



Preceptor and Co-Resident: How to Screening people to Sangha

¹Phramaha Punsombat Pabhakaro, ²Phrakrusamuthanachot Ciradhammo,

³Prateep Peuchthonglang, and ⁴Sayam Ratchawat

^{1,2}, Mahamakut Buddhist University, Lanna Campus, Thailand

³Faculty of Business Administration and Liberal Arts, Rajamangala University of Technology Lanna, Thailand

⁴Faculty of Humanities, Chiang Mai University, Thailand

¹E-Mail: lannakubapoon@gmail.com; ORCID: <https://orcid.org/0000-0002-6200-5814>

²E-Mail: chai17jit@gmail.com; ORCID: <https://orcid.org/0000-0003-2301-7836>

³E-Mail: Chaijaipra@rmutl.ac.th; ORCID: <https://orcid.org/0000-0001-9000-2090>

⁴E-Mail: sayam50@hotmail.com; ORCID: <https://orcid.org/0000-0002-0629-6418>

Received 31/05/2022

Revised 06/06/2022

Accepted 07/06/2022

Abstract:- *Buddhism includes two elements dharma and discipline. The Buddha dubbed his religion Dhammavinaya in the early Buddhist era, and it appears in numerous sutras. As a result, Buddhism resembles a two-winged bird. The Mahathera, the religion's successor emphasized the discipline of the age of religion in the First Council. Ordination is one of the elements, and it is the period in Buddhism when the Buddha appoints the preceptor to function as his agent in screening and confirming the ordained one will be baptized. As a result, the preceptor is a crucial figure in Buddhism's survival.*

Keywords: Dhammavinaya; Preceptor; Co-Resident

Introduction

In the early Buddhist era, Buddhism was founded and proceeded in a small group of people, with not many devotions. Ordination is a clear confirmation of the desire to comply with the way of Buddhism, was screened and declared by the Lord Buddha with a short word that "Xeṭhaphik, khavo" meaning that you are a monk, come, Dharma, we said well, do the best of suffering. As follows, the Ordination is perfect when Buddhism causes an expansion. The Lord Buddha gave his ability to act as a representative of him, called "Preceptor", is the president confirming the approval of the Sangha of "Xupṣāmpthāpekha", the first Sariputra is the first preceptor. It appears in the history of Buddhism, which is called Ordain, in this form, ya yatti ctutth krm xupṣāmpthā, that is to say, with the group of 5 monks or 10 people as a certificate to Sangha, as Monk is considered complete.

This article will show the importance of the preceptor, as a representative of the Lord Buddha in the role and chairman of the monk's certification to the inner sangha of Buddhism in the relationship with visitors. The Lord Buddha said that the Preceptor and Co-Resident act as the father who gave birth and the child that was caused by a relationship with a practice called Preceptor's Routine and Co-Resident's Routine. The Lord Buddha gave these 2 people to live and learn Buddhism through each other. The preceptor must endure, train, teach, and recommend warning. The Co-Resident has to be patient in training for at least 5 years.

In addition, this academic article will show the overall image of Buddhism from the beginning of the Buddhist era, until Buddhism enters Thailand. The rules of the Sangha Supreme Council, the highest administrative organization, are associated with the rule of the kingdom, which is involved in making Buddhism in the direction. In addition, social changes affect the quality of the process of accepting people into the Sangha of Buddhism

Ordination is certified to Sangha

The formation of Buddhism in the early era has not yet determined the Preceptor, which is clearly the Order of the Lord Buddha "Xeṭhaphik, khavo" meaning "You are a monk, come, Dharma, which we have said well, she behaves the virtue to do the most suffering by like" (Wi.ma.4/19/21). The ordained Person, when receiving this saying, is considered a complete monk in Buddhism, which is certified by the Lord Buddha, calling this method of ordering "Xeṭhaphikkhuxupaṣāmpthā".

[65]

The Ordination in this form is probably existed and progresses at the beginning of the Buddhist era until there are more believers in Dhammavinaya, thus, the Lord Buddha then loosened his hand to the talented and qualified monks to be preceptors, such as Phra Maha Kassapa, Sariputra, Phra Punnaman Taneebut, or other disciples that have been selected as preceptor, resulting in another form called "ya ya Ca Tu Tha Krm ", which is the process of transferring the Ordination that is continuing until now (Loonlawan, A., 2017: 434).

The Ordination, as xēhiphikkhuxupaśāmpthā model, reflects the Sangha community in the Buddhist era very well, it is shining to see how the Buddha's tree has started, and what kind of expansion. That is to say, from a small community to spread the dharma that the Lord Buddha enlightened and put the framework that the highest ideal of humanity that can develop themselves since Commoner is a noble person respectively. Which is divided into four levels according to the meaning of the decline of lust. Therefore, when believers teach in the cleanliness dimension of desire with mental practice, wishing to order and follow this path, then began.



