

## Nissaggiya Pācittiya #18: Receiving Gold and Silver

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, Venerable Upananda the Sakyan-son was a visitor of families, a recipient of a regular meal at a certain family. A portion of the consumables or edibles that were produced at that family was set aside for Venerable Upananda. Furthermore, on this occasion, some meat was produced in the evening at that family. A portion of it was set aside for Venerable Upananda. During the night, as morning reappeared, that family's boy cried, "Give me meat!" Then the man said to [his] wife, "Give the gentleman's meat to the boy. After buying other [meat], we will give it to the gentlemen."

Then Venerable Upananda, after dressing in the morning and taking his bowl and robe, approached that family; after approaching, he sat on the designated seat. Then that man approached Venerable Upananda; after approaching and paying respects to Venerable Upananda, he sat to one side. While he was seated to one side, he said to Venerable Upananda, "Bhante, yesterday evening some meat was produced. We set a portion aside for the gentleman. Bhante, during the night, as morning reappeared, this boy cried, 'Give me meat!' The gentleman's portion was given to the boy. Bhante, what might one bring back with a *kahāpaṇa*<sup>354</sup>?" "Sir, there is a *kahāpaṇa* left for me?" "Yes, Bhante, it is left [for you]." "Sir, give me that *kahāpaṇa*."

Then that man, after giving the *kahāpaṇa* to Venerable Upananda, denounced, criticized, and castigated: "Just as we received silver, in the same way these Sakyan-son contemplatives receive silver!" Monks heard of that man - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda will receive silver?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that you received silver?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish man, that you will receive silver? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**"If any monk picks up gold and silver, or causes it to be picked up, or consents to it being set down close by: a Nissaggiya Pācittiya."**

**Any monk:** ...

**Gold:** This refers to the color of the Teacher.

**Silver:** A *kahāpaṇa*, a copper coin, a wooden coin, a wax coin, [or] whatever is used in trade.<sup>355</sup>

<sup>354</sup> A standard unit of money at the time. Its exact value is unknown.

<sup>355</sup> This definition appears to indicate that "silver" (*rupiya*) was also used to indicate money in general.

**Picks up:** He takes it himself: a Nissaggiya Pācittiya.

**Causes it to be picked up:** He causes another to take it: a Nissaggiya Pācittiya.

**Consents to it being set down close by:** [When the donor says] “Let this be for the gentleman,” one consents to it being set down close by, it [requires] relinquishment.

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, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by that monk: “Bhante, I received silver. 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 Dukkaṭṭa offense.

Perceiving it as silver when it is silver, one receives silver: a Nissaggiya Pācittiya.

In doubt when it is silver, one receives silver: a Nissaggiya Pācittiya.

Perceiving it as not silver when it is silver, one receives silver: 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]:** After picking it up or causing it to be picked up in a monastery or residence, one sets it aside, [thinking] “Whoever this belongs to will take it away”; for one who is crazy; for the first offender.