Compiled in 1103 by the Chan Buddhist monk Changlu Zongze (?–1107?), Chanyuan qinggui (Rules of Purity for the Chan Monastery) is regarded as the earliest Chan monastic code in existence. This text is a comprehensive set of rules, written to regulate virtually every aspect of life in the large public monasteries of the era. Before Chanyuan qinggui, monastic codes were limited and scattered; they did not attempt to establish a definitive code for Chan Buddhism. Any extensive codes that may have existed prior to Chanyuan qinggui, including one allegedly compiled by Baizhang (749–814), have been lost.

In laying out the regulations for monastic life, Chanyuan qinggui covers a remarkably wide range. The text defines very specific guidelines for itinerant monks, emphasizes the importance of studying under masters at various monasteries, prescribes the proper protocol for attending a retreat, and details the procedure for requesting an abbot’s instruction. A significant portion of the text addresses the administrative hierarchy within the monastery, including the duties and powers of the various monastic officers. An important thread running through the text is the proper social deportment of the monks vis-à-vis each other, especially at tea ceremonies, chanting rituals, and monastic auctions. In addition, Chanyuan qinggui details the proper procedures for such mundane activities as packing one’s belongings for travel, bathing, and using the toilet.

Chanyuan qinggui is of course valuable to modern scholars for its wealth of information about monastic life in twelfth-century Song China. It was also extremely influential at the time of and directly following its compilation, both in China and abroad. The Japanese monk Eisai (1141–1215), who traveled to China to study Chinese Buddhism, reported its preeminence among existing codes. Chanyuan qinggui continued to be the dominant influence on compilers of reg-
ulatory texts well into the Song and Yüan eras. In Japan it served as the model for generations of monastic codes. Dōgen (1200–1253), for example, was strongly influenced by Chanyuan qinggui and adapted it for use in Japan, paraphrasing many of its passages in his own works.

**Structure of the Work**

This book consists of two parts: the first delineates the Chinese historical and cultural contexts in which Chanyuan qinggui arose and traces the code's heritage to the Indian Vinayas; the second is an annotated translation of Chanyuan qinggui, its first complete rendering into English.

In Part 1, I argue that a work as comprehensive as Chanyuan qinggui could not have risen up like a monolith during the Song era. It was preceded in China by a long history of translations, adaptations, and formulations of monastic codes. This evolutionary history can roughly be divided into three stages: the introduction to China of the Indian Vinayas (jielü); the compilation of Sangha regulations (senggui) by Chinese monks; and the composition of Rules of Purity (qinggui), or comprehensive monastic codes such as Chanyuan qinggui. In my examination of the first of these stages in Chapter 1, I discuss the introduction into China of five complete Indian Vinaya texts (guanglü), four of which were translated into Chinese as early as the fifth century. These texts from five schools provided the basic framework within which Chinese Buddhism formed its initial understanding of traditional monastic discipline.

But even before these complete Vinayas had been introduced, partial and abbreviated versions of Vinaya texts had already been translated and brought to China. Monks arriving from the West—from India and Central Asia—served as living instructors, carrying with them the knowledge and habits of the Indian Buddhist orders. However, the Indian Vinayas and the Indian and Central Asian monks were often from diverse schools of disciplinary philosophy. The monks came to China haphazardly, arriving at different times and settling in different regions. As a result, the Chinese lacked a unified monastic code. But it was not long before Chinese monks recognized the need to collect and systematize whatever Vinaya texts were available and, supplementing them with their observations of foreign monks’ practices, to compile them into unified monastic codes.

In my discussion of the second historical stage, I consider the im-
portant role played by the Chinese monks who first attempted to create rules specifically suited to monastic life in China. The first such set of Sangha regulations on record is the work of Daoan (312–385), who compiled a set of rules for his own monastery. Significantly, many of the regulations established by Daoan were to become standard practices in later monastic codes such as *Chanyuan qinggui*. As I will illustrate, Daoan inherited a profound respect for monastic discipline from his master and subsequently engendered this quality into his disciples. These pupils, among them Huiyuan (334–416), were renowned for their own meticulous adherence to the Indian Vinaya precepts, which they combined with their indigenous Sangha regulations to form rules tailored to the needs of individual monasteries in China.

