

## PART TWO

### The Stainlessness Ground

#### B. THE SECOND GROUND: THE STAINLESSNESS GROUND

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

As the bodhisattvas listened to this description  
of this especially superior and sublime ground,  
their minds became entirely purified  
and they were all filled with joy. <sup>(1)</sup>

All of them then rose from their seats,  
ascended upward, stood in empty space,  
scattered the most marvelous blossoms everywhere,  
and then simultaneously uttered praises together, saying: <sup>(2)</sup>

“It is good indeed, Vajragarbha Bodhisattva,  
that the greatly wise and fearless one  
has so well described this ground  
and the dharmas practiced by the bodhisattva.” <sup>(3)</sup>

Then, Liberation Moon Bodhisattva,  
knowing that the minds of those in the assembly were pure  
and knowing they would delight in hearing of the second ground  
and all of its characteristic aspects of practice, <sup>(4)</sup>

straightaway made a request of Vajragarbha Bodhisattva, saying:  
“O You of Great Wisdom, we pray you will continue to expound,  
for these sons of the Buddha would all delight in hearing  
about the second of these grounds on which one may dwell.” <sup>(5)</sup>

##### 2. VAJRAGARBHA COMMENCES THE SECOND GROUND'S EXPLANATION

<sup>(A)</sup> At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

##### 3. THE TEN RESOLUTE INTENTIONS AS BASES FOR ENTERING THE SECOND GROUND

Son of the Buddha. The bodhisattva *mahāsattva* who has already cultivated the first ground and then wishes to enter the second ground should bring forth ten types of resolute intentions.<sup>73</sup> What then are these ten? They are as follows:<sup>74</sup>

The resolute intention to be upright and straightforward;  
The resolute intention to be gentle;  
The resolute intention to be capable;

The resolute intention to be subdued;  
 The resolute intention to be serene;  
 The resolute intention to be thoroughly good;  
 The resolute intention to be unmixed [in moral purity];  
 The resolute intention to be unattached;  
 The resolute intention to be broadly inclusive;  
 And resolute intention to be magnanimous.

It is because of these ten types of resolute intentions that the bodhisattva succeeds in entering the second ground, the Ground of Stainlessness.

#### 4. THE BODHISATTVA'S OBSERVANCE OF 10 COURSES OF GOOD KARMIC ACTION<sup>75</sup>

##### a. AVOIDANCE OF KILLING

(B) Son of the Buddha, the bodhisattva dwelling on the Ground of Stainlessness has naturally abandoned all killing of beings. He does not collect knives or staves, does not harbor feelings of animosity, is possessed of a sense of shame and dread of blame, is entirely complete in his humanity and consideration for others, and always brings forth thoughts of beneficial and kindly mindfulness for all beings including anything at all that is possessed of a life. This bodhisattva does not even produce evil thoughts envisioning his inflicting distress upon other beings, how much the less could it happen that he might, having formed the conception of the existence of a being, then proceed with deliberate intent to kill it.

##### b. AVOIDANCE OF TAKING WHAT IS NOT GIVEN

(C) He naturally refrains from stealing. As regards his own possessions and wealth, the bodhisattva is always easily satisfied. He feels kindness and consideration for others and so does not wish to appropriate what is theirs. If something belongs to someone else, he regards it as their property and hence never even thinks of stealing it. Hence, he will not take even a blade of grass or a leaf that has not been given. How much the less might he take anything else that serves to sustain another's life.

##### c. AVOIDANCE OF SEXUAL MISCONDUCT

(D) He naturally refrains from sexual misconduct. The bodhisattva is satisfied with his own wife and hence does not seek after the wives of others. As for the wives or consorts of others, women under the protection of others, female relatives, women whose marriage has already been arranged, and those who are under the protection of the Dharma, he does not even produce any thoughts

defiled by desire, how much the less would he actually engage in any such action, and how much the less might he engage in behaviors involving a wrong physical orifice.

d. AVOIDANCE OF FALSE SPEECH

(E) He naturally refrains from false speech. The bodhisattva always practices truthful speech, genuine speech, and timely speech, and, even in dreams, does not countenance speech aimed at concealment. He does not even generate any thought of wishing to commit such actions, how much the less might he commit a deliberate transgression.

e. AVOIDANCE OF DIVISIVE SPEECH

(F) He naturally refrains from divisive speech. The bodhisattva has no thought inclined toward instigating divisions between other beings, and has no thought to do harm to others. He does not report the words of this person to that one with the intention of breaking up that person's relationship with him, nor does he report to this person the words of that one with the intention of breaking up this person's relationship with him.

