pli-tv-bu-vb-pc82 — Diverting gains intended for the Sangha

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Text

Theravāda Collection on Monastic Law

The Great Analysis

The chapter on offenses entailing confession

The subchapter on legitimate correction

Diverting gains intended for the Sangha

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, an association had prepared a meal together with robe-cloth for the Sangha. They said, "After giving the food, we'll offer the robe-cloth."

But the monks from the group of six went to that association and said, "Please give the robe-cloth to these monks."

"Venerables, we can't do that. We've prepared our annual alms-offering together with robe-cloth for the Sangha."

"The Sangha has many donors and supporters. But since these monks are staying here, they are looking to you for support. If you don't give to them, who will? So give them the robe-cloth." Being pressured by the monks from the group of six, that association gave the prepared robe-cloth to those monks and served the food to the Sangha.

The monks who knew that a meal together with robe-cloth had been prepared for the Sangha, but not that the robe-cloth had been given to those monks from the group of six, said, "You may dedicate the robe-cloth."

"There isn't any. The robe-cloth we had prepared was diverted by the monks from the group of six."

The monks of few desires complained and criticized those monks, "How could the monks from the group of six divert to an individual things they knew were intended for the Sangha?" … "Is it true, monks, that you did this?"

"It's true, sir."

The Buddha rebuked them … “Foolish men, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

Final ruling

‘If a monk diverts to an individual material support that he knows was intended for the Sangha, he commits an offense entailing confession.’”

Definitions

A: whoever … Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case. He knows: he knows by himself or others have told him or the donor has told him. For the Sangha: given to the Sangha, given up to the Sangha. Material support: robe-cloth, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string. Intended: if they have said, “We’ll give,” “We’ll prepare,” and he diverts it to an individual, he commits an offense entailing confession.

Permutations

If it was intended for the Sangha and he perceives it as such, and he diverts it to an individual, he commits an offense entailing confession. If it was intended for the Sangha, but he is unsure of it, and he diverts it to an individual, he commits an offense of wrong conduct. If it was intended for the Sangha, but he does not perceive it as such, and he diverts it to an individual, there is no offense.

If it was intended for one Sangha and he diverts it to another Sangha or to a shrine, he commits an offense of wrong conduct. If it was intended for one shrine and he diverts it to another shrine or to a sangha or to an individual, he commits an offense of wrong conduct. If it was intended for an individual and he diverts it to another individual or to a sangha or to a shrine, he commits an offense of wrong conduct.

If it was not intended for the Sangha, but he perceives it as such, he commits an offense of wrong conduct. If it was not intended for the Sangha, but he is unsure of it, he commits an offense of wrong conduct. If it was not intended for the Sangha and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if being asked, “Where may we give?” he says, “Give where your gift will be useful,” “… where it goes toward repairs,” “… where it will last for a long time,” “… where you feel inspired;” if he is insane; if he is the first offender.

The training rule on diverting gains intended for the Sangha, the twelfth, is finished.

The eighth subchapter on legitimate correction is finished.

This is the summary:

“Legitimately, and disparaging,

Deception, hitting;

Raising a hand, and groundless,

And intentionally, eavesdropping;

Obstructing, and consent,

And Dabba, diverting.”