

## PART FIVE

### The Difficult-to-Conquer Ground

#### E. THE FIFTH GROUND: THE DIFFICULT-TO-CONQUER GROUND

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

On hearing of this ground's supreme practices,  
the bodhisattvas awakened to this Dharma with joyous minds.  
Blossoms rained down from the sky and praises resounded, saying:  
"This is good indeed, O Great Eminence, Vajragarbha." (1)

The Vaśavartin Deva King and his celestial host,  
having heard this Dharma teaching, leapt up, stood in space,  
and everywhere released all sorts of marvelous light clouds  
as offerings to the Tathāgata, and everyone was filled with joy. (2)

The celestial nymphs played heavenly music,  
sang songs in praise of the Buddha,  
and then, through the awesome spiritual power of the Bodhisattva,  
from amidst the sounds of their voices, they uttered these words: (3)

"The Buddha's vows, made so long ago, are now fulfilled.  
The path of the Buddha, so long in its course, is now realized.  
Śākyamuni Buddha has arrived at the celestial palace where  
he who benefits both devas and humans, after so long, is now seen. (4)

"The Great Sea, so ancient and vast, for the first time, now moves.  
The Buddha's light, so ancient and far-reaching, now shines forth.  
Beings, after a long and distant past, for the first time, are happy.  
The voice of the great compassion, after so long, is now heard. (5)

"[After such a long time, the Great Muni is now met.]  
The far shore of all perfected qualities has been reached.  
The darkness of all arrogance and pride has been dispelled  
[The Great Śramaṇa, worthy of reverence, is revered.] (6)<sup>120</sup>

"He who is possessed of utmost purity, like empty space,  
undefiled by worldly dharmas, comparable to a lotus blossom,  
the Great Muni, the Honored One, appears here in this world,  
like Mount Sumeru rising up from the midst of the great ocean. (8)

"By making offerings to him, one becomes able to end all suffering.  
By making offerings, one certainly acquires the Buddhas' knowledge.  
In this place of one worthy of offerings, we offer to one without peer.  
Hence, with delighted minds, we present offerings to the Buddha." (7)

After these countless daughters of the devas had sung these phrases in praise, everyone there was moved to reverence and was filled with joy. They then gazed up at the Tathāgata who dwelt there in silence. (9)

At this time, the great eminence, Liberation Moon, again presented a request to the fearless one, Vajragarbha, “We only pray, O Son of the Buddha, that you will explain for us the practices and characteristic aspects of the fifth ground.” (10)

### 2. VAJRAGARBHA BEGINS THE FIFTH GROUND’S EXPLANATION

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

### 3. TEN IMPARTIAL RESOLUTE INTENTIONS ENABLING 5TH GROUND ACCESS

O Son of the Buddha. The bodhisattva *mahāsattva* who has already thoroughly and perfectly fulfilled the path of the fourth ground’s practices and then wishes to enter the fifth ground, the “difficult-to-conquer” ground, should progress into it through the practice of ten kinds of equally regarding pure resolute intentions.<sup>121</sup> What then are these ten? They are:

Equally regarding pure resolute intentions toward the Dharma of the buddhas of the past;

Equally regarding pure resolute intentions toward the Dharma of the buddhas of the future;

Equally regarding pure resolute intentions toward the Dharma of the buddhas of the present;

Equally regarding pure resolute intentions toward the moral precepts;

Equally regarding pure resolute intentions toward the mind;<sup>122</sup>

Equally regarding pure resolute intentions toward ridding himself of views, doubts, and regretfulness;

Equally regarding pure resolute intentions toward the knowledge of what is the path and what is not the path;

Equally regarding pure resolute intentions toward the knowledge and vision associated with cultivating the practices;

Equally regarding pure resolute intentions toward ever more superior contemplations of all the dharmas constituting the limbs of bodhi;

And equally regarding pure resolute intentions toward teaching all beings.

The bodhisattva *mahāsattva* employs these ten types of equally regarding pure resolute intentions to achieve entry into the fifth bodhisattva ground.

## 4. THE BODHISATTVA'S BASES FOR THE IRREVERSIBLE BODHI RESOLVE

(B) Son of the Buddha, once the bodhisattva *mahāsattva* has come to dwell on this fifth ground, then:

Due to thoroughly cultivating the dharmas of the limbs of bodhi;

Due to thoroughly purifying the resolute intentions;<sup>123</sup>

Due to further redoubled efforts in seeking the most supreme stations on the path;

Due to according with true suchness,

Due to being sustained by the power of vows;

Due to never relinquishing kindness and pity for all beings;

Due to accumulating the merit and knowledge constituting the provisions for realization of the path;

Due to energetic and ceaseless diligence in cultivation,

Due to bringing forth skillful means;

Due to contemplating and illuminating ever higher grounds;

Due to being guarded by the Tathāgata's protective mindfulness;

And due to being sustained by the power of mindfulness and wisdom,

He then acquires the irreversible resolve.