He does not cause the breaking apart of those who have not yet broken apart and, in the case of those who have already broken apart, he does not act in a way which might increase that schism. He does not rejoice in divisions that occur between others, does not delight in divisions between others, does not utter any speech that might create divisions between others, and does not pass on to anyone any talk that might create divisions between others, regardless of whether or not those reports might be truthful.

f. AVOIDANCE OF HARSH SPEECH

(G) He naturally refrains from harsh speech such as poisonous and injurious speech, coarse and ferocious speech, speech inflicting suffering on others whether as direct statements or indirect statements, speech inciting hatred, vulgar speech, base speech, speech that no one would enjoy hearing, displeasing speech, angry speech, speech that makes others feel as if burned by fire, speech generating animosity, aggravating speech, speech one cannot appreciate, speech in which one can find no happiness, speech that may bring harm to either oneself or others, or any other such forms of speech, all of which one should abandon.

He always engages in soothingly smooth speech, pliant speech, pleasing speech, speech that may inspire happiness in the hearer, speech that one would be happy to hear, speech that delights the

hearer, speech that skillfully enters others' minds, refined and principled speech, speech loved by the many, speech that many would find pleasing, and speech tending to cause an upwelling of delight in body and mind.

g. AVOIDANCE OF FRIVOLOUS SPEECH

(H) He naturally refrains from frivolous speech. The bodhisattva always delights in thoughtful and reasoned speech, timely speech, genuine speech, meaningful speech, Dharma speech, speech accordant with principle, skillfully subdued speech, and speech that accords with the right time, is always rooted in careful reflection, and is definite in its clarity. This bodhisattva, even in humorous speech, still always imbues it with thoughtfulness. How much the less would he deliberately indulge scattered and chaotically confused speech.

h. AVOIDANCE OF COVETOUSNESS

(I) He naturally abstains from covetousness. The bodhisattva does not generate covetous thought, wishfulness, or craving to possess any of the wealth or possessions of others or anything others depend upon as a resource.

i. AVOIDANCE OF ILL WILL

(J) He naturally abandons ill will. The bodhisattva constantly brings forth kind thoughts, beneficial thoughts, pitying thoughts, joyful thoughts, harmoniously smooth thoughts, and inclusively accepting thoughts toward all beings. He has eternally relinquished ill will, animosity, injuriousness, and behavior intending to vex or torment others. Rather, he always engages in thoughtful and agreeably adaptive actions while also being motivated toward humanity, kindness, helpfulness, and the desire to serve the benefit of others.

j. AVOIDANCE OF WRONG VIEWS

(K) He also abandons wrong views. The bodhisattva abides in the path of what is right. Thus he does not practice divination and does not seize on wrongly conceived rules for one's conduct. His mental perspective is correct, straightforward, and free of motivations toward deceptiveness or flattery. He brings forth and maintains resolute and definite faith in the Buddha, in the Dharma, and in the Sangha.

Son of the Buddha, it is in this manner that the bodhisattva *mahāsattva* always and uninterruptedly guards and maintains his practice of the ten courses of good karmic action.

## 5. THE BODHISATTVA'S REFLECTIONS ON 10 GOOD AND BAD KARMIC ACTIONS

(l) He also has this thought:

Of all of the beings who descend into the wretched destinies, there are none who do not accomplish this by resort to the ten types of unwholesome karmic actions. Consequently, I should cultivate right conduct myself while also encouraging this in others in a manner that causes them to cultivate right conduct as well. Why does one proceed in this way? It is because, if one were to remain incapable of cultivating right conduct oneself while attempting to cause others to cultivate it, it would be impossible to succeed in this.

