

VINAYA (3) Vinayas of difference Buddhist traditions have been preserved in Chinese, Sanskrit, and Tibetan, in addition to the *Vinaya* of the Theravāda tradition preserved in Pāli. Since an in-depth treatment of the different *Vinayas* would go beyond the scope of the present article,¹ in what follows only a basic survey of the extant versions will be attempted.² This survey takes up the *Vinayas* according to their respective schools, which are listed in alphabetical order.

Dharmaguptaka *Vinaya*

In addition to a few Sanskrit fragments of the Dharmaguptaka *Vinaya*,³ a translation of the Dharmaguptaka *Vinaya* exists in Chinese. This is the "Vinaya in four parts", found in the Taishō edition as no. 1428 at *T. XXII 567a*. The *Vinaya* in four parts was translated in the early fifth century by Zhu Fonian, based on a text recited by Buddhayaśas from memory (*T. L 334b19*). This *Vinaya* begins with the *bhikṣu-vibhaṅga*, followed by the *bhikṣuṇī-vibhaṅga*, the *skandhaka* and appendixes (the last being the counterpart to the *Parivāra* of the Theravāda tradition). The *bhikṣu-* and the *bhikṣuṇī-prātimokṣa* and the respective *karmavācānās* are found again as separate texts in the Chinese canon (*T. nos. 1429-1434, T. XXII 1015a*). Parts of the Dharmaguptaka *Vinaya* have been translated into French,⁴ the *bhikṣu-prātimokṣa* and the *bhikṣuṇī-vibhaṅga* have been translated into English.⁵

Haimavata *Vinaya*

A *Vinayamātrka* that appears to stem from the Haimavata school has been translated into Chinese by an unknown translator. This the, found as no. 1463 in the Taishō edition at *T. XXIV 801a*.

Kāśyapīya *Vinaya*

The *bhikṣu-prātimokṣa* of the Kāśyapīya school has been translated by Prajñārucci in the sixth century into Chinese. This is the, found as no. 1460 in the Taishō edition at *T. XXIV 659a*.

Mahāsāṅghika *Vinaya*

In addition to a few Sanskrit fragments of the Mahāsāṅghika *Vinaya*,⁶ the *bhikṣu-prātimokṣa* of the Lokottaravāda Mahāsāṅghika school has been preserved in fragments,⁷ as well as the *bhikṣuṇī-*

vibhaṅga.⁸ The *bhikṣu-prātimokṣa* has been translated into English,⁹ and the *bhikṣuṇī-vibhaṅga* into French.¹⁰ A *Vinaya* text of the Lokottaravāda Mahāsāṅghika school preserved in Sanskrit is the *Mahāvastu*,¹¹ which has also been translated into English.¹²

The Mahāsāṅghika *Vinaya* was translated early in the fifth century into Chinese by Fa-xian and Buddhahadra (*T. L 338b16*), based on a manuscript that Fa-xian had brought from India (*T. LI 864b19*). This is found as no. 1425 in the Taishō edition at *T. XXII 227a*. The Mahāsāṅghika *Vinaya* preserved in Chinese begins with the *bhikṣu-vibhaṅga*, followed by the *skandhaka*, and only after the *skandhaka* turns to the *bhikṣuṇī-vibhaṅga*. The *bhikṣuṇī-vibhaṅga* has been translated into English.¹³ The *skandhaka* section of the Mahāsāṅghika *Vinaya* differs considerably from the corresponding section in other *Vinayas*.¹⁴ The *bhikṣu-* and the *bhikṣuṇī-prātimokṣas* of the Mahāsāṅghika school are found again as separate texts in the Chinese canon (*T. no. 1426-1427, T. XXII 549a*).

Mahīśāsaka *Vinaya*

The Mahīśāsaka *Vinaya* in five parts was translated in the fifth century by Zhi-sheng, based on a text read out to him by Buddhajīva (*T. L 339a9*), a text that had been brought by Fa-xian from Ceylon (*T. LI 865c24*). This is found as no. 1421 in the Taishō edition at *T. XXII 1a*. This *Vinaya* begins with the *bhikṣu-vibhaṅga*, followed by the *bhikṣuṇī-vibhaṅga* and the *skandhaka*.¹⁵ Parts of this *Vinaya* have been translated into French.¹⁶ The *bhikṣu-* and the *bhikṣuṇī-prātimokṣas* and the *karmavācānā* for *bhikṣus* are found again as separate texts in the Chinese canon (*T. no. 1422-1424, T. XXII 194c*).

