Twenty Verses on the Bodhisattva Vows
by
Chandragomin

Translated by Joan Nicell

&

The Condensed Trainings of Bodhisattvas
with annotations to
The Twenty Verses on the Bodhisattva Vows
by
the Abbot Phen-re De-pa (Panglung Rinpoche)

Translated by Toh Sze Gee

AN FPMT MASTERS PROGRAM TRANSLATION
Homage to the conquerors and their spiritual children.
I shall set forth the manner of pure vows of the conquerors’ spiritual children.
Regarding the explanation on the method for keeping the aggregate of morality completely pure after having assumed the vows of bodhisattvas, the explanation of the text *Twenty Verses on the Bodhisattva Vows* that reveals this has four divisions:

1. Meaning of the title
2. Translator’s homage
3. Meaning of the text
4. Completing the explanation

1. Meaning of the title

*In Sanskrit:* Bodhisattvasambharavishika
*In Tibetan:* Byang chub sems pa’i sdom pa nyi shu pa
*In English:* Twenty Verses on the Bodhisattva Vows

2. Translator’s homage

Homage to youthful Manjushri!

3. Meaning of the text

This has two divisions:

3A. How to take the vows
3B. How to guard the vows

This has five divisions:

3A1. How to perform the preliminaries
3A2. Identifying the morality that is to be taken
3A3. The attitude for taking [that morality]
3A4. The object from which [that morality] is taken
3A5. The benefits of taking [that morality]
[3A1. How to perform the preliminaries]

I prostrate with respect and make as many offerings as I can
To the buddhas along with their spiritual children.  [1ab]

[3A2. Identifying the morality that is to be taken]

The morality of the bodhisattvas
Who abide in all directions and times –  [1cd]
That which becomes the treasure of all merit –  [2a]

[3A3. The attitude for taking [that morality]]

Should be taken with a supreme thought  [2b]

[3A4. The object from which [that morality] is taken]

From a lama abiding in and learned in the vows,
Who possesses this ability.  [2cd]

[3A5. The benefits of taking [that morality]]

At that time, because of the virtue in it,
The conquerors and their children,
With a virtuous mind, will also always
Consider one to be their beloved child.  [3]

3B. How to guard the vows

This has two divisions:

[3B1. General indication
3B2. Detailed explanation on how to guard the vows]

3B1. General indication

[A citation from an unidentified source says:]

Having obtained the vows one should understand the trainings
From the Compendium of Trainings.
The vows of the bodhisattvas
Occur in the great extensive vehicle.

[Another citation from an unidentified source says:]

Do not give up one’s pure spiritual friend and
Always refer to the sutras.

Shantideva’s Engaging in the Bodhisattva Deeds [stanza V.103ab] says:
Train in the manner of relying on the guru according
To The Biography of Shrisambhava.

The Biography of Shrisambhava (Shrisambhavavimoksa) is a section of the Array of Stalks (Aryagandavyuhasutra).

[Translator’s note: Stephen Batchelor’s A Guide to the Bodhisattva’s Way of Life, Library of Tibetan Works and Archives, 1988, provides a translation of this section on pages 194-195:
One should honor and respect the spiritual friend with a mind like the earth, which does not become discouraged although it bears all burdens; like a diamond, indestructible in its intention; like a mighty fence, which cannot be breached by any suffering; like a slave, who does not complain in having to undertake all tasks; like a sweeper, having relinquished all self-importance; like a vehicle, in bearing heavy loads; like a pet dog, in not becoming angry; like a boat, which does not object to coming and going; and like a wise son, in beholding the face of the spiritual friend.

Noble Son, you should recognize yourself to be a sick man; the spiritual friend to be the doctor; his precepts to be the medicine; and an earnest practice to be the way to treat the sickness.

Furthermore, [Engaging in the Bodhisattva Deeds, stanza V.104ab] says:
The trainings appear in the sutras.
Therefore, one should read the sutras.

The extensive explanation of the trainings appears in the sutras.
[Engaging in the Bodhisattva Deeds, stanzas V.104cd–106ab] says:
At the very beginning, one should refer to
Sky Essence Sutra (Akashagarbhasutra).
Because what is to be constantly practiced
Is extensively and thoroughly revealed there.
Hence, one should look again and again at
The Compendium of Trainings.
Alternatively, sometimes one should refer
To the condensed Compendium of Sutra.

[This last] text is composed by Acharya [Shantideva] himself.
[Engaging in the Bodhisattva Deeds, stanza V.106cd] says:
Also, one should make effort in the two [texts]
That are composed by Arya Nagarjuna.

“The two [texts]” are the Compendium of Sutra [and Compendium of Trainings] composed by Arya Nagarjuna. Furthermore, one should understand the trainings by looking at [Asanga's] Bodhisattva Grounds.

Also, Engaging in the Bodhisattva Deeds [stanza V.109] says:
One should practice them with one’s body.
What can be achieved by talking about them?
Will the sick be benefited
By merely reading about medical treatments?

Aphorisms says:
Even if one who is intelligent speaks much,
People without conscientiousness will not act in this way.
For example, like the case of the cowherd counting the cows of others,
They do not acquire the fortune of training in virtue.
If, however, one who is intelligent speaks little,
Practicing Dharma after Dharma,
Abandoning attachment, hatred, and ignorance,
He acquires the fortune of training in virtue.

With regard to the way to guard the trainings, Engaging in the Bodhisattva Deeds [stanza V.1] says:

One who wishes to guard his trainings
Should guard his mind very attentively.
If one does not guard his mind,
One will not be able to guard his trainings.

and so forth.

Having spoken about the benefits and shortcoming of guarding and not guarding the mind, [stanza V.18] says:

Therefore, one should
Hold and guard one’s mind well.
Without the mode of conduct of guarding the mind,
What is the use of many modes of conduct?

