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Xuanzang' s Text of Bodhisattva Precepts

현장(玄奘)의 『보살계본(菩薩戒本)』

Chanju Mun and Ronald S. Green

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## 〈국문초록〉

본 역자들은 현장(602~664)의 『보살계본』(T.24.1501.1110b2~1115c22)을 최초로 영역하였다.

현장의 『보살계본』은 담무참(385~443)의 『보살계본』(T.24.1500.1107a2~1110a24)과 더불어 유식계 보살계본들을 대표한다.

현장의 『보살계본』과 다르게 담무참의 『보살계본』은 몇 차례 온라인의 형태로, 그리고 한 차례 출판본 형태로 영역되었다.<sup>1)</sup> 담무참은 본인이 한역한 『보살지지경』 10권을 저본으로 하여 본인의 보살계본을, 그리고 현장은 본인이 한역한 『유가사지론』 100권을 토대로 하여 본인의 보살계본을 직접 만들었다.

비록 그 두 보살계본의 내용은 대동소이할지라도, 담무참의 『보살계본』은 4중계와 41경계로, 그리고 현장의 『보살계본』은 4중계와 45경계로 구성되어 있다. 그 두 종류의 보살계본은 출가의 포살과 수계 의식에 사용된 구족계 바라제목차를 모방하여 만들어졌고 출가와 재가의 포살과 수계의식에 사용되었다. 비록 현장의 『보살계』 본문은 목차와 계목을 포함하고 있지 않지만 본 역자들은 독자들의 편의를 위해 목차와 계목을 본 영역에서 괄호 속에 삽입하였다.

## Xuanzang's Text of Bodhisattva Precepts 현장(玄奘)의 『보살계본(菩薩戒本)』

Chanju Mun and Ronald S. Green<sup>2)</sup>

This is the first English translation of the Text of Bodhisattva Precepts by Xuanzang (602~664).<sup>3)</sup> Xuanzang's text is one of the two major Chinese Yogācāra writings of this type, the other being the Text of Bodhisattva Precepts by Dharmakṣema (385~443). English versions of the latter exist in print and in online versions.<sup>4)</sup> Taking excerpts from the ten-fascicle Bodhisattva Precepts section of the *Bodhisattvabhūmidhara-sūtra*, number 1581 in volume 30 of the Taishō canon, Dharmakṣema composed his *Text of Bodhisattva Precepts*,

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1) 담무참의 보살계본 영역은 “Chapter 5 The Book of Bodhisattva Precepts,” in Rulu, trans., *Bodhisattva Precepts* (Bloomington, Indiana: Authorhouse, 2012), pp. 81~93.

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

3) T.24.1501.1110b2~1115c22.

4) For the printed version of the English translation of Dharmakṣema's *Text of Bodhisattva Precepts*, see “Chapter 5 The Book of Bodhisattva Precepts,” in Rulu, trans., *Bodhisattva Precepts*, Bloomington, Indiana: Authorhouse, 2012, pp. 81~93.

which was the first comprehensive list of Bodhisattva Precepts in Chinese Buddhism. It is now preserved as number 1500 in volume 24 of the Taishō canon. The *Bodhisattvabhūmidhara-sūtra* matches a chapter of the *Yogācārabhūmi-śāstra* in 100 fascicles, number 1579 in volume 30 of the Taishō canon. Dharmakṣema likely made his *Text of Bodhisattva Precepts* sometime after he translated the *Bodhisattvabhūmidhara-sūtra* from Sanskrit to Chinese.

Xuanzang wrote his *Text of Bodhisattva Precepts* by taking excerpts from the Bodhisattva Precepts section of the *Yogācārabhūmi-śāstra*. We can guess that he composed it sometime after translating the *Yogācārabhūmi-śāstra*. Although both versions of the Yogācāra Bodhisattva Precepts have the same basic contents, Dharmakṣema lists four major precepts and forty-one minor precepts in his text while Xuanzang includes four major and forty-five minor precepts. Both texts were made for use by laypersons and monastics, so that the Bodhisattva Precepts could be recited during the two confessional days per month and so that preceptors could confer the precepts to laypersons and monastics during ordination ceremonies. Both writings are modeled after texts of monastic rules and create Bodhisattva Precepts counterparts to the monastic rules. Although Xuanzang did not make a table of contents and did not itemize the precepts, this English translation provides these conveniences in parentheses.

Taishō No. 1501

## Text of Bodhisattva Precepts

Excepted from the fifteenth Chapter on Bodhisattva Precepts of the Section of Bodhisattva Stages of the Division of Original Stages of the *Yogācārabhūmi-sāstra*

Spoken by Maitreya Bodhisattva

Translated by Śramaṇa Xuanzang by decree of the emperor

Translated with annotations by Chanju Mun and Ronald S. Green

### (Introduction)<sup>5)</sup>

Bodhisattvas who have already received the Pure Precepts should think often and carefully as follows. “Are these the precepts that Bodhisattvas should receive or are they not the

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5) Dharmakṣema included homage verses before the introduction section in his *Text of Bodhisattva Precepts*. However, Xuanzang did not add homage verses to his *Text of Bodhisattva Precepts* because he made the independent *Manual on the Procedures for Conferring the Bodhisattva Precepts* in which he included homage verses. The Four Part Vinaya adopted by East Asian Buddhists categorizes 250 rules for monks in eight groups, (1) 4 *pārājika* (defeats) rules, (2) 13 *saṅghavāśeṣa* rules entailing official meetings of the saṅgha, (3) 2 *anīyata* (indefinite) rules, (4) 30 *niḥsargika-pāyantika* rules entailing

precepts that Bodhisattvas should receive?” After thinking this, Bodhisattvas should make an effort to study what they should do and should make an effort to hear the Bodhisattva sūtra piṭaka and Bodhisattva śāstra piṭaka.<sup>6)</sup> After hearing those teachings, Bodhisattvas should make an effort to learn and cultivate them.

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forfeiture and confession, (5) 90 *pāyantika* (confession) rules, (6) 4 *pratidesānīya* (acknowledgement) rules, (7) 100 training rules, and (8) 7 rules for settling disputes. Unlike the vinaya text, this *Text of Bodhisattva Precepts* categorizes Bodhisattva precepts in just two groups, (1) 4 major Bodhisattva precepts and (2) 41 minor Bodhisattva precepts. This *Text of Bodhisattva Precepts* exactly follows the format of the *Text of Monastic Rules* which adds homage verses and the introduction section before the list of monastic rules and the conclusion section after the list.