Figure 1: Phra Phutthaphon until Waraporn (Kuslo Chan), Source: Thanakan Suramanee (1991)

Being a preceptor of the Lord Buddha, He has special information called "yāṇA" in screening and judging those who will Order with the potential and quality of the Ordained Person. Some people receive the teachings first. Special Dharma also, such as 5 Hermit, Phramokcallana, Phrasariputra, etc., which has attained Dharma before that Ordain, therefore, it means that these people are extremely stable in morality. From those events, it can be said that XEĪPHikkhuxupaśāmpthā Should be just a confirmation of a monk, That is to say, entering Sangha which is certified by the Lord Buddha only, causing newcomers and those who were before, not different, showing those themselves. In addition, there are a small number of people coming to order because it is a movement and formation of Buddhism, the qualifications of those who will come to order in the early Buddhist era, although there is no clear frame, it can be summarized as follows; (Nakawatchara, P., 2003).

1. A person who has practiced Nekkhambaramee before, in the Buddhist language, Puphphekataapuyyātā, that is, having accumulated good deeds in the past, especially Nekkhammabāramī, when the time is right, there will be an impulse within the mind to seek liberation



from suffering. It was with his contemporaries being born that the Buddha had the opportunity to listen to the teachings of the Buddha or the disciples of the Buddha as a way to get out of suffering.

2. They are chosen by the Buddha, that is, when they see through the Buddha's special apparatus called insight, they will listen to the advice of the teachings, make them come true, and then ordain belief.

3. The Buddha does not define the characteristics because Buddhism considers that human beings are born equal in terms of mental perfection, not the body or birth. The development of Buddhism is focused on the development of the mind, not the body. Therefore, this qualification is humanity. and have faith in self-improvement as a basis

4. Even with experience through the renunciation of the sex, but being a non-religious monk (Xayyadeñyāññā: other belief posture), but having new faith, abolishing the old belief in the teachings of the Buddha, can come into the shadow of Dhammavinaya such as Moggallāna, Sāriputta or even Hermit Group, etc.

In summary, the features of Ordained The person in the early Buddha era must be the one who created the prestige in Pure Chāti, It is the driving force that encourages the birth of a contemporary Buddha or a person who sees the Buddha as a special tool and therefore leads him into the shadow of religion. The ordination in Buddhism was originally established by the Buddha and carried out by himself by stating a brief affirmation above. Later, when the number of ordained people increased, he allowed the Sangha to consider it and proceed with the presiding monk, known as the Preceptor. Thus, the Preceptor has a function comparable to the representation of the Buddha in giving Ordination and being a confirmation, and bringing the person who will ordain (Xupāṃphāpekā) into a new life is a life under the shadow of Buddhism. The Buddha, therefore, reminded the Preceptor and the Co-Resident, as they are always related, that the Preceptor is like a father who gives new life as a virgin, Therefore, the mind must be set in the Co-Resident like a son^๓ and have the Co-Resident set his mind in the Preceptor like his father (Wi.Ma. 4/80/76). This form of ordination is called Yattituttā thkrmwācāxupāṃphā.

Meaning and Importance of Preceptor

1. Preceptor by meaning, the word "preceptor" comes from Pali "Xupā ch, chā ya" is Xup+che (Cin, tāñ)+ Na, delete na, Xātheñ xe as Xāy, overlap ch, a prefabricated as "Xupā ch, chā ya". Analyze the meaning that Ma na sā xu pec, ca sīs, sāñ wch, chāw ch, chā ya tī ti xup ch, chā yo Means that the person who is attentive to the penalty and introducing the benefits of the pupils named "Xupāchchāya". Popular language written with vocabulary "Preceptor" means the Thera Monk, who is the president in the Ordination.

PhraThammapitaka (Por. Puyato) (1995) The meaning that preceptor is a small and large penalty, meaning the certifier of the Ordination amid a monk, is both the importer and the parent to take care of the wrong, like responsible for education training. Popular English is called A Spiritual Teacher or Preceptor (Nakawatchara, P., 2003).

From the above meaning, it can be seen that the Preceptor is more than the word "teacher" or "teacher". Because they have to act in the training, teach, warning, punish, suggest the pupils called "Co-Resident" to benefit in addition to general knowledge. In addition, if considering the root, it also means to be a "penalty" to practice and adjust the behavior of the Co-Resident.

2. Preceptor, the importance is to have a duty to certify those wishing to order "XUP Sāmpthā Pek Kā" whether the qualifications are as required by the discipline, have the behavior neat or not, how, and must act as the president. Certified in the Ordination too. Currently, Mao includes checking the qualifications according to Dhammavinaya and has a complete qualification as a national rule following the Sangha Supreme Council announcement.

