

1361:

The Censorate forbids monks to enter markets.

1386, 8th month:

Monks are forbidden to ride horses. Royal and state preceptors are allowed to ride a donkey.

1391:

Women are forbidden to go to temples.

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Abbreviations:

- KMC *Koryô myônghyônjip*, Sônggyungwan Ch'ulp'anbu ed., Seoul 1973
 KRS *Koryôsa*, Asea Munhwasa ed., Seoul 1972.
 KRSC *Koryôsa chôryo*, Asea Munhwasa ed., Seoul 1981.
 TMS *Tongmunsôn*, T'aehaksa ed., Seoul 1975.

THE *PĀRĀJIKĀ* PRECEPTS FOR NUNS

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The Buddhist monastic discipline is based on a list of precepts, *prātimokṣa*, and on a set of formal procedures, *karmavācanā*. The precepts are introduced and commented upon in the *vibhaṅgas* (*bhikṣuvibhaṅga*, chapter for monks; *bhikṣuṇīvibhaṅga*, chapter for nuns). The first group of precepts mentioned in the *prātimokṣa* are the *pārājika* precepts. A violation of any of these leads to a definitive, lifetime exclusion from the Buddhist Community.

In all the Vinayas,¹ four *pārājika* precepts are common to both monks and nuns²:

¹ Five Vinayas survive in a Chinese translation: the Mahīśāsakavinaya (T 1421, MśVin), the Mahāsāṃghikavinaya (T 1425, MāVin), the Dharmaguptakavinaya (T 1428, DhVin), the Sarvāstivādavinaya (T 1435, SaVin) and the Mūlasarvāstivādavinaya (T 1428 up to and including T 1451, MūVin [because of its size, the Mūlasarvāstivādavinaya is not edited into one work but consists of a number of different works]). Closely related to the Mahāsāṃghikavinaya is the *bhikṣuṇīvibhaṅga* (*bhivibh*) of the Mahāsāṃghika-Lokottaravādins (Mā-L), a text written in a transitional language between Prakrit and Sanskrit. Apart from these texts, the Vinaya transmitted by the Theravāda school survives in the Pāli language. Finally, many Sanskrit fragments of Vinaya texts have been found.

² The Pāli chapter for nuns does not mention the precepts common to both monks and nuns. The first four *pār.* precepts for nuns are explained in the chapter for monks: *The Vinaya Piṭakam* (Vin), ed. H. Oldenberg, PTS, London, 1964 ed., III, pp.1-109. They are, however, enumerated in the *Bhikṣuṇīprātimokṣa* (Bhīpra; Pāli, *bhikkhūnī-pātimokkha*): M. Wijayarātana, *Les moniales bouddhistes, naissance et développement du monachisme féminin*, Paris 1991, p.172.

MśVin, *bhikṣuvibhaṅga* (*bhuvibh*), pp.1a7-10a29; *bhivibh*, pp.77b27-78a3; MāVin, *bhuvibh*, pp.227a7-262a11; *bhivibh*, pp.514a25-515a16; *bhivibh* of the Mā-L: *Bhikṣuṇī-Vinaya, Including Bhikṣuṇī-Prakīrṇaka and a Summary of the Bhikṣu-Prakīrṇaka of the Ārya-Mahāsāṃghika-Lokottaravādin* (= BhīVin (Mā-L), ed. G. Roth, Patna 1970, pp.74-80, §§111-17; a *bhuvibh* is not extant; DhVin, *bhuvibh*, pp.568c6-579a9; *bhivibh*, pp.714a6-715a5; the SaVin does not mention the precepts common to both monks and nuns. The first four *pār.*

- one may not indulge in sexual intercourse (*maithuna*),
- one may not steal (anything with a value of five coins or more),
- one may not take human life,
- one may not lie about one's spiritual achievements.