## a. REFLECTIONS ON THEIR GENERATION OF THE SIX REBIRTH DESTINIES

(m) Son of the Buddha, this bodhisattva *mahāsattva* also has this thought:

The ten courses of unwholesome karmic action constitute the causes of rebirth in the hells, among animals, and among hungry ghosts, whereas the ten courses of good karmic action constitute the causes for rebirth among humans and devas and the other rebirth stations on up to the station at the peak of existence.

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

Additionally, among these superior classes of those who adhere to the ten courses of good karmic action, there are those who rely on wisdom in cultivating them. Among them, there are those who, due to narrow and inferior resolve, due to fear of the three realms of existence, due to deficiency in the great compassion, and due to having achieved their understanding based on hearing the spoken teachings of others, they then achieve success in the Śrāvaka-disciple Vehicle.

(n) Also, among these superior classes of those who adhere to the ten courses of good karmic action, there are those whose cultivation is pure and who achieve self-awakening not derived from the teachings of others, but who, because of inadequacy in the great compassion and skillful means, and because they succeed in awakening through understanding the extremely profound dharma of causes and conditions, they then achieve success in the Pratyekabuddha Vehicle.

(o) Then again, among these superior classes of those who adhere to the ten courses of good karmic action, there are those whose cultivation is pure, and who, because their minds are immeasurably vast, because they are complete in their

development of compassion and pity, because their practice is subsumed within skillful means, because they have brought forth great vows, because they have not forsaken beings, because they strive to acquire the great knowledge of the Buddhas, and because they carry out the purifying cultivation of the bodhisattva grounds, they then achieve success in the vast practices of the bodhisattva.

(P) Furthermore, these who are most superior among those who are superior in the practice of the ten courses of good karmic action—because they purify the knowledge of all modes and so forth on up to the point of gaining realization of the ten powers and the four fearlessnesses, they therefore succeed in perfecting all dharmas of the Buddha.

Therefore I should now engage in the equal practice of all ten of these good deeds and should cause them all to become perfectly purified.

The bodhisattva should train in just such skillful means as these.

#### C. REFLECTIONS ON THE 10 TRANSGRESSIONS' 10 KARMIC RETRIBUTION

(Q) Son of the Buddha, this bodhisattva *mahāsattva* also has this thought:

The highest level of transgression in the ten courses of unwholesome karmic action constitutes the causal basis for rebirth in the hells. A middling level of such transgression constitutes the causal basis for rebirth as an animal. The lowest level constitutes the causal basis for rebirth as a hungry ghost.

Among these, the karmic offense of killing is able to cause beings to descend into the hell realms, animal realms, and hungry ghost realms. If they then achieve a human rebirth, they reap two types of retribution: First, a short lifespan. Second, extensive illness.

The karmic offense of stealing also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, poverty. Second, if they acquire any wealth, it is jointly held by others, thus preventing its independent use.

The karmic offense of sexual misconduct also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their spouse is not virtuous. Second, they do not acquire a retinue responsive to their wishes.

The karmic offense of false speech also causes beings to descend into the three wretched destinies. If they then achieve

a human rebirth, they reap two types of retribution: First, they are often slandered by others. Second, they are deceived by others.

The karmic offense of divisive speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their retinue is fraught with mutually estranging divisions. Second, the members of their family and clan are corrupt and evil.

The karmic offense of harsh speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always subjected to unpleasant sounds. Second, their conversation is characterized by abundant disputation.

The karmic offense of frivolous speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, nobody accepts their pronouncements. Second, their pronouncements fail to be clearly understood.

The karmic offense of covetousness also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their minds are never satisfied. Second, they are extensively afflicted by insatiable desires.

The karmic offense of ill will also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always subjected to others' criticism of their shortcomings. Second, they are constantly subjected to injurious torment by others.

The karmic offense of holding wrong views also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always reborn into a household ruled by wrong views. Second, their own minds tend toward flattery and devousness.

Son of the Buddha, the ten courses of unwholesome karmic action are able to generate such an aggregation of measurelessly and boundlessly many immense sufferings as these.

