

Teacher, Pupil Relationship as the Foundation of Spiritual Guidance; in the Light of the Selected *Khandhaka*-s

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The word teacher means a person who is involved in a certain process of teaching or disciplining someone. The student or disciple is the one who is receiving the teaching or disciplining. The word ‘*ācariya*’ used in Buddhist teachings is used to denote the teacher. There are two persons mentioned as teachers in the code of Buddhist monastic discipline as the ‘*upajjhāya*’ (preceptor) and *ācariya* (teacher). The teacher disciplines the student in the absence of the preceptor. The student disciplined by the preceptor is called *saddhivihārika* (co-resident monk), whereas the one who is disciplined by the teacher is known as the *antevāsika* (monk who live with his master/ attendant monk) or the one who resides with his master. The teacher who guides the disciple by correcting his small and big mistakes is called the *upajjhāya*.¹ The monk who lives away from the *upajjhāya* has to live with a *ācariya* who belongs to four kinds as *Nissayācariyo*, *pabbajjācariyo*, *upasampadācariyo*, *dhammācariyo*.² The *sāmaṇera* or *upasampadā bhikkhu*-s who live under the patronage of an *upajjhāya* is called the *saddhivihārika*.³ The person who has taken advices (*nisa*) from a certain a senior monk who has spent 10 years from his *antevāsika* (*sthavira*) is called *nissantevāsika*; if he has ordained after taking advice from a *sthavira*, he is called a *pabbajjantevāsika*; one who given higher ordination by a monk after reciting (*vinayakamma*) sentences the by a monk is called a *upasampadantevāsika*; one who has learnt dhamma from a monk is called *dhammantevāsika*.⁴ The Buddha has preached equaling the relationship between a teacher and the disciple to that of the father-son relationship.⁵ When *Upaka ājīvaka* inquired from the Buddha who his teacher was, the Buddha was said to have replied that he has no teacher.⁶ Therefore, the Buddha’s true dhamma, realized through his own wisdom. In the *mahāparinibbānasutta* the Buddha advised his followers to keep *dhamma* and *vinaya* in the place of the founder-teacher (*satthu*).⁷ According to the *mahāvaggapāli* of the *Vinayaṭīka*, the Buddha during his life time had allowed to have teacher, because of the unruly behavior of the *bikkhu*-s. First, an *upajjhāya* was allowed, and in the case of his loss due to some reason, a *ācariya* was allowed as a second teacher. The well learned and disciplined monks were allowed to live under the preceptor or acharya only for five years, whereas the unlearned,

unskilled and undisciplined monks were asked to live their whole lives under the guidance of one. The Buddha preached that the bikkhu after five years or more since ordination, knowing those divisions, having by hearted them, who can judge the vinaya well, will no longer need a teacher.⁸ In addition, the preceptor who disciplines the monk should be a *thera* with more than ten years after ordination with knowledge and skills.

The facts about the teacher and pupil relationships preached by the Buddha are recorded in the *mahākhandhaka* and *vattakkhandhaka*. These teachings were called duty or observance (*vat/vatta*). Fulfilling of duty and observance is part of the moral training (*sīla*). The person who enters monkhood should follow these from the day he enters to the day he completes his training. These teachings are mutual and that should be followed by the disciples/pupils towards teacher as well as the teacher towards the pupil that are seen in Buddhist path. All these spiritual observances are preached based on realization.⁹

At the time of ordination, a layperson he takes in a *upajjhāya* and *ācariya* as teachers after requesting according to Buddhist tradition, as '*upajjhāyo me, bhante, hohi*¹⁰, *ācariyoyo me, bhante, hohi.*' The preceptor and the teacher monks are appointed. This tradition dates back to the time of the Buddha, even at present the lay disciple ordained are disciplined by *upajjhāya* and *ācariya*. The pupil monks must perform certain duties and observances towards the teachers, and there are two types of these called *upajjhāyavatta* and *ācariyavatta*. Differences of these are found only in the name but these duties to be obeyed are the same. The *upajjhāya* and *ācariya bhikkhu*-s also have to fulfill the states of *saddhivihārikvatta* and *antevāsikavatta*. Here too, although they differ by names, the duties to be followed are the same.¹¹ The observances to be followed by a disciple towards his teacher can be listed under several stages.

