The Censorate forbids monks to enter markets.

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

Women are forbidden to go to temples.

Abbreviations:

KMC Koryo mvonghyonjip, Songgyungwan Ch'ulp'anbu ed., Seoul 1973

THE PÁRAJIKA PRECEPTS FOR NUNS

ANN HEIRMAN

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

In all the Vinayas, four párajika precepts are common to both monks and nuns:

1 Five Vinayas survive in a Chinese translation: the Mahāsāmakaviniyā (T 1421, MŚVin), the Mahāsāṅghikāviniyā (T 1425, MāVin), the Dhammaguptaaviniyā (T 1428, DhVin), the Saṃvītaviniyā (T 1435, SāVin) and the Mūlasarvāstivāniviniyā (T 1428 up to and including T 1451, MāVin [because of its size, the Mūlasarvāstivāniviniyā is not edited into one work but consists of a number of different works]). Closely related to the Mahāsāṅghikāviniyā is the bhikṣuvibhaṅga (bhuvibh) of the Mahāsāṅghika-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.


MŚVin, bhikṣuvibhaṅga (bhuvibh), pp.1a7-10a29; bhuvibh, pp.77b27-78a3; MāVin, bhuvibh, pp.227b7-262a11; bhuvibh, pp.514a25-515a16; bhuvibh of the Mā-L: Bhikṣuni-Vinaya, Including Bhikṣuniprātimokṣa and a Summary of the Bhikṣu-Prātimokṣa of the Aryan-Mahāsāṅghika-Lokottara-Vādins (= BhVin(Mā-L), ed. G. Roth, Patna 1970, pp.74-80, §§111-17, a bhuvibh is not extant;
DhVin, bhuvibh, pp.56b8-57a9; bhuvibh, pp.714a6-715a5; the SāVin 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. Therefore, contrary to the precepts seen as peculiar to nuns, the Vinayas neither introduce them nor give any commentary. In addition all the Vinayas have four pārājika precepts considered to be peculiar to nuns:

1) a nun may not have physical contact with a man below the armpit and above the knee

2) 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 bhuvibh, pp.1a8-13c19. They are enumerated in the Bhūra, T 1437, p.479b29-c16; MāVin, bhuvibh, pp.627c23-680b12; T1443, bhuvibh, pp.907c24-929a22.

3) See also U. Häusken, Die Vorschriften für die buddhistische Nonnengegemeinde am Vinaya-Piṭaka der Theravāda, Berlin 1997, pp.65-6, and p.66, n.118.

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

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

6) Pāli Vin IV, p.213: below the collarbone and above the knee; MāVin, p.78a27: below the rim of the head of the hair, above the knee and behind the elbow; MāVin, p.515c4: below the shoulder and above the knee; bhuvibh in BhīVin(Mā-L), p.84, §123 and DhVin, p.715b7: below the armpit and above the knee; SaVin, p.303a21-22: below the rim of the head and above the knee; MāVin, 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); MāVin, p.781b1-22; SaVin, p.88-91, §§126-30; DhVin, p.716a6-b23; SaVin, pp.303c2-304a6; MāVin, p.930b6-c27.

8) Pāli Vin IV, pp.216-17 (in this Vinaya, this pār. precept is the second peculiar to nuns); MāVin, p.78c19-79a10 (here, this is the last pār. precept); MāVin, p.516b3-c24; bhuvibh in BhīVin(Mā-L), pp.91-6, §§131-3; DhVin, pp.716d24-717a21; SaVin, pp.304a7-305c21; MāVin, T 1443, p.930c28-931a19.

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


11 kāyasamsarga (Waldschmidt, op. cit., p.72).

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

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 Bhiksūpratimokṣa (Bhūra) 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.

1. Physical contact

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 samghāvaśaṇa, specifically samghāvaśaṇa 2: a monk who has physical contact with a woman

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commits a samghāvāsa. 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 samghāvāsa, the commentary following upon the samghāvāsa for monks says that a nun [in a similar case] commits a pārājika.

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 samghāvāsa 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 monks 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 samghāvāsa for monks.

2. Eight things

The second pārājika precept for nuns forbids them to do eight things together with a man. 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

<table>
<thead>
<tr>
<th>Order</th>
<th>Pāli Vin</th>
<th>Māvin</th>
<th>MāVin</th>
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<th>DhVin</th>
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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.

13 Pāli Vin III, p.120; Māvin, 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 samghāvāsa; śīksamāna, śramaneram, śramaneri duṣkṛta (a monk samghāvāsa; 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; śīksamāṇā, śramanerā, śramaneri 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 nhattanavattika (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).
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 pārajīka 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, 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 pārajīka precepts. 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.

