

Pācittiya #70: Consorting with an Expelled Novice

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, an evil perspective of this sort had arisen for the novice Kaṇṭaka⁶⁵¹: "As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct." Many monks heard...

{From this point the rule replicates Pācittiya #68, with "the novice Kaṇṭaka" replacing Ariṭṭha's name, all the way down to just before the Buddha formulates the rule.}

...After giving a Dhamma talk, he announced to the monks, "Therefore, monks, the Saṅgha is to expel the novice Kaṇṭaka. And thus, monks, he is to be expelled: 'From today onward, Venerable Kaṇṭaka, the Blessed One is not to be referred to as a teacher by you. And what other novices get, [such as] sharing a sleeping-area with a monk for two or three nights, that is not for you. Move along. Get lost.'" Then the Saṅgha expelled the novice Kaṇṭaka.

Furthermore, on this occasion, [some] group-of-six monks knowingly cajoled, received service from, ate with, and shared a sleeping-area with the expelled novice Kaṇṭaka. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will knowingly cajole, receive service from, eat with, and share a sleeping-area with the expelled novice Kaṇṭaka?" ... "Is it true that you, monks, knowingly cajoled, received service from, ate with, and shared a sleeping-area with the expelled novice Kaṇṭaka?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will knowingly cajole, receive service from, eat with, and share a sleeping-area with the expelled novice Kaṇṭaka? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If a novice says, 'As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct,' that novice is to be spoken to by the monks in this way: 'Venerable Novice, don't say that. Don't slander the Blessed One. Slandering the Blessed One is not good. The Blessed One would not say that. Venerable Novice, in many ways those things which are obstructions are spoken of by the Blessed One as obstructions. And, furthermore, when engaged in they are able to obstruct.' As that novice is being spoken to by the monks in this way, if he holds on to that same [assertion], he is to be spoken to by the monks in this way: 'From today onward, Venerable Novice, the Blessed One is not to be referred to as a teacher by you. And what other novices get, [such as] sharing a sleeping-area with a monk for two or three nights, that is not for you. Move along. Get lost.' If any monk knowingly cajoles, receives service from, eats with, or shares a sleeping-area with a novice who has been expelled in this way: a Pācittiya."

⁶⁵¹ His name means "Thorn." Whether this was his actual name or an appellation on account of his behavior is unclear.

Novice: This refers to a *sāmaṇera*⁶⁵².

Says: “As I understand the Dhamma taught by the Blessed One, those things which are spoken of as obstructions by the Blessed One, when engaged in, are not able to obstruct.”

That novice: The novice who speaks thus.

By the monks: By other monks.

Those who see, those who hear – by them it is to be said: “Venerable Novice, don't say that. Don't slander the Blessed One. Slandering the Blessed One is not good. The Blessed One would not say that. Venerable Novice, in many ways those things which are obstructions are spoken of by the Blessed One as obstructions. And, furthermore, when engaged in they are able to obstruct.” A second time it is to be said... A third time it is to be said... If he relinquishes, that is skillful. If he does not relinquish, that novice is to be spoken to by the monks in this way: “From today onward, Venerable Novice, the Blessed One is not to be referred to as a teacher by you. And what other novices get, [such as] sharing a sleeping-area with a monk for two or three nights, that is not for you. Move along. Get lost.”

Any monk: ...

Knows: He knows [it] himself, or others report to him, or he reports.

Expelled in this way: Expelled thus.

Novice: This refers to a *sāmaṇera*.

Cajoles: [Thinking] “I will give him a bowl, robe, exposition, or interrogation,” one cajoles: a Pācittiya offense.

Receives service from: One consents to [receiving] his soap-powder, clay, tooth-wood, or mouth[-washing] water: a Pācittiya offense.

Eats with: Two kinds of enjoying together – enjoying food together and enjoying Dhamma together.

Enjoying food together: One gives or receives food: a Pācittiya offense.

Enjoying Dhamma together: One recites or causes to recite.
One recites or causes to recite by word – for each word: a Pācittiya offense.
One recites or causes to recite by syllable – for each syllable: a Pācittiya offense.

⁶⁵² Lit. “Junior contemplative {*samaṇa*}.”

Shares a sleeping-area with: Under one roof, a monk reclines when an expelled novice is reclining: a Pācittiya offense. When a monk is reclining, an expelled novice reclines: a Pācittiya offense. Or both recline [simultaneously]: a Pācittiya offense. After rising up, they recline again: a Pācittiya offense.

Perceiving him as expelled when he is expelled, one cajoles, receives service from, eats with, or shares a sleeping-area with [him]: a Pācittiya offense.

In doubt when he is expelled...: a Dukkaṭa offense.

Perceiving him as not expelled when he is expelled...: non-offense.

Perceiving him as expelled when he is not expelled: a Dukkaṭa offense.

In doubt when he is not expelled: a Dukkaṭa offense.

Perceiving him as not expelled when he is not expelled: non-offense.

Non-offense[s]: One knows “Not expelled”; one knows “He has relinquished that view”; for one who is crazy; for the first offender.