

“The Evolution of the Precepts”

Study Material

for

The 2008 National Conference

of

The Soto Zen Buddhist Association

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Disclaimer: Please excuse me for leaving out essential items. Also, to keep this study booklet from becoming too large, I have excerpted material from Sutras, articles and other writings. I have done this with the intention of presenting the essential materials of interest, but please note that the excerpts can be deceptive, leave out essential aspects of the context, and disrupt the logic of the original works. To help bring attention to the editing that has occurred, the normal “...” used for ellipsis is here expanded to “...***...” as the excerpts may leave out entire sentences, paragraphs and sections. References within articles to other scholarly works can mostly be tracked down in the final Bibliography, with the exception of foreign-language works. I would have liked to include a lot of other materials – especially contemporary writing – but time and space did not allow.

Acknowledgements: Luminous Owl Henkel, Tanto at Tassajara, was a tremendous help. This study incorporates a great deal of his research and work and also benefited from his suggestions. Kosho McCall at SFZC shared the work he had already done on a character study and translation comparison of the precepts. David Riggs kindly allowed the inclusion of excerpts from an unpublished draft (see I.C.8.), and Eric Greene helped with a few tricky things. Additionally of course, there is the wonderful work of the many translators, scholars & dharma teachers included in this study. I am sorry for any mistakes. with palms joined, Charlie Korin Pokorny.

I. The Evolution of the Precepts, A) India

1. From the Suttavibhanga: On Establishing the Pratimoksha

Adapted from “The Book of the Discipline”, translated by I.B. Horner, M.A. (Pali Text Society):

“Sariputta, while Vipassin was a Blessed One, while Sikhin was a Blessed One, and while Vessabhu was a Blessed One the holy life did not last long. Sariputta, while Kakusandha was a Blessed One, while Konagamana was a Blessed One, and while Kassapa was a Blessed One the holy life lasted long...***...

“Sariputta, the Blessed One Vipassin, the Blessed One Sikhin, and the Blessed One Vessabhu were idle in preaching Dhamma in detail to the disciples; they had little of the Suttas (scriptures and vinaya), Geyyas (scriptures with verses), Veyyakaranas (abhidhamma), Gathas (verses), Udanas (inspired utterances), Itivuttakas (sayings), Jatakas (past life stories), Abbhutadhammas (wonderful event stories), Vedallas (miscellaneous teachings); the course of training for the disciples was not made known, the Patimokkha was not established. After the disappearance of these Enlightened Ones, these Blessed Ones, after the disappearance of the disciples enlightened under those Enlightened Ones, those last disciples of various names, of various clans, of various castes, who had gone forth from various families, caused this holy life to rapidly disappear. It is as if, Sariputta, various flowers, loose on a tray, not tied together by a thread, are scattered about, whirled about, and destroyed by the wind. What is the cause? Inasmuch as they are not held together by a thread, even so, Sariputta, at the disappearance of these Enlightened Ones, these Blessed Ones, at the disappearance of the disciples enlightened under these Enlightened Ones, those last disciples of various names, of various clans, of various castes, who had gone forth from various families, caused this holy life to rapidly disappear. But these Blessed Ones were untiring in exhorting the disciples, for they read their minds with their own.

“Formerly, Sariputta, the Blessed One Vessabhu, perfected, fully Enlightened One, in a certain awe-inspiring jungle-thicket exhorted and admonished a congregation of a thousand monks, reading their minds with his own, and saying: Apply the mind thus, do not apply the mind thus; pay attention thus, do not pay attention thus; forsake this; having attained this, abide in it. Then, Sariputta, when these thousand monks had been exhorted and admonished by Vessabhu, the Blessed One, perfected, fully Enlightened One, their minds were freed from outflows without grasping. Moreover, Sariputta, whoever not devoid of passion, is in terror of the awe-inspiring jungle-thicket, and enters the jungle-thicket, as a rule his hair stands on end. This, Sariputta, is the cause, this is the reason why, when Vipassin was a Blessed One, when Sikhin was a Blessed One, and when Vessabhu was a Blessed One, the holy life did not last long...***...

“Sariputta, the Blessed One Kakusandha, the Blessed One Konagamana, and the Blessed One Kassapa were diligent in preaching Dhamma in detail to the disciples; they had much of the Suttas, Geyyas, Veyyakaranas, Gathas, Udanas, Itivuttakas, Jatakas, Abbhutadhammas, Vedallas; the course of training for the disciples was made known, the Patimokkha was established. After the disappearance of these Enlightened Ones, these Blessed Ones, at the disappearance of the disciples who were enlightened under these Enlightened Ones, those last disciples of various names, of various clans, of various castes, who had gone forth from various families, established the holy life for a very long time. It is as if, Sariputta, various flowers, loose on a tray, well tied together by a thread, are not scattered about, whirled about, or destroyed by the wind. What is the reason for this? They are well tied together by the thread. Even so, Sariputta, at the disappearance of these Enlightened Ones, these Blessed Ones, at the disappearance of the disciples who were enlightened under these Enlightened Ones, those last disciples of various names, of various clans, of various castes, who had gone forth from various families, established the holy life for a very long time. This, Sariputta, is the cause, this is the reason why when Kakusandha was a Blessed One, when Konagamana was a Blessed One, and when Kassapa was a Blessed One, the holy life lasted long.”

Then the Venerable Sariputta, having risen from his seat, having arranged his outer robe over one shoulder, held out his joined palms in salutation to the Blessed One and said to the Blessed One: “It is the right time, Lord, it is the right time Sugata (well-farer), for the Blessed One to make known the course of training for the disciples and to establish the Patimokkha, so that this holy life may persist and last long.”

“Wait, Sariputta, wait, Sariputta. The Tathagata will know the right time for that. The teacher does not make known, Sariputta, the course of training for disciples, or establish the Patimokkha until some conditions causing the outflows appear here in the Sangha. And as soon, Sariputta, as some conditions causing the outflows appear here in the Sangha, then the teacher makes known the course of training for disciples, he

establishes the Patimokkha in order to ward off those conditions causing the outflows...until the Sangha has attained long standing...until the Sangha has attained full development...until the Sangha has attained the chief greatness of gain (wealth)...until the Sangha has attained great learning. And as soon, Sariputta, as the Sangha has attained great learning, then some conditions causing the outflows appear here in the Sangha. Hence the teacher makes known the course of training for disciples, and establishes the Patimokkha in order to ward off those conditions causing the outflows. Sariputta, the Sangha of monks is devoid of immorality, devoid of danger, stainless, purified, based on the essential. Sariputta, the most backward of these five hundred monks is one who has entered the stream, not liable to be reborn in any state of woe, assured, bound for enlightenment.

(Thanissaro comments: “Even when these conditions did arise, though, the Buddha did not set out a full code at once. Instead, he formulated rules one at a time in response to events.”)

2. The Story of the First Vinaya Rule from the Suttavibhanga:

[There was a monk named Sudinna, the Kalandaka who dwelled near the village of the Vajjians. At that time there was a famine and alms were difficult to obtain. Sudinna decided to Vesali where his family was as they could provide him with plenty of alms. Once there, his mother asked him to beget offspring (with his former wife) so that they would have an heir to their property. Sudinna consented.]

Then the mother of the Venerable Sudinna together with his former wife went up to the Venerable Sudinna in the Great Woods, and having come up she spoke thus to him: “This family, dear Sudinna, is rich, of great resources and possessions, having immense (supplies of) gold and silver, immense means, and immense resources in corn. For this reason, dear Sudinna, beget offspring; do not let the Licchavis take over our heirless property.”

“It is possible for me to do this, mother,” he said, and taking his former wife by the arm and plunging into the Great Woods, and seeing no danger, since the course of training had not been made known, three times he induced his former wife to indulge in sexual intercourse with him. As a result she conceived. The earth-devas made this sound heard:

“Good sirs, the company of monks is without immorality, it is not beset by danger, but immorality is evoked by Sudinna, the Kalandaka.”... Thus in this very moment, in this very second, the sound went forth as far as the Brahma-world. Then the womb of the Venerable Sudinna’s former wife came to maturity, and she gave birth to a son. Now the friends of the Venerable Sudinna called this boy Bijaka; they called the former wife of the Venerable Sudinna, Bijaka’s mother; they called the Venerable Sudinna, Bijaka’s father. At (some) later time, both (Bijaka and his mother) having gone forth from home into homelessness, realised arahantship.

Then the Venerable Sudinna was remorseful and conscience-stricken...[eventually this matter reached the Buddha...] And the Blessed One for this reason, in this connection, having had the company of monks convened, questioned the Venerable Sudinna, saying:

“Is it true, as is said, Sudinna, that you indulged in sexual intercourse with your former wife?”

“It is true, Lord,” he said.

The Enlightened One, the Blessed One, rebuked him, saying, “It is not fit, foolish man, it is not becoming, it is not proper, it is unworthy of a samana (effortful one), it is not suitable, it ought not to be done. How is it that you, foolish man, having gone forth under this Dhamma and Discipline which are well taught, are not able for your lifetime to lead the holy life which is complete and wholly purified? How can you, foolish man, while Dhamma is taught by me in various ways for the sake of passionlessness, strive after passion? How can you, foolish man, while Dhamma is taught by me for the sake of being without fetters, strive after being bound? How can you, foolish man, while Dhamma is taught by me for the sake of being without grasping, strive after grasping?...It is not, foolish man, for the benefit of unbelievers, not for the increase in the number of believers, but, foolish man, it is to the detriment of both unbelievers and believers, and it causes wavering in some believers.”

Then the Blessed One, having rebuked the Venerable Sudinna in various ways, and having spoken in dispraise of his difficulty in supporting and maintaining himself, of his arrogance, of his lack of contentment, of his clinging, and of his indolence; and having spoken in various ways of the ease of supporting and maintaining oneself, of desiring little, of contentment, of abandoning unwholesomeness, of being scrupulous, of what is

gracious, of decreasing defilements, and of the putting forth of energy, and having given a suitable and befitting talk on Dhamma to the monks, he addressed the monks, saying:

“On account of this (offense), monks, I will make known the course of training for monks, founded on ten reasons: for the excellence of the Sangha, for the comfort (peace) of the Sangha, for the restraint of the shameless, for the ease of well-behaved monks, for the restraint of the outflows here and now, for the prevention of the outflows in the next life, for the benefit of non-believers, for the increase in the number of believers, for establishing the true Dhamma, and for fostering discipline. Thus, monks, this course of training should be set forth:

“Whatever monk should indulge in sexual intercourse is one who is defeated (parajika); he is no longer in communion (with the Sangha).”

And thus this course of training was set forth by the Blessed One.

3. *On the Extremes:*

From: Udana 6.8: Ganika Sutta - The Courtesan, Translated from the Pali by Thanissaro Bhikkhu

What's been attained, what's to be attained,
are both defiled by one who trains
in line with the afflicted.

Those for whom precepts & practices
are the essence of the training,
for whom celibacy is the essence of service:
this is one extreme.

Those who say, "There's no harm in sensual desires":
this is the second extreme.

Both of these extremes cause the growth of cemeteries,
and cemeteries cause views to grow.

4. *The Life of the Order (Bodiford)*

From the Introduction to Going Forth by William Bodiford

“Though the Buddha's discourses (sutra) and advanced doctrines (abhidharma) may be forgotten so long as the vinaya still exists the Buddha's teachings yet endure” (from the Vinaya).

This pithy statement appended to the Theravada recension of the vinaya aptly captures a fundamental attitude widely adopted in all branches of the Buddhist clergy, one with far reaching consequences. On the surface it asserts that of the three main divisions (tripitaka) of Buddhist scriptures (i.e. the discourses teaching mental cultivation, or Samadhi; the advanced doctrinal treatises teaching the cultivation of wisdom, or prajna; and the vinaya teaching so the cultivation of morality, or sila), survival of the vinaya constitutes the survival of Buddhism. On a deeper level the statement affirms that the teachings of the Buddha can be conveyed only through the living presence of a properly constituted religious order (sangha). For the vinaya alone equates the Buddhist religion with the inauguration and life of that order. In what may be termed a founding myth the vinaya tells the story of how the Awakened One (buddha) Sakyamuni attained awakening, selected disciples to hear the truth(dharma), brought these chosen ones to the same insight, then admitted their “going forth” (Skt. pravrajya; Pali pabbajja) into an religious order. He then conferred on them the authority to admit, train, and confirm additional members and finally charged them with the mission of propagating this new order throughout the world. In identifying properly ordained members of the order as the sole heirs to the religious authority of the Buddha, the vinaya also dictates strict guidelines governing how the order maintains its legitimacy and perpetuates its existence.

5. *On the Vinaya (Thanissaro)*

From Buddhist Monastic Code by Bhikku Thanissaro:

"Now, Ananda, if it occurs to any of you — 'The teaching has lost its authority; we are without a Teacher' — do not view it in that way. Whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be your Teacher when I am gone." — Digha Nikaya 16

Dhamma-Vinaya was the Buddha's own name for the religion he founded. Dhamma — the truth — is what he discovered and pointed out as advice for all who want to gain release from suffering. Vinaya — discipline — is what he formulated as rules, ideals, and standards of behavior for those of his followers who went forth from home life to take up the quest for release in greater earnestness. Dhamma and Vinaya in practice function only together. Neither without the other can attain the desired goal. In theory they may be separate, but in the person who practices them they merge as qualities developed in the mind and character...***...

The Vinaya was organized into two main parts: 1) the *Sutta Vibhaṅga*, the 'Exposition of the Text' containing almost all the material dealing with the *Pāṭimokkha* rules; and 2) the *Khandhakas*, or Groupings, which contain the remaining material organized loosely according to subject matter. The *Khandhakas* themselves are divided into two parts, the *Mahāvagga*, or Greater Chapter, and the *Cullavagga*, or Lesser Chapter. Historians estimate that the *Vibhaṅga* and *Khandhakas* reached their present form in approximately the 2nd century B.C.E., and that the *Parivāra*, or Addenda — a summary and study guide — was added a few centuries later, closing the *Vinaya Piṭaka*, the part of the Canon dealing with discipline...***...

The basic code of training rules for bhikkhus, in its Pali recension, contains 227 rules divided into eight sections in accordance with the penalty assigned by each rule: *pārājika*, defeat; *saṅghādisesa*, formal meeting; *aniyata*, indefinite; *nissaggiya pācittiya*, forfeiture and confession; *pācittiya*, confession; *pāṭidesaniya*, acknowledgement; *sekhiya*, training; and *adhikaraṇa-samatha*, settling of issues...***...

The 4 Parajikas:

1. Should any bhikkhu — participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness — engage in sexual intercourse, even with a female animal, he is defeated and no longer in affiliation.

2. Should any bhikkhu, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness — just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, "You are a robber, you are a fool, you are benighted, you are a thief" — a bhikkhu in the same way taking what is not given also is defeated and no longer in affiliation.

3. Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (saying): "My good man, what use is this evil, miserable life to you? Death would be better for you than life," or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in affiliation.

4. Should any bhikkhu, without direct knowledge, claim a superior human state, a truly noble knowledge and vision, as present in himself, saying, "Thus do I know; thus do I see," such that regardless of whether or not he is cross-examined on a later occasion, he — being remorseful and desirous of purification — might say, "Friends, not knowing, I said I know; not seeing, I said I see — vainly, falsely, idly," unless it was from over-estimation, he also is defeated and no longer in affiliation.

6. Precepts (Getz)

Daniel A. Getz – "Precepts" (From *Encyclopedia of Buddhism* (Buswell, ed))

Precepts within Buddhism are rules and guidelines intended to properly shape the mind and its manifestations in physical and verbal behavior so as to facilitate progress on the path to liberation. The term precepts, although a valid rendering of one sense of the Sanskrit word *sila* fails to convey the full range and force of that word, which properly refers to the morality or virtue that constitutes one of the prerequisite foundations for ultimate spiritual attainment. The cultivation of *sila* in this broad sense represents one of three required forms of training along with concentration and wisdom that correspond to the noble eightfold path. Although the precepts appear as external prescriptions and are often couched in negative terms, their goal and the proper thrust of Buddhist morality is the natural and positive embodiment of right action, speech, and livelihood. The various categories of precepts that will be discussed below are therefore not to be seen as ends in themselves, but rather as necessary steps in training for awakening. As steps, these categories distinguish between the lay and monastic life stations, between males and females, as well as between different levels of progress and commitment in religious life.

The five, eight, and ten precepts

The most basic moral prescriptions in Buddhism are often identified with the categories of five, eight, and ten precepts, which are generically known as rules of training (Sanskrit, *sikṣapada*; Pali, *sikkhapada*). The five precepts address the moral obligations of all Buddhist laypersons and are sometimes taken along with the three refuges in a formal ceremony. They are thus viewed, much like monastic precepts, as a set of vows that call for abstention: (1) from the taking of life, (2) from stealing, (3) from sexual misconduct, (4) from lying, and (5) from intoxicants. Laypersons seeking to express greater dedication to the Buddhist path and further growth in moral training can take on observance of the eight precepts. Besides adopting a stricter interpretation of the first five precepts in which observance of the third precept requires complete abstinence from sexual activity, adherence to the eight precepts further entails: (6) refraining from eating after midday, (7) avoiding singing, dancing, and music, as well as use of perfume, and (8) refraining from the use of luxurious beds. Observance of these eight rules conventionally takes place only for limited periods, often on six days each month, arranged around the full and new moon days that coincide with the bimonthly confessional ceremonies (*uposatha*) in the monastic community. In contrast to the categories of five and eight precepts that pertain to the moral training of laypersons, the category of ten precepts sets forth a basic moral vision for Buddhist monastics. Those entering the monastic order take these ten precepts in a “goingforth” ceremony (*pravrajya*, *pabbaja*) through which they become novices (*sramanera*, *samanera*). The ten precepts resemble an expanded form of the eight precepts, which involves adherence to the five precepts, including a strict ban on all sexual activity, and further entails vowing to refrain: (6) from eating after midday, (7) from singing, dancing, and music, (8) from wearing jewelry and using perfumes, (9) from sleeping on luxurious beds, and (10) from handling gold and silver.

The monastic disciplinary code

Whereas the ten precepts set forth a basic moral compass for monks and nuns, the monastic disciplinary code (*pratimokṣa*, *patimokkha*), consisting of a greatly enlarged number of more than two hundred precepts, historically has been a determining factor in shaping the Buddhist monastic order (*sangha*) as an institution. These precepts, which constitute the central content of the *vinaya-pitaka* in the Buddhist canon (*Tripitaka*, *Tipitaka*), function on different levels. On the one hand, the monastic code has an obvious moral dimension. Many of these precepts are simply a further elaboration of the moral principles laid out in the ten precepts, and therefore reinforce the continued moral training of monastics after their ordination. At the same time, the aim of these precepts has been to preserve the Buddhist *sangha*’s image as a model of rectitude in the eyes of the lay community. Thus, the Buddha is recorded as having established some of the precepts as a result of incidents in which the conduct of monks threatened to cause scandal in those for whom the monastic community was to provide moral guidance and upon whom the monastic community relied for its physical support. From another perspective, these precepts have an institutional dimension. In practical terms, many of the precepts in the *pratimokṣa* have the concrete goal of ensuring order and smooth functioning in the everyday affairs of the community. More fundamentally, however, the very existence of the whole Buddhist community is premised upon the stability of the *sangha*, which in turn is dependent upon the valid conferral of the precepts in ordination...***...

The centrality of the *pratimokṣa* for the moral discipline of monks and nuns and the cohesion of the *sangha* is symbolically expressed through fortnightly confessional ceremonies (*posadha*, *uposatha*) at which monastics in a locality are required to gather together (with monks and nuns meeting separately) for a recitation of the precepts of the *pratimokṣa*. The recital of each precept is accompanied by a required confession before the community of any instance of transgression. The shared recognition and adherence to a particular articulation of the *pratimokṣa* evident in these ceremonies has been the token of unity for communities of the *sangha* through history, while disagreement with regard to the precepts has led historically to the creation of new communities with their own separate *pratimokṣa*. Unlike Christianity, in which doctrinal disagreements often inspired the rise of new groups, sectarian division within early Buddhism is thought to have been largely premised on differing approaches to the discipline...

The Theravada tradition observes the precepts in its Pali version of the *vinaya*; the East Asian tradition of Buddhism has largely adhered to the precepts of the *Dharmaguptaka Vinaya* (*Sifen lü*) for over a thousand years; and discipline in the Tibetan Buddhist tradition is based on the *vinaya* of the *Mulasarvastivada*. Each of these differs with regard to the number of precepts constituting the *pratimokṣa*. For full ordination, the Theravada *Vinaya* contains 227 rules for monks (or 311 for nuns), the *Dharmaguptaka* 250 (or 348), and the

Mulasarvastivada 258 (or 354). Today only East Asian Buddhism continues to preserve a tradition of fully ordained nuns. The precepts of the pratimoksa are grouped in categories that are arranged in descending order of seriousness according to the gravity of an offense. The most serious category (parajika) contains offenses that require immediate expulsion from the sangha with no possibility of reinstatement in one's lifetime. For monks, this category involves four major offenses: sexual intercourse, stealing, murder, and false claims with regard to one's spiritual attainment. The pratimoksa for nuns legislates four more offenses in this category, including intimate touching of men, holding hands with men, hiding the serious offenses of other nuns, and following a censured monk. The second category (sanghavasesa) concerns offenses that call for discipline falling short of expulsion but requiring temporary forfeiture of one's full status as a monk or nun and removal from the community for a period of time. This category contains thirteen offenses for monks that include sexual impropriety, erecting dwellings, slander, and causing dissension in the sangha. For nuns, this category in the Dharmaguptaka Vinaya holds seventeen precepts, including prohibition from serving as a marriage broker. The remaining categories of the pratimoksa address less serious offenses calling for punishments that range from confiscation of inappropriate items and confession before the whole community to confession before one person. Although the different versions of the vinaya listed above vary in the number of categories and precepts, they nevertheless manifest a remarkable similarity. (...***...[insert] Karma Lekshe Tsomo (from Pratimoksha entry in Encyclopedia of Buddhism (Buswell ed.): "Although the substance of the precepts is fundamentally the same, the specific numbers of precepts vary slightly from one school to another, for a variety of reasons. For example, (1) local communities had different interpretations of monastic discipline and there was no central authority to adjudicate them; (2) the precepts were transmitted orally and in different languages for several hundred years before they were written down; and (3) as the Buddhist community spread to different geographical and cultural areas, some precepts were adjusted in accordance with local customs. These schools are in almost complete agreement concerning the precepts, exhibiting only minor differences."...***...[end of insert])

Mahayana precepts

The Mahayana tradition from its inception paid great heed to training in morality and the observance of precepts. This emphasis was incorporated into the bodhisattva path as an essential element of the paramita (perfection) that the bodhisattva was expected to cultivate. The second of these perfections calls for dedication to morality and strict adherence to the precepts. This dedication has often been expressed simply through observance of traditional precepts. Mahayana monks and nuns, for example, have ordinarily taken and adhered to the full precepts of the pratimoksa. In time, however, Mahayana came to develop precepts that were unique to the bodhisattva vocation. The most famous articulation of such precepts is that found in the Fanwang Jing (Brahma's Net Sutra), an apocryphal text thought to have been produced in China. This scripture sets forth fifty-eight precepts, dividing them into ten major and forty-eight minor rules that besides emphasizing the basic moral orientation of the five precepts also stress the bodhisattva's obligation to care for all beings. They further call for extreme ascetic practices, such as the burning of limbs, thus marking a significant departure from the discipline of the pratimoksa.

These bodhisattva precepts were administered to lay persons and monastics alike. Monks and nuns customarily would take these precepts in a separate ceremony following the administration of the pratimoksa in ordination. Historically, the Mahayana tradition rarely called attention to the disparity between these "Mahayana precepts" and the "precepts" of the vinaya. The founder of the Japanese Tendai school, Saicho (767–822), however, made just such a distinction. In attempting to firmly establish the Tendai teaching that he had brought back from China, Saicho asked permission of the court to build an ordination platform on Mount Hiei. Tendai monks ordained on this platform were not to receive the customary precepts but only the bodhisattva precepts, thereby ensuring that their ordination was a purely "Mahayana" one. When the Japanese court granted Saicho's request shortly after his death, the Japanese Tendai school and the traditions that grew out of it adopted an approach to precepts that differed from that taken by the rest of the Buddhist world.

7. The Vinaya Discipline of Buddhist Monasticism (Thurman):

Excerpts from a talk given at Amherst College, 1982:

Sanskrit vinaya comes from the verb root ni to lead, with the prefix vi- away from, hence connotes "leading away", presumably from worldly ignorance, passion, and aversion. It is thus rightly understood by Holt and others as "discipline", but to do it full justice it might be more formally rendered "transcendent discipline",

to distinguish it from the numerous worldly disciplines which intend to lead a disciple into something, into obedience to a religious, military, or other social order. Thus, the Vinaya system of action guides must be understood as oriented in its main thrust to the de-conditioning of its disciple - as the rule of a de-conditioning conditioning program. It is a rule for a transcending ethic (adhi-shila), not a pattern maintaining ethic. This primary emphasis on transcendence rather than obedience helps to explain the rather odd way the Vinaya is set forth, rather un-systematically, as we shall see below. That is, it does not spring from the authority of the Buddha in the form of an unquestionable set of dogmas to which the disciple must merely conform to be saved. It springs from the enlightenment experience of the Buddha, the deathless Nirvana, to which the disciple himself or herself may be confident of entry; and it gradually, organically assumes the form of the institutional, social door of entry to that experience, that spiritual state, that higher world. This is to be borne in mind as we examine the literature and its rules. ...***...

All the systems have only four major transgressions, called "defeats", which lead invariably to expulsion from the Community. These four, indeed can be seen as the core of the Vinaya/Discipline. Their observance involves the monk's maintaining chastity, poverty, non-violence, and non-pretension (we may note immediately the absence of 'obedience' as a major virtue). These four defeats thus represent the behavioral boundaries of actions that directly result from the major passions that the Buddha Dharma identifies as the cause of the suffering of samsara, the unenlightened life-cycle; the three poisons of delusion, greed, and hatred. The fourth defeat is a special type of lying that is especially tempting to those whose social role is close to that of the spiritual charismatic or religious professional. Holt has prepared several charts that relate all the lesser rules to these four main ones, and found that 139 of 227 rules in the Theravada Vinaya relate directly back to them, controlling lesser manifestations of the same tendencies...***...

The first and most important text in the Vinaya Canon is the Sutra-Vibhanga, Analysis of the Scripture. In this, the Buddha is presented as giving each of the rules in response to difficulties that arise for individual monks or to the community from their faulty actions. It begins with the Buddha sitting under a tree with his monks at Veranja. A local Brahmin approaches the Buddha for a visit, and becomes furious when the Lord does not rise to greet him. The Lord Buddha, who has greeted the Brahmin cordially, without getting up however, responds somewhat unhumly; "Brahmin, I do not see him in the world of the gods including the Maras, the Brahmas, the ascetics, and priests, living creatures either divine or human, whom I should greet or rise up for or to whom I should offer a seat. For, Brahmin, whom a Tathagata should greet or rise up for or offer a seat to, his head would split asunder." Thus, the Vinaya Discipline, which represents action-guides from those we might think of as etiquette to those we might call moral, begins with a radical disavowal of the ordinary etiquette of the social world of the time... This incident can be unpacked much more extensively, with its striking imagery in this key location. Suffice it to say that the Vinaya/Discipline is presented as emerging from the Buddha's state of enlightenment, and as creating a field of dwelling, a residence, which while connected to the world, is not of the world. The shell of the old world is shattered, and a liminal realm opened up...***...

...Shariputra approaches and asks indirectly for the Buddha to set forth the rule of Individual Liberation, the Pratimoksha. The Buddha teases him a bit by saying that the Dharmas of those Buddhas in the past who taught a Rule lasted long, and that the Dharmas of those who did not last long. But then he refuses simply to set down the Rule at a go, as it were. He will not put forth the Rule for the Community to form around the vortex of his presence: That is a Rule that would be based on his clear authority, an abstract revelation, in a sense...***...

This pattern of setting forth rules in context is followed for all of the remaining several hundred rules, and the order of the cases is presented as determined by the chronology of their occurrence in the Buddha's life as leader of the Community. This is not however stated explicitly, and the ordering of the groupings in descending order of gravity of punishment and/or penance clearly reveals the hand of the later arrangers of the text; we thus may consider the ordering of the groupings a product of later arrangement, with the ordering of rules within groupings a product of historical chronology...***...

The second section of the Vinaya text is called the Skandhaka (Pali, Khandaka), literally "Compilation", and, in Holt's apt words, it intends "to provide the monastic community with a coherent picture of ideal sangha life." It is divided into Mahavarga and Chulavarga, Great Sections and Small Sections, and contains 1) a biography of the Buddha and a history of the founding of the Community, 2) a detailed account of the upasampada or full graduation into ordained monkhood, 3) prescriptions for conducting the rituals held at the

end of the rainy season retreat, 4)an account of the origins and procedures of the Pratimoksha ritual recitation, 5)detailed discussion of procedures to resolve disputes, and 6)accounts of the two first great Buddhist councils, at Rajagrha and at Vaishali, wherein the canon was fixed officially. Again, every element of the life of the monastic Community is articulated in precise relation to the historical context in which it arose and was established. This historical concern becomes crucial in the later history of the Community, in its international development as well as in its progress within India, in that it shows how specific institutions arose in response to specific conditions, and provides a basis of reasoning about how to adapt to different conditions...

8. The First and Second Buddhist Councils:

From an online article by Taitaku Phelan, "Taking the Precepts, Sewing Buddha's Robe," at: <http://www.intrex.net/chzg/precepts.htm>:

During the time Buddha was teaching, about 250 precepts developed called *vinaya*. The word *vinaya* means rules of the religious order, or rules of action to discipline the mind. On his deathbed, Buddha told Ananda, "After my Nirvana, if the sangha asks for the nullification of some articles of the petty *vinaya*, the Tathagata gives you permission to nullify them serially." ... Three months after Buddha's death or *parinirvana*, there was a meeting of elders called the First Council of the Order, and Ananda reported to the Council that Buddha had said that the petty *vinaya* could be disregarded. The members asked which of the *vinaya* were the petty ones, and Ananda replied that at the time Buddha told him this, he was lost in astonishment that some of the *vinaya* could be disregarded and forgot to ask. Many discussions and arguments followed about which of the *vinaya* rules were great and which were petty. At this time, Mahakasyapa, the elder Arhat, who in Zen is considered to be Buddha's successor, suggested that the *vinaya* were disciplinary rules to help monks preserve themselves from unwholesome actions and he suggested that none of them be nullified. This was the case for about 100 years until around 443 B.C.E. when a Second Council was held and there was a disagreement between two factions as to whether ten petty *vinaya* could be nullified. This disagreement led some time later to the two groups splitting up. Eventually, one group became predominant in northern India; they became the Mahayana group, which used Sanskrit as its textual language. The other group became predominant in southern India, used Pali for their written texts, and were called "Hinayana" [*lesser vehicle*] by the Mahayana [*great vehicle*] group. The southern school survives today and is referred to now by the more polite name of the Theravada [*way of the elders*] School.

The 10 Petty Vinaya debated at the Second Council:

1. Receiving or having others receive gold and silver (ie handling any money).
 2. Eating once and then going again to a village for alms
 3. Eating after midday
 4. Storing salt in a horn (and mix it with food)
 5. Eating the five stages of milk after one had his midday meal.
 6. Consuming strong drink before it had been fermented.
 7. Carrying out official acts when the assembly was incomplete (or allowing latecomers to join or others to leave early)
 8. Holding the Uposatha Ceremony with monks dwelling in the same locality (ie holding separate Uposatha Ceremonies within one monastic boundary)
 9. Using a bowing which was not the proper size (ie large).
 10. Following a certain practice because it was done by one's tutor or teacher (ie a practice that breaks a vinaya rule)
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9. From The Perfection of Wisdom in 8000 Lines:

Translated by Edward Conze:

Subhuti: Is then a Bodhisattva also trained in the accomplishment of a Disciple?

The Lord: He should also be trained in that. But he does not train with the intention of always continuing with the accomplishment of a Disciple, or with the idea of making it in any way his own. [433] Not thus does he train. He also knows the qualities of the Disciples, but does not abide with them. He assimilates them, without

opposing them. He trains with the intention that he should demonstrate and reveal also the virtues of the Disciples...***...

The Perfection of Morality

By morality those who hanker after calm are lifted up,
Established in the sphere of those with the ten powers, unbroken in their morality.
How ever many actions of restrain the comply with,
They dedicate them to enlightenment for the benefit of all beings.

If he generates a longing for the enlightenment of Arhats and Pratyekabuddhas,
He becomes immoral, unwise, and likewise faulty in his coursing.
But when one turns over [all one's merit] into the utmost Bliss of enlightenment,
Then one is established in the perfection of morality, [although] joined to the sense-qualities.

The Dharma from which come the qualities of the enlightenment of the Gentle,
That is the object of the morality of those who are endowed with qualities of Dharma.
The Dharma [involves] in the loss of the qualities of the enlightenment of those who act for the weal of the world,
As immorality has that been proclaimed by the Leader.

When a Bodhisattva tastes of the five sense-qualities,
But has gone for refuge to the Buddha, the Dharma, and the holy Samgha
And has turned his attention toward all-knowledge, [thinking] 'I will become a Buddha,'-
As established in the perfection of morality should that discerning one be known.

If, when coursing for kotis of aeons in the ten paths of wholesome action,
He engenders a longing for Arhatship or Pratyekabuddhahood,
Then he becomes one whose morality is broken, and faulty in his morality.
Weightier than an offense deserving expulsion is such a production of thought.

When he guards morality, he turns [the resulting merit] over to the foremost enlightenment,
But he does not feel conceited about that, nor does he exalt himself.
When he has got rid of the notion of I and the notion of other beings,
Established in the perfection of morality is that Bodhisattva called.

If a Bodhisattva, coursing in the path of the Jinas,
Makes [a difference between] these beings as observers of morality and those as of bad morality,
Intent on the perception of multiplicity he is perfectly immoral.
He is faulty in his morality, not perfectly pure in it.

He who has no notion of I and no notion of a being,
He has performed the withdrawal from perception, [and] he has no [need for] restraint.
One who minds neither about restraint nor about non-restraint,
He has been proclaimed by the Leader as restrained by morality.

10. The Definitive Vinaya:

Excerpts from Sutra 24, The Definitive Vinaya (also called Upali's Questions Sutra) of the Maharatnakuta translated by Garma C. C. Chang:

...***... The Buddha answered, "Shariputra, all Bodhisattvas should guard against two breaches of discipline. What are the two? First, to break the discipline out of hatred; second, to break the discipline out of ignorance. Both are grave breaches.

"Shariputra, if a breach of discipline is committed out of desire, it is a fine, subtle fault, but hard to eliminate; if out of hatred, it is a gross, serious fault, but easy to eliminate; if out of ignorance, it is a very grave, deep-seated fault and very hard to eliminate.

"Why? Desire is the seed of all kinds of existence; it causes one to be involved in samsara endlessly. For this reason, it is fine and subtle, but hard to sever. One who breaks the precepts out of hatred will fall to the miserable planes of existence, but may quickly get rid [of hatred]. One who breaks the precepts out of ignorance will fall to the eight great hells, and have great difficulty in being released [from ignorance]...***...

At that time, Upali emerged from concentration and went to see the Buddha. After bowing with his head at the Buddha's feet and circumambulating the Buddha three times to his right, he stood to one side and said to him, "World Honored One, as I was sitting alone in a quiet place meditating, I thought, 'When the World-Honored One was explaining the Pratimoksha—the pure discipline—to Shravakas, Pratyekabuddhas, and Bodhisattvas, he said, "You should rather give up your body and life than break the precepts." World-Honored One, what should be the Pratimoksha of Shravakas and Pratyekabuddhas, and what should be the Pratimoksha of Bodhisattvas, while the Buddha stays in the world and after he enters parinirvana? The World-Honored One says I am foremost in precept-keeping. How should I understand the subtle meaning of the Vinaya? If I personally hear it from the Buddha and accept and practice it until I achieve fearlessness, then I can extensively explain it to others. Now that the Bodhisattvas and monks from all places have gathered here, may the Buddha discourse extensively on the definitive Vinaya to resolve our doubts."

Thereupon, the World-Honored One told Upali, "Now, Upali, you should know that the pure precepts observed by Bodhisattvas and those observed by Shravakas are different both in aim and in practice. Upali, a pure precept observed by Shravakas may be a great breach of discipline for Bodhisattvas. A pure precept observed by Bodhisattvas may be a great breach of discipline for Shravakas.

"What is a pure precept for Shravakas but a great breach of discipline for Bodhisattvas? For example, Upali, not to engender a single thought of taking further rebirth is a pure precept for Shravakas but a great breach of discipline for Bodhisattvas. What is a pure precept for Bodhisattvas but a great breach of discipline for Shravakas? For example, to follow the Mahayana doctrine and to tolerate rebirths, without abhorrence, for an incalculable number of kalpas is a pure precept for Bodhisattvas but a great breach of discipline for Shravakas.

"For this reason, the Buddha teaches Bodhisattvas precepts which need not be strictly and literally observed, but teaches Shravakas precepts which must be strictly and literally observed; he teaches Bodhisattvas precepts which are at once permissive and prohibitive (*see footnote below*), but teaches Shravakas precepts which are only prohibitive; he teaches Bodhisattvas precepts which are for the depth of the mind, but teaches Shravakas precepts which guide them step by step.

"Why do the Bodhisattvas' precepts not need to be strictly and literally observed while those for Shravakas must be strictly and literally observed? When keeping the pure precepts, Bodhisattvas should comply with sentient beings, but Shravakas should not; therefore, the Bodhisattvas' precepts need not be strictly and literally observed while those for Shravakas must be strictly and literally observed.

"Why do Bodhisattvas keep precepts which are at once permissive and prohibitive, while Shravakas keep precepts which are only prohibitive?

"If a Bodhisattva who has resolved to practice the Mahayana breaks a precept in the morning but does not abandon his determination to seek all-knowing wisdom at midday, his discipline-body remains undestroyed. If he breaks a precept at midday...in the...in the evening...at midnight...before dawn but does not abandon his determination to seek all-knowing wisdom in the morning, his discipline-body remains undestroyed.

"For this reason, people who follow the Bodhisattva-vehicle keep precepts which are both permissive and prohibitive. If they violate any precept, they should not become dismayed and afflict themselves with unnecessary grief and remorse.

“However, if a Shravaka breaks any precept, he destroys his pure discipline. Why? Because Shravakas, to eradicate their defilements, must keep the precepts with such intensity as if they were saving their heads from fire. They aspire to nirvana only. For this reason, they keep precepts which are prohibitive only.

“Furthermore, Upali, why do Bodhisattvas keep precepts for the depth of the mind, while Shravakas keep precepts which guide them step by step?

“Even if Bodhisattvas enjoy the five sensuous pleasures with unrestricted freedom for kalpas as numerous as the sands of the Ganges, as long as they do not give up their bodhicitta, they are said not to break the precepts. Why? Because Bodhisattvas are skilled in protecting their bodhicitta, and dwell securely in it; they are not afflicted by any passions, even in dreams. Further, they should gradually root out their defilements instead of exterminating them all in one lifetime.

“In contrast, Shravakas ripen their roots of virtue as hurriedly as if they were saving their heads from fire. They do not like to entertain even one thought of taking further rebirth.

“For this reason, followers of the Mahayana keep precepts for the depth of the mind, precepts which are both permissive and prohibitive and which need not be strictly and literally observed; while Shravakas keep precepts which guide them step by step, which are prohibitive only, and which must be strictly and literally observed.

“Upali, it is very hard for those who pursue the Mahayana to attain supreme enlightenment; they cannot achieve it unless they are equipped with great, magnificent [virtues]. Therefore, Bodhisattvas never feel abhorrence even if they are constantly involved in samsara for an incalculable number of kalpas. This is why the Tathagata, through his observation, finds that he should not always teach the doctrine of renunciation to followers of the Mahayana, nor should he always teach them the way to realize nirvana quickly. Instead, they should be taught the profound, wonderful, undefiled doctrine which is in unison with kindness and joy, the doctrine of detachment and freedom from grief and remorse, the doctrine of unhindered emptiness, so that after hearing it, the Bodhisattvas will not tire of being involved in samsara and will attain supreme enlightenment without fail.”

Then Upali asked the Buddha, “World-Honored One, suppose a Bodhisattva breaks a precept out of desire; another does so out of hatred; and still another does so out of ignorance. World-Honored One, which one of the three offenses is the most serious?”

The World-Honored One answered Upali, “If, while practicing the Mahayana, a Bodhisattva continues to break precepts out of desire for kalpas as numerous as the sands of the Ganges, his offense is still minor. If a Bodhisattva breaks precepts out of hatred, even just once, his offense is very serious. Why? Because a Bodhisattva who breaks precepts out of desire [still] holds sentient beings in his embrace, whereas a Bodhisattva who breaks precepts out of hatred forsakes sentient beings altogether.

“Upali, a Bodhisattva should not be afraid of the passions which can help him hold sentient beings in his embrace, but he should fear the passions which can cause him to forsake sentient beings.

“Upali, as the Buddha has said, desire is hard to give up, but is a subtle fault; hatred is easy to give up, but is a serious fault; ignorance is difficult to give up, and is a very serious fault.

“Upali, when involved in defilements, Bodhisattvas should tolerate the small transgressions which are hard to avoid, but should not tolerate the grave transgressions which are easy to avoid, not even in a dream. For this reason, if a follower of the Mahayana breaks precepts out of desire, I say he is not a transgressor; but if he breaks precepts out of hatred, it is a grave offense, a gross fault, a serious, degenerate act, which causes tremendous hindrances to the Buddha-Dharma.

“Upali, if a Bodhisattva is not thoroughly conversant with the Vinaya, he will be afraid when he transgresses out of desire, but will not be afraid when he transgresses out of hatred. If a Bodhisattva is thoroughly conversant with the Vinaya, he will not be afraid when he transgresses out of desire, but will be afraid when he transgresses out of hatred.”

Then, from among the assembly, Manjushri, Prince of the Dharma, asked the Buddha, “World-Honored One, all dharmas are ultimately Vinaya. Why are regulations necessary?”

The Buddha answered Manjushri “If ordinary people knew that all dharmas are ultimately Vinaya, the Tathagata would not teach them the regulations, but because they do not know that, the Tathagata gradually teaches them the rules to enlighten them.”

Upali said to the Buddha, “World-Honored One, the Tathagata has discoursed on the definitive Vinaya, but Manjushri has not said anything on the subject. May the World-Honored One command Manjushri to explain it briefly.”

The Buddha told Manjushri, “Now you should expound the subtle meaning of the Ultimate Vinaya. Upali will be happy to hear it.”

Manjushri, the Dharma Prince, said to Upali, “All dharmas are ultimately quiescent when the mind is quiescent; this is called the Ultimate Vinaya.

“No dharma is found to have a self-entity when the mind is not defiled or attached; this is called the Vinaya of No Regret.

“All dharmas are pure by nature when the mind is not confused [by wrong views]; this is called the Supreme Vinaya.

“All dharmas are suchness itself when the mind is devoid of all views; this is called the Pure Vinaya.

“No dharma comes or goes when the mind does not discriminate; this is called the Inconceivable Vinaya.

“No dharma abides or clings when the mind ceases from moment to moment; this is called the Vinaya of the Purification of the Planes of Existence.

“All dharmas abide in emptiness when the mind is free of all signs; this is called the Vinaya of Intrinsic Transcendence.

“Dharmas have no past, present, or future, for they are inapprehensible; this is called the Vinaya of the Equality of the Three Phases of Time.

“No dharma can be established when the mind is free from discrimination; this is called the Vinaya of the Permanent Resolution of Doubt.

“Upali, this is the Ultimate Vinaya of the dharmadhatu, by which Buddhas, World-Honored Ones, have attained Buddhahood. A good man who does not observe this well is far from keeping the pure precepts of the Tathagata.”

Thereupon, Upali said to the Buddha, “World-Honored One, the doctrines Manjushri expounds are inconceivable.”

The World-Honored One told Upali, “Manjushri expounds the Dharma on the basis of inconceivable, unimpeded liberation. For this reason, whatever doctrine he preaches enables one to be free from mental forms, which is the liberation of mind. He causes the arrogant to give up their arrogance.”

...***...

I often praise the observance of pure precepts,

But no being ever breaks any precepts.

Precept-breaking is empty by nature,

And so is precept-keeping.

...***...

Footnote (by Chang):. The Bodhisattva precepts prohibit unwholesome actions, but they permit those actions in certain circumstances. In Yogacarya-Bhumi-Shastra attributed to Maitreya, we find the following passage (Taisho 1501, p. 1112):

Those Bodhisattvas who observe the pure Bodhisattva precepts well may, as a skillful means to benefit others, commit some major misdeeds. In doing so, they do not violate the Bodhisattva precepts; instead, they generate many merits.

For example, suppose a Bodhisattva sees that a vicious robber intends to kill many people for the sake of wealth; or intends to harm virtuous Shravakas, Pratyekabuddhas, or Bodhisattvas; or intends to do other things that will cause him to fall to the Uninterrupted Hell. When seeing this, the Bodhisattva will think, “If I kill that person, I will fall to the hells; if I do not kill him, he will commit crimes which will lead him to the Uninterrupted Hell, where he will suffer greatly. I would rather kill him and fall to the hells myself than let him undergo great suffering in the Uninterrupted Hell.”

Then, deeply regretting the necessity for this action, and with a heart full of compassion, he will kill that person. In doing this, he does not violate the Bodhisattva precepts; instead, he generates many merits.

I. The Evolution of the Precepts, B) China

1. *Emergence of the Chinese Buddhist Order (Bodiford):*

1. From the Introduction to Going Forth by William Bodiford

Vinaya texts are concerned with establishing not only rules for the disciplined behavior of members of the order, but also social practices that guide a well-organized religious order in the management of its affairs and property, in its interactions with the laity and secular powers, and – most of all – in defining its religious identity by linking the order historically to the Buddha, distinguishing the order from the laity, encouraging the laity to give to the order, and determining the proper procedures for going forth into the order; only by following such prescribed practices do members of the order become worthy recipients of the laity's charity. Through this fundamental agenda ceremonial issues involving lineage, seniority, initiation, purification, repentance, visualization, vows, and ordination acquire profound social, psychological, and philosophical significance in Buddhism. Nowhere is this more evident than in the historical development of Buddhism in China and Japan, which has been characterized by unresolved tensions over attempts to legitimate Buddhist orders according to some kind of vinaya while simultaneously allowing new organizational forms and institutional structures better adapted to the demands of local culture and history to exist...***...

How a Buddhist order emerged in China is not clear. Buddhists of, some sort probably were active within Chinese borders as early as the first century of the common era, and Buddhist scriptures began to be translated from Indic languages into literary Chinese by the second century...sometime during the years 249-253, however, [Dharmakala] found so-called Buddhist monks who had ordained themselves simply by shaving their heads and donning Indian-style robes. Moreover, their fasts, confessions, and religious ceremonies had the appearance of traditional Chinese ancestral rites...Even the translation of Indic vinaya texts into Chinese (which began in earnest at the beginning of the fifth century) could not fully answer the religious, social, and legal needs of the Chinese Buddhist order. Several new issues presented themselves. First, in short succession the Chinese obtained translations of complete vinaya texts from several different Buddhist communities in India...How were discrepancies between these different vinayas to be reconciled? Second, the practices described in these translations assumed a warm climate and social customs very different from those of China. Who had the authority to adapt them to Chinese conditions? Third, by this time Buddhists in China were concerned with distinguishing between the self-proclaimed "superior" Buddhism known as Mahayana and other forms that Mahayana scriptures denigrated as inferior (hinayana). Were the spiritual goals, forms of discipline, and religious ceremonies described in these translated vinaya compatible with Mahayana or should they be rejected as hinayana? Fourth, the translated scriptures contained passages that clearly forbade the possibility of ordaining oneself...A fifth element the appearance of Mahayana precept scriptures, further confused the situation in China. Unlike the vinaya, which constitutes its own division of the Buddhist canon, these scriptures were seen as belonging to the discourse division of the canon which represents the words of Sakyamuni Buddha (buddhavacana). Three in particular played major roles in East Asian Buddhism [the Bodhisattva Stage, the Brahma Net Sutra, and the Bodhisattva Adornments Sutra]... All three scriptures describe precepts to be observed by bodhisattvas, the followers of the Mahayana path. Moreover, they present an approach to the precepts that differs from that found in the vinaya. The scriptures of the vinaya emphasize in concrete detail how members of the order should discipline their behavior; the Mahayana discourses describe precepts that are, in some cases, little more than vague exhortations to perform good. In contrast to the vinaya's concern with distinguishing members of the order from the laity and its different sets of rules for men and women, for novices and full fledged members, the Mahayana scriptures present universal precepts to be observed by all sentient beings whether they are male or female, monastics or lay people, humans or nonhumans (as long as they can understand human speech). More important, these scriptures describe self-ordination procedures involving rituals of purification and repentance to obtain a vision of the Buddha (or Buddhas). Such rituals provided Chinese with a scriptural justification for dismissing questions regarding the historical legitimacy of the Chinese Buddhist order.

Chinese concerns regarding the interpretation of the vinaya eventually were addressed by a scholastic tradition that came to be called the Vinaya (Lu 律; J.Ritsu) school. Buddhists in India and Southeast Asia never developed separate, competing traditions of vinaya studies, but then they never had to confront the difficult

interpretative issues mentioned above. In China the Vinaya school ultimately determined that the disciplined behavior and rituals dictated in the translated vinaya represented neither superior (Mahayana) nor inferior (hinayana) Buddhism: Their orientation depends on the spiritual motivations of those practicing the rituals... In addition to the precepts of the Four Part Vinaya, both monastics and lay people were urged to undergo ordination with the bodhisattva precepts of the Brahma Net Sutra to encourage Mahayana spiritual goals. The Japanese monk Eisai 柴西 (1141-1215)... characterized this approach as one in which outward vinaya [discipline] and decorum prevent transgressions, while inward [bodhisattva] compassion benefits others.'

2. *The Origins of Buddhist Monastic Codes in China (Yifa):*

From the Introduction to the Origins of Buddhist Monastic Codes in China by Yifa:

“With the introduction of Buddhism into China around the first century C.E., men and women began leaving their familial households and taking the tonsure... However, it is believed that the Vinayas – the Indian Buddhism scriptures containing the formal precepts necessary for ordination – were not available in China at the time. Thus Chinese monks and nuns of this era could not have been formally ordained in the Indian Buddhist tradition. Instead, they would have taken “the three refuges.” But taking the three refuges is also a practice of the Buddhist laity. Monks and nuns of this time were distinguished from the laity only by their shaven heads; in practice they performed their observances in accordance with traditional Chinese sacrifice and worship. It was not until the middle of the third century, when Dharmakala arrived in China from central India, that monks and nuns were first properly ordained... Deeming Chinese Buddhist to be at an early stage and not yet ready for the great complexity of the full Vinaya, Dharmakala decided to translate only the basic rules for daily living. Complete Vinayas generally include three parts: the *Sutravibhanga*, an explanation of the rules and punishments for monks and nuns based on the articles of *pratimoksha*; the *Skandhaka* (sometimes referred to as the *Vastu*), a discussion of the rituals and interactions of daily monastic life based on the prescriptions of the *karmavacanas*; and appendices, which usually summarize the points made in the two preceding sections and sometimes include general historical information.” (pg 3-4)...***...

”Within a short period [~400-425]... the Vinayas of four different schools became available to Chinese Buddhists [1. the Sarvastivada Vinaya (*Ten Section Vinaya*), 2. the Dharmaguptaka Vinaya (*Four Section Vinaya*), 3. the Mahasanghika Vinaya and 4. the Mahasasika Vinaya (*Five Part Vinaya*)]. ... it was not until the eighth century that the full Vinaya of a fifth school would join the other four [the Mulasarvastivada Vinaya – the most extensive but little studied or used]. (pg 6)...***...

“The Dharmaguptaka *Four Part Vinaya* was translated at Chang’an... in time this Vinaya would largely supercede the Sarvastivada *Ten Section Vinaya*. Scholars seeking to explain the text’s popularity have pointed to the preexisting tradition of karmavacana, the procedure for ordination used by Chinese monks before the introduction of complete Vinayas. The earliest translations of karmavacana were from the Dharmaguptaka school; it is likely that when a full Vinaya was selected, it was chosen to correspond closely with these already established instructions and customs... By the seventh century, the *Four Part Vinaya* had become the dominant text.” (pg 7)...***...

“Chinese Buddhism grew out of a concern with not only spiritual doctrine, but also practical matters of everyday behavior. In their zealous search for an adequate set of daily regulations, monks sought out preexisting Indian models and developed their own, thus instituting standards more suitable to their communities... the eminent monk Daoan [4th c.]... created a set of guidelines for Buddhist communal living well before the appearance of the first four complete Vinayas... the monastic practices codified by Daoan have been in constant use up to the present time... Because Daoan developed his Sangha regulations before the appearance of any of the complete Vinayas, it must be assumed that he and others like him learned much of what they codified from monks who had traveled to China from Western Buddhist communities and later adapted these foreign rules to the specifics of Chinese life.” (pg 8-9)...***...

3. *Brahmajala Sutra*:

The Brahmajala Sutra, "The Discourse on the Net of Brahma," (Fanwang Jing in Chinese) was written in China in the mid-fifth century and was very important in the development of the understanding and practice of the Bodhisattva Precepts in East Asia, as well as the role of visionary experiences in repentance and self-ordination. It is a different text than the Brahmajala Sutta in the Pali Canon (although both include precepts – the Brahmajala Sutta is quoted below in the section on the Ten Grave Precepts). The Brahmajala Sutra is the source text of the Ten grave Precepts and that section is quoted in the section on the Historical Background of the Ten Grave Precepts below. The title of the sutra derives from the following passage: "At that time, he [Shakyamuni Buddha] contemplated the wonderful Jewel Net hung in Lord Brahma's palace and preached the Brahmajala Sutta for the Great Assembly. He said: 'The innumerable worlds in the cosmos are like the eyes of the net. Each and every world is different, its variety infinite. So too are the Dharma Doors (methods of cultivation) taught by the Buddhas.'" The sutra also describes Vairocana as the Dharmakaya: "Now, I, Vairocana Buddha am sitting atop a lotus pedestal; on a thousand flowers surrounding me are a thousand Sakyamuni Buddhas. Each flower supports a hundred million worlds; in each world a Sakyamuni Buddha appears. All are seated beneath a Bodhi-tree, all simultaneously attain Buddhahood. All these innumerable Buddhas have Vairocana as their original body." Translated by the Buddhist Text Translation Society – available online at: <http://www.purifymind.com/BrahmaNetSutra.htm>.

Excerpts:

...***... "I have preached the Diamond Illuminated Jeweled Precepts (the Bodhisattva precepts) from beneath the Bodhi-tree for the sake of all sentient beings on earth, however dull and ignorant they may be. These precepts were customarily recited by Vairocana Buddha when he first developed the Bodhi Mind in the causal stages. They are precisely the original source of all Buddhas and all Bodhisattvas as well as the seed of the Buddha Nature.