In every school, the set of precepts for nuns adopts the above four precepts for monks.³ Therefore, contrary to the precepts seen as peculiar to nuns, the Vinayas neither introduce them nor give any commentary.⁴ In addition all the Vinayas have four *pārājika* precepts considered to be peculiar to nuns:

- 1)⁵ a nun may not have physical contact with a man below the armpit and above the knee⁶
- 2)⁷ there are eight things that a nun may not do together with a man (all these things concern physical contact)

precepts are explained in the *bhivibh*, pp.1a8-13c19. They are enumerated in the Bhīpra, T 1437, p.479b29-c16; MūVin, *bhuvibh*, pp.627c23-680b12; T1443, *bhivibh*, pp.907c24-929a22.

³ See also U. Hüsken, *Die Vorschriften für die buddhistische Nonnengemeinde im Vinaya-Piṭaka der Theravādin*, Berlin 1997, pp.65-6, and p.66, n.118.

⁴ The MāVin, the *bhivibh* of the Mā-L and the DhVin, however, add some commentary peculiar to nuns to the first *pārājika*. The MūVin, *bhivibh*, contains a summary of the introduction and commentary of the *bhuvibh* for all four precepts.

⁵ Pāli Vin IV, pp.211-15; MśVin, p.78a3-b1; MāVin, p.515a17-c24; *bhivibh* of the Mā-L, BhīVin(Mā-L), pp.81-8; §§118-25; DhVin, pp.715a6-716a5; SaVin, pp.302c16-303c1; MūVin, T1443, pp.929a28-930b5.

⁶ Pāli Vin IV, p.213: below the collarbone and above the knee; MśVin, p.78a27: below the rim of the hair of the head, above the knee and behind the elbow; MāVin, p.515c4: below the shoulder and above the knee; *bhivibh* in BhīVin(Mā-L), p.84, §123 and DhVin, p.715b7: below the armpit and above the knee; SāVin, p.303a21-22: below the rim of the hair of the head and above the knee; MūVin, T 1443, p.930a9-10: below the eyes and above the knee.

⁷ Pāli Vin IV, pp.220-2 (in this Vinaya, this *pār.* precept is the last); MśVin, p.781b1-22; MāVin, pp.515c25-516b3; *bhivibh* in BhīVin(Mā-L), pp.88-91, §§126-30; DhVin, p.716a6-b23; SaVin, pp.303c2-304a6; MūVin, p.930b6-c27.

- 3)⁸ a nun may not conceal a grave offence of another nun
- 4)⁹ a nun may not follow (=imitate/help) a monk suspended by the Order (*saṃgha*).

The aim of this paper is to investigate how these four precepts peculiar to nuns have come into being. We will show that three of them have been extracted from the Bhikṣuprātimokṣa (Bhupra) and that one precept is probably to be seen as an addition to preceding precepts. In this way the *pārājikas* have been doubled in accordance with the tradition that a nun has to observe twice as many precepts.¹⁰

1. Physical contact¹¹

The first *pārājika* precept peculiar to nuns says that a nun may not have physical contact with a man. While for a nun, physical contact is a *pārājika*, for a monk it is a *saṃghāvaśeṣa*,¹² specifically *saṃghāvaśeṣa* 2: a monk who has physical contact with a woman

⁸ Pāli Vin IV, pp.216-17 (in this Vinaya, this *pār.* precept is the second peculiar to nuns); MśVin, pp.78c19-79a10 (here, this is the last *pār.* precept); MāVin, p.516b3-c24; *bhivibh* in BhīVin(Mā-L), pp.91-6, §§131-3; DhVin, pp.716b24-717a21; SaVin, pp.304a7-305c21; MūVin, T 1443, pp.930c28-931a19.

⁹ Pāli Vin IV, pp.218-20 (in this Vin., this is the third *pār.* precept peculiar to nuns); MśVin, p.78b23-c19 (here, this is the seventh *pār.* precept); MāVin, pp.516c25-517b25; *bhivibh* in BhīVin(Mā-L), pp.96-101, §§134-7; DhVin, pp.717a22-718a29; SaVin, pp.305c22-307a2; MūVin, T1443, p.931a20-b29.

