

**RITUAL FOR VINAYA ORDINATION  
CALLED  
"BENEFICIAL TO BEHOLD"**

'dul ba'i las chog mthong ba don ldan

gdams ngag mdzod khrid phran skor volume 18:555-629

[Excerpt: Rituals for Ordination of Upasakas and Sramaneras pp. 556-573]

I prostrate to the Omniscient Bhagavat.

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This ritual manual for becoming an Upasaka (Lay Buddhist), Shramanera (Novice Monk or Nun) and Bhikshu (Full Monk) is called "Beneficial to Behold."

The sun of compassion, equally skillful for all,  
shines continually in the clear sky.  
You dispel the darkness of ignorance of those to be tamed.  
Victorious One, embodiment of space, I pay homage to you!

Having received the power of one hundred thousand treatises of the Vinaya  
and knowing well the many methods of taming those to be tamed,  
You ripen all beings through your learning of the Vinaya.  
Rangjung Dorje, I respectfully prostrate at your feet.

Now I will set forth this clarifying ritual manual, completely filled with many precious,  
well-spoken explanations from the great treasury, the wish-fulfilling jewel of Vinaya writings,  
which arose from the ocean of your knowledge.

There are two types of ritual: one for accomplishing Shramanera,  
and one for accomplishing Bhikshu.

A summary of the first ritual [for Shramaneras]:

Question, Shramanera, Advice, Requesting, Preceptor, Beginning, Ordination, Shramanera,  
Time, and finally Giving Advice.

Whoever wishes to take ordination should approach and perform the following:

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The Candidate should be told to prostrate three times,  
then sit close to the Preceptor with hands folded in anjalimudra.

**There are three sections: the Preparation for the ritual, the Actual Ritual, and the Conclusion.**

**The first section [Preparation or Entering] has five sub-sections:**

1. Inquiring about the Obstacles [to ordination].
2. Becoming an Upasaka.
3. Supplicating to Request.
4. Giving the Signs [of ordination].
5. Accomplishment of the Ordination.

[The Preceptor recites]:

"First, you are very fortunate to enter the precious teachings of the Buddha

and to make this human life that you have attained meaningful.  
This heart teaching, this training in ethical conduct, is like the milk of a lioness,  
and so a precious vessel is needed.  
Therefore, your being must be pure, that is, free from the Four Obstacles to Ordination,  
namely, Type of Birth, Situation, Age, and Physical Form."

For a Candidate who has these obstacles, should he be ordained,  
the vow does not exist in his being.  
If that person was ordained, the vow is not valid for him, and so forth, from that point of view.  
It is of no benefit for him, and it is harmful to the Preceptor as well.  
Therefore, it is necessary to inquire about the obstacles.

This is what the Root Sutra says:

[The Preceptor recites]:

"First I will ask you about all the obstacles. You should listen with an undistracted mind and answer honestly: "No, I don't have that," and so on."

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"Are you not a Tirthaka?"

"Are you not less than fifteen years of age?"

"Are you not fifteen years old but cannot chase away crows?"

"Are you not less than seven years old, but able to chase away crows?"

"Are you not a servant and so on?"

"Do you not hold any debts?"

"Are you not without the permission of your father?"

"Are you not without the permission of your mother?"

"Do your parents not giving permission not live far away?"

"Are you not sick?"

"Have you not dishonored a Bhikshuni?"

"Do you not live by theft [of the Dharma by non-Buddhists, i.e., are you not a Tirthaka spy?]"

"Do you not live outside the boundaries [of the monastic community]?"

"Are you not a hermaphrodite [one with characteristics of both sexes]?"

"Are you not a Eunuch [or Androgyne that changes sex monthly]?"

"Are you not an animal [in human form]?"

"Are you not a Tirthaka?"

"Have you not killed your mother?"

"Have you not killed your father?"

"Have you not killed an Arhat?"

"Have you not created a schism in the Sangha?"

"Have you not, with harmful intention, shed the blood of a Tathagata?"

"Have you not committed any of the Four Defeating Downfalls (parajikas)?"

"Have you not been banished for failing to take responsibility for paying a criminal fine?"

"Do you not have a stump for an arm and so on?"

