



Susan Andrews / Jinhua Chen / Cuilan Liu (eds.)

# Rules of Engagement

Medieval Traditions of Buddhist  
Monastic Regulation



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**Bibliographic information published by the Deutsche Nationalbibliothek**

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available in the Internet at <http://dnb.d-nb.de>.

ISSN 2190-6769

ISBN 978-3-89733-458-8 (E-book)

ISBN 978-3-89733-428-1 (printed version)

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[www.projektverlag.de](http://www.projektverlag.de)

Cover: punkt KOMMA Strich GmbH, Freiburg

[www.punkt-komma-strich.de](http://www.punkt-komma-strich.de)

Cover original design by Benjamin Guzinski; Julia Wrage, Hamburg

Figure on Cover: Image from the Dunhuang cave 323 that depicts the observance of Vinaya rules. Copyright: Dunhuang Academy

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## Analytical Study of the Monks' *pācittiya* 波逸提 Rules

Sasaki Shizuka

This paper clarifies the historical transformations that the *sikkhāpada* of *pātimokkha* underwent. This is one of the key themes in my research on the *Vinayapiṭaka*.

“The Buddha, the Dhamma, and the *Samgha*” are the three basic elements that comprise Buddhism. It goes without saying that the third, i.e., “the *Samgha*,” refers to a community of monks. The *Vinayapiṭaka*, a collection of laws, is essential for the *Samgha* to operate. Without the *Vinayapiṭaka*, the *Samgha* would not have been possible, and without the *Samgha*, Buddhism would not have been possible. Therefore, the *Vinayapiṭaka* is one of the indispensable cornerstones of Buddhism.

Moreover, the *Vinayapiṭaka* has a unique quality that is fundamentally different from other doctrinal material such as *Sutta* and *Abhidhamma*: Each *Samgha* has to maintain the *Vinayapiṭaka*, and there can be no deviation or divergence from it. When we consider that the *Vinayapiṭaka* represents the law of the *Samgha*, this seems natural. However, this completely natural fact holds great significance in Buddhist Studies research.

The *Vinayapiṭaka*, a “single copy” of which is inevitably maintained in the *Samgha*, can be used to map the historical changes that occurred in the *Samgha*. Figuratively speaking, it is similar to the way that DNA, a product of the realm of living beings, is present as a “single copy” in all living things. Knowing how DNA has been passed down allows us to understand the changes that living beings have undergone throughout history.

Clarifying the history of the *Vinayapiṭaka* will simultaneously clarify the history of a Buddhist *Samgha*, and this in turn will be a key reference point for clarifying the history of Buddhism as a whole. Herein lies the true significance of research on *Vinayapiṭaka*.

For the past decade, I have mainly researched two themes in the field of vinaya study. One is on the evolution of *adhikaraṇa* in the *Vinayapiṭaka*, while the other is an investigation of the process of historical changes in the *sikkhāpada* of *pātimokkha*. My research so far has shown that many traces of

historical change may be found within the *Vinayapiṭaka*. By finding and carefully analyzing them, we can trace the process by which the *Vinayapiṭaka* developed quite clearly.<sup>1</sup>

Here I will discuss one element of this research: the monks' *pācittiya* (*pācattika*, *pātayantika*) articles 21–24.<sup>2</sup>

## I

I begin by providing the text of articles 21–24 of the monks' *pācittiya* in the *Mahāvihāra-vinaya*.

### Article 21

*Yo pana bhikkhu asammato bhikkhuniyo ovadeyya pācittiyam.*<sup>3</sup>

If a monk, not approved, should exhort nuns, there is an offence of expiation.<sup>4</sup>

This article was written after an incident in which six bad monks selfishly called nuns to their own dwellings and exhorted them in order to obtain the necessities of life.<sup>5</sup>

### Article 22

*sammato ce pi bhikkhu atthaṃgate suriye bhikkhuniyo ovadeyya pācittiyam.*<sup>6</sup>

If a monk, even though approved, should exhort nuns after sunset, there is an offence of expiation.<sup>7</sup>

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<sup>1</sup> Sasaki 2007, 2008, 2009, 2010, 2011a, 2011b, 2011c, 2011d, 2012a, 2012b, 2012c, 2014a, 2014b.

<sup>2</sup> This paper is not a final discussion of research results but, rather, is intended to raise a number of the issues I have found working with these materials. Interpreting the monks' *pācittiya* articles 21–24 is an extremely complicated task. In addition, these issues play an important role in “the reason behind the uniqueness of the *Mūlasarvāstivāda-vinaya*,” which has yet to be fully understood. Here I introduce the essence of these issues, which I intend to explore further in my future work. On these articles, Hirawaka published a brief and superficial review. Hirakawa 1994: 263–294.

<sup>3</sup> Oldenberg 1882: 51.

<sup>4</sup> Horner 1940: 264.

<sup>5</sup> After article 21 was laid down, the six bad monks left the realm (*sīmā*, the domain of the *Samgha*), declared themselves preachers, and exhorted nuns. As a result, the Buddha laid down eight conditions for monks to exhort nuns. Horner 1940: 264, Hardy 1899: 151–152, 279–280.

<sup>6</sup> Oldenberg 1882: 55.

<sup>7</sup> Horner 1940: 275.

This article was laid down after an incident in which nuns traveled to hear Cūḷapanthaka's exhortation. Because Cūḷapanthaka's exhortation went on for a long time, the nuns' return was delayed, causing trouble.

