

Rūpiya in Pācittiyabhaḍḍa

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Abstract

The objectives of this Article were: Rūpiya in Pācittiyabhaḍḍa: Rūpiya in Pācittiyabhaḍḍa is a story about monks exchanging money. Then the Buddha reprimanded and punished them. Rūpiya is a valuable object such as gold and money that can be traded. It is what brings decay to the monks. If any Bhikkhu possesses it, it should be abandoned. It is divided in two types: deformed and non-deformed. The importance of Rūpiya in Pācittiyabhaḍḍa shows that the blame of Rūpiya is what leads to decay. The monks possessing Rūpiya should be considered its suitability and this does not lead to the public censure. The present society is a society that is different from the era of the Buddha in which the Buddha set up the discipline according to the events and for the goodness of the monks as well as for the truth. Therefore, preserving the discipline is also important for monks. The monks must also consider the practice to avoid the deterioration of the Buddhist faith.

Keywords: Rūpiya, Pācittiyabhaḍḍa, Buddhist faith

1) Introduction

After Prince Siddhartha ordained the monkhood and enlightened as the Lord Buddha, he spread the doctrines that had been enlightened until there were believers asking for ordination in Buddhism. Annakondanna Bhikkhu was the first monk in Buddhism. And he spread the teachings of Buddhism to various places until a large number of believers asked to be ordained in Buddhism. Until entering the 20th Buddhist Lent, His Highness established the first precept in the matter of Parajika “Major Offences” as well as prescribing various precepts further until they are collectively referred to as Vinaya (Discipline).

In the word Vinaya, the Buddha formulated the precepts to be used as a model of the holy life which is a type of Gurukabatti (Major offense) namely: Parajika, Samghadisesa, Lahukabatti (Minor Offense) are: Nissaggiyapacittiyapacittiyapatidesaniya, Dukkata, Dubabhasita, Thullacaya during his Patimokkha (The Fundamental Precepts) to be used as a guideline for people of all castes. It goes from the easiest to be hardest, from the shallowest to the deepest, well the beginning, the middle, and the end [Vin. (Thai) 1/1/1] [1] Which these offenses will be used only when that monk has misbehaved against the discipline that he has prescribed to be practiced. Nissaggiyapacittiya is an offense of Pacittiya that leads to the renunciation of things. A monk must commit this kind of offense, and must give up the object that caused the offense before the penance can be committed. The offense of Pacittiya as above will involve objects such as robes, alms bowls, money, etc. Therefore, before committing this type of offense, one must first renounce the object of that offense, then it can be penance such as in the precepts, Chapter 1, Civaravagga states that “Any Monk who wears extra robes must commit a Nissaggiyapacittiya [Vin. (Thai) 2/460/2] [2] In addition to the Pacittiya offense that is Nissaggiya related to robes, there is also a section that deals with Rupiya or money, gold, valuables that can be used to exchange things which it the reason that the Buddha has prescribed the rules regarding Rupiya for the monks to follow since the past until the present [Phramaha Boonlerd Thanadinno, et al., 2009. 73] [3] has given the meaning of Rupiya as Rupiya is gold, Kahapana Masaka is made of metal, Masaks is made of wood, and Masaka is made of lac, which is used as a measure for exchange and trading.

Rupiya means the money in the Buddha's era, gold, silver, or other things used as currency exchange or gold coins used as currency. In the time of the Buddha, the story happened, Chappaggi Bhikkhu exchanged various Rupiya. The villagers scolded and condemned that “Why do monks of the Sakayabutta line exchange with different kinds of Rupiya like laypeople who still consume sensual pleasures” [Vin (Thai) 2/587/112] [4] Which the Buddha

rebuked the Chappaggi Bhikkhu, exchanging them with various types of Rupiya, saying “Why are you exchanging different kinds of Rupiya, Bhikkhus, you act like this do not make people who are not devout or make people who are already respected to be even more respectful [Vin (Thai) 2/588/113] [5] as well as mentioning the penalties of exchanging Rupiya and also prescribing the Dhamma and Discipline [Jarin Thetwanich, 2002] [6] said that Rupiya was something that people in society had assumed and was generally accepted by the society at that time. To be used as a medium for the exchange of goods and services, used to pay debts, and others as needed [Sineenat Supornpaiboon, 2002] [7] said that in a modern society where the money used today is Rupiya, that is banknotes, coins, and credit. But in some eras, products can be used instead of money, for example, in times of war, people prefer to use products more than money. Because the product is definitely more valuable.