"Do you not have yellow hair and so on?"

[According to Khenchen Thrangu Rinpoche, yellow hair was very rare in India during the time of the Buddha Shakyamuni, and was considered to be a bad sign of the offspring of humans and evil spirits].

"Do you not have one nail for a hand [syndactyly]?"

"Are you not drafted by the King?"

"Are you not without the King's permission?"

"Does your King not giving permission not live far away?"

"Are you not known to be a stealthy thief?"

"Are you not a degenerate [rotten person]?"

"Are you not a shoemaker?"  
"Are you not from a low caste?"  
"Are you not from a butcher's family?"  
"Are you not a non-human?"  
"Are you not from the northern continent of Uttara-kuru?"  
"Have you not changed sex three times?"  
"Are you not a woman who looks like a man?"  
"Are you not a very evil person?"  
"Do you not have the customs of someone from another world?"

Ask thus. This is the ritual of questioning about the obstacles to determine whether the Candidate can be ordained or not.

In answer to the Preceptor's questions, the Candidate says:

"I am not any of the above."

**The second ritual is for becoming an Upasaka.**

The Candidate should make three prostrations to the Buddha and then three more prostrations to the Preceptor. The Candidate should come close, kneel, and place his hands in anjalimudra at the level of his heart.

[The Preceptor Says]:

"Being free of the obstacles is excellent, but the teachings say that one must enter into the stages of ordination successively in turn."

The Root Sutra says:

"Each of the three stages of ordination, Upasaka, Shramanera, and Bhikshu, must be entered by completing the previous stage before entering the next."

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To become an Upasaka, you must go for refuge.

The Root Sutra says:

"To begin, you receive refuge by repeating the words of the Refuge Vow three times."

And again:

"To accomplish Upasaka, it is necessary to go for refuge."

For taking refuge, there are four topics: Object, Time, Intention, and Ritual.

First, the Object of refuge is the Buddha, the Dharma, and the Sangha.  
The Time is from now on, as long as I am alive.  
The Intention is to receive the Upasaka Vow with renunciation of Samsara and the thought that you wish to attain unsurpassible Enlightenment, by thinking that you are taking the Buddha as your teacher, the Dharma as the path, and the Sangha as helpers to travel that path.

For the Ritual, repeat after the Preceptor:

"Venerable One, please consider me. My name is \_\_\_\_\_.  
From now on, for as long as I am alive,  
I take refuge in the Buddha, the supreme being among the two-leggeds.  
I take refuge in the Dharma, the supreme freedom from all attachment.  
I take refuge in the Sangha, the most excellent of all communities.  
Venerable One, please accept me as an Upasaka for as long as I am alive."

[Repeat this two times. Before the Candidate repeats the vow for the third time, the Preceptor should explain the following]:

The third time you repeat the Upasaka vow, you will receive the vow in three sections.  
When you say "I take refuge in the Buddha, Dharma, and Sangha," this refers to taking refuge.  
When you say "Venerable One, please accept me," this refers to the Preceptor.  
When you say "...as an Upasaka for as long as I am alive," this refers to the Candidate.

When you have finished referring to the Preceptor the third time, and you are beginning to refer to the Candidate [yourself], at the moment you finish saying the word "Upasaka," you will receive the Upasaka Vow, and the teacher [giving the vow] will become your Preceptor. You must be aware at that moment that you are receiving the vow.

After you have repeated the vow for the third time, the Preceptor will say: "This is the method." The Candidate responds: "It is excellent."

So, having first taken refuge, you have now received the main vow. You have taken the vow. [560]

If you don't keep the vow, instead of great benefit coming, harm will come. Therefore, guard the vow carefully. You should follow this advice:

Abandon everything that has to be abandoned. Follow the Arhats in thought and action. Think in this way.

[Repeat the following]:

"Venerable Acharya, please consider me.  
Just like the Arhats, as long as they were alive, never took life, refrained from taking life, just in that way, I [by this name], from now on, for as long as I am alive, also will not take life, will refrain from taking life.  
In this first precept, I will train in following the teaching of the Noble Arhats, will accomplish in accordance, and act in accordance."

