

Pabbajja Samanera as a Form of Spiritual Transformation

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Abstract

This research was conducted through a qualitative case study by comprehensively investigating samanera pabbajja at Borobudur Temple in December 2023. A person who practices to become a samanera aims to see correctly about suffering and at the same time practice to overcome suffering itself. By practicing, a person has the capital to grow and develop social and spiritual transformation for the better. Referring to Van Gennep's Rites of Passage theory, the social transformation system is in three stages that begin when a person is ready to take on a changing role in society. The next three stages are the separation stage, the initial transition stage, and the reintegration stage. Rites of passage are therefore the process of physical and cultural role and responsibility changes. This separation can occur symbolically, physically, or emotionally. In line with Van Gennep's Rite de passing theory, Pabbajja samanera is a form of self-training as a process of separation in spiritual transformation. This research used a qualitative descriptive method, with an ethnographic approach. The purpose of this research is to explore and describe the process in three stages. The purpose is to provide an overview of the meaning contained in each of these stages.

Keywords: Pabbajja samanera; Rite de passage; Spiritual transformation; Borobudur temple; Buddhism.

Last year, precisely from 16 to 28 December 2023 at Borobudur Temple, Pabbajja Samanera (a name for temporary of monastic training) was held with 500 participants, came from various regions in Indonesia and some abroad people. The word Pabbajja comes from Pali, which means leaving household life or leaving the world. Meanwhile, the word Samanera means prospective monk which literally means 'little samana', or little ascetic, or aspiring monk. Pabbajja Samanera, means training to renounce worldly life by becoming a prospective monk. This program is a form of training character formation within Buddhists community, which is useful for advancing morals and spirituality.

Practices and stages in the temporary pabbajja novice training at Borobudur Temple from 16 to 28 December 2023 carried out by the Central Leadership Council - Indonesian Mahanikaya Buddhist Religious Council (abbreviated as DPP-MBMI). Pabbajja samanera is held in the rite of passage from an Upasaka to a Samanera and back to an Upasika. The ritual takes place through a sacred process and is led by the Sangha monks. The Pabbajja Training Process is a spiritual journey that includes Vipassana meditation, understanding Buddhist teachings, daily discipline, and application of ethical principles. Through Vipassana meditation, practitioners can manage emotions

and thoughts wisely. A deep understanding of Buddhist teachings helps practitioners gain a broader perspective on life. Daily discipline provides a structure for the development of mental balance, while ethical and moral principles become the foundation for inner stability (Pramono, et al, 2024). In summary, Pabbajja's practice makes a significant contribution to strengthening mental balance and inner well-being. The temporary pabbajja novice activity is a form of a man's life cycle in his life as a human to carry out the moral values taught by Buddha. As an upasika (male householder) who is equipped with carrying out 5 moral discipline exercises (Buddhist Pancasila) in his daily life, he trains to improve even higher morally by carrying out 10 moral disciplines (Dasa sila) and 75 (seventy five) moral disciplines. Others, by becoming a temporary novice (ascetic) and returning to being a householder by carrying out the 5 moral disciplines again.

In organizing temporary novice pabbajja training in Indonesia, the implementation of each Buddhist religious institution (in this case carried out by Bhikkhus/Sangha) is carried out in different ways. In its implementation, it is generally carried out through various stages that includes asking permission from their parents/wives, registering with the committee, following the ritual implementation process, and ending the activity. In the process of pabbajja novice training ritual activities usually start from hair shaving, receiving support from training facilities, ordination by monastic teachers, ended with closing disrobe ceremony. In organizing pabbajja novice training, the community and the entire organizing committee also participate in cultivating traditions according to Buddhist teachings. For example, the tradition of almsgiving which is a tradition of giving food to ascetics, the tradition of processions or pradaksina, the tradition of walking processions (tudong). The almsgiving tradition is a tradition of giving food by sympathizers providing alms

to the walking monks to support the implementation of training activities.

The almsgiving tradition visibly teaches and instills moral ethics that contain the values of generosity and sincerity. Ethics in this rite have been taught by Buddha since ancient times during the life of Gautama Buddha. The training from upasaka to novice can be a medium of bonding between individual believers or householders. Individuals involved in the ceremony can build their beliefs, views and attitudes towards life as a Buddhist in community life. The implementation of the ritual also includes Buddhist educational values. This habit is a conscious and planned effort prepared by the committee as a process that must be carried out to create a learning atmosphere and learning process, by involving various elements of society regardless of their background. One of the goals is to strengthen ethical moral values based on Buddhist teachings.

This problem discovered by the Belgian anthropologist Arnold van Gennep. He called it *Les Rites de Passage*, 1909 (Gennep, 1981). This term was translated by Monika B. Jezedom and Gabrielle L. Caffee as "The Rites of Passage" (Gennep, 1960). Apart from that, this religious practice attracted the attention of the famous Indonesian anthropologist Koentjaraningrat. Then he translated it with the rite of preservation. This article seeks to reveal ideas and customs in Buddhist religious education that strengthen moral values and focus on rites of passage in pabbajja novice training. These problems are then described, analyzed and interpreted to reveal Buddhist teachings in the practice of pabbajja novice training and the stages of learning that strengthen moral values. As stated in the focus of this article: How is the learning process in the practice of pabbajja novice training that strengthens moral values based on Buddhist teachings? What are the learning stages of Buddhist education in the pabbajja novice training that supports Buddhist moral values? Therefore, it is important to preserve the Buddhist religious practices and traditions

contained in this ritual. This is important to preserve because in modern society there continues to be change or moral degradation today. The study of the pabbajja novice training, while still as an upasaka full of ideas and habits as a householder, becoming a novice by implementing higher moral discipline and returning to being an upasaka is interesting to study in more depth.

