# Misc

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## Pc 4, Teaching by rote

Teaching a non-bhikkhu by reciting Dhamma with him line by line. That is, training him to be skilled in recitation.

The offense includes novices.

The intention of the rule is guard the faith of lay people. If a teacher makes mistakes, the student may lose respect for them. If the sessions keep up for a time, the teacher might be seen as hired by the lay person.

Dhamma here means Pali texts, and only those in the Pali Canon.

The definition doesn’t include Mahayana sutras, translations and other compositions.

**Non-offenses:**

* making someone recite in unison with another bhikkhu (student)
* correcting or practicing a passage with a lay person which they are reading or already memorized (evening chanting)
* a bhikkhu learning a passage from a lay person

## Pc 5, Lying down with unordained male

Lying down in the same dwelling with an unordained male person for more than three consecutive nights.

The intention of the rule is to avoid the lay people seeing the bhikkhus in unsightly attitudes while sleeping.

**The same dwelling:** the interpretation is not fixed, as dwellings come in many forms. Ideas used in various situations:

* the same roof
* having a single common entrance
* part of the same enclosure

Sometimes it may be the same building, other times the apartment, other times the room.

**Three consecutive nights:** counted by dawns. If the bhikkhu or the lay person gets up during the night, the count starts again.

The pacittiya is at lying down at the fourth night.

The lay person may be a different person from one night to the next, but those nights are still consecutive.

## Pc 42, Sending a bhikkhu away

Being together (on almsround or other business), sending the other bhikkhu away with the intention to misbehave when being alone.

**Object:** another bhikkhu.

**Intention:** one wants to indulge in misconduct and does not want him to see it.

Misconduct: laughing, playing, sitting in private with a woman, etc.

**Effort:** one dismisses him, sending him away by direct command or indirect remarks

**Result:** he leaves one’s range of hearing and sight.

**Non-offenses:** dismissing him for a different reason.

## Pc 43, Intruding on an aroused couple

Entering or staying in the same private part (bedroom) of the dwelling where at least one of the couple is aroused for intercourse.

**Object:** the aroused couple.

**Effort:** sitting in the same private part of the dwelling without another bhikkhu present.

Perception is not a factor. Better ask to make sure one is welcome to stay.

**Non-offenses:**

* both the man and woman have left the private area
* neither of them is aroused
* the building is not for sleeping
* the bhikkhu is not in the private area
* another bhikkhu is present

## Pc 83, Entering a king’s sleeping chamber unannounced

Entering the sleeping chamber without announcement one might suprise the couple in an intimate situation.

The situation is relevant when one is on familiar terms with any person of influence. Annoying him, being in a suspicous situation, or meeting enticing circumstances can be dangerous for the bhikkhu.

## As 1-7, Summary of settling conflicts

Adhikaraṇa-samatha, ‘the settling of issues’. Procedures for settling: a) disputes, b) accusations, c) offenses, d) duties.

### 1. A face-to-face verdict should be given.

The community must be qualified to carry out the transaction. The individuals involved in the matter must be present. The principles of Dhamma-Vinaya must be the guides for the group.

### 2. A verdict of mindfulness may be given.

Verdict of innocence, based on that the accused remembers fully that he did not commit the offense.

### 3. A verdict of past insanity may be given.

Verdict of innocence, based on that the accused was out of his mind when he committed the offense and so is absolved of any resposibility for it.

### 4. Acting in accordance with what is admitted.

**A)** Ordinary confession with no formal interrogation.

**B)** Following an accusation the community interrogates the bhikkhu, he admits doing the action, and the community proceeds according the severity of the offense.

### 5. Acting in accordance with the majority.

In cases when there is no unanimous agreement among the bhikkhus the decision can be made by majority vote.

### 6. Acting for his further punishment.

The bhikkhu drags out an issue and only admits to the offense after a formal interrogation. A further punishment must be imposed on the bhikkhu for being so uncooperative.

### 7. Covering over as with grass.

Both sides realize that they are unable to resolve the dispute and further meetings will only result in greater divisiveness. If both sides agree, they gather in one place with every bhikkhu in the territory present (no one should send his consent). A representative of each side addresses the entire group and makes the blanket confession.