"Also, just as the Noble Arhats, as long as they lived, refrained from taking what was not freely given, sexual misconduct, lying speech, and alcohol and manufactured intoxicants that cause carelessness, just like that, I [by this name], from now on, for as long as I am alive, will also abandon taking what is not freely given, sexual misconduct, lying speech, and alcohol and synthetic intoxicants that cause carelessness. I will refrain from alcohol, and synthetic intoxicants that cause carelessness. In this fifth precept, I will train in following the teaching of the Noble Arhats, will accomplish in accordance, and act in accordance."

Then the Preceptor says: "This is the method." The Candidate says: "It is excellent."

This is the end of the ritual for accomplishing the Upasaka vow, the step-by-step entrance into the teachings.

**The Preparation Ritual's third sub-section is the Supplication to Request, which is divided into two parts:**

1. Requesting the Ordination Vow, and
2. Supplicating someone to become your Preceptor.

**The first part of Supplicating to Request is to ask for the Ordination Vow.**

A suitable Preceptor should be a Bhikshu skilled in the ordination ritual.  
 He should hold the full Bhikshu vow.  
 He should have the same view and gender as the Candidate,  
 and have the Three Qualities of Dharma  
 [the ability to speak, the ability to listen and understand, and soundness of mind].  
 He should abide on his own ground.  
 He should not have caused a schism in the Sangha by non-Dharmic acts.  
 The Preceptor should not change himself into another form, or cause himself to disappear.  
 He should not stay within other boundaries [than the Candidate's monastery].  
 The Preceptor should have these Ten Qualities of Dharma.

A Bhikshu who has kept his vows, and is a good holder of the Tripitaka, should testify thus:

"This person is living, and is going to take ordination from the Sangha."

This Bhikshu asks:

"Is this living person completely free from obstacles?"

The Candidate replies:

"I am absolutely completely free from obstacles."

Then the Candidate prostrates three times to the Sangha.  
 The Candidate, dressed in white, then sits with his hands in anjalimudra.  
 The Bhikshu who is the witness, standing respectfully, makes this request:

"Venerable Sangha, please consider me. His name is \_\_\_\_\_.  
 He is taking this vow from [Preceptor's name].  
 This householder in white robes, with uncut hair and beard,  
 is taking ordination in these excellent noble teachings of the Vinaya.  
 His name is \_\_\_\_\_.  
 He is taking ordination, cutting his hair and beard, and putting on a saffron-colored robe.  
 He has only perfect faith. He has left home to become homeless.  
 He is taking ordination from [Preceptor's name].  
 Also, he is absolutely completely free from obstacles. Will you ordain him?"

Then the Sangha replies;

"If he speaks the truth, then this is completely pure. If he is lying, then it is a severe wrong."

If the Preceptor is the Candidate's Abbot,  
 it is beneficial for the Candidate to use the Abbot's full name.  
 If the Preceptor is an Acharya, then use Acharya as the title.  
 If the Preceptor is not the Candidate's Abbot or Acharya,  
 then use the title "Completely Virtuous Spiritual Friend," or another respectful title.

In the request, if there are more than one person taking ordination, instead of saying "his name is \_\_\_\_\_," the witness says "their names are \_\_\_\_\_ \_\_\_\_\_." Instead of saying "he is completely free of obstacles," the witness says "they are completely free of obstacles." Replace "his" with "their," and "he" with "they." Pay attention to using appropriate pronouns throughout the ceremony.

This is for the Candidate for Ordination:

**The second part of the third sub-section of the Preparation Ritual [Supplicating to Request] is supplicating someone to be your Preceptor.**

The Candidate performs three prostrations in front of the Preceptor and sits close to the Preceptor with hands in anjalimudra.

[The Preceptor says]:

"You are free from bad conditions, but all good conditions must be complete if you wish to be ordained. The principle good condition is a preceptor."

[A Vinaya Root text says]:

"If you have a Preceptor, you can be ordained. Otherwise, you cannot. Therefore, you should find some Bhikshus and choose a Preceptor."

