

PART THREE

The Shining Light Ground

C. THE THIRD GROUND: THE SHINING LIGHT GROUND

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

Of those sons of the Buddha hearing of this ground's practices
and of the inconceivable realms of the bodhisattva,
none failed to be moved to thoughts of reverence and delight.
Then, from the midst of space, they scattered blossoms as offerings. ⁽¹⁾

Uttering praises, they said, "It is good indeed, Great Mountain King,
that, with compassionate mind, you think of beings with pity.
You have so well described the dharmas of moral virtue of the wise
as well as the practices and characteristics of the second ground. ⁽²⁾

"The sublime practices of these bodhisattvas,
true, real, free of irregularities, and unvarying—
Wishing to benefit the many classes of beings,
you have thus expounded upon their supreme purity. ⁽³⁾

"You to whom all humans and devas make offerings here,
we pray you will now expound on the third ground for their sakes
and hope you will entirely explain in accordance with their states
the Dharma-accordant works of the wise. ⁽⁴⁾

"All of the Great Rishi's dharmas of giving, moral virtue,
patience, vigor, *dhyāna*, and wisdom,
as well as the path of skillful means, kindness, and compassion—
All these pure practices of the Buddha—please explain them all." ⁽⁵⁾

At that time, Liberation Moon repeated their request, saying:
"O fearless and greatly eminent master, Vajragarbha—
Please explain the manner of one's progression into the third ground
and all qualities of those there with pliant and harmonious minds." ⁽⁶⁾

2. VAJRAGARBHA COMMENCES THE THIRD GROUND'S EXPLANATION

(A) At that time, Vajragarbha Bodhisattva informed Liberation Moon
Bodhisattva, saying:

3. THE TEN RESOLUTE INTENTIONS AS BASES FOR ENTERING THE THIRD GROUND

Son of the Buddha. The bodhisattva who has already accomplished the purification of the second ground and then wishes to enter the third ground should bring forth ten types of resolute intentions.⁸⁰ What then are these ten? They are:⁸¹

The resolute intention set on purity;
 The resolute intention set on stable abiding;
 The resolute intention set on renunciation;
 The resolute intention set on abandoning desire;
 The resolute intention set on irreversibility;
 The resolute intention set on solidity;
 The resolute intention set on flourishing brilliance;
 The resolute intention set on heroic bravery;
 The resolute intention set on being broadly inclusive;
 And the resolute intention set on magnanimity.

The bodhisattva employs these ten types of resolute intentions to acquire entry into the third ground.

4. THE BODHISATTVA'S CONTEMPLATION OF ALL CONDITIONED DHARMAS

(B) Son of the Buddha, after the bodhisattva *mahāsattva* comes to abide on the third ground, he contemplates all conditioned dharmas in accordance with their true character, that is to say, they are characterized by:

Impermanence;
 Suffering;
 Impurity;
 Instability;
 Certainty of ruination;
 Inability to long endure;
 Production and destruction in each succeeding *kṣaṇa*;
 Not coming forth from the past;
 Not proceeding on to the future;
 And not abiding in the present.

(C) He also contemplates these dharmas:

As affording no protection;
 As devoid of any refuge;
 As accompanied by worry, sorrow, and anguish;
 As bound up with love and hate;
 As proliferating worry and sorrow;
 As involving ceaseless accumulation;
 As ablaze with the fire of desire, hatred, and stupidity that blaze
 on incessantly;
 As enveloped by the many sorts of calamities;
 As increasing day and night;
 And as like magical conjurations in their unreality.

5. THE BODHISATTVA'S RENUNCIATION & QUEST FOR BUDDHA'S KNOWLEDGE

(D) Having observed this, he doubly increases his renunciation of all conditioned things and progresses toward the wisdom of the Buddha. He perceives the wisdom of the Buddha:⁸²

As inconceivable;
 As unequaled;
 As measureless;
 As rarely encountered;
 As unalloyed in its purity;
 As beyond anguish;
 As beyond worries;
 As reaching all the way to the city of fearlessness;
 As irreversible;
 And as able to rescue countless beings beset with suffering and difficulty.

