



THERAVĀDA UPASAMPADĀ IN VIETNAM: A STUDY BASED ON VINAYA PERSPECTIVE

Phra Huynh Minh Thuan (Bhikkhu Santadatta)

A Thesis Submitted in Participle Fulfillment of
The Requirements for Degree of
Master of Arts
(Buddhist Studies)

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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis entitled "Analysis on Theravāda Upasampadā to the ways of Vietnamese life" in partial fulfillment of the Requirements for the Degree of Master of Arts in Buddhist Studies.

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Abstract

This research work is Theravāda Upasampadā in Vietnam: A study based on Vinaya Perspective. This Study has three objectives: (1) To study the Upasampadā in Early Buddhism. (2) To study Theravāda Upasampadā in Vietnam. (3) To analyze Theravāda Upasampadā to the ways of Vietnamese life.

This study divided into five chapters and each chapter is based mainly on documentary research such as primary sources, historical, traditional culture, and customary practices.

The Upasampadā has many types but there only one type is available until now, the type of Ñatticatutthakamma Upasampadā (Upasampadā Received by the Formal Act Consisting of a Motion and Resolution).

The result of the research work which obtained the role of Upasampadā, the ceremony of Upasampadā in Vietnam, and the view of Upasampadā in Vietnam society. The candidate gets Upasampadā in Vietnam has different purpose including the purpose of rid of suffering,

but no matter what the aim of candidate, Upasampadā procedure must be held based on Vinaya pitaka as the Buddha had mention in Early Buddhism. This research supportes to make an understanding the meaning of Upasampadā, the different types of Upasampadā and the Upasampadā is practices in Vietnam.

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Phra Huynh Minh Thuan

28/ February/ 2018

List of Abbreviations

The following list of abbreviation and their expanded form refers to the name of the titles mentioned in reference below the entries. For details of titles, see Bibliography.

B.A.	Bachelor of Arts
D	Dīgha Nikaya
DA	Dīgha Nikāya Aṭṭhakathā
Dh	Dhammapada
DhA	Dhammapada Aṭṭhakathā
ed.	Edited
etc.	et cetera
HCMC	Ho Chi Minh City
Ibid.	Ibiden/ in the same book
M	Majjhima Nikāya
MA	Majjhima Nikāya Aṭṭhakathā
M.A.	Master of Arts
MCU	Mahachulalongkornrajavidyalaya University
Mv	Mahavagga
N/A	not available
p.	Page
Ph.D.	Doctor of Philosophy
SN	Sanyutta Nikaya
SnA	Sanyutta Nikaya Aṭṭhakathā
Tha	Theragāthā
ThaA	Theragāthā Aṭṭhakathā

ThīA	Therīgāthā Aṭṭhakathā
tr.	Translated
V	Vinaya pitaka
VA	Vinaya Aṭṭhakathā
Ven.	Venerable
Vol.	Volume

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Chapter I

Introduction

1.1 Background and significance of the problem

Upasampadā,¹ the process of ordination to become a monk (Bhikkhu) was mentioned in Mahāvagga, which is the third of five books of Vinaya Pitaka (the Basket of Discipline). The Mahāvagga contents ten chapters which, the first chapter recorded that the Buddhasāsana at the beginning when the Buddha was enlightened at Bodhi tree and several types of process of Upasampadā of disciples as well as the conditions to fulfill the process of Upasampadā.

Two terms by means of ordination, Pabbajjā and Upasampadā, used to apply for candidate who is going forth.

Here, apparently, pabbajjā simply means their having gone-forth in some way ... is recognized by the Buddha, while Upasampadā ... meaning “attaining, obtaining, promoting,” refers to the attaining of some level of sainthood, usually as a stream winner or as an arhat.

However, with the admission of novices (sāmaṇera), pabbajjā becomes a technical term specifically referring to the novice admission. The term upasampadā—which was earlier on often used as a dvandva as pabbajjā, upasampadā, or as twin terms—takes on a technical sense of “ordination” or “higher ordination.”²

There were several types of Upasampadā recorded in Vinaya pitaka as well as in Early Buddhism. It will be explained in detail on chapter two

¹ Mv.I.21.

² Piya Tan, **The Living Word of the Buddha The Buddha’s Teachings in the Oldest Texts, “Faith and Giving”. Pabbajjā: A very short history. How early monastics were admitted.** (Series of Sutta discovery, translations, essays and notes 2014 Vol 45.16), p.136.

and case of examples associated with it. Among them, after the Buddha's period, the method using today is ordination by means of ñatticatuttha-kammavācā. It clarified as "catuttha" means the fourth time of statement. It means that a candidate (by means of sāmaṇera) could only be ordained by a group of monks, and group of monks would be asked three times for agreement to ordain the candidate, then fourth statement as the conclusion to announce he became a Bhikkhu successfully. When the Theravāda Buddhism came to Vietnam, the Community of Saṅgha has applied the ordination by means of ñatticatuttha-kammavācā to establish Theravāda Buddhism in this country.

Vietnam, in 1939, the some Vietnamese who was ordained according to the Theravāda tradition in Cambodia and came back in order to establish the first of boundary (Sīma) as marking that the Theravāda Buddhism had appered in Vietnam. Since that time, the Vietnamese people have gradually come to know Theravāda Buddhism. Many Vietnamese Theravāda temples were founded, following the tradition of the Elders. Although Vietnamese Theravāda is still young in the Buddhist history, it has soon recognized in the Buddhist World as the Ven. Buu Chon (Ven. Naga MahāThera), who was an outstanding Vietnamese Theravāda monk, a counselor in the World Buddhist Council. The Vietnamese Theravāda Buddhist Saṅgha Council took part in the Sixth Buddhist Council in Myanmar.³

Now, the Vietnamese Theravāda has spread popular in the society. Many families come to practice Buddhism same as other Theravāda Buddhist countries. Children have been teaching to know basic morality, good behavior in accordance with the Vinaya and Dhamma. After sometime, people come to be followers and get ordination to become a Bhikkhu by Theravāda tradition. They love to listen and practice Buddhism as tradition has distributed in Sri Lanka, Burma and Thailand. Theravāda Buddhism in Vietnam today is present with both the Kinh

³ Nguyễn Văn Sáu, **Bước Đầu Tìm Hiểu Phật Giáo Nam Tông Việt Nam - Beginning Study of Theravāda Buddhism in Vietnam**, (Hà Nội: Religion Publishing House, 2007), p.56.

Theravāda and the Khmer Theravāda. Both of them have propagated the true Dhamma in Vietnam.

The Bhikkhus (who have already gotten Upasampadā) were the mendicant followers of the Buddha who had left their families and worldly pursuits in order to meditate and to apply the Buddha's teachings to their everyday life. Bhikkhus tended to live as a group in forest retreats near villages and towns; in exchange for food, the monks taught the townspeople the ways of religious righteousness (Dhamma). Buddhist texts indicate that in the beginning the Buddha allowed only men to enter the monastic community (the Saṅgha) but later permitted women to take vows as well. However, the female monastic order has never been as large as the male one.

A Bhikkhu must observe all of the rules (227 depending on Theravāda tradition) of the monastic code that regulate all details of daily life; Bhikkunīs observe an even greater number of rules. Violations of the code must be confessed in twice-monthly meetings of the monks (the Uposatha). The Bhikkhu's head and face are kept shaven. He wears three garments—a duple-layers robe, upper robe and lower robe.

Researcher was born in Theravāda family and got ordination when twelve years old (to be Sāmaṇera) as next generation. After the training course in monastery, researcher understands Buddha's teachings as well as the benefits of Samana and respect to whom had offered their life to practice and preserve Buddhasāsanā. Therefore, researcher decides to get Upasampadā and become member of Community of Order. Ordination to become a Bhikkhu in Buddhism has its meaningful but not the way of upgrading or promotion in some place as company or society.

In Majjhima Nikaya, the Sāmaññaphala Sutta⁴ is mentioned several benefits or fruits of ordination as follow:

- Elementary Fruit #1: Elevating One's Social Status
- Elementary Fruit #2: Being offered respect, honor, & offerings.

⁴ D.I.47.

- The medium fruits of monkhood come from the practice of meditation.
- The higher fruits of true monkhood mentioned above which come as the result of self-training in meditation are eight in number and sometimes referred to as the Supra-normal Eightfold knowledge.⁵

This work on the topic of Theravāda Upasampadā, it brings people to realize well the monk-life, to know the process to become a Buddhist monk. As a Vietnamese student, researcher would like to take this opportunity to explain Theravāda Upasampadā in Vietnam.

1.2 Objectives of Research

1.2.1 To study the Upasampadā in Early Buddhism

1.2.2 To study Theravāda Upasampadā in Vietnam

1.2.3 To analyze Theravāda Upasampadā to the ways of Vietnamese life

1.3 Statement of the Problems Desired to Know

1.3.1 What is the Upasampadā in Early Buddhism?

1.3.2 What is the Theravāda Upasampadā in Vietnam?

1.3.3 How is Theravada Upasampada going deep root to the ways of Vietnamese life?

1.4 Scope of the Research

The scope of research will be divided into three dimensions as follows:

1.4.1 Scope of data sources

⁵ Phra BhavanaViriyakhun (Phra Phadet Dattajivo), **The fruit of true monkhood**, (Thailand, Dhammakaya Foundation, 2013), p.8.

Data collection for this research will rely on textual sources, in Vinaya Pitaka, the process to become a Bhikkhu. The data is searched in the study of Māhavagga and Cūlavagga in cases of collection different types of Upasampadā in Buddha period. Additionally, data of paper will search on Vietnam history books, articles in order to know the origin of Theravāda had established, and its development.

1.4.2 Scope of Content

Firstly, it is showed the different types of Upasampadā in Buddha period and fives conditions to fulfill the process of Upasampadā, especially, the type of ordination by means of ñatticatuttha-kammavācā.

Secondly, it is mentioned the origin and develop of Theravāda in Vietnam and formation of process or ceremony of Upasampadā in Vietnam.

Finally, it is researched which depend on two section above in order to realize some terms, factors, and cases of completely successful the process of Upasampadā.

1.4.3 Scope of population

The population in this research denotes a group of key-informants who will be interviewed in order to obtain the most suggestion and explaining of words' definition in Vinaya and cultural distinction:

1) Ven. Dung Dinh Truong, Dr. (Ven. Indacanda Mahāthera), The Pāli scholar, Editor-in-Chief of Bilingual Pali – Vietnam Tipitaka Project.

2) Ajhan Phramaha Xam-Bach Issaradhammo, abbot of Khokka Thiam Temple, Lopburi, Thailand, who have graduated Pāli eighth level of Monastic Education in Thailand.

3) Ven. Huynh Thi Kim Lan, Ph.D. candidate of Buddhist and Pāli University, in Colombo 07, Sri Lanka, she got M.A. degree certificate from MCU, 2010.

1.5 Review of Related Literature and Research Works

1.5.1 Ven. Huynh Kim Lan, “**A study of Theravāda Buddhism in Vietnam**”, M.A Thesis at Thailand: Mahachulalongkornrajavidyalaya University, 2010.

This Thesis gave the background history of Theravāda Buddhism in Vietnam and its characteristics. It includes both Khmer and Kinh Theravāda Buddhism in Vietnam. It shows the origin of Vietnamese ordination to Theravāda Buddhism.

1.5.2 Ven. Tran Sone Paññāmuni, “**A study of The Influence and Contribution of Theravāda Buddhism to Khmer Community in The Mekong Delta of Vietnam**”, M.A. Thesis at Thailand: Mahachulalongkornrajavidyalaya University, 2010.

This Thesis offers the origin of Khmer Theravāda Buddhism and its influences to the Khmer society in Mekong Delta of Vietnam. It points out each period of development of Khmer Theravāda Buddhism in Vietnam and characteristics of the Buddhist Ordination in Khmer Tradition.

1.5.3 Sayadaw Chanmayay Ashin Janakabhivamsa, “**The Ordination Procedure and Some vinaya rules**”, Yangon, Chanmayay Yeiktha Meditation Center, 1997.

This book explains the procedure of Buddhist Ordination and it is based on the Pāḷi Texts, their commentaries and two other treatises on Vinaya: *Pātimokkha* by Ñānamoli Thera and *the Buddhist Monastics Codes* by Bhikkhu Thanissaro.

1.5.4 Phra BhavanaViriyakhun (Phra Phadet Dattajivo), “**The fruit of true monkhood**”, the fruit of true monkhood, Thailand, Dhammakāya Foundation, 2013.

This book explains the right way of the monkhood to live in order to gradually attain the ultimate goal in this life and show a clear point of becoming a Buddhist monk. The explaining is based on the Sāmaññaphala Sutta that weaves a path of practice into a real story of king Ajātasattu dissatisfied with a life.

1.6 Definition of the Terms Used in the Research

1.6.1 Theravāda: The name of a school in Buddhism, the Elders school. It is the oldest original form of the Buddha's Teaching, which accepted by the Council of 500 Elders soon after the Buddha's death. Theravāda is the only one of the old schools of Buddhism, which has survived up to today.

1.6.2 Upasampadā: the ceremony by which one accept the more than two hundred rules of the Buddhist Vinaya and are thus defined as clergy, has been immensely important throughout the entire Buddhist tradition, even as its definitions, functions, and salience have differed over time and space.

1.6.3 Vinaya: it is one of the three divisions of the Buddhist Canon, Tipitaka. The rules and regulations were laid down for the Saṅgha, Buddha's disciples by the Buddha. It includes Buddhist activities and duties for Saṅgha such as Upasampadā, Uposatha, Pavarana so on.

1.7 Research Methodology

1.7.1 Data collection

Data collection for this study will be from primary and secondary sources. The primary sources are Tipitaka such as Mahāvagga of Vinaya Pitaka, Sāmaññaphala Sutta of Majjhima Nikāya and their Commentaries. Textbooks, research works, academic articles, and Dhamma talks will constitute the secondary source.

1.7.2 Interview

Alongside of above literature data, this study also on interview and discussion with Buddhist scholars who were lecturers in University and Ācariya monks in monastic education.

1.7.3 Data Analysis

Analyze the sources, from both data collection, will offer the view on origin in early Buddhism and later development of Upasampadā in Vietnam.

1.7.4 Problem Discussion

Discussion the problem factors of Upasampadā according to significant and status of Bhikkhu.

1.8 Advantages Expected to Obtain from the Research

1.8.1 Understanding the right perspective of the Upasampadā in Early Buddhism.

1.8.2 Obtaining the knowledge of the Theravāda Upasampadā in Vietnam.

1.8.3 Knowing the Characteristics and Benefits of Theravāda Upasampadā in Vietnam.

Chapter II

Process of Upasampadā in Early Buddhism

2.1 The Concept of Upasampadā

From the ancient, pre-Buddhist, according to the idea of renounce the wealth, honor and individual happiness of one ordained, wander here and there in order to devote the time for teaching and preferred to instruct others practice Dhamma, people went to forest, rejected the world and practiced Dhamma as an ascetic. Having a large gathering of disciples, such people are called Teachers (satthā) whose teachings, which are believed by many people and which are handed down through generations.

Our Lord Gotama Buddha, He was born in Khattiya family, enjoyed His great life from merits done in previous, up to the year of sixteen when He realized that beings are suffering and they need the way to solve. Even this His great compassion as the cause of His renunciation from the world and finally He got enlightenment. It was common for those who were ordained with such a purpose to decide either that they would join with others or 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.⁶

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

⁶ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññaṇavarorasa, **The Entrance to the Vinaya, Vinayamukha**, (Bangkok, 2535/1992), Vol.I, p.2.

first striving with energy and perseverance, He attained that purity then He taught that same way to the people. That is the way taking up disciples to the Brahmachariya⁷ (chaste life).

2.2 The Meaning of Upasampadā

Ordination falls into two parts: Going-forth (*pabbajjā*) and Acceptance (*upasampadā*). The first has traditionally been treated as a prerequisite for the second, but nothing in the Canon indicates that it need be so. The transaction for Acceptance was first formulated when there was no ceremony for Going-forth; and even after the Going-forth ceremony was instituted, no directives required that it form a prelude for Acceptance. However, the pattern of giving the Going-forth prior to Acceptance is ancient, the standard short description of a full ordination, “obtained the Going-forth; he obtained Acceptance”, so that is the pattern discussed here.

In the Going-forth, one leaves the home life for the homeless life, becoming a novice (*sāmaṇera*). After one’s head is shaved, one dons the ochre robes, takes refuge in the Triple Gem, and undertakes the ten precepts. In the Acceptance, one becomes a full-fledged Bhikkhu, with full rights to live in common affiliation with the Bhikkhu Saṅgha. The Going-forth is not a Community transaction, whereas Acceptance is.⁸

When the order of Saṅgha was beginning to set up and we can know that it is regarded as, comprehensive ordination for it covers simultaneous *Pabbajjā* (admission) and *Upasampadā* (higher ordination).

...*pabbajjā* becomes a technical term specifically referring to the novice admission. The term *upasampadā*—which was earlier on often used as a dvandva as *pabbajjā, upasampadā*, or as twin terms

⁷ D.I. 62.; M.I.179, 267.

⁸ Thānissaro Bhikkhu, **The Buddhist Monastic Code II**, Chapter XIV, (The Khandhaka Rules Translated & Explained, Third edition, revised: 2013), p.187.

takes on a technical sense of “ordination” or “higher ordination” as a monk or a nun.⁹

There are eight types of Upasampadā recorded in Mahavagga Pāli and Vinaya commentary as follows:

1. Ehi Bhikkhu Upasampadā (Upasampadā Received by the Formula Ehi Bhikkhu)
2. Tisaranagamana Upasampadā (Upasampadā Received by Taking Refuge in the Triple Gems)
3. Ovādapatiḅgahaᅇa Upasampadā (The ordination by the acceptance of admonition)
4. Paᅇhāvyaᅇaraᅇa Upasampadā (Upasampadā Received by Answering the Question Posed by the Buddha)
5. ᅇatticatutthakamma Upasampadā (Upasampadā Received by the Formal Act Consisting of a Motion and Resolution)
6. Dutena Upasampadā (Upasampadā Performed Through the Messenger)
7. Garudhammapatiḅgahaᅇa Upasampadā (Upasampadā Acceptance of Eight cardinal precepts)
8. Ubhatoᅇaᅇghe Upasampadā (Upasampadā by the two sanghas) or Aᅇᅇha,vācikūpasampadā (Upasampadā by Eight Official pronouncements)

But in general there are three main stages of Upasampadā procedure depend on response events over time and the development of Community of His disciples.

In the first stage, during the very early years of the Buddha’s career, when an applicant asked to join the Community the Buddha would simply say, Ehi Bhikkhu... (Come, Bhikkhu.)... The Buddha allowed individual disciples to accept applicants on their own, using the formula of going for the Triple Refuge. This was

⁹ Piya Tan, **Pabbajjā: A very short history**. Op Cit., p. 136.

the second stage. In the third stage, ... using a motion and three proclamations.¹⁰

2.3 The Upasampadā of Admissions by the Buddha

2.3.1 Ehi Bhikkhu Upasampadā (Upasampadā Received by the Formula Ehi Bhikkhu)

a. The request formula

Ehi Bhikkhu Upasampadā, the higher ordination by means of addressing, it is the first and foremost Upasampadā comprising the solemn asking of candidate, the earliest form of monastic admission, or joining the Saṅgha as a monk and the acceptance only by the Buddha.

The Ehi Bhikkhu Upasampadā (lit. Come, monks)¹¹ which means the ‘Acceptance by saying, come Bhikkhu’¹² to admit into the order of monks. As a rule, having heard the Dharma from the Buddha, the candidate(s) attain arhathood or stream winning, upon which he requests admission to become His disciple, with these words,

“May I, lord, receive the going-forth before the Blessed One, may I receive the ordination?”

*(Labheyāham bhante bhagavato santike pabbajjam, labbheyam upasampadan’ti.)*¹³

The Buddha (only the Buddha uses this formula) then stretches forth his right hand and accepts the candidate by pronouncing, “Come, bhikkhu!” (ehi bhikkhu) (Singular), “Come, bhikkhus!” (etha bhikkhavo) (Plural)¹⁴. This is usually followed by this admonition:

¹⁰ Ṭhānissaro Bhikkhu, **The Buddhist Monastic Code II**, Op Cit., p.187.

¹¹ I. B. Horner, tr., **The Book of Discipline** (Vinaya Pitaka), p.18.

¹² Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññaṇavarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.I, Op Cit., p.2.

¹³ V.I.21.

¹⁴ For two or more candidates admitted together, the second-person singular imperative ehi, “Come!” becomes plural, etha. Hence, ehi bhikkhu (sg) becomes etha bhikkhavo (pl).

“Well taught is the Dharma. Live the holy life for the utter ending of suffering!”

*(Svākkhāto dhammo, cara brahmacariyaṃ, sammā dukkhassa antakiriyaṃ.)*¹⁵

Having said this, those aspirants were accepted and joined the Saṅgha¹⁶; he became a Bhikkhu automatically changing from the appearance of layperson. He was put on complete with robe and bowl, three garments (Ticīvaraṃ) and the earthen bowl (Patto), with several kinds of requisites such as a needle (sucī), a waistband (kāyabandhanaṃ), a razor (vāsi) and water-strainer-bag (parissāvana).

“He would at once be clean shaven, donning the saffron cloth, along with the eight requisites, all attached to his body, looking like a 100-year-old elder, sitting down, saluting the Lord.”

*(Te tāvadeva bhaṇḍū kāsāyavasanā aṭṭhahi bhikkhuparikkhārehi sarīra,paṭimukkeh’eva vassasatikattherā viya bhagavantam namassamānā’va nisīdimsu.)*¹⁷

b. The acceptance formulas:

There are two main kinds of ehi bhikkhu admission:

(1) for arhats, where the formula is simply, “Come, bhikkhu! (ehi bhikkhu and the plural form; (etha bhikkhavo)¹⁸; or “Come, bhikkhu! Well-taught is the Dharma. Live the holy life” (ehi bhikkhu, svākkhāto dhammo, cara brahma,cariyaṃ) as in the case of Yasa;¹⁹ and

(2) for non-arhat saints, where the phrase “for the total ending of suffering” (sammā dukkhassa antakiriyaṃ) is added, as in the cases of Yasa’s four friends and fifty others.²⁰

¹⁵ V.I.23.

¹⁶ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññāṇavarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.I, Op Cit., p.2.

¹⁷ DA.I.237. (etha bhikkhave).

¹⁸ V.I.27.

¹⁹ Mv.I.18.

²⁰ Mv.I.20.

c. List of Ehi Bhikkhu candidates²¹

The first monks, the earliest form of monastic admission, or joining the Saṅgha as a monk, is that of the “Come, bhikkhu!” going-forth (ehi bhikkhu pabbajjā) or ordination (ehi bhikkhūpasampadā). The first to be admitted into the Saṅgha—this is done only by the Buddha—are the group of five monks (pañcavaggiya bhikkhu), that is, Añña(ta) Koṇḍañña, Vappa, Bhaddiya, Mahānāma and Assaji.²²

For the case of Venerable Añña Koṇḍañña, he just asked to be admitted and ordained, the Buddha addressed him to come, and practice thus he became a monk right after he attained Sotāpanna, a stream-winner. He is considered the first one who received Upasampadā in this dispensation. The Buddha praised him by saying “Aññāsi vata bho Koṇḍañño”- indeed, Koṇḍañña had understood.²³

d. Awakening without admission

However, not all candidates who qualify for the ehi bhikkhu admission actually get to go forth in this way. It may be misunderstood that the obtaining of Ehi Bhikkhu Upasampadā by the power or magic of the Buddha. Nevertheless, the thing is the person who had encountered with the Buddha; he must be fulfilled by three essential conditions that are his treasure of potential capacity or predisposition.

(1) being a person who had offered either eight requisites or three robes and bowl to either one of grouping of human types by eight (Ariya) or even to a worthy person who is virtuous (Sīlavanta puthujjana).

(2) having had an expressed aspiration, while he is performing good deeds, thus ‘May my merit accrued from this deed, be the weight support for receiving the going forth (by the way of Ehibhikkhu Upasampadā) in the Lord’s presence or future Buddha.

(3) Being the person receiving the monkhood by way of Ehibhikkhu in his last existence (before attaining Nibbāna).

²¹ Piya Tan, **Pabbajjā: A very short history**. Op Cit., pp.139-140.

²² S.V.414.

²³ I. B. Horner, tr., **The Book of Discipline** (Vinaya Pitaka), p.18.