Thus it is said. If a Preceptor is present, ordination can take place. If not, then it cannot. In earlier, more fortunate times, when people naturally behaved well and had excellent knowledge, they could receive the vow without a Preceptor or Acharya. Now, in this unfortunate time, if people receive the vow without a Preceptor, then they will behave wildly and be devoid of knowledge. So, just as sick people need a nurse, the Buddha gave the Preceptor and Acharya as guides in taking Shramanera and Bhikshu vows.

Having this instruction [from the Buddha], don't practice just in any desired way, but practice with the certainty of accomplishment. For that, a Preceptor is necessary.

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The Characteristics of the Preceptor:

He should hold all precepts completely, he should be stable, and have held the precepts for at least ten years. He should be skilled in the Five Branches of Learning

[he should have heard many teachings, be learned in the meaning, learned in the letters, learned in the definitive words, and skilled in past experience and future plans]. ?????

and endowed with all appropriate qualities.

He should abide on his own ground.

He should not have caused a schism in the Sangha by non-Dharmic acts.

He should not be crazy and so on, or a non-human, or a transsexual.

He should be endowed with these Seven Dharmas.

The Definition of "Preceptor" [Tibetan mKhan Po, Sanskrit Upadhara Sandhini Harana]:

UPA means near or close. DHARA means to hold or seize.  
SANDHINI means to attach or fasten together. HARANA means to give instruction.  
In the definition of Preceptor, "to hold" means to stabilize an excellent mind.  
"To closely attach" means to closely establish ethical conduct.  
"To give instruction" means to instruct in what is to be rejected and accepted.  
This is why [one's teacher] is called a Preceptor.

If you don't supplicate a Preceptor, then no Preceptor will take responsibility.  
Thus it is necessary to supplicate. Also, the Preceptor should be in accord with the definition.  
He has read the [Three] Trainings [in Ethics, Wisdom, and Absorption],  
and encourages his student to read them also, thus he is called "Preceptor."

By employing the three points of instruction on what is to be stopped, accomplished,  
and emphasized, the Preceptor prevents the student from falling to a low place.  
The Preceptor cultivates the training directly, and Nirvana indirectly.  
In brief, the Preceptor gives the Ordination Vow,  
which is the renunciation of impure Samsaric dharmas, and he is thus called a Preceptor.

The Candidate should meditate on this while supplicating, and repeat after the Preceptor:

"Acharya, consider me. I [by this name] pray that the Acharya will be my Preceptor.  
Please, Acharya, act as my Preceptor. Acharya Preceptor, please ordain me."

Repeat this a second and a third time.

On the third repetition, when the Candidate pronounces the word "Preceptor,"  
the Preceptor replies "This is the method." The Candidate replies "It is excellent."

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Abandoning obstacles [to the vows] and slander, shame and embarrassment will arise.  
This is the reason for supplicating the Sangha for ordination.

If one is not ordained, the cause for these  
[shame and embarrassment, excellent qualities in an ordained person]  
will not arise.

This is why one supplicates a Preceptor.

#### **The Preparation Ritual's fourth sub-section: Giving the Signs [of Ordination].**

A close friend helps the Candidate to cut his hair and beard, leaving only a top-knot.

[The Preceptor] asks: "May I cut your top-knot?" [Tsug Pu Trek Par Tro Am]

[The Candidate] replies: "I am happy." [Tro La].

Then let [the Candidate] wash. In hot weather, use cold water.  
If the weather is cold, use warm water.

#### **The fourth section of the Preparation includes Giving the Signs and Equipment, and Naming.**

The Preceptor gives the begging bowl [Lhung bZed, receptacle for offerings] and Dharma robes.  
The Candidate touches the Preceptor's two feet with his hands  
and receives the vessel and robes.

Then the Preceptor dresses the Candidate.

When the Dharma robes are given, the Candidate kneels in front [of the Preceptor],  
who hands the upper [patched] robe [to the Candidate].

Both [the Preceptor and the Candidate] hold the robe at this time.

From this time forward, the upper robe or Dharma robe should always be worn.  
This is the particular sign that distinguishes [an ordained person]  
from a householder or Tirthika.  
It causes one to remember one's "entry into virtue".  
It protects from nakedness of the upper body,  
heat and cold, sun and wind, biting flies, mosquitos, and so on.  
Treat [this robe] as if the Guide [the Buddha] had given you his own. Keep it clean.