The influence of Daoan and his respect for monastic discipline is evident in other regulatory codes, such as the work of Lü master Daoxuan (596–667), which, in turn, influenced later monastic codes. This interest in monastic discipline animated the Tiantai school, whose founder, Zhiyi (538–597), and his successor three centuries later, Zunshi (964–1032), each developed Sangha regulations of his own. Along with these works, I examine the importance of the alleged first Chan Rules of Purity, the so-called *Baizhang qinggui*, which predates many of the Sangha regulations discussed here. This nonextant code, traditionally ascribed to Chan master Baizhang, has been a source of great controversy. Because of his supposed role as author of the first comprehensive Chan monastic code, Baizhang was long considered responsible for initiating Chan independence from other Buddhist schools. However, many modern scholars have come to doubt the existence of *Baizhang qinggui*. Although my own approach has been to trace elements of Chan monastic codes to influences that far precede Baizhang’s time, I dispute the methodology of those who claim that Baizhang’s regulations were never formally codified.

This brings us to the third stage of monastic regulations: Rules of Purity, comprehensive monastic codes of which *Chanyuan qinggui* is the earliest surviving example. I hope to demonstrate a clear line of continuity between Chinese monastic regulations, beginning with the original Indian Vinayas, moving through the Sangha regulations, and finally culminating in *Chanyuan qinggui* and the many Rules of Purity that followed in its wake.

In Chapter 2, to give the reader a more complete understanding of *Chanyuan qinggui*, I discuss a number of external factors that influenced its composition. Foremost among these influences are the
Indian Vinayas, from which can be traced a tremendous amount of the material in Chanyuan qinggui. In this connection, I refer frequently to the works of the Lü masters Daoxuan and Yijing (635–713) for the light they shed on the earliest Vinaya translations produced in China.

The Chinese government left its mark on Chanyuan qinggui as well. This is evident in the text’s conformity to state decrees concerning travel permits, the sale of tonsure and titular certificates, the election of abbots, the conversion of public monasteries into private ones, and the creation of monastic offices charged with governmental supervision of the order. I discuss the cultural context within which the text was produced and its effects: In Chanyuan qinggui we find echoes of court protocol in monastic ceremonies, the tea ceremony borrowed from popular custom, and the introduction of rituals, such as circumambulation and expressions of humility, from the three Confucian books of rites.

In Part 2, as an introduction to the translation itself, I offer a biography of the author of Chanyuan qinggui and a discussion of the various extant editions of the text. I argue that Changlu Zongze was influenced not only by his own Chan tradition, the Yunmen school, but by the thought and practices of the Pure Land school as well. This influence is borne out clearly in Chanyuan qinggui, wherein the author incorporates Pure Land concepts and rituals into the funeral liturgy.

In addition to the seven fascicles translated here, the original text includes a three-fascicle appendix. Because the content of the appendix is so different in nature from the first seven fascicles, I have left their translation and annotation for a future project.

I hope that my translation of Chanyuan qinggui will prove valuable to Buddhist scholarship, given that until now there has been no more comprehensive English translation of the text. I have endeavored to be as literal as possible in translating the text, attempting to preserve the letter; and perhaps the spirit, of the original literary Chinese wherever feasible. My annotations introduce a great deal of historical material that will elucidate the text and show the evolution of regulations within Chanyuan qinggui. They include, for example, documentation of many borrowings and influences from the Indian Vinayas that were too numerous and disparate to discuss completely in Chapter 2.

I believe that a deeper understanding of Chanyuan qinggui’s place in the continuous evolutionary progression of monastic regulations,
in conjunction with a reading of the text itself informed by the numerous borrowings and points of influence from Indian Vinayas and other early works, will lead the reader to conclude that Rules of Purity, long thought to have begun with the innovative work of Baizhang, were not a Chan invention. It is my intention to show that with the exception of its attempts to accommodate Chinese social and cultural norms, Chanyuan qinggui largely represents the continuation of a monastic tradition that is traceable to the very roots of Indian Buddhism.