"All sentient beings possess this Buddha Nature. All with consciousness, form, and mind are encompassed by the precepts of the Buddha Nature. Sentient beings possess the correct cause of the Buddha Nature and therefore they will assuredly attain the ever-present Dharma Body. For this reason, the ten Pratimoksa (Bodhisattva) precepts came into being in this world. These precepts belong to the True Dharma. They are received and upheld in utmost reverence by all sentient beings of the Three Periods of Time -- past, present and future."

"Once again, I shall preach for the Great Assembly the chapter on the Inexhaustible Precept Treasury. These are the precepts of all sentient beings, the source of the pure Self-Nature."...***...

Now listen attentively as I recite

The Bodhisattva Pratimoksa -- the source of all precepts in the Buddha Dharma.

All of you in the Great Assembly should firmly believe

That you are the Buddhas of the future,

While I am a Buddha already accomplished.

If you should have such faith at all times,

Then this precept code is fulfilled.

All beings with resolve

Should accept and uphold the Buddha's precepts.

Sentient beings on receiving them

Join forthwith the ranks of Buddhas.

They are in essence equal to the Buddhas,

They are the true offspring of the Buddhas.

Therefore, Great Assembly,

Listen with utmost reverence

As I proclaim the Bodhisattva Moral Code...***...

The Buddha then said to the Bodhisattvas: "Twice a month I recite the precepts observed by all Buddhas. All Bodhisattvas, from those who have just developed the Bodhi Mind to the Bodhisattvas of the Ten Dwellings, the Ten Practices, the Ten Dedications, and the Ten Grounds also recite them. Therefore, this precept-light shines forth from my mouth. It does not arise without a cause. This light is neither blue, yellow, red, white, nor black. It is neither form, nor thought. It is neither existent nor nonexistent, neither cause nor effect. This precept-light is precisely the original source of all Buddhas and all members of this Great Assembly. Therefore

all you disciples of the Buddha should receive and observe, read, recite and study these precepts with utmost attention.

“Disciples of the Buddha, listen attentively! Whoever can understand and accept a Dharma Master's words of transmission can receive the Bodhisattva precepts and be called foremost in purity...***...[The next section on the Ten Grave Precepts is quoted below. The sutra then expounds on the the 48 minor precepts – the text is too lengthy to include here.]

The Buddha continued: "Everyone in the Assembly -- kings, princes, officials, Bhiksus, Bhiksunis, laymen, laywomen and those who have received the Bodhisattva precepts -- should receive and observe, read and recite, explain and copy these precepts of the eternal Buddha Nature so that they can circulate without interruption for the edification of all sentient beings. They will then encounter the Buddhas and receive the teachings from each one in succession. Lifetime after lifetime, they will escape the Three Evil Paths and the Eight Difficulties and will always be reborn in the human and celestial realms."...As Buddha Sakyamuni finished explaining the Ten Inexhaustible Precepts of the "Mind-Ground Dharma Door" chapter, (which Vairocana Buddha had previously proclaimed in the Lotus Flower Treasury World), countless other Sakyamuni Buddhas did the same...***...

4. Platform Sutra:

The Platform Sutra attributed to Huineng is a formative Zen text given on the occasion of an ordination – the “Platform” of the title is an ordination platform. There is more on ordination platforms and their significance in relation to Chinese conceptions of lineage in Section V below on Receiving the Precepts and there are also excerpts from the Platform Sutra in the Historical Background section of the Three Refuges. Phillip Yampolsky translation:

The Master said to Chih-ch'eng: "I hear that your teacher instructs people only by handing down precepts, meditation, and wisdom? What are the precepts, meditation, and wisdom that he teaches?"

Chih-ch'eng answered: "The priest Hsiu explains them in this way: Not to commit the various evils is the precepts; to practice all the many good things is wisdom; to purify one's own mind is meditation. These he calls precepts, meditation, and wisdom, and this is the kind of explanation that he gives. What is your own view, Master?"

The Master Hui-neng answered : "This explanation is wonderful, but my view is different."

Chih-ch'eng asked. "How does it differ ?"

Hui-neng answered : "There is slow seeing and swift seeing."

Chih-ch'eng asked the Master to give his explanation of the precepts, wisdom, and meditation.

The master said: "Listen to my explanation and you will know my view. The mind-ground, not in error, is the precept of self-nature; the mind-ground, undisturbed, is the meditation of self-nature; the mind-ground, not ignorant, is the wisdom of self-nature."

Master Hui-neng said: "Your precepts, meditation, and wisdom are to encourage people of shallow capacities, mine are for men of superior attainments. [Because] the awakening of self-nature [is the pivot of my teaching],²¹¹ I don't even set up precepts, meditation, and wisdom."

5. Vinaya Developments in China (Chu):

From “Bodhisattva Precepts in the Ming Society: Factors behind their Success and Propagation” by William Chu (from the Journal of Buddhist Ethics):

As soon as Indian *Vinaya* literatures were systematically brought into China in the Northern and Southern Dynasties (420-580), they were followed by a flurry of apocryphal activities that almost seemed to have been propelled by a desire to supplement the somewhat socially maladaptive Indian preceptive models. These activities culminated in the production of such texts as the *Fanwang Jing* 梵網經 and the *Pusa Yinglo Jing* 菩薩嬰略經 which, especially the former, came to be popular partly because of their ethical cognates with Confucian values...[as in] the *Fanwang Jing*'s extravagant assurance that “the singular practice of filial piety encompasses the entirety of Buddhist precepts,” and that “precepts are [all] about filial piety”...***...

It was conceivably improbable that the Indian monastic codes of discipline could be adopted wholesale and implemented without modifications in the drastically different Chinese cultural clime. Although it is a gross

generalization that Indian monasticism was wholly other-worldly and in stark contrast with the Chinese pragmatic penchants, the Indian elements of asceticism, a renunciant ideal, and a fondness for legal technicalities did become easy targets for Chinese detractors of Indian monasticism and were used to bolster caricatured images of Buddhism. Not only was the *Vinaya* a shock culturally, but many also found its instructions over such mundane areas as dress codes, ways to prostrate, and sitting postures during meals and lectures to be discordant with Chinese customs, and found ways to circumvent or modify the rules...***...

Even relative conservatives, who dreamt of a more faithfully reenacted Indian monastic environment in Chinese society, tended not to be precept literalists and were highly eclectic and innovative in their interpretations of the *Vinaya* literature, often advocating Confucian proscriptions alongside Buddhists', and Mahāyāna precepts together with Śrāvakayāna ones. Daoxuan (道宣 596-667) and Jianyue (譚觀月 1602-1679) were examples of those who devoted their lives to promulgating the “Hīnayāna” Four Division *Vinaya* (*sifenlü* 四分律), yet widely resorted to the Lotus sūtra and the Flower Garland sūtra, among other Mahāyāna sūtras in their *Vinaya* commentaries, and argued for the “mutual complementarity” of, and the “simultaneous adherence” to, both the Mahāyāna and non-Mahāyāna precepts...***...

Composition of apocryphal preceptive scriptures was only one indigenous Buddhist strategy to reconcile the imported moral codes with their feasibility in China. Other strategies included compilation of manuals of “edificatory rules” (*qinggui* 清規), which in many instances served as paramount legal texts in monastic communities. These communities developed elaborate organization and hierarchies by the late Tang, against which the traditional *Vinaya* appeared all the more inadequate and outmoded. The “edificatory rules” and other improvisational books of monastic regulation seemed to have been favored over the traditional *Vinaya* precisely because they were more accommodating to the ecclesiastical realities of the time. The Song Biography of Eminent Monks even attributed the overwhelming success of the Chan School to the edificatory rules. The most notable of these manuals, the Edificatory Rules of Baizhang (*baizhang qinggui* 百丈清規) compiled by Huaihai (百丈懷海 720-814), the famous Chan institutional reformer, described itself to be an attempt to “embody and reconcile” the Mahāyāna and Hīnayāna preceptive literatures. It had no qualms admitting that it was in spirit and style “deliberately set outside the confines of the [traditional] *Vinaya*.”

It appeared that after the Northern Song, these kinds of discretionary manuals informing monastic discipline and administrative details came to eclipse, though never completely replaced, the *Vinaya*, in the increasingly predominantly Chan monastic environment. Suffering from devastating political persecutions and social chaos in the late Tang, scholastic Buddhism steadily declined, giving way to Chan practitioners to assert their idiosyncratic pedagogy which extolled, at least in rhetoric, spiritual spontaneity and transcendence from stifling ceremonialism. This spiritual assertiveness found expression in Chan adepts' willingness to further test the elasticity and boundary of Buddhist moral regulations. As the *Vinaya* School (*lüzong* 律宗) ceased to be a continuing, identifiable tradition around the same time, general interest in the minutia of apparently outdated fine lines of the *Vinaya* inexorably waned. Chan patriarchs like Shitou 石頭 (700-790) and Wuxie 五洩 (746-818) braved discussions on doing away with precepts altogether. Other free-spirited monks, not as daring as the iconoclastic masters, envisioned novel moral and disciplinary models that could both cater for the new social conditions, and be compatible with the unique Mahāyāna doctrinal permutation that was in vogue. The notion that genuine precepts should be spontaneous expressions of the enlightened nature (*xingjie* 性戒), rather than inflexible maxims inscribed in dead letters (*xiangjie* 相戒), was popular and echoed in the writings of influential contemporaneous Buddhists. Zongmi 宗密 (780-841) and Yanshou 延壽 (904-975), though both heralded good conduct and moral foundation as indispensable for the well-being of the Buddhist establishment as well as individual cultivation, talked of an “internal precept” that supersedes the “external rules,” and also of the danger of “attaching to the provisional, Hīnayānist regulations.” Yanshou, for one, was convinced that moral injunctions should first and foremost be based on the innately endowed “precepts of the Buddha-Mind.” These assertions were unmistakably couched in the language of Bodhisattva preceptive sūtras: The *Pusa Yinglo Jing* proclaimed that, “All mundane and transmudane precepts have the Mind as their essence”; the *Fanwang Jing* also affirmed that the specific regulatory articles were merely “expedient,” while the “immaculate Mind Ground of the original self-nature” is the essence underlying external precepts.

The reduction of myriad disciplinary codes to a single, intrinsically moral Mind entity served a dual function. On the one hand, Zongmi and Yanshou were keenly aware of the danger of antinomianism, and much of their reform agenda was not to abandon precepts altogether but in fact to establish them upon more

affirmative ontological ground. In their estimation, the positive teaching of the “Buddha-mind” would more imperatively compel moral action than the all-negating discourse of “emptiness” – another important doctrinal theme in the Chinese Mahāyāna tradition. The teaching of the Buddha-mind in this way reaffirms the indispensability of good conduct in the sacrosanct Buddhist scheme of the Tripartite Training, where *śīla* is taken to be the necessary ingredient for the development of *śamatha* and *vipaśyanā*. On the other hand, the Buddha Mind was encompassing and pliant enough a concept to subsume, and therefore subvert, whatever regulatory articles that were deemed regressive and cumbersome for the existing Buddhist institution. Impracticable and antiquated rules could be conveniently explained away as superficial, contingent measures in the face of this insuperable, definitive moral scheme – the Mind. The Mind was understood to be the source of all good, and more significantly for our purpose, capable of issuing forth and validating new precepts that are responsive to changing conditions.

6. *Chanyuan Qinggui*:

From the *Chanyuan Qinggui* – Pure Rules for the Zen Monastery,” Yifa translation:

The Precepts

With its opening words, *Chanyuan qinggui* establishes itself in the Vinaya lineage. The work’s preface acknowledges that novices may find the complexity and detail of the regulations overwhelming and makes reference to the bodhisattva threefold pure precepts and the sravaka precepts. The threefold pure precepts are the Mahayana precepts observed by both clergy and the laity: avoiding all evil actions, doing all good deeds, and benefiting all sentient beings. The sravaka precepts are the Hinayana prohibitions establishing the rules of monastic discipline. According to the *Four Part Vinaya*, these fall into seven categories based on the gravity of the offense: parajika (offenses that result in permanent expulsion from the order – unchastity, staling, taking life, and falsely claiming to have attained enlightenment); samghavasesa (serious offences that do not require expulsion and may be atoned for by immediate confession before the assembly); sthulatyaya; patayantika (thirty offences that require forfeiture of property and ninety offences requiring simple expiation); pratidesaniya (mostly food-related offences that require confession); duskrta (misdeeds or offences of wrong action); and durbhasita (offences of bad speech). ‘Upholding the Precepts’ in Fascicle 1 begins with the admonition “A monk would rather die with the law than live without the law,” and then lists the precepts that every monk must study so that he can chant them fluently. The Hinayana precepts of the *Four Part Vinaya* come first. *Chanyuan qinggui* lists these by category rather than defining them explicitly...the same seven categories referred to in the *Four Part Vinaya*. Next come ten major offences and forty-eight minor offences from the Mahayana precepts in the *Barhma Net Sutra*...the ten major offences are killing, stealing, engaging in sexual conduct, lying, buying and selling intoxicants, finding fault with the four groups within Buddhism (lay people who have taken the bodhisattva precepts as well as fully ordained monks and nuns), praising oneself while calumniating others, being avaricious while being uncharitable, being angry and refusing an apology from another, and slandering the Three Treasures. Minor transgressions include consuming intoxicants, eating meat, eating any of the five malodorous/alliaceous vegetables, and refusing to attend the sick.” (Pg 54)

Translation: (from the *Chanyuan Qinggui* – “Pure Rules for the Zen Community”):

Preface

(Compiled by Zongze, Master Chuanfa Cijue, and Abbot of the Hongji Public Chan Monastery in the Zhending Prefecture.)

The following is in regard to Chan monastic precedents. Although in principle two different sets of Vinaya should not exist, there is a particular tradition in the school of Chan that stands apart from the general, common regulations. This tradition holds that for those individuals who enjoy the fruits of Dharma on the way to enlightenment, who are extraordinarily pure and exalted, the general precepts need not apply. But for those monks who have not attained such lofty qualities, neglecting the Vinaya is much like coming up against a wall and, it can be said, this neglect will result in a loss of respect in the eyes of others. Therefore, we have consulted with virtuous and knowledgeable monks - and have collected texts from all directions in order to complement what we already see and hear listing everything in outline form with subtitles. Alas, the phenomenon of Shaolin can already be compared to the wounding of healthy flesh that grows infected. The introduction of new regulations and the establishment of Chan monasteries by the Chan Master Baizhang can be regarded similarly. Further problems have been created by the spread of monasteries to all regions, numerous even to the point of

intolerability. Regulations have expanded accordingly, causing complications and problems to increase as well. However, in order to sanctify the temple and raise the Dharma banner there should not be a lack of regulations in the monastery. Regarding the bodhisattva threefold pure precepts and the seven categories of the sravaka precepts, one might ask why the established laws must focus on such complicated details. The Buddha established new teachings only when a given situation required it. It is our wish that the novice pay great heed to these regulations, and as for virtuous senior monks, we hope to have the fortune to present these rules to you for your approval...

[Fascicle One of the text] *Reception of the Precepts*

All the Buddhas of the three ages say, "One must leave home and join a monastic order to attain Buddhahood." The twenty-eight patriarchs of the Western Heaven and the six patriarchs of the Land of the Tang - who transmitted the seal of the Buddha mind were all sraranas - "If one solemnly purifies oneself by observing the Vinaya, then one can become an influential paragon of virtue in all Three Realms." Therefore, both meditation and the quest for the truth begin with receiving the precepts. If one cannot abstain from error and avert evil, how can one become a Buddha or a patriarch? To receive the precepts, the future monk must prepare three robes, bowls, a sitting mat, and new, clean clothes. If he has no new clothes, he should at least wash all his clothes before ascending the ordination platform. It is not permissible to borrow the robes or the bowls. During the ordination ceremony, he must concentrate and should not let his mind wander to other subjects. For someone who is on the way to Buddhahood, imitating the manner of the Buddha, upholding the Buddha's precepts, and receiving the Buddha's joy are not trivial, insignificant matters. How can he undertake these activities lightly? If his robes and bowls are borrowed, then, although he ascends the ordination platform to receive the precepts, he cannot truly obtain them. If he does not obtain the precepts, then all his life he will be a person without the precepts, he enters the Gate of Emptiness as an impostor who usurps the donors' offerings. If beginners, who are unfamiliar with the law and precepts, are not given instructions (told not to borrow robes and bowls, and so forth) by a teacher, then they will also be caught in the trap of living as impostors. And so now, with bitter mouth, humbly imploring, I dare to wish that you will inscribe this caveat in your minds. After receiving the sravaka precepts, the initiates should receive the bodhisattva precepts: This is the gradual path of entering the Dharma.

Upholding the Precepts

[16] After a monk has received the precepts, he must always uphold them. A monk would rather die with the law than live without the law. The Hinayana precepts listed in the four part vinaya are: four "defeats," thirteen "Formal Meetings," two "Undetermined Offences," thirty "Forfeitures," ninety "Expiations," four "confessions," one hundred "myriad infractions to learn," and seven "methods of adjudicating disputes." The Mahayana precepts in the Brahma Net Sutra include ten major offenses and forty-eight minor offenses. Every monk must study and memorize them so he can chant them fluently. He must know what to obey and what constitutes an offense, when exceptions can or cannot be made. He must follow the Golden Voice and the Holy Words given by the Buddha alone, not commonplace people. Prohibited foods should not be eaten. (For example, onions, leeks, scallions, garlic, chives, wine, meat, fish, rabbit, cake made with milk, cheese, maggot larvae in pig fat, and goat fat-all of these items should not be eaten. Even in times of sickness, a monk should sacrifice his body even to the end of his life, rather than consume wine or meat and destroy the precepts.) Nor should foods be consumed at the wrong time, that is, in the afternoon. (For example, light snacks, "medicine stone," fruit, rice soup, bean soup, and vegetable juice-s-any food not consumed at the midday meal or early meal is considered untimely food.) The evils of wealth and sensuality are more dangerous than a poisonous snake" and should be greatly avoided. The monk should be compassionate and he should think of every sentient being as a newborn infant. His words must be true, and his thoughts and speech should be in harmony. He must study the Mahayana teachings and develop the inspiration for great dedication and deeds. When the sila are pure, that is, when the precepts are obeyed, the Dharma will become manifest. If the skin did not exist, then where would the hair be placed. Therefore, in the sutra it is written that the precepts must be rigorously upheld as though one were protecting a precious gem...***...

7. *Chinese Vinaya Tradition to Chan Regulations (Yifa):*

Excerpts from Yifa “From the Chinese Vinaya Tradition to Chan Regulations - Continuity and Adaptation” in Going Forth (Bodiford, ed.):

When we examine the earliest extant Chan monastic code, the Pure Rules for Chan Monasteries (Chanyuan qinggui 1103), we find that a great deal of its source material and content is based directly on vinaya and on the works of the great vinaya advocate Daoan (312-385) and the vinaya master Daoxuan (596-667). The many textual parallels between vinaya and the Pure Rules for Chan Monasteries challenge the widely held belief that Chan monasteries were unique and distinct from those run according to vinaya procedures. In the Pure Rules for Chan Monasteries we find not a rhetoric of distinction but an often word-for-word transmission of vinaya rules. Such an appropriation and adaptation of vinaya rules clearly shows that Chan was not a movement born of an innovative declaration of independence. At the same time, however, a close look at the Pure Rules for Chan Monasteries brings to light another discovery: its incorporation of Chinese governmental policies and traditional Chinese etiquette based on Confucian ideology, both of which are absent from the vinaya texts. The Pure Rules for Chan Monasteries elaborates on certain rules and regulations with respect to the influence of Chinese social and cultural norms. Given these additions, one is compelled to ask if they merely demonstrate the inevitable infiltration of Chinese norms into Chan practices based on Indian vinaya or if the Chan school as represented by the Pure Rules for Chan Monasteries was self-consciously calling into question the legitimacy of a purely Indian vinaya by developing a more sinicized one.

Using the earliest extant Chan monastic documents available, we can, through an examination of the differences or similarities that existed between the Chan tradition and monastic procedures based on vinaya regulations, demonstrate both a clear sense of continuity traceable to the original vinaya texts from India and an adaptation to the surrounding Chinese culture...***...

Because the Pure Rules for Chan Monasteries was written for use in public monasteries, it provides us with a wealth of information about monastic life in twelfth-century Song China. The code offers very specific guidelines for itinerant monks, emphasizes the importance of studying under masters at various monasteries, prescribes protocol [or attending and procedure for requesting an abbot's instruction. A significant portion of the text is devoted to administrative hierarchy within the monastery, including the duties and powers of monastic officers. An equal amount of attention is given to the proper social deportment of monks of various ranks vis-a-vis one another, especially with regard to decorum at tea ceremonies, chanting rituals, and monastic auctions. As stated earlier, many Chan practices can be linked to scholar monks who studied vinaya and whose codifications preceded Baizhang. An examination of the works of Vinaya Master Daoxuan reveals that some of the major features of Chan regulations originated in the vinaya scholastic tradition initiated by Daoxuan and were implemented much earlier than has been suspected. But because Daoxuan himself largely preserved practices already codified by the earlier Daoan, through his works we can discern indirectly the number of Chan monastic practices carried out today that can be traced as far back as the fourth century. For instance, the use of the octagonal hammer and its stand, which occupy the center of the sangha hall in Chan monasteries, is not a Chan invention but dates from the time of Daoxuan, who, in turn, inherited the practice from Daoan. The striking stand and hammer are described in Daoxuan's Four Part Vinaya Practice and Service Comments, his main commentary on the Four Part Vinaya. According to this commentary, during the ceremony of precept instruction, the rector stands at the "place for signaling quietness" with the roll-call stick in his left hand and the hammer in his right. The text also provides instruction on how to strike the stand:

“First the rector stands outside the gate, prepares his demeanor, and presses his palms together. He then enters through the side door and approaches the striking position. After standing with his palms closed, he lifts the hammer with his right hand and touches it to the stand silently. He then hits the stand with the hammer once, being careful not to do so too loudly. After this he silently rests the hammer on the stand, holding the handle. Then he presses his palms together and makes the appropriate announcements. If there is a meal offering, a chanting benediction, or a prayer to be made, all must wait until the rector has announced the proper procedure. The hammer cannot be used for any other purposes except to pacify the assembly.”

Thus the method of striking the stand with the hammer in a Chan monastery is very much like that found in the Vinaya tradition. The Pure Rules For Chan Monasteries provides a more detailed description, however. Various verses chanted by Tang-and Song-period Chan monks described in Daoxuan's commentary can also be traced back to Daoan's time. The "verse of five contemplations," chanted by Chan monks before meals up to the

present day, has its provenance in Daoxuan's Four Part Vinaya Practice and Service Comments. The use of special objects to maintain vigilance during meditation in the sangha halls and the striking of a signal instrument to summon the assembly are both first depicted in the vinaya.

The Ten Recitation Vinaya for example, relates the following story of some monks who were unable to meditate without falling asleep. The Buddha allowed them to wash their heads to prevent drowsiness; when this did not succeed, he gave permission to other monks to pour water on them, or nudge them by hand, or cast balls at them. Eventually the Buddha allowed the use of a "meditation stick". This stick is held by one of the monks (exactly which monk is not specified) over his head, with one hand on each end. He strikes any monk who falls asleep and returns to his meditation position only when he is sure no one is asleep. Another item approved by the Buddha is the "meditation tablet". A string is run through a hole in the tablet down either side of the head and tied to each ear; a monk falling asleep during meditation will cause the tablet to fall, waking himself up with a start.

Similar objects and practices appear in the Mahasamghika Vinaya. Here a junior monk specifically is given charge of the meditation stick. Even if his teacher should fall asleep, the monk must wake him, out of respect for the Dharma. First, he shakes the stick in front of the sleeper three times. If this does not rouse him, the sleeper is poked in the knee with the stick. Once a monk is awakened, he must take over the stick duties. During cold weather, the Buddha allowed monks who were shivering and could not properly hold the stick the use of a cloth "meditation ball" which is cast in front of the sleeper.

Even the use of four nesting bowls at mealtimes, often thought unique to the Chan monastery, can be found in the vinaya texts. The origin of the four bowls is related in the Five Part Vinaya. After attaining enlightenment, the Buddha continued to enjoy the happiness of meditation. When five hundred merchants offered the Buddha honey, the Buddha suddenly perceived that all Buddhas in the past had received such offerings in bowls as will all Buddhas in the future. And now, he, too, was receiving food in a bowl. When the four guardian deities divined this thought, each one offered the Buddha a stone bowl that contained natural and pure fragrances. The Buddha accepted all four bowls with equal gratitude. He stacked them on his left palm and with his right hand pressed them into one. The Four Part Vinaya states that the Buddha permitted cream, oil, honey, and stone honey to be served in the bowls and ordered them stored "the smallest bowl [stacked] inside the second smallest, the second smallest into the third, and the third into the largest bowl."

Ordination seniority as the key factor in determining the order of monks in their various activities is a concept emphasized both in Chan pure rules and in the vinaya. The vinaya explains that when monks did not know how to decide the seniority of members, some suggested that it be based on the caste system, others suggested appearance, still others suggested personal cultivation. The Buddha then told the well-known bird-monkey-elephant story. A bird, a monkey, and an elephant who lived near a tree were arguing one day about which one of them should be considered the senior of the group. The elephant insisted that he could recall that when he was young the top of the tree touched his stomach as he passed over it. The monkey contended that when was young he could bite the top of the tree. Finally the bird announced that long ago he remembered eating a piece of fruit and spitting out the seed from which the tree eventually grew. Thus the bird was regarded as the most senior. By way of analogy, the Buddha proclaimed that those who received full ordination first, who had been at the monastery the longest, should occupy the senior seats. The vinaya concept of dividing items or subjects into two categories - pure and impure (or soiled) - was also adopted in the Chan monastic code. According to the Pure Rules for Chan Monasteries, "pure clothes" which include the monk's robes, short overshirt (lit., "side clothes"), lined jacket, and vest, should be placed in the front knapsack. "Soiled clothes" such as the bedsheet, cotton clothes, and undergarments are placed in the rear knapsack. Daoxuan's Exhortation on Manners and Etiquette for Novices in Training indicates that in the bathroom the "pure pole" and the "soiled pole" are to be used for hanging only corresponding garments. The Chan code notes that the top half of the outside of a bowl is "pure," while the bottom half is "soiled." (According to Daoxuan, "the upper two-thirds of the outside of a bowl is considered 'pure: the lower third is 'soiled'".) The walking stick that a Chan monk takes on his travels is also divided into two parts: The handle of the stick with twigs on it is considered the "soiled end" the tip with no twigs the "pure end". For the most part, the handle of any object is considered "soiled": In Daoxuan's works the part of the ladle that dips into the water is regarded as "pure," but the handle is "soiled." Stipulations as to which foot must be used first to enter a door or gate in a Chan monastery and rituals and

ceremonies such as the auction of a deceased monk's possessions, the offering of food to all sentient beings, and the burning of incense while circumambulating the hall—all of these have clear precedents in the vinaya.

Prevailing Chinese customs exerted a major influence on the composition of Chan Buddhist monastic codes and can themselves be traced in large part to the ancient Confucian scriptures known as the Book of Rites (Lijing) or the Three Rites (Sanli) namely, the Zhouli the Yili and the Liji. In adopting many aspects of Confucian governmental protocol, the Buddhist monastery came to resemble the imperial court in miniature with the abbot as emperor, including the design of the abbot's residence and the method of his sermons in the dharma hall. Furthermore, the hierarchical staff of the monastic administration was created in direct imitation of civil and military positions in the Chinese government. The rules of decorum for ritualized monastic tea ceremony have their direct precedents in the literature of Confucianism...***...The Chan monastic code offers many examples of "humble speech," the ritualized verbal exchanges demanded at auspicious moments between members of the monastery...Such formalized language expressing humility and indebtedness has clear precedents in the Confucian book of protocol, the Yili...***...the protocol for the tea ceremony depicted in Buddhist codes reflects the rituals described in Confucian works, which, in turn, stem carefully prescribed practices carried out by the imperial court and the nobility. In fact, it is possible that a great deal of monastic ritual was adopted directly from the highest levels of Chinese society. Many of the most renowned monks were sponsored by the court or by aristocrats and may have been influenced by their benefactors. At the same time, members of the gentry made social calls or extended visits to monasteries, and their presence may have had an effect on daily monastic life.

In this essay I have attempted to demonstrate that the earliest known records of the Chan monastic code were directly influenced by the vinaya texts, vinaya literature, and the Chinese cultural milieu of the times. These Chan texts, therefore, cannot be said to represent a departure from historical Indian Buddhism any greater than the gradual changes experienced by other contemporary Buddhist schools in China. If one were to isolate any single element of the Chan school that may be considered unique to the tradition, one could perhaps look to the practice of gong'an (J. koan) introspection, which is a later development. In studying the earliest Chan codes, however, I have found no evidence that these regulations distinguish the observances of the Chan tradition from those customarily kept in monasteries governed by vinaya regulations or regulations devised in other Chinese Buddhist schools. In short, this Chan monastic code can in no way be considered a declaration of Chan independence from the vinaya tradition although it offers some rather interesting points for further investigation into the subject of Chan identity vis-a-vis India or China. Thus we are left with a question for future inquiry: To what degree does the Pure Rules for Chan Monasteries reflect an attempt at a further sinicization of Buddhism?

I. The Evolution of the Precepts, C) Japan

1. Mahayana Precepts in Japan (Groner):

From Paul Groner – “Mahayana Precepts in Japan” (entry in *Encyclopedia of Buddhism* (Buswell, ed.)):

The history of Mahayana precepts in Japan was decisively influenced by the country’s geography. Japan is an island country; during the Nara period, it was difficult to reach from the Asian mainland, and therefore difficult for ordinations to be performed in the orthodox manner, in rituals presided over by ten monks who had correctly received the precepts. Ganjin (688–763), for example, tried six times to lead a group of monks from China to Japan so that they could conduct a proper ordination...

The term Mahayana precepts was frequently used in a polemical manner to criticize the rules of the vinaya. However, most monks who adhered to the vinaya rules believed that they were following precepts that were largely or completely consistent with Mahayana teachings. Ganjin used an ordination platform that included an image of two buddhas sitting in a reliquary. This image is peculiar to the Lotus Sutra and indicated that Ganjin probably interpreted the vinaya in a manner consistent with Tendai teachings that enabled him to “open and reconcile” Hinayana teachings of the mainstream Buddhist schools with those of Mahayana so that no contradiction occurred. Moreover, Japanese monks were also ordained with the fiftyeight rules from a Mahayana text, Fanwang Jing (Brahma’s Net Sutra). In this case, the Mahayana precepts were intended to supplement those found in the vinaya, thereby giving the practitioner a Mahayana perspective. As a result, virtually the entire history of Buddhist precepts in Japan could fall under the rubric of Mahayana precepts.

A decisive break with the rules of the vinaya occurred when Saicho (767–822), founder of the Tendai School, argued that his monks should use the fiftyeight Mahayana precepts of the Brahma’s Net Sutra for their ordinations. Saicho’s main objective was to free his monks from administrative control of his adversaries in the Buddhist schools of Nara. His commitment to traditional standards of monastic discipline is revealed in a provision that Tendai monks “provisionally receive the Hinayana precepts” after twelve years on Mount Hiei. Because Saicho died before the court accepted his proposals, Tendai monks were left without clear instructions on how the terse precepts of the Brahma’s Net Sutra were to be interpreted when they were the main basis of monastic discipline...***...Tendai monastic discipline went into general decline...***...

A number of monks made efforts to revive monastic discipline...***...

The issues and approaches that appeared in Tendai affected other schools in a variety of ways. Many Zen monks also strove to revive the precepts by using “Maha_ya_na precepts.” Eisai (1141–1215), often considered the founder of Rinzai Zen, deemed the precepts from the vinaya to be the basis of Zen and wrote several works on them...***...In conclusion, although Japan is often described as a country where monks do not follow the precepts, they have discussed them continuously for well over a millennium.

2. Saicho:

Excerpts from Saicho’s Writings on the Bodhisattva Precepts translated by Paul Groner

From now on we will not follow shravaka ways. We will turn away forever from Hinayana (strictures on maintaining) dignity. I vow that I will henceforth abandon the two-hundred fifty (Hinayana) precepts. The great teachers of Nan-Yueh (Hui-ssu) and T’ien-T’ai (Chih-i) both heard the Lotus Sutra preached and received the three-fold bodhisattva precepts (three collections of pure precepts) on Vulture’s Peak. Since then, these precepts have been transmitted from teacher to teacher...

I have read the Buddha’s teachings. I know that there are (strictures on) dignity for both the bodhisattva monk (bosatsu-so) and the (lay) bodhisattva (bosatsu), and that there are pure Mahayana and pure Hinayana (teachings). Now, the students of my school shall study Mahayana precepts, meditation, and wisdom. They shall abandon inferior Hinayana practices forever...***...

Buddhists with religious minds are called bodhisattvas in the West, and gentlemen (chun-tzu, a Confucian term) in the East. They take the bad upon themselves in order to benefit others. This is the height of compassion. Two types of Buddhist monks exist, the Hinayana and the Mahayana. Buddhists with a religious nature are of the latter type. Today in Japan only Hinayana monks are found; Mahayana monks have not yet appeared. Mahayana teachings have not yet spread (in Japan); thus it is difficult for Mahayana practitioners to arise.

I sincerely ask that in accordance with the late emperor's wish, Tendai yearly ordinands be forever designated Mahayana practitioners and bodhisattva monks (bosatsu so)...***...

[From: Petition Asking for Permission to Install Bodhisattva Monks]

From Kashmir west, Mahayana and Hinayana are practiced separately. From Hsuan-pu (K'un-lun Mountain in west China where immortals are said to dwell) east, Mahayana and Hinayana are practiced together. Although (Buddhist practice) is different in the east and in the west, both have Buddhist wisdom as their objective. The ultimate and complete doctrine, the pure and perfect teaching, (is found in the) Lotus Sutra. (According to chapter 14 of this sutra, Mahayana monks) may not greet Hinayana monks, nor may they be in the lecture hall together. From now on, we shall encourage our students to abide by the rules set out in the sutras (such as the Lotus, Brahmajala, and Vimalakirti Sutras)...***...

Mahayana and Hinayana practitioners should live separately and vie with each other in their practice of Buddhism. Those in the mountains and those in the capital should strive in harmony to protect the nation...***...

There are three types of Buddhist temples:

1. Exclusively Mahayana temples where beginning bodhisattva monks (bosatsu so) live.
2. Exclusively Hinayana temples where exclusively Hinayana vinaya masters (risshi) live.
3. Temples in which both Hinayana and Mahayana Buddhism are practiced (where monks keep Hinayana precepts with a Mahayana mind)...***...

(The ordination for) the Mahayana precepts: The three teachers and the witnesses are invited as is specified in the Contemplation of Samantabhadra Sutra (the capping sutra for the Lotus Sutra). Shakyamuni Buddha is asked to be the preceptor for the bodhisattva precepts. The Bodhisattva Manjushri is asked to be the karma-acharya for the bodhisattva precepts. The bodhisattva Maitreya is asked to be the instructor acharya for the bodhisattva precepts. All of the Buddhas of the ten directions are asked to be verifying masters (shoshi) for the bodhisattva precepts. All of the bodhisattvas of the ten directions are asked to be fellow students of the bodhisattva precepts....***...

Beginning Tendai yearly ordinand students and beginning students (of other schools) who have turned away from Hinayana to Mahayana teachings shall be granted the above-mentioned Mahayana precepts (daijokai) and thereby become fully-ordained monks (daiso)...***...

The two types of bodhisattva [lay and monk] are mentioned in the Lotus Sutra. The Bodhisattva Manjushri and the Bodhisattva Maitreya are both bodhisattva monks. Bhadrupala (of the sixteen bodhisattvas) and the five hundred bodhisattvas are lay bodhisattvas (zaike bosatsu). The Lotus Sutra fully presents both types of men but considers them to be one group. It distinguishes them from Hinayana monks and considers them to be Mahayana practitioners. However, this type of bodhisattva has not yet appeared in Japan. I humbly ask His Majesty to establish this Great Way and transmit the Mahayana precepts...***...

Saicho has heard that the Buddha's precepts vary according to the faculties of the person who follows them. The aims of people differ according to whether they are Hinayana or Mahayana practitioners. The seat of honor (joza) differs according to whether it is occupied by Manjushri or Pindola. The ordination ceremony differs according to whether one or ten teachers participate...***...

Now, at this time, I sincerely request that the monks of both courses turn away from Hinayana rules and firmly adhere to Mahayana rules, and that in accordance with the Lotus Sutra, Mahayana rules not be mixed with with the Hinayana ones. In the third month of every year, on the anniversary of the late emperor's death, we shall initiate those who have been pure in their practice as bodhisattva novices on Mount Hiei. We shall also confer the full bodhisattva precepts (bosatsu daikai) and ordain them as bodhisattva monks...***...

The Lotus School was established for the benefit of the nation by the late Emperor Kanmu. Its two (yearly) ordinands are to be Mahayana monks of the Lotus School. Its Sudden and Perfect students do not seek the three vehicles outside the gate. Of what use would the rules on dignity for the sheep vehicle be to them? They do not desire the castle in the middle of the road (on a long journey). How much less would they be likely to take a round-about detour? Tomorrow when they are given riches, they will know their father and know that they are his sons. What need is there to be a stranger (in their own house), or to sweep up dung? On the night when (the king) extols (his troops') deeds, he undoes his topknot and gives them his pearl. Why should one wish for a mansion? Why should one search for a castle?...***...

3. *Early Tendai Understandings of the Precepts (Bodiford):*

From William Bodiford's Introduction to Going Forth:

“In many ways the status of the vinaya in Japan reflects the same kinds of unresolved tensions found in China – but in reverse. The Chinese Buddhist order, emerging without access to the vinaya, had to develop its own interpretation of the vinaya to gain legitimacy and acceptance by the Chinese government. In Japan, however, Buddhist institutions were incorporated into the very first law codes and the Vinaya school was one of the six fields of learning (rokushu 六宗) officially promoted by the early Japanese court....In a startling move, the Japanese monk Saicho (767-822) fought for and succeeded in establishing a separate Tendai school of Buddhism that rejected the vinaya and conducted ordinations based solely on Mahayana discourse scriptures...It is difficult to exaggerate how much Saicho altered the course of Buddhism in Japan. By rejecting ordinations based on the vinaya in favor of rituals derived from Mahayana precept discourses alone. Saicho implicitly dismissed any distinction between the laity and the clergy insofar as the bodhisattva precepts themselves admitted no such distinction.”

[Saicho's ordination was based on the Brahma Net Sutra, however...] “The religious doctrines that sought to legitimate the use of this procedure for going forth (i.e., monastic ordinations), however, went far beyond anything in the Brahma Net Sutra. It is misleading therefore, to describe the Japanese precept traditions that began with Saicho merely in terms of the Brahma Net Sutra without giving full consideration to the other doctrines. Although the details of these doctrines continually evolved at the hands of Saicho's successors without ever achieving a consensus, their mature features can be summarized (Fukuda 1954, 568-649). First, the Mahayana precepts advocated by Saicho are Perfect Sudden Precepts (endonkai 園頓戒); they are attained immediately, in a single instant. The Vinaya school, in contrast, practices a series of step-by-step ordinations (kenju 兼受) in which one first goes forth to receive the precepts of a novice (10 precepts), followed by a separate confirmation ceremony to receive the precepts of a full-fledged monk (250) or nun (348), and finally yet another ceremony to receive the Mahayana bodhisattva precepts (58). At each step, the ceremonies differ, the sets of precepts differ, the wording of the individual precepts differs, and the essence of the precepts differs. Sudden precepts are received in a single act (tanju 車受) because each precept embodies all others. They are “perfect” (literally, “round”) because they are without deficiency. As the superior (mahayana) practice they embrace the entire Buddhist path, taking into consideration all three categories (morality, mental cultivation, and wisdom) of Buddhist learning (sangakuittai 三碧一体). In other words Perfect Sudden Precepts are not preparatory to anything else because they embody the goal of the Buddhist path. Secondly, ...their spiritual power derives primarily from the Lotus Sutra...the Lotus One-Vehicle Precepts (hokke ichijo kai 法華一乘戒) transcend all distinctions between Mahayana and Hinayana to save everyone. Third, their essence is the true reality of buddhahood (shinnyo bussho 真如佛性) itself. It is eternal and can never be lost, lifetime after lifetime, even if one fails to keep the precepts, which also are known as the Unconditioned Vajra Jewel Precepts (musa kongo hokai 無作金剛曹戒). The precepts of the vinaya, in contrast, last only as long as one's present physical body and only so long as one does not violate them.”

“Saicho's disciple Kojo 光定(779-858) identified Saicho's precepts as the One Mind Precepts (isshinkai 一心戒) and described them in tantric terms. More important, he stated that they had been brought from India to China by Bodhidharma (the legendary Zen ancestor), who transmitted them to the founders of the Tendai lineage. Although Kojo's explanations exerted little influence among subsequent Tendai scholars, they were readily accepted within medieval Japanese Zen circles, where the One Mind Precepts became synonymous with the mind-to-mind (isshindenshin 以心停心) transmission of Zen. Thus many Japanese Zen lineages relied on Chinese monastic pure rules for their standards of proper behavior and performed precept ordinations not for their moral content but as a tantric initiation rite that conferred a direct link to the awakened mind of the Buddha. This adherence to a Japanese approach to the precepts contrasts sharply with the role of Zen lineages in popularizing many aspects of Song culture in medieval Japan.”

4. Eihei Dogen on Precepts:

Shobogenzo Bendowa: Question: Should those who are entirely engaged in zazen strictly follow the precepts? Answer: Keeping the precepts (kai) and pure conduct (bongyo - brahmacharya) is the rule of the Zen Gate and the teaching of Buddhas and ancestors.

Shobogenzo Shukke Kudoku: (Quoting Master Nagarjuna in Daichidoron): Someone asked, "With the lay precepts (kokkekai - staying home precepts), we are able to be born in the heavens above, to attain the bodhisattva way, and to attain nirvana. Why then is it necessary to rely on the homeleaver precepts (shukkeikai - leaving home precepts)?" I replied, "Although both (lay people and monks) can attain salvation, still there is difficulty and ease. Lay people's livelihoods have all sorts of jobs and duties; if they want to concentrate their minds on the truth and the Dharma, their trade will deteriorate, and if they concentrate on practicing their trade, matters pertaining to the truth will deteriorate...Further, home life, being disorderly and noisy, with many jobs and many duties, is the root of hindrances and the seat of many sins. It is called 'very difficult.'...Ones clothed in white (lay people) should leave home and receive complete precepts (gusokukai)."...In India and China, as monks or as laypeople, bodhisattvas and ancestral masters have been many, but none has equaled the ancestral Master Nagarjuna.

Hokyoki: Nyojo said (to Dogen), "Although Ko at Yakusan, being just a novice (shramanera / shami), did not receive complete bhikshu precepts (biku gusokukai), you should not imagine that he did not receive Buddha ancestors' correctly transmitted precepts. He wore the Buddha robe and used the Buddha bowl; he was a true bodhisattva. When monks are seated in assembly, their seniority should follow the order of receiving the bodhisattva precepts, not that of receiving the novice or bhikshu precepts. This tradition of bodhisattva precept transmission is the correct one."

Shobogenzo Jukai: Tanka Ten-nen and Shramanera Ko of Yakusan (two Chinese practitioners who, according to the Keitoku Dentoroku, received the bodhisattva precepts but not the 250 bhikshu precepts) have received and kept (the bodhisattva precepts). There have been ancestral masters who did not receive the bhikshu precepts but there has never been an ancestral master who failed to receive the bodhisattva precepts authentically transmitted by the Buddhas and ancestors.

Shobogenzo Sanjushichi Bon Bodai Bunpo: The flotsam of recent times have said that we should not distinguish between sravakas and bodhisattvas. Contending that we should rely upon the dignified manners and the precepts and vinaya (yuigi kairitsu) of each of the two, they judge the dignified manners and behavior which are the rule for a bodhisattva of the great vehicle, by the rules of a shravaka of the small vehicle. Shakyamuni Buddha says, "A shravaka's keeping of the precepts (kai) is a bodhisattva's violation of the precepts." So the shravaka precepts that shravakas have considered to be keeping of the precepts, when viewed against the bodhisattva precepts, are all violations of the precepts. The other (practices) - concentration and wisdom - are also like this.

Shuryo Shingi: Decorum in the study hall should respect the precepts of the Buddhas and ancestors, follow the deportment of the great and small vehicles, and match the Hyakujo Shingi. The Zen'en Shingi says, "All matters, whether large or small, should be in accordance with regulations." Therefore you should study the Brahmajala Sutra, the Jewel Ornament Sutra, and also the Great Bhikshu Three Thousand Dignified Manners Sutra (a vinaya text translated by An Shigao in the 2nd century - 3000 refers to 250 precepts of the Four Part Vinaya times four (walking, standing, sitting, lying) times three (past, present, future)).

Eihei Koroku 1.49: Every moment the buddha hall, the monks' hall, the valley streams, and the pine and bamboo endlessly speak on my behalf, fully for the sake of all people. Have you all heard it or not? If you say you heard it, what did you hear? If you say you have not heard it, you do not keep the five precepts.

Eihei Koroku 5.390: A Buddha ancestor said, "Even if you arouse the mind of a leprous wild fox, never practice the self-regulation of the two vehicles." (from Zhiyi's Maka Shikan) The two vehicles refer to such as the school of the Four-Part Vinaya, and the Abhidharma Kosha School, which have spread in the world these days...Someone asked Hyakujo, "The Yogacharabhumi Shastra and the Jewel Ornament Sutra contain the Mahayana precepts. Why don't you practice according to them?" Hyakujo said, "What I take as essential is not limited to the great or small vehicles, and does not differ from the great or small vehicles. I condense and combine the extensive scope (of regulations) to establish standards for appropriate conduct." Hyakujo said it this way, but Eihei is certainly not like this. It is not the case that it is not limited to the great or small vehicles, or not different from the great or small vehicles. What is this small vehicle? The affairs of the donkey are not

complete. What is this great vehicle? The affairs of the horse have already arrived. Not the extensive scope means the extremely great is the same as the small. Not condensed means the extremely small is the same as the great. I do not combine, but gallop over and drop away great and small. Already having accomplished this, how shall we go beyond? After a pause (Dogen) said: When healthy and energetic we do zazen without falling asleep. When hungry we eat rice, and know we are fully satisfied.

Shobogenzo Zuimonki: (You) should maintain the precepts and eating regulations (kaigyojisai – precepts and continuous practice of the fast). Still, it is wrong to insist upon them as essential, establish them as a practice, and expect to be able to gain the Way by observing them. We follow them just because they are the activities of patched-robe monks and the lifestyle of the Buddha's children. Although keeping them is good, we should not take them as the primary practice. I don't mean to say, however, that you should break the precepts and become self-indulgent. Clinging to such an attitude is an evil view and not that of a Buddhist practitioner. We follow the precepts and regulations simply because they form the standard for a Buddhist and are the tradition of Zen monasteries (sorin no kafu)... .. Practitioners of the Way certainly ought to maintain Baizhang's Regulations (shingi). The form of maintaining the regulations (gishiki) is receiving and protecting the precepts (jukai, gokai) and practicing zazen. The meaning of reciting the Precept Sutra (kaigyo, Brahmajala Sutra) day and night and observing the precepts single-mindedly is nothing other than practicing shikantaza and following the activities of the ancient masters. When we sit zazen, what precept is not observed, what merit and virtue is not actualized? The ways of practice carried on by the ancient masters have a profound meaning. Without holding onto personal preferences, we should go along with the assembly and practice in accordance with those ways.

Shobogenzo Zuimonki: Laypeople (zaike-jin) make offerings to monks who observe the precepts and eat in accordance with the regulations (jikai jisai, observing precepts and observing the fast) while in public eyes, but they withhold offerings to shameless monks who break the precepts, drink liquor, and eat meat, judging them to be worthless. This biased discriminating mind goes entirely against the spirit of the Buddha... You should make offerings to any monk, regardless of whether or not he has any virtue. In particular, never judge his inner virtue by his outward appearance... Respect all the Buddha's disciples. Shobogenzo Shukke: Clearly know, the Buddhas' and ancestors' realization of the truth is nothing other than leaving home (shukke) and receiving the precepts (kai). The life-blood of the Buddhas and ancestors is nothing other than their leaving home and receiving the precepts. Someone who has not left home is never a Buddha ancestor. To see the Buddhas and ancestors is to leave home and receive the precepts... This leaving home itself causes innumerable sentient beings not to regress or to stray from the supreme state of bodhi. Remember, the situation in which self-benefit and benefiting others become perfectly satisfied at this place and there is neither regression nor straying from anuttara-samyak-sambodhi, is leaving home and receiving the precepts.

5. Dogen and the Precepts (Heine):

From Steven Heine - Did Dogen Go To China?:

The number and meaning of the precepts was a key element of debate between various parties in the formative period of Zen, as Eisai, Dogen, and Nonin each had a distinct view that differed from that of the Tendai establishment... While Tendai adhered to the 58-articles bodhisattva (or Mahayana) precepts, Eisai, on the basis of Ch'an models, advocated the 250-articles Pratimoksha (or Hinayana) precepts as prefatory to those, whereas Dogen developed a unique system of 16-articles and Nonin apparently dismissed them all as irrelevant....***...

The Role of the Precepts (pp.102-107)

In the early days of the trip [to China], Dogen struggled with a variety of obstacles to his religious quest. A major difficulty in being accepted into the Chinese monastic community was that, unlike Myozen, he had not received the combined precepts, in succession, before entering China. In fact, since the time of Saicho, the 250-article *Pratimoksha* precepts as spelled out in the *Shibunritsu*, ([Four Part Vinaya] in *Taisho* vol. 22, no. 1428) were not offered in the Mahayana-centric Tendai temples on Mount Hiei. There, only the 58-article bodhisattva vows spelled out in the *Fan-wang ching* (in *Taisho* vol, 24, no. 1484) were considered necessary and made available. The Tendai bodhisattva-based *endonkai* ("complete and sudden precepts") represented a notion very close to the idea of "formless precepts," endorsed in the *Platform Sutra*, which was also known in Japan as the "one-mind precepts" or *isshinkai*. According to this approach, the *Pratimoksha* was designed to regulate the

outer behavior of monks in training, whereas in the Tendai and early Ch'an view this concern was relegated to the level of ordinary or relative truth. From the standpoint of absolute or ultimate truth, there is a full internalization of the precepts, which vitiates the need for external guidelines altogether or allows them to be seen merely as a kind of metaphorical reflection of what is essentially an interior state of mind. Therefore the bodhisattva instructions, which were more abstract and far less specific, were considered sufficient, although the Daruma school apparently eliminated these.

Even though early Chinese Ch'an sources such as the *Platform Sutra* seemed to agree with Japanese Tendai on the issue of not needing the *Pratimoksha* precepts, which in fact could be considered counterproductive in that they distracted from a focus on absolute truth, Eisai found during his journeys to the mainland that the reigning practice of preceptual transmission differed on this matter. To qualify for admission to the *samgha*, a Ch'an novice was required to adhere to the 3-article refuges, the 8-article *upasaka* precepts, and 10-article *sramanera* precepts taken in succession before one received the *Pratimoksha's* 250-article *bhikkhu* precepts and the 58-article bodhisattva precepts at the age of 20. Neither the *Ch'an-yuan ch'ing-kuei* nor the practice at Five Mountains temples gave an indication of the formless-precept position. However, despite Eisai's strong advocacy for the practice that he experienced in China, Kenninji as a new Tendai-based temple would not have been allowed to administer the *Pratimoksha* precepts, which remained available only at temples in Nara that followed the model of combined precepts.

Myozen had apparently traveled to Tadaiji in Nara, where temples still administered the Hinayana precepts. His pilgrimage occurred some years before, during the early phase of his study with Eisai, and so was not directly related to an anticipation of the trip taken with Dogen. Although we must be skeptical of the account of Myozen, which presumes that the precepts were available for the asking since he was not a member of a Nara-based sect, a key question concerns why Dogen, knowing of the rules in Chinese monasteries, would not have made the same preparations as Myozen. Arriving in China without the combined precepts meant that as a novice Dogen barely ranked above scores of irregular, itinerant practitioners who roamed the various temples. Once Dogen disembarked in the fifth month of 1225 after the summer retreat had already been under way, it is not clear how or why he was accepted into Mount Tien-t'ung. Perhaps his acceptance was due to Myozen's intercession or to a petition filed by Dogen.

Shortly after he joined the monastery, another procedural issue led to *Dogen's* filing an official challenge to the monastic system in an appeal that, according to the *Kenzeiki*, went all the way up to the imperial level for review. Apparently, once Dogen's precepts were accepted, he still felt dissatisfied with the seniority system practiced in China. Since he had already been a monk for ten years in Japan, he had a claim to seniority according to the rules of the monastic system, despite lacking the Hinayana precepts. The Chinese system was based on age rather than length of time since the precepts were received, as is indicated in the classic monastic rules attributed to Pai-chang, the *Ch'anmen kuei-shih (Zenmon kishiki)*, which was a precursor of the *Ch'an-yuan ch'ing-kuei*. Because of the Chinese custom, he was subordinated to novices and was below the rank of any of the newcomers who had the combined precepts.

Dogen lost the appeal because other Japanese monks visiting China had endured the same treatment. There are even indications that two years later Ju-ching, who generally favored his aspiring young Japanese disciple, requested that he line up with the Taoists and other non-Buddhist practitioners behind the regular monks and nuns. Despite receiving this treatment, Dogen, like Ju-ching, became concerned about the corruption and laxity in personal habits (e.g., long hair and uncut fingernails) that he witnessed among some of the monks in China, as was reported throughout the *Shobogenzo zuimonki* and *Hokyoki*, as well as in *Shobogenzo* "Senmen," "Gyoji," and other fascicles.

At some point in his career-it is not clear when this was initiated, although it was definitely in operation during the later years of the Eiheiiji period, Dogen began advocating a new system of administering 16-article precepts (*jurokujukai*). Dogen's system includes three main items: (1) the three jewels or refuges (taking refuge in Buddha, Dharma, Samgha); (2) the three pure precepts (not sustaining evil, sustaining good, liberating sentient beings); and (3) the ten major or heavy precepts (not to kill, not to steal, not to lie, not to commit sexual acts, not to partake of intoxicants, not to defame male and female monastics or lay followers, not to covet, not to resist praising others, not to be stirred to anger, not to revile the three treasures). This system differs significantly from what other schools in China and Japan, both Ch'an/Zen and non-Zen (Tendai. Pure Land,

Nichiren) were performing. Various Buddhist schools administered either additional or a different set of precepts, or they dispensed with the behavioral codes altogether.

Soto tradition has long held that Dogen's system was based on the precepts he received directly from Chinese Ch'an mentor Ju-ching as part of the transmission process that took place several months after his enlightenment experience of casting off body-mind (*shinjin datsuraku*) during the summer retreat of 1225. Did Dogen really learn the system of 16-article precepts from Ju-ching? According to the *Hokyoki* sections 5 and 49, Ju-ching allowed the novice from Japan to occupy the bodhisattva-sua seat, a consent indicating that his years of living under Japanese Tendai were accepted as legitimate qualifications even though he lacked the necessary Ch'an credentials and would not have been considered a monk by typical standards. However, the *Hokyoki* passages are quite vague and ambiguous about the use of the term "bodhisattva precepts" and whether this refers to a general sense of Mahayana practice or a specific set of behavioral codes. In any case, this would have been an extraordinary phenomenon in the Chinese Ch'an circle of the period and was far different treatment than Dogen received under then abbot Wu-chi when Dogen first visited Mount T'ien-t'ung in 1223. Since Dogen's case already differed from the accepted procedure for the transmission of the precepts within the Chinese Ch'an community, was it possible that Ju-ching transmitted a distinct set of precepts to Dogen, different from the styles used in both countries?