The reason why it is necessary to guard the mind is [as said in stanza V.20–21]:
Fearing the slight suffering from a wound,
I act with conscientiousness towards it.
Fearing the crushing mountains of the Crushing Hell,
What need is there to mention not guarding the wound of my mind?
If I behave in this way,
Then whether among evil beings or
Among women,
The firm effort of restraint will not decline.

The method for guarding the mind is [as said in stanza V.108]:
In brief, this alone,
To examine the state of body and mind
Again and again,
Is the definition of guarding introspection.

And [stanza V.23 says]:
I urge you,
Who wish to guard your minds,
To guard them with mindfulness and introspection
Even at the cost of your lives!

A beginner should know the way in which
• not training in all trainings, with the exception of the two – that explicitly prohibited by the conquerors and that which is not appropriate for one to practice at present – and
• not checking one’s activities and so forth, become downfalls. The correct and incorrect activities are [respectively] like medicinal food and poisonous food.

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\text{For others and also for oneself,}
\text{Do whatever is beneficial even though it is suffering.}
\text{And do that which brings benefit and happiness;}
\text{Do not do that which brings happiness but is of no benefit.} \quad [4]
\]

For others and also for oneself, do whatever is beneficial in the long run even though it is short-term suffering, and do that which brings long-term benefit and short-term happiness; do not do that which brings short-term happiness but is of no long-term benefit.

3B2. Detailed explanation on how to guard the vows

This has two divisions:
[3B2A. The support that produces the downfalls
3B2B. The downfalls which are objects to be abandoned ]

3B2A. The support that produces the downfalls

With regard to the support that produces the downfalls, having obtained the vows, one should not give them up and one should abide in a genuine attitude.

3B2B. The downfalls which are objects to be abandoned

This section on downfalls has two divisions:
3B2B-1. Defeats
3B2B-2. Infractions

3B2B-1. Defeats

This has two divisions:
3B2B-1A. The common meaning
3B2B-2A. The individual uncommon meanings

3B2B-1A. The common meaning

Discard that which will bring about a defeat, Beginning from the generation of the motivation up till the actual. The two from the negative sense, [1] not generating even a little Shame and embarrassment, And [2] not considering the shortcomings, and The two from the affirmative sense, [3] desiring to repeat it, and [4] Taking pleasure and delight Complete the great binding factors.

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\text{That which arises from intense afflictions}
\text{Acts to destroy one’s vows.}
\text{Their four faults are}
\text{Considered to be similar to defeats:} \quad [5]
\]
That which arises from intense afflictions acts to destroy one’s bodhisattva vows. Their four faults – praising oneself and belittling others and so forth – are considered to be similar to the defeats of the individual liberation [vows] with regard to severing the vows. However, the dissimilar feature is that the bodhisattva vows are generated when they are taken again. The meaning of the terms is that, due to the adversary afflictions triumphing, the vows are destroyed, resulting in a defeat. With regard to the causes for giving up the vows, there are the two: the giving up of the aspiring mind and the completion of the binding factors of conduct that cause a defeat. When one offers them back, that is, gives up the trainings, the shortcomings of that is as said in Engaging in the Bodhisattva Deeds [stanzas IV.5–6]:

If it has been taught that a person
Who intended to give away even a tiny thing,
But does not give it
Will become a hungry ghost,

Then, if one were to deceive all migrators
After sincerely inviting them
To unsurpassed happiness,
How could one proceed to a happy migration?

and [stanzas IV.9–10]:

Another who obstructs or hinders
[A bodhisattva’s] merit for even an instant
Weakens the welfare of sentient beings,
Whereby there is no end to the bad migrations.

If by destroying the happiness of even one sentient being,
I myself will degenerate,
What need is there to mention destroying the happiness of embodied beings
Without exception throughout the expanse of space?

One should examine at the time of taking [the vows].
When the great binding factors are not complete, if two [or three] branches are complete, then it is a middling lapse. If, that other than that, [i.e., only one branch,] is complete, then it becomes a small lapse. They are included in the set of defeats. With the exception of the two, generating wrong view and discarding the mind of enlightenment which differ from the above, the others are similar to defeats.

3B2B-2A. The individual uncommon meanings

This has two divisions:

3B2B-2A1. Explanation from this text Twenty Verses on the Bodhisattva Vows in accordance with Bodhisattva Grounds
3B2B-2A2. Explanation from another text, the Compendium of Trainings, in accordance with the Sky Essence Sutra and the Skillful Means Sutra

3B2B-2A1. Explanation from this text Twenty Verses on the Bodhisattva Vows in accordance with Bodhisattva Grounds

This has four divisions [corresponding to the first four root vows].
Praising oneself and belittling others  
Out of attachment to gain and honor;  

[R11] (1) Hearers commit a defeat by engaging in sexual activity out of attachment, likewise, here also, the two defeats of praising oneself and belittling others refers to praising oneself and belittling others out of attachment to gain and honor. If motivated by attachment with craving and adherence to the individual entities of either gain – food, clothing, housing, and so forth which do not belong to one’s family – or honor, a position of authority which may or may not belong to one’s family,

- praises oneself in terms of one’s excellent qualities, or
- expresses belittling words to another who has excellent qualities worthy to be honored

and the other party, a migrating being of similar class, comprehends the meaning, then respectively, this constitutes the [two above-mentioned] defeats.

Out of miserliness not giving the Dharma or one’s wealth  
To one who is suffering and one without a protector;  

[R2] (2) Hearers commit a defeat by stealing the others’ wealth out of attachment, likewise, here also, the two defeats of not giving wealth and Dharma refer to not giving the Dharma or one’s wealth out of miserliness to one who is suffering and one without a protector. When one who is suffering and poor due to being deprived of Dharma or wealth, or one who is without another protector who can provide Dharma or wealth openly pleads to oneself, if one, while having them, motivated by miserliness, decides not to give one’s Dharma or wealth that is fit to be given, then respectively, this constitutes the [two above-mentioned] defeats.

