



ORDINATION  
PROCEDURE AND  
CHANTING  
TRANSLATION



Monk Life Thailand

## **Ordination Procedure (U Ka Sa style)**

### 1. Circumambulation of the Ordination Hall

The ordinand should shave his head, his beard, his armpits and his eyebrows, cut his fingernails and toenails. Dressed smartly, wearing his ceremonial Naga (Nak) clothing, he should circumambulate the ordination hall by the right (clockwise) three times in procession. His hands should be in the gesture of prayer, clasping between his palms a bouquet comprising three lotus flowers, three sticks of incense and one candle all bound together. The ordinand will need three such posies during the course of his ordination

1. for the circumambulation;
2. to pay homage to the Buddha image in the ordination hall and;
3. to be placed on the lid of the bowl when requesting dependence (Nit Sai).

Form a line, following the instructions, in the walk way north side of the chapel by ordinal number. Starting on the right with the ordinand with the most seniority. Try to keep 1 metre between each row throughout the procession, and stay level with those in your row. During the first circumambulation of the ordination hall, the ordinand should meditate upon the virtues of the Lord Buddha, by chanting the chant (I Ti Pi So) which will be played over the loud speaker too, during the second circumambulation recollect the virtues of the Dhamma and during the third circumambulation, the virtues of the Sangha. Walk calmly with your eyes looking down, keeping a pure and virtuous mind and visualize a clear bright crystal ball floating in the centre of your body. After the third circumambulation, ordinands should enter the ordination ground row by row and line up according to the rehearsed arrangement, to pay homage to the ordination ground. When all arrive, the M.C. will signal to pass the bouquet to the front row to be placed on the given trays.

## 2. Paying Homage to the Ordination Ground and Chapel

Representatives of the ordinands will light the candles and incense at the front entrance to the ordination ground boundary and return, at another signal the ordinands will kneel, bow three times then stand to chant homage to the ordination ground boundary:

**Ukasa wanthami phante,  
Saphang aparathang khamatha me phante,  
Maya katang punyang samina anumothitapphang,  
Samina katang punyang maihang thatapphang,  
Sathu sathu anumothami.**

I would like to take an opportunity to pay Homage to the Lord Buddha,

I am begging you to forgive me,

Please rejoice in my merit,

You have made great merit, please share it with me,

I rejoice in your merit.

- kneel down and hold hands in a gesture of prayer -

**Saphang aparathang khamatha may phante.**

I am begging you to forgive me,

- bow once -

**Ukasa tavarattayena katang,**

**Saphang aparathang khamatha me phante.**

I would like to take this opportunity, that for any mistakes I have made,

I am begging you to forgive me.

- bow once, then stand up -

**Wanthami phante,  
Sapphang aparathang khamatha me phante,  
Maya katang punyang samina anumothitapphang,  
Samina katang punyang maihang thatapphang,  
Sathu sathu anumothami.**

I pay homage to the Lord Buddha,  
I am begging you to forgive me,  
Please rejoice in my merit,  
You have made great merit, please share it with me,  
I rejoice in your merit.

- kneel down and bow three times -

The ordinand then proceeds into the ordination hall, in lines of two.

### 3. Requesting the Going-Forth (Ban Pha Cha)

When ordinands return to the chapel they will line up according to the instructions, the lesser numbers on the left side and the greater numbers on the right side. When they are ready the last ordinand will give the signal to kneel down. Ordinands on the left should place the Robes next to their left knee. Ordinands on the right should place the Robes next to their right knee. Ordinands bow three times to the principal Buddha image (led by selected ordinands). Sit side-ways waiting for the Preceptor.

When the Preceptor arrives, ordinands should sit on their knees with a gesture of prayer. The Preceptor will light the candle and pay homage to the Triple Gem, the ordinands repeating after the Preceptor. When the Preceptor sits on the seat, the selected ordinands should present him with the offering and a tray of bouquets, then lead all ordinands to bow three times to the Preceptor. Ordinands pick up the Triple Robes and hold it on their forearms with their palms in the gesture of prayer. Stand up and prepare for Requesting the Going-Forth (Ban Pha Cha).