(Mūla-) Sarvāstivāda *Vinaya*

The (Mūla-)sarvāstivāda *Vinaya* has been preserved in Sanskrit fragments as well as in Chinese and Tibetan translation. The Sanskrit fragments are quite substantial, covering the *bhikṣu-prātimokṣa*,¹⁷ which has been translated into English,¹⁸ and parts of the *Vinayavastu*,¹⁹ extracts of which have been translated into English and French.²⁰

A partial translation of the (Mūla-)sarvāstivāda *Vinaya* into Chinese was undertaken by Yi-jing in the eighth century (*T. LV 370b9*). This is found as nos. 1442-1451 in the Taishō edition at *T. XXIII 627a*. In

this *Vinaya*, the two *vibhaṅgas* are followed by the *Vinayavastus*. The *vastus* preserved in Chinese translation are the *Pravrajyāvastu* (T. 1444); the *Varṣāvastu* (T. 1445); the *Pravāraṇāvastu* (T. 1446); the *Carmavastu* (T. 1447); the *Bhaiṣajyavastu* (T. 1448); the *Kathinavastu* (T. 1449); the *Saṅghabhedavastu* (T. 1450); and the *Kṣudrakavastu* (T. 1451). Several other texts of this *Vinaya*, containing the two *prātimokṣas*, *karmavācanās* etc., are found again as separate texts in the Chinese canon (T. 1452-1459, T. XXIV 415a).

Probably in the ninth century the (Mūla-)sarvāstivāda *Vinaya* was translated into Tibetan by several translators. In addition to the original block prints of this translation found in the different editions of the Tibetan canon, the *bhikṣu-prātimokṣa* has been edited,²¹ as well as the *Pravrajyāvastu*.²² The Tibetan (Mūla-)sarvāstivāda *Vināya* begins with the *Vinayavastu* ('dul ba gzhi, Derge ka 1b1 / Peking khe 1b1),²³ followed by the *bhikṣu-prātimokṣa* (so sor thar pa'i mdo, Derge ca 1b1 / Peking che 1b1) and the corresponding *Vinayavibhaṅga* ('dul ba rnam par 'byed pa, Derge ca 21a1 / Peking che 18b2). Next are the *bhikṣuṇī-prātimokṣa* and the corresponding *Vinayavibhaṅga* (dge slong ma'i so sor thar pa'i mdo, Derge ta 1b1 / Peking the 1b1; and dge slong ma'i 'dul ba rnam par 'byed pa, Derge ta 25b1 / Peking the 25a6). Then comes the *Vinayakṣudrakavastu* ('dul ba phran tshogs kyi gzhi, Derge tha 1b1 / Peking de 1b1) and the *Vinayottaragrantha*, ('dul ba gzhung bla ma and 'dul ba gzhung dam pa, Derge na 1b1 / Peking pe 1b1).²⁴

Of the different *Vinayas*, the (Mūla-)sarvāstivāda *Vinaya* stands out for its wealth of narrative material. Extracts of this material have been translated into English,²⁵ a summary of its *vastus* is available in English and a comprehensive survey of its narrative material in German.²⁶

Saṃmitīya Vinaya

A commentary on the *bhikṣu-prātimokṣa* of the Saṃmitīya school has been translated into Chinese by Paramārtha in the sixth century. This is found as no. 1461 in the Taishō edition at T. XXIV 665b.

Sarvāstivāda Vinaya

Parts of the Sarvāstivāda *Vinaya* have been preserved in Sanskrit fragments, covering the two

prātimokṣas,²⁷ parts of the *bhikṣuṇī-vibhaṅga* and of the *karmavācanā*.²⁸

The Sarvāstivāda *Vinaya* "in ten chapters" was translated early in the fifth century by Kumārajīva in collaboration with Puṇyatara, who knew the text by heart (T. L 333a21 and b13). Puṇyatara passed away in the midst of the translation work, which was resumed when Dharmaruci brought a copy of this *Vinaya* to China. The final result of these translation efforts is found as no. 1435 in the Taishō edition at T. XXIII 1a. The Sarvāstivāda *Vinaya* begins with the *bhikṣu-vibhaṅga*, followed by the *skandhaka*, the *bhikṣuṇī-vibhaṅga*, and appendixes. The *bhikṣu-vibhaṅga* has been summarized in German.²⁹ The two *prātimokṣas* and the *bhikṣu-karmavācanā*, as well as two *Vinaya* commentaries, are found again as separate texts in the Chinese canon (T. 1436-1441 at T. XXIII 470b).