Methods

This research was design used was a descriptive qualitative research with an ethnographic approach, (Creswell, 2018), problems raised regarding the practices and stages of the pabbajja novice training process can be analyzed and interpreted completely and in depth. The author is present as a research instrument assisted by recording devices and data recorders needed to collect data related to the focus. Data collection techniques use documentary data, as well as observation (Spradley, 1980) and open and in-depth interviews (Spradley, 2017). The data was obtained using sampling techniques. The data analysis model uses the Miles and Huberman model which includes data condensation, data display, and data verification (Ghony: 2020, 188-189). The data obtained in the field is connected to relevant theories for the purpose of analysis and making conclusions drawing. Based on the data, data analysis was then carried out starting from the beginning of the research to the research locus until the end of the research (M. Djunaidi Ghony, 2012).

Results and Discussion

Upasaka

Men in household living in a family are called upasaka. The words Upāsaka and Upāsikā come from the words 'upāsati' which means 'sitting,' or 'upāsana' which means to serve. The Pāli grammar book Kaccāyana describes it as upāsatiṭṭi upāsako. Literally 'upāsati' [upa + ās] means 'one who sits close.' More broadly, one

who draws himself closer to the Buddha, Dhamma and Sangha. Another alternative is one who serves, respects, or worships the Buddha, Dhamma, and Sangha. When accepting the Buddha's teachings as a guide to life, he must undergo a form of practice, namely morality (Sila). Five forms of training as the basis of morality (Sila). The five precepts are carried out with self-control, not by being ordered. Carrying out the Sila is based on the understanding of reducing the levels of the three roots of evil, namely lobha (greed), sin (hatred), and moha (ignorance). By training yourself to avoid murder, theft, adultery, lies and drunkenness. Carrying out this moral discipline is an effort to develop virtues, including developing generosity, love, compassion and others accompanied by right views.

In the Mahānāma Sutta in the Aṅguttara Nikāya, the Buddha explains what Upāsaka is. It is said that Mahānāma asked Buddha about what Upāsaka was. In response, the Buddha said, "From the time a person takes refuge in the Buddha, Dhamma, and Sangha, from that moment on he is an upāsaka" (Yato kho, mahānāma, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti; ettāvata kho, mahānāma, upāsako hoti"ti. A. V. 220)." In the commentary to the Dīgha Nikāya, Sumaṅgalavilāsīnī, Bhikkhu Buddhaghosa Thera gives a similar definition of upāsaka. He said upāsaka are householders who have gone for refuge in the Buddha, Dhamma, and Sangha (yo koci saraṇagato gahaṭṭho. DA. I. 234).

Traditionally, a person is said to be an upāsaka or upāsikā after taking refuge in the Buddha, Dhamma, and Sangha in the presence of the Buddha. The Tipitaka contains stories in which householders come to see the Buddha and claim refuge in the Buddha, Dhamma, and Sangha in order to be accepted as an upāsaka or upāsikā by reciting the formula, "Esāhaṃ, bhante, bhagavantam saraṇaṃ gacchāmi, dhammaṃ, bhikkhusaṅghaṃ. Upāsakaṃ

maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata”nti (Vin. I. 16).”

In everyday life, householders (upasaka/for men and upasika/for women) are given life guidelines called Buddhist Pancasila (five moral disciplines) which consist of:

1. Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.

meaning: I am determined to train myself to avoid killing living creatures.

2. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi

meaning: I am determined to train myself to avoid taking things that were not given/stealing.

3. Kāmesumicchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.

meaning: I am determined to train myself to avoid immoral acts.

4. Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi

meaning: I am determined to train myself to avoid lying.

5. Surāmerayamajjapamādatṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.

meaning: I am determined to train myself to avoid eating and drinking which can cause weakened of consciousness

Apart from the above, upasaka and upasika also practice other moral training as found in the sermons or suttas that Buddha taught, such as regarding obligations and ethics stated in several suttas. Buddha's sermon on the Sigālovāda Sutta is the regulations of lay people regarding a person's duties and obligations in social life. The reciprocal relationships between individuals are explained in this sutta. Therefore, this sutta is considered important and is a guide for upasaka as householders.

Pabbajja novice

Pabbajja Samanera is an activity to train Buddhists to practice a life of renunciation. The word Pabbajja in Pali literature refers to the act of leaving home life for wandering. “The requirement to join the pabbajja samanera is that a boy be of sufficient age. Pabbajja participants

for men are required to shave off their hair, eyebrows, mustache and beard. As well as removing lay people's clothes, replacing them with robes, this is intended as a renunciation of the world, following the steps of the Great Teacher the Buddha. In participating in Pabbajja, the activities of all participants follow a predetermined schedule, namely waking up at four in the morning to start meditating, developing their mind, attending morning devotional puja, then taking a bowl (patta), and receiving food donations from the community, getting education from the monks, and perform evening devotional prayers.

