

CHAPTER TWO

The Stainlessness Ground

B. THE SECOND GROUND: THE STAINLESSNESS GROUND

1. THE SECOND GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

Once that entire assembly of bodhisattvas had heard the explanation of the previous ground's meaning, their minds all became purified and they experienced boundless joyfulness. ⁽¹⁾

From the places in which they sat, they ascended upwards and stood in empty space, removed their marvelous upper cloaks and scattered them down before Vajragarbha. ⁽²⁾

They all then praised him in unison, saying: "It is good indeed, Vajragarbha, that the greatly wise and fearless one so well explains the grounds of the bodhisattva." ⁽³⁾

The greatly eminent master, Liberation Moon, knowing that the minds of those in the assembly were pure and desirous of hearing, with respect to the second ground, an explanation of its characteristic aspects, ⁽⁴⁾

then immediately requested this of Vajragarbha, saying: "O Greatly Wise One. We pray that you will please explain the characteristic aspects of the second ground, for everyone here wishes to hear this explained." ⁽⁵⁾

2. VAJRAGARBHA COMMENCES THE SECOND GROUND'S EXPLANATION

^(A) At that time, Vajragarbha Bodhisattva Mahāsattva replied to Liberation Moon Bodhisattva, explaining thus:

3. THE TEN RESOLUTE INTENTIONS AS BASES FOR ENTERING THE 2ND GROUND

O Son of the Buddha, those bodhisattva *mahāsattvas* who have already completely fulfilled their practice on the first ground and who then wish to succeed in reaching the second ground should bring forth ten types of resolute intentions⁹¹ to facilitate this. What then are those ten? They are as follows:⁹²

First, the resolute intention to be gentle;

Second, the resolute intention to be harmonious;

Third, the resolute intention to be capable;
 Fourth, the resolute intention to be good;
 Fifth, the resolute intention to be serene;
 Sixth, the resolute intention to be genuine;
 Seventh, the resolute intention to be unmixed [in moral purity];
 Eighth, the resolute intention to be unattached;
 Ninth, the resolute intention to be happy;⁹³
 And tenth, the resolute intention to be magnanimous.

If bodhisattva *mahāsattvas* already perfectly fulfilled in the first ground's practices wish to succeed in reaching the second ground, they must first develop these ten types of resolute intentions.

4. THE BODHISATTVA'S OBSERVANCE OF TEN COURSES OF GOOD KARMIC ACTION⁹⁴

a. AVOIDANCE OF KILLING

(B) Sons of the Buddha, the bodhisattva wishing to abide on the Ground of Stainlessness, from the very beginning on up to the present, has already abandoned the killing of beings, has already cast aside swords and staves, has already developed a mind free of hatefulness, has already imbued himself with a sense of shame and dread of blame, has already brought forth the minds of kindness and compassion for all beings, has already always sought to bring about circumstances conducing to their happiness, and has never even produced evil thoughts envisioning his inflicting distress upon other beings, how much the less might he have engaged in any of the coarse forms of such evildoing.

b. AVOIDANCE OF TAKING WHAT IS NOT GIVEN

(C) He has abandoned all forms of theft, is always easily satisfied regarding life-sustaining possessions, and does deprive others of their valuables. As for whatever is owned by someone else, used by someone else, or appropriated by someone else, he will not take any such thing that has not been given to him, not even a blade of grass or a leaf. How much the less might he take anything of greater significance than that.

c. AVOIDANCE OF SEXUAL MISCONDUCT

(D) He has abandoned sexual misconduct, has naturally found satisfaction in relationship with his own wife, and does not seek to indulge desires elsewhere. Regarding women are under the protection of others, he does not even have those sorts of thoughts, how much the less might he pursue such affairs.

d. AVOIDANCE OF FALSE SPEECH

{E} He has abandoned false speech and always practices genuine speech, reality-based speech, speech reflecting truth, and direct speech.⁹⁵ He does not tell hate-filled lies and does not even commit false speech in his dreams, how much the less might he deliberately tell a lie.