Theravāda Vinaya

In addition to the material preserved in Pāli, a Chinese translation of the *Vinaya* commentary *Samantapāsādikā* was undertaken by Saṅghabhadra towards the end of the fifth century. This is found as no. 1462 in the Taishō edition at T. XXIV 673b. This text has been translated into English.³⁰ Another work preserved in Chinese translation is the *Upāliparipīcchā*, a text comparable to the *Parivāra* and which some scholars relate to the Abhayagirivāsins.³¹ This is found as no. 1466 in the Taishō edition at T. XXIV 903a. This text has been translated into German.³²

Anālayo

References

- 1 A detailed examination of the different *Vinayas* can be found in Frauwallner: *The Earliest Vinaya and the Beginnings of Buddhist Literature*, Rome 1956; for a brief survey cf. Lamotte: *History of Indian Buddhism*, Louvain 1988: 165-179. A study dedicated to the different *bhikṣu-prātimokṣas* has been undertaken by Pachow: *A Comparative Study of the Prātimokṣa*, Santiniketan 1955. A concordance with page references to the Chinese originals for each rule can be found in Rosen: *Der Vinayavibhaṅga zum Bhikṣuprātimokṣa der Sarvāstivādins*, Berlin

- 1959: 42-49. For a translation of the *bhikṣuṇī-prātimokṣas* cf. Kabilsingh: *The Bhikkhunī Pātimokkha of the Six Schools*, Delhi 1998; for a comparative study Kabilsingh: *A Comparative Study of the Bhikkhunī Pātimokkha*, Delhi 1984. Tsomo: *Sisters in Solitude*, New York 1996, compares the Dharmaguptaka and the (Mūla-)sarvāstivāda *bhikṣuṇī-prātimokṣas*. For comparative studies and a concordance of the rules for *bhikṣuṇīs* cf. also Waldschmidt: *Bruchstücke des Bhikṣuṇī-prātimokṣa der Sarvāstivādins*, Leipzig 1926: 53-69.
- 2 A more detailed survey can be found in Prebish: *A Survey of Vinaya Literature*, London 1994.
- 3 For more details on these fragments cf. the survey in Heirman: *The Discipline in Four Parts*, Delhi: Motilal 2002: 27-34; Oberlies: "Ein bibliographischer Überblick über die kanonischen Texte der Śrāvākayāna-Schulen des Buddhismus", *Wiener Zeitschrift für die Kunde Südasiens*, 47, 2003: 42-43; and Yuyama: *Systematische Übersicht über die Buddhistische Sanskrit-Literatur*, Wiesbaden 1979: 33-37 (an update to Yuyama's detailed survey in regard to Sanskrit fragment material can be found in Yamagiwa: "Vinaya Manuscripts: State of the Field", *Indica et Tibetica*, Wien 2007: 607-616).
- 4 Barea: "La légende de la jeunesse du Buddha dans le Vinayapiṭaka Anciens", *Oriens Extremus*, 9.1, 1962: 6-33; Wieger: *Bouddhisme Chinoise, Vinaya*, Paris 1951; cf. also Yuyama: *Systematische Übersicht über die Buddhistische Sanskrit-Literatur*, Wiesbaden 1979: 35-36.