6. THE BODHISATTVA'S TEN SYMPATHETIC MENTAL INTENTIONS TOWARD BEINGS

(E) Once the bodhisattva has in this way observed the immeasurable benefit of the Tathāgata's wisdom and has likewise observed the countless faults and calamitous qualities of all that is conditioned, he then brings forth ten types of sympathetic mental intentions⁸³ toward all beings. What then are these ten? They are:⁸⁴

He brings forth sympathetic mental intentions on observing that beings abide in solitude with no one upon whom they can depend;
 He brings forth sympathetic mental intentions on observing that beings are poverty-stricken and destitute;
 He brings forth sympathetic mental intentions on observing that beings are engulfed in the flames of the three poisons;
 He brings forth sympathetic mental intentions on observing that beings are confined in the prison of the states of existence;
 He brings forth sympathetic mental intentions on observing that beings are constantly covered over and obstructed by the dense forest of afflictions;
 He brings forth sympathetic mental intentions on observing that beings are not skilled in contemplative thought;
 He brings forth sympathetic mental intentions on observing that beings have no desire for good dharmas;
 He brings forth sympathetic mental intentions on observing that beings have lost the Buddhas' Dharma;

He brings forth sympathetic mental intentions on observing that
 beings flow along in the stream of cyclic births and deaths;
 And he brings forth sympathetic mental intentions on observ-
 ing that beings have lost the means of achieving liberation.

These are the ten.

7. THE BODHISATTVA'S GENERATION AND PRACTICE OF GREAT VIGOR

(F) Having thus observed the immeasurable suffering and anguish of the realms of beings' existence, the bodhisattva brings forth great vigor and thinks:⁸⁵

I should rescue these beings;
 I should liberate them;
 I should establish them in purity;
 I should take them on across;
 I should see that they become situated in a place of goodness;
 I should cause them to abide securely;
 I should cause them to be filled with joy;
 I should cause them to acquire knowledge and vision;
 I should cause them to become well trained;
 And I should cause them to reach nirvāṇa.

(G) Having thus renounced all conditioned things, having thus become sympathetically mindful of all beings, having understood the supreme benefits of the cognition of all-knowledge, and wishing to rely on the Tathāgata's wisdom in rescuing beings, the bodhisattva reflects thus: "In this circumstance where all these beings have fallen into the great suffering of the afflictions, with what skillful means might I be able to extricate and rescue them so that they are caused to abide in the ultimate bliss of nirvāṇa?"

(H) He then thinks:

If one wishes to liberate beings and cause them to abide in nirvāṇa, this is inseparable from the unimpeded knowledge of liberation. The unimpeded knowledge of liberation is inseparable from awakening to all dharmas as they really are. The awakening to all dharmas as they really are is inseparable from the light of the practice wisdom that cognizes the non-existence of action and non-production. The light of the practice wisdom that is cognizant of the nonexistence of action and non-production⁸⁶ is in turn inseparable from *dhyāna* meditation's skillful and definitive knowledge arising from contemplative investigation. *Dhyāna* meditation's skillful and definitive knowledge arising from contemplative investigation is in turn inseparable from skillful extensive learning.

(1) Having contemplated and utterly realized this, the bodhisattva redoubles his diligent striving to cultivate right Dharma to the point that, day and night, he only wishes:⁸⁷

To hear the Dharma;
 To rejoice in the Dharma;
 To delight in the Dharma;
 To rely upon the Dharma;
 To follow the Dharma;
 To comprehend the Dharma;
 To comply with the Dharma;
 To arrive in the Dharma;
 To abide in the Dharma;
 And to practice the Dharma.

(2) As in this way he diligently pursues his quest to acquire the Dharma of the Buddha, the bodhisattva retains no miserly cherishing for any precious possessions or wealth, for he does not perceive that there is any such thing that is worthy of being esteemed as rare. Rather, it is only the person who is able to explain the Buddha's Dharma that he conceives of as but rarely encountered.

Consequently, for the sake of his quest to acquire the Dharma of the Buddha, the bodhisattva is able to give away all his inward and outward wealth. There is no expression of reverence he would be unable to carry out, no form of pride he would be unable to relinquish, no form of service he would be unable to perform, and no form of intensely bitter suffering he would be unable to endure. If he were to be able to hear but a single sentence of Dharma he has never heard before, he would be filled with immense joy more abundant than what he would experience on receiving an entire great trichiliocosm full of precious jewels.

