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## Xuanzang's Manual for Conferring the Bodhisattva Precepts

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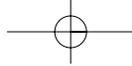
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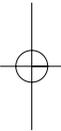
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# Xuanzang's Manual for Conferring the Bodhisattva Precepts

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## 〈국문초록〉

본 역자들은 당대의 대번역가인 현장(602-664)의 보살계갈마문과 정매(생물연대 미상)의 보살계갈마(문)서를 최초로 영역하였다. 비록 현장이 장안의 대자은사에서 649년 본 갈마문을 원전에서 직접 한역하였다고 하지만, 본인이 한역한 유가사지론을 요약 정리하여 본 갈마문과 더불어 계본을 본인이 직접 작성하였을 가능성이 농후하다. 현장은 629년(또는 627년)에서 645년까지 중앙아시아와 인도로 구법 행각을 한 후, 유식 관련 텍스트들을 중심으로 다양한 불교경전들을 한역하였다. 동아시아 불교도들은 두 종류의 보살계본을 받아들이고 있다. 하나는 중국 위작인 범망경의 보살계본이고, 또 다른 하나는 인도불교에서 유래한 유식 보살계본이다. 유식 보살계본으로는 담무참(385-433)의 계본과 현장의 계본이 널리 알려져 있다. 담무참은 동일한 텍스트에 보살계 갈마문과 목록을 모두 포함하고 있지만, 현장은 보살계 갈마문과 보살계 목록을 각각 다른 텍스트에 포함하고 있다.

비록 범망경의 영역은 몇 가지 존재하지만, 현장의 보살계 갈마문과 보살계 목록의 영역은 전무하다. 담무참과 현장의 유식 보살계본은 모두 유가사지론 본지분 보살지 제15 계품에 근거하고 있고, 담무참의 계본은 몇 차례 영역되었지만 현장의 계본은 한 번도 영역되지 않았다. 현장의 갈마문은 동일한 텍스트의 전반부에 나오고 계본은 동일한 텍스트의 후반부에 나올 개연성이 많다. 그렇지만 언제, 그리고 왜 갈마문과 계본이 분리되어 각각 다른 텍스트로 대정장에 수록되었는지 추가적인 학문적 검토가 필요하다. 그리고 서문이 갈마문 이전에 수록되는 것이 논리적으로 타당하지만, 대정장에는 서문이 갈마문 뒤에 수록되어 있다. 그런 맥락에서 본 역자들은 갈마문과 서문의 순서를 바꿔 영역하였다. 대정장에서 서문이 갈마문 뒤에 언제, 그리고 왜 수록되었는지 추가적인 학문적 연구가 역시 필요하다.

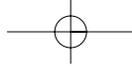
## Xuanzang's Manual for Conferring the Bodhisattva Precepts

Chanju Mun and Ronald S. Green<sup>1)</sup>

This is a translation of the *Manual on the Procedures for Conferring the Bodhisattva Precepts* (T.24.1499.1104c19–1106b27) by Xuanzang (602–664) and the preface to it written by the monk Jingmai (T.24.1499.1106c3–29). Xuanzang was a Chinese monk and a translator of Buddhist scriptures. Although it is recorded that Xuanzang translated this manual in 649, he may have written it himself based on the *Yogācāra-bhūmi-sāstra* in 100 fascicles. After travel through Central Asia and India from 629 (or 627?) to 645, he translated 75 Buddhist scriptures in 1,335 fascicles into Chinese, including a number of major Yogācāra Buddhist texts. He is said to have translated this manual in 649 at Dacien-si Temple in Chang'an. Chinese Buddhists in particular and East Asian Buddhists in general adopted two major versions of Bodhisattva precepts, the version of the Chinese apocryphal *Brahmā Net Sūtra's* Bodhisattva precepts containing ten major and forty-eight

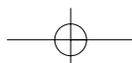
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1) Chanju Mun and Ronald S. Green obtained PhD in Buddhist Studies from University of Wisconsin – Madison and are currently teaching Buddhism and Asian Religions in the Department of Philosophy and Religious Studies at Coastal Carolina University.



minor precepts and the version of Yogācāra Bodhisattva precepts from Indian Buddhism. Two major versions of the Yogācāra Bodhisattva precepts, Dharmakṣema's (385–433) version (T.24.1500.1107a2–1110a24) and Xuanzang's version, are available. East Asian Buddhists generally adopted the *Brahmā Net Sūtra*'s Bodhisattva Precepts, ordained laypersons and monastics with these precepts and recited the precepts during two confession days per month. While Dharmakṣema included just a list of Bodhisattva precepts in one text, Xuanzang made two texts, one explaining the procedures and another listing the precepts.