In considering these issues, we find it is highly dubious that Dogen was instructed in the 16-article precepts by his Chinese mentor. As a monk in the Ts'ao-tung school who was then abbot of Mount T'ien-t'ung, one of the main temples in the Five Mountains monastic institution, Ju-ching no doubt adhered to a tradition spelled out in the *Ch'an-yuan ch'ing-kuei*, which required the combined precepts for all monks as unambiguously enunciated in the first two sections of the first fascicle covering "Receiving the Precepts" and "Upholding the Precepts" Perhaps Ju-ching made an exception for the foreign disciple in not requiring the *Pratimoksha* precepts to enter training, but it is nearly impossible to imagine that he would have created a new system of transmission just for Dogen's benefit. Dogen's approach not only could not have been realistically transmitted by Ju-ching, but it went against the grain of both the Ch'an school and the approach Eisai brought back from China and established in Japan. In fact, the issue of the precepts is the single area where Dogen's religiosity diverges rather drastically from Chinese Ch'an. The fact that Dogen cites extensively from the *Ch'an-yuan ch'ing-kuei*, including the opening passage of the "Jukai" fascicle, the main text that articulates the 16-article precept method, calls attention to the basic inconsistency concerning Dogen's relation to Chinese Ch'an.

Not only did Dogen differ from the Ch'an Five Mountains system, but he was also at variance with the approach endorsed by the Rinzai school's temples in Japan, which followed Eisai's combined precepts, as well as the internalization approach of the formless or one-mind precepts. The main question in an evaluation of Dogen's approach is whether the system of 16-article precepts, devoid of the *Pratimoksha* precepts, represented a compromise position created out of the strength of conviction or confusion and convenience. At the same time, perhaps there is a simple explanation in that Dogen may have incorporated and institutionalized a streamlined approach that was at least being discussed in non-Ch'an circles in both China and Japan, even if not considered "monk-making" in the sense of conferring legitimacy to a new member of the monastic community in the pre-Dogen era. But why?

Kagamishima Genryu, perhaps the leading Dogen scholar of the postwar period, concludes that Dogen himself came up with a way of streamlining and simplifying the precept system in order to break free from the hegemony of the Japanese Tendai school. Kagamishima points out that there is no record of the transmission of the 16-article precepts in the history of Chinese Ch'an Buddhism, nor were they ever mentioned in the *Ju-ching yu-Iu* or any other Ch'an text. Kagamishima observes that it would have been exceptional for Ju-ching to recognize Dogen's status, but at the same time highly, unlikely that this recognition meant a change of the Ch'an precept system:

What Ju-ching did reflects that he understood the position of the Japanese bodhisattva precepts through Dogen and expressed his own agreement [with it]. Nevertheless, Ju-ching's recognition of the position of Japanese bodhisattva precepts is not tantamount to the negation of the combined precepts as accepted by the Chinese Ch'an tradition. It was impossible for Ju-ching to retransmit the *sramanera* precepts to Dogen, who already had received the pure bodhisattva precepts.

Key to Kagamishima's argument is that Dogen formulated a new approach because he did not have the personal experience needed to be able to require the combined precepts for his disciples.

Recently a document with 16-article precepts was found in Shoren'in, a Tendai temple in Kyoto, so there is some possibility that Dogen's approach to having 16 articles is based on one of the Tendai precepts styles. It is possible to speculate that in non-Zen Buddhist schools as well as Tendai in Japan there were different combinations, including the 10-article major precepts along with such expressions of devotion as the three refuges, the three pure precepts, and ritual repentances, which is very close to Dogen's approach. If the 48-article minor precepts were eliminated, they may have been so because these are very general, open-ended exhortations for compassionate attitudes rather than rules governing behavior in the strict sense, and therefore easily dispensable once the six articles of the refuges and pure precepts are accepted. However, it is doubtful that such combinations would have been considered, before Dogen, to be monk-making.

If Dogen's view is to be considered a constructive compromise, which left him differing with both Chinese and Japanese Buddhist schools, was this view closer to the Five Mountains approach (both the Chinese and Japanese versions) of combined precepts? Or was it similar to the Tendai and early Ch'an tendencies toward an internalization of the precepts that was also endorsed in an extreme and controversial form by Nonin? According to the latter view a realization of the essential meaning underlying specific perceptual instructions vitiates the need for receiving them. In any case, it is a very different sort of compromise than the respective syncretistic approaches in the Rinzai sect of Eisai and Enni.

6. Bodhidharma's Precepts in Japan (Bodiford):

From William Bodiford "Bodhidharma's Precepts in Japan" in Going Forth:

Precepts have a rather ambiguous status in Japanese Buddhism. On the one hand, following Saicho (767-822) and the acceptance of separate Tendai ordinations in the early ninth century, Japanese Buddhism has been characterized by widespread disregard of the basic monastic norms defined in the vinaya.... After Saicho received government permission to abandon the ordination procedures of the Four Part Vinaya (which Saicho had denounced as being "hinayana," or "inferior"), the vast majority of Japanese Buddhist monks took monastic vows no more demanding than those asked of laymen and laywomen. Many distinctions between a lay lifestyle and a monastic one were abandoned. The (superior) bodhisattva precepts followed by Japanese monks nominally apply to every social group in the Buddhist order (sangha), but overall these precepts address behaviors of concern mainly to laypeople. Several precepts in the Brahma Net Sutra (T 24.1005a-b, 1005c-1006a) stipulate, for example, that one should seek sanctification when appointed to government office and make offerings to the community of monks, indicating that these precepts govern lay, not monastic, affairs. As a result of the establishment of separate Tendai ordinations based on these lay-oriented precepts, most ordained members of the Buddhist order in Japan were freed from having to observe the vinaya rules previously associated with monks and nuns...***...

On the other hand, while precepts declined in status as codes governing moral behavior, their importance as an abstract concept grew to an almost absolute degree. Japanese Buddhists began to distinguish between conventional wording of the precepts (jikai) to which they assigned secondary importance, and the spiritual essence (kaitai) or ideal precepts (rikai), which became equated with Buddhahood itself. Over time, the ordination ceremony, during which a person receives the precepts, came to represent one of the most prominent ritual confirmations of final and complete salvation. In the context of these ceremonies, precepts were no longer seen simply as bodhisattva vows in contrast to the rules of monastic discipline (vinaya or ritsu). Instead they became a category unto themselves. As a result of a radical transformation in religious value, each of the individual bodhisattva precepts (bosatsu kai) was (and is) conceived of as expressing a singular Buddha precept that transcends all distinctions-whether between so-called "hinayana vinaya" and precepts, secular life and monastic life, or good and evil. Although the nature of this unified precept is explained differently in various texts and in different schools of Japanese Buddhism, in general its absolute status rests on certain widely shared assumptions: the Buddha proclaiming the precepts is the ultimate Buddha...; each precept of the ultimate Buddha expresses the same unified, all-embracing ultimate reality that is Buddha nature (bussho) and thus the goal of the ordination ceremony is the proper ritual confirmation of this Buddha nature, cementing the bond that unites the limited, individual person to the universal, absolute Buddha. Recast in these terms, this precept embodies awakening realized in one's own present body (sokushin) in one's own present social circumstances...

Buddhist ordinations based on the doctrine of unity of precepts and salvation can signify less than a withdrawal from secular affairs and imply much more than a preliminary step on the spiritual path. Often ordinations symbolize both the initial acceptance of Buddhism and the spiritual culmination of the path to awakening. This ambiguous symbolism played a major role in the social development of Japanese Zen especially within the Zen lineage. Many Japanese Zen rituals rest on the doctrine that the wordless awakening of the Buddhas and patriarchs is conveyed through mysterious Zen precepts (zenkai). Traditionally Japanese Zen leaders believed that these precepts had been transmitted to China by Bodhidharma, the legendary first ancestor of the Chinese Zen lineage. They further believed that Bodhidharma's precepts were transmitted to Japan, where they became the basis of the Tendai doctrine of Perfect Sudden Precepts established by Saicho. Surprisingly, these beliefs were based not on the claims of early Japanese Zen pioneers, such as Eisai (1141-1215) or Dogen (1200-1253), but on the writings of earlier Japanese Tendai leaders. Once new Zen groups began to assert their independence from Tendai, they were able to turn the earlier Tendai association with Bodhidharma to their own advantage, arguing that they alone possessed true access to the awakening conveyed by the precepts because Saicho's Zen lineage had been lost in Japan. Ironically, as Zen leaders explicitly rejected the authority of Tendai, they unconsciously reinterpreted Zen rituals in light of Tendai doctrines...***...

The belief that Bodhidharma's precepts were transmitted to Japan as the precepts of the Tendai school is derived from the One-Mind Precept Transmission Essays hereafter the Precept Essays. This Tendai text was compiled sometime around 834...by one of Saicho's disciples named Kojo (779-858)...Kojo compiled the Precept Essays to clarify the unique character of the new precepts being advocated by Saicho...Saicho saw Bodhidharma as a crucial historical precedent for "bodhisattva monks," the new category of Buddhist followers he hoped to found in Japan. In his eyes, Bodhidharma was a role model for future Tendai monks...***...

Kojo: "The orthodox doctrines of Tendai state that because Vairocana (Rushana) Buddha pervades all, therefore the three Buddha [bodies] pervade all and ... each moment (setsuna) pervades all. If one contemplates this way, it is called contemplating defilements (bonno) which is contemplation of the dharma body. Contemplating the dharma body is called contemplation of momentariness. It is contemplation of true thusness (shinnyo) of the real appearance of things (jisso) of living beings (shujo) of one's own body, of empty sky. (T 74.650b-c)."

Kojo: "These are empty-sky immovable precepts (koku fudo kai). Moreover, abiding in the intrinsic purity that is one's own mind, being as immobile as Mount Sumeru, is empty-sky immovable meditation (koku fudo jo). Moreover, because the intrinsic purity that is one's own mind pervades all dharmas, freely and without hindrance, it is empty-sky immovable wisdom (koku fudo e). Precepts, meditation, and wisdom of this type are called Vairocana Buddha. (T 74.653a, 656a)."

According to Kojo, this objective Vairocana Buddha (i.e., the reward body known as Rushana) received the precepts from his own subjective self (i.e., his dharma body known as Dainichi Buddha). These two Buddhas are both the same yet different: the self-authenticated truth (jisho ho) of the dharmabody Buddha is the fundamental precept (honkai) which remains submerged in the empty sky; the reward-body Buddha reveals only the tip of the precept (matsukai) which like the tip of an iceberg only hints at the depth of its own reality. In this way, Bodhidharma's empty sky gave an unhindered medium within which to unify Saicho's four teachings of Tendai, tantra, Zen, and precepts (en-mitsu-zen-kai). Kojo, for example, interpreted the tantric ritual of meditation on the syllable "A" (ajikan) the seed mantra of Vairocana Buddha, as the appearance of the precepts in the empty sky:

"The intrinsic purity that is one's own mind is the A-syllable practice (ajimon). When one focuses one's mind on the syllable "A," the precepts become the syllable "A." When one focuses one's mind on the real appearance of things, then the precepts are that real appearance.... Because precepts are the same as mind they are the same as the syllable "A." Mind is empty-sky bodhi (i.e., empty-sky awakening; koku Bodai)."

Because the precepts are the same as mind, for Kojo insight into the true nature of the precepts was far more important than actually practicing the precepts. He explains that this type of insight is salvation: "The Buddha's children of the One Vehicle who understand the One Mind Precept enter the ranks of the Buddhas". In this statement, one can detect the beginning of the doctrine of precepts as the vehicle of salvation (kaijo itchi), the unity of precepts, and Buddhahood...***...

Historically, Japanese Buddhist leaders have exploited the idea of the unity of precepts and salvation in their efforts to win lay support and attract new converts. In the medieval and early modern periods (13th-18th C), lay ordination ceremonies played a major role in the popularization and regional propagation of various Buddhist orders...Precept ceremonies not only provided these laymen and laywomen with spiritual assurances, but also helped cement social bonds among those attending the same ceremony. Buddhist proselytizers used precept ordinations to convert local gods (and their devotees) into ardent supporters of Buddhism. On other occasions the same ordinations exorcised demons or ghosts. Precepts proved especially effective in calming the spirits of the dead - so much so that posthumous ordinations are still a standard feature of the funeral rites performed in many Buddhist sects...***...

Rival claims on the religious loyalty and financial support of social groups naturally led to sectarian assertions that true ordination with the Buddha precepts existed only within a single Buddhist lineage. Leaders of new religious groups, such as Zen and Pure Land (both of which splintered off from Tendai), buttressed their sectarian claims by either disavowing their indebtedness to earlier Tendai precept traditions or asserting that they alone maintained the original precept lore that monks within the Tendai school had forgotten...***...

Subsequent Japanese Zen monks readily identified Eisai's newly acquired Zen lineage as the introduction of a new precept lineage. Like previous Tendai monks, they saw this precept lineage as separate and distinct from the vinaya. Dogen, who practiced Zen for eight years under the guidance of one of Eisai's students, wrote that Eisai inherited his Zen lineage on the fifteenth day of the ninth lunar month of 1189 when his Chinese teacher, Xu'an Huaichang pronounced a transmission formula beginning with the words: "Bodhisattva precepts are to the Zen school the circumstances of the single great affair". The phrase "single great affair" (ichi daiji) is a common Zen expression for the importance of attaining awakening. This statement, therefore, clearly connects the certification of Eisai's Zen awakening to his precept ordination. Significantly, neither this expression nor any other identification of the precepts with Zen awakening occurs in Eisai's autobiographical account of his Zen succession...

[Zen monk Kokan Shiren (1278-1346)] identifies the precepts with Bodhidharma and asserts that their spiritual essence is found in Zen alone because only Zen represents an unbroken link back to the Buddha in India. His preface begins: "In ancient times Bodhidharma brought the Buddha mind seal (busshin'in) from south India to China: Pointing directly, a single transmission, fierce and rough. Thus were the bodhisattva precepts granted to the second patriarch and so on to the five houses and seven lineages of Zen. The granting and receiving continued without break...handed down from the Buddha Sakyamuni to this day, interlinked without missing a single generation. Therefore, of all precepts, Zen precepts are best..."...Certainly these great precepts do not resemble any of the other varieties. They convey the mind seal of Master Bodhidharma. Therefore, one who is about to be ordained should arouse pure faith.

Kokan's rhetorical stance rests on traditional Zen claims to an exclusive patriarchal lineage, which supposedly conferred a unique legitimacy on Zen masters. Kokan's understanding of the significance of this exclusive Zen lineage, however, seems to have been based on the example of Japanese tantric lineages, not Chinese practices. He automatically identifies affiliation to a Zen lineage with secret initiation into the lore and rituals of precepts. Dogen's account of Eisai's Zen succession process, as well as his characterization of the bodhisattva precepts as being "the authentic legacy of the Buddhas and ancestors" also clearly implies that Zen succession rituals necessarily entailed secret precept initiations. In various lineages of Japanese Zen, especially these two types of initiation were in fact linked. An excellent example of how these two types of initiation functioned together can be seen in the postscript to the Buddhas and Ancestors Properly Transmitted Bodhisattva Precept Ceremony which was handed down by members of the Jakuen branch of Zen who served as abbots at Eiheiji Monastery from 1333 to 1560.

Although both Kokan and Dogen describe precept initiations as if they occupied a position of central importance in Chinese Zen transmission rituals, all the evidence suggests otherwise. In recent years many Japanese scholars labored to demonstrate links between precepts in Chinese Zen and Japanese Tendai, but even in their most forceful arguments they failed to make a case...It is true that early Chinese Zen texts, such as the Platform Sutra attributed to Huineng...interpret precepts in such abstract terms as the pure mind of awakening.

It is not surprising, therefore, that the Chinese Zen monks who came to Japan in the seventeenth century knew nothing of any uniquely Zen precepts or rituals for precept initiations...***...

[Kokan] provides a remarkably frank description of Zen precept ideology, explaining doctrines that are only implied in most other Zen ritual texts. The fullness of this text probably results from the fact that Kokan intended his statements to be used as the basis for public lectures addressed to laymen and laywomen who were about to receive an ordination. The private teachings of monks were thus codified for public consumption. Kokan distinguished between the various types of Buddhist precepts, emphasizing the qualitative difference between traditional monastic precepts that concern behavior and precepts that embody awakening. The purpose of the ordination is not to instill morality but to confirm the inherent awakening naturally possessed by all beings. Thus behavior, either in conformity with or in violation of the precepts, is meaningless. What is important, however, is to have faith in the Zen lineage and faith in the ritual efficacy of the ordination procedure. This ritual alone conferred the status of Buddha and patriarch on participants. The ordination concluded with the presentation of a Zen blood-lineage chart to each participant...A red line connected all the names together, signifying that the layperson now had a direct link to the Buddha. According to Kokan, before conducting an ordination the Zen master officiating at the ceremony should explain the precepts:

“...the 5 and the 8 precepts insure rebirth as humans or gods. The 250 lead to realization of the Hinayana goal. Only the 10 major and 48 minor bodhisattva precepts lead to accomplishment of the supreme way [i.e., awakening]. Ordination with [i.e., hinayana] precepts can be nullified. But ordination with the bodhisattva precepts can never be revoked. Even if one violates the precepts after ordination one is still the Buddha's child. But one who refrains from both ordination and violation is a non-Buddhist. Thus a scripture states: “as the scent of champak blossoms, even when withered, smells stronger than that of all other flowers, even precept-violating monks are superior to non-Buddhists.” Moreover, the Brahma Net Sutra states: “Living beings who receive ordination with the precepts enter into the ranks of the Buddhas, attaining the same great awakening. Truly they are the Buddha's children.” ...***...

“How can one become a Buddha and [Zen] ancestor? Master Bodhidharma said, “One whose behavior and understanding correspond is called an ancestor.” Yet there are many varieties of precepts... But ordination with the bodhisattva precepts can never be revoked. How can this be? The 5 and 8 and other Hinayana precepts depend on physical ordinations. The bodhisattva precepts, however, are based on mind alone. If mind had a limit, then the bodhisattva precepts would have a limit. But because mind is without limit, the precepts are without limit... Upon ordination with all ten major precepts, one becomes a fully endowed bodhisattva. Thus the precept text states: “You will become a Buddha. I have already become a Buddha.” If one always believes in this way then one is fully ordained with the precepts.

“These Vajra Jeweled Precepts (kongo hokai) are the fundamental basis of all Buddhas, the basis of all bodhisattvas. They are the seeds of Buddha nature. Know that these precepts were not preached for the first time by the Buddha of this age. These have been the original precepts of all Buddhas since long before. Buddhas after Buddhas have chanted these. Thus Vairocana Buddha seated on his lotus throne chanted these jeweled precepts and bestowed them on the thousand million Sakyamuni Buddhas. The thousand million Sakyamuni Buddhas each sat under the tree of awakening, chanting these precepts fortnightly. Thereupon all the bodhisattvas chanted these precepts. All living beings consent to being ordained with these precepts. From the Buddhas and bodhisattvas above down to the most evil low-class beings below, the sagely and the common, Mahayanists and Hinayanists, all are included in the great net of these precepts. They are the profound, unobstructed, universal Buddhist teaching. Therefore, the patriarchs of the West in India and the six patriarchs of the East in China each personally handed down these precepts. In China and in Japan all the Zen patriarchs are linked together through this unbroken continuum. One who is about to be ordained should arouse pure faith and uphold this tradition. Faith is the origin of the Way. It is the mother of all virtues. Reflect on this well.

“The great bodhisattva precepts handed down in the Zen school are the great precepts of the formless basis of mind. Master Bodhidharma bestowed the Buddha mind seal and the ordination ritual. Thus outside the Zen school there are no precepts, and outside the precepts there is no Zen.

“All Buddhas and Zen patriarchs must rely first and foremost on the precept ordination to benefit living creatures. Therefore when Sakyamuni Buddha attained the supreme awakening under the tree of awakening, the first thing he did was to chant these precepts. When Bodhidharma came from the West he used these precepts to transmit the mind seal. Since then these precepts have been handed down from proper heir to proper heir, without missing a single generation. In this way they have been transmitted to me.

“To be ordained with the great precepts of the Zen school is to obtain the True Dharma and precepts of the Buddhas and patriarchs. It is to arouse the precepts of the formless basis of mind, to open the eye perceiving the True Dharma (shobo gen) to universally benefit gods and men. How could there be any doubt? How could you fail to arouse pure faith?”

Kokan argued that Zen and the precepts are one and the same. The only Zen element in Kokan's explanation of the precepts, however, is his emphasis on the special significance of the Zen lineage. In all other regards his description of this ordination ritual epitomizes the reversal of cause and effect that is characteristic of medieval Tendai doctrines of original awakening (hongaku homon). Before explaining what this reversal entails, first let us look at the traditional conception of the relationship between precepts and awakening.

Kokan's notion that the awakened awareness realized in Zen naturally corresponds to the awakened behavior described by the precepts is not remarkable in itself. This doctrine is a persistent theme in Buddhist texts. In the Vimalakirti Sutra, for example, the awakened vision of the layman Vimalakirti allows him to observe the spirit of the precepts while violating their letter. He rebukes the monk Upali - the Buddha's disciple who was foremost in upholding the precepts of the vinaya - for failing to realize that when someone "understands the nature of mind, then no defilement [i.e., sin] exists". Passages such as this imply that only someone who has realized awakening can truly embody the precepts. The formal ordination ritual represents only the first step along the Buddhist path. Ultimately the dualistic categories of good and evil must be transcended so that the precepts are given new spiritual life. True fulfillment of the precepts, therefore, requires the realization of awakening. This view emphasizes the need for human beings to become Buddhas - or what is termed the doctrine of moving "from the seed [i.e., the ordinary human's spiritual potential] to the fruit [of awakening]". Once a person experiences awakening, the physical procedure of ordination with precepts has no ultimate significance.

Medieval Japanese Zen monks sometimes interpreted the precepts in this way. In a sermon of Bassui Tokusho, for example... "In terms of the spiritual essence of the precepts (kaitai) both observance and transgression are the one vehicle of ultimate nature, the nonduality of ideals (ri) and practices (ji). But someone who has not yet experienced seeing nature (kensho) drowns in the ocean of passion and intellect, thereby killing the Buddha that is one's own mind. Of all the types of killing, this is the worst. Therefore, true observance of the precepts is seeing nature and being awakened to the Way." Bassui's answer makes clear that the experience of awakening is all important. Nonetheless, the goal of Zen practice does not excuse moral transgressions.

In the Zen ordination ritual described by Kokan, however, these priorities are reversed. The ordination enacts a process of awakening that occurs in reverse sequence. In what is termed moving "from the fruit [of buddhahood] to the seed [i.e., the ordinary human]" the Buddha awakening embodied in precepts finds human expression through the ordination process. The ritual establishes a homology between the abstract Buddha and patriarchs and the concrete human predicament, allowing faith to replace insight. As in the practices of tantric Buddhism, in which proper ritual actions permit the practitioner to embody fully the characteristics of the Buddha, proper ritual ordination with the precepts allows the ordinary person to assume the mind of awakening regardless of one's behavior...***...

This ritual process also can be seen in the secret initiation documents (kirikami) that describe the ordination procedures and special precept lore handed down only to fully initiated Zen masters. The document One Mind Precept Procedure Handed Down by Bodhidharma is typical of such texts. Traditionally attributed to Eisai, it probably dates from no earlier than the middle of the fifteenth century. The text begins by describing a procedure for sanctifying water, which is used to consecrate the ordination site as well as the monk being initiated. Once this part of the ritual is complete, the Zen master is instructed to turn to his disciple:

“Anointing his forehead three times with your wand, solemnly address the Three Jewels and which are the very essence of one's own originally endowed mind, saying: "Now this disciple of sincere faith requests permission to receive from me the transmission of the One Mind Absolute Precepts. These precepts are what Sakyamuni Buddha spent eons searching for. They are the absolute awakening attained at his training site. The Dharma Kings [i.e., bodhisattvas] of the past, present, and future conceal these in their topknots; all Buddhas of the ten directions hold these in their svastikas. The sage from India, Bodhidharma, reverently received these precepts from Sakyamuni Buddha. Through twenty-eight generations of dharma succession, without conveyance, they were conveyed. Without receiving, they were received. Thus did Bodhidharma bestow them on the second patriarch, Huike Since then they have been handed down from proper heir to proper heir to me.

"You, reflect well upon [what I am about to say]. These precepts being transmitted to you convert the precepts that are your own mind into the true, absolute ordination platform. The bodhisattvas of the past, present, and future regard these as their nurturing fathers and mothers. All Buddhas of the ten directions regard these as their training site of permanent residence. Receiving these precepts (jukai i.e., ordination) is known as receiving the absolute precepts that are one's own mind. Receiving is transmission. Transmission is awakening. Living beings awakening their Buddha mind is true ordination.

"The ordination platform [can be conveyed] only by one Buddha to another Buddha. Moreover, abiding in the basis of mind, realizing true awakening, abiding in the real appearance of nature that is one's own mind, these are the true ordination platform. Even if one were to receive endless and Hinayana ordinations while standing on a physical ordination platform until the end of one's life, it would not aid liberation, because it lacks even one tenth of the efficacy [of this formless ordination platform]." [And then Bodhidharma's One Mind Precepts are administered – see below for the Chinese and a few different translations.]...***...

In this text, as in Kokan's explanation (which seems to address primarily laypeople and novice monks), the ritual actions transfer awakening to the person being ordained. Merely joining the Zen lineage of Buddhas and patriarchs enables that person to share in their experience of awakening. The objective, visible ordination that occurs at a particular geographical location, symbolized by the physical ordination site, creates a subjective, inner ordination that stands outside of all temporal and geographic boundaries. The inner ordination merely confirms the innate awakening that already exists. Individual precepts do not govern behavior or actions, but describe the spiritual characteristics of Buddha nature. Thus ordination signifies not the beginning of the Buddhist path, but its final culmination. Both Kokan and this initiation text, therefore, present a little known side of Zen Buddhism in which the approach to salvation depends on proper ritual consecration - not on the individual attainment of a subjective, inner experience (satori) as has been popularized in the West...although individual details differ, similar ideas can be found in almost any medieval Tendai precept treatise as well as in the precept treatises of other types of Japanese Buddhism...The awakening conveyed by the precepts eliminates any need for Zen practice. The fact that medieval Zen texts could even imply such a position reveals just how profoundly Japanese Zen ritual assumed the values of Tendai doctrines...***...

The association of Zen and precepts has deep roots. Any form of meditation has natural associations with self-discipline. Without controlling the body, one cannot settle the mind. Without relaxing the demands of the flesh, one cannot free the mind to reflect reality. From the very early days of Japanese Buddhism, terms referring to meditation practice and strict observance of the precepts - what was known as "pure practice" commonly appear mixed together...The Zen precepts that later generations of monks inherited from Eisai, however, owed far more to Japanese Tendai doctrines than to the vinaya. Instead of regulating behavior, the precepts conferred the mind of awakening. The ordination ritual became all important because through ordination alone could one be initiated into the Zen lineage that reached back to the Buddha. For laypeople, therefore, pure faith in this lineage mattered more than either understanding or practice. There are many reasons why Zen ordination rituals were interpreted in light of Tendai doctrines. Saicho's rejection of the traditional rules of monastic discipline had profoundly altered the social status of Buddhist monks in Japan. Zen monks like Eisai who hoped to revive the vinaya ultimately faced a hopeless task. Tendai had occupied a position of doctrinal preeminence for more than three hundred years before the emergence of independent Zen communities. Most early Japanese Zen monks, even those who journeyed to China, had been trained initially in Tendai. Throughout the medieval period Buddhist monks of all persuasions frequently studied together and exchanged secret lore, regardless of lineage affiliations. Under such circumstances it would be more remarkable if Japanese Zen had not been influenced by Tendai doctrines. Most important of all, Zen monks saw Tendai ordination rituals as their own ordination rituals, as Bodhidharma's precepts. However strongly Zen monks believed that their Chinese Zen lineage made them different from other Buddhists in Japan, it in fact made them the same. It was this Zen lineage that linked them to Bodhidharma and through him to Saicho.

7. Precepts and Ordinations in Soto Zen (Bodiford):

Precepts and Ordinations in Soto Zen (From "Soto Zen in Medieval Japan" by William Bodiford):

The establishment and subsequent growth of Japanese Soto institutions cannot be understood without consideration of ordination ceremonies and Buddhist precepts. In contrast to meditation and koan study (which concerned only monks within the Zen monasteries), precepts transcended the confines of monastic and secular

realms. Within the walls of the Zen monastery new monks were ordained by the power of their vows to follow the Buddhist precepts. Outside the monastery walls, lay ordinations attracted new patrons. When Dogen assumed the authority to ordain his own students and to teach them ordination rituals, he took a major step for the institutional independence of the Soto school. Mass ordination ceremonies brought new village groups and village temples into the Soto fold.

The role of precepts within Japanese Zen schools has not attracted much attention outside of Japan. Probably this neglect results from D. T. Suzuki's interpretation of Zen as the inner formless spirit of religion, unencumbered by any outward trappings of dogma or ritual. Zen, like most Buddhism, however, is in many ways a religion of precepts. The various vows of Buddhas and bodhisattvas determine the attributes for which people venerate them. Likewise, the vows to observe the Buddhist precepts taken by Buddhist laypersons and clerics define the religious attitudes and types of behavior proper for each. The breadth of topics included under the rubric of precepts, therefore, is extremely comprehensive: morality, proper livelihood, definitions of the nature and goals of religious practice, as well as doctrines on the origin, meaning, methods of transmission, and spiritual power of the precepts....***...

Ordinations in China

In China all major controversies over the Buddhist precepts had long been settled by the time the great Ch'an monasteries of the Southern Sung dynasty were flourishing. All proper monks had to be ordained on the special precept platforms maintained at large public monasteries administered either by monks trained in the doctrinal commentaries on the precepts (i.e., monks of the Lu school) or by Ch'an monks. Presumably, the ordinations conducted by both groups of monks were largely the same. According to a Sung-period monastic code, the Ch'an-yuan ch'ing-kuei, anyone seeking residence at a Buddhist monastery was required to present three documents: ordination certificates for both his novice and full ordinations and an ordination transcript (liu-nien; Jpn. rokunen). The two ordination certificates had to be purchased from the central government's Bureau of Sacrifice (tz'u-pu), while the liu-nien was obtained from the monastery that conducted the ordinations. All three documents recorded the names of the preceptors who conducted the ordinations as well as dates and locations. The date of the liu-nien was used to determine a monk's monastic seniority during the summer training session.

The novice and full ordinations were conducted separately. The novice ordination consisted of the administration of vows to observe the three refuges, the five precepts of the Buddhist layperson, and the ten precepts of the novice. Although the ten precepts of the novice begin with the same five vows taken by a layperson, the entire list of precepts had to be administered again because the mental attitudes of a layperson and novice differ. The full ordination consisted of the administration of vows to observe the 250 precepts of a monk or the 348 precepts of a nun. The ordination procedures and the lists of precepts were based on the Ssu-fen lu (Jpn. Shibunritsu), a Chinese translation of the Buddhist vinaya (code of behavior) believed to have been used by the Dharmaguptika, one of the so-called Hinayana schools in India.

Chinese Buddhist monks followed the Ssu-fen lu in spite of its non-Mahayana pedigree because Mahayana scriptures proclaim that all Buddhist precepts should be observed. In Dogen's time, Chinese monks taught that the distinction between Mahayana (i.e., great vehicle) and Hinayana (i.e., inferior vehicle) exists only in people's attitudes, not in the precepts. Moreover, they regarded the Ssu-fen lu as fostering stronger Mahayana attitudes compared to the other similar vinaya texts that had been translated into Chinese. Yet the Ch'an-yuan ch'ing-kuei also urged Ch'an monks to follow their full ordination with an additional ordination based on the bodhisattva precepts, to promote the full development of Mahayana sentiments.

The bodhisattva precepts used at Chinese monasteries are based on the Fan-wang ching (Jpn. Bonmokyō). This scripture describes fifty-eight precepts, ten major and forty-eight minor, that are to be observed by all bodhisattvas, be they monks, nuns, laymen, or laywomen. It is not known if the procedures for ordination with these precepts were fully standardized. Within the Chinese T'ien-t'ai school, for example, each of the several extant ordination manuals describes a different sequence of ceremonies. In general, bodhisattva ordinations seem to have included not only the precepts of the Fan-wang ching but also several related sets of vows found in other Mahayana scriptures, such as the three refuges, ritual confession and repentance, the four universal vows, and the three pure precepts. Because both laypersons and monks could receive the same bodhisattva ordinations, monastic seniority was always based on the date of a monk's full Ssu-fen lu ordinations, never on his bodhisattva ordination. Therefore the Ssu-fen lu ordinations always came first. Likewise,

laypersons received their bodhisattva ordinations only after first having been ordained with the three refuges and five vows of the layperson.

Chinese Buddhists relied on the Ssu-fen lu (i.e., vinaya) precepts and the Fan-wang ching (i.e., bodhisattva) precepts for two different types of religious guidance. The Ssu-fen lu provides detailed rules for monastic decorum, whereas the Fan-wang ching describes the attitude of compassion inherent in the Mahayana emphasis on universal salvation. The Ssu-fen lu precepts often focus on extremely concrete details of monastic life. The explanation of the precept limiting a monk's major possessions to just one bowl, for example, states that a monk shall not obtain a new bowl unless his old one is already damaged in at least six places. In contrast to such emphasis on the monks' own circumstances, the precepts in the Fan-wang ching focus on general principals of interpersonal relations and life-style. Even the ordering of the precepts reflects different priorities. The first precept in the Ssu-fen lu is for the monk to control his own sexual desire (i.e., self-control), whereas the first precept in the Fan-wang ching forbids the killing of all sentient beings (i.e., saving others).

In some cases the different orientations of these two scriptures contradict each other. Consider, for example, the case of a woman who wishes to learn Buddhism. The Ssu-fen lu (which emphasizes controlling all desires) forbids a monk to speak more than five or six words to a woman unless other reputable male witnesses are present, even if the monk's only intention is to instruct her in Buddhism. From the standpoint of the Fan-wang ching, however, the salvation of the woman is more important than whether or not the monk observes his own vows.

The monastic regulations (ch'ing-kuei; Jpn. shingi) governing daily life at Chinese monasteries attempt to transcend the contradictions between the vinaya (i.e., Hinayana) and bodhisattva (i.e., Mahayana) precepts. The Ch'an-yuan ch'ing-kuei repeats the famous injunction attributed to Pai-chang Huai-hai that the essential teaching (tsung; Jpn. shu) of Ch'an life should neither be restricted by nor differ from either the Hinayana or Mahayana precepts. As cited in this text, Pai-chang asserted that monastic regulations must be based only on the actual conditions that are appropriate for Ch'an practice. Monastic regulations, therefore, represent a third category of Buddhist guidelines. Unlike either the Hinayana precepts (which focus on the suppression of one's own evil actions) or the Mahayana precepts (which concern compassion for others), monastic regulations emphasize communal practice. All monks are required to eat, to sleep, and to meditate together in the monks' hall. All participate in monastic chores (p'u-ch'ing) regardless of seniority or office.

Ordinations in Japan

Japanese Buddhists never attained the same uniformity in precepts as had been achieved in China. Monks associated with the major monasteries of Nara generally followed the same series of lay, novice, full monk, and bodhisattva ordinations as practiced in China, based on the same scriptures, namely, the Shibunritsu (Ch. Ssu-fen lu) and the Bonmokyō (Ch. Fan-wang ching). The Japanese Tendai school, however, had been established with its own ordination ceremony based on the bodhisattva precepts alone. Saicho, the founder of Japanese Tendai, had rejected the traditional ordinations administered in Nara not only because of their non-Mahayana origins but also as a means of ensuring the independence of the Tendai school. From the time that Tendai had been authorized to administer sectarian ordinations (in 822) until the time Dogen was ordained as a Tendai monk (ca. 1213) more than 390 years had elapsed. The Tendai school, its doctrinal justifications for its own precepts, and its rituals for ordinations had all taken firm root in Japan. Conflict between Tendai and the Nara temples over ordinations and precepts, however, had never disappeared. The Nara monk Jokei (a.k.a. Gedatsu; 1155-1213), for example, wrote a detailed attack on the Tendai ordinations, in which he stated that Tendai priests were mere laymen in monks' robes, lacking knowledge of the precepts and vinaya.

Jokei based his criticism on the fact that bodhisattva ordinations can be administered to both monks and laypersons. Only traditional vinaya such as the Shibunritsu distinguish between the ordinations and precepts for monks and those for laypersons. Saicho, however, had argued that the same bodhisattva precepts and ordination could be used for both monks and laypersons without confusing the two. According to this interpretation, a layperson who had not shaved his head or left his home remained a layperson even after having received all the bodhisattva precepts. If, however, that layperson had received the tonsure and initial monastic training, then that same ordination ceremony conferred on him the status of a monk. The precepts, ordination, and mental goals of both layperson and monk would be the same. Only their outward appearance and social behavior differed.

Yet the bodhisattva precepts alone proved too abstract to provide monks with guidance in daily social decorum. There always remained the problem of determining what rules of behavior Japanese Tendai monks

should observe. In 824, two years after Saicho's death, the Tendai community on Mt. Hiei compiled its first set of rules for governing monastic life. When these proved inadequate, supplemental lists of rules also appeared. Ultimately these monastic rules lacked any final religious authority within Japanese Tendai doctrine. The attitudes of Tendai monks toward monastic rules were shaped by the bodhisattva precepts—which stress the spirituality underlying the precepts over strict literal observance. When the bodhisattva precepts and Tendai monastic rules were interpreted in terms of medieval Tendai doctrines of inherent enlightenment (*hongaku homon*), the evil conduct that the precepts were meant to control could be reduced to a mere dualistic abstraction. The Tendai patriarch Annen, for example, taught that observance of the precepts is found both in good and in evil because the precepts represent the dharma-nature (i.e., true essence) of ultimate reality (*shinnyo hossho no kaiho*). This rejection of any distinction between good and evil was expressed in more concrete terms as well. One medieval Tendai text asserts: “If performed naturally (*musa*) and without calculation (*ninnun*) even evil actions are not improper, [as] Kannon might appear in the guise of a fisherman and kill all manner of marine life.”

Many Tendai monks distorted these doctrines in order to rationalize their own moral laxity. Eisai, for example, confessed that in his younger years he had readily joined his fellow Tendai monks in breaking the dietary precepts against eating afternoon meals and drinking alcohol. Jokei's attack on Tendai monks for their ignorance of the precepts had thus sought to exploit a major weakness of the Tendai community. Disregard of the precepts, however, did not reach its most extreme expression within the mainline Tendai establishment. Instead, the first open rejection of the precepts occurred among the lower-level monks of the twelfth century who abandoned the complex Buddhism of the Tendai school and left Mt. Hiei. Two groups in particular were denounced for antinomianism, the Pure Land monks led by Honen and the Zen monks led by Nonin.

Honen appears to have carefully observed the precepts. Yet the Buddhist establishment attacked his teachings for promoting precept violations. Some of Honen's followers believed that even a lifetime of evil deeds could not prevent deathbed salvation by Amitabha Buddha. In their insistence on salvation through exclusive faith in Amitabha, the more extreme of these monks rejected any attempt to cling to the precepts. Likewise, the Darumashu had also been severely criticized for having rejected the precepts. Exactly how the precepts were rejected is unclear, but one Darumashu text asserted that the purpose of the precepts lies only in controlling the active mind. Therefore, when one attains no-mind (*mushin*) all precepts are left behind. Any new religious groups that denied the necessity of precepts (and, thus, ordinations) could have operated totally unfettered by government and ecclesiastical restrictions on ordinations. Therefore, the alarm that these doctrines caused civil and ecclesiastical authorities played a major role in the court's attempts to suppress both of these groups. Prohibitions were directed first against Nonin's Darumashu (in 1194) and then against Honen's Pure Land teachings (in 1207). Honen's fate does not concern us here, but we must note that the government's 1194 prohibition of the Darumashu extended to Eisai's Zen teachings as well.

Eisai defended his own position by attempting to clarify the distinction between his Zen and the practices advocated by Nonin. In fact, Eisai's approach to Zen could hardly have been more different from that of the Darumashu. He sought to promote Zen not in order to reject the precepts but as a means of reviving the strict observance of the precepts within Japanese Tendai. In brief, Eisai's attitude toward the precepts exhibited the following five characteristics. (1) Eisai argued that the essential teaching (*shu*; Ch. *tsung*) of Zen lay in observance of the precepts. He stated that anyone who repented of past transgressions and ceased from all evil automatically practices Zen, whereas anyone who violated the precepts could not even be a Buddhist. He not only professed this belief, but also practiced it, and Chinese monks wrote praise for his strict rectitude. (2) Eisai asserted that all of Buddhism depended on the precepts. He argued that the three aspects of Buddhist learning (*sangaku*) must be a step-by-step progression. That is, first one must observe the precepts (i.e., learn self-control), then practice Zen (i.e., meditation), and attain wisdom last. The precepts always come first. (3) Eisai sought to revive use of the *Shibunritsu* in Japanese Tendai. He described his own Zen study in China simply by stating that he learned three things: the transmission of the Rinzai line, the *Shibunritsu*, and the bodhisattva precepts. He argued that Zen monks must not choose among precepts but observe all those found both in the *Shibunritsu* and in the *Bonmokyō*. (4) Eisai rejected the saying found in some Mahayana scriptures that observing the Hinayana precepts entailed breaking the bodhisattva precepts. He argued that any Buddhist who violated the precepts not only transgressed against the Hinayana rules but also turned away from the Mahayana. Eisai asserted that true Zen monks reconcile the two by outwardly observing Hinayana rules of decorum while

inwardly cultivating Mahayana compassion. (5) Finally, Eisai identified Zen with the strict observance of the precepts. He therefore represented himself (instead of Nonin) as the first true Japanese Zen teacher.

Precepts in Early Soto

Dogen began his study of Zen under the guidance of Eisai's direct disciple Myozen, from whom he inherited Eisai's precept lineage. Dogen spoke of Eisai only in terms of praise. One could reasonably expect, therefore, that Dogen's attitude toward the precepts would have reflected Eisai's positions; this was not the case, however. In every one of the five points listed above Dogen differed from Eisai, to wit: (1) Dogen told Ejo that the essential teaching (shu; Ch. tsung) of Zen is sitting in meditation. He argued in indirect reference to Eisai that it is mistaken to assert that the essentials of Zen could be found merely in observing the precepts. Dogen asserted that no Chinese monks taught such a doctrine and claimed to have corrected former students of Eisai who held overly literal interpretations of the precepts (see *Shobogenzo Zuimonki*). (2) Dogen repeatedly stressed that all three aspects of Buddhist learning (i.e., precepts, meditation, and wisdom) are found simultaneously within the act of Zen meditation. In the conversation just cited, he rhetorically inquired of Ejo: "When seated in meditation (zazen), what precepts are not being observed? What virtues are lacking?" (3) Dogen firmly rejected the authority of the Shibunritsu. In one particularly strong statement he asserted that the way of enlightenment (bendo) taught by the Buddhas and patriarchs could never resemble Hinayana practices and then defined Hinayana as the precepts of the Shibunritsu (see *Eihei Koroku*, section 5. lecture 390). Dogen alluded to Eisai when he criticized "recent second-raters" who falsely asserted that Zen monks must uncritically accept both Hinayana and Mahayana precepts (see *Shobogenzo Sanjushichi bodai bunpo*). (4) Dogen endorsed the statement that observing the Hinayana precepts entailed breaking the bodhisattva precepts (see *Shobogenzo SBB* plus *Shobogenzo Shoaku makusa*). He even quoted this view as being the true teaching of the Buddha. Dogen argued that precepts common to both scriptures—such as the Hinayana vow not to kill and the Mahayana vow not to kill—actually differ as much as heaven and earth (see *Shobogenzo SBB*). (5) Finally, Dogen regarded the implementation of the Zen monastic codes as being more important than the precepts. The importance of the precepts lay in their power to ordain new monks, but the true expression of the precepts could be realized only through the routines of Zen monastic life. In other words, the observance of the precepts merely represented conformity to the daily conduct (anri) established by the Zen patriarchs (see *Eihei Shingi*). Even someone who never receives an ordination or who violated the precepts cannot be excluded from Zen practice (see *Shobogenzo Bendowa* and *Shobogenzo Shukke kudoku*).

Dogen's rejection of Eisai's approach to the precepts implies a rejection of Ju-ching's precepts as well. Ju-ching's own views of the precepts are not documented, but there is no reason to believe that his teachings would have deviated from the standard Chinese approach described in the *Ch'an-yuan ch'ing-kuei* and in Eisai's writings. Ju-ching would never have been recognized as a monk in China unless he had received the complete step-by-step series of ordinations with the lay, novice, Hinayana, and bodhisattva precepts.

Dogen's writings contain no mention of his original Tendai ordination. His lineage charts record only the precept transmission that Eisai introduced from China (which Dogen inherited from Myozen) and the precept transmission that he had inherited from Ju-ching. These charts contain no indication of the content or nature of the precepts transmitted in these two Chinese lineages. Three other texts list the precepts that Dogen administered to his disciples. These three texts are the "Jukai" (Receiving the Precepts) chapter of Dogen's *Shobogenzo*, Dogen's *Busso shoden bosatsukai saho* (a description of the ordination ritual), and the *Busso shoden bosatsukai kyoju kaimon* (abb. *Kyoju kaimon*; explanations of each precept that seems to have compiled jointly by Ejo and Senne).

According to these three texts, Dogen followed Japanese Tendai practice insofar as he based his ordinations on the bodhisattva precepts alone. Yet Dogen also deviated from the fifty-eight precepts of the *Bonmokyō* administered in Tendai ordinations. The precepts listed in the three texts correspond to no other standard group. All three texts list a single group of precepts in sixteen articles (*jurokujokai*), consisting of the three refuges, the three pure precepts, and the ten major precepts. The ten major precepts correspond to those of the *Bonmokyō*, but the other forty-eight precepts also found in that scripture are not included. The standard Japanese Tendai ordination ceremony for administering the *Bonmokyō* precepts includes the three refuges and three pure precepts as preliminary steps, but in the Tendai ceremony these six vows are not grouped together with the fifty-eight precepts of the *Bonmokyō*. Dogen's precepts, therefore, do not reflect either the standard Chinese ordinations followed by Eisai and Ju-ching or Japanese Tendai practice.

It is not known if the precepts in sixteen articles resulted from Dogen's own innovation or if he borrowed this group from another source. The postscript to the Busso shoden bosatsukai saho states that the ordination ceremony described therein is exactly the same as the one conducted by Ju-ching in 1225 when he administered the precepts to Dogen. The reliability of that assertion, however, seems doubtful. It is difficult to understand why Ju-ching would not have administered all fifty-eight precepts from the Bonmokyō; no tradition of abbreviated precepts existed in China.

Other evidence suggests a Japanese origin for the grouping of these sixteen articles. Ishida Mizumaro has pointed out that some Japanese Pure Land texts describe a set of precepts in sixteen articles administered during an abbreviated ordination ceremony (ryaku kaigi). According to these texts, this abbreviated ceremony originated within the Japanese Tendai school. Yet the chronology of the texts cited by Ishida remains unknown, and knowledge of these Pure Land teachings cannot be linked to Dogen. Until additional evidence is discovered, the true origin of Dogen's sixteen articles will remain a mystery. In summing up the origins of Dogen's precepts, at present we can only identify three main influences, namely: the Japanese Tendai doctrine that only Mahayana precepts should be observed, the Chinese Ch'an insistence that the precepts are realized only through daily monastic life, and a reduction of the number of the bodhisattva precepts to a single group of sixteen articles (apparently based on an abbreviated ordination ceremony practiced in Japan).

The earliest attempt to provide a detailed religious interpretation of Dogen's precepts is found in Kyōgo's Ryakusho. The Ryakusho, however, addresses all fifty-eight precepts of the Bonmokyō, without any reference to Dogen's single set of sixteen precepts. While this discrepancy raises questions as to how accurately the Ryakusho represents Dogen's teachings, the text of the commentary repeatedly contrasts Dogen's exegesis of the precepts with the interpretations taught in other Buddhist schools. The Ryakusho argues that religious insight—not literal readings—must determine the correct interpretation of any given precept. The commentary also emphasizes that the precepts embody Buddhahood. For example, consider Dogen's assertion (mentioned above) of qualitative differences between the Hinayana and Mahayana precepts against killing. Dogen's writings contain no explanation of the difference between these two identically worded precepts. The Ryakusho, however, explains that Hinayana precepts merely control karmic (uro) actions, whereas Mahayana precepts describe Buddha-nature (i.e., reality) itself. This Mahayana precept should be interpreted not as a vow against killing but as a realization of dynamic, living reality (i.e., as opposed to illusory, fixed—or “dead”—static entities). This realization embodied in the precepts means that the precepts are equated with enlightenment itself.

The Ryakusho also reiterates traditional Japanese Tendai descriptions of the bodhisattva precepts. First, ordination is equated with Buddha hood. Second, the Mahayana precepts even when violated are superior to the Hinayana precepts even when observed because observance of the Hinayana precepts promises only self-centered salvation, whereas violation of the Mahayana precepts can lead to salvation for others. And third, the power of the bodhisattva precepts is eternal and mutually inclusive so that an ordination with only one precept is equivalent to an everlasting ordination with all the precepts. Regardless of one's subsequent conduct, the power of the precepts and the Buddhahood they represent can never be lost. Taken together, these three characterizations imply that the ordination ceremony itself is all-important. Observance or violation of the precepts is, at best, a secondary concern...***...

Soto ordinations laid the foundations for institutional independence...***...

Ordination ceremonies proved even more essential for founding new Soto temples...***...

Instruction in the precept ordination rituals, therefore, constituted an indispensable part of a Soto Zen teacher's training. Every monk no doubt retained some memory of his own ordination, but that experience alone did not provide him with sufficient knowledge of the special ritual instruments, documents, and the complex series of symbolic gestures. Usually a monk was initiated into these procedures only when he succeeded to his master's dharma lineage. As revealed in Gikai's Goyuigon, the dharma transmission ceremonies concluded with initiation in precept ordination rituals. Because of this link, ordination manuals often served to authenticate master-disciple relationships within various Soto lineages. The Jakuen line of abbots at Eihei-ji provides the most well known example of this practice. In this lineage transmission of one text, the Busso shoden bosatsukai saho, symbolized the orthodox possession of Eihei-ji's abbotship...***...

8. Dogen's Standards to Train a Pure Heart (Leighton):

From "Sacred Fools and Monastic Rules: Zen Rule-Bending and the Training for Pure Hearts" by Taigen Dan Leighton:

The Zen monastic regulations (Qinggui in Chinese; Shingi in Japanese) are an outgrowth of the early Buddhist Vinaya, the ethical injunctions dispensed by the Buddha. The first legendary Zen monastic rules are traditionally attributed to Baizhang Huaihai (749-814; Hyakujo Ekai in Japanese). Baizhang is widely regarded in the tradition as the founder of the Zen work ethic, for example with his famous statement, "A day without work is a day without eating." Dogen cites Baizhang as an inspiration for his own Shingi, which for procedural instructions liberally quotes both the old Vinaya attributed directly to Shakyamuni Buddha, and also passages from the Chanyuan Qinggui (Zen'en Shingi in Japanese), the most comprehensive Chinese collection of Zen monastic regulations, compiled in 1103... The monastic procedural forms are designed to provide the monks a congenial space conducive to inner contemplation. Each ordinary, daily life function, from cleaning the temple to taking care of personal hygiene, is treated as a tool for enhancing mindfulness of one's moment to moment state of awareness and innermost intention. The monastic lifestyle, procedures, and forms act as supports for practitioners' immersion in the process of deepening personal experience of the nonalienated, integrated nature of reality described as the basis for Buddhist awakening. These monastic forms allow the psychic and physical space for self-reflection, a harmonious realm for supportive interaction with fellow contemplatives, and also function as practices with which to enact the fundamental teachings arising naturally out of meditation.

While Dogen does offer in his Shingi detailed procedural instructions, often borrowed from the Vinaya or previous monastic regulations, his clear emphasis is attitudinal instruction and the psychology of spiritually beneficial community interaction. Zen monastic regulations function as a latticework for ethical conduct. The rules may be upheld and consequences enforced, but they are seen as guidelines rather than restrictive regulations or rigid proscriptions...***...

Until the twentieth century popularization of his voluminous philosophical and poetic writings, Eihei Dogen was more important historically for establishing a monastic order that became the basis for the Japanese Soto Zen school. In Dogen's Pure Standards (Eihei Shingi), written to instruct his monk disciples, he presents exemplary models of Chinese monks who had taken on the responsibility of administrative positions in Chan monastic communities...***...

I discuss these anecdotes of Zen rule-bending and Zen fools not to support an erroneous and misleading stereotype of Zen iconoclasm. In the initial importation of Zen to America, and its reception by what has been called "Beat Zen," the image of Zen "wild men" was provocative and attractive to many. But the history of Zen throughout East Asia has been very predominantly that of sincere practitioners quietly engaged in devotional rituals and contemplative practices. Both Dogen's rule-bending exemplars of temple administrators and most of the "sacred fools" I describe below were veteran monks steeped in conventional monastic practice and decorum.

However, in considering Dogen's description of Zen training, and its relation to the pure sincere heart as its goal, it is notable that Dogen does not hold to a literal interpretation of the regulations. This is so even though Dogen is noted for his own emphasis on monastic forms. He includes in his Eihei Shingi a short essay with sixty-two specific instructions for the manners and etiquette with which monks should defer to their seniors. Dogen never advocates bending the monastic rules just for the sake of iconoclasm, and strongly criticizes those who mistakenly believed that Buddhist liberation means freedom from ethical concern and proper demeanor. Nevertheless, it is clear from his exemplars that Dogen sees the purpose of monastic training not as the rigid alignment with some code of conduct, but as the development of kindly concern for the whole community, and sincere, intent, persistent inquiry into the deep mysteries of awakening...***... Yet the effort to cultivate and train practitioners toward such openness and dedication seems to be part of the intention of Dogen's pure standards, and of the Buddhist monastic enterprise generally. Yet Dogen's chosen exemplars clarify that the training of pure hearts cannot proceed simply by following some prescribed routine or program. These monastic procedures rather serve as a cauldron for guiding the practitioner toward actualizing the inner spirit of the pure heart.

9. Tokugawa Developments in Establishing the Sixteen Bodhisattva Precepts (Riggs)

From: Precept Practice and Theory in Sōtō Zen by David E. Riggs JSPS Research Fellow, Intl. Research Center for Japanese Studies, Kyoto. *Working Draft. Please do not cite or distribute.* Please note: these excerpts are only selections from an extended argument. "...***..." indicate substantial deletions from the original.

...***...Although precepts are basically sets of injunctions prescribing particular standards of conduct, they are also used in Buddhism in a wide variety of ceremonies which confer a spiritual benefit or involve a change of status, which can be from lay to ordained or from one level in the rankings to the next...***...