Then giving the lower robe [Sham Thabs].  
[The Preceptor and Candidate] should hold it as before.  
This lower robe that is given is called the lower Dharma robe sewn in pieces.  
This is a particular sign that distinguishes [an ordained person]  
from a householder or Tirthika.  
It causes one to remember one's entry into virtue, and especially one's shame and modesty.  
It protects from nakedness of the lower body, heat and cold, and frees one from shame,  
as well as protecting from insects and so on.  
In India, three colors were permissible, the three worst  
[or most humble, blue, saffron, or red ochre].  
Treat [this robe] as if the Guide [the Buddha] had given it to you,  
and keep your mind peaceful and controlled.

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Then giving the offering vessel [Lhung bZed].  
It should be held as before.  
This is the sign of one's becoming a pure vessel for ordination,  
and is called a "receptacle for offerings."  
This is the particular vessel that distinguishes [an ordained person]  
from a householder or Tirthika.  
It is the container for catching poured food [on the alms round].  
As the vessel is filled with food, so good qualities also fill one's being.  
Thus, as one enjoys the food, one should also enjoy the Holy Dharma.  
Always hold the vessel like this.

Then giving the sitting mat [gDing Ba].  
Except for the grass mat of the Sangha as a sleeping place,  
all other householder's white clothing and personal choice of colors  
should be donated to help others.

Then giving the water strainer [Chu Tshag].  
The reason for giving a water strainer is to prevent harmful action by the Ordained  
from enjoying [drinking] water that contains living beings.  
Strain drinking water with the water strainer and remove any living creatures.  
One should act in this way to drink only pure water.  
This equipment should be carried to prevent harming living creatures, it is taught.

[When the Candidate has cast aside all householder's attire and put on Dharma robes,  
the Preceptor and assembled Bhikshus recite while scattering flowers]:

"May the Victory Banner of Liberation be stable!"  
"May Pure Conduct be kept for the rest of our lives!"  
"May the assembly of Ethics be perfected!"  
"May Ordination be gained in all future lives!"

There should be no mistake in naming the Candidates dressed in their undergarments.



[\*\*\*the words gZhan La 'Tshol Na, meaning "if not..., i.e., if there IS a mistake in naming the candidates" appear to be meaningless in this context and are assumed to be mistaken. 565.7].

An appropriate Bhikshu should take responsibility for showing them how to keep their equipment, and any other things they need to know. They are told this.

By saying that [to the Candidates], examine whether there are any obstacles. Thus affirm [that there are none].

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Affirming that there are no obstacles to becoming ordained in this tradition, then the name and equipment are given.

### **The fifth section of the Preparation is the Accomplishment of the Ordination.**

The Candidate performs three prostrations and kneels in front of the Buddha and the Preceptor.

The Preceptor says:

"You, the one to be Ordained, are very excellent, because, as is said in the Sutra of the Ordination of Nanda:"

"All householders abide as though in a fiery pit.  
Ordained ones abide as though in cool houses."

"Thus it is said, and, from the Sutra of the Display of Great Miracles:"

"Having craving arise for both children and wife,  
one will not be stable in the lower householder's state  
and never attain unsurpassible holy Enlightenment.  
This supremely shows the nature of desires.  
Whoever abandons desire like dry dung to the fire,  
by abandoning craving for children and wife,  
fear of the home revealing homelessness;  
For those, supreme Enlightenment is not difficult to find.  
Whoever lives a householder's life  
and wishes to attain supreme holy Enlightenment  
if they haven't attained Buddhahood up until now,  
they won't attain it in the future.  
Abandoning a kingdom like a gob of spit  
desiring solitude, remaining in a solitary place,  
abandoning kleshas, conquering Maras,  
One attains immaculate, unconditioned Enlightenment."

Thus it is said.

Also, the profound Sutras, Vinaya Scriptures and so on contain many teachings on the faults of remaining in the householder state and the inconceivable benefits of Ordination.

### **The Ordination:**

Think of transforming oneself from the householder state and stabilizing all one's positive qualities.  
Think of casting aside Samsara and gaining the state of Nirvana.

Think of casting aside the lifestyle of the householder and stabilizing the lifestyle of the Ordained.