Even though there are several English translations of the *Brahmā Net Sūtra* (T.24.1484.997b9–1010c23), there has been no English translation of Xuanzang's manual or his precept list. Of the two Chinese versions of Yogācāra Bodhisattva precepts, made based primarily upon the fifteenth Chapter on Bodhisattva Precepts of the Section of Bodhisattva Stages of the Division of Original Stages of the *Yogācārabhūmi-sāstra* (T.30.1579.510c7–523a12), although the earlier version by Dharmakṣema has been translated into English, the later version by Xuanzang has not been translated into English until now. The Xuanzang's manual has the appearance of being the first fascicle of a longer document. The translators feel that Xuanzang might have included his list of four major and the forty-five minor Bodhisattva precepts (T.24.1501.1110b2–1115c22) as a second fascicle. More



research is needed to discover when and why the two fascicles were divided in the Taishō canon. Also, because the preface should logically come before the manual it introduces, for the current translation, the order of these has been switched from that found in the Taishō edition. Again, more research is needed to discover when and why the preface section was placed after the manual section.

Taishō No. 1499

## Preface to the Manual on the Procedures for Conferring the (Mahāyāna) Bodhisattva Precepts<sup>2)</sup>

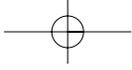
Composed by the monk Jingmai<sup>3)</sup>

Translated with annotations by Chanju Mun and Ronald S. Green

The great ocean is large and subsumes all rivers just as the king subsumes all subjects. Because Dharma nature is mysterious, it combines and harmonizes all objects. One should know the abovementioned fact. Revelation of the Dao without

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2) For an English translation of the *Brahmā Net Sūtra*, see Buddhist Text Translation Society, trans., *The Buddha Speaks the Brahmā Net Sūtra*, 2 vols (Talmage, CA: Buddhist Text Translation Society, 1981); Rulu, trans., “6. Sūtra of the Brahmā Net: Rocana Buddha Pronounces the Chapter on the Bodhisattva Precepts Arising from the Mind Ground,” in Rulu, trans., *Bodhisattva Precepts* (Bloomington,



words comes from respect of the silence (of Vimalakīrti) at Vaiśālī. (Just as when Brahma) stopped listening to words and flowers rained, (Mahākāśyapa kept silent) and revealed the Dao in the closed room at Magadha.<sup>4)</sup>

If one does not have original virtue which is vast and distant, how can one investigate his immense principle? A Tripiṭaka master named Xuanzang (602–664) controlled his mundane life at a young age, contained boisterous energy in the white clouds, bravely intended to wander toward truth and clearly revealed the wisdom's light in profound mystery. Although one who rinses and washes oneself in the water welcomes water, one does not know its origin. Even though one who washes and cleans one's clothes in a stream can swim in it, one could not measure its depth.

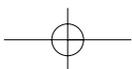
In the year the Great Turtle (Mahākāśyapa) predicted his

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Indiana: Authorhouse, 2012), pp.94~116; Shigeru Osuka, trans., *The Very Mahāyāna Buddhist Ethics: Introduction and Translation of the Fan-wan-ching* (Tokyo: Chuo University Press, 2005); and Martine Batchelor, trans., *The Path of Compassion: The Bodhisattva Precepts, the Chinese Brahmā's Net Sūtra* (Lanham, Maryland: Altamira, 2004). For the English translation of *Yogācāra Bodhisattva Precepts* translated into Chinese by Dharmaks, ema, see Rulu, trans., "5. The Book of Bodhsattva Precepts," in Rulu, trans., *Bodhisattva Precepts*, pp.81~93.