There are occasions when some past karma prevents such a process. The most famous case here is that of Bāhiya Dārucīriya, who becomes an arhat while still a layman. The Commentary says that, because of his lack of supporting good kamma, no monastic requisites appear spontaneously to him nor was he able to obtain them in time.

Commentary gives a couple of reasons for this. In the past, it is said, Bāhiya has never given any robe or bowl to any monk. Some say, he has killed a Pratyeka Buddha with an arrow and stolen his robe and bowl. Hence, he does not have the supporting karma for receiving the robe and bowl, necessary for his going forth.²⁴

Even as a lay arhat, he was gored to death that same day by a cow with a year-old calf. Bāhiya nevertheless dies an arhat, never again to be reborn. The Buddha praises him for his otherwise quick realization of final nirvana, without ever troubling the Buddha himself.

Table 1: List of Ehi Bhikkhu candidates

Number	Candidate(s)	Method	Date
1	Koṇḍañña ²⁵	(ES1) ²⁶	full moon of Āsaḥhā
2	Vappa	(ES1)	1 st day of dark fortnight
3	Bhaddiya	(ES1)	2 nd day of dark fortnight
4	Mahānāma	(ES1)	3 rd day of dark fortnight
5	Assaji	(ES1)	4 th day of dark fortnight
6	Yasa	(EA1)	1 st year
7-10	Yasa's four friends ²⁷	(ES2)	1 st year

²⁴ DhA. I. 215.

²⁵ More fully Añña(ta) Koṇḍañña (“the one who has understood”).

²⁶ The abbreviations key: “E” = ehi,bhikkhu pabbajjā; “A” = arhat(s); “S” = streamwinner(s); “1” = one person; “2” = more than one person.

²⁷ Vimāla, Subāhu, Puṇṇaji and Gavampati, the “four householder companions” V. I. 28.

11-60	Yasa's 50 friends ²⁸	(ES2)	1 st year
61-90	The 30 youths ²⁹	(ES2)	1 st year
91-591	Uruvelā Kassapa + 500 ³⁰	(ES2)	1 st year
592-892	Nadī Kassapa + 300	(ES2)	1 st year
893-1093	Gāyā Kassapa + 200	(ES2)	1 st year
1094-1345	Upatissa Kolita ³¹ + 250	(ES2)	2 nd year
1346	Aṅgulimāla	(ES2)	20 th year

e. Ehi Bhikkhuṇī Candidates:

Accounts of ehi bhikkhuṇī admissions are rare. The feminine version, for admitting nuns, is “ehi bhikkhuṇī” (Come, Bhikkhunī!),³² or sometimes the name is used, as in the case of the erstwhile Jain, Bhaddā: ‘ehi Bhadde!’ (Come, Bhaddā!).³³

The Bhaddā Therīgāthā goes like this:

<i>Nihacca jāṇum vanditvā</i>	Bent on my knees, paying homage
<i>sammukhā pañjalim aham</i>	I put my palms together lotus wise before him.
<i>ehi bhadde'ti maṃ avaca</i>	“Come, Bhaddā!” he said to me:
<i>sā me āsūpasampadā'ti</i>	that was my ordination.

²⁸ “The fifty householder companions” (paññāsamattā gihisahāyaka), V.I. 29.

²⁹ Called “the group of the fortunate 30” (tiṃsamattā bhaddavaggiya), V. I. 40.

³⁰ The followers of the 3 fire-worshipping Kassapa brothers total 1000, and are called (purāṇajaṭila).

³¹ Called Sāriputta and Moggallāna after being admitted.

³² Ehi bhikkhuṇī, ThīA. 297.

³³ Ehi bhadde'ti, Thī. pp 106-107.

Clearly, this is Bhaddā Kuṇḍalakesī, an erstwhile Jain, whose admission into the community is also mentioned in her Therī Apadāna, which mentions the formula, ‘ehi bhadde’.³⁴ This verse is vitally interesting; because it is likely proof that women were admitted as nuns, probably well before Mahā Pajāpatī’s time.

Strangely, Dhammapāla strenuously, with obvious contrivance, tries to deny that there were no nuns ever admitted by the ehi bhikkhuṇī formula. The words “Come, Bhaddā!” are explained away as simply being the Buddha’s “instruction” or “command” (āṇā) to Bhaddā to approach! The main reason that he gives is even more troubling: “Because none of them had done (the appropriate) meritorious deed” (tathā katādhikārānaṃ³⁵ abhāvato).³⁶

2.4 Other Admission Methods

2.4.1 Four Types of Formal Upasampadā

The Commentaries tell us that there were no other ordained methods (upasampadā) other than the Ehi bhikkhu Upasampadā, except for these four ordained methods³⁷:

2.4.1.1 Tisaranagamana Upasampadā (Upasampadā Received by Taking Refuge in the Triple Gems)

The Tisaranagamana Upasampadā is the ordination received by taking refuge in Triple Gems i.e. the Buddha, the Dhamma and the Saṅgha. This is called Tisaranagamana Upasampadā by the first case of Rahula’s admission.

During the Buddha’s first visit to Kapilavatthu (in the second year of his ministry), his 7-year-old son, Rāhula, approaches him to ask for his inheritance. Since the Buddha has only the Dharma as his own

³⁴ ThīA. pp.103.

³⁵ This term is also late, implying the doing of good for someone else, like “transference” of merit.

³⁶ ThīA.pp.269-271.

³⁷ ThaA.p.83.

inheritance, he passes on to Rāhula this legacy. He then instructs Sāriputta to admit Rāhula into the Saṅgha.³⁸

A later account adds that Moggallāna acts as Rāhula's ordination teacher, pronouncing the "words of the act" (kammavācā), that is, three-refuge verses, and conducting the whole procedure of admission.³⁹ The Buddha instructs that Rāhula who is to be admitted with the going for three refuges (tisaraṇagama upasampadā).⁴⁰

Once occasion, at the end of the first rainy retreat, the Buddha encouraged sixty monks by the formula of Ehi Bhikkhu Upasampadā to propagate his teachings in different directions. Lord Buddha addressed the monks as follows:

... Walk, monks, on tour for the blessing of the many folks, for the happiness of the many folks, out of compassion for world, for the welfare, the blessing, the happiness of Devas and men. Let not two (of you) go by one (way)...⁴¹

At that movement there was only the Buddha had the capacity to make them become monks, and his disciples had to bring the new candidates from distant regions to introduce to the Buddha by thinking that "The Lord will let these go forth, he will ordain them."⁴² Having arrived at the presence of the Buddha, his disciples and new candidates were very tired for the long travel. Having known this trouble then the Buddha allowed the going forth and the ordination by monks themselves in any quarter and in any district in this way, "I, allow, monks, that you yourselves may now let go forth, may ordain in nay quarter, in any district."⁴³

³⁸ Mv.I.82-83.

³⁹ In other words, Moggallāna is the "act-announcing teacher" (kammavācācariya), which at this early stage would not have such a formal role as in the ñatticatutthakamma upasampadā.

⁴⁰ V.I.36.

⁴¹ I. B. Horner, tr., **The Book of Discipline** (Vinaya Pitaka), p.28.

⁴² Ibid., p.29.

⁴³ Ibid., p.30.

First, having had him shave off hair and beard, put on the saffron robes, arrange an upper robe over one shoulder, made him bow at the monks' feet, made him sit down on his haunches, made him salute with joined palms, he should be told, "Speak thus:

To the Buddha for refuge I go.

To the Dharma for refuge I go.

To the Saṅgha for refuge I go.

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

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

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

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

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

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

I allow, bhikkhus, the going-forth, and the ordination by these going to the three refuges."⁴⁴

With the admission of the seven-year-old Rāhula, this formula and the 10 precepts are used for admitting novices (sāmaṇera).⁴⁵ The contemporary method used by the Theravada monastics is to have the candidates kneeling (instead of sitting on their haunches) and repeating the formula, line by line after the preceptor.

2.4.1.2 Ovādapaṭiggahaṇa Upasampadā (The ordination by the acceptance of admonition)

The word Ovāda⁴⁶ means admonition, exhortation, instruction, advice, and injunction; the word Paṭiggahaṇa⁴⁷ means acceptance,

⁴⁴ Mv.I.22.

⁴⁵ Mv.I.82.

⁴⁶ Rhys Davids, T.W., and William Stede, **Pāli- English Dictionary**. (London: PTS, 1989), p.342.

⁴⁷ Ibid., p.729.

receiving. Therefore, Ovādapaṭiggahaṇa Upasampadā literally is the ordination by means of receiving admonition or instruction.

This is a unique form of admission given only to Mahā Kassapa by the Buddha. This famous admission method, with its admonitions, is recorded in the Cīvara Sutta as follows:

◆ Therefore, you, Kassapa, should train yourself thus:

“I will maintain keen moral shame and moral fear towards the new and middling elders.”

(Tibbaṃ me hirottappaṃ paccupaṭṭhitaṃ bhavissati thesesu navesu majjhimesūti.)

Thus, Kassapa, you should train yourself.

◆ Therefore, you, Kassapa, should train yourself thus:

“Whatever Dharma I hear that is connected with the wholesome, paying attention with all my heart, all ears, I will listen, mentally noting the meaning [purpose] of all that.”

(Yaṃ kiñci dhammaṃ suṇissāmi kusalūpasamhitāṃ sabbaṃ taṃ aṭṭhiṃ katvā manasikarivā sabbacetasā samannāharivā ohitasoto dhammaṃ suṇissāmīti.)

Thus, Kassapa, you should train yourself.

◆ Therefore, you, Kassapa, should train yourself thus:

“I will never neglect the mindfulness towards the body that is associated with the pleasant.”

(Sātasahagatā ca me kāyagatāsati na vijahissatīti.)

Thus, Kassapa, you should train yourself.⁴⁸

Having listened to these instructions of the Buddha, Venerable Mahā Kassapa agreed that he would abide by these exhortations. Once again, by the first instruction, he was taught to abandon the pride in birth, for he was of the Brahmin caste; by the second instruction, to abandon

⁴⁸ ThaA.II.83.

intellectual arrogance, for he was highly intelligent with his wide knowledge; and by the third instruction, to abandon self-love development from possession of strong personality, for he was good looking.

This special admission is given by the Buddha to Mahā Kassapa to highlight his spiritually serious personality and his seniority, so that in due course he would be able to guide the community in the right direction. In fact, he is traditionally said to have convened the first council to recite the Dharma and Vinaya for the benefit of posterity.

2.4.1.3 Pañhāvyākaraṇa Upasampadā (Upasampadā Received by Answering the Question Posed by the Buddha)

Another ordination received by answering questions posed by the Buddha is called Pañhāvyākaraṇa Upasampadā. A unique case of going-forth is that of the precocious seven-year-old novice (sāmaṇera) Sopāka, who is an arhat!⁴⁹

We have no sutta record of how Sopāka is admitted, but the Commentaries reports thus:

At that time, the Buddha put a question to novice Sopāka walking up and down in the Pubbārāma monastery. The Buddha asked, “The perception of a bloated carcass (Uddumātaka Saññā) Sopāka, and (vā) the perception of form (Rūpa saññā)—are these things different in meaning, different in the letter, or are they the same in meaning, same in the letter?” and so on.

With these questions relating to foulness (of the body), the Blessed One asked the seven-year-old novice Sopāka who had approached him. “The perception of a bloated carcass, Blessed One, and the perception of form—these are one in meaning, but different only in the letter,” and so on, he answered.

⁴⁹ Tha.II.201-202.

By putting together his knowledge of all there is to know, he answered these questions, winning the Blessed One's heart, and who granted him the ordination.

The Buddha said to Sopāka:⁵⁰

“You, with your wisdom equal to that of an Omniscient person, have been able to answer the questions with your correctly disposed mind. I must permit you to receive Upasampadā.”

The commentary on the Sopāka⁵¹ Theragāthā mentions the “boy's questions” (kumārapañhā), but it refers to the well know ten questions of Khp 4. After the enlightenment, the arhat boy, Sopāka entered the Order, the Buddha, wishing to confer on him the ordination, asked him the questions which came to be known as the "Kumārapañhā" Sopāka answered these, and the Buddha, satisfied, gave him the upasampadā.

- | | |
|-------------------|--|
| 1. One is what? | All beings subsist on food. |
| 2. Two is what? | Name and form (mind and matter). |
| 3. Three is what? | Three kinds of feeling. |
| 4. Four is what? | Four Noble Truths. |
| 5. Five is what? | Five aggregates subject to grasping. |
| 6. Six is what? | Internal six-fold base. |
| 7. Seven is what? | Seven Factors of Enlightenment. |
| 8. Eight is what? | The Noble Eightfold Path. |
| 9. Nine is what? | Nine abodes of beings. |
| 10. Ten is what? | He that is endowed with ten attributes is called an arahant. |

⁵⁰ ThaA.II.71.

⁵¹ It is possible that these ten “boy's questions” were put to him besides those above, or that it refers to another namesake. Theragāthā has Sopāka 1 (Tha.II.109.) and Sopāka 2, (Tha.II.202-203).

The Buddha, noticing his condition, goes to him, and hearing of his wish to join the Saṅgha, summons the monks and asks if any of them remembers any favor done by Rādha. Sāriputta answers that he once received a ladleful of Rādha's own food while on alms round in Rājagaha. Sāriputta then agrees to admit Rādha into the Saṅgha.

When Sāriputta asks the Buddha how Rādha should be admitted, the Buddha announces the institution of the ordination by an act of a motion with three proclamations *ñatticatutthakamma upasampadā*, thus:

Then, the Blessed One, on that occasion, having given a Dharma talk regarding this matter, addressed the monks:

“Bhikkhus, from this day forth that ordination by going to the three refuge that I had permitted is abolished from today onwards. Bhikkhus, I permit ordination by an act of a motion with three declarations.”⁵⁵

Then the Buddha further presented the method, which is laid out in the Mahāvagga as follows:

(1) *Evañ ca pana bhikkhave upasampādetabbo. Vyattena bhikkhunā paṭibalena saṅgho ñāpetabbo:* Bhikkhus, this is how one should be ordained. The Saṅgha should be informed by an experienced competent monk, thus:

(2) *Suṇātu me bhante saṅgho. Ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho.* “Bhantes, let the Saṅgha hear me. This so-and-so wishes for ordination from venerable so-and-so [the preceptor's name].

Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. Esā ñatti. If it seems proper for the Saṅgha, may the Saṅgha ordain so-and-so with so-and-so as preceptor. **This is the motion.**

⁵⁵ Mv.I.56.

- (3) *Suṇātu me bhante saṅgho. Ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho.* Bhantes, let the Saṅgha hear me. This so-and-so wishes for ordination from venerable so-and-so.
- Saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena.* The Saṅgha is ordaining so-and-so with so-and-so as preceptor.
- Yass'āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṅhassa; yassa nakkhamati, so bhāseyya.* If the ordination of so-and-so with so-and-so as preceptor is acceptable, the let them be silent. Let him who disapproves, speak!
- (4) *Dutiyam pi etamatthaṃ vadāmi:* For the second time, I speak this matter.
- Suṇātu me bhante saṅgho. Ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho.* Bhantes, let the Saṅgha hear me. This so-and-so wishes for ordination from venerable so-and-so.
- Saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena.* The Saṅgha is ordaining so-and-so with so-and-so as preceptor.
- Yass'āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṅhassa; yassa nakkhamati, so bhāseyya.* If the ordination of so-and-so with so-and-so as preceptor is acceptable, the let them be silent. Let him who disapproves, speak!
- (5) *Tatiyam pi etamatthaṃ vadāmi:* For the third time, I speak this matter.
- Suṇātu me bhante saṅgho. Ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho.* Bhantes, let the Saṅgha hear me. This so-and-so wishes for ordination from venerable so-and-so.
- Saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena.* The Saṅgha is ordaining so-and-so with so-and-so as preceptor.
- Yass'āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṅhassa; yassa nakkhamati, so bhāseyya.* If the ordination of so-and-so with so-and-so as preceptor is acceptable, the let them be silent. Let him who disapproves, speak!

(6) *Upasampanno saṅghena itthan-* Ordained by the Saṅgha is so-and-so
nāmo itthannāmena upajjhāyena. with so-and-so as preceptor. The
Khamati saṅghassa, tasmā tuṅhī, evam Saṅgha approves, therefore it is
*etaṃ dhārayāmi.*⁵⁶ silent. Thus will I bear it in mind.

Section (1) is the textual introduction. The actual text of the formal act (kammavācā) begins at (2) when the “act-announcing teacher” (kammavācācariya) proclaims the “motion” (ñatti); (3) is the first proclamation.⁵⁷ This proclamation is repeated twice more (4) and (5), with the conclave giving their consensus throughout.⁵⁸ The (6) the act-announcing teacher intones in a higher minor key, announcing that the motion has been carried.

The origin of this Upasampadā method seen not fully completed procedure because it still faced problems during applied to ordain new candidate by the Saṅgha. Therefore, some case of ordination the candidate having the obstacles for his monkhood. After having known its difficulty, the Buddha laid down further rules of Ñatticatutthakamma Upasampadā to avoid it.

♦ There was a monk complaining to the other monks about his Upasampadā without his prior request to do so. The Buddha after having known it, he added more sentence in Kammavaca in order to make a formal request to the Saṅgha of Upasampadā as follows:

“So and so asks the Order for the ordination through the preceptor so and so”⁵⁹

(Itthannāmo saṅghaṃ upasampadaṃ yācati itthannāmena upajjhāyena.)

⁵⁶ Mv.I.57.

⁵⁷ The conclave is asked if anyone has any issue to rise. Silence mean consensus: this is technically known in western legal terminology as ‘*qui tacet consentire videtur*’, (Latin) “he who is silent is taken to agree” or “silence means consent.”

⁵⁸ Immediately after the third proclamation, the consensus is complete.

⁵⁹ I. B. Horner, tr., **The Book of Discipline** (Vinaya Pitaka), Op Cit., pp.73-74.

♦ In the early period, the candidate was ordained without any enquiry about the qualification to identify an eligible candidate as freeing from stumbling block of Upasampadā and possession of robes and bowl. Having known it, the Buddha added more words in Kammavaca as: “He is quite pure in regard to the things that are stumbling-blocks; he is complete as to the bowl and the robes.”

*(parisuddho antarāyikehi dhammehi paripuṇṇassa pattaṭṭvaram.)*⁶⁰

2.4.2 Dūtena Upasampadā (Upasampadā Performed Through the Messenger)

The meaning of Dūtena is through messenger. This is only case of Upasampadā of Bhikkhunī named Aḍḍhakāsī⁶¹ recorded in Pāli canon. In Kassapa⁶² Buddha’s time, Aḍḍhakāsī was a nun who kept the precepts well. However, once she reviled an arhat nun, calling her a prostitute. When her karma ripened, she was reborn in a hell-state.

In the time of Gotama Buddha, she is the daughter of a rich and eminent resident of Benares. However, because of her former bad speech, she is inclined to become a courtesan (gaṇikā) in Rājagaha city. One day, after hearing the Buddha teaching, she decides to join the Saṅgha of nuns.

Wishing to obtain her ordination (upasampadā) from the Saṅgha, she sets out for Sāvatti, but some libertines who know of her reputation, try to waylay her. Turning back, she then sends a man to ask the Buddha’s advice. He permits her to be ordained by a messenger (dūta), that is, by proxy. Later, she attains arhathood.

2.4.3 Garudhammapaṭiggahaṇa Upasampadā (Upasampadā Acceptance of Eight cardinal precepts)

⁶⁰ Ibid., p.123.

⁶¹ Also called Aḍḍhakāsikā.

⁶² Kassapa is the Buddha just before our Gotama Buddha.

This case of Upasampadā by mean that Garudhammapaṭiggahaṇa (Garu: heavy, important, valuable⁶³; dhamma: morality, right behavior, righteousness; paṭiggahaṇa: reception, taking in)⁶⁴. Mahā Pajāpatī Gotamī (the Buddha’s aunt and foster mother) and the five hundred Sakyan women who follow her to seek admission. In due course, Mahā Pajāpatī Gotamī is uniquely admitted by her “accepting the eight principles to be respected.” It is important to note here what these eight garudhammā “the dharma to be respected.” It does not mean “heavy” in the sense of entailing a “heavy” offence.

The Buddha said to Venerable Ānanda that “If, Ānanda, Mahā Pajāpatī Gotamī accepts these eight cardinal precepts, let such the acceptance be her Upasampadā.”⁶⁵

The eight cardinal precepts as follow:

(1) A nun, even if ordained for a hundred years, must greet a monk with deference, even if he has been ordained that very day. She must rise up from her seat, salute him with joined palms, and show him proper respect.

(Vassasatūpasampannāya bhikkhuniyā tadah’upasampannassa bhikkhuno abhivādanam paccuṭṭhānam añjalikammaṃ sāmīcikkammaṃ kātabbam.)

(2) A nun is forbidden to spend the rains retreat in a place where there is no monk.

(Na bhikkhuniyā abhikkhuke āvāse vassam vasitabbam.)

(3) Every fortnight, a nun is to ask two things of the monks: the date of the uposatha ceremony (for the recitation of the Pāṭimokkha) and to teach them Dharma.

(Anvaddhamāsam bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsittabbā: uposathapucchakaṅ ca, ovādupasaṅkamaṅ ca.)

⁶³ Rhys David, T.W., and William Stede, **Pāli- English Dictionary**, Op Cit., p.467.

⁶⁴ Ibid., p.729.

⁶⁵ I. B. Horner, tr., **The Book of Discipline** (Vinaya Pitaka), Vol. V, p.354.

(4) At the end of the rains retreat, a nun must address the triple “invitation” (pavārarā) to both the Saṅgha (of the monks and of the nuns): she must ask if anyone has “seen, heard or suspected” anything against her (for which she has to make amends).

(Vassāmvuṭṭhāya bhikkhuniyā ubhato saṅghe tīhi ṭhānehi pavāretabba: diṭṭhena vā sutena vā parisāṅkāya vā.)

(5) A nun who has committed a serious [heavy] offence must undergo probation (mānatta) before both Saṅgha.

(Garudhammaṃ ajjhāpannāya bhikkhuniyā ubhato saṅghe pakkhamānattaṃ caritabbaṃ.)

(6) Ordination as a nun must be sought from both Saṅgha only after a postulant (sikkhamānā) has kept to the six precepts for two years.

(Dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhato saṅghe upasampadā pariyesitabbā.)

(7) A nun should on no account revile or abuse a monk.

(Na bhikkhuniyā kenaci pariyāyena bhikkhu akkositabbo paribhāsitaṃ.)

(8) From this day forth (ajjatagge), a monk may admonish or criticize a nun, but a nun may not admonish or criticize a monk.

(Ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhūsu vacanapatho.)

These eight principles to be respected are never to be transgressed for life.”⁶⁶

2.4.4 Ubhatosaṅghe Upasampadā (Upasampadā by the two Saṅghas) or Aṭṭhavācika Upasampadā (Upasampadā by Eight Official pronouncements)

⁶⁶ At the end of each of these “rules,” it is stated that “This principle is to be revered, respected, esteemed, honoured, not to be transgressed for life” (*ayam pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamaṇīyo*). Note that there is no mention of any offence that is entailed in case of any actual breach.

The Ubhatosaṅghe Upasampadā is a simple name for the instituted method of ordination for nun (bhikkhunī), which is properly called the “Upasampadā by the two Saṅgha”. It is called the Upasampadā of eight proclamations or “eight-voiced ordination” (Aṭṭhavācika Upasampadā)⁶⁷ i.e. fourfold official pronouncement in the presence of the Bhikkhunī-Saṅgha and the other fourfold official pronouncement in the presence of the Bhikkhu-Saṅgha.

The Upasampadā of Mahā Pajāpatī Gotamī and five hundred Sakyan women firstly established the Community of Nuns (Bhikkhunī-Saṅgha). The Buddha accepted the Upasampadā of Gotamī by Garudhammapaṭiggahaṇa Upasampadā [2.4.3], the other 500 Sakyan women Buddha said to the monks thus: “I allow you, Bhikkhus, nuns to be ordained by monks.”⁶⁸

Therefore, Ñatticatutthakammavācā as the same procedure of monk applied to ordain these women, because the Community of Nuns did not establish yet. At that moment, only Mahā Pajāpatī Gotamī was a Bhikkhunī and they were known as Ekato Upasampannā Bhikkhunī (Single Upasampadā).

