

## Nissaggiya Pācittiya #19: Monetary Transaction

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks engaged in various kinds of monetary transactions<sup>356</sup>. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will engage in various kinds of monetary transactions – just like sensualistic householders?" Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will engage in various kinds of monetary transactions?" Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... "Is it true, monks, that you engaged in various kinds of monetary transactions?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish men, that you will engage in various kinds of monetary transactions? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**"If any monk engages in various kinds of monetary transactions: a Nissaggiya Pācittiya."**

**Any monk:** ...

**Various kinds:** Wrought, unwrought, or wrought and unwrought.

**Wrought:** A head-ornament, a necklace, a hand-ornament, a foot-ornament, a hip-ornament.

**Unwrought:** This refers to ore.

**Wrought and unwrought:** Both of those.

**Silver:** The color of the Teacher, a *kahāpaṇa*, a copper coin, a wooden coin, a wax coin, [or] whatever is used in trade.

**Engages:** One causes wrought to be bought with wrought: a Nissaggiya Pācittiya. One causes unwrought to be bought with wrought... wrought and unwrought to be bought with wrought... wrought to be bought with unwrought... unwrought to be bought with unwrought... wrought and unwrought to be bought with unwrought... wrought to be bought with wrought and unwrought... unwrought to be bought with wrought and unwrought... wrought and unwrought to be bought with wrought and unwrought: a Nissaggiya Pācittiya.

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<sup>356</sup> *Rūpiya-saṁvohāra*. Lit. "silver-business."

It is to be relinquished in the midst of the Saṅgha. And, monks, it is to be relinquished in this way: After approaching the Saṅgha... “Bhante, I engaged in various kinds of monetary transaction. This [requires] relinquishment by me. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. If a monastery attendant or lay devotee comes there, he is to be told, “Sir, know this.” If he says, “What can be brought using this?” one is not to say, “Bring this or that.” One may describe what is allowable, [such as] ghee, oil, honey, or molasses. If, after trading using that [silver], he brings an allowable [item], it can be used by everyone except the one who received the silver. If one can obtain [an item] in this way, that is skillful; if one cannot obtain [an item in this way], he is to be told, “Sir, discard this.” If he discards [it], that is skillful; if he does not discard [it], a monk who is endowed with five factors is to be authorized as a “silver-discarder”: he who does not go by desire, aversion, delusion, or fear, and who knows “discarded” and “not discarded.” And, monks, it is to be authorized in this way: First, the monk is to ask for it. After he has asked for it, the Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. When the Saṅgha is ready, the Saṅgha may authorize the monk named such-and-such as a ‘silver-discarder.’ This is the notification.

“Bhantes, may the Saṅgha hear me. The Saṅgha authorizes the monk named such-and-such as a ‘silver-discarder.’ Any Venerable who approves the authorization of the monk named such-and-such as a ‘silver-discarder’ may be silent; whoever does not approve may speak.

“The monk named such-and-such has been authorized by the Saṅgha as a ‘silver-discarder.’ The Saṅgha approves, therefore it is silent; thus do I hold it.”

[The silver] is to be dropped by the authorized monk without making note of its destination. If he makes note of its destination when he drops it: a Dukkaṭa offense.

Perceiving it as silver when it is silver, one causes silver to be bought: a Nissaggiya Pācittiya.

In doubt when it is silver, one causes silver to be bought: a Nissaggiya Pācittiya.

Perceiving it as not silver when it is silver, one causes silver to be bought: a Nissaggiya Pācittiya.

Perceiving it as silver when it is not silver, one causes silver to be bought: a Nissaggiya Pācittiya.

In doubt when it is not silver, one causes silver to be bought: a Nissaggiya Pācittiya.

Perceiving it as not silver when it is not silver, one causes silver to be bought: a Nissaggiya Pācittiya.

Perceiving it as silver when it is not silver: a Dukkaṭa offense.

In doubt when it is not silver: a Dukkaṭa offense.

Perceiving it as not silver when it is not silver: non-offense.

**Non-offense[s]:** For one who is crazy; for the first offender.