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

{R, S} Consequently, the bodhisattva reflects thus: "I must entirely abandon the ten courses of unwholesome karmic action and instead take the ten courses of good karmic action as the gardens of the Dharma wherein I am delighted to abide, dwelling there

myself while also encouraging others so that they too are caused to dwell therein.”

(r) Son of the Buddha, with regard to all beings, this bodhisattva *mahāsattva* also brings forth:<sup>76</sup>

- A mind resolved to serve their benefit;
- A mind wishing to bring them peace and happiness;
- A kind mind;
- A compassionate mind;
- An empathetically pitying mind;
- A mind motivated to draw them forth;
- A protective mind;
- A mind that sees them as like oneself;
- A mind that regards them as like teachers;
- And a mind that regards them as like great teaching masters.

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

(u) He reflects thus:

These beings are so pitiable. They have fallen into wrong views, into perverse knowledge, into perverse inclinations, and into the entangling thicket of the unwholesome courses of karmic action. I should cause them to abide in right views and practice the genuine path.

(v) He also thinks:

All beings differentiate “other” as opposed to “self” and thus engage in mutually destructive actions, disputatiousness, and hatred that blazes incessantly. I should cause them to abide in the unsurpassable great kindness.

(w) He also reflects thus:

All beings are inclined toward insatiable covetousness and thus only seek to obtain wealth and self-benefit even to the point that they pursue wrong livelihoods to sustain their lives. I should cause them to abide in the dharma of right livelihood characterized by pure actions of body, speech, and mind.

(x) He also thinks:

All beings always follow along with the three poisons and the many different varieties of afflictions and, on account of that, they are as if ablaze. They fail to understand this and fail to bring forth the determination to seek the essential means to escape their circumstances. I should cause them to extinguish that great blaze fed by all of their afflictions and to then become securely established in the station of *nirvāṇa*’s clarity and coolness.

(Y) He also reflects:

Because the vision of all beings has been covered over by the deep darkness of delusion and the thick cataracts of false views, they have therefore strayed into a dark and dense thicket. Having lost the shining light of wisdom, they travel along on dangerous paths in a vast wilderness and bring forth all manner of wrong views. I should cause them to acquire the unimpeded purified wisdom eye with which they can know the true character of all dharmas in a manner not dependent upon the instruction of others.

(Z) He also thinks:

All beings abide on the hazardous road of cyclic births and deaths wherein they are bound to fall into the hell realms, the animal realms, and the realms of the hungry ghosts. They enter the net-trap of wrong views, become confused in the dense forest of delusions, and thus follow along with erroneous paths and pursue practices influenced by the inverted views. In this, they are like blind people with no guide. What is not a path of escape, they take to be a path of escape. They enter into Māra's realm, fall in with bands of evil thieves, follow the thoughts of Māra, and leave far behind the intentions of the Buddha. I should pull them out of these hazardous difficulties and cause them to abide in the fearless city of all-knowledge.

(AA) He also reflects:

All of these beings have become submerged in the waves of the great floods. They have been swept up by the flood of desire, the flood of existence, the flood of ignorance, and the flood of views and thus have become caught in the whirling currents of cyclic existence wherein they are tossed about and turned around in the river of craving as they are carried along in its racing rapids and bounding turbulence, finding no leisure in which to ponder their plight.

They are relentlessly driven along by desire-ridden thoughts, by thoughts motivated by hatred, and by thoughts intent on harming others. The *rākṣasa* of the view imputing the existence of a true self in association with one's body<sup>77</sup> seizes them and carries them off to dwell eternally within the dense forest of desire wherein they develop a deep defiling attachment for whatever they desire. They abide on the high plateau of arrogance and take up residence in the village of the six sense bases wherein they have no one well able to come to their rescue and no one who is able to liberate them.

I should bring forth the mind of great compassion for them, should employ roots of goodness as means of rescuing them, should thus prevent their encountering calamitous disasters, and should thus assist their abandonment of defilement, their abiding in quiescent stillness, and their coming to dwell on the jeweled isle of all-knowledge.