Since the day of established Community of Nuns, the new woman candidate must be ordained in the presence of both Communities (Bhikkhu-Saṅgha and Bhikkhunī-Saṅgha) which concerning with the sixth precept of eight cardinal precepts (Ordination as a nun must be sought from both Saṅgha only after a postulant (sikkhamānā) has kept to the six precepts for two years).

2.5 Five Fulfilling Conditions

The five fulfilling conditions were mentioned in different parts throughout the Vinaya Pitaka. They appeared in, for instant, Vatthusampatti (Perfection of the Personal Qualities) Mahākhanda of

⁶⁷ Hinuber, **Handbook of Pāli Literature**, (1996): §§367-371. “Aṭṭhavācikūpasampadā nāma bhikkhuniyā bhikkhunisāṅghato ñatticatutthena bhikkhusāṅghato ñatticatutthenāti imehi dvīhi kammehi upasampadā.”

⁶⁸ I. B. Horner, **tr.**, **The Book of Discipline**, Vol. V, Op Cit., p.447.

Mahāvagga; Ñatti-sampatti (Perfection of Motion), Anusavana-sampatti (Perfection of the Announcements), Parisa-sampatti (Perfection of the Assembly) recorded in Campeyya Khandhaka of the Mahāvagga; Sīmā-sampatti (Perfection of Boundary) is allowed to set up by the Buddha himself.

1. Vatthu-sampatti Perfection of the material (i.e. personal qualities)

2. Parisa-sampatti- Perfection of the assembly

3. Sīmā-sampatti- Perfection of the boundary

4. Kammavācā-sampatti- Perfection of announcing the Act

The last may sometimes be divided into two thus making up a list of Five Sampatti as:⁶⁹

4. Ñatti-sampatti- Perfection of the motion

5. Anusāvana-sampatti- Perfection of the announcements

All these things to be done are called preliminary functions and should be completed before the motion and announcements Ñatticatutthakamma Upasampadā. 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.⁷⁰

2.5.1 Vatthu-sampatti (Perfection of the Personal Qualities)

‘Vatthu’ means material but here it is the personal qualities. The candidate must be examined to clarify good qualities before going to have Upasampadā by the Saṅgha. The rules or regulations for examining as follows:

⁶⁹ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññaṇavarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol. I. Op Cit., p.4.

⁷⁰ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññaṇavarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.I, Op Cit., p.8.

1) The person who wishes for Upasampadā must be male.

2) He must have reached the prescribed age of twenty 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 Buddhasāsana 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.⁷¹

Other hand, the person who has one of thirteen deflection of personal qualities (vatthu-vipatti), he cannot be ordained. They are:

1. A eunuch (paṇṇaka)
2. One who is communion by thief (theyyasamvāsaka)
3. One who has gone over to (another) sect (ditṭhiyapakkantaka)
4. An animal which can disguise itself as a human being (tiracchāna)
5. A matricide (mātughātaka)
6. A parricide (pitughātaka)
7. A murderer of perfected one (Arahanta-ghātaka)
8. A shedder of (a Truth-finder's) blood (lohituppādaka)
9. One who has been a schismatic (Saṃghabhedaka)
10. One who had been a seducer of a nun (Bhikkhunīdūsaka)
11. A hermaphrodite (one who has both male and female sexual organs or both characteristics) (ubhatobyañjana).

⁷¹ Ibid., pp.4-5.

12. One who had committed one of Defeated Offences (pārājika)

13. One who is under twenty years of age

If a person is one of these thirteen defections of qualities personal, then such person cannot receive Upasampadā and his ordination would be known as vatthuvipatti, literally, defect of the material (i.e. the person to be ordained). If a Saṅgha 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 Saṅgha come to know of such defects, that person already ‘ordained’ must be expelled from the Saṅgha.

2.5.2 Parisa-sampatti (Perfection of the Assembly)⁷²

The second factor is a valid chapter of bhikkhus (parisasampatti). Parisa means surrounding people, group, collection, company, assembly, association, and multitude. Here ‘parisa’ means participating monks in higher ordination ceremony.

When candidate is ordained there must be at least five real bhikkhus (pañcavagga) if outside Jambudīpa, and at least ten real bhikkhus (dasavagga) if in Middle of Jambudīpa (majjhimapadesa), including his preceptor, to perform the formal act. If one, two or three of those bhikkhus have committed a pārājika or if when one or some of those bhikkhus were ordained not in accordance with the vinaya rules, then the formal act is invalid.

2.5.3 Sīma-sampatti (Perfection of Boundary)

The third factor is a valid boundary (sīmāsampatti): The boundary (sīmā) must be valid. Upasampadā is an activity in which all the bhikkhus together must take part. The Saṅgha 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). There are

⁷² Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññaṇavarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.III, Op Cit., p.5.

main factors to fulfill simasampatti as: (1) Nimittasampatti; (2) Parisasampatti; (3) Ñattikammavācāsampatti.

In the Vinaya Pāḷi, the term Sīmā is used to indicate both designated and un-designated area. There are two kinds of sīmā: (1) the sīmā determined by the Saṅgha itself, called Baddhasīmā which means a bounded area. (2) And an area determined by the civil authorities, or areas determined in other ways, called Abaddhasīmā which means an unbounded area.⁷³

If the boundary is invalid, for example, the uposatha hall in it is connected with any building outside the boundary with wires, water pipes etc., then the formal act is also invalid. And the distance between the bhikkhus who participate in the formal act must be within an extended arm-length (hatthapasa). This is called simavipatti (defect of the boundary).

In the commentary of Parivāra Pāḷi mentioned eleven kinds of defective sīmā⁷⁴ (Sīmāvipatti) as follows:

1. Atikhuddakā sīmā (the sīmā is too cramped to sit for 21 monks)
2. Atimahatī Sīmā (the Sīmā is too large and wide exceeding a width or length of three yojanas)
3. Khaṇḍanimittā Sīmā (the Sīmā is consecrated with broken mark)
4. Chāyānimittā Sīmā (the Sīmā is consecrated with shadow as the markers)
5. Animittā Sīmā (the Sīmā is consecrated with no markers)
6. Bahusimeṭhitā Sīmā (the Sīmā is consecrated to be maintaining outside the mark)
7. Nadiyā Sammatā Sīmā (the Sīmā is consecrated on the river)

⁷³ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññaṇavarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.III, Op Cit., p.14.

⁷⁴ VA.IV.248-249.

8. Samudde sammatā Sīmā (the Sīmā is consecrated on the ocean)
9. Jātasare Sammatā Sīmā (the Sīmā is consecrated on the natural lake)
10. Sīmāya sīmaṃ sambhindantena sammatā sīmā (the sīmā is consecrated joining together with another sīmā)
11. Sīmāya sīmaṃ ajjhottharantena sammatā sīmā (the sīmā is consecrated overlapping another sīmā).

2.5.4 Ñatti-sampatti (Perfection of Motion)⁷⁵

The fourth factor is a valid motion (ñattisampatti). Ñatti here means motion of formal proposal that is submitted to discuss and vote on the ordination of candidate at the Saṅgha assembly. One of the bhikkhus must recite the motion (Ñatti) to inform the rest that the applicant is asking for Upasampadā with whom as his preceptor. Then it must be followed by three announcements (Anusavana). If the motion and announcements are recited in the wrong order or not recited in full, then the formal act is invalid.

There are several factors in Vinaya commentary of Parivara Pāḷi that consider both Ñatti and Anusavana to be sampatti (perfect) or vipatti (defect) during a single monk recites the Kammavaca. They are ṭhāna⁷⁶, karaṇa⁷⁷, payatama⁷⁸ and ten byañjanabuddhi⁷⁹.

According to pronounced there are five defections of motion⁸⁰ (Ñatti) as follows:

⁷⁵ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññāvarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.III, Op Cit., p.7.

⁷⁶ Kaṇṭhaṭṭhāna, Tāluṭṭhāna, Muddhaṭṭhāna, Dantaṭṭhāna, Oṭṭhaṭṭhāna, Nāsikaṭṭhāna.

⁷⁷ Kaṇṭhakarāṇa, Jivhāmajjhakarāṇa, Jivhopaggakarāṇa, Jivhaggakarāṇa, Oṭṭhakarāṇa, Nāsikakarāṇa.

⁷⁸ Saṃvata, Vivata, Phuṭṭha, Isaṃphuṭṭha.

⁷⁹ Sithila, Dhanita, Dīgha, Rassa, Garuka, Lahuka, Niggahita, Sambandha, Vavatthita and Vimutta.

⁸⁰ I. B. Horner, tr., **The Book of Discipline (Vinaya Pitaka)**, Op Cit., p.72.

1. Vatthum aparāmasana (to omit reciting the name of the candidate in Ñatti such as Nago, Nagam, Nagassa ect.
2. Saṅgha aparāmasana (to omit reciting the word Saṅgha in Ñatti such as sangho, Saṅgham, Saṅghassa)
3. Puggala aparāmasana (to omit reciting the name of Upajjhāya in Ñatti such as Tissena, Tissassa ect.
4. Ñatti aparāmasana (to omit reciting Motion or Formal Proposal at all).
5. Ñatti Thapana (to recite the Motion and Formal Proposal in wrong sequence, i.e. Anusavana first and then Ñatti).

2.5.5 Anusavana-sampatti (Perfection of the Announcements)

The fifth factor is a valid formal act (Anusavana-sampatti): The formal act (kammavaca) must be recited in correct grammar⁸¹. If the grammar used is wrong, then the formal act is invalid and the applicant cannot become a real bhikkhu. Anusavana here means the act of making official statement about Upasampadā that is asking the assembly whether they approve of notion or not. During the proclamation, the assembly has the right to speak. Sound any of them object to the proclamation, the Ordination will be regarded as null and void.⁸² However, their silence will be taken as consent⁸³ to be valid for Upasampadā.

‘Anusavana’ is the repeating for three times in all Ñatti in order to make the present Saṅgha listen carefully and clearly.

Therefore the Upasampadā of candidate must be fulfilled all these four or five conditions (vatthusampatti, parisasampatti, sīmāsampatti, ñattisampatti, and anussāvanasampatti) to be ordained and become a real bhikkhu. A Saṅgha giving Upasampadā must do so in line with these five qualifying factors if it is to be taken in accordance with the pattern prescribed by the Lord Buddha. It is the duty of the bhikkhu who is able

⁸¹ They are thāna, karaṇa, payatama and ten byañjanabuddhi.

⁸² Samanera Piyasilo, **Ordination According to Thai Buddhist Tradition**, (Bangkok: Wat Srakesa Rajavaramahavihara, 1972), p.20.

⁸³ Ibid.

and knowledgeable to make the announcement in the presence of the Saṅgha.⁸⁴

2.6 The Procedure of Especial Cases of Upasampadā

2.6.1 Re-Upasampadā⁸⁵

“There is the case where a bhikkhu, suspended for not seeing an offense, renounces the training. Having later returned, he asks the bhikkhus for Acceptance. He is to be told, ‘Will you see this offense?’ If he says Yes, he may be given the Going-forth. If he says No, he is not to be given the Going-forth. Having gone forth, he is to be asked, ‘Will you see this offense?’ If he says Yes, he may be given Acceptance. If he says No, he is not to be given Acceptance. Having been given Acceptance, he is to be asked, ‘Will you see this offense?’ If he says Yes, he may be restored. If he says No, he is not to be restored. Having been restored, he is to be asked, ‘Do you see this offense?’ If he says Yes, that is good. If he says No, then if unity can be obtained, he is to be suspended again. If unity cannot be obtained, there is no offense in communing or affiliating with him.”⁸⁶

One suspended for not making amends for an offense.⁸⁷

One suspended for not relinquishing an evil view.⁸⁸

2.6.2 Conversion from another Religion⁸⁹

“Bhikkhus, one who was previously a member of another religion and who, when spoken to by his preceptor regarding a rule, refutes his preceptor and goes over to the fold of that very religion, on returning

⁸⁴ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññaṇavarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.III, Op Cit., p.8.

⁸⁵ Ṭhānissaro Bhikkhu, **The Buddhist Monastic Code II**, (The Khandhaka Rules Translated & Explained, Third edition, revised: 2013), p.208.

⁸⁶ Mv.I.97.

⁸⁷ Mv.I.98.

⁸⁸ Mv.I.98.

⁸⁹ Ṭhānissaro Bhikkhu, **The Buddhist Monastic Code II**, (The Khandhaka Rules Translated & Explained, Third edition, revised: 2013), p.209.

should not be given Acceptance. But whoever else was previously a member of another religion and desires the Going-forth, desires Acceptance in this Dhamma-Vinaya, is to be given probation for four months.”⁹⁰

a. Procedure for granting probation:

“And how is one who was previously a member of another religion pleasing (to the bhikkhus), and how is one who was previously a member of another religion displeasing? There is the case where one who was previously a member of another religion enters the village too early, returns too late in the day. This is how one who was previously a member of another religion is displeasing.

“Then again one who was previously a member of another religion associates with a prostitute ... with a widow/divorced woman ... with a ‘fat princess’ (male transvestite?) ... with a paṇḍaka ... with a bhikkhunī. This, too, is how one who was previously a member of another religion is displeasing.

“Then again one who was previously a member of another religion is not adept at the major and minor affairs involving his fellows in the holy life, is not dexterous, not diligent, not quick-witted in the techniques involved in them, is not able/willing to do them or get others to do them. This, too, is how one who was previously a member of another religion is displeasing.”⁹¹

“Then again one who was previously a member of another religion does not have a keen desire for recitation, interrogation, heightened virtue, heightened mind, and heightened discernment. This, too, is how one who was previously a member of another religion is displeasing.

“Then again one who was previously a member of another religion feels angered, displeased, and upset if dispraise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the religion from

⁹⁰ Mv.I.69.

⁹¹ Ṭhānissaro Bhikkhu, **The Buddhist Monastic Code II**, (The Khandhaka Rules Translated & Explained, Third edition, revised: 2013), p.211.

which he has come over. He feels gratified, pleased, and elated if dispraise is spoken of the Buddha, Dhamma, or Saṅgha ...

“When there comes one previously a member of another religion who is displeasing in this way, he should not be given Acceptance.

“And how is one who was previously a member of another religion pleasing? There is the case where one who was previously a member of another religion enters the village not too early, returns not too late in the day. This is how one who was previously a member of another religion is pleasing.

“Then again one who was previously a member of another religion does not associate with a prostitute ... with a widow/divorced woman ... with a “fat princess” (male transvestite?) ... with a paṇḍaka ... with a bhikkhunī. This, too, is how one who was previously a member of another religion is pleasing.

“Then again one who was previously a member of another religion is adept at the various affairs involving his fellows in the holy life, is dexterous, diligent, and quick-witted in the techniques involved in them, and is able or willing to do them or to get others to do them. This, too, is how one who was previously a member of another religion is pleasing.

“Then again one who was previously a member of another religion has a keen desire for recitation, interrogation, heightened virtue, heightened mind, heightened discernment. This, too, is how one who was previously a member of another religion is pleasing.

“Then again one who was previously a member of another religion feels gratified, pleased, and elated if dispraise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the religion from which he has come over. He feels angered, displeased, and upset if dispraise is spoken of the Buddha, Dhamma, or Saṅgha ...

“When there comes one previously a member of another religion who is pleasing in this way, he may be given Acceptance.”⁹²

⁹² Mv.I.70.

“If one who was previously a member of another religion comes naked, the preceptor should be in charge of searching out a robe for him. If he comes without the hair of his head cut off, the Community should be informed for the sake of shaving it.⁹³ If fire-worshipping and coiled-hair ascetics come, they may be given Acceptance. They are not to be given probation. Why is that? They teach a doctrine of kamma, they teach a doctrine of action. If there comes one who was previously a member of another religion who is a Sakyan by birth, he may be given Acceptance. He is not to be given probation. I give this special privilege to my relatives.”⁹⁴

2.7 The Disciplines of Bhikkhu (Pātimokkha)⁹⁵

For nearly twenty years after the enlightenment of the Buddha, no definite rules were laid down for the control and discipline of the Saṅgha. Subsequently as occasion arose, the Buddha promulgated rules for the future discipline of the Saṅgha. Vinaya Pitaka mentions in details (fully describes) reasons for the promulgation of rules, their various implications, and specific Vinaya ceremonies of the Saṅgha.

Suttavibhaṅga is the first part of the Vinaya Pitaka. It is the main rule that the Buddha taught to his disciples, it was divided two books: Bhikkhuvibhaṅga and Bhikkhunīvibhaṅga. The rules are summarized in the Pātimokkha, and amount to 227 rules for the Bhikkhu, 311 for the Bhikkhunī.

Table 2: Disciplines of 227 rules for the Bhikkhu and 311 for the Bhikkhunī

⁹³ Mv.I.77.

⁹⁴ Mv.I.71.

⁹⁵ The exactly meaning of patimokkha is uncertain. It is known as etymologies and word plays, which based on the term ‘mukha’ means this is start, this is entrance, and this is the forerunner of good states. Alternatively, code of discipline, which is unique to Buddhist tradition. Other definition of patimokkha is patimokkhasamvarasamvuto means restrained with the patimokkha-restraint (The belief in Thai that a bhikkhu who has learnt the patimokkha by heart will be reborn in heaven.).

No.	Bhikkhu's rules	Bhikkhunī's rules	N.o
4	Pārājika	Pārājika	8
13	Sanghādisesa	Sanghādisesa	17
2	Aniyata	N/A	0
30	Nissaggiya pācittiya	Nissaggiya pācittiya	30
92	Pācittiya	Pācittiya	166
4	Pātidesaṇīya	Pātidesaṇīya	8
75	Sekhiya	Sekhiya	75
7	Adhikarana samatha	Adhikarana Dhamma	7
227	Total		311

Suttavibhaṅga is the first of three parts in Vinaya pitaka (Suttavibhaṅga, Khandhaka, Parivāra). There is quite different the declension of Theravāda Vinayapitaka between Thailand and other Theravāda Buddhist country as in Sri Lanka, Myanmar.

Table 3: Suttavibhaṅga has different declension

Part	Thailand	Sri Lanka, Myanmar
Suttavibhaṅga	Mahāvibhaṅga or Bhikkhuvibhaṅga	Pārājikapāli
	Bhikkhunīvibhaṅga	Pācittiyapāli

The Pātimokkha classifies its rules into seven groups and group of Adhikarana samatha as follows:

1. Pārājika: defeat; consists of four sets of rules; if one commits anyone of these, he automatically loses the status of a bhikkhu and cannot

be a monk again in this life, though he can in most cases become a novice.

2. Saṅghadisesa: entailing communal meetings; consists of a set of thirteen rules whose breach requires a meeting of the community; he may then be rehabilitated, but only by a quorum of (20) monks.

3. Aniyata: rules for dealing with matters that might fall into different categories whether it is a Pārājika offence, a Saṅghādisesa offence or a Pācittiya offence.

4. Nissaggiya pācittiya: thirty rules with penalties are laid down to curb inordinate greed in bhikkhus for possession of material things such as robes, bowls etc.

5. Pācittiya: There are ninety-two rules under this class of offences classified in nine sections. It is worth noting here that for some minor rules ignorance is not a defense.

6. Pāṭidesanīya: entailing acknowledgement. Four offences, they all deal with the bhikkhu's conduct in accepting and eating alms-food offered to him.

7. Sekhiya: trainings rules. Seventy-five rules laid down originally for the proper behavior of bhikkhus also apply to novices who seek admission to the Order.

8. Adhikaraṇa samatha: Seven ways of settling disputes or rules for legal question.

In Aṅguttara I & III, Vinaya III has mentioned ten reasons (atthavasa) for establishing the pātimokkha and the training precepts such as for the well-being of the community, for the comfort of community, for the control of shameless persons, and so on.

Recite the pātimokkha could preserve the Buddhasāsanā well. In some of previous Buddhas the Buddhasāsanā did not last long because these Buddhas only taught dhamma to their disciples in Sutta but not the training rules, the pātimokkha was not recited. Also that reason why venerable Sariputta had requested Gotama Buddha declared and recited

the pātimokkha. However, the Buddha said he would recite the pātimokkha for repelling of the taints when it appears.

There is the interested question of venerable Bhaddali to Buddha. Why there more rules than before while there fewer bhikkhus established in wisdom? The Buddha answered that more things that are the basis for taints appear when the Saṅgha has come to greatness, gain, fame, great learning, long-standing, and these things need to be checked by laying down training precepts.

Reciting and observing pātimokkha are uniting the Saṅgha and preserving the Buddhasāsanā through generations. In Gopakamoggalanasutta of Majjha Nikaya, venerable Ananda explains the cause for unity in Saṅgha when there is no personal replacement for Buddha after his passing away is the refuse of Dhamma which in form of the pātimokkha-recitation.

2.8 Unsuccessful Cases of Upasampadā in Vinaya⁹⁶

The candidate would not be ordained if he was lack of five perfective conditions. In the procedure of Upasampadā, the Bhikkhu who is able and knowledgeable to make examination to candidate to clarify his quality as follow:

Kuṭṭham? Gaṇṇo? Kilāso? Soso? Apamāro? Manusso'si? Puriso'si? Bhujisso'si? Anaṇo'si? Na'si, rājabhaṭo? Anuññāto'si mātāpitūhi? Paripunṇavāsativasso'si? Paripunṇam te patacīvaram? Kim nāmo'si? Ko nāmo te upajjhāyo?

The candidate should give answers directly and correctly to each question in order to provide his quality to the Saṅgha.

The factors that would disqualify an applicant from receiving ordination are of three sorts: those absolutely disqualifying him for life— even if he receives ordination, he does not count as properly ordained;

⁹⁶ Ṭhānissaro Bhikkhu, **The Buddhist Monastic Code II**, (The Khandhaka Rules Translated & Explained, Third edition, revised: 2013), p.187.

those marking him as an undesirable member of the Community—if he happens to be ordained, he counts as ordained, but the Bhikkhus participating in the ordination incur a dukkata; and those indicating that he is formally unprepared for full Acceptance (for instance, he lacks robes and an alms-bowl or does not have a valid preceptor)—the Canon does not state whether these factors absolutely invalidate the applicant’s Acceptance, but the Commentary puts them in the same class as the undesirables, above.

Absolutely disqualified: A person may be absolutely disqualified if he

- 1) has an abnormal gender;
- 2) has committed any of the five deeds leading to immediate retribution in hell (nantariyanantarika-kamma);
- 3) has seriously wronged the Dhamma-Vinaya; or
- 4) is an animal.

The Canon states that such people may not receive full Acceptance. The Commentary adds (with one exception, noted below) that they may not receive the Going-forth. Even if they receive ordination, they do not count as ordained. Once the truth about them is discovered, they must immediately be expelled.⁹⁷

Some cases of disqualify that were mentioned such as:

- ◆ Related to the committed a parajika the Commentary states that, although a person who committed a parajika while previously a Bhikkhu may not rightly receive full Acceptance again in this lifetime, this is the one case among these absolute disqualifications where the disqualification does not extend to the Going-forth. In the origin story leading up to the final formulation of Parajika first, some ex-Bhikkhus who had committed parajika come to Ven. Ananda and request the

⁹⁷ Thānissaro Bhikkhu, **The Buddhist Monastic Code II**, (The Khandhaka Rules Translated & Explained, Third edition, revised: 2013), p.188.

Going-forth, request full Acceptance, but the Buddha refuses to give them either.⁹⁸

♦ The prohibition against ordaining an animal⁹⁹ comes from one of the more poignant origin stories in the Canon:

Now at that time a certain nāga was horrified, humiliated, and disgusted with the nāga-birth. Then the thought occurred to him:

“Now, by what strategy might I be freed from the nāga-birth and quickly regain the human state?” Then he thought, “These Sakyan-son monks practice the Dhamma, practice in tune (sama), practice the holy life, speak the truth, are virtuous and fine-natured. If I went forth among the Sakyan-son monks I would be freed from the nāga-birth and quickly regain the human state.”

So, in the form of a Brahman youth, he went to the Bhikkhus and requested the Going-forth. The Bhikkhus gave him the Going-forth; they gave him full Acceptance. Now at that time the nāga lived together with a certain Bhikkhu in a dwelling on the perimeter of the (monastery) territory. Then the Bhikkhu, getting up in the last watch of the night, walked back and forth in the open air. The nāga, when the Bhikkhu had left, fell asleep with his guard down. The entire dwelling was filled with snake; coils were coming out through the windows. Then the Bhikkhu, (thinking,) “I’ll enter the dwelling,” opened the door. He saw the entire dwelling filled with snake; coils were coming out through the windows. On seeing this, frightened, he let out a shriek. Bhikkhus, running up, said to him, “Why, friend, did you let out a shriek?” “This entire dwelling, friends, is filled with snake; coils are coming out through the windows.” Then the nāga, having awakened at the noise, sat in his own seat. The Bhikkhus said,

⁹⁸ Ibid., p.190.