Article 23

*yo pana bhikkhu bhikkhunūpassayaṃ upasaṃkamitvā bhikkhuniyo ovadeyya aññatra samayā pācittiyaṃ. tatthāyaṃ samayo: gilānā hoti bhikkhunī, ayaṃ tattha samayo.*<sup>8</sup>

If a monk, approaching nuns' quarters, should exhort the nuns except at a right time, there is an offence of expiation. This is a right time in this case: if a nun comes to be ill; this, in this case, is a right time.<sup>9</sup>

The six bad monks went to the nuns' quarters and exhorted the six bad nuns. As a result, monks were forbidden to go to nuns' quarters to exhort. However, they were permitted to do so when there was a sick nun who wished to be exhorted.

Article 24

*yo pana bhikkhu evaṃ vadeyya: āmisahetu therā bhikkhū bhikkhuniyo ovaṇṇāpācittiyaṃ.*<sup>10</sup>

If a monk should speak thus: 'The monks who are elders are exhorting nuns for the sake of gain,' there is an offence of expiation.<sup>11</sup>

This article was written as a result of the aforementioned six bad monks criticizing an elder monk who was exhorting nuns in this way.

Article 23 is particularly important because it is unique to the *Mahāvihāra-vinaya*; other vinaya do not contain it. In the *Mahīśāsaka-vinaya* and *Mahāsāṃghika-vinaya*, there is a *sikkhāpada* that is very similar to this article; however, a close look reveals that the content is fundamentally different. (This will be discussed later.) The rule that "Except when a nun is sick, no monk may go to nuns' quarters to exhort" is unique and only found in the *Mahāvihāra-vinaya*.

As the four articles above indicate, the *Mahāvihāra-vinaya* declares that when monks exhort nuns, they are not permitted to go to the nuns' quarters to exhort, and the nun must always go to the monk to hear him exhort. On that occasion, the monk who is to exhort must have been nominated by the *Samgha*. The rule that "Nuns go to monks' dwellings to hear them exhort" is

<sup>8</sup> Oldenberg 1882: 57.

<sup>9</sup> Horner 1940: 277.

<sup>10</sup> Oldenberg 1882: 58.

<sup>11</sup> Horner 1940: 279.



consistently observed throughout the four articles, and the stories about the articles' origins say that "the nuns go to the monks' dwellings."

## II

Next, we will look at the *Mahīśāsaka-vinaya* 彌沙塞部和醯五分律.

### Article 21

若比丘僧不差教誡比丘尼波逸逸提。<sup>12</sup>

If a monk, not approved by the *saṃgha*, should exhort nuns, there is an offence of *pācittiya*.

### Article 22

若比丘僧差教誡比丘尼至日沒波逸提。<sup>13</sup>

If a monk, even though approved by the *saṃgha*, should exhort nuns after sunset, there is an offence of *pācittiya*.

### Article 23

若比丘僧不差爲教誡故入比丘尼住處。除因緣。波逸提。因緣者比丘尼病。是名因緣。<sup>14</sup>

If a monk, not approved by the *saṃgha*, approaching nuns' quarters, should exhort the nuns except at a right time, there is an offence of *pācittiya*. This is a right time in this case: if a nun comes to be ill; this, in this case, is a right time.<sup>15</sup>

<sup>12</sup> T 1421 (xxii) 45c. cf. 彌沙塞五分戒本, T 1422 (xxii) 197b.

<sup>13</sup> T 1421 (xxii) 46b. cf. 彌沙塞五分戒本, T 1422 (xxii) 197b.

<sup>14</sup> T 1421 (xxii) 46c. cf. 彌沙塞五分戒本, T 1422 (xxii) 197b.

<sup>15</sup> There is a crucial mistake in the *Mahīśāsaka-vinaya*, in which the *sikkhāpada* Article 23 was developed in four stages. However, the second stage includes an extraneous inserted phrase. The four stages are as below. Stage 1: If a monk goes to a nun's quarters, it is a *pācittiya*. Stage 2: If a monk goes to a nun's quarters to exhort without being approved to do so by the *saṃgha*, it is a *pācittiya*. Stage 3: If a monk goes to a nun's quarters to exhort without being approved to do so by the *saṃgha*, it is a *pācittiya*. Stage 4: If a monk goes to a nun's quarters to exhort without being approved to do so by the *saṃgha*, except during the one right time, it is a *pācittiya*. The right time is only if a nun is ill. The underlined portion of Stage 2 is unnecessary. Because there was trouble when monks went to nuns' quarters to exhort, the Buddha laid down the text in Step 1 that "Monks must not go to nuns' quarters." Monks needed to go to the nuns' quarters for various reasons, but were forbidden to do so because of the above rule, and this caused many inconveniences. To allow monks to visit the nuns' quarters for purposes other than exhortation, the rule was amended to read, "It is forbidden to go to nuns' quarters to exhort." This allowed monks to go to the nuns' quarters for purposes other than exhortation. Afterward, because monks who had been approved by the *saṃgha* to exhort hesitated to visit the nuns' quarters because of this revision, the third stage, that those approved by the *saṃgha* may enter," was added. As a result, the phrase "without being approved to do so by the *saṃgha*" in the second step is unnecessary. Furthermore, it

## Article 24

若比丘作是語。諸比丘爲養利故教誡比丘尼波逸提。<sup>16</sup>

If a monk should speak thus: ‘The monks who are elders are exhorting nuns for the sake of gain,’ there is an offence of *pācittiya*.

At first, this appears to assume the same conditions as the *Mahāvihāra-vinaya*. However, the underlined portion of article 23 is crucial. Because of the rule that “monks must not go to the nuns’ quarters to exhort without the approval of the *Samgha*,” it is by default that “those monks who are approved by the *Samgha* may go to the nuns’ quarters to exhort.” However, this article seems inconsistent with article 21, which states, “Only monks who have been approved by the *Samgha* may exhort nuns.” As such, monks who have not been approved by the *Samgha* have no right to exhort nuns. Therefore, it is unnecessary to create a rule that “Monks who have not been approved by the *Samgha* must not go to nuns’ quarters to exhort.” This indicates a discrepancy within the *sikkhāpada*.

