

Nissaggiya Pācittiya #14: Making a New Spread Within Six Years

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, monks were causing a new spread to be made every year. They were frequently requesting and indicating, "Give wool. There is need of wool." People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will cause a new spread to be made every year, and will frequently request and indicate, 'Give wool, there is need of wool'? Once made, our spreads last for five or six years, [even though] children defecate and urinate on them, and they are chewed on by rats. But these Sakyan-son contemplatives cause a new spread to be made every year, and frequently request and indicate, 'Give wool, there is need of wool'!"

Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that monks will cause a new spread to be made every year, and will frequently request and indicate, 'Give wool, there is need of wool'?" Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... "Is it true, monks, that monks caused a new spread to be made every year, and will frequently request and indicate, 'Give wool, there is need of wool'?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, monks, that these foolish men will cause a spread to be made every year, and will frequently request and indicate, 'Give wool, there is need of wool'? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"After causing a new spread to be made, it is to be kept by that monk for six years. Whether or not he has discarded that spread, if he causes another new spread to be made in less than six years: a Nissaggiya Pācittiya."

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion a certain monk at Kosambi was sick. That monk's relatives sent a messenger into his presence, [saying] "Let the Auspicious One come. We will attend [to him]." [Other] monks also said, "Go, Venerable; [your] relatives will attend [to you]." He said, "Venerable, a training-rule has been designated by the Blessed One: 'After causing a new spread to be made, it is to be kept by that monk for six years.' And I am sick. I am not able to take my spread when I leave. There is no comfort for me without a spread. I will not go." They reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: "Monks, I allow [you] to give a 'spread-authorization' to a sick monk. And thus, monks, it is to be given: After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by the sick monk: "Bhante, I am sick. I am not able to take my spread when I leave. Bhante, I ask the Saṅgha for a 'spread-authorization.'" A second time as well it is to be asked. A third time as well it is to be asked. The Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, is sick. He is not able to take his spread when he leaves. He asks the Saṅgha for a 'spread-authorization.' When the Saṅgha is ready, the Saṅgha may give a 'spread-authorization' to the monk such-and-such. This is the notification.

“Bhantes, may the Saṅgha hear me. This monk, named such-and-such, is sick. He is not able to take his spread when he leaves. He asks the Saṅgha for a 'spread-authorization.' The Saṅgha gives a 'spread-authorization' to the monk such-and-such. Any Venerable who approves of giving a 'spread-authorization' to the monk such-and-such may be silent; anyone who does not approve may speak.

“A 'spread-authorization' has been given by the Saṅgha to the monk such-and-such. The Saṅgha approves, therefore it is silent; thus do I hold it.”

And thus, monks, you may recite this training-rule:

“After causing a new spread to be made, it is to be kept by that monk for six years. Whether or not he has discarded that spread, if he causes another new spread to be made in less than six years, except when authorized by the monks: a Nissaggiya Pācittiya.”

New: This refers to the beginning of production.

Spread: It is made after spreading; it is not woven.

Causes to be made: One makes or causes to make.

It is to be kept for six years: It is to be kept at least six years.

In less than six years: Fewer than six years.

He has discarded that spread: He gave it to another.

Not discarded: He did not give it to anyone.

Except when authorized by the monks: Without authorization from the monks, one makes another new spread or causes it to be made: a Dukkaṭa 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 spread which I caused to be made in less than six years when not authorized by the monks [requires] relinquishment. I relinquish it to the Saṅgha...”

Unfinished by oneself, completed by oneself: a Nissaggiya Pācittiya.

Unfinished by oneself, completed by another: a Nissaggiya Pācittiya.

Unfinished by another, completed by oneself: a Nissaggiya Pācittiya.
Unfinished by another, completed by another: a Nissaggiya Pācittiya.

Non-offense[s]: One makes it after six years; one makes it after more than six years; one makes it or causes it to be made for the sake of another; after obtaining [a spread] made by another, one uses it; one makes a canopy, ground-sheet, screen, mattress, or pillow; when authorized by the monks; for one who is crazy; for the first offender.