This ritual which was initiated by Arnold van Gennep (hereinafter referred to as van Gennep), can be used to analyze this unique religious phenomenon. The core idea of the rite de passage theory is that every religious ritual almost certainly has three phases, namely separation, liminality (implementation) and incorporation (reunification). It seems that the implementation of pabbajja as a novice can also be explained through these three stages, namely preparation before being ordained as a novice as an effort to separate from the previous life; the implementation of the pabbajja samanera as a stage of liminality, and the release from the novice back to being a householder as a phase of reunification.

In everyday life, novices are supported by people or donors. Everyday, Samanera eats only 2 times, namely in the morning at 7.00 and in the afternoon before noon or 12.00 noon. If someone wants to, they are allowed to eat only once a day. After noon until 6 in the morning the next day you are allowed to only drink drinks that do not cause stomach problems, such as mineral water, tea and coffee.

In following Pabbajja, Samaneras are also given education with an emphasis on belief in the Buddha, Dhamma and Sangha. As well as having a good attitude, good social ethics such as: politeness in behavior, being able to respect other people, having good ethics towards parents, friends, siblings and other people, being able to

be independent, having appropriate behavior, whether when being alone or with other people. In training to become a novice, you must control yourself totally. All behavior must be controlled, starting from thoughts and speech. Samanera lives with full discipline in all things and has good character.

In connection with the theory of rites of passage, Van Gennep intended to find the meaning of the stages that occur in a person's behavior. The stages in question also include the process of an upasaka as a prospective novice (coming of age rites), the training stage as a temporary novice with various religious ritual activities (religious initiation rites) and the activities of leaving to become an upasaka and returning to being a householder. Rites de passage or rites of passage are a form of practical ritual expression that marks a change in social status. The term rites of passage were popularized by a German ethnographer at the beginning of the 20th century, namely Arnold van Gennep (1873-1957).

In pabbajja samanera training, the novice participants observe 10 moral rules (Dasa Sila) and add 75 other morals or ethics. In the Dasa Dila or 10 moral rules, it consists of: training oneself not to kill, not to steal, not to commit immoral acts, not to lie, not to consume food/drinks that can cause weakness of consciousness, not to eat after noon, not to use flowers, perfumes, and cosmetics, not dancing, singing, playing music, going to see shows, and not using luxurious or high chairs or beds, and no longer accepting gold, silver, in this era called money.

The religious practice of being a temporary novice is a sign for someone who is in the process of higher spiritual development (coming of age rites). According to van Gennep, rites de passage have three phases, namely separation, liminality (implementation) and incorporation (reunification). The first phase of preparation to become a novice, which he calls separation, is the phase that separates a person from the family or community of householders. The third phase

is when a person after training becomes a temporary novice when he returns to his community of householders. As for the second phase, "liminality" is the phase or period between a person leaving household life in his community during the practice of becoming a temporary samanera and not yet entering the third phase in the form of reintegration.

The stages of the process of becoming a novice can be seen through the supporting theory, namely Lawrence Kohlberg, regarding the stages of moral development. Kohlberg's theory of moral development put forward by psychologist Kohlberg shows that moral actions are not the result of socialization or lessons obtained from habits and other things related to cultural norms (Sunarto, 2013: 176). The theory of motivation becomes Samanera in the Buddhist view of Samvega (urgency/urgency) which is found in the Utthana Sutta in the Nipata Sutta, the Pabbatopama Sutta in the Samyutta Nikaya III and the Samannaphala Sutta in the Digha Nikaya. Motivation in a person to train to become a Samanera is included in the intrinsic elements that are applied when learning to leave the life of a householder (Pabbajita).

Rituals in the Samanera Ordination Ceremony

The temporary Pabbajja novice training process involves a long series of activities that accompany it, starting from preparations, carrying out training to become a novice and releasing the novice to become a householder. By borrowing van Gennep's theory above, the Pabbajja samanera ritual will be positioned as a religious initiation rite (ritual for introducing a new religiosity) and seen from the perspective of the meaning of the practice of becoming a novice. Samanera ordination is a series of ceremonies in a society or community to carry out a task. The stages in the process of ordination to become a novice start from:

1) Pre-Implementation Stages (Separation)

a. Haircut

In connection with the hair shaving process which was carried out together with other

participants and looked very neat in the courtyard of Borobudur Temple, the cool afternoon atmosphere brought various kinds of feelings that emerged. All prospective participants in the pabbajja samanera must first shave off their hair, eyebrows, mustache and beard. During the hair shaving procession, all participants removed their daily clothes and used white clothes.

The process of shaving the hair of all prospective participants is the beginning of the upasaka's journey to find spiritual meaning. As intended by Van Gennep, it is to find the meaning of the stages that occur in a person's behavior. This stage has an initial meaning as preparation for the ordination process. In Rite de passage or rites of passage is a form of practical ritual expression that marks a change in social status.