e. AVOIDANCE OF DIVISIVE SPEECH

{F} He has abandoned divisive speech and remains free of any intent to disparage others. Thus he does not tell that person what he heard from this person and does not relate to this person what he has heard from that person. In circumstances involving people engaged in disputes who have become estranged, he is always favors harmoniousness.

f. AVOIDANCE OF HARSH SPEECH

{G} He has abandoned harsh speech, including all speech that is coarse, fierce, bitter, and vile, which incites others to hatred, or which, attended by glowering or arrogance, incites fearfulness, affliction, or heated anger in others. This includes speech that would not please others, that no one would enjoy, that could bring harm to himself, or that could bring harm to others. He has entirely cast aside and abandoned all such forms of speech as these.

Whatever he says is of a sort that others might find extremely delightful, that is fine, sublime, and pleasing to the ear, that is able to transform the minds of others, that is perfectly infused with harmoniousness and softness, that the multitude would cherish and remember, and that has the capacity to cause others to be delighted, pleased, and happy. He always practices these very sorts of speech.

g. AVOIDANCE OF FRIVOLOUS SPEECH

{H} He has abandoned frivolous speech⁹⁶ and always guards against errors in what he might say, assessing it as to whether it should or should not be pursued. He is always aware of the importance of speech that is timely, speech that is truthful, speech that is beneficial, speech that accords with the Dharma, and speech that involves careful reflection. He does not engage in merely comedic speech and even when indulging in humor, he still refrains from merely frivolous speech, how much the less might he actually deliberately practice it.

h. AVOIDANCE OF COVETOUSNESS

(H) He does not covet the possessions of others. Regarding whatever belongs to someone else, whatever is the object of another's own covetous attachment, or whatever has been appropriated by someone else for their own use, he does not think: "I should take that thing."

i. AVOIDANCE OF ILL WILL

(I) He abandons thoughts inclined toward hatred or injury, thoughts of begrudging enmity, and thoughts intended to persecute and anger others. With respect to other beings, he always entertains thoughts seeking fine circumstances for them, fond thoughts, thoughts motivated to benefit them, and thoughts motivated by kindness and compassion.

j. AVOIDANCE OF WRONG VIEWS

(J) He abandons practices such as divination, consistently maintains right views, and possesses definite and profoundly deep belief in causes and conditions as the determinants of karmic offenses and merit. He abandons all flattery and deviousness, possesses sincere faith in the Three Jewels, and brings forth decisive resolve.

It is in this manner that the bodhisattva always guards his adherence to the courses of good karmic action.

5. THE BODHISATTVA'S REFLECTIONS ON TEN GOOD AND BAD KARMIC ACTIONS

(K) He reflects in this manner:

Those beings who fall into the wretched destinies in every case do so due to causes and conditions associated with the unwholesome courses of karmic action. I should now dwell within the dharmas of the ten good karmic deeds and should also explain all good dharmas for their sakes, revealing for them the bases of right practice. And why should I proceed in this manner? It is because, if one were to fail to personally practice goodness himself and yet nonetheless expected that he could cause others to dwell in goodness simply by explaining such dharmas for their sakes, it would be impossible to succeed in this.

a. REFLECTIONS ON THEIR GENERATION OF THE SIX REBIRTH DESTINIES

(L) Contemplating yet more deeply, this bodhisattva also thinks:

It is due to the causes and conditions associated with practicing the ten courses of unwholesome karmic action that beings fall into the hell realms, into the animal realms, and into the realms of the hungry ghosts. It is due to the causes and conditions

associated with practicing the ten courses of good karmic action that beings are then born into the station of human rebirth and are born into the other stations of rebirth on up to the station at the peak of existence.

b. REFLECTIONS ON GENERATION OF THE FRUITS OF THE 3 VEHICLES' PATHS

Also, if these ten courses of good karmic action are cultivated in conjunction with the wisdom, then, in the case of those whose resolve is inferior and weak, who take pleasure in lesser levels of merit, who abhor and fear existence in the three realms, whose mind of great compassion is but slight, and who have heard the Dharma from others, their cultivation ultimately culminates in the Śrāvaka-disciple Vehicle.