In China, Ch'an monks followed the same procedures for becoming a monk as did any other Buddhist, but in the seventeenth and eighteenth centuries in Japan, the Sōtō school developed its own unique set of sixteen precepts. These precept ordinations came to be the crucial ritual which established a unique identity for Sōtō clerics. The same set of sixteen precepts were also used in funerals and in lay ordination assemblies to include the lay members of the Sōtō community in the lineage of the Buddha and to engage their loyalty and continued support. In the Tokugawa period the practice arose of calling this set by the name of Zen precepts (*zenkai* 禪戒) and the Zen precepts assembly (*zenkaie* 禪戒會), emphasizing the special quality of the precepts in Zen. In modern times the more universal name of receiving the precepts (*jukai* 授戒) and precepts receiving assembly (*jukaie* 授戒會) is used. These Sōtō precepts are regarded by the tradition as an uninterrupted transmission from the time of Dōgen, but the contemporary form of the ritual and the modern interpretation of the meaning of the precepts dates only to the middle of the Tokugawa period. For over one hundred years they were the subject of an intense debate and there was a wide variation in both the ritual and its interpretation. The position which eventually triumphed was a radical interpretation which used only a set of sixteen precepts unique to Dōgen and understood the taking of these precepts to entail awakening itself. Thus the taking of the precepts was and is identified with the final goal of practice, rather than the beginning of life as a Buddhist or strengthening the commitment to the Buddhist path...***...

The precepts used in Sōtō Zen are related to the precepts used by the Tendai school of Japanese Buddhism, but the exact form and arrangement apparently originate with Dōgen (Bodiford 1993, 169-73; Faure 1996, 55-57). Modern Japanese Sōtō Zen has settled on the view that Dōgen brought back with him from China this true Zen set of only sixteen precepts, which are traced back to Bodhidharma and the Buddha himself, and that these make the other kind of precepts (such as the full 250 precepts) irrelevant. Unsurprisingly, this is a historically untenable view, and this fact was clearly understood by the Sōtō clerics taking part in the Edo period controversies. The same scholar-monks who were carefully sifting textual evidence that showed that Chinese Ch'an monks were taking the same precepts and ordinations as anyone else were also involved in the Sōtō polemics to establish the correctness and superiority of the special Dōgen precepts, received in a direct line from the Chinese teacher Ju-ching.

Leaving aside the controversy over the origin of his special set, there is no doubt that Dōgen and his disciples assumed the right to ordain monks with these precepts without approval from either the government or from the established Japanese temples, and by so doing took a major step toward controlling their own affairs. Sōtō monks also conducted lay ordinations, and beginning in the medieval period large assemblies were held which included an elaborate ceremony in which a famous teacher conferred the precepts upon the assembled laity from all social classes. In this way people from throughout the community could establish a connection with Sōtō Zen, and with its teachers. These mass precept assemblies were a major factor in the propagation of Sōtō Zen throughout the country (Bodiford 1993, 179-84).

The precepts were more than simple admission to the Buddhist community. The ceremony and its accompanying transmission charts indicated a relationship with the Buddha and thus took on a powerful charisma (Bodiford 1993, 184; Faure 1996, 220-21). From the fourteenth century, there are frequent notices of Sōtō monks pacifying and converting local kami and spirits by administering the precepts to them (Bodiford 1993-1994; 1993, 173-79). The local spirit was understood to be converted by the power of the precepts and would then become a supporter of Buddhism, which provided a way of including the prior powers in the new order. Such tales often formed a crucial part of the conversion of a pre-existing temple of another Buddhist affiliation to a Sōtō lineage temple.

For all the importance of the precepts, it is not at all clear exactly what the precepts were and upon what traditional authority they were based. In the above mentioned cases, it is usually not specified what precepts

were being administered. It is not that this was an obvious matter, and in fact the precepts were the focus of extremely heated discussion within the Buddhist community, perhaps never more so than the mid-Edo period. In modern times however, it has at least become reasonable clear what precepts Dōgen used in Japan when ordaining his monks. There are three texts that have been established as authentic which represent Dōgen's teachings concerning precepts. In order to establish a base line in this complex discussion, the following paragraphs will first outline how precepts were used in China and Japan generally, and then the general content of Dōgen's three texts will be summarized. It should be emphasized however, that in early Tokugawa there was absolutely no such clarity about Dōgen's position on precepts: the sources which enable us to now speak so confidently were not generally available or were not universally accepted as authentic. In addition there were other texts being used which now cannot be demonstrated to be authentic. To first sketch the modern understanding of Dōgen's use of precepts is an anachronistic approach, but it has the advantage of quickly setting out the basic parameters of the rather confusing situation behind the discussion which is to follow. The pre-Tokugawa Japanese part of this overview of is based primarily on William Bodiford's research and his summary of recent scholarship (Bodiford 1993, 164-173; Groner 1984; Welch 1967, 285-294)...***...

These [bodhisattva] precepts were taken at a variety of ceremonies along with other standard Buddhist expressions of devotion such as the three refuges, the three pure precepts, and ritual repentances. There was no standardization, and since these precepts had no legal role to play, there was no requirement for them to be standardized. The key point is that these sets of precepts were not used to make monks: they were devoid of the weighty social and legal implications of the full precepts of ordination. It is true that after taking the full ordination precepts, the newly ordained monks also went on to take the bodhisattva precepts, but for them, as for the laity, these were precepts to express and strengthen their religious devotion...***...

Dōgen's list of precepts is contained in the "Jukai" chapter of the *Genzō*, and there are two other independent works now accepted as authentic that give further ceremonial details and explain the meaning of these precepts: the *Busso shōden bosatsukai kyōju kaimon* 佛祖正傳菩薩戒教授戒文 and the *Busso shōden bosatsukai sahō* 佛祖正傳菩薩戒作法 (D 2:279-281; ZS-Shūgen). These works make clear that Dōgen not only rejected the full precepts of the *Four Part Vinaya*, he also regarded meditation as in effect trumping all other kinds of practices, including following the precepts. Although there is no record of the content of the ordinations Dōgen received in China, we do know from these three texts that he administered to his own monks the first ten precepts of the *Brahmā's Net Sūtra*, (but not the forty-eight minor ones as was the practice in Japanese Tendai), plus the three refuges and the three pure precepts (which were commonly used in various ceremonies as mentioned above). Dōgen claimed that the ceremony came from Ju-ching, but this set of sixteen precepts, although attested elsewhere individually, are apparently combined in this unique way by Dōgen himself, since no prior source has ever been discovered (Bodiford 1993, 171)...***...

Why was there such a sudden surge of interest in precepts in Sōtō Zen [during the Tokugawa period]? As in so many other things in Japanese Zen of this period, one has to look to Ōbaku Zen to see where things got started... There were in fact many Sōtō monks that were extremely interested in whatever they could learn from the Chinese [Ōbaku] monks, and in a number of cases they studied for extended periods and then returned to their Sōtō temples bringing what they had learned. They heavily modified the Sōtō practices to bring them more into line with the Ōbaku ways, which they saw as more authentic. The influence of Ōbaku monks on the Sōtō school of Japanese Zen begins with this initial attraction and even a wide ranging adoption of many Ōbaku ideas and practices...***...

Abbot Gesshū began to build what he called a (*kechimiyaku kaidan* 血脈戒壇) at Daijōji. This practice continued at least until the next generation, as evidenced by the fact that Manzan Dōhaku 卍山道白 (1636-1741) who is well known as someone who campaigned for exclusive allegiance to the teachings of Dōgen, also receive an Ōbaku ordination. This is revealed his edition of Dōgen's *Kōroku*, published in 1673, which included a preface by Mu-an which indicates that Dōhaku (I will continue to call him Dōhaku just to avoid confusion with another figure with a similar name) received the full precepts from Mu-an, a fact not recorded in Dōhaku's own chronology (Ōtani Tetsuo 1991, 31). Apparently the influence was strong and persistent, because some ninety years later Menzan Zuihō 面山瑞方 (1687-1763) complained in his set of questions and answers about ordinations *Tokudo wakumon* 得度或問 (1763) that most Sōtō monks were doing Ōbaku style ordinations with too many rules and ceremonies, unlike the proper Zen ordination, by which he meant the ordination passed

down in his own lineage (S-Zenkai). The crucial point here is that the example of the elaborate Ōbaku ceremonies led first to imitation and then to serious research on the part of Sōtō monks into what their own lineage had to say on the subject, and they found (apparently rather to their surprise) that Dōgen held that only his unprecedented set of sixteen precepts was necessary. It was only after unearthing previously obscure manuscripts and a great deal of wrangling that this conclusion was reached, but my point here is that it was apparently due to the powerful example offered by Ōbaku that they began this research. It was not until the nineteenth century that the position that Sōtō Zen has its own special precepts came to be fully accepted...***...

The first major work of the Sōtō reform movement concerned with precepts was the *Taikaku kanwa* 對客閑話, written by Dōhaku and published in 1715 at the end of his life (S-Zenkai). In this text he claimed that his position came directly from his teacher, Gesshū (the abbot of Daijōji mentioned earlier), who delivered many public lectures on the topic and administered precepts in what he described as the proper manner of the direct tradition of Ju-ching and Dōgen. Dōhaku maintained that the correct precepts for Zen, for which the term *zenkai* 禪戒 was now being used (Dōgen did not use this term), were the one mind precepts (*isshinkai* 一心戒). These had been transmitted to China by Bodhidharma and then to Japan by Saichō, as part of his Zen lineage (which he received as well as his Tendai lineage). Dōhaku maintained that this lineage of precepts, despite the different name, had the same content as the Tendai perfect-sudden precepts (*endonkai* 圓頓戒). Dōhaku also held that both Rinzaï and Sōtō lineages originally had the same Zen precepts, but the ceremony and precepts were lost in China sometime after Dōgen returned to Japan, which explains why the contemporary Ōbaku Zen monks do not follow this form...***...

Dōhaku was arguing from passages coming at the end of the *Denjutsu isshinkai mon* which was written around 833 by Saichō's student Kōjō (779-858) who was defending the new usage of precepts under Saichō (T 78#2379; Groner 1984, 292-298). This text mentioned Bodhidharma in connection with something called the one-vehicle precepts (*ichijōkai* 一乘戒), the meaning of which was not explained. The text also referred to the bodhisattva precepts of the *Brahmā's Net Sūtra* as the one mind precepts. Neither of these terms figure in later Tendai precepts discussions, and in fact Bodhidharma and the Zen lineage were of little importance to Kōjō's arguments. Kōjō took the step (which Saichō did not), of entirely doing away with the full precepts even in a provisional manner, and claimed that the one-vehicle vehicle precepts allow one to dispense entirely with the other precepts. Kōjō also equated precepts with the mind which perceives things as they are (*jissōshin* 實相心). This led in turn to the position that receiving the precepts entails mastery of meditation and wisdom, and thus entry into the ranks of the Buddhas...***...

In short, compared to Kōjō, Saichō himself was relatively conservative in that he retained more of the forms of the precepts and he emphasized their place in practice as leading toward (but not encompassing) the goal. The same differences (between Kōjō and his teacher) were still to be seen in the two sides of the precepts dispute in Sōtō of the mid Edo period. Despite strong arguments for a more conservative position, in the end the more radical position (which was apparently closer to Dōgen) prevailed. Thus *zenkai* in Japan continued to mean much more than simply precepts which are observed by monks of the Zen lineage. The mainstream Sōtō lineage view came to be that to receive the precepts was to enter the lineage of the Buddha, and without further endeavor to be ritually transformed to the status of the Buddhas and ancestors.

To return to Dōhaku, his position was not accepted at the time by everyone even within Sōtō. It was roundly denounced in every aspect by Sekiun Yūsen 石雲融仙 (1677-?), a student of Dokuan Genkō 獨菴玄光 (1630-1698), who had been Dōhaku's great ally in the reform movement. Sekiun's position was much closer to the standard Chinese view, which might be explained at least in part by the fact that his teacher, Dokuan, was so close to Yin-yūan's predecessor in Nagasaki, Tao-che Ch'ao-yūan 道者超元 (1602-1662), that Dokuan was entrusted with the Chinese master's ritual implements (symbolizing his teaching authority) when he returned to China in 1658. Despite the friendship of his teacher with Dōhaku, in Sekiun's *Sōrin yakuju*, printed in 1719, he followed the Chinese model of precepts (that is, no special precepts for Zen), and emphasized the importance of following the precepts as an integral part of progress on the path (S-Zenkai). Sekiun was a Sōtō monk but he later took full precepts with a Shingon monk who was involved in the precepts revival of Shingon. Sekiun quite correctly wrote that Dōhaku's assertion about Zen precepts being lost was untenable in view of the fact that the

standard pure rules texts clearly indicate that the full precepts are to be administered, followed by bodhisattva precepts.

Another major Sōtō figure of this time, Tenkei Denson 天桂傳尊 (1648-1753), also took full precepts from the same lineage of Shingon teachers and held the same basic position as Sekiun. However, even Tenkei's own lineage did not continue to support this position, and Genrō Ōryū 玄樓奧龍 (1720-1813) though a member of the Tenkei lineage argued in his *Ittsui saiga* for using only Dōgen's precepts (ZS-Shitchū).

Menzan is arguably the most influential, and certainly the most learned and prolific writer of the Sōtō reformers of this era. He grew up amid Sōtō priests who were strongly influenced by Ōbaku, but he never took their precepts and spent much of his life trying to eliminate Ōbaku influence which he regarded as deviations from Dōgen and hence improper for his vision of a reformed Sōtō school. Menzan presided over assemblies in which he lectured on the precepts and conferred the precepts upon hundreds of people who had assembled for that purpose. In his major work on the precepts, *Busso shōden daikaiketsu* 佛祖正傳大戒訣 (1724), Menzan asserted that the procedure which Dōgen received from Ju-ching was to administer the novice precepts (*shamikai* 沙彌戒), followed by the bodhisattva precepts, and that the full precepts had never in the lineage of Ju-ching (S-Zenkai, 87-88). The precepts are also to be given a second time, with full explanation in the abbot's room, when dharma transmission is given. Menzan relied on the *Busso shōden bosatsukai kyōju kaimon* and the *Busso shōden bosatsukai sahō* mentioned above as the source of the modern consensus on Dōgen's precepts. Menzan also used, however, another much more problematic text that he had previously collated from various manuscripts, the *Eihei Soshi tokudo ryaku sahō* 永平祖師得度略作法 (1744), also known as the *Shukke ryaku sahō mon* (D 2:272-278). In 1744 Menzan published this text as Dōgen's instructions for ordination, but now it seems unlikely that the text can be accepted as coming from Dōgen. It has a different series of precepts than the other texts mentioned above and there are several different extant manuscript versions with different content, none of them are earlier than the fifteenth century (S-Kaidai 100; Bodiford 1993, 272; Kagamishima 1980, 177)...***...

In mainstream Chinese Buddhism, and also in Eisai's writings (for example), the precepts are an all-important part, but only a part, of Buddhist practice. They are the crucial initial step upon which the later practices of meditation and wisdom depend. The other viewpoint holds that taking the precepts in some sense completes practice, which is what came to be the Sōtō position under the name of the unity of Zen and the precepts (*zenkai itchi* 禪戒一致). This view is very similar to the Tendai notion that precepts are expressions of innate Buddha nature. The roots of this idea date back to the time of Saichō and his student Kōjō as discussed above, and were developed in the later Tendai tradition until in Dōgen's time there are discussions of the precepts as the way to immediately realize Buddhahood, indeed a way superior to meditation (Stone 1999, 126-128). This view is also seen in *Zenkaiiki* 禪戒規 (1325) by the celebrated Rinzai monk Kokan Shiren 虎關師鍊 (1278-1346) (Bodiford 1999; TK v7). Although something like this notion can be seen as early as in the *Platform Sūtra*, the idea becomes of central concern to Sōtō school writers in the Edo period, who tend to equate the formless precepts of the *Platform Sūtra* with their current Zen precepts, as seen for example in the *Jakushū Eifuku Oshō sekkai* 若州永福和尚說 (1752) of Menzan (S-Zenkai 143). That is not to say however that this was a new idea in Sōtō: from the thirteenth century onwards precepts were used to ordain lay people and even ghosts, who were thereby transformed without the need for further cultivation (Bodiford 1993, 172). Despite its long pedigree, this use of precepts as a kind of initiation into a sacred lineage conveying immediate results (instead of precepts as either rules to follow or a change of status opening the opportunity for practice) was still controversial. In the Tokugawa period Sōtō writers were sharply divided on the question of whether to understand the precepts as this kind of initiation which entailed immediate results or as the basis of beginning to practice.

Although Dōhaku championed Dōgen's unique way, he did not hold the position of the unity of Zen and the precepts. He maintained that precepts were in a secondary position to Zen, that is to say they were a necessary condition but not in themselves the ultimate, and Menzan held largely the same view...Further, the conferring of precepts (*jukai* 授戒) as done in these ceremonies should not be confused with the transmission of precepts (*denkai* 傳戒), done only in the private dharma transmission ceremony. Contrary to the tendency seen

in the medieval precepts assemblies where it was believed that to receive the precepts was to attain Buddhahood, Menzan emphasizes the different uses of the precepts for the two groups of people.

After Menzan, however, the trend was strongly toward the unity of Zen and precepts, following the research of Banjin Dōtan 萬仞道坦 (1698-1775) into the the *Bonmōkyōryakushō* 梵網經略抄 (1309) written in the first generation after Dōgen (S-Chūkai-2). This all-important text explains Dōgen's *Busso shōden kyōjukaimon* in terms that make it clear that Dōgen's regarded the precepts as not being bound by textual details and moral prescriptions but entailed awakening itself (Bodiford 1993, 171-173). Banjin claimed on the basis of his reading of this commentary that Dōgen's view was that taking the precepts entailed Buddhahood and that both Zen and the precepts were the eye of the true dharma. The question of following the precepts is of little importance; it is the taking of the precepts, the ceremony, which confers the transcendent benefit. For Banjin, the transmission from the Buddha himself to Mahākāśapa was the basis for authority in the question of precepts, not Bodhidharma much less any texts of mainstream Buddhism. Banjin's key work is the *Busso shōden zenkaishō* 佛祖正傳禪戒鈔 (1758), which opens with an unusual list of rules, specifying that it is not to be shown outside of the group and so forth, and ends with the admonition that the blocks from which it was printed must be destroyed after fifteen years (S-Zenkai, 455). The preface opens with the statement that Zen and Precepts are but two names for the true teaching passed down from the Tathagata to our school. The content is simply parts of the *Ryakushō* that explain Dōgen's *Kyōju kaimon*, leaving out the parts which discuss the remaining forty-eight precepts of the *Brahma Net Sūtra*. Despite the opening prohibitions and the fact that it only a selection from a text which itself was a commentary, it was chosen to be included in the Taishō canon (T 82#2601).

10. Precepts as Koans

a) From Victor Horii in the Introduction to Zen Sand:

Fivefold division of Koans –

1. Hosshin Dharmakaya or Dharma-body
2. Kikan Dynamic Action
3. Gonsen Explication of Words
4. Hachi Nanto Eight Difficult-to-pass
5. Goi jujukin Five Ranks and Ten Grave Precepts

“Juju Kinkai, The Ten Grave Precepts, are the precepts against taking life, stealing, misusing sex, lying, intoxication, speaking ill of others, praising self, covetousness, anger, and reviling the Three Treasures. The Ten Grave Precepts bring Hakuin’s koan system to completion, since the final end of Rinzai koan practice is not benefit for oneself but benefit for others. Asahina notes that in these koan the practicing monk must embody the precepts as Hosshin, realize their dynamic activity as Kikan, express them in words as Gonsen, penetrate them completely as Nanto, thoroughly understand their theoretic rationale in the Goi, and then practice them faithfully in daily life as Juju kinkai. At the same time, he regrets that these koan come at the end of a long system of training, since most monks who begin koan practice leave their training in mid-course without having come to the Ten Grave Precepts... In Rinzai koan training, both sho’i and hen’i (straight and crooked, nondual and dual [basic terms of the five ranks]) aspects of the Ten Grave Precepts are given equal emphasis, and the precepts as a whole are presented not merely as rules to guard behavior against its tendency to wrongdoing, but also as positive expressions of the bodhisattva’s practice of ‘the Samadhi of freedom in the other,’ tajiya zammai.”

b) From Isshu Miura (Ruth F Sasaki translation in Zen Dust and The Zen Koan):

...When we have fully penetrated the last of the Five Ranks we make our own the fundamental attitude of mind from which all the activities of the patriarchs have stemmed. But to live this attitude from morning to evening and from evening to morning is the ultimate aim of Zen practice. To this end we must pass through the Ten Commandments, scrutinizing them over and over, going from refinement to refinement, from minute detail to minute detail. In our daily activities, our feet walk the real earth; in the environment surrounding us, we meet that which it is our destiny to meet; we are the master, we are the embodiment of the doctrine...***...

II. The 16 Bodhisattva Precepts Historical Background and Character Study

This section looks at the 16 bodhisattva precepts in particular. For the 3 refuges, the 3 pure precepts and the 10 grave precepts, there is a section of excerpts looking into historical background followed by a character study with a comparison of a number of contemporary translations.

II.A).1 The Three Refuges – Historical Background

a) *Vinaya Account of the First Going for Refuge*

From: “The Life of the Buddha” by Bhikku Nanamoli (both passages are from the Vinaya): [After the enlightenment, the Buddha went and sat at the root of the Rajayatana Tree, when two merchants, Tapussa and Bhalluka came to him with offerings. After the Buddha accepted the offerings...] “Then the merchants, Tapussa and Bhalluka, said: ‘We go for refuge to the Blessed One, and to the Dhamma. Beginning from today, let the Blessed One count us as followers who have gone to him for refuge for as long as breath lasts.’ Since they were the first followers in the world, they took only two refuges.” (pg 34)

[Later, after the group of Five Ascetics heard the Dhamma and became Arhats, Yasa, the son of a rich merchant came to the Buddha. When the Yasa’s father came looking for him, the Buddha made it so that he did not see Yasa and preached on the Four Noble Truths.] “Then the merchant saw and reached and found and penetrated the Dhamma...He said ‘Magnificent, Lord, Magnificent, Lord! The Dhamma has been made clear...I go to the Blessed One for refuge and to the Dhamma and to the Sangha of Bhikkus.Beginning from today, Lord, let the Blessed One receive me as his follower who has gone to him for refuge as long as breath lasts.’ And he was the first adherent in the world to take the Triple Refuge.” (pg 49)

b) *The Treasures Sutta*

From Ratana Sutta — Treasures (also in the Khudakkapatha Suttas) translated by Bhikku Thanissaro:

Whatever wealth — here or beyond — whatever exquisite treasure in the heavens, does not, for us, equal the Tathagata. This, too, is an exquisite treasure in the Buddha. By this truth may there be well-being.

The exquisite Deathless — ending, dispassion — discovered by the Sakyan Sage in concentration: There is nothing to equal that Dhamma. This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being...

Those who, devoted, firm-minded, apply themselves to Gotama's message, on attaining their goal, plunge into the Deathless, freely enjoying the Liberation they've gained. This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.

c) *Mahanama Sutta*

From: Anguttara Nikaya 11.12 - Mahanama Sutta - Translated from the Pali by Thanissaro Bhikkhu

"There is the case where you recollect the Tathagata: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathagata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathagata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma...

"Furthermore, there is the case where you recollect the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight....

"Furthermore, there is the case where you recollect the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four types [of noble disciples] when taken as pairs, the

eight when taken as individual types — they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Sangha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Sangha..."

d) Verses of Chattamanavaka

The greatest speaker among men: Sakya sage, holy one, whose task is done; gone beyond, possessed of power and energy; to you, the welcome one, I go for refuge.

Free from lust, craving, and sorrow, unconditioned and delectable dhamma; sweet, potent, profoundly analytic, to this very dhamma I go for refuge.

Whatever is given bears fruit, to four pure pairs of persons; these eight have realized the truth, to this very sangha I go for refuge.

e) Platform Sutra

From the Platform Sutra attributed to Huineng (Yampolsky trans):

"Good friends, you must all with your own bodies receive the precepts of formlessness and recite in unison what I am about to say. It will make you see the threefold body of the Buddha in your own selves. 'I take refuge in the pure Dharmakaya Buddha in my own physical body. I take refuge in the ten thousand hundred billion Nirmdnakaya Buddhas in my own physical body. I take refuge in the future perfect Sambhogakaya Buddha in my own physical body!'...***...

"Good friends, 'take refuge in enlightenment [the Buddha], the most honored among two-legged beings; take refuge in the truth [the Dharma], the most noble [doctrine which sets people] free from the desires; take refuge in purity [the Sangha] the most honored among sentient beings. From now on you will call enlightenment your master and will not rely on other teachings which are deluded and heretical. Always prove it clearly yourselves with the three treasures of your own natures. Good friends, I urge you to take refuge in the three treasures in your own natures. The Buddha is enlightenment, the Dharma is truth, and the Sangha is purity. If in your own minds you take refuge in enlightenment [the Buddha], heterodoxies and delusions are not produced, you have no desires and are content with yourself as you are, and stand apart from the passions and physical wants. Therefore Buddha is called 'most honored among twolegged beings.' If in your own mind you rely on truth [the Dharma], then, because there is no falseness in successive thoughts, there will be no attachments. Since there will be no attachments, [the Dharma] is called 'the most noble [doctrine which sets people] free from the desires.' If in your own mind you rely on purity [the Sangha], although all the passions and false thoughts are within your own natures, your natures are not stained. Therefore, [the Sangha] is called 'most honored among sentient beings.' The ordinary man does not understand and from day to day receives the precepts of the three refuges. If he says he relies on the Buddha, where is that Buddha? If he doesn't see the Buddha then he has nothing on which to rely. If he has nothing on which to rely, then what he says is deluded...***...

"Good friends, each of you must observe well for himself. Do not mistakenly use your minds! The sutras say to take refuge in the Buddha within yourselves; they do not say to rely on other Buddhas. If you do not rely upon your own natures, there is nothing else on which to rely."

f) Shobogenzo Kiesambo:

From Shobogenzo Kiesambo, "Taking Refuge in the Three Treasures," by Dogen. Nishijima translation: ...***...As for the meaning of "to take refuge," [lit. "To return to and to depend upon"] *to return* is *to devote oneself to*, and *to depend upon* is *to submit to*; for this reason, we call it "taking refuge." *The form of devotion* is, for example, like a child belonging to its father. *Submission* is, for example, like a people depending upon their king. These are words for, in another word, *salvation*. Because Buddha is our great teacher, we take refuge in him. Because Dharma is good medicine, we take refuge in it. Because Samgha are excellent friends, we take refuge in them. [Someone] asks: "For what reason do we take refuge solely in these three?" The answer is; "Because these three kinds [of treasure] are ultimate places of refuge and they can cause living beings to get free from life and death and to experience the great state of bodhi. Therefore we take refuge in them. These three kinds [of treasure], in conclusion, are of unthinkable merit."...***...

“The Three Treasures as what abides and is maintained”: statues and stupas are the Buddha-Treasure; yellow paper on a red rod is the transmitted Dharma-Treasure; shaving of the head, dyeing of robes, and the conventional form of the rules of discipline are the Samgha-Treasure.

“The Three Treasures as [related to the Buddha’s] teaching forms”: Sakyamuni, the World-honored One, is the Buddha-Treasure; the Dharma-wheel he turned, and the sacred teachings that he propagated, are the Dharma-Treasure; the five men, Ajnata-kaundinya and the others, are the Samgha-Treasure.

“The Three Treasures as the body of theory”: the Dharma-body of five divisions is called the Buddha-Treasure; the truth of cessation, the state without intention, is called the Dharma-Treasure; and the merits of students and those beyond study are the Samgha-Treasure.

“The Three Treasures [each] as a totality”: experience and understanding of the great state of truth is called the Buddha-Treasure; purity, being beyond taintedness, is called the Dharma-Treasure; and ultimate principles making harmony, being without hesitation and without stagnancy, is called the Samgha-Treasure.

[Past Buddhists] took refuge in the Three Treasures [as described] like this...***...

In sum, in practicing the truth as disciples of the Buddha, we first, without fail, make venerative prostrations to the Three Treasures of the ten directions, request the presence of the Three Treasures of the ten directions, burn incense and scatter flowers before them, and we then, in due course, perform all practices.

g) Meanings of Refuge

From an online article by Taitaku Phelan, “Taking the Precepts, Sewing Buddha’s Robe,” at: <http://www.intrex.net/chzg/precepts.htm>:

In early Indian Buddhism, the meaning of "refuge" was similar to the way we use it in English. It meant to shelter or to protect, or a sanctuary or an asylum. Taking refuge in the Buddha meant either the historical Buddha or the enlightened one. Dharma meant the teachings of Buddha, such as the Four Noble Truths and the Eight Fold Path. Sangha originally meant the order of nuns and monks who practiced with Shakyamuni Buddha, but later it came to mean any group of Buddhist practitioners...

In Japanese Buddhism, the meaning of "refuge" goes in a different direction. The word for refuge, *kie*, is made up of two characters. According to Dogen, the first means "to unreservedly throw oneself into." The second is "to rely upon." Together they mean having enough faith in what we rely upon to be able to unreservedly throw ourselves into it. Dogen taught that "the way that a child leaps into its father’s arms, we should leap into the Three Treasures." [Kie Buppo So Bo] In Japan this attitude is used in bowing – leaping into the bow, abandoning reservations and self-clinging. I think of bowing, or doing prostrations, as a way of physically taking refuge. When we do a floor bow, we physically drop or let go...

American zen teachers give "refuge" the additional meanings of "going out and returning," or "constantly returning." So we could say, "I return to Buddha or unconditioned nature." Another meaning of refuge is recalling, in the sense of remembering, the way we use it in mindfulness as remembering to stay in the present. A third meaning is "to find one’s source or origin in." We could say: "I find my source in Buddha, Dharma, Sangha."

h) The Refuges as Precepts

Note: Going back to early Buddhism, receiving the precepts is preceded by reciting the three refuges, however, the refuges were not regarded as precepts. Reciting the three refuges expresses one’s fundamental faith and intention which is then followed by reciting the precepts which can be seen as guidelines to help one accord with what they have just expressed by the refuges. The refuges thus represent the foundation or ground upon which the precepts are received. Or, the precepts support one’s going for refuge. Dogen’s inclusion of the three refuges as precepts to form the 16 article bodhisattva precepts is apparently unprecedented (they may have their origin in the Tendai school). Rather than viewing this as a new way of viewing the refuges, the inclusion of the refuges as precepts may rather express a new or evolving understanding of the precepts. As described in Bodiford’s article excerpted above on Bodhidharma’s Precepts, Japanese Tendai and Zen monks developed a new way of understanding the precepts as the realization of Buddha’s mind rather than guidelines for conduct. As such, the precepts are the universal practice of all buddhas and regarding the refuges as precepts in such a context flows naturally. A potential precedent may be found in the Platform Sutra where Huineng refers to “the formless precepts of the three refuges” and “the precepts of the three refuges” (Yampolsky’s trans, pg 145-146).

II.A).2 The Three Refuges – Character Study and Translation Comparison

Please note: for the character study the following abbreviations are used:

M# = Matthews' Chinese English Dictionary (Kanji number)

N# - Nelson's Japanese-English Character Dictionary (Kanji number)

Soothill – A Dictionary of Chinese Buddhist Terms, William Edward Soothill & Lewis Hodous

ddb – Digital Dictionary of Buddhism (at: <http://www.buddhism-dict.net/ddb/>) (Charles Muller et al)

a) *The basic Refuge formula:*

三歸 Triśaraṇa, or Śaraṇa-gamana. The three surrenders to, or "formulas of refuge" in, the Three Precious Ones 三寶, i.e. to the Buddha 佛, the Dharma 法, the Saṅgha 僧. The three formulas are 歸依佛 Buddham śaraṇaṃ gacchāmi, 歸依法 Dharmam śaraṇaṃ gacchāmi, 歸依僧 Saṅgham śaraṇaṃ gacchāmi. It is "the most primitive formula fidei of the early Buddhists". The surrender is to the Buddha as teacher 師, the Law as medicine 藥, the Ecclesia as friends 友. These are known as the 三歸依.

The Three Devotions (Nishijima)

Sanskrit:

बुद्धं शरणं गच्छामि।
धम्मं शरणं गच्छामि।
संघं शरणं गच्छामि।

बुद्धं शरणं गच्छामि
धम्मं शरणं गच्छामि
संघं शरणं गच्छामि

Sanskrit Transliteration:

Buddham śaraṇaṃ gacchāmi
Dharmam śaraṇaṃ gacchāmi
Saṅgham śaraṇaṃ gacchāmi

Chinese Characters:

南無歸依仏

南無歸依法

南無歸依僧

(南 – M4620/N277, 無 – M7180/N778)

南無 - Transliteration of Sanskrit *namaḥ*, (Pali: *namo*) **Soothill**: to submit oneself to, from to bend, bow to, make obeisance, pay homage to; an expression of submission to command, complete commitment, reverence, devotion, trust for salvation, etc...It is used constantly in liturgy, incantations, etc.,

歸(歸) – M3617/N123 – **Soothill**: Return to, give oneself up to; commit oneself to, surrender.

依 – M2990/N426 – **Soothill**: To depend, rely on; dependent, conditioned; accord with.

歸依 – **ddb**: (1) To trust in absolutely; to rely upon without any trace of doubt. To have full and perfect trust in the Buddha's teaching. To "turn to and rely upon." (*śaraṇa*). (2) To venerate **Soothill**: To turn to and rely on

佛(仏) – M1982/N385 **Soothill**: Buddha, from *budh* to "be aware of", "conceive", "observe", "wake"...Buddha means "completely conscious, enlightened", and came to mean the enlightener. The Chinese translation is 覺 to perceive, aware, awake; and 智 gnosis, knowledge. There is an Eternal Buddha, see e.g. the

Lotus Sutra, cap. 16, and multitudes of Buddhas... In the *triratna* 三寶 commonly known as 三寶佛, while Śākyamuni Buddha is the first "person" of the Trinity, his Law the second, and the Order the third, all three by some are accounted as manifestations of the All-Buddha. As Śākyamuni, the title indicates him as the last of the line of Buddhas who have appeared in this world, Maitreya is to be the next... The term is also applied to those who understand the chain of causality (twelve *nidānas*) and have attained enlightenment surpassing that of the *arhat*. Four types of the Buddha are referred to: (1) 三藏佛 the Buddha of the Tripiṭaka who attained enlightenment on the bare ground under the bodhi-tree; (2) 通佛 the Buddha on the *deva* robe under the bodhi-tree of the seven precious things; (3) 別佛 the Buddha on the great precious Lotus throne under the Lotus realm bodhi-tree; and (4) 圓佛 the Buddha on the throne of Space in the realm of eternal rest and glory where he is Vairocana...

法 – M1762/N2535 – **ddb**: (Skt. *dharma*, Pali *dhamma*). The word *dharma* is originally derived from the Indic root *dhṛ*, with the meaning of "that which preserves or maintains", especially that which preserves or maintains human activity. The term has a wide range of meanings: (1) Custom, habit, standard of behavior; (2) That which should be done; occupation, duty, obligation; (3) social order, social pattern; (4) goodness, good action, virtue; (5) truth, reality, true principle, law, (Skt. *satya*); (6) the basis of all worlds and realms; (7) religious duty; (8) the standard of the awareness of truth, the law; (9) teachings, explanation; (10) original essence, original nature. (11) Attribute, quality, characteristic quality, elemental construct. It is this sense of the term that is commonly used in the treatises of the Yogācāra school 瑜伽行派, which categorizes the gamut of the experiential world into one hundred types of phenomena, or elemental constructs. The fact that these constructs lack inherent existence is not recognized by the practitioners of the two vehicles 二乘, but is a distinctive characteristic of the contemplations of the bodhisattvas 菩薩. The lack of perception of the emptiness of elemental constructs is important in the formation of the noetic hindrances. See also 百法. (11) in logic, a predicate or verb object. **Soothill**: Dharma, Law, truth, religion, thing, anything Buddhist. Dharma is 'that which is held fast or kept, ordinance, statute, law, usage, practice, custom'; 'duty'; 'right'; 'proper'; 'morality'; 'character'. M. W. It is used in the sense of 一切 all things, or anything small or great, visible or invisible, real or unreal, affairs, truth, principle, method, concrete things, abstract ideas, etc. Dharma is described as that which has entity and bears its own attributes. It connotes Buddhism as the perfect religion; it also has the second place in the *triratna* 佛法僧, and in the sense of 法身 *dharmakāya* it approaches the Western idea of 'spiritual'. It is also one of the six media of sensation, i. e. the thing or object in relation to mind, v. 六塵.

僧 – M 5453/N536 – **ddb**: (1) Originally an abbreviation of the transcription of *saṃgha* (僧伽), referring to the whole community of monks and nuns. (2) That which belongs to, or is of the *saṃgha*. (3) Later, in East Asian usage, comes to refer to individual monks and nuns, but earlier it refers to a group of more than 3-4 monks or nuns. **Soothill**: A fully ordained monk, i.e. a *bhikṣu* as contrasted with the *śramaṇa*.

Japanese pronunciation and English translation:

Namu Kie Bustu - I take refuge in the Buddha.

Namu Kie Ho – I take refuge in the Dharma.

Namu Kie So - I take refuge in the Sangha.

The surrender is to the Buddha (as Teacher)

This is Buddha

The surrender is to the Dharma (as Law)

This is Dharma

The surrender is to the Sangha (as Ecclesia) (Bhikku Yen-Kiat)

This is Sangha (Wanderling)

I go to the fully enlightened one for refuge.

Return to Buddha

I go to Buddha's teachings for refuge

Return to Dharma

I go to the Buddhist community for refuge. (Taihaku Phelan)

Return to Sangha (Kobun Chino)

b) The Pali refuge formula:

Buddham saranam gacchami - I go to the Buddha for refuge.

Dhammam saranam gacchami - I go to the Dhamma for refuge.

Sangham saranam gacchami - I go to the Sangha for refuge.

Dutiyampi Buddham saranam gacchami - For a second time, I go to the Buddha for refuge.

Dutiyampi Dhammam saranam gacchami - For a second time, I go to the Dhamma for refuge.

Dutiyampi Sangham saranam gacchami - For a second time, I go to the Sangha for refuge.

Tatiyampi Buddham saranam gacchami - For a third time, I go to the Buddha for refuge.

Tatiyampi Dhammam saranam gacchami - For a third time, I go to the Dhamma for refuge.

Tatiyampi Sangham saranam gacchami - For a third time, I go to the Sangha for refuge.

(Translated from the Pali by Thanissaro Bhikkhu)

From the Khuddakapatha Suttas (Collection of Short Discourses - the first book in the Khuddaka Nikaya). It appears to have been designed as a primer for novice monks and nuns. In nine short passages it covers the basic topics that one would need to know in beginning Buddhist monastic life; many of the passages also serve as useful introductions to Buddhist practice in general. Passages 1 – the Pali refuge formula and 2 the Ten Training Rules cover the ceremony for taking ordination as a novice.

c) Sankiemon (三歸依文) – Three Refuges Verse (Ordination refuge formula):

歸依佛、歸依法、歸依僧。

歸依佛無上尊, 歸依法離塵尊, 歸依僧和合尊

歸依佛竟、歸依法竟、歸依僧竟。

Character Study:

For 歸依佛法僧 please see above.

無 – M7180/N2773

上 – M5669/N798

無上 - **Soothill:** *anuttara*. Unsurpassed, unexcelled, supreme, peerless.

尊 – M6884/N607 – **Soothill:** To honour. *ārya*; honoured, honourable.

離 – M3902/N5040 – **ddb:** (1) to stop evil actions. (2) Detachment, abstention, distancing. Abolition, exclusion. Transcendence, separation, removal (esp. of defilements) (*virati, parivarjana, varjana, varjita*). (3) To be separate from the nature of something else (*tiraskṛta*). (4) Separation from the world (*nirvāna, nihsarana, nihsara*). (5) To escape, be freed, be delivered from, get out of. **Soothill:** To leave, part from, apart from. Abandon.

塵 – M328/N5376 – **ddb:** (1) Object. synonymous with 境 (*artha, visaya, gocara*). (2) Material object(s). This world. (3) Impurity, pollution (*rajas, pāmsu*). (4) Defilement, affliction (*upakleśa*). (5) Stain, blot, dirt, flow, shortcoming. (6) Atom; minute particle; dust mote. **Soothill:** *guṇa*, in Sanskrit inter alia means 'a secondary element', 'a quality', 'an attribute of the five elements', e.g. 'ether has *śabda* or sound for its *guṇa* and the ear for its organ'. In Chinese it means 'dust, small particles; molecules, atoms, exhalations'. It may be intp. as an atom, or matter, which is considered as defilement; or as an active, conditioned principle in nature, minute, subtle, and generally speaking defiling to pure mind; worldly, earthly, the world. The six *guṇas* or sensation-data are those of sight, sound, smell, taste, touch, and thought.

和 – M2115/N3268 – **Soothill:** Harmony, peace; to blend, mix; with, unite with; respond, rhyme

合 – M2117/N383 – **Soothill:** Bring together, unite, unison, in accord

和合 - **ddb:** (*samgraha*). (1) Unified, harmonized, combined. (*samagra*) (2) The gathering of causes and conditions. The combination of various elements in the formation of a single entity. (*samyoga*) (3) In Consciousness-only theory, the action of diverse causes coming together and harmonizing, one of the 24 elements not concomitant with mind. **Soothill:** To blend, unite, be of one mind, harmonize.

竟 — M1135/N5111 – **ddb:** (1) Finish, end. (2) Finally, at last. (3) Actually, really, only. (4) A boundary, a territory, realm.

namu kie butsu - Hail refuge in buddha

namu kie hô - Hail refuge in dharma

namu kie sô - Hail refuge in sangha

kie butsu mujôson - I take refuge in buddha, honored as highest

kie hô rijinson - I take refuge in dharma, honored as stainless

kie sô wagôson - I take refuge in sangha, honored as harmonious

kie butsu kyô – I have taken refuge in buddha

kie hô kyô – I have taken refuge in dharma

kie sô kyô - I have taken refuge in sangha (Foulk)

1st line:

I take refuge in Buddha. I take refuge in Dharma. I take refuge in Sangha. (Various)

I take refuge in the Buddha. I take refuge in the Dharma. I take refuge in the Sangha. (Various)

I take refuge in BUDDHA — fully Awakened One, I take refuge in DHARMA — compassionate Teachings,

I take refuge in SANGHA — harmonious Community (Elliston)

2nd line:

I take refuge in Buddha, the one who shows me the way in this life. (T.N. Hanh)

I take refuge in Buddha as the perfect teacher. (SFZC)

I take refuge in the Buddha, The incomparably honored one (Loori)

I take refuge in Buddha, honored among bipeds. (Nishijima)

To BUDDHA — incomparably Honored One (Elliston)

I take refuge in Dharma, the way of understanding and of love. (T.N. Hanh)

I take refuge in Dharma as the perfect teaching. (SFZC)

I take refuge in the Dharma, honorable for its purity (Loori)

I take refuge in Dharma, honored as beyond desire. (Nishijima)

To DHARMA — honorable for Purity (Elliston)

I take refuge in Sangha, the community that lives in harmony. (T.N. Hanh)

I take refuge in Sangha as the perfect life. (SFZC)

I take refuge in the Sangha, honorable for its harmony (Loori)

I take refuge in Samgha, honored among communities. (Nishijima)

To SANGHA — honorable for Harmony (Elliston)

3rd line:

I take refuge in Buddha; it is done...Dharma...Sangha; it is done. (SFZC)

Now I have completely taken refuge in Buddha . . . Dharma . . . Sangha. (SFZC)

I have completely taken refuge in buddha...dharma...sangha.(Foulk et all in Sotoshu Sutra Book)

I have taken refuge in the Buddha...Dharma...Sangha (Loori)

I have taken refuge in Buddha...Dharma...Samgha. (Nishijima)

Return to Buddha, It is done...Dharma...Sangha, It is done. (Kobun)

I venerate BUDDHA completely, I venerate DHARMA completely, I venerate SANGHA completely (Elliston)

d) *Sankiraimon* (三歸禮文) – *Three Refuges Prayer (Ryaku-fustasu refuge formula)*:

First line: 自歸依佛。當願眾生。體解大道。發無上心。

For 自歸依佛無上法僧 please see character study of refuge formulas above.

自 – M6960/N3841 – **Soothill:** *sva, svayam*; the self, one's own, personal; of itself, naturally, of course; also, from (i. e. from the self as central). 自 is used as the opposite of 他 another, other's, etc., e. g. 自力 (in) one's own strength as contrasted with 他力 the strength of another, especially in the power to save of a Buddha or Bodhisattva. It is also used in the sense of *ātman* 阿怛摩 the self, or the soul.

當 – M6087/N1367 – **ddb:** In the presence of, in the place, in, at. **Soothill:** Suitable, adequate, equal to; to bear, undertake; ought; proper; to regard as, as; to pawn, put in place of; at, in the future.

願 – M7729/N255 – **ddb:** (1) To ask, seek request, beseech, wish. (2) to vow. (3) To pray; to pray for. [Buddhism] (1) To decide what one will seek after and long for its attainment. A long-cherished desire. (2) Desire, wish, request, prayer. **Soothill:** *praṇihita; praṇidhāna*; resolve, will, desire, cf. 誓

眾 (眾=衆?) – M1517/(N4210) – **Soothill:** All, the many; a company of at least three.

生 – M5738?N2991 – **Soothill:** *jāti* 惹多; life; *utpāda* means coming forth, birth, production; 生 means beget, bear, birth, rebirth, born, begin, produce, life, the living. One of the twelve *nidānas*, 十二因緣; birth takes place in four forms, *catur yoni*, v. 四生, in each case causing: a sentient being to enter one of the 六道 six *gati*, or paths of transmigration.

體 – M6246/N5245 – Body, limbs; corpus, corporeal; the substance, the essentials; to show respect to, accord with

解 – M626/N4306 – **ddb:** (1) The most literal meaning is to untie or unravel (a knot, a problem, etc.); thus the meaning of liberation (*mokṣa, parimocana*), to be liberated. To be awakened, awakening. (2) Understanding, knowledge; dissolving doubt. (3) Explanation, interpretation. (4) The understanding that is based on faith.

Soothill: To unloose, let go, release, untie, disentangle, explain, expound; intp. by *mokṣa, mukti, vimokṣa, vimukti*, cf. 解脫.

大 – M5943/N1171 – **Soothill:** Maha. 摩訶; 麼賀. Great, large, big; all pervading, all-embracing; numerous (多); surpassing; mysterious 妙; beyond comprehension 不可思議; omnipresent 體無不在.

道 – M6136/N4724 – *mārga*. A way, road; the right path; principle, Truth, Reason, Logos, Cosmic energy; to lead; to say. The way of transmigration by which one arrives at a good or bad existence; any of the six *gati*, or paths of destiny. The way of *bodhi*, or enlightenment leading to *nirvāṇa* through spiritual stages. Essential *nirvāṇa*, in which absolute freedom reigns..

發 – M1768/N3093 – **ddb:** (1) To arise, to appear [起]. To blossom forth. (2) To give birth [生]. (3) To release (an arrow, etc.); to go, to go out, [出]. To emit, to leave; (4) To open, to reveal (that which was hidden). [顯] To make manifest. [現] (5) To start or begin. **Soothill:** To shoot forth, send, issue; start, initiate; expound; prosper

心 – M2735/N1645 – **Soothill:** *hr̥d, hr̥daya*...the heart, mind, soul; *citta* 質多 the heart as the seat of thought or intelligence. In both senses the heart is likened to a lotus. There are various definitions, of which the following are six instances: (1) 肉團心 *hr̥d*, the physical heart of sentient or nonsentient living beings, e. g. men, trees, etc. (2) 集起心 *citta*, the *ālayavijñāna*, or totality of mind, and the source of all mental activity. (3) 思量心 *manas*, the thinking and calculating mind; (4) 緣慮心; 了別心; 慮知心; *citta*; the discriminating mind; (5) 堅實心 the *bhūtatahatā* mind, or the permanent mind; (6) 積聚精要心 the mind essence of the sutras.

I take refuge in buddha with the prayer that living beings may embody the great way and give rise to the highest aspiration. (Foult)

I take refuge in Buddha. May all beings embody the great Way, resolving to awaken.(Sotoshu Sutra Book)

I take refuge in the Buddha, wishing for all sentient beings to understand the great way and make the greatest vow.
(Wikipedia)

Taking refuge in Buddha, May all beings embody the Great Way, resolving to awaken to Truth. (Great Vow)

I TAKE REFUGE IN BUDDHA Before all beings Immersing body and mind Deeply in the way Awakening true mind.
(SFZC)

I take my refuge in the Buddha. I vow, together with all sentient beings, To understand the great path experientially, And to awaken the mind of enlightenment. (Ichimura Shohei)

Second line: 自歸依法。當願眾生。深入經藏。智慧如海。

For 歸依佛無上法僧 please see character study of refuge formulas above.

For 自當願眾生 please see character study of the first line above.

深 – M5719/N2606 – **Soothill:** Deep, profound, abstruse.

入 – M3152/N574 – **Soothill:** To enter, entry, entrance; come, bring or take in; at home; awaken to the truth; begin to understand; to relate the mind to reality and thus evolve knowledge.

經 – M1123/N3541 – **ddb:** (1) The vertical threads of a textile. (2) Vertical. (3) Way, path, principle, thread. (4) A book; a scripture, a classic. The recorded words of a sage. The Chinese translation of the Sanskrit term *sūtra*. (5) One of the twelve traditional genre divisions of the Buddhist canon. **Soothill:** A warp, that which runs lengthwise; to pass through or by, past; to manage, regulate; laws, canons, classics. Skt. *sūtras*; threads, threaded together, classical works. Also called 契經 and 經本. The *sūtras* in the *Tripiṭaka* are the sermons attributed to the Buddha; the other two divisions are 律 the Vinaya, and 論 the śāstras, or Abhidharma; cf. 三藏. Every *sūtra* begins with the words 如是我聞 'Thus did I hear', indicating that it contains the words of Śākyamuni.

藏 – M6718/N4078 – **Soothill:** Treasury, thesaurus, store, to hide; the Canon. An intp. of *piṭaka*, a basket, box, granary, collection of writings. The 二藏 twofold canon may be the sutras and the *vinaya*; or the Hīnayāna and Mahāyāna scriptures. The 三藏 or *tripiṭaka* consists of the sutras, *vinaya*, and *śāstras* (*abhidharma*)...

經藏 – **Soothill:** The *sūtra-piṭaka*

智 – M993/N2144 – **ddb:** (1) Wisdom; the function of the intellect. (*dhī*, *buddhi*, *abhijñā*, *mati*; Tib. *shes pa*) Intelligence. (2) A wise person. (3) Understanding, knowledge (*jñāna*). (4) Satori, intuitive wisdom, intuitive knowledge. The non-discriminating knowledge of the Yogācāra school. The intuitive knowledge that recognizes that all things have no real substantiality. (5) That which permeates and functions both as original knowing and discriminated knowing. **Soothill:** *jñāna* 若那; 闍那 Knowledge; wisdom; defined as 於事理決斷也 decision or judgment as to phenomena or affairs and their principles, of things and their fundamental laws. There are numerous categories, up to 20, 48, and 77... It is also used as a tr. of *prajñā*, cf. 智度.

慧 – M2333/N1753 – **Soothill:** *prajñā*; sometimes *jñāna*. Wisdom, discernment, understanding; the power to discern things and their underlying principles and to decide the doubtful. It is often interchanged with 智, though not correctly, for *zhi* means knowledge, the science of the phenomenal, while *hui* refers more generally to principles or morals.

智慧 - **ddb:** (Skt. *prajñā*, Pali *paññā*): 'wisdom.' An important aspect of the correctly functioning (enlightened) mind that perceives things in their true nature, and therefore acts to sever delusion and harmful habituation. One of the 'six perfections'. **Soothill:** *jñāna* as 智 knowledge and *prajñā* as 慧 discernment, i.e. knowledge of things and realization of truth; in general knowledge and wisdom; but sometimes implying mental and moral wisdom

如 – M3137/N1189 – **Soothill:** *tathā* 多陀; 但他 (or 怛他), so, thus, in such manner, like, as. It is used in the sense of the absolute, the 空 *sūnya*, which is 諸佛之實相 the reality of all Buddhas; hence 如 *ru* is 質相 the undifferentiated whole of things, the ultimate reality; it is 諸法之性 the nature of all things, hence it connotes *faxing* (法性: dharma-nature) which is 真實之際極 the ultimate of reality, or the absolute, and therefore connotes 實際 ultimate reality. The ultimate nature of all things being 如 *ru*, the one undivided same, it also

connotes 理 *li*, the principle or theory behind all things, and this 理 *li* universal law, being the 真實 truth or ultimate reality; 如 *ru* is termed 眞如 *bhūtatathatā*, the real so, or suchness, or reality, the ultimate or the all, i. e. the 一如 *yiru*. In regard to 如 *ju* as 理 *li* the Prajñā-pāramitā puṇḍarīka makes it the 中 *zhong*, neither matter nor nothingness. It is also used in the ordinary sense of so, like, as (cf *yathā*).

海 – M2014/N2553 – **Soothill:** *sāgara*, the ocean, the sea.

I take refuge in dharma with the prayer that living beings may enter deeply into the collection of sutras its wisdom deep as the sea. (Foulk)

I take refuge in Dharma. May all beings deeply enter the sutras, wisdom like an ocean. (Sotoshu Sutra Book)

I take refuge in the Dharma, wishing for all sentient beings to deeply delve into the Sutra Pitaka, gaining an ocean of knowledge. (Wikipedia)

Taking refuge in Dharma, May all beings penetrate the sutras, gaining Wisdom deep as the ocean. (Great Vow)

I TAKE REFUGE IN DHARMA Before all beings Entering deeply The merciful ocean Of Buddha's way. (SFZC)

I take my refuge in the Dharma of my own will. I vow, together with all sentient beings, To enter into the depths of the Sutra storehouse, To realize wisdom as profound as the ocean. (Shohei)

Third Line: 自歸依僧。當願眾生。統理大眾。一切無礙

For 歸依佛無上法僧 please see character study of refuge formulas above.

For 自當願眾生 please see character study of the first line above.

統 – M6641/N3536 – **ddb:** (1) To govern, rule, control. (2) All, the whole. To gather into one. (3) A clue, a beginning, a succession; relationship lineage.

理 – M7406/N2942 – **ddb:** (1) The lines or grain in precious stone. (2) Logic, reason; a theme. Theory. (3) The fitness of things; right, as an abstract principle. Truth, reality. (4) Original truth or principle; universal principle. **Soothill:** *siddhānta*; *hetu*. Ruling principle, fundamental law, intrinsicity, universal basis, essential element; *nidāna*, reason; *pramāṇa*, to arrange, regulate, rule, rectify.

一 – M3016/N1 – **Soothill:** *eka*. One, unity, monad, once, the same; immediately on (seeing, hearing, etc.).

切 – M711/N667 – **Soothill:** To cut, carve; a whole; urgent; the 反切 system of spelling, i. e. the combination of the initial sound of one Chinese word with the final sound of another to indicate the sound of a third, a system introduced by translators of Buddhist works; v. 反.