There is an interesting section in the *Mahīsāsaka-vinaya* regarding whether “nuns go to see monks, or monks go to the nuns’ quarters when exhorting them.” In the original story behind article 22, nuns go to hear Cūḷa-panthaka exhort. However, trouble occurs because the sun sets and they are unable to return to their dwellings. As a result, the rule that “One must not exhort until or after sunset” was established. The explanatory *suttavibhaṅga* section of article 22 gives a “commentary on the fundamental methods of exhorting” regarding this rule.<sup>17</sup>

According to this, monks who have been approved by the *Samgha* by a *ñattidutiyakamma* (*jñaptidutiyakarman*) should first prepare to go to the nuns’ quarters to exhort them. However, if this is not possible, then they should gather the nuns at their own quarters instead. In other words, the rule is that

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is inconsistent because with the addition of this phrase, the second step becomes precisely the same as the third step.

<sup>16</sup> T 1421 (xxii) 47a. cf. 彌沙塞五分戒本, T 1422 (xxii) 197b.

<sup>17</sup> If you are approved by the *Samgha* by a *ñattidutiyakamma* to go to nuns’ quarters to exhort, then you must tell them, “You prepare the seats. I will come shortly.” If you cannot go to the nuns’ quarters, clean your own quarters and “gather the nuns there and exhort them.” Take other monks along with you. If there are no other monks, then go by yourself. If the sun has still not set after you have explicated the *eight guru Dhammas*, then explicate other *Dhammas*. Consider the time, and ensure that the nuns are able to return while the sun is still up. If you have finished explicating the *Dhamma*, allow those who wish to leave early to do so. If the way home is through potentially unsafe places, then the monks should escort the nuns for safety. If the sun sets while exhorting, each word spoken after sunset is a *pācittiya*. For a *sāmaṇera*, each word is a *dukkāṭa*. T 1421 (xxii) 46b.

monks go to the nuns' quarters to exhort and call the nuns to their own quarters when the former is not possible.

One can understand that the underlined portion in article 23 has important implications. It recognizes that monks were permitted to go to nuns' quarters to exhort. While the *Mahīśāsaka-vinaya* has articles similar to the *Mahāvihāra-vinaya*, its practical application was completely different from the *Mahāvihāra-vinaya*. When we consider that the “commentary on the fundamental methods of exhorting” is unique to the *Mahīśāsaka-vinaya* among all the other *Vinaya*, we can hypothesize that the situation of monks going to nuns' quarters is a later tradition.<sup>18</sup>

### III

Next, I will examine how these problematic sections are dealt with in the *Mahāsāṃghika-vinaya* 摩訶僧祇律, a *vinaya* that has a similar structure as the *Mahāvihāra-vinaya* and *Mahīśāsaka-vinaya* in this portion.<sup>19</sup>

#### Article 21

若比丘僧不差而教誡比丘尼者。波夜提。<sup>20</sup>

If a monk, not approved, should exhort nuns, there is an offence of *pācattika*.

#### Article 22

若比丘僧差教誡比丘尼。從日沒乃至明相未出者。波夜提。<sup>21</sup>

*saṃmato vāpi bhikṣuḥ bhikṣuṇīm ovadeya vikāle astaṃgate sūrye anūhate aruṇe pācattikaṃ.*<sup>22</sup>

If a monk, even though approved, should exhort nuns in improper time, from sunset to dawn, there is an offence of *pācattika*.<sup>23</sup>

<sup>18</sup> The *Mahīśāsaka* also deviate from all other schools in an elegant way in the regulations regarding the say, see Jin-il Chung and P. Kieffer- Pülz 1997: 13–56; in particular p.54.

<sup>19</sup> Karashima published a transliteration of the Sanskrit *Prātimokṣasūtra* of the *Mahāsāṃghika* newly found in Bamiyan with extremely detailed information. The following passages are found in it. Karashima 2012: 53–54.

<sup>20</sup> T 1425 (xxii) 346a. cf. 摩訶僧祇律大比丘戒本, T 1426 (xxii) 552b.

<sup>21</sup> T 1425 (xxii) 346b. cf. 摩訶僧祇律大比丘戒本, T 1426 (xxii) 552b.

<sup>22</sup> Tatia (1975, p. 21).

<sup>23</sup> There is a contradiction in the connection between articles 21 and 22. The phrasing of article 21, that “Monks who are not approved by the *Saṃgha* must not exhort nuns,” suggests that monks who are approved by the *Saṃgha* can exhort nuns. However, the rule that “monks who are approved by the *Saṃgha* can exhort” is first introduced in the origin story of article 22, which is the next article. In addition, the rule appears as part of the origin story of the *sikkhāpada*, stating that “one must not exhort until or after sunset”—an edict that is not

## Article 23

若比丘往比丘尼住處。欲教誡不白善比丘。除餘時波夜提。餘時者病時<sup>24</sup>  
*yo puna bhikṣu ovādaprekṣo bhikṣuṇīupāśrayam upasaṃkrameya santaṃ*  
*bhikṣum anāmantrayitvā anyatra samaye pācattikaṃ. tatrāyaṃ samayo —*  
*gilānā bhikṣuṇī ovāditavyā anuśāsitavyā bhavati. ayam atra samayo.*<sup>25</sup>

If a monk who has an intention of exhorting the nuns, without addressing it to another monk there, should approach nuns' quarters except at a right time, there is an offence of *pācattika*.<sup>26</sup> This is a right time in this case: if he has to exhort a nun of ill health; this, in this case, is a right time.

