# Misc

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## Pc 2, Insult

* **Effort,** face-to-face insult in the topics of abuse
* **Object,** a bhikkhu
* **Intention,** to humiliate him

The ten topics of abuse (*akkosa-vattu*) are *pacittiya*, other topics are *dukkata*.

Critical or joking remarks on the ten topics, when not meant as an insult, are *dubbhasita*.

Indirect- or insinuating remarks, if meant as an insult, are *dukkata*.

**Non-offenses:** aiming at Dhamma, aiming at the person’s benefit.

## Pc 3, Telling a bhikkhu about an insult

One hears remarks about a bhikkhu in the ten topics, and one repeats it to another.

Hoping to cause a rift, loss of respect, etc.

False tale-bearing is Pc 1.

## Pc 46, Visiting families without informing

After dawn, before midday, when invited to a meal, one enters a family residence without taking leave of an available bhikkhu, except during the right times.

Right times: the robe season, or when one is making a robe.

The principle of Pc 46 and Pc 85 is to stop bhikkhus spending their time in inappropriate ways at lay people’s homes.

## Pc 85, Entering a village without informing

After midday, before dawn, without informing an available bhikkhu, except for emergencies.

Village, cities, etc., any large inhabited area.

One may take leave in any understood language.

Treating the response with disrespect is Pc 54.

“Vikāle gāmappa-vesanaṃ āpucchāmi.”  
“Vou à cidade na hora errada.”  
“A városba megyek a rossz időben.”  
“I am going into the village at the wrong time.”

## Pc 56, Lighting a fire

Lighting a fire, or getting it lit, when one is not ill for warming oneself, unless there is a suitable reason.

Allowance for wording it right.

Perception of one being ill or not is not a factor.

One should be sure that the extra warmth is necessary for one’s health before lighting a fire.

Lighting a fire in the sauna is not an offence.

## Pc 57, Bathing in the middle Ganges Valley

Origin: King Bimbisara waited for the bhikkhus to finish bathing at the hot springs. They saw the king, but kept bathing until nightfall. When the king finished, the city gates were already locked.

The original formulation was later relaxed.

## Pc 66, Travelling by arrangement with thieves

One has to know that they have committed or planning to commit a theft, and the arrangement has to be mutual.

Note: travelling with sb whom one knows is going to try to avoid paying customs.

## Pc 84, Picking up a valuable

Origin: a bhikkhu picks up a brahmin’s money-bag who forgot it at the river bank. When he gives it back, the brahmin claims it had more money in it.

The purpose is to avoid getting mixed up in cases of ownership and value of property.

*Valuable* or *what is considered a valuable*.

**Outside** a monastery, one should leave the valuables where they are.

One may wait at the item until the owner appears.

**Inside** a monastery, one should pick them up and put them away for safe keeping. This includes money.

One should take note of the features of the item, and confirm the true owner.