The activity was carried out starting with the participants sitting in the places provided, the priests and congregation as well as the families of the prospective participants who were represented by one person for each participant, then after receiving a signal from the committee, they shaved the prospective participants' hair until it was clean. Apart from head hair, what is shaved is mustache hair and eyebrow hair. By shaving one's head, it is meant to renounce the world, and then put on a white robe. As expressed by a novice training participant named Jotti Adhipanya from Tanjung, North Lombok Regency (KLU) that:

““The feeling that arises when you get your hair cut is that you are very happy to be witnessed by your family. You don't get your hair cut anywhere, it's in the Borobudur temple area. The feeling was touched, there were families who came and also those who didn't. The feeling of happiness the first time Bhante had his hair cut, he had never been bald before. Physically it feels very different like this, I feel very honored. The shaved hair feels really good. There is a serious impression, it is difficult to find friends because they are both bald, sometimes they even get the wrong name.””.

Similar experience expressed by Dhamma Widya Jumo, from Temanggung, stated that :

“The feeling that arises is that the person concerned is crying, happy and moved. This was my first time getting a haircut to become a novice. Still happy to touch the heart. Feeling fresh, there is a feeling as if you have just let go of the world “.



Figure 1: Haircut procession for novice novices

Source: DPP-MBMI 2023

b. Pradaksina surrounds Borobudur Temple

All novice pabbajja participants wear white clothes and then the pre-daksina process is carried out. In the pre-daccination process, the front row is the Committee Team who brings offerings of respect to the Buddha, Dhamma and Sangha, which is then followed by all the prospective pabbajja novice participants. During the procession around Borobudur Temple, all participants recited the Buddha Nussati, Dhamma Nussati and Sangha Nussati chants continuously until the 3-time pradaksina around Borobudur temple was completed.

Pradaksina carried out by all prospective participants is circling Borobudur Temple 3 times with Borobudur Temple on the right, in line with the clockwise direction. This pradaksina is carried out as respect for holy places or sacred places. Pradaksina is a process of searching for spiritual meaning. Pradaksina as intended by Van Gennep is to find the meaning of the stages that occur in a person's behavior.

This stage has an initial meaning as preparation for the process of consecration, a form of practical ritual expression that marks a change in social status. As stated by Jotti Adhipanya that:

“When the procession was held, I felt proud and happy because I could practice directly in the Borobudur temple area, which was attended by all novice novices. The procession is guided by the Bhikkhus and supported by the Committee. Very proud to be able to take part in the procession at Borobudur Temple for the first time. The magnificent Borobudur Temple is like a palace, like living in the past. Remembering that Borobudur Temple is a legacy from Buddhist past ancestors”.



Figure 2: Pradaksina surrounding Borobudur Temple

Source: DPP-MBMI 2023

c. Receipt of tools and equipment for novices

The next series of events is receiving equipment that will be used in pabbajja novice training from families and sponsors. All prospective participants came face to face with their respective extended families. Starting with prostrating to the parents, participants then receive equipment, including a bowl or patta and a robe. In connection with the process of receiving robes and tools and equipment for practicing novices from parents and extended family, which was carried out together with other participants and looked very neat, it brought various kinds of feelings that emerged. Jotti Adhipanya revealed that:

"The process of receiving the 4 basic necessities is arranged very neatly, prospective novices receive offerings from the committee or volunteers. I felt like crying, as if my own mother was giving me her full attention. This feeling of happiness, this is the first time I feel respected. Very grateful to the entire committee from MBMI. Feeling very happy, and those who make offerings from donors who like to interact, at the same time 500 prospective novices can gather. Gathering just one person is quite difficult, and this could be up to 500 people in Borobudur. Very grateful to the entire committee from MBMI. Can bring in lots of people. The activity services are very good, including health services, accommodation etc.

The feelings that arise are very difficult to express, but at least it can be conveyed that feeling compassion, gratitude and so on for parents and family is a golden opportunity that can be obtained by training to become a novice. If you don't practice it definitely won't be like that.



Figure 3: Handing over equipment from the family to prospective novices

Source: DPP-MBMI 2023

The discussion in the pre-implementation (separation) stages of the temporary pabbajja samanera at Borobudur Temple is in line with the research article conducted by Agus Purnomo from STAIN Ponorogo entitled Fasting Rituals in Islam. The ritual of fasting among Muslims is a worship that occupies a central position in

religious life. Implementation of fasting involves a long series of activities that accompany it, starting from preparation (pre-fasting), implementation (fasting) to the results of fasting (post-fasting). By borrowing van Gennep's theory above, fasting rituals will be positioned as religious initiation rites (rituals in the context of introducing a new religiosity) and seen from the perspective of the meaning of religious practices carried out by Muslims.

The preparatory stage for implementing temporary pabbajja samanera is a person's first step in preparing himself to practice practicing a holy life. In this case, there is an equivalent to the fasting preparation stage which can be seen in the religious expressions of Muslims in welcoming the arrival of this holy month. Various kinds of preparations are carried out to enter a stage of "purifying" humans from their sins through fasting. Various activities such as grave pilgrimages, megengan kenduri accompanied by prayers, carvaval processions, recitations. All of these different ritual activities are a form of "preparation" for carrying out the fasting ritual. This has the meaning of readiness for every Muslim self or individual to carry out the fasting ritual seriously. The entire procession before fasting is a preparation for the rite of initiation (introduction), which is a stage that marks the beginning of a person's maturity in the rites of religiosity.

