# Misc

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## Note

* Pc 2 and 3 are ‘conflict, bad speech, argument’
* Pc 46, 85 are ‘relationship with supporters’
* Pc 56, 57 are ‘wastefulness, carelessness with resources’
* Pc 66 is ‘travel’
* Pc 84 is ‘not a monk’s business’

## 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*.

Dubbhasita could be translated as *bad joke* or *malicios speech*.

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

Overheard or implied insults are just as painful and damaging.

Telling it to someone else is *dukkata*. Drinking-buddy relationship.

**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. Called ‘bad-mouthing’.

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

False tale-bearing is Pc 1.

Not an offence: informing the abbot about a difficult situation, hoping for a good outcome, not for causing a rift.

## 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.

Civara-dana and civara-kara samayo is the same time, robe-season (?).

Keeping people informed about what are you doing.

‘Your family’ are the people who feel they can refuse your request and tell you to go away.

## 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.”  
“Je vais au ville pendant la mauvais periode.”  
“I am going into the village at the wrong time.”

Applies during the whole year, but during the Vassa it also breaks the determination.

Example: you go to town for some purpose, have an accident, and wake up in the hospital next morning. Vassa is broken.

## 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.

There is no offence for lighting a for a purpose other than warming oneself, such as boiling water or burning dead leaves or firing a bowl.

On living soil there can be Pc 10, on living plants there can be Pc 11. Using a tin can to light the fire in can avoid this.

Can also light a fire where the ground is burnt already, such as a burning area.

Put down rocks, put the tin can on the rocks.

Note: disadvantes of a bonfire.

Running the heater needlessly: wastefulness.

## 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.

Taking a long shower while others are waiting, or showering like a lobster: carelessness, wastefulness.

## 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 carefully.

Finding keys or valueables outside: maybe take it out of cover and put it in a place where it can be found when the owner comes looking.

Leaving cars or valueables in the monastery when travelling: get the permission to use from the owner in writing. Get the owner to sign a paper to give away after six months.