{BB} He also thinks:

All beings abide in the prison of worldly existence in which they are subjected to so much anguishing affliction. They always embrace love and hate and produce worries and fears for themselves. They are bound by the heavy shackles of desire, are covered over and obstructed by the dense forest of ignorance, and are stranded within the three realms of existence from which no one can escape on their own. I should cause them to abandon forever the three realms of existence so that they may come to dwell in the great nirvāṇa that is free of all obstacles.

{CC} He also reflects thus:

All beings are attached to the existence of a self and do not seek to escape from their residence within the cave of the aggregates. In their reliance upon the empty village of the six sense bases, they engage in actions influenced by the four inverted views, are assailed and tormented by the toxic serpents of the four great elements, are subjected to death and injury at the hands of the hostile insurgents of the five aggregates, and thus consequently undergo immeasurably great suffering. I should cause them to take up residence in the most extremely superior station in which they are free of all attachments, namely, in the unexcelled nirvāṇa where all obstacles have been entirely destroyed.

{DD} He also has this thought:

The minds of all beings are inferior and mean. They do not practice the most superior path, the path of all-knowledge. Although they might wish to make their escape, even then, they only delight in the vehicles of the Śrāvaka-disciples and the Pratyekabuddhas. I must cause them to dwell in the Buddha's vast Dharma and vast wisdom.

Son of the Buddha, through his guarding and upholding of the moral precepts, the bodhisattva becomes well able to achieve growth in the mind of kindness and the mind of compassion.

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

{EE} Son of the Buddha, because of the power of his vows, the bodhisattva *mahāsattva* who abides on the Ground of Stainlessness

becomes able to see many buddhas. That is to say that he is able to see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many *koṭis* of buddhas, many hundreds of *koṭis* of buddhas, many thousands of *koṭis* of buddhas, many hundreds of thousands of *koṭis* of buddhas, and so forth in this manner on up to his being able to see even many hundreds of thousands of *koṭis* of *nayutas* of buddhas.

Wherever the buddhas dwell, by resort to his vast resolve and resolute intentions, he acts with reverence and extreme veneration in serving and making offerings to them of robes, food and drink, bedding, medicines, and every form of life-supporting benefaction, all of which he offers up as gifts while also making offerings to their entire assembly of Sangha members. He then dedicates the roots of goodness associated with this to the realization of *anuttarasamyakṣambodhi*.

In addition, in the presence of all buddhas, bringing forth a mind of profound veneration, he undertakes the cultivation of the dharma of the ten courses of good karmic action, persisting in what he has undertaken all the way to the point of reaching the realization of bodhi, never in all that time neglecting or failing in such practice.

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

Because, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, this bodhisattva has abandoned miserliness and any defilement arising from breaking the moral precepts, he achieves consummate purity in giving and the observance of the moral precepts. This is just as when one places real gold together with *kāśīsa*<sup>78</sup> and subjects it to standard refining processes, whereupon the gold leaves behind all impurities and becomes ever more radiant. So too it is in the case of this bodhisattva dwelling on the Ground of Stainlessness who, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, in order to abandon miserliness and any defilement that would arise from breaking moral precepts, has practiced giving and upheld the moral precepts and has thus thereby achieved a state of consummate purity.

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

Son of the Buddha, among the four means of attraction, this bodhisattva focuses more strongly on "pleasing words" and, among the ten *pāramitās*, he focuses more strongly on upholding the moral precepts. It is not that he does not practice the others. Rather, he

simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

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

Son of the Buddha, this has been a summary discussion of the essentials of the bodhisattva *mahāsattva's* second ground, the Ground of Stainlessness.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva abiding on this ground often becomes a wheel-turning sage king who serves as a great Dharma sovereign possessed of an abundance of the seven precious things and sovereign powers through which he is able to cause beings to do away with their miserliness and precept-breaking defilements. He employs skillful means to cause them to abide securely in the ten courses of good karmic action. He serves as a great benefactor to all, endlessly supplying provisions to everyone.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, and joint endeavors, and in all other such works as these, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, and so forth until we come to his never departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If this bodhisattva wishes to relinquish the home life and take up the diligent practice of vigor in the Dharma of the Buddha, then he will be able to relinquish the household, his wife and children, and the five desires, and having abandoned the home life, if he diligently applies himself in the practice of vigor, in but a single moment, he will acquire a thousand samādhis, will be able to see a thousand buddhas, will know the spiritual powers exercised by a thousand buddhas, will be able to cause tremors in a thousand

world systems, and so forth until we come to his becoming able to manifest a thousand bodies and able to manifest a thousand bodhisattvas to serve in the retinue of each and every one of those bodies.