2). Stages of Implementation of Pabbajja Samanera Activities

a. The Meaning of Samanera Ordination

The novice adheres to the 10 precepts and 75 small rules. This is called the 75 Sekia rule and the meaning is that this is where a person is required to train themselves from initially being a householder, gradually learning to become a samaneri, this is the training period. By carrying out the rules, namely the 10 rules and also the 75 small rules, which are carried out well, with full introspection, full awareness and carried out well, you will be able to become a monk.

The process of becoming a novice is to find spiritual meaning. As intended by Van Gennep,

it is to find the meaning of the stages that occur in a person's behavior. The stages in question also include the process of a person upasaka as a novice novice (coming of age rites). Rite de passage or rites of passage is a form of practical ritual expression that marks a change in social status. The term rites of passage was popularized by a German ethnographer at the beginning of the 20th century, namely Arnold van Gennep (1873-1957).

These novices are the training stage and they are called aspiring Bhikkus and Bhikkunis. In carrying out these 75 small rules, just like spitting, there are procedures, you cannot spit indiscriminately, you cannot spit in the grass, you cannot spit in the water. This is the basic moral rule for novices to enter monkhood. By becoming a novice, you are practicing to become someone who is aware of the true life and continues to carry out the rules that he said in front of the Buddha.



Figure 4: Preparation before ordination as a novice

Source: DPP-MBMI 2023

b. Samanera ordination

Bringing robes, all prospective novices ask for the Dasa precepts from the monks of the sangha. The Bhikkhu Sangha accepts the participants one by one to be ordained as temporary novices by fitting them with yellow or orange robes. Then the participants returned to the place and were assisted by the monks who were tasked with putting on their robes for the

first time. All new novices are seen wearing robes as a means of training.

In Buddhism, the ordination ritual is also called the pabbaja ceremony, which means upasampada. Ordination into novices and novices is called Pabbaja. The minimum age limit for monks at that time was 15 years, but Rahula became a Samanera aged 7 years and was ordained by Sriputta Thera. Pabbaja is very simple, after saying Tisaranagamana, the Samanera candidate has become a Samanera. After pabbaja, the novice has to ask for attitudeadda and in addition he has to perform the 75 sekias of the Dhamma. The monk who gives pabbaja has at least 10 vassa.



Figure 5: Upasaka's ordination as a Samanera
Source: DPP-MBMI 2023

Ordination aims to renounce the world and household life by firmly observing the Vinaya in order to attain Nibbana. The Buddhist community helped each other between Pabbajita and Gharavasa. Bikkhu provides a role model for gharavasa life. Pabbajita received funds for four basic needs, in the form of: food, medicine, robes, and shelter as well as respect from the gharavasa (Sigalovada sutta, Digha Nikaya). Vinaya for pabbajita is moral, ethical and attitudes that lead to achieving the goal of being free from samsara. As stated by the training participant, namely Dhamma Widya Jumo, who comes from Temanggung, that:

"When Bhante put the swan (shawl) directly on his head as a symbol of being officially

accepted as a temporary Samanera, he felt very happy. There is documentation during the goose reception event, and it is sent directly by the committee to each parent, so that parents can see it and print it directly as a source of pride for having a good child. Feeling sad about being away from my parents, it turns out that training to become holy is quite difficult. It is difficult to let go of daily habits such as playing on the cellphone, chatting, sleeping freely, etc. Meanwhile, a schedule is set and you must follow all the rules that are set.

c. Activities During the Implementation of Pabbajja Samanera

a) Almsgiving activities

The tradition of almsgiving has been carried out by Sangha monks since the time of Gautama Buddha. Almsgiving is an ancient tradition since the time of Gautama Buddha which means receiving alms. The almsgiving that is carried out is an opportunity for Buddhists or sympathizers and donors to directly donate to the Sangha monks. The Bhikkhu Sangha does not ask, but Buddhists have the opportunity to provide funds. In general, almsgiving is carried out by monks/nuns by walking with their heads bowed while carrying Patta/Patra (food bowls) to receive alms from the congregation as a means of supporting their lives. Giving alms to monks/nuns is not the same as giving alms or giving alms to a beggar, beggar, and so on.