¹⁰ Cf. E. Waldschmidt, *Bruchstücke des Bhikṣuṇī-Prātimokṣa der Sarvāstivādins mit einer Darstellung der Überlieferung des Bhikṣuṇī-Prātimokṣa in den Verschiedenen Schulen*, Leipzig 1926, p.1 (cf. *Wei-shu* [Dynastic History of the Wei, 386-557 CE], p.336b28-29); Z. Tsukamoto, *A History of Early Chinese Buddhism From Its Introduction to the Death of Hui-yüan*, translated from Japanese [Chūgoku Bukkyō Tōshū, 1979] by L. Hurvitz, Tokyo, New York, San Francisco 1985, I, p.426 and pp.636-41, n.17 (cf. T 2145, *Ch'u San-tsang Chi-chi* [catalogue completed in 518 CE; containing much material from earlier catalogues that are now lost], pp.81b25-c2, 81c6-8 and 82a7-15 [notes written by Chu Fa-t'ai (320-387 CE)]).

¹¹ *kāyasaṃsarga* (Waldschmidt, *op. cit.*, p.72).

¹² I.e. an offence leading to a temporary suspension from the Order.

commits a *samghāvaśeṣa*.¹³ The relation between these two precepts is explicitly referred to in the DhVin: the commentary following upon the *pārājika* for nuns says that a monk [in a similar case] commits a *samghāvaśeṣa*;¹⁴ the commentary following upon the *samghāvaśeṣa* for monks says that a nun [in a similar case] commits a *pārājika*.¹⁵

All the precepts are said to have been stipulated by the Buddha. He only lays down a precept if the circumstances impel him to do so. In the case of the above *pārājika* for nuns and *samghāvaśeṣa* for monks, we twice have a very similar precept. It is very unlikely that the latter have been laid down independently, as a result of distinct circumstances. In all probability, one is based upon the other. Furthermore, it is a generally known fact that the Order of nuns only came into being when the Order of monks had already been established for some time. Therefore, the fifth *pārājika* for nuns is most probably based upon the second *samghāvaśeṣa* for monks.¹⁶

2. Eight things¹⁷

The second *pārājika* precept for nuns forbids them to do eight things together with a man.¹⁸ The order and content of the eight things, however, differ from Vinaya to Vinaya. The following chart displays which Vinaya enumerates which things and in which

¹³ Pāli Vin III, p.120; MśVin, p.11a25-27; MāVin, p.265c20-22; DhVin, p.580 b28-29; SaVin, p.15a14-15; MūVin, T 1442, p.683b29-c2.

¹⁴ DhVin, p.716a1-2, literally says: *Bhikṣu samghāvaśeṣa; śikṣamāṇā, śrāmaṇera, śrāmaṇerī duṣkṛta* (a monk *samghāvaśeṣa*; a probationer, a male novice and a female novice *duṣkṛta*). A *duṣkṛta*, lit. 'a bad action', refers to a very light offence.

¹⁵ DhVin, p.581a20-21, literally says: *Bhikṣuṇī pārājika; śikṣamāṇā, śrāmaṇera, śrāmaṇerī duṣkṛta*.

¹⁶ This implies that, with regard to physical contact, a woman is judged more severely than a man, certainly in respect of the region between the armpit and the knee (see n.6; – cf. Hüsken, *op. cit.*, pp.46-50, 67).

¹⁷ Pāli *atthavathukā* (Waldschmidt, *op. cit.*, p.76).

