

Sāmaṇera Ordination Ceremony

Supplicant_____ **Date**_____

**Location Dhamma Sukha Meditation Center in Annapolis,
MO and Brahma Vihāra Meditation Center in Westbury,
NY Performed by Venerable Dr. Saccānanda Mahāthera**

Sāmaṇera Ordination Ceremony

The Buddhist custom of ordination begins with the applicant's request to a Bhikkhu to permit him to receive a Sāmaṇera-ordination. The applicant, having received the permission, requests the Saṅgha to allow his head to be shaved. **[the applicant goes away and his head is shaved]** Having been shaved, he goes to a senior Bhikkhu and pays respect to him as a teacher by bowing down three times.

Then he makes supplication to the teacher and hands over a set of robes to him reciting a passage prescribed for the purpose. This done, he asks the teacher for the robes, which he puts on with the help of a male supporter.

After he has requested the teacher to ordain him a Sāmaṇera (novice), he formally takes up the Three Refuges and the Ten Precepts. He has now become a Sāmaṇera. As a Sāmaṇera he has to request the teacher to be his preceptor. Then, the preceptor gives him a new name in Pāli.

The Procedure

Request for Novice Ordination

Okāsa, ahaṃ Bhante, Pabbajaṃ, yācāmi,
Dutiyampi, ahaṃ Bhante, Pabbajaṃ, yācāmi,
Tatiyampi, ahaṃ Bhante, Pabbajaṃ, yācāmi.

Venerable sir, I am requesting you for ordaining me as a Sāmaṇera,
For the second time, I am requesting you for ordaining me as a Sāmaṇera,
For the third time, I am requesting you for ordaining me as a Sāmaṇera.

Handing over the Robes to the Preceptor

Sabba dukkha, nissaraṇa, nibbāna, sacchi, karaṇatāya, emaṃ, kāsāvaṃ, gahetvā,
pabbajetha, maṃ bhante, anukampaṃ, upādāya,

Dutiyampi, Sabba dukkha, nissaraṇa, nibbāna, sacchi, karaṇatāya, emaṃ, kāsāvaṃ,
gahetvā, pabbajetha, maṃ bhante, anukampaṃ, upādāya,

Tatiyampi, Sabba dukkha, nissaraṇa, nibbāna, sacchi, karaṇatāya, emaṃ, kāsāvaṃ,
gahetvā, pabbajetha, maṃ bhante, anukampaṃ, upādāya.

Novice/Nun:

Venerable Sir, I would like to request you to take this set of robes in my hands and ordain me a Sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences.

For the second time, Venerable Sir, I would like to request you to take this set of robes in my hands and ordain me a Sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences.

For the third time, Venerable Sir, I would like to request you to take this set of robes in my hands and ordain me a Sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences.

[The applicant hands the robes over to the teacher and then bows 3 times. Then he asks for the robes]

Asking the Preceptor for the Robes

Sabba dukkha, nissaraṇa, nibbāna, sacchi, karaṇatāya, etaṃ, kāśavaṃ, datvā, pabbajetha, maṃ bhante, anukampaṃ, upādāya,

Dutiyampi, Sabba dukkha, nissaraṇa, nibbāna, sacchi, karaṇatāya, etaṃ, kāśavaṃ, datvā, pabbajetha, maṃ bhante, anukampaṃ, upādāya,

Tatiyampi, Sabba dukkha, nissaraṇa, nibbāna, sacchi, karaṇatāya, etaṃ, kāśavaṃ, datvā, pabbajetha, maṃ bhante, anukampaṃ, upādāya.

Novice/Nun:

Venerable sir, I would like to request you to give me the set of Robes in your hands and ordain me a Sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences.

For the second time, Venerable sir, I would like to request you to give me the set of Robes in your hands and ordain me a Sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences.

For the third time, Venerable sir, I would like to request you to give me the set of Robes in your hands and ordain me a Sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences.

[The applicant bows three times and the teacher gives him the robes. Then the applicant puts on the robes with the help of an attendant, this takes place in a private room]

Reflection on Repulsiveness (Asubha Kammatana)

Kesā, lomā, nakhā, dantā, taco;

Taco, dantā, nakhā, lomā, Kesā;

Kesā, lomā, nakhā, dantā, taco;

Hairs of the head, hairs of the body, nails, teeth, skin.

Making a Request for Sāmaṇera Ordination

Okāsa, ahaṃ bhante, tisaraṇera, saddhiṃ, pabbajā, sāmaṇera, dasasīlaṃ, dhammaṃ, yācāmi, anugahaṃ katvā, sīlaṃ detha, me bhante.

Dutiyampi, ahaṃ bhante, tisaraṇera, saddhiṃ, pabbajā, sāmaṇera, dasasīlaṃ, dhammaṃ, yācāmi, anugahaṃ katvā, sīlaṃ detha, me bhante.

Tatiyampi, ahaṃ bhante, tisaraṇera, saddhiṃ, pabbajā, sāmaṇera, dasasīlaṃ, dhammaṃ, yācāmi, anugahaṃ katvā, sīlaṃ detha, me bhante.

Novice/Nun:

Venerable Sir, I would like to request you to ordain me a Sāmaṇera in order that I may become free from the cycle of suffering existences and attain to Nibbāna.

For the second time, Venerable Sir, I would like to request you to ordain me a Sāmaṇera in order that I may become free from the cycle of suffering existences and attain to Nibbāna.