## 5. THE BODHISATTVA'S KNOWLEDGE OF THE TRUTHS

(C) Son of the Buddha, this bodhisattva *mahāsattva* knows in accordance with reality: "This is the Āryas' truth of suffering, this is the Āryas' truth of the accumulation of suffering, this is the Āryas' truth of the cessation of suffering, and this is the Āryas' truth of the path to the cessation of suffering." He:

Knows well the conventional truth;<sup>124</sup>

Knows well the truth of the supreme meaning;<sup>125</sup>

Knows well the truth of characteristic signs;<sup>126</sup>

Knows well the truth of differentiating distinctions;<sup>127</sup>

Knows well the truth of establishment;<sup>128</sup>

Knows well the truth of phenomena;<sup>129</sup>

Knows well the truth of production;<sup>130</sup>

Knows well the truth of cessation with no further production;<sup>131</sup>

Knows well the truth of the knowledge associated with entering the path;<sup>132</sup>

Knows well the truth of the sequential and complete cultivation of all bodhisattva grounds, and so forth on up to his knowing well the truth associated with the complete cultivation of the Tathāgata's knowledge.<sup>133</sup>

This bodhisattva:

- Knows the conventional truth through adapting to beings' mental dispositions and thereby causing them to be delighted;<sup>134</sup>
- Knows the truth of the supreme meaning through achieving a penetrating comprehension of the one true character of all phenomena;<sup>135</sup>
- Knows the truth of characteristic signs through comprehending the individual and shared characteristics of dharmas;<sup>136</sup>
- Knows the truth of differentiating distinctions through completely comprehending the distinctions in dharmas' categorical differences;<sup>137</sup>
- Knows the truth of establishment through skillfully distinguishing the aggregates, sense realms, and sense bases;<sup>138</sup>
- Knows the truth of phenomena through being aware of the suffering and anguish inherent in body and mind;<sup>139</sup>
- Knows the truth of production through being aware of the factors involved in the continuity of rebirths within the rebirth destinies;<sup>140</sup>
- Knows the truth of complete cessation with no further production through the ultimate extinguishing of all inflaming afflictions;<sup>141</sup>
- Knows the truth of the knowledge associated with entering the path through bringing forth the realization of non-duality;<sup>142</sup>
- And knows well the truth of the sequential and continuous complete cultivation of all bodhisattva grounds on up to and including the complete cultivation of the Tathāgata's knowledge, accomplishing this through having become rightly aware of all aspects of the practices.<sup>143</sup>

It is through the power of knowledge associated with resolute faith<sup>144</sup> that he knows this, for this is not yet a case of knowing accomplished through the power of ultimately final knowledge.

#### 6. THE BODHISATTVA'S RESULTANT GENERATION OF COMPASSION & KINDNESS

(D) Son of the Buddha, after this bodhisattva *mahāsattva* has acquired the knowledge associated with these truths, he knows in accordance with reality that all conditioned dharmas are false and deceptive and that they thereby delude the foolish common person. At this time, the bodhisattva increases even more his great compassion for beings and brings forth the light of the great kindness.

## 7. THE BODHISATTVA'S CONTEMPLATION OF CAUSALITY IN BEINGS' PLIGHT

(E) Son of the Buddha, the bodhisattva *mahāsattva* who has acquired such powers of knowledge never forsakes any being and always strives to acquire the Buddha's knowledge. He contemplates in accordance with reality all past and future conditioned actions and knows that it is from prior ignorance, existence, and craving that one therefore produces the flowing on and turning about in cyclic births and deaths wherein one is unable to move to escape the house of the aggregates and thus increases one's accumulation of suffering. He knows that there is no self, no entity possessed of a lifespan, no one who grows up, and no one who yet again repeatedly takes up bodies in subsequent rebirth destinies. He knows that this all occurs entirely apart from any self or anything possessed by a self and knows that, just as this has been the case in the past, so too does it continue to be so in the future, for, in every case, none of these exist at all. And he knows whether or not there is any complete cessation and escape to be had from this covetous attachment to what is empty and false. He knows all of these matters in accordance with reality.

(F) Son of the Buddha, this bodhisattva *mahāsattva* has this additional thought:

These common people, so deluded and devoid of wisdom, are so very pitiable. They have countless bodies that have already destroyed, are now being destroyed, and will be destroyed in the future. In this way, their bodies are all entirely destroyed and yet they are unable to bring forth any thought of renunciation toward the body, but rather instead ever increase the matters that are the mechanisms for producing suffering. Hence they flow along, following the current of births and deaths and remain unable to turn back against