## Article 24

若比丘語比丘言。長老爲食故教誡比丘尼波夜提<sup>27</sup>  
*yo puna bhikṣu bhikṣum evaṃ vadeya — āmiṣahetor āyuṣman bhikṣu*  
*bhikṣuṇīm te ovadatīti pācattikaṃ.*<sup>28</sup>

If a monk should speak to a monk thus: 'Āyuṣman, a monk exhorts a nun for the sake of gain,' there is an offence of *pācattika*.

The articles in the *Mahāsāṃghika-vinaya* are similar to those in the *Mahāvihāra-vinaya* and *Mahīśāsaka-vinaya*; however, the *Mahāsāṃghika-vinaya* articles have a unique characteristic, which is reflected in the underlined portion of article 23. This section suggests, "if a monk has addressed another monk there, the monk can go to the nuns' quarters to exhort." Again, this condition is different than the requirement stated in the *Mahīśāsaka-vinaya*, in which "monks who have been approved by the *Samgha* may go to the nuns' quarters."<sup>29</sup>

Regarding the question of whether nuns should go to the monks' quarters or monks should come to the nuns' quarters when nuns are to be exhorted, the origin stories of articles 21, 23, and 24 consider monks going to nuns' quarters to exhort as natural. However, in article 22, the nuns go to the monks'

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directly related to this rule. This indicates the structural confusion of articles in the *Mahāsāṃghika-vinaya*.

<sup>24</sup> T 1425 (xxii) 347a. cf. 摩訶僧祇律大比丘戒本, T 1426 (xxii) 552b.

<sup>25</sup> Tatia 197: 21.

<sup>26</sup> Initially, I translated the phrase *santaṃ bhikṣum* as 'a honorable monk' following the Chinese translation and presented it at the conference held in Yongfu temple, Hangzhou City, China. After the conference, Professor Karashima told me its correct meaning is 'a monk there'. I express my appreciation for his kindness.

<sup>27</sup> T 1425 (xxii) 347c. cf. 摩訶僧祇律大比丘戒本, T 1426 (xxii) 552b.

<sup>28</sup> Tatia 1975: 21.

<sup>29</sup> Whether this wording in the *Mahāsāṃghika-vinaya* implies that "only monks who have been approved by the *Samgha* may go to the nuns' quarters after telling another honorable monk," or whether it means "any monk, so long as they have told another honorable monk, may go to the nuns' quarters" is unclear. The explanatory *suttavibhaṅga* section suggests that it is the latter. However, if so, this article contradicts article 21.

quarters. This shows that the *Mahāsāṃghika-vinaya* is similar to the *Mahīśāsaka-vinaya* in that it acknowledges both situations.

## IV

In this study, I have considered the *Mahāvihāra-vinaya*, the *Mahīśāsaka-vinaya*, and the *Mahāsāṃghika-vinaya* and shown the differences in the wording of the *sikkhāpadās* of each of these three. In addition, I have shown that these differences led to differences in practical administration. Next, I will briefly introduce the remaining three *Vinayas*, which are fundamentally different compared to the first three. These are the *Dharmaguptaka-vinaya*, the *Sarvāstivāda-vinaya*, and the *Mūlasarvāstivāda-vinaya*. The *sikkhāpada* in article 23, “monks shall not go to the nuns’ quarters to exhort,” which is seen in the aforementioned three *Vinayas*, does not exist at any of the remaining three *Vinayas*. I have treated the *sikkhāpada* on exhorting nuns as a set of four until now; however, in these *Vinayas*, there is no third article, leaving the first, second, and fourth articles to form a set of three. I will begin with a discussion of the *Dharmaguptaka-vinaya* 四分律.

### Article 21

若比丘僧不差教誡比丘尼者。波逸提。<sup>30</sup>

If a monk, not approved by the *saṃgha*, should exhort nuns, there is an offence of *pācittiya*.

### Article 22

若比丘爲僧差教授比丘尼乃至日暮者。波逸提。<sup>31</sup>

If a monk, even though approved by the *saṃgha*, should exhort nuns after sunset, there is an offence of *pācittiya*.

### Article 23 (= *Mahāvihāra-vinaya* etc., Article 24)

若比丘語諸比丘作如是語。比丘爲飲食故教授比丘尼者波逸提。<sup>32</sup>

If a monk should speak thus: The monks who are elders are exhorting nuns for the sake of food and drink, there is an offence of *pācittiya*.

In the *Dharmaguptaka-vinaya*, there is no *sikkhāpada* stating that “monks must not go to the nuns’ quarters to exhort.” How then did they resolve this issue? In the articles, both situations occur: nuns go to the monks’ quarters, and monks go to the nuns’ quarters. However, the two situations do not occur together: each *sikkhāpada* has either one of the situations and not both. In the

<sup>30</sup> T 1428 (xxii) 648c. cf. 四分僧戒本, T 1430 (xxii) 1026b.

<sup>31</sup> T 1428 (xxii) 650a. cf. 四分僧戒本, T 1430 (xxii) 1026b.

<sup>32</sup> T 1428 (xxii) 650b. cf. 四分僧戒本, T 1430 (xxii) 1026a.

origin story of article 22, nuns go to the monks' quarters, while in the origin stories for articles 21 and 23, monks go to the nuns' quarters. This could be read as both situations having been allowed from the beginning. However, it is also possible that at first, only one of these situations was allowed, and over time, this changed to permit both.

## V

Next, let us consider the *Sarvāstivāda-vinaya* 十誦律.