[67]

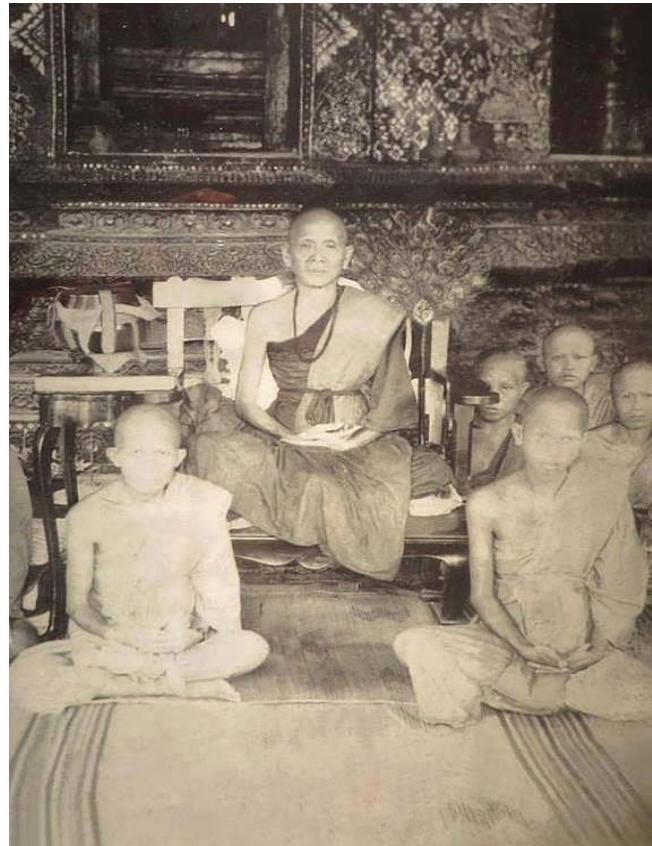


Figure 2: Kruba Srivichai (Siriwich Yo):
Source: Thanakan Suramanee (1991)

In addition, Co-Resident often behaved according to the preceptor's practices. Therefore, Preceptor is like a mold and a model for pupils to behave and follow Dhammavinaya. On the other hand, If any co-Resident of the preceptor does not behave in a devotional, the disadvantage must also come to the Preceptor as well.

Suvannachot, V. (2016:162) It is of the view that in the Buddha's time the study and succession of teachings were transmitted by word of mouth, remembering, and telling. Any monk who is interested in any dharma topic will remember those dharmas clearly, After that, new monks will learn from their teacher's Preceptor until they are precise in their heart and implement it in the same way as the Preceptor. Therefore, in learning the teachings of the Buddha at that time, the Preceptor was a very important person in the propagation of religion, as well as the one who kept the word of the Buddha by accurately passing it on to the next generation. This was evident from the First Council on the succession and respect of the Preceptor and Master's resolution without revoking or adding any other clauses.

Ordination by what methods?

PhraRachworamuni (Prayut Payuto)(1985: 431) said that 8 types of Ordination appear in the Tripitaka, but only 3 are used as the main ones, namely; (1) Xēhīphikḥhuxupaṣāmpthā, Ordination with Buddha's words certifying in a nutshell "Be a monk: Xēhaphik, ḥhwo" is the way the Buddha himself ordain. (2) Tī ṣa raṇa kha ma nūpsāṃ pa thā, Ordination with the Trisarana was the method that the disciples allowed the disciples to do in the early era when the sangha was not so many. When the third method was allowed, the second method was Adapted to be used for ordination as a novice. And (3)



Yatti ctutth a krr ma wācā, the method permitted by the Sangha when the Sangha grew in number, and it continues to this day.

1. Xe hī phikkhu xu pa sāmptā ordination.

This type originated in the early Buddha's time, while the Sangha had not yet expanded much. It is a simple ordination, just the Buddha said, "Come, become a monk, the Dharma which I have said well, practice the celibacy to make the end of suffering rightly". One who receives an Ordination as a Buddhist monk, the ordination in this form has one noteworthy point of view; His words, "To make the end of suffering rightly", will be cut off. Because the Ordained person who has "doing the best of suffering" since I haven't received the ordain (Somdej Phra Maha Samak, Phra Ya Wachirayanawarorot, 1991: 86). Later, when the Sangha expands, there is a problem that the monks who go on missions had to bring those who wish to Ordination to come to the Lord Buddha for him to do the Ordination, which is a difficulty in the journey." Therefore, His Highness convened the Sangha and allowed the monks to proceed by themselves, this method was called "Ti sā raṇa kha ma nūpsāṃ pa thā ordination" (Nakawatchara, P., 2003).

