

## PRODUCER FOR BHIKKHU ORDINATION

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It actually is not easy to become a good monk according to the Buddha's wish. Basically one must be endowed with five kinds of essential sufficiency. There mentions five essential conditions which must be met:

1. *Vatthu-sampatti*= Perfection of Candidacy,
2. *Ñatti-sampatti*= Perfection of Motion,
3. *Anusavana-sampatti*= Perfection of Pronouncement.
4. *sīmā-sampatti*- Perfection of Consecration Hall, and
5. *Parisa-sampatti*= Perfection of Participant *Sangha*.

Then ordination ceremony can be performed after inviting the candidate into the Ordination Hall. In this performance, ordination ceremony must be done in according with the producer prescribed by the Buddha. To perform the ordination ceremony, one needs a *sangha* of at least five monks, one of whom must be a knowledgeable senior monk of at least ten years who will be the candidate's Preceptor (*Upajjhaya*).

The producer is firstly to ask the candidate about things which are stumbling-blocks for him. And he should be asked if he has diseases like this: leprosy, boils, eczema, consumption, epilepsy, whether he a human being, he is a man, he is a fee man, he is without debt he is not in the royal service he has his parent's consent, he is full twenty years of age, he is complete as to bowl and robes, what is his name and what is the name of his preceptor.

A *bhikkhu* who is selected as the instructor (*Anusasana*) should lead the ceremony of *bhikkhu* ordination as follows.

**Instructor:** The Omniscient Buddha laid down a *Vinaya* rule that only one who had a preceptor was to be ordained a *Bhikkhu*. Accordingly this candidate shall have a preceptor to ordain him and guide him in the course of his *Bhikkhu* life. So, he will have to take a preceptor. Please repeat after me, candidate.

“*Upajjhāyo me bhante hohi.*”<sup>1</sup> (3 Times)

“Venerable Sir, be my *upajjhāya*.

To this, the *upajjhāya* replies, “*Pāsādikena sampādehi.*”<sup>2</sup> “Be endowed with a graceful personality.”

**Candidate:** “*Āma bhante.*” “Yes, Venerable Sir.”

Then the candidate should bow down to the *upajjhāya* three times with due respect. Thus, the *upajjhāya* is already acknowledged by the candidate.

### (2) Signifying one’s alms-bowl and robes

After having chosen an *upajjhāya*, the would-be-instructor, the *anusāsaka*, should signify to the candidate alms-bowl and robes explaining why this is practiced.

**Instructor:** Please listen to me, candidate. A candidate must have a set of three robes and one alms-bowl in his possession. I am, therefore, going to indicate your robes and bowl. After having invited him to choose the preceptor, a bowl and three robes should be pointed to him saying: “this is a bowl for you (*Ayam te patto*), this is an outer robe (*Ayam samghāṭi*), this is upper robe (*Ayam uttarāsaṅgo*) and this is an inner robe (*Ayam antaravāsako*).”

**Candidate:** “*Āma bhante.*” (Yes, Venerable Sir).

“For convenience in the recitation of the *ñatti* and *kammavācā*, the candidate is named as Nāga and the Venerable *Upajjhāya* as Venerable Tissa. Candidate! Remember your name as Nāga. Venerable *Upajjhāya* is requested to remember the names accordingly. These two names will be used throughout this ceremony of *upasampadā* ordination.”<sup>3</sup>

### (3) Placing the candidate outside the *Sangha* and the *ñatti* to appoint the instructor is recited “*anusāsakasammuti*”

The instruction in *Pāḷi* has this to say, “*Gaccha amumhi okāse tiṭṭāhi.*”<sup>4</sup> “Go Nāga, and stand at a suitable place.” So please stand up and mindfully walk backwards with your

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<sup>1</sup> *Vin,III,p.57.*

<sup>2</sup> This is for one candidate; one says “*Pāsādikena sampādeṭha*” for more than one candidate. This is the way of giving an *upajjhāya*’s consent to a candidate.