⁹⁹ The Commentary states that the term animal covers all types of non-human beings, “even Sakka, the king of the devas.” However, its statements under the topic of matricides and patricides, quoted above, show that—in its view of mixed unions—the offspring of a human/non-human union would either be human or non-human. In the first case he would qualify for ordination; in the second case, not.

“Who are you, friend?” “I am a nāga, venerable sirs.” “But why did you act in this way?”

Then the nāga told the matter to the Bhikkhus. The Bhikkhus told the matter to the Blessed One. Then the Blessed One, with regard to this cause, to this incident, had the Community of Bhikkhus convened and addressed the nāga:

“You nāgas are not liable to growth in this Dhamma and discipline. Go, nāga. Observe the uposatha on the fourteenth, fifteenth, and eighth of the fortnight. Thus you will be freed from the nāga-birth and quickly regain the human state.”

The nāga, (thinking,) “It’s said that I’m not liable to growth in this Dhamma and discipline!” sad and unhappy, shedding tears, let out a shriek and left. Then the Blessed One addressed the Bhikkhus, “Bhikkhus, there are two conditions for a male nāga’s reverting to his own state: when he engages in intercourse with a female of his own species, and when he falls asleep with his guard down. These are the two conditions for a male nāga’s reverting to his own state.”¹⁰⁰

¹⁰⁰ Mv.I.63.

Chapter III

The Establishment of Theravāda Upasampadā in Vietnam

3.1 Briefly introduction of Theravāda Buddhism in Vietnam

3.1.1 Khmer Theravāda Buddhism

According to the historical source of the Mahāvamsa, it was recorded that Asoka sent missionaries headed by Buddhist elders to as many as nine territories. One of these territories was known as Suvarnabhumi where the two Theras, Sona and Uttara, were said to have proceeded to¹⁰¹. Where exactly was the land of Suvarnabhumi? Is it the land of Southeast Asia or Indo-China? This is a much argued issue. Based on Chinese historical data and the archaeological site at “Oc-Eo”, a coastal area of Southern Vietnam, in the early centuries A.D, there were ships from India and also from Rome which came for trading. Their presence can be seen as proof that¹⁰² Buddhism spread into these lands.

Furthermore, the history of the Khmer people revealed that two Theras came to Suvannabhumi, to spread the Buddhadharma to Myanmar, a region of Mon Land, Thailand, Laos and Funan. When coming to Funan, the two elders arrived at the Oc-Eo port, which now is the Kien Giang province, by a trading ship. The two Theras stayed at a mountain preaching the Dhamma to the people of Funan. One day, recognizing the people there had taken refuge in the Triple Gem they went away. After the two Elders left, the people named this mountain “Phnom Pathe” meaning “Theras already left”. This mountain is about 3 km away from Oc-Eo which, today is called “Phnom Pathe and belongs to the Vong community in the Thoai Son District of the Kien Giang

¹⁰¹ Karuna Kusalasaya. **Buddhism in Thailand: Its Past and Its Present**, (Thailand: Mental Health Publishing House, 3rd printing 2001), p.6.

¹⁰² Lê Mạnh Thát, **Lịch Sử Phật Giáo Việt Nam (quyển 1)**, “History of Vietnamese Buddhism”, Vol. I, (Vietnam: HCMC Publishing House, 2006), p.27.

Province of Vietnam¹⁰³. Based on the above historical data, we can conclude that recognizing the fact that Asoka reigned from 269-237 B.C, Theravāda Buddhism spread to Vietnam during the 3rd century B.C.

a. Period of Funan

The Funanese Kingdom at its climax included Cambodia and the South of today's Vietnam, as well as a part of Laos, Thailand and Myanmar, and extended into the Malay Peninsula.

Nagasena¹⁰⁴ was reported to have told his host that Brahmanism and Buddhism both flourished in Funan.¹⁰⁵

In the year 503, a Funanese King was said to have sent Buddhist presents to a Chinese emperor. The presents were two ivory stupas and a coral Buddha image, a sound indication that Buddhist ideas and practices had in some form, infiltrated royal circles. Another two Buddhist monks from Funan, Saṅghapala Thera and Mandra Thera went to China in the early years of the sixth century A.D to teach Buddhism and meditation to the emperor of China. Saṅghapala Bhikkhu had translated an important Buddhist scripture, the *Vimuttimagga* ("Path of Freedom"), into Chinese¹⁰⁶ (as the *Jie Tuo Dao Lun*). It is a Buddhist practice manual, traditionally attributed to the Arahant Upatissa (1st or 2nd century). The book was probably written in India and then later brought to Sri Lanka.¹⁰⁷

All the above evidences give us clear proof of Theravāda Buddhism had established and widely spreading in the period of Funan.

The bright Funanese period fell in the first half of the seventh century. Chenla had arisen to replace Funan. The name Chenla (630-

¹⁰³ Tỳ Kheo Thiện Minh, **Sử Du Nhập Phật Giáo Nguyên Thủy Đến Việt Nam, Propagation of Theravāda Buddhism to Vietnam. Theravāda Buddhism Magazine**, (Nov, 11th November, 2008), p.48.

¹⁰⁴ The Buddhist missionary who appeared in the Chinese history was the monk Nagasena from India.

¹⁰⁵ Harris Ian, **Cambodian Buddhism: History and Practice**, (Bangkok: O.S. Printing House, 2006), p.5.

¹⁰⁶ *Ibid.*, p.5-6.

¹⁰⁷ P.V. Bapat, **Vimuttimagga & Visuddhimagga - A Comparative Study**. (POONA 1937).

1845) is used consistently by the Chinese for Cambodia. In Khmer language, “Can” means “moon” and “Reap” means “to obey, submit”. The word “Chenla” (Zhenla) in the Chinese stems from Can Reap in the Khmer language which means to show the Dynasty of the Moon (moon dynasty).¹⁰⁸

In 731, Kingdom of Chenla had divided into two parts as ‘Land Chenla’ was in the northern half, a land of mountains and valleys; the other one was the southern half, bound by the sea and covered with lakes, was called ‘Water Chenla’.

In part of Water Chenla, according to archaeological documents, it is said that the Trà-Vinh province of Vietnam where a big number of Khmer people lived at that time was a large Buddhist center in the pre-Angkorean period. Among the thirteen Buddha statues found at Trà-vinh, there were four Lokeçvara statues (Mahāyāna Bodhisatva). This proves that both Mahāyāna and Theravāda Buddhism have existed here.¹⁰⁹

The 9th-13th century period was the brightest period in the history of Cambodia, the Chenla Empire of Angkor followed Mahāyāna Buddhism, but in the southern part of South Vietnam, an area remote from the capital, the inhabitants were mostly farmers who practiced Theravāda Buddhism which was the predominant religion of the people there.¹¹⁰

b. Nguyen period:

An area of 89,000 square kilometres around modern day Saigon (Ho Chi Minh City) and the Mekong Delta used to be the south easternmost territory of the Khmer Empire until its incorporation into Vietnam under the Nguyễn lords in the early 18th century. In December

¹⁰⁸ Ngô Bắc, **Vị Trí của xứ Heling hay Zhepo tại Miền Nam Đông Dương-Position of Heling or Zheppo in South of Cochin China**, (Retrieved 7 June 2008)

¹⁰⁹ Harris Ian, **Cambodian Buddhism: History and Practice**, Op Cit., pp.9-10.

¹¹⁰ Nguyễn Sĩ Lâm, **Kiến Trúc Chùa Khmer Nam Bộ Dưới Tác Động của Tư Tưởng và Kiến Trúc Phật Giáo Ấn Độ-Architecture of Khmer Temple under Affection of Indian Buddhist Architecture and Thought**, (M.A. Thesis, HCMC: Architecture University, 2004), p.33.

of 1845, the three countries: Annam (Vietnam), Siam (Thailand) and Cambodia signed a treaty accepting that six provinces of the south (Water Chenla) belonged to Vietnam.¹¹¹ This marks the final stage of the Vietnamese "March to the South"¹¹²

During the Nguyễn Court regime, although so many serious difficulties have fallen on Khmer Theravāda Buddhism, it could not destroy the Theravāda tradition of the Khmer people and the Khmers have always been ready to die to protect their religion.

c. French period:

When the colonized the Indochina regions (Vietnam, Cambodia, Laos) in the mid-1800s and ruled it until 1954, the Southern Part of Vietnam was called Cochinchina. Under the French, the Khmers Krom (Low Khmer) who, lived in the Southern part of Vietnam received some privileges or the right of Khmer issarak (Free Khmer). They enjoyed this privilege, including their rights to be Khmer Citizen in Cambodia. The Khmer monks in Southern Vietnam were taken care of Cambodia Buddhism. They could attend higher Pāli studies at Schools in Phnom Penh. The same practice was also adopted by the current Royal Government of Cambodia. Moreover, the Khmer temples in Southern Vietnam were also named by the Cambodian Saṅgharāja¹¹³.

The Geneva Peace Accord was signed by France and Vietnam. France was forced to leave Vietnam by the Geneva Convention of July 1954.

¹¹¹ Chandler David, **The Land and People of Cambodia**, (USA: Harper Collins Publishers, 1991), p.94.

¹¹² Brian A. Zottoli, **Reconceptualizing Southern Vietnamese History from the 15th to 18th Centuries Competition along the Coasts from Guangdong to Cambodia - Mak Phœun : Histoire du Cambodge de la fin du XVIe au début du XVIIIe siècle** (Michael Vickery's Publications, 2011). "According to Cambodian oral tradition, the marriage was because a weak Cambodian king fell in love.."

¹¹³ Huỳnh Kim Dung, **Tác Động Của Lịch Đối Với Di Sản Văn Hóa Phật Giáo Nam Tông Khmer Ngành Khmer tỉnh Trà Vinh - Affection of Tourist toward Cultural Legacy of Khmer Theravāda Buddhism at Tra Vinh Province**, (B.A. Thesis HCMC: Opening University, 2008), p.22.

Furthermore, another historical event happened during the French Colonial period, on June 4th, 1949. It affirmed the position of the Khmer Krom. The President of France, Vincent Auriol, signed a law annexing Cochinchina to Vietnam. Since then, the Khmer Krom (Lower Khmer) people have been legally separated from their motherland Cambodia. They are now considered as Khmers in Vietnam.¹¹⁴

However the right of freedom of religion to the Khmers (Free Khmer) in the lower Mekong Delta and in Cambodia gave the opportunity to Buddhist monks, there have been many Khmer monks from southern Vietnam coming to Cambodia to study higher Pali and Buddhist Studies. Some of them are known until today such as Mr. Maha Sock (expired), Mr. Maha Son-Thong (expired) (from Tra-Vinh), Mr. Maha Kenh (from Tra-Vinh province), who were good teachers, teaching in Pāli Studies at Tra-Vinh and also in Sanskrit at the Khmer Theravāda Academic for Buddhist Studies in Can-Tho City, Vietnam.

At Soc-Trang province, there were Mr. Maha Tang-Pari, Mr. Maha Tung, and Mr. Maha Chau-On. All were teachers at the Khmer Theravāda Academic for Buddhist Studies. They were Khmer Buddhist monks from Southern Vietnam who had studied at Phnom Penh, but later, turned to be Upasakas (lay Buddhist follower). Only a few monks, such as the Venerable Kesaravinayo Maha Tran-Danh, who is Chancellor of the Buddhist Tra-Vinh provincial Council, and the venerable Maha Tang-No, who is the Vice president of the Pāli Supplementary Education Nam-Bo at Soc-Trang province. They all have lived a holy life of a monk till now.¹¹⁵

Theravāda Buddhism from Funan Kingdom, started by the story of two Theras Sona and Uttara, to the end of French colonial period was practiced and preserved by Khmer people who have been living during all of the time on the Southern Part of Vietnam. They have kept on

¹¹⁴ Vũ Minh Giang, **Lịch sử Vùng Đất Nam Bộ-Việt Nam - History of A Part of Southern Vietnam**, (ed.), (Ha Noi: World Publishing House, 2008), p.53.

¹¹⁵ It was recorded by Venerable Munijoto, who was a former student at Soc-Trang Province and he is a monk of Tra Vinh province.

practicing that a child in family should be ordained for learning Buddhist teachings by venerable Kru¹¹⁶ or Guru¹¹⁷ in temple. Candidate could be ordained by a samanera-pabajja (novice) or bhikkhu-Upasampadā (monk) for temporary as 3 months or keeping his monkhood in long-term.

3.1.2 Kinh Theravāda Buddhism

The southern part of present day Vietnam was originally occupied by the Champa (Cham) and the Cambodian (Khmer) people who followed both a syncretic Saiva-Mahayana Buddhism and Theravada Buddhism¹¹⁸. The Vietnamese started to conquer and absorbed the land in the 15th century, and the current shape of the country existed in the 18th century. From that time onward, the dominant Kinh followed the Mahayana tradition while the ethnic Cambodian practiced the Theravada tradition.

When the French colonized the Indochina (1864 -1954), although the war had damaged the nation, the period of French Indochina was the time that Khmer Theravāda Buddhism in Southern Vietnam developed very much. It not only gave the people a chance to develop Khmer Theravāda Buddhism but it was also a chance to give rise for Vietnamese Theravāda Buddhism to appear.

At that time, the Vietnamese people who lived under the French could freely work in Laos or Cambodia in agreement with the French government. This was an opportunity for intellectual Vietnamese to come to Theravāda Buddhism in Laos or Cambodia.

From the French colonial period the Theravāda Buddhist School was added to the history of Vietnam. It was practiced by both the Khmer and the Vietnamese people.

¹¹⁶ Teacher is called in Cambodia which derived from Sanskrit term **Guru**. It is similar to the term Ajhan (Acariya) in Thailand and Sayadaw in Burma.

¹¹⁷ Phramaha Somphong Unyo, **Concept of Guru: A Spiritual Friend (Kalyānamittatā)**, (2558).

¹¹⁸ Andrew Skilton, **A Concise History of Buddhism**, (1994).

In Cambodia, the Sùng-Phước temple was established; it is the place where the Pāli Canon was studied for Vietnamese who lived there to follow Theravāda Buddhism.

In Vietnam, at Buu-Quang temple, a group of Vietnamese bhikkhus, who had received training in Cambodia, started teaching the Buddha Dhamma in Vietnamese language. Many Buddhist materials were translated from the Pali Canon into Vietnamese, and Theravāda became part of Vietnamese Buddhist activity in the country.

In 1949-1950, a new temple was built in Saigon (Ho Chi Minh City); named Ky-Vien temple (Jetavana Vihara). This temple became the Centre of Theravada activities in Vietnam, which continued to attract increasing interest among the Vietnamese Buddhists.

On December 18, 1957, the Vietnamese Theravāda Buddhist Saṅgha Congregation (VTBSC-Giáo Hội Tăng Già Nguyên Thủy Việt Nam) was formally established and recognized by the Diệm government, with Venerable Hộ-Tông as its first president.¹¹⁹

During that time, Dhamma activities were further strengthened by the presence of Venerable Narada from Sri Lanka. Venerable Narada had first come to Vietnam in the 1930s and brought with him Bodhi tree saplings which he planted in many places throughout the country. During his subsequent visits in the 1950s and 1960s, he attracted a large number of Buddhists to the Theravada tradition, one of whom was the popular translator, Mr Pham Kim Khanh who took the Dhamma name of Sunanda. Mr Khanh translated many books of Venerable Narada, including *The Buddha and His Teachings*, *Buddhism in a Nutshell*, *Satipatthana Sutta*, *The Dhammapada*, *A Manual of Abhidhamma*, etc.¹²⁰

From Saigon, the Theravada movement spread to other provinces, and soon, a number of Kinh Theravada temples were established in many areas in the South and Central parts of Vietnam. As at 1997, there were

¹¹⁹ Tỳ Kheo Thiện Minh, **Lịch Sử Phật Giáo Nam Tông Việt Nam - History of Vietnamese Theravāda Buddhism**, (B.A. Thesis Ho Chi Minh City: Vietnamese Buddhist University, 1996), pp.51-52.

¹²⁰ Pham Kim Khanh, **Narada Maha Thera**. (1991).

64 Theravada temples throughout the country, of which 19 were located in Saigon and its vicinity.¹²¹

Beside Buu-Quang and Ky-Vien temples, other well-known temples are Buu-Long, Giac-Quang, Tam-Bao (Da-Nang City), Thien-Lam and Huyen-Khong (Hue City), and the large Sakyamuni Buddha Monument (Thich-Ca Phat-Dai) in Vung-Tau City.

Theravāda Buddhism was one of the Buddhist Sects in Vietnam by a General Congress of the Vietnam Buddhist Saṅgha (VBS) on November 4th, 1981 at Quảng-Sur Pagoda, Hà Nội to unify Vietnam Buddhism started on February 12, 1980, under the chairmanship of the Most Venerable, Thích Trí-Thủ and participated by 165 delegates, representing the Buddhist Sects of the whole country: Northern Buddhism (Mahāyāna=Bắc-Tông), Southern Buddhism (Theravāda=Nam-Tông), Mendicant Sect, Khmer Buddhists, monks, nuns and lay disciples from all provinces of the country.¹²²

As we have seen that during the French colonial period, the policy of freedom of religion has helped Theravāda Buddhism in Khmer areas and in Southern Vietnam to develop. It is clear that Vietnamese Theravāda Buddhism came into existence from Cambodia.

When Theravāda tradition had established in Vietnam, people were attracted, they came to study and practice, then some of them decided to be ordained as Bhikkhu for further survey and understanding. Theravāda Buddhist monks also got a chance to study abroad to India, Sri Lanka, Thailand, Burma as well as Cambodia. Studying abroad that brings not only new experiences from different Mahāthera from many places about the Buddha's teachings but also the Cult traditions what were affected by local Buddhist practitioners. And it included Upasampadā in Vietnam. Actually, Theravāda Upasampadā is based on Vinaya pitaka no matter what it is applied to, but depend on idea and local culture, it is added by ritual, and it is called ritual of Upasampadā or ceremony of Upasampadā.

¹²¹ Giac-Ngo Weekly, no. 63, (14-06-1997).

¹²² Thích Minh Châu, **Vietnam Buddhism and Its Activities for Peace**. (HCMC: Vietnam Buddhist Research Institute, 1990), p.15.

Table 4: Statistic of Theravāda Monks and Temples in Vietnam¹²³

Year	Monks and Nuns		Temples	
	Kinh Theravāda	Khmer Theravāda	Kinh Theravāda	Khmer Theravāda
1992	4016		563	
1997	7.687		469	
2002	9.976		539	
2007	345	8.574	570	
2012	805	8.574	73	454
2017	1.100	8.574	106	454

3.2 The Origin of Upasampadā in Vietnam from Cambodia Saṅgha

Theravāda teachings and practicing came to be attractive by Vietnamese people very quickly when have an opportunity to learn and survey. It was the time of French colonized the Indochina (1864 -1954), as is recorded in the history of Vietnam Buddhism a Vietnamese group was living in Cambodia at that time. They contacted and practiced the Theravāda doctrine there. Consequently, they propagated the light of the Buddhadhamma, according to the Theravāda school, in Vietnam.

¹²³ The report every five years by **the Administration of Vietnam Buddhist Saṅgha** is from 1992 to 2017.

The special figure of this historical period is the Venerable Hộ-Tông (Ven. Vamsarakkhito). He was a young veterinary doctor named Lê Văn Giảng. He was born in South of Vietnam, received higher education in Hà Nội and after his graduation, he was sent to Phnom Penh, Cambodia to work for the French government. In 1939, he was ordained (Upasampadā) as a Bhikkhu. This is a historical event to prove that Vietnamese Theravāda Buddhism has been in existence in Vietnam.

In the upon an invitation by a group of lay Buddhists led by Mr Nguyen Van Hieu, a close friend, he went back to Vietnam and helped to establish the first Theravada temple for Vietnamese Buddhists, at Go Dua, Thu Duc (now a district of Saigon). The temple was named Buu-Quang (Ratana Ramsyarama). In 1940, the sunlight of wisdom for the Vietnamese people, the Cambodian Saṅgharaja, Venerable Chuon Nath, together with 30 Cambodian bhikkhus established the Sima boundary at this temple¹²⁴ together with four Vietnamese Bhikkhus who had practiced Theravāda Buddhism in Cambodia¹²⁵ namely the Ven. Thiện Luận, Ven. Huệ Nghiêm, Ven. Bửu Chơn and Ven. Hộ Tông.

After this important event and by the support of the Saṅgharaja Ven. Chuon Nath and Cambodian Buddhists, helped to open new chance for a lot of Vietnamese who got start to follow Theravāda Buddhism. Many of them were sent to Cambodia to ordain according to the Theravāda Buddhist tradition, and to study the Dhamma in Cambodia.

Under the United States' regimes, the Vietnamese Theravāda Buddhism got development when VTBS¹²⁶ was formally established and recognized by the Diệm government on December 18th 1957; the Vietnamese Theravāda missionaries gained a lot of advantages in their work of propagating the Dhamma. Nationwide, they organized ordination

¹²⁴ Nguyen Van Hieu, **Cong Tac Xay Dung Phat Giao Nguyen Thuy tai Viet Nam - On The Work of Establishing Theravada Buddhism in Vietnam**, (1971).

¹²⁵ Nguyễn Văn Sáu, **Bước Đầu Tìm Hiểu Phật Giáo Nam Tông Việt Nam - Beginning Study of Theravāda Buddhism in Vietnam**, (Hà Nội: Religion Publishing House, 2007), pp.9-10.

¹²⁶ **Vietnamese Theravāda Buddhist Saṅgha Congregation.**

ceremonies for bhikkhus, novices and nuns aiming at educating talented monks and nuns from generations to generations.

It was true that Vietnamese Theravāda Buddhism originally appeared during the Vietnam War. No royal authority supported it. It was rooted from Cambodian Buddhism. Venerable Saṅgharaja Samdet Choun Nath and Cambodian monks helped the Vietnamese monks, guided them, and showed them the way to study and practice meditation according to the original Theravāda tradition. It is an important historical factor that the Vietnamese Theravādin missionaries were intellectuals from the periods under the French and the United States' regimes. They were the Venerable Thiện-Luật, Hộ-Tông, Bửu-Chơn, and Giới-Nghiêm, Ân-Lâm, Tịnh-Sự, Tối-Thắng, Giác-Quang, Hộ-Pháp, Thông-Kham, Siêu-Việt, Pháp-Tri, Hộ-Nhẫn, Pháp-Lạc and Vô-Hại.

Among particular Theras the Venerable Giới-Nghiêm propagated Theravāda Buddhism to the Central Region of Vietnam (or Middle part of VN, Miền-Trung) for the first time. He was a Mahayanist monk living in the Hue City (the ancient capital) where the Mahāyāna tradition was prominent. When knowing the Vietnamese Theravāda missionary, he decided to convert from Mahāyāna to Theravāda tradition, but it took about three months according to Theravāda's rule and then he was ordained as a Bhikkhu according to the Theravāda tradition in Cambodia, by the Cambodian Saṅgharaja.¹²⁷

Venerable Tịnh-Sự (Mahathera Santakicco), who was the abbot of a Mahāyāna temple before becoming a Theravāda monk, recognizing the different views of the Mahāyāna and Theravāda doctrines changed his Buddhist practice and got ordained according to the Theravāda tradition at Phnom Penh as a novice and then became a Bhikkhu at Wat Paknam in Bangkok. He had completed the Abhidhamma Pandit in Thai program, and

¹²⁷ Nguyễn Văn Sáu, **Bước Đầu Tìm Hiểu Phật Giáo Nam Tông Cổ Đô Huế - Beginning Study of Theravāda Buddhism in Ancient Capital of Hue**, (HCMC: Ho Chi Minh City Publishing House, 2002), pp.12-17.

then he translated all of the Abhibhamma Pitaka into Vietnamese language¹²⁸.