Were he to be able to hear but a single stanza of right Dharma he has not heard before, he would be filled with immense joy even more abundant than that experienced on acquiring the position of a wheel-turning sage king. Were he to succeed in acquiring but a single stanza of Dharma he had not heard before through which he might be able to purify his cultivation of the bodhisattva conduct, he would regard that as superior to ascending to the station of Indra or Brahmā where he might be able to abide in that manner for countless hundreds of thousands of kalpas.

Were someone to tell him: "I possess a single sentence of the Dharma spoken by the Buddha through which you will be able to purify your cultivation of the bodhisattva conduct, but I will only

give it to you if you will now be able to plunge into a huge fire pit in which you will undergo the most extreme suffering,” the bodhisattva would reflect in this way:

If I were able to purify the cultivation of the bodhisattva conduct by acquiring this one stanza of Dharma spoken by the Buddha, then, even if an entire great trichiliocosm were filled with a great conflagration, I would still wish to throw my body down into it from the height of the Brahma Heaven in order to be able to personally acquire it. How much the less might it be that I would be unable to enter some small fire pit in order to acquire it. Hence, for the sake of seeking the Dharma of the Buddha, I should now even be willing to undergo all the many sufferings of the hells. How much the less might I be unwilling to undergo any of the relatively minor sufferings encountered in the human realm.

In his practice of vigor in seeking the Buddha’s Dharma, the bodhisattva brings forth just such diligence as this. He then implements the practice of contemplation and cultivation in accordance with whatsoever Dharma he has learned.

(K) Having been able to hear the Dharma, this bodhisattva then focuses his mind and takes up peaceful dwelling in a secluded place, thinking, “It is only through cultivating in accordance with what has been taught that one then acquires the Buddha’s Dharma. Achieving purification in these matters is not something one can accomplish solely through the spoken word.”

8. THE BODHISATTVA’S CONQUEST OF THE MEDITATIVE ABSORPTIONS

Sons of the Buddha, when this bodhisattva comes to dwell on this Ground of Shining Light, he straightaway separates himself from desire and from evil and unwholesome dharmas. Still possessed of both ideation and mental discursion, he experiences the joy and the bliss arising from separation and abides in the first *dhyāna*.

Extinguishing both ideation and mental discursion, achieving inward purity, and anchoring the mind in a single place, he becomes free of ideation and free of mental discursion, experiences the joy and bliss generated through meditative concentration, and abides in the second *dhyāna*.

Separating himself from joy, abiding in equanimity, possessed of mindfulness and right knowing awareness, experiencing physical feeling of which the Āryas are able to state that one is able to maintain equanimity toward it, and possessed of mindfulness while experiencing such bliss, he abides in the third *dhyāna*.

Cutting off bliss, having earlier already done away with suffering, having extinguished joy and sorrow, experiencing neither suffering nor bliss, and maintaining equanimity and mindfulness that are pure, he abides in the fourth *dhyāna*.

He transcends all perceptions of physical form, extinguishes all perceptions of [sensory] impingement, does not attend to any perceptions of diversity, enters a state characterized by boundless space, and thus then abides in the station of boundless space.

He entirely transcends the station of boundless space, enters a state characterized by boundless consciousness, and thus then abides in the station of boundless consciousness.

He entirely transcends the station of boundless consciousness, enters a state characterized by nothing whatsoever, and thus then abides in the station of nothing whatsoever.

He entirely transcends the station of nothing whatsoever and thus then abides in the station of neither perception nor non-perception.

Because he accords with the Dharma, he carries forth his practice without having anything to which he retains a pleasure-based attachment.

9. THE BODHISATTVA'S DEVELOPMENT OF THE FOUR IMMEASURABLES

{L} Son of the Buddha, this bodhisattva's mind pursues the cultivation of kindness to the point that it becomes vast, immeasurable, non-dual, free of enmity, free of any opposition, unimpeded, free of affliction, universally pervading everywhere throughout the Dharma realm and the realm of empty space, and extending universally to all worlds. His abiding in compassion, in sympathetic joy, and in equanimity are also just like this.