- 5 Beal: "The Pratimoksha", *A Catena of Buddhist Scriptures from the Chinese*, London 1871: 206-239. Heirman: *The Discipline in Four Parts*, Delhi: Motilal 2002.
- 6 Lévi: "Notes sur des manuscrits sanscrits provenant de Bamiyan (Afghanistan) et de Gilgit (Cachemire)", *Journal Asiatique*, 1932: 4-8. Another relevant text is the Lokottaravāda *Abhisamācārikā*, edited by the Abhisamācārikā-Dharma Study Group, Tokyo 1998, (earlier ed. by Jinananda, Patna 1969) for more details cf. Oberlies: "Ein bibliographischer Überblick über die kanonischen Texte der Śrāvākayāna-Schulen des Buddhismus", *Wiener Zeitschrift für die Kunde Südasiens*, 47, 2003: 74.
- 7 Tatia: *Prātimokṣasūtram of the Lokottaravādamahāśāṅghika School*, Patna 1975 (earlier ed. by Pachow and Mishra, Allahabad 1956).
- 8 Roth: *Bhikṣuṇī-Vinaya, Including Bhikṣuṇī-Prakīrṇaka and a Summary of the Bhikṣuṇī-Prakīrṇaka of the Ārya-Mahāśāṅghika-Lokottaravādin*, Patna 1970.
- 9 Prebish: *Buddhist Monastic Discipline*, Delhi 1996 (1974).
- 10 Nolot: *Règles de Discipline des Nonnes Bouddhistes*, Paris 1991.
- 11 Basak: *Mahāvastu Avadāna*, Calcutta 1963-1968, (earlier ed. by Senart: *Le Mahāvastu*, Paris 1882-1897).
- 12 Jones: *The Mahāvastu*, London 1949-1956.
- 13 Hirakawa: *Monastic Discipline for the Buddhist Nuns*, Patna: 1982.
- 14 Frauwallner: *The Earliest Vinaya and the Beginnings of Buddhist Literature*, Rome 1956: 198ff; cf. also Clarke: "Vinaya Mātrkā - Mother of the Monastic Codes, or just another Set of Lists?", *Indo-Iranian Journal*, 47, 2004: 77-120.
- 15 For more details cf. Frauwallner op. cit.: 182.
- 16 Barea: "La légende de la jeunesse du Buddha dans le Vinayapiṭaka Anciens", *Oriens Extremus*, 9.1, 1962: 6-33; Jaworski: "La Section de Remèdes dans le Vinaya des Mahīśāsaka et dans le Vinaya Pālī" and "La Section de la Nourriture dans le Vinaya des Mahīśāsaka", *Rocznik Orientalistyczny*, Warsaw, 5, 1927: 92-101; and 7, 1930: 53-124.
- 17 Banerjee: *Two Buddhist Vinaya Texts in Sanskrit, Prātimokṣa Sūtra and Bhikṣukarmavākya*, Calcutta 1977. Chandra: "Unpublished Gilgit Fragment of the Prātimokṣasūtra", *Wiener Zeitschrift für die Kunde Süd- und Ostasiens*, 4, 1960: 1-13. Lévi: "Notes sur des manuscrits sanscrits provenant de Bamiyan (Afghanistan) et de Gilgit (Cachemire)", *Journal Asiatique*, 1932: 20. Schmidt: *Der Schlussteil des Prātimokṣasūtra der Sarvāstivādins*, Göttingen 1989: 91-94. Von Simson: *Prātimokṣasūtra der Sarvāstivādins*, Göttingen 2000: 150-153.
- 18 Prebish: *Buddhist Monastic Discipline*, Delhi 1996 (1974).