For the third time, Venerable Sir, I would like to request you to ordain me a Sāmaṇera in order that I may become free from the cycle of suffering existences and attain to Nibbāna.

Monk: Ya mahaṃ vadāmi taṃ vadetha.

Repeat the words that I say.

Novice/Nun: Āma bhante.

Yes, Venerable Sir.

Taking the Refuges and the 10 Precepts

Applicant pays homage to the Buddha:

Namo tassa bhagavato arahato samma sambuddhasa. (3 times)

I pay homage to the Exalted One, free from all defilements and perfectly awakened by himself. (3 times)

Taking the Three Refuges:

Buddham saranam gacchami

Dhammam saranam gacchami

Sangham saranam gacchami

Dutiampi Buddham saranam gacchami

Dutiampi Dhammam saranam gacchami

Dutiampi Sangham saranam gacchami

Tatiyampi Buddham saranam gacchami

Tatiyampi Dhammam saranam gacchami

Tatiyampi Sangham saranam gacchami

I take refuge in the Buddha

I take refuge in the Dhamma

I take refuge in the Saṅgha

For the second time, I take refuge in the Buddha
For the second time, I take refuge in the Dhamma
For the second time, I take refuge in the Saṅgha
For the third time, I take refuge in the Buddha
For the third time, I take refuge in the Dhamma
For the third time, I take refuge in the Saṅgha

Monk: tisarana gamanam sampunnam.

Noviece/ Nun: Āma bhante.

Yes, Venerable sir.

Reciting the Ten Precepts for a Sāmaṇera

1] Pānāti pātā veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from killing or harming living beings on purpose.

2] Adinnā-dānā veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from taking what is not given.

3] Abrahma-cariyā veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from all sexual activity

4] Musāvādā veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from telling lies, harsh speech, slanderous speech, and gossip

5] Surā meraya-majja-ppamā-datthānā veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from taking any kind of intoxicants.

6] Vikāla-bhojanā veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from taking solid food after the noon day meal (from 12:00 noon until dawn)

7] Nacca-gīta-vādita-visuka-dassana veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from dancing, singing, music and any kind of entertainment show.

8] Māla-gandha-vilepana-dhāraṇa-maṇḍana-vibūsanathānā veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from the use of flowers, garlands, perfumes, unguents and things that tend to beautify and adorn a person.

9] Uccā sayana mahā sayanā veramani-sikkhā padaṃ samādiyāmi

I undertake the training precept to abstain from using high and luxurious beds and seats.

10] Jātarupa-rajata-patiggahanā veramani sikkhā padaṃ samādiyāmi

I undertake the training precept to refrain from accepting gold and silver (money)

Emāni, pabbajā, sāmaṇera dasa sikkhā padāni, samādiyāmi,

Dutiyampi, Emāni, pabbajā, sāmaṇera, dasa sikkhā padāni, samādiyāmi,

Tatīyampi, Emāni, pabbajā, sāmaṇera, dasa sikkhā padāni, samādiyāmi.

I undertake the training of these ten sāmaṇera / sāmaṇeri precepts

I undertake the training of these ten sāmaṇera / sāmaṇeri precepts

I undertake the training of these ten sāmaṇera / sāmaṇeri precepts

Monk: Tisaraṇera saha pabbajā sāmaṇera dasa sīlaṃ dhammaṃ sadhukam surakkhitaṃ katvā appamādena sampādehi/sampādetha. (if more than one)

Do observe the ten precepts together with the three refuges with diligence and steadfast mindfulness.

Novice/Nun: Āma bhante.

Yes, Venerable sir.

Asking for a Preceptor

Novice/Nun: Upajjhayo me bhante hohi,

Dutiyampi upajjhayo me hante hohi,

Tatiyampi upajjhayo me bhante hohi.

Venerable sir, would you please be kind enough to be my preceptor,

For the second time Venerable sir, would you please be kind enough to be my preceptor,

For the third time Venerable sir, would you please be kind enough to be my preceptor.

Monk: pātirupaṃ. (3 times)

Please, behave well.

Novice/Nun: Āma bhante

Yes, Venerable Sir, I will.

The Preceptor now gives the Sāmaṇera a new name.

Reciting of the Ten Dhammas in English

“There are these ten things which one who has gone forth [into homelessness] should reflect upon always, What ten?

1] “I am now changed into a different mode of life [from that of a layman]” I must reflect upon this, always.

2] “My life depends on others” I must reflect on this, always.

3] “I must now behave in a different manner” I must reflect on this, always.

4] “Does my mind censure me regarding the state of my virtue?” I must reflect on this, always. 7

5] “Do my discerning friends in the Holy-life admonish me regarding the state of my virtue? I must reflect on this, always.

6] There will be a parting and separation from all those who are dear and loving to me” I must reflect on this, always

7] “Of kamma I am constituted. Kamma is my inheritance; Kamma is my origin; kamma is my kinsman; kamma is my refuge. Whatever kamma I perform, be it good or bad, to that I shall be an heir’ I must reflect on this, always.

8] “How do I spend my nights and days?” I must reflect on this, always.

9] “Do I take delight in solitude?” I must reflect on this, always.

10] “Have I gained super-human knowledge which can be specially known to noble ones so that later when I am questioned by fellow monks or nuns, I will not be embarrassed?” I must reflect on this, always.

These are the ten things which one who has gone forth must reflect upon always. 8

End of Ceremony