¹⁸ Only if she does all eight things does she commit a *pārājika* (see also Hüsken, *op. cit.*, pp.60-5).

order¹⁹:

thing ²⁰	Pāli Vin	MśVin	MāVin	Mā-L	DhVin	SaVin	MūVin
T1	1	1	3	3	1	1	/
T2	2	2	4	4	2	2	/
T3	7	/	/	/	3	6	/
T4	3	5	/	/	4	3	/
T5	4	6	2	2	5	4	/
T6	/	4	/	/	6	/	/
T7	/	8	7	7	7	/	/
T8	5	3	8	8	8	5	/
T9	6	/	/	/	/	/	/
T10	8	/	/	/	/	/	/
T11	/	7	/	/	/	/	/
T12	/	/	1	1	/	/	/
T13	/	/	5	5	/	/	/
T14	/	/	6	6	/	/	/
T15	/	/	/	/	/	7	/
T16	/	/	/	/	/	8	/

¹⁹ We compare all the Vinayas with the DhVin, the most important of them in East Asia. Therefore, things 1 up to and including 8 coincide with the order and content of the eight things in this Vinaya.

²⁰ T1: a man holds the hand of a nun; T2: a man grasps the robes of a nun; T3: a nun goes with a man to a secret place; T4: a nun stands together with a man; T5: a nun talks with a man; T6: a nun walks together with a man; T7: a nun and a man lean against each other; T8: a nun makes appointments with a man; T9: a nun allows a man to approach (she is within reach of a man's hand); T10: a nun disposes her body (within reach of a man's hand); T11: a nun sits together with a man; T12: a nun stays within reach of a man's hand; T13: a nun is happy when a man comes; T14: a nun invites a man to sit down; T15: a nun waits till a man comes; T16: a nun offers her body just like a woman in white clothes (a lay woman at home), i.e. she does not protest against the intentions of a man when he reaches for her or embraces her; T17: a nun moves back and forth together with a man; T18: a nun makes fun together with a man; T19: a nun laughs together with a man; T20: a nun indicates a place (where they can meet each other); T21: a nun agrees on a time (to meet each other); T22: a nun wears a sign (to inform a man that she is ready to see him); T23: a nun allows a man to visit her as if he were her husband; T24: a nun lies down on a place where one can do inappropriate actions.

T17	/	/	/	/	/	/	1
T18	/	/	/	/	/	/	2
T19	/	/	/	/	/	/	3
T20	/	/	/	/	/	/	4
T21	/	/	/	/	/	/	5
T22	/	/	/	/	/	/	6
T23	/	/	/	/	/	/	7
T24	/	/	/	/	/	/	8

Although the eight things all concern physical contact, the relatively major differences are remarkable, the more so since it concerns one of the most important precepts. In view of the fact, however, that the Vinayas are very similar in respect of the contents of the *pārājika* precepts, but much less so in respect of the circumstances in which the offences are committed or in respect of the mitigating circumstances and the exceptions that they allow,²¹ we can understand the difference concerning the 'eight things': rather than a new precept, the 'eight things' are a further extension of a preceding topic, already treated in the first and fifth *pārājika* precepts.²² The different schools develop this extension in a relatively individual way. Extending a topic also explains why there is no corresponding precept for monks. The 'eight things' do not in fact constitute a separate precept, but are an enumeration of circumstances involving physical contact. Consequently, the DhVin gives no precise punishment for a monk, but only says that he has to be judged according to the circumstances.²³

3 Concealment of a grave offence²⁴

The third *pārājika* precept peculiar to nuns says that she may not conceal a grave offence of another nun. Except for the SaVin, each Vinaya explains a grave offence as a *pārājika*:

²¹ See A.Heirman, *The Discipline in Four Parts, Rules for Nuns according to the Dharmaguptakavinaya*, Delhi 2002, Part I, pp.124-7.[See review on pp.211.]

²² Therefore, the Vinayas, except for the MūVin, barely introduce this precept.

²³ Cf.DhVin, p.716b12-13 (lit.): A bhikṣu is in accordance with the offence that he has committed; *śikṣamāṇā, śrāmaṇera, śrāmaṇeri duṣkṛta*.

²⁴ *duṣṭhulāpraticchādana* (Waldschmidt, *op.cit.* p.21).