The Upasampadā is the important role of Theravāda Buddhism to create new Bhikkhu and new Saṅgha in order to spread and preserve Buddhasāsanā. There many situations happen in many Buddhist countries when no more bhikkhu ordain into Saṅgha by the several reason such as war or nation faith of Royal support. Likewise, a disaster befell Cambodia during the period of the Khmer Rouge or “Red Khmer” domination, from 1975 to 1979 under General Pol Pot. During this situation, Buddhism, as a potential rival for the allegiance of the Cambodian people, was one of Pol Pot’s prime targets. Monks were forced to renounce their ordinations; they were coerced to reject Buddhism, so that the Saṅgha vanished completely. Many monasteries and temples were destroyed intentionally, while others succumbed to neglect or were used as warehouses and barns. When seeing these inhuman actions, the Vietnamese returned again to Cambodia, to save Cambodia.

The few monks who had survived Pol Pot’s “year zero” campaign were allowed to take up again their robes and work toward rebuilding of the Saṅgha. So, delegations of monks from Vietnam were welcomed for the re-establishing ordination ceremonies, after the Cambodian Saṅgha had been eradicated under Pol Pot.¹²⁹

The delegation of monks from Vietnam included:¹³⁰

1. Venerable Bửu-Chơn: leader of a delegation
2. Venerable Giới-Nghiêm: Vice leader of a delegation
3. Venerable Siêu-Việt in HCMC

¹²⁸ Đại Đức Giác Chánh, *Kỷ Yếu Hòa Thượng Tịnh Sự - The History of Most Venerable Tịnh Sự*, (ed.), (Vietnam: Sai Gon, 1984), pp.08-09.

¹²⁹ Noble Ross Reat, *Buddhism: A History*, (California: Jain Publishing Company, 1994), pp.101-108.

¹³⁰ Tỳ Kheo Thiện Minh, *Lịch Sử Phật Giáo Nam Tông Việt Nam - History of Vietnamese Theravāda Buddhism*, (B.A. Thesis, Ho Chi Minh City: Vietnamese Buddhist University, 1996), pp.57-59.

4. Venerable Minh-Châu in HCMC
5. Venerable Thiện-Tâm in HCMC
6. Venerable Danh-Dĩnh in Rach-Gia province
7. Venerable Danh Bận in Rach-Gia province
8. Venerable Danh-Đệm in Rach-Gia province
9. Venerable Danh-Am in Rach-Gia province
10. Venerable Danh-Ôn in Rach-Gia province
11. Mr. Hải-Như: Member in HCMC
12. Mr. Đỗ-Thế-Hồng in HCMC

It was noted that the first seven Cambodian monks were officially re-ordained as follows:

1. Venerable Bru Dit: seventy years old
2. Venerable Ich Sim: sixty years old
3. Venerable Ken Von: fifty years old
4. Venerable Non Nget: sixty years old
5. Venerable Dinh Sarum: fifty years old
6. Venerable Tep Von: fifty years old
7. Venerable Cot Vai: eighty years old

All of them used to be monks before. They had been the elder monks in the Saṅgha. With their deep knowledge and devotion of the Buddhadhamma, Cambodian Buddhism was restored very quickly.¹³¹

In Theravāda Buddhism, monks are the most important part in the BuddhaDhamma through the procedure of Upasampadā. The presence of monks is the embodiment of the existence of Dhamma, because the Dhamma is the monk's sole guide.

¹³¹ Tỳ Kheo Thiện Minh, **Lịch Sử Phật Giáo Nam Tông Việt Nam - History of Vietnamese Theravāda Buddhism**, (B.A. Thesis, Ho Chi Minh City: Vietnamese Buddhist University, 1996), pp.57-59.

Therefore, the rules and regulations of the monastic life as given in the Pāli Canon are considered final and cannot be altered. Thus, the authority in the Saṅgha is strictly administrative according to seniority and official appointment. In addition, Theravāda monks in Vietnam live and practice depending on the rules, which are laid down in the Pāli Canon. To become a member of the Saṅgha, a person must undertake a two-fold ordination:

-First: the novitiate ordination (Pabbajjā)

-Later: the Bhikkhu ordination (Upasampadā)

The way of a monk's holy life is ranked as follows:

The Sāmanera: observing ten precepts. Usually, one may receive the novitiate ordination at any age but one cannot be ordained as a Bhikkhu before the age of twenty. In Vietnamese, it is called Sa-di.

The Bhikkhu: Must observe 227 rules, and gaining seniority according to years, as a Bhikkhu must be recognized. It is assumed that the greater number of years a monk has, greater wisdom and self-discipline are achieved. After ten years as a Bhikkhu is considered a Thera (elder) (Thượng-Tọa in Vietnamese) and after twenty years as a Bhikkhu, he is considered a Mahāthera (great elder) (Hòa-Thượng in Vietnamese). Gaining a seniority of years in the order is recognized whenever monks are together, chanting in private, or being publicly honored and only those of Thera rank and above are qualified to give ordination.

3.3 The Upasampadā in Vietnam related to Theravāda Countries

Theravāda Buddhism includes a rich diversity of traditions and practices that have developed over its long history of interactions with varying cultures and religious communities. It is the dominant form of religion in Cambodia, Laos, Myanmar, Sri Lanka, and Thailand, and is

practiced by minority groups in India, Bangladesh, China, Nepal, and Vietnam.¹³²

Upasampadā from in those countries is based on Theravāda Vinaya perspective and it has own story depend on different traditions and cultures in each place. Vietnam Theravāda Upasampadā is origin from Cambodia Saṅgha, many Vietnamese people had become Buddhist monks (Upasampadā) by the Cambodia Saṅgha. In addition, the development of Theravāda Buddhism and Upasampadā in Vietnam is greatly helped through contacts with other Theravāda countries such as from India, Sri Lanka, Thailand, and Burma, both in ancient and latter-day. Researcher did not find out any case of Upasampadā is affected by Laos Saṅgha.

3.3.1 From India Saṅgha Community

According to the historical source of the Mahāvamsa, it was recorded that Asoka sent missionaries headed by Buddhist elders to as many as nine territories. One of these territories was known as Suvarnabhumi where the two Theras, Sona and Uttara, were said to have proceeded to¹³³. Where exactly was the land of Suvarnabhumi? Is it the land of Southeast Asia or Indo-China? This is a much argued issue.

The Theravāda Buddhist countries in Southeast Asia claim that Buddhism was spread there in the 3rd century B.C by the two Arahants, Sona and Uttara. In Thailand, the Great Stupa today called Phra Pathom Chedi meaning the first Chedi was built at Nakhorn Pathom. As a historic event this certified that Nakhorn Pathom was the capital or one of the most important cities of Suvarnabhumi and it became an active center for the propagation of the Buddha's teachings¹³⁴. The Thaton area of Burma was claimed as the capital of Suvannabhūmi, where the Sona and Uttara

¹³² ‘**Theravada**’, <https://en.wikipedia.org/wiki/Theravada>

¹³³ Karuna Kusalasaya, **Buddhism in Thailand: Its Past and Its Present**, (Thailand: Mental Health Publishing House, 3rd printing 2001), p.6.

¹³⁴ P.A. Payutto, **Thai Buddhism in the Buddhist World**, (Bangkok: Mahachulalongkornvidyalaya Press. 25482005), p.24.

Theras preached the Brahmajāla Sutta¹³⁵. Of course, what we all can believe is that the main duty of the two Theras who came to Suvannabhumi was to propagate Theravāda Dhamma and it is impossible to imagine that it happened only at one place. It is sure that the two Theras went to many other places to preach the Dhamma.

According to Chinese historical data and the archaeological site at “Oc-Eo”, a coastal area of Southern Vietnam, in the early centuries A.D, there were ships from India and also from Rome which came for trading. Their presence can be seen as proof that¹³⁶ Buddhism spread into these lands.

Furthermore, the history of the Khmer people revealed that two Theras came to Suvannabhumi, to spread the Buddhadharma to Myanmar, a region of Mon Land, Thailand, Laos and Funan. When coming to Funan, the two elders arrived at the Oc-Eo port, by a trading ship. At this time, Queen Nagi Soma ruled Funan. The two Theras stayed at a mountain preaching the Dhamma to the people of Funan. One day, recognizing the people there had taken refuge in the Triple Gem they went forth. After the two Elders left, the people named this mountain “Phnom Pathe”¹³⁷ meaning “Theras already left”. This mountain is about 3 km away from Oc-Eo port; it locates in the Thoai Son District of the Kien-Giang Province of Vietnam¹³⁸.

Based on the historical data, we can conclude that recognizing the fact that Asoka reigned from 269-237 B.C, Theravāda Buddhism spread to Vietnam during the 3rd century B.C.

3.3.2 From Sri Lanka Saṅgha Community

¹³⁵ Roger Bischoff, **Buddhism in Myanmar: A Short History**, (Srilanka: Buddhist Publication Society, 1995), p.27.

¹³⁶ Lê Mạnh Thát, **Lịch Sử Phật Giáo Việt Nam - History of Vietnamese Buddhism**, Vol. I, (Vietnam: HCMC Publishing House, 2006), p.27.

¹³⁷ It is believed that Phnom Pathe (mountain which the two Theras had left) in Southern Vietnam of today is one of the places where the two elders: Sonathera and Uttarathera left their footprints.

¹³⁸ Tỳ Kheo Thiện Minh, **Sử Du Nhập Phật Giáo Nguyên Thủy Đến Việt Nam - Propagation of Theravāda Buddhism to Vietnam**, (Theravāda Buddhism Magazine, Nov, 11th November, 2008), p.48.

At about the twelfth century A.D, Sri Lanka's fame as the foremost country of Theravāda Buddhism reached the Buddhist countries of Southeast Asia. The knowledge of Sinhalese Buddhism was so widely spread and the Sinhalese monks became so well known in the contemporary Buddhist world then.

In addition, in 1994, a remarkable event for Theravāda Buddhism in Vietnam happened. Two Theravāda monks went abroad to study in Sri Lanka. They were the venerable Bửu Hiền, who is a Vietnamese monk and the venerable Brahmopalita, who is a Khmer monk of the Trà-Vinh province. This was made possible by the Sri Lanka Saṅgha which offered two scholarships for Theravāda monk students. They were the first two Theravāda monks in Vietnam to study abroad after 1975.¹³⁹

In early 1930s, the Most venerable Narada was famous Sri Lankan Buddhist monk in the world. He visited Vietnam several times and propagated Buddhism here. By his strongly affected many people were going to take refuges in Triple Gems and encouraged to people came for ordination to become Buddhist monks in Theravāda tradition.

In Sri Lanka, it does not exist temporary ordination, in their most; traditionally they are expected to live whole life in monkhood. Most of them are ordained when they are very young, it is seen only ordination for counting their study.¹⁴⁰

3.3.3 From Thailand Saṅgha Community

The Venerables who studied in Thailand were Kim-Quang, Tịnh-Giác, Giác-Tuệ, Hộ-Pháp, Tịnh-Đức, Chơn-Trí, Đức-Minh, Giác-Minh, Thiện-Dũng ... One of them is Ven. Tịnh-Giác, who has studied nine classes of Pāli. He succeeded Pāli level VIII and three classes of Nakdham according to the traditional Buddhist program in Thailand. The Ven. Tịnh-Giác became a Bhikkhu in 1962, at Wat Samphraya, Bangkok.

¹³⁹ Nguyễn Văn Sáu, **Beginning Study of Theravāda Buddhism in Vietnam**, Op Cit., p.63.

¹⁴⁰ Sou Ketya, Hean Sokhem & Hun Thirith, **The Ordination Ceremony of Buddhist Monks in Cambodia, Past and Present**, (Phnom Penh: unknown publication, 2005), p.174.

His Uppajjhaya is the most venerable Samdet Buddhakosajarn (Jutindharo), who was the abbot of Wat Samphraya at that time. Until now Ven. Tịnh-Giác has stayed there nearly 50 years. He is the first Vietnamese Theravāda monk who succeeded in a high the Pāli examination in Thailand; and the most Ven. Đức-Minh (Gunajoti) became a Bhikkhu at Wat Rajasiddharama, Thonburi, Bangkok, and studied the Dhamma. Today, the most Venerable Đức Minh is residing in France and established a Theravāda Buddhist temple there. It is Buddharatanarama (Phật Bảo Temple), at 3 rue Broca, 91600 Savigny-sur-Orge, France.¹⁴¹

In Thailand, the traditional ordinations are not much different from Khmer tradition ordination in Vietnam. The situations of taking ordination are quite similar but only mixing the ordinations with their traditional customary practices.

3.3.4 From Burma Saṅgha Community

There is especial opportunity for Vietnamese thus, the ordination of Most Venerable Hộ-Nhãn (Mahathera Khantipala). On the date of 29-12-1955, he was given ordination at Pirimangalà Cave where was organized the sixth Buddhist council in Yangon, Burma; His Upajja-Acariya (Acceptor) was Most venerable Pokokku Sayadaw who took the place as chairman of Buddhist council.

There many Buddhist monks and nuns come to study abroad at International Theravāda Buddhist Missionary University (ITBMU) and monastery in Burma. They got Upasampadā in Burma with Upajjha and Acariya are Burmese Mahathera. For instant, the case of researcher and one of his friend, they had given Upasampadā together on 19th March 2010 at Sunlun meditation center (16/2, Thingangyun, Yangon) by Upajjhā is Sayadaw Bhaddanta Ashin U. Sundara who is the 10th Tipitaka

¹⁴¹ MaeChee Huynh Kim Lan, **A Study of Theravāda Buddhism in Vietnam**, (M.A.. Thesis 2010), Op Cit., p.23.

Sayadaw with Titles¹⁴² of Tipiṭakadhara Tipiṭakakovida Dhammabhaṇḍāgārika in Burma.

And also some occasion, Burmese Sayadaw Mahathera was invited to come to Vietnam and gave ordination to Vietnamese monks in Vietnam. For instant, on 2009, seven Vietnamese candidates were ordained (Upasampadā) by Upajja-Acariya who is Bamaw Sayadaw Dr. Bhaddanta Kumarabhivamsa with Titles Agga Maha Pandita, Agga Maha Ganthavacaka Pandita, Abhidhaja Maha Rattha Guru. He had participated with other three Tipitaka Sayadaw from Bumar too.

In Burma, the young boys who had entered the monastic life in order for continue their education. Moreover, they have a good support from the lay people such foods, material for study. Most of ordained monks and novices wish for ordination in the whole of their life. However, some occasion, people also het ordination for temporary for a week such as the New Year's Eve.

Table 5: List of Theravāda majority countries¹⁴³

Rank	Country	Population	Buddhist %	Buddhist total	Importance of religion
1	 Thailand	66,720,153	94.6%	63,117,265	97%
2	 Myanmar	60,280,000	89%	53,649,200	96%
3	 Sri Lanka	20,277,597	70.2%	14,222,844	100%
4	 Cambodia	14,701,717	96.4%	14,172,455	95%
5	 Laos	6,477,211	67%	4,339,731	98%

¹⁴² The Titles are being awarded to the successful Buddhist monks out of over 400,000 members of the Saṅgha in the Union of Myanmar (Burma) if the candidates can recite Pali Texts of (8026) pages of Tipitaka canons (more than 2.4 million words in Myanmar Pali) and the written portion of over (200) books of Pali Texts, Athakatha (Commentaries) and Tika (Sub-Commentaries) of Tipitaka Canons respectively.

¹⁴³ 'Theravada', <https://en.wikipedia.org/wiki/Theravada>

3.4 The Upasampadā Ceremony of Theravāda Buddhism in Vietnam

3.4.1 The process of Ordination of Novices (Sāmanera)

3.4.1.1 Preparation

The candidate has sent to monastery for learning basic Buddha's teachings and monastic rules. This period of probation or training period for monastic life in future which is lasted 3 months, 6 months then the candidate will give ordination. He might shave head during this period, he may shave his head and wear a set of yogi uniform in white or grey clothes; otherwise they may not shave their head and wear simple clothes like student's uniform. He was also taught paritta chanting as well as process of ordination in Pāli.

3.4.1.2 Initiation Day and the Procession

The candidate with his family and friends prepares for ordination day, decoration ordination hall or sima hall, preparing seat and foods for invited monks and guests. Everything should be done before ordination day. On the initiation day, the candidate changes his normal cloth into white cloth which is symbol of purity. After that the candidate enters to sima hall to start the ordination ceremony. The ordination ceremony normally is held for half of day within the processes of ordination, dhamma talk and offering lunch (dāna).

3.4.1.3 Actual Ordination Ceremony

a. Paying Homage to the Parents

In Vietnam the ordination of novice and monk can be organized in the same day. It means that for someone has their 20th birth day, he can be ordained as novice and then come again to ordain as monk (Upasampadā). The novice pays homage to his parents to ask for ordination before going to sima hall. He then, asks their parents for his apology of his falls whatever he have done so far when he was living in family and asking for forgiveness from his parents.

b. Receiving robes and alms-bow

After that the agreement of his parents for his ordination, the candidate will receive the alms-bow (patta) and monastic robe (civara) from his parents. Otherwise, one represents his parents and devotees give candidate robes and alms-bow.

c. Paying Homage to the Saṅgha

Before entering the ordination, a faithful son of Buddhism needs to practice the ordination request and procedure, and prepares the eight requisites for monks (set of Monk's robe, alms-bow, knife, needle, a girdle, and a piece of water filter cloth).

After that, the candidate may ask for forgiveness from the abbot by light the joss sticks and candle, then bow to the abbot three times.

The candidate stands up then says:

‘I pay homage to you, Venerable Sir, may you pardon my sins. May you receive my good deeds that I have done. The good deed that you share to me makes the beneficial things be completed, I am happy to receive it.’

(Ukāsa vandāmi bhante sabbaṃ aparādhaṃ khamatha me bhante mayā kataṃ puññaṃ sāminā anumoditabbaṃ samina kataṃ puññaṃ mayhaṃ dātabaṃ sadhu sadhu sadhu anumodami)

Kneel then say:

‘Venerable Sir, may you forgive me any wrong I have done in thought, word or deed, intentionally or unintentionally to your face or behind your back.’

(Sabbhaṃ aparādhaṃ khamatha me bhante ukāsa davāratayena kataṃ sabbaṃ aparādhaṃ khamatha me bhante.)

Bow one times; stand up then say:

‘I pay homage to you, Venerable Sir, may you pardon my sins. May you receive my good deeds that I have done. The good deed that you share to me makes the beneficial things be completed, I am happy to receive it.’

Kneel down then bow three times.

d. Requesting the Going Forth

The candidate's parents and family lead the candidate into the consecrated convocation hall. Inside the hall, the candidate has to asking for forgiveness from the principle Buddha image (same as the abbot) one time. The parents or elder family member give a set of Monk's robe to the appricant. The odinard kneel, bow three times, then takes the set while put his palms together. The candidate walks with his knees to his preceptor, gives the set, and bow three times. After the preceptor give back the set, the candidate takes it with his palms together, stand up then say:

‘I pay homage to you, Venerable Sir, may you pardon my sins. May you receive my good deeds that I have done. The good deed that you share to me makes the beneficial things be completed, I am happy to receive it.’

Please, out of compassion, I beg for the going forth, Venerable Sir.

(Ukāsa karuññāṃ katvā pabbajjaṃ detha me bhante.)

Kneel, palms together than say:

‘Venerable Sir, I beg for going forth, for the second time I beg for going forth, and for the third time I beg for going forth.’

(Ahaṃ bhante pabbajjaṃ yācāmi dutiyampi ahaṃ bhante pabbajjaṃ yācāmi tatiyampi ahaṃ bhante pabbajjaṃ yācāmi)

e. Handing Over the Robes to the Teacher

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

(Sabbadukkhānissarāna nibbānasacchikarānatthāya imaṃ kāśāvaṃ gahetvā pabbājetha maṃ bhante anukambaṃ upādāya) Three times.

f. Asking for the Robes from the Teacher

Gave the set of monk's robe to the preceptor then say:

‘Venerable sir, I would like to request you to give me the set of robes in your hands and ordain me a samanera out of compassion in order that I may become free from the cycle of suffering existences.’ (Three times).

(Sabbadukkhanissarana nibbānasacchikaranatthāya evaṃ kāsāvaṃ datvā pabbājetha maṃ bhante anukambaṃ upādāya).

g. Basic Objects of Meditation

After that the candidate sits with legs folded back to one side and put the palms together and concentrates with the preceptor’s speech, for short time. After the speech, the preceptor will teach the meditation, the ordinard has to repeat word by word, the candidate repeat after him word by word as:

Kesā lomā nakhā dantā taco

(Hair of the head, hair of the body, nails, teeth, skin)

Taco dantā nakhā lomā kesā

(Skin, teeth, nails, hair of the body, hair of the head)

h. Changing of Layman Clothes to the Monastic Robes

The Upajjhaya now takes the Aṅsa (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.¹⁴⁴

i. Requesting the Refuges and Precepts

¹⁴⁴ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññāvarorasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.I, Op Cit., p.28.

The candidate pays respect with offering to the one of two master monks, who gives the formal words of an act, and bow three times.

The candidate stands up then says:

‘I pay homage to you, Venerable Sir, may you pardon my sins. May you receive my good deeds that I have done. The good deed that you share to me makes the beneficial things be completed, I am happy to receive it.’

‘Please, out of compassion, give me the Refuges and the Precepts, Venerable Sir.’

(Ukāsa karuṇṇaṃ katvā tisaranena saha sīlani detha me bhante.)

Kneel, palms together than say:

‘Venerable Sir, I beg for the refuges and the precepts, for the second time I beg for the refuges and the precepts, for the third time I beg for the refuges and the precepts.’

(Ahaṃ bhante saranasīlaṃ yācāmi dutiyampi ahaṃ bhante saranasīlaṃ yācāmi tatiyampi ahaṃ bhante saranasīlaṃ yācāmi.)

j. Going to take Refuges

The master monk says “Namo tassa bhagavato arahato sammāsambuddhassa.” three times, the candidate repeats after him.

The master monk says:

yamaḥaṃ vatāmi taṃ vadehi (You should speak this way)

The candidate replies:

Ukasa āma bhante (Yes, Venerable Sir.)

The master monk chant “Ti-sarana,” the candidate repeats after word by word:

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

The master monk says:

Tisaranagamanam nitthitam (this completes the going for refuges.)

The applicant replies:

Āma bhante (Yes, Venerable Sir.)

k. Undertaking the Precepts

In this procedure, the master monk announces that the novice's candidate was complete. The candidate repeats after Upajjhaya sentence by sentence. The request for ten precepts will begin as follows:

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi. refraining from killing creatures.

-repeat after

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from taking that which is not given.

-repeat after

Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from sexual activity.

-repeat after

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from incorrect speech.

-repeat after

Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from intoxicating drinks and drugs which lead to carelessness.

-repeat after

Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from eating at the forbidden time (i.e., after noon).

-repeat after

Naccagītavāditavisūkadassanāmālāgandhavilepanadhāraṇamaṇḍa navibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from dancing, singing, music, going to see entertainments.

-repeat after

Mālāgandhavilepanamanthanavibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from wearing garlands, using perfumes, and beautifying the body with cosmetics.

-repeat after

Uccāsayanamahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from lying on a high or luxurious sleeping place.

-repeat after

Jātarūpajatapatiggahanā veramaṇī sikkhāpadaṃ samādiyāmi. refrain from accepting gold and silver (money).

-repeat after

The master monk says:

Imāni dasa sikkhā-padāni samādiyāmi. I undertake these ten precepts. - repeat after three times.

Bow one time, stand up and say:

‘I pay homage to you, Venerable Sir, may you pardon my sins. May you receive my good deeds that I have done. The good deed that you share to me makes the beneficial things be completed, I am happy to receive it.’

I. Requesting the Appointment of the Teacher

Kneel and bow three times. The novice takes the alms-bowl then walks with knees to the preceptor, offers the bowl, bow three times, stands up, and says:

‘I pay homage to you, Venerable Sir, may you pardon my sins. May you receive my good deeds that I have done. The good deed that you share to me makes the beneficial things be completed, I am happy to receive it.’

‘Please, out of compassion give me for dependence, Venerable Sirs.’

(Ukāsa karuṇṇaṃ katvā nissayaṃ detha me bhante.)

Kneel then say:

‘Venerable Sir, I beg for dependence, for the second time I beg for dependence, for the third time I beg for dependence.’

(Ahaṃ bhante nissayaṃ yācāmi dutiyampi ahaṃ bhante nissayaṃ yācāmi tatiyampi ahaṃ bhante nissayaṃ yācāmi.)

‘Venerable Sir, you are my Acceptor.’ (three times.)

(Upajjāyo me bhante hohi.)

The preceptor says: *Patirūpaṃ*- It is proper.

The novice replies: *Sampaticchāmi*-Venerable sir! May I consent.