3 Concelalment of a grave offence

The third pārajīka 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 pārajīka:

- Pāli Vin IV, pp.216-17, pār. 2: a nun conceals a pār. of a nun
- MāVin, p.79a1-5, pār. 8: a nun conceals a pār. of a nun
- MāVin, p.51b25-28, pār. 7: a nun conceals a grave offence of a nun; p.51b29-c1 = a pār.
- Bhūvābh of the Mā-L in BhVin(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 pārajīka precept is not an original one, since it is related to a pācittika precept for monks appearing in all the Vinayas. This relation is explicitly referred to in the DhVin, namely in the commentary following upon the pārajīka precept for nuns: a monk (who conceals the grave offence of a monk) commits a pācittika (p.717a16-17). Except for the MśVin, all the Vinayas explain a grave offence as a pārajīka or a saṃghāvaseṣa:

- 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-

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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; sīkṣamāṇā, śrāmaṇera, śrāmaṇeri duṣkṛta.
24 duṣṭhulāpratīcchādana (Waldschmidt, op.cit. p.21).
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; sīkṣamāṇā, 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 saṃghāvaśesa 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 bhivibh does not mention the concealment of a saṃghāvaśesa. 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 upon²⁸ 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 bhivibh, a grave offence is explained as a pār. or a saṃ.


- 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: Bhikṣuṇi pācittika; śīkṣamāṇā, śrāmaṇera, śrāmaṇeri doṣkṛta.

²⁸ Pāli Vin IV, p.239, saṃ. 9; Māvin, p.82a23-b6, saṃ. 14; MāVin, p.522c23-28, saṃ. 17; bhivibh in BhVin(Ma-L), p.155, §170, saṃ. 17; DhVin, pp.723c29-724 a7, saṃ. 14; SaVin, p.312a29-b9, saṃ. 16; MāVin, T1443, p.938c2-13, saṃ. 15.
parājika offence constitutes a parājika offence, the offences referred to in the samghavāsaśa precept for nuns can be of all kinds, except a parājika.\textsuperscript{29} This is explicitly stipulated in the commentary following upon the samghavāsaśa precept in MśVin and DhVin.\textsuperscript{30} Further, the difference between the samghavāsaśa precept and the less serious pācittika precept involving the concealment of an offence (a sam.) of a nun as mentioned in three Vinayas is that in the samghavāsaśa precept the concealment is only one of several bad actions that together constitute a samghavāsaśa offence, while in the pācittika precept, it is the only bad action referred to.

4. To follow a suspended monk\textsuperscript{31}

The fourth parājika precept peculiar to nuns says that a nun may not follow a suspended monk. ‘To follow’ is interpreted in two ways: the Pālī Vin understands it as to imitate the suspended one; \textsuperscript{32} the MśVin, MāVin, the bhūvībh of the Mā-L, the DhVin, SaVin and MūVin understand it as to give help to the suspended one.\textsuperscript{33} Again, this parājika 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.\textsuperscript{34} In the DhVin, the commentary following upon the parājika precept for nuns adds that a monk (who follows a suspended nun) commits a duṣkrta.\textsuperscript{35}

\textsuperscript{29} See also Hūskén, op. cit., pp.50-3, 99; Waldschmidt, op. cit., p.98, n.3.
\textsuperscript{30} MśVin, p.82b6-8; DhVin, p.724a18-19.
\textsuperscript{31} utvkṣiptānsvrta (to follow a suspended one; - Waldschmidt, op. cit., p.78)
\textsuperscript{32} Pālī Vin IV, p.219.
\textsuperscript{33} MśVin, p.78b26 (in the introductory story); MāVin, p.517b14-15; bhūvībh in Bhi Vin(Mā-L), p.100, §136; DhVin, p.717c25-28; SaVin, p.306a25; MūVin, T 1443, p.931b7-20.
\textsuperscript{34} Pālī Vin IV, p.137, pāc. 69; MśVin, p.57c3-5, pāc. 49; MāVin, pp.367c28-368a1, pāc. 46; SaVin, p.106b8-10, pāc. 56; MīVin, T 1442, p.84b17-18, 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.
\textsuperscript{35} DhVin, p.718a23-24, literally says: Bhākṣu duṣkrta; sīksamānā, śrāmanera, śrāmanerī duṣkrta. - The earlier mentioned pār. 5 and 7 for nuns (in the

Besides the parājika 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.\textsuperscript{36} This precept is neither introduced nor commented upon 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.

As was the case for the previous parājika 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 \textsuperscript{\ast} a nun who follows a suspended monk commits a parājika; a nun who follows a suspended nun commits a pācittika.

\textsuperscript{36} Pālī Bhikkhanipātimokkha, Wijayaratna, 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 Sarvāstivādin, 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 MśVin 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.).\textsuperscript{37} MśVin, p.57e8-9, literally says: Bhikṣunī; it is the same; sīksamānā, śrāmanera, śrāmanerī duṣkrta. DhVin, p.683e16-17, literally says: Bhikṣunī pācittika; sīksamānā, śrāmanera, śrāmanerī duṣkrta.
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 bhūvibh, they are neither introduced nor commented upon; in some bhūvibh’s, they are not even mentioned. One precept (physical contact) is copied from a saṃghāvāsa 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 pratidesāṇīya precepts (four for monks; eight for nuns). 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.

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. 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 pratidesāṇīya precepts for nuns (see A. Heirman, ‘Vinaya: perpetuum mobile’, Études Asiatiques LIII.4, 1999, pp.864-5.

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