- 19 Chung: *Die Pravāraṇā in den kanonischen Vinaya-Texten der Mūlasarvāstivādin und der Sarvāstivādin*, Göttingen 1998. Dutt: *Gilgit Manuscripts*, vol. 3 parts 1-4, Delhi 1984. Gnoli: *The Gilgit Manuscript of the Saṅghabhedavastu and The Gilgit Manuscript of the Śayanāsanavastu and the Adhikaraṇavastu*, Rom 1977/1978. Hu-von Hinüber: *Das Poṣadhavastu*, Reinbek 1994. Jinananda: *Upasamadāñjāptiḥ*, Patna 1961. Wille: *Die Handschriftliche Überlieferung des Vinayavastu der Mūlasarvāstivādin*, Stuttgart 1990. For a survey of further fragments cf. Oberlies: "Ein bibliographischer Überblick über die kanonischen Texte der Śrāvākayāna-Schulen des Buddhismus", *Wiener Zeitschrift für die Kunde Südasiens*, 47, 2003: 61-64; and Yuyama: *Systematische Übersicht über die Buddhistische Sanskrit-Literatur*, Wiesbaden 1979: 12-33.
- 20 Chang: *A Comparative Study of the Kathinavastu*, Gravenhage 1957 (with Sanskrit and Tibetan text); Hofinger: *Le Congres du Lac Anavatapta*, Louvain 1954.
- 21 Vidyabhusana: *So-sor thar pa (khrims)*, Calcutta 1915, who also offers an English translation. A French translation of the first part of the *bhikṣuṇī-prātimokṣa* can be found in Rockhill: "Le Traité d'Émancipation ou Pratimoksha Sūtra Traduit du Tibétain", *Revue de l'Histoire des Religions*, 9, 1884: 3-26.
- 22 Eimer: *Rab tu 'byuñ ba'i gzi*, Wiesbaden 1983.
- 23 While in the Derge edition the *Vinaya* stands at the beginning of the Kanjur collection, in the Peking edition the *Vinaya* comes as the concluding work of the Kanjur.
- 24 On the sequence adopted in the Tibetan (Mūla) sarvāstivāda Vinaya cf. Eimer: "Zur Reihenfolge der Texte in der Abteilung Vinaya des Tibetischen Kanjur", *Zentralasiatischen Studien*, 1987: 219-226. A survey of Tibetan Vinaya texts can be found in Tsedroen: *A Brief Survey of the Vinaya*, Hamburg 1992.
- 25 Rockhill: *The Life of the Buddha*, London 1907.
- 26 Banerjee: *Sarvāstivāda Literature*, Calcutta 1957: 79-245; Panglung: *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya*, Tokyo 1981.
- 27 Von Simson: *Prātimokṣasūtra der Sarvāstivādins*, Göttingen 2000 (earlier ed. by Finot *Journal Asiatique*, 1913: 465-558). Waldschmidt: *Bruchstücke des Bhikṣuṇī-prātimokṣa der Sarvāstivādins*, Leipzig 1926.
- 28 Rosen: *Der Vinayavibhaṅga zum Bhikṣuṇī-prātimokṣa der Sarvāstivādins*, Berlin 1959; Härtel: *Karmavācanā*, Berlin 1956. Listings of further fragments can be found in Oberlies "Ein bibliographischer Überblick über die kanonischen Texte der Śrāvākayāna-Schulen des Buddhismus", *Wiener Zeitschrift für die Kunde Südasiens*, 47, 2003: 46-47; and in Yuyama: *Systematische Übersicht über die Buddhistische Sanskrit-Literatur*, Wiesbaden 1979: 1-12.
- 29 Rosen op. cit.
- 30 Bapat: *Shan-Chien-P'i-P'o Sha: A Chinese Version by Saṅghabhadra of the Samantapāsādikā*, Poona: 1970.
- 31 For references to relevant publications cf. Oberlies "Ein bibliographischer Überblick über die kanonischen Texte der Śrāvākayāna-Schulen des Buddhismus", *Wiener Zeitschrift für die Kunde Südasiens*, 47, 2003: 40.
- 32 Stache-Rosen: *Upāliparipṛcchāsūtra*, Göttingen 1984.

VINAYAPIṬAKA. 'The Basket of Disciplinary Rules' for the members of the Buddhist Saṅgha, both male and female, one of the three divisions of the Buddhist canon as recognized by all Buddhist traditions. But the term *piṭaka* not attested in early Buddhist literature, appears to have come into vogue sometime after the demise of the Buddha. In early canonical works the teachings of the Buddha are generally referred to as Dhamma-vinaya, a term that appears to be common to all religious traditions in ancient India. The teachings of both Ālāra Kālāma (*M.1.163*) and Uddaka Rāmaputta (*ibid. 165*) are referred to by this term by the recluse Siddhattha Gotama who expressed his desire to practise their Dhamma. This is the term used to describe the Buddha's teachings even at the stage of the first Buddhist Council, held immediately after the demise of the Buddha, as recorded in the Cullavagga of the Vinayapiṭaka. At the very outset the Ven. Mahākassapa proposed to the Saṅgha that they agree upon the Dhamma- vinaya before the non-dhamma and non- vinaya shine and the dhamma and vinaya decline and before the speakers of the non-dhamma and non- vinaya become strong and the

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