<sup>3</sup> *Trans. Vinayabahasutapakāsanī-kyan,p.212; Kosaung Kamsaung Kammavācā , p.13.*

<sup>4</sup> *Vin,III,p.130.*

palms together in the manner of paying respect to the (*Sangha*). Then you should stop at a place about (eighteen feet) from the edge of (*Sangha*) and stand there.”<sup>5</sup>

“Venerable Sirs, let the *Sangha* hear me. Nāga is the pupil candidate of Venerable Tissa. If it is appropriate for the *Sangha*, I shall instruct Nāga.”

#### (4) Giving the instructions to the candidate outside the *Sangha*

The instructor, after having been appointed as an instructor of the candidate, should follow the candidate and stand outside the place of the *Sangha*. Here, the instructor should coach the candidate on the questions that will be posted by the assembly of *Sangha*.

“Please be attentive to my words, Nāga. This is the time for you to tell the truth and the facts. When you are in the assembly of *Sangha*, you will be asked some questions concerning the impediments to *bhikkhu*-hood. You shall answer them truthfully. Do not be at a loss, do not be embarrassed. You are just to answer ‘Yes, Venerable Sir’ if it is true or ‘No, Venerable Sir’ if it is not. In like manner, you will be questioned.” Then, as a rehearsal, the candidate is interviewed with the following questions.

1. “Nāga, do you have any such diseases as these – Leprosy (*Kuṭṭham*)?” “No, Ven.Sir (*Natthi bhante*).”
2. “Boils (*Gaṇḍo*)?” “No, Ven. Sir (*Natthi bhante*).”
3. “Eczema (*Kilāso*)?” “No, Ven. Sir (*Natthi bhante*).”
4. “Tuberculosis (*Soso*)?” “No, Ven. Sir (*Natthi bhante*).”
5. “Epilepsy (*Apamāro*)?” “No, Ven. Sir (*Natthi bhante*).”
6. “Are you a human-being (*Manussosi*)?” “Yes, Ven. Sir (*Āma bhante*).”
7. “Are you a male (*Purisasi*)?” “Yes, Ven. Sir (*Āma bhante*).”
8. “Are you a free man (*Bhujissosi*)?” “Yes, Ven. Sir” (*Āma bhante*).”
9. “Are you free from debt (*Aṇaṇosi*)?” “Yes, Ven. Sir” (*Āma bhante*).”
10. “Are you free from government service (*Nasi rājabhaṭo*)?” “Yes, Ven. Sir (*Āma bhante*).”<sup>6</sup>
11. “Have you got your parents’ consent (*Anuññātosī mātāpitūhi*)?” “Yes, Ven. Sir (*Āma bhante*).”

<sup>5</sup> Chanmyay Sayādaw, *The Ordination Procedure*, p.8.

<sup>6</sup> When the candidate is on leave for temporary ordination, one can answer “Yes.” While on leave, one is to be considered free from royal service or government service. (Page 14, *Upasampadakammavācā* edited by Mahāsī Sayādaw.)

12. “Are you a full twenty years of age (*Paripunnāvāsativasso*)?” “Yes, Ven. Sir (*Āma bhante*).”
13. “Are you complete with alms-bowl and robes (*Paripunnam te pattacīvaram*)?” “Yes, Ven. Sir (*Āma bhante*).”<sup>7</sup>
14. “What is your name (*Kim nāmosi*)?” “My name is Nāga (*Aham bhante nāgo nāma*).”
15. “What is your *upajjhāya*’s name (*Ko nāmo te upajjhāyo*)?” “My *upajjhāya*’s name is Venerable Tissa (*Upajjhāyo me bhante āyasmā tissatthero nāma*).”

**Instructor:** “The same questions will be asked in the midst of the *Sangha* and you should answer as instructed. It is not proper for you to come along with me. I am now going back to the assembly of *Sangha* alone. You will have to remain here and come to the assembly only when you are called. When you come, come with your palms joined in front of you, paying due respect to the *Sangha*.”

The instructor should then return to the assembly leaving the candidate there.

#### **(5) Recalling the candidate to the *Sangha* by motioning a *ñatti* “*osāraṇa*”**

The instructor, after reestablishing himself within the *Sangha*, should motion by *osāraṇa-ñatti* for the permission of the *Sangha* to recall the candidate to the assembly of *Sangha*.

