

ACCEPTANCE

Scrutiny of the robes and bowl:

Ayante patto.
This is your bowl.

Āma, bhante.
Yes, venerable sir.

Ayaṃ saṅghāṭi.
This is the outer robe.

Āma, bhante.
Yes, venerable sir.

Ayaṃ uttarāsaṅgo.
This is the upper robe.

Āma, bhante.
Yes, venerable sir.

Ayaṃ antaravāsako.
This is the lower robe.

Āma, bhante.
Yes, venerable sir.

Gaccha amumhi okāse tiṭṭhāhi.
Go stand in that spot over there.

Appointing oneself to instruct the candidate:

Suṇātu me bhante saṅgho. (Khemako) ayasmato (Jotikassa) upasampadāpekkho. Yadi saṅghassa pattakallaṃ, ahaṃ (Khemakaṃ) anusāseyyaṃ.

Venerable sirs, may the Community listen to me. (Applicant's name) is the Venerable (preceptor's name)'s applicant for Acceptance. If the Community is ready, I will instruct (applicant's name).

Instructing the Applicant outside the Community:

Suṇasi (Khemaka) ayante sacca-kālo bhūta-kālo. Yaṃ jātaṃ taṃ saṅgha-majjhe pucchante. Santaṃ atthiti vattabbaṃ. Asantaṃ n'attiti vattabbaṃ. Mā kho vitthāsi. Mā kho maṅku ahoṣi. Evantaṃ pucchissanti. Santi te evarūpā ābādha?

Listen, (applicant's name). This is the time for the truth, the time for what is factual. Things that have occurred will be asked about in the midst of the Sangha. Whatever is so should be affirmed. Whatever is not should be denied. Do not be embarrassed. Do not be confused. They will ask you as follows: Do you have any diseases such as these?

Question:**Answer:**

Kuṭṭham.	N'atthi, bhante.
Gaṇḍo	N'atthi, bhante.
Kilāso	N'atthi, bhante.
Soso?	N'atthi, bhante.
Apamāro?	N'atthi, bhante.
Manussosi?	Āma, bhante.
Purisasi?	Āma, bhante.
Bhujissosi?	Āma, bhante.
Anaṇosi?	Āma, bhante.
Nasi rāja-bhaṭo?	Āma, bhante.
Anuññātosī māta-pitūhi?	Āma, bhante.
Pariṇaṇṇa-visati vassosi?	Āma, bhante.
Pariṇaṇṇante patta-civaram?	Āma, bhante.
Kinnāmosi?	Aham bhante (Khemako) nāma.
Ko nāma te upajjhāyo?	Upajjhāyo me bhante āyasmā (Jotiko) nāma.
<i>Leprosy?</i>	<i>No, sir.</i>
<i>Boils?</i>	<i>No, sir.</i>
<i>Ringworm?</i>	<i>No, sir.</i>
<i>Tuberculosis?</i>	<i>No, sir.</i>
<i>Epilepsy?</i>	<i>No, sir.</i>
<i>Are you a human being?</i>	<i>Yes, sir.</i>
<i>Are you a man?</i>	<i>Yes, sir.</i>
<i>Are you a free man?</i>	<i>Yes, sir.</i>
<i>Are you free from debt?</i>	<i>Yes, sir.</i>
<i>Are you exempt from government service?</i>	<i>Yes, sir.</i>
<i>Do you have your parents' permission?</i>	<i>Yes, sir.</i>
<i>Are you fully 20 years old?</i>	<i>Yes, sir.</i>
<i>Are your bowl and robes complete?</i>	<i>Yes, sir.</i>
<i>What is your name?</i>	<i>Venerable sir, I am named (Khemaka).</i>
<i>What is your preceptor's name?</i>	<i>Venerable sir, my preceptor is named (Jotika).</i>

Calling the candidate into the gathering:

Suṇātu me bhante saṅgho. (Khemako) āyasmato (Jotikassa) upasampadāpekkho. Anussitṭho so mayā. Yadi saṅghassa pattakallaṃ, (Khemako) āgaccheyya.

Āgacchāhi.

Venerable sirs, may the Community listen to me. (Applicant's name) is the Venerable (Preceptor's name)'s applicant for Acceptance. He has been instructed by me. If the Community is ready, (applicant's name) may come.

Come.

Requesting Acceptance.

Saṅghaṃ bhante upasampadaṃ yacāmi. Ullumpattu maṃ bhante saṅgho anukampaṃ upādaya.

Dutiyampi bhante saṅghaṃ upasampadaṃ yacāmi. Ullumpattu maṃ bhante saṅgho anukampaṃ upādaya.

Tatīyampi bhante saṅghaṃ upasampadaṃ yacāmi. Ullumpattu maṃ bhante saṅgho anukampaṃ upādaya.

Venerable sirs, I request Acceptance from the Community. May the Community, out of sympathy, lift me up.

A second time ... A third time, venerable sirs, I request Acceptance from the Community. May the Community, out of sympathy, lift me up.