- 6) This text imitates the Buddhist traditional Tripiṭaka (three groups of Buddhist canons) system consisting of vinaya piṭaka (canon of discipline), sūtra piṭaka (canon of scriptures) and śāstra piṭaka (canon of treatises), and coins the terms, “Bodhisattva śāstra piṭaka” and “Bodhisattva śāstra piṭaka.” So, we can easily guess that this text’s author(s) might have considered this text as a text of Bodhisattva vinaya piṭaka. However, although each vinaya monastic rule accompanies its corresponding punishment, each Bodhisattva precept does not have its matching punishment and while all monastics are mandatory to keep vinaya monastic rules, Bodhisattvas are not forced to preserve them. While monastic rules are applicable to only monastics, Bodhisattva precepts are applicable to all Buddhists regardless of monastics and laymen. So, we think that although this text of Bodhisattva precepts might supplement

## (The Four Major Precepts)

If Bodhisattvas want to abide by the standard of Bodhisattva Precepts and Rules, they should abide by four kinds of major rules. What are the four?

### (1<sup>st</sup> major precept)<sup>7)</sup>

If Bodhisattvas praise themselves and criticize others out of a desire for profit and veneration, they are in violation of the first major rule.

### (2<sup>nd</sup> major precept)

Although Bodhisattvas have property and wealth, because they are stingy with wealth by nature, if they experience suffering and poverty and do not receive support from or be trusted by others; although those who seek wealth come before them, if Bodhisattvas will not have pity on them and

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the texts of monastic rules, it could not be alternative for the texts of monastic rules in regulating individual monastics and the monastic community because it does not include any rules compulsorily applied to them. While monastic rules are applicable to only monastics, Bodhisattva precepts are applicable to all Buddhists regardless of monastics and laymen.

7) We itemized the four major and forty-five minor precepts throughout this English translation of Xuanzang's *Text of Bodhisattva Precepts* for ordination and confession rituals and made readers understand the list of precepts clearly and conveniently.



will not give donations to them; and although those who seek the Dharma come in front of Bodhisattvas who have the teachings, if Bodhisattvas do not provide them because of stinginess, they are in violation of the second major rule.

(3<sup>rd</sup> major precept)

If Bodhisattvas nurture defilement with anger for a long time, they will use rude language and will be unable to rest due to these causes and conditions. Because they are covered with anger, they will hit, hurt, and bother sentient beings with hands, feet, lumps of soil, stones, knives, and sticks and will have sharp, violent, angry and hateful minds. Even though they violate the precept and are asked to correct the violation, they will not accept the request and not cease to make enemies. If so, they are in violation of the third major rule.

(4<sup>th</sup> major precept)

If Bodhisattvas criticize the canon of Bodhisattva teachings and want to establish and expound counterfeit teachings or trust and interpret counterfeit teachings, changing the proper teachings based on other people, they are in violation of the fourth major rule.

**(Conclusion)**

If Bodhisattvas violate one of the abovementioned four

major rules and furthermore violate all four, they are unable to increase and encompass the capacity of Bodhisattvas nor grant and extend awakening through this teaching. Because they are unable to have purity of intention in this teaching, they are counterfeit Bodhisattvas, not true Bodhisattvas.

If Bodhisattvas violate the four major Bodhisattva rules with an intermediate level of defilement, we cannot know if they have given up the standard of the Bodhisattva Pure Precepts and Rules. However, if they violate these with the most serious level of defilement, we can say they have given up the four major Bodhisattva rules.

If Bodhisattvas criticize and violate the four major Bodhisattva rules often and continuously without shame and are addicted to the violation, considering the violation to be beneficial, you should know that they are in violation of the rules with the most serious defilement. Although Bodhisattvas give up the standard of the Bodhisattva Pure Precepts and Rules and they do so only for a time, giving up the four major Bodhisattva rules is not comparable to monks who permanently abandon the *prātimokṣa* (list of monastic rules).

If Bodhisattvas give up the standard of the Bodhisattva Pure Precepts and Rules based on these violations, they can endure and recover that standard. However, if monks receive the *prātimokṣa* (code of monastic rules) but violate the four

major monastic rules, they cannot receive the four major monastic rules again. (Unlike monks), if Bodhisattvas abide<sup>8)</sup> by the standard of the Bodhisattva Pure Precepts and Rules, regardless of whether they have violations or no violations, defilement or no defilement, you should know Bodhisattvas belong to the most superior group.

### (The Forty-five Minor Precepts)

(1<sup>st</sup> minor precept)

If Bodhisattvas abides by the standard of the Bodhisattva Pure Precepts and Rules, they should not waste time night and day without making stupas for the sake of the Buddha, without making places to print books for the sake of the proper teachings called the canon of Bodhisattva scriptures and the canon of their commentaries, and without making offerings with various utensils regardless of whether small or large, for the sake of Bodhisattvas who have entered the great stage in the realm of the ten directions, without showing respect for and without praising the benefits of the Buddha, the Dharma, and the saṅgha with four sets of

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8) In the original texts there is an additional Chinese character “an” (安) an adjective meaning “comfortably”, that is, in every case of minor precepts, “Bodhisattvas abide by the standard of Bodhisattvas Pure Precepts”. We removed it from the translation because it sounds unnatural in English.

phrase and without keeping the true benefit of the three treasures with confidence. If so, they are in violation of the first minor precept.

If they do not have respect, are lazy, are negligent, and violate this precept, they are polluted with the violation. If they violate the precept out of mistaken thinking, they are not polluted with the violation. Regarding no violation of this precept, if they have a deranged mind and if they already realized the stage of purity, they are not in violation of the precept. Because Bodhisattvas who attain pure intention are like bhikṣu (monks) who already attained realization and purity, they always follow the Dharma and provide offerings to the Buddha, the Dharma, and the saṅgha with wonderful utensils.

(2<sup>nd</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, even though performing great actions, if they do not have joy and satisfaction and if they have attachment and do not give up desires for profit and respect, they are in violation of the second minor precept, have the violation's object, and are polluted by the violation. If they make an effort to eliminate and purify desires which they generate and if they make an effort to protect themselves from cravings although they could not abandon them because they are seriously covered

with delusion, they are not in violation of the second minor precept.