10. THE BODHISATTVA'S DEVELOPMENT OF THE SPIRITUAL SUPERKNOWLEDGES

{M} Son of the Buddha, this bodhisattva acquires the power of measureless spiritual superknowledges by which:

He is able to cause the entire great earth to tremor;

He is able to create many bodies from a single body and is able to make those many bodies become a single body, either making them hidden or making them visible;

He is able to pass unimpededly through the obstructions of rock, walls, and mountains just as if moving through empty space;

He is able to travel through empty space while remaining in full lotus position, just like a flying bird;

He is able to enter into the earth as if it were water;

He is able to walk on water as if it were the earth;
 He is able to emit smoke and flames like a great bonfire;
 He is also able to rain down water like a great cloud;
 He also possesses that great and awesome power by which he
 is able to reach up with his hand and stroke the sun and the
 moon where they reside in space;
 And he is able to freely transport his person wherever he
 pleases, even up to the Brahma World.

11. THE BODHISATTVA'S HEAVENLY EAR

This bodhisattva possesses the heavenly ear that is purified and surpasses the human ear. Thus he is able to entirely hear all of the sounds of both humans and devas, whether they be near or far. He is also able even to entirely hear all of the sounds emitted by mosquitoes, gnats, and the various sorts of flies.

12. THE BODHISATTVA'S KNOWLEDGE OF OTHERS' THOUGHTS

Employing the knowledge of others' thoughts, this bodhisattva knows in accordance with reality the thoughts of other beings. Specifically, when they have thoughts of desire, he knows in accordance with reality that they have thoughts of desire and when they have abandoned thoughts of desire, he knows in accordance with reality that they have abandoned thoughts of desire. In all cases, he knows in accordance with reality when they have:

Thoughts of hatred or thoughts that have abandoned hatred;
 Deluded thoughts or thoughts that have abandoned delusion;
 Thoughts beset with afflictions or thoughts that are free of afflictions;
 Thoughts that are small in scope or thoughts that are vast in scope;
 Great thoughts or immeasurable thoughts;
 Thoughts that are general in nature or thoughts not general in nature;
 Scattered thoughts or thoughts that are not scattered;
 Concentrated thoughts or thoughts that are not concentrated;
 Liberated thoughts or unliberated thoughts;
 Surpassable thoughts or unsurpassable thoughts;
 Thoughts admixed with defilement or thoughts not admixed with defilement;
 And vast thoughts or thoughts that are not vast.

So it is that the bodhisattva uses the knowledge of others' thoughts to know beings' thoughts.

13. THE BODHISATTVA'S RECALL OF PAST LIVES

This bodhisattva remembers the details of countless past lives. Specifically, he remembers one life, two lives, three lives, four lives, and so forth on up to ten lives, twenty lives, thirty lives, and so forth on up to a hundred lives, countless hundreds of lives, countless thousands of lives, and countless hundreds of thousands of lives. He remembers the creation phase of the kalpa, the destruction phase of the kalpa, the creation and destruction phases of the kalpa, and remembers countless creation and destruction phases of kalpas. He remembers:

I lived in such-and-such a place, was named this, was a member of this family, came from this caste, consumed these sorts of food and drink, lived a life of this length, dwelt for this amount of time, and experienced these sorts of suffering and happiness, after which I died in that place, was then reborn in such-and-such a place, after which I died in such-and-such a place, was then reborn in this place, possessed this sort of physical stature, was of this sort of appearance, and spoke with this sort of voice.

In this way, he entirely remembers countless details from his past.

14. THE BODHISATTVA'S HEAVENLY EYE

This bodhisattva possesses the heavenly eye that is purified and surpasses the human eye. Thus he observes with respect to beings when they were born, when they died, whether they were of fine physical appearance or of hideous appearance, whether they dwelt in the destinies associated with goodness, whether they dwelt in the wretched destinies, and how they moved along in accordance with their karmic actions.

He is able as well to observe that, if some particular being had created bad physical karma, bad verbal karma, and bad mental karma, had slandered worthies and *āryas*, had become completely possessed of wrong views and the causes and conditions of karmic actions associated with wrong views, when his body perished and his lifespan came to an end, he then became bound for descent into the wretched destinies and was reborn into the hells.