- I. duties and observance to be practiced daily.
- II. Those duties used to take the disciple towards wholesome.
- III. Those that are performed through obeying and been controlled by the orders of the teacher.

The Buddha had preached these duties under the code of Buddhist disciplines, based on student monks not properly performing their duties towards the teacher.

“...Kālasseva uṭṭhāya upāhanā omuñcitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā dantakaṭṭhaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññāpetabbaṃ. Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanāmetabbā. Yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhuṃ appaṭighaṃsantena dhovitvā paṭisāmetabbaṃ. Upajjhāyamhi vuṭṭhite āsanaṃ uddharitabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo...”¹²

“having got up early, having taken off his sandals, having arranged his upper robe over one shoulder, he should give tooth wood, he should give water rinsing the mouth, he should make ready a seat. If there is conje, having washed a bowl, the conje should be placed near. When he has drunk the conje, having given him water, having received the bowl, having lowered it, having washed it properly without rubbing it, it should be removed. If that place is soiled, that place should be swept”¹³

Regarding the daily duties concerning the preceptor, they start even before the dawn of the day. The pupil monk how gets instructed by the preceptor should wake up before the preceptor/teacher and prepare tooth-wood (brushing sticks) and mouth washing water according to the teacher’s preference. The daily duties of the pupil monk towards the preceptor/teacher are based on the stages of consumption of four basic needs of a *bikkhu*. The dwelling place of the preceptor/teacher, the bathroom, and the yard, should be cleaned if dirty. If there is rice or gruel ready they should be offered and the utensils used to eat has to be washed, the seats rearranged and the eating-place has to be cleaned. If the preceptor/teacher prefers begging for alms, the bowl and robes are to be offered. If a second person is require for alms begging, the saddhiviharika should also put on robes, take the begging bowl, and follow the teacher in the begging rounds. On the way back, he has to proceed before the teacher and get the seats and water for washing the feet ready and after he is seated he should be offered water and food and after consuming food himself should start doing the other duties again. The teacher’s robes should be folded, and if soaked with sweat, dry them in the sun, fold and set them aside. Every

time the teacher leaves the dwelling place he should be offered the robes and the begging bowl, and on his return he should be welcomed by offering water for foot washing and suitable thing to drink. If the preceptor/teacher wishes to bathe, the student should hasten to provide him with hot or cold water. He should go to the bathing place and provide the teacher with the bathing cloth, towel etc. If the preceptor/teacher prefers he should be bathed and once finished the instruments used should be brought back to the temple cleaned and kept. He should try to make and dye the robes, wash them or help in doing those. All these are the duties that are to be performed for the preceptor daily. These should be done with respect and in a pleasant demeanor.

It is said that when presenting brushing sticks etc., it should be done after arranging one's robes properly and with respect. Also, it is mentioned in the *vinaya* that when offering seats, equipment or food, those should not be lowered or allowed to touch anything. When presenting the robes or the begging bowl, the *vattakkhandhaka* mentioned that robes should be given properly, and the bowl should be offered dripping wet after washing without drying.¹⁴ With the consent of the preceptor when going for alms begging, the pupil monk should follow the teacher- not too close or not too far behind, and should come back before the teacher to take his bowl and robes.¹⁵ It is also mentioned that if the robes are wet with sweat, they should be dried in the sun, but not for too long. When folding the robes, that should be done with the thought may the divided in the middle, and they should be folded after pulling the corners up four inches above with the belt placed in the fold.¹⁶ When setting the robes aside, one should keep the robes in one hand and wipe the string/rope where the robes will be kept. They should be laid so that the end of the robe is on one side and the folds on the other side of the rope. When keeping the begging bowl down, while holding the bowl with one hand the space under the bed or the chair, where the bowl will be kept has to be wiped with the other. The bowl should not be kept on the bare surface without spreading something first.¹⁷ When going to the room for steam bathing, the elder monks should not creeped, and the novice monks should not be made to get up from their seats. The pupil monk should go there before the preceptor/teacher, arrange the seats and footrests, and later should inquire about into the needs and perform duties.¹⁸