(3<sup>rd</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they cannot control the arrogance in their minds, harbor hatred in their minds, keep anger in their minds, do not rise to greet a person and do not offer their own good seat when they see any virtuous person who is over 60 years old and when a person they are able to respect comes, and if they cannot control the arrogance in their minds, harbor hatred in their minds, keep anger in their minds, and do not give proper reasons when someone comes to talk, converse, celebrate, condole or ask questions, they are in violation of the third minor precept, have the violation's object, and are polluted by the violation. However, if they behave this way because they have lazy, negligent, deluded, and undefined minds, they are in violation of the third minor precept and have the violation's object, but they are polluted by the violation.

Regarding no violation of this precept, if they have serious illness, if they have deranged minds, if they generate their thinking while asleep, discuss with, congratulate or condole others, if they expound, discuss and make conclusions about Buddhism for others, if they discuss Buddhism to congratulate and condole others, if they expound Buddhism

for others, discuss and conclude the discussions with them, if they violate precepts but attempt to explain the proper teaching desiring to protect the teaching in their minds, if they desire to subdue others with skillful means to make them overcome unwholesomeness and establish wholesomeness, if they are protecting the sangha system or if they desire to protect the minds of many sentient beings, they are not in violation of the precept.

(4<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if someone comes with an invitation, goes to a house or temple, and Bodhisattvas receive from that person offerings of food and clothing with offering utensils, but cannot control the arrogance in their minds, harbor hatred in their minds, keep anger in their minds and so cannot arrive at the proper location and cannot receive the invitation, they are in violation of the fourth minor precept, have the violation's object, and are polluted by the violation. If they cannot arrive at the location, and do not receive the visitor due to laziness, negligence, deluded and undecided minds, they are in violation and have the violation's object, but they are not polluted by the violation.

Regarding no violation of this precept, if they are sick, if they do not have energy, if they have deranged minds, if they live in distant and dangerous places, if they are afraid to

walk on the streets, if they desire to control others with skillful means to make them overcome unwholesomeness and make them establish wholesomeness, if others invite them first, if they desire to protect good qualities even for a short time for the sake of cultivating good teachings without stopping even for a short while, if they encompass unprecedented meaning, if they do not withdraw from the teachings and make themselves properly understand the teachings and meaning which they hear, if they know that others who harbor defiled minds come to them with corrupt minds and invite them, if they have minds of hatred in order to protect others, if they do not return to their residence and do not receive invitations because they want to protect the saṅgha system, they are not in violation of the precept.

(5<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they keep maṇi jewels, pearls, vaiḍūrya (i.e., blue jade), and such treasures which are colorful and can be dyed, have various types of copious wealth, interest, property, and offering utensils, humbly present offerings of these materials, but they do not receive these materials because they harbor hatred in their minds and anger in their hearts, they are in violation of the fifth minor precept, have the violation's object, and are polluted by the violation because they disregard sentient beings. If they do not receive these due to laziness,

negligence, deluded minds or indecisive minds, they are in violation of the precept, have the violation's object, but they are not polluted by the violation.

Regarding no violation of this precept, if they do not receive donations because they know that the donors have deranged minds, because they observe that the donors generate mental attachments to the donated materials after making donations, because they observe that donors have regrets after making donations, because donors do not know how to make donations, because they know that accepting the donations will result in poverty for the donors, because they know those objects are the property of the saṅgha and the property of the stupa, because they know those objects were obtained by theft, because they know donors suffer from mistakes due to the donations, and because they know accepting the donations will result in the donors being killed, bound, punished, ostracized, hated or criticized due to the donations, they are not in violation of the precept.

(6<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if others visit them and seek the teachings from them, they should not harbor hatred, anger, jealousy or have indecisive minds and not offer the teachings because of these issues. If they do so, they are in violation of the sixth minor precept, have the violation's object, and are



polluted by the violation. If they do not offer the teachings due to laziness, negligence, deluded minds or indecisive minds, they are in violation of the precept and have the violation's object, but are not polluted by the violation.

Regarding no violation of this precept, when heretics carefully seek to find mistakes and negative aspects, if Bodhisattvas have serious illnesses, if they have deranged minds, if they want to control others with skillful means to make them overcome unwholesomeness and establish wholesomeness, if they do not completely understand the Dharma, if they see again that others do not generate respect and do not have shame but receive (the teachings) by listening with a wicked standard, if they know that the others have dull capacities, deeply generate fear about obtaining ultimate teachings, produce wicked opinions from extensive teachings, increase their wicked attachments, and destroy their minds, and if they again know that the others take the teachings in their hands and propagate them to wrong persons and for this reason they do not provide proper teachings to others, they are not in violation of the precept.

(7<sup>th</sup> minor precept)

If Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, they should not harbor hatred in their minds and anger in their hearts toward sentient beings who are

violent and violate the precepts. If they do not assist sentient beings and do not provide them with the precepts through skillful means because sentient beings are violent and violate the precepts, they are in violation of the seventh minor precept, have the violation's object, and are polluted by the violation. If they do not give assistance to sentient beings due to laziness and negligence, and give up trying due to deluded minds, they are in violation of the seventh minor precept, have the violation's object, but they are not polluted by the violation.

Why? If all Bodhisattvas do not calmly manifest benefits with body, speech, and mind by holding the precepts and do not desire to benefit sentient beings with minds of pity, this can be likened to sentient beings who violently violated precepts and who came to this present life due to causes of suffering.

Regarding no violation of this precept, if Bodhisattvas have deranged minds, if they desire to control others with skillful means, as extensively explained above, if they intend to protect the minds of many sentient beings, if they give up skillful means and thereby do not benefit sentient beings in order to protect the saṅgha system, they are not in violation of the precept.

(8<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva

Pure Precepts and Rules, just like the Bhagavān<sup>9)</sup> intended to protect others with the prātimokṣa vinaya and caused all hearers<sup>10)</sup> to avoid transgressions,<sup>11)</sup> they should make those without pure trust (in the Dharma) generate pure trust, make those who already have pure trust double their trust and increase their understanding of the pure truth, let Bodhisattvas and hearers equally cultivate pure trust and let them have no discrimination.

Why? Although the hearers adopted self-benefit as the best method, they did not stop benefitting others, causing sentient beings who do not have trust to have trust, making believers who have trust increase their trust, and guiding them to study what they should study. That being the case, what about Bodhisattvas who consider benefitting others to be the best method?

(9<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, just like the Bhagavān

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9) Xuanzang transliterates the word “Bhagavān”, meaning the illustrious one, as an epithet for the Buddha.