{N} There are yet others who practice the ten courses of good karmic action who do not derive their understanding through hearing teachings from others, who spontaneously develop knowing awareness on their own, who are unable to completely perfect the skillful means associated with the great compassion, and who become able to deeply penetrate the many dharmas of causes and conditions. For these, their course of cultivation ultimately leads them to the Pratyekabuddha Vehicle.

{O} There are yet others who are consummately pure in their practice of the ten courses of good karmic action, whose minds are measurelessly and boundlessly vast, who have brought forth great kindness and great compassion for beings, who possess the power of skillful means, and whose resolve in their vows is solid. Because they do not forsake any being, because they strive to acquire the Buddha's great wisdom, because they engage in purifying cultivation of the bodhisattva grounds, and because they are able to purify their practice of the *pāramitās*, they are then able to enter the deep and vast practices.

{P} There are yet others who are able to engage in the purifying practice of these ten courses of good karmic action even up to the point that they are able to acquire the Buddha's ten powers, four fearlessnesses, four unimpeded knowledges, the great kindness, and the great compassion, and then finally reach the point where they achieve complete fulfillment of the knowledge of all modes and accumulate all dharmas of the Buddha. Therefore, we should all course in the practice of the ten good karmic deeds and should always strive to acquire all-knowledge.

c. REFLECTIONS ON THE 10 TRANSGRESSIONS' 10 KARMIC RETRIBUTIONS

{Q} This bodhisattva additionally contemplates thus:

The highest level of transgression in these ten courses of unwholesome karmic action produces the causes and conditions for descent into the hell realms. The middling level of transgression in them produces the causes and conditions for descent into the animal realms. The lowest level of transgression in them produces the causes and conditions for descent into the realms of the hungry ghosts.

Of these, the karmic offense of killing is able to cause beings to descend into the realms of the hell realms, animal realms, and hungry ghost realms. If they are then able to gain rebirth into the human realm, they encounter two kinds of retribution: First, a short lifespan. Second, extensive illness.

The karmic offense of stealing also causes beings to descend into the destinies of the hell-dwellers, animals, and hungry ghosts. If they are then able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are poverty-stricken. Second, they have any wealth they possess held in common with others so that they remain unable to freely use it.

The karmic offense of sexual misconduct also causes beings to descend into the destinies of the hell-dwellers, animals, and hungry ghosts. If they are then able to gain rebirth into the human realm, they encounter two kinds of retribution: First, their spouse is not virtuous. Second, they acquire a retinue that fails to be responsive to their wishes.

The karmic offense of false speech also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are often slandered. Second, they are constantly deceived by many people.

The karmic offense of divisive speech also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they acquire a corrupt and evil retinue. Second, they acquire a discordant retinue.

The karmic offense of harsh speech also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they always hear unpleasant sounds. Second, whatever conversations they are able to engage in constantly involve disputation.

The karmic offense of frivolous speech also causes beings to descend into the three wretched destinies. If they are able to

gain rebirth into the human realm, they encounter two kinds of retribution: First, their utterances are neither believed nor accepted by others. Second, whatever they utter is perceived by others to be deficient in clarity.

The karmic offense of covetousness also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are beset by many desires. Second, they are insatiable.

The karmic offense of ill will also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are always subjected to fault-finding by others. Second, they are always subjected to torment and injury by others.

The karmic offense of wrong views also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are always reborn into a household ruled by wrong views. Second, their minds tend toward flattery and deviousness.