### Article 21

若比丘。僧不差教誡比丘尼。教誡比丘尼者。波逸提。<sup>33</sup>

*yaḥ punar bhikṣur asaṃmataḥ saṃghena bhikṣuṇī avavadet (p)ā(tayantikā 21)*<sup>34</sup>

If a monk, not approved by the *saṃgha*, should exhort nuns, there is an offence of *pāṭayantikā*.

### Article 22

若比丘。僧差教誡比丘尼。至日沒者。波逸提。<sup>35</sup>

*saṃ(ma)to 'traāpi bhi(kṣur) yāvat sūryāstaṃgamanakālasamayād bhikṣuṇīr avav(adet pā)tayantikā (2)*<sup>36</sup>

If a monk, even though approved, should exhort nuns after sunset, there is an offence of *pāṭayantikā*.

### Article 23 (= *Mahāvihāra-vinaya* etc., Article 24)

若比丘作是言。諸比丘爲財利故。教誡比丘尼。波逸提。<sup>37</sup>

*yaḥ punar bhikṣur evaṃ (va)ded āmiṣahetor bhikṣ(avo bhikṣuṇīh avavad)antūti pā(tayantikā 2)*<sup>38</sup>

If a monk should speak thus: 'The monks are exhorting nuns for the sake of gain,' there is an offence of *pāṭayantikā*.

The *Sarvāstivāda-vinaya* consistently shows nuns going to the monks' quarters to be exhorted. Although there is no rule stating that "monks must not go to the nuns' quarters to exhort," the monks did not go to the nuns' quarters. This sets this text apart from the other *Vinaya*. It is different than

<sup>33</sup> T 1435 (xxiii) 81a. cf. 十誦比丘波羅提木叉戒本, T 1436 (xxiii) 474b: 若比丘。[sic!] 僧不差教誡比丘尼。波逸提。

<sup>34</sup> von Simson 2000: 209.

<sup>35</sup> T 1435 (xxiii) 82b. cf. 十誦比丘波羅提木叉戒本, T 1436 (xxiii) 474c: 若比丘。僧雖差教誡比丘尼。是比丘乃至日沒時。波夜提

<sup>36</sup> von Simson 2000: 210.

<sup>37</sup> T 1435 (xxiii) 82c. cf. 十誦比丘波羅提木叉戒本, T 1436 (xxiii) 474c: 若比丘。如是語。爲供養利故。諸比丘教化比丘尼。波夜提

<sup>38</sup> von Simson 2000: 210.

the situation in the *Mūlasarvāstivāda-vinaya*, which will be discussed next. Even the *Sarvāstivāda-vinaya* and *Mūlasarvāstivāda-vinaya*, both products of the *Sarvāstivāda* lineage that share many similarities, have significant differences when it comes to this passage.

## VI

Finally, the *Mūlasarvāstivāda-vinaya* 根本說一切有部毘奈耶<sup>39</sup> shall be discussed.

### Article 21

若復苾芻僧不差遣。自往教誡苾芻尼者。除獲勝法。波逸底迦<sup>40</sup>

*yaḥ punar bhikṣur asaṃmataḥ saṃghena bhikṣuṇīḥ avavadet tadrūpadharmasamanvāgamāt pāyantikā*<sup>41</sup>

*yang dge slong gang dge 'dun gyis ma bskos par dge slong ma la chos ston na/ chos 'di lta bu dan ldan pa ma gtogs te lung byed do*<sup>42</sup>

If a monk, not approved by the *saṃgha*, should exhort nuns, there is an offence of *pāyantikā* in a case other than he has obtained appropriate *dharma*.

### Article 22

若復苾芻雖被衆差教誡苾芻尼。乃至日沒時而教誡者。波逸底迦<sup>43</sup>

*saṃmataś cāpi bhikṣuḥ saṃghena yāvat sūryāstagamanakālasamayāt pāyantikā*<sup>44</sup>

<sup>39</sup> In the *Mūlasarvāstivāda-vinaya*, the origin story for article 21 includes the tale of Cūlapanthaka's life from his birth until he began to teach nuns and the "Three Past Stories." All four of these stories are parallel to *Divyāvadāna* No. 35. The *suttavibhaṅga* portion of article 21 is also 990 lines long in the *Taishō Tripitaka* version, and is the second lengthiest of all the *pāyantikā* in the *Mūlasarvāstivāda-vinaya* (The longest is article 82, 2296 lines, and the third is article 80, 489 lines). This passage is unique even within the *Mūlasarvāstivāda-vinaya*.

<sup>40</sup> T 1442 (xxiii) 798a. cf. 根本說一切有部戒經, T 1454 (xxiv) 504b: 若復苾芻衆不差遣。自往教誡苾芻尼者。除獲勝法。波逸底迦; 根本薩婆多部律攝, T1458 (xxiv) 581c: 若復苾芻衆不差遣。自往教誡苾芻尼者。除獲勝法。波逸底迦。

<sup>41</sup> Banerjee 1977:34. It seems that some word/words meaning "except" are missing.

<sup>42</sup> Masuda 1969: 82; sDe dge *Vinayavibhaṅga*: 'Dul ba JA 71b6 (Vol. 1, 538-2-6); Peking *Vinaya-vibhaṅga*, 'Dul ba NE 68a3 (Vol. 43, 57-3-3); sDe dge *Prātimokṣasūtra*, 'Dul ba CA 12b1 (Vol. 1, 355-3-1); Peking *Prātimokṣasūtra*, 'Dul ba CHE 11a1 (Vol. 42, 146-4-1).

<sup>43</sup> T 1442 (xxiii) 804a. cf. 根本說一切有部戒經, T 1454 (xxiv) 504b: 若復苾芻雖被衆差教誡苾芻尼。乃至日沒時。而教誡者。波逸底迦 and 根本薩婆多部律攝, T1458 (xxiv) 582b: 若復苾芻雖被衆差教誡苾芻尼。乃至日暮時而教誡者。波逸底迦

<sup>44</sup> Banerjee 1977: 34.