Figure 6: Monks and Samaneras receiving alms from devotees

Source: DPP-MBMI 2023

In this Almsgiving tradition, a Bhikkhu/Bhikkhuni cannot say words of request. It is the obligation of Buddhists to consciously, with a spirit of devotion, provide funds in the form of food and drink to help sustain the life of the Bhikkhu Sangha. For the monks/nuns themselves, this almsgiving is a way to train themselves to live simply, learn to appreciate other people's gifts, and practice Sati/mindfulness. The Bhikkhu Sangha reflected that the main function of food is to fulfill the needs of the physical body so that it does not get sick quickly and remains healthy. The food donations he received were not for pleasure and seeking sensual pleasure. For Buddhists, giving alms, including almsgiving, is a fertile field for cultivating merit because giving alms to those who live a holy life is a major blessing. As stated by the novice Dhamma Widya, that:

"There was a feeling of happiness because there were so many people who supported and provided the four basic needs for the novices. Feeling very honored, proud of Borobudur Temple as a center for Buddhists and visitors from all corners of the world. The first experience when practicing as a novice at Borobudur Temple was having the opportunity to receive or become a field of virtue for householders. Thank you to the donors who had the opportunity to attend and support the novice training until it was completed.

b) Practice meditation in various ways

Buddha taught that the mind plays a very important role in human life. Thoughts are a very important control in human life. Therefore the mind needs to be trained by meditation. True meditation that brings benefits to society. Meditation that leads to peace of mind or the development of wisdom. Correct meditation practice requires serious effort, enthusiasm, and guidance from a meditation teacher.

There are many things that need to be prepared in meditation practice. Choosing a place to practice meditation is also very important to support the progress of meditation. In the Paticcasamuppada Sutta, Nidana

Samyutta, Nidana Vagga, Samyutta Nikaya, humans have the ability to contact because of the six sense bases, namely the base of sight, the base of hearing, the base of smell, the base of taste, the base of touch, and the mind. (SN 2.1. 12). In the Anguttara Nikaya, Pancaka Nipata is a perception which, if developed properly, will provide great benefits, even leading to the peak of deathlessness or the realization of Nibbana (Bodhi, 2012: 82). In his experience of being a novice and practicing meditation, Jotti Adhipanya stated that:

"When I first meditated, I didn't feel comfortable because I wasn't used to meditating for a long time. Sometimes feelings of doubt arise. Retrained to return focus to the object used. "Technical problems such as soreness in the legs and others, as if an animal wants to enter your ear."

In contrast to what Dhamma Widya expressed, that:

"By wearing a robe, meditation time feels more comfortable, not disturbed by other things. A comfortable body condition helps the mind become more comfortable. When meditation changes objects it is quite difficult to maintain. There appears to be inner boredom, the way to overcome it is to immediately open your eyes and try meditation again from the initial process, then continue like that."

The meditation training carried out by all novices is an attempt to direct the mind to find spiritual meaning. Van Gennep is to find the meaning of the stages that occur in a person's behavior. These stages also include the process by which a novice person organizes and organizes his or her thoughts in an effort to build and develop spirituality. Meditation as intended in Rite de passage or rites of passage is a form of practical ritual expression that marks a change in social status. Meditation is the most important part. No matter how good, strong and luxurious the other parts of the house are, just like a house without a roof, the house is not yet perfect and will not be comfortable to live in. In Dhammapada verse 183, the Buddha said:

Sabbapapassa akaranam ku salassa upasampada sacittapariyodapanam etam buddhana sasanam which means “Do not do evil, Do more good deeds, Purify your heart and mind, This is the essence of the teachings of all Buddhas. Purify your heart and mind, this is the teaching of the Buddhas.” Purifying the heart and mind is the search for spiritual meaning which is the center of all human life activities.



Figure 7: Samanera practicing meditation
Source: DPP-MBMI 2023

c) Experiencing tudong procession

Thudong is a ritual journey for novices/bhantes which is carried out on foot from one place to another. According to Pali, thudong comes from the word dhutanga which means hard training. This exercise is carried out as a form of undergoing rigorous ascetic practices. Buddha did not recommend it, but if you are willing and able to do it, it is not prohibited. The novices must be one with nature to achieve a meditative spiritual state. In 2023, the implementation of tudong starts from Ngawen Temple to Mendut Temple, to Pawon Temple and ends at Borobudur Temple. The process of carrying out the procession takes approximately five hours. Since five in the morning, they have been making preparations by performing puja at Ngawen Temple and starting walking at around 05.30 WIB towards Mendut temple, Pawon temple and Borobudur. Arrive at Borobudur Temple at approximately 09.00 WIB. Next, the novices and monks participated in a

flower-laying and foot-washing ceremony by Buddhists who were also present to provide service and respect to the monks and novices. In the tudong process, as stated by Jotti and Dhamma:

"During the journey, it doesn't feel like it will arrive quickly and you won't feel tired on the road. While walking, I felt happy to be able to take part in the procession from temple to temple, especially from Mendut Temple, to Pawon Temple and ending at Borobudur Temple. We are given guidance by reading the Samma Araham mantra. You have to focus on walking, don't turn right or left. The equipment brought adds enthusiasm and strengthens the training process. When you entered the Borobudur Temple area you were greeted with a sprinkling of flowers, so you felt very touched, very honored, there were family and friends from the village who were present and welcomed you with a sprinkling of flowers. There is no feeling of tiredness when carrying out the tudong. Feeling something extraordinary that makes your awareness to be better and more serious".

