# Misc

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## Pc 48, Watching battle

Going to a battlefield to watch an army was a form of entertainment for non-military citizens. Actual battle was not total warfare, and practice manuveurs were outside the city.

Modern examples would include watching a public demonstration or a live bradcast.

**Object:** an army on active duty. This is not only battle.

**Effort:** staying still and watching them is enough.

**Intention:** to watch them. Going to them for a different, suitable reason is not an offense.

**Non-offenses:**

* a suitable reason to go to the army (visiting an ill person, shelter from danger, invited for alms or to give a talk)
* having other business, one sees the army
* seeing them from the monastery
* the army comes to where one happens to be
* meeting an army coming from the opposite direction
* there are dangers

## Pc 49, Staying with army

If there is a suitable reason to go to an army, one may stay up to three consecutive nights with the army.

The nights are counted as dawns.

## Pc 50, Going to and army practice or review

While one is staying with an army, going to a battlefield (war games included), roll call, the troops in battle formation or review.

Public parades, air shows are included.

Example: one visits the army for seeing a dying person. Later, in an informal situation the soldiers are showing the monk how cool their weapons are.

## Pc 52, Tickling

A bhikkhu died from being unable to catch his breath while being tickled.

## Pc 53, Playing in water

**Effort:** one jumps up or down, splashes or swims.

**Object:** the water is at least ankle deep.

*Dukkatas:* Paddling in a boat, sailing a sailboat or steering a motorboat.

**Intention:** for fun, for a laugh.

Swimming for fitness is not mentioned, but there were monks known to “keep their bodies in strong shape”. Ven. Dabba Mallaputta assigns them to dwellings at the same place.

A medical instruction for swimming would be “having business in the water”.

**Non-offenses:**

* one has business to do in the water or in the boat
* crossing to the other shore
* there are dangers

## Pc 55, Attempting to frighten

**Intention:** to frighten the other person.

**Effort:** any effort to make arrangements to cause fright, or talking about dangers.

**Object:** the other person is a bhikkhu. *Dukkata* for non-bhikkhus.

Perception and Result are not factors.

**Non-offenses:** without the intention to cause fright.