3) Jingmai (d.u.) was one of Xuanzang's major translation assistants who served under him from the time Xuanzang returned to China in 645 until the latter's death in 664.

4) The metaphor is usually seen in Zen texts including the *Analects of Dahui Zonggao* (X.69.1362.633b21).



death, although he already donated the drill and saddlecloth (to others), he still cultivated the field of flowers. In the year when King Sudhāman<sup>5</sup> asked for the Dao (proper teachings), he mirrored the jewel of the precepts and joyfully wandered on the cultivation stage. Therefore, in the last year of the declining Sui Dynasty (581–604), Xuanzang received the three comprehensive Bodhisattva pure precepts, deeply considered the emperor's mission, and realized the emperor's other missions. He regretted the crude translations of the Buddha's sayings and bemoaned the unsatisfactory transmissions of the Buddha's mysterious principles.

Therefore, he exited the Jade Gate and went far away (to the West). When he arrived at Hiranyavati, he sacrificed himself for the mystery (of the truth) and met his master who held the storehouse of the great proper Buddhist teachings, named Śīlabhadra, whose Dao matched to the Four Reliance(s)<sup>6</sup> and whose fame flowed throughout the five parts of India.

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5) According to a Jātaka, in a previous life the Buddha was King Śudhāman, who was arrested by another king but temporarily released on his promise to return to captivity, which he later did. The Jātaka illustrates the Buddha's vow not to lie.

6) Do not rely on individuals, rely on the teachings. Do not rely on the words, rely on their meaning. Do not rely on the adapted meaning, rely on the ultimate meaning. Do not rely on intellectual knowledge, rely on wisdom.

People used to consult him about the ocean of the Dharma. Because he raised the banner of the precepts, he received high reputation from them. Because Xuanzang received his master Śīlabhadra's teachings at Magadha, he observed what he had never observed and listened to what he had never heard through the teachings. This was even better than when Sadāprarudita met Dharmodgata (and heard the Wisdom Sūtra)<sup>7)</sup>.

Therefore, Xuanzang very strongly requested Śīlabhadra to grant him the Bodhisattva rules.<sup>8)</sup> He prayed three times in one harvest cycle (year) and as a result was allowed to fulfill his sincere desire. The Dharma teacher Śīlabhadra considered the Bodhisattva pure precepts as the unchanging truth of the *Ekayāna* (One Vehicle). He conferred the great regulations to his disciple Xuanzang,<sup>9)</sup> let him trust in the great laws of the Bodhisattva ten stages, made him taste the special flavors

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8) Xuanzang imitated Vinaya texts and used the term “rules” in his manual and list texts of Bodhisattva precepts. However, while violation of each Vinaya rule is accompanied by a corresponding punishment, violations of Bodhisattva precepts do not have matching punishments. Even so, in his texts, he uses the terminology and layout found in the Vinaya to lists Bodhisattva precepts as the Vinaya lists rules.

7) Sadāprarudita is “Always Weeping Bodhisattva” who heard the Prajñāpāramitā Sūtra from Dharmodgata.

9) Xuanzang used the term “regulations” instead of the term “precepts.” However, all monastics are obligated to accept and preserve monastic individual rules and community regulations but may choose to accept and preserve Bodhisattva precepts. Because

and caused him to not remove his throat and nape.

Xuanzang received Emperor Taizong's decree on the 3<sup>rd</sup> day of the 1<sup>st</sup> lunar month of the 23<sup>rd</sup> year (649) of the Zhenguan era (627–649) of the Tang Dynasty (618–907) and translated the Manual of the Procedures of Conferring Bodhisattva Precepts at great Dacien-si Temple. Therefore, (Xuanzang) made two rods (scrolls) by which the proper teachings of the Bodhisattva transmission became popularized.

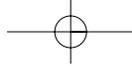
I, Jingmai, am not smart but humbly participated in the translation with (Xuanzang's) translation team and personally received the great precepts, proofread the transmitted teachings, was impressed with them, respected the great precepts, recorded the dates of the translation, and made preparations to not be forgotten.