一切 – **Soothill:** *sarva*. All, the whole; 普, 遍, 具

礙 – M23/N3223 – **ddb:** (1) To obstruct, disturb, hamper, impede, hinder, block off. (Skt. *vigha*; Tib. *bgegs byed pa*) (2) An obstruction, an obstacle, a hindrance. Synonymous with 障. In Buddhism, usually an obstruction to awakening caused by attachment to mistaken assumptions regarding the nature of reality.

Soothill: A stumbling-block; hindrance; cf. 障.

I take refuge in sangha with the prayer that living beings may fully support the great assembly, that it may be entirely free from hindrances. (Foulk)

I take refuge in Sangha. May all beings support harmony in the community, free from hindrance. (Sotoshu Sutra Book)

I take refuge in the Sangha, wishing all sentient beings to lead the congregation in harmony, entirely without obstruction. (Wikipedia)

Taking refuge in Sangha, May all beings support harmony everywhere, becoming free from every hindrance. (Great Vow)

I TAKE REFUGE IN SANGHA Before all beings Bringing harmony To everyone Free from hindrance. (SFZC)

I take my refuge in the Sangha of my own will. I vow, together will all sentient beings, To oversee and direct the host of practitioners, To realize universal freedom from all obstacles. (Shohei)

II.B).1 The Three Pure Precepts – Historical Background

a) Asanga's Exposition of the Three Pure Precepts:

A version of the three pure precepts are expressed and discussed at length in the Yogacharabhumi by Asanga (in the Bodhisattvabhumi Section, Shila Chapter). In China, this text is attributed to Maitreya. This exposition of a Bodhisattva Pratimoksha may be the source of the importance of the three pure precepts in the ordinations received by Chan monks and subsequently on their inclusion in the 16 bodhisattva precepts. Taisho Tripitaka volume 30, number 1579, roll 40, chapter 10, part 1, translated from the Sanskrit by Mark Tatz.

The Three Pure Precepts as expressed by Asanga: 一律儀戒。二攝善法戒。三饒益有情戒 –

The first two are basically the same as the Three Pure Precepts in the 16 Bodhisattva Precepts. The third is different – and closer to the version Dogen uses in Shobogenzo Jukai (see the character study of the Third Pure Precept). Here is a character study of Asanga's Third Pure Precept:

饒 – M3091/N5183 – **Soothill:** Spare; abundance, surplus; to pardon.

益 – M3052/N597 – **ddb:** (1) To increase, profit, benefit. (2) Advantage, profit, benefit, growth. One of the hexagrams in the *Yijing*. [Buddhism] (1) to benefit others (*anugraha*); for the sake of, one behalf of. (2) Be beneficial, useful, valuable. (3) To augment.

饒益 – These characters are also used in Dogen's version of the Third Pure Precept in Shobogenzo Jukai. **ddb:** Benefits, rewards. To bring benefit or reward (Skt. *pāla*; Pali *hita*).

有 – M7533/N3727 – **ddb:** Being, 'existence.' (1) To have, to possess. (2) There is, have, exist, occur, be located, happen, consist of (*asti, sat*). (3) Consist of; materialization, formation, completion. (4) Possession, ownership, property...[Buddhism] (1) The antithesis of 'nothingness' 無, or 'emptiness' 空 (*kong*).

情 – M1170/N1714 – **ddb:** (1) Feeling, emotion, passion. (2) Heart, human nature; disposition. (3) Sympathy, compassion. (4) Circumstances, facts. (5) True, sincere. [Buddhism] (1) Sentiency (*sattva*). (2) Faculty, ability (*indriya*). (3) Thought, mind, emotion.

戒 – precept - see kanji analysis of the title of the Three Pure Precepts.

Text:

...What is complete ethics? Briefly, bodhisattva ethics is comprised by the lay side and the monastic side. This is known as “complete ethics.” Furthermore, based upon the lay side and upon the monastic side there are, briefly, three sorts: the ethics of the vow (pratimoksha-samvara-shila), the ethics of collecting wholesome factors (kushaladharma-samgraha-shila), and the ethics of benefiting sentient beings (sattvartha-kriya-shila).

The ethics of the vow (1: 律儀戒) refers to undertaking the pratimoksha vow as one of the seven classes: monk, nun, nun-probationer, male and female novice, layman and laywoman (bhikshu, bhikshuni, shikshamana, shramanera, shramaneri, upasaka, upasika). Furthermore, it may be suitably understood as the householder (staying home) side plus the monastic (leaving home) side.

The ethics of collecting wholesome factors (2: 攝善法戒): The bodhisattva, subsequent to undertaking the ethics of the vow, for the sake of the great awakening accumulates, with his body and his speech, anything that is wholesome, all of which is called, briefly, the ethics of collecting wholesome factors. What then is it? The bodhisattva who is based upon and maintaining ethics applies himself to hearing, to contemplation, to the cultivation of calm and insight, and to delight in solitude. Accordingly, he makes respectful address to his gurus from time to time, prostrating himself, rising promptly, and joining palms. Accordingly, he does respectful service to those gurus from time to time. He does service to the sick, out of compassion nursing their illnesses. Accordingly, he gives a “Well done!” to what has been well spoken. He assigns genuine praise to persons endowed with good qualities. Accordingly, he generates a satisfaction, from the bottom of his heart, at all the merit of all sentient beings of infinity; he appreciates it, describing it in words. Accordingly, he investigates all the transgressions done by others and is forbearant. Accordingly, he dedicates everything wholesome he has done with body, speech, and mind, and all that he has yet to do, to supreme, right and full awakening. He sows various sorts of correct aspiration from time to time, and makes all sorts of extensive offerings to the Precious

Three. He is always engaged and constantly making vigorous initiatives in wholesome directions. He remains vigilant. He guards himself by practicing the physical and verbal bases of training with mindfulness and awareness. The gates of his senses are guarded and he is aware of moderation in food. He applies himself to wakefulness in the earlier and later parts of the night. He attends to holy persons and takes recourse in spiritual advisers. He also recognizes his own mistakes and looks at his faults; cognized and seen, they will be relinquished. And any mistake is confessed, as a lapse, to the buddhas, the bodhisattvas, and co-religionists. Ethics that procures, preserves, and increases wholesome factors such as those, is known as the bodhisattva's ethics of collecting wholesome factors.

What is the bodhisattva's ethics of benefiting sentient beings (3: 饒益有情戒)? Briefly, it should be understood to have eleven modes. What are the eleven modes? He ministers to the needs of sentient beings in various useful ways. He renders assistance, for example, by nursing any sufferings, such as illness, that may have occurred to sentient beings. Likewise, he shows what is relevant to worldly and transcendent goals, backed by the teaching of doctrine and backed by the teaching of means. He remains grateful to sentient beings who have helped him and furnishes proportionate assistance in return. He protects sentient beings from sundry fearful things such as lions and tigers, kings and robbers, water and fire. He dispels the sorrow in calamities to property and kinfolk. He provides all appropriate requisites to sentient beings destitute of requisites. He attracts a Dharma-following by correctly giving himself as a resource; he approaches from time to time accosting, addressing, and greeting them; he acquires food, drink, and the like for them from others. He complies with worldly convention; he comes and goes when called; briefly, he complies with the thought [of everyone] excepting those who are useless and disagreeable. He applauds the genuine good qualities of others, or reveals those that are hidden. This too: In order to move them from an unwholesome to a wholesome situation he humbles them, making them stop, he makes them perform an act of punishment or he banishes them, his inner attitude gentle and with beneficial intention. With wonder-working power he makes manifest hell and other places, by which he alarms them in their unwholesomeness, bending them to his will, pleasing them, surprising them in order to introduce them to the Buddhist teaching... *** ...

The bodhisattva established in the pratimoksha vow (1: 律儀戒) renounces even the sovereignty of a universal monarch in order to go forth to the monastic life... The bodhisattva established in the ethics of the vow worries about his own faults and errors, not those of others. ... The bodhisattva established in the ethics of the vow does not show off his virtues; he makes a clean breast of his vices; he is easily satisfied and content; he thinks nothing of suffering and his nature is free from anxiety; he is not frivolous nor is he wavering; his deportment is calm; and he is free from all the factors of wrong livelihood, beginning with hypocrisy. With these ten branches, the bodhisattva established in the ethics of the vow possesses an ethics that is well restrained: disregarding sensory desires of the past, not anticipating those of the future nor longing for those of the present, to enjoy dwelling in isolation, perfect purity of speech and preoccupation, not underestimating oneself, tenderness, forbearance, vigilance, and purity of lifestyle and of livelihood.

...the bodhisattva established in the ethics of collecting wholesome factors (2: 攝善法戒) will not allow himself to pay even scant regard to body and enjoyments: What need to mention a great deal? He will not allow any occurrence of defilement or subsidiary defilement, such as anger and rancor, which are the foundations of immorality. He will not allow himself enmity, resentment, and spite towards others. He will not allow laziness and indolence to arise. He will not allow himself to savor the taste of the equalization process, nor allow defilements of equalization. He wisely knows the five topics, exactly as they are: He wisely knows the advantages of the effects of virtue, exactly as they are. He wisely knows, exactly as they are, the causes of virtue, the distortions in regard to the effects caused by virtue, the nondistortions, and the impediments to collecting virtue. Seeing the advantages of the effects of virtue, the bodhisattva searches out the causes of virtue in order to collect wholesomeness. The bodhisattva wisely knows, exactly as it is, what is distorted and what is not distorted. He does not expect to find permanence in the impermanent when the fruition of virtue has been obtained, nor pleasure in the painful, purity in the impure, or a self in what is self-less. He comes to wisely know the impediments to collecting wholesomeness and he eliminates them. With this set of ten aspects, someone established in the ethics of collecting wholesome factors will collect virtue quickly, and all aspects will be collected. That is to say, they are collected by the common grounds of giving, morality, patience, vigor, and meditation, and by the five aspects of wisdom.

Furthermore, there are eleven modes by which the bodhisattva is established in the ethics of accomplishing the welfare of sentient beings (3: 饒益有情戒) in all its modes; he is possessed of each mode, and he is possessed of all. The bodhisattva renders assistance by assessing the needs and deciding what is to be done to minister to the various needs of sentient beings, by being a traveling companion, by employment in good work, by guarding property, by reconciling the divided, by festivity, and by meritorious deeds. Furthermore, the bodhisattva ministers to the suffering, he nurses sentient beings stricken by illness. He guides the blind and shows them the way. The deaf he makes to understand by hand language, teaching them signs as names. Those without limbs he transports on top of him or by conveyance. He dispels the suffering of involvement in sense-desire for sentient beings who suffer involvement in sense-desire. He dispels the involvement of sentient beings who suffer involvement in ill will, langour, drowsiness, excitedness, regret, and doubt. He dispels the preoccupation with objects of desire of sentient beings who suffer involvement in preoccupation with objects of desire. As with preoccupation with objects of desire, so one should understand preoccupation with ill will, injury, kinfolk, fellow countrymen, and deities, as well as preoccupation connected with repudiation and family prosperity. He dispels the suffering of humiliation and defeat by others from sentient beings who suffer humiliation and defeat by others. He dispels the suffering of exhaustion from those who are road-weary, by giving them a place to stay and a seat, and by massaging their limbs... the bodhisattva teaches sentient beings with relevancy... the bodhisattva, seeing an occasion for showing gratitude to sentient beings who have helped him, treats them with respect...the bodhisattva protects frightened sentient beings from fear...the bodhisattva provides requisites for those who want requisites...***...[the text goes on extensively...]

...these three sorts of ethics, to put it briefly, accomplish three sorts of bodhisattva work. The ethics of the vow brings about mental stability. The collection of wholesome factors brings about the maturation of the factors of buddhahood for oneself. The ethics of accomplishing the welfare of sentient beings brings about the maturation of sentient beings. These constitute all the work of a bodhisattva that is to be done: to stabilize the mind in order to establish well-being in the present, to ripen the factors of buddhahood without physical or mental fatigue, and to bring sentient beings to full maturity. This is bodhisattva ethics. These are the advantages of bodhisattva ethics. And this is the work of bodhisattva ethics. There is nothing beyond and there is nothing more. Past bodhisattvas desiring the great awakening have trained in it. Those of the future will train in it. And those presently abiding in the boundless, infinite realms of the universe are training in it...

b) Gyōnen Kokushi's Exposition of the Three Pure Precepts

The Essentials of the Vinaya Tradition 律宗綱要 Risshū-Kōyō, written 1306 by Gyōnen Kokushi (Japanese Ritsu, Tendai, Shingon, Kegon Master, 1240-1321), Taishō 74:2348 (translated by Leo M. Pruden)

Preface:

...As it says in the first volume of [Tao-hsuan's] Kuei-ching-i: "When we begin [the practice of Buddha-Dharma], we first venerate the tradition of the precepts. Of the precepts there are basically three, the causes of the three bodies [of Buddha].

"First is the precept that embraces all the rules of discipline (shōritsugikai) (律儀戒), which may be said to cut off all evil (斷諸惡 danshoaku). This is none other than the cause of the Dharma Body (Dharmakaya)(法身). This is because the Dharma Body is essentially pure, but if obscured by evil it is not revealed; so if one practices successfully this separating from evil, such qualities [as the Dharma Body] will appear.

"Second is the precept that embraces all good dharmas (shōzenhōkai)(攝善法戒), which may be said to be the practicing of all acts of good (謂修諸善). This is none other than the cause of the Recompense Body (Sambhogakaya)(報身), for recompense is attained by the accomplishment of all good. In the accomplishment of good, there is nothing higher than the ceasing of evil and doing good that bring about the conditions for the Recompense Body.

"Third is the precept that embraces all sentient beings (shōshūjōkai)(攝衆生戒), which is none other than having compassion and the desire for the salvation of all sentient beings (即慈濟有心功成化佛之因也). The merit of this brings about the cause of the Transformation Body (Nirmanakaya)(應(身)). The Transformation Body, without conscious effort, responds according to the feelings of all sentient beings; hence

the great compassion of one practicing this precept saves all sentient beings. His intention and his activities are equal.”

Text:

All practices are embraced within these threefold precepts. The precept that embraces all the rules of discipline is the path of putting an end to evil. From the first production of mind [the first thought directed to attaining enlightenment] up to the result that is Buddhahood, evil action is guarded against, and all infractions [of the moral code] are ended. The seeds of delusion are crushed, and their appearance is not generated. Truly, the seeds of delusions are cut off, and any remaining influences are completely eliminated.

Even the casting off of one’s mortal body [subject to the] permutations [of the mind], and subject to [karmic] retribution, and the casting off of dharmas that, although unhindered, are impure, etc. – all these are characteristics of the practice of the precept that embraces all the rules of discipline.

The precept that embraces all good dharmas is the path of practicing good. From the first production of the mind [of enlightenment] until the final, ultimate result is attained, all good acts are embraced and practiced and various practices are cultivated. Of all practices, of all good deeds, none are omitted.

Stillness of mind, wisdom; the path of ceasing evil, the path of putting down, of cutting off; the path of action, the path of good – all these are the instruction of cultivating the practice of good. The twofold adornments of merit and wisdom, practices generated by a bodhisattva having the four wisdoms that are acquired through the attainment of enlightenment, teachings revealed by the ultimate truth of the two emptinesses [of persons and dharmas] – all these are obtained with enlightenment. Such teachings as these are all the precept that embraces all good dharmas.

The precept that embraces all sentient beings: all practices are the path of action, as the ways of benefiting [saving] all sentient beings are numberless and varied. They are all produced [by the bodhisattva]. Acquired wisdom; relative wisdom; skill in expedient means; saving all beings and embracing all beings; the great compassion of the bodhisattva replacing pain – such actions are all the precept that embraces all sentient beings.

These are called the three pure precepts of the bodhisattva. Both broad and profound, they are likened to mountains and oceans. All actions are embraced within these three [precepts]. All virtues are included; this constitutes the teaching of the precepts...

the precept that embraces all the rules of discipline, sets up seven groups of persons within the sangha [bhikshu, bhikshuni, shikshamana, shramanera, shramaneri, upasaka, upasika]. The Buddha, for the sake of the shravakas, pointed out that within the One Vehicle this precept legislates all the precepts. The seven groups of persons within the Dharma of the Buddha are established in this manner...

The threefold precepts have their origin in the Avatamsaka Sutra, but a fuller explanation of their characteristics is taught in various places in later Mahayana scriptures and commentaries. The Avatamsaka Sutra speaks of three types of precepts, but their names are not given. Commentators upon this scripture, however, narrated the principles of the threefold precepts.

The Brahmajala Sutra contains the principles of the threefold precepts, but it does not specifically give their names. The various masters who have commented upon this text and the principles of this scripture explain in greater detail the aspects of the threefold pure precepts. The Hsien-shou master [Fa-tsang], commenting upon the Brahmajala Sutra, said, “All the threefold pure precepts constitute the Vinaya tradition.” He made a correspondence between the ten major prohibitive precepts given in this scripture and the threefold precepts. The master T’aehyon, in commenting on the scripture of the forty-eight [minor precepts, the Brahmajala Sutra], stated that each one of the forty-eight precepts fully contains the teachings of the threefold precepts.

The Brahmajala Sutra was the first sermon of the Buddha; the Ying-lo-pen-yeh-ching [Mahayana Sutra on the Bodhisattva Precepts] was preached twenty-eight years after the enlightenment of the Tathagata. In the chapter “On the Names of the Wise and Holy” in the first volume of this scripture, the ten major [bodhisattva] precepts are preached, while in the chapter “On Cause and Result” in the last volume the six paramitas are taught. Within these precepts the threefold precepts are elucidated in greater detail; these are “the self-nature precepts,” “the precepts to receive the good dharmas,” and “the precept to benefit all sentient beings.”

In the chapter “Instruction for the Multitude” it says: “O sons of the Buddha! Now on behalf of the various bodhisattvas I shall compile the fundamentals of all the precepts. These are the so-called teachings on receiving the threefold precepts. ‘The precept that embraces all good dharmas’ is the teaching of the eighty-four

thousand dharmas. ‘The precept that embraces all sentient beings’ refers to compassion, mercy, joy, and equanimity and to extending one’s converting influence to all sentient beings and thus causing them all to obtain [the ultimate] bliss. ‘The precept that embraces all the rules of discipline’ refers to the ten [bodhisattva] parajikas.”

...The threefold pure precepts of the various Mahayana commentaries are very broad in their terminology, their principles, their practice, and their explanations. Nevertheless, they are most profound when taught in the Yogacharabhumi Shastra [of Maitreya/Asanga]. This is the fundamental Matrka [literally “mother:” a root commentary]

...Both the expanded and the abbreviated versions of the Shan-chieh-ching [another Mahayana Sutra on the Bodhisattva Precepts] are the same as the Yogacharabhumi Shastra. Both texts of the Shan-chieh-ching are the preaching of the Tathagata himself. The Yogacharabhumi Shastra was preached by Maitreya. The reason that these are the same [in their teachings regarding the precepts] is because when the Tathagata initially preached the Shan-chieh-ching, Maitreya heard it in person. Some nine hundred years after the extinction of the Tathagata, Maitreya transmitted to the world this teaching that he had personally heard while the Buddha was in this world. It is for this reason that the Yogacharabhumi Shastra is identical to the Shan-chieh-ching.

Broadly speaking, the precept section of the Yogacharabhumi Shastra assembles all the teachings of the precepts taught by the Tathagata throughout all the Mahayana scriptures and so constitutes one large store of teachings about shila. In it, the ninefold [classification of the precepts] and the threefold precepts are enlarged upon and reconciled [into a harmonious whole] without hindrance.

It is both broad and deep, and all [teachings of the precepts] are included within it. It is not only the Mahayana but also the Vinaya legislated by the Hinayana. This is because the precept that embraces all the rules of discipline is made up of the precepts binding upon the seven groups of persons that constitute the Sangha. The Mahayana includes the Hinayana, as the three vehicles [the teachings of the shravaka, the pratyekabuddha, and the bodhisattva] are all practiced [by the Mahayanist]. [Hinayana precepts] have always been the bodhisattva’s own Dharma; the Hinayana is identical [in this sense] to the Mahayana; and [the Mahayanist] does not see the [precepts as] Hinayana. It is for these reasons that the precept that embraces all the rules of discipline in the Yogacharabhumi Shastra is completely given over to the Vinaya Pitaka [of the Hinayana].

Therefore, as it says in the seventy-fifth volume of this text, “And again you must know that the Vinaya of the bodhisattva is in outline the threefold precepts. First is the precept that embraces all the rules of discipline. This group of Vinayas is the practice of the Vinaya that the Blessed One preached for the benefit of all sentient beings to be converted by the shravakas. Know then that this is none other than this group of Vinayas [the first of the threefold precepts].”

This means that all precepts taught in the various Vinayas, such as the Fourfold [Dharmaguptaka Vinaya] and the Fivefold Vinaya [of the Mahishasakas], are identical to the precept that embraces all the rules of discipline. The characteristics of this precept and of the practices [of the Hinayana Vinaya Pitakas] are very much the same...

The Vinaya master Chih-shou, in the first volume of his Ssu-fen-lu shu [Commentary on the Fourfold Dharmaguptaka Vinaya], says, “The bodhisattva has threefold precepts: the precept that embraces all good dharmas, the precept that embraces all sentient beings, and the precept that embraces all the rules of discipline. There are three types of precepts that embrace all the rules of discipline: first, the dhyana rules of discipline, which are the precepts that accompany the [the state of] meditation; second, the undefiled rules of discipline, which are the precepts that accompany [entry into] the path; and third, the rules of discipline of separate deliverance [pratimoksha], which are the five precepts, the eight [upavasatha], the ten [shramanera/shramanerika], and all the precepts.”

c) The Three Pure Precepts and the Teaching of All Buddhas:

The Three Pure Precepts are often seen as relating to the “Teaching of All Buddhas”:

諸惡莫作 – Avoid all evil	攝律儀戒 – embrace and sustain regulations and ceremonies
衆善奉行 – Practice all good	攝善法戒 – embrace and sustain wholesome dharmas
自淨其意 – Purify your mind	攝衆生戒 – embrace and sustain all beings
是諸佛教 – This is the teaching of all buddhas	

The Teaching of All Buddhas is from verse 185 of the Dhammapada, one of the earliest texts of Theravada Buddhism.

The Teaching of All Buddhas appears in Koan capping phrase collections: (Zen Sand trans Victor Hori): 16.31: “Commit no evil, do every good; Purify your own mind – this is the teaching of the many buddhas.”

Victor Hori also notes: “This well-known verse has traditionally been translated in the imperative. However, Zengaku Dajiten 523 says that in the original Sanskrit and Pali versions this verse is not in the imperative and does not state prohibitions. In that case, the translation should be: ‘No evil is committed, all good is done; The purity of one’s own mind is the teaching of the many Buddhas.’”

The Preface to the *Essentials of the Vinaya Tradition* quoted above suggests a link to the Teaching of All Buddhas when it states that the first pure precept may be called “to cut off all evil” 斷諸惡 which although not identical to “Avoid all evil” 諸惡莫作 is quite close. Similarly, the Preface states that the second pure precept may be called, “practicing of all acts of good” 謂修諸善 which is also quite close but not identical to “Practice all good,” 衆善奉行. There is no similar correlation made between the third pure precept and “Purify Your Mind.”

The meal verse recited in Soto Zen can be seen as a hybrid of the two (Three Pure Precepts and Teaching of All Buddhas):

一口爲斷一切惡	- The first portion is to end all evil
二口爲修一切善	- The second is to cultivate every good
三口爲度諸衆生	- The third is to free all beings
皆共成佛道	- May everyone realize the Buddha Way

Tenshin Anderson: “According to the Soto Zen tradition, the Three Pure Precepts evolved from the Teaching of All Buddhas.” This may account for why the first Pure Precept is often “translated” as “Refrain from all Evil” while the Chinese actually says something more like “Embrace and sustain regulations and ceremonies” or “Attend to vinaya.” Bodiford refers to the Three Pure Precepts as: “embracing all precepts against evil, embracing all types of good, and embracing (or benefiting) all beings.” “Avoid all evil” is cognate to “Embrace vinaya rules” as the rules in question are prohibitory.

d) The Three Pure Precepts and the Three Bodies of Buddha:

The Preface to the *Essentials of the Vinaya Tradition* quoted above correlates the Three Pure Precepts with the Three Bodies of Buddha. Tenshin Anderson comments on this:

Dharmakaya: “The true, or liberating, nature of all things is formless and inconceivably wonderful. It cannot be grasped, but it can be realized through the forms of everyday life.”

Sambhogakaya: “By faithful practicing the first Pure Precept and embracing traditional forms and ceremonies, we are freed from selfishness and evil action and may then enter into the joy of liberation. This bliss that graciously arises from renouncing all selfish concerns is the source of embracing and sustaining all good.”

Nirmanakaya: “After realizing selflessness by the practice of the first Pure Precept, and being empowered with the immense joy and enthusiasm of the second Pure Precept, your body and mind are flexible and receptive – ready to be transformed into whatever is needed for the welfare of all beings. This transformation is the fulfillment of the bodhisattva’s third Pure Precept. Absorption in the good of selfless liberation spontaneously overflows into nurturing all beings and helping them, to mature.”

II.B).2 The Three Pure Precepts – Character Study and Translation Comparison

Title of the Three Pure Precepts: 三聚淨戒

三 – M5415/N8 – **Soothill:** Tri, trayas; three.

聚 – M1581/N3711 – **ddb:** (1) To gather, assemble, collect, cluster. (2) A gathering, assembly, cluster, group, aggregate (*varga, samūha, kalāpa*). **Soothill:** *samāsa* ; assemble, collect; an assemblage. (ie Three-**fold**)

淨 – M1153/N2580 – **ddb:** (1) Clear, clean, pure. (2) Without taint or defilement. (3) Not arising deluded thought. (4) The Pure Land 淨土. (5) The practice that leads to rebirth in the Pure Land. (6) A translation for the Sanskrit and Pali *brahman*. **Soothill:** *vimala*. Clean, pure; to cleanse, purify; chastity. In Buddhism it also has reference to the place of cleansing, the latrine, etc. Also 淨 and 淨.

戒 – M627/N1801 – **ddb:** (1) The precepts; the rules of religious discipline (*śīla*)...(2) To warn, to caution, to guard against. (3) Warnings, precautions, precepts. In Buddhism, practice of the precepts is one of the "three practices" 三學 and one of the six perfections 六波羅蜜. It is the aspect of the Buddhist teachings which focuses on the nurturance of morality. Many Mahāyāna texts list the practice of the precepts as the most fundamental practice, after which one may engage properly in the practice of *samādhi* 定 (concentration) and *prajñā* (wisdom) 慧. **Soothill:** *śīla*, 尸羅. Precept, command, prohibition, discipline, rule; morality. It is applied to the five, eight, ten, 250, and other commandments. The five are: (1) not to kill; (2) not to steal; (3) not to commit adultery; (4) not to speak falsely; (5) not to drink wine. These are the commands for lay disciples; those who observe them will be reborn in the human realm. The Sarvāstivādins did not sanction the observance of a limited selection from them as did the 成實宗 Satyasiddhi school. Each of the five precepts has five guardian spirits, in all twenty-five, 五戒二十五神. The eight for lay disciples are the above five together with Nos. 7, 8, and 9 of the following; the ten commands for the ordained, monks and nuns, are the above five with the following: (6) not to use adornments of flowers, nor perfumes; (7) not to perform as an actor, juggler, acrobat, or go to watch and hear them; (8) not to sit on elevated, broad, and large divans (or beds); (9) not to eat except in regulation hours; (10) not to possess money, gold or silver, or precious things. The 具足戒 full commands for a monk number 250, those for a nun are 348, commonly called 500. *Śīla* is also the first of the 五分法身, i.e. a condition above all moral error. The *Sutra of Brahma's Net* has the following after the first five: (6) not to speak of the sins of those in orders; (7) not to vaunt self and depreciate others; (8) not to be avaricious; (9) not to be angry; (10) not to slander the *triratna*

淨戒 – **ddb:** (1) The pure precepts. The moral disciplines practiced by members of the sangha. (2) Purity in the precepts. To hold closely to moral discipline. **Soothill:** The pure commandments, or to keep the in purity. And, 三聚戒 (三聚淨戒) The three cumulative commandments: (a) the formal 5, 8, or 10, and the rest; (b) whatever works for goodness; (c) whatever works for the welfare or salvation of living, sentient beings. 三聚圓戒 interprets the above three as implicit in each of the ten commandments e.g. (a) not to kill implies (b) mercy and (c) protection or salvation.

Three Comprehensive Precepts (Foulk)

Three Universal Precepts (Nishijima)

Sanju Jokai - Threefold Pure Precept (Elliston)

Alternate title from Shobogenzo Jukai: 三聚清淨戒: Three Collective Pure Precepts

清 – N2605 – pure, purify, cleanse, exorcise, clear, clean, peaceful

First Pure Precept: 攝律儀戒

攝 – M5710/N2033 – **ddb:** (1) Contain, hold, have, include. (2) To be included (within a certain group or set, etc.) (*saṃgraha*). (3) To put away, keep, store, gather in. (4) To comprehend, embrace. (5) To relate to, belong to, be part of, fall under, be affiliated with. **Soothill:** To collect, gather together, combine, include; lay hold of; assist, act for or with; control, direct, attend to.

律 – M4297/N1608 – **ddb:** (1) Rule, law, precept, condition, norm. In Buddhism, the rules of discipline for the clergy *vinaya*. Also written 戒律. (2) To take as a model. (3) Musical scale. (4) A genre of Han poetry. (5) The *Vinaya* sect 戒律宗. **Soothill:** *vinaya*, from vi-ni, to lead, train: discipline: v. 毘奈耶; other names are Prātimokṣa, śīla, and upalakṣa. The discipline, or monastic rules; one of the three divisions of the Canon, or Tripiṭaka, and said to have been compiled by Upāli.

儀 – M3003/N554 – **ddb:** (1) Rule, pattern, model, example. (2) Ceremony, affair, case, matter. (3) Deportment, manners. (4) A present. (5) Instrument, apparatus. **Soothill:** Manner, mode, style, etiquette.

律儀 - **ddb:** To control, restrain, suppress, prevent, ward off, resist. To suppress evil and do good action. **Soothill:** Rules and ceremonies, an intuitive apprehension of which, both written and unwritten, enables the individual to act properly under all circumstances.

戒 – see kanji analysis of the title of the Three Pure Precepts.

shōritsugikai - First are the precepts of restraint (Foulk)

she luyi jie – the precepts of avoiding all evil actions (Yifa)

pratimoksha-samvara-shila - gathering vinaya/discipline deportment precept (Luminous Owl)

One: The precept of sustaining regulations and deportment. (Luminous Owl)

One: The precepts of observance of rules. (Nishijima)

1. Not Creating Evil (Loori)

Wrong action does not arise (Wanderling)

The precept of restraint and religious observances (Huber)

I vow not to commit evil.(Great Vow)

Practice the disciplines conducive to liberation. (Mahayana pratimoksa samvara)

Cease from evil. (Keizan)

Do not commit evils. (D.T. Suzuki)

I vow to refrain from all action that creates attachments. (Katagiri)

Do not commit evil. (Maezumi)

Keep all precepts. (Aitken)

Abstain from unwholesomeness. (Akiyama)

I vow to refrain from all action that is rooted in ignorance. (Weitsman)

With purity of heart, I pledge to abstain from all evil behaviors. (Shunryu Suzuki)

With purity of heart, I vow to refrain from ignorance. (Shunryu Suzuki, later trans.)

I vow to refrain from all action that creates attachment (SFZC: jukai)

I vow to embrace and sustain forms and ceremonies. (SFZC)

I vow to embrace and sustain right conduct. (SFZC)

First Pure Precept — not creating evil — Do no harm (Elliston)

First, the precept of embracing moral codes (Elliston)

Note: The First Pure Precept is often interpreted as referring to the vinaya or other sets of rules – one would take this precept as an expedient way of committing to a whole set of precepts, depending on the context. There is some precedent (see the article by Paul Groner “Jitsudo Ninku on Ordinations” in Japan Review, 2003, 15:51) of using this precept as a way of distinguishing lay and monk ordinations. While the precepts recited are the same, monks are actually committing to a further set of rules or a different understanding of the same set of rules through this precept. This precept may also be referring to Monastic Regulations (Shingi) that developed in the Chan/Zen school as an outgrowth and innovative transformation of the vinaya (see the Yifa excerpts in Section 1 of this study). And, by extension, referring to contemporary “Pure Rules” or monastic guidelines currently being developed in North America. (for an example from SFZC – see: http://www.sfzc.org/sp_download/assets/zmc_pp_guidelines.pdf)

Second Pure Precept: 攝善法戒

攝 — M5710/N2033 — **ddb:** (1) Contain, hold, have, include. (2) To be included (within a certain group or set, etc.) (*saṃgraha*). (3) To put away, keep, store, gather in. (4) To comprehend, embrace. (5) To relate to, belong to, be part of, fall under, be affiliated with. **Soothill:** To collect, gather together, combine, include; lay hold of; assist, act for or with; control, direct, attend to.

善 — M5657/N606 — **ddb:** (1) Good, virtuous, goodness, right, virtue. (2) Apt, familiar with, well-versed, skilled in. (3) To perfect, to make good. [Buddhism] (1) Allowable, justifiable, correct, right, satisfactory (Skt. *kusala*, *kuśala*, *kalyāna*; Tib. *dge ba*). (2) Good action, good deeds; morally good action and its rewards (善業 *śubham karma*, *śubha*). (3) As an adverb, well, skillfully, thoroughly. (4) In the doctrine of the Yogācāra school, 'goodness' constitutes one of the five groups of elements falling under the category of 'mental function' elements, containing eleven 'good' elements in its group. These are: faith, effort, conscience, shame, not coveting, non-anger, no delusion, pliancy, no laxity, equanimity, and non-injury. **Soothill:** *kuśala*. Good, virtuous, well; good at; skilful.

法 — M1762/N2535 — **ddb:** (Skt. *dharma*, Pali *dhamma*). The word *dharma* is originally derived from the Indic root *dhr*, with the meaning of "that which preserves or maintains", especially that which preserves or maintains human activity. The term has a wide range of meanings: (1) Custom, habit, standard of behavior; (2) That which should be done; occupation, duty, obligation; (3) social order, social pattern; (4) goodness, good action, virtue; (5) truth, reality, true principle, law, (Skt. *satya*); (6) the basis of all worlds and realms; (7) religious duty; (8) the standard of the awareness of truth, the law; (9) teachings, explanation; (10) original essence, original nature. (11) Attribute, quality, characteristic quality, elemental construct... (for more see Refuge section) **Soothill:** Dharma, Law, truth, religion, thing, anything Buddhist. Dharma is 'that which is held fast or kept, ordinance, statute, law, usage, practice, custom'; 'duty'; 'right'; 'proper'; 'morality'; 'character'. M. W. It is used in the sense of 一切 all things, or anything small or great, visible or invisible, real or unreal, affairs, truth, principle, method, concrete things, abstract ideas, etc. Dharma is described as that which has entity and bears its own attributes. It connotes Buddhism as the perfect religion... (for more see Refuge section).

戒 — see kanji analysis of the title of the Three Pure Precepts.

shōzenbōkai - Second are the precepts of adopting good qualities (Foulk)

she shanfa jie – the precepts of doing all good deeds (Yifa)

kushala-dharma-samgraha-shila - gathering wholesome/good dharmas precept (Luminous Owl)

Two: The precept of sustaining wholesome dharmas. (Luminous Owl)

Two: The precept of observance of the moral Law. (Nishijima)

2. Practicing Good (Loori)

There is only the arising of benefit (Wanderling)

The precept of obedience to all good laws (Huber)

I vow to cultivate goodness. (Great Vow)

Gathering together the wholesome dharmas. (Mahayana pratimoksa samvara)

Do only good. (Keizan)

But to do all that is good. (D.T. Suzuki)

I vow to make every effort to live awake and in the truth. (Katagiri)

Do good. (Maezumi)

Practice all good. (Aitken)

Do the wholesome. (Akiyama)

With purity of heart, I pledge to strive towards righteousness at all times. (Shunryu Suzuki)

With purity of heart, I vow to reveal beginner's mind. (Shunryu Suzuki, later trans.)

I vow to make every effort to reveal beginner's mind. (Weitsman)

I vow to make every effort to live in enlightenment. (SFZC)

Second, to embrace and sustain every good. (Kobun)

Second Pure Precept — practicing good — Do only good (Elliston)

Second, the Precept of embracing good dharmas (Elliston)

Third Pure Precept: 攝衆生戒

攝 – M5710/N2033 – **ddb:** (1) Contain, hold, have, include. (2) To be included (within a certain group or set, etc.) (*saṃgraha*). (3) To put away, keep, store, gather in. (4) To comprehend, embrace. (5) To relate to, belong to, be part of, fall under, be affiliated with. **Soothill:** To collect, gather together, combine, include; lay hold of; assist, act for or with; control, direct, attend to.

衆 (眾=衆?) – (M1517)/N4210 – **ddb:** (1) Many, a great number, a myriad. A crowd, many people. All. [Buddhism] (1) Audience, congregation, assembly (*parsad*). (2) Company, circle, group (*naikāyika*). (3) *saṃgha*. Defined variously as the harmony existing between three or more, four or more, five or more people. Practicing monks; disciples. (4) People in the world, all people. All (*jagat*).

生 – M5738/N2991 – **ddb:** (1) To produce, to bring forth, to beget. To be born. (2) Life, living. (*jāti*); 'arising', 'production.' Coming into existence. In Yogācāra and Abhidharmakośa theory, the arising of conditioned elements (dharmas). Also birth, or the life of sentient beings. One of the four aspects 四相 of existence (arising, abiding, changing, and extinction). Also one of the twelve limbs of conditioned origination 十二因緣. (3) One of the four basic forms of suffering 四苦. **Soothill:** *jāti* 惹多; life; utpāda means coming forth, birth, production; 生 means beget, bear, birth, rebirth, born, begin, produce, life, the living. One of the twelve *nidānas*, 十二因緣; birth takes place in four forms, *catur yoni*, v. 四生, in each case causing: a sentient being to enter one of the six *gati*, or paths of transmigration.

戒 – see kanji analysis of the title of the Three Pure Precepts.

Third Pure Precept variant (found in Shobogenzo Jukai and other texts): 饒益衆生戒

饒 – M3091/N5183 – **Soothill:** Spare; abundance, surplus; to pardon.

益 – M3052/N597 – **ddb:** (1) To increase, profit, benefit. (2) Advantage, profit, benefit, growth. One of the hexagrams in the *Yijing*. [Buddhism] (1) to benefit others (*anugraha*); for the sake of, one behalf of. (2) Be beneficial, useful, valuable. (3) To augment.

饒益 – These characters are also used in Asanga's version of the Third Pure Precept. **ddb:** Benefits, rewards. To bring benefit or reward (Skt. *pāla*; Pali *hita*).

shōshujōkai - Third are the precepts of benefiting all living beings (Foulk)

she zhongsheng jie – the precepts of benefiting all sentient beings (Yifa)

sattvartha-kriya-shila - gathering living beings precept (Luminous Owl)

Three: The precept of abundantly benefiting living beings. (Luminous Owl)

Three: The precept of abundantly benefiting living beings. (Nishijima)

3. Actualizing Good For Others (Loori)

There is only the benefit of all beings (Wanderling)

The precept to benefit all sentient beings (Huber)

I vow to help others. (Great Vow)

Developing beings. (Mahayana pratimoksa samvara)

Do only good. (Keizan)

And to keep one's thoughts pure. (D.T. Suzuki)

I vow to live to benefit all being. (Katagiri)

Do good for others. (Maezumi)

Practice all good. (Aitken)

Do the wholesome. (Akiyama)

I vow to benefit all being. (Weitsman)

With purity of heart, I pledge to strive for the benefit of all living beings and the whole society. (Shunryu Suzuki)

With purity of heart, I vow to live and be lived for the benefit of all beings. (Shunryu Suzuki, later trans.)

I vow to live to benefit all being. (SFZC: jukai)

Third, to embrace and sustain all beings. (Kobun)

Third Pure Precept — purifying intentions — Do good for others (Elliston)

Third, the Precept of embracing all living beings (Elliston)

II.C).1 The Ten Grave Precepts – Historical Background

a) *Shramanera Ten Precepts:*

Shramanera Ten Precepts {shamijūkai 沙彌十戒} are from in the Pali Canon and are from Early Buddhism. They were received as a step before full ordination. The first five correlate to the first five Grave Precepts. (Luminous Owl translation):

1. The precept not to kill living beings {fusesshōkai 不殺生戒}
 2. The precept not to steal {fuchūtōkai 不偷盜戒}.
 3. The precept not to engage in sex {fuinyokukai 不婬欲戒}.
 4. The precept not to engage in false speech {fumōgokai 不妄語戒}.
 5. The precept not to drink alcohol {fuinshukai 不飲酒戒}.
 6. The precept not to wear flower garlands (adornments) or to perfume the body {不著華鬘瓔珞香油塗身戒}.
 7. The precept not to sing, dance, play music, or watch and listen to such things {不歌舞作唱故往觀聽戒}.
 8. The precept not to sit on a high, wide, large bed {不坐臥高廣大床戒}.
 9. The precept not to eat food at the wrong time (between midday and dawn) {不非時食戒}.
 10. The precept not to receive or hold gold, silver (money), or precious things {不捉金銀錢寶戒}.
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b) *The Development of the Ten Good Ways of Action (Dayal):*

Har Dayal excerpt from The Bodhisattva Doctrine in Buddhist Sanskrit Literature. Dayal states that the first four of the Ten Ways of Good Action (a set of ten precepts similar but not identical to the Ten Grave Precepts – they are also below in the excerpt from the Avatamsaka Sutra) are pre-Buddhist and that the last three may be seen as precepts against the Three Posions – greed, hate and delusion – which were added to an earlier list of seven.

"These ten precepts owe their origin to the fusion of four old Indian ethical rules with the three 'Roots of Evil' (raga, dvesa, moha [greed, hate, delusion]). The ancient Hindu sages inculcated four virtues and discouraged four vices by teaching people to abstain from killing, falsehood, theft and unchastity. These four basic articles of social ethics are found in several ancient Hindu scriptures and also in the Yoga-sutras...The Buddhists...borrowed them from Hinduism. These four precepts are mentioned in several passages of the Pali canon. The rules with regard to speech were increased and amplified by the Buddhists, and three other faults were added to 'falsehood.'...The number of precepts was thus raised to seven, and this group is also found in the Pali canon. Only these seven rules are discussed in the opening sections of the Brahma-jala-sutta and some other passages. It may be inferred that the formula included only these seven precepts at a certain stage of development. Finally, the three 'Roots of Evil' were added in order to reach the round number Ten. The eighth sin to be avoided is called abhidhya, which is almost a synonym of raga. The ninth item is vyapada, which is the same thing as dvesa; and the tenth is mithya-drsti, which is equivalent to moha. It was not a happy idea to combine these general terms with the seven definite rules for practical action. The two groups of precepts do not mix well, like oil and water. The spirit of the first set of seven is different from that of the second set of three. The former is concrete and relates to action; the latter is abstract and deals with general motives and ideas. The Buddhist teachers have foisted upon their Church this singular conglomeration of dissimilar items as the standard code of practical ethics, as cila par excellence.

"...it must be stated that there was another line of development, in which the four Hindu rules were increased to five by adding the injunction against the use of alcoholic beverages ('abstaining from any state of indolence arising from the use of intoxicants'). This set of five precepts is known as the five ciksa-padani in Sanskrit literature, though the Pali term sikkhapada seems to refer to the ten special regulations for the monks, which are given in the Vinaya. They are also spoken of as the ciksa-padas of an upasaka (layman). A Buddhist convert promises to observe these five precepts immediately after declaring his faith in the Buddha, the Doctrine and the Confraternity. In Pali, they are also mentioned as the panca-sila, but this term is not generally employed in the Sanskrit. It is probable that the prohibition of alcoholic beverages was at first intended only for the monks. It was subsequently extended to the laity. Some wirters attempted to incorporate this important fifth rule in the formula of the ten 'Ways of Meritorious Action' by omitting the item 'Harsh Speech' (parusya) and

substituting teetotalism for it. Others inserted it as the third item without omitting any other rule, and thus raised the number of precepts to eleven! But these attempts to secure a place in the Decalogue for the new rule did not succeed...The Mahayanists carried on vigorous propaganda against the use of alcohol, but they did not attach much importance to this separate list of five items.

"The ten 'Ways of Actions' are given in both positive and negative forms. The sins and errors are mentioned as the ten 'evil or demeritorious Ways of Action'. When the word virati or viramana (abstention) is added to them, the different items are called 'good or meritorious Ways of Action'...The author of the Dasabhumika-sutra adds some comments of a positive and constructive character to each precept, so that a bodhisattva may understand the complementary ideas of 'Thou Shalt not' and 'Thou Shalt' at the same time." (Quoted below - excerpt from the Avatamsaka Sutra / Dasabhumika Sutra on the Second Stage, "Purity")

"The ten 'Ways of Action':"

1. Abstention from killing living beings (pran-atipatad viratih)
 2. Abstention from theft (literally 'from taking what is not given': adatt-adanad viratih)
 3. Abstention from unchastity (literally 'false conduct with regard to sensual pleasures': kama-mithy-acarah viratih)
 4. Abstention from telling lies (mrsa-vadad viratih, or anrta-vacanad viratih)
 5. Abstention from slander (paicunyat viratih, or picuna0cacanad viratih)
 6. Abstention from harsh speech (parusyat viratih, or parusa-vacanad viratih)
 7. Abstention from frivolous and senseless talk (sambhinna-pralapad viratih)
 8. Abstention from covetousness (abhidhyaya viratih)
 9. Abstention from malevolence (malice, ill-will: vyapadad viratih)
 10. Abstention from wrong views (heretical opinions: mithya-drster viratih)
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c) Brahmajala Sutta (Pali Canon)

The Brahmajala is the first of the 34 suttas in the Digha Nikaya. Before the discussion of the "net of views" – 62 beliefs are refuted – there is a three part discussion of sila or morality. The following excerpt is from the first part and contains the 7 precepts alluded to by Dayal above, of which the first five overlap with the Ten Grave Precepts:

...Bhikkhus! In his praise of the Tathagata, a worldling might say thus: 'Samana Gotama abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings.'

Bhikkhus! In his praise of the Tathagata, a world ling might say thus: 'Samana Gotama abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft.'

Bhikkhus! In his praise of the Tathagata, a world ling might say thus: 'Samana Gotama abandons all thoughts of leading a life of unchastity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.'

Bhikkhus! In his praise of the Tathagata, a world ling might say thus: 'Samana Gotama abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and not deceiving.'

Bhikkhus! In his praise of the Tathagata, a world ling might say thus: 'Samana Gotama abandons all thoughts of slandering and abstains from slander. Hearing things from these people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.'

Bhikkhus! In his praise of the Tathagata, a world ling might say thus: 'Samana Gotama abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.'

Bhikkhus! In his praise of the Tathagata, a worldling might say thus: 'Samana Gotama abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare.'

d) Avatamsaka Sutra

In the Ten Stages Chapter of the Avatamsaka Sutra (=the Dasabhumika Sutra), the second stage is the Stage of Purity. It includes a discussion of the “Ten Good Ways of Action” which are the same set of ten precepts described by Dayal above. Eight of these overlap with the Ten Grave Precepts – 1, 2, 3, 4, 5, 8, 9, and 10. Also, the precepts here are expressed as prohibitions and in positive terms which can be viewed as part of a Mahayana transformation in the understanding of the precepts from being solely concerned with restraint and personal purity to widely benefiting living beings. Translation by Thomas Cleary:

The enlightening being Diamond Matrix said, “The enlightening beings who have successfully accomplished the requirements of the first stage and seek the second stage should activate ten mental dispositions: honesty, gentleness, capability, docility, tranquillity, goodness, nondefilement, nonattachment, broad-mindedness, and magnanimity. When these ten dispositions are operative, one is established in the second stage of enlightening beings, the stage of Purity.

(1) Enlightening beings in the stage of Purity (菩薩住離垢地) naturally become imbued with ten virtuous ways of acting: they avoid taking life (遠離一切殺生), they abandon weapons and hostility, they have conscience and sympathy and are compassionate and kind to all living beings, wishing for their welfare. They do not harm living beings even in their fantasies, much less injure other beings by gross physical harm with the conception of beings as such.

(2) The enlightening beings also abandon taking what is not given (不偷盜). They are satisfied with what they have and do not desire others' possessions. Thinking of things that belong to others as belonging to others, they do not give rise to any intention to steal and do not take even so much as a blade of grass or a leaf that is not given to them, much less take the necessities of life from others.

(3) The enlightening beings also abandon sexual misconduct (不邪淫). They are satisfied with their own spouses and do not desire the spouses of others. They do not give rise to desire for others' spouses, much less have sexual intercourse with them.

(4) The enlightening beings also abandon false speech (不妄語), speaking truthfully, according to what is so, in a manner appropriate to the time, and acting accordingly. Even in dreams they do not speak falsehood with the intention to deceive by concealing what they see, believe, wish, intend, or desire; they do not tell lies even in dreams, much less consciously.

(5) The enlightening beings also abandon malicious talk (不兩舌) and are not divisive or annoying to sentient beings. They do not gossip or tell tales here and there to cause division; they do not break up those who are together or increase the division of those already split. They do not enjoy disunion, do not delight in separation, and do not speak words that cause division, whether they are true or not.

(6) The enlightening beings also abandon coarse speech (不惡口) and give up speech that is out of place, crude, dirty, harsh to others, openly or covertly annoying to others, vulgar, worldly or impure, unpleasant to hear, provocative, irritating, outrageous, displeasing, disagreeable, unpleasant, destructive to self or others. Having given up such speech, the enlightening beings speak words that are unabrasive and gentle, agreeable, sweet, causing pleasure, delightful, beneficial, pure, pleasant to the ears, congenial, likable, elegant and clear, understandable, worth hearing, not mixed up, desirable to many people, liked by many people, pleasing to many people, agreeable to many people, enlightening, beneficial and pleasurable to all beings, mentally uplifting, purifying self and others.

(7) The enlightening beings also abandon useless speech (不綺語); they speak prudently, in accord with time, truthfully, meaningfully, rightly, logically, instructively. They speak words with content, carefully considering and guarding their speech, in accord with the occasion, in wellregulated order, reflecting even before telling a joke, and never, of course, chattering at random.

(8) The enlightening beings also become free from covetousness (不貪欲), not even conceiving any craving for others' wealth, pleasures, enjoyments, goods, and possessions, much less desiring to possess what belongs to others; they do not seek or hope for or desire gain.

(9) The enlightening beings also become free from malevolence and anger (離瞋恚); they are kind to all beings, desirous of their welfare, sympathetic, solicitous, loving, protective of all, attentive to what is good for them. Giving up everything of the nature of the blemish of anger, resentment, and unfriendliness, opposition,

and attack inflamed by ill will and hostility, the enlightening beings are to reflect on what is beneficial, considering what is called for by kindness for the welfare and happiness of all beings.

(10) The enlightening beings also come to have right insight (離邪見) and follow the right Path. They give up divination and various misguided views, see rightly, do not practice deception, and set their minds on the Buddha, Teaching, and Community.

As the enlightening beings constantly preserve these ten virtuous ways, they evoke this intent: 'Whatever ills, states of woe, and pitfalls beset sentient beings, all are caused by practicing nonvirtuous action, so I myself will abide in right action and also lead others to right action. Why? It is impossible to get others to abide in right action as long as one does not abide in right action oneself.'

e) Sources of the Ten Grave Precepts

In his article in Going Forth (Bodiford ed.), Nobuyoshi Yamabe: “The ten grave precepts of the Brahma Net Sutra are considered a combination of the six grave precepts for lay bodhisattvas and the eight grave precepts for monastic bodhisattvas (see Ono 1954, 266-267 [an article in Japanese].”

Both the the six grave precepts for lay bodhisattvas and the eight grave precepts for monastic bodhisattvas are from Indian Texts:

Six Grave Precepts from Youposaijie jing T 24.1049a28-b24 – T1488 (優婆塞戒經 Upsakasila-sutra (The Sutra on the Upasaka Precepts) (Dharmaskema 曇無讖 Ch.tr)):

1. killing (不應殺),
2. theft (不得偷盜乃至一錢),
3. telling a lie (不得虛說),
4. adultery (不得邪淫),
5. telling the faults of monks, nuns, laymen, and laywomen (不得宣說比丘比丘尼優婆塞優婆夷所有過罪)
6. selling liquor (不得酤酒)

Eight Grave Precepts from Pusa shanjie jing T 30.1015a4-16 – T1583 (Bodhisattva Stage): (T1583 is a Chinese translation of a portion of larger text known as the Bodhisattva-bhumi. The Chinese states that “the first four are as stated earlier” but this refers to a part of the larger text not in this Chinese translation. They are referring to the standard four parajikas – which actually have a different order – the prohibition on sex coming first. The list is from Yamabe’s footnote.)

1. killing
2. theft
3. sex
4. telling a lie (actually referring to lying about one’s supernormal attainments in keeping with the parajikas)
5. praising oneself and disparaging others (菩薩若為貪利養故自讚其身),
6. stinginess in donation and teaching (不施乃至一錢之物...不施乃至一偈),
7. anger (不能打罵心懷瞋忿),
8. staying with people who slander the Mahayana teaching (菩薩方等法藏受學頂戴相似非法者不應共住).

The Six Grave Precepts would be the source of the first 6 of the Ten Grave Precepts except with the 5th and 6th precepts reversed and last four of the Eight Grave Precepts would be the source of the 6th through 10th Grave Precepts (with some rewording involved, but the essential gist is there).

Yamabe is primarily interested in this in terms of how both texts would inform the Brahmajala Sutra especially in terms of the inclusion of visionary elements in relation to self-ordination (receiving a “sign” from Buddha as authenticating a self-ordination – a major concern for the early stages of Buddhism in China). The Definitive Vinaya (also know as Upali’s Questions Sutra), excerpted in Section I, also plays a formative role in the development of early Chinese understandings of the precepts.

Yamabe also quotes the Samantabhadra Visualization Sutra in relation to the combining of these Six and Eight Grave Precepts: “...he should swear to receive the six grave precepts by himself. Having received the six grave precepts, one should follow the unobstructed pure practice. One gives rise to the aspiration to save [the sentient beings] widely, and one receives the eight grave precepts...” (T 9.393c11-34a4).

f) *Brahmajala Sutra (Mahayana)*

The earliest source of the Ten Grave precepts is apparently the Brahmajala Sutra (梵網經 T1484), which was composed in China in the mid 5th Century, here referred to as the "Ten Grave Pratimoksha Bodhisattva Precepts" (有十重波羅提木叉菩薩戒). This excerpt has the Chinese followed by the Buddhist Text Translation Society's translation. There are more excerpts from this sutra in Section I of this study.

佛告諸佛子言。有十重波羅提木叉。若受菩薩戒不誦此戒者。非菩薩非佛種子。我亦如是誦。一切菩薩已學。一切菩薩當學一切菩薩今學。已略說菩薩波羅提木叉相貌。是事應當學敬心奉持。

IV. The Ten Major Precepts

The Buddha said to his disciples, "There are ten major Bodhisattva precepts. If one receives the precepts but fails to recite them, he is not a Bodhisattva, nor is he a seed of Buddhahood. I, too, recite these precepts. All Bodhisattvas have studied them in the past, will study in the future, and are studying them now. I have explained the main characteristics of the Bodhisattva precepts. You should study and observe them with all your heart."