10) “Hearers” here and afterwards refers to Śrāvakas, a specific group of non-Mahāyāna disciples of the Buddha.

11) 11 This text refers to the texts of vinaya rules and loyally follows the style of the texts.

made hearers abide by small affairs, small actions, and small hope in the midst of the *prātimokṣa* vinaya, made rules for them and caused them to not violate these rules, they shall not study precepts in the same way as hearers.

Why? All the hearers shall consider self-benefitting as the best method and do not consider benefitting others, and abide by small affairs, small actions, and small hope in the middle of benefitting others. Even so, all the actions of hearers are called mysterious. If Bodhisattvas do not consider benefits to others as the best method of cultivation, consider self-benefit and abide by small affairs, small actions, and small hopes in the middle of benefitting others, those actions are considered mysterious. Like this, because Bodhisattvas intend to benefit others, they seek millions of pieces of fabrics from businessmen, laypersons, Brahmans, or other donors who are not their relatives, and seek those donations based on the capacities of the donors. In the same way they seek fabrics, they shall seek begging bowls.

When they seek fabrics and begging bowls by themselves, they shall let non-relatives sow and make robes with the different fabrics and make from the pieces of collected *kausēya* (i.e., silk) clothing various sitting items and bedding. These things should be dyed. When accepting the *koṭi* (i.e., millions) of items, Bodhisattvas should not abide by small affairs, small actions, and small hope in the middle of those things but protect against

transgressions. They shall not study with hearers but abide by the standard of the Bodhisattva Pure Precepts and Rules.

If Bodhisattvas abide by small affairs, small actions, and small hopes by harboring hatred in their minds and anger in their hearts in the midst of benefitting other, they are in violation of the ninth minor precept, have the violation's object, and are polluted by the violation. If Bodhisattvas abide by laziness, negligence, deluded minds, indecisive minds, small affairs, small actions, small hope, they are in violation of this precept and have the violation's object, but they are not polluted by the violation.

(10<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they reveal a little of their transgressions as skillful means for the benefit of others, they do not violate Bodhisattva precepts due to the causes and conditions but generate much benefit. If they see a criminal attempting to kill many people for taking their property or one desiring to hurt the venerable, solitary realizers,<sup>12)</sup> hearers or Bodhisattvas, or who desires to create

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12) "Solitary realizers" here and afterwards refers to Pratyekabuddhas, non-Mahāyāna Buddhists who seek enlightenment in isolation rather than in cooperation with and for the sake of other sentient beings.

the five most serious hells, and after observing these things generate the following thoughts: "If I kill those wicked sentient beings, I will fall down to naraka (i.e., hell). If I do not kill them, I will accrue the most serious karma and receive great suffering. I prefer to help others and fall down to hell so that they will not receive great suffering."

Like this, Bodhisattvas have this intention. Whether they have wholesome minds or undecided minds about other sentient beings, after learning about their (wicked) affairs, they wish to make those beings become Bodhisattvas in the next life, deeply generate repentance and kill them with a compassionate mind due to these causes and conditions. If so, they are not in violation of the tenth minor precept but generate much merit.

Again, if Bodhisattvas see increased defilement and see an official who has increased (defilement), whose personality is violent, who does not have compassion for sentient beings, who suppresses and bothers them, if after seeing this, Bodhisattvas generate a compassionate mind, produce benefits for them, make an effort to make them happy, and cause them to get fired or be removed (from office), they are not in violation of this precept because of these causes and conditions but generate much merit.

Again, if Bodhisattvas see a thief steal the property of

others, regardless of whether it is the property of the saṅgha or the property of a stupa, and after taking away many items, the thief becomes attached to the items and claims them, uses them based on personal desires, Bodhisattvas, after seeing these things, generate compassionate mind and generate benefits to those sentient beings, make an effort with good intentions, and make the thief not use the stolen property. Otherwise the thief would carry the injustice and have no benefit for a long time due to his act. Therefore Bodhisattvas return the saṅgha's property to the saṅgha, the stupa's property to the stupa, and the property of sentient beings to sentient beings.

Again, if Bodhisattvas see sentient beings or the manager of a temple-affiliated farm who appropriates the saṅgha's property and the stupa's property by saying these properties are their own, using them for personal purposes, after seeing those things Bodhisattvas should think deeply about the evil actions and generate compassionate minds about those evil actions that generate wrong karma, make them become free from the injustice and able to receive benefits, make an effort to have the person fired from the position. If Bodhisattvas do so, although the property has not been returned, they are not in violation of this percept but generate much merit.

Again, if Bodhisattvas are staying at the home of a layperson

and see there with strong desire a woman who is not related with their family, who learns how to flirt, tries to get attention from Bodhisattvas, and seeks to do unethical things, seeing these things and thinking of them, Bodhisattvas (should) cause the woman to not be angry and to not be unhappy, to become free of desire, making her be comfortable through skillful means, letting her plant wholesome roots and discard unwholesome karma. If Bodhisattvas take unethical actions with compassionate mind, although they learn these defiled teachings with compassionate mind, they are not in violation of this precept but generate many benefits. The monastic Bodhisattva protects the teachings and precepts of the hearers and prevents them from being destroyed and lets such unethical actions to be practiced.

If Bodhisattvas lie to many sentient beings whose lives are endangered in order to save their lives or to save the lives of those who are imprisoned or to save those who are sentenced to having their hands and feet cut off or having their noses, ears, or eyes pulled out, even though Bodhisattvas whose lives are endangered should not lie to save them, they may lie for the sake of other endangered sentient beings by thinking of their situations. In summary, Bodhisattvas only see justice and benefit for sentient beings and do not see injustice and no benefit. Because Bodhisattvas do not have polluted minds when acting for the benefit of all sentient beings, if their thinking is informed by proper knowledge



when they say improper things, they are not in violation of this precept but generate many benefits.

If Bodhisattvas see that a sentient being becomes friends with a terrible person and does not give up this friendship, they after seeing this might generate a compassionate mind, generate benefits, and make efforts with good intentions and they might use double-dealing words to cause the sentient being to get away from the awful friend, to break off the relationship, and to not be close to the wicked friend who would make them carry (the repercussions of) injustice and have no benefit for a long time. Although Bodhisattvas use double-dealing words with benefiting mind to make them give up their mutual affection, they are not in violation of this precept but generate much benefit.

If Bodhisattvas see sentient beings who stray away from the proper Buddhist teachings and act based on wrong principles, they should use even foul speech and sharp criticism to make them get away from unwholesome places and establish wholesome places. If they use foul speech toward sentient beings with the intention of benefitting them, they are not in violation of this precept but generate much benefit.