Striking someone out of anger  
Without even listening to the other’s confession;  

[R3] (3) Hearers commit a defeat by killing a human being or a human being who is in the process of formation, likewise, here also, the two defeats of not accepting an apology and striking are to strike someone out of anger without even listening to the other’s confession. When another party who has harmed oneself in the past having generate regret now, apologizes and confesses in accordance with that misdeed, if,

- motivated by resentment for the misdeed that was done in the past, and thus motivated by malice, one refuses to listen to his speech or to accept the apology, and
- in addition, motivated by anger, not only does one verbally speak harshly to the other person, a migrating being of similar class who understands speech and comprehends the meaning, but one also ridicules him by physically striking him, tying him up, and so forth,

then respectively, this constitutes the [two above-mentioned] defeats.

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1 The numbers preceded by [R] correspond to the usual list of root vows, while those preceded by [S] correspond to the usual list of secondary vows. The numbers in brackets () correspond to how they are listed here in Panglung Rinpoche’s commentary.
Abandoning the great vehicle and
Teaching what appears to be holy Dharma. [7cd]

[R4] (4) Hearers commit a defeat by telling a lie claiming to be a person with sublime
qualities, likewise, here also, the two defeats of abandoning the great vehicle and teaching
counterfeit Dharma refer to abandoning the great vehicle and teaching what appears to be holy
Dharma. If,

1. motivated by a perverse practice with regard to the Dharma, one abandons it by
deprecating it, such as saying, “The general collection (rather than some segment of
the teachings) of the profound and vast mahayana Dharma basket has an inferior
subject matter,” “It is not the support of the two collections,” “It is not the teaching
of the Tathagata,” or “It does not become the benefit and happiness for migrators,”
and

1. in addition, oneself favoring and practicing a black dharma that appears to be the
holy Dharma, one teaches it and sets others in it,

then respectively, this constitutes the [two above-mentioned] defeats.

In this way, they are divided into four defeats by way of attitude, and through dividing them
individually by way of application there are eight defeats.

3B2B-2A2. Explanation from another text, the Compendium of Trainings

This has fourteen divisions.

[R5] (1) That very [Compendium of Trainings] says:

Appropriating the property of the Three Jewels
Is asserted to be a downfall that is a fundamental defeat.

Obtaining through stealing or appropriating, with an afflicted mind or for one’s own end,
whatever is even the tiniest monastic property or has already been dedicated to any of the
Three Jewels:

• an actual buddha or images of his exalted body, speech, and mind,
• the Dharma of scriptures and realizations, and
• the sangha who are ordinary beings and superiors,

and generating the awareness of having obtained that is asserted to constitute a defeat in
which the adversary affliction severs the antitodal vow from the root and to be an extremely
heavy misdeed that causes one to fall to the abode of the bad migrations. When divided, this
constitutes three defeats, [one each with respect to each of the Three Jewels].

Abandoning the holy Dharma
Was taught by the Subduer to be the second.

[R6] (2) Abandoning the holy Dharma, saying, “Neither the teachings that reveal in their entirety
the parts of the individual [liberation] paths of the hearers and the solitary realizers, nor the
teachings that reveal the two classes of the profound and the vast of the mahayana are taught
by the Tathagata” was taught by the Subduer to be the second defeat. Therefore, the abandoning
of the mahayana which will be explained as an infraction later on is posited as abandoning a portion of the meaning. The other [aspects] of the two, [i.e., the infraction and the defeat,] are similar. With respect to this, there are three defeats, [one each with regard to the teachings of the hearers, solitary realizers, and the mahayana].

Even with regard to a fully-ordained monk who is immoral

Appropriating his orange-colored robes, striking him,
Imprisoning him,
Making him fall from his ordination.

[R7] (3) Let alone with regard to pure ordained ones who do not constitute a sangha, [i.e., one, two, or three fully-ordained monks], but also even with regard to a fully-ordained monk who is immoral, from among the four defeats – appropriating his orange-colored robes out of malice and harmfulness, striking him, imprisoning him, and making him fall from his ordination – the middle two, [i.e., striking him and imprisoning him,] are included in the third of the above section of four [i.e., R3]. Also, appropriating the orange-colored robes of four or more fully-ordained monks who are ordinary beings is included in the first root downfall of this [outline, i.e., R5].

Committing the five actions of immediate retribution.

[R8] (4) From among the five defeats of committing the five actions of immediate retribution, that is, any of the following: killing one’s father, killing one’s mother, killing a foe-destroyer, drawing blood from a tathagata with an evil intention, and creating a schism in the sangha, the first four are included in the third defeat of the above section of four [i.e., R3].

Holding a wrong view.

[R9] (5) Since with respect to holding a wrong view, saying, “Cause and result, past and future rebirths, and so forth do not exist” it is not necessary for the binding factors to be complete, it constitutes a defeat in the second instant.

Destroying towns and so forth;

[R10] (6) With regard to the defeat of destroying towns and so forth with an afflicted attitude by any means, there are the four defeats of destroying abodes, [corresponding to the destruction of] towns, cities, provinces, and countries. The root downfall of destroying the sentient beings abiding in them is included in the third defeat of the above section of four [i.e., R3]. The root downfall of destroying the resources in them is included in the first and thirteenth defeats of this outline [i.e., R5 and R17].

The Sky Essence Sutra as cited in Compendium of Sutras says:

The first five of these, [i.e., R5–R9,] are the downfalls of a king. In addition, by dividing the sixth into two, the five other than wrong view,

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2 This text does not mention "Killing him is the third" which appears in some other texts.
[i.e., R5–8 and R10,] are the downfalls of a minister.
They were taught by the Conqueror to be root downfalls.

