

## ***Gzhi thams cad yod par smra ba sde'i 'dul* (ZTYD) lineages in Tibet: a survey**

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*Gzhi thams cad yod par smra ba sde'i 'dul ba* (Mulasarvastivada (MSV) vinaya) was introduced and spread in Tibet in three lineages. 1. dbus-gtsang (Central Tibet) lineage from Shantaraksita and sad mi bdun (8th century A.D.) 2. And that was handed over to klus mes of Kham. 3. Stod (Upper) Vinaya lineage of Nagarjuna-Gunamati, Tsong khapa (1357–1419 A.D.) was ordained in the same lineage. That period, 8th to 15th centuries may be the extension of Vinaya in Tibet through eminent *edul ejin* like sBa Ratna, Pal spun gsum, Sa skya pan chen etc, despite the formation of multiple schools in Tibetan Buddhism. (11th century downward).

In Tibet ZTYD nunnery developed either isolated or affiliated to a monastery. In this respect the four major schools in Tibet are not similar. Among the rnying ma pas and bka brgyud pas marriage is not restricted provided the partner be a spiritual practitioner. Among the sa skya pas and dge lugs pas celibacy for the monks and nuns is important in spite of their freedom to give up the yellow-robe, if the situation demands. Among the Tibetan Buddhists the vinaya rules are ascertained to three-fold vows, *sdom gsum*. However disciplinary rules for nuns are more in number than those of monks.