Again, if Bodhisattvas see sentient beings who love art, drama, reciting poems and singing songs, and who love the

enemies of the king, meals, wonton streets, and meaningless discussions, they should generate compassionate minds toward the sentient beings by using skillful means in those situations to bring benefits, should have good intentions and make up fanciful stories in front of them corresponding to various dramas, and should recite poems, sing songs, love the enemies of the king, meals, wonton streets, and so on. Let the sentient beings be joyful, let them affiliate freely, guide them with skillful means, make them get away from unwholesome places and let them establish wholesome places. If they make up such fanciful stories, they are not in violation of this precept but generate much benefit.

(11<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they generate falsehoods, explain things with empty words, research with improper skillful means, seek profit by pretending to have profit, taste wicked lifestyles, do not have shame, and strongly deepen bad attitudes without giving them up, they are in violation of the eleventh precept, have the violation's object, and are polluted by the violation.

Regarding no violation of this precept, if Bodhisattvas want to rid themselves of the desires they generated and make an effort to eliminate them, but the defilement becomes stronger, takes over their minds, and continuously appears,

they are not in violation of this precept.

(12<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they are confused with un-peaceful mind, do not like tranquility, makes loud noises, have jubilant outbursts, raise a clamor, hop about unceasingly, and happily smile at others, they are in violation of the twelfth minor precept in all these conditions, have the violation's object, and are polluted by the violation.

Regarding no violation of this precept, one should refer to the case concerning removing desires, extensively explained above. If Bodhisattvas act in these ways in attempt to resolve the hatred of others and their behavior is skillful means to make others eliminate hatred, if they want to eliminate the anxiety of others, if they subsume those things which others love by nature by skillful means, respect and protect those things, and convert them according to their needs, and if they should still smile and reveal purity from inside when sentient beings criticize Bodhisattvas, harbor hatred in their minds and talk behind their backs, they are not in violation of this precept.

(13<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they form this opinion and

establish this argument: “Bodhisattvas should not love nirvāṇa, should not fear major defilement or minor defilement, should not seek the eradication of defilement, and should not generate hate for defilement that was eliminated because they transmigrate in the cycles of birth and death for three countless eons in search of great enlightenment.” and if they form such sentences, they are in violation of the thirteenth minor precept, have the violation's object, and are polluted by the violation.

Why? If all hearers love and are close to nirvāṇa, deeply hate major defilement and minor defilement, Bodhisattvas do so millions (*koṭi*) of times more. While all hearers make an effort to cultivate proper action, to realize and receive justice, and to benefit only themselves, Bodhisattvas make an effort to cultivate proper action, to realize and receive justice, and to benefit all sentient beings. Therefore, Bodhisattvas should make an effort to concentrate on unpolluted mind. Even if they practice with defiled actions and practices, they accomplish that which surpasses all arhats<sup>13)</sup> and do not have polluted teachings.

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13) In this case, an arhat is an accomplished practitioner of non-Mahāyāna Buddhism.

(14<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they make unreliable statements, for example, if they do not stop saying bad things and do not cleanse themselves of the bad things, of criticisms and of defamation; even if those things are true, if Bodhisattvas do not try to eliminate them, they are in violation of the fourteenth minor precept, have the violation's object, and are polluted by the violation.

Regarding no violation of this precept, if they are heretics, if they hate and are jealous of others, if they circulate a bad rumor about a good person who becomes a monastic, who begs outside in the streets, and who cultivates wholesome actions, and if they are overcome with anger, and if they are perverted and spread criticism, they are not in violation of this precept.

(15<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules and when they see sentient beings, if they do not make an effort in various ways to support others in getting justice and benefits, and make an effort to help others become free of anxiety, they are in violation of the fifteenth minor precept and have the violation's object, but they are not polluted by the violation.

Regarding no violation of this precept, if they observe that sentient beings obtain only small justice and benefit and instead generate much anxiety and suffering in this present world due to abovementioned causes and conditions, they are not in violation of this precept.

(16<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they return criticism for criticism, if they return anger for anger, if they return a blow for a blow, and if they return ridicule for ridicule, they are in violation of the sixteenth minor precept, have the violation's object, and are polluted by the violation.

(17<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they attack other sentient beings even though others do not attack them, suspect others will attack them due to hatred and jealousy and due to attachment based on haughtiness, do not apologize properly, and do not have equanimity, they are in violation of the seventeenth minor precept, have the violation's object, and are polluted by the violation. If they do not apologize and abandon equanimity because of laziness and negligence, they are in violation of the seventeenth minor precept and have the violation's object, but they are not polluted by the violation.

Regarding no violation of this precept, if they use skillful means to control others, causing others to give up their unwholesomeness and to establish wholesomeness, if they make heretics who practice non-Dharma and doing wrong repent and apologize for their wrong doings, if they do not double their anger when sentient beings repent and apologize for their actions which they like to fight and dispute by their nature, if they again know that sentient beings can endure by their nature and realize no hatred, and if they definitely know that the sentient beings have deep shame for infringing upon them but do not apologize, they are not violation of this precept.

(18<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, even though a person violates a precept but repents of the violation and properly apologizes about this violation to Bodhisattvas, if Bodhisattvas hate that person and do not accept the apology, they are in violation of the eighteenth precept, have the violation's object, and are polluted by the violation. Although Bodhisattvas do not have a mind of hatred toward him and do not desire to bother him, if they do not accept the apology because they cannot tolerate (the violation) by nature, they are in violation of this precept, have the violation's object, and are polluted by violation.

Regarding no violation (of this precept), if Bodhisattvas desire to control a person with skillful means, it is like the cases that have been extensively explained above. If Bodhisattvas cannot receive an apology from a person when he behaves contrary to the Dharma and does not apologize, they are not in violation of this precept.

(19<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they have anger toward others continuously, and harbor it without abandoning it, they are in violation of the nineteenth minor precept, have the violation's object, and are polluted by the violation.

Regarding no violation (of this precept), because Bodhisattvas desire to eliminate defilements, they generate happiness, as extensively explained above.

(20<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they are attached to receiving reverence and to increasing power, and therefore try to control the masses out of mental attachments to these, they are in violation of the twentieth minor precept, have the violation's object, and are polluted by the violation.

Regarding no violation (of this precept), if they are not



attached to receiving reverence or being served, and control the masses without attachments, they are not in violation of the precept.