2. Ti sā raṇa kha ma nūpsāṃ pa thā ordination.

This form originated when Buddhism began to expand, this form of ordination had the process of Ordained person shaving their hair, shaving, and wearing a terry cloth (Kāsa wa cloth), wrapped in a blanket over one shoulder, Bow down to the monks there, and then uttered the Three Jewels speech three times, which received the ordination as a monk in Buddhism. Later, an elderly brahmin named Ratha (Wi.Ma.4/85/91-93) became bored in life and had to ordination but no monk gave ordain. Knowing about the Lord Buddha, he convened a meeting and asked if anyone thought of this brahmin's patronage. PhraSariputra then said that this brahmin had given him a ladle of rice, so he had Sariputra make an Ordination. Thus, the ordination in this form is called "Yatti ctutth krrm xupsāṃptā".

3. Yatti ctutth krrm xupsāṃptā ordination.

This form is a method of assigning the Sangha to preside over the preceptor presiding over the ordain, Ever since Ratha brahmin ordination, one who will ordain a monk must ordain by all such means. The ordination part of the Ti sā raṇa kha ma nūpsāṃ pa thā was loosened and used for novice ordination instead.



Figure 3: Phra Phutthapojanawaraporn (Kuslo Chan) : Source: Thanachon Suramane (1991)

It can be concluded that the role and function of the Preceptor arise when the Lord Buddha allows the ordination of verbal motions. person four times, then the monks there confirmed to join the group). In this role, the Preceptor must preside over the Order. It is also necessary to certify those who will make an Ordination among the monks and also become a leader in the monkhood. Therefore, the word "Preceptor" used in the present sense came about when the Lord Buddha decreed this method of sangha



karma called “Yatti ctutth krrm xupsāmphā”, and Phra Sariputra is, therefore, the first Preceptor in Buddhism. (Wi.Ma.14/133-134/172-175).

Preceptor Features in the Buddha's time

To see clearly in the Vinaya (Wi.Pri.8/989/382-384) mentioned the qualities of a monk who should be a Preceptor, The Buddha explained it in detail by defining it into 7 categories, 6 items each. In the last verse of every category, there is a marked repetition of the qualifications that are highlighted first, that is, the monks must be at least 10 years old or over 10 years old (Netnimit, S., 2010), as follows:

- 1) There is morality, concentration, wisdom, liberation, and liberation of monks.
- 2) Oneself is virtuous and persuades others to practice virtue, concentration, wisdom, liberation, and liberation of the Sekaka.
- 3) Having faith, Hiri, Ottappa, not lazy, stable mindfulness.
- 4) Not woe in the precepts, Ajara Ditthi, a wise man.
- 5) Able to do it yourself or use someone else to nurse. Calm the boredom of the disciple, know the sin and the way out of it.
- 6) Able to train the mind in the Abhisamachara Sikkha such as virgins Introduced in the Abhidhamma, Abhivinaya, able to dispel the wrong views of the disciples.
- 7) Knows the misfortune, the misfortune, the severe misfortune, the light misfortune, remembers the Patimokkha well.
- 8) Know the offense, misfortune, serious offense, light offense, over 10 years of age.

Qualification number 1 refers to the qualification of the Preceptor who possesses the virtues of the Arahant level, but the Buddha extended additional properties in the Preceptor, the fictitious level of the Sangha or even the next noble one, as long as there are other such features, it can be a Preceptor for Ordering. In addition, the Lord Buddha gave 3 other privileges to the Preceptor: (1) Can give Ordination. (2) Give habits (ruling over other monks). And (3) There are novices available.

A monk who is disqualified as a preceptor possesses the opposite of all of the above. That monk shouldn't be a Preceptor, shouldn't be a screener for Ordination, shouldn't be a habit, and shouldn't have a novice to serve as a servant.

In summary, all the qualities of a monk who should be a Preceptor are that at a high level one should possess a high mental quality in an Arahant system (such as in the Buddha's time). Second, must be the wise in Dhammavinaya, have knowledge and ability to teach, as well as be able to supervise the monks and novices in the rule well, and most importantly, must be at least 10 years old. That is to say, mature, emotionally mature, and experienced. A Preceptor that lacks this feature cannot recommend a Co-Resident trainer, the Buddha said that instead of you, it was a punishment and a threat to Buddhism.

Current Preceptor Features

When Buddhism arrived in Thailand as a state, some regulations had to be added and improved quite a bit, especially the properties of the Preceptor, which had to be adjusted to make it consistent and appropriate with the structural movement properties of the Preceptor. These additions move through the announcement of the Sangha Supreme Council Qualification Regulation (Phrakhrusamutpaphakhon (Chaloem Papañkaro), 2019: 72-74) This is done through the National Buddhism Office, which is defined as a Preceptor as a monk who is appointed to preside over and be responsible for the ordination. There are two types of preceptors: common preceptors and preceptors that are appointed by the primate. An Extraordinary Preceptor is a Preceptor appointed by the Bishop in a parish monastic administration to have only one Preceptor unless in exceptional circumstances. The requirements listed in the National



Buddhism Office (2014) may lead to a summary of the qualifications of a person to hold the position of a preceptor must include the following qualifications:

- 1) Having a position in the ruling class of the abbot or above, except for the royal monastery
- 2) Have passed the last 10 years.
- 3) Not having a physical disability, incompetence or mental infirmity, or suffering from a contagious disease such as leprosy or tuberculosis in a dangerous stage.
- 4) Have a good behavior history.
- 5) It is respected by both monks and lay people.
- 6) A clergyman or a top clergyman, except in some localities which the primate deems appropriate.
- 7) Has the ability to train the rulers to be good monks and novices according to Dhammavinaya and can perform the duties of the Preceptor.
- 8) Having the knowledge and ability to perform the Order of Karma under the discipline and order of the Sangha.