*dge slong gang dge 'dun gyis bskos kyang nyi ma nub kyi bar du dge slong ma la chos ston na ltung byed do*<sup>45</sup>

If a monk, even though approved by the *saṃgha*, should exhort nuns after sunset, there is an offence of *pāyantikā*.

Article 23 (= *Mahāvihāra-vinaya* etc., Article 24)

若復苾芻向諸苾芻作如是語。汝爲飲食供養故教誡苾芻尼者。波逸底迦<sup>46</sup>  
*yaḥ punar bhikṣur bhikṣum eva vadet āmiṣakañcīkahetor bhikṣavo bhikṣuṇīr avadantīti pāyantikā*<sup>47</sup>

*yang dge slong gang dge slong rnams la 'di skad ces. dge slong dag zas chung zad tsam kyi phyir dge slong ma la chos ston to zhe zer na ltung byed do*<sup>48</sup>

If a monk should speak to a monk thus: 'The monks are exhorting nuns for the sake of gain,' there is an offence of *pāyantikā*.

Particularly important is the inclusion of the wording "in a case other than he has obtained appropriate *dharma*" in article 21 of the *Mūlasarvāstivāda-vinaya*. This wording is not found in other vinaya and creates the possibility of a situation in which "those with the appropriate *dharma*, even if not approved by the *Saṃgha*, can exhort nuns," which is not possible in the other *vinaya*. To justify this wording, the *Mūlasarvāstivāda-vinaya* introduces the tale of the stupid Cūḷapanthaka as an origin story.<sup>49</sup> This wording was deliberately and systemically introduced. From this, we can note that the uniqueness of this article in the *Mūlasarvāstivāda-vinaya* and the insertion of a story to justify it are both two sides of the same coin. The *Mūlasarvāstivāda-vinaya* is not just an expanded version of the earlier vinaya with additional stories. The very insertion of the story itself is connected to the modification of the

<sup>45</sup> Masuda 1969: 82; sDe dge *Vinayavibhaṅga*, 'Dul ba JA 88a5 (Vol. 1, 542-7-5); Peking *Vinaya-vibhaṅga*, 'Dul ba NE 83b3 (Vol. 43, 63-4-3); sDe dge *Prātimokṣasūtra*, 'Dul ba CA 12b1 (Vol. 1, 355-3-1); Peking *Prātimokṣasūtra*, 'Dul ba CHE 11a2 (Vol. 42, 146-4-2).

<sup>46</sup> T 1442 (xxiii) 804c. cf. 根本說一切有部戒經, T1454 (xxiv) 504b: 若復苾芻向諸苾芻。作如是語。汝爲飲食供養故。教誡苾芻尼者。波逸底迦 and 根本薩婆多部律攝, T1458 (xxiv) 582b: 若復苾芻向諸苾芻作如是語。汝爲飲食供養故。教誡苾芻尼者。波逸底迦

<sup>47</sup> Banerjee 1977: 34.

<sup>48</sup> Masuda 1969: 82; sDe dge *Vinayavibhaṅga*, 'Dul ba JA 90a7 (Vol. 1, 543-4-7); Peking *Vinaya-vibhaṅga*, 'Dul ba NE 85b5 (Vol. 43, 64-3-5); sDe dge *Prātimokṣasūtra*, 'Dul ba CA 12b2 (Vol. 1, 355-3-2); Peking *Prātimokṣasūtra*, 'Dul ba CHE 11a2 (Vol. 42, 146-4-2).

<sup>49</sup> The rather long story of the dull-witted Cūḷapanthaka purports that after attaining enlightenment the Buddha sent him to the nuns' quarters to teach and in this way demonstrate his real power as an Arhat to the general public. This occurred without any approval from the *Saṃgha*. The nuns and other audience members—who initially make a fool of him—realized that he was an Arhat after listening to his profound preaching. As a result, they held him in great esteem. Depending on the source in which we find the 21st article, the Buddha adds the phrase 'in a case other than he has obtained appropriate *dharma*'. T 1442 (xxiii) 795a-798a. This is comparable to the allowance of an exhorter of nuns to send someone else (not approved) to exhort nuns.



*Vinaya*'s articles. The *Mūlasarvāstivāda-vinaya* was developed through a coherent and comprehensive revision process. This is an extremely important source of information to clarify the reasons the *Mūlasarvāstivāda-vinaya* was developed.<sup>50</sup>

Next, let us consider whether nuns go to monks' quarters or monks come to nuns' quarters for exhortation. Although the *suttavibhaṅga* of articles 21 and 23 consistently show monks going to the nuns' quarters to exhort, article 22 shows nuns going to the monks' quarters to be exhorted. This suggests a very different situation from the one found in the *Sarvāstivāda-vinaya*.<sup>51</sup>

## VII

I have considered six different *Vinayapiṭakas*. I have shown that in all six *Vinayas*, the four *pācittiya* articles 21–24 (only three in the *Dharmaguptaka-vinaya*, the *Sarvāstivāda-vinaya*, and the *Mūlasarvāstivāda-vinaya*) vary. Considering the differences in the wording of the articles and the subsequent differences in administrative rules, we can see that all the *Vinayas* are different. This undoubtedly represents historical change. It is difficult to clarify precisely what these changes were; however, I wish to point out that differences do exist and use this as a starting point for future research.

