

## Nissaggiya Pācittiya #10: Excessively Pressuring a Financial Steward

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a minister who was an attendant of Venerable Upananda the Sakyan-son sent a robe-fund to Venerable Upananda by means of a messenger, [saying] "After buying a robe with this robe-fund, present Sir Upananda with a robe." Then that messenger approached Venerable Upananda; after approaching, he said to Venerable Upananda, "Bhante, this robe-fund was brought for the Venerable. Let the Venerable receive this robe-fund." When this was said, Venerable Upananda said to that messenger, "Sir, we do not receive robe-funds. We receive allowable robes at the [right] time." When this was said, the messenger said to Venerable Upananda, "Is there a steward<sup>337</sup> for the Venerable?" Furthermore, on this occasion, a certain lay devotee had come to the monastery with something to do. Then Venerable Upananda said to the messenger, "Sir, this lay devotee is a steward for the monks." Then the messenger, after instructing that lay devotee, approached Venerable Upananda; after approaching, he said to Venerable Upananda, "Bhante, I have instructed the steward which was pointed out by the Venerable. Let the Venerable approach [him] at the [right] time. He will present that [Venerable] with a robe."

Furthermore, on this occasion, that minister sent a messenger into the presence of Venerable Upananda, [saying] "May the gentleman use that robe. We wish that the robe be used by the gentleman." Venerable Upananda did not say anything to the lay devotee at that time. A second time as well, that minister sent a messenger into the presence of Venerable Upananda, [saying] "May the gentleman use that robe. We wish that the robe be used by the gentleman." A second time as well, Venerable Upananda did not say anything to the lay devotee. A third time as well, that minister sent a messenger into the presence of Venerable Upananda, [saying] "May the gentleman use that robe. We wish that the robe be used by the gentleman."

Furthermore, on this occasion, there was a town meeting, and an agreement had been made by the town, "Whoever comes late will owe fifty [units of money]." Then Venerable Upananda approached that lay devotee; after approaching, he said to that lay devotee, "Sir, I need a robe." "Bhante, wait for today. Today is the town meeting, and an agreement has been made by the town, 'Whoever comes late will owe fifty [units of money].'" [Saying] "Sir, just give a robe today," he took hold [of the lay devotee] by the belt. Then that lay devotee, pressured by Venerable Upananda, bought a robe for Venerable Upananda and arrived late. People said to that lay devotee, "Sir, why did you come late? You've lost fifty [units of money]."

Then that lay devotee reported this matter to those people. People denounced, criticized, and castigated: "These Sakyan-son contemplatives have great wishes, they are not contented. It is not easy to perform a service for them. How is that Venerable Upananda, when told by a lay devotee, 'Bhante, wait for today,' will not wait?" Monks heard of those

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<sup>337</sup> *Veyyāvaccakara*. Lit. "service-doer."

people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is that Venerable Upananda, when told by a lay devotee, ‘Bhante, wait for today,’ will not wait?” Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... “Is it true that you, Upananda, when told by a lay devotee, ‘Bhante, wait for today,’ did not wait?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish man, that you, when told by a lay devotee, ‘Bhante, wait for today,’ will not wait? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“A king, government official, a brahmin, or a householder might send a robe-fund for a monk using a messenger, [saying] ‘After buying a robe with this robe-fund, present the monk such-and-such with a robe.’ If that messenger approaches that monk and says, ‘Bhante, this robe-fund was brought for the Venerable. Let the Venerable receive this robe-fund,’ then the messenger is to be told by that monk, ‘Sir, we do not receive robe-funds. We receive allowable robes at the [right] time.’ If the messenger says to that monk, ‘Is there a steward for the Venerable?’ then, monks, a monastery attendant or lay devotee who is a steward is to be pointed out by a monk who has need of a robe, [saying] ‘Sir, that [person] is a steward for the monks.’ If the messenger, after instructing that lay devotee, approaches the monk and says, ‘Bhante, I have instructed the steward which was pointed out by the Venerable. Let the Venerable approach [him] at the [right] time. He will present that [Venerable] with a robe,’ then, monks, after the steward has been approached by the monk who needs a robe, he is to be prompted and reminded two or three times: ‘Sir, I need a robe.’ If the robe is brought forth when one is prompting and reminding two or three times, that is skillful. If it is not brought forth, one is to stand silently on account of it four, five, or six times. If the robe is brought forth when one is standing silently on account of it four, five, or six times, that is skillful. If the robe is brought forth when making an effort beyond that: a Nissaggiya Pācittiya. If it is not brought forth, then from whoever the robe-fund was brought, one is to go oneself or send a messenger, [saying] ‘Sir, the robe-fund which you sent for the monk has not produced any benefit for that monk. May the gentleman be [re]united with what is yours. May you not lose what is yours.’ This is the [proper] course here.”**