- Pāli Vin IV, pp.216-17, *pār.* 2: a nun conceals a *pār.* of a nun
- MśVin, p.79a1-5, *pār.* 8: a nun conceals a *pār.* of a nun.
- MāVin, p.516b25-28, *pār.* 7: a nun conceals a grave offence of a nun; p.516b29-c1 = a *pār.*
- *Bhīvibh* of the Mā-L in BhīVin(Mā-L), pp.93-4, §132: a nun conceals a grave offence of a nun; = a *pār.*
- DhVin, pp.716c29-717a4, *pār.* 7: a nun conceals a *pār.* of a nun.
- SaVin, p.304a22-27, *pār.* 7: a nun conceals a grave offence of a nun; p.304a28-29 = a *pār.* or a *saṃ*.
- MūVin, T 1443, p.931a11-14, *pār.* 7: a nun conceals a *pār.* of a nun.

This *pārājika* precept is not an original one, since it is related to a *pācittika* precept²⁵ for monks appearing in all the Vinayas. This relation is explicitly referred to in the DhVin, namely in the commentary following upon the *pārājika* precept for nuns: a monk (who conceals the grave offence of a monk) commits a *pācittika* (p.717a16-17).²⁶ Except for the MśVin, all the Vinayas explain a grave offence as a *pārājika* or a *saṃghāvaśeṣa*:

- Pāli Vin IV, p.127, *pāc.* 64: a monk conceals a grave offence of a monk; p.128 = a *pār.* or a *saṃ*.
- MśVin, p.67a26-27, *pāc.* 74: a monk conceals a grave offence of a monk, without any further commentary.
- MāVin, pp.376c29 p.377a1, *pāc.* 60: a monk conceals a grave offence of a monk; p.377a1-2 = a *pār.* or a *saṃ*.
- DhVin, p.679a5-6, *pāc.* 64: a monk conceals a grave offence of a monk; p.679a6-7 = a *pār.* or a *saṃ*.
- SaVin, p.102c16-17, *pāc.* 50: a monk conceals a grave offence of a monk; p.102c18 = a *pār.* or a *saṃ*.
- MūVin, T 1442, p.834a6-7, *pāc.* 50: a monk conceals a grave offence of a monk; p.834a9-10 = a *pār.* or a *saṃ*.

Given the above data, we can conclude that, generally speak-

²⁵ I.e. a precept the violation of which leads to the expiation of the offence.

²⁶ DhVin, p.717a16-17, literally says: *Bhikṣu pācittika; śikṣamāṇā, śrāmaṇera, śrāmaṇeri duṣkṛta*.

ing, a nun commits a *pārājika* if she conceals a *pārājika* of another nun, while a monk commits a *pācittika* if he conceals a *pārājika* or a *saṃghāvaśeṣa* of another monk. This conclusion reveals two facts: first, for a nun, the concealment of a *pārājika* offence is considered to be more serious than for a monk; secondly, the two precepts are not totally parallel: the *bhīvibh* does not mention the concealment of a *saṃghāvaśeṣa*. In this context, it is important to note that some schools have a second precept for nuns that concerns the concealment of an offence of another nun. Moreover, the DhVin, in the commentary following upon the *pācittika* precept for monks, explicitly refers to this second precept for nuns: a nun (who conceals the grave offence of a nun) commits a *pācittika* (p.679a14-15).²⁷ This precept is neither introduced nor commented upon⁴ and belongs to those precepts that are explicitly copied from the Bhupra:

- DhVin, p.735c25-26, *pāc.* 49 : a nun conceals a grave offence of a nun ; in the corresponding *pāc.* 64 of the *bhuvibh*, a grave offence is explained as a *pār.* or a *saṃ.*
- Bhīpra of the Sarvāstivādins, T 1437, p.483b14-15, *pāc.* 35: a nun conceals a *saṃ.* of a nun.
- MūVin, T 1443, p.983c22-24, *pāc.* 35 : a nun conceals a grave offence of a nun ; p.983c25-26 = a *pār.* or a *saṃ.*

For nuns, the above *pācittika* precept creates an inconsistency in the set of precepts of the three above-mentioned schools:

- Dharmaguptaka school: *pār.* 7 says that a nun who conceals a *pār.* of a nun commits a *pār.*; *pāc.* 49 says that she commits a *pāc.* if she conceals a grave offence (*pār.* or *saṃ.*).
- Sarvāstivāda school: *pār.* 7 says that a nun who conceals a *pār.* or a *saṃ.* of a nun commits a *pār.*; *pāc.* 35 says that she commits a *pāc.* if she conceals a *saṃ.*
- Mūlasarvāstivāda School: *pār.* 7 says that a nun commits a *pār.* if she conceals a *pār.* of another nun; *pāc.* 35 says she commits a *pāc.* if she conceals a grave offence

²⁷ DhVin, p.679a14-15, literally says: *Bhikṣuṇī pācittika; śikṣamāṇā, śrāmaṇera, śrāmaṇerī duṣkṛta.*

(*pār.* or *saṃ.*).

The inconsistency is a result of the fact that one precept for monks (a monk commits a *pācittika* if he conceals a *pārājika* or a *saṃghāvaśeṣa* of another monk) has twice been copied into the set of precepts for nuns. However, when the precept was copied into the *pārājika* precepts for nuns, it was not copied in its totality: all the Vinayas, except for the SaVin, say that a nun only commits a *pārā-jika* if she conceals the *pārājika* of another nun. A *saṃghāvaśeṣa* is not mentioned. The concealment of a *saṃghāvaśeṣa* can thus very well be considered as a *pācittika* offence. Consequently, the irregularity in the three above-mentioned Vinayas can be removed in a very simple way:

- Dharmaguptaka school: in *bhīvibh*, *pāc.* 49, 'grave offence' should be replaced by *saṃghāvaśeṣa*: a nun commits a *pāc.* if she conceals a *saṃ.* of another nun; the commentary following the copied *bhuvibh*, *pāc.* 64 should specify that a nun commits a *pāc.* if she conceals the *saṃ.* of another nun, whereas she commits a *pār.* if she conceals a *pār.*
- Sarvāstivāda school: in accordance with the other schools, *bhīvibh*, *pār.* 7 should say that a nun commits a *pār.* only if she conceals a *pār.* of another nun (and not a *pār.* or a *saṃ.*).
- Mūlasarvāstivāda school: *bhīvibh*, *pāc.* 35, 'grave offence' should be explained as a '*saṃghāvaśeṣa*': a nun commits a *pāc.* if she conceals a *saṃ.* (and not a *pār.* or a *saṃ.*) of another nun.

Finally, it is to be noted that the set of precepts for nuns contains yet another precept involving the concealment of an offence of another nun: all the Vinayas stipulate that nuns who stay in each other's company, who have bad habits together, who spread a bad reputation and who conceal each other's offences, commit a *saṃghāvaśeṣa*.²⁸ Since, however, the concealment of a

²⁸ Pāli Vin IV, p.239, *saṃ.* 9; MśVin, p.82a23-b6, *saṃ.* 14; MāVin, p.522c23-28, *saṃ.* 17; *bhīvibh* in BhīVin(Mā-L), p.155, §170, *saṃ.* 17; DhVin, pp.723c29-724a7, *saṃ.* 14; SaVin, p.312a29-b9, *saṃ.* 16; MūVin, T1443, p.938c2-13, *saṃ.* 15.

pārājika offence constitutes a *pārājika* offence, the offences referred to in the *saṃghāvaśeṣa* precept for nuns can be of all kinds, except a *pārājika*.²⁹ This is explicitly stipulated in the commentary following upon the *saṃghāvaśeṣa* precept in MśVin and DhVin.³⁰ Further, the difference between the *saṃghāvaśeṣa* precept and the less serious *pācittika* precept involving the concealment of an offence (a *saṃ.*) of a nun as mentioned in three Vinayas is that in the *saṃghāvaśeṣa* precept the concealment is only one of several bad actions that together constitute a *saṃghāvaśeṣa* offence, while in the *pācittika* precept, it is the only bad action referred to.