Think of abandoning the signs and equipment of a householder and perfectly taking [567] on the signs and equipment of the Ordained;

Think of abandoning hope in worldly gods and clinging to them as sources of refuge, and holding the Three Rare and Supreme Ones as the supreme deities;

Casting aside even the name "householder," and taking on the name "Ordained," relying on these five things to accept and reject, you should clearly, uncontrivedly visualize that you are casting aside the equipment of a householder and think that you are really taking on the equipment of the Ordained.

Thus signify again and again.

### **Changing the Name:**

As for the categories of last names, they should be glorious, famous, virtuous, fortunate, and they should be the last name of the Candidate's Preceptor.

Saying this [new] name, recite the following:

"Preceptor, consider me.  
I, known by this name, \_\_\_\_\_,  
from this time forward, as long as I am alive,  
I go for refuge to the Buddha, supreme among two-leggeds.  
I go for refuge to the Dharma, supreme freedom from all desire and attachment.  
I go for refuge to the Sangha, supreme of all communities.  
Bhagavat, Tathagata, Arhat, Samyaksambuddha Shakyamuni,  
Lion of the Shakyas, King of the Shakyas,  
Lord, following your example, I seek ordination.  
I abandon the signs of a householder.  
I perfectly receive the signs of the Ordained."

Recite in this way a second and third time.

The Preceptor says "This is the method."

The Candidate says "It is excellent."

### **This accomplishes the rituals for Ordination and Entering the state of a Shramanera.**

As was said before, when requesting ordination, it is necessary to have one learned in the Shramanera Ritual and so on [as an Acharya], in short, a Bhikshu endowed with the Ten Qualities of Dharma.

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The Preceptor says [to this Bhikshu Acharya]:

"Worthy Holder of the Vows, Holder of the Tripitaka, [by whatever name], this live person [the Candidate] requests that you bestow the Sramanera Vow."

Thus [the Candidate] is given over.

The Acharya rises and asks:

"Is he [the Candidate] completely pure? "

The Candidate answers as before.

**Second, the Actual Ritual for Accomplishing Shramanera.**

Prostrating to the Buddha and the Acharya, the Candidate kneels in front.

At this time, the Acharya recites:

"It is excellent that you, the one to be ordained, wish to take care of the Shramanera vows.

As it is necessary for you to be free of obstacles,

the Preceptor affirms that you are free of obstacles and pure of being.

You must also have five favorable conditions complete.

These favorable conditions for receiving the vows are:

A physical representation of the Buddha.

A scripture containing the Dharma of Statement and Realization,

and the Dharma committed to memory.

The branch of the assembled Sangha is not really necessary,

but it is good to rely on for shame [from oneself] and guilt [from others].

An intelligent Preceptor with excellent qualities complete.

An Acharya Bhikshu possessing the vows who is able to communicate the ritual is necessary, however, I will perform this part."

**Secondly, the signs and necessities for favorable conditions:**

The signs of the body are: Washing the body, and cutting the hair and beard, but cutting axillary or pubic hair is not permitted.

The signs of the necessities: the upper robe, the lower robe, the offering vessel, the sitting mat, and the water strainer, are all permitted and excellent.

The Preceptor indicating each of these by words, gives all the requisites completely.

**Third, the favorable conditions of a worthy vessel:**

The assembled [lineage of previous graded ordinations] (must not) be incomplete, [the Candidate must have Upasaka Ordination before Intermediate Ordination, and both of these before being ordained as a Shramanera],

One cannot have broken his vows and now be seeking re-ordination.

It is necessary for a male or female born in the three continents [other than northern Uttarakuru] to have the ability to use their respective sexual organs.

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These [ordinations] up to the third being in place before [Shramanera] Ordination,

[the Great Chinese Tibetan Dictionary explains that it is necessary to have each of the previous ordinations, Upasaka and Intermediate Ordination, in place before progressing to the Shramanera Ordination. Moreover, it is not permissible to bestow all three ordinations at once].

The Candidate must not have obtained the Shramanera Ordination before.

If the Candidate is from the continent of Jambudvīpa, he must have all faculties intact.

The Candidate must be at least seven years of age, and able to chase away crows; he must be able to understand naturally, and have complete faculties.