Just as it has been said, they were taught by the Conqueror to be root downfalls.

To sentient beings who have not trained their minds
Explaining emptiness.

[R11] (7) If those who possess the mind seeking complete enlightenment and who are intent on emptiness explain emptiness, free from elaborations, to sentient beings who have not trained their minds, whereby they become terrified, turn away from the mahayana, and generate the mind of the lower vehicle, then this constitutes a defeat.

Turning one who is abiding in buddhahood
Away from complete enlightenment.

[R12] (8) If one turns one who is abiding in buddhahood, the mahayana path, away from complete enlightenment, saying, “Since you do not have the ability to practice the six perfections and to become enlightened, generate the mind of enlightenment of the hearers and solitary realizers, whereby you will be liberated from cyclic existence,” whereby he turns away [from the mahayana path] and generates the mind of the lower path, this constitutes a defeat.
If the object in the seventh and eighth [cases, i.e., R11 and R12,] possesses vows, then the root downfall of discarding the mind of enlightenment is also incurred. That is included in [the root downfall, R18, which will be explained] below.

Having completely abandoned individual liberation,
To apply [another] to the great vehicle.

[R13] (9) Having completely abandoned individual liberation, to apply [another] to the great vehicle is to say to a person who is training properly in the vinaya, “What is the use of pure ethics in the vinaya? Generate the mind of complete enlightenment, learn the mahayana, and the faulty conduct of your three doors will be purified.” In this way, since [the other party] merely understanding [what was said] constitutes an infraction of the context below, [i.e., S27], if the other party [also] turns away from the trainings of individual liberation, this constitutes a defeat.

Holding “The learner vehicle
Does not abandon attachment and so forth,”
To also make others engage in holding that.

[R14] (10) Holding “The learner vehicle of the hearers and solitary realizers does not abandon all afflictions, attachment and so forth, without exception” constitutes the defeat of deprecation. To also make others engage in holding that, does not require branches in this context. However, one should analyze whether the case of causing another to deprecate in this way constitutes a defeat. If the object possesses vows at that time, then it will also constitute a defeat. In this
context, the deprecation says, “The Dharma of the realizations of hearers and solitary realizes
is not able to abandon cyclic existence.” In the context of the two root downfalls, the
deprecation says, “The Dharma of the scriptures of hearers and solitary realizers is not taught
by the Buddha.” Hence, there is a difference.

Mentioning one’s own good qualities and
Belittling others for gain,
Honor, and admiration.

(11) If one mentions one’s own good qualities and belittles others for gain, honor, and admiration,
that is, if through the force of attachment to either gain, honor, or admiration, one says that one
has excellent qualities in one’s continuum although one does not have them, saying, “I am a
mahayana person who disregards gain, honor, and so forth” to any other person while
learning, teaching the mahayana, and so forth for the sake of gain, honor, and so forth due to
the causal motivation of jealousy and the like for other’s gain and so forth (not included in
that of claiming to be a person with sublime qualities of the 12th case [i.e., R15]), then this
constitutes a downfall, and if one belittles others, expressing disapproval with lies, saying,
“Others are not like that,” then this constitutes a downfall. This has the two defeats of praise
and belittling. These and the first two defeats of the above section of this section [i.e., R1]
should be taken as a single class.

Stating “I have patience with respect to the profound,”
Uttering perversity.

[R15] (12) If, when teaching emptiness to another who understands the meaning, although
one has not directly realized the sphere of reality one utters perversity, stating “I have patience
with respect to the direct realization of the profound, and if you also actualize it, you will become
like me,” then this constitutes a defeat. With regard to this, it is taught that if that person
possessing bodhisattva vows is a fully-ordained monk, two defeats of lying, claiming to be a
person with sublime qualities of the upper and lower contexts [i.e., the bodhisattva vows and
the individual liberation vows] are incurred, so one should consider whether the same
reasoning applies to the eleventh case [i.e., R14] above.

To punish one who is training in virtue,
Making gifts of [the belongings of] the Three Jewels, and
Taking that which has been given to them.

[R16] (13) To punish one who is training in virtue, make gifts of [the belongings of] the Three Jewels,
and take that which has been given to them refers to the following. If one punishes another fully-
ordained monk by forfeiting his wealth, even though he might be [just] one fully-ordained
monk, one takes the monastic property of one of the Three Jewels. Thereby, if one takes the
forfeiture after it is handed over to oneself, this constitutes a defeat.

Causing to give up calm abiding and
Giving the resources of those who are correctly placed
To those who recite.

[R17] (14) If one, out of malice, formulates a rule that causes a fully-ordained monk who is practicing the Dharma to give up the mental engagement of special insight or calm abiding and his afflictions to become more, then this constitutes a defeat. With a hateful mind, taking the resources of three or more renunciates, fully-ordained monks who are ordinary beings correctly placed [in meditation], and giving to those who recite constitutes a defeat. The [Sky Essence] Sutra says:

The latter eight that are after the seventh, [i.e., R11–17,] are the downfalls of beginners.

These root downfalls are
The cause of the great hell for sentient beings.

Just as it has been said, these root downfalls, that is, the shortcomings of each of the root downfalls that have been previously explained, are the cause of the great hell for sentient beings. Furthermore, it is just as it has been said in the Compendium of Trainings:

There is no attainment of the first ground in this life, and
The generation and increase of excellent qualities
Are hindered. Therefore, guard [the trainings] at the cost of your life.
In case, lacking conscientiousness, you transgress them, [do as follows].

Abiding before Arya Akashagarbha,
As though in a dream, confess them to him.

