pli-tv-bu-vb-pd2 — Letting a nun give directions to donors

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Text

Theravāda Collection on Monastic Law

The Great Analysis

The chapter on offenses entailing acknowledgment

Letting a nun give directions to donors

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time, when families invited monks to meals, the nuns from the group of six were directing people toward the monks from the group of six, saying, “Give curry here; give rice there.” The monks from the group of six ate as much as they wanted, but not so the other monks.

The monks of few desires complained and criticized them, “How could the monks from the group of six not restrain the nuns from giving directions?” … “Is it true, monks, that you didn’t do this?”

“It’s true, sir.”

The Buddha rebuked them … “Foolish men, how could you not do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

Final ruling

‘When monks eat by invitation to families, if a nun is there giving directions, saying, “Give bean curry here; give rice there,” then those monks should stop her: “Stop, sister, while the monks are eating.” If not even a single monk addresses that nun in this way to stop her, they must acknowledge it: “We have done a blameworthy and unsuitable thing which is to be acknowledged. We acknowledge it.”’’

Definitions

When monks eat by invitation to families: a family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family. Eat by invitation: eat any of the five cooked foods by invitation. A nun: she has been given the full ordination by both Sanghas. Giving directions: saying, “Give bean curry here; give rice there,” according to friendship, according to companionship, according to who one is

devoted to, according to being a co-student, according to being a co-pupil—this is called “giving directions”. Those monks: the monks who are eating. Her: the nun who is giving directions. Those monks should stop her: ‘Stop, sister, while the monks are eating’: if she is not stopped by even one monk, and a monk then receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing acknowledgment.

Permutations

If she is fully ordained, and he perceives her as such, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. If she is fully ordained, but he is unsure of it, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. If she is fully ordained, but he does not perceive her as such, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment.

If he does not restrain a nun who is fully ordained only on one side from giving directions, he commits an offense of wrong conduct. If the person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the person is not fully ordained, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if a nun does not give it herself, but gets someone else to give her own food; if a nun does not get someone else to give it, but she gives someone else’s food herself; if a nun gets someone else to give what has not yet been given; if a nun gets someone else to give to someone who has not yet received anything; if a nun gets someone else to give equally to all; if a trainee nun is giving directions; if a novice nun is giving directions; if it is anything apart from the five kinds of cooked food; if he is insane; if he is the first offender.

The second training rule on letting a nun give directions to donors is finished.