

## Pācittiya #69: Consorting with a Suspended Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks knowingly ate, lived, and shared a sleeping-area with a monk speaking like Ariṭṭha<sup>649</sup> – one who had not acted in accordance with Dhamma [and] had not relinquished that view. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will knowingly eat, live, and share a sleeping-area with a monk speaking like Ariṭṭha – one who has not acted in accordance with Dhamma [and] has not relinquished that view?” ... “Is it true that you, monks, knowingly ate, lived, and shared a sleeping-area with a monk speaking like Ariṭṭha – one who had not acted in accordance with Dhamma [and] had not relinquished that view?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will knowingly ate, lived, and shared a sleeping-area with a monk speaking like Ariṭṭha – one who had not acted in accordance with Dhamma [and] had not relinquished that view? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

**“If any monk knowingly eats, lives, or shares a sleeping-area with a monk speaking like that [Ariṭṭha] – one who has not acted in accordance with Dhamma [and] has not relinquished that view: a Pācittiya.”**

**Any monk:** ...

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

**Speaking like that:** “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,” one speaking like this.

**One who has not acted in accordance with Dhamma:** Suspended, not reinstated.

**With one who has not relinquished that view:** With one who has not relinquished this view.

**Eats with:** Two kinds of enjoying<sup>650</sup> 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.

<sup>649</sup> See previous rule. The phrasing of this sentence makes it unclear whether the group-of-six monks consorted with Ariṭṭha himself or with another monk professing a similar viewpoint.

<sup>650</sup> The verb-root used here (*bhuñj*) can mean either “eats” or “enjoys.”

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

**Lives with:** One performs the *Uposatha*, *Pavāraṇa*, or any other act of the Saṅgha with a suspended person: a Pācittiya offense.

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

Perceiving him as suspended when he is suspended, one eats, lives, or shares a sleeping-area: a Pācittiya offense.

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

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

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

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

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

**Non-offense[s]:** One knows “Not suspended”; one knows “Suspended [and] reinstated”; one knows “Suspended [and he has] relinquished that view”; for one who is crazy; for the first offender.