(21<sup>st</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they are lazy and negligent, attached to sleep, recline, lie down, do not have a schedule or do not have an organized thinking, they are in violation of the twenty-first minor precept, have the violation's object, and are polluted by the violation.

Regarding no violation (of this precept), if they are sick, do not have energy, become tired along the way, yet generate happiness and cut off transgressions, you should know that it is as said extensively above (no violation).

(22<sup>nd</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they abide in mental attachment and waste time, they are in violation of the twenty-second minor precept and have the violation's object but are not polluted by the violation.

Regarding no violation (of this precept), if they listen to others in order to protect their intentions, abide by proper thought, listen to their words only for a short time and only

to little of them, and if they ask questions to others and answer questions regarding unusual cases, they are not in violation of the precept.

(23<sup>rd</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they make their minds abide and want to calm their minds, but keep hatred in the minds, are arrogant, do not go to a teacher's residence, do not seek and request the teachings, they are in violation of the twenty-third minor precept, have the violation's object, and are polluted by the violation.

Regarding no violation (of this precept), if they are sick, if they do not have energy, if they know that the teacher has perverted views, if they heard the teachings on their own, already have the power of wisdom on their own and are able to calm their minds, if they already obtained the quality to be taught and for these reasons do not make a request of the teacher, they are not in violation of the precept.

(24<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they generate a canopy of greed and desire and do not give it up, they are in violation of the twenty-fourth minor precept, have the violation's object, and are polluted by the violation.

Regarding no violation (of this precept), if they attempt to make others stop generating desires and make an effort to rid them of desires, but if their defilement appears often because it is very strong, sharp, and oppressive to the mind, you should know it is like a canopy of greed and desire, with anger, impotence, sleepiness, nonsolid mind, wrong actions, and also a canopy of doubt.

(25<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they are greedy to taste calming thought meditation,<sup>14)</sup> they are in violation of the twenty-fifth minor precept, have the violation's object, and are polluted by the violation.

Regarding no violation (of this precept), if they act this way to make others experience (meditative) happiness, it is as extensively explained above (not a violation).

(26<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they create the following opinion and argument: "Bodhisattvas should not listen to the Buddha's teaching corresponding to Śrāvakayāna (Vehicle of

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14) This is Xuanzang's own Chinese terminology for the Sanskrit term *dhyāna* into Chinese.

Hearers), should not receive and preserve them, and should not cultivate and learn them. How can they use the Buddha's teaching corresponding to Śrāvākayāna and listen to, receive, preserve them or make an effort to cultivate and learn them?,"<sup>15)</sup> they are in violation of the twenty-sixth minor precept, have the violation's object, and are polluted by the violation.

Why is this? They highly respect the texts and opinions of even heretics and make an effort to meticulously do research on them. How could they not study the Buddha's words?

Regarding no violation of this precept, because they guide ones who concentrate one-sidedly on the teaching of the small vehicle to eliminate their desires, this precept is introduced.

(27<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they do not conduct meticulous research on the Bodhisattva piṭaka, completely give up that piṭaka, and instead concentrate on research into the Śrāvaka

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15) This text has (Mahāyāna) Bodhisattva Buddhism's sectarianism against mainstream monastic Buddhism by identifying the followers of the mainstream monastic Buddhism as the followers of the Vehicle of Hearers (the Small Vehicle).

piṭaka, they are in violation of the twenty-seventh minor precept and have the violation's object, but they are not polluted by the violation.

(28<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, even though they currently have the Buddha's teachings, if they do not research the Buddha's teaching meticulously, but only make an effort to learn heretical opinions and all of the arguments of heretics, they are in violation of the twenty-eighth minor precept, have the violation's object, and are polluted by the violation.

Regarding no violation (of this precept), if they are extremely smart, if they are able to quickly receive the teaching, if they are able to not forget the teachings even after a long time, if they are able to comprehend the meanings, if they observe and understand based on the Buddha's teaching and accomplish cultivation and attain realizations without wavering, and if they divide every day into two time periods and study the Buddhist teachings for the first period and non-Buddhist teachings for the second period, they are not in violation of the precept.

(29<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they go beyond the teachings, meticulously conduct research on heretical arguments and

opinions, deeply savor them like treasure, seriously become addicted to their tastes, do not consider them to be bitter medicine but learn and bow to those teachings, they are in violation of the twenty-ninth minor precept, have the violation's object, and are polluted by the violation.

(30<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they hear the Bodhisattva piṭaka and do not generate trust in and understanding of the most profound true Dharma meaning at the deepest level and immeasurable power of all Buddhas and Bodhisattvas, but hate and turn their backs on it, criticizing and destroying it, and if they are unable to understand its meaning and are unable understand its teachings and so say, "Those teachings are not the teachings of the Tathāgata, cannot benefit sentient beings and cannot make them happy.", they are in violation of the thirtieth minor precept, have the violation's object, and are polluted by the violation. The above quoted criticism originates from an unreasonable self-realization or from following the opinions of other persons.

(31<sup>st</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, even though hearing the most profound teaching at the most profound level, if they doubt its truth but are forced to trust and receive it, they should

not flatter and concoct excuses but should study by properly saying, “I am blind to unwise eyes because I am not good. I am not wholesome because I generated criticism of the teachings seen by the Buddha’s eyes and the profound meaning of the words of all Buddhas.” Although the above type of Bodhisattvas is ignorant, if they respect the Buddha, try to know the Buddha’s teachings, reveal the Buddha’s teachings, and properly practice them, they are not in violation of the thirty-first precept. Even though they do not trust and understand the teachings, they will not criticize them.

(32<sup>nd</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they have attachments and anger toward others, praise themselves and criticizes others, they are in violation of the thirty-second minor precept, have the violation’s object, and are polluted by the violation.

Regarding no violation (of this precept), if they do these things to defeat heretics, if they hold the sage teachings of the Buddha and if they do these things to control others with skillful means, it is as extensively explained above. If they desire to make those who do not have pure trust have pure trust, they should make them have pure trust. If they desire to make those who have pure trust increase their pure trust, they should make them augment their pure trust.

(33<sup>rd</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they listen to the proper teaching but are arrogant, harbor hatred in their minds, hold anger in their minds, and do not listen to advice in discussing and deciding upon the proper teaching, they are in violation of the thirty-third minor precept, have the violation's object, and are polluted by the violation. If they are overcome with laziness and negligence and so do not listen to advice, they are not polluted by the violation.

