

## **Pācittiya #43: Intruding On a Couple During Their Enjoyment**

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son, after going to a friend's house, sat in the bedroom with his wife. Then the man approached Venerable Upananda the Sakyan-son; after approaching and paying respects to Venerable Upananda the Sakyan-son, he sat to one side. Seated to one side, that man said to [his] wife, "Give alms to the gentleman." Then that woman gave alms to Venerable Upananda the Sakyan-son. Then that man said to Venerable Upananda the Sakyan-son, "Go, Bhante, since alms have been given to the gentleman." Then that woman, having noticed "This man is obsessed," said to Venerable Upananda the Sakyan-son, "Sit, Bhante; don't go." A second time... a third time that man said to Venerable Upananda the Sakyan-son, "Go, Bhante, since alms have been given to the gentleman." A third time, also, that woman said to Venerable Upananda the Sakyan-son, "Sit, Bhante; don't go."

Then that man, after leaving, complained to the monks: "Bhante, this gentleman, Upananda, is seated in the bedroom with my wife. Being dismissed by me, he does not wish to go. We have many duties, we have much to do." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son will sit intruding on a family during its enjoyment?" ... "Is it true that you, Upananda, sat intruding on family during its enjoyment?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will sit intruding on a family during its enjoyment! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**"If any monk sits intruding on a family during its enjoyment: a Pācittiya."**

**Any monk:** ...

**During its enjoyment:** A family is a woman and a man; both woman and man are not leaving; both are not without lust.

**Intruding:** Having entered.

**Sits:** In a large house, one sits after leaving the back of the door-lintel an arm's-reach behind<sup>570</sup>: a Pācittiya offense. In a small house, one sits after walking past the back of the veranda: a Pācittiya offense.

Perceiving it as a bedroom when it is a bedroom, one sits intruding on a family during its enjoyment: a Pācittiya offense.

In doubt when it is a bedroom, one sits...: a Pācittiya offense.

Perceiving it as not a bedroom when it is a bedroom, one sits...: a Pācittiya offense.

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<sup>570</sup> That is, after going an arm's reach past the door-lintel.

Perceiving it as a bedroom when it is not a bedroom: a Dukkaṭa offense.  
In doubt when it is not a bedroom: a Dukkaṭa offense.  
Perceiving it as not a bedroom when it is not a bedroom: non-offense.

**Non-offense[s]:** In a large house, one sits when one has not left the back of the door-lintel an arm's-reach behind; in a small house, one sits when one has not walked past the back of the veranda; there is a monk as a companion; both of them are leaving; both are without lust; when it is not a bedroom; for one who is crazy; and for the first offender.