4. To follow a suspended monk³¹

The fourth *pārājika* precept peculiar to nuns says that a nun may not follow a suspended monk. 'To follow' is interpreted in two ways; the Pāli Vin understands it as to imitate the suspended one;³² the MśVin, MāVin, the *bhīvibh* of the Mā-L, the DhVin, SaVin and MūVin understand it as to give help to the suspended one.³³ Again, this *pārājika* precept is not an original one, because it is related to a *pācittika* precept for monks: a monk who follows a suspended monk commits a *pācittika*.³⁴ In the DhVin, the commentary following upon the *pārājika* precept for nuns adds that a monk (who follows a suspended nun) commits a *duṣkṛta*.³⁵

²⁹ See also Hüsken, *op. cit.*, pp.50-3, 99; Waldschmidt, *op. cit.*, p.98, n.3.

³⁰ MśVin, p.82b6-8; DhVin, p.724a18-19.

³¹ *utksiptānuvṛtti* (to follow a suspended one); - Waldschmidt, *op. cit.*, p.78)

³² Pāli Vin IV, p.219.

³³ MśVin, p.78b26 (in the introductory story); MāVin, p.517b14-15; *bhīvibh* in BhīVin(Mā-L), p.100, §136; DhVin, p.717c25-28; SaVin, p.306a25; MūVin, T 1443, p.931b7-20.

³⁴ Pāli Vin IV, p.137, *pāc.* 69; MśVin, p.57c3-5, *pāc.* 49; MāVin, pp.367c28-368a1, *pāc.* 46; SaVin, p.106c8-10, *pāc.* 56; MūVin, T 1442, p.841b17-18, *pāc.* 56: a monk follows a suspended monk; DhVin, p.683c2-4, *pāc.* 69: a monk follows a suspended one. - The *pāc.* precept for monks says that a monk has been suspended for not giving up wrong views; the *pār.* precept for nuns does not specify the reason for the suspension.

³⁵ DhVin, p.718a23-24, literally says: *Bhikṣu duṣkṛta; śikṣamāṇā, śrāmaṇera, śrāmaṇeri duṣkṛta*. - The earlier mentioned *pār.* 5 and 7 for nuns (in the

Besides the *pārājika* precept, the set of precepts for nuns contains another precept related to the same item: a nun who follows a suspended nun commits a *pācittika*.³⁶ This precept is neither introduced nor commented upon⁴ and belongs to those precepts that are explicitly copied from the Bhupra, in this case from the precept saying that a monk who follows a suspended monk commits a *pācittika*. The relation between the latter two precepts is referred to in the MśVin and DhVin: the commentary following upon the *pācittika* precept for monks stipulates that a nun (who follows a suspended nun) commits a *pācittika*.³⁷

As was the case for the previous *pārājika* precept for nuns, we again see that one precept for monks has been inserted twice into the set of precepts for nuns, once as a precept considered to be peculiar to nuns, and once as a precept in common with monks: a monk who follows a suspended monk commits a *pācittika* ≈ a nun who follows a suspended monk commits a *pārājika*; a nun who follows a suspended nun commits a *pācittika*.

DhVin), and their respectively corresponding *saṃ.* 2 and *pāc.* 64, reveal that 'bhikṣu duṣkṛta' has to be understood as 'a bhikṣu who follows a suspended nun commits a *duṣkṛta*': *pār.* 5: a nun may not have physical contact with a man ≈ *pāc.* 64: a monk may not have physical contact with a woman (see also n.14); *pār.* 7: a nun may not conceal a grave offence of another nun ≈ *pāc.* 64: a monk may not conceal a grave offence of another monk (see also n.26); by analogy: *pār.* 8: a nun may not follow a suspended monk ≈ *bhikṣu duṣkṛta*: 'a bhikṣu who follows a suspended nun commits a *duṣkṛta*'.