The preceptor says: *Opāyikaṃ*- It is sitable.

The novice replies: *Sampaticchāmi*-Venerable sir! May I consent.

The preceptor says: *Pāsādikena sampādehi*

The novice replies: *Sampaticchāmi*-Venerable sir! May I consent.

Continue:

‘From this day onward the Thera’s burden will be mine, I shall be the burden of the Thera.’ (Three times.)

(Ajjataggeḍāni therō mayhaṃ bhāro ahampi therassa bhāro.)

Bow one times, stand up then say:

‘I pay homage to you, Venerable Sir, may you pardon my sins. May you receive my good deeds that I have done. The good deed that you share to me makes the beneficial things be completed, I am happy to receive it.’

Bow three times to be completely Pabajja (ordination of novice).

3.4.2 The process of Upasampadā of Monk (Bhikkhu)

3.4.2.1 Requesting the Dependence (Nissaya)

The candidate after having ordained novice, he is going to take ordination to become a monk (bhikkhu) in the case of he is 20 years old from his birthday.

First of all the preceptor gives candidate the Buddhist name in Pāli language.

The master monks say: *Tvaṃ nāgo nāma* (you are Naga)

The novice replies: *Āma bhante!* (Yes, Venerable Sir)

The master monks say: *Tuyhaṃ upajjhāyo āyasmā tissatthero nāma.* (Your acceptor is the most Venerable Tissa)

The novice replies: *Āma bhante!* (Yes, Venerable Sir)

3.4.2.2 Scrutiny Bowl and Robes

The preceptor announces the alms-bowl and the rope to the candidate by saying:

Pathamaṃ upajjaṃ gāhāpetabbo upajjhaṃ gāhāpetavā pattacīvaram ācikkhitabbaṃ (ayan te patto). (First and foremost, you have to take an upajjha, having chosen the upajjhaṃ the alms-bowl and robe should be signified.

The preceptor says: *ayan te patto* (the alms-bowl lying in front of you is yours.)

The novice replies: *Āma bhante*

The preceptor says: *Ayaṃ saṅghāti* (the double-layers robe lying in front of you is yours.)

The novice replies: *Āma bhante*

The preceptor says: *Ayaṃ uttarāsaṅgo* (the upper robe wrapped round the upper part of your body is yours.)

The novice replies: *Āma bhante*

The preceptor says: *Ayaṃ antavāsako* (the under robe wrapped round your waist is yours.)

The novice replies: *Āma bhante*

The preceptor continues: *gaccha amumhi okāse titthāhi* (go to that place and stand there.)

In the next procedure, the novice stands away the convocation and put the palms together.

3.4.2.3 Informing the Saṅgha of the Examining the Candidate

The master monk comes to inform to the Sangha that the candidate is now ready to ordain. He kneels in front of the principle Buddha image, bow three times, says “*Namo Tassa Bhagavato Arahato Sammasambuddhassa*” three times, and then sits with legs folded back to one side. The master will begin to chant:

Venerable sirs, may the Saṅgha listen to me. This Nāga is venerable Tissa’s candidate for Acceptance. If the Saṅgha is ready, it should accept Nāga with venerable Tissa as preceptor.

3.4.2.4 Examining the Candidate outside the Saṅgha

The master monk comes to make several questions to candidate for verifying the qualities of candidate in the place far from participated Sangha, he said that:

‘Listen, Nāga. This is the time for the truth, the time for what is factual. They ask, in the midst of the Saṅgha, about what has occurred. Whatever is so should be affirmed. Whatever is not should be denied. Don’t be bashful. Don’t be embarrassed. They will ask you as follows: Do you have any diseases such as these?’

The master monk asks and the candidate replies:

Q: *Kuddhaṃ* - Are you leprosy?

A: *Natthi bhante* – No, Sir.

Q: *Ganto* – Are you boils?

A: *Natthi bhante* – No, Sir.

Q: Kilāso – Are you ringworm?

A: Natthi bhante – No, Sir.

Q: Soso – Are you tuberculosis?

A: Natthi bhante – No, Sir.

Q: Apamāro – Are you epilepsy?

A: Natthi bhante – No, Sir.

Q: Manussasosi – Are you human being

A: Āma bhante – Yes, Sir.

Q: Purisosi – Are you a man?

A: Āma bhante – Yes, Sir.

Q: Bhujisosi – Are you a free man?

A: Āma bhante – Yes, Sir.

Q: Ananosi – Are you free from debt?

A: Āma bhante – Yes, Sir.

Q: Nasi rājabhatho – Are you exempt from government service?

A: Āma bhante – Yes, Sir.

Q: Anuññātosī mātāpitūhi – Do you have your parents' permission?

A: Āma bhante – Yes, Sir.

Q: Paripunnevīsativassosi – Are you fully twenty years old?

A: Āma bhante – Yes, Sir.

Q: Paripunnete pattacīvaraṃ – Do you have your bowl and robes completely?

A: Āma bhante – Yes, Sir.

Q: Kinnāmosi – What is your name?

A: Ahaṃ bhante Nāganāma – Venerable Sir, I am named Naga.

Q: Ko nāma te upajjāyo – What is your preceptor's name?

A: Upajjāyo me bhante āyasma Tissa nāma – My preceptor’s is Venerable Tissa.

3.4.2.5 Informing the Saṅgha that the Candidate has been examined

The master monks get back convocation, and chant the formal words of an act:

‘Venerable sirs, may the Saṅgha listen to me. Nāga is Venerable Tissa’s candidate for Acceptance. He has been instructed by me. If the Saṅgha is ready, let Nāga come here. He should be told, Come here.’

The preceptor calls the novice: ‘*Āgacchāhi!*’ (Come here)

3.4.2.6 Requesting for Acceptance (Upasampadā)

The novice comes back to the convocation, bows three times (right, left, and middle), put the palms together and chants the candidate request:

‘Venerable sirs, I request Acceptance from the Saṅgha. May the Saṅgha, out of kindness, lift me up.’¹⁴⁵

‘For the second time, Venerable sirs, I request Acceptance from the Saṅgha. May the Saṅgha, out of kindness, lift me up.’

‘For the third time, Venerable sirs, I request Acceptance from the Saṅgha. May the Saṅgha, out of kindness, lift me up.’

3.4.2.7 A pointing oneself to the Question about the Obstructing Circumstances

Then the master monk who is expert in Vinaya regulation comes to announce in front of Sangha:

‘Venerable sirs, may the Saṅgha listen to me. Nāga is Tissa’s candidate for Acceptance. If the Saṅgha is ready, I will ask Nāga about the obstructing factors.’

3.4.2.8 Examining the Candidate inside the Saṅgha

¹⁴⁵ Saṅghaṃ bhante upasampadaṃ yācāmi. Ullumpatu maṃ bhante saṅgho anukampaṃ upādāya.

This is a time for make questions to candidate inform of sangha, the questions are same to verify the candidate's qualities.

'Listen, Nāga. This is your time for the truth, your time for what is factual. I ask you about things that have occurred. Whatever is so should be affirmed. Whatever is not should be denied.'

The master monk asks and the candidate replies.

3.4.2.9 The Motion and the Three Announcements

After having verify the candidate's qualities, and then the master monk comes to announce in front of Sangha as the master monk will chant the motion and announce a new monk three times:

Esā ñatti - This is the motion:

'Venerable sirs, may the Saṅgha listen to me. Nāga is Tissa's candidate for Acceptance. He is free of the obstructing factors. "His bowl and robes are complete. Nāga requests Acceptance from the Saṅgha, with Venerable Tissa as preceptor. If the Saṅgha is ready, it should give Nāga Acceptance with Venerable Tissa as preceptor. This is the motion.'

'Suṇātu me bhante saṅgho ayaṃ nāgo āyasmato tissassa upasampadāpekkho parisuddho antarāyikehi dhammehi paripuṇṇassa pattacīvaraṃ. Nāgo saṅghaṃ upasampadaṃ yācati āyasmatā tissena upajjhāyena. Yadi saṅghassa pattakallaṃ saṅgho nāgaṃ upasampādeyya āyasmatā tissena upajjhāyena. Esā ñatti.'

These are resolution for three times:

'Venerable sirs, may the Saṅgha listen to me. Nāga is Tissa's candidate for Acceptance. He is free of the obstructing factors. "His bowl and robes are complete. Nāga requests Acceptance from the Saṅgha, with Venerable Tissa as preceptor. "The Saṅgha is giving Nāga Acceptance, with Venerable Tissa as preceptor. He to whom the Acceptance of Nāga with Venerable Tissa as preceptor is agreeable should remain silent. He to whom it is not agreeable should speak. A second time I speak about this matter.'

'Suṇātu me bhante saṅgho ayaṃ nāgo āyas-mato tissassa upasampadāpekkho parisuddho anta-rāyikehi dhammehi paripuṇṇassa

pattacīvaram. Nāgo saṅghaṃ upasampadam yācati āyasmatā tissena upajjhāyena. Saṅho nāgam upasampādeti āyasmatā tissena upajjhāyena. Yass'āyasmato kha-mati nāgassa upasampadā āyasmatā tissena upajjhāyena so tuṅh'assa yassa nakkhamati so bhāseyya. Dutiyampi etamatthaṃ vadāmi.'

‘Venerable sirs, may the Saṅgha listen to me. ... above...He to whom it is not agreeable should speak. A third time I speak about this matter.’

Suṅātu me bhante saṅho ...pe... so bhāseyya. Tatiyampi etamatthaṃ vadāmi.

‘Venerable sirs, may the Saṅgha listen to me. ... above...He to whom it is not agreeable should speak. Nāga has been accepted by the Saṅgha with Venerable Tissa as preceptor. “This is agreeable to the Saṅgha, therefore it is silent. Thus do I hold it.’

‘Suṅātu me bhante saṅho. pe. so bhāseyya. Upasampanno saṅghena nāgo āyasmatā tissena upajjhāyena. khamati saṅghassa tasmā tuṅhī. Evametam dhārayāmi.’

The new monk bows three times to the Sangha and then every monk in the ceremony Chants Anumodāna to a new monk.

3.4.2.10 The Instruction Concerning the Life of the Bhikkhus

Now it is the duty of the Upajjhaya to teach Anusasana (an admonishment for bhikkhus) to a new monk. This may be done either within the assembled bhikkhus or at a prepared place outside the assembly, either while sitting or standing.

‘The shadow (time of day) should be measured at once. The amount (of time remaining in) the season should be told. The portion of days [or: portion of the day] should be told. The rehearsal should be told. The four supports should be told.’

‘Tāvadeva chāyā metabbā utuppamānaṃ ācik-khitabbaṃ divasabhāgo ācikkhitabbo saṅgīti ācikkhi-tabbā cattāro nissayā ācikkhitabbā cattāri ca akara-ṇīyāni ācikkhitabbāni.’

The instruction for new monk is four disrobing offence (sexual intercourse, stealing, murder and falsely claiming high attainments), and four basic requirements for monk (food, robes, shelter and medicines).

a. The Four Supports (Cattāro nissayā)

1. ‘Going-Forth has alms-food as its support. For the rest of your life you are to endeavor at that. “The extra allowances are: a meal for the Saṅgha, a meal for a specific number of monks, a meal for monks invited by name, a meal given by tickets, a meal given fortnightly, a meal on the Uposatha day, a meal on the day after the Uposatha.’

2. “Going-Forth has rag-robes as its support. For the rest of your life you are to endeavor at that. “The extra allowances are: (robes made of) linen, cotton, silk, wool, jute, hemp.

3. ‘Going-Forth has dwelling at the foot of a tree as its support. For the rest of your life you are to endeavor at that. “The extra allowances are: a dwelling, a barrel-vaulted building, a multi-storied building, a gabled building, a cell.’

4. ‘Going-Forth has fermented urine medicine as its support. For the rest of your life you are to endeavor at that. “The extra allowances are: ghee, fresh butter, oil, honey, sugar.’

b. The Four Things Never-To-Be-Done (cattāri akaraṇīyāni)

After explaining four requirements to the new monk (bhikkhu), the Upajjha Master comes to teach further four important offences that should not be done. If he commits any of these four offences he will be lost his status of monkhood. These four

1. ‘When a monk has received Acceptance he should not engage in sexual intercourse, even with an animal. ‘Any monk who engages in sexual intercourse is not a contemplative, not one of the sons of the Sakyan. ‘Just as a person with his head cut off could not live with it fastened back on his body, in the same way, a monk who has engaged in sexual intercourse is not a contemplative, not one of the sons of the Sakyan. ‘You are not to do this for the rest of your life.’

2. ‘When a monk has received Acceptance he should not, in what is reckoned a theft, take what has not been given, even if only a blade of grass. “Any monk who, in what is reckoned a theft, takes what has not been given—worth either one Pāda, the equivalent of one Pāda, or more—is not a contemplative, not one of the sons of the Sakyan. “Just as a withered leaf removed from its stem can never become green again, in the same way, a monk who, in what is reckoned a theft, takes what has not been given—worth either one Pāda, the equivalent of one Pāda, or more—is not a contemplative, not one of the sons of the Sakyan. “You are not to do this for the rest of your life.’

3. ‘When a monk has received Acceptance he should not deprive a living being of life, even if it is only a black or white ant. “Any monk who intentionally deprives a human being of life, even to the extent of causing an abortion, is not a contemplative, not one of the sons of the Sakyan. “Just as a block of stone split in half cannot be joined together again, in the same way, a monk who has intentionally deprived a human being of life is not a contemplative, not one of the sons of the Sakyan. “You are not to do this for the rest of your life.’

4. ‘When a monk has received Acceptance he should not claim a superior human state, even to the extent of (saying,) “I delight in an empty dwelling.” “Any monk who, with evil desires, overwhelmed with greed, claims a superior human state that is unfactual and non-existent in himself—absorption, freedom, concentration, attainment, path, or fruition—is not a contemplative, not one of the sons of the Sakyan. “Just as a palmyra palm cut off at the crown is incapable of further growth, in the same way, a monk with evil desires, overwhelmed with greed, who has laid claim to a superior human state that is unfactual and non-existent in himself is not a contemplative, not one of the sons of the Sakyan. ‘You are not to do this for the rest of your life.’



Vietnamese candidates have Upasampadā on 19 March 2010 in Burma.





Ācariyas Sayadaw are chanting Kammavācā to candidates.



Upajjha Tipitaka Sayadaw U. Sundara and participated monks.



New monks and devotees who support the Upasampadā ceremony.



Ven. Surapaño who is the candidates' Master and Advisor

Chapter IV

Analysis on Theravāda Upasampadā to the ways of Vietnamese life

4.1 Upasampadā Tradition in Vietnam based on Vinaya Perspective

When Theravāda established in Vietnam, Upasampadā was introduced too. But at beginning most of Vietnamese candidates were sent to Cambodia for ordination (bhikkhu), until 1939, the first Sīma¹⁴⁶ was founded in Vietnam with the great help of Saṅgharaja and missionary from Cambodia. From that big event people in Vietnam have an opportunity to get ordination (Bhikkhu-Upasampadā) in Vietnam.

The ceremony of Upasampadā in Vietnam is affected firstly by Cambodia's Upasampadā and it is similar to Khmer Theravāda in southern part of Vietnam. Later it develop itself by affected of Kinh culture (Vietnamese culture) and it was continued by adding more ritual as well as the aim or purpose of Upasampadā who are going to joy the Buddhasāsanā.

The ceremony is affected by different national culture but the value of Upasampadā is equal and same foundation from early Buddhism which is based on Vinaya perspective.

4.1.1 National Culture

According to Vietnam population, there are 54 ethnics who include Kinh people and the Khmer people. They have their own tradition depend on lifestyle, believing or faithful and their practicing. As Khmer Theravāda has already settled down very soon, from Funan period (from the missionary of King Asoka on 3rd A.D), they got their faith in and followed Theravāda tradition for long periods. It has since undergone

¹⁴⁶ Sīma is one of five fulfill conditions for ordination (Bhikkhu-Upasampadā).

several changes in the Mekong Delta under the Nguyen Court. They harshly forced the Khmer population to abandon the Theravada tradition. It included forcing the Theravāda monks to become Mahāyāna monks. However, they love the Theravāda Buddhism as if it were their own blood and bones.

Kinh Theravāda is founded not so far but Kinh people have great chance to study and practice Theravāda Buddhism from different culture around the Theravāda Buddhist countries. Yet Kinh people have not observed Theravāda Buddhism even it was appeared very early in Khmer tradition. On the other hand, the language barrier between the Vietnamese language and Khmer language may be the obstacle to Kinh people whose mother tongue is Vietnamese, come to know Theravāda Buddhism.

4.1.1.1 Khmer Theravāda Upasampadā

In Khmer Theravāda as well as Vinaya (Disciplines), the Upasampadā is held to ordain a candidate when he completes his 20th birthday and Pabbajja is held to ordain candidate as novice for child, lower 20 years old. Khmer Theravāda in Vietnam is origin from Cambodia as so far, they are living by observing same culture and lifestyle. Therefore, the ceremony of Pabbajja or Upasampadā is very similar to ordain candidate for both Khmer people in Vietnam and Cambodia. But there is no the Royal ordination is observing in Vietnam.

According to Khmer Theravāda ordination the candidate is ‘Neak’ or Naga in Pāli which means dragon and the ceremony of ordination is called ‘BomBous Neak’.¹⁴⁷ The ordination ceremony is held within 2 or 3 days depending on the area customs and candidate’s family. The first day, the day for candidate sees relatives and friends in order to announce and invite to his ordination ceremony. He can be shaved head on the first day or on the day of ordination. The family prepares the things their son will need for his life as a monk: his monk's robes, a sarong for washing in and

¹⁴⁷ M. Veasna, **Bombous Neak - The Ordained Dragon**, (November, 2002 Volume 2): “An elephant that has large tusks or a huge snake is also called "Neak," because the word denotes goodness. BomBous Neak means ordained dragon, which implies a process of finding goodness.”

a mat and pillow to sleep on. The Bombous Neak continues with the offering for Krong Pealiand for ancestors as well, it is held in the afternoon. The candidate has to sit near the monk who is blessing the ceremony, so he can listen to the monk blessing his family and friends.

During the ceremony, the Achar¹⁴⁸ carries a palm tree with two or three leaves tied to it like a beak of bird. He moves it round and round, calling on 19 spirits to come and stay with the body of the 'dragon.' In the 'Teeth of the Dragon' ceremony, a kind of wood is mixed with coconut water, and boiled with various leaves and fruit to make a paste that is painted on the candidate's teeth. This ceremony is meant to weaken any poison in the 'dragon,' and cleanse him of his sins. In the 'Giving Food to the Dragon' ceremony, the Achar takes some special rice and mixes it with coconut milk. He then puts the food in the young man's mouth. This is meant to bring the 'dragon' good luck and a long life.¹⁴⁹

On the second day, it takes place in the morning after the monks's breakfast. The procession usually starts from the village, the candidate and his relatives accompany him to the pagoda. When the procession arrives to temple, candidate and his family walks around the Sima (boundary) within three times, accompanied by the beat of the *Chai Yam*¹⁵⁰, a kind of Khmer drum. The monk's relatives carry the things he will use at the pagoda, such as his new robes. Then everyone goes inside the sima hall (ordination hall), lights a candle and some incense and prays to a Buddha statue. The candidate sits with the things that he will use as a monk in front of him. After this, the ordained man carries his new monk's things and puts them in front of the chief of monk, then prays three times. Finally, the 'dragon' carries a candle and incense to pray to the chief monk, and ask him for a place to stay in the pagoda. The process must be followed vinaya pitaka as the process of ordaining novice and monk by

¹⁴⁸ edited by John Amos Marston, Elizabeth Guthrie, **History, Buddhism, and New Religious Movements in Cambodia**. The Acary (pronounced 'Achar,' from Sanskrit Acarya, or 'Teacher, Master'), (2004).

¹⁴⁹ **Bombous Neak - The Ordained Dragon**, Op Cit.

¹⁵⁰ Chayam is the most popular tradition music to accompany ceremony and to lead the procession.

the way of Ñatticatutthakamma Upasampadā (Upasampadā Received by the Formal Act Consisting of a Motion and Resolution).

The third day is the last day for offering food (dāna) to the monks and newly ordained monk and also listening Dhamma talk.

Ordination in Khmer Theravāda is called ‘Buos’, it is followed different tradition as Mahanikaya and Dhammayutta, but it is not strongly emphasized in Vietnam as much as in Cambodia or in Thailand. In addition, several types of ordination are observed until now which depend on the view of getting merit, gratitude to parents and to be educated as well as before getting married or starting a career for young men. Although they are ordained in the short period or long period of time, it is very beneficial tradition for training in Buddhism to get a lot of merit.

a. Buos-Songkung-Mdai-Aovpuk

According to that view people said that, ordination is not only to renounce the world for purify one’s mind but also giving rise to say that the ordination could return a good deep or gratitude to the parents for their virtue and soft-heartedness toward the caring of their children. This type of ordination is called *Buos-Songkung-Mdai-Aovpuk* (Ordination out of Gratitude to the Parents).

Having gratitude toward the parents, one tries to return by caring and feeding them. Yet the gratitude is not fully repaid. It can be only repaid fully by guiding them into Buddhasāsanā by Dhamma with Sīla, Samādhi and Panna. The love and virtue of the parents is greatest and precious thing on the earth. They take care with greatest Metta, protect and bring up their children from young to adulthood and so far. Furthermore, the Buddha had mentioned three great factors of parents are:

Firstly, parents are like Brahma (Brhamatimatapitaro). Brahma who completely observes and lives with loving-kindness (Metta), compassion (Karuna), delight in other’s welfare (mudita) and equanimity (Upekkha). Likewise, the parents also treat toward their children in the same as four elements of Brahma. Secondly, parents are like the best and the first teacher (Pubbacariya Tivuccare). Children are learned lessons

before they are going to training in the school. Lessons are sitting, walking, eating, speaking and so far to be polite and gentle. Thirdly, the parents are the most worthy of reverence for the children (*Ahuneyyaca puttanam*). Through the great virtue and best caring of parents, their worthy should respect and reverent by their children.

However, the ordination can show up the quality of person by observing good behavior and refraining from bad actions. And candidate enters into *Buddhasāsanā* can make their parents happy when they see that their children are ordained for them as well as both of them can get merit from ordination too.

Other types of ordination are held such as *Buos-Mukh-Phleurng* (Ordination by death of Parents or Grandparents), *Buos-Lea-Bamnon* (Ordination by unfortunately case happened in one's life) and *Bous-Abrum* (educational Ordination).

b. Buos-Mukh-Phleurng

Buos-Mukh-Phleurng (Ordination by death of Parents or Grandparents), it is believed to transfer a good deed to dead person; the merit gained from ordination can be dedicated to the dead person by the ordained one during the funeral ceremony. According to Buddhist teachings, merit can help dead person to get better life in next reborn or release them from suffering. When the cremation is over, he can stay in monastery for a while, usually not more than two, three days as for those who are married or two, three months depend on his decide and his family as well.

c. Buos-Lea-Bamnon

Buos-Lea-Bamnon (Ordination by unfortunately case happened in one's life), it can be unfortunately in family, business, or community life in order to prevent misfortune in the future. However, it also happens people are going to keep promise by taking in front the Triple Gems that if they get success as they wish for or freedom from danger they will shave their head and be ordained as novice or monk for some days or a week.

In addition, *Buos-Lea-Bamnon* is also held for those who are always sick. In order to rid of sickness and the fear of danger, they need to go for taking refuge from someone. I their hope is only Buddha, Dhamma and Saṅgha as their safe refuges because they can ward of danger, bring benefits eliminate suffering and deliver happiness.¹⁵¹

d. Bous-Abrum

Bous-Abrum (educational Ordination), the people who are given this kind of ordination are mostly the students, both male and female, who are 15-25 years old but those who are 12-13 years old, are admitted to ordain as well. The aim of this ordination is to train the young people to be good sons and daughters in family and also to be good friends in the societies. On the other hand, to show them what is responsibility and how they can develop themselves and their families to transform themselves to serve the societies.

Bous-Abrum is usually held on public holiday and Buddhist holiday for those children who can come to apply the ceremony. They are ordained like Buddhist novice, monk and nun but sometime they just come to observe eight precepts (atthasīla) without ordination. This ordination is very useful and be great benefit for young people to obtain knowledge and give them an opportunity understand more about Buddhism. They are trained in moral behavior moral intelligences to be good child in family and good person in societies.