**Fourth, the favorable conditions for the ritual:**

Of the three phases of Preliminary, Actual Ritual, and Conclusion, the Preliminary Ordination has already been done.

Now the Actual Ritual and the Conclusion will be accomplished.

**The fifth part, the favorable conditions for thought (bsam pa) has five sub-sections.**

First, as it is explained that [the vow] will not arise in a disturbed mind, it is necessary to have a mind that rests naturally.

Second, with pure intention, it is necessary to have a mind that aspires and desires to receive the vow.

From the root sutra:

"Nothing will come of joking."            Thus it is said.

Third, to understand the Actual [Ordination] Ritual effectively, it is necessary to recognize that you yourself are obtaining the vow at the time of Ordination.

In the scriptures, it is said that three types of individuals will not be able to be ordained.

If you ask what these three are, they are one who cannot speak his own name, one who can't speak his Preceptor's name, and one who doesn't understand at the time that he is taking ordination. Thus it is said.

In that case [when the Candidate is free of these three faults], when the three recitations are performed, the indicated signs will be understood.

Fourth, holding the stable thought of Nirvana [transcendence of sorrow]:

It is not highest aspiration to seek the happiness of gods and humans or protection from incidental fears [of this life]. It is necessary to abandon the sufferings of the six kinds of animate beings as well as the causes of those sufferings, and think: "I must attain transcendence of sorrow [Nirvana] that is unsurpassable Enlightenment!

Fifth, [advice concerning the] lack of the Five Certainties:

Life Certainty [of vows] will not arise if one thinks that one is unable to hold one's vows in the time of war and so on. One should hold [vows] for all of one's life.

It is the same with lack of Country Certainty; one should hold [vows] in all countries.

As for lack of Time Certainty, one should hold [vows] without regard to summer, winter, fall, or spring. [570]

As for lack of Person Certainty, one should hold [vows] without regard to friends or enemies.

As for lack of Certainty of Branches [all other auxiliary precepts]:

Abandoning all things that have to be abandoned

and applying all antidotes with firm intention, by attaining renunciation of ethical conduct,

Think in this way, [without] separation from [these certainties],  
[and] take on the Shramanera Vow by repeating the following:

"Venerable One, please consider me.

I, known by this name, \_\_\_\_\_,

from this time forward, as long as I am alive,

I go for refuge to the Buddha, supreme among two-leggeds.

I go for refuge to the Dharma, supreme freedom from all desire and attachment.

I go for refuge to the Sangha, supreme of all communities.

For as long as I am alive, Venerable One, please hold this Shramanera.

Recite in this way a second and third time.

On the third repetition, the Refuge Recitation and the Self Recitation

[are effected by reciting up to "For as long as I am alive"].

When the Other Recitation, [Venerable One, please hold this Shramanera], is spoken,  
the Shramanera Vow arises.

From the root sutra:

"For example, at the time of the Other Recitation, the state of Shramanera is attained."

Thus it is said that when the recitation of the words "this Shramanera" are completed,  
the Shramanera Vow arises.

[The Preceptor recites]:

"I have become your Acharya. At that time [the Other Recitation],  
you should understand that the Vow has arisen. Repeat with an undistracted mind:"

Explaining thus, after the Three Recitations [Refuge, Self and Other] are completed by saying

"Acharya, hold me [in your compassion],"

the Acharya says "This is the method."

The Shramanera says "it is excellent."

### **This completes the Actual Ritual.**

Then, an appropriate Bhikshu who is not the Acharya measures the time.

The Actual Ritual being finished, for the Concluding Ritual,  
from the two acts of "Telling the Time" and "Giving Advice,"  
the Acharya says:

"As to the first [the Time], Venerable Vow and Tripitaka Holders, [by whatever names],  
listen to what he says."

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[The Acharya] having said this, the Bhikshu who told the time advises

[about time and guarding the vows] as the second phase of the Concluding Ritual by saying:

"You have, in your being, obtained the Sramanera Vow on this year [name the year],

month [name the month], waxing or waning of the moon [specify which],  
in [which] twenty-second part of the day [or night]."