**Ukasa wanthami phante,  
Sapphang aparathang khamatha me phante,  
Maya katang punyang samina anumothitapphang,  
Samina katang punyang maihang thatappang,  
Sathu sathu anumothami.**

**Ukasa ka runyang kattawa  
Pappatchang thetha me phante.**

I would like to take an opportunity to pay Homage  
to the Lord Buddha,  
I am begging you to forgive me,  
Please rejoice in my merit,  
You have made great merit, please share it with me,  
I rejoice in your merit.  
I would like you to kindly perform  
The ordination procedure for me, Sir.

- kneel down and hold hands in a gesture of prayer -

**Ahang phante, pappatchang yajami.**

**Thutiyampi ahang phante, pappatchang yajami.**

**Tatiyampi ahang phante, pappatchang yajami.**

**(Sappathukkha nitsarana, Nipphana satchi karanatthaya,  
Imang kasawang khahetawa, Pappachetha mang phante,  
Anukampang upathaya.)**

Sir, I would like to ordain.  
For the second time, Sir, I would like to ordain.  
For the third time, Sir, I would like to ordain.

(For a refuge from all suffering, for the attainment of Nirvana, please  
Sir, encourage me by accepting my triple robes so that I may ordain.)

- Repeat the above bracketed verse 3 times -

**(Sappathukkha nitsarana, Nipphana satchi karanatthaya, Etang kasawang thattawa, Papphachetha mang phante, Anukampang upathaya.)**

(For a refuge from all suffering, for the attainment of Nirvana, please Sir, encourage me by offering these triple robes so that I may ordain.)

#### 4. Instruction: Basic Objects of Meditation (Mun La Kam Mat Than)

After requesting the going-forth, the ordinands place the Triple Robes back to its position (according to No.1). Then, the ordinands sit on their knees. The selected ordinands lead to bow three times and sit down with their legs folded to one side, with their hands still in the same gesture. The Preceptor instructs the applicant in the Triple Gem, advises him to develop conviction in it as his Refuge and reminds him of the purpose and benefits of ordination. After that he teaches the applicant the five basic objects of meditation, and after explaining their meaning and the purpose of contemplating them, recites them in the forward and reverse orders. The applicant repeats them after him word by word as follows:

<b>kesa</b>	<b>loma</b>	<b>nakha</b>	<b>thanta</b>	<b>tajo</b>
Head hair	Body hair	Nails	Teeth	Skin
<b>tajo</b>	<b>thanta</b>	<b>nakha</b>	<b>loma</b>	<b>kesa.</b>
Skin	Teeth	Nails	Body hair	Head hair

After taking meditation instruction, the applicant should kneel up and walk on their knees toward the Preceptor in two rows, and allow the Preceptor to take the shoulder cloth (Thai = Angsa) from the Robe bundle and put it over the applicant's head. The applicant should bend and extend his right arm forward in order to let the Angsa fall into its place. The applicant should then extend his forearms towards the Preceptor in order to receive the rest of the Robes bundle. He should then back out from the assembly on his knees, stand and leave the chapel to the place prepared for changing. Do not remove the Angsa! There will be 2 plastic

bags, one for the shirt and another for the belt and Robes. There will be monks helping the ordinand to put on the robe, after they had put on the Robes ordinands return to chapel for Taking Refuge and Ten Precepts.

## 5. Taking Refuge and Ten Precepts

Taking Refuge and Ten Precepts is the request for the refuge in the Triple Gem and accepting Ten Precepts for study and practice. The Ten Precepts are training rules which help us to maintain proper bodily action, verbal action and ideal conduct of our mind. The number of ordinands in each group will be set by the instructor, depending on the total number of ordinands. Ordinands return back into the ordination hall in group, each ordinand should walk on their knees to where the aa-jaan or teacher is sitting. Then stop 2 feet from the offering cloth. The first set of ordinands will present the Preceptor and aa-jaan with a tray of offerings and make a five-fold bow to him three time before requesting the Refuges and Precepts with the following words:

**Ahang phante, saranasilang yajami.**

**Tutiyampi ahang phante, saranasilang yajami.**

**Tatiyampi ahang phante, saranasilang yajami.**

Sir, I would like to request Refuge and Precepts.