Abiding in front of Arya Akashagarbha, [as though in a] dream, confess them to him. Perform the versified poem in accordance with how the Sky Essence Sutra has been taught in the Compendium of Trainings.

Thoroughly giving up the mind of enlightenment;

[R18] Furthermore, if one thoroughly gives up the aspiring mind of enlightenment, since the binding factors do not need to be complete, one incurs a defeat in the second instant of giving it up.

Out of attachment, miserliness, and impatience,
Not giving to those who ask;

The defeat of not giving to those who ask out of attachment, miserliness and impatience is included in the second of the above section of four, [i.e., R2].

Holding tight, due to impatience for
Sentient beings enjoying themselves,
Striking sentient beings out of anger; and
Holding tight, due to impatience for sentient beings enjoying themselves, striking sentient beings out of anger is included in the third of the above section of four, [i.e., R3].

Due to assenting to the afflictions and others,
Teaching the fabricated as if it were Dharma.

Due to assenting to the afflictions and others, in acquiescence one accordingly teaches the fabricated as if it were the holy Dharma. The second, [i.e., teaching the fabricated as if it were Dharma], is included in the fourth of the above section of four, [i.e., R2].

These are taught in the Compendium of Trainings in accordance with the Skillful Means Sutra: Since the so-called downfalls of a king, a minister, and a beginner are taught individually from the point of view of in whom they occur in proximity, they all occur in all three persons, just as Shantideva has taught.

In case [the trainings] have degenerated, the method for confessing them is as follows.
From the four doors for the occurrence of downfalls,
[3] Many afflictions, or lack of respect,
When a root downfall occurs, confess it as before.

Take the vows once again;
For middling lapses confess to three;
For the remaining in front of one;
For the afflicted and unafflicted, with one’s own mind. [8]

In what remains of Twenty Verses on the Bodhisattva Vows, [it says] take the vows as before once again. For middling lapses confess to three. This means that one should confess to three or more persons possessing either the bodhisattva vows or the vows of a fully-ordained monk, who are able to apprehend words and meanings. Likewise, one should confess the remaining in front of one. This refers to small lapses and the infractions below. If one cannot find such objects to confess to, for the other afflicted and unafflicted infractions, while purifying them oneself with a mind of restraint, [perform] the very well known extensive or brief rites for confessing them that occur in other [texts].

Furthermore, Engaging in the Bodhisattva Deeds [stanza IV.98] says:
Three times by day and three times by night,
One should recite the Sutra of the Three Heaps and
By relying upon the conquerors and the mind of enlightenment,
One should definitely pacify the remaining downfalls.

Just as it has been said, the remaining downfalls, the heavy downfalls of the actions of immediate retribution and so forth, and the downfalls incurred due to forgetfulness and lack of introspection should be purified by means of the Confession of Downfalls.
3B2B-2. Section on infractions

This has two divisions:

3B2B-2A. Discordant class to the gathering of virtuous dharmas
3B2B-2B. Discordant class to enacting the welfare of sentient beings

3B2B-2A. Discordant class to the gathering of virtuous dharmas

The first has six divisions:

3B2B-2A1. Infractions that are the discordant class of generosity
3B2B-2A2. Infractions that are the discordant class of morality
3B2B-2A3. Infractions that are the discordant class of patience
3B2B-2A4. Infractions that are the discordant class of joyous effort
3B2B-2A5. Infractions that are the discordant class of meditative stabilization
3B2B-2A6. Infractions that are the discordant class of wisdom

3B2B-2A1. Infractions that are the discordant class of generosity

Not offering [with] the three to the Three Jewels.

[S1] (1) Degenerating from the principal giving of material things refers to having one day pass by without making offerings with the three doors to any of the mahayana Three Jewels.

Following a mind of desire.

[S2] (2) Degenerating from the antidotes to miserliness refers to willingly following a mind of desire that is unsatisfied and greatly craves gain and honor without acting to deter it.

Not being respectful to one's elders.

[S3] (3) With regard to the discordant class to the giving of fearlessness, that related to specific objects refers to not being respectful to one's elders, others who possess excellent qualities and whose training in the mind of enlightenment [is higher] that one's own. This refers to not rising [in their presence], not offering them a seat, and so forth.

Not answering a question.

[S4] (4) That related to general objects refers to not answering another's question accordingly when there is neither drawback in doing so nor purpose in not doing so.

Not accepting an invitation as one's own.
Not accepting gold and so forth.

[S5-6] (5) Not creating the condition for [others to practice] generosity refers to not accepting another's invitation as one's own when there is neither drawback in doing so nor purpose in not doing so, and (6) not accepting gold and so forth that are given to oneself.

Not giving the Dharma to those who desire it.

[S7] (7) That which is counter to the giving of Dharma is to not give the Dharma to those who desire it when there is neither drawback in doing so nor purpose in not doing so. This
[infraction] is without the motivation of miserliness. If it is with miserliness, then it constitutes a defeat of the earlier context, [i.e., R2].

3B2B-2A2A. Infractions that are the discordant class of morality

This has three divisions:

3B2B-2A2B. That which counters oneself being the principal
3B2B-2A2C. That which counters the morality in which oneself and another are equal

3B2B-2A2A. That which counters another being the principal

Ignoring those who are immoral. [10d]

(S8) (1) Giving up the objects of special mercy refers to ignoring and despising those who have committed an action of immediate retribution and so forth and those who are immoral when there is neither drawback nor purpose in not doing so.

3B2B-2A2A. That which counters another being the principal

Not training for the sake of others' faith. [11a]

(S9) (2) Not training in the common stipulations refers to not training for the sake of others' faith on an occasion when it is necessary to guard others’ minds with respect to the prohibitions that are exclusive stipulations, [i.e., stipulations that are not natural misdeeds] of the individual liberation [vows].