Among the duties that takes one towards wholesome, the responsibility of protecting the virtue (precepts) of the preceptor/teacher, falls on the pupil monks. Similar preceptor/teacher

disciplining their students in *dhamma* and *vinaya*, if a ordinary defilements has arisen in the mind of the preceptor/teacher, the student is responsible of removing it. There,

- He should not talk while the preceptor/teacher is talking, but if he is getting closer to a fault, the Buddha has preached that pupil monks should prevent that.¹⁹
- If the preceptor/teacher becomes resentful thoughts about the monkhood, the pupil monks should subside them, even by preaching him *dhamma*.
- If doubt arises about *dhamma* in the preceptor/teacher, the pupil monks should remove it, get others to remove it or even preach him *dhamma* to remove it.
- If a wrong view arises in the preceptor/teacher, the pupil monks should remove it; get others to remove it or even preach him *dhamma* to remove it.
- If the preceptor/teacher comes to a serious offence deserving a *parivāsa* (lives under probation) the pupil monks should be vigilant to see how the *saṅgha* gives him the *parivāsa*.
- If the preceptor/teacher comes deserve a *mūlāyapaṭikassana* the pupil monks should be vigilant to see how the *saṅgha* make him do the *mūlāyapaṭikassana*.
- If the preceptor/teacher comes deserve a *mānatta*, the pupil monks should be keen to observe how the *saṅgha* make him do the *mānatta*.
- If the preceptor/teacher comes deserve a *abbhāna*, pupil monks should be keen to observe how the *saṅgha* make him do the *abbhāna*.
- If the *saṅgha* prefers to perform a *tajjanīyaṃ*, *niyassaṃ*, *pabbājanīyaṃ*, *paṭisāraṇīyaṃ* the pupil monks should be keen to know how those *vinayakamma* are not done on the preceptor/teacher or make him lighter.
- If the *saṅgha* performs those *vinayakamma* on the preceptor, the pupil monks should be keen to observe if the preceptor/teacher keeps according to the *vinaya* rules, he keeps according to the wishes of the monks, or if he keeps according to the duties to be released or how the *saṅgha* subsides that *vinayakamma*.²⁰

Thus it is clear that the pupils have the responsibility to protect the virtue of the preceptor/teacher, as well as driving towards wholesome. In addition, some duties that are performed by obeying the teacher and by discipline can be identified.

- If the preceptor/teacher wishes to teach *dhamma* and *vinaya* he should be helped to learn, if he wants to repeatedly inquire, he should inquire.²¹
- The bowl and the robes should not be given to others, nor accept them from others, without the permission of the preceptor/teacher. Should not cut others hair, nor get one's hair cut by others, should not massage others hand or feet, nor get others to massage one's own. Should go alms begging for another *bikkhu*, nor get another *bikkhu*-s to go alms begging for oneself.²²
- Should not visit the cemetery or the village without the permission of the preceptor/teacher. Should look after one's preceptor/teacher unto his death and should try one's best to get him well again.²³