The Buddha continued (佛言):

佛子。若自殺教人殺方便讚歎殺見作隨喜。乃至呪殺。殺因殺緣殺法殺業。乃至一切有命者不得故殺。是菩薩應起常住慈悲心孝順心。方便救護一切眾生。而自恣心快意殺生者。是菩薩波羅夷罪。

1. First Major Precept - On Killing

A disciple of the Buddha shall not himself kill, encourage others to kill, kill by expedient means, praise killing, rejoice at witnessing killing, or kill through incantation or deviant mantras. He must not create the causes, conditions, methods, or karma of killing, and shall not intentionally kill any living creature. As a Buddha's disciple, he ought to nurture a mind of compassion and filial piety, always devising expedient means to rescue and protect all beings. If instead, he fails to restrain himself and kills sentient beings without mercy, he commits a Parajika (major) offense.

若佛子。自盜教人盜方便盜盜因盜緣盜法盜業呪盜乃至鬼神有主劫賊物。一切財物一針一草不得故盜。而菩薩應生佛性孝順慈悲心。常助一切人生福生樂。而反更盜人財物者。是菩薩波羅夷罪。

2. Second Major Precept - On Stealing

A disciple of the Buddha must not himself steal or encourage others to steal, steal by expedient means, steal by means of incantation or deviant mantras. He should not create the causes, conditions, methods, or karma of stealing. No valuables or possessions, even those belonging to ghosts and spirits or thieves and robbers, be they as small as a needle or blade of grass, may be stolen. As a Buddha's disciple, he ought to have a mind of mercy, compassion, and filial piety -- always helping people earn merits and achieve happiness. If instead, he steals the possessions of others, he commits a Parajika offense.

若佛子。自婬教人婬。乃至一切女人不得故婬。婬因婬緣婬法婬業。乃至畜生女諸天鬼神女。及非道行婬。而菩薩應生孝順心。救度一切眾生。淨法與人。而反更起一切人婬不擇畜生乃至母女姊妹六親行婬無慈悲心者。是菩薩波羅夷罪。

3. Third Major Precept - On Sexual Misconduct

A disciple of the Buddha must not engage in licentious acts or encourage others to do so. [As a monk] he should not have sexual relations with any female -- be she a human, animal, deity or spirit -- nor create the causes, conditions, methods, or karma of such misconduct. Indeed, he must not engage in improper sexual conduct with anyone. A Buddha's disciple ought to have a mind of filial piety -- rescuing all sentient beings and instructing them in the Dharma of purity and chastity. If instead, he lacks compassion and encourages others to engage in sexual relations promiscuously, including with animals and even their mothers, daughters, sisters, or other close relatives, he commits a Parajika offense.

若佛子。自妄語教人妄語方便妄語。妄語因妄語緣妄語法妄語業。乃至不見言見。見言不見。身心妄語。而菩薩常生正語正見。亦生一切眾生正語正見。而反更起一切眾生邪語邪見邪業者。是菩薩波羅夷罪。

4. Fourth Major Precept - On Lying and False Speech

A disciple of the Buddha must not himself use false words and speech, or encourage others to lie or lie by expedient means. He should not involve himself in the causes, conditions, methods, or karma of lying, saying that he has seen what he has not seen or vice-versa, or lying implicitly through physical or mental means. As a Buddha's disciple, he ought to maintain Right Speech and Right Views always, and lead all others to

maintain them as well. If instead, he causes wrong speech, wrong views or evil karma in others, he commits a Parajika offense.

若佛子。自酤酒教人酤酒。酤酒因酤酒緣酤酒法酤酒業。一切酒不得酤。是酒起罪因緣。而菩薩應生一切眾生明達之慧。而反更生一切眾生顛倒之心者。是菩薩波羅夷罪。

5. Fifth Major Precept - On Selling Alcoholic Beverages

A disciple of the Buddha must not trade in alcoholic beverages or encourage others to do so. He should not create the causes, conditions, methods, or karma of selling any intoxicant whatsoever, for intoxicants are the causes and conditions of all kinds of offenses. As a Buddha's disciple, he ought to help all sentient beings achieve clear wisdom. If instead, he causes them to have upside-down, topsy-turvy thinking, he commits a Parajika offense.

若佛子。自說出家在家菩薩比丘比丘尼罪過。教人說罪過。罪過因罪過緣罪過法罪過業。而菩薩聞外道惡人及二乘惡人說佛法中非法非律。常生悲心教化是惡人輩。令生大乘善信。而菩薩反更自說佛法中罪過者。是菩薩波羅夷罪。

6. Sixth Major Precept - On Broadcasting the Faults of the Assembly

A disciple of the Buddha must not himself broadcast the misdeeds or infractions of Bodhisattva-clerics or Bodhisattva-laypersons, or of [ordinary] monks and nuns -- nor encourage others to do so. He must not create the causes, conditions, methods, or karma of discussing the offenses of the assembly. As a Buddha's disciple, whenever he hears evil persons, externalists or followers of the Two Vehicles speak of practices contrary to the Dharma or contrary to the precepts within the Buddhist community, he should instruct them with a compassionate mind and lead them to develop wholesome faith in the Mahayana.

If instead, he discusses the faults and misdeeds that occur within the assembly, he commits a Parajika offense.

若佛子。自讚毀他亦教人自讚毀他。毀他因毀他緣毀他法毀他業。而菩薩應代一切眾生受加毀辱。惡事自向己好事與他人。若自揚己德隱他人好事。令他人受毀者。是菩薩波羅夷罪。

7. Seventh Major Precept - On Praising Oneself and Disparaging Others

A disciple of the Buddha shall not praise himself and speak ill of others, or encourage others to do so. He must not create the causes, conditions, methods, or karma of praising himself and disparaging others. As a disciple of the Buddha, he should be willing to stand in for all sentient beings and endure humiliation and slander -- accepting blame and letting sentient beings have all the glory. If instead, he displays his own virtues and conceals the good points of others, thus causing them to suffer slander, he commits a Parajika offense.

若佛子。自慳教人慳。慳因慳緣慳法慳業。而菩薩見一切貧窮人來乞者。隨前人所須一切給與。而菩薩以惡心瞋心。乃至不施一錢一針一草。有求法者。不為說一句一偈一微塵許法。而反更罵辱者。是菩薩波羅夷罪。

8. Eighth Major Precept - On Stinginess and Abuse

A disciple of the Buddha must not be stingy or encourage others to be stingy. He should not create the causes, conditions, methods, or karma of stinginess. As a Bodhisattva, whenever a destitute person comes for help, he should give that person what he needs. If instead, out of anger and resentment, he denies all assistance -- refusing to help with even a penny, a needle, a blade of grass, even a single sentence or verse or a phrase of Dharma, but instead scolds and abuses that person -- he commits a Parajika offense.

若佛子。自瞋教人瞋。瞋因瞋緣瞋法瞋業。而菩薩應生一切眾生中善根無諍之事。常生悲心。而反更於一切眾生中。乃至於非眾生中。以惡口罵辱加以手打。及以刀杖意猶不息。前人求悔善言懺謝。猶瞋不解者。是菩薩波羅夷罪。

9. Ninth Major Precept - On Anger and Resentment

A disciple of the Buddha shall not harbor anger or encourage others to be angry. He should not create the causes, conditions, methods, or karma of anger. As a disciple of the Buddha, he ought to be compassionate and filial, helping all sentient beings develop the good roots of non-contention. If instead, he insults and abuses sentient beings, or even transformation beings [such as deities and spirits], with harsh words, hitting them with his fists or feet, or attacking them with a knife or club -- or harbors grudges even when the victim confesses his mistakes and humbly seeks forgiveness in a soft, conciliatory voice -- the disciple commits a Parajika offense.

若佛子。自謗三寶教人謗三寶。謗因謗緣謗法謗業。而菩薩見外道及以惡人一言謗佛音聲。如三百鉞刺心。況口自謗不生信心孝順心。而反更助惡人邪見人謗者。是菩薩波羅夷罪。

10. Tenth Major Precept - On Slandering the Triple Jewel

A Buddha's disciple shall not himself speak ill of the Triple Jewel or encourage others to do so. He must not create the causes, conditions, methods or karma of slander. If a disciple hears but a single word of slander against the Buddha from externalists or evil beings, he experiences a pain similar to that of three hundred spears piercing his heart. How then could he possibly slander the Triple Jewel himself? Hence, if a disciple lacks faith and filial piety towards the Triple Jewel, and even assists evil persons or those of aberrant views to slander the Triple Jewel, he commits a Parajika offense...***...

Here is an attempt to briefly summarize the 48 Minor Bodhisattva Pratimoksha Precepts:

1. not being disrespectful toward Dharma Teachers or practitioners
2. not consuming intoxicants
3. not eating animal flesh
4. not eating garlic or onions
5. not neglecting to encourage others to repent violations of the precepts
6. not neglecting to make offerings to Teachers or request Dharma
7. not neglecting to listen to teachings of the Sutras and Vinaya
8. not turning away from the Mahayana because of disbelief
9. not neglecting the sick and needy
10. not possessing weapons or harmful instruments
11. not supporting war or joining an army
12. not dealing in slaves, animals, or coffins
13. not slandering others
14. not destroying nature, dwellings, or the possessions of others with fire
15. not teaching doctrines which contradict Dharma
16. not teaching false Dharma for personal benefit
17. not associating with powerful leaders for the sake of offerings or fame
18. not teaching the Sutras or Vinaya with insufficient understanding
19. not provoking disputes
20. not neglecting to liberate animals and protect them from harm
21. not angrily striking others or seeking revenge
22. not neglecting to request Dharma because of arrogance
23. not neglecting to teach Dharma to beginning students because of arrogance
24. not turning away from the Mahayana, and instead studying worldly knowledge
25. not disrupting the harmony of the Sangha or wasting the community's resources
26. not neglecting to serve and care for guests
27. not receiving invitations or offerings to the community for personal use
28. not discriminately favoring one person or group over others
29. not engaging in unwholesome occupations such as prostitution, fortune-telling, or poison-making
30. not acting as a match-maker for couples or violating the precepts in any way
31. not allowing Buddhist images and texts to be sold into abuse, or rescuing bodhisattvas from their difficulties
32. not selling weapons, conducting fraudulent business transactions, or raising domesticated animals
33. not watching fighting, listening to music, playing games, or practicing divination
34. not neglecting the precepts or the resolve to realize awakening
35. not neglecting to practice with good teachers and virtuous friends, and be of firm resolve
36. not neglecting to make and maintain great vows
37. not dwelling in a dangerous location for retreats, or neglecting to recite the precepts every half-month
38. not neglecting to observe correct order by sitting in front of those who have received the precepts before oneself
39. not neglecting to teach Sutras and Vinaya to protect others from harm or free them from their difficulties
40. not discriminating among people when conferring the precepts or wearing colorful clothing
41. not teaching the Sutras or Vinaya for fame or profit or when unqualified to teach
42. not teaching the precepts to an unsuitable group of nonbelievers for personal benefit
43. not accepting offerings while not observing the precepts
44. not showing disrespect for the Sutras and Vinaya of the Mahayana, or neglecting to make offerings to them
45. not neglecting to encourage all living beings to resolve to realize awakening
46. not teaching Dharma while standing up, or to others who sit in a higher place
47. not altering beneficial precepts or establishing regulations which contradict Dharma
48. not supporting the imprisonment of practitioners for personal benefit, and diligently upholding the precepts

(Compiled by Luminous Owl and Charlie P. – the minor precepts much longer in the sutra text.)

II.C).2 The Ten Grave Precepts – Character Study and Translation Comparison

Title: 十重禁戒 - *jūjūkinkai*

十 – M5807/N768 – **Soothill:** Daśa, ten, the perfect number.

重 – M1509/N224 – **ddb:** (1) Heavy, solid, grave, deep. (2) To place value on, to treat with respect. (3) A burden, baggage. (4) To pile up; again, over, repeat(edly). [Buddhism] (1) A serious crime; a crime that causes one to fall into hell. (2) To honor, respect, esteem, prize. (3) To repeat, again. (4) A counter for things piled up (i.e., 4 levels, etc.) (5) To be bound by defilement. (6) Heavy, important, weighty. **Soothill:** Heavy, weighty, grave, serious; to lay stress upon, regard respectfully; again, double, repeated.

禁 – M1077/N3251 – **ddb:** (1) Prohibition, ban (戒). (2) To prohibit, forbid, repress, restrain, abstain from.

戒 – M627/N1801 – **ddb:** (1) The precepts; the rules of religious discipline (*śīla*)... (2) To warn, to caution, to guard against. (3) Warnings, precautions, precepts. In Buddhism, practice of the precepts is one of the "three practices" 三學 and one of the six perfections 六波羅蜜. It is the aspect of the Buddhist teachings which focuses on the nurturance of morality. Many Mahāyāna texts list the practice of the precepts as the most fundamental practice, after which one may engage properly in the practice of *samādhi* 定 (concentration) and *prajñā* (wisdom) 慧. (see the character study for the Three Pure Precepts for Soothill)

Brahmajala Sutra: 十重波羅提木叉菩薩戒 - 10 Grave Pratimoksha Bodhisattva Precepts

波羅提木叉 – **ddb:** A transcription of the Sanskrit *prātimokṣa* and Pali *pātimokkha*. Also transcribed as 婆羅提木叉, and translated into Chinese as 別解脫 and 處處解脫. (1) Release, or liberation from all afflictions. (2) The body of precepts to be kept by monks and nuns. A part of the Vinaya that contains the 227 disciplinary rules for monks and 348 nuns that is recited at every uposatha ceremony. At this ceremony, every monk or nun must confess any violations of these rules.

Note: In the Brahmajala Sutra, the Ten Grave (重) Precepts are contrasted with the Forty-Eight Minor (輕) precepts:

輕 – M1156 - **ddb:** (1) Light (not heavy), little, trifling. (2) To take lightly (oneself or others); regard as of small matter.

Shobogenzo Jukai: 十重戒 – Ten Grave Precepts

Ten Major Precepts of Restraint (Foulk)

Ten Fundamental Precepts (Nishijima)

Ten-fold Prohibitory Precepts (Kobun)

Notes:

The base version for the Chinese of the precepts used here is from Gyoji Kihan (Standard Observances of the Soto Zen School 曹洞宗行持軌範). They are identical to the version that appears in Shobogenzo Jukai with the exceptions of the 3rd, 4th and the 6th precepts. These alternate versions are also analyzed below.

The translations included below are a representative sample and not a comprehensive collection of what is available and being used in North American Soto Zen practice centers.

The Ten Grave Precepts are expressed only in terms of prohibitions in the Chinese, but as in the example of the Avatamsaka Sutra quoted above, there is a long tendency in the Mahayana to also express the precepts in positive terms as exhortations as well as admonitions. This is done in various ways below.

Some translations of the precepts include the phrase “a follower of Buddha...” or “A disciple of Buddha...” before each precept. This is not in the Chinese of the Gyoji Kihan or Shobogenzo Jukai, but it is in the Chinese of the Brahmajala Sutra (see above) which is the source-text of the Ten Grave Precepts and is sometimes recited at Fusatsu ceremonies (see Section IV on repentance below).

First Grave Precept: 不殺生戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

殺 – M5615/N2454 – **ddb:** To kill, murder; to take a life (*vadha*). **Soothill:** 殺 To kill, cut down, cut off.

生 – M5738/N2991 – **ddb:** (1) To produce, to bring forth, to beget. To be born. (2) Life, living. [Buddhism] (*jāti*); 'arising', 'production.' Coming into existence. In Yogācāra and Abhidharmakośa theory, the arising of conditioned elements (dharmas). Also birth, or the life of sentient beings. One of the four aspects 四相 of existence (arising, abiding, changing, and extinction). Also one of the twelve limbs of conditioned origination 十二因緣. (3) One of the four basic forms of suffering 四苦. **Soothill:** jāti 惹多; life; utpāda means coming forth, birth, production; 生 means beget, bear, birth, rebirth, born, begin, produce, life, the living. One of the twelve *nidānas*, 十二因緣; birth takes place in four forms, *catur yoni*, v. 四生, in each case causing: a sentient being to enter one of the 六道 six *gati*, or paths of transmigration.

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不殺 – No killing

Soothill: 不殺生 - *prāṇātipātād vairamaṇī* (virati). The first commandment, Thou shalt not kill the living.

fusesshōkai - First is the precept not to kill living beings (Foulk)

1. The First Grave Precept on Killing (Shasta Abbey)

One: Not to kill. (Nishijima)

1. Recognizing I am not separate from all that is, I vow to take up the way of not killing. (Boundless Way Zen)

There is no killing (Wanderling)

Not to lead a harmful life nor encourage others to do so (not to kill) 1. Key: Gratitude, Prohibition: Not killing, Aspiration:

To live in harmony with all life and the environment that sustains it, Inspiration: There is no separate self. (Huber)

1. Affirm life; Do not kill (Loori)

Cultivating and encouraging life (“Clear Mind Precepts”)

A follower of the Way does not kill but rather cultivates and encourages life. (Nonin)

I am reverential and mindful with all life; I am not violent; I do not willfully kill. (Nonin)

I vow not to kill but to cherish all life. (Great Vow)

No killing. (Aitken)

Abstinence from willful killing. (Akiyama)

No killing life. (Kobun Chino)

No killing life. Affirm life. (Kobun)

Do not kill. (Nishiyama)

I vow to be reverential and thoughtful with all life. (Eido Shimano)

Not to kill (but to cherish all life). (Philip Kapleau)

A follower of the way does not kill. (Katagiri)

Cultivating and encouraging life. (Les Kaye)

Do not kill. (Maezumi)

1. Affirm Life - I respect all sentient and insentient beings and always act with compassion towards them. In order to live, it is necessary for me to take life. I do so with reverence for the life taken. In gratitude, I do not take my own life for granted. (AppletonZC)

I resolve not to kill, but to cherish all life. (Weitsman)

I take up the way of supporting life. (I resolve to look squarely and with an open heart at the rage, fear, and sense of separateness that feed my impulses to harm others. Remembering that my life on earth must cause the death or suffering of many fellow creatures, I resolve with gratitude to abstain from cruelty and relieve the suffering that I can.) (Rizzetto)

A disciple of the Buddha abstains (refrains) from willful taking of lives (willful taking of life). (Shunryu Suzuki)

Affirm life — Do not kill (Elliston)

01) A disciple of the Buddha abstains from willful taking of life (Elliston)

Second Grave Precept: 不偷盜戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

偷 – M6488(=偷 – N504) – **Matthews:** to steal, to pilfer, stealthily, clandestine.

盜 – M6138/N3115 – **Matthews:** to rob, to steal, a robber, a bandit, a pirate.

偷盜 – **ddb:** To take what belongs to someone else; stealing (Pali *adinnādāna*); equivalent to 不與取

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不盜 - No stealing

Soothill: 不與取 *adattādāna*. Taking that which is not given, i. e. theft; against this is the second commandment

Note: the Sanskrit states: “not taking what is not given” whereas the Chinese is simply: “not stealing.”

fuchûtôkai - Second, precept not to steal (Foulk)

2. The Second Grave Precept on Stealing (Shasta Abbey)

Two: Not to steal. (Nishijima)

2. Being satisfied with what I have, I vow to take up the way of not stealing. (Boundless Way Zen)

There is no stealing (Wanderling)

Not to take what is not given (not to steal) 2. Key: Generosity, Prohibition: Not Stealing, Aspiration: To freely give, ask for, and accept what is needed, Inspiration: There is no scarcity of resources. (Huber)

2. Be giving; Do not steal (Loori)

Honoring the gift not yet given (“Clear Mind Precepts”)

A follower of the Way does not take what is not given but rather cultivates and encourages generosity. (Nonin)

I vow not to steal but to respect the things of others. (Great Vow)

No stealing. (Aitken)

Abstinence from stealing. (Akiyama)

No stealing. (Kobun Chino)

No stealing. Be giving. (Kobun)

Do not steal. (Nishiyama)

I will respect others' property. (Eido Shimano)

Not to take what is not given (but to respect the things of others). (Philip Kapleau)

A follower of the way does not take what is not given. (Katagiri)

Honoring the gift not yet given. (Les Kaye)

Do not steal. (Maezumi)

2. Act Generously - I act with generosity and open-handedness. I receive only things that are freely given to me. I remember that clinging and attachment are the root of suffering. (AppletonZC)

I resolve not to steal, but to honor the gift not yet given. (Weitsman)

I take up the way of taking only what is freely given and giving freely of all that I can. (At times when I feel I am entitled to what others want, need, or own, I resolve to hold this hard ball of entitlement, of separation, to feel its texture, and to wait until its nature is clear.) (Rizzetto)

A disciple of the Buddha abstains (refrains) from committing robbery (taking what is not given). (Shunryu Suzuki)

Be giving — Do not take what is not freely given (Elliston)

02) A disciple of the Buddha abstains from stealing (Elliston)

Third Grave Precept: 不貪婬戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

貪 – M6055/N505 – **ddb:** To desire, to crave, to want. (*rāga*). Desire, greed, craving, 'covetousness.' In the

Yogācāra consciousness theory, one of the six primary afflictions; in the *Abhidharmakośa-bhāṣya* 俱舍論, one of the six undetermined elements. Also commonly seen in the compound words 貪愛 (*tanai*) and 貪欲 (*tanyu*).

The mental action of attaching to objects and situations that one finds to be compatible to one's own disposition.

Soothill: *rāga*; colouring, dyeing, tint, red; affection, passion, vehement longing or desire... In Chinese:

cupidity, desire; intp. tainted by and in bondage to the five desires; it is the first in order of the 五鈍使 *pañca-*

kleśa q. v., and means hankering after, desire for, greed, which causes clinging to earthly life and things, therefore reincarnation.

姪 — M7433/N1227 — **ddb:** (1) Desire, especially sexual desire. (2) The mistaken actions that result from sexual passion. (3) Sexual intercourse between male and female. **Soothill:** Licentious, lewd ; adultery, fornication: similar to 淫 q.v.

戒 — Precept — see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不姪 — No sexual conduct

Shobogenzo Jukai: 不姪欲

欲 — M7671/N4461 — **ddb:** (1) To desire, to long for, to wish. (2) Desire, lust, passion. Covetous. [Buddhism] (1) Generally means "craving, desire, grasping, deluded attachment," (*trṣṇā, raga*). (2) In the *Abhidharmakośa-bhāṣya*, one the mental functions: to hope desire, long for; the desire for those objects one takes pleasure in. (*chanda, āśaya*). (3) According to the doctrine of the Yogācāra school, the function of the mind that hopes to receive the objects that it likes. One of the five "object-dependent" mental state dharmas. (4) The desire realm (5) The sexual lust between man and woman. **Soothill:** *rājas*, passion. Also *kāma*, desire, love. The Chinese word means to breathe after, aspire to, desire, and is also used as 慾 for lust, passion; it is *inter alia* intp. as tainted with the dust (or dirt) of love, or lust. The three desires are for beauty, demeanour, and softness; the five are those of the five physical senses.

Soothill: 不姪慾 - *abrahamacaryā-veramaṇī*, the third commandment, thou shalt not commit adultery, i. e. against fornication and adultery for the lay, and against all unchastity for the clerics

futon'inkai - Third, precept not to engage in sex (Fouk)

3. The Third Grave Precept on Coveting (Shasta Abbey)

Three: Not to lust. (Nishijima)

3. Treating all beings with respect and dignity, I vow to take up the way of not misusing sex. (Boundless Way Zen)

There is no sexual misconduct (Wanderling)

Not to commit or participate in unchaste conduct (not to covet) 3. Key: Love, Prohibition: Not lusting, Aspiration: To give and accept affection and friendship without clinging, Inspiration: There is no scarcity of love. (Huber)

3. Honor the body; Do not misuse sexuality (Loori)

Remaining faithful in relationship ("Clear Mind Precepts")

A follower of the Way does not misuse sexuality but rather cultivates and encourages open, honest, and acceptable relationships. (Nonin)

I vow not to misuse sexual energy but to be respectful in mind and action. (Great Vow)

No misuse of sex. (Aitken)

Abstinence from misuse of sexuality. (Akiyama)

No attachment to fulfillment. (Kobun Chino)

No misusing sexuality. Honor the body. (Kobun)

Do not engage in improper sexual relations. (Nishiyama)

I will sustain care and love in my intimate relationships. (Eido Shimano)

Not to engage in improper sexuality (but to practice purity of mind and self-restraint). (Philip Kapleau)

A follower of the way does not engage in sexual or sensual misconduct. (Katagiri)

Remaining faithful in relationships. (Les Kaye)

Do not be greedy. (Maezumi)

3. Be Loving - I am conscious and loving in all of my relationships. In sexuality, I discern the difference between love and lust and do not take advantage of other human beings. I transform the arising of lust into true loving. (AppletonZC)

I resolve not to misuse sexuality, but to remain faithful in relationships. (Weitsman)

I take up the way of engaging in sexual intimacy respectfully and with an open heart. (I take up the way of stepping into sexual intimacy not only naked in body, but in heart. And I take up the way of meeting the craving, as well as the fear of the craving; the desire for closeness as well as the fear of closeness; the greed for power as well as the fear of power; the escape as well as the union.) (Rizzetto)

A disciple of the Buddha abstains (refrains) from unchaste acts (sensual attachment). (Shunryu Suzuki)

Honor the body — Do not engage in sexual misconduct (Elliston)

03) A disciple of the Buddha abstains from indulging in sexual greed (Elliston)

Fourth Grave Precept: 不妄語戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

妄 – M7035/N288 – **ddb:** (1) To lie. Falsity. (2) A term for the dependently arisen nature and the imagined nature which is attached to. (3) Mistaken, arbitrary. **Soothill:** 妄 *mithyā*; false, untrue, erroneous, wild.

語 – M7651/N4374 – **ddb:** (1) To say, to speak, to talk, to tell, to explain, to teach. (2) Words, speech, sentence, language. **Soothill:** Words, discourse, conversation, speech, language; to say, speak with; cf. 嚮 *ruta*.

妄語 – **ddb:** (1) False speech; lying (Skt. *mṛṣā-vāda*; Pali *musā-vāda*), which is one of the ten evil actions (十惡) in Buddhism and is prohibited in the five basic precepts 五戒. (2) False speech in the broader sense of not only lying, but any speech that is incorrect, exaggerating, embellishing, etc.

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不妄語 – No false speech

Soothill: 不妄語 *musāvādā-veramaṇī*, the fourth commandment, thou shalt not lie; no false speaking.

fumôgokai - Fourth, precept not to engage in false speech (Foulk)

4. The Fourth Grave Precept on Lying (Shasta Abbey)

Four: Not to lie. (Nishijima)

4. Listening and speaking from the heart, I vow to take up the way of not speaking falsely. (Boundless Way Zen)

There is no lying (Wanderling)

Not to tell lies nor practice believing the fantasies of authority (not to say that which is untrue) 4. Key: Honesty,

Prohibition: Not lying, Aspiration: To see and act in accordance with what is, Inspiration: There is no need to hide the truth. (Huber)

4. Manifest truth; Do not lie (Loori)

Communicating truth (“Clear Mind Precepts”)

A follower of the Way does not lie but rather cultivates and encourages truthful communication. (Nonin)

I vow not to lie but to speak the truth. (Great Vow)

No lying. (Aitken)

Abstinence from lying. (Akiyama)

No illusory words. (Kobun Chino)

No lying. Manifest truth. (Kobun)

Do not lie. (Nishiyama)

I will honor honesty and truth. (Eido Shimano)

Not to lie (but to speak the truth). (Philip Kapleau)

A follower of the way does not speak falsely or deceptively. (Katagiri)

Communicating truth. (Les Kaye)

Do not tell a lie. (Maezumi)

4. Manifest Truth - I honor honesty and truth. I speak with integrity from the depth of my heart. (AppletonZC)

I resolve not to lie, but to communicate the truth. (Weitsman)

I take up the way of speaking truthfully. I take up the way of honestly facing the distrust, uncertainty and fear that propels my tongue to be disloyal to the truth of this moment. (Rizzetto)

A disciple of the Buddha abstains (refrains) from telling falsehoods (telling what is not true). (Shunryu Suzuki)

Manifest truth — Do not speak falsely (Elliston)

04) A disciple of the Buddha abstains from speaking falsehoods (Elliston)

Fifth Grave Precept: 不沽酒戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

沽 – M3456/N2517 – **Matthews:** to buy and sell.

酒 – M1208/N2573 – **Soothill:** *surā; maireya; madya*. Wine, alcoholic liquor.

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Shobogenzo Jukai: 不酤酒 – same as: Brahmajala Sutra: 不酤酒 – No selling/dealing in alcohol

酤 – M3464 – **Soothill:** To deal in spirits, or alcoholic liquor.

Soothill: 不飲酒 *surā-maireya-madya-pramādashānād vairamaṇī* (virati). The fifth of the ten commandments, i. e. against alcohol.

fukoshukai - Fifth, precept not to deal in alcoholic beverages (Fouk)

5. The Fifth Grave Precept on Selling the Wine of Delusion (Shasta Abbey)

Five: Not to sell liquor. (Nishijima)

5. Cultivating a mind that sees clearly, I vow to take up the way of not giving or taking drugs. (Boundless Way Zen)

There is no trafficking in delusion (Wanderling)

Not to use intoxicating drinks or narcotics nor assist others to do so (not to sell the wine of delusion) 5. Key: Awareness, Prohibition: Not clouding, Aspiration: To embrace all experience directly, Inspiration: There is no need to hide from the truth. (Huber)

5. Proceed clearly; Do not cloud the mind (Loori)

Polishing clarity, dispelling delusion (“Clear Mind Precepts”)

A follower of the Way does not intoxicate self or others but rather cultivates and encourages clarity. (Nonin)

I vow not to misuse drugs or alcohol but to keep the mind clear. (Great Vow)

No dealing in drugs. (Aitken)

Abstinence from taking harmful intoxicants. (Akiyama)

No selling the wine of delusion. (Kobun Chino)

No clouding the mind. Proceed clearly. (Kobun)

Do not handle intoxicating beverages. (Nishiyama)

I will exercise proper care of my body and mind. (Eido Shimano)

Not to cause others to use liquors or drugs that confuse or weaken the mind and not to do so oneself (but to keep the mind clear). (Philip Kapleau)

A follower of the way does not intoxicate oneself or others. (Katagiri)

Polishing clarity, dispelling delusion. (Les Kaye)

Do not be ignorant. (Maezumi)

5. Respect Clarity - I act at all times with mindfulness and clarity. I do not abuse my body or cloud my mind with the misuse of intoxicants. (AppletonZC)

I resolve not to use the wine or drugs of delusion, but to polish clarity. (Weitsman)

I take up the way of cultivating a clear mind. Fear holds the cup and I hide in the distortion of its shadow. The cup falls and sunlight blinds with painful brightness. I vow to stand with empty hands, tight chest, trembling, and tears. I vow to stand with eyes open to what is revealed. Who drops the cup? (Rizzetto)

A disciple of the Buddha abstains (refrains) from taking harmful intoxicants or drugs (taking or offering harmful intoxicants or drugs that delude bodymind). (Shunryu Suzuki)

Proceed clearly — Do not cloud the mind with intoxicants (Elliston)

05) A disciple of the Buddha abstains from selling intoxicating liquor (Elliston)

Note: The fifth precept literally just prohibits “selling intoxicants,” but the **second minor precept** of the Brahmajala Sutra prohibits using intoxicants: “A disciple of the Buddha should not intentionally consume alcoholic beverages, as they are the source of countless offenses. If he but offers a glass of wine to another person, his retribution will be to have no hands for five hundred lifetimes. How could he then consume liquor himself! Indeed, a Bodhisattva should not encourage any person or any other sentient being to consume alcohol, much less take any alcoholic beverages himself. A disciple should not drink any alcoholic beverages whatsoever. If instead, he deliberately does so or encourages others to do so, he commits a secondary offense.”

Sixth Grave Precept: 不說過戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).
說(=說) – M5939/N4373 – **ddb:** (1) To explain, interpret, illustrate, teach. Relate teachings (*deśanā, deśita, dharma-deśanā*). (2) Expression, description, narration (*apadeśa*). (3) Hypothesize, assume (*prajñāpyate, vikalpayati, icchati*); a theory. (4) To give testimony of the scriptures. **Soothill:** To speak, say, talk, discourse, expound; speech, etc. Used for 悅 pleased.

過 – M3730/N4723 – **ddb:** (1) To go past, go beyond, to exceed, to pass through. Overcome, surmount; to pass; more than. Beyond, transcendent. (2) To err, to make a mistake, to lose the way, to do wrong. (3) Theoretical error, theoretical disagreement. (4) A fault, shortcoming. (5) The past; past tense. **Soothill:** To pass; past; gone; transgression error.

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不說出家在家菩薩比丘比丘尼罪過 – No discussing left-home and staying-home bodhisattva bhikshu and bhikshuni sins/crimes and faults/errors.

Note: the Brahmajala Sutra version here is similar to what Dogen uses in Shobogenzo Jukai – see the next page for character study – also, Dogen does use 不說過 in Kyojukaimon. Shobogenzo Jukai has 不說在家出家菩薩罪過 – lit: No discussing left-home and staying-home bodhisattva sins/crimes and faults/errors (see next page).

fusetsukakai - Sixth, precept not to point out the transgressions of others (Fouk)

6. The Sixth Grave Precept on Speaking Against Others (Shasta Abbey)

Six: Not to discuss the transgressions of other bodhisattvas, be they lay people or those who have left family

6. Unconditionally accepting what each moment has to offer, I vow to take up the way of not discussing the faults of others. (Boundless Way Zen)

There is no slander (Wanderling)

Not to publish other people's faults (not to speak against others) 6. Key: Kindness, Prohibition: Not blaming or criticizing, Aspiration: To acknowledge responsibility for everything in my life, Inspiration: There are no victims or perpetrators. (Huber)

6. See the perfection; Do not speak of others errors and faults (Loori)

Creating wisdom from ignorance (“Clear Mind Precepts”)

A follower of the Way does not slander but rather cultivates and encourages respectful speech. (Nonin)

I recognize that words can hurt others; I do not slander. (Nonin)

I vow not to gossip about other's faults but to be understanding and sympathetic. (Great Vow)

No speaking of faults of others. (Aitken)

Abstinence from speaking ill of others. (Akiyama)

No dwelling on past mistakes. (Kobun Chino)

No speaking of past mistakes. See the perfection. (Kobun)

Do not criticize a Bodhisattva. (Nishiyama)

I will remember the preciousness of silence: I will not gossip. (Eido Shimano)

Not to speak of the shortcomings of others (but to be understanding and sympathetic). (Philip Kapleau)

A follower of the way does not slander others. (Katagiri)

Creating wisdom from ignorance. (Les Kaye)

Do not talk about others' faults. (Maezumi)

6. Honor Silence - I remember the preciousness of silence. I see the perfection of others and refrain from gossip and frivolous conversation. I remain thoughtful and mindful of the effects of my speech. (AppletonZC)

I resolve not to dwell on the mistakes of others, but to create wisdom from ignorance. (Weitsman)

I take up the way of speaking of others with openness and possibility. When I talk about others, who is speaking? Fear and shame inside push critical words outside. I vow to pause so the distress in the mind and body can speak. (Rizzetto)

A disciple of the Buddha abstains (refrains) from speaking ill of others. (Shunryu Suzuki)

See only your own faults — Do not discuss the faults of others (Elliston)

06) A disciple of the Buddha abstains from talking of the faults of others (Elliston)

Sixth Grave Precept: Shobogenzo Jukai variant: 不說在家出家菩薩罪過

在 – M6657 – **ddb:** (1) To be, to exist. At, in, on. (2) To consist in, to rest with. To be present. (3) With reference to; in the case of. **Soothill:** At, in, on, present.

家 – M594/N1311 – **ddb:** (1) House, home, residence, housing (*agāra*). (2) Family, household, family name, family fortune, lineage, tradition. (3) Family, as a metaphor for a certain school of religious or philosophical thought. (4) philosopher, teacher, master. A specialist in any branch, or his/her school. **Soothill:** Family; home; school, sect; genus.

在家 – **Soothill:** At home, a layman or woman, not 出家, i. e. not leaving home as a monk or nun

出 – M1409/N97 – **ddb:** (1) To come out; to manifest; to appear (Skt. *abhipravartate, pravartate*) (2) To come out of the womb. (3) To go beyond, to transcend. **Soothill:** To go out, come forth, put forth; exit; beyond.

出家 – **ddb:** Literally, to "leave home." To renounce the secular life, or, in other words, to enter the Buddhist monastic system. The purpose of leaving home is to allow the believer to leave behind all kinds of worldly distractions and concentrate his/her full energies on the practice of the Buddhist path. The world-renunciant practitioner stands in contrast to the "lay practitioner" 在家, who attempts to conduct his or her Buddhist practice while continuing to meet worldly responsibilities. (*pravrajita*) **Soothill:** pravraj; to leave home and become a monk or nun.

菩 – M5387/N3978 – **ddb:** (1) A kind of grass. (2) Transliteration of the Sanskrit *bo*, as used in *bodhi* (菩提).

薩 – M5410/N4066 – **Soothill:** A character introduced by the Buddhists, used as a translit. of *sa* sounds.

菩薩 – transliteration (*pusa*) – **ddb:** A transliteration of the Sanskrit *bodhisattva*, which means 'enlightening being.' (1) Generally speaking, a person intent on the attainment of enlightenment, who has fully altruistic motivations. (2) The bodhisattva is the model practitioner in the Mahāyāna 大乘 tradition, who dedicates his/her life entirely to the salvation of other beings. This concept is used in Mahāyāna texts to distinguish from the earlier Indian concept of arhat, a being who is also enlightened, but who, according to Mahāyānists, possesses an inferior, selfishly-attained enlightenment. In this regard, the bodhisattva is said to possess two main characteristics which distinguish her/him from the arhat 阿羅漢, and other inferior religious practitioners: a deep sense of compassion 慈悲 for the suffering of all other beings, and a special type of wisdom based on a realization of the nature of the emptiness (*śūnyatā* 空) of all existences. The bodhisattva attains his/her enlightenment by arousing the thought of selfless enlightenment (*bodhicitta*) and practicing the six perfections (*pāramitā* 六度) based on compassion (*karuṇā*). (3) The term bodhisattva is also often applied as an honorific title to the great Buddhist teachers of antiquity, such as Nāgārjuna 龍樹 and Asaṅga 無著. **Soothill:** *bodhisattva*, cf. 菩提薩埵. While the idea is not foreign to Hīnayāna, its extension of meaning is one of the chief marks of Mahāyāna. 'The Bodhisattva is indeed the characteristic feature of the Mahāyāna.' Keith. According to Mahāyāna the Hinayanists, i.e. the *śrāvaka* and *pratyekabuddha*, seek their own salvation, while the *bodhisattva*'s aim is the salvation of others and of all. The earlier intp. of *bodhisattva* was 大道心衆生 all beings with mind for the truth; later it became 大覺有情 conscious beings of or for the great intelligence, or enlightenment. It is also intp. in terms of leadership, heroism, etc. In general it is a Mahayanist seeking Buddhahood, but seeking it altruistically; whether monk or layman, he seeks enlightenment to enlighten others, and he will sacrifice himself to save others; he is devoid of egoism and devoted to helping others. All conscious beings having the Buddha-nature are natural *bodhisattvas*, but require to undergo development. The *mahāsattva* is sufficiently advanced to become a Buddha and enter *nirvāṇa*, but according to his vow he remains in the realm of incarnation to save all conscious beings. A monk should enter on the arduous course of discipline which leads to Bodhisattvahood and Buddhahood.

罪 – M6860/N3643 – **ddb:** (1) Sin, crime, offense, fault, blame, misconduct. (2) To charge, to sentence, to punish. The result of evil activity-punishment.(3) To act contrary to the Way; killing, lying, stealing, etc. **Soothill:** That which is blameworthy and brings about bad karma; entangled in the net of wrong-doing.

Seventh Grave Precept: 不自讚毀他戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

自 - M6960/N3841 – **ddb:** (1) Self, oneself. (2) by oneself, of itself, automatically, naturally. (3) From. (4) According to, accordingly. **Soothill:** *sva, svayam*; the self, one's own, personal; of itself, naturally, of course; also, from (i. e. from the self as central). 自 is used as the opposite of 他 another, other's, etc., e. g. 自力 (in one's own strength as contrasted with 他力 the strength of another, especially in the power to save of a Buddha or Bodhisattva. It is also used in the sense of *ātman* 阿怛摩 the self, or the soul.

讚(=讚) – M6681/N4451(4457) – **ddb:** (1) To praise, admire. (2) A translation of the Sanskrit *stotra*, a literary work that praises the Buddha's actions and merits. (3) To extend hospitality. **Soothill:** hymn, praise.

毀 – M2327/N2460 – **ddb:** (1) To defame, vilify, destroy. Slander, abuse, censure. (*pratikṣipati, nindā*). (2) A slanderer (*vigarhaka*). **Soothill:** To break down, destroy, abolish, defame.

他 – M5961/N361 – **ddb:** (1) Other; the other (thing); (*para*). (2) (An) other person (*para-puruṣa*). (3) In Chan language, the person besides the one is talking to--the third person: he, she. (4) Used for transliterating the Sanskrit *tha* sound. **Soothill:** Another, other, the other, his, her, it, etc.

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不自讚毀他亦 – No self-praising or criticizing/slandering/disparaging others either

fujisankitakai - Seventh, precept not to praise oneself and denigrate others (Foulk)

7. The Seventh Grave Precept on Being Proud of Yourself and Devaluing Others (Shasta Abbey)

Seven: Not to praise yourself or to criticize others. (Nishijima)

7. Speaking what I perceive to be the truth without guilt or blame, I vow to take up the way of not praising myself while abusing others. (Boundless Way Zen)

There is no slander for one's own benefit (Wanderling)

Not to extol oneself and slander others not to be proud of oneself and devalue others) 7. Key: Humility, Prohibition: Not competing or coveting, Aspiration: To give my best effort and accept the results, Inspiration: There are no winners or losers. (Huber)

7. Realize self and other as one; Do not elevate the self and blame others (Loori)

Maintaining modesty, extolling others (“Clear Mind Precepts”)

A follower of the Way neither extols self nor demeans others but rather cultivates awareness of the interdependent nature of self. (Nonin)

I vow not to praise myself by criticizing others but to overcome my own shortcomings. (Great Vow)

No praising of yourself while abusing others. (Aitken)

Abstinence from promoting oneself while slandering others. (Akiyama)

Seventh, no praise or blame (Kobun Chino)

No praising self or blaming others. Realize self and other as one. (Kobun)

Do not praise yourself or defame others. (Nishiyama)

I will be humble: I will not praise myself and blame others. (Eido Shimano)

Not to praise oneself and condemn others (but to overcome one's own shortcomings). (Philip Kapleau)

A follower of the way does not praise self. (Katagiri)

Maintain modesty, extolling others. (Les Kaye)

Do not elevate yourself and put down others. (Maezumi)

7. Celebrate Others - I rejoice in the good fortune of others. I do not, through my thoughts, words, or action, separate myself from others through coveting, envy, or jealousy. (AppletonZC)

I resolve not to praise myself and downgrade others, but to maintain modesty, extolling others. (Weitsman)

I take up the way of meeting others on equal ground. Do I exist outside the realm of judgment and comparison with others?

Do others exist when I spin in the realm of fantasy and belief? Insecurity, anger, and shame bar the way. I vow to let frozen breath, pounding heart, and churning stomach lead me through. (Rizzetto)

A disciple of the Buddha abstains (refrains) extolling the self while slandering others. (Shunryu Suzuki)

Know self and other as one — Do not praise yourself at others' expense (Elliston)

07) A disciple of the Buddha abstains from praising oneself or slandering others (Elliston)

Eighth Grave Precept: 不慳法財戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

慳 – M826/N1751 – **ddb:** (*mātsarya, matsara, lobha; Pali pariggaha*); Tib. *ser sna*. 'stinginess,' 'parsimony.'

One of the lesser afflictions as listed in the *Abhidharmakośa-bhāṣya*, one of the twenty secondary afflictions (隨煩惱) in the doctrine of the Yogācāra school 瑜伽行派. The name of the mental function whereby one is unable to give to others due to addiction to assets and/or dharma. **Soothill:** *matsara; lobha*; grudging, sparing, stingy, avaricious.

法 – M1762/N2535 – Dharma (see the character analysis of the refuges for more)

財 – M6662/N4490 – **ddb:** Money, wealth, assets, property, possession, all of which are renounced by monks and nuns, and which should not be attached to in general by Buddhist practitioners. **Soothill:** *vasu; artha*. Wealth, riches.

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不慳 – No possessiveness/stinginess

fukenhōzaikai - Eighth, precept not to be stingy with the dharma or material things (Foulk)

8. The Eighth Grave Precept on Being Mean in Giving Dharma or Wealth (Shasta Abbey)

Eight: Not to begrudge Dharma or material possessions. (Nishijima)

8. Being grateful for the gifts of this life, I vow to take up the way of not sparing the Dharma assets. (Boundless Way Zen)

There is no miserliness (Wanderling)

Not to be avaricious in bestowal of the teachings (not to be mean in giving either Dharma or wealth) 8. Key: Piety, Prohibition: Not aposatating or denying, Aspiration: To live an openly spiritual life, Inspiration: There is nothing in my life that is not part of my spiritual training. (Huber)

8. Give generously; Do not be withholding (Loori)

Sharing understanding, freely giving of self (“Clear Mind Precepts”)

A follower of the Way does not attach to anything, even the teaching, but rather cultivates mutual support and shares the dharma with all beings. (Nonin)

I cultivate letting go; I do not attach to anything, even the teaching. (Nonin)

I vow not to withhold spiritual or material aid but to give freely when needed. (Great Vow)

No sparing of dharma assets. (Aitken)

Abstinence from being sparing in the bestowal of teaching or materials. (Akiyama)

No hoarding teachings or materials. (Kobun Chino)

No hoarding materials or teachings. Give generously. (Kobun)

Do not crave for either spiritual or material wealth. (Nishiyama)

I will be satisfied with myself; I will not covet, envy, or be jealous. (Eido Shimano)

Not to withhold spiritual aid (but to give it freely where needed). (Philip Kapleau)

A follower of the way does not possess anything selfishly. (Katagiri)

Sharing understanding, freely giving of self. (Les Kaye)

Do not be stingy. (Maezumi)

8. Be Giving - I give generously of myself, sharing freely my love, my gifts, my talents, and my abundance for the benefit of all. I do not selfishly withhold. I do not add any more suffering to the world. (AppletonZC)

I vow not to be possessive of anything, but to cultivate generosity. (Weitzman)

Not sparing the Dharma assets. (Rizzetto)

A disciple of the Buddha abstains (refrains) from being avaricious in the bestowal of teachings or materials (misusing the teachings or materials). (Shunryu Suzuki)

Share generously — Do not spare the Dharma assets (Elliston)

08) A disciple of the Buddha abstains from begrudging the Dharma or materials (Elliston)

Ninth Grave Precept: 不瞋恚戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

瞋 – M326/N3150 – **ddb:** (*pratigha, dveṣa, doṣa, kupita*; Pali *dosa, kupito*). 'anger', 'antipathy.' The mental action of antipathy regarding situations or things that run counter to one's own disposition, preventing the body and mind from having stability. In the *Abhidharmakośa-bhāṣya*, one of the undetermined elements, in the doctrine of the Yogācāra school, it is counted as one of the six primary defilements [*kleśas*] 六煩惱. Also one of the three poisons (三毒). This is the most basic form of antipathy, which has several distinctive manifestations that are included in the secondary afflictions. **Soothill:** *krodha...*; ire, wrath, resentment...

恚 – M7121/N1080 – **ddb:** Anger--synonymous with 瞋 and commonly seen in the compound 瞋恚; one of the three poisons 三毒 and one of the six basic defilements 六煩惱. **Soothill:** Hate, anger, rage.

瞋恚 - **ddb:** Anger, rage, scorn (*kruddhi*). Also commonly expressed with either of these logographs alone.

To be angry at that which is disagreeable to oneself. To become angry. Malice, hatred. The term is often written simply with the first ideograph.(2) One of the 'three poisons' (三毒), along with desire and ignorance. To become wholly embroiled with malice and commit evil deeds (*dvesa*).

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不瞋 – No anger

fushin'ikai - Ninth, precept not to give rise to anger (Foull)

9. The Ninth Grave Precept on Being Angry (Shasta Abbey)

Nine: Not to become angry. (Nishijima)

9. Transforming suffering into wisdom, I vow to take up the way of not indulging in anger. (Boundless Way Zen)

There is no anger (Wanderling)

Not to be angry 9. Key: Acceptance, Prohibition: Not to rage, resent, or seek revenge, Aspiration: To see everything as an opportunity, Inspiration: There are no mistakes. (Huber)

9. Actualize harmony; Do not be angry (Loori)

Dwelling in equanimity (“Clear Mind Precepts”)

A follower of the Way does not harbor ill will but rather cultivates loving-kindness, understanding, and forgiveness.

(Nonin)

I cultivate inner peace; I do not harbor ill-will. (Nonin)

I vow not to unleash anger but to seek its source. (Great Vow)

No indulgence in anger. (Aitken)

Abstinence from harboring ill will. (Akiyama)

No being angry. (Kobun Chino)

No being angry. Actualize harmony. (Kobun)

Do not become angry. (Nishiyama)

I will keep my mind always calm, at peace. (Eido Shimano)

Not to become angry (but to exercise control). (Philip Kapleau)

A follower of the way does not harbor ill will. (Katagiri)

Dwelling in equanimity. (Les Kaye)

Do not get angry. (Maezumi)

9. Embody Compassion - I recognize and enlighten my greed, anger, and ignorance. I transform my negative emotions and act with equanimity, sympathetic joy, compassion, and loving kindness. (AppletonZC)

(10. Steward of the Earth - I hold sacred this planet Earth. I seek to understand Nature's interconnections and celebrate my own interdependency. I work toward achieving a lifestyle that gives more back to this Earth than I take from it. (AppletonZC [and included because it comes after #9]))

I resolve not to harbor ill will, but to dwell in equanimity. (Weitsman)

I take up the way of letting go of anger. (Rizzetto)

A disciple of the Buddha abstains (refrains) from harboring hatred, malice, or ill-will (dwelling in hatred, malice, or ill-will). (Shunryu Suzuki)

Actualize harmony — Do not indulge in anger (Elliston)

09) A disciple of the Buddha abstains from anger and hatred (Elliston)

Tenth Grave Precept: 不謗三寶戒

不 – M3597/N17 – **ddb:** Is not, does not, non-, un-. A negative prefix. **Soothill:** No, not, none. (Sanskrit a, an).

謗 – M4919/N4421 – **ddb:** (1) To slander, to speak ill of. (2) To deny the existence of something. (*apavāda*).

Soothill: To slander. 誹謗 To slander, vilify, defame.

三 – M5415/N8 - Tri, trayas; three.

宝(=寶) – M4956/N1293 – **ddb:** Jewel, treasure, wealth (*ratna*). In Korean Buddhism, the term is used to designate a small group of Buddhist disciples. **Soothill:** *ratna*, precious, a treasure, gem, pearl, anything valuable; for *saptaratna* v. 七寶. Also *maṇi*, a pearl, gem.

三寶 - **ddb:** (*triratna*). The 'Three Treasures' in Buddhism. (1) the Buddha 佛; (2) the Dharma 法 and (3) the Sangha 僧. **Soothill:** Triratna, or Ratnatraya, i.e. the Three Precious Ones: 佛 Buddha, 法 Dharma, 僧 Saṅgha, i.e. Buddha, the Law, the Ecelesia or Order. Eitel suggests this trinity may be adapted from the Trimūrti, i.e. Brahma, Viṣṇu, and Śiva. The Triratna takes many forms, e.g. the Trikāya 三身 q.v.

戒 – Precept – see the character study of the title of the Ten Grave Precepts.

Brahmajala Sutra: 不謗三寶 – No slandering/disparaging/criticizing the Three Treasures

fuhōsanbōkai - Tenth, precept not to disparage the three treasures (Fouk)

10. The Tenth Grave Precept on Defaming the Triple Treasure (Shasta Abbey) life. (Nishijima)

Ten: Not to insult the Three Treasures. (Nishijima)

10. Honoring my life as an instrument of the Great Way, I vow to take the way of not defaming the Three Treasures.
(Boundless Way Zen)

There is no defilement of the Three Jewels (Wandering)

Not to speak ill of this religion or any other (Not to defame the three treasures) 10. Key: Tolerance, Prohibition: Not persecuting others or assuming spiritual authority, Aspiration: To encourage others to lead a spiritual life, in their own way, Inspiration: There is nothing in anyone else's life that is not appropriate to their spiritual training.
(Huber)

10. Experience the intimacy of things; Do not defile the Three Treasures (Loori)

Respecting the Buddha, Respecting the Dharma, Respecting the Sangha (“Clear Mind Precepts”)

A follower of the Way does not turn away from the Three Treasures but rather cultivates and encourages taking refuge in them. (Nonin)

I vow not to speak ill of the Three Treasures but to cherish and uphold them. (Great Vow)

No slandering of the Three Treasures. (Aitken)

Abstinence from denouncing the Triple Treasure. (Akiyama)

No abusing the Three Treasures. (Kobun Chino)

No abusing the Three Treasures. Experience the intimacy of things. (Kobun)

Do not decry the Three Treasures. (Nishiyama)

I will esteem the Three Treasures, Buddha, Dharma, and Sangha. (Eido Shimano)

Not to revile the three treasures of buddha, dharma, and sangha (but to cherish and uphold them. (Philip Kapleau)

A follower of the way does not abuse the Three Treasures. (Katagiri)

Respecting the Buddha, unfolding the Dharma, nourishing the Sangha. (Les Kaye)

Do not speak ill of the Three Treasures. (Maezumi)

11. Manifest this Way - I hold precious this Sangha and the sacred life we embody, especially these three treasures: This absolute purity of our Awakened Mind! (Buddha) This life filled with wisdom, compassion and skillful means! (Dharma) This never-ending mystery of life unfolding! All brothers, all sisters, all beings! (Sangha) (AppletonZC – #10 is included above with #9)

I resolve not to abuse the Three Treasures, my own true nature, by respecting the Buddha, unfolding the Dharma, and nourishing the Sangha. (Weitsman)

Not defaming the Three Treasures. (Rizzetto)

A disciple of the Buddha abstains (refrains) from denouncing the Triple Treasures. (Shunryu Suzuki)

Know intimacy with all things — Do not defame the Three Treasures (Elliston)

10) A disciple of the Buddha abstains from slandering the Three Treasures (Elliston)

III. Precept Commentary

A) Bodhidharma's One Mind Precepts

The history of the Bodhidharma precepts is complicated, and there are many different versions. They are not composed by Bodhidharma but rather arose in Japan as part of Tendai efforts to establish a new Vinaya. The earliest extant version of the Bodhidharma One Mind Precepts dates from the mid-15th century. The Chinese plus four translations are included below.

Note on the translations (courtesy of Eric Greene): Bodiford's translation here (of just the first precept) accurately gets the sense of the grammar, while the others seem mistaken in trying to make the text actually describe a behavior that you might perform. As Bodiford correctly translates, the idea is rather the fact that in the pure mind these things don't happen is itself the precept that is being transmitted. (Bodiford's translation is from his article on Bodhidharma's Precepts in *Going Forth*. Section I of this study includes extensive excerpts.)