All of these types of ordination (both Pabbajja for novice and Upasampadā for monk) have their own meanings and purposes but they are held based on Vinaya perspective and depend on five fulfill conditions (sampatti) no matter what any case of candidate.

Table 6: Different kind of purposes of Upasampadā in Vietnam

Type of Upasampadā	Purpose of Upasampadā	Length of time	Some feature
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¹⁵¹ Ministry of Religious Affairs, **The Teaching of the Buddha (basic level)**, (Yangon: unknown, 1998), p.134.

Early Buddhism	Purify one's mind	Long period	Simple procedure
Buos-Songkung-Mdai-Aovpuk	Gratitude to the Parents	Short period & Long period	Ceremony within 2 days
Buos-Mukh-Phleurng	Death of Parents or Grandparents	Short period	Ceremony within 2 days
Buos-Lea-Bamnon	Unfortunately case happened in one's life	Short period	Ceremony within 2 days
Bous-Abrum	Educational Ordination	Short period	Ceremony within 2 days

The Khmer ordination compares to Upasampadā in Buddha's time or the Ñatticatutthakamma Upasampadā, it can be observed that khmer Theravāda Upasampadā ceremony and ritual is added more depending on culture in section of preparation but not different from the Pabbajja, the process of ordain new novice (samanera) and the Kammavaca of Upasampadā, the process of ordain new monk (bhikkhu).

4.1.1.2 Kinh Theravāda Upasampadā

Vietnam is now a predominantly Mahāyāna Buddhist and minority group of Theravāda Buddhism. There are two Theravāda groups in Vietnam, namely Khmer Theravāda Buddhism and Kinh Theravāda Buddhism. Both of them study and practice the Pāli-Tipitaka. They are commonly called Theravada Buddhism in Vietnam.

The first opportunity when Vietnamese monks, who were ordained according to the Theravāda tradition in Cambodia, led by the Most Ven. Ho Tong (Mahathera Vamsarakkhita), together with the Cambodian Saṅgharāja, the Most Ven. ChuonNath (Mahathera Jotaññāno) and 30 Cambodian Bhikkhus, came to Vietnam to establish the Sīma for the first

Kinh Theravāda temple in 1939. Since that time, the people have gradually believed in Theravāda Buddhism.

The Upasampadā is origin directly from Cambodia Theravāda Buddhism, but the ceremony, it was changed and pruned down for suitable culture of Vietnamese people. However, the Upasampadā procedure of Kinh Theravāda also follows vinaya pitaka but the ceremony is held different even from Buddha's time and Cambodia Theravāda tradition.

Upasampadā in the Buddha's time focused on the one who volunteers to renounce the world, leave the house, and become homeless to rid of suffering and attain the final goal, the Nibbāna. The Upasampadā was held with the present of Buddha and Saṅgha in eight types of Upasampadā, the procedure is simple which was recorded in Tipitaka and Aṭṭhakathā.

In Vietnam, most people hold the belief of non-religion, they do not believe in any major religion around the world. But they are practicing to be good citizen and respecting to their parents as well as elder people or senior. It is also known as 'ancestor worship'. If the one who gives the best care for their parents and senior or strictly observed the belief of 'ancestor worship', he was praised as the good son, good daughter and good citizen. However, the ordination in Vietnam only means for old people who are retired from work or homeless people. In another case, if young people leave home to be ordained they may be thought that they have failed in suffer from their family and their love.

Nowadays, the idea of ordination in Vietnam is changed by opening mind and also people get an opportunity to know further about their religion in Buddhism and other one. The introduction of Theravāda Buddhism to Vietnam gives people another view to realize the meaning of ordination.

In general, for adult or old people the ordination can be given directly to candidate both Pabbajja and Upasampadā in the same day; but mostly for young people, they need some period for training before giving ordination, 3 months, 6 months or a year. It is called period of

probation for candidate. On this period, the candidate was sent to monastery for learning basic Buddhist studies, Buddhist ritual, and paritta chanting (protective chants) as well as meditation. They may shave their head and wear set of yogi uniform in white or grey clothes; otherwise they may not shave their head and wear simple clothes like student's uniform. That meaning is similar of the Pāḷi term using in vinaya pitaka is 'Veyyavacca'¹⁵² which is a set of various duties performed by the laity to serve the bhikkhus: Maintenance of the monastery, sweeping, dish washing, clearing, preparation of meals, etc. The veyyavaccas do help in providing better conditions to the bhikkhus, for their practices and their studies.

After the period of probation, candidate could be given ordination both pabajja and Upasampadā in case of he completed his 20th birthday. The ceremony of ordination is held within haft of day which includes procedure of ordination in morning section and make offering food (dāna) to the monks and newly ordained monk and also listening Dhamma talk at noon.

The whole process of ceremony was always held in temple. Therefore, some people in candidate's family, relatives and friends may gather together to temple on the day, right before ordination day to see candidate and prepare for ceremony. They can give their hands to decorate or prepare seats for invited monks and guests as well as foods and drinks. Kinh Theravāda Buddhism held two types of ordination such as ordination in long period (xuất gia trọn đời) and ordination in short period (xuất gia gieo duyên).

a. Ordination for long period

The candidate was taught to understand well Buddha's teachings and the role of ordination to become a monk as the foundation of Buddhasāsanā lineage as well as the benefits of the monkhood in the way to get rid of suffering. The people in this group are mostly young person

¹⁵² dhammadana.org: Pali English Glossary, 'veyyavacca'.

who have not married yet and also some cases of candidate left their family, wife and children to become monks.

During the monkhood, he might change his mind again to disrobe and back to society but the idea of ordination for long period here means that the candidate wished to joy Buddhasāsanā till to the end of his life no matter what disturb him. He would try to overcome the obstacle to be continued his monk life. He might not have thought that his ordination will be lasted 3 months, 3 years or limited time. For him, he enjoys in Buddhasāsanā, get delight in his ordination and volunteer in helping other.

b. Ordination for short period¹⁵³

The method of ordination in short period or temporary ordination was applied in several Buddhist countries both Mahayana and Theravāda tradition. The aim of this ordination gives an opportunity for people who are not ready to offer their life to be ordained. They would like to enter for short time to realize the monk-life and observe the monastics rules, activities which are never known in their life. In addition, this ordination is considered as the seeds of liberation at present and future by keeping precepts, learning Buddha's teachings, listening dhamma talk and meditate or they have a chance to improve their qualities through sīla, Samādhi and paññā.

In Thailand and other Theravāda Buddhist countries, this ordination applied in public holidays like New Year. On this time people ordained as novices and monk for a week or 3 days then they left to work and study again. In Vietnam this kind of ordination is a new method coming, only some temple held the ordination once a year for lasting 10 days or a week for common people. Sometime, it is held only limited age for children, it is separated course that reserve to fit their level.

However, both ordination for long period and short period, the ordination of novices and monks should be held in the same procedure

¹⁵³ It is commonly formal act in Theravāda countries such as Thailand, Burma, Cambodia but not Sri Lanka.

based on Vinaya perspective. The ceremony is quite same but only aim is different. They must follow the disciplines and the rules of temple during the time living in monkhood as 227 rules for monk (bhikkhu) and 10 rules for novice (samanera).

4.1.2 Conversion from another Religion (Aññatitthiyapubbo)¹⁵⁴

According to vinaya regulation the one who was from other religions wanted to convert to Buddhism to get Upasampadā; he must take 4 months as the period of probation.

“Bhikkhus, one who was previously a member of another religion and who, when spoken to by his preceptor regarding a rule, refutes his preceptor and goes over to the fold of that very religion, on returning should not be given Acceptance (Upasampadā). But whoever else was previously a member of another religion and desires the Going-forth, desires Acceptance in this Dhamma-Vinaya, is to be given probation for four months.”¹⁵⁵

There were many cases of Mahathera Buddhist monks who had origin in Mahayana tradition converted to Theravāda tradition in early period when Theravāda Buddhism established in Vietnam. However, they are considered Buddhist monks in different tradition thus; it said that they do not need to take 4 months for probation as the regulation of Vinaya. But they respect to Vinaya and aim to avoid argument in the Saṅgha, therefore they had taken 4 months of probation, after that they requested for Upasampadā in Theravāda tradition.

a. Most venerable Tịch Sự - Mahathera Santakicco (1913 - 1984)

The Most venerable Tịch Sự, who was a Mahayana Buddhist monk and the abbot of a Mahāyāna temple before becoming a Theravāda Buddhist monk, recognizing the different views of the Mahāyāna and Theravāda doctrines changed his Buddhist practice and got ordained

¹⁵⁴ Mv.I.69.

¹⁵⁵ Mv.I.70.

according to the Theravāda tradition at Phnom Penh, Cambodia as a novice and later he had become a Bhikkhu at Wat Paknam in Bangkok. He was renamed Santikicco by his Master who was a Thai Buddhist monk. In Thailand, he studied with major subjects in Pali and Abhidhamma. After completely passed the Abhidhamma Pandit program, he returned to Vietnam. By his compassion and wisdom, he devotedly translated all of the Abhibhamma Pitaka into the Vietnamese and opened Abhidhamma teaching classes to spread the Abhidhamma doctrine to Vietnamese.¹⁵⁶

With his wide knowledge of Buddhism of both Mahāyāna and Theravāda traditions, he has influenced a lot of Mahāyāna followers and guided them to practice in Theravāda Buddhism. He has also supported change many Mahāyāna temples into Theravāda temples. His contribution is very important part to the Theravāda Buddhist missionary work in Vietnam.

b. Most Venerable Giới Nghiêm - Mahathera Thitasila (1921-1984)

The Most venerable Giới Nghiêm propagated Theravāda Buddhism to the Central Region of Vietnam (Miền-Trung) for the first time. He was a Mahayana Buddhist monk in the ancient capital of Hue, where was prominent form of the Mahāyāna tradition. After meeting the first Vietnamese Theravāda missionary, he again became an Upasaka for about four months according to Theravāda's rule then he was ordained as a Bhikkhu (Upasampadā) in Cambodia, by the Cambodian Saṅgharaja.¹⁵⁷

After studying and practicing Dhamma in Cambodia and Thailand for nine years as well as learning Vipassana meditation from Most venerable Mahasi Sayadaw in Burma, he came back to his hometown in Vietnam to propagate the Theravāda doctrine to Mahāyāna Buddhist monks and lay disciples. In 1953, the first Theravāda temple was

¹⁵⁶ Đại Đức Giác Chánh (ed.), **Kỷ Yếu Hòa Thượng Tịnh Sự - The History of Most Venerable Tịnh Sự**, (Vietnam: Sai Gon, 1984), pp.08-09.

¹⁵⁷ Nguyễn Văn Sáu, **Bước Đầu Tìm Hiểu Phật Giáo Nam Tông Cổ Đô Huế - Beginning Study of Theravāda Buddhism in Ancient Capital of Hue**, (HCMC: Ho Chi Minh City Publishing House, 2002), pp.12-17.

established in the Central region of Vietnam. It is the Tam-Bao temple (Rattana vihara) today.

c. Most Venerable Hộ-Nhẫn – Mahathera Khantipala (1924 - 2002)

The Most venerable **Hộ-Nhẫn** left his family to enter monastery when he was 18 years old. He was ordained in the age of 23 as novice according to Mahayana tradition.

He got an opportunity to meet Most venerable Gioi-Ngiem at Tam-Bao (Rattana vihara) at Da-Nang city of Central region in Vietnam. Here he was taught Buddhist teachings included Pāli. He was ordained as Samanera in Theravāda tradition in 1952.

On the date of 29-12-1955, he had a great opportunity to get ordination at Pirimangalà Cave where was organized the sixth Buddhist council in Yangon, Burma; His Upajja-Acariya (Acceptor) was Most venerable Pokokku Sayadaw who took the place as chairman of Buddhist council.

In 1998, He was nominated for the Saṅgharaja of Vietnamese Theravāda Buddhist Saṅgha Congregation. His propagation to Theravāda in Vietnam was his virtue of peaceful life as example for all Buddhist monks, nuns and lay followers.

4.1.3 Comparison between the Vietnam Upasampadā tradition and Upasampadā during Buddha's time

At the time of Buddha, people had been ordained as monks, novices and nuns for 'overcoming of suffering, and seeing the dangerous things of the universal ill; to be free themselves from universal ill or suffering. It would be great benefit to those who hold firmly to their ideas renounce their wealth, honor and individual happiness and taking up the Brhmacariya in order to cross the suffering into the attaining of Nibbāna by following the Noble Eight constituent path.¹⁵⁸

¹⁵⁸ Pathamakyaw Ashin Thittila (Settila), tr., **the book of analysis (vibhaṅga)**, (London: Luzac & Company, Limited, 1969), Op Cit., p.12.

The ordination in today, it may seem that several common reasons to enter Community of Order (Saṅgha) based on tradition and custom. Some of them just holding and following tradition to take the vows only for short period without understanding the ultimate goal of ‘Going-forth’. However, they want to express their faith as Buddhists, so they would ordain as monks and novices. Even though they have been ordained in different aims away from early Buddhism, they are still giving honor and respect by the appearance of Buddhist monk. The common words in today mention that the ordination can returns a good deed or gratitude to one’s parents for their virtue and soft-hearted toward children for their caring, and also giving as good Buddhists and good citizens.

In the Buddha’s time, it was not only proper way to enter the Order to seek the holy life but there were also some people who entered the Saṅgha in order to get Royal supporting, free food, escaping from work, and so on.

Five purposes of Upasampadā as follows:

1. Upajīvakā Upasampadā: ordination to earn one’s living.¹⁵⁹
2. Upamuhikā Upasampadā: ordination with a confused mind.
3. Upadussikā Upasampadā: ordination to ruin the religion, not intending to follow and practice the Buddha-Dhamma.¹⁶⁰
4. Upanissanikā Upasampadā: ordination for free oneself for all suffering.
5. Upakilikā Upasampadā: ordination taken lightly.

It seem realize that in every period there were different types of people in society with little dust in their eyes or many dust in their eyes¹⁶¹, therefore, they have decided to joy into Buddhasāsanā in different purposes.

However, the only need for ordained person today such as:

¹⁵⁹ Sou Ketya, Hean Sokhem & Hun Thirith, **The ordination ceremony of Buddhist Monks in Cambodia, Past and Present**, Op Cit., p.156.

¹⁶⁰ Ibid

¹⁶¹ Dust means the defilements depend on their kamma

1. After being ordained, they will be happy with the Buddha.
2. They are happy with the requisites such as shelter, food, medicine and robes.
3. They are happy with practicing the dhamma and Vinaya.
4. They are happy with their own ordination.

In addition, four kinds of happiness for Buddhist monks:¹⁶²

1. Āhārasappāya: happy with offering food to eat
2. Senāsanasappāya: happy with lodging
3. Puggalasappāya: happy with harmony among people
4. Dhammasappāya: happy with common consent relating to the practice of the Dhamma.

Besides, the truly purpose of ordination for endless cycle of life and for attainment of Nibbāna, at present time, the various types of ordination in Vietnam that is the part of education, training or building up human resource and it is advantageous to society, as it focus on self-development and on development of one's family as well. They are given great value and honest for those who are ordained in this way, the way of helping people and society.

It would be noted that the various types of ordination in the Buddha's time start from the evolution of Buddhism. At the beginning, there was pony purpose of ordination, the purpose of seeking truly holy life (Brhamacariya) within eight types of Upasampadā which already mentioned in chapter II.

Among the eight types of Upasampadā, only the Ñatticatutthakamma-Upasampadā that has been practiced until the present day.¹⁶³ By over the time the Ñatticatutthakamma-Upasampadā has

¹⁶² Chap Pin, **Thirty Ānisansas**, (Phnom Penh, 1999).

¹⁶³ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññāvararasa, **Ordination Procedure**. Op Cit., p.4.

been adapted to local circumstances and mixed with local tradition and its customary practices.

For the ordination of novice (Pabbajja-samanera), it can be held who those who can scare crows as seven years old. Moreover, boys aged of twelve are permitted to become novice, because some think that seven years old boys are too young, they have a little education and are unable to manage for themselves at that age. However, in the Buddha's time there were novices seven year old for their mostly higher spiritual ability, e.g. Arahant-ship novices, but at present is impossible for ordinary person to do so. That is why the boys can be permitted to ordain mostly at last twelve years old.

4.2 Benefits of Theravāda Upasampadā in Vietnam

4.2.1 Chance to learn Buddha's teachings

a. Indiscrimination in Buddhist ordination

Buddhism is the religion appearing of the first time in the world history, revolted against degrading caste system and taught that all human beings have the same quality of kind, according to the qual opportunities for all to distinguish themselves in every walk of life.¹⁶⁴ The Great Teacher declared that the gate to success and prosperity were opened to all in every condition of life whether high, low, saint or criminal, who would care, seek and aspire for perfection.

Moreover, the Buddha also first gave freedom to women who are as much capable as men in the master of reaching Nibbāna.¹⁶⁵

As women, we have an equal right to enter the Order in the same way as men do. And also the Buddha allowed a man from the Candala caste to be ordained, why can we not be permitted by Enlightened One to

¹⁶⁴ Dr. K. Sri Dhammananda, **Gems of Buddhist Wisdom**, (Kuala Lumpur: Publication of the Buddhist Missionary Society, second edition: 1996), p.31.

¹⁶⁵ Dr. B.R.Ambedkar, **The Buddha and his Dhamma**, (Taipei, 1997), p.195.

the Order as we are human beings too. He should not have objection to our wish.¹⁶⁶

On the way of the Tathagata, there is no caste discrimination. You are a human being like all of us, we are not afraid of being covered with dust but of raga (lust), dosa (hatred) and moha (ignorance).¹⁶⁷

Just like the story of Sandhita who was born in Candala (untouchable caste) in the Buddha's time. One day, the Buddha met Sandhita during going for alms round, and started the conversation to him. After conversation, Sandhita was very pleased to know that the ordination was not concerned with caste, and then he asked the Buddha to accept him as his disciple. After being ordained of Sandhita made people who come from other high caste get upset and angry. Some accused the Buddha of abusing the sacred customs of Kosala, and king came to meet the Buddha about this case, the Buddha explained thus:

On the way to enlightenment, caste discrimination is excluded. In the eyes of the Enlightened One, all human beings are equal. So as human beings we have to search for a means to make all human being be aware of their dignity and objective.

However, we can see clearly that there is no nun Order in Theravāda Buddhism today. Yes, that is so. There is only a kind of nuns who observe either eight precepts (atthasila) or ten precepts (dasasila) and are wearing clothes according to the regulations of Theravāda Buddhism that each country permits.¹⁶⁸

As what has been recorded today in Vietnam is that in 1970 there appeared nuns in Vietnamese Theravāda Buddhism, The first Theravāda nun in Vietnam was Su Cô Diệu Đáng, who was ordained officially by the monks. During this time, Theravāda nuns wore a pink color garment according to the Burmese nun's style of the school of Mahasī Sayadaw.

¹⁶⁶ Sou Ketya, Hean Sokhem & Hun Thirith, **The ordination ceremony of Buddhist Monks in Cambodia, Past and Present**, Op Cit., p.110.

¹⁶⁷ Ibid., p.109.

¹⁶⁸ Ven. Huynh Kim Lan, **A study of Theravāda Buddhism in Vietnam**, (M.A. Thesis at Thailand: Mahachulalongkornrajavidyalaya University, 2010.), p.57.

After Vietnamese Theravāda monks came back from Thailand, they made changes to the regulations for Vietnamese Theravāda nuns, which are similar to those of the Thai MaeChee, wore white clothes. During this time, ordained women in Vietnamese Theravāda Buddhism had been recognized as Buddhist nuns under the management of the Vietnamese Theravāda Buddhist Sangha Congregation.

When Vietnamese Buddhist Sangha was established in 1981, Theravāda nuns were not accepted as nuns in Vietnamese Buddhism. Women who would like to ordain as Theravāda nuns had troubles. Even for education of Theravāda nuns in Vietnam has to face many difficulties. In the Vietnam Buddhist Academy in HCMC, Session V (2001 – 2005), two Vietnamese Theravāda nuns, Ven. Huỳnh Kim Tuyết and Ven. Huỳnh Kim Lan, were expelled because they were not Bhikkhunīs as the regulation of office.¹⁶⁹

By the intervention of Professor Dr. Trần Tuấn Mẫn and the Vietnamese Theravāda monks the Ven. Bửu Chánh and the Ven. Thích Tăng Định who are lecturers Ajharns of the Academy supported their study to be continued. Finally, these two nuns received their Bachelor Degree in Buddhology on 16, August 2005. They are the first two Vietnamese Theravāda nuns who have graduated from the Vietnam Buddhist Academy in HCMC.

Exert of Theravāda Buddhist clergy and laypeolpe to the utmost in order to solve the problem of Theravāda nuns in Vietnam, Vietnamese Theravāda monks made a proposition to the Vietnam Buddhist Sangha in 2008, requesting that ordained women, according to Theravāda Buddhism have to be recognized as nuns in Buddhism under the management of the Vietnamese Buddhist Sangha.¹⁷⁰ As a result there are some changes as follows. Theravāda nuns have to observe ten precepts and seventy-five

¹⁶⁹ Ven. Huynh Kim Lan, **A study of Theravāda Buddhism in Vietnam**, (M.A. Thesis at Thailand: Mahachulalongkornrajavidyalaya University, 2010.), p.58.

¹⁷⁰ Ibid., p.60.

Sekkiyas. They will wear a dark yellow garment. They have to stay at temples, supported financially by lay people.¹⁷¹

As mentioned above, it is sum up that the ordination in Buddhism is not concerning with the discrimination of castes in the society. If they enter the Community of sangha, they have to forget about their background although they come from the high class or low classes. They have to live with each other in unity as a family, because the unity of the group is a source of happiness and peace.

b. Result of ordination in Samannaphala sutta¹⁷²

The result of Buddhist monks as mention in Dīgha Nikaya, called the Samannaphala Sutta. The word 'samannaphala' meaning the result or fruit of being a monk, is the 'purpose' of ordaining as a monk within the Buddhist religion.

At that time the king Ajatasattu requested audience with the Buddha in order to ask some questions, which had long been on His Majesty's mind - namely the question of the immediate visible point or benefit of ordaining as a monk or becoming an ascetic.

The Buddha explained the benefits of ordaining as a monk starting with the most obvious benefits and continuing sequentially to the more subtle benefits. The Buddha explained that the initial fruits of being a monk included elevating one's former status to the status of one worthy of respect.

The benefits at the medium level included the attainment of meditation states at different levels which make the mind more stable, joyful and peaceful. The benefits at the high level included the attainment of Eightfold supra-normal knowledge (vijja):

As a result of the teaching, King Ajatasattu requested to take refuge in the Triple Gem and to become a Buddhist for the rest of his life.

¹⁷¹ Ibid., pp.62-64.

¹⁷² Phrabhavanaviriyakhun (Phra Phadet Dattajeevo), **The Fruits of True Monkhhood**, p.14.

The Samannaphala Sutta explains the purpose of ordination; once one has ordained, how one must practice and not practice; the results of correct practice at various levels of advantage with the ultimate—that the Buddha called the "utmost of the Brahma-faring (brahmacariya)" — until the monk can understand for himself the meaning of the Buddha's words that one's life as a true monk within the Dhammavinaya is the most noble life.

As a result of the teachings in the Samannaphala Sutta. We can clearly see that the characteristics of a Buddhist monk have three levels: Elementary Fruit; Intermediate Fruits; and High Fruit.

Elementary Fruit #1: Elevating one's social status thus the first benefit (at the lowest level) of becoming a monk. It follows that the monk must keep his part of the bargain by having the following baseline qualifications:

1. Being possessed of Right View (samma ditthi)
2. Understanding the purpose of being a monk: as furthering one's perfections.
3. Restraining himself in body, speech and mind.
4. Leading a life of contentment and simplicity.
5. Maintaining a peaceful life as a foundation for training in meditation.

Elementary Fruit #2: Being offered respect, honor & offerings

The benefit of becoming a monk is that a man who ordains as a monk will be offered respect and honor and the offering of requisites. The Buddha explained this benefit to King Ajatasattu, again, by means of a question:

"... If a farmer used to be a taxpayer but decided to become a monk instead —would the king still order him to pay tax?"

The king said he would never do that but would pay homage to that monk and honor him with offerings of requisites.

The Buddha thus concluded that the second fruit of being a monk was to be offered respect and honor and offerings of requisites.

Intermediate Fruits

The Medium Fruits of monkhood come from the practice of meditation. The absorptions are states of refinement of the mind where meditation is well established. When monks are able to pacify the mind, they will be able to enter upon the various absorptions (Jhana).