Sons of the Buddha, so it is that the ten courses of unwholesome karmic action constitute the causes and conditions for an immense aggregation of the many sorts of suffering.

d. RENUNCIATION OF 10 BAD ACTIONS & ROUSING OF 10 ALTRUISTIC MINDS

{R} The bodhisattva also thinks: “Why do we not leave these ten courses of unwholesome karmic action behind and instead practice the ten courses of good karmic action while also influencing others to practice these ten courses of good karmic action?”

{S} Having thought in this manner, he then immediately leaves behind the ten courses of unwholesome karmic action, abides securely in the ten courses of good karmic action, and also causes others to bring forth the resolve to abide in the courses of good karmic action. {T} With respect to all beings, this bodhisattva then brings forth:⁹⁷

A mind intent on ensuring their peace and security;

A mind intent on establishing them in happiness;

A mind of kindness;

A mind of compassion;

A mind of kindly pity;

A beneficial mind;

A protective mind;
 A mind that sees them as teachers;
 A mind that sees them as great teaching masters;
 And a mind that sees them as like himself.

6. HIS REFLECTIONS ON THE PLIGHT OF BEINGS & RESOLVE TO RESCUE THEM

(U) He then thinks in this manner:

These beings have fallen into wrong views, pursue the course of wrong thinking, and travel wrong and dangerous paths. In this, they are extremely pitiable. We should cause these beings to instead abide in the path of right views and in dharmas that accord with reality.

(V) They are always embroiled in mutual hatred and disputation. They distinguish between others and themselves. We should cause these beings to abide in the unsurpassable great kindness.

(W) These beings are insatiable, always covet the wealth and possessions of others, and constantly sustain themselves through wrong livelihoods. We should cause these beings to abide in pure actions of body, speech, and mind.

(X) These beings pursue the causes and conditions of desire, hatred, and delusion. They are always burned by the great blazing fire of the many different sorts of afflictions and never seek to acquire the means to escape. We should cause these beings to extinguish the great flames of the afflictions and become securely established in the station of clarity and coolness.

(Y) These beings are always covered over by the darkness of ignorance. They have entered the great darkness and have left behind the light of wisdom. Having entered the greatly hazardous path of *saṃsāra*, they follow all different sorts of wrong views. We should cause these beings to acquire the unimpeded purified wisdom eye. Using this eye, they can know all dharmas in accordance with their true character so that, without needing to rely on others' instruction, they can acquire the unimpeded knowledge of all things in accordance with reality.

(Z) These beings have fallen into the hazardous paths of cyclic births and deaths and are on the verge of plummeting into the deep chasm of the hells, hungry ghosts, and animals. They have entered the net of evil and wrong views wherein they are covered over by the dense forest of the many different sorts of delusions. They follow the roads of false and erroneous paths. They are always blinded by stupidity and depart far from wise spiritual guides. What is not a path of escape, they take to be the

actual means of escape. They fall into the paths of evil *māras*,⁹⁸ obey the will of Māra, and depart far from the intentions of the Buddha. We should cause these beings to cross beyond the difficulties of *saṃsāra*'s hazardous destinies to a secure place by influencing them to dwell in the omniscient ones' great city of fearlessness that is free of the adversity or afflictions.

{AA} These beings have all become submerged in the great flood of the afflictions. They are always tossed along in the flood of desire, the flood of existence, the flood of views, and the flood of ignorance and so always follow the course of cyclic births and deaths, doing so continuously and without respite. They have entered the great river of love wherein they are devoured by the power of the afflictions, remaining entirely unable to find a route to serve as a means of escape.

They are always injured by the evil serpents of desire-ridden thought, hate-filled thought, and thoughts intent upon harming others. They are also seized by the river-serpent *rākṣasa* of the view imputing the existence of a true self in association with one's body.⁹⁹ They have entered into the disastrous circumstance of being caught in the deep and swiftly roiling whirlpools of the five desires. They have become dirtied and defiled by the mud of ardent love. They are roasted and withered on the plain of pride in self. They have no place in which to seek refuge, have entered into the village of the hostile insurgents of the twelve sense fields and remain unable to succeed in escaping.