The issue of Rupiya that the Buddha had prescribed as a precept for the monks to practice until now. It makes the researchers interested in studying and analyzing the title “Rūpiya in Pācittiyabhaḍḍa to see how it come to be and how has the Buddha allowed and forbidden the use of Rupiya by monks in today’s society, is it appropriate or not?

2) Rupiya in Buddhist Scriptures

Rupiya is the currency of Buddha’s time. It’s a currency exchange rate or gold coins used as currency. In the Buddhist scriptures, the meaning of money is given as follows; this gold and money cause greed, bring about intoxication, give rise to obsession, lust, a lot of suspicions, and a lot of resentment [Kh. (Thai) 26/345/612] [8] It can be concluded that Rupiya or valuables are things that cause greed and lead to the obsession of the possessor. In addition, the Buddha also spoke about the meaning of Rupiya or money in the Khuddaka Nikaya Jataka, saying, “Money is the source of contentment” [Kh. (Thai) 28/130/105] [9].

It can be concluded that Rupiya in Buddhist scriptures can be divided into 2 types: 1) It is a description, including a head ornament, neck jewelry ornament, hand ornament, foot ornament, and waist ornament 2), Non-description, the Buddha spoke about the Rupiya that was made into bullion or meant money and gold itself.

Punishment of Rupiya in Buddhism regardless of the type of Rupiya will lead to the decline of both Bhikkhus and laypeople. If any monk possesses or receives all the Rupiya, they must commit Nissaggiyapacittiya. In addition, the Buddha also prescribed the precepts related to Rupiya and the monks who accumulated or received Rupiya must commit Nissaggiyapacittiya and must relinquish and perform the offense against the Sangha [Vin. (Thai) 2/588/113] [10].

3) Rūpiya in Pācittiyabhaḍḍa

The Rupiya story in Nissaggiyapacittiya is a story about monks and the exchange of Rupiya. It appears in the Vinaya Pitaka, Volume 2, Maha Vibhanga, Part 2 which has the following background.

At that time, The Buddha was living at Jetavana the monastery of the Anathapindika Richman, Savatthi city. At that time, the Chappaggi monks exchanged various types of Rupiya. The villagers scolded, and condemned that “Why do monks of the Sakayabutta line exchange with different kinds of Rupiya like laypeople who still consume sensual pleasures? The monks heard the villagers condemned, those who are novice Bhikkhu rebuked, condemned and say that “Why do the Chappaggi Bhikkhu trade with each other with different types of Rupiya? Therefore, they brought this matter to inform the Buddha at Jetavana, the monastery of Anathapindika Richman, Savatthi city [Vin. (Thai) 2/587/112] [11] The Buddha ordered the Sangha to be assembled because of this, he inquired that “It is true the Blessed One”. The Buddha rebuked that Bhikkhus, any monks who exchange with different types of Rupiya, must commit a Nissaggiyapacittiya.

4) Analysis of Rūpiya in Pācittiyabhaḍḍa

Nowadays, it is evident that monks are associated with Rupiya in every aspect because it is necessary for living and being in modern society.

1) Analysis of Rupiya according to the principles of Dhamma and Vinaya (discipline), regarding the Rupiya, if speaking according to the Dhamma and Vinaya, it is evident that the Buddha reprimanded the monks who accepted the Rupiya, exchanged Rupiya. The Chappaggi Bhikkhu said that “Really my Blessed One”. The Buddha

remarked that “Bhikkhus, why are you exchanging different types of Rupiya? To make people who are already venerated more venerable and fined Nissaggiyapacittiys.

2) Analysis of Rupiya and Buddhist monks today, Rupiya or money is very important for living in today's society. Monks also have to pay for their education, various religious practices, restoration of temples, and water and electricity costs, as the Buddha spoke in Mahapadesa 4.

5) New explicit knowledge

Rupiya in Buddhism is called money or gold if called in the Pali language that Masaka or Kahapana. The Rupiya can be used for legal debt or in exchange. Rupiya can be divided into 2 things, i.e. Rupiya which are description, and Non-descriptive Rupiya. It is bullion or that has not been transformed into a shape. The monks and Rupiya should consider their suitability and not cause public censure which today's society is different from the time of the Buddha in which the Buddha prescribed the Dhamma and Vinaya according to the events and for the goodness of the Sangha.