Appointing oneself to examine the candidate about obstructions to acceptance:

Suṇātu me bhante saṅgho. Ayaṃ (Khemako) āyasmato (Jotikassa) upasampadāpekkho. Yadi saṅghassa pattakallaṃ, ahaṃ (Khemakaṃ) antarāyike dhamme puccheyyaṃ.

Venerable sirs, may the Community listen to me. (Applicant's name) is the Venerable (preceptor's name)'s applicant for Acceptance. If the Community is ready, I will ask (applicant's name) about the obstructing factors.

Suṇasi (Khemaka) ayante sacca-kālo bhūta-kālo. Yaṃ jātaṃ taṃ pucchāmi. Santaṃ atthiti vattaḃbaṃ. Asantaṃ n'attiti vattaḃbaṃ. Santi te evarūpa ābaddhā?

Listen, (applicant's name). This is the time for the truth, the time for what is factual. I ask you about things that have occurred. Whatever is so should be affirmed. Whatever is not should be denied. Do you have any diseases such as these?

(Questions and answers as before.)

Transaction statement:

Suṇātu me bhante saṅgho. Ayaṃ (Khemako) āyasmato (Jotikassa) upasampadāpekkho. Parisuddho antarāyikehi dhammehi. Paripuṇṇassa patta-civaraṃ. (Khemako) saṅghaṃ upasampadaṃ yāceti, āyasmata (Jotikena) upajjhāyena. Yaḍi saṅghassa pattakallaṃ, saṅgho (Khemakaṃ) upasampādeyya, āyasmata (Jotikena) upajjhāyena. Esā ñatti.

Suṇātu me bhante saṅgho. Ayaṃ (Khemako) āyasmato (Jotikassa) upasampadāpekkho. Parisuddho antarāyikehi dhammehi. Paripuṇṇassa patta-civaraṃ. (Khemako) saṅghaṃ upasampadaṃ yāceti, āyasmata (Jotikena) upajjhāyena. Saṅgho (Khemakaṃ) upasampādeti, āyasmata (Jotikena) upajjhāyena. Yass'āyasmato khamati, (Khemakassa) upasampadā, āyasmata (Jotikena) upajjhāyena, so tuṇhassa. Yassa nakkhamati, so bhāseyya.

Dutiyampi etam-atthaṃ vadāmi. Suṇātu me bhante saṅgho. Ayaṃ (Khemako) āyasmato (Jotikassa) upasampadāpekkho. Parisuddho antarāyikehi dhammehi. Paripuṇṇassa patta-civaraṃ. (Khemako) saṅghaṃ upasampadaṃ yāceti, āyasmata (Jotikena) upajjhāyena. Saṅgho (Khemakaṃ) upasampādeti, āyasmata (Jotikena) upajjhāyena. Yass'āyasmato khamati, (Khemakassa) upasampadā, āyasmata (Jotikena) upajjhāyena, so tuṇhassa. Yassa nakkhamati, so bhāseyya.

Tatiyampi etam-atthaṃ vadāmi. Suṇātu me bhante saṅgho. Ayaṃ (Khemako) āyasmato (Jotikassa) upasampadāpekkho. Parisuddho antarāyikehi dhammehi. Paripuṇṇassa patta-civaraṃ. (Khemako) saṅghaṃ upasampadaṃ yāceti, āyasmata (Jotikena) upajjhāyena. Saṅgho (Khemakaṃ) upasampādeti, āyasmata (Jotikena) upajjhāyena. Yass'āyasmato khamati, (Khemakassa) upasampadā, āyasmata (Jotikena) upajjhāyena, so tuṇhassa. Yassa nakkhamati, so bhāseyya.

Upasampanno saṅghena (Khemako), āyasmatā (Jōtikena) upajjhāyena. Khamati saṅghassa, tasmā tuṅhi. Evametaṃ dhārayāmi.

Venerable sirs, may the Community listen to me. (Applicant's name) is the Venerable (Preceptor's name)'s applicant for Acceptance. He is free of the obstructing factors. His bowl and robes are complete. (Applicant's name) requests Acceptance from the Community with Venerable (Preceptor's name) as preceptor. If the Community is ready, the Community should accept (Applicant's name) with Venerable (Preceptor's name) as preceptor. This is the motion.

Venerable sirs, may the Community listen to me. (Applicant's name) is the Venerable (Preceptor's name)'s applicant for Acceptance. He is free of the obstructing factors. His bowl and robes are complete. (Applicant's name) requests Acceptance from the Community with Venerable (Preceptor's name) as preceptor. The Community accepts (Applicant's name) with Venerable (Preceptor's name) as preceptor. He to whom the Acceptance of (Applicant's name) with Venerable (Preceptor's name) as preceptor is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time ... A third time I speak of this matter. Venerable sirs, may the Community listen to me He to whom it is not agreeable should speak.