For the second time, Sir, I would like to request Refuge and Precepts.

For the third time, Sir, I would like to request Refuge and Precepts.

After this request, the aa-jaan will give the Refuges and Precepts, starting with homage to the Triple Gem which the applicant will repeat after him three times.

**Namo tasa phakhawato arahato Sammasamphutthatsa**

Homage to Him, the Exalted One, the Worthy Lord,  
the Fully Self-Enlightened One.

**Preceptor:**

**Yamahang wathami tang wathehi**

“Respectfully say after me”

**Ordinand:**

**Ama phante**

“Yes, Sir”

The a jan then gives the Refuges and Precepts and the ordinand repeats after him, verse by verse:

**Putthang saranang khatchami,  
Thammang saranang khatchami,  
Sangkhang saranang khatchami,  
Thutiyampi putthang saranang khatchami,  
Thutiyampi thammang saranang khatchami,  
Thutiyampi sangkhang saranang khatchami,  
Tatiyampi putthang saranang khatchami,  
Tatiyampi thammang saranang khatchami,  
Tatiyampi sangkhang saranang khatchami.**

I seek refuge in the Lord Buddha.

I seek refuge in the Dhamma.

I seek refuge in the Sangha.

For the second time, I seek refuge in the Lord Buddha.

For the second time, I seek refuge in the Dhamma.

For the second time, I seek refuge in the Sangha.

For the third time, I seek refuge in the Lord Buddha.

For the third time, I seek refuge in the Dhamma.

For the third time, I seek refuge in the Sangha.



**Preceptor:**

**Tisaranakhamanang nitthitang.**

“This is the end of Threefold Refuge”

**Ordinand:**

**Ama phante**

“Yes, Sir”

Now, ordinands become ‘Novices’. They will need to practice Ten Precepts. Novices should chant the Ten Precepts after the aa-jaan verse by verse, as follows:

1. Panatipata weramani, sikkhpathang samathiyami.
2. Athinnathana weramani, sikkhpathang samathiyami.
3. Aphramajariya weramani, sikkhpathang samathiyami.
4. Musavatha weramani, sikkhpathang samathiyami.
5. Surameraya matcha pamathatthana weramani,  
sikkhpathang samathiyami.
6. Wikalaphochana weramani, sikkhpathang samathiyami.
7. Natjakhita wathita wisukathatsana weramani,  
sikkhpathang samathiyami.
8. Malakhantha vilepana tharana manthana wiphusanattana  
weramani, sikkhpathang samathiyami.
9. Utjasayana mahasayana weramani,  
sikkhpathang samathiyami.
10. Chatarupa rachata patikkhahana weramani,  
sikkhpathang samathiyami.

1. I vow to undertake the training to refrain from killing living beings.
2. I vow to undertake the training to refrain from taking that which is not given.
3. I vow to undertake the training to lead a chaste celibate life.

4. I vow to undertake the training to refrain from telling lies.

5. I vow to undertake the training refrain from consuming alcohol or substances that lead to recklessness.

6. I vow to undertake the training to not eat a meal at the inappropriate time (after midday).

7. I vow to undertake the training to refrain from dancing, singing or playing romantic music, or attending entertainment.

8. I vow to undertake the training to refrain from wearing perfume, cosmetics or flower-garlands.

9. I vow to undertake the training to refrain from sleeping on a high or large (luxurious bed).

10. I vow to undertake the training to refrain from accepting gold or silver.

**Preceptor:**

**Imani thasa sikkhpathani samathiyami**

**Ordinand repeats three times:**

**Imani thasa sikkhpathani samathiyami**

The new novice should bows three times, and collect the offering cloth. This is the end of procedure for Taking Refuges and Ten Precepts. Next step, novices should prepare to receive the bowl from their guardian and relatives.

