VINAYA (3) Vinayas of different 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",4 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 appendices (the last being the counterpart to the Parivāra of the Theravāda tradition). The bhikṣu- and the bhikṣuṇī-prātimokṣas and the respective karmavacanas 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 Vinayamārka 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.

Kāśyaplya Vinaya

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

Mahāsāṃghika Vinaya

In addition to a few Sanskrit fragments of the Mahāsāṃghika Vinaya,6 the bhikṣu-prātimokṣa of the Lokottaravāda Mahāsāṃghika 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 Mahāsāṃghika school preserved in Sanskrit is the Mahāvastu,11 which has also been translated into English.12

The Mahāsāṃghika 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 Mahāsāṃghika 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 Mahāsāṃghika Vinaya differs considerably from the corresponding section in other Vinayas.14 The bhikṣu- and the bhikṣuṇī-prātimokṣas of the Mahāsāṃghika school are found again as separate texts in the Chinese canon (T. no. 1426-1427, T. XXII 549a).

Mahīśasaka Vinaya

The Mahīśasaka Vinaya in five parts was translated in the fifth century by Zhi-sheng, based on a text read out to him by Buddhajiva (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 karmavacana 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 Pravrajyavastu (T. 1444); the Varṣāvastu (T. 1445); the Pravārakavastu (T. 1446); the Carmanavastu (T. 1447); the Bhaisajyavastu (T. 1448); the Kaṭhinavastu (T. 1449); the Saṅghabhadraavastu (T. 1450); and the Kṣudrakavastu (T. 1451). Several other texts of this Vinaya, containing the two prātimokṣas, karmavācana 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 Pravrajyavastu.22 The Tibetan (Mūla-)sarvāstivāda Vinaya begins with the Vinayavastu (’dul ba gzi, Derge ca 1b1 / Peking ke 1b1),23 followed by the bhikṣu-prātimokṣa (so sor thar pa′i ma, Derge ca 1b1 / Peking ke 1b1) and the corresponding Vinayavibhaṅga (’dul ba rnam par byed pa, Derge ca 21a1 / Peking ke 18b2). Next are the bhikṣu-prātimokṣa and the corresponding Vinayaviśeṣa (dge slong ma′i so sor thar pa′i ma, 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 Vinayaksudrakinavastu (’dul ba phran tshogs kyi gzi, Derge th 1b1 / Peking de 1b1) and the Vinayavibhaṅgaratnaka (’dul ba gzhung bla ma and ’dul ba gzhung rams 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

Saṃmitiya Vinaya

A commentary on the bhikṣu-prātimokṣa of the Saṃmitiya 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 bhikṣu-vibhaṅga and of the karmavācana.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 bhikṣu-vibhaṅga, and appendices. The bhikṣu-vibhaṅga has been summarized in German.29 The two prātimokṣas and the bhikṣu-karmavācana, as well as two Vinaya commentaries, are found again as separate texts in the Chinese canon (T. 1436-1441 at T. XXIII 470b).

Therāvāda Vinaya

In addition to the material preserved in Pāli, a Chinese translation of the Vinaya commentary Saṃmatapādikā 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 Upādāparipaṭṭikā, a text comparable to the Paripāṭṭa and which some scholars relate to the Abhayagiriṇīsins.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 Sarvāstivāda, Berlin


15 For more details cf. Frauwallner op. cit.: 182.


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.


29. Rosen op. cit.


**VINAYAPĪṭAKA**, 'The Basket of Disciplinary Rules' for the members of the Buddhist Sangha, both male and female, one of the three divisions of the Buddhist canon as recognized by all Buddhist traditions. But the term pīṭaka 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 Sangha 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