In addition to the provisions that appear in the Vinaya The regulation announced by the Sangha Supreme Council is to appoint a preceptor who is lower than the provincial primate as that Preceptor. There is a requirement to consider selecting a bishop who has the qualifications mentioned above and then reports to certify and propose to be appointed up to the regional primates respectively.

The Preceptor is the Co-Resident's melting target.

Preceptor as a person acting on behalf of the Buddha in screening, selecting, and certifying the Ordination for the sons who enter the Sangha, are directly related to those who enter Dhammavinaya. Therefore, the “Co-Resident” must be taken care of as a role model and practiced at the same time to sharpen the character.

In this article, Phrakhrusamutpaphakhon (2019) commented that The role and function of the Preceptor in the care of the Co-Resident, In the Vinaya Pitaka Volume 4, Maha Paragraph Part 1 on the subject "Co-Resident's routine" is the routine that the Preceptor must comply with the Co-Resident said that “The preceptor should behave right in the Co-Resident with the right behavior in the Co-Resident as follows:

Co-Resident with utmost devotion (question-answer-question) sermons and sermons (notice). If the superintendent has alms bowls, robes, and Co-Residents don't have them, the superintendent should offer alms and robes to the Co-Resident or strive to “By what kind of deception, monks, robes and robes should arise to the Co-Resident.” (Wi.Ma. 4/67/88-92).

If the Co-Resident is unhappy, annoyed, and misunderstood. The preceptor should help suspend or tell other monks to help suspend or give a Dharma talk to a Co-Resident.

If the Co-Resident has to be severely penalized It should be part of the family. The preceptor should strive to “With what scheme? The Sangha should give seclusion to the Co-Resident.”

If the Co-Resident deserves to be drawn into the original offense. the preceptor should strive, "What trickery The Sangha should draw the Co-Resident towards the original penance.”

If the Co-Resident has a fever. The preceptor should get up early in the morning, offer a toothbrush, wash your face, and put your asana. If a Co-Resident has a fever, nurse for the rest of her life, wait until the Co-Resident is healed.”

In summary, the role and function of the Preceptor in caring for Co-Residents and instilling these virtues in Co-Residents can be divided into four areas: 1) Pay attention to support education, 2) Assisting with monks, robes, and other equipment monks, 3) Strive to prevent and suppress the deterioration, such as the feeling of deterioration, including the dismissal of wrong views, and 4) provide medical care in times of illness.



Preceptor's routine: Co-Resident's routines

To visualize the relationship between the Preceptor and the Co-Resident in the reciprocal or filial dimension, the Lord Buddha prescribes the duty of the Co-Resident to treat the preceptor called the Preceptor's routine;

Krerkchaiwan, K. (2011) reflects that The preceptor has two main functions: (1) Responsible and certified Ordained person in the ordination ceremony. (2) Being a guardian who takes care of, advises, admonishes, teaches, and monitors the well-being of those who ordain like a father and a child, in this section, the care in the function is not too broad. The Sangha Supreme Council, therefore, designated a Sangha Territory to have only one Preceptor, Except for special circumstances, it is implied that it is easier to track and maintain after ordaining. This is consistent with the discipline of the discipline. The Buddha has set conditions for Ordained. The person must treat the preceptor and have lived in the same area for at least 5 years, before being able to live elsewhere (Nissayamuttaka) is called the Preceptor's routine. This means that what the new monk must treat the Preceptor, which indicates the duty that the child must perform to the father, is defined as follows.

1) Pay attention to serving Co-Resident should get up early in the morning, take off your shoes, cover one shoulder, and serve the Preceptor from the morning by offering a toothbrush, washing your face, and laying down the asana. In addition, we must serve him on various occasions both inside and outside the temple, during meals, during rest, and bathing, while keeping the sanctuary and surroundings clean.

2) Learn from him, if the Preceptor wants to learn, he should learn Pali and Commentary.

3) Strive to prevent or suppress damage, for example, the Preceptor wants to feel, is annoyed, has a wrong view, or has to be severely penalized (Parachik or Sanghadises), or is punished by the Sangha for such a crime. The Co-Resident must find a way to provide reasonable assistance, along with a way to mitigate the damage that may occur.