## 6. Bowl Ceremony

Requisites which are necessary in ordination: Outer Robe (Sangkhati), Upper Robe (Jiwon), Lower Robe (Sapong), and Bowl. Bowl is the most necessary, because it can not be borrowed from another, for each monk to perform alms-round for his living which is a religious routine. The eight requisites consist of the three robes, the bowl, a razor, a needle, a belt and a water-strainer.

An instructor will invite novices to form double lines by ordinal number. While they are walking, novices should keep a distance around one metre from each other, with their chin up and their eyes looking down. They should walk up to their number which will be posted on the floor. When they reach their number, stand still, waiting for the next signal.

First signal: Turn toward their guardians and sit down side-ways and prepare offering cloth.

Second signal: Guardians to offer the bowl, envelopes and other offerings.

Receiving bowl: Place it in front of the left knee.

Envelopes: Put it on top of the bowl.

Other offerings: Pass it behind on the right side.

Then collect the offering cloth. The M.C. will invite guardians to receive blessing from novices. One selected novices will start the blessing with A Nu Mot Tha Na Ram Pha Kha Tha (Ya Tha), and then another novice will start the blessing Sa Man Ya Nu Mot Tha Na Kha Tha (Sap Phi Ti Yo) and all novices will follow him, if enough novices know it they can chant Ra Ta Nat Ta Ya Nu Pha Wa Thi Kha Tha. After blessing, the M.C. will invite guardians to bow three times. Novices will wait for the next signal. Novices sit on their knees, pick up the bowl then rise (stand up) and return to the chapel for requesting Dependence and Requesting Ordination.

## 7. Requesting Dependence (Nit Sai)

Requesting Dependence is to request for a dependence on the Preceptor, his guidance, his protection, his teaching and his education. In mass ordination the ordinands will be allocated different times of day, those who must wait for others to ordain first will be able to rest and meet relatives at this time. When it is their turn, their batch of sets of 3 novices will enter the chapel.

1. When novices enter the chapel, they will form a line, consisting of 3 novices, the most senior will be on the left. This we will call a set. Each set will sit on their knees and place the bowl in front of their left knee, if

sitting on the left of the Chapel, or on the right if sitting on the right. The selected novice will lead bowing 3 times, then sit side-ways waiting for the Preceptor and Sangha if they have not arrived yet.

2. When the Preceptor and the Sangha enter the chapel, (novices will sit on their knees in the gesture of prayer) the Preceptor will light the candle and the incense. He will lead the novices to pay homage to the Triple Gem. The novices should repeat after him. Then, the Preceptor and the Sangha will sit in their position. Selected novices will lead to bow 3 times.

3. The first 3 novices will pick up the bowl, stand up, and walk toward the ordination platform. They should climb on to the platform with their left knees and walk on their knees up to where the Preceptor is seated. The novices will offer the Preceptor their bowl with bouquet placed on the lid of the bowl (one at a time by seniority). Then back away 2 steps and bow 3 times, kneel before the Preceptor with hands in a gesture of respect. Then chant the following:

**Ahang phante, nitsayang yajami**

**Thutiyampi ahang phante, nitsayang yajami.**

**Tatiyampi ahang phante, nitsayang yajami.**

**Upatchayo me phante hohi**

I would like to request dependence, Sir.

For the second time, I would like to request dependence, Sir.

For the third time, I would like to request dependence, Sir.

Would you please be my Preceptor?

- Repeat the above bracketed verse 3 times -

Preceptor:

**Patirupang...**

Accepted

**Opayikang...**

Everything is in order

Ordinand:

**Sathu phante**

Good, Sir!

**Sathu phante**

Good, Sir!

**Pasathikena sampathetha**

Train yourself well now

**Sathu phante**

Good, Sir!

- Repeat the following bracketed verse 3 times -

Atcha takkhe thani thero, maihang pharo, ahampi the ratsa pharo.  
From now on, please be my teacher and I will be your good student.

