THE TRADITIONAL CULTURE OF BODHISATTVA VOWS

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Abstract

The Bodhisattva–prātimokṣa–sūtra sets forth the Vinaya of Bodhisattva. This sūtra is identical with the Question of Upāli about DefinitiveVinaya (Vinayaviniścayaupāli-paripṛcchā-sūtra, P7600 [24], Vol. 24) This sūtra tries to divide the vinaya into śrāvaka vinaya and Bodhisattva one, then criticized and denied very much the former. Later on śrāvaka vinaya, gradually, had influence on the Bodhisattva vows. Finally, as we shall later, the ‘Three ethics of the Bodhisattva’ played an important role in synthesis of these two vinaya. As a whole, the tradition of Asanga, Candragomin and Bodhichihdra on Bodhisattva vow was an important role for Indian and Tibetan teachers in the initial introduction of Buddhism into Tibet.

Keywords

Bodhisattva–prātimoksa–sūtra, Bodhisattva vows.

Full Text:

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References


[7] H. Kanamara, Indian Buddhism, p. 220; This very significant sutra expounds upon the fundamental principle and spirit of the Bodhisattva-path and spells out the differences between the Bodhisattva’s vinaya and that of the śrāvaka. The moral codes of the Mahayana are also set forth there: For English translation from Chinese version.

Hajime Nakamura, Indian Buddhism, p. 220; This very significant sutra expounds upon the fundamental principle and spirit of the Bodhisattva-path and spells out the differences between the Bodhisattva’s vinaya and that of the śrāvaka. The moral codes of the Mahayana are also set forth there: For English translation from Chinese version.

The bodhisattva vow is the commitment to put others before oneself. It is a statement of willingness to give up one’s own well-being, even one’s own enlightenment, for the sake of others. And bodhisattva is simply a person who lives in the spirit of that vow, perfecting the qualities known as the six paramitas [perfections]—generosity, discipline, patience, exertion, meditation, and transcendent knowledge—in his effort to liberate beings. What we are doing in taking the bodhisattva vow is magnificent and glorious. It is such a wholehearted and full tradition that those who have not joined it might feel somewhat wretched in comparison. They might be envious of such richness. But joining this tradition also makes tremendous demands on us. Taking the Bodhisattva vow. Zen Tradition. Brahma Net Sutra. Asanga’s Bodhisattvabhumi. The promise to keep bodhisattva vows applies not only to this life, but to each subsequent lifetime until enlightenment. Thus these vows continue on our mind-stream into future lives[4]. Zen Tradition. The following table of the fourfold vow is as practiced by the Chan and Zen tradition. Within Japan the bodhisattva precepts are recognised as being full ordination for all sects of Buddhism. The Bodhisattva figures are famous for embodying compassion and other noble qualities. They take the “Bodhisattva Vow” to forsgake their individual enlightenment in order to aid in the awakening (bodhi) of all beings. The fundamental vow of the bodhisattva is to delay their nirvana until all beings have been liberated from suffering. This aspiration is expressed in the formal vow that, when taken, signifies one’s entrance into the path of the...
bodhisattva: The fourfold vow is indicated below in several languages: Sino-Japanese. English.