# Lustful Conduct

* **Sg 2,** Lustful contact with a woman
* **Sg 3,** Speaking lewd words to a woman
* **Sg 4,** Praising sexual intercourse as gift
* **Pc 7,** Teaching more than six sentences

## Sg 2, Lustful contact with a woman

Origin: Ven. Udayin disturbing a bhrahmin’s wife while they are visiting him.

**Object:** a living woman, “even one born on that day.” Body, hand, limbs, a lock of hair, etc.

**Perception:** perceiving her to be a woman.

**Intention:** impelled by lust, any state of passion, desire to enjoy the contact. Can be an extended period of desire, or a momentary attraction.

Contact out of filial affection for family members is a dukkata.

**Effort:** physical contact.

Items she is wearing are direct contact.

Indirect contact:

* touching a item which she is holding: thullacaya
* touching her with an item one is holding: thullacaya
* item to item: dukkata
* tossing: dukkata
* shaking sth. she is standing on: dukkata

Passive contact:

Contact while trying to shake her off is not an offense.

If the bhikkhu’s aim is to partake, the offence is sanghadisesa.

### Non-offenses

* unintentionally
* unthinkingly
* unknowingly
* the bhikkhu doesn’t give his consent
* no desire for the contact
* has desire, but makes no effort

## Sg 3, Speaking lewd words to a woman

Wanting to enjoy saying something lewd. Directly referencing *her* genitals, anus, or her performing sexual intercourse. Slang, euphemisms, non-verbal gestures fulfill effort.

**Object:** Any woman who recognizes lewd comments.

May not know: too young, too innocent or retarded, or doesn’t know the language.

**Perception:** The bhikkhu perceives her to be a woman.

**Intention:** Impelled by lust. The minimum lust is wanting to enjoy saying something lewd.

* not necessary to have desire to have sex with her
* statements in anger come under Pc 2 instead

**Effort:** Praising, criticizing, asking, etc. referencing her genitals, anus, or her performing sexual intercourse.

* direct mention of above
* indirect references, slang, euphemisms, non-verbal gestures fulfill effort

Another person’s private parts don’t fulfill effort.

**Result:** The woman immediately understands.

If she only understands later:

* *thullacaya* if it was a direct reference
* *dukkata* if it was indirect

### Non-offenses

* speech aiming at spiritual welfare, if not out of lust
* the bhikkhu doesn’t intend to be lewd, but the woman takes it as lewd

## Sg 4, Praising sexual intercourse as gift

A variation on lewd speech.

Directly countering the notion that “giving” sex as a spiritual gift brings good karmic rewards.

Intention is fulfilled simply by the desire to enjoy making such remarks in the presence of a woman, even if just to test her reactions.

## Pc 7, Teaching more than six sentences

Origin: Ven. Udayin whispers Dhamma sentences in the ears of certain women.

One should ask a man to chaperon when engaging in a conversation or interview with women.

The rule is aimed at preventing a bhikkhu from using his knowledge of Dhamma as a way of making himself attractive to a woman.

Other topics have no penalty, but indulging in ‘animal talk’ with lay people may result in censure, banishment or suspension on grounds of ‘unbecoming assoication with householders’ or ‘verbal frivolity.’

Also, observers might misinterpret the situation, best to ask someone to chaperon.

Private conversations in general are treated in Pc 44, Pc 45, Ay 1, Ay 2.

**Object:** Any woman who recognizes lewd comments.

**Perception** is not a factor.

**Effort:** Teaching more than six sentences of Dhamma without a knowledgeable man present.

### Non-offenses

* if the woman changes position
* talk on different occations
* addressing the next woman
* teaching someone else, and the woman just listens in
* teaching in response to questions from the woman