Each of more than twenty people, including monks Yiye and Mingyan,<sup>10)</sup> took the role of each position, proofread meanings, confirmed sentences, corrected wrong characters and recorded dictation in the translation and equally supported the emperor's decree.

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Vinaya texts stipulate how to regulate monastics and monastic communities but the texts of Bodhisattva precepts do not have Bodhisattva rules and community regulations, there are monastic communities but not Bodhisattva communities in the history of Buddhism. So, there is no institution and rules (regulations) of Mahāyāna Buddhism other than those found in its philosophy and ethics.

10) We could not identify Yiye and Mingyan.



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## Manual on the Procedures for Conferring the Bodhisattva Precepts<sup>11)</sup>

Expounded by Maitreya Bodhisattva<sup>12)</sup>

Respectfully translated with a decree of the Emperor  
(Taizong) by the Śrāmaṇera<sup>13)</sup> Xuanzang

Translated with annotations by Chanju Mun and Ronald S.  
Green

### Section 1 Procedures for Granting the Precepts

If you, any Bodhisattva,<sup>14)</sup> desire to learn the three comprehensive Bodhisattva pure precepts,<sup>15)</sup> whether being a layperson or a monastic, you should first generate the great vow (to attain) *anuttarā-samyak-saṃbodhi* (supreme proper

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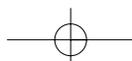
11) This is a translation of the 1499<sup>th</sup> text in the 24<sup>th</sup> volume of Taishō canon.

12) Yogācāra Buddhists have sometimes attributed authorship of their writings to Maitreya Bodhisattva.

13) Śrāmaṇa means a wandering monk in the Buddhist Order who has renounced secular life.

14) Throughout this text, Xuanzang uses a Chinese expression that literally means “all Bodhisattvas,” which has been translated here into English as “any Bodhisattva.”

15) The three comprehensive Bodhisattva pure precepts are (1) the precept that encompasses all the rules and standards of behavior set forth by the Buddha for Mahāyāna Bodhisattvas, (2) the precept that encompasses all good deeds, and (3) the precept that encompasses all living beings.



awakening). Then, you should carefully search for and visit a Bodhisattva who shares the proper teaching and should generate the great vow. You should have wisdom and should have the capacity. When you express meaning with words, you are able to instruct and open (the precepts) and be endowed with the Bodhisattva's aforementioned merits. You should first bow to the Buddha's two feet (wisdom and virtue) at the excellent Bodhisattva's residence, bare the right shoulder, kneel down to the ground and implore like this (to a great venerable one) respectively with pressed palms as follows:

Great Venerable One, please keep my name in your mind. I humbly beg you to confer all Bodhisattva pure precepts to me at your great venerable residence. I wish that even though you are tired, you should set aside your tiredness for a while, should not decline my request and after hearing my request, should confer the precepts to me out of pity and compassion.

You should repeat this aforementioned request to the great venerable one a second time and a third time. Having made this faultless request, you should bare your right shoulder, respectfully prostrate to and offer food to all Buddhas of the ten directions and three periods and to the group of all Bodhisattvas who already entered the great stage, attained great wisdom, and secured miraculous powers, intensively remember the merits of all Buddhas and all Bodhisattvas in front of the great venerable

one and secretly generate a pure mind.

When any Bodhisattva desires to provide Bodhisattva Precepts to a Bodhisattva candidate, after first explaining the māṭṛkā (list of topics), Bodhisattva rules, and then the punishments for transgressions,<sup>16)</sup> he should make the Bodhisattva candidate listen and understand the meaning of these and make him observe with wisdom what makes him happy. If he is able to think of and decide to receive the Bodhisattva Precepts, if he is not encouraged by others to receive (the precepts) and if he is not receiving the Bodhisattva Precepts to be superior to others, you should know that he can be called a solid Bodhisattva. If a person is able to receive the standard for behavior set forth in the Bodhisattva pure precepts and regulations, the preceptor (Bodhisattva) should properly offer the precept teachings to him. Any Bodhisattva who receives Bodhisattva precepts should humbly respect him and kneel down to the ground, press hands together in front of the Buddha statue at the residence of the marvelous Bodhisattva who has wisdom and capacity and make a request, “I wish, virtuous one, you to have pity on me and provide me with the Bodhisattva pure precepts.” After making this request, he should concentrate the mind on only one goal and nurture pure mind for a long

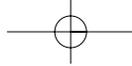
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16) Although the Bodhisattva Precepts do not have punishments for violations of them as do the monastic rules of Vinaya texts, Xuanzang modeled his manual after the pattern found in Vinaya texts.

time (thinking), “Now, I will definitely attain the storehouse of limitless, immeasurable, supreme, and great merit soon.” Then, after thinking of the meaning of the abovementioned affairs, he should silently abide (in the thought).