These duties should be performed by the on the *ācariya* as well as the *upajjhāya*. In the vinaya, the duties to be performed on *upajjhāya* and *ācariya* by *saddhivihārika* and *antevāsika* are indicated to be similar. When one preceptor or teacher has several monks, it is taught that it is better to divide to perform the duties. Monk who has been released from the probationary period (*nissayamuttaka*), it is shown that they can accept or give, without informing the teacher, and there is no fault in doing so. It is sufficient to perform *nissayācariyavatta* only while being under that teacher. However other duties (*pabbajjācariyavatta*, *upasampadācariyavatta* and *dhammācariyavatta*) are to be performed unto death. The teacher who *nisa* for the pupil monks is called the *nissayācariya*. The teacher who teaches the *sāmañera* and other things that should be known at the time of the ordination is the *pabbajjācariya*. The teacher who recites the *upasampadākamma* sentences and advices during *upasampadā* is *upasampadācariya* and the one who teaches *dhamma* and *vinaya* is called *dhammācariya*. The vinaya teaches the duties and observances that a preceptor and teacher should perform towards the their pupils too. These appear to be just duties. These teachings can be divided into five main stages.

- I. Duties on teaching, reading the *dhammavinaya* and questioning, treating with advice and guidance in addition to discipline in principles.
- II. Providing consumable facilities and looking after when sick (bowls, robes, provisions or attempting to provide them; treating them and trying to get them well when sick)

- III.** Duties to bring them towards wholesome (getting them free from laziness, doubt, and wrong views, and if a fault was committed to give a chance for proper remedy and to get them free from the offence)

Based on the accusation by the well learned and skillful *bikkhu*-s who love to *dhammavinaya*, who were ashamed of wrong doing, doubting even the small fault and taking joy in keeping the precepts, that the preceptors and teachers are not keeping well with the pupil monks, duties were put in place between the *upajjhāya* and *saddhivihārika* and *ācariya* and *antevāsika*. Here in the beginning itself, the way to discipline the student by the teacher in *pariyattisāsana* is shown.

“*Upajjhāyena, bhikkhave, saddhivihāriko saṅgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsanīyā...*”²⁴

This means that the preceptor or teacher should treat and sponsor the co-resident or attendant monks by reading the *dhammavinaya*, repeatedly questioning, advising and guiding. Meaning of *uddesena* is reading and teaching the *dhammavinaya* verbal path. Questioning is teaching the meanings and descriptions. *Ovāda* (advising) is telling to do this or not to do this when he is doing things. *Anusāsanā* (guiding) is telling things about some action not yet started.

When there are bowls, robes, and *parikkāra* in the possession of the *upajjhāya*-s and *ācariya*-s, it considered as their responsibility make them available or attempt to make them available to *saddhivihārika* and *antevāsika*. Thus it is the duty of the teacher, in addition to drilling them on *dhamma* and *vinaya*, to look into the problems pertaining to four consumables and to find solutions to those. When a *saddhivihārika* or *antevāsika* monk falls ill, teachers should perform the observance towards their students. Here the daily duties and observances performed by the pupil monks will have to be taken over by the preceptor and teacher. There,

- The morning duties are to be performed by providing brushing sticks, water, gruel etc. in the morning.
- If the surroundings and the temple have become dirty, it should be swept and cleaned.
- If he prefers to go on alms begging, should perform the *piliveth* required and should serve him by providing the bowl and water while taking food.
- Should help in washing the robes, dying them and arranging them.

- Should provide equipment for bathing and should complete the observances etc. needed in the steam bath house.
- If he prefers to go to the inner village or some other place should perform duties such as going before, going after, and keeping water for washing the feet.
- Should look after the sick student unto death and help him to overcome the illness.

