CHANTING INSTRUCTIONS

An easy way to chant the SAMYOGA style is by breaking the passages and verses. Use a pencil to cut at:

- (1) the long vowels
- (2) the nasal sounds
- (3) the labial sounds
- (4) the conjunct consonants which are usually 'long-drawn'.

In this SAMYOGA style of chanting the comma and/or full stop are ignored i.e. one should not pause at the end of each sentence. It is not possible to chant every phrase and the reciter has to pause for breath while others are continuing the chanting:

Long Vowels: Ā ī Ū E O

Nasal Sounds: Ṇ Ṃ e.g. SAṆ/GH TAṂ

Labial Sounds: N Ṇ M e.g. VAN/DANĀ PAṆ/ṆĀ KARUNA TAM

Conjunct Consonants: -KK- -GG- -ṆṆ- -CC- -JJ- -NN- -ṬṬ- -ḌḌ- -NN- -TT- -DD- -MM- -PP- -BB- -YY- -LL- -SS-

Examples: BHIK/KHU, ANIC/CĀ, AṬ/ṬHA, ANAT/TĀ, KUP/PA, NEY/YO, TAS/SA

In the style of chanting 8 consonants of the 25 grouped (VAGGA) consonants are substituted as shown in the brackets e.g.

GA (KHA) - SUGATO becomes SUKHATO

GHA (KHA) - GHĀNA becomes KHĀNA

JA (CHA) - JĀTI becomes CHĀTI

JHA (CHA) - JHĀNA becomes CHĀNA

ḌHA (ṬHA) - VAḌḌHA becomes VAṬṬHA

DHU (THU) - SĀDHU becomes SĀTHU

BHA (PHA) - BHANTE becomes PHANTE

ṆA (YA) - ṆĀNA becomes YĀNA

The consonant Y when used as a final consonant is substituted by I e.g.

NEY becomes NEI

SEY becomes SEI

DHEY becomes THEI

MAY becomes MAI

When the consonant H comes after another consonant, its preceding vowel is aspirated e.g. BRĀHMA becomes BRĀHM-MA.

When pronouncing the conjunct consonant ÑÑ the second Ñ is substituted by Y whilst the first Ñ remain unchanged e.g.

PUÑÑA becomes PUÑ-YA

KONḍAÑÑA becomes KON-ḍAÑ-YA

The consonant S when used as a final consonant is substituted by T e.g.

TASSA becomes TAT/SA

Below is an example showing the breaking of passages and verses in Saṃyoga style chanting:

I (short) TI (short) PI (short) SO (long)/ BHA (short) GA (short) VĀ (long)/ A (short) RA (short) HAṀ (nasal)/ SAM (labial)/ MĀ (long)/ SAM (labial) BUD (con. consonant)/ DHO (long)/ VIJ (con. consonant)/ JĀ (long)/ CA (short) RA (short) NA (short) SAM (labial)/ PAN (con. consonant)/ NO (long)/ SU (short) GA (short) TO (long)/ LO (long)/ KA (short) VI (short) DŪ (long)/ A (short) NUT (con. consonant)/ TA (short) RO (long)/ PU (short) RI (short) SA (short) DAM (labial)/ MA (short) SĀ (long)/ RA (short) THI (short) SAT (con. consonant)/ THĀ (long)/ DE (long)/ VA (short) MA (short) NUS (con. consonant)/ SĀ (long)/ NAṀ (nasal)/ BUD (con. consonant)/ DHO (long) BHA (short) GA (short) VĀ (long)/ TI (short).

ITIPĪ SO/BHAGAVĀ/, ARAHAṀ/SAM/MĀ/SAM/BUD/DHO, VIJ/JĀ/ CARANASAMP/PAN/NO SUGATO/ LO/KAVIDŪ/, ANUT/TARO PURISADAM/MASĀ/RATHI SAT/THĀ/ DE/VAMANUS/SĀ/NAṀ/ BUD/DHO BHAGAVĀ/TI.

SVĀK/KHĀ/TO BHAGAVATĀ/ DHAM/MO/, SAN/DIT/ṬHIKO/ AKĀ/LIKO/ E/HIPAS/SIKO, O/PANAYIKO/ PAC/CAT/TAM/ VE/DITAB/BO VĪÑ/ÑŪ/HĪ/TI.

SUPAṬIPAN/NO/ BHAGAVATO/ SĀ/VAKASAṆ/GHO/, UJUPAṬIPAN/NO/ BHAGAVATO/ SĀ/VAKASAṆ/GHO/, ÑĀ/YAPAṬIPAN/NO/ BHAGAVATO/ SĀ/VAKASAṆ/GHO/, SĀ/MĪ/CIPAṬIPAN/NO/ BHAGAVATO/ SĀ/VAKASAṆ/GHO/, YADIDAM:/ CAT/TĀ/RI/ PURISAYUGĀ/NI/, AṬ/ṬHA PURISAPUG/GALĀ/, E/SA BHAGAVATO/ SĀ/VAKASAṆ/GHO/, Ā/HUNEY/YO, PĀ/HUNEY/YO/, DAK/KHINEY/YO/, AÑ/JALĪ/KARANĪ/YO/, ANUT/TARAṀ/ PUÑ/ÑAK/KHET/TAM/ LO/KAS/SĀ/TI.

PĀLI ALPHABET

Vowels:

A Ā I Ū Ū E O

Consonants:

K KH G GH N C CH J JH Ñ Ṭ ṬH ḍ ḍH ṇ T TH D DH N P PH B BH M Y R L V S H L Ṁ

A as U in cut

Ā as a in father

I as i in mint

Ī as ee in eel

U as u in put

Ū as oo in pool

E as a in cage

O as o in open

K as k in key

KH as kh in blackheath

G as g in good

GH as gh in ghost

Ṅ as ng in singing

C as ch in cheer

CH as ch-h in witch-house

J as j in just

JH as jh in Jhāna

Ñ as gn in compagnie

Ṭ as t in pat

ṬH as t-h in cat-head

Ḍ as d in day

ḌH as dh in dhow

N as n in nut

T as t in templum

TH as th in thunder

D as d in daddy

DH as dh in adherent

N as n in name

P as p in publicus

PH as ph in phantom

B as b in ball

BH as bh in abhorance

M as m in mother

Y as y in yard

R as r in rat

L as l in lucellum

V as v in vito

S as s in sun

H as h in hat

L as l in Āsālha

Ṣ as ung in ungent