

How a Person becomes a Samana or a Samanī in Ayukusala tradition?

The Pali words *Samana* and *Samanī* designate spiritual practitioners. Our historical Buddha Sakyamuni – in canonical texts often called Samaṇa Gotama – is the most noble example of a spiritual practitioner, the Buddha is in Pāli designated as a *samaṇa*. At present times, there are practitioners of Dhamma in the European Ayukusala tradition who are called *Samana* or *Samanī*. These Ayukusala *Samanas* and *Samanīs* are of four types:

- 1) *Samanas* and *Samanīs* who are practicing as *bhikkhus* or *bhikkhunīs* according to the rules of *Patimokkha* and performing twice a month *vinaya-kamma* in the protected *sīma*.
- 2) some *Samanas* and *Samanīs* are training as *samaneras* or *samanerīs* according to the ten rules,
- 3) some *Samanas* and *Samanīs* have decided to temporarily interrupt their training (*sikkha-paccakkhāna*) of *bhikkhus* or *bhikkhunīs* and of *samaneras* or *samanerīs*; yet those of them, who continue regularly their practice of the Dhamma, rightly understand themselves as a *Samana* or a *Samanī*.
- 4) some *Samanas* and *Samanīs* have never taken up a training of *samaneras* or *samanerīs*, yet they are devoted to the full scale practice of the Dhamma.

The person who wants to become a *Samana* or a *Samanī* in the European Ayukusala tradition has to be devoted to the full scale practice of the Dhamma; such a person may wish to go through the ritual of formally being accepted by an *Ayukusala Acariya*, which includes asking the teacher with the formula “*acariyo me bhante hohi*” and getting the grant for donning a robe. In case of those who previously were *bhikkhus* or *bhikkhunīs* or *samaneras* or *samanerīs* this ritual is quite simple as it is just an actualization of the *acariya-vandana*, that they have been daily performing during the time of their monastic training. The question of using the *civara* is a rather technical one, which is comprehensively treated in a separate document

What is the full scale practice of Dhamma in the Ayukusala tradition?

To put it very simply, the full scale practice of Dhamma is the triple training as follows:

A) Sīla-sikkhā:

- 1) daily performing the *ayukusala pūja* either in full or in short ten minutes chanting; daily actualizing the ethical decisions and reflecting upon them
- 2) twice a month sharing with other *Samanas* and *Samanīs* the results of the ethical training and the progress in meditation
- 3) learning and practicing the skills of *sīlabbata*, *dānavatta*, *pindapāta*, *paritta-jhāyana* and other rituals.

B) Samādhi-sikkhā:

Training the wise comprehension (*yoniso manasikāra*) especially according to the fourfold mindful understanding (*sati-sampjañña*) and the meditative developing (*bhāvana*) of the skills in:

- 1) *dibba-vihāra* (*buddhānusati*, *kasina* etc.)
- 2) *brahma-vihāra* (*mettā*, *karunā*, *muditā*, *upekkhā*)
- 3) *ariya-vihāra* (*satipatthāna-vipassanā*)

C) Paññā-sikkhā:

Studying and learning to explain the texts from Pali canon, minimally the collection of the texts published in the book *Word of the Buddha* edited by Nyanatiloka.

Elaborating upon the themes of Dhamma based on the *Āyukusala-pañhā*.

As there is no fixed unitary procedure to become an *Ayukusala Samana* or a *Samanī*, the clear understanding of the above explanations should give the answer to the question

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