At that time, the wise and capable (preceptor) Bodhisattva, whether sitting or standing, should tell without a confused mind the (candidate) Bodhisattva who is able to practice proper action without a confused mind, “You, called a son of a good family, should listen (to what I am now saying). Are you a Bodhisattva or not?” The Bodhisattva candidate should answer, “Yes, I am.” (The preceptor) says, “Did you generate the Bodhisattva vow to obtain enlightenment?” (The candidate) should answer, “Yes, I generated the vow to obtain enlightenment.” From that time on, (the preceptor) should explain, “You now desire to receive all the Bodhisattva rules and pure precepts at my residence. The precepts are called the Precept Encompassing All Rules, the Precept Encompassing All Good Deeds and the Precept Encompassing All Benefits to All Sentient Beings.

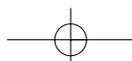
All past Bodhisattvas possessed the rules and the pure precepts, all future Bodhisattvas will have the rules and the precepts, and all present Bodhisattvas prevailing in the ten directions currently have the rules and the precepts. All past Bodhisattvas already learned these rules and precepts. All future Bodhisattvas will learn the rules and precepts. All present Bodhisattvas are now learning the rules and precepts. Are you able to receive the rules and precepts or



not?” The candidate should answer, “Yes, I am able to receive them.” When the preceptor Bodhisattva asks the Bodhisattva candidate this question a second time and a third time, the Bodhisattva candidate should answer his question a second time and a third time saying, “Yes, I can receive them.”

After receiving the rules and precepts, the Bodhisattva candidate does not stand up but remains in his seat. (At the time) the preceptor Bodhisattva respectfully provides offerings to all Buddhas and Bodhisattvas universally residing in the ten directions and bows down with head on the two feet in front of the Buddha image and reports to them, “I respectfully report to all Buddhas and Bodhisattvas of the ten direction and all worlds which do not have borders and limits. Now, the Bodhisattva, named \_\_\_\_\_, has received Bodhisattva precepts at the place of a Bodhisattva named \_\_\_\_\_, three times. I wish you to provide witness. I only wish all the Buddhas and Bodhisattvas of the ten directions and all worlds, which do not have borders and limits, all enlightened beings and the most-true sages, to provide witness to sentient beings who appear or do not appear in all periods and spaces and to this Bodhisattva who just received Bodhisattva precepts.” You should repeat these sentences a second time and a third time.

After completing the procedures for receiving the precepts, the Bodhisattva shall manifest the Dharmic appearance in front of all Buddhas who universally abide in ten directions and in all worlds which do not have borders



and limits and all Bodhisattvas who have already entered great stages. When this Bodhisattva receives the Bodhisattva pure precepts which the Preceptor Bodhisattva provides and all Buddhas and Bodhisattvas of ten directions observe the Dharmic phenomenon, he generates proper thinking. Due to this thinking, he can have proper wisdom. Due to proper wisdom, the Bodhisattva, named \_\_\_\_, living in the world, named \_\_\_\_, properly understands the Bodhisattva precepts which the Preceptor Bodhisattva provides and which he receives at the resident of the Bodhisattva, named \_\_\_\_.

(Buddhas and Bodhisattvas) consider all the people who received the Bodhisattva precepts as their children and siblings, generate good minds and take pity on them. Because they take pity on them as their family, they are able to make the Bodhisattva who received the Bodhisattva Precepts seek wholesome teachings, double and nurture them and let them not retreat. Such people are called Bodhisattvas who received the Bodhisattva Precepts. Therefore, those Bodhisattvas who received the Bodhisattva Precepts ask (all Buddhas and Bodhisattvas) to become witness to this Bodhisattva Precept reception.