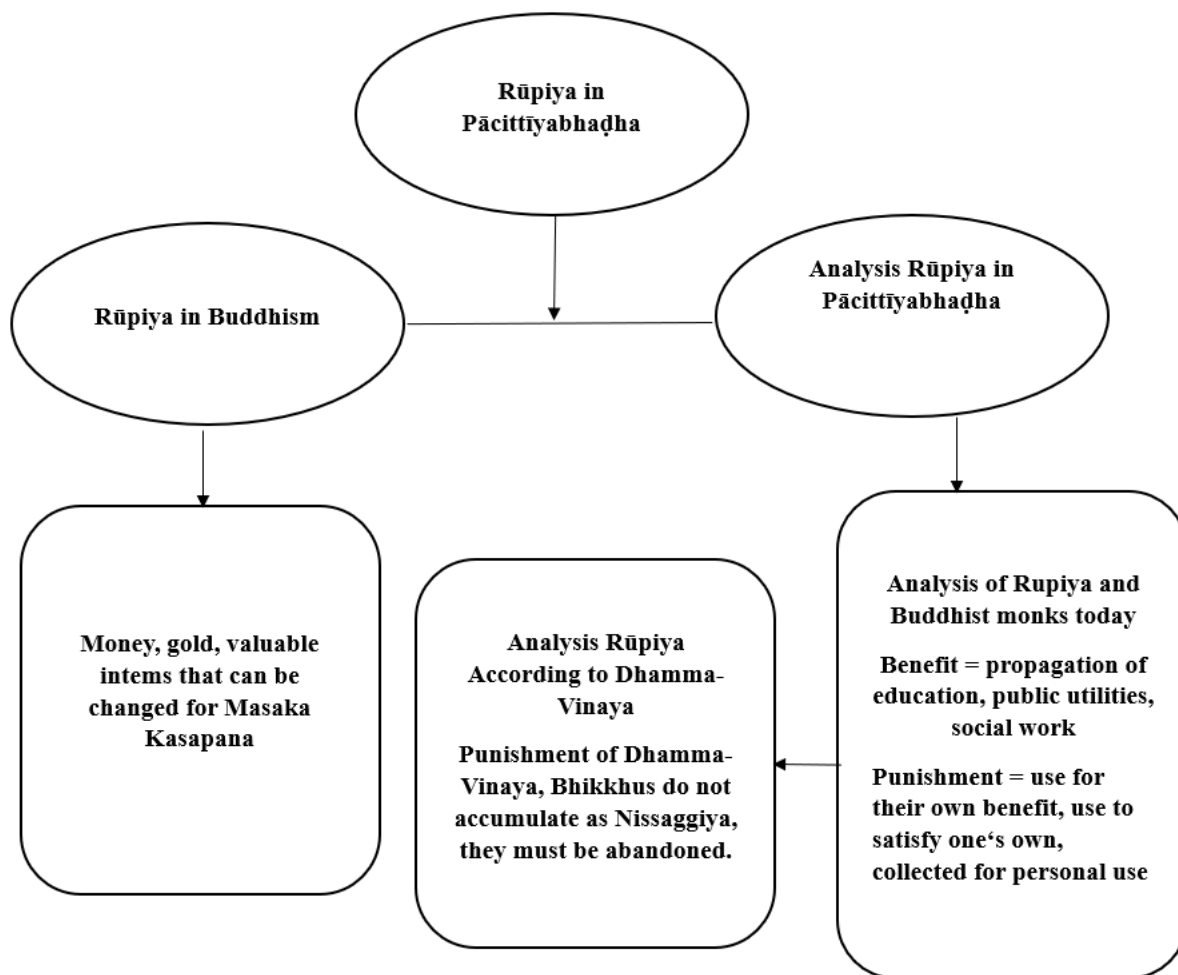


Figure 1 New Explicit Knowledge

6) Conclusion

Benefits of Rupiya and Current Thai Monks were 1) Educational benefits, such as Tripitaka, and Dhamma Studies for First, secondary, third level, and Pali. There are also higher education and the propagation of Buddhism; 2) Social work benefits, Paccaya 4 (the four necessities of life); clothing, food, lodging, medical equipment; 3) Public utility, temple construction, or temple restoration; 4) Benefits of propagation, propagation of Buddhism, travel, food, and organizing Buddhist activities in order to allow people to make merit at the temple in various periods.

Punishment or Rupiya against current Thai monks, the use of Rupiya by monks, in addition to the benefits mentioned above, also has disadvantages as well, which are clear in the matter of the Dhamma and Viyana, but must be integrated in order to live with today's society. In most cases, when making merit with the monks nowadays, what is indispensable is factor or Rupiya.

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