**For a monk:** For the sake of a monk, the monk is the reason, wanting to present the monk [with a robe].

**King:** Whoever performs sovereignty.

**Government official:** Whoever takes taxes and food for the king.

**Brahmin:** A brahmin by birth.

**Householder:** After setting aside king, government official, and brahmin, the remainder is called “householder.”

**With this robe-fund:** With what is present.

**After buying:** After trading.

**Present:** Give.

If that messenger approaches that monk and says, “Bhante, this robe-fund was brought for the Venerable. Let the Venerable receive this robe-fund,” then the messenger is to be told by that monk, “Sir, we do not receive robe-funds. We receive allowable robes at the [right] time.” If the messenger says to that monk, “Is there a steward for the Venerable?” then, monks, a monastery attendant or lay devotee who is a steward is to be pointed out by a monk who has need of a robe, [saying] “Sir, that [person] is a steward for the monks.” One is not to say, “Give it to him,” or “He will deposit,” or “He will exchange,” or “He will buy.”

If the messenger, after instructing that lay devotee, approaches the monk and says, “Bhante, I have instructed the steward which was pointed out by the Venerable. Let the Venerable approach [him] at the [right] time. He will present that [Venerable] with a robe,” then, monks, after the steward has been approached by the monk who needs a robe, he is to be prompted and reminded two or three times: “Sir, I need a robe.” One is not to say, “Give me a robe, bring me a robe, exchange [money] for a robe for me, buy a robe for me.” A second time as well it is to be said. A third time as well it is to be said. If it is brought forth, that is skillful. If it is not brought forth, then after going there, one is to silently stand on account of it. One is not to sit on a seat. One is not to receive food. One is not to speak Dhamma. When asked, “Why did you come?” one is to say, “You know, sir.” If one sits on a seat, receives food, or speaks Dhamma, that breaks the standing. A second time as well one is to stand. A third time as well one is to stand. After prompting four times, one is to stand four times. After prompting five times, one is to stand two times. After prompting six times, one is not to stand. If the robe is brought forth when making an effort beyond that: a Dukkata for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, this robe, which was brought forth because of prompting more than three times [and] standing more than six times, [requires] relinquishment. I relinquish it to the Saṅgha...”

If it is not brought forth, then from whoever the robe-fund was brought, one is to go oneself or send a messenger, [saying] “Sir, the robe-fund which you sent for the monk has not produced any benefit for that monk. May the gentleman be [re]united with what is yours. May you not lose what is yours.”

**This is the [proper] course here:** This is in accordance with Dhamma here.

Perceiving it as more [than the limit] when it was brought forth because of prompting more than three times [and] standing more than six times: a Nissaggiya Pācittiya.  
In doubt when it was... more than six times: a Nissaggiya Pācittiya.  
Perceiving it as less when it was... more than six times: a Nissaggiya Pācittiya.

Perceiving it as more [than the limit] when one prompted less than three times [and] stood less than six times: a Dukkaṭa offense.  
In doubt when... less than six times: a Dukkaṭa offense.  
Perceiving it as less [than the limit] when... less than six times: non-offense.

**Non-offense[s]:** By one prompting three times; by one standing six times; by one prompting less than three times; by one prompting less than six times; he gives when not being prompted; the owners give after prompting; for one who is crazy; for the first offender.