

Pācittiya #83: Intruding on the King and Queen in their Sleeping-Chamber

On this occasion the Buddha, the Blessed One, was dwelling at Sāvattī, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, King Pasenadi of Kosala commanded the gardener, "Go, I say, and purify the garden! We will go to the garden." "Yes, Deva,"⁶⁷¹ the gardener replied to King Pasenadi of Kosala. While purifying the garden, he saw the Blessed One seated at the root of a certain tree. After seeing this, he approached King Pasenadi of Kosala; after approaching King Pasenadi of Kosala, he said, "Deva, the garden is pure. However, the Blessed One is seated there." "May it be so, I say! We will visit"⁶⁷² the Blessed One." Then King Pasenadi of Kosala, after going to the garden, approached the Blessed One. Furthermore, on this occasion, a certain devout layman was seated [there], visiting the Blessed One. King Pasenadi of Kosala saw that devout layman seated [there], visiting the Blessed One. After seeing this, he was frightened and stood [still]. Then it occurred to King Pasenadi of Kosala, "This person is not likely to be evil, as he is visiting the Blessed One." He approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. Then that devout layman, out of respect for the Blessed One, did not pay respects to King Pasenadi of Kosala and did not rise up [for him]. Then King Pasenadi of Kosala was discontented, [thinking] "How is that this person will not pay respects or rise up when I arrive?" Then the Blessed One, after becoming aware of King Pasenadi of Kosala's discontent, said to King Pasenadi of Kosala, "Great King, this devout layman is very learned, a master of the scriptures"⁶⁷³, free from passion for sensuality." Then it occurred to King Pasenadi of Kosala, "This person is not likely to be inferior, as the Blessed One speaks in praise of him." He said to that devout layman, "Devout One, you may speak whenever there is benefit." "Very good, Deva." Then the Blessed One instructed, encouraged, energized, and gladdened King Pasenadi of Kosala with a Dhamma talk. Then King Pasenadi of Kosala - instructed, encouraged, energized, and gladdened by the Blessed One's Dhamma talk - rose from his seat, paid respects to and venerated the Blessed One, and left.

On a [later] occasion King Pasenadi of Kosala had gone to the upper chamber of the palace. King Pasenadi of Kosala saw that devout layman going about in a chariot, with an umbrella in hand. After seeing this and having [him] summoned, he said, "Devout One, apparently you are very learned, a master of the scriptures. It would be good, Devout One, if you would speak Dhamma to my harem." "Deva, what I know is on account of the Gentleman"⁶⁷⁴. Only the Gentleman will speak Dhamma to the Deva's harem." Then King Pasenadi of Kosala, [thinking] "This devout layman speaks truthfully," approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, King Pasenadi of Kosala said to the Blessed One, "Bhante, it would be good to let the Blessed One command one monk to speak Dhamma to my harem." Then the Blessed One instructed, encouraged... King Pasenadi of Kosala... he left.

⁶⁷¹ At the time of the Buddha, kings and queens were commonly addressed as divinity - *deva* and *devī*.

⁶⁷² *Payirupāsati*. Lit. "sit close around."

⁶⁷³ *Āgatāgama*.

⁶⁷⁴ *Ayyo*. This probably refers to the Buddha, although he is almost never referred to by this term.

Then the Blessed One addressed Venerable Ānanda, “Therefore, Ānanda, speak Dhamma to the king's harem.” “Yes, Bhante,” Venerable Ānanda replied to the Blessed One. After entering at an appropriate time, he spoke Dhamma to the king's harem. Then Venerable Ānanda, after dressing in the morning and taking his bowl and robe, approached King Pasenadi of Kosala's dwelling.

Furthermore, on this occasion King Pasenadi of Kosala and Queen Mallikā⁶⁷⁵ were in bed together. Queen Mallikā saw Venerable Ānanda coming from afar. After seeing this she quickly got up; her smooth saffron garment fell off. Then Venerable Ānanda, after turning back from that, went to the park and reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Ānanda will enter the king's inner chamber without being announced first?” ... “Is it true that you, Ānanda, entered the king's inner chamber without being announced first?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, Ānanda, will enter the king's inner chamber without being announced first? This is not, Ānanda, for the faith of the faithless...” After giving a Dhamma talk, he addressed the monks:

“Monks, these are ten disadvantages in entering a king's inner chamber. Which ten?

“[1] Here, monks, the king is seated with the queen, and there a monk enters. Either the queen smiles after seeing the monk, or the monk smiles after seeing the queen. Then it occurs to the king, 'Surely they have done it or will do it.' This, monks, is the first disadvantage in entering a king's inner chamber.

