

Nissaggiya Pācittiya #20: Trading with Laypeople

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son had begun to make a robe. After making a cloak from rag-cloth, dyeing it well and completing³⁵⁷ it well, he put it on. Then a certain wandered, after putting on an expensive garment, approached Venerable Upananda; after approaching, he said to Venerable Upananda, "Your cloak is beautiful, Venerable. Give it to me for my cloak." "Do you know, Venerable?" "Yes, Venerable, I know." [Saying] "Come, Venerable," he gave [it]. Then the wanderer, after putting on that cloak, went to the wanderers' park. [Other] wanderers said to that wanderer, "Your cloak is beautiful, Venerable. Where did you get it?" "Venerable, I traded my garment for it." "How much will this cloak be [worth] to you, Venerable? Your [previous] garment was better."

Then that wanderer [thought], "It is true what the [other] wanderers said: 'How much will this cloak be [worth] to you, Venerable? Your [previous] garment was better.'" He approached Venerable Upananda; after approaching, he said to Venerable Upananda, "Come, Venerable, this is your cloak; give [back] my garment." "Venerable, didn't I say to you, 'Do you know, Venerable?' I will not give [it back]." Then that wanderer denounced, criticized, and castigated: "Even householders give [back] to a householder who regrets [a trade]. Why then will a renunciate not give [back] to a renunciate?" Monks heard of that wanderer – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda will engage in trade³⁵⁸ with a wanderer?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that you engaged in trade with a wanderer?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish man, that you will engage in trade with a wanderer? This is not, foolish man, for the the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk engages in various kinds of trade: a Nissaggiya Pācittiya."

Any monk: ...

Various kinds: Robes, almsfood, sleeping and sitting places, supports for illness, [or] medicinal supplies; even just a lump of powder, a tooth-stick, [or] a loose thread.

Engages in trade: "Give that for this; take this for that; trade this for that; buy this with that." One conducts oneself [in this way]: a Dukkaṭa offense. When it has been bought and sold, when one's own property has reached the hand of the other person, and the other person's property has reached one's own hand, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be

³⁵⁷ *Suparikammakata*. Lit. "All around did the work well."

³⁵⁸ *Kaya-vikkaya*. Lit. "Buying and selling."

relinquished in this way... “Bhante, I engaged in various kinds of trade. This [requires] relinquishment by me. I relinquish it to the Saṅgha...”

Perceiving it as trade when it is trade: a Nissaggiya Pācittiya.

In doubt when it is trade: a Nissaggiya Pācittiya.

Perceiving it as not trade when it is trade: a Nissaggiya Pācittiya.

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

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

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

Non-offense[s]: One asks its price; one indicates a steward; one says, “We have this, and we need that and that”; for one who is crazy; for the first offender.