達摩一心戒文

BODHIDHARMA ONE MIND PRECEPTS (Chotan Aitken – from *Mind of Clover*)

The Bodhidharma One-Mind Precepts Text - The Precepts Text says: receiving (the precepts) is transmission, and transmission is itself enlightenment. It is this enlightenment into the Buddha mind that is the true receiving of the precepts. (Kobun v1)

BODHIDHARMA'S TEN PRECEPTS - To receive is to transmit. To transmit is to be awakened. Thus to be awakened in Buddha mind is called true receiving precepts. (Kobun v2 - from *Denkai-e* lectures, 1975)

The One-Mind Precepts of Bodhidharma – In the instruction, to receive is to transmit; to transmit is to awaken; and to awaken the Buddha Mind is called true *Jukai*. Each precept is a vignette of the one-mind that is always with us. (Jakusho Kwong)

(Daruma Isshin-kai [mon] - The One Mind Precepts of Bodhidharma (Anzan Hoshin))

一、 於自性靈妙常住法中，不生斷滅之見，名不殺生。

First Precept: Your self-nature in its luminous inconceivability eternally abiding in its dharma-ness without giving rise to nihilistic views is known as the precept against killing living creatures. (Bodiford)

Self nature is subtle and mysterious. In the realm of the everlasting Dharma, not giving rise to concepts of killing is called the precept of Not Killing. (Aitken)

1. The Self-nature is sacred and profound; in the midst of the constantly abiding dharma, not to produce the view of extinction – this is called the precept of not taking life. (Kobun v1)

Self nature is mysteriously profound. In the midst of eternal dharma, not to give rise to the view of stopping and extinction is called 'no killing life precept'. (Kobun v2)

1. Self-nature is inconceivably wondrous; in the everlasting Dharma, not raising the view of extinction is called “not killing.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the ceaseless Dharma, not giving rise to the intention of killing is called the precept of no killing. (Anzan)

二、於自性靈妙不可得法中，不生可得之念，名不偷盜。

Self nature is subtle and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of *Not Stealing*. (Aitken)

2. The Self-nature is sacred and profound; in the midst of the unattainable dharma, not to produce the thought of attainment – this is called the precept of not stealing. (Kobun v1)

Self nature is mysteriously profound. Unattainable dharma. Not to raise mind of attainable is called 'no stealing or robbing'. (Kobun v2)

2. Self-nature is inconceivably wondrous; in the ungraspable Dharma, not arousing the thought of gain is called “not stealing.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the Dharma in which nothing can be grasped, not giving rise to the thought of grasping is called the precept of no stealing. (Anzan)

三、於自性靈妙無著法中，不生愛著之見，名不淫欲。

Self nature is subtle and mysterious. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the precept of *Not Misusing Sex*. (Aitken)

3. The Self-nature is sacred and profound; in the midst of the dharma without attachment, not to produce the view of attachment – this is called the precept of not indulging sexual desire. (Kobun v1)

Self nature is mysteriously profound. Truth of no attachment. Not to give birth of attaching loving is called 'no desiring', fu in yoku, 'no wrong, no scattered desiring.' (Kobun v2)

3. Self-nature is inconceivably wondrous; in the Dharma of nonattachment, not raising the view of attachment is called “not being greedy.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the unstained Dharma, not covering it with lust is called the precept of no sexual misconduct. (Anzan)

四、於自性靈妙不可說法中，不說一字，名不妄語。

Self nature is subtle and mysterious. In the realm of the inexplicable Dharma, not preaching a single word is called the precept of *Not Lying*. (Aitken)

4. The Self-nature is sacred and profound; in the midst of the unutterable dharma, not to utter a single word – this is called the precept of not committing false speech. (Kobun v1)

Self nature is mysteriously profound. Unexplainable dharma. Not to preach one word is called 'no illusory words.' (Kobun v2)

4. Self-nature is inconceivably wondrous; in the inexplicable Dharma, not expounding a word is called “not lying.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the inexplicable Dharma not speaking even a single word is called the precept of no lying. (Anzan)

五、於自性靈妙本來清淨法中，不生無明，名不飲酒

Self nature is subtle and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the precept of *Not Giving or Taking Drugs*. (Aitken)

5. The Self-nature is sacred and profound; in the midst of the originally immaculate dharma, not to produce ignorance – this is called the precept of not drinking alcohol. (Kobun v1)

Self nature is mysteriously profound. Truth of original basic purity. Not to give birth of ignorance is called 'no selling wine, no drinking wine.' (Kobun v2)

5. Self-nature is inconceivably wondrous; in the intrinsically pure Dharma, not arousing ignorance is called “not being intoxicated.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the intrinsically stainless Dharma, not allowing the mind to darken is called the precept of no trafficking in delusion. (Anzan)

六、於自性靈妙無過患法中，不說過罪，名不說過。

Self nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the precept of *Not Speaking of Faults of Others*. (Aitken)

6. The Self-nature is sacred and profound; in the midst of the faultless dharma, not to speak of faults – this is called the precept of not finding fault with others. (Kobun v1)

Self nature is mysteriously profound. In the midst of unmistakable truth, not to speak of past mistakes is called the precept of 'no speaking of past mistakes. (Kobun v2)

6. Self-nature is inconceivably wondrous; in the faultless Dharma, not talking about sins and mistakes is called “not talking about others’ faults and errors.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the faultless Dharma, not faulting others is called the precept of no slander. (Anzan)

七、於自性靈妙平等法中，不說自他，名不自讚毀他。

Self nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon I against you is called the precept of *Not Praising Yourself while Abusing Others*. (Aitken)

7. The Self-nature is sacred and profound; in the midst of the undifferentiated dharma, not to speak of self and other – this is called the precept of not praising oneself and slandering others. (Kobun v1)

Self nature is mysteriously profound. In the midst of equality, in the midst of identical dharma, identity of truth, no speaking of self and others is called the precept of 'no praise or blame.' (Kobun v2)

7. Self-nature is inconceivably wondrous; in the Dharma of equality, not talking about self and others is called “not elevating oneself and putting down others.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the sphere of equal Dharma, not speaking of self and others is called the precept of no slander for one's own benefit. (Anzan)

八、於自性靈妙真如周遍法中，不生一相慳執，名不慳貪。

Self nature is subtle and mysterious. In the genuine, all-pervading Dharma, not being stingy about a single thing is called the precept of *Not Sparing the Dharma Assets*. (Aitken)

8. The Self-nature is sacred and profound; in the midst of the dharma of all-pervading suchness, not to cling to one mark – this is called the precept of not being avaricious. (Kobun v1)

Self nature is mysteriously profound. In the midst of all-pervading truth, not to raise hoarding attaching on one form, on any single form, is called 'no hoarding' precept. (Kobun v2)

8. Self-nature is inconceivably wondrous; in the genuine, all pervading Dharma, not clinging to a single thing is called “not being stingy.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the all-pervading true Dharma, not clinging to a single form is called the precept of no miserliness. (Anzan)

九、於自性靈妙無我法中，不計實我，名不嗔恚。

Self nature is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the precept of *Not Indulging in Anger*. (Aitken)

9. The Self-nature is sacred and profound; in the midst of the selfless dharma, not to think that there is a real self – this is called the precept of not being angry. (Kobun v1)

Self nature is mysteriously profound. In the midst of selfless truth, truth of selflessness, no measuring of oneself is called 'no being angry,' precept of no being angry. (Kobun v2)

9. Self-nature is inconceivably wondrous; in the Dharma of no-self, not contriving a reality of self is called “not being angry.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the Dharma without self, not giving rise to the conception of self and other is called the precept of no anger. (Anzan)

十、於自性靈妙一如法中，不起生佛二見，名不謗三寶。

Self nature is subtle and mysterious. In the realm of the One, not holding dualistic concepts of ordinary beings and sages is called the precept of *Not Defaming the Three Treasures*. (Aitken)

10. The Self-nature is sacred and profound; in the midst of the dharma of one suchness, not to give rise to the two views of buddha and sentient beings – this is called the precept of not slandering the Three Treasures. (Kobun v1)

Self nature is mysteriously profound. In the midst of one dharma, in the midst of one great truth, not to give rise of mind of sentient being or Buddha being is called 'no abusing the Three Treasures.' (Kobun v2)

10. Self-nature is inconceivably wondrous; in the Dharma of oneness, not raising a distinction between Buddhas and beings is called “not slandering the Three Treasures.” (Kwong)

The inherent nature is inconceivable luminosity. In the midst of the divisionless Dharma, not giving rise to the thought of separation between sentient beings and Buddhas is called the precept of no defilement of the Three Jewels. (Anzan)

Note: In a few versions of this text online – the text continues with a quote from the Platform Sutra (T2008):

心地無非自性戒 心地無癡自性慧 心地無亂自性定

不增不減自金剛 身去身來本三昧

Mind-ground without wrong: Self-nature morality.

Mind-ground without delusion: Self-nature wisdom.

Mind-ground without confusion: Self-nature concentration.

Neither increasing nor decreasing: You are vajra.

Body comes, body goes: The original samadhi.(Translation by the Buddhist Text Translation Society)

That the mind ground has no faults is the precepts (sila) of self-nature.

That the mind ground is without delusion is the wisdom (prajna) of self-nature.

That the mind ground is without confusion is the concentration (samadhi) of self-nature

Not increasing, not decreasing, diamond-like of itself.

Both going and coming are originally samadhi.(Eric Greene quick translation)

B) Dogen's Kyojukaimon:

The Chinese has been excerpted from Banjin Dotan's **Zenkaisho**, Taisho Tripitaka Vol. 82, No. 2601. A few paragraphs were not included in that text as noted below. Four translations are included – Aitken's is not complete.

教授戒文

Essay On Teaching And Conferring The Precepts (Tenshin Anderson)

Giving and Receiving the Teaching of the Precepts (Jiyu Kennett)

Kyojukai (Chotan Aitken)

Instructions Given on the Shila (Daido Looi)

[Introduction]

夫諸佛大戒諸佛之所護持也。有佛佛相授。有祖祖相傳。受戒超越於三際。證契聯綿於古今。我大師釋迦牟尼佛陀付授摩訶迦葉。迦葉付阿難陀。乃至嫡嫡相授既(____)幾世(____)到堂頭和尚。今將付授報佛祖深恩爲人天眼目。蓋嗣續佛祖慧命者也

The great precepts of all Buddhas have been protected and maintained by all Buddhas, and have been mutually entrusted from Buddha to Buddha, mutually transmitted from Ancestor to Ancestor. Receiving the precepts goes beyond the three times; confirming the precepts penetrates throughout past and present. Our great teacher, Shakyamuni Buddha, conferred them upon Mahakasyapa; Mahakasyapa conferred them upon Ananda, and so on. In this way the precepts have been legitimate conferred up to the present Abbot as the _____ generation successor. Now, I confer these precepts upon you, through which you respectfully repay Buddhas and Ancestors for the depth of their benefaction, and everlastingly become a leader for human and heavenly beings. After all, you are able to inherit the wisdom-life of Buddhas and Ancestors. (Anderson)

[Preceptor:] The Great Precepts of the Buddhas are kept carefully by the Buddhas; Buddhas give them to Buddhas, Ancestors give them to Ancestors. The Transmission of the Precepts is beyond the three existences of past, present and future; enlightenment ranges from time eternal and is even now. Shakyamuni Buddha, our Lord, Transmitted the Precepts to Mahakasyapa and he Transmitted them to Ananda; thus the Precepts have been Transmitted to me in the eighty-fourth generation. I am now going to give them to you, in order to show my gratitude for the compassion of the Buddhas, and thus make them the eyes of all sentient beings; this is the meaning of the Transmission of the Living Wisdom of the Buddhas. (Kennett)

The Great Precepts of all the Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them down to Buddhas, and Ancestral Teachers hand them down to Ancestral Teachers. Acceptance and observance of the Precepts transcends past, present, and future, and the perfect accord between the realization of teacher and disciple, and continues through all ages. Our great teacher Shakyamuni Buddha imparted them to Mahakasyapa, and Mahakasyapa transmitted them to Ananda. Already the Precepts have passed through many generations in direct succession, reaching down to the present head of this temple. Now, receiving the Great Precepts, I vow to requite my deep obligation to the Buddhas and Ancestral teachers. I pledge to establish these Precepts as essential teachings for human beings and all other beings so that eventually all will inherit the wisdom of the Buddha. (Aitken)

The great precepts of the Buddhas are maintained carefully by all Buddhas. Buddhas give them to Buddhas. Ancestors give them to ancestors. Receiving the precepts goes beyond past, present, and future. Practice is a continuum. Realization is a continuum. It exists from ancient times to the present and into the future. The great master Shakyamuni Buddha transmitted the precepts to Mahakasyapa, and Mahakasyapa transmitted them to Ananda. Thus they have been transmitted generation after generation, down to me, in the eightieth generation. Now I, as head priest of Zen Mountain Monastery, give them to you in order to express my gratitude for the compassionate benevolence of the Buddhas and thus make them the eyes of all sentient beings. Indeed, this is the way to practice and maintain the living wisdom of the Buddhas. May the wisdom and compassion of all Buddhas and ancestors guide and verify this action. (Looi)

[Repentance]

(...Chinese excerpt here not included in Zenkaisho...here is the repentance verse:)

我昔所造諸惡業。皆由無始貪瞋癡。從身口意之所生。一切我今皆懺悔。

(...Chinese excerpt here not included in Zenkaisho...)

Respectfully in virtue of the testimonial of Buddhas and Ancestors, you should take refuge in the Triple Treasure and repent. Sincerely repeat the words after me:

*All my ancient twisted karma
From beginningless greed, hate and delusion,
Born through body, speech and mind,
I now fully avow.*

As already verified by Buddhas and Ancestors, the karma of body, speech and thought has been purified and you have attained great immaculacy. This is due to the power of repentance. (Anderson)

I am going to pray for the Buddha's guidance and you should make confession and be given the Precepts.

Please recite this verse after me: [Preceptor followed by congregation:]

*All wrong actions, behavior and karma, perpetrated by me from time immemorial,
have been, and are, caused by greed, anger and delusion which have no beginning,
born of my body, mouth and will;
I now make full and open confession thereof.*

[Preceptor alone:] Now, by the guidance of the Buddhas and Ancestors, we can discard and purify all our karma of body, mouth and will and obtain great immaculacy; this is by the power of confession. (Kennett)

[Section on repentance not included in the translation by Aitken]

First, you must make atonement and take refuge in the precepts, as follows:

*All evil karma ever committed by me since of old,
Because of my beginningless greed, anger, and ignorance,
Born of my body, mouth, and thought,
Now I atone for it all.*

With the guidance of the teachings of the Buddhas and ancestors, we have discarded and purified all karma of body, mouth, and thought and have attained great immaculateness by the power of atonement. (Loori)

[Refuge]

應歸依佛法僧。三寶有三種功德。所謂一體三寶。現前三寶。住持三寶也。

Next, one should take refuge in Buddha, Dharma and Sangha. There are three kinds of virtue to the Triple Treasure. They are called the Single-bodied Triple Treasure, the Manifested Triple Treasure and the Maintained Triple Treasure. (Anderson)

You should now be converted to Buddha, Dharma and Sangha. In the Three Treasures there are three merits; the first is the true source of the Three Treasures. The second merit is the presence in the past of Shakyamuni Buddha. The third is His presence at the present time. (Kennett)

[Section on refuge not included in the translation by Aitken]

Next you should take refuge in the Three Treasures: the Buddha, the Dharma, and the Sangha. The Three Treasures have three aspects, called the One-Body Three Treasures, the Realized Three Treasures, and the Maintained Three Treasures. (Loori)

阿耨多羅三藐三菩提稱為佛寶。清淨離塵乃法寶。和合功德是僧寶也。是名一體三寶。

Anuttara samyak sambodhi is called the Buddha Treasure; its purity and freedom from dust is the Dharma Treasure; the virtue of peace and harmony is the Sangha Treasure. These are called the Single-bodied Triple Treasure. (Anderson)

The highest Truth is called the Buddha Treasure. Immaculacy is called the Dharma Treasure. Harmony is the Sangha Treasure. (Kennett)

Anuttara-samyaksambodhi is called the Buddha Treasure. Being pure and genuine, apart from the dust, is the Dharma Treasure. The virtues and merits of harmony are the Sangha Treasure. These are the One-Body Three Treasures. (Loori)

現前證菩提名佛寶。佛所證是法寶。學佛法乃僧寶也。是名現前三寶。

Realization of *bodhi* in his manifestation is called the Buddha Treasure; that which is realized by Buddha is the Dharma Treasure; learning the Buddha and Dharma is the Sangha Treasure. These are called the Manifested Triple Treasure. (Anderson)

The person who has realized the Truth really is called the Buddha Treasure. The Truth that is realized by Buddha is called the Dharma Treasure. The people who study that which lies within the Treasure House are called the Treasure of the Sangha. (Kennett)

To realize and actualize *bodhi* is called the Buddha Treasure. The realization of the Buddha is the Dharma Treasure. To penetrate into the Buddha-dharma is the Sangha Treasure. These are the Realized Three Treasures. (Loori)

化天上化人間或現虛空或現塵中。乃佛寶。或轉貝葉或轉海藏化物化生。是法寶。度一切苦脫三界苦。乃僧寶也。是名住持三寶。

Edifying heavenly beings, edifying humans, appearing in the vast openness of being or appearing within the dust is the Buddha Treasure. Being changed into the Ocean Storehouse or sutras written on shells and leaves, edifying animate and inanimate beings - this is called the Dharma Treasure. Relieving all suffering and being free from the house of the three worlds is the Sangha Treasure. These are called the Maintained Triple Treasure. (Anderson)

He who teaches devas and humans is called the Buddha Treasure. That which appears in the world in the Scriptures and is 'good' for others is called the Dharma Treasure. He who is released from all suffering and is beyond the world is called the Sangha Treasure. (Kennett)

Guiding the heavens and guiding the people, sometimes appearing in vast emptiness, sometimes appearing in a speck of dust, is the Buddha Treasure. Revolving in the sutras and the oceanic storehouse, guiding inanimate things and guiding animate beings, is the Dharma Treasure. Freed from all suffering and liberated from the house of the three worlds is the Sangha Treasure. These are the Maintained Three Treasures. (Loori)

歸依佛法僧時。稱得諸佛大戒。稱佛爲師。不師餘道

In taking refuge in Buddha, Dharma and Sangha, one acquires the great precepts of all Buddhas. Buddha is your teacher and not one of another way. (Anderson)

[This section not included in the translation by Kennett]

When you take refuge in the Buddha, the Dharma, and the Sangha, you obtain the great precepts of all Buddhas. Make the Buddha your teacher, and do not follow deluded ways. (Loori)

[The Three Collective Pure Precepts]

三聚戒。攝律儀戒 - 諸佛法律所窟宅也。諸佛法律所根源也

Precept of fulfilling rules and laws - It is the abode of the laws of all Buddhas; it is the source of the laws of all Buddhas. (Anderson)

Cease from evil. This is the house of all the laws of Buddha; this is the source of all the laws of Buddha. (Kennett)

Keep all precepts. - This is the cave where all Dharmas of all Buddhas arise. (Aitken)

The first pure precept is *Not creating evil*. "This is the abiding place of all Buddhas. This is the very source of all Buddhas." (Loori)

攝善法戒 - 三藐三菩提法。能行所行之道也

Precept of fulfilling wholesome dharmas - It is the teaching of *anuttara samyak sambodhi* and the path of practitioner and what is practiced. (Anderson)

Do only good. The Dharma of Shakyamuni Buddha's Enlightenment is the Dharma of all existence. (Kennett)

Practise all good Dharma. - This is the root-origin whence all Buddhas and Dharmas arise. (Aitken)

The second pure precept is *Practicing good*. "This is the dharma of *samyak-sambodhi*. This is the way of all beings." (Loori)

攝衆生戒 - 超凡越聖度自度他也

Precept of fulfilling all beings - It is transcending profane and holy and taking self and others across.

These are called the Three Collective Pure Precepts. (Anderson)

Do good for others. Be beyond both the holy and the unholy. Let us rescue ourselves and others.

These three are called the Three Pure Precepts. (Kennett)

Save the many beings. - The Dharma of the Supreme Way is the way to do and have done. (Aitken)

The third pure precept is *Actualizing good for others*. "This is to transcend the profane and to be beyond the holy. This is to liberate oneself and others." These are called the Three Pure Precepts. (Loori)

[The Ten Grave Precepts]

The Ten Grave Prohibitory Precepts (Anderson)

The Ten Great Precepts (Kennett)

Next are the Ten Grave Precepts. (Loori)

第一不殺生戒 - 生命不殺。佛種增長。可續佛慧命。莫殺生命也

1. **Not killing.** Life is *not to kill*. Let the Buddha Seed grow and succeed to the life of wisdom of the Buddha taking no life. Life is not killed. (Anderson)

Do not kill. No life can be cut off for the Life of Buddha is increasing. Continue the Life of Buddha and do not kill Buddha. (Kennett)

1. Not Killing. The Buddha seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill. (Aitken)

The first grave precept is *Affirm life; do not kill*. "Life is nonkilling. The seed of Buddha grows continuously. Maintain the wisdom life of Buddha, and do not kill life." (Loori)

第二不偷盜戒 - 心境如如。解脫門開也

2. **Not stealing.** In the suchness of mind and objects the door/gate of liberation is open. (Anderson)

Do not steal. The mind and its object are one. The gateway to enlightenment stands open wide. (Kennett)

2. Not Stealing. The self and things of the world are just as they are. The gate of emancipation is open. (Aitken)

The second grave precept is *Be giving; do not steal*. "The mind and externals are just thus. The gate of liberation is open." (Loori)

第三不婬欲戒 - 三輪清淨無所希望。諸佛同道者也

3. **Not indulging in sexual greed.** Because the three wheels are pure, nothing is to be wished for. All Buddhas are on the same path. (Anderson)

Do not covet. The doer, the doing and that which has the doing done to it are immaculate therefore there is no desire. It is the same doing as that of the Buddhas. (Kennett)

3. Not Misusing Sex. The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas. (Aitken)

The third grave precept is *Honor the body; do not misuse sexuality*. "The three wheels-body, mouth, and mind; greed, anger, and ignorance-are pure and clean. Nothing is desired. Go the same way as the Buddha." (Loori)

第四不妄語戒 – 法輪本轉無剩無缺。甘露一潤得真得實也

4. **Not speaking falsehoods.** The Dharma Wheel has all-inclusively turned. There is no excess, there is no deficiency. One complete moistening of sweet dew bears fruit as actuality and truth. (Anderson)

Do not say that which is not true. The Wheel of the Dharma rolls constantly and lacks for nothing yet needs something. And still the sweet dew covers the whole world, including those who lie, and within that dew lies the Truth. (Kennett)

4. Not Lying. The Dharma Wheel turns from the beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest. (Aitken)

The fourth grave precept is *Manifest truth; do not lie.* "The dharma wheel unceasingly turns, and there is neither excess nor lack. Sweet dew permeates the universe. Gain the essence and realize the truth." (Loori)

第五不酤酒戒 – 未將來莫教侵。正是大明也

5. **Not selling fermented liquor.** Where nothing can be brought in, that is where everything is inviolable. This is exactly the great brightness. (Anderson)

Do not sell the wine of delusion. There is nothing to be deluded about. If we realize this we are enlightenment itself. (Kennett)

5. Not Giving or Taking Drugs. Drugs are not brought in yet. Don't let them invade. That is the great light. (Aitken)

The fifth grave precept is *Proceed clearly; do not cloud the mind.* "It' has never been. Do not be defiled. 'It' is indeed the great clarity." (Loori)

第六不說過戒 – 於佛法中同道同法同證同行也。莫教說過。莫令亂道

6. **Not discussing the faults of others.** Within Buddha Dharma, all are the same path, the same Dharma, the same realization, the same practice. So, the faults (of others) will not be discussed, and confusing speech will not occur. (Anderson)

Do not speak against others. In Buddhism, the Truth and everything are the same; the same law, the same enlightenment and the same behavior. Do not allow any one to speak of another's faults. Do not allow any one to make a mistake in Buddhism. (Kennett)

6. Not Discussing Faults of Others. In the Buddha Dharma, there is one path, one Dharma, one realization, one practice. Don't permit fault-finding. Don't permit haphazard talk. (Aitken)

The sixth grave precept is *See the perfection; do not speak of others' errors and faults.* "In the midst of the Buddha-dharma, we are the same Way, the same dharma, the same realization, and the same practice. Do not speak of others' errors and faults. Do not destroy the Way." (Loori)

第七不自讚毀他戒 – 乃佛乃祖證盡空證大地。或現大身空無內外。或現法身地無寸土

7. **Not praising self nor slandering others.** Buddhas and Ancestors realize the entire sky and the great earth. Manifesting the great body, in the sky there is no inside or outside. Manifesting the Dharma body, on earth there is not an inch of ground. (Anderson)

Do not be proud of yourself and devalue others. Every Buddha and every Ancestor realizes that he is the same as the limitless sky and as great as the universe. When they realize their true body there is nothing within or without; when they realize their true body they are nowhere more upon the earth. (Kennett)

7. Not Praising Yourself While Abusing Others. Buddhas and Ancestral Teachers realize the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the Dharma body, there is not even a bit of earth on the ground. (Aitken)

The seventh grave precept is *Realize self and other as one; do not elevate the self and blame others.* "Buddhas and ancestors realize the absolute emptiness and realize the great earth. When the great body is manifested, there is neither outside nor inside. When the dharma body is manifested, there is not even a single square inch of earth upon which to stand." (Loori)

第八不慳法財戒 – 一句一偈萬象百草也。一法一證諸佛諸祖也。從來未曾慳也

8. **Not begrudging the bestowal of Dharma.** One phrase, one verse are the myriad forms, the hundred grasses. One Dharma and one realization are all Buddhas and Pioneers. There has not been begrudging. (Anderson)

Do not be mean in giving either Dharma or wealth. One phrase, one verse, the hundred grasses. One Dharma, one enlightenment, every Buddha, every Ancestor. (Kennett)

8. Not Sparing the Dharma Assets. One phrase, one verse--that is the ten thousand things and one hundred grasses; one dharma, one realization--that is all Buddhas and Ancestral Teachers. Therefore, from the beginning, there has been no stinginess at all. (Aitken)

The eighth grave precept is *Give generously; do not be withholding.* "One phrase, one verse, ten thousand forms, one hundred grasses, one dharma, one realization, all Buddhas, all ancestors. Since the beginning, there never has been withholding." (Loori)

第九不瞋恚戒 – 非退非進。非實非虛。有光明雲海。有莊嚴雲海

9. **Not being angry.** Neither withdrawn nor set forth, neither real nor unreal, here are oceans of illuminated clouds; the oceans of magnificent clouds. (Anderson)

Do not be angry. There is no retiring, no going, no Truth, no lie; there is a brilliant sea of clouds, there is a dignified sea of clouds. (Kennett)

9. Not Indulging in Anger. Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds. (Aitken)

The ninth grave precept is *Actualize harmony; do not be angry.* "It is not regressing, it is not advancing. It is not real, it is not unreal. There is an illuminated cloud ocean, there is an ornamented cloud ocean." (Loori)

第十不謗三寶戒 – 現身演法。世間津梁。德歸薩婆若海。不可稱量。頂戴奉勤也

10. **Not disparaging the Triple Treasure.** The body is manifested. The Dharma is unfolded and there is a bridge in the world for crossing over. The virtue returns to the ocean of all-knowing wisdom. They are unfathomable and should be received with devotion and respect. (Anderson)

Do not defame the Three Treasures. To do something by ourselves, without copying others, is to become an example to the world and the merit of doing such a thing becomes the source of all wisdom. Do not criticize but accept everything. (Kennett)

10. Not Defaming the Three Treasures. The teisho of the actual body is the harbour and the weir. This is the most important thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond explanation. We just accept it with respect and gratitude. (Aitken)

The tenth grave precept is *Experience the intimacy of things; do not defile the Three Treasures.* "Living the dharma with the whole body and mind is the heart of wisdom and compassion. All virtues return to the ocean of reality. You should not comment on them; just practice them, realize them, and actualize them." (Loori)

[Conclusion]

(...final paragraph of the Chinese not included in Zenkaisho...)

These are the sixteen precepts of Buddha in general. We are now instructed to receive them with respect and reverence when they are taught or conferred. (Anderson)

These sixteen Precepts are thus. Be obedient to the teaching and its giving; accept it with bows. (Kennett)

The moral and ethical teachings of the Buddha are thus. Practice them well and give life to the Buddha. (Loori)

IV. Repentance and the Precepts

A) *Repentance and Confession (Chappell)*

David W. Chappell (Repentance and Confession entry in *Encyclopedia of Buddhism* (Buswell, ed.)):

Repentance and confession have been a part of the practice of Buddhism from its beginning, and several distinctive forms have evolved for different contexts. Indian Buddhism developed at least three forms: (1) communal repentance and confession within the monastic sangha; (2) metaphysical repentance of one's karmic past to a supramundane buddha; and (3) meditational repentance of incorrect attachments and understanding. Chinese Buddhists developed public and elaborate forms of repentance and confession; these have cosmic dimensions to relieve the suffering of both the living and the dead.

Indian Buddhism

When disciples of the Buddha first left their family lives for full-time practice, they adopted a set of guidelines that were recited in a twice-monthly ceremony called *posadha* (Pali, *uposatha*). During this gathering, monks recited the rules of discipline as a check and support for their individual practice. Participation in the group recitation required purity, so prior confession and restitution were required by monks and nuns if they had violated any rules. Although expulsion resulted from violation of the more serious *parajika* rules (no killing, stealing, sexual intercourse, or lying about one's spiritual achievements), lesser rule violations could be remedied by confession and other supportive behavior. When *sanghadisesa* (Sanskrit, *sanghavasesa*) rules were broken, for example, recovery required confession to a community of at least twenty monastics, plus a probationary two-week seclusion for reflection and reform. *Sanghadisesa* rules set prohibitions against disruptive behaviors, such as failing to accept admonitions, speaking in envy, gossiping about another, or repudiating the Buddha, dharma, and sangha. Violation of the *nissaggiyapacittiyas* (Sanskrit, *naihsargikaprayascittika*) rules also required confession, but only to a minimum of five monastics, plus forfeiture of an article that had been wrongly obtained, such as a robe, bowl, or rug. Confession was required to only one or more monastics for breaking rules against telling laity about the misbehavior of monks, bad manners, carelessness, not keeping an accepted invitation, or abusing others by scolding, tickling, or degrading them. Similarly, violations of a fifth category of rules dealing with food required only confession. Lesser rules dealing with etiquette did not require confession at all. Confession did not excuse the violator from the penalties of rule breaking; rather, confession was a matter of truth-telling and of inviting appropriate penalties for rectifying the situation. A monk or nun could confess only to other monastics, and confession was not a public event open to the laity. By contrast, the rite of *pavarana*, which occurred after the annual rainy-season retreat, publicly examined the wrongs that monks and nuns had committed during the three month retreat. The confession and public repentance involved in *pavarana* differed from the private whispered confession of the *pratimoksa*. Thus, repentance and confession within the Buddhist monastic community served not only to support individual practice, but also to maintain the unity of the monastic community and its good reputation with the laity.

A second form of repentance and confession arose as a way to cope with bad karma (action) and had a very different goal from maintaining monastic purity. These confessions referred to unexpiated guilt resulting from unknown or unremembered past wrongs, and were a plea for forgiveness to alleviate suffering and harm in the present life. The goal was not merely to escape the social penalties of rule breaking, but to avoid the larger karmic consequence of wrongful actions, thoughts, and attitudes. Such a confession of karmic wrongs is given a mythological framework in the "Chapter on Confession" in the Mahayana *Suvarnaprabhasottama Sutra* (Sutra of Golden Light). According to this chapter, during the vision of a shining drum, verses came forth that proclaimed the power of the drum to suppress many woes, and a confession of all previous wrongs was uttered to supramundane, compassionate buddhas. Even the name *Suvarnaprabhasa* (Golden Light) was believed to destroy all evil deeds done over thousands of eons. But the most striking feature of this form of Buddhist confession was the theistic function of the buddhas, who were asked to give protection and to forgive all evil deeds. This text presents an endless time span, the recognition of possible unexpiated guilt, a request for forgiveness, supramundane compassionate buddhas as sources for forgiveness, and the use of the name of the *Suvarnaprabhasa* to destroy all evil actions and their consequences. The worldview expressed by this ritual extends beyond the present social world of the

monastery to invoke karmic history and draw on supramundane powers, such as the force of compassionate buddhas and the magical power of dharani to rectify a harmful situation. In this worldview, wrongs from previous rebirths not only affect one's present rebirth, but also relate directly to the Buddha, who can intercede and offer relief and support. Repentance is not primarily communal, but rather devotional and directed to a cosmic, transhistorical figure, and thus it can be called "metaphysical repentance." It was this kind of repentance that later evolved into large public rituals in China.

A third form of repentance and confession is based on the Sutra of Meditation on Bodhisattva Samantabhadra. In this text, the wrongs to be eliminated are from both the remembered and the unknowable past, but the method of repentance and confession goes beyond pleading for mercy and help. Instead, the text offers instruction for visualization of the Bodhisattva Samantabhadra, and leads to instruction about all the karma and wrongs of former lives that can then be confessed. In addition, the devotee systematically reviews the functioning of each of the sense organs, followed by a recitation of ritual repentance (said three times) for all inner attachment and external wrongdoing. Samantabhadra's "law of repentance" says that attachment to phenomena perceived by the senses causes one to fall into the cycle of birth and death. Whereas meditative inspection of the sense-fields is the main basis for regretting and rectifying past wrongs, the final dimension of personal transformation is the development of a new understanding based on contemplating the "real mark of all things," namely, their emptiness of enduring distinguishing attributes (*laksana*). This contemplation of the emptiness and signlessness of dharmas is the locus classicus for the idea of "formless repentance" found in Chinese Chan School texts like the Platform Sutra Of The Sixth Patriarch. Since this contemplation removes bad karma and frees one from past wrongs and present attachments based on exposure to enlightened awareness, just as "the sun of wisdom disperses dew and frost," then this could be called insight repentance.

Insight repentance differs from the confessional model of early Buddhism to correct wrong actions in the present through penance, exclusion, probation, restitution, or confession. Instead, for Chan Buddhists, wrongs are to be "cast aside by your own true Buddha nature" through an inner change, and inner transformation by enlightenment corrects all "past, future, and present" wrong actions and thoughts. As a result, many Zen practitioners in the West daily recite: "All the evil karma ever created by me since of old, on account of my beginningless greed, hatred, and ignorance, I now confess openly and fully."

Chinese Buddhism

All three forms of Indian repentance were adopted in China. The great Chinese vinaya master Daoxuan (596–667) grouped the causes of repentance into three categories: violations of monastic codes, violations of phenomena (immoral behavior), and violations of principle (wrong attitudes, perceptions, and understanding). The Tiantai monk Zhiyi (538–597) was influential in developing the metaphysical and insight repentance methods. In his *Fahua sanmei chanyi* (Lotus Samadhi Techniques), Zhiyi presents the Lotus Samadhi ritual as a dialectic between the Meditation on Samantabhadra Sutra and the "Chapter on Peaceful Practices" in the Lotus Sutra. The first text instructs practitioners to repent sins from the six senses, whereas the second text states that bodhisattvas do not make distinctions, nor do they practice any dharmas. Zhiyi argues that these two texts complement one another, and he shows how they switch positions, with the second advocating remembering, reciting, and explaining the scriptures, while the first advocates "formless repentance," as in the statement "Since one's own mind is void of itself, there is no subject of demerit or merit." This "formless repentance" not only became popular in Chan Buddhism, but also led to a reduction of repentance in Japanese Buddhism to the single act of recognizing the emptiness of all things—doer, deeds, and karma. Zhiyi emphasized, however, that both "practices of form" and "formless practice" are preliminary, but at the time of realization, both methods are discarded. Instead, based on the statement in the Nirvana Sutra that "In the mind that is 'one moment of thought' one is able to name and evaluate each of the incalculable birth-and-deaths," Zhiyi asserts that at every moment one is to understand three truths: emptiness, the value of provisional worldly truth that includes precepts and repentance, and an inclusive middle path. As a result, one empathizes with the pain of all beings and causes them to cross over to unboundedness.

This inclusion of others into one's repentance caused a dramatic increase in repentance rituals in China... Chinese Buddhist repentance rituals are prominent as regular public ceremonies, so that more than

one-fourth of the ritual texts collected among contemporary Chinese Buddhist practitioners by Kamata Shigeo (1986) are repentance texts. These ceremonies pervade the Chinese Buddhist liturgical year and constitute a major bond between the monastic elite and the laity, and between the world of Buddhism and Chinese society...***...

B) Platform Sutra

From the Platform Sutra (Yampolsky translation):

22. "Now that I have finished speaking of the four vows, I shall give you the formless repentance and destroy the crimes of the three realms."

The Master said: "Good friends, if in past thoughts, present thoughts, and future thoughts, if in successive thoughts, you are not stained by delusion and you at once cast aside with your own natures previous bad actions, this is seeking forgiveness. If in past thoughts, future thoughts, and present thoughts, if in successive thoughts, you are not stained by ignorance, and cast aside forever your previous arrogant minds, this is called seeking forgiveness with your own natures. If in past thoughts, present thoughts, and future thoughts, if in successive thoughts, you are not stained by jealousy and cast aside with your own natures previous feelings of jealousy, this is seeking forgiveness..."

"Good friends, what is repentance? 'Seeking forgiveness' is to do nothing throughout your life. 'Repentance' is to know the mistakes and evil actions you have perpetrated up to now, and never to let them be apart from the mind. It is useless to make a confession in words before the Buddhas. In my teaching, forever to engage in no action is called repentance."...***...

C) Repentance Verse Character Study and Translation Comparison:

The repentance verse used in Zen goes back to Prajna's translation of the Avatamsaka Sutra (大方廣佛華嚴經 T293 in 40 fascicles), where it appears embedded in the concluding verse passage of the last fascicle of the work, "The Vows of Samantabhadra" (can be found on pg 1512 of Cleary's translation). The verse is mentioned in particular by the important Chan and Huayen scholar-monk Guifeng Zongmi 宗密 圭峰 (780 – 841). In his commentary on the Sutra of Perfect Awakening, there is a section on rites of repentance and he suggests this verse for use on such occasions. This is almost certainly the source from which the verse then came to prominence in Song dynasty liturgy (including Tiantai and Vinaya rites of repentance and Chan monastic codes).

Title:

懺悔文

懺 – M180/N1791 – **Soothill:** *kṣamayati*, "to ask pardon"; to seek forgiveness, patience or indulgence, *kṣamā* meaning patience, forbearance, tr. as 悔過 repentance, or regret or error; also as confession. It especially refers to the regular confessional service for monks and for nuns

悔 – M2336/N1682 – **ddb:** (*kaukrtya*). 'remorse,' 'regret.' Also written *zhuihui* 追悔. The name of a mental function that is classified as one of the four undetermined (nature) elements in the doctrine of the Faxiang school. Reflecting on one's own prior actions. **Soothill:** Regret, repent.

懺悔 – **ddb:** To repent. Repentance. "Please forgive me for the crimes I have committed." To confess one's crimes before the Buddha. **Soothill:** *chan* is the translit. of *kṣamā*, 悔 its translation, i.e. repentance; but also the first is intp. as confession, cf. 提 deśanā, the second as repentance and reform

文 – M7129/N2064 - Letters, literature, writing; refined; culture; civil; a dispatch; veined; a cash; to gloss.

Sangemon

Repentance Verse

CLARIFICATION AND AVOWAL (Kobun)

1st line: 我昔所造諸惡業

我 – M4778/N200 – **ddb:** (1) I, my, we, me, our. Subject (*ātman*). (2) In Buddhism, the equivalent of the Indian concept of *ātman*, an eternal, unchanging "self." It is the belief in such a self that Śākyamuni Buddha refuted in his teachings. (3) Attachment to self; self-consciousness; the thought of "I." **Soothill:** I, my, mine; the ego, the master of the body, compared to the ruler of a country. Composed of the five *skandhas* and hence not a permanent entity. It is used for *ātman*, the self, personality. Buddhism takes as a fundamental dogma 無我, i.e. no 常我, no permanent ego, only recognizing a temporal or functional ego. The erroneous idea of a permanent self continued in reincarnation is the source of all illusion.

昔 – M2493/N2108 – **Matthews:** Formally, of old, in the beginning. A long time. **Soothill:** Of old, formerly.

所 – M5465/N1821 – **ddb:** (1) An indicator of the object or the passive. That which... Whereby. (2) Place, location, scene, situation. (3) Extent, to a certain extent. (4) Object (*sthāna*). **Soothill:** A place; where, what, that which, he (etc.) who.

造 – M6730/N4701 – **ddb:** (1) To make, to create (*ārambha*). (2) To compose (a book, article). **Soothill:** Create, make, build. Hurried, careless.

諸 – M1362/N4393 – **ddb:** (1) Many, all, various, the various; myriad. A plural indicator. (2) This; with this, using this, concerning this. (3) Locative: in, at, on, etc. **Soothill:** The diverse kinds, many, the many, all, every; on, at, in regard to; a final interrogative particle, also a rhythmic ending; used for sarva.

惡 – M4809/N63 – **db:** (1) [e, o, ak, aku] Evil, bad, wrong, vice, wickedness (*pāpa*). Immoral, malicious, injurious, detrimental. (2) [wu, o] To dislike, hate, detest. (3) Where? How? In what? Interjection. **Soothill:** agha. Bad, evil, wicked, hateful; to hate, dislike; translit. a, cf. 阿.

業 – M7321/N143 – **ddb:** (1) Activity, action, function (*karman, karma*). (2) Human activity; behavior, conduct, which is included in the three divisions of intention 意, speech 口 and bodily action 身 (shen). (2) The traces, remainder or results of these three kinds of karmic activity; the latent functional energies--causes and conditions coming from the actions which will eventually bring about some other result. (3) Harmful, evil or deluded activity. (4) Pure experience (*anubhāva*). (5) To endeavor, to make effort; to strive (*vyāyama*). **Soothill:** karman, karma, "action, work, deed"; "moral duty"; "product, result, effect." M.W. The doctrine of the act; deeds and their effects on the character, especially in their relation to succeeding forms of transmigration. The 三業 are thought, word, and deed, each as good, bad, or indifferent. Karma from former lives is 宿業, from present conduct 現業. Karma is moral action that causes future retribution, and either good or evil transmigration. It is also that moral kernel in which each being survives death for further rebirth or metempsychosis. There are categories of 2, 3, 4, 6, and 10; the 六業 are rebirth in the hells, or as animals, hungry ghosts, men, devas, or asuras: v. 六趣.

惡業 - Evil karma. Evil deeds, as opposed to good deeds . Evil conduct of word, thought and deed, which leads to evil retribution. There are ten of these - 十惡業 -The ten evils, ten evil deeds: killing 殺生, stealing 偷盜, adultery 邪淫, lying 妄語, using immoral language 綺語, slandering 惡口, equivocating 兩舌, coveting 貪欲, anger 瞋恚, and false views 邪見.

Gashaku shozo shoakugo

All my past harmful actions, (Sotoshu Sutra Book)

I now entirely repent all the evil actions (Foulk)

All my ancient wrong actions (Kobun)

All the karmic thought, speech and action ever committed by me since time immemorial (Elliston v1)

All the karmic action ever committed by me since of old (Elliston v2)

For all the evil deeds I have done in the past, (BTTS)

Whatever evil I may commit (Cleary)

All evil karma ever committed by me since of old (Boundless Way)

All my past and harmful karma, (Nonin)
All my ancient twisted karma (SFZC)
All the karma ever created by me, (Shunryu Suzuki)
All wrong actions, behavior and karma, perpetrated by me from time immemorial, (Kennett)
All evil karma ever committed by me since of old, (Loori)

2nd line: 皆由無始貪瞋癡

皆 – M620/N2471 – **ddb:** (1) Everyone, all, the whole, every. Including everybody. (2) Both, all three.

由 – M7513/N89 – **ddb:** (1) Through, using, by means of. (2) As, still, even. (3) From; an indication of the ablative case. To depend upon; to come from; according to. (4) That which, whereby. (5) For that reason, therefore. (6) Since. (7) Reason, cause, ground, basis; depending on... means, instrument, source, motive. (8) To follow, permit, allow. (9) At ease; self-possessed. (10) Relationship. **Soothill:** From; by: a cause, motive; to allow, let

無 – M7180/N2773 – **ddb:** (1) Without, none, not; lacking. A negative. In translating from Sanskrit to Chinese, it is used for the *a* privative... (1) Nonexistent, non-existence. (2) Caused to be non-existent. (3) Non-being, impossible. (4) Lacking reason or cause. (5) Pure human awareness, prior to experience or knowledge. This meaning is used especially by the Chan sect. (6) The "original non-being" from which being is produced in the *Dao De Jing*. This meaning is explained in Buddhism when making the distinction between it and the Buddhist emptiness [空]. (7) 無 is also used as a function word in the way of the question mark at the end of a sentence. (8) In the Zen (Ch'an) sect, the word 無 is called the gate to enlightenment.

始 – M5772/N1208 – **Matthews:** The beginning. To start, to begin; to be the first.

無始 – **ddb:** (*anādi*); 'beginningless.' Refers to a situation where no matter how far back (in time) one goes, a beginning point cannot be found. **Soothill:** Without beginning, as is the chain of transmigration.

貪 – M6055/N505 – **ddb:** To desire, to crave, to want. (*raga*). Desire, greed, craving, 'covetousness.' In the Yogācāra consciousness theory, one of the six primary afflictions 根本煩惱; in the *Abhidharmakośa-bhāṣya* 俱舍論, one of the six undetermined elements. Also commonly seen in the compound words 貪愛 (*tanai*) and 貪欲 (*tanyu*). The mental action of attaching to objects and situations that one finds to be compatible to one's own disposition. **Soothill:** *rāga*; colouring, dyeing, tint, red; affection, passion, vehement longing or desire; cf. M. W. In Chinese: cupidity, desire; intp. tainted by and in bondage to the five desires; it is the first in order of the 五鈍使 *pañca-kleśa* q. v., and means hankering after, desire for, greed, which causes clinging to earthly life and things, therefore reincarnation

瞋 – M326/N3150 – **ddb:** (*pratigha*, *dveṣa*, *doṣa*, *kupita*; Pali *dosa*, *kupito*; Tib. *khoñ khro*).

'anger', 'antipathy.' The mental action of antipathy regarding situations or things that run counter to one's own disposition, preventing the body and mind from having stability. In the *Abhidharmakośa-bhāṣya*, one of the undetermined elements, in the doctrine of the Yogācāra school, it is counted as one of the six primary defilements 六煩惱. Also one of the three poisons (三毒). This is the most basic form of antipathy, which has several distinctive manifestations that are included in the secondary afflictions 隨煩惱. **Soothill:** *krodha*; *pratigha*; *dveṣa*; one of the six fundamental *kleśas*, anger, ire, wrath, resentment, one of the three poisons; also called 瞋恚.

癡 – M1025/N3083 – **ddb:** (*moha*, *mūḍha*): 'delusion', 'ignorance.' Also written *yuchi* 愚癡. The modern character is 痴. The affliction of confusion regarding all relative and absolute truths. In the *Abhidharmakośa-bhāṣya* it is listed as one of the evil producing elements; in the doctrine of the Yogācāra school, it is listed as one of the primary afflictions (六煩惱). Also, one of the three "roots of non-virtue" (三不善根) and one of the "ten secondary dullnesses" (十隨眠). A synonym for 無明. Regarded as the origin of all afflictions.

Soothill: 痴 *moha*, 'unconsciousness,' 'delusion,' 'perplexity,' 'ignorance, folly,' 'infatuation,' etc. M.W. Also, *mūḍha*. In Chinese it is silly, foolish, daft, stupid. It is *intp.* by 無明 *unenlightened*, i.e. misled by appearances, taking the seeming for real; from this unenlightened condition arises every kind of *kleśa*, i.e. affliction or defilement by the passions, etc. It is one of the three poisons, desire, dislike, delusion.

貪瞋痴 = 三毒 **ddb:** The 'three poisons.' The three basic evil afflictions: (1) Desire (*danyou*: 貪欲 *rāga*); (2) anger (*zhenhui*: 瞋恚 *dveṣa*); and ignorance (*youji*: 愚癡 *moha*). Also written more simply as 貪, 瞋 and 癡, also referred to as 三不善根 *san fuzengon* - The three unwholesome roots: covetousness 貪, antipathy 瞋, and folly 癡. **Soothill:** *rāga dveṣa moha*, the three poisons.

Note: Greed, Hate and Delusion can be seen as the basic points of the 8th, 9th and 10th precepts (an earlier version of the 10th precepts is no wrong views).

Kaiyu mushi tonjinchi

from beginningless greed, hate, and delusion, (Sotoshu Sutra Book)

I have perpetrated in the past, (Foulk)

Arising from beginningless greed, anger and ignorance, (Kobun)

Arising from beginningless ignorance, arising from craven greed, arising from misguided anger, arising from endless delusion (Elliston v1)

Arising from greed anger and delusion (Elliston v2)

Created by my body, mouth, and mind, (BTTS)

Under the sway of passion, hatred, or folly, (Cleary)

on account of my beginningless greed, anger, and ignorance (Boundless Way)

Born from beginningless greed, hate, and delusion, (Nonin)

From beginningless greed, hate and delusion (SFZC)

Since of old, through greed, anger, and self-delusion, (Shunryu Suzuki)

have been, and are, caused by greed, anger and delusion which have no beginning, (Kennett)

Because of my beginningless greed, anger, and ignorance, (Loori)

3rd line: 從身口意之所生

從 – M6919/N1615 – **ddb:** (1) Follow, accord with, comply; listen to. To follow in one's steps. To learn. (2) From. (3) Vertical. (4) Together, a follower. (5) An indicator of the ablative case. From... (6) Permit, approve, sanction, authorize. (7) To cause joy. **Soothill:** To follow, agree with, obey; from; followers, secondary.

身 – M5718/N4601 – **ddb:** (1) The body, especially in contrast to the mind. (2) Person, life, container. Myself, I, me. **Soothill:** *kāya*; *tanu*; *deha*. The body; the self.

口 – M3434/N868 – **Soothill:** *mukha*, the mouth, especially as the organ of speech.

意 – M2960/N5113 – **ddb:** (1) (Skt. *manas*, *citta* Tib. *yiḍ*). Consideration, mind, thought, idea. The action of the pondering mind. (2) As one of the twelve loci (十二處), the mind locus. (3) The *mano* (sixth) consciousness 意識. (4) In Sarvāstivādin 說一切有部 theory, the mental faculty (of the six faculties), functioning to cognize. The mind organ--synonymous with 心 and 識. (5) In "eight consciousness" theory (such as in the Yogācāra school), it is a term for the seventh (*manas* 末那) consciousness. In this case, the *mano* consciousness is usually expressed as 識. (顯揚論, T 1602.31.480c16-28) (6) Aim, intention (*abhiprāya*). (7) Inclination (*āśaya*). (8) (The Buddha's) teaching. (9) Deluded thought mistakenly produced in the mind. **Soothill:** *Manas*, the sixth of the *ṣaḍāyatanas* or six means of perception, i.e. sight, hearing, smell, taste, touch, and mind. *Manas* means "mind (in its widest sense as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will". M.W. It is "the intellectual function of consciousness", Keith. In Chinese it connotes thought, idea, intention, meaning, will; but in Buddhist terminology its distinctive meaning is mind, or the faculty of thought.

身口意 – **ddb:** Bodily actions, speech, and thought. The three ways that karma is produced. **Soothill:** the three media of corruption, body or deed, mouth or word, and mind or thought.

之 – M935/N280 – **Matthews:** To arrive at, to go to. a) Personal pronoun, he she it; this, that, these, etc. used as a possessive. b) zigzag, wandering. c) in regard to. d) Finally; final participle.

所 – M5465/N1821 – **ddb:** (1) An indicator of the object or the passive. That which... Whereby. (2) Place, location, scene, situation. (3) Extent, to a certain extent. (4) Object (*sthāna*). **Soothill:** A place; where, what, that which, he (etc.) who.

生 – M5738/N2991 – **ddb:** (1) To produce, to bring forth, to beget. To be born. (2) Life, living. [Buddhism] (*jāti*); 'arising', 'production.' Coming into existence. In Yogācāra and Abhidharmakośa theory, the arising of conditioned elements (dharma). Also birth, or the life of sentient beings. One of the four aspects 四相 of existence (arising, abiding, changing, and extinction). Also one of the twelve limbs of conditioned origination 十二因緣. (3) One of the four basic forms of suffering 四苦. **Soothill:** jāti 惹多; life; utpāda means coming forth, birth, production; 生 means beget, bear, birth, rebirth, born, begin, produce, life, the living. One of the twelve *nidānas*, 十二因緣; birth takes place in four forms, *catur yoni*, v. 四生, in each case causing: a sentient being to enter one of the 六道 six *gati*, or paths of transmigration.

Jushin kui shisho sho

born through body, speech, and mind, (Sotoshu Sutra Book)

arising from beginningless greed, anger, and delusion (Foulk)

Based on mind, speech and body, (Kobun)

Born of this impermanent body, born of this impetuous mouth, born of this clinging mind (Elliston v1)

Born of this body mouth and mind (Elliston v2)

From beginningless greed, anger, and delusion, (BTTS)

Bodily, verbally, or mentally, (Cleary)

born of my body, speech, and thought (Boundless Way)

Through body, speech, and mind, (Nonin)

Born through body, speech and mind (SFZC)

Which has no beginning, born of my body, speech, and thought, (Shunryu Suzuki)

born of my body, mouth and will; (Kennett)

Born of my body, mouth, and thought, (Loori)

4th line: 一切我今皆懺悔

一 – M3016/N1 – **ddb:** (1) One; the number one; single (Skt. *eka*; Tib. *gcig*) (2) One, someone, something (*ekatya*). (3) The same; singular. A single body; a single type (*ekadhya*). **Soothill:** eka. One, unity, monad, once, the same; immediately on (seeing, hearing, etc.).

切 – M811/N667 – **Soothill:** To cut, carve; a whole; urgent; the 反切 system of spelling, i. e. the combination of the initial sound of one Chinese word with the final sound of another to indicate the sound of a third, a system introduced by translators of Buddhist works; v. 反.

一切 – **Soothill:** *sarva*. All, the whole; 普, 遍, 具

我 – M4778/N200 – **ddb:** (1) I, my, we, me, our. Subject (*ātman*). (2) In Buddhism, the equivalent of the Indian concept of *ātman*, an eternal, unchanging "self." It is the belief in such a self that Śākyamuni Buddha refuted in his teachings. (3) Attachment to self; self-consciousness; the thought of "I."

今 – M1053/N352 – **Soothill:** Now, at present, the present.

皆 – M620/N2471 – **ddb:** (1) Everyone, all, the whole, every. Including everybody. (2) Both, all three.