4) Keeping the Preceptor's kindness, being respectful, saying goodbye wherever you go, not going on a whim, getting help from anyone, or going to help someone you have to let them know.

5) Pay attention to the nurse when you are sick, and take care of you for the rest of your life. until the Preceptor is gone.

Preceptor's practice A routine is something that Co-Residents must pay attention to and act without neglecting, giving importance to you as a biological father, Preceptor as a biological father in a moral way.

The routines in this section, although quite well structured under the structure of Allowed by the Lord Buddha, in practical dimensions are difficult to perform such as living and performing the rituals, the Preceptor's routine according to the terms of Niṣṣaymuttka. That is to say, they must stay at least 5 years in the sect. Due to various factors, the preceptor and the new monk do not live in the same area or are closely related. For example, in the past, except in many forest temple sects that still adhere to, that is, as long as it is not over 5 years old, if the Preceptor's routine is absent, it must go to vow to be in the sect of the Buddhist Lent, moving from the sect It is easy to go to one office. The number of monks is increasing, so ordination is just a structural dimension of the Sangha administration according to the rules of the Sangha Supreme Council, etc., resulting in problems as it appears today.

The role and function of the Preceptor according to the rules of the Sangha Supreme Council.

Phrathammarodom (Boonma Khunasompanno) (2006) stated that from a study of the role and function of the receptor as appeared in the Rules of the 17th Sangha Supreme Council (1993), Chapter 3 on the role of the Preceptor. Demonstrates the role, rules, procedures, and strict rules that must be followed by the Preceptor, allegedly, it is an extension of the duties and roles of the Buddhist



Law following the conditions of social and time changes, which are manifested in the Law of Sangha Supreme Council verses 12 to verse 20 as follows:

Article 12 The Preceptor must give ordination to his son, and only within the area as provided.

Article 13 The Preceptor must find and interrogate his son to qualify before he can be ordained.

Article 14 The Preceptor must refrain from giving ordination to these forbidden people. Fleeing the land, fleeing the government, needing a criminal case Imprisonment based on being a major culprit to have a nasty contagious disease Handicapped to the point of being unable to carry out religious activities.

Article 15. In which temple will the Preceptor give ordination? Must be invited by the abbot of that temple.

Article 16. Whoever the Preceptor Abbot accepts, the ordain must be certified, and that person receiving the ordain must bring the ordain to present himself with an application and a certificate.

Article 17 An Abbot who is not a Preceptor will receive an ordain in his temple. Bring the candidate for Ordination and surrender yourself to the Preceptor.

Article 18 Application for ordination Preceptor will retain one copy.

Article 19 Preceptor When an ordination is given to a child It is their duty to take care of the administration and to teach their Co-Resident to be upright in the practice and to strive for Dhammavinaya education.

Article 20 The Preceptor must submit his/her Co-Resident account under Article 41.

In summary, the role and function of the Preceptor, the Buddha has clearly defined in the Tipitaka. Later, when the Sangha Supreme Council, which is the supreme governing body of the Siamese Sangha, expanded into roles, rules, procedures, and regulations on the duties of the Preceptor to guide their practice.

Method for checking the eligibility of ordaining a person

The Preceptor is obliged to give ordination to a young son only in the jurisdiction, that is, if he is the abbot within his temple, if he is a parish primate within his parish. However, the Preceptor who holds the position of chairman or director of the Sangha Supreme Council is not limited to districts. And about 1 week before the ordained is given, the Preceptor must first screen and check the characteristics of the ordained, to perform the Ordination, by checking the following features

1) There is evidence of domicile in a sub-district or district in which the ordained has a legitimate occupation or even does domicile in another area but has been examined and appears to be a legal person with a valid occupation.

2) Having unwholesome behavior such as being addicted to narcotics

3) Knowledge of reading and writing.

4) Not a person with a viewpoint.

5) Free from ordination, has a perfect body, is not too old, and is not disabled or handicapped.

6) Having complete and correct monks under the Discipline.

7) Can say the request for ordination, Ordering, and not woe.

The Preceptor, as a substitute for the Buddha, must examine those who wish to enter ordain in Buddhism for screening, and must have these seven attributes mentioned above as a framework for their work.

Preceptor and Co-Resident Training for Heirs

Currently, the Thai Sangha seems to have a shortage of religious personnel, including the Preceptor. The scarcity here refers to a qualitative problem as such because of statistics, even though

[73]



many senior monks and senior monks act as preceptors. But the Preceptor, whose duty by the Vinaya is to care for and educate monks and novices, seems to be less concerned about this important task (Promta, S., 1995). It can be seen that the repercussions caused by the incomplete function of the Preceptor are Ordained. These new people, in the absence of guidance, behave differently from Dhammavinaya, or if it's not that much, it becomes a person who lacks knowledge of Buddhism. Even if he does not behave in a wrong way, he does not seem to do it himself for the benefit of religion and society. It is interesting to note that over the years there has been negative news about monks constantly appearing in the media, when girls go to see the cause they often find that it is caused by Preceptor when ordains and do not care, do not provide education. , Not staying with the Preceptor Teacher to perform the observance of the rules of the Discipline until the habit of Muttaka is released. Promta, S. (1995) cited the opinion of Sathienpong Wannapok, who considers that one of the main sources of bad news in the current sangha is the lack of receptors who care about their duties as mentioned above.