While taking part in the tudong procession, the novices and monks who lead it simultaneously practice walking meditation. In the courtyard of the Ngawen, Mendut, Pawon and Borobudur temples, all participants recited Samma Araham. This contemplation is contemplation of the holy qualities of an Arahant. Arriving at the grounds of Borobudur Temple, representatives from Samanera offered flowers as a form of respect. The tudong process carried out by novices is to find spiritual meaning. As intended by Van Gennep is to find the meaning of the stages that occur in a person's behavior. These stages also include the process of a novice in building spirituality through walking meditation (coming of age rites). As in Rite de passage is a form of practical ritual expression that marks a change in social status developed by Arnold van Gennep (1873-1957).

The meaning contained in the end of the tudong journey which is followed by offering flowers at the temple is as a form of gratitude and

gratitude. Thanking the Buddhist ancestors of the archipelago who have built temples in the past since the time of the Syailendra dynasty until now, Borobudur Temple, with all the efforts of all parties, still stands strong.



Figure 8: Tudong ritual procession from Ngawen temple, to Mendut temple, to Pawon temple and ending at Borobudur temple.

Source: DPP-MBMI 2023

While participating in the tudong ritual procession, novices and monks not only walk but also carry out meditation practices. In each temple courtyard, they recite Buddha Nussati, Dhamma Nussati, and Sangha Nussati as a reflection on the noble qualities of Buddha, Dhamma and Sangha. The Buddhist tradition of carrying out the tudong ritual is based on history when Prince Siddharta (Sidharta Gautama) himself undertook a hermitage journey after leaving worldly life as a prince. During this journey of searching for truth, he experienced various obstacles and finally attained the enlightenment of perfection.

The main purpose of carrying out the tudong ritual is to practice the Dharma and to test the self-resilience and spiritual strength of each novice. The tudong journey is carried out in simplicity and silence. By wearing a yellow robe, equip yourself with a food container or bowl and bring the necessary basic equipment.

There are many benefits for those who do it, including developing deep spiritual insight, developing patience, perseverance and sharpening the sharpness of the mind. Apart from

that, it also improves inner quality through meditation and strengthening discipline. For Buddhists, the tudong ritual has a very important meaning. The tudong ritual is an opportunity to provide support to monks and novices who dedicate themselves to the spiritual journey. Buddhists believe that providing food and aid to monks and novices will bring blessings to those who do so. The tudong ritual procession ended with the congregation scattering fragrant and fragrant flowers to all Pabbajja Samanera participants as a form of respect in the courtyard of Borobudur Temple.

3) Stages of the Samanera Release Ceremony

In accordance with the schedule that has been set, at the end of the activity is the ceremonial process of releasing the novice from becoming an upasaka again. As expressed by Jotti Adhipanya as follows:

"During the release procession, there was a feeling of wanting to finish quickly, but also a feeling of wanting to continue. There was also a feeling of sadness at leaving such good training and the rare opportunity to be guided by the monks. There is more of a sense of wanting to continue, it is very different when you become a novice compared to being an ordinary upasaka. Then return to being an upasaka as before by taking the Buddhist Pancasila as an upasaka"

A series of temporary ceremonial processes for releasing novices with

the following series of events:

- a. The monks prepared themselves in the place provided.
- b. Participants lined up neatly and recited the Tisarana Pancasila petition guided by the Bhante.
- c. The participants came forward one by one, as a symbol of Bhante removing the novice's shawl.
- d. Participants wear white clothes and return to being upasaka and receiving Dhamma advice.
- e. Blessings to Former Samanera (Upasaka) by the bhikkhu sangha
- f. The event is over and the participants are ready to return to their respective places.



Figure 9: Ceremony of removing the novice's robes and returning to being an upasaka.

Source: DPP-MBMI 2023

Spiritual Transformation Stages

For ten days the upasaka was determined to practice life as a Samanera, guided by the Bikkhu Sangha. Becoming a novice is a spiritual journey by leaving worldly life and practicing Buddha's teachings directly. The meanings contained in spiritual transformation for pabbajja novice training participants include:

1. Get better learning, because being able to appreciate everything is very important. We must be disciplined at all times, we must be able to respect other people. Every time we have to concentrate or meditate in order to focus on doing something.

2. After attending the training, you can feel that your confidence in becoming a Buddhist has increased and your learning of the Dhamma is more in-depth and very meaningful. Buddha's teachings can be implemented correctly in everyday life. Get to know more about the differences in Buddhist religious institutions in practicing dhamma. Can appreciate existing differences without criticizing, slandering or vilifying other institutions. It turns out that the Dhamma taught during novice training by the DPP-MBMI is no different from what has been studied and practiced in other Buddhist religious institutions. What is different is the way the activities are organized, which is neat, orderly and orderly, and the Bhantes are very enthusiastic in training the participants, in an

effort to ensure that the participants can understand the Dhamma easily and correctly.

3. What can be developed by all participants after completing training to become novices and returning to Upasaka is to build habits related to order, politeness, politeness, discipline, respect and others which are carried out continuously in daily life.

At the implementation stage, everyone involved in the temporary pabbajja samanera event carries out their respective duties. The organizing committee provides regulatory signs that serve as a guide for all committees in carrying out activities from the start until the activity is completed. Policy support from the government, Ministries, Buddhist religious institutions, religious figures, community leaders as stated in the preparation stage, during implementation and also at closing is a strength in implementing these activities.