Doing little for the welfare of sentient beings. [11b]

(S10) (3) Training in the uncommon stipulations refers to doing little for the welfare of sentient beings who will be benefited through many objectives and activities, and instead training like the hearers in the stipulations of the individual liberation [vows] which are based on few numbers and objectives.

When together with compassion and mercy, there is no non-virtue. [11c]

(S11) (4) The feature of training in the natural stipulations of individual liberation refers to the following. With regard to the necessity of definitely behaving in the seven [non-virtues] of body and speech, killing and so forth, if one has compassion and mercy entirely for the welfare of others, then there is no non-virtue and one should behave in this manner on occasions in which one’s merit will increase. The features of the support, attitude, and so forth should be understood in detail [from elsewhere].

3B2B-2A2B. That which counters oneself being the principal

Willingly engaging in wrong livelihood. [11d]
[S12] (5) The degeneration of livelihood refers to willingly engaging in wrong livelihood, that is, any of hypocrisy, flattery, hinting, extortion, and bribery.

Laughing loudly and so forth in a boisterous manner. [12a]

[S13] (6) The degeneration of rite is to laugh loudly and so forth in a boisterous manner. This refers to not pacifying laughing loudly in a boisterous and distracted manner, and liking it. Included in “and so forth” is to, without purpose, laugh hilariously, play, chatter and to engage in causing others to do them, as well as to sell alcohol, weapons, poison, animals, certain herbs, and so forth, sell unprocessed sesame seeds and white mustard seeds, and so forth and to engage in agriculture.

Intending to proceed only in cyclic existence. [12b]

[S14] (7) Thirsting for the taste of existence here refers to intending to proceed in cyclic existence alone, without generating the despair for cyclic existence and the delight for nirvana that exceeds that of the hearers by a hundred thousand times which one must generate.

3B2B-2A2C. That which counters the morality in which oneself and another are equal

Not abandoning disrepute. [12c]

[S15] (8) Not guarding one’s reputation refers to not abandoning disrepute that has arisen due to criticism of any of the three degrees pertaining to something either factual or non-factual.

Although others have affections, not correcting them. [12d]

[S16] (9) Fearing harsh applications for the welfare of others refers to not correcting the great faults and afflictions of others by means of the method of wrathful applications of body and speech although one has the ability.

3B2B-2A3. Infractions that are the discordant class of patience

This has three divisions:

[3B2B-2A3A. Not abiding in the cause of patience
3B2B-2A3B. Not stopping the continuity of belligerence
3B2B-2A3C. Not abiding in the antidote]

3B2B-2A3A. Not abiding in the cause of patience

Responding to abuse with abuse and so forth. [13a]

[S17] (1) Responding to abuse with accusing words from another with abuse and so forth. Included in “and so forth” are, likewise, to respond to belligerence with belligerence, to respond to being struck with striking back, and to respond to having one’s faults exposed with exposing another’s faults, or to lack the attributes of one who is training in virtue. The striking in this [context of infractions] is retaliation, whereas the striking in the previous context of defeats is not related to retaliation.

3B2B-2A3B. Not stopping the continuity of belligerence
Ignoring those who are angry.  

[S18] (2) Oneself not stopping [the continuity of belligerence] refers to not acting appropriately to apologize in a gradual manner to those who are angry due to oneself committing a fault in relation to another or due to suspecting that another is committing [a fault in relation to oneself]; it is to ignore those who are angry.

Rejecting another’s confession.  

[S19] (3) Not stopping [the continuity of belligerence] of another refers to rejecting another’s confession to oneself of the misdeed that the other had incurred in a dispute. The refusal to accept an apology in this [context of infractions] is without resentment, whereas when it is together with resentment it constitutes a defeat of the previous context.

3B2B-2A3C. Not abiding in the antidote

Following a mind of anger.  

[S20] (4) Not abiding in the antidote refers to following a mind of anger, not giving up its continuity, and not relying on the antidote.

3B2B-2A4. Infractions that are the discordant class of joyous effort

This has three divisions:

3B2B-2A4B. Lacking actions
3B2B-2A4C. Being attached to bad activities]

3B2B-2A4A. Inferior preparation

Gathering a retinue out of a desire for gain and honor.  

[S21] (1) Gathering a retinue out of a desire for gain and honor.

3B2B-2A4B. Lacking actions

Not eliminating laziness and so forth.  

[S22] (2) Lacking actions refers to not eliminating indolence, lying down at improper times, lying on one’s side, the comfort of sleep, laziness, and so forth and taking them as one’s own [instead of giving them up].

3B2B-2A4C. Being attached to bad activities

Enjoying meaningless talk out of attachment.  

[S23] (3) Being attached to bad activities refers to enjoying meaningless talk out of attachment to busily talking to kings and ministers, robbers and thieves, soldiers, women, and so forth.

3B2B-2A5. Infractions that are the discordant class of meditative stabilization

This has three divisions:

[3B2B-2A5A. Infraction of the preparation
3B2B-2A5B. Actual infraction
3B2B-2A5C. Subsequent infraction]
3B2B-2A5A. Infraction of the preparation

*Not seeking meditative stabilization.* [14d.]

[S24] (1) An infraction of the preparation refers to *not seeking meditative stabilization*, which is worthy to be sought from others.

3B2B-2A5B. Actual infraction

*Not abandoning the obscurations to concentration.* [15a.]

[S25] (1) [Nagarjuna's] *Letter to a Friend* says:

1. Excitement and regret,
2. Malice,
3. Lethargy and sleep,
4. Aspiration to the desire realm,
5. Doubt

Are the five obscurations. Be aware that

They are robbers and thieves

Who steal away the wealth of virtue.

Just as it has been said, the actual infraction refers to *not abandoning the obscurations to concentration*.