If a doubt, uncertainty or a wrong idea arises about *dhammavinaya* or the monkhood in his pupil monks, attempting to remove it, getting others to remove it is a special duty of the preceptor. The teachers should intrinsically push the students towards wholesome. Similarly if his pupil is subjected to a fault, the teacher should take actions to deliver him from that fault, and if there is a *vinayakamma* suitable for that, to get it done or to get it done by the *saṅgha*. It can be seen that these duties established by the Buddha between preceptor/teacher and their pupils attempts build a very close mutual relationship and through that to maintain a supportive role towards the *sāsana*, while being partial to wholesome. With regard to the *vinayapiṭaka*, in the *mahāvaggapāli* and *cūlvaggapāli*, it can be clearly seen how the Buddha gave advice, guidance and leadership to his followers. Buddha is a Super Guide. After him realizing the *dhamma* by himself, he preaches *dhamma* to his followers and advises others to and guides them towards the path to *nibbāna*. In addition, he admonishes his disciples to guide others to realization of *dhamma*. It need not be said that the teacher involved in the process of educating should possess a good knowledge and a very good self- control. The Buddha too has understood the *dhamma* by himself and in terms of virtue and wisdom, is only equal to another Buddha. He is a religious leader with great qualities. After he has overcome the *saṃsāra* himself, he very clearly taught his followers how to overcome the *saṃsāra*. Similarly, it is said that his followers too, after realizing the truth, have gone about preaching the path to overcome suffering. Therefore, experience, knowledge, and wisdom are specific qualities of a teacher. In addition, it is evident from the Buddha's character and *vinaya*, the teacher should have an exemplary character.

There,

- Pleasant mannerisms and behavior
- To act to impress others

- The quality of being grateful
- Protect the student
- Time management

Within the process of teaching, it is special for the teacher to teach the students between good and bad, to guide and advise to save him from doing wrong, guide him to do good, developing meritorious attitudes and removal of the wrong views and attitudes, checking on his physical and mental wellbeing and fulfilling his needs, being humble to listen to the student, and not keeping some knowledge hidden from the student. Punishing a student's wrong doing and appreciating the talents are foremost characteristics of a skillful teacher. Examples can be identified in the Buddha punishing the monks according to the *vinaya* and awarding positions in the *sāsana* based on the skills and talents of the person.

There is a father son relationship between the preceptor/teacher and the pupil monks according to the Buddhist teachings. The teacher disciplines a student as a father protects, allows to grow and disciplines a child. As the parents and teachers gift the society a well-disciplined, talented, skillful child, complete with knowledge to the society, the preceptor and teacher have the way to discipline the monks within the spiritual process of realizing nibbana. The final goal becomes the completion of virtue, concentration and wisdom and realization of *nibbāna*. It is the responsibility of the teacher to well discipline and to guide the lay disciple entering the *sāsana* in the wholesome path. In addition, it is the duty of the teacher to look after and protect the pupils with the love of a father. Based on the respect for a teacher, it is the responsibility of the monks to learn the *dhamma* well from the teacher and receive advice, guidance and discipline from the teacher. also included in the duties of the pupil monks. To perform duties and observances with respect towards the teacher who guides one to the understanding of the *dhamma* with a love worthy of a father, and to heed and follow all the advice and guidance are among the duties of a pupil monk.

¹ “...Kenaṭṭhena upajjhāyoti vajjāvajjaṃ upanijjhāyatīti upajjhāyo, saddhivihārikānaṃ khuddakaṃ vajjaṃ vā mahantaṃ vajjaṃ vā bhuso cintetīti attho...”

Vīnayaḷaṅkāra-ṭīkā- Chaṭṭha saṅgāyanā CD-Rom, Vipassanā Research Institute, India. 1999.

² “...Kenaṭṭhena ācariyoti antevāsikena ābhuso caritabboti ācariyo, upaṭṭhātabboti attho. Katividho ācariyoti nissayācariyapabbajjācariyaupasampadācariyadhammācariyavasena catubbidho. Tattha nissayaṃ gahetvā taṃ nissāya vatthabho nissayācariyo. Pabbajitakāle sikkhitabbasikkhāpako pabbajjācariyo. Upasampadakāle kammavācānussāvako upasampadācariyo. Buddhavacanasikkhāpako dhammācariyo nāma. ...”

Vīnayaḷaṅkāra-ṭīkā- Chaṭṭha saṅgāyanā CD-Rom, Vipassanā Research Institute, India. 1999.

