

**Requesting for a Preceptor (Upajjhāya: Teacher who looks after another closely.)**

*Applicant: Upajjhāyo me bhante hohi. (3 times)*  
*Applicant: Venerable sir, would you please be kind enough to be my preceptor. (3 times)*

*Preceptor: Pāsādikena Sampādehi*  
*Preceptor: Please complete the 3 trainings with venerable bodily and verbal actions. (I accept your request for a preceptor.)*

*Applicant: Āma Bhante.*  
*Applicant: Yes, Venerable Sir.*

### **Upajjhāya: Preceptor**

A Sāmaṇera can change his Upajjhāya due to the following reasons:

- Separation (Preceptor and student are far away from each other)
- Or if one doesn't like his Upajjhāya

Another preceptor cannot persuade a Sāmaṇera or Bhikkhu to change his Upajjhāya to him. But one can talk about the fault of the current Upajjhāya. E.g. "You stay in dependent of one who has bad morality. You come with the intention to take a bath and clean yourself but you get dirtier." Understanding the situation by himself and wanting to change his Upajjhāya, this is allowable.

### **4 Kinds of Morality**

Sīla or morality trainings seek to control mental, verbal and bodily actions so that one does not do fault. There are 4 kinds of morality trainings that are especially applicable to the Bhikkhu, that are also important to the Sāmaṇera.

#### **Pātimokkhasaṃvarasīla**

- (From the Vinaya-pitaka.) Within Pātimokkha, the Sāmaṇera should follow those Sekhiya, Khandhakavatta, Sukkhavissatṭhi, Kayasansaka etc. rules which have fault in the worldly life and/or that which comes from a mind of unwholesomeness. The Sāmaṇera has to follow these rules, if not, there will be punishment upon offence.
- The predominant quality to follow this Sīla is faith.

Indriyaśamvaraśīla: Restraint of the sense-controlling faculties

- One should control their sense-faculties so that unwholesome does not arise.
- To practice this Śīla, Sati (mindfulness) is predominant. To practice this morality, one should practice a meditation method. For e.g., if one practices breath meditation, the sense faculties will be under control.

Ājīvaṇṇasuddhiśīla: Purification of livelihood.

- One should avoid wrong livelihood. Giving food, flowers etc. to the devotees, so that they can adore you. That is not suitable livelihood. Pretending to let others believe that you are practicing well. Speaking in a manner so that devotees would want to donate to you. Asking forcefully, so that devotees have to donate to you. Accepting money etc. Properties obtained in this manner cannot be used by the whole of Buddha's dispensation. The use of it is considered wrong livelihood.
- To practice this morality, Vīriya / effort is important. Through the effort of learning, practicing and giving Dhamma talks, a Bhikkhu or Sāmaṇera puts in effort to purify his livelihood.

Paccayasannissitaśīla

- All Bhikkhu and Sāmaṇera do not seek out the four requisites by themselves. They have to depend on others' donations. Therefore, when they are using the four requisites, and if they use it without reflection (to be beautiful etc.) they have created fault. In the literature, using the requisites without reflection is mentioned as using these requisites with debt.
- The reflection of the 4 requisites should at least be done once a day. Only medicine, before ingesting, do we need to reflect upon the reason of its use. The reflection can be done in Pāli or other languages.
- The Buddha taught these 4 Paccavekkhaṇā (reflection upon/ consideration of):

*Reflecting wisely I wear the robe, only to protect myself from cold, heat, gadflies, mosquitoes, wind and sun and creeping things; and also for the purpose of covering the parts of the body that cause shame.*

*Reflecting wisely I use almsfood not for play, not for pride, not for beauty, not for fattening; but merely for the sustenance and continuance of this body; to cease discomfort; and to be able to practice the holy life, thinking "Thus I will*

*destroy old feelings (of hunger) and not create new feelings (from overeating).  
I will maintain myself, be blameless, and live in comfort.”*

*Reflecting wisely I make use of dwellings, only to protect myself from cold,  
heat, gadflies, mosquitoes, wind and sun and creeping things; and as a  
protection from the perils of weather conditions; and for the joy of seclusion.*

*Reflecting wisely I make use of medicinal requisites that are for curing the  
sick, only to counteract any afflicting feelings (of illness) that have arisen and  
for maximum freedom from disease.*

#### **4 Ways of Using the Requisites**

##### **Theyyaparibhoga**

- Using by theft. If a Bhikkhu made a Pārājika offense, and for the Sāmaṇera, he had made a Liṅganāsana offense, the using of any requisites is considered stealing. The Buddha does not allow the use of requisites for those Bhikkhu and Sāmaṇera who have no morality. People will also not donate to one who does not have morality (if they have known).

##### **Iṅaparibhoga**

- Using by debt. Using of requisites without reflection of the reasons of using it.

##### **Dāyajjaparibhoga**

- Using as an heir. Using of requisite by the Bhikkhus called Sekkha (those who have attained the 4 Magga: Paths and 3 Phala: Fruition. Sekkha means those who are still practicing, not yet an Arahant.)
- The Buddha allows the use of requisites by the above group, thus they are the inheritors.

##### **Sāmiparibhoga**

- Using as an owner. Using as an Arahant. Because he overcame the states of slavery towards craving.