3B2B-2A5C. Subsequent infraction

*Viewing the taste of concentration as a good quality.* [15b.]

[S26] (3) The subsequent infraction is, having experienced the joy and bliss of the occasion of generating calm abiding, to *view the taste of concentration as a good quality*.

3B2B-2A6. Infractions that are the discordant class of wisdom

This has two divisions:

3B2B-2A6A. That related to an inferior object

3B2B-2A6B. That related to a supreme object

3B2B-2A6A. That related to an inferior object

*Abandoning the hearer vehicle.* [15c.]

[S27] (1) Abandoning the lesser vehicle refers to *abandoning the hearer vehicle*, saying “For myself, a bodhisattva, the Dharma of the lesser vehicle is not necessary,” and to propound such to others.

*While having one’s own way putting effort into that.* [15d.]

[S28] (2) The infraction of putting concerted effort into that is that, *even though one has one’s own way*, which is the basket of the bodhisattvas, the object of one’s effort, one does not put effort in it but *puts effort into that*, the hearers’ vehicle.

*Putting effort into outsiders’ treatises, which are not an object of effort.* [16a.]

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[S29] (3) The infraction of putting concerted effort into the Forders’ texts refers to putting effort into outsiders’ treatises, which are not one’s object of effort, rather than putting concerted effort into the Buddhist baskets.

\[ \text{Having made that effort, also favoring them. } \] \[16b\]

[S30] (4) The infraction of joyfully putting effort into those texts refers to when, having made that effort with a purpose in the outsiders’ treatises, one also favors and is happy with them. This [infraction] involves merely favoring them, whereas if one practices them while favoring them, it becomes a defeat of the previous context.

3B2B-2A6B. That related to a supreme object

\[ \text{Abandoning the great vehicle. } \] \[16c\]

[S31] (5) Abandoning the object of wisdom refers to abandoning the great vehicle. Due to not having conviction and interest in the teachings of the profound meaning of suchness and the vast strength of the buddhas and bodhisattvas, [only] a segment of the [mahayana] basket, by deprecating it in any way, saying, “This is not a support of exalted wisdom and merit,” or “The subject matter, that which expresses it, and the one implementing it are inferior,” or “This will not become benefit and happiness for sentient beings,” one abandons it. This [infraction] involves deprecating a segment of the basket, whereas if one deprecates the entire mahayana basket, then it becomes a defeat of the previous context. In the same vein, [Maitreya’s] Ornament for the Mahayana Sutras says:

\[ \text{The nature of a mental fault is dangerous. } \]
\[ \text{If even [to display] the form of that which is incorrect is inappropriate, } \]
\[ \text{What need is there to mention a doctrine in which one harbors doubt? } \]
\[ \text{Therefore, to set it aside in equanimity is excellent and faultless. } \]

Just as it has been said, a beginner should set himself in equanimity even though he is incapable of generating interest in the entire doctrine.

\[ \text{Praising oneself and belittling others. } \] \[16d\]

[S32] (6) The perverse practice in regard to the result refers to praising oneself and belittling others out of pride and anger.

\[ \text{Not proceeding for the sake of the Dharma. } \] \[17a\]

[S33] (7) With respect to the degeneration of the cause of wisdom, not engaging in listening refers to not proceeding for the sake of the Dharma to a place where someone else is explaining or discussing the Dharma, that which is to be listened to, when there is no drawback and there is a meaningful purpose [to going there].

\[ \text{Depreciating and relying on the letters. } \] \[17b\]
(8) The perverse practice in regard to the object to which one listens refers to despising a person who propounds Dharma, [showing] disrespect to him with one’s three doors, deprecating him, and relying on the letters – generating conviction in mere articulate words instead of trusting excellent meanings. 

These two [make a total of] eight.

3B2B-2B. Discordant class to enacting the welfare of sentient beings

This has two divisions:

3B2B-2B1. That related to a general object to whom welfare is enacted
3B2B-2B2. That related to a specific object to whom welfare is enacted

3B2B-2B1. That related to a general object to whom welfare is enacted

This has two divisions:

3B2B-2B1A. Not accomplishing the welfare
3B2B-2B1B. Not dispelling harm

3B2B-2B1A. Not accomplishing the welfare

Not being a friend of the needy. [17c]

3B2B-2B1B. Not dispelling harm

This has two divisions:

3B2B-2B1B-1. Not dispelling suffering
3B2B-2B1B-2. Not dispelling the cause of suffering

3B2B-2B1B-1. Not dispelling suffering

Refusing to render service to the sick. [17d]

3B2B-2B1B-2. Not dispelling the cause of suffering

(1) Not dispensing a specific suffering refers to refusing, that is, not acting to, render service to the sick who need something to be done [for them].

Not eliminating suffering. [18a]

(2) Not dispensing a general suffering refers to not eliminating the suffering of other sentient beings while the responsibility befalls oneself and one has the capacity to do so without incurring a fault.

3B2B-2B1B-2. Not dispensing the cause of suffering

Not teaching what is proper to the non-conscientious. [18b]

3B2B-2B2. That related to a specific object to whom welfare is enacted

This has two divisions:

3B2B-2B2A. Not benefiting
3B2B-2B2B. Not subjugating
3B2B-2B2A. Not benefiting

This has six divisions:

Not benefiting in return for that which was done. \[18c\]

[S39] (1) Not benefiting in return for the benefit that was done to oneself by another.

Not dispelling others’ sorrow. \[18d\]

[S40] (2) The perverse practice in regard to mental unhappiness refers to not dispelling others’ sorrow that is suitable to be dispelled.

Not giving wealth to those who desire it. \[19a\]

[S41] (3) The perverse practice in regard to poverty refers to not giving wealth that is an appropriate object to be given, such as food and drink, to those who desire it.