Any Bodhisattva who abides by the standard for behavior set forth in the Bodhisattva precepts and rules should keep four major Bodhisattva rules (*pārājika*).<sup>17)</sup> What are the four?

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17) The Vinaya texts introduce four major rules for monks and eight major rules for nuns, which may result in expulsion from the

If any Bodhisattva covetously desires and seeks benefits and respect, praises himself and defames others, this is called a violation of the first major Bodhisattva rule.

If any Bodhisattva has property and wealth now, if he has a personality to be stingy with these, he will suffer, experience poverty, have no support and have no trust. Even though persons who properly seek wealth come in front of him, if he does not generate pity and does not cultivate donations to them, and even though persons who properly seek teachings come in front of him and even though he currently has teachings, if he does not provide donations to them, he has a personality to be stingy with the teachings. This is called a violation of the second major rule.

If any Bodhisattva nurtures the kind of defilement that arises from harboring anger for a long time, he may speak rudely and not rest comfortably due to its causes and conditions. Because he is consumed with anger, he may hit, hurt, cause loss, and place stress on sentient beings by using

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Buddhist Order. The four major rules for monks consist of no killing, no stealing, no sexual relations, and no lying (in particular, lying about one's level of insight or spiritual attainment). The eight major rules for nuns constitute the four major rules plus the prohibition against touching a male, no improper association with a male, no concealing the misbehavior of another, and no following a monk who goes against monastic rules. The text of Bodhisattva precepts follows the four pārājika monastic rules in making the four major Bodhisattva rules.

hands, feet, lumps of soil, stones, knives and sticks. He also keeps inside his mind, violent, sharp, angry and bad-will intention and thereby has transgressions. If someone else who has violated the rules comes to this angry person to apologize for his transgressions, if the Bodhisattva does not accept the apology, does not control himself and does not give up hatred, this is called a violation of the third major rule.

If any Bodhisattva criticizes the collection of Bodhisattva teachings, very much likes to open up, expound, and establish the counterfeit teachings, trusts and understands the counterfeit teachings, and propagates the counterfeit teachings based on the (wrong) opinions of others, this is called a violation of the fourth major rule.

These are called the four major Bodhisattva rules. If any Bodhisattva violates one of the four major Bodhisattva rules and even all of them, he is unable to foster and encompass the extensive Bodhisattva quality for enlightenment in this life and is unable to desire purity in this life. So, he is called a counterfeit Bodhisattva and is not a real Bodhisattva. If a Bodhisattva, with an act that incurs mild or intermediate defilement, violates any of the four major Bodhisattva rules, he does not give up the standard for behavior set forth in the Bodhisattva pure precepts and rules. However, if a Bodhisattva violates any of the four major Bodhisattva rules with acts incurring the most serious level of defilement, he discards the pure precepts and rules.

If any Bodhisattva violates any of the four major Bodhisattva

precepts continuously without having any shame and deeply gives rise to violations of any of the four major Bodhisattva precepts while considering such violations to be beneficial, these are called violations with the most serious defilement. Even though any Bodhisattva preserves the four major Bodhisattva rules for a while and gives up the standard for behavior set forth in the Bodhisattva pure precepts and rules, he is much better than any *bhikṣu*<sup>18)</sup> who violates the four major monastic rules and gives up other *prātimokṣa* rules for monastics included in the Vinaya texts.<sup>19)</sup>

If any Bodhisattva violates the four major Bodhisattva rules and abandons the standard for behavior set forth in the Bodhisattva pure precepts and rules, he is able to receive and preserve the four major Bodhisattva rules in the present life. However, if a *bhikṣu* abides by the *prātimokṣa* rules and violates the four major monastic rules, he is much worse than those who received but violated the four major Bodhisattva rules in this lifetime.

Regarding the pure precepts which any Bodhisattva received, of all the precepts which they received, they are the most superior, without any being beyond them, immeasurable

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18) Xuanzang transliterates the Sanskrit word “*bhikṣu*” rather than translating it as “one who has gone forth.” *Bhikṣu* is typically translated into English as monk or nun.