- Bow three times -

**8. Scrutiny of the Bowl and Robes**

Novices walk on their knees up to the Preceptor until their knees touch the bowl. They should kneel with their hand in a gesture of prayer, their back straight, and their eyes looking downward. Now the Preceptor tells him his own name and the novice's (Pali) name. The novice should respond, then continue by acknowledging his requisites with the words, "aa-má pan-dtay," as follows:

Preceptor:

**Ayante patto...**

Is this your bowl?

**Ayang sanghati**

Is this your outer robe?

**Ayang uttarasangko**

Is this your upper robe?

**Ayang antaravasago**

Is this your under robe?

Ordinand:

**Ama phante**

Yes, Sir!

**Ama phante**

Yes, Sir!

**Ama phante**

Yes, Sir!

**Ama phante**

Yes, Sir!

The Preceptor will then put the strap of the bowl over the head of the novice and requests him to retire to a point outside the assembly. At this moment, novice will insert his left arm into the strap, so the bowl will hang on his left side. Each novice with his hand in a gesture of respect then back away (on his knees) until they reach the edge of the platform. Using

their right leg climb down from the platform, then turn around and walk toward the place which is marked by a special piece of cloth (intended as the standing place of the two examining monks). The novice is to stand facing the assembled monks, hands joined in the gesture of respect, one foot from the cloth. Care should be taken by the novice to go round this cloth and not to tread on it. The second and the third novices follow the same procedure.

## 9. Examination Outside the Sangha

The pair of monks who will examine the ordinand will inform the assembly of examination of the novice and then move to where the novice is standing to ask as to any obstructing circumstances to ordination. When the novice is asked he should respond as follows:

### **Kutthang**

Leprosy?

### **Natthi phante**

No, Sir.

### **Khantho**

Abcess?

### **Natthi phante**

No, Sir.

### **Kilaso**

Ringworm?

### **Natthi phante**

No, Sir.

### **Soso**

Asthma?

### **Natthi phante**

No, Sir.

### **Apamaro**

Epilepsy?

### **Natthi phante**

No, Sir.

### **Manutsosi**

Are you a human?

### **Ama phante**

Yes, Sir.

### **Purisosi**

Are you a man?

### **Ama phante**

Yes, Sir.

### **Phuchitsosi**

Are you a Freeman?

### **Ama phante**

Yes, Sir.

**Ananosi**

Are you debt free?

**Ama phante**

Yes, Sir.

**Nasi rachaphato**

Are you free of duty to serve  
in the civil services, or armed forces?

**Ama phante**

Yes, Sir.

**Anunyatosi matapituhi**

Do you have parental permission?

**Ama phante**

Yes, Sir.

**Paripunnavisativatsosi**

Are you at least 20 years old?

**Ama phante**

Yes, Sir.

**Paripunnante pattajivarang**

Do you have your own bowl and robe?

**Ama phante**

Yes, Sir.

**Kinnamosi**

What is your name?

**Ahang phante**

(your Pali name)

**nama.**

Sir, My name is

(your Pali name)

**Ko nama te upatchayo**

What is your Preceptor's name?

**Upatchayo me phante ayatsama**

(your Preceptor's name) **nama**

Sir, my Preceptor's name is

(your Preceptor's name)

## 10. Informing the Sangha of the Ordinand's Examination

Then the two officiating monks return to the assembly, and calls the ordinand into the assembly with the word, "A Kat Ja Ta".

## 11. Requesting Ordination (U Pa Som Pot)

When the two officiating monks have finished chanting the set of ordinands approaches the assembly (without stepping on or over the standing cloth of the two officiating monks), climbing on to the platform with their left knees and walking on their knees, stop between the first pair of monks, and prostrate himself three times before the Preceptor. During the prostration, the monk nearest to him holds the bowl-strap to prevent the bowl from falling forward. After this the applicant, kneeling down, utters the following passages asking that he shall be ordained.