“[2] And [this is] yet another, monks: Kings have many duties and many things to do. After going to a certain woman he does not remember. She becomes pregnant from that. Then it occurs to the king, 'No one else enters here except the renunciate. This may be the renunciate's deed.' This, monks, is the second disadvantage in entering a king's inner chamber.

“[3] And [this is] yet another, monks: In the king's inner chamber a certain jewel is lost. Then it occurs to the king, 'No one else enters here except the renunciate. This may be the renunciate's deed.' This, monks, is the third disadvantage in entering a king's inner chamber.

“[4] And [this is] yet another, monks: Secret conversations from the king's inner chamber are disseminated outside. Then it occurs to the king, 'No one else enters here except the renunciate. This may be the renunciate's deed.' This, monks, is the fourth disadvantage in entering a king's inner chamber.

“[5] And [this is] yet another, monks: In the king's inner chamber a son may long for [his] father or a father may long for [his] son⁶⁷⁶. It occurs to them, 'No one else enters here

⁶⁷⁵ Her name means “Jasmine.”

⁶⁷⁶ This may be referring to physical or emotional separation.

except the renunciate. This may be the renunciate's deed.' This, monks, is the fifth disadvantage in entering a king's inner chamber.

"[6] And [this is] yet another, monks: The king puts someone [or something] deserving a low place in a high place. It occurs to those for whom this is displeasing, 'The king has socialized with the renunciate. This may be the renunciate's deed.' This, monks, is the sixth disadvantage in entering a king's inner chamber.

"[7] And [this is] yet another, monks: The king puts someone [or something] deserving a high place in a low place. It occurs to those for whom this is displeasing, 'The king has socialized with the renunciate. This may be the renunciate's deed.' This, monks, is the seventh disadvantage in entering a king's inner chamber.

"[8] And [this is] yet another, monks: The king sends out an army at a bad time. It occurs to those for whom this is displeasing, 'The king has socialized with the renunciate. This may be the renunciate's deed.' This, monks, is the eighth disadvantage in entering a king's inner chamber.

"[9] And [this is] yet another, monks: After sending out an army at a [good] time, the king has them turn back while they are on the road. It occurs to those for whom this is displeasing, 'The king has socialized with the renunciate. This may be the renunciate's deed.' This, monks, is the ninth disadvantage in entering a king's inner chamber.

"[10] And [this is] yet another, monks: The king's royal palace is crowded with elephants, horses, and chariots; there are exciting sights, sounds, fragrances, flavors, and physical sensations which are not suitable for a renunciate. This, monks, is the tenth disadvantage in entering a king's inner chamber.

"Monks, these are the ten disadvantages in entering a king's inner chamber." Then the Blessed One, after reprimanding Venerable Ānanda... "And thus, monks, you may recite this training-rule:

"If any monk walks over a consecrated aristocrat king's threshold when the king has not departed and the [queen-]treasure has not withdrawn without being announced first: a Pācittiya."

Any monk: ...

Aristocrat⁶⁷⁷: He is well-born in both ways, maternal and paternal, of pure descent as far as the seventh grandfather, not disturbed or broken⁶⁷⁸ in genealogy.

Consecrated: He has been consecrated with an aristocratic consecration.

⁶⁷⁷ *Khattiya*.

⁶⁷⁸ *Anupakuṭṭha*. This term appears nowhere else in the Canon. Its translation is thus conjectural, and is based on the possible variant reading *anupakuṭṭa*.

When the king has not departed: The king has not departed from the sleeping-chamber.

When the [queen-]treasure has not withdrawn: When the queen has not departed from the sleeping-chamber, or both have not departed from the sleeping-chamber.

Without being announced first: After not speaking first.

Threshold: This refers to the threshold of the sleeping-chamber.

Sleeping-chamber: Wherever a king's sleeping-place is designated, even just a tent made of hemp-cloth.

Walks over the threshold: The first foot steps over the threshold: a Dukkaṭa offense. The second foot steps over: a Pācittiya offense.

Perceiving one as unannounced when one has been unannounced, one walks over the threshold: a Pācittiya offense.

In doubt when one has been unannounced...: a Pācittiya offense.

Perceiving one as announced when one is unannounced...: a Pācittiya offense.

Perceiving one as unannounced when one has been announced: a Dukkaṭa offense.

In doubt when one has been announced: a Dukkaṭa offense.

Perceiving one as announced when one has been announced: non-offense.

Non-offense[s]: When announced; [the king] is not an aristocrat; he has not been consecrated with an aristocratic consecration; the king has departed from the sleeping-chamber; the queen has departed from the sleeping chamber, or both have departed; when it is not a sleeping-chamber; for one who is crazy; for the first offender.