³ “...Tattha ko saddhivihārikoti upasampanno vā hotu sāmaṇero vā, yo upajjhaṃ gaṇhāti, so saddhivihāriko nāma...”

Vīnayaḷaṅkāra-ṭīkā- Chaṭṭha saṅgāyanā CD-Rom, Vipassanā Research Institute, India. 1999.

⁴ “...Tattha ko antevāsikoti upasampanno vā hotu sāmaṇero vā, yo ācariyassa santike nissayaṃ gaṇhāti, yo vā ācariyassa ovādaṃ gahetvā pabbajati, yo vā tenānussāvito hutvā upasampajjati, yo vā tassa santike dhammaṃ pariyāpuṇāti, so sabbo antevāsikoti vedītabbo. Tattha paṭṭhamaṃ nissayantevāsiko nāma, dutiyo pabbajjantevāsiko nāma, tatiyo upasampadantevāsiko nāma, catuttho dhammantevāsiko nāma...”

Vīnayaḷaṅkāra-ṭīkā- Chaṭṭha saṅgāyanā CD-Rom, Vipassanā Research Institute, India. 1999.

⁵ “Anujānāmi, bhikkhave, upajjhāyaṃ. Upajjhāyo, bhikkhave, saddhivihārikamhi puttacittaṃ upaṭṭhapessati, saddhivihāriko upajjhāyamhi pitucittaṃ upaṭṭhapessati. Evaṃ te aññamaññaṃ sagāravā sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuḍḍhiṃ viruḷhiṃ vepullaṃ āpajjissanti...”

Mahāvaggapāli I (PTS), 45 p.

⁶ “Na me ācariyo atthi, sadiso me na vijjati;

Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo”

Majjhimanikāya I (PTS), 171 p.

⁷ “...siyā kho panānanda, tumhākaṃ evamassa – ‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā...”

Dīghanikāya II (PTS), 178 p.

⁸ “Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ. Na asekkhena sīlakkhandhena samannāgato hoti na asekkhena samādhikkhandhena, na asekkhena paññākkhandhena na asekkhena vimuttikkhandhena na asekkhena vimuttiñāḍassanakkhandhena samannāgato hoti – imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ...”

Mahāvaggapāli I (PTS), 80 p.

⁹ “...Yo upasampādeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, byattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetu”nti...”

Mahāvaggapāli I (PTS), 60 p.

¹⁰ “...*ekamsaṃ uttarāsaṅgaṃ karitvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘upajjhāyo me, bhante, hohi; upajjhāyo me, bhante, hohi; upajjhāyo me, bhante, hohi’ ti...*”

Mahāvaggapāli I (PTS), 45 p.

¹¹ “... *tena hi, bhikkhave, upajjhāyānaṃ saddhivihārikesu vattaṃ paññapessāmi, yathā upajjhāyehi saddhivihārikesu vattitabba’nti. Katamaṃ taṃ vattanti idāni pakaraṇāgataṃ. Imasmiṃ pana pakaraṇe saṅkheparucittā, ācariyasaddhivihārikaantevāsikavattānañca samānattā dvepi ekato vuttā, tathāpi vattakkhandhake visuṃ visuṃ āgatattā visuṃ visuṃyeva kathayāma...*”

Vīnayaḷaṅkāra-ṭīkā- Chaṭṭha saṅgāyanā CD-Rom, Vipassanā Research Institute, India. 1999.

¹² **Cūlavaggapāli II** (PTS), 223 p.

¹³ The Book of the Discipline Volume V *Cūlavaggapāli*. (2001). I. B. Horner (Trans.), London, Pali Text Society, 312 p.

¹⁴ “...*sagaṇaṃ katvā saṅghāṭīyo pārupitvā gaṇṭhikaṃ paṭimuñcivā dhovitvā pattaṃ gahetvā...*”

Cūlavaggapāli II (PTS), 225 p.