He is also able to observe that, if yet some other being had created good physical karma, good verbal karma, and good mental karma, had refrained from slandering worthies and *āryas*, had become completely possessed of right views as well as the causes and conditions of karmic actions associated with right views, then, when his body perished and his lifespan came to an end,

he then became bound for rebirth into the good destinies and for ascent into the heavens.

The bodhisattva's heavenly eye is able to observe all of these circumstances in accordance with the way they really are.

15. THE BODHISATTVA'S VOW-DETERMINED REBIRTH APART FROM THE DHYĀNAS

This bodhisattva, though well able to enter and emerge from the *dhyāna* samādhis and *samāpattis*, nonetheless does not acquiesce in their power when taking rebirth, but rather only acquiesces in rebirth to locations conducing to his ability to achieve complete fulfillment of the factors leading to the realization of bodhi. In this, availing himself of his mind's power of vows, he thereby achieves rebirth in those sorts of circumstances.

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

(N) Son of the Buddha, due to the power of his vows, this bodhisattva who abides on this Ground of Shining Light becomes able to see many buddhas. That is to say that he may see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, and so forth until we come to his seeing many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reveres, venerates, and serves. He presents offerings to them of robes, food and drink, bedding, medicines, and all things supporting their lives, offering up all of these things with a vast mind and a deep mind. He also makes offerings of such requisites to everyone in their sangha assemblies and then dedicates these roots of goodness to the realization of *anuttarasamyaksambodhi*. He listens respectfully to the Dharma in the presence of the Buddhas. Having heard it, he retains it and cultivates it in a manner befitting his powers to do so.

17. THE BODHISATTVA'S PURIFICATION AND ITS COMPARISON TO REFINING GOLD

This bodhisattva contemplates all dharmas as neither produced nor destroyed and as existing through the conjunction of causes and conditions.

(O) Having first destroyed the bonds of views, the bonds of desire, the bonds of form, the bonds of becoming, and the bonds of ignorance all become ever more attenuated. Because, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, they are no longer accumulated, wrong desire, wrong hatred, and wrong delusion are all entirely cut off. All of his roots of goodness then become ever more radiant.

Son of the Buddha, this is analogous to skillfully refining real gold to the point where its weight no longer diminishes with smelting and it shines ever more brightly in its purity. So too it is with the bodhisattva who dwells on the Ground of Shining Light. Because he no longer accumulates them, wrongly generated covetousness, wrongly generated hatred, and wrongly generated stupidity are all entirely cut off and his roots of goodness then shine ever more brightly.

This bodhisattva's inclination to be patient, his inclination to be gently harmonious, his inclination to be congenially adaptive, his inclination to be pleasingly sweet, his inclination to refrain from anger, his inclination to remain imperturbable, his inclination to remain unconfused, his inclination to refrain from judgments as to "superior" or "inferior," his inclination to not long for expressions of gratitude, his inclination to repay kindnesses, his inclination to refrain from flattery, his inclination to refrain from deviousness, and his inclination to refrain from treachery—all of these become ever more purified.⁸⁸

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

Among the four means of attraction, this bodhisattva focuses more strongly on the practice of "beneficial actions" and, among the ten *pāramitās*, he focuses more strongly on the practice of the patience *pāramitā*.⁸⁹ 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 whatever is fitting.

19. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 3RD GROUND BODHISATTVA

Son of the Buddha, this is what constitutes the bodhisattva's third ground, the Ground of Shining Light.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

(P) The bodhisattva dwelling on this ground often becomes a king of the Heaven of the Thirty-three who is able to employ skillful means to cause beings to abandon desire.

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 CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If he becomes diligent in the practice of vigor, then, in but a single moment, he will acquire a hundred thousand samādhis, will be able to see a hundred thousand buddhas, will know of the spiritual powers of a hundred thousand buddhas, will be able to cause tremors in a hundred thousand buddha worlds, and so forth until we come to his manifesting a hundred thousand bodies among which each and every one of those bodies manifests a hundred thousand bodhisattvas to serve as its retinue. If he uses the power of the bodhisattva's especially supreme vows, he will be freely able to bring forth manifestations beyond this number such that one could never count them all even in a hundred kalpas, a thousand kalpas, and so forth on up to a hundred thousand *koṭis* of *nayutas* of kalpas.

20. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

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

The pure mind, stable abiding mind, mind of flourishing brilliance, mind of renunciation, non-desiring mind, non-harming mind,⁹⁰ the solid, valiant, broadly inclusive and magnanimous minds—the wise resort to these in acquiring entry into the third ground. {7}

The bodhisattva dwelling on this Ground of Shining Light contemplates formative factor dharmas as suffering, impermanent, impure, bound to perish, rapidly bound to return to destruction, as unenduring, as nonabiding, and as having no coming or going. {8}

He contemplates conditioned dharmas as like a grave disease, as bound up with worry, lamentation, suffering and anguish, as constantly ablaze with the fierce fire of the three poisons that, from beginningless time onward, has continued without cease. {9}

He renounces the three realms, indulges no covetous attachment, exclusively and without distraction pursues the Buddha's knowledge, so difficult to fathom, difficult to conceive of, matchless, immeasurable, boundless, and entirely free of torments. {10}

Having observed the Buddha's knowledge, he feels pity for beings, abiding alone, with no one to rely on or to rescue and protect them, burned by the blazing fire of the three poisons, ever poverty-stricken, dwelling in the prison of existence, always undergoing sufferings, (11) enveloped in and covered by the afflictions, blind, with no eyes, aspiring to the inferior and mean, having lost the Dharma jewel, swept along in cyclic births and deaths, frightened by nirvāna—he thinks, "I should rescue them, being diligently vigorous in this. (12)

I shall seek the wisdom with which to benefit beings."

He reflects on which skillful means can cause their liberation and realizes it is none other than the Tathāgata's unimpeded knowledge that itself arises from the wisdom of non-production. (13)

He reflects, "This wisdom is acquired through learning."

Having considered it thus, he then assiduously urges himself on so that, day and night, he listens and practices incessantly, taking only right Dharma as what is worthy of his esteem. (14)

Whether it be countries, cities, wealth, the various precious jewels, his wife, children, retinue, or even the royal throne—for the sake of Dharma, the bodhisattva, with reverential mind, is able to relinquish all such things. (15)

Even his head, eyes, ears, nose, tongue, and teeth, his hands, feet, bones, marrow, heart, blood and flesh—relinquishing even such things as these, he does not deem difficult, but rather only esteems the hearing of Dharma as most rare. (16)

Should someone come and tell this bodhisattva,

"Whosoever is able to throw his body into a great bonfire—

I will bestow upon you a Dharma jewel of the Buddha,"

having heard this, he would feel no trepidation at leaping into it. (17)

He instead thinks, "Even were there a fire filling up a trichiliocosm, I would leap down into it from the height of the Brahma world, for, to do this in search of the Dharma is not to be seen as difficult, how much the less might I shrink from minor human sufferings." (18)

Even all of the sufferings experienced in the Avīci Hells from the time of his initial resolve until he achieves buddhahood—he would be able to endure it all for the sake of hearing the Dharma. How much the more would he endure all the sufferings of humans. (19)

Having heard it, by right contemplation that accords with principle, he gains in sequence the four *dhyānas*, four formless absorptions, four equally-regarding minds,⁹¹ and five superknowledges, yet does not acquiesce in their power to determine one's rebirths. (20)

The bodhisattva dwelling herein sees many buddhas,
 makes offerings to them, listens to them, and, with resolute mind,
 severs erroneous views and delusions and becomes ever more pure,
 as when refining true gold, its substance remains undiminished. {21}

One who abides herein often becomes a Trāyastriṃśā Heaven King
 teaching and guiding countless members of the assemblies of devas,
 causing them to forsake the desire mind, abide in paths of goodness,
 and proceed with singular devotion to seek the Buddha's qualities. {22}

A son of the Buddha abiding herein who is diligently vigorous
 perfectly acquires a hundred thousand samādhis,
 sees a hundred thousand buddhas' bodies adorned with the marks,
 and, if resorting to the power of vows, exceeds even this. {23}

As for the universal benefiting of all beings
 and all of those especially superior practices of the bodhisattvas
 as well as all of the other such aspects of the third ground,
 I have concluded their explanation according to their meaning. {24}