19) The *prātimokṣa* is the list of rules for monastics. The Vinaya texts introduce two sets of the monastic rules, one set of rules for monks and another set of rules for nuns.

and boundless, and the most meritorious teaching the Bodhisattva can pursue. The precepts are generated with the Bodhisattva's most supreme good mind and intention and the Bodhisattva is universally able to remove any kind of wrong actions in all sentient beings. The standard of all *prātimokṣa* (monastic) rules is not equal in value to 1/100<sup>th</sup> of the Bodhisattva rules or even 1/1000<sup>th</sup> of the Bodhisattva rules. Whether calculating the portion, measuring the portion, counting the portion, or figuring out the portion, it is not worth even an upaniṣadam of a portion.<sup>20)</sup> Therefore, the Bodhisattva encompasses all great benefits by keeping the Bodhisattva rules.<sup>21)</sup>

After completing the procedures for receiving the Bodhisattva precepts, the Bodhisattva preceptors who provided the precepts, and the person who received the precepts together give offerings to all the Buddhas and Bodhisattvas in the ten directions and all the worlds without boundaries and limits, respectfully touching their heads to the two feet (of the Buddhas and Bodhisattvas) and

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20) Xuanzang transliterates the Sanskrit word upaniṣadam, which means an extremely small bit.

21) We can surmise from this paragraph that although there was no official institution of Mahāyāna Bodhisattvas, those who theoretically advocated Mahāyāna Buddhism might have some biases against others who did not accept it. However, more research is needed to learn how monastics who received the Bodhisattva precepts in addition to the monastic rules were able to negate their identity as monastics theoretically and logically.

respectfully withdraw.

Also, no Bodhisattva should seek to receive the Bodhisattva pure precepts from any knowledgeable and wise person, (that is,) a Bodhisattva should not receive the Bodhisattva pure precepts from a person who does not have pure faith. Although he received the Bodhisattva pure precepts, he cannot penetrate the precepts if he does not have trust and understanding from the beginning. He should not receive, without thinking very well, the precepts from anyone who has great desires, one who hides his desire, one who has great desire and one who does not have joy and satisfaction. He should not receive them from one who destroys the precepts, one who does not respect all Bodhisattva rules and one who is negligent of the standard for behavior set forth in the Bodhisattva precepts and rules. He should not receive the rules from anyone who has anger and hatred, one who cannot endure very much, nor one who cannot keep from violating the rules. He should not receive the precepts from anyone who is lazy or from one who is addicted to sleeping day and night, likes to lean their backs against things, likes to lie down, likes to get along, likes to play games and likes to chat with other (foolish) groups. He should not receive the Bodhisattva pure precepts from anyone whose mind is confused nor anyone who cannot concentrate his mind even for the short time that it takes to milk a cow. He should not receive the Bodhisattva pure precepts from anyone who has a dark mind, one who is a

part of a foolish group, one who has an extremely cowardly mind or one who criticizes the Bodhisattva *sutra-piṭaka* and *māṭṛkā*.<sup>22)</sup>

Although any Bodhisattva is endowed with and finally receives and preserves Bodhisattva precepts and rules, he should not reveal, offer, or grant them to persons who criticize the Bodhisattva teachings and sentient beings who do not believe in the Bodhisattva teachings, thoughtlessly showing, teaching, and letting them understand. Why so? Even though such a person hears the teachings, he cannot trust and understand them because he is covered with cognitive defilement. Because he criticizes them, even if he holds the standard for behavior set forth in the Bodhisattva pure precepts and rules and accomplishes the great storehouse of measureless merits, he seeks the great storehouse of measureless transgressions, does not permanently give up all unwholesome manner of speaking opinions and thoughts, and does not finally get away from them.

Although any Bodhisattva desires to receive the standard for behavior set forth in the Bodhisattva pure precepts and rules, if he does not meet a pudgala, (literally meaning an individual person), who is endowed with merits,<sup>23)</sup> he should

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22) Xuanzang transliterates the Sanskrit terms “*sutra-piṭaka*,” collection of Buddhist sūtras, and “*māṭṛkā*,” list of topics, meaning “*śāstra-piṭaka*.”