“*Suṇātu me bhante sangho nāgo āyasmato tissassa upasampadāpekkho anusittho so mayā, yadi sanghassa pattakallam nāgo āgaccheyya*.”<sup>8</sup>

“Venerable Sirs, let the *Sangha* hear me. Nāga is the pupil candidate of Venerable Tissa. He has been instructed by me. If it is appropriate for the *Sangha*, let Nāga come.”

When the *Sangha* keeps silent, it means they agree. The instructor should then say “*Āgacchāhi* – come, Nāga”. The candidate should come back to the *Sangha*.

#### **(6) Supplicating to the *Sangha* for the *upasampadā***

The candidate Nāga is made to sit in the midst of *Sangha* facing towards the most senior *bhikkhu* in the assembly. The candidate, having arranged upper robe over one shoulder, then honors at the feet of the *bhikkhus*, squats down, with joined palms raised to his forehead, having saluted with joined palms, pays obeisance to the *Sangha* and supplicates for the *upasampadā*, both in *Pāḷi* and one’s vernacular language as follows:

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<sup>7</sup> *Vin,III*,p.130.

<sup>8</sup> *Kosaung Kamsaung Kamavācā*, pp.2&21; *Vinayabāhusutapakāsanī-kyan*,p.227. Cf. *Vin,III*,p.131.  
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“*Sangham bhante upasampadam yācāmi, ullumpatu mam bhante sangho anukampam upādāya.*”<sup>9</sup> (3 Times)

“Venerable Sirs, I request the *Sangha* for *upasampadā*. Out of compassion for me, take me from the state of a *sāmaṇera* which is lower, and advance me to that of a *bhikkhu* which is higher in moral and precepts.”<sup>10</sup>

### (7) Reciting the *ñatti* to appoint the examiner

The instructor then motions with the *pucchaka-sammuti-ñatti* which appoints oneself to the role of examiner who screens the candidate for impediments to *bhikkhu*-hood and to secure the consent of the *Sangha* to ask the questions.

“*Suṇātu me bhante sangho, ayam nāgo āyasmato tissassa upasampadāpekkho, yadi sanghassa pattakallam, aham nāgam antarāyike dhamme puccheyyam.*”<sup>11</sup>

“Venerable Sirs, let the *Sangha* hear me. Nāga is the pupil candidate of Venerable Tissa. If it is appropriate for the *Sangha*, may I question Nāga on impediments to ordination?”

### (8) Examining the candidate as instructed

At the end of above *ñatti*, when the *Sangha* remains silent, the instructor continues interviewing the candidate.

**Instructor examiner:** “Please be attentive to my words, Nāga. This is the time for you to answer truthfully. Do not be at a loss, do not be embarrassed. On behalf of *Sangha*, I am now going to ask you the questions which examine you for impediments to *bhikkhu*-hood. You are just to answer ‘Yes, Venerable Sir’ if it is true or ‘No, Venerable Sir’ if it is not”. Then, the following questions are posed to the candidate.

1. “Nāga, do you have any such diseases as these – Leprosy (*Kuṭṭham*)?” “No, Ven. Sir (*Natthi bhante*).”

**(Note: All the questions are as given above.)**

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<sup>9</sup> *Vin,III,p.72*; See also *Ibid,pp.131-132*.

<sup>10</sup> *Kosaung Kamsaung Kammavācā*, p.2; *Sāmaṇerabhāvā vā uddharitvā bhikkhubhāve patiṭhāpetu* (*VA,III,p.265*). *Uddharatūti anupasampannabhāvato upasampattiyam patiṭṭhapetūti attho* (*Vmt,II,p.132*). According to these commentarial remarks, the translation differs into three as above though the *Pāli* texts are the same.

<sup>11</sup> *Kosaung Kamsaung Kammavācā*, pp.2&22; *Vinayabahasutapakāsan-īkyaṇ*,p.229. Cf. *Vin,III,p.132*. This *pucchakasammutiñatti* can be recited by the instructor himself or another competent *bhikkhu*.

Answering thus, the candidate passes through this screening examination successfully and becomes a candidate ready to be ordained.