(Applicant's name) has been accepted by the Community, with Venerable (Preceptor's name) as preceptor. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

ACCEPTANCE OF A PAIR OF APPLICANTS:

In the following passages, the phrases that differ from those used for a single applicants are capitalized. In this example, Dhiro and Abhayo are being accepted with Ven. Suvaco as their preceptor.

Appointing oneself to examine the applicants:

Suṇātu me bhante saṅgho. (DHĪRO) CA (ABHAYO) CA āyasmato (Suvacassa) UPASAMPADĀPEKKHĀ. Yadi saṅghassa pattakallaṃ, ahaṃ (DHĪRAÑCA ABHAYAÑCA) anusāseyyāṃ.

Calling the applicants into the gathering

Suñātu me bhante saṅgho. (DHĪRO) CA (ABHAYO) CA ayasmato (Suvacassa) UPASAMPADĀPEKKHĀ. ANUSITTHĀ TE maya. Yadi saṅghassa pattakallaṃ, (DHĪRO) CA (ABHAYO) CA ĀGACCHEYYUM.

ĀGACCHATHA.

Requesting acceptance:

Saṅghaṃ bhante upasampadaṃ YĀCĀMA. Ullumpattu NO bhante saṅgho anukampaṃ upādaya.

Dutiyaṃpi bhante saṅghaṃ upasampadaṃ YĀCĀMA. Ullumpattu NO bhante saṅgho anukampaṃ upādaya.

Tatiyaṃpi bhante saṅghaṃ upasampadaṃ YĀCĀMA. Ullumpattu NO bhante saṅgho anukampaṃ upādaya.

Appointing oneself to examine the candidate about obstructions to Acceptance:

Suñātu me bhante saṅgho. AYAÑCA (DHĪRO) AYAÑCA (ABHAYO) āyasmato (Suvacassa) UPASAMPADĀPEKKHĀ. Yadi saṅghassa pattakallaṃ, ahaṃ (DHĪRAÑCA ABHAYAÑCA) antarāyike dhamme puccheyyaṃ.

Transaction statement:

Suñātu me bhante saṅgho. AYAÑCA (DHĪRO) AYAÑCA (ABHAYO) āyasmato (Suvacassa) UPASAMPADĀPEKKHĀ. PARISUDDHĀ antarāyikehi dhammehi. PARIPUNṆAMIMESAM patta-civaraṃ. (DHĪRO) CA (ABHAYO) CA saṅghaṃ upasampadaṃ YĀCANTI, āyasmata (Suvacena) upajjhāyena. Yadi saṅghassa pattakallaṃ, saṅgho (DHĪRAÑCA ABHAYAÑCA) upasampadeyya, āyasmata (Suvacena) upajjhāyena. Esā ñatti.

Suñātu me bhante saṅgho. AYAÑCA (DHĪRO) AYAÑCA (ABHAYO) āyasmato (Suvacassa) UPASAMPADĀPEKKHĀ. PARISUDDHĀ antarāyikehi dhammehi. PARIPUNṆAMIMESAM patta-civaraṃ. (DHĪRO) CA (ABHAYO) CA saṅghaṃ upasampadaṃ YĀCANTI, āyasmata (Suvacena) upajjhāyena. Saṅgho (DHĪRAÑCA ABHAYAÑCA) UPASAMPADETI, āyasmata

(Suvacena) upajjhāyena. Yass'āyasmato khamati, (DHĪRASSA) CA (ABHAYASSA) CA upasampadā, āyasmatā (Suvacena) upajjhāyena, so tuṅhassa. Yassa nakkhamati, so bhāseyya.

Dutiyampi etam-attham vadāmi. Sunātu me bhante saṅgho. AYAÑCA (DHĪRO) AYAÑCA (ABHAYO) āyasmato (Suvacassa) UPASAMPADĀPEKKHĀ so bhāseyya.

Tatīyampi etam-attham vadāmi. Sunātu me bhante saṅgho. AYAÑCA (DHĪRO) AYAÑCA (ABHAYO) āyasmato (Suvacassa) UPASAMPADĀPEKKHĀ so bhāseyya.

UPASAMPANNĀ saṅghena (DHĪRO) CA (ABHAYO) CA, āyasmatā (Suvacena) upajjhāyena. Khamati saṅghassa, tasmā tuṅhi. Evametam dhārayāmi.

ADMONITION

Anuññāsi kho bhagavā upasampādetvā cattāro nissaye cattāri ca akaraṇiyāni ācikkhitum.

The Blessed One has given permission that, when one as been accepted, one be told these four supports, together with the four things never to be done.

The Four Supports

Alms-food

Piṇḍiyālopa-bhojanam nissāya pabbajjā, tattha te yāva-jivam ussāho karaṇiyo. Atireka-lābho saṅgha-bhattam uddesa-bhattam nimantanam salāka-bhattam pakkhikam uposathikam pātipadikam.

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

Rag-robcs

Pamsukūla-civaram nissāya pabbajjā, tattha te yāva-jivam ussāho karaṇiyo. Atireka-lābho khomam kappāsikam koseyyam kambalam sānam bhaṅgam.