Not enacting the welfare of those around one. \[19b\]

[S42] (4) The perverse practice in regard to the retinue refers to not enacting the welfare of one’s retinue who are deprived of Dharma and material necessities.

Not conforming with others’ minds. \[19c\]

[S43] (5) The perverse practice in regard to that which is to be conformed to refers to not conforming with others’ minds with a suitable activity.

Not speaking in praise of good qualities. \[19d\]

[S44] (6) The perverse practice in regard to those who possess good qualities refers to not speaking in praise of the perfect good qualities of others and not complimenting that which is well-spoken with “Well done!”

3B2B-2B2B. Not subjugating

Not subjugating in accordance with conditions. \[20a\]

[S45] Not subjugating those who are behaving in a non-Dharma way and are suitable to be subjugated in accordance with conditions.

Not using one’s magical powers to intimidate and so forth. \[20b\]

[S46] Not using one’s magical powers to intimidate, that is, to frighten and so forth, those who detest the teachings while one has magical powers, strength, and ability.
In possessing compassion and out of mercy,
There is no fault for a virtuous mind.  \[20cd\]

The manner in which one does not transgress the stipulations of the affirmative sense and the negative sense which have been previously indicated is that there is no fault for a virtuous mind possessing compassion and [which acts] out of mercy.

Furthermore, the manner in which an infraction becomes afflicted and non-afflicted by way of motivation, the manner in which there is no transgression by way of the support, the object, the subject matter, and purpose, and so forth should be known extensively from Thorough Explanation on the Chapter of Morality [by Lama Tsongkhapa].

4. Completing the explanation

The Twenty Verses on the Bodhisattva Vows composed by Chandragomin is complete.

A little commentary on the meaning in the form of outlines and annotations to the Twenty Verses on the Bodhisattva Vows composed by Chandragomin is complete.

In addition, having assumed the aspiring mind through the rite, in regard to the way to train in the trainings, there are two divisions:

1. Training in the causes for not degenerating the mind-generation in this life
2. Training in the cause for not separating from it in future rebirths

1. Training in the causes for not degenerating the mind-generation in this life

Perform the following:
(1) In order to increase one’s enthusiasm for the mind-generation, train in recalling its benefits.
(2) In order to increase the actual mind-generation, train in generating it six times daily.
(3) Train in not mentally abandoning sentient beings for whose welfare the mind was generated.
(4) Train in accumulating the collections of merit and exalted wisdom, such as making offerings to the Three Jewels.

2. Training in the cause for not separating from it in future rebirths

It is necessary to train in abandoning the four black dharmas that cause the degeneration [of the aspirational mind of enlightenment] and adopting the four white dharmas that cause its non-degeneration. Therefore:

1. Abandon the first black dharma, deliberately deceiving with lies one’s abbot, acharya, gurus, and objects worthy of offering. As an antidote to that, adopt the first white dharma, abandoning deliberately telling lies to any sentient being at the cost of one’s life and even in jest.
2. Abandon the second black dharma, causing another person who does not have regret for performing virtue to generate regret. As an antidote to that, adopt the fourth white dharma: causing the sentient beings who are to be ripened by oneself to uphold complete enlightenment, and not placing them in a lesser vehicle.
3. Abandon the third black dharma, expressing disapproval and unpleasant words out of anger to bodhisattvas who have entered the mahayana. As an antidote to that,
adopt the third white dharma: generating the discrimination of all bodhisattvas as being like one’s teacher and pronouncing in the four directions praises of their actual state at timely occasions. Beside that, since one does not know who is a bodhisattva, generate the discrimination of all sentient beings as being like one’s teacher and train in pure appearance.

4. Abandon the fourth black dharma, acting with dissimulation and deceit while lacking exceptional resolve toward any sentient being. As an antidote to that, adopt the second white dharma: training in abiding in a honest exceptional resolve without dissimulation and deceit toward all sentient beings.

In addition, a person who has obtained the aspiring mind by assuming it through the rite but does not possess the engaging vows, who has incurred faults that transgress the training of the aspiring mind, should confess in the following manner. The Great Exposition of the Stages of the Path by the Foremost [Lama Tsongkhapa] says:

When one transgresses a training that is included in the category of the two, giving up the aspiring mind but not mentally giving up sentient beings, as long as one does not possess the bodhisattva vows there is no downfall in terms of a bodhisattva. However, since there is a transgression of the training of commitment, an in-between virtue, it becomes faulty conduct, due to which one should confess it with the four powers. Just as it has been said, one should perform the complete four powers by means of the Bodhisattva’s Confession of Downfalls and so forth.

Remark
The method of the ethics, the pure vows of the conquerors’ spiritual children
Is put together by the Abbot De-pa who wishes to guard ethics
At the exhortation of Tshul-trim Nor, and also as a reminder.
May there be the spontaneous accomplishment of the two purposes due to the three types of ethics!

Colophon to the English translation

The Twenty Verses on the Bodhisattva Vows were translated by Joan Nicell (Getsulma Tenzin Choden), with the patient help of the virtuous spiritual friend Geshe Jampa Gyatso, on the basis of a previous translation by Mark Tatz found in Difficult Beginnings: Three Works on the Bodhisattva Path (Shambala Publications, Boston, 1985), and the commentaries Tikka of Twenty Verses on the Bodhisattva Vows by Panchen Sangpo Tashi and The Condensed Trainings of Bodhisattvas With Annotations on the Twenty Verses on the Bodhisattva Vows by Panglung Rinpoche.

Translation of The Condensed Trainings of Bodhisattvas With Annotations on the Twenty Verses on the Bodhisattva Vows by Toh Sze Gee

Due to this merit may the immeasurable sentient beings be inspired to take the bodhisattva vows and strive to keep them pure until all sentient beings have attained enlightenment.