"At this time, having obtained the vow, you should respect all Bhikshus,  
and all those Shramaneras who obtained the vow earlier [than yourself]."

"Bhikshunis, Shramaneras who are younger in the training than yourself,  
Shramanerikas training to be Bhikshunis, Shramanerikas, Upasakas, householders and so on,  
are not to be revered."

"Seating rows, homage, and so on should go upward in order of respect.  
If there is work to be done [from higher up], do it first yourself.  
Accept and enjoy the service of those lower in order.  
Don't accept homage from Bhikshunis and Shramanerikas training to be Bhikshunis.  
Do not prostrate to those equal to Shramanerikas [??? dge tshul ma mtshan mthun]  
and to those [Shramaneras] who took vows at the same time [as yourself]."

"This is the first time that you will receive precedence and respect." ???

"It is necessary to act in accordance with what has been said. The reasons for this necessity:"

"Training in respect by both self and others causes worldly dharmas to become virtue.  
Not coming to the assembly languidly, compulsively babbling,  
one should transform one's process into a cause for attaining Enlightenment.  
Train in that way."

Recite thus.

Also, the Acharya says:

"In that way, you who have obtained the Shramanera vow must guard it impeccably.  
If you do not guard it, and [instead] practice the causes of suffering,  
it is said in the Supremely Crucial Sutra for Bhikshus:"

"Some people's ethical conduct is [the cause of] happiness  
Some people's ethical conduct is [the cause of] suffering.  
If you have ethical conduct, this is happiness.  
deranged ethical conduct is suffering."

By saying thus, so that [the Shramaneras] understand how to guard [the vows],  
Give Advice as the second part of the Concluding Ritual.

Abandoning the ten things to be abandoned on the negative side,  
together with [taking on the ten precepts to be accomplished] on the positive side,  
thinking that you are following the example of the Arhats, repeat the following:

"Acharya, please consider me.

Just like the noble Arhats, as long as they were alive, never took life, refrained from taking life,  
just in that way, I [by this name], from now on, for as long as I am alive, also will not take life,  
will refrain from taking life.

In this first precept, I will train in following the teaching of the Noble Arhats,  
will accomplish in accordance, and act in accordance."

"Also, just as the Noble Arhats, as long as they lived,  
refrained from taking what was not freely given,

unclean behavior [sexual activity], lying speech,  
and alcohol and manufactured intoxicants that cause carelessness,  
song, dance, and the sound of music, garlands and applying perfume,  
ornaments and applied color, high and great thrones, and eating food at wrong times.  
Just as [they] abandoned gold and silver, refrained from receiving gold and silver,  
I [by this name], from now on, for as long as I am alive, will also abandon  
taking what is not freely given, unclean behavior [sexual activity], lying speech,  
and alcohol and synthetic intoxicants that cause carelessness.  
song, dance, and the sound of music, garlands and applying perfume, [573]  
ornaments and applied color, high thrones and great thrones, and eating food at wrong times.  
Abandoning gold and silver, I will refrain from receiving gold and silver.  
In this tenth precept, I will train in following the teaching of the Noble Arhats,  
will accomplish in accordance, and act in accordance."

Then the Preceptor says: "This is the method."

The Shramanera says: "It is excellent."

In that way, by becoming a Shramanera, one becomes an object of homage and respect  
by householders from below and the Noble [Arhats] from above, because:

From the Flower Garland Tantra:

"As soon as [one has] become a Shramanera,  
[one becomes] an object of homage and aspiration by all householders.  
Because, in order to release the bonds of the household,  
[One] clears away the dark cataracts of bad actions  
by holding the supreme saffron robes,  
clear, shining, like the rising sun,  
this perfection is extremely beautiful."

Thus it is said.

With vast happiness and joy, [realize] that everything  
[the obtaining of the vow and all it signifies]  
arises from the graciousness of the precious great Preceptor, because:

All that he [the Preceptor] himself performed [in the Ordination] was his own doing.  
All that others were assigned to perform was done at his command.

With three prostrations, say "You are very kind!"

Reciting auspicious prayers, the Preceptor and all others from the highest down  
recite the Four Aspiration Prayers.

The Earlier Words, the Ritual for Fully Accomplishing the State of Shramanera,  
is completed.