Regarding no violation (of this precept), if they do not understand (this precept), if they are sick, if they do not have energy, if they know the teaching is perverted, if they behave in this way in attempt to protect others who speak the teachings, if they completely realize that the meaning which the other person teaches can be continuously heard, preserved, and realized, if they hear the teachings before and are endowed with those teachings, if they desire to concentrate the mind on an object without stopping, if they are making an effort to achieve their best meditation, if they realize they are seriously stupid, if they are difficult to receive and preserve the teachings due to dull wisdom, if they cannot make their minds calm by concentrating on an object and so do not receive advice, they are not in violation of the precept under all of the above conditions.



(34<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they intentionally think of turning away from a Dharma teacher, do not deeply respect the teacher, laugh at and ridicule the teacher, rely only on the teacher's words and not the real meaning of those words, they are in violation of the thirty-fourth minor precept, have the violation's object, and are polluted by the violation.

(35<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they harbor a mind of hate, keep a mind of anger toward things all sentient beings should do, and do not support them as companions, for example, if they do not support those things which others should do, their travels in the street to activities that they should properly be involved in, the wealth and treasure that they should protect and handle, the disputes that they should harmonize, good meetings, and happy activities, they are in violation of the thirty-fifth minor precept, have the violation's object, and are polluted by the violation. If they are overcome by laziness and negligence and thus do not support others in these ways, they are not polluted by the violation.

Regarding no violation (of this precept), if they are sick, if

they have no energy, if they know the seeker is self-reliant, if they know the actions the sentient beings undertake are unable to guide them to the meaning and are unable to guide them to the Dharma, if they do so because of the wish to control others with skillful means, it is as extensively expounded above. If they first allow others to become their companions, if they ask others to support (the activities), if they make an effort to cultivate and learn all the best qualities but desire to close those teachings for a short while, if they have dull capacities by nature and thus have difficulty in receiving and preserving what is heard, it is as extensively expounded above. Although they desire to protect the intentions of many sentient beings, if they are trying to protect the saṅgha system and so do not support others in their activities, they are not in violation of this precept under all the above mentioned circumstances.

(36<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they see any sentient beings who are seriously ill, but harbor hatred and anger in their minds and so do not offer service, they are in violation of the thirty-sixth minor precept, have the violation's object, and are polluted by the violation. If they are overcome with laziness and negligence and therefore do not offer service, they are not polluted by the violation.

Regarding no violation (of this precept), if they are sick, if they do not have energy, if they ask others who have power to offer services in their place, if they know the sick persons have others to take care of them, if they know sick persons still have the strength to take care of themselves, if they are completely sure others who have been sick for a long time can endure alone, if they make an effort to cultivate extensive, supreme, and wonderfully wholesome quality, if they desire to protect the wholesome quality which they cultivated and to make the other person not have a defect in the middle (of that cultivation), if they are seriously stupid and their wisdom is dull, if they are difficult to receive and hold on to the teaching which is heard, if they are difficult to concentrate the mind and make the mind calm regardless of external conditions, if they are just allowing others to do their jobs at first, and if they try to support sick persons and suffering persons and desire to eliminate their suffering, you should know that it is explained above.

(37<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they see sentient beings who have left Dharma activities behind to seek recent teachings and who extensively act in improper ways, if they harbor a mind of hatred, preserve a mind of anger, and so do not expound the proper principles, they are in violation of the thirty-seventh minor precept, have the violation's object,

and are polluted by the violation. If they are overcome by laziness and negligence and therefore do not expound the proper teachings, they are not polluted by the violation.

Regarding no violation (of this precept), if they are ignorant, if they have no energy, if they ask others who have power to speak, if others have the power of wisdom, if others have wholesome friends who support them, and if Bodhisattvas (do not expound the teachings) because they desire to control the other person with skillful means, it is as extensively expounded above. If they know that when they expound the proper principles, others will generate hatred, others will say terrible things, and others will have perverted minds, or will not have respect, if again they know the personalities of others are bad, crooked or violent and therefore do not expound the proper principles, they are not in violation of the precept in all of these cases.

(38<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they go to the residence of sentient beings who have given them favor, but do not realize that they have shown favor or do not completely understand the favor and therefore harbor hatred, desire to not go in front of the sentient beings, and do not properly compensate them for the favor, they are in violation of the thirty-eighth minor precept, have the violation's object, and are polluted

by the violation. If they are overcome by laziness and negligence and therefore do not compensate the sentient beings, they are not polluted by the violation.

Regarding no violation (of this precept), if they make an effort to be effective but do not have the power or ability to obtain compensation or want to return the favor but others do not accept their offers, they are not in violation of the precept in these cases.

(39<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they see any sentient being falls into a difficult situation in which they lose money, treasure, relatives, income or position and therefore the sentient beings have anxiety and worry, if they harbor hatred and keep angry in their minds and so do not understand the minds of others, they are in violation of the thirty-ninth minor precept, have the violation's object, and are polluted by the violation. If they are overcome by laziness and negligence and therefore do not understand others, they are not polluted by the violation.

Regarding no violation (of this precept), you should know that it is as above explained (that is, there is no violation) if Bodhisattvas are unable to support the business of others.

(40<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they have the various necessities of life such as food and drink, and if another person comes seeking such things as food and drink, if Bodhisattvas harbor hatred and anger and therefore do not donate the items to those in need, they are in violation of the fortieth minor precept, have the violation's object, and are polluted by the violation. If they do not provide such donations due to laziness and negligence, they are not polluted by the violation.

Regarding no violation (of this precept), if they do not have wealth and objects to donate, if the other person is seeking unreasonable and improper things, and if Bodhisattvas want to control others with skillful means, it is as extensively expounded above. If they attempt to protect the king's interest based on what the king thinks as being improper, and if they do not provide donations to protect the saṅgha system, they are not violation of the precept in all of these cases.

(41<sup>st</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they include all groups under their protection but harbor hatred in their minds, if they do not provide uncorrupted teachings and uncorrupted rules at the proper time and if they know people are in poverty and

do not provide to laypersons, businessmen and Brahmins the clothing, food or drinks which they seek, sitting and bedding materials, medicines for their illnesses, and materials which support their bodies, they are in violation of the forty-first minor precept, have the violation's object, and are polluted by the violation. If they do not provide the teachings and rules due to laziness and negligence, and if the seekers do not seek the various materials properly, they are not polluted by the violation.