懺 – M180/N1791 – **Soothill:** *kṣamayati*, "to ask pardon"; to seek forgiveness, patience or indulgence, *kṣamā* meaning patience, forbearance, tr. as 悔過 repentance, or regret or error; also as confession. It

especially refers to the regular confessional service for monks and for nuns

悔 – M2336/N1682 – **ddb:** (*kaukrtya*). 'remorse,' 'regret.' Also written *zhuihui* 追悔. The name of a mental function that is classified as one of the four undetermined (nature) elements in the doctrine of the Faxiang school. Reflecting on one's own prior actions. **Soothill:** Regret, repent.

懺悔 – **ddb:** To repent. Repentance. "Please forgive me for the crimes I have committed." To confess one's crimes before the Buddha. **Soothill:** *chan* is the translit. of *kṣamā*, 悔 its translation, i.e. repentance; but also the first is intp. as confession, cf. 提 *deśanā*, the second as repentance and reform

Issaiga konkai sange

I now fully repent. (Sotoshu Sutra Book)

manifested through body, speech, and mind. (Foult)

All together I now fully avow. (Kobun)

I now openly acknowledge I now confess with humility, I now repent wholeheartedly and accept all consequence with equanimity (Elliston v1)

I now acknowledge and accept all consequence with equanimity (Elliston v2)

I now know shame and repent them all. (BTTS)

I confess it all. (Cleary)

now I atone for it all. (Boundless Way)

I now fully avow. (Nonin)

I now fully avow. (SFZC)

I now make full open confession of it. (Shunryu Suzuki)

I now make full and open confession thereof. (Kennett)

Now I atone for it all. (Loori)

D) *Eihei Koso Hotsuganmon:*

Two excerpts from Dogen's *Eihei Koso Hotsuganmon:*

願はわれたとひ過去の悪業おほくかさなりて、障道の因縁ありとも、佛道によりて得道せりし諸佛諸祖、われをあはれみて、業累を解脱せしめ、學道さはりなからしめ、その功德法門、あまねく無盡法界に充滿彌綸せらんあはれみをわれに分布すべし。

Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the way, may all buddhas and ancestors who have attained the buddha way be compassionate to us and free us from karmic effects, allowing us to practice the way without hindrance. May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. (SFZC)

Although my past unwholesome actions have accumulated, causing hindrance in the study of the way, may buddhas and ancestors release me from these actions, and liberate me. May the merit of practicing dharma fill inexhaustible worlds of phenomena. May compassion be extended to me. (Tanahashi)

しづかにこの因縁を參究すべし、これ證佛の承當なり。かくのごとく懺悔すれば、かならず佛祖の冥助あるなり。心念身儀發露白佛すべし、發露のちから罪根をして銷殞せしむるなり。これ一色の正修行なり、正信心なり、正信心なり。

Quietly explore the farthest reaches of these causes and conditions, as this practice is the exact transmission of a verified buddha. Confessing and repenting in this way, one never fails to receive profound help from all buddhas and ancestors. By revealing and disclosing our lack of faith and practice before the buddha, we melt away the root of transgressions by the power of our confession and repentance. This is the pure and simple color of true practice, of the true mind of faith, of the true body of faith. (SFZC)

This is the understanding of a realized buddha. We should reflect on it. This is the exact point of a realized buddha. With repentance you will certainly receive invisible help from buddha ancestors. Repent to the buddhas with mind and body. The power of repentance melts the roots of unwholesomeness. This is the single color of true practice, the true heart of trust, the true body of trust. (Tanahashi)

E) Ryaku Fusatsu: 1. Uposatha (Walters):

Jonathan S Walters (Festivals And Calendrical Rituals entry in Encyclopedia of Buddhism (Buswell, ed.))

...Long before the time of the Buddha, South Asians already were focusing their religious activities (such as performing sacrifices and other rituals, and preaching their different messages) on [the] lunar Sabbaths [of the new moon, waxing moon, waning moon, and, most importantly, the full-moon day (Pali, *uposatha*; Sanskrit, *uposadha* or *posadha*)]. According to the second book of the Mahavagga (Great Section) of the Pali vinaya (monastic code), early in his career the Buddha was approached by King Seniya Bimbisara of Magadha, who requested that the Buddha allow his monks to assemble on these days because non-Buddhists used them for public preaching and thereby gained the hearts and adherence of listeners. The Buddha permitted this, and after people complained that the assembled monks just sat in silence, he further permitted them to preach the dharma to laypeople on lunar sabbaths. Moreover, he established for them the ritual of recitation of the Buddhist monastic disciplinary rules embodied in the Patimokkha. Down to the present day, this recitation of the Patimokkha on each full-moon day by all ordained (upasampada) Buddhist clergy residing inside a particular monastic boundary (sima), complete with ceremonies and judicial practices and penalties, has constituted the primary monastic ritual by which Buddhist monks and nuns have maintained their collective purity and sense of communitas. Even today it proceeds very much as outlined in the ancient vinaya texts, with a leading monk or nun thrice professing his or her purity as regards each of the major categories of the Patimokkha rules. Those assembled either profess, through silence, their own purity regarding the rules, or they confess transgressions that have occurred, for which punishments and restorative acts are prescribed in the vinaya texts...***...

2. Ryaku Fusatsu Character Study:

Ryaku Fustasu - 略布薩:

略 – M4075/N3007 – (ryaku) – **Matthews:** Slightly, a little. A summary. Outline or sketch. **ddb:** (1) To grasp, handle, deal with, treat, (2) A plan, a plot. (3) A border, edge; realm. (4) Simple, abbreviated, outlined. Brief and to the point. **Soothill:** To mark off, define: abridge...summarize in general; rather, somewhat.

布 – M5364/N1468 – (fu) – **Soothill:** 布 Cloth, to spread; translit. pu, po, pau.

薩 – M5410/N4066 – (satsu) – **Soothill:** A character introduced by the Buddhists, used to translit. "sa"

布薩 [transliteration] **Soothill:** *poṣadha, upavasatha, upoṣana*; 布沙他 (or 布灑他); 褒沙陀 Pali: *uposatha*; fasting, a fast, the nurturing or renewal of vows, intp. by 淨住 or 善宿 or 長養, meaning abiding in retreat for spiritual refreshment. There are other similar terms, e. g. 布薩陀婆; 優補陀婆; also 布薩犍度 which the Vinaya uses for the meeting place; 鉢囉帝提舍耶寐 *pratideśanīya*, is self-examination and public confession during the fast. It is also an old Indian fast. Buddha's monks should meet at the new and fall moons and read the *Prātimokṣa* sutra for their moral edification, also disciples at home should observe the six fast days and the eight commands. The 布薩日 fast days are the 15th and 29th or 30th of the moon. (Also: **ddb:** 齋 - (1) Abstain, refrain, eschew. To observe the precepts; maintain moral discipline. (*uposadha, posadha*)... 齋法 - (1) (*uposadha*) Maintenance of moral discipline...)

3. Ryaku Fusatsu in the Keizan Shingi:

The Keizan Shingi contains a detailed description of the bi-monthly (full moon: 白月 and new moon: 黑月) “Bodhisattva Sila Upavasa Rite” 菩薩戒布薩式 (Bosakkai Fusatsu Shiki). Here is an outline (from Zen Master Keizan’s Monastic Regulations translated by Ichimura Shohei):

- a) Ino puts up the Board of Notice (includes a list of who will take care of the various duties)
- b) Everyone lines up outside the Hall. After the Abbot enters, offers incense and bows, the assembly recites a verse stating that all must come when they hear the sound of the signal instrument “to this assembly like a gathering cloud.”
- c) Everyone enters the hall and the assembly does three prostrations. The Ino then recites the “verse of the corridor”: “Upholding the precepts purely like the full moon, Clean in physical and verbal Karman

without impurity, The harmonious Sangha with no members in conflict, Only thus, is able to conduct the rite of Upavasa.” Everyone then sits cross-legged.

- d) The Ino and the monk in charge of water, the monk in charge of warm scented water, and two monks in charge of the hand cloth then engage in a ritual hand washing and recite verses on purity. The Ino also performs a ritual bathing of the tallies, reciting: “Dip the above with warm scented water and dip the lower with clean water.” The handle of the pestle used to strike the Tsui-ching is also dipped in the warm scented water.
- e) The Ino strikes the Tsui-ching and makes a lengthy recitation which includes: “The original master Sakyamuni Buddha spoke to bodhisattvas, saying: “From now on, I shall recite the disciplines and the precepts twice a month. All of you, bodhisattvas...ought to recite them.” Therefore, the light of the precepts issues from the verbal expression.. Since there are indirect causes, and direct causes cannot be absent, each light [of the moral and spiritual precept] is neither blue, yellow, red, white or black. Nor is it of the physical nature, nor of the mental, it is neither existent nor non-existent, nor is it the law of cause and effect. This is the essential origin of all Buddhas, the essential basis of the practice of the Bodhisattva Path. This is the essential basis of the practitioners as disciples of the Buddha. Hence, they ought to receive and maintain the laws of the precept and ought to recite them. Thus, together with all of you, I am going to recite the moral and spiritual precepts...” The merit is dedicated and prayers made for the peace of temple life... “Let us vow that together with all sentient beings, we will march from this Jambuvipa directly to the ultimate realm where the path is to be fulfilled.”
- f) Those who have not cultivated the mind of enlightenment or who have not received the Bodhisattva Sila are invited to come forth. The Ino asks: “Will you or will you not, from this present body of human flesh to attainment of the transcendent Body of the Buddha, exert yourselves from what is bad, to uphold Bodhisattva Sila, and carry out the rules of the Bodhisattva practice?” The assembly replies in unison: “We will.” The Ino continues: “Among the members of this assembly, who is the follower of Small Vehicle (Hinayana)? Let whosoever follows the Small Vehicle be accepted and protected here.
- g) The Ino then invites the Bodhisattva Mahasattvas to join the assembly and states: “This assembly is now sufficiently qualified to conduct the rite of Upavasa by taking the tallies without discrimination...May all the members, whether of the high or middle or low rank, each receive a tally as properly prescribed.” The tallies are then distributed to everyone except the abbot.
- h) Receiving the tallies, each of the practitioners recites a verse: “This tally as pure as a diamond, Difficult to obtain and find like a golden cake, Now I receive it with delight, May all sentient beings also receive it.” The tallies are also distributed to lay people who also recite this verse. The tallies are then collected and counted. The monk in charge of the tallies announces the number of ordained and householder bodhisattvas to the abbot. The tallies are given to the abbot and the abbot repeats the statement and then gives the tallies to the Ino.
- i) The Ino then recites a statement that once again repeats the tally counts and makes further exhortations to practice. The Ino then performs three prostrations in front of the abbot and announces: “Oh Disciples of the Buddha, listen attentively. The Abbot, the head of the Practice Hall, will recite the precepts for the sake of this assembly, and the bodhisattva Bhikshu So-and-so (the monk in charge of recited the Sanskrit verses) shall recite the Sanskrit verse.”
- j) The abbot (“the master of the precepts”) then ascends the high seat. The monk in charge of flowers scatters flowers and the Ino recites a verse: “We scatter flowers to adorn all regions entirely...”
- k) The recited of Sanskrit begins:
“Nyo ~ ~ Rai Myo ~ ~ Shiki Shin ~ ~ Se”
(Tathagata Wondrous-Form Body-World).
- l) The Ino recites a verse and then takes his seat. At that moment, the master exhorts the precept.
- m) When the exhortation ends, the reciter of Sanskrit recites the verse: “Abiding in this world like an empty space, Just as a Lotus flower untouched by water drops, His mind of purity transcends the yonder world, That highest Honorable, whom I deeply venerate.” The Ino then recites the Sankiraimon three refuges prayer (see Section II.A.2.d).

- n) The Ino then recites a dedication: "The merit accrued from the foregoing Upavasa, We disperse to moisten the entire Dharma world." The official of discipline recites a verse, the Ino strikes the Tsui-ching twice, and everyone respectively leaves the hall.
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4. Ryaku Fusatsu in the Gyoji Kihan:

Outline of the Ryaku Fusatsu ceremony from the Gyoji Kihan (Standard Observances of the Soto Zen School 曹洞宗行持軌範, Griff Foulk DRAFT translation):

- a) **The Inviting Precept Master** - the Ino proceeds to the abbot's quarters, does three prostrations and invites the precept master. They both then go to the hall. The precept master offers incense, everyone does three prostrations. The precept master once again offers incense and the assembly kneels, with three strikes of the damped bell with the butt of the bell striker.
 - b) **Repentance** - the Ino with drawn-out voice recites the Repentance Verse, followed by the assembly, line by line, for three repetitions. The precept master offers incense with three soundings of the big bell.
 - c) **Chanting with Prostrations** - the Ino with drawn-out voice recites the names of buddha, the assembly repeats each with a prostration for three repetitions of the seven names (Homage to the seven buddhas of the past...Shakyamuni Buddha...Miroku Buddha...Monju Bodhisattva...Fugen Bodhisattva...Kanzeon Bodhisattva...successive generations of ancestor bodhisattvas).
 - d) **Four Universal Vows** - The assembly kneels as for the repentance. The Ino initiates chanting of the Verse of Four Universal Vows, the assembly repeats each line, for three repetitions.
 - e) **Precept Master Mounts Seat** - Precept master burns incense and makes three prostrations and ascends the high seat. The Ino shouts "Three prostrations for inviting precept master". The assembly makes three prostrations and then sits cross-legged.
 - f) **Forward and Reverse Water Sprinkling** - The Ino advances before precept master, receives water-sprinkling vessel, and sprinkles water. When finished, the Ino hands the water-sprinkling vessel back to precept master. Precept master also purifies him/herself by sprinkling water. Then the Sutra opening verse is recited.
 - g) **Chanting of Precepts Sutra** - The precept master chants Sutra of Brahma's Net. Monks listen in gassho. When sutra chanting is finished, the Ino with drawn-out voice recites the Verse of Purity While Abiding in the World: "Abiding in this world which resembles empty space, like a lotus flower that touches not the water, the mind is pure and transcends it. Considering this, we bow our heads to the most honored one."
 - h) **Three Refuges** - The precept masters gets down from the high seat. The assembly stands and recites the Sankiraimon Three Refuges Prayer, with one prostration with each refuge.
 - i) **Dedication of Merit** - When finished, the precept master recites the eko text: "We disperse the merit of the preceding explanation of precepts to respected assemblies of sages in all dharma realms." The assembly recites "All Buddhas..." and all together make prostrations and then leave.
 - j) **Note**: "If explanation of precepts is omitted, ceremony does not count as a confession {fusatsu 布薩}, so precept master should perform explanation of precepts, even if procedure is simplified by chanting only selected parts of precepts sutra. In event that it is unavoidably omitted, when four universal vows are finished immediately chant three refuges and change verse for dedication of merit, replacing "the merit of the preceding explanation of precepts" with "the merit of the preceding confession. Confession in final month (December) is moved up by one day and held on the 30th. In case of ordinary confession, chanting of Sutra of Brahma's Net is occasionally omitted, but at this time Sutra of Brahma's Net should definitely be chanted; do not omit it."
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5. Ryaku Fusatsu and Dai Fusatsu:

Nonin Chowaney: ...***...Ryaku Fusatsu is indeed ancient. Its roots go back to Pre-Buddhist India, to ancient Vedic lunar sacrifices performed on the nights of the new and full moon. By Shakyamuni Buddha's time 2600 years ago, these sacrifices were no longer performed, but the new and full moon occurrences were still observed by Hindus as holy days of purification and fasting, days when the Gods came to dwell in the house. They became known as Upavastha (from the Sanskrit upa, near and vas, dwell).

Legend has it that Shakyamuni Buddha's followers also gathered on those days, perhaps because they didn't want to be left out. They would sit down and meditate together. Later, lay disciples – in whose homes the monks and nuns would sometimes gather – wanted some teaching, so the monks began to recite the 227 rules of the Patimokkha discipline, the rules governing everyday conduct for monks and nuns (257 for nuns). This recitation developed into a confession and repentance ceremony, during which the monks and nuns would speak up if they had violated any of the rules and vow to do better in the future... "Ryaku" means, "abbreviated," or "simple." This distinguishes the ceremony from a "full fusatsu," a complicated, elaborate event still performed in Japan once or twice a year in some large temples...***...

Keigaku Miyakawa: "In daily life, unintentionally, we often deviate from the precepts established by Shakyamuni. So, in the midst of the rainyseason study period, monks and lay believers come together to recite the Brahmajala-sutra (Bommo-kyo), which sets forth 10 major and 48 minor precepts. Ordinarily, according to Soto tradition, we receive only what is called the Sixteen-article Precepts (the Ten Major Precepts plus Three Refuges and the Threefold Pure Precepts). On the occasion of the annual Daifusatsu ceremony, however, we recite the Forty-eight Minor Precepts as well for the sake of reflecting on our thoughts and deeds."

The Gyoji Kihan states (Foult DRAFT translation): Major Confession Assembly (dai fusatsu e 大布薩会) - Ritual choreography and procedures are detailed in separate ritual manual."

F) Role of Repentance – Or Lack of it – in Zen Monasticism (Heine)

From Steven Heine (The Role Of Repentance - Or Lack of it - in Zen Monasticism):

...the Zen approach to the practice of repentance, which has been a key element of Buddhist rituals and self-regulating monastic rules since the time of Sakyamuni, at once contains the seeds of deficiency and social decay when used in a mechanical fashion stripped of genuine spirituality and the seeds of an uplifting and reform-minded social religiosity when used in an authentic and transcendent fashion...critics have focused on the passivity and complacency or status quo-ism of the social aspect of Zen...***...

although Zen monasticism does employ traditional Buddhist repentance rituals on a daily, monthly, and yearly basis, when compared to some other sects of East Asian Buddhism (as well as non-Buddhist religions), it appears that Zen literature and ritual have placed a relative lack of emphasis on this practice. There may be valid reasons for such a de-emphasis, and the notion of "formless repentance" in the *Platform Sutra* could be interpreted as offering a rationale for maintaining consistency with other aspects of Zen's self-power ideology and skeptical view of the efficacy of formal, external ritual.

An important implication of this apparent indifference is that the failure to view repentance as a sustained mechanism for self-reproach, self-criticism, and self-correction -- not that it always functions in such a positive way -- may have hindered the development of a cogent Zen moral code (as opposed to monastic rules of etiquette which are highly developed)... the de-emphasis in Zen has perhaps helped promote some antinomian tendencies, or at least tendencies that are non-ethical in the sense that they reflect a turning away from a direct confrontation with ethical responsibility and decisionmaking...in light of Zen's now acknowledged participation in discrimination, nationalism, imperialism, and corporatism....***...

The Vinaya rituals of *uposatha* and *pravarana* function within a closed circle in the sense that they refer to repentance for transgressions committed against the Buddhist sangha and its *pratimoksha* rules. Correction of behavior is based on confession and punishments that encourage a return to strict adherence to the rules. Both the *Platform Sutra* and "Shushogi" seek to move beyond the ritual circle by highlighting the transformative capacity of self-nature or Buddha-nature. As indicated above, the strength of these approaches lies in their clarification of the soteriological significance of formless repentance, but the weakness lies in their neglect of the ethical implications of de-emphasizing form repentance based on the *zange metsuzai* approach. Recent reflections by concerned Buddhists on the issue of discrimination, however, suggest the emergence of another view of repentance that transcends the ritual circle by virtue of a broader awareness of ethics, that is, it transmutes the notion of *ji-zange* repentance into an open-ended commitment to social rectification and responsibility based on the enactment of *Zangedo* (literally, the "way" of repentance)...

V. Receiving the Precepts

A) *Development of the Ordination Ceremony (Thurman, McRae):*

From Robert Thurman: "The Vinaya Discipline of Buddhist Monasticism" (a talk given at Amherst College, 1982):

Holt perceptively discerns three stages in the development of the "ordination" ceremony. The very first is recounted in the beginning of the Mahavarga, when Buddha ordains Kaundinya, one of the five ascetics who had been his companions before he attained enlightenment. Listening to the Four Noble Truths and the Buddha's teaching about his enlightenment, Kaundinya achieved the insight called "the Dharma-eye," the "eye of Truth;" at the level of impermanence. He exclaims that he understands that "whatever is of the nature of uprising, all that is of the nature to cease." The gods then rejoice, and even the Buddha commends him, "He has understood. Kaundinya has understood." The account continues (IV, 19) "Then the venerable Ajnata Kaundinya (Ajnata a new name meaning "Understood"), having seen Dharma, attained dharma, known Dharma, plunged into Dharma, having crossed over doubt, having put away uncertainty, having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: 'May I receive ordination (upasampada)?' 'Come, monk,' the Lord said, 'well taught is Dharma, fare the Brahma-faring for making an utter end of ill.' So this came to be this Venerable one's ordination.' Thus, the key to entrance into the Community is insight, actual attainment beforehand, not merely conversion in a devotional sense and resolve. The entrance thus signifies and expression of this attainment, and assumption of a life-style rendered inevitable by a new perception of reality. Acceptance by the Buddha is thus not really a "putting under orders," but rather a "completion" or ratification of the new, *arya*, or selfless being of the individual. No vows are required, on the assumption of the power of the insight to have purified the will, though there is an intimation in the Buddha's expression that Kaundinya will develop greater depth and thoroughness of his insight through adopting the pure lifestyle, the "brahma-faring (brahmacharya)," (which later actually comes to mean merely "celibacy.").

This first stage of ordination continues in this vein with numerous candidates, as long as the Buddha himself is the one who accepts their candidacies. They understand first, become monks second, to express their understanding, as well as deepen it. The second stage begins when the Buddha deputizes other monks to ordain others, which he does to ease the spread of the Community, to avoid every new applicant having to come to him personally. He tells them they should act in a concerted group, have the candidate shave head and beard, don the yellow (kashaya) rag-robe, take up the alms-bowl, prostrate to them, kneel down, and take the triple refuge three times, refuge in the Triple Jewel, Buddha, Dharma, and Sangha. As this stage progresses and various problems come up, further elements are added, which in the aggregate constitute the third stage, the stage that becomes codified.

The key to the third stage is that it is no longer presumed that the candidate has immediately attained any transformative understanding. He or she has been moved by faith and renunciation, or had a glimmering of impermanence or selflessness, etc. He wishes refuge in the Community, the Truth, and the Teacher. He must shave, change garments, approach a group of at least ten monks. He must receive the "going forth" first, in most cases, renounce the world as a novice, must be tutored by a preceptor, *upadhyaya* (Pali, *upajjhaya*), to whom he must relate as a son to a father, (on the model of Rahula to Buddha, to receive his spiritual inheritance of Dharma knowledge)...***...

The final form of ordination that emerges from this section of the Mahavarga involves the change of hair and habit, the request to the ten minimum ordained monks, the questioning about the qualifications, the thrice repeated request, which is approved by silence. The date and time of his "birth" into the Community is told him, as it determines his seniority, not his physical age. He is told about his four resources, alms, rag-ropes, dwelling at the foot of a tree (i.e., homelessness), and aged urine for medicine. He is told the four prohibitions, the same as the four defeats. And finally he is told about the process of suspension consequent on stubbornness in failing to see a transgression that may be proved to him by the community decision, and then re-instatement upon coming to admit the fault. At no time are there any vows, expressions of commitment, or promises of obedience. As a rite of passage, then, marking the canceling of mundane kinship identities and assumption of a new transcendent identity, so to speak, there is little embracing by the new

Community. Later on, in the various cultures in which the tradition continued, local customs embellish the Community's reception of the candidate in various ways. But the principle remains that the monk has not entered a new service, order or priesthood, has not received much of a professional charisma of office, to talk Weber. Rather, he has entered the ideally supportive environment in which to cultivate his Individual Liberation, his Pratimoksha.

From John McRae (Ordination entry in Encyclopedia of Buddhism (Buswell ed.)):

Several developments contributed to a change in the status and function of ordination in Chinese Buddhism. Based on the voluminous vinaya writings of Daoxuan, the Chinese tradition consolidated on the use of the Dharmaguptaka school's Four Part Vinaya. It was only during the Song dynasty, though, that the Chinese vinaya tradition really became formalized as an independent "school," and even here this word denotes a social reality very different from the nikayas of Indian Buddhism. That is, a handful of major "public monasteries" in China were designated as vinaya centers, meaning that they were the ones where most but not all sophisticated study of the vinaya tradition occurred, and where all Chinese monks and nuns were ordained. The official ordination process became a large-scale affair involving not only the ceremony of vow-taking and induction itself, but a lengthy period of preliminary training in liturgy (recitation of scriptures, use of bells, drums, and other ritual implements, etc.) and deportment (wearing of robes, monastic etiquette, etc.). All Chinese monks and nuns were, and still are, united by their experience of this rite of passage, but the scale and formality of the event came to mean a reduced significance in contrast with other monastic relationships. That is, monks and nuns are far more likely to identify with the "disciple lineages" based on the local monasteries and teachers where they initially trained in Buddhism, to which they often returned after the weeks-long ordination ritual. In addition, elite segments of the monastic population also identify more profoundly with Chan and Mijiao school initiation lineages. The use of moxa or incense to burn marks on the heads of Chinese ordinands seems to have begun around the sixteenth century.

B) On the Importance of Receiving the Precepts:

From Asanga's Yogacharabhumi, Bodhisattvabhumi Section, Shila Chapter (this text is also quoted above in Section II.B.1.a): What is the essence of ethics (shila) for the bodhisattvas? Briefly, to possess four qualities constitutes the essence of the ethics of the bodhisattva. What are the four? To correctly receive it from someone else, to have a quite purified intention, to make correction after failure, and to avoid failure by generating respect and remaining mindful of that. Because he has correctly received it from someone else, when the bodhisattva fails in his training, then dependent upon the other, embarrassment will be born. Because of his quite purified intention, when the bodhisattva fails in his training, then dependent upon himself, a sense of shame will be born. Correcting the bases of training after failure, and generating respect so that failure will not occur in the first place, are both causes for a bodhisattva's freedom from regret. So dependent upon a correct reception and a purified intention, shame and embarrassment are produced. With a sense of shame and embarrassment, the correct reception of ethics will be preserved. Preserving it, he will be free of regret. These two phenomena—the correct reception and the purified intention—are what induce the other two phenomena—correction after failure and respect that avoids failure. These three phenomena—the correct reception from someone else, the quite purified intention, and respect to avoid failure—should be understood to effectively prevent the failure of bodhisattva ethics. The correction of failure should be understood to constitute rectification and recovery from breakage. To undertake and proceed to train oneself in the essence of ethics endowed with these four qualities, should be understood as "wholesome," because of benefit for oneself, benefit for others, benefit for many people, pleasure for many people, mercy for the world, and welfare, benefit, and pleasure for divine and human beings. Because "measureless" comprehends the bodhisattva bases of training, they should be understood as "immeasurable." Because they are lived for the benefit and pleasure of all sentient beings, they should be understood to be "favorable to all sentient beings." Because they acquire and bestow the result of supreme, right and full awakening, they should be understood to be "a great result and advantage."

C) The Essence of the Precepts:

1. Receiving the Essence of the Precepts (Bodiford):

From William Bodiford (Introduction to Going Forth)

If the ceremonies [of ordination] are performed properly – by a qualified Preceptor and applicant, before the appropriate witness – then the applicant not only becomes a member of the order, but also acquires an inner moral fortitude associated with the religious goals of Buddhism. In China this inner aspect became known as the “essence of the precepts” (J.kaitai). If any of the required ceremonial procedures specified by the vinaya are performed incorrectly, then the essence of the precepts will be lacking and the applicant's membership rendered invalid. In other words, members of the Buddhist order are distinguished from ordinary lay people not by their outward appearance (e.g., shaved head, robes), their specific behavior, or the quality of their daily morality, but by whether or not the essence of the precepts was confirmed by the proper rituals (Hirakawa 1970, 521-522). This essence can be likened to an inner purity that, theoretically at least, finds outward expression in proper behavior. Buddhists, therefore commonly describe vinaya not as rules imposed from the outside, but as the manifestation of an inner spiritual quest.

2. The Avijñaptirupa of Ordaining (Lamotte):

Etienne Lamotte (from a footnote to the Maha Prajna Paramita Shastra, translated from the French by Gelongma Karma Migme Chodron):

...***...[defining] the notion of sin, wrong-doing (pāpā, akuśala) and of morality or discipline (śīla) in the Sarvāstivādin-Vaibhāṣika system...

1. Sin (murder, theft, lust, falsehood, drunkenness) and the state of sin resulting assumes three things:

a. A mental action (manaskarman) consisting of an evil volition (akuśalacetanā), the resolution to kill, to lie, etc.

b. A bodily action (kāyakarman) or vocal action (vākkarman) – a murderous act or false speech – derived from the preceding volition and which manifests it to others. Because of this advertising, it is called “information” (vijñapti).

c. A substance derived from the five great elements (upādāyarūpa), substantial but invisible, projected by the bodily or vocal action, which transforms the person into a murderer or a liar. Since this substance, although it is material, is invisible and does not make itself known to others, it is called “non-information” (avijñapti). In a way, it is a perpetual action that classifies the person within the framework of guilt and continues to exist within him even when the person is inactive. This state of sin, understood in a material way, is ended only by death, by formal renunciation (virati) of sin, and by physical or vocal actions directly opposed to its nature.

2. Morality consists of abstaining from sin and its sequel. But abstaining from sin does not have the same value in all people. There can be a fortuitous and purely negative abstention: e.g., a person does not sin because he has no occasion for it, or because his condition renders him incapable of committing a fault. Secondly, there is a conscious and willed abstention, e.g., from simple innate taste or out of more or less noble motives, by oneself one makes the resolution to avoid sin in general or a particular sin. Finally and thirdly, abstention from sin may be derived from religious motives and from a public formal pledge in the course of a ceremony of taking vows: this third kind of morality characterizes Buddhist practitioners, lay (avadātavasana) as well as monastic (pravrajita)...***...

The process resulting in the creation of an upāsaka, upavāsastha, śramaṇera or bhikṣu is exactly parallel with that which makes a man a murderer or a liar:

a. The candidate for the religious state of upāsaka, etc., mentally makes the resolution (cittotpāda) to avoid the sins that are contrary to that state.

b. At the time of the initiation or ordination (upasampadā) ceremony, by means of certain gestures and certain words, he pledges publicly and solemnly to avoid sin: this is the “pledge” morality which was mentioned above.

c. This ritual pledge induces in him a “non-information” (avijñapti) of a special kind, material substance, but invisible, called “discipline” (saṃvara) which, according to the pledges made by him, make him an upāsaka, an upavāsastha, a śramaṇera or a bhikṣu. This quality of upāsaka, etc., continues to exist and to develop in him as long as he has not forsworn it by a public statement, or as long as it has not been destroyed by a physical or vocal action contrary to its nature. An upāsaka who commits murder, a bhikṣu who lacks chastity ceases to be an upāsaka or bhikṣu, because these faults are directly opposed to their discipline...***...

The theories summarized here...are those of the Sarvāstivādin-Vaibhāṣikas; they are explained in detail in Kośa, IV and in the introduction of the Karmasiddhiprakaraṇa. They are not accepted by all the Buddhist schools. Thus the Sautrāntikas deny the existence of the avijñapti as a material substance. For them, sins or renunciation of sins (virati) induce a subtle change (saṃtānapariṇāma viśeṣa) and it is precisely of this transformation that the quality of sinner or of monastic consists (cf. Kośa, IV, p. 22; Karmasiddhiprakaraṇa, p. 88-89).

3. Generating the Essence of the Precepts (Groner):

From: Jitsudo Ninku on Ordinations by Paul Groner (Japan Review):

The high point of the ordination of a monk is the instant at which the karmic essence of the precepts (kaitai 戒体) arises in the recipient. Tendai ordination manuals usually were based on the twelve-part ordination manual compiled by Zhanran and later revised by Saicho. The seventh section of this manual, when the precepts were actually conferred, was the high point of the ritual. The candidate was asked three times whether he would observe the three collections of pure precepts. As he answered that he would do so, the preceptor told him that the essence of the precepts was approaching him. Finally, the last time he replied, the essence of the precepts entered the candidate. At the same time, the essence was also said to be called forth from the candidate's own inherent nature...***...

[Jitsudo Ninku, (1309-1388, Tendai] insisted] that the essence of the precepts arose from the three jewels, not the conferral of the three collections of pure precepts...His interpretation of the ordination, however, differed from the traditional one. He had noted that the three collections of pure precepts were not mentioned in the Fanwangjing.

Chinese Tiantai monks such as Zhanran and his disciple Mingguang 明曠 had seen nothing wrong with the using teachings from other texts to supplement the Fanwangjing. Thus they had used passages from texts such as the Dichijing 地持經 that indicated that the three collections of pure precepts were the key to the emergence of the essence of the precepts. In fact, Ninku too had consulted a variety of sources in his commentary on Zhiyi's Yiji. He noted, however, that commentaries on the Fanwangjing displayed no agreement on how the three collections of pure precepts should be integrated with the Fanwang precepts. Ninku argued that in the case of the actual ordination, the three jewels, which are mentioned frequently in the Fanwangjing, should be considered the source of the essence of the precepts. Zhiyi had listed six ordination manuals in his commentary, the first of which was the Fanwangjing. That manual specified that first one paid obeisance to the three jewels. Afterwards, the precepts were explained. The order of the ritual indicated that the essence of the precepts arose through the three jewels, not the three collections of pure precepts.

Ninku explained that the three jewels could be thought of at three levels. His explanation probably followed that of Mingguang, though he did not identify his source. The single essence of the three jewels (ittai sanbo 一体三宝) was the most profound; it was defined as the perfect principle of the true characteristics (jisso enri 実相円理). The second level was the three jewels considered in terms of separate characteristics (besso sanbo 别相三宝). The three bodies of the Buddha (Dharma, reward, and manifested) served as the jewel of the Buddha, and the preaching of the various Buddhas was the jewel of the Dharma. Those bodhisattvas who had not yet attained supreme enlightenment constituted the jewel of the Buddhist order. The third level was the manner in which the three jewels remained in this world (juji sanbo 住持三宝 or joju sanbo 常住三宝) after Sakyamuni had passed into nirvana: images of the Buddha served as the jewel of the Buddha, scriptures as the jewel of the Dharma, and monks with shaven heads and robes as the jewel of

the order. The everyday sense of the three jewels thus consisted of the material objects that represented the unseen reality of Buddhas, bodhisattvas and their preaching...***...

Because the everyday interpretation of the three jewels was empowered by the single essence of the three jewels and because the power of Shana (Vairocana) butsu extended through mappo, paying obeisance to the third and lowest level of the three jewels enabled the practitioner to realize the essence of the precepts...

When the twelve-part ordination ceremony used by Zhanran and Saicho was followed, Ninku's interpretation placed the highpoint of the ordination right at the beginning, and made the rest of the ceremony seem superfluous. Critics of Ninku's views asked why such elements as confession should be performed after the essence of the precepts had been obtained. He replied that when the Buddhas and bodhisattvas are called down to confer the precepts following the three jewels, the candidate paid obeisance to them as the separate characteristics of the three jewels, the three jewels as invisible objects in the world. However, because the candidate had already placed his faith in the three jewels that abided in this world (joju sanbo), this section of the ceremony could be seen as simply encouraging the candidate, rather than conferring the precepts. Ninku argued that the human being who officiated in the seventh section of the ceremony, conferring the precepts, did not actually confer (ju 授) the precepts, but rather transmitted (den 伝) them. Thus the three jewels represented by physical objects in which the candidate placed his faith at the beginning of the ceremony were still the basis of the ordination.

Despite Ninku's arguments, the traditional order of placing one's faith in the three jewels as a precursor to the obtaining the essence of the precepts seemed to make more sense because confession purified the practitioner so that he might receive the essence of the precepts...***...

D) Platform Sutra

1. Outline of the Platform Sutra Ordination:

The Platform Sutra attributed to Huineng (638–713) opens with an autobiographical account and then expounds on prajna and meditation. The text then comes to a section on the three bodies of Buddha which concludes with some words on refuge and the text starts to feel more like an ordination discourse (Yampolsky translation):

...***...

20. "Good friends, you must all with your own bodies receive the precepts of formlessness and recite in unison what I am about to say. It will make you see the threefold body of the Buddha in your own selves. 'I take refuge in the pure Dharmakaya Buddha in my own physical body. I take refuge in the ten thousand hundred billion Nirmdnakaya Buddhas in my own physical body. I take refuge in the future perfect Sambhogakaya Buddha in my own physical body!'...***...

21. "Now that you have already taken refuge in the threefold body of Buddha, I shall expound to you the four great vows. Good friends, recite in unison what I say: 'I vow to save all sentient beings everywhere'...***...

22. "Now that I have finished speaking of the four vows, I shall give you the formless repentance and destroy the crimes of the three realms." [the rest of the section on repentance is quoted below in Section IV on Repentance and the Precepts.]...***...

23. "Having finished repentance, I shall give you the formless precepts of the three refuges." ...***...[the ordination section of the text ends and then there is a collection of stories...]

2. Daoxuan and the Intimate Presence of Buddha (McRae):

From John McRae ("Daoxuan's Vision of Jetavana: the Ordination Platform Movement in Medieval Chinese Buddhism" in Going Forth (Bodiford ed.)

In Daoxuan's [596-667] mind the vinaya, and especially the ordination platform and the ceremonies that take place upon it, represented a profound source of religious charisma, the wellspring of an occult power that derives directly from the Buddha Sakyamuni himself. In brief, the ordination platform is an altar

centered on a caitya (zhidi; i.e., a small reliquary stupa), which represents the Buddha, and the ordination ritual a process that places its celebrants directly in the presence of the Buddha...***...

In an abstract sense the Buddha exists on the ordination platform because here the direct lineage of succession from the Buddha (as represented by the ordination) is preserved. A sense of lineage was developing within the Chan movement at this time, and it is reasonable to note a shared emphasis among specialists in Chan, vinaya, and shortly, esoteric Buddhism. The oldest lineage schemata recorded in Chinese Buddhist literature derive from the Sarvastivada Vinaya school, and the ideology of the Chan patriarchate as it developed in the late seventh and early eighth centuries was based on the same notion of direct, personal transmission as vinaya lineages and monastic ordinations...This sense of filiation with the Buddha must have been further enforced with the arrival of Subhakarasiṃha and Vajrabodhi, who introduced esoteric rituals involving visualized identification with the Buddha. In a more concrete sense the Buddha is present on the ordination platform in the form of relics...the ordination platform described by Daoxuan is an elaborate stupa structure...***...

Several ordination platforms seem to have been designed to emphasize the intimate presence of the Buddha. These should be considered along with the fact that the vinaya, Chan, and esoteric traditions from which the participants in this movement derived all emphasized direct lineal succession from the Buddha...***...

We also must consider Yonzong (627-713), best known for his role in the ordination of Huineng (638-713), the legendary "sixth patriarch" of Chan. Yinzong was active in the construction of ordination platforms and the supervision of ordination ceremonies...he supposedly began this activity in his native Kuanji after first studying with Hongren, Huineng's teacher and the traditionally recognized fifth patriarch of Chan...The sources suggest that Yinzong was initially a *Nirvana Sutra* specialist who only took up his calling regarding ordination platforms and bestowal of the precepts after studying with Hongren and Huineng, but it also possible that the *Platform Sutra* was given its title on the basis of Yinzong's reputation in these endeavors.

3. The Platform Sutra as Talisman (Barrett):

From T.H. Barrett ("Buddhist Precepts in a Lawless World: Some Comments on the Linhuai Ordination Scandal" in *Going Forth* (Bodiford ed.):

"...whatever the function of the vinaya outside the Chinese cultural world, as soon as the Buddhist precepts reached China they became part of a religious environment in which the very term for "precepts" (jie 戒) linked them inevitably with the Daoist analogues similarly described. These analogues, termed "precepts of the Dao" (daojie 道戒), have so far been discussed primarily in terms of their relationship to what has been referred to above as "secular morality." Even so, once one enlarges one's view of Daoist quasi-legal religious terminology to encompass terms such as "prohibitions" (jin 禁), notions of taboo and talisman tend to become as prominent as any moral meanings. Admittedly these overtones of alien religious meaning may not be at all apparent (or, indeed, all that important) when precepts are discussed within a purely Buddhist context, but at points in the Chinese historical record where the workings of the vinaya appear to break down entirely - from a Buddhist point of view - we might do well to remember their presence...***...

The one Chan text that declares itself associated with ordination platforms, and which has for some time been recognized as structured to meet the needs of ordination of the Mahayana type, is the *Platform Sutra* attributed to Huineng...***...

...in the early ninth century possession of the text [of the Platform Sutra] as a physical object was taken as proof of membership in the Chan tradition...How the bearer may have regarded such a text we cannot be entirely sure; in view of what has already been said about overlaps with and reactions against Daoism, it is surely worth raising at this point the possibility that the *Platform Sutra* was regarded in part as a talisman. But for the moment we should consider first whether the text may have served equally as the functional counterpart to an ordination document and to this question, at any rate, there seems to be an unambiguous answer...A recent study on the trend toward ordination texts of this type concludes that 'the

simplicity of some of these ceremonies, especially that found in the *Platform Sutra*, suggests that they may, in fact, have been intended more for lay believers than as a ceremony that admitted people to any type of religious organization,' and 'such changes made the precepts available to virtually anyone and demanded little' (Groner, 1990). To be sure, religious minimalism relates in the *Platform Sutra* to Mahayana forms of ordination, not to the vinaya. But it is noteworthy that the only extended description of a Buddhist ordination that we have from the early ninth century... makes clear that Mahayana elements were introduced into regular ordinations, thus blurring the original distinction between the two types.

E) *Kechimyaku*

The Kanji for Kechimayku is 血脈:

血 – M2901/N4205 – Soothill: Blood. 以血洗血 To wash out blood with blood, from one sin to fall into another.

脈 – M4382 - ddb: (1) Vein, artery. (2) The flow of blood. (3) Reason, logic, circumstances. The linear continuation of something.

血脈 – ddb: (1) Blood vessel. (2) Lineage. The lineage of the transmission of the Buddha-dharma. (3) A free flow of blood throughout the body. (4) To be able to pick up the line of reasoning or theme in a text. (5) Theme, message.

Noiri kechimayaku wrapper calligraphy:



Dogen's Kechimyaku text (Takashi James Kodera translation from Dogen's Formative Years in China):

On the eighteenth day of the ninth month in the first year of Pao-ch'ing of the Great Sung, the Former Abbot T'ien-t'ung J u-ching instructed: the Precepts of the Buddha are the vital matters of the School. They were transmitted at Grdhrakuta Mountain, Shao-lin [Monastery], Ts'ao-chi and Tung Mountain. It was transmitted from the Tathagata down through me. Now, I bestow this upon my disciple, Dogen, a monk from Japan. Here culminates my transmission."

"The Precepts of the Buddha are the vital matters of the School" is 菩薩戒禪門一大事因緣:

菩薩 – ddb: A transliteration of the Sanskrit *bodhisattva*, which means 'enlightening being.'

戒 – M627/N1801 - ddb: (1) The precepts; the rules of religious discipline (*śīla*), transliterated into Chinese as 尸羅. (2) To warn, to caution, to guard against. (3) Warnings, precautions, precepts. In Buddhism, practice of the precepts is one of the "three practices" 三學 and one of the six perfections 六波羅蜜. It is the aspect of the Buddhist teachings which focuses on the nurturance of morality. Many Mahāyāna texts list the practice of the precepts as the most fundamental practice, after which one may engage properly in the practice of *samādhi* 定 (concentration) and *prajñā* (wisdom) 慧.

禪 (=禪) – M5650/N3255,N3257 - ddb: The pre-Buddhist Chinese meaning of this term was a royal ceremony for the consecration of the land. In Buddhism: (1) meditation, concentration, meditative concentration (*dhyāna*). (2) A reference to the Four Meditation Heavens within the world of form. (3) Seated meditation; *zazen* (坐禪). (4) A reference to the Chan (Sōn, Zen) sect. (5) The teachings of the Chan school of Buddhism. Soothill: To level a place for an altar, to sacrifice to the hills and fountains; to abdicate. Adopted by Buddhists for *dhyāna*, 禪 or 禪那, i.e. meditation, abstraction, trance. *dhyāna* is 'meditation, thought, reflection, especially profound and abstract religious contemplation'. M.W. It was intp. as 'getting rid of evil', etc., later as 靜慮 quiet meditation. It is a form of 定, but that word is more closely allied with *samādhi*, cf. 禪定. The term also connotes Buddhism and Buddhist things in general, but has special application to the 禪宗 q.v. It is one of the six *pāramitās*, cf. 波. There are numerous methods and subjects of meditation. The eighteen *brahmalokas* are divided into four *dhyāna* regions 'corresponding to certain

frames of mind where individuals might be reborn in strict accordance with their spiritual state'. The first three are the first *dhyāna*, the second three the second *dhyāna*, the third three the third *dhyāna*, and the remaining nine the fourth *dhyāna*. See Eitel. According to Childers' Pali Dictionary, 'The four jhānas are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from his body, which remains plunged in a profound trance.' Seated cross-legged, the practiser 'concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity', his mind still reasoning: this is the first jhāna. Concentrating his mind on the same subject, he frees it from reasoning, the ecstasy and serenity remaining, which is the second jhāna. Then he divests himself of ecstasy, reaching the third stage of serenity. Lastly, in the fourth stage the mind becomes indifferent to all emotions, being exalted above them and purified. There are differences in the Mahāyāna methods, but similarity of aim.

門 – M4418/N4940 - ddb: (1) Principle, theory, viewpoint, standpoint, method (sarva-dharma-naya-kuśala). (2) Method of teaching (pariyāya). Way of doing (something). (6) Teaching. (7) Aspect. (8) Mouth, head, face (mukha). Soothill: A door; gate; a sect, school, teaching, especially one leading to salvation or nirvana.

一 – M3016/N1 - ddb: (1) One; the number one; single (Skt. eka; Tib. gcig) (2) One, someone, something (ekatya). (3) The same; singular. A single body; a single type (ekadhya).

大 – M5943/N1171 - Soothill: Maha. 摩訶; 麼賀. Great, large, big; all pervading, all-embracing; numerous (多); surpassing ; mysterious 妙; beyond comprehension 不可思議; omnipresent 體無不在. The elements, or essential things, i.e. (a) 三大 The three all-pervasive qualities of the 眞如 q.v. : its 體, 相, 用 substance, form, and functions, v. 起信論 . (b) 四大 The four tanmātra or elements, earth, water, fire, air (or wind) of the 俱舍論. (c) 五大 The five, i.e. the last four and space 空, v. 大日經. (d) 六大 The six elements, earth, water, fire, wind, space (or ether), mind 識. Hīnayāna, emphasizing impersonality 人空, considers these six as the elements of all sentient beings; Mahāyāna, emphasizing the unreality of all things 法空, counts them as elements, but fluid in a flowing stream of life, with mind 識 dominant; the esoteric sect emphasizing nonproduction, or non-creation, regards them as universal and as the Absolute in differentiation. (e) 七大 The 楞嚴經 adds 見 perception, to the six above named to cover the perceptions of the six organs 根.

事 – M5787/N272 - ddb: (1) An affair, a matter, an undertaking, business. Matter, affair, manifest phenomena (vastu); concrete. (2) Distinct phenomenon. Individuality. Differentiated. (3) Function, activity, motion (kriyā). (4) Thing, object, body (dravya). (5) Realm, state, condition, scene. (6) In Huayan teaching, one of the four dharmadhātu, that of individual phenomena, mentioned in contrast to the realm of undifferentiated principle. Soothill: artha 日迦他 (迦 being an error for 遏); affair, concern, matter; action, practice; phenomena; to serve. It is 'practice' or the thing, affair, matter, in contrast with 理 theory, or the underlying principle.

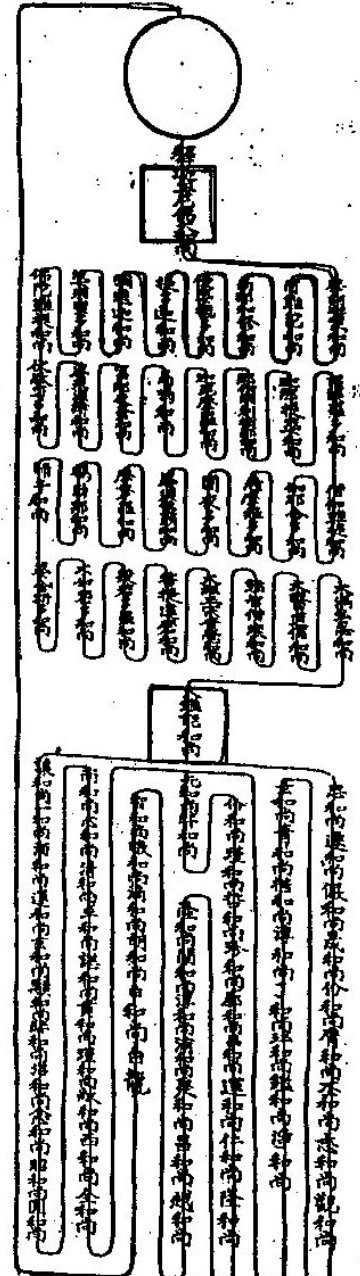
因 – M7407/N1026 - ddb: (1) Depend upon, rely on, need, request. (2) According to, depending upon, if; in that case, then, there. (3) A cause; a condition, relationship. (4) A reason; a basis. [Buddhism] (1) Cause (hetu, kāraṇa, bījatva). That which produces a result. Cause, seed, origin, element, root. In Sarvāstivādin teachings cause is divided into six kinds; see 六因. (2) As opposed to "condition(s)" 緣, the term refers to the primary, or most intimately related cause of an effect. (3) Again, in relation to "conditions" there are "causes and conditions," but in this case, "cause" refers to a more internal and direct cause, while "condition" refers to external, auxiliary, and indirect causes. (4) An abbreviation of yeyin 業因, 'karma-cause'; a good or evil act as the cause of a good or evil effect. (5) One of the '16 manners of practice' 十六行相. (6) To face or meet. (7) In Indian Logic (因明 hetu-vidyā), a cause or a reason in a syllogism (hetu). (8) Religious practice. The practice of the bodhisattva based on his arousal of the mind of compassion. (9) The period of bodhisattva practice (which is the "cause" of buddhahood). (10) One of the ten such-likes taught in the Lotus Sutra. See 十如是. Soothill: hetu: a cause: because: a reason: to follow, it follows, that which produces a 果 result or effect. 因 is a primary cause in comparison with 緣 pratyaya which is an environmental or

secondary cause. In the 十因十果 ten causes and ten effects, adultery results in the iron bed, the copper pillar, and the eight hot hells; covetousness in the cold hells; and so on, as shown in the 楞嚴經. Translit. in, yin.

緣 (=緣) M7741/3585 – ddb: (1) Cause. Various conditions. (Skt. kāraṇa, pratyaya, pratītya, pratyaya-hetu). (2) Indirect cause, secondary cause. Associated conditions. All things are subject to the principle of cause and effect, but there are conditions/circumstances that aid the causes that produce an effect, which are called 'indirect causes.' Connection. Opportunity, chance. (3) Relationship, basis (ārambana, ālambana). (4) Object of cognition, object of perception; environment, object. (5) To take as an object. To connect with; be connected with. The mind facing an object of the external world. To sense, perceive or cognize. With the meaning of cognition, it refers to the relation of subject to object, that is, the function of the consciousness cognizing external objects. (6) Facing the mind. (7) An abbreviation of 機緣, a term for 'sentient beings.' (8) Implement(s). Relationship, affinity, connection. (9) One of the ten such-likes taught in the Lotus Sutra. See 十如是. Soothill: pratyaya means conviction, reliance, but with Buddhists especially it means 'a co-operating cause, the concurrent occasion of an event as distinguished from its proximate cause'. M.W. It is the circumstantial, conditioning, or secondary cause, in contrast with 因 hetu, the direct or fundamental cause. hetu is as the seed, pratyaya the soil, rain, sunshine, etc. To reason, conclude. To climb, lay hold of. The mind 能緣 can reason, the objective is 所緣, the two in contact constitute the reasoning process. The four kinds of causes are 因緣; 次第緣; 緣緣, and 增上緣 q.v.

因緣 - ddb: (hetu-pratyaya). (1) causes and conditions (connections). The character 因 (yin) refers to direct cause, which directly incurs a result, while 緣 (yuan) refers to an indirect cause which helps or participates in producing the result. (2) Direct cause. (3) 'Cause is namely condition;'-a widened meaning of the term, where all active elements are called causes/conditions. In Abhidharma-kośa theory, one of the 'four causes' siyuan 四緣. (4) Dependent origination (pratītya-saṃutpāda). (5) A Chinese translation of the Sanskrit nidāna 尼陀那, the genre of historical narratives contained in the Buddhist canon--one of the twelve traditional genre divisions of the Buddhist canon 十二部經. Soothill: hetupratyaya. Cause; causes; 因 hetu, is primary cause, 緣 pratyaya, secondary cause, or causes, e. g. a seed is 因, rain, dew, farmer, etc., are 緣. The 十二因緣 twelve nidānas or links are 'the concatenation of cause and effect in the whole range of existence'.

Precept master recites after giving the lineage chart: "When living beings receive Buddhist precepts, they enter the rank of all the buddhas. When one's rank is the same as the greatly awakened, truly one is a child of all the buddhas."



佛祖正傳菩薩大成血脈

延壽法華經次戊午年十月廿八日舟胡老和尚示去
佛大者宗門之一大事因緣也自靈山少林曾溪洞出天童
承和的嫡嫡相承而到吾吾今付汝謹按大宋淨慈西
九月望日東林敏和尚在天台日於維摩宣示西和向云若
隨戒者禪門之一大事因緣也汝觀海來問釋於子因先扶
此佛法本應器空具靈瓶柱杖為佛不遺一物故再因靈瓶之洞
濟一觀全無他故矣今予以此戒法授汝汝能護念莫
令失墜至切至切
靈永萬年第三龍次丙戌夏五善法日
此山老納
付授白龍老

F) The Verse of Purity While Abiding in the World:

This verse recited at ordinations, and also sometimes at ryaku fusatsu, was recited during precept confession in the vinaya school in Song dynasty China. The verse comes from “Buddha Speaks the Surpassing Daylight Samadhi Sutra” (佛說超日明三昧經 T638, CBETA, T15, 532, a20-21). It is also the last verse recited as part of the formal meal verses.

處世間如虛空
若蓮花不著水
心清淨超於彼
稽首禮無上聖

Although located in this world, [one’s mind] is in the emptiness just as the lotus flower [though growing in muddy water] does not touch the water’s surface. My mind is so pure and clean that it transcends [the material world]. Now I pay homage to the Ultimate Venerable One [the Buddha]. (Yifa translation)

Abiding in this ephemeral world,
like a lotus in muddy water,
the mind is pure and goes beyond;
thus, we bow to the most Honored One. (Griff Foulk)

Like a cloud in an endless sky,
A lotus in muddy water
We live in the pure mind of Buddha
Now let us bow to the Tathagata. (SFZC ordination translation)

Abiding in this ephemeral world
like a lotus in muddy water,
the mind is pure and goes beyond.
Thus we bow to Buddha. (Sotoshu Sutra Book translation)

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Web Resources

Access to Insight (Thanissaro Bhikku) has translations and great material on the Pali Canon Vinaya:
<http://www.accesstoinsight.org/tipitaka/vin/index.html>

Brahmajala Sutra - Buddhist Text Translation Society – available online at:
<http://www.purifymind.com/BrahmaNetSutra.htm>

Digital Dictionary of Buddhism:
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Taitaku Phelan – Seven talks on the Precepts at:
<http://www.intrex.net/chzg/talklist.htm>

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