In reflecting on the activities of temporary pabbajja novices, it can be viewed from various concepts such as the rite of passage from upasaka to novice and back again to upasaka. According to Ibnu Khaldun's Tadrij theory, learning should be carried out gradually, gradually, little by little and continuously. Learning must also be adapted to human reasoning capacity (Khaldun, 2021; Chodry, 2018; Zaena Arifin, 2021: 14). Anthropologists Blumenkrantz and Goldstein say rites of passage are representative of detailed activities and actions. The people involved in the rite also follow it in an orderly and orderly manner. This can regulate the mood and influence the social climate so that it can create a productive learning atmosphere. Additionally, rites of passage also provide challenging experiences for the people involved. Organizer of rites, both physically and spiritually learning new values and skills. So they can understand it easily (Blumenkrantz & Goldstein, 2010:44).

On the last day there is a procession of disrobing from novices while becoming Buddhist householders (upasaka). Through this pabbajja novice training, it is hoped that it can provide inspiration, moral examples and positive

contributions and improve the moral quality of Buddhists in Indonesia. The stages of release after the pabbajja novice training mentioned above are in line with the stages after fasting (Agus Purnomo). After a full month of fasting, Muslims believe in their cleanliness, leaving a “different” world to return to their community. They realize the mistakes they have made and they forgive each other. They shook hands with each other as a sign of request and forgiveness. The momentum of Eid al-Fitr can be seen as a form of social integration. Related to this, the meaning of this holiday in the rites de passage, has the meaning of a “rite of rebirth” for each individual after previously carrying out a “rite of death” in the form of fasting. The experience of feeling hunger, being able to restrain all anger, abandoning all forms of evil, is a very important religious journey. Rebirth is the completion of the fasting ritual which is expressed in the form of the Eid al-Fitr holiday. This marks one's entry into existence in a new, sacred “world.” The new life or rebirth carried by someone who has undergone fasting, namely the predicate of piety which is the goal of fasting.

In fact, the stages in implementing pabbajja samanera as narrated above have undergone a transformation. This means that the tahaoan is not exactly the same from time to time, especially if you group together the stages of the pabbajja novice ritual when the Buddha was still alive and after parinibbana. The evolution of the pabbajja samanera stages can occur due to cultural transformation. This is in line with research conducted by Lapushkina (2020) that the evolution of social institutions, especially the rites of passage that occurred in the Avatime tribe, reflects the spread of new socialization practices resulting from cultural transformations in African history during the colonial and post-colonial periods. The ritual stages in pabbajja samanera may change, but the most important thing is that each participant must understand the philosophical meaning of each stage of the ritual. Procedurally, the hair cutting ritual, the ritual of wearing the novice's robes, and the ritual of

disrobing at the end of the training are important for participants to follow. However, the meaning behind it all is more important.

The hair cutting ritual means that the training participants must be willing to let go of all the worldly things they had while becoming householders (gharavasa) such as wealth, position, social status, etc. Likewise, the ritual of wearing a yellow jubah (samanera) must be interpreted as meaning that at that time the participant has left worldly life for the non-worldly life, albeit temporarily. So that all thoughts, words and behavior must conform to the current situation. Finally, this ritual of disrobing must be interpreted as starting from the moment the participant once again abandons all the rules of non-worldly life to return to worldly life. However, it is hoped that what has been done, including regulations, discipline, and the culture of life, should all still be practiced in everyday life. These meanings are much more important for participants to remember than simply being a ritual procession. It was also confirmed by Berlin & Sattarov (2024) that beliefs and rites of passage related to transitional stages in the life of Azerbaijani Turks such as circumcision, marriage and death in the modern era have begun to lose their importance. These rituals are still carried out even though gradually they begin to lose their symbolic meaning.

Conclusion

Based on the explanation above, it can be concluded that the temporary pabbajja novice training ritual is actually a religious activity that has a series of processes and stages. Referring to the perspective of rite de passage theory, the pabbajja samanera ritual has three stages, each of which has meaning. The first stage includes the process of an upasaka as a prospective novice (coming of age rites), the second stage is training as a temporary novice with various religious ritual activities (religious initiation rites) and the third stage is the ceremony of releasing a novice from becoming an upasaka and returning to

being a householder. Rites de passage or rites of passage are a form of practical ritual expression that contributes to the change in social status. The stage as a prospective novice which marks a person's separation from the previous community to enter a new community, namely the activity of shaving the hair, continuing with pradaksina at Borobudur temple, and devotion and prostrating to parents or family as well as receiving the equipment used in training to become a novice. The second stage (liminality), namely implementation through the process of ordination to become a novice. This stage is the stage of changing routine activities as an upasaka in daily life and filling it with various practices of being a temporary novice. At this stage, all novices participate in various activities, starting from studying, listening to the Dhamma, almsgiving, experiencing tudong, meditation and others. Direct practice in pabbajja samanera activities is to increase and strengthen faith in the dhamma.

Finally, the third stage (reincorporation) is the stage of re-merging. The process of releasing a novice to "return to being" an upasaka after training as a novice and being accepted into householder life. Through these three stages, the training process in pabbajja samanera activities is a form of social transformation that strengthens on the seeking and developing the inner spirituality of each participant who joined the program.

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