To train Co-Residents to become heirs of religion Preceptor exists in two states: 1) As a screener and chairman of confirmation of admission into Sangha. 2) A model for the new Ordained person to follow with a paternal relationship, with the Preceptor's routine and the Co-Resident's routine as a link. Therefore, the Preceptor should behave under the seven principles of good conduct, namely: (1) Make oneself loved and satisfied as a comfortable, intimate, inviting one to seek advice and inquiry. (2) Respecting oneself creates a feeling of comfort, dependability, and security. (3) To exalt oneself by being knowledgeable and wise, one who constantly trains and improves oneself and should be proudly emulated and remembered. (4) Be a talker, know how to explain, give advice, admonish and be a good adviser. (5) Be tolerant of words, ready to listen to advice, ask questions, and criticize without being provoked. (6) Acts as a speaker with profound words, able to explain difficult matters thoroughly. (7) Not lead in illusory matters (Bunrueng, P., 2001: 12)

The training process Preceptor must: 1) Strictly screening people for ordaining is strictly adhered to the principles of Dhammavinaya and the rules of Sangha Supreme Council. including civil law as well. 2) Must provide training, care, and instruction to Ordained monks and new people regularly both in terms of education and meditation practice. 3) Must pay attention to the Co-Resident that the Order provides. to be developed according to the principles of the Vinaya until the passing of Nissayamuttaka (released from the care of the Preceptor after the ordain has completed 5 years) has the right to maintain oneself according to the condition.

Preceptor system And Co-Resident with the twisted ordering problem

In the past, the Thai clergy lived in the frame of Dhammavinaya, as the monarchy played an important role, helping to promote the role and duty of the preceptor in the administration to take care of the clergy. During the reign of King Rama, I issued a royal command called "Sangha Rule", Which is a result of politics because it is the era of land changing. The enactment of this law affects the role and duties of the Preceptor. Because according to the administrative structure of that era, the clergy must follow the kingdom, Therefore began to have additional requirements from the discipline for the benefit of the kingdom. Therefore, the role and duty of the preceptor, in addition to taking into account the requirements in the discipline, also must pay attention to the rules of the kingdom (Nakawatchara, P., 2003). And the role of the preceptor continues to change continuously, all of which are associated with the reform of the government administration system, there is a new Act. Some Sangha is related to the government control, the Sangha Administrative System, and the title system that is linked to the criteria for the preceptor appointment. These are all hidden problems that are hidden with the model of the Sangha, which expands from the original principles of the discipline.

In addition, consumerism is a major reason for the role and function of the Preceptor to change to achieve religious advancement or at least to preserve traditions to carry on religion. But the current



Ordination has other reasons such as a lack of refuge to quit drugs or to hope for good fortune from being a monk, etc. Nakawatchara, P. (2003) Monks who fall into the consumerism trend, when being appointed as a Preceptor, there will be a problem of “DuckPreceptor” causing the hope of gaining respect, ignoring roles and duties, ignoring governance. In essence, the Preceptor is the representative of the Buddha in the role of bringing a son into the sangha and teaching that person to grow and prosper in the religion. The problem of having an inadequate Preceptor, Buddha said that it is one of the future dangers that cause religion to deteriorate and cause the True Dharma to reform so that the ordination is not distorted, therefore, there should be a framework that is the structure of practice as follows (Nakawatchara, P., 2003).

1. Sangha Supreme Council, should pay more attention to the preceptor's quality development than the governing head. The clergy should specify the Preceptor Council. Which has more content to give knowledge according to the discipline than the ritual so that the preceptor uses the knowledge gained from the training to take care of their co-resident.

2. The determination should be at least 2 types to be a plan and the same way nationwide. That is to say, short-term courses for the preceptor to train the co-resident that wishes the Order according to tradition, Curriculum content should emphasize the dharma, such as Nawagawat, lay dharma, so that when the sex is a quality, can be a high-quality Buddhist. And long-term curriculum for Ordered Person, hoping for progress in Dhammavinaya.

3. Sangha Supreme Council, should gather the history of the person to order by connecting with the relevant agencies to be a source of information for the preceptor. And to make the Preceptor able to check the information to prevent the problem of the Parliament,
Or those who have tarnished in religion, come back to ask for a new order.