Regarding no violation (of this precept), if they attempt to control others with skillful means, it is as extensively expounded above. If they (do not provide these things) because they are sick, if they have no energy, if they cannot practice, if they ask others who have power (to provide these things) to do so, if they know other groups have great merit as others generally know, if each of them has power, seeks for the various materials which support the body, such as clothes, if they teach and provide rules based on necessity, if they have completely uncorrupted teachings and rules, if they know there are heretics in the group who came to steal the teachings, and if they cannot subdue the heretics even though they know this, they are not in violation in all of these cases.

(42<sup>nd</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva

Pure Precepts and Rules, if they harbor hatred in their minds and so do not treat other sentient beings properly, they are in violation of the forty-second minor precept, have the violation's object, and are polluted by the violation. (However,) if they do not treat others properly because of laziness and negligence, they are not polluted by the violation.

Regarding no violation (of this precept), if what they love is not proper for them, if they are sick, if they do not have energy, if they cannot endure in practice, if they attempt to protect the saṅgha system, if what they like is proper for them but not for all others, if they want to subdue heretics, and if they want to control others with skillful means, it is as extensively expound above, that is, if they do not treat others properly for these reasons, they are not in violation of the precept in all of these cases.

(43<sup>rd</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they harbor hatred in their minds against others who really have virtue, if they do not desire to reveal their virtue, if they do not desire to praise them even though they have fame, and if they do not desire to praise them although others can speak very well, they are in violation of the forty-third minor precept, have the violation's object, and are polluted by the violation. If they do not exalt



the previously mentioned good features of others due to laziness and negligence, they are not polluted by the violation.

Regarding no violation (of this precept), if they want to protect others' intentions because they know others do not have a strong desire (to be praised) by nature, if they are sick, if they have no energy, and if they wish to control others with skillful means, it is as extensively expounded above (that is, it is not a violation). If they behave this way to protect the saṅgha system, if they want to protect other persons from their faults even though they know that those persons became polluted and generated meaningless things out of haughtiness, if they know others' virtues seem like real but are not actually real, if they know others' fame seems like real but is not actually real, if they know others' words seem marvelous but are not really marvelous, if they attempt to subdue wicked heretics, and if they do not praise others to protect others' sayings, they are not in violation of the precept in all of these cases.

(44<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, if they harbor a polluted mind and so do not criticize a sentient being although they see that he should be criticized, punished, and removed from a community, and if they do not teach and regulate him properly although he should be punished and removed from

the community, they are in violation of the forty-fourth minor precept, have the violation's object, and are polluted by the violation. If they do not criticize, punish or remove the person due to laziness and negligence, they are not polluted by the violation.

Regarding no violation (of this precept), if they know with certainty that they cannot cure others, that they cannot talk with them happily because they speak coarsely and that hatred will cause others to hate even more although they try to eliminate it, if they see others wasting time, if they observe others fighting, legally suing and making competitions based on these situations, if they observe that others are becoming louder because of those conditions and destroying the saṅgha, if they know that sentient beings do not flatter but increase their accomplishments, have a strong sense of shame that makes them return to purity as soon as possible, and therefore do not criticize them or remove them from the community, they are not in violation of the precept in all of these cases.

(45<sup>th</sup> minor precept)

When Bodhisattvas abide by the standard of the Bodhisattva Pure Precepts and Rules, although they are endowed with various mysterious transformation abilities, are able to manifest miraculous powers, and are able to terrify those who terrify other sentient beings and they are able to guide those who guide other sentient beings, if they do not

manifest the mysterious transformation abilities in order to terrify and guide those who need it because they desire to continuously receive their reliable donations, they are in the violation of the forty-fifth precept and have the violation's object but they are not polluted by the violation.

Regarding no violation (of this precept), if they know a sentient being is attached to wicked heretics, criticizes sage beings and has wrong opinions, even though they do not manifest miraculous transformations to terrify and guide him, they are not in violation of the precept.

### **(Conclusion)**

Regarding no violation in the case of all the precepts, if, for example, following the rules would cause Bodhisattvas to become increasingly deranged, if it would cause them to suffer oppression and suppression, and if they have not received the standard of the Bodhisattva Pure Precepts and Rules in such cases, you should know they are not in violation of any precept.

If they properly receive the standard of Bodhisattva Precepts and Rules from others, they will generate the highest respect and benevolence due to the wholesomeness of purity, the pleasure of seeking knowledge, the pleasure of attaining enlightenment, and the pleasure of benefitting all sentient

beings. They should make an effort from the beginning to not violate the precepts and rules. If they violate them, they should repent of and remove the violation properly and quickly, making themselves return to purity.

If they violate any of the precepts like this, they should know that their violations are grounded in wrong actions. If someone else has the ability to express the meaning of this in words, Bodhisattvas should reveal the violation to that person, repeat of it, and eliminate the violation in front of that pudgala,<sup>16)</sup> who can understand and receive the teachings of the Hīnayāna and the Mahāyāna.

If they violate the four major Bodhisattva rules at the most serious level of defilement and lose the standard of Bodhisattva Precepts and Rules, they should receive the rules again.

If they violate the four major Bodhisattva rules at the intermediate level of defilement, they should reveal and remove the violation in front of at least three pudgalas with the method of exposing and eliminating wrong actions. They should name the rule which they violated and say, “Most venerable,” or “Most virtuous venerable one, I, (Bodhisattvas should say their names here), violated the Bodhisattva vinaya

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

teaching. I did wrong and committed a crime by the thing that I did.” If they violate minor Bodhisattva precepts, they should be dealt with by the same method (as the Buddha requires monks to do in the vinaya texts), by disclosure, repentance, and eradication of the unwholesome action.

If they violate the four major rules and other minor precepts at the lowest level of defilement, they should expose the violation and repent before one pudgala, as explained above. If they do not follow the directions of the pudgala and do not reveal, repent of, and eradicate the violation, they should generate a self-vow in their minds and experience the pleasure of purified mind as follows, “I have decided to protect myself against committing violations and I will not violate any precept again.” If they violate any precept, they should return to purity.

Again, the Buddha taught the offenses and Bodhisattva rules in various ways here and there based on the capacity of the audience. These teachings are the precepts which subsume the standard of rules, the precepts which subsume the wholesome teachings, and the precepts which benefit sentient beings. To summarize, concerning the canon of Bodhisattva scriptures and the canon of their treaties, they should generate respect, abide by the teachings respectfully, and concentrate on learning and cultivating them.

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