<sup>50</sup> It is a clear sign of a more developed stage of that this school's *prātimokṣa*. The *Mahāvihāra* tradition also developed further, and there holds that a monk ordered to exhort nuns by some monk who was approved as a nun's exhorter by the *saṅgha* is allowed to exhort nuns. This new method is traced in the *Andhakapṛakāśa*, and early commentary dating from some time after the first c. BCE and before the date of the *Samantapāsādikā*. This method is accepted by all traditions within the *Mahāvihāra*, and therefore also monks not approved by the *Saṅgha* are allowed as exhorters of nuns. The fact that this regulation is not contained in the *pātimokkha* of the *Mahāvihāra* clearly shows that the *pātimokkha* of this school was redactionally closed at the time when this new regulation came into being. For a description of this new method, see Kieffer-Pülz: 2013, II, 1338–1351 [209]. Two other illustrations of this have already been reported, see Sasaki 1985; 2012a.

<sup>51</sup> The corresponding parts of the articles 21 to 24 in the 解脫戒經 (T 1460), 鼻奈耶 (T 1464), and 優波離問經 (T 1466) read as follows: 解脫戒經, T 1460 (xxiv) 662b: 若比丘僧不差教授比丘尼。波逸提 (article 21). 若比丘爲僧差教授比丘尼。乃至日沒。波逸提 (article 22). 若比丘入比丘尼寺。爲無病比丘尼說法教授。波逸提 (article 23). 若比丘語比丘言。諸比丘爲資生故。教授比丘尼。波逸提 (article 24). 鼻奈耶, T 1464 (xxiv) 880b: 若比丘比丘僧次未差。與比丘尼說法。自往說法者墮 (article 21). 鼻奈耶, T 1464 (xxiv) 881c: 比丘僧次第與比丘尼說法。不得至暮還至暮者墮 (article 22). 鼻奈耶, T 1464 has neither article 23 nor 24. 優波離問經, T 1466 (xxiv) 906a: 不差教比丘尼犯二事。方便教突吉羅。教已波逸提 (article 21). 教比丘尼日入者。犯二事。方便教突吉羅。教已波逸提 (article 22). 往尼舍教。犯二事。方便教突吉羅。教已波逸提 (article 23). 說貪食教尼。犯二事。方便教突吉羅。教已波逸提 (article 24).

When researching *Vinaya*, it is important to bear in mind that the *Vinayapiṭaka* is a compilation that has been progressively built up over time. As a result, it is dangerous to uncritically connect the pieces of information already available and attempt to build some unified understanding. Even in the *pācittiya* articles 21–24 that I have discussed, it would be meaningless to attempt to combine the information from these six clashing *Vinayas* and create a single interpretation. All that would be uncovered would be the researcher's own unfounded fantasy. Rather than forcing dissenting information together to create a single unified interpretation, it is important to accept the differences and use them as a base from which to analyze the information separately. From this, we can clarify the historical processes underlying the *Vinayapiṭaka*, e.g., dissecting the *Vinayapiṭaka*.

## Abbreviations

- Peking *The Tibetan Tripiṭaka: Peking edition*, edited by D. T. Suzuki. Tokyo and Kyoto: Tibetan Tripitaka Research Institute.
- sDe dge *The Tibetan Tripiṭaka: Taipei Edition*. Taiwan: SMC Publishing inc.
- T *Taishō shinshū daizōkyō* 大正新脩大藏經, edited by Takakusu Junjirō 高楠順次郎, and Watanabe Kaikyoku 渡邊海旭.

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## About the Authors

Bhikku **Analayo** is a member of the Numata Center for Buddhist Studies at the University of Hamburg. He has published widely on Buddhist philosophy, meditation, Buddhist canon law, and issues concerning ordination for Buddhist nuns.

**Susie Andrews** (Ph.D. Columbia University) is a specialist in Buddhism and East Asian religions. Her research explores sacred place and pilgrimage, Buddhism's interactions with autochthonous forms of practice, and the relationship between hagiography and landscape. Her teaching scholarship considers the benefits of embodied learning and other participative pedagogies in the undergraduate Religious Studies classroom. She is Assistant Professor of East Asian Religions at Mount Allison University and an Executive Editor of *Studies in Chinese Religions*.

**Jinhua Chen** is Professor of East Asian Buddhism in the Department of Asian Studies at the University of British Columbia, Vancouver, Canada. His numerous publications cover East Asian state-church relationships, monastic (hagio-/)biographical literature, Buddhist sacred sites, relic veneration, Buddhism and technological innovation in medieval China, Buddhist translations, and manuscript culture.

**Jin-il Chung** (Ph.D. Göttingen University) majored in Buddhist studies. His primary research interests is the reconstruction of canonical Buddhist literature in Sanskrit. He is the redactor of the *Sanskrit Dictionary of the Buddhist Texts from the Turfan Finds*.

**Eric Greene** is Assistant Professor of Religious Studies at Yale University. He specializes in the history of medieval Chinese Buddhism, particularly the emergence of Chinese forms of Buddhism from the interaction between Indian Buddhism and indigenous Chinese culture. Much of his recent research has focused on Buddhist meditation practices, including the history of the transmission on Indian meditation practices to China, the development of distinctly Chinese forms of Buddhist meditation, and Buddhist rituals of confession and atonement.

**Paul Groner** received his Ph.D., from Yale University where he focused on Buddhist Studies. Most of his career was spent at the University of Virginia. His research has primarily focused on studies of Tendai, exemplified by his two books: *Saichō: The Establishment of the Japanese Tendai School* and *Ryōgen and Mount Hiei: Japanese Tendai in the Tenth Century*. He has also written articles focusing on the interpretation of the precepts and monastic discipline in East Asia with an emphasis on such themes as medieval Tendai expositions, the justification of violence, and the use of confession. Other topics include the ordination of nuns in medieval Japan and the restoration of monastic discipline by Eison, founder of the Shingon Risshū.