They have been unable to encounter a spiritual guide who can enable their rightly-guided liberation. We should bring forth great kindness and great compassion for these beings and employ the power of great roots of goodness to extricate and rescue them so that they might then be able to dwell in a peaceful and secure location on the jeweled isle of all-knowledge, well apart from their present submersion in the midst of terrifying circumstances.

{BB} The minds of these beings have deep-seated inclinations toward covetous attachment, are extensively beset with the calamitous difficulties inflicted upon them by worry, lamentation, and bitter affliction. They have become tied up by the bonds of hatred and love, are tethered by the shackles of desires, and have entered the dense forest of the ignorance characteristic of existence in the three realms. We should cause these beings to abandon their attachments within the three realms of existence and should cause them to abide in the *nirvāṇa* that transcends signs and is free of obstacles.

(CC) These beings are deeply attached to self and the possessions of a self and remain unable to escape on their own from the cave of the five aggregates. They always follow the four inverted views and abide in the empty village of the six sense bases in which they are assailed and injured by the poisonous serpents of the four great elements, and are slain by the many thieves of the afflictions. As for those who are afflicted by these countless sufferings, we should cause these beings to abandon their covetous attachment and then abide in the path to the cognition of the emptiness and absence of a self, namely in *nirvāṇa*'s severance of all obstacles.

(DD) The minds of these beings are narrow and inferior. They delight in small dharmas and depart far from the unexcelled state of all-knowledge. Because they are covetously attached to the Small Vehicle, they fail to avail themselves of the dharmas of transcendence offered by the unfathomably deep Great Vehicle. We should cause these beings to abide in the vast resolve and within the realm of the measureless and boundless Dharma of the Buddhas, that is to say, within the unexcelled Great Vehicle.

Sons of the Buddha, this bodhisattva, in accordance with his power to uphold the moral precepts, is well able to bring forth vast resolve in his exercise of the mind of great kindness and the mind of great compassion.

7. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

(EE) This bodhisattva who dwells on the Ground of Stainlessness succeeds in being able to see many hundreds of buddhas on up to many thousands of myriads of *koṭis* of *nayutas* of buddhas. Having succeeded in seeing the Buddhas, he makes offerings to the Buddhas wherever they dwell and brings forth the reverential mind as he presents offerings consisting of robes, food and drink, bedding, medicines and whatever other things are useful in sustaining their lives.

Additionally, he takes on the ten courses of good karmic action and, having taken them on, never lets his practice lapse at any point along the way, continuing on in this manner all the way to his realization of *anuttarasamyaksambodhi*. Because this bodhisattva has already abandoned the filth of miserliness and transgressions against moral precepts for many hundreds, many thousands, and so forth until we come to many hundreds of thousands of myriads of *koṭis* of kalpas, he maintains purity in his cultivation of giving and the upholding of the moral precepts.

8. THE BODHISATTVA'S GROUNDS PURIFICATION COMPARED TO REFINING GOLD

Sons of the Buddha, this process is analogous to the smelting of real gold wherein, when one places it together with *kāsīsa*,¹⁰⁰ all of its impurities are entirely driven off and it manifests a more radiant degree of purity. So too it is with the bodhisattva residing on the Ground of Stainlessness who, for many hundreds, many thousands, and so forth until we come to incalculably many hundreds of thousands of myriads of kalpas, has separated himself from the filth of miserliness and transgressions against the moral precepts and has engaged in the purifying cultivation of giving and in the observance of the moral precepts.

9. THE BODHISATTVA'S PRACTICE OF MEANS OF ATTRACTION AND PĀRAMITĀS

During his time as a bodhisattva, among the four means of attraction, he has most extensively cultivated "pleasing words" and, among the ten *pāramitās*, he has become especially supreme in the practice of the moral-virtue *pāramitā*. In this, it has not been the case that he fails to cultivate and accumulate proficiency in the other *pāramitās*. Rather, he simply accords with the growth in them that corresponds to his level of practice on this ground.

10. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 2ND GROUND BODHISATTVA

Sons of the Buddha, this is what constitutes the character of the bodhisattva *mahāsattva*'s abiding on the second ground, the Ground of Stainlessness.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often becomes a wheel-turning sage king serving as a great Dharma sovereign who has developed vast powers in the Dharma, who is abundantly endowed with the seven precious things, who is possessed of masterfully exercised powers, who is able to rid all beings of their defilements associated with miserliness and transgressions against the moral precepts, who employs skillful means to cause beings to abide in the ten courses of good karmic action, who carries on the practice of great giving and, in this, endlessly pursues the good karmic deeds in which he is perpetually engaged.

b. THE BODHISATTVA'S MINDFULNESS

No matter whether it be in his practice of giving, pleasing words, beneficial actions, or joint endeavors, he never departs from his mindfulness of the Buddha, never departs from his mindfulness of the Dharma, never departs from his mindfulness of his companions among the bodhisattva *mahāsattvas* never departs from

his mindfulness of the path coursed in by the bodhisattvas, never departs from his mindfulness of the *pāramitās*, never departs from his mindfulness of the ten grounds, never departs from his mindfulness of the powers, the fearlessnesses, and the dharmas exclusive to the Buddhas, and so forth on up to the point where he never departs from his mindfulness of progression toward complete fulfillment of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always thinks, "I should become a leader among beings, one who is supreme, one who is great, one who is marvelous, one who is superior, one who is unsurpassable, one who serves them as a guide, as a general, as a teacher, as one worthy of their veneration, and as one who serves them in other such ways up to and including serving them as one upon whom all beings can rely."

d. THE RESULT OF THE BODHISATTVA'S LEAVING THE HOUSEHOLD LIFE

Sons of the Buddha, if this bodhisattva *mahāsattva* wishes to leave behind the home life and take up the diligent practice of vigor, he will be able in but a moment of abiding in the Dharma of the Buddha to relinquish his household, his wife and children, and the five desires. Having succeeded in leaving the home life, taking up the diligent practice of vigor, in but a moment:

He will be able to acquire a thousand samādhis, see a thousand buddhas, and know a thousand buddhas' spiritual powers;
 He will be able to cause tremors in a thousand buddha worlds;
 He will be able to fly across the span of a thousand buddha worlds;
 He will be able to illuminate a thousand buddha worlds;
 He will be able to teach the beings in a thousand worlds;
 He will be able to abide for a lifespan of a thousand kalpas;
 He will be able to know the events of a thousand kalpas of the past and the future;
 He will be able to skillfully enter a thousand gateways into the Dharma;
 He will be able to create a thousand transformation bodies;
 And he will be able to manifest a thousand bodhisattvas to appear in the retinue of each and every one of them.

Were he to avail himself of the power of vows, he could freely manifest these phenomena in even greater numbers so large that one could never count them even in however many hundreds

of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.¹⁰¹

11. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva Mahāsattva wishing to again clarify the meaning of this, thereupon uttered verses, saying:

The bodhisattva develops the gentle mind,
the harmonious mind, the capable mind,
the mind imbued with goodness, the serene mind,
the genuine mind, the unmixed mind,
the unattached mind,
the happy mind, and the magnanimous mind.
Once he has acquired these ten kinds of minds,
he succeeds in entering the second ground. (6)

The bodhisattva dwelling on this ground
perfects all of the meritorious qualities,
always abandons the killing of beings,
and does not inflict distress on any of them.

He always abandons stealing,
does not produce thoughts inclined toward sexual misconduct,
practices truthful speech, refrains from divisive speech,
and does not engage in harsh speech or frivolous speech. (7)

With regard to the possessions of others,
he has no covetous thoughts,
does not visit anguish on any being,
and, employing the straight mind, courses in right views.