If he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth a number of manifestations beyond even this such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, and so forth on up to a hundred thousand *koṭis* of *nayutas* of kalpas.

#### 11. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to again proclaim his meaning, thereupon uttered verses, saying:

The straightforward mind, the gentle mind, the capable mind,  
the subdued mind, the serene mind, the mind of pure goodness,  
the swift exits from *saṃsāra*, the broadly inclusive and great minds—  
By employing these ten minds, one enters the second ground.<sup>79</sup> (6)

Abiding herein, one perfects the qualities of the moral precepts,  
departs far from killing, refrains from vexing or harming others,  
and also abandons stealing as well as sexual misconduct and  
speech that is either false, harsh, divisive, or meaningless. (7)

He does not covet wealth, always feels kindness and pity,  
walks the right path with a straight mind, has no flattery or falseness,  
abandons treachery, forgoes arrogance, is utterly subdued and pliant,  
accords with teachings in practice, and refrains from negligence. (8)

One thinks, “The many sufferings endured in the hells, as animals,  
and as hungry ghosts who, burning, spew forth fierce flames—  
All of these are caused by karmic offenses.

I must abandon them and instead abide in the true Dharma. (9)

Freely gaining rebirth among humans according to one’s intentions,  
and so on, up to *dhyāna* samādhi bliss in peak-of-existence heavens,  
and the paths of Pratyekabuddha, Śrāvaka, and Buddha Vehicles—  
All are gained with the ten good karmic actions as their cause.” (10)

One contemplates in this manner and thus refrains from negligence,  
upholds pure precepts oneself, instructs others in guarding them,  
and also, observing the many sufferings undergone by beings,  
one thus ever increases the mind of great compassion. (11)

“Foolish common people of faulty knowledge and wrong  
understanding ever harbor hatred and engage in many disputes.  
The objects of their covetousness never bring them satisfaction.  
I should cause them to rid themselves of these three poisons. (12)

“They are enveloped and blanketed by stupidity’s great darkness,  
fall into the net of wrong views on extremely hazardous paths,  
and are trapped by adversaries in the cage of birth and death.  
I should cause them to utterly defeat Māra’s marauders. (13)

“Swept away by the four floods, their minds become submerged.  
They endure incalculable suffering as if burning in the three realms.  
They conceive of the aggregates as a house in which a self abides.  
Wishing to liberate them, I must diligently cultivate the path. (14)

“Where they might seek escape, their minds being inferior and mean,  
they have cast aside the Buddha’s supremely excellent wisdom.  
I wish to cause them to abide in the Great Vehicle  
and bring forth diligent and tireless vigor in this.” (15)

The bodhisattva abiding herein accumulates meritorious qualities,  
sees countless buddhas, presents offerings to them all,  
and refines goodness to even greater brilliance for *koṭis* of kalpas  
as if employing a fine elixir in refining real gold. (16)

A son of the Buddha dwelling herein becomes a wheel-turning king  
everywhere teaching beings to practice the ten good karmic deeds  
while also cultivating all of the other good dharmas  
in order to perfect the ten powers and rescue those in the world. (17)

If he wishes to relinquish the royal throne, wealth, and jewels,  
he thereupon abandons home life, accords with Buddha’s teachings,  
is valiant and energetic in diligence, and in a single moment,  
acquires a thousand samādhis and sees a thousand buddhas. (18)

The bodhisattva abiding on this ground is able to manifest  
all the many different powers of the superknowledges,  
and, through power of vows, his capabilities extend even beyond this  
as, in countless ways, he freely liberates the many classes of beings. (19)

As for these most supreme practices of the bodhisattva cultivated by  
one who bestows benefit on everyone in the world,  
all such meritorious qualities found on the second ground as these  
have hereby been expounded on for the sake of the Buddha’s sons. (20)