23) Xuanzang transliterates the Sanskrit word pudgala to indicate an actual person, here a person worthy of granting the precepts.

go before an image of the Buddha and receive the standard for behavior set forth in the Bodhisattva pure precepts and rules by himself.<sup>24)</sup> He should bare his right shoulder with the left side covered and put his right knee to the ground and say the following words,

I, \_\_\_\_, report to all the Buddhas of the ten directions and all the Bodhisattvas who enter the great states from whom I now vow to receive all the Bodhisattva rules and all the Bodhisattva pure precepts at the residence of all the Buddhas and Bodhisattvas of the ten directions. The precepts consist of three groups, (1) the group encompassing the rules, (2) the group encompassing good teachings, and (3) the group benefitting sentient beings. All past Bodhisattvas possessed the Bodhisattva rules and precepts, all future Bodhisattvas will be endowed with the rules and precepts and all current Bodhisattvas prevailing in the ten directions now have the rules and precepts.

He should repeat these words a second and third time. After this, he should stand up. He should know all the rest as mentioned above.

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24) Xuanzang introduces informal Bodhisattva ordination and its conditions. In contrast, Vinaya texts do not accept informal monastic ordination.

## Section2 Procedures for Repentance

If any Bodhisattva has received the standard for behavior set forth in the (Bodhisattva) precepts and rules from another, because he has an intention to seek and learn them, an intention to generate enlightenment, and an intention to benefit all sentient beings, he should produce the highest respect and veneration towards the precepts and rules, concentrate on them from the beginning and should not violate them. If he does violate them, he should quickly and properly repent of the violation and should make himself return to his (original) purity.

Any Bodhisattva should know that all of his transgressions originate from his unwholesome actions. He should make an effort to express the meaning of the transgressions through words, make himself realize what the transgressions were and repent of them before the pudgalas of the Great Vehicle and the Lesser Vehicle.

If any Bodhisattva violates the four major Bodhisattva rules with acts incurring the most serious defilement and loses the standard for behavior set forth in the Bodhisattva precepts and rules, he should again receive the four major Bodhisattva rules. If he violates the four major Bodhisattva rules with acts of intermediate defilement, he should properly reveal the transgressions to at least three pudgalas and thereby should formulate a procedure for removing the wrong deeds. First, he should explain the violation to them.

(Specifically,) he should say, “Venerable Elder,” or “Virtuous Person,” and then say, “I, \_\_\_\_, violated the teaching of the Bodhisattva Vinaya. I violated this rule and committed an offense.” He should say other things just as a *bhikkṣu* exposes his violations and make a procedure for eliminating all wrong deeds.

If any Bodhisattva violates the aforementioned four major rules and other minor rules with acts incurring a lower level of defilement, he should reveal and repent of the violations before one pudgala and should know the things indicated above. If he does not have pudgalas to whom he is able to reveal, repent of, and remove his transgressions, he should generate self-vow-mind with pure intention saying, “I will definitely protect myself from the transgressions against the Bodhisattva precepts and rules and will not violate them again.” If so, he can return to purity from violation.

### Section3 Removal of Discrimination

Briefly speaking, any Bodhisattva gives up all Bodhisattva pure precepts and rules under two conditions. First, he gives up the great vow (to attain) *anuttarā-samyak-saṃbodhi* (supreme proper awakening). Second, he violates the four major Bodhisattva rules with acts incurring the most serious defilement.

If any Bodhisattva changes bodies (i.e., is reincarnated) in the realms of the ten directions and does not give up the

standard for behavior set forth in the Bodhisattva precepts and rules wherever he is reborn, he should not violate the four major Bodhisattva rules with the most serious defilement because he has not given up the great vow for supreme proper enlightenment.

If any Bodhisattva, when born in the next life, loses his original intention (i.e., forgets taking the vows), meets a good friend and tries to realize the meaning of the Bodhisattva precepts, even though that person may receive the Bodhisattva precepts and rules many times in the next life, we cannot say he newly receives and obtains the Bodhisattva precepts and rules.

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