He has no arrogant thoughts
nor does he indulge flattering or devious thought.
He is pliant-minded and refrains from neglectfulness,
while protecting and upholding the Dharma of the Buddhas. (8)

Realizing that all those severe sufferings and torments
endured in the hell realms, in the animal realms,
and by the hungry ghosts in their flaming bodies
all come into existence due to evil thought,
He thinks, "I have now already eternally abandoned
all such circumstances associated with practicing what is evil. (9)

Practice in accordance with genuine principles,
the good dharmas associated with quiescence,
and all circumstances in which one may experience happiness,
from the human realm on up to the peak of existence,

including the bliss found in *dhyāna* and in the Three Vehicles—
This all arises through practicing the ten good karmic deeds.”¹⁰⁾

Having concluded such deliberations,
his mind always refrains from neglectfulness
as he personally maintains purity in the moral precepts
and also teaches others, thus inspiring them to uphold them as well.

He contemplates how all beings everywhere
undergo all the different sorts of suffering and anguish, and,
having thus been moved to pitying mindfulness of their plight,
develops an ever stronger mind of profound compassion for them. ⁽¹¹⁾

Thinking, “Common people are so very pitiable.
Having descended into all manner of wrong views,
their minds so often cherish hatefulness
and are ever fond of disputation.

They always delight in the five objects of desire
and lust after them insatiably,
thereby generating causes and conditions linked to the three poisons.
I should strive to liberate these very sorts of beings.”¹²⁾

“Deeply submerged in the darkness of stupidity,
they have fallen into the perilous destinies of cyclic births and deaths.
They have entered into the great net of erroneous views
and have tumbled down into the cage of worldly existences.

They are always assailed and brought to ruin
by the afflictions instigated by Māra’s marauders.
Such beings as these are so extremely pitiable.
I should strive to bring about their liberation. ⁽¹³⁾

“They have become submerged in the deep waters of the afflictions
and are engulfed and swept along in the four floods.
Within the three realms of existence, they undergo in their entirety
all of the hundred varieties of sufferings’ poisons.

They abide in the deep cave of the five aggregates,
wherein they form conceptions of a self and the possessions of a self.
In order to bring about their liberation from this suffering,
I must diligently cultivate the path. ⁽¹⁴⁾

“For these who forsake the unexcelled knowledge of the Buddha
and bring forth inferior and mean thoughts,
I must bring forth measureless vigor
to cause them to abide in the Buddha’s great knowledge.”¹⁵⁾

The bodhisattva who dwells on this ground
accumulates an immeasurably great stock of meritorious qualities,

succeeds in encountering the Buddhas,
in serving them, and in thereby making offerings to them.

It is on the basis of these causes and conditions
that their roots of goodness shine ever more brightly in their purity
just as happens with the finest real gold
when it is refined with the aid of *kāsīsa*. (16)

The son of the Buddha who dwells on this ground
tends to always become a wheel turning monarch
who causes the various classes of beings
to abide within the ten courses of good karmic action.

All of that merit that he cultivates and accumulates
from when he brings forth the initial resolve on forward—
He vows to employ it in rescuing those who abide in the world
and in influencing them to acquire the ten powers of the Buddha. (17)

If he wishes to relinquish the royal throne
to leave behind the home life and course in the study of the path,
and if, with diligent resolve, he courses in the practice of vigor,
he then succeeds in acquiring entry into a thousand samādhis,
in seeing many thousands of buddhas,
in making offerings to them, and in hearing and receiving Dharma.
(18)

The bodhisattva dwelling on this ground
becomes able to manifest in just such circumstances as these.
If he avails himself of his power of vows,
the phenomena linked to his manifesting spiritual superknowledges
and to his bringing about the liberation of beings
then exceed these numbers to an immeasurably great degree. (19)

As for those herein who always act for the sake of those in the world,
diligently striving to create the finest of circumstances for them—
This concludes the explanation of these matters
as they relate to this second ground. (20)