³⁶ Pāli Bhikkhunīpātimokkha, Wijayarātana, *op. cit.*, p.187, *pāc.* 147; MśVin, p.86a3-5, *pāc.* 34; Bhīpra of the Mahāsāṃghikas, T 1427, p.560c5-7, *pāc.* 36; Bhīpra of the Sarvāstivādins, T 1437, p.483c4-6, *pāc.* 41: a nun follows a suspended nun; DhVin, p.736a10-11, *pāc.* 53; MūVin, T 1443, p.987a6-7, *pāc.* 41: a nun follows a suspended one (the introductory story in MūVin says that a nun follows a monk; in this way, there is an overlap between *pāc.* 41 and *pār.* 8 that says that a nun who follows a monk commits a *pār.*).

³⁷ MśVin, p.57c8-9, literally says: *Bhikṣuṇī*, it is the same; *śikṣamāṇā, śrāmaṇera, śrāmaṇeri duṣkṛta*. DhVin, p.683c16-17, literally says: *Bhikṣuṇī pācittika; śikṣamāṇā, śrāmaṇera, śrāmaṇeri duṣkṛta*.

Conclusion

The above data reveal that seven of the eight *pārājika* precepts for nuns are extracted from the set of precepts for monks. Four of these seven are *pārājika* precepts common to both monks and nuns: in the *bhīvibh*, they are neither introduced nor commented upon;⁴ in some *bhīvibh*'s, they are not even mentioned.² One precept (physical contact) is copied from a *saṃghāvaśeṣa* precept for monks. Another (concealment of a grave offence) is extracted from a *pācittika* precept. In some schools, this *pācittika* precept has been adapted into the set for nuns a second time: to conceal a grave offence of another nun constitutes a *pārājika*; to conceal a grave offence of a monk constitutes a *pācittika*. The irregularities caused by the double appearance can be removed in a simple way. Lastly, one precept (to follow a suspended monk) is equally extracted from a *pācittika* precept. In addition, all the schools have adopted this *pācittika* precept a second time: to follow a suspended monk constitutes a *pārājika*; to follow a suspended nun constitutes a *pācittika*.

The remaining *pārājika* precept for nuns (the eight things) is not to be regarded as a newly introduced precept, but rather as a commentary on a preceding item.

In this way, the *pārājika* precepts have been doubled, in accordance with the tradition. It is to be noted, however, that, in spite of the tradition, in no Vinaya is the number of rules for nuns really twice the number of those for monks. In fact, it is only the case in two categories, namely the *pārājika* precepts (four for monks; eight for nuns) and the *pratideśanīya* precepts³⁸ (four for monks; eight for nuns³⁹). This may point to some symbolic value attached to the number 'eight'. In this context, it is noteworthy that in two other fundamental issues for nuns, the number eight appears:

1) When the Buddha allows the first women to be ordained, he lays down eight fundamental rules (*gurudharma*) to be strictly observed by the Order of nuns. These rules stipulate the position and duties of the Order of nuns towards the Order of monks.⁴⁰

2) As mentioned above, one of the *pārājika* precepts for nuns concerns eight things (of contact between a man and a woman).

Moreover, the tradition that the number of precepts for nuns is twice the number of those for monks is probably not of early origin. It only appears in later (Chinese) works, not in the Vinayas themselves.¹⁰ The number 'eight', however, plays a prominent part in the rules for nuns and is even integrated into the account of the foundation of the nun's Order.

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³⁸ These are precepts on minor offences that have to be confessed.

³⁹ One Vinaya, i.e. the later finalised MūVin, has 11 *pratideśanīya* precepts for nuns (see A. Heirman, 'Vinaya: perpetuum mobile', *Études Asiatiques* LIII.4, 1999, pp.864-5.

⁴⁰ See further É. Nolot, *Règles de discipline des nonnes bouddhistes, le bhikṣuṇīvinaya de l'école Mahāsāṃghika-Lokottaravādin*, Paris 1991, pp.9-58 and 397-405; Hüskén, *op. cit.*, pp.345-60; Heirman, *The Discipline in Four Parts, op. cit.*, Part 1, pp.63-5.