**Sangkham phante, Upasamphang yajama,**

**Unlumpatu mang phante sangkho,**

**Anukampang upathaya.**

**Thutiyampi phante Sangkhang, Upasamphang yajami,**

**Unlumpatu mang phante sangkho,**

**Anukampang upathaya.**

**Tatiyampi phante Sangkhang, Upasamphang yajami,**

**Unlumpatu mang phante sangkho,**

**Anukampang upathaya.**

Sir, I would like to request higher ordination from the Sangha,

Sir, I am begging the Sangha to, please,

promote me from Novice to become a Monk.

For the second time, Sir, I would like to request higher ordination from the Sangha,

Sir, I am begging the Sangha to, please,

promote me from Novice to become a Monk.

For the third time, Sir, I would like to request higher ordination from the Sangha,

Sir, I am begging the Sangha to, please,

promote me from Novice to become a Monk.



## 12. Examination of the Applicant inside the Sangha

The novices then make their way into the assembly near to the Preceptor. All novices walk by their knees in between the two officiating monks and sit on their knees in front of the Preceptor, and hold their hands in the gesture of respect. Then the Ordination Teacher will chant. The two officiating monks will then examine the novice as to obstructing circumstances again and the ordinand should respond in the same way as before (see Step 9).

## 13. The Motion and the Three Announcements

After the process of examination, the Preceptor chants the motion for the acceptance of the ordinand as a monk three times. The words, "E Wa Mai Tang Ta Ra Ya Mi" mark the end of the admonishment and the point where the ordinand is fully accepted as a monk. The novice should keep his hands raised in a gesture of respect and listen to the clearing of 'obstructing circumstances' until the end of the proceedings before responding with the words "A Ma Phan Te" and bow three times. This is the end of the ordination ceremony.

The new monk should then take his offering cloth and bowl to an appointed place outside the assembly in order to receive the offerings prepared by relatives, supporters and well wishers. Offering should be received from women by having the offerings placed upon the offering cloth, and received directly from the hands of men.

Caution! Do not return into the ordination ground during the following ordination ceremony, wait until all are over and then all ordinands will join together for listening to the instructions for new monks given by the Preceptor.

## 14. The Receiving of A Nu Sat Ceremony.

A *Nu Sat* is the instruction that the Preceptor will give to the new monks after the ordination.

This instruction consists of *Nit Sai 4* (the 4 dependencies) and *A Ka Ra Ni Ya Kit 4* (the 4 improper actions). This instruction will educate the new monk of what they can and can not do, according to the doctrine and the discipline of Buddhism.

*Nit Sai* is the means of support on which the monastic life depends.

1. Food by Alms gathering.

2. Clothing consisting of the Triple Robes.

3. Shelter traditionally at the foot of a tree, now we practice to be content with wherever our hosts, or the temple, offers us to sleep.

4. Medicine, which in the time of the Lord Buddha, drinking one's own urine was the common practice, now of course, we have modern medicines.

*A Ka Ra Ni Ya Kit* are major offences of Monkhood which are absolutely prohibited. One who does these will be permanently expelled from monkhood.

1. Sexual intercourse.

2. Talking what is not given.

3. Destruction of human life.

4. Exaggerating to have attained a supernormal meditative state that he hasn't in fact attained.

New monks enter the ordination hall in one single line, carrying their bowl, forming a line according to the instructions. Kneel, placing the bowl in front of their left knee if on the left side of the hall, and on the right for those sitting on the right. A selected monk will lead all of them to bow to the Preceptor 3 times, then sit side-ways with hands in the gesture of prayer. The Preceptor will give A Nu Sat. When finished, new monks should respond 'A Ma Phan Te', then sit on their knees with hands

in a gesture of respect. A selected monk will lead all of them to bow 3 times. Selected monks will offer the Preceptor some offerings. Then the Preceptor and the assembly will give the monks a blessing. The selected new monks should start to pour water into the receptacle and listen to the blessing, while the rest of them sit side-ways with the gesture of prayer listening to the blessing. When the blessing is finished the new monks should respond with the word 'Sa Thu'. Then, the new monks sit on their knees and pay respect to their Preceptor and the assembly by bowing three times, after that, paying respect to the Buddha image in the ordination hall by bowing another 3 times together with the Preceptor and the assembly. This is the end of the ordination ceremony.

