pli-tv-bu-vb-np19 — Trading with money

English translation by Bhikkhu Brahmali.
Source: https://suttacentral.net/pli-tv-bu-vb-np19/en/brahmali
Source revision: 6a395ceb6f28549111d7d96859f7f6f6610afc01
License: CC0-1.0 — https://creativecommons.org/publicdomain/zero/1.0/

Text

Theravāda Collection on Monastic Law

The Great Analysis

The chapter on relinquishment

The subchapter on silk

Trading with money

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six engaged in various kinds of trades involving money. People complained and criticized them, "How can the Sakyan monastics engage in trades that involve money? They're just like householders who indulge in worldly pleasures!"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: "Is it true, monks, that you do this?"

"It's true, sir."

The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk engages in various kinds of trades involving money, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever … Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case. Various kinds: what is shaped, what is not shaped, and what is both shaped and not shaped. What is shaped: what is meant for the head, what is meant for the neck, what is meant for the hands, what is meant for the feet, what is meant for the waist. What is not shaped: what is

shaped in a lump is what is meant. What is both shaped and not shaped: both of them. Money: a golden kahāpaṇa coin, a copper māsaka coin, a wooden māsaka coin, a resin māsaka coin—whatever is used in commerce. Engages:

If he exchanges what is shaped with what is shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is shaped, he commits an offense entailing relinquishment and confession.

If he exchanges what is shaped with what is not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is not shaped, he commits an offense entailing relinquishment and confession.

If he exchanges what is shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession.

It should be relinquished in the midst of the Sangha. “And, monks, it should be relinquished like this. After approaching the Sangha, that monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say,

‘Venerables, I have engaged in various kinds of trades involving money. This is to be relinquished. I relinquish it to the Sangha.’”

After relinquishing it, he is to confess the offense. The confession should be received by a competent and capable monk.

If a monastery worker or a lay follower is available, you should tell him, “Look into this.” If he says, “What can I get you with this?” one should not say, “Get this or that;” one should point out what is allowable: ghee, oil, honey, or syrup. If he makes a purchase and brings back what is allowable, everyone may enjoy it except the one who did the exchange involving money.

If this is what happens, all is well. If not, he should be told, “Discard this.” If he discards it, all is well. If he does not, a monk who has five qualities should be appointed as the money discarder: he’s not biased by desire, ill will, confusion, or fear, and he knows what has and has not been discarded.

“And, monks, he should be appointed like this. First the monk should be asked and then a competent and capable monk should inform the Sangha:

‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the money discarder. This is the motion.

Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the money discarder. Any monk who approves of appointing monk so-and-so as the money discarder should remain silent. Any monk who doesn't approve should speak up.

The Sangha has appointed monk so-and-so as the money discarder. The Sangha approves and is therefore silent. I will remember it thus.'"

The appointed monk should throw it away without taking note of where. If he takes note of where he throws it, he commits an offense of wrong conduct.

Permutations

If it is money, and he perceives it as such, and he exchanges it for money, he commits an offense entailing relinquishment and confession. If it is money, but he is unsure of it, and he exchanges it for money, he commits an offense entailing relinquishment and confession. If it is money, but he does not perceive it as such, and he exchanges it for money, he commits an offense entailing relinquishment and confession.

If it is not money, but he perceives it as such, and he exchanges it for money, he commits an offense entailing relinquishment and confession. If it is not money, but he is unsure of it, and he exchanges it for money, he commits an offense entailing relinquishment and confession. If it is not money, and he does not perceive it as such, but he exchanges it for money, he commits an offense entailing relinquishment and confession.

If it is not money, but he perceives it as such, he commits an offense of wrong conduct. If it is not money, but he is unsure of it, he commits an offense of wrong conduct. If it is not money, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he is insane; if he is the first offender.

The training rule on trading with money, the ninth, is finished.