4. Preceptors should focus on the screening process. Xupṣāmpthāpekha More than currently, Xupṣāmpthāpekha, people without real intentions and without the ability to perform religious activities. The preceptor should not accept the ordering. After all, it will cause problems because it will get a person who does not have real intentions and can cause various problems for religion.

5. Buddhist, should study the right way of life following religious principles to reduce consumption trends. The clergy must be the leader in anti-consumer trends, or at least warn the society not to be fascinated. The popular consumer trend has an impact on the role and duty of the preceptor, reflecting the ignorance of the co-resident because of only paying worship until forgetting the axis of the content.

6. Parents of those wishing to order Should check the readiness of the Ordained Person whether it is true and ready in the Ordination or not. Because the Ordination is one important condition, which is to be licensed by parents first. If it is not ready, it should not be allowed because it can cause problems for religion.

In summary, all parties must be coordinated to help screen people into Sangha, enhance the importance of the role and duties of the preceptor, which affects the stability of the clergy and Buddhism in the future, and seek cooperation in solving problems, especially the preceptor must proceed with the principles of discipline strictly, there are civil servants, clergy and Buddhist as an additional part.

Conclusion

The ordination is divided into 3 types which are; (1) XEHīPhikḥuxupṣāmpthā, (2) TiṢaṇaMaNūPAṢāmpaThā, and (3) YaṇayatiCaTuṬhaKrmWāCā. Finally, this is a way that has been inherited to the present. Social complex causes many Ordination phenomena, distorted and strange, such as problems with the applicant, problems with the preceptor, problems with the Ordination ritual, the problem with the training. This leads to the meaning "Duck Preceptor", that is to say, giving ordination but there is no process to take care of the police. Therefore, to be effective, the

[75]



Ordination has proposed a guideline which is a framework for social operations. That is the Sangha Supreme Council, which is the highest administrative organization, should focus on the development of the preceptor quality more than the governing purpose, the preceptor curriculum should be set more than discipline than rituals.

The curriculum should have 2 types and the same format nationwide: (1) Short-term curriculum for Preceptor to train co-resident that is ordained according to tradition, should emphasize the dharma, such as Na wa ko wāth (First Dhamma), Khrāwās a thrm (Lay dharma). And (2) Long-term courses for ordained people to devote to religion and aim for progress in Dhammavinaya.

The history of ordained personnel is linked to the relevant agencies as a source of information for the preceptor ordination. And Preceptors should pay attention to the processing process, especially those who do not have real intentions that will allow the organization to be unsuccessful and cause problems and damage to religion.

Monks and Buddhists should study Buddhism correctly. Is to reduce the popularity of consumption and cut the flow of forest flow, making the preceptor intended to train co-resident rather than fortune, worship, and the parents should check the readiness of the monk to have real intentions and ready to ordain or not according to the conditions of the Allowed by The Lord Buddha, which wants to be approved by parents, which is well surrounded by the social framework.

References

- Bunrueng, P. (2001). Study analysis of teaching techniques of Phra Dharmawisutthongkol (Bua Yanasampanno). Master of Arts: Thammasat University.
- Krerkchaiwan, K. (2011). Thai Buddhist order's process of selection and training methods of preceptors. Master of Arts Thesis (Buddhism Studies): Thammasat University.
- Loonlawan, A. (2017). "Preceptor in 4.0 Era". The 1st National Council of Political Science and Public Administration "Political science and public administration in the 21st century" page 434.
- Nakawatchara, P. (2003). The role and duty of preceptor in Thai Sangha. Master of Arts: Thammasat University.
- National Buddhism Office. (2014). Preceptor. [Online]. <http://www.onab.go.th>. [30 December 2014].
- Netnimit, S. (2010). Picture of the life of monks in Ariyawinaiya. Bangkok: Nee Digital Co., Ltd.
- PhraRachworamuni (Prayut Payuto). (1985). Buddhist vocabulary dictionary. Bangkok: Dan Sutthakapim Company Limited.
- Phrakhrusamutpaphakhon (Chaloem Papañkaro). (2019). Development of Preceptor's Potential in Taking Care of Co-Resident. Journal of MCU Peace Studies. 2 (2), 69-79.
- Phrathammapitak (Prayut Payuto). (1995). Dictionary of Buddhism. Bangkok: Mahachulalongkornrajavidyalaya.
- Phrathammarodom (Boonma Khunasompanno). (2006). A brief Preceptor Manual. Bangkok: Dharma Methi.
- Promta, S. (1995). Preceptor Role. Journal of Buddhism Education, 2 (2), 2-4.
- Somdej Phra Maha Samak, Phra Ya Wachirayanawarorot. (1991). Vinaya Mukkha, No.1. Bangkok: Mahamakutrajavidyalaya.
- Suvannachot, V. (2016). Upajjhayavatta-Saddhivihikavatta: The Concepts and Practices for Creating Unity among Buddhist monks. Journal of MCU Buddhapanya Review. 1 (2), 158-171.