“...when these Five Hindrances have been put away within him, he looks upon himself as freed from debt, rid of disease, out of jail, a free man, and secure;”

Five hindrances are:

1. Sense-Desire (kamachanda)
2. Ill will (byapada):
3. Sloth and Torpor (thina-middha):
4. Absent-mindedness (uddhacca-kukkucca):
5. Doubt (vicikiccha):

The ordained monks who gain levels of jhana as consider the higher benefit of monkhood.

"This, great king, is an immediate fruit of true monkhood, visible in this world, higher and sweeter than the last."

High Fruit:

The Buddha then explained further the benefit of monkhood which was to reveal the highest and most esoteric fruits of being a monk. The six types of higher knowledge (chalabhiññā) are:

1. Higher powers (iddhi-vidhā), such as walking on water and through walls;
2. Divine ear (dibba-sota), that is clairaudience;
3. Mind-penetrating knowledge (ceto-pariya-ñāṇa), that is telepathy;

4. Remember one's former abodes (pubbe-nivāsanussati), that is recalling one's own past lives;
5. Divine eye (dibba-cakkhu), that is knowing others' karmic destinations;
6. Extinction of mental intoxicants (āsavakkhaya), upon which arahant-ship follows.

The attainment of these six higher powers is mentioned in most famously the "Fruits of Contemplative Life Discourse" (Samaññaphala Sutta). The first five powers are obtained through meditative concentration (samādhi) while the sixth is obtained through insight (vipassana). The sixth type is the ultimate goal of Buddhism, which is the end of all suffering and destruction of all ignorance. According to the Buddha, indulgence in the 'abhinna' needs to be avoided, as they can distract from the ultimate goal of Enlightenment.

Similarly, the threefold of knowledge or wisdoms (tevijja or tivijja) are:

1. Remember one's former abodes (pubbe-nivāsanussati);
2. Divine eye (dibba-cakkhu);
3. Extinction of mental intoxicants (āsavakkhaya).

The threefold of knowledge are mentioned in numerous discourses including the MahaSaccaka Sutta (MN 36) in which the Buddha describes obtaining each of these threefold of knowledge on the first, second and third watches or period respectively of the night of his enlightenment. These forms of knowledge typically are listed as arising after the attainment of the fourth 'Jhana'.

The high fruits of true monkhood mentioned above which come as the result of self-training in meditation are eight in number and sometimes referred to as the Supra-normal Eightfold knowledge. Whether it is the Eightfold Supra-Normal Knowledge¹⁷³, the Six-fold super

¹⁷³ Phrabhavanaviriyakhun (Phra Phadet Dattajeevo), **The Fruits of True Monkhood**, p.87.

knowledge (abhinna) or the Threefold Knowledge (tevijja or tivijja), all these high fruits of true of monkhood are considered extraordinary attainments (uttarimanussadhamma).

In Vietnamese Theravāda Buddhism, monks are the most important part in the BuddhaDhamma. The presence of monks is the embodiment of the existence of Dhamma, because the Dhamma is the monk's sole guide. The monks (Bhikkhu), they gain seniority according to years of ordination. It is assumed that the greater number of years a monk has, greater wisdom and self-discipline are achieved. After ten years as a Bhikkhu is considered a Thera (elder) (Thượng Tọa in Vietnamese) and after twenty years as a Bhikkhu, he is considered a Mahāthera (great elder) (Hòa Thượng in Vietnamese). Gaining a seniority of years in the order is recognized whenever monks are together, chanting in private, or being publicly honored and only those of Thera rank and above are qualified to give ordination.¹⁷⁴

Besides this, the Khmer Theravāda Buddhist Council in Vietnam has an elected Mahāthera by all disciples (Hòa Thượng Môn Đồ). He got the most seniority in years as a Bhikkhu of the group of temples in the area. The Mahāthera's duty is to attend to the monks and temples. There are a lot of Mahāthera according to different area. Each year, all monk disciples gather together to pay respect to their Mahāthera before entering the rainy season retreat (Vassa) and listen to his advice.

This way of management helps the Khmer Theravāda monks in Vietnam to take care of each other, leading to the spiritual unity in the association of Khmer Theravāda monks in Vietnam. This has contributed very largely to the progress in the monk's lives in the study and practice of the Dhamma and to preserve the Buddha's teachings¹⁷⁵.

¹⁷⁴ Ven. Huynh Kim Lan, **A study of Theravāda Buddhism in Vietnam**, (M.A. Thesis at Thailand: Mahachulalongkornrajavidyalaya University, 2010.), p.36.

¹⁷⁵ Ven. Huynh Kim Lan, **A study of Theravāda Buddhism in Vietnam**, (M.A. Thesis at Thailand: Mahachulalongkornrajavidyalaya University, 2010.), p.38.

In Buddhism a good person is called by the technical term 'pandita' – a pundit- it also means the one who has ordained as a monk in Thailand, because he is on the way of good person.

4.2.2 The problems to Upasampadā

a. Losing the popularity of ordination

Through the development of society it effects to lose the popularity of ordination in Vietnam both Khmer and Kinh Theravāda at present time for young men. The numbers of the ordained people have reduced thus young people are not much interested in ordination as monks or novices. They are educated in state schools but not ordained for educating in monastery instead of the past. The ordination that aimed not only at improving monks' knowledge of Dhamma and Vinaya, morality or vocational skills but also at training them to be good citizens.

Some other reasons are affected by an era of globalized civilization and also the lack of Buddhist scholars; the lack of good leaderships; and the lack of good management. They do not know how to convert young people to be close to Buddhism. In some monasteries, monks have learned Dhamma and Vinaya well but in some others are not. The religious practice of monks today are not different from those in the past, but the problem is that owing to material development and honor, they become busy with arrangement and participation of ceremony. There some case happens among member of monks by badly behavior thus it negative affects to the society and makes lay devotees lose their beliefs in ordination.

Another cause is the competition or challenging with other religions with providing some foods and money as well as the supporting to young people for their education. It usually happens in poor families and remote villages. Most of them have less knowledge in Buddhism and never encourage sons to enter the monkhood. Because of this reason, young people are far away from Buddhism and they are not interested in monastic education like so far.

In addition, the development of country opens another choice for young people to educate and work but not only educated in monastery

like in the past. Other hand, modernist people think that the ordained life is boring, and might get away from the social work, therefore they themselves as Buddhist followers, get faith in Buddhism but they do not pay attention to ordination and do not let their children to become monks or novices either.

According to the recoded of ‘Statistic of Theravāda Monks and Temples in Vietnam’ from 1992-2017, the number of monks and nuns is increased but why said that the ordination in Vietnam have decreased now.

In the case of ‘Losing the popularity of ordination’ in Vietnam both Khmer and Kinh Theravāda is emphasized on young people who are ordained by traditional custom as several types of Khmer ordination and ordination for short period of Kinh Theravāda. They have now a good opportunity to study in state schools and always looking for a new, better world, and there is a lot of wonderful potentiality available in modern social activities. The monastic activities in Theravāda are focus very much on rigid tradition, sphere of action is narrow, and the item or programs of activities are less extensive. Therefore, it less participates attentively by young people. On the other hand, the increasing number of monks and nuns included people who got ordination for custom tradition and for short period. Sometime, it is also going to happen like the more people get ordained means more people get disrobed.

Although the Buddhist ordination or Buddhist education have faced to many difficulties but it needs to solve by Buddhist scholars, good leadership with ability, good management in Saṅgha. Because, if we look at morality of young people, behavior and education, we are hopeless and despair. They use drug, become violent or just are escape from schools and are addicted computer games. Moreover, they have to deal with a lot of social change; the effects of globalization and the constant stream of

information through the internet which make so much development be possible.¹⁷⁶

In order to improve and attractive young people come to monastery need many conditions from external support of Buddhism and Buddhist monks also upgrade by themselves. Need updated programs for flexible in different situation and different groups of ages. Need encourage opening more studied retreat in temple or camping to teach them not only Buddhist but also good behavior. Moreover, parents should be taught that the children who are ordained will encourage the growth and promote Buddhism. Also the influence of ordination support children in morality and spiritually to be acting wisely through bodies, speeches and minds. In addition, Buddhism should try to propagate Buddhism into societies whereas societies and public should give a chance for monks to help societies through promoting morality and spiritual development in order to build up the peace, prosperous, harmony, securities, and developing the country.

b. Different views on disrobed monk

In Vietnam both Khmer and Kinh Theravāda monks who are not ordained depend on custom tradition and ordained for limited time or short period, they decided to keep the monkhood in the whole of their lives. However, some of them cannot stay in a monastic life longer as other monks, thus they are going to disrobe and join the lay-community.

According to the purpose of disrobing, the several reasons are given as follows:

1. When they think that they have enough of the monastic lives, they decide to return to laity. If they were not in progress in their monastic lives, they stay with ignorance of monastic codes, precepts and also negligence the Dhamma.

¹⁷⁶ Pin Vanda, **An Analytical Study of Cambodian Buddhist Traditional Ordination**, (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, M.A. Thesis 2010), p.143.

2. Other reason is to become romantically involved in a woman, so that they may have become unchaste, or wish to marry. This type of incident happens occasionally to all whether old or young, and some make a firm decision to leave the monastic lives in order to get freedom.

3. Deciding to disrobe happening because of family crisis. They need to return to lay-lives in order to help their families, for instant, if their parents are too old and no anyone to support and take care of them.

4. Some have crisis or problem (including dispute) in monastery which causes them to leave their monastic lives.

5. Some who enter the community of Saṅgha; however, they always encounter many problem related their poor health. They are hardly able to bear the monkhood even for one Rains Retreat. Hence it causes them to leave the community of Order.

Although, they have desired to stay in the monkhood in the whole of their lives, they cannot fulfill as they wish for. At that time he given advice from his Master and Dharma friends therefore will try to re-fire his enthusiasm. However, if that is not possible, becoming a good layman may be better than being a bad monk. It is said that to return to the lay-life is part of each person's vocation. For one who has little vocation, cannot stay as monk longer, always faces many problems including sickness and sometime he find that the monkhood as very difficult. On the other hand, some cases of monks who are ordained though influence of others are often of less faith in Buddhism. And they are hardly to bear the monastic life even for the one year. So they cannot stay longer as monkhood.

Being disrobed is allowed according to Buddhist codes. Monks who are going to disrobe must look for a monk or an elder to be their witness on their disrobing and inform him that from now on, they will no longer be a monk.¹⁷⁷ Doing in this cast, is in order to avoid any

¹⁷⁷ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññāvararasa, **The Entrance to the Vinaya, Vinayamukha**, Vol.I, Op Cit., p.127.

accusation brought against them about future conduct towards other lay-people.

To disrobe, a bhikkhu with firm intent states in the presence of a witness words to the effect that he is renouncing the training. The validity of the act depends on four factors:¹⁷⁸

1. The bhikkhu's state of mind.
2. His intention.
3. His statement.
4. The witness to his statement

These four factors cover all that is absolutely necessary for an act of disrobing to be valid. The bhikkhu, who will disrobe should first rid him of remote by confessing his offence with another bhikkhu. Then he should place his double-layers robe (Saṅghati) over his shoulder and chant the preliminary passage revering Lord Buddha:

Namo Tassa Bhagavato Arahato Sammasambuddhassa (3 times).

After that he should face the assembled bhikkhu, and then recite the following Pāli passage thus:

Sikkham Paccakkhami: I give up the training.

Gihi'ti nam dharethi: May you hold me to be a laymen.

This passage may be uttered once, repeated three times, to assure himself that he is now a layman and longer a bhikkhu.¹⁷⁹ After that he will be asked to observe eight or five precepts. He is also advices to propagate Buddhasāsanā among lay-devotees.

According to Vinaya perspective it is impossible to disrobe by one-self. But based on Mahavagga, vol. I, it is founded that if monk who had committed the most serious offense just like sexual intercourse, taking what is not give, depriving a living thing of life and proclaiming to state

¹⁷⁸ Ṭhānissaro Bhikkhu, **Buddhist Monastic Code I, Chapter 3 'Disrobing'**, (2013), p. 19.

¹⁷⁹ Somdet Phra Mahā Samaṇa Chao Krom Phrayā Vajiraññāvararasa, **The Entrance to the Vinaya, Vinayamukha**, (Bangkok, 2535/1992), p.128.

of further-men,¹⁸⁰ so he lost the status of monkhood, was not considered as a monk anymore and he was no longer a member of the Order, he was rejected by the community of Order. Thus he decided to disrobe by himself.

It is a social problem in Kinh Theravāda in Vietnam that majority view the disrobed monk as an outcast. People do not look favorably on people who have disrobed. It happens similar for disrobed monk even in Sri Lanka, Theravāda Buddhist country. This attitude would condemn disrobing monk very seriously in society and even in Buddhist laypeople. Many other Buddhist countries in Asia including Thailand, Cambodia, and Laos held different view on disrobe monk. In these counties people regard it as an added qualification if someone has been ordained as a monk even for short time. It shows that person has undergone training and discipline in life. People would have a respect for the person who has sacrificed the lay life even for a short time.

There are some negative comments about number of former monks. They would be strong enough to overcome the view of majority of people. However, the Buddhism has known little more in society in Vietnam, and people are now realized the view of enthusiasm and opened mind on the disrobed monks. On the other hand, disrobing monks should encourage by himself to get more confident in order to start a new life in lay community and society.

4.2.3 Contribution of Upasampadā to Vietnam

a. Propagation of Buddhism from education

Buddhist monks practice sīla, Samādhi and paññā in order to rid of suffering and who offer their life to preserve Dhamma-Vinaya for lineage of Buddhasāsanā. However, most of them have entered the Order, tried to get deeply in Buddhist studies, they mostly deal with propagation of Buddhism and then helping the society by giving Dhamma talk or opening Buddhist studies courses and discussion class. They are called

¹⁸⁰ I. B. Horner, tr., **The Book of Discipline** (Vinaya Pitaka), Op Cit., pp.124-145.

Gandhadhura monks. On the other hand, after having Upasampadā (Bhikkhu ordination) they practiced meditation then opening meditation courses for 1 day, 2 days on weekend or Buddhist holidays for people. It is called Vipassanadhura monks.

Nowadays, Buddhist monks would be educated in opening academic Buddhist studies centers in Vietnam. And they have a chance to study Buddhist studies abroad and practice in well-known meditation center in India, Sri Lanka, Thailand, and Burma. Their education and their qualities are a source of inspirations or source of encouraged to next generative monks to further develop. They are a reliance on spirit for lay-followers.

In November 1994, the Prime Minister signed a decree to establish a Buddhist school for the Khmer compatriots. The Pāli Intermediate Supplementary Education Nam-Bô (southern part) was set up. This school aims at teaching Buddhism in Pāli language using the Khmer medium and also general knowledge about Vietnam in the Vietnamese medium.

In Khmer society, the monks are considered as the intellectual strata; Khmer Theravāda monks became a refuge for the Khmer compatriots. The monks are the cultural teachers. They teach both Khmer language and the virtues to Khmer believers. The Khmer Buddhist monks function very crucially in the social and academic activities of the Khmer People. In addition, they represent the voice of the public to the governor. They use their own experience in morality as good samples for society. Thus, Theravāda Buddhism has become the life style of the Khmer people. Almost all Khmer monks are teachers who teach Buddhism to Khmer children as well as culture, literature, and principles of morality. The stage of monkhood and the teaching by Khmer monks provide a good background to develop the citizen. Based on the outlook of Buddhist activities it has influenced deeply all members of the family of the Khmer community and made practitioners to represent the good, the

merit, and the opposite of all evils. People learn how to be modest, forgiving and helpful.¹⁸¹

For the Kinh Theravāda monks, there is a little difference. Monks contributed to welfare activities to reduce the sufferings of unlucky persons. All social activities of Theravāda monks in Vietnam have made their society a better society in all aspects of life.

The propagation of the Buddhist Dhamma in present days in Vietnam is a lively work. The Internet has become a good means for religious missionaries. It works very effectively in towns and in HCMC because towns and HCMC have a lot of advantages. Day and night, Theravāda monks, nuns, and lay Buddhists talk about the Dhamma on the live-program. They preach and discuss many Buddhist topics and are ready to answer religious questions of Buddhist and non-Buddhists. Besides, many Buddhist website in Vietnamese was created to be convenient for doing research and study. Besides the preaching of the Dhamma, the Buddhist monks also write Dhamma books and Dhamma textbooks for publicizing.

To sum up, the propagation of Theravāda Buddhism has become an important duty of Buddhist monks and nuns in Vietnam. In the case of management Buddhist ceremonies in Vietnam, it always takes place of giving Dhamma talk. It aims at increasing the belief of Buddhists and to make Non-Buddhists to understand the Dhamma. Therefore, all Theravāda monks and nuns in Vietnam can be Dhamma missionaries according to their ability.

b. Advisor to solve problems of people

In the daily life, lay people have some problems which cannot be solved, and then they need guiding from monks in order to find the solution. Most problems are related to their suffering in their work, family or when they loss their kin. This type of assistance is seen as well during Buddha's time. For instance, the story of woman name Patacara,

¹⁸¹ **Role of Buddhist Temple in Culture Life of the Southern Khmer Compatriot.** (Cần-Thơ: Topic of Scientific Research, 2000), p.42.

she was serious mental problem when she has lost all members in her family very short time. She was alone without support until she met the Buddha. The Buddha then had solved her mental suffer and ordained her as Bhikkhunī and later on she gained a good reputation with her new name ‘Patacara Therī’.¹⁸²

Buddhist monks are very important to assist those people who have suffering mental by giving Dhamma talk or advice to them. Therefore, most case of funeral Buddhist monks was requested to give Dhamma talk as the right time to bring them all to understand the reality of phenomena. Sometime, monks also give foods at prison and give them good advice to prisoners for rebuilt their behavior.

On the other hand, the Buddhist monks can give advices to people avoid the drunkenness and smoking in order to be good health to server their parents their family and society. In addition, Buddhist monks also involve themselves with education on non-violent.¹⁸³ In Vietnam, the violent between wife and husband, parents and children, they do not know about their duties and responsibility. Through the advising of Buddhist monks, they know the duties of between wife and husband, parents and children; they understand their responsibility thus the violent cannot happen in one’s family or in societies.

As mention above Buddhist monks seem that they do not deal only with practicing Dhamma and Vinaya, but also play important roles for educating lay people to love peace, love non-violence and also asking them to observe sīla, samdhi and paññā in order to get calmness in oneself and others. This thing comes from preserving the ordination in the view of the ordination in the foundation for Buddhasāsanā lineage and great benefit to beings.

¹⁸² Sou Ketya, Hean Sokhem & Hun Thirith, **The ordination ceremony of Buddhist Monks in Cambodia, Past and Present**, Op Cit., p 139.

¹⁸³ Sou Ketya, Hean Sokhem & Hun Thirith, **The ordination ceremony of Buddhist Monks in Cambodia, Past and Present**, Op Cit., p.173.

Chapter V

Conclusion and Suggestion

5.1 Conclusion

What we have seen in the in the chapters 2 in this work is the researching of eight types of Upasampadā in Buddha's time. The five fulfilled conditions are studied to know the right conditions (sampatti) and wrong condition (vipatti) or the study of the qualification of monk. Among the eight types of Upasampadā the type Ñatticatutthakamma Upasampadā (Upasampadā Received by the Formal Act Consisting of a Motion and Resolution) is available until now and its procedure is applied to create a new monk. Chapter 3 and 4 in this research is the history of Theravāda Buddhism, its origin and development, its characteristics and the present status of Theravāda Buddhism in Vietnam as well as the ceremony of going-forth of a novice and a monk. Studying first the historical events of Theravāda Buddhism in Vietnam has helped us to recognize that there were two groups of Theravāda Buddhists, the Khmer Theravāda group and the Vietnamese Theravāda group. The characteristics of Theravāda Buddhism in Vietnam were also studied. They have been influenced by both cultures, the Vietnamese and the Khmer. The findings tell us about different periods in the Buddhist history of the two countries, Cambodia and Vietnam. The Upasampadā ceremony is hold depend on culture, it may be different in culture and steps of procedure in different places but Upasampadā is always based on Vinaya perspective. That is reason all Theravāda Buddhist monk they are from various country and culture but when they are ordained they are accepted by other Saṅgha around the world.

The present study of Theravāda Upasampadā in Vietnam shows that Theravāda Buddhism was adopted by Khmer people in Southern Vietnam before this land was transferred to Vietnam. It has happened when the southern part of South Vietnam was the Kingdom of Funan.

Theravāda Buddhism in Funan therefore, was traced back to the period of Emperor Asoka in which the two elder monks Sonathera and Uttarathera had come there. This happened at the same time in history when missionary monks went to Burma, Cambodia, Laos, Sri Lanka and to Thailand.

Going through the historical periods of the land, Theravāda Buddhism was practiced by the Khmer people in the Mekong Delta. It was recorded that the land was later integrated in the general homeland of the Vietnamese people and Theravāda Buddhism thereby came to Vietnam. Theravāda Buddhism became to be practiced by the Vietnamese people and became part of their culture. The Vietnamese people were interested in Theravāda Buddhism as practiced in Cambodia. We have seen that the progress and development of Theravāda Buddhism were clearly helped and supported by Burma, Thailand and Sri Lanka. As a result, Vietnamese Theravāda Buddhism directly received the original Theravāda tradition. This has made Theravāda followers in Vietnam interested to seek opportunities to study Buddhism in countries that follow the Theravāda tradition. It has become a matter of belief that only in countries having the original Theravāda Buddhism the Teaching of the Theravāda Doctrine can truly be understood.

By analyzing the characteristics of Theravāda Buddhism in Vietnam we come to understand some common as well as some different characteristics in Theravāda Buddhism due to the difference of each national culture, the Khmer and the Vietnamese. In this regard, we easily recognize the similarities between Theravāda Buddhism in Vietnam and Theravāda Buddhism in the five Theravāda countries. Moreover, the purposes of ordination are different depend on culture and belief in different nation, as in Khmer Theravāda Upasampadā, Buos – Songkung – Mdai – Aovpuk (Ordination out of Gratitude to the Parents), Buos-Mukh-Phleurng (Ordination by death of Parents or Grandparents), Buos-Lea- Bamnon (Ordination by unfortunately case happened in one's life), Bous-Abrum (educational Ordination) and in Kinh Theravāda Upasampadā held Ordination for long period, Ordination for short period.

Whatever the purposes of ordination are not the same but the procedure of Upasampadā is based on Vinaya pitaka.

The Upasampadā in Vietnam is origin from Cambodia Saṅgha when some Vietnamese officers got a chance to work and travel around countries in South East Asia (SEA) they met Buddhist monks and studied Theravāda doctrines in Cambodia. After that they had decided to be ordained and brought the Theravāda Buddhism to Vietnam. When the Theravāda Buddhism has already taken root in Vietnam monks and nuns as well as lay Buddhist people have opportunity to learn new tradition and they are also ordained. Some of them after ordained they went to studied abroad in Theravāda Buddhist countries as Cambodia, India, Sri Lanka, Burma and Thailand. Some of them went to study abroad and got ordained in foreign countries as the case of researcher.

Upasampadā or ordination is important evedent to proof the orgin of Theravāda Buddhism as well as the factor to preserve Buddhasāsanā lineage to be longer. Without Upasampadā there is no more Buddhist clergy, no Buddhist clergy there is no one preserves and spread out Buddhism. There are some place where the Theravāda Buddhism were strongly established but it is disappeared in some period, no more monk and nuns, no more lay Buddhist come to temple to observe five precepts or eight precepts. In that difficulty period, the work of re-established Buddhism in that country or place it should be invited the Saṅgha missionary from other place or other country come to hold Upasampadā for local people based on Vinaya pitaka.

5.2 Suggestions for Further Research

As we have seen the Theravāda Buddhism and other Buddhist traditions were practiced widely in many countries around the world. In Vietnam there are two main Buddhist tradition as Theravāda and Mahayana tradition. They are have own their traditional in belief and practice as well as the view on purpose of ordination depend on Vinaya.

So! The issues what researcher would like to suggest for research are as follows:

- 1) A study of Mahayana ordination based on discipline (Vinaya) in Vietnam
- 2) A study of different view on purpose of Mahayana ordination in Vietnam
- 3) Comparison of the ordination (Upasampadā) between Theravāda and Mahayana traditions in Vietnam
- 4) Comparison of the religious lifestyles of Theravāda and Mahāyāna Buddhism in Vietnam.

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