SN 42.10 — Maniculaka Sutta: To Maniculaka

English translation by Thanissaro Bhikkhu.

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Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

On one occasion the Blessed One was staying near Rajagaha at the Squirrels' Sanctuary. Now at that time, when the king's assembly had gathered and was sitting together in the royal palace, this topic of conversation arose: "Money[1] is allowable for the Sakyan-son contemplatives. The Sakyan-son contemplatives consent to money. The Sakyan-son contemplatives accept money."

At that time Maniculaka the headman was sitting in that assembly, so he said to them, "Don't say that, masters. Money is not allowable for the Sakyan-son contemplatives. The Sakyan-son contemplatives do not consent to money. The Sakyan-son contemplatives do not accept money. The Sakyan-son contemplatives have given up gold & jewelry, have renounced money." And he was able to convince the assembly.

Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Just now, lord, when the king's assembly had gathered and was sitting together in the royal palace, this topic of conversation arose: 'Money is allowable for the Sakyan-son contemplatives. The Sakyan-son contemplatives consent to money. The Sakyan-son contemplatives accept money.' When this was said, I said to them, 'Don't say that, masters. Money is not

allowable for the Sakyan-son contemplatives. The Sakyan-son contemplatives do not consent to money. The Sakyan-son contemplatives do not accept money. The Sakyan-son contemplatives have given up gold & jewelry, have renounced money.' And I was able to convince the assembly. Answering in this way, lord, am I speaking in line with what the Blessed One has said, am I not misrepresenting the Blessed One with what is unfactual, am I answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticizing me?"

"Yes, headman, in answering in this way you are speaking in line with what I have said, you are not misrepresenting me with what is unfactual, and you are answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticizing you. For money is not allowable for the Sakyan-son contemplatives, the Sakyan-son contemplatives do not consent to money, the Sakyan-son contemplatives do not accept money, the Sakyan-son contemplatives have given up gold & jewelry, have renounced money. For anyone for whom money is allowable, the five strings of sensuality are also allowable. For anyone for whom the five strings of sensuality are allowable, money is allowable. That you can unequivocally recognize as not the quality of a contemplative, not the quality of a Sakyan son.[2]

"Now I do say that thatch may be sought for by one needing thatch, wood may be sought for by one needing wood, a cart may be sought for by one needing a cart, a workman may be sought for by one needing a workman, but by no means do I say that money may be consented to or sought for in any way at all."

Note

1.

Lit.: "gold & silver."

2.

This translation follows the Thai edition of the Pali canon, which seems more idiomatic than other editions here. The version of this passage in the Burmese and Sri Lankan editions would be translated as: "For anyone for whom money is allowable, the five strings of sensuality are also allowable. And with regard to anyone for whom the five strings of sensuality are allowable, you can unequivocally recognize that as not the quality of a contemplative, not the quality of a Sakyan son."