¹⁵ “*Sace upajjhāyo pacchāsamaṇaṃ ākaṅkhati, timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā sagaṇaṃ katvā saṅghāṭīyo pārupitvā gaṇṭhikaṃ paṭimuñcivā dhovitvā pattaṃ gahetvā upajjhāyassa pacchāsamaṇena hotabbaṃ. Nātidūre gantabbaṃ, nāccāsanne gantabbaṃ, pattapariyāpannaṃ paṭiggahetabbaṃ...*”

Cūlavaggapāli II (PTS), 223 p.

¹⁶ “...*Sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṅhe oṭāpetabbaṃ, na ca uṅhe cīvaraṃ nidahitabbaṃ. Cīvaraṃ saṅgharitabbaṃ. Cīvaraṃ saṅgharantena caturaṅgulaṃ kaṇṇaṃ ussāretvā cīvaraṃ saṅgharitabbaṃ – mā majjhe bhaṅgo ahoṣīti. Obhoge kāyabandhanaṃ kātabbaṃ.*”

Cūlavaggapāli II (PTS), 223 p.

¹⁷ “...*Pattacīvaraṃ nikkhipitabbaṃ. Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo. Na ca anantarahitāya bhūmiyā patto nikkhipitabbo. Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ...*”

Mahāvaggapāli I (PTS), 46 p.

¹⁸ “*Udakepi upajjhāyassa parikammaṃ kātabbaṃ. Nahātena paṭhamataraṃ uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā upajjhāyassa gattato udakaṃ pamajjitabbaṃ, nivāsaṇaṃ dātabbaṃ, saṅghāṭī dātabbā, jantāgharapīṭhaṃ ādāya paṭhamataraṃ āgantvā āsaṇaṃ paññapetabbaṃ, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, upajjhāyo pānīyena pucchitabbo. Sace uddisāpetukāmo hoti, uddisitabbo. Sace paripucchitukāmo hoti, paripucchitabbo.*”

Mahāvaggapāli I (PTS), 47 p.

¹⁹ “... *Na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbā. Upajjhāyo āpattisāmantaṃ bhaṇamāno nivāretabbo...*”

Cūlavaggapāḷi II (PTS), 223 p.

²⁰ “*Sace upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vūpakāsetabbo, vūpakāsāpetabbo, dhammakathā vāssa kātabbā. Sace upajjhāyassa kukkucçaṃ uppannaṃ hoti, saddhivihārikena vinodetabbaṃ, vinodāpetabbaṃ, dhammakathā vāssa kātabbā... Kataṃ vā panassa hoti saṅghena kammaṃ, tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, saddhivihārikena ussukkaṃ kātabbaṃ – kinti nu kho upajjhāyo sammā vatteyya, lomaṃ pāteyya, netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyāti.*”

Cūlavaggapāḷi II (PTS), 226 p.

²¹ “*...Sace uddisāpetukāmo hoti, uddisitabbo. Sace paripucchitukāmo hoti, paripucchitabbo...*”

Cūlavaggapāḷi II (PTS), 224p.

²² “*Na upajjhāyaṃ anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo; na ekaccassa cīvaraṃ dātabbaṃ, na ekaccassa cīvaraṃ paṭiggahetabbaṃ...*”

Cūlavaggapāḷi II (PTS), 227 p.

²³ “*...na upajjhāyaṃ anāpucchā gāmo pavisitabbo; na susānaṃ gantabbaṃ; na disā pakkamitabbā. Sace upajjhāyo gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānamassa āgametabbaṃ. Idaṃ kho, bhikkhave, saddhivihārikānaṃ upajjhāyesu vattaṃ yathā saddhivihārikehi upajjhāyesu sammā vattitabbanti*”

Cūlavaggapāḷi II (PTS), 227 p.

²⁴ **Cūlavaggapāḷi II** (PTS), 228 p.