

effectiveness of prayer and meditative practice according to his tradition.

'Working Within the Maṇḍala,' the last essay of the book, traces back the origin of the Maṇḍala to the Enlightenment of the Śākyamuni Buddha. The author, a follower of Nyingma tradition of Tibetan Buddhism, emphasizes that the truth realized by the Buddha is encoded in the structure of Maṇḍala. In this essay, the author says, that Buddhist meditation, prayer and devotion are very much similar to work we do for humanity and therefore work itself can be called meditation and prayer.

The book includes a useful index of important words and two plates: a painting of Padmasambhava who introduced Tantric Buddhism into Tibet and a colorful painting of a Maṇḍala.

The author's message in this collection of essays is that the material prosperity is secondary in every way compared to the development of mind. This view is clearly emphasized in the very first verse of the Dhammapada. The author has made a commendable attempt to impart this message to the western readers.

– Kottegoda S. Warnasuriya

### **The Discipline in Four Parts: Rules for Nuns According to the Dharmaguptakavinaya Part I. (Introduction)**

**By Ann Heirmann**

**Published by Motilal Banarsidass**

**Delhi, India: 2002, 600 pp.**

**ISBN: 81-208-1822-9 (Part I.);**

**81-208-1800-8 (set)**

The present work, Rules for Nuns According to Dharmaguptaka Vinaya, studied and translated by Ann Heirmann and published under Buddhist Tradition Series as volume 47 is a new and welcome addition to the vast field of Buddhist studies. The origin of the Dharmaguptaka school is traced back to the third century

B.C., three hundred years after the Buddha's demise.<sup>1</sup> The history of the school records that it did not agree with the Prātimokṣa rules of the Sarvāstivādins on the ground that the originality of the rules was lost. The supporters of Purāṇa and Gavampati did not accept the arrangement of Vinaya rules in the First Council. Later on this group became known as Dharmaguptakas. According to Nanjio 1117, the school had its own Vinaya texts and Abhidharma Sūtra.<sup>2</sup> Nalinaksa Dutt states that, according to Przyłuski, the school had as their canon Vinaya, Sutta, and Abhidhamma Piṭakas.<sup>3</sup> Dharmaguptakas gained an enormous popularity in Central Asia and China.

The Prātimokṣa of the Dharmaguptakas was used as the code of discipline in all Buddhist centers of China. Buddhayaśas, a native of Kipin (modern Kashmir) introduced the Dharmaguptaka Vinaya into China, and he translated the Vinaya text into Chinese. It has been outlined in the preface that the present study has two purposes. One is to give an annotated English translation of the Chinese version of the Bhikṣunī Vibhaṅga and the other to study the life and the career of Buddhist nuns as depicted in the Vinaya literature. According to the author, the Dharmaguptaka Vinaya is the most important Vinaya in China and it laid the foundation for the Buddhist monastic life.

The present work has been divided into three parts: part one Introduction, part two Translation of the Prātimokṣa and part three Index, Glossary, Concordance, Bibliography etc. In the Introduction which

<sup>1</sup> Bapat, P.V. 2500 Hundred Years of Buddhism, Government of India Publication, 1956

<sup>2</sup> Dutt, Nalinaksa, Buddhist Sects in India. Motilal Banarsidass, Delhi, India, 1978, p.171

<sup>3</sup> Vinaya Piṭaka: 1. Bhikṣhu Prātimokṣa, 2. Bhikṣunī Prātimokṣa, 3. Khandhaka, 4. Ekottara

Sūtra Piṭaka: 1. Dhīrghāgama, 2. Madhyamāgama, 3. Saṃyuktāgama, 4. Ekottarāgama, 5. Kṣudrakāgama

Abhidhamma Piṭaka: 1. Difficult Texts, 2. Not Difficult Texts, 3. Samgraha, 4. Saṃyukta.

is the study of the Dharmaguptaka Vinaya, the author has mentioned that on all essential points a comparison of Dharmaguptaka Vinaya and other extant Vinayas was made. In this respect, Mahāsāsaka Vinaya, Mahāsaṅghika Vinaya, Sarvāstivāda Vinaya, Mūla-sarvāstivāda Vinaya, Pāli Vinaya, Bhikṣunīvibhaṅga of the Mahāsaṅghika-Lokuttaravādins, and Bhikṣuprātimokṣa of the Mahāsaṅghika-Lokuttaravādins have been compared. At the very outset of the introduction author has given useful information regarding the history of translations of Vinaya texts into Chinese and also the names of editors of Vinaya texts belonging to various Buddhist schools. This information is valuable to historians as well as researchers.

Introduction One is a study of the origin of Indian Dharmaguptaka school. In this section author has examined A. Bareau's study of the oldest sources concerning schisms. Opinions of three major traditions with regard to the origin of Mahāsāsaka school have been considered:

The first is the Sinhalese chronicle, the *Dīpavaṃsa* composed during the fourth century A.D.. According to this source, Dharmaguptaka school is an offshoot of Mahāsāsaka school, and Mahāsāsaka is derived from Theravada tradition.

The second is the *Nikāya-bhedavibhaṅgavyākhyāna* written by Bhavya in the sixth century A.D.. According to this text, Dharmaguptaka tradition is derived via the *Vibhajyavādins* from the *Sarvāstivādins*.