### (9) Reciting the *kammavācā* texts

Before reciting the *kammavācā*, the members of *Sangha* are requested to come and sit closer to each other within one and a half cubits forming a single unified assembly within the *sīmā*, ready to perform the sacred rite of ordination. Then the selected *kammavācā* teachers should recite in unison the sacred words of the *kammavācā* texts including the *ñatti* as follows:

“*Suṇātu me bhante sangho, ayam nāgo āyasmato tissassa upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇassa pattacīvaram, nāgo sangham upasampadam yācati, āyasmatā tissena upajjhāyena, yadi sanghassa pattakallam, sangho nāgam upasampādeyya āyasmatā tissena upajjhāyena, esā ñatti.* (This is *ñatti Pāḷi*.)

\**Suṇātu me bhante sangho, ayam nāgo āyasmato tissassa upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇassa pattacīvaram, nāgo sangham upasampadam yācati, āyasmatā tissena upajjhāyena, sangho nāgam upasampādeti, āyasmatā tissena upajjhāyena, yassāyasmato khamati nāgassa upasampadā āyasmatā tissena upajjhāyena, so tuṅhassa, yassa nakkhamati, so bhāseyya.* (This is *kammavācā*.)

*Dutiyampi etamattham vadāmi, (repeat \*)*

*Tatiyampi etamattham vadāmi, (repeat \*)*

*Upasampanno sanghena nāgo āyasmatā tissena upajjhāyena, khamati sanghassa tasmātuṅhī, evametam dhārayāmi.*<sup>12</sup> (This is the conclusion of *Kammavācā*.)

“Venerable Sirs, may the *Sangha* listen to my words. This *Nāga* is the pupil candidate of Venerable Tissa; (This *Nāga* is Venerable Tissa’s pupil candidate who wishes to be admitted into the Order). He is quite pure in regard to things which are impediments to *bhikkhu*-hood. He is completely provided with an alms-bowl and robes. The candidate *Nāga* now asks the assembly of *Sangha* for the *upasampadā* ordination in the name of his *upajjhāya* Venerable Tissa. If it is appropriate for the *Sangha*, let the

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<sup>12</sup> This is a set of *kammavācā* modified by the Myanmar *theras* (*Kosaung Kamsaung Kammavācā*, p.5; *Vinayabahasutapakāsanī-kyan*, p.140; *Sāsanavisodhanī, III*, pp.91-92; Cf. *Vin, III*, p.132).

*Sangha* ordain the candidate Nāga under the *upajjhāya* Venerable Tissa. This is the declaration of motion at the proceedings.

\*Venerable Sirs, may the *Sangha* listen to my words. This Nāga is the candidate of Venerable Tissa; (This Nāga is Venerable Tissa's candidate who wishes to be admitted into the Order.) He is quite pure in regard to things which are impediments to *bhikkhu*-hood. He is completely provided with alms-bowl and robes. The candidate Nāga now requests the assembly of *Sangha* for *upasampadā* ordination in the name of his *upajjhāya* Venerable Tissa. Now the *Sangha* ordains him under his *upajjhāya* Venerable Tissa. If any of the members of the *Sangha* approves the *upasampadā* ordination of Nāga under the *upajjhāya* Venerable Tissa, let him be silent. If, whoever has any objection, let him speak out.

For a second time, (repeat \*)

For a third time, (repeat \*)

The candidate Nāga has thus received the *upasampadā* ordination under the *upajjhāya* Venerable Tissa. The *Sangha* in silence approves the resolution. So I understand that the *Sangha* have consented.”

At the end of this reciting, the candidate becomes a fully ordained *bhikkhu* and a full member of the *Sangha*. This is the exact time of becoming a *bhikkhu* according to the commentator Ven. Buddhagosa's explanation. He said that the candidate becomes a full-fledged *bhikkhu* from the time of completing the ending word “*so bhāseyya*” in the third *kammavācā*. However, it is impossible to leave out the concluding passage which must be recited in the ordination, so it is wise to say that the candidate becomes a full *bhikkhu* at the end of final word “*dhārayāmi*”.