**Jeffrey Kotyk** is from Winnipeg, Canada. He graduated from the University of Alberta (2009) with a BA in East Asian Studies before moving to Japan where he did a MA in Buddhist Studies at Komazawa University. He later spent a few years living between India and Taiwan working as a freelance translator of Buddhist works. He later undertook his PhD at Leiden University in the Netherlands (2017). His present research interest is Buddhist astrology in East Asia. He is also a content collaborator with the *Digital Dictionary of Buddhism* project.

**Pei-Ying Lin** is Assistant Professor at Fu Jen Catholic University, Taiwan. Her research interests are Chan Buddhism, ordination rituals, Bodhisattva precepts, and Buddhist discourse on cultural identity. Her thesis brought together a wide range of documents from ninth-century China, Japan and Korea, and cross-culturally examined the relationship between patriarchal lineages versus textual transmission at the early stage of the history of Chan Buddhism. Before joining Fu Jen University, as the Sheng Yen Foundation Postdoctoral Fellow in Chinese Buddhism (2015-2016) at Berkeley, she has been working on a project involving a group of eighth-century precept manuals, analyzing the doctrinal and historical connections between Chan Buddhism and Esoteric Buddhism during the Tang dynasty, with a focus on the commonality of their key components of precepts and meditation.

**Cuilan Liu** is Assistant Professor of Buddhist Studies at Emmanuel College of Victoria University in the University of Toronto. Her sustained interests in Buddhist ethics, Law, Tang China, Dunhuang, and Tibet brought her to teach and conduct research in the United States, Germany, China, and Canada. Her current book project *Buddhism in Court: A Religious and Cultural*

*History of Dunhuang* examines the interaction between Buddhism and the state in middle period China.

**Tao Pan** is from Jiangsu, China. He graduated from Fudan University in Shanghai (2010) with a BA in Theoretical Physics before moving to Munich where he studied Indo-European Linguistics, Indology and Classics at the Ludwig-Maximilian University of Munich. He received his *Magister Artium* there with a thesis on the Tocharian Vinaya texts. He is now working on his dissertation on the Tocharian lexicon and metrics in Munich supported by the *Studienstiftung des deutschen Volkes*. His present research interests include Tocharian Buddhism, Jainism and Vyākaraṇa.

**Mario Poceski** is Professor of Buddhist studies and Chinese religions at the Religion Department, University of Florida. His numerous publications include *The Records of Mazu and the Making of Classical Chan Literature* (Oxford 2015), *The Wiley Blackwell Companion to East and Inner Asian Buddhism* (Blackwell 2014, ed.), *Introducing Chinese Religions* (Routledge 2009), and *Ordinary Mind as the Way: The Hongzhou School and the Growth of Chan Buddhism* (Oxford 2007).

**Shizuka Sasaki** is Professor of Indian Buddhism at Hanazono University. His research focuses on Indian Buddhist monasticisms, history of Mahāyāna Buddhism, Buddhist philosophy, and the relationship between Buddhism and science.

**Morten Schlütter** is Associate Professor of Chinese Religion and Buddhist Studies at the University of Iowa. His research interests center broadly on Chinese Buddhism and Chinese religions, and he has worked on a number of different topics and periods, employing a range of methodologies. What unites his work is an overall interest in trying to understand different aspects of Chinese religion in the broader context of their political, social and economic settings. Currently, Dr. Schlütter is working on a book manuscript on the *Platform Sūtra*, a key scripture of the Chan school attributed to the so-called Sixth Patriarch, Huineng (638–713).

**Daniel Stuart** is Assistant Professor of South Asian and Buddhist Studies in the Department of Religious Studies at the University of South Carolina. He works broadly in the field of Buddhist Studies, engaging literary, philosophical, and practice traditions in South Asia and across cultures. His most recent

book, *A Less Traveled Path: Saddharmasmṛtyupasthānasūtra Chapter 2, With a Study on its Structure and Significance for the Development of Buddhist Meditation*, details an important transitional moment in middle period Indian Buddhist contemplative practice, which conditioned the emergence of fully developed Mahāyāna Buddhism and its power-oriented tantric ritual traditions.

**Bangwei Wang** is Professor of Indian and Buddhist Studies at Peking University. His research focuses on the history of Chinese Buddhist pilgrimages and the cultural exchanges between India and China. He has published numerous articles and monographs on the lives, travels, and works of Chinese Buddhist monks Xuanzang, Yijing, and Faxian.

**Nicholas Witkowski** received his PhD in 2015 in the Department of Religious Studies at Stanford University. Currently a research fellow at the University of Tokyo, he specializes in Indian Buddhism with a focus on the cultures of the Buddhist monastery. His current work is a multi-stage project that draws primarily on the Buddhist law codes (Vinaya) to demonstrate the centrality of ascetic precepts (dhūtaguṇas) to the Buddhist monastery of middle period Indian Buddhism. His most recent publications discuss the practice of cemetery asceticism within early Buddhist monastic communities.



Recent years have seen heightened interest in the ritual, juridical, and generally practical aspects of the Buddhist tradition. The contributions to *Rules of Engagement* build on this trend while venturing beyond the established boundaries of discourse in specialized academic disciplines, presenting state-of-the-art research on the *vinaya* in all of its breadth and depth. They do so not only by tracing Buddhist textual traditions but also by showcasing the vast variety of practices that are the object of such regulations and throw a new light on the social implications such protocols have had in South, Central, and East Asia.

ISBN 978-3-89733-428-1



9 783897 334281

ISSN 2190-6769

ISBN 978-3-89733-428-1

EUR [D] 26,60