The third is the Kashmira tradition which is based upon two texts: the *Sāriputrapariṣcchā Sūtra* and *Sarvāstivāda* text, the *Samaya-bhedoparaṇacakra* written by Vasumitra. According to the information of these two texts, Dharmaguptakas originated from the *Sarvāstivāda* school via Mahāsasakas.

The founder of the school is Dharmagupta a fervent follower of Maudgalyayana, the second chief disciple of the Buddha. The author mentions that, according to E. Frauwallner, Mahāsāsaka, Dharmaguptaka, and *Sarvāstivāda* schools owe their rise to missionary activities during the reign of Maurya king Asoka as mentioned in the Sri Lankan chronicles. Author has examined the studies done by E. Lamotte, C. Willems, B. Dessein and C. Cox too to support this view.

In Introduction Two, the author examines the rise of Dharmaguptaka tradition in China. The early translations of Indian Buddhist texts into Chinese were done by Sogdians and Parthians. An Shih-kao was the pioneer in this endeavor. A noteworthy point made by the writer in this section is that Gandhari language was the most prominent Indian language during this period in China. The writer mentions that the monks of the Dharmagupta school used the Gandhari as their medium and they were the first members of the Sangha in China.

The first Dharmaguptaka Vinaya texts translated into Chinese were two *Karmavācānās*, T'an-wu-te Lu-pu Tsa Chieh-mo (T.1432) translated in 252 A.D. by the Sogdian K'ang Seng-k'ai and Chieh-mo (T.1433) translated in 254 A.D. by the Parthian T'an-ti. This information was drawn by the author from the first Chinese catalogues.

The information regarding the establishment of the Dharmaguptaka school in China and translations of its Vinaya texts into Chinese is very useful to researchers as well as students of Chinese Buddhism. On page 19 of the introduction, the author has provided information regarding translations of Vinaya texts into Chinese according to chronological order. On the same page we read that the first Chinese Buddhist nun Chu Ching-chien was ordained under Mahāsaṅghika Prātimokṣa rules and *Kammavācānā*. The ordination was performed only before the

order of monks. This historical information is very valuable.

On page 24, mention is made that Buddhayaśas of Kashmira translated Dharmaguptaka Vinaya into Chinese. The author says that the manuscripts of the tradition (page 27) throw a good deal of light on the Vinaya texts and the language used by the school. The language used has been identified as a Prākṛit dialect. And also the school used a hybrid form of Sanskrit too.

The section II of the Introduction, The Bhikṣunī and Her Career, provides a brief history of the origin of Bhikṣunī order. On pages 66 and 67 the formal procedure of conferring Pabbajjā (going forth) to women, the two year period of Sikṣamānā (trainee probationer) and Upasampadā (ordination) have been explained. On pages 92 to 95 the origin and evolution of ordination procedure are explained.

The section III of Introduction, Precepts and Offences, is an investigation of Vinaya rules of both Bhikṣus and Bhikṣunīs. In this section we find that definitions given to each category of Vinaya rules by various Buddhist schools have been comparatively explained. And also there is a useful numerical comparison of Bhikṣu and Bhikṣunī Vinaya rules of Theravāda, Mahāsāsaka, Mahāsaṅghika, Dharmaguptaka, Sarvāstivāda and Mūla-sarvāstivāda schools.

A list of offences starting from Pārājikā to Durbhāṣita is given on pages 157 and 158. When these rules are violated by Bhikṣus and Bhikṣunīs they are punished appropriately in accordance with the procedure prescribed in the Vinaya. In the Pāli texts this procedure is called Daṇḍakamma. In the Pāli Vinaya texts it is emphatically stated that the act of inflicting punishments on offenders is not done by the Saṅgha but by the Dhamma. It is to indicate that personal biases are not involved in this procedure.

Section VI Ceremonies, is a description of fortnightly practice of Pośdha (Upostha), Kaṭhina and Pavāraṇa ceremonies. The practice of Pośdha or Upostha has a long history traceable to Vedic period. According to Vinaya, the Buddha wanted the Saṅgha to recite the Prātimokṣa rules and confess wrong doings fortnightly. Both the Kaṭhina and Pavāraṇa are ceremonies performed once a year after the rainy retreat.

The Part II of the book is the English translation of the Bhikṣunī Vinaya of Dharmaguptaka tradition. The order of translation is as follows: The Eight Pārājikās, The Seventeen Saṅghavaśesa, The thirty Niḥsargika Pācittika Rules, One Hundred and Seventy Eight Suddha Pācittika Rules and Eight Pratidesanīya Rules. Each section of the translation is supplemented with notes and elaborations.

Part III of the book includes the index of technical terms of Buddhist Sanskrit-Chinese, Glossary of Technical Terms Chinese-Buddhist Sanskrit, Glossary of Technical Terms English-Chinese-Buddhist Sanskrit, Index of proper names Buddhist Sanskrit-Chinese, Glossary of Proper Names Chinese-Buddhist Sanskrit, Concordance of the precepts for Bhikṣus and Bhikṣunīs of the Dharmaguptakavinaya, List of Abbreviations and Symbols, Bibliography and the Chinese text.

The book is edited with a foreword by Alex Wayman, a well known scholar of Buddhism. This study of the Dharmaguptaka Bhikṣunī Vinaya and the English translation of the Vinaya text from the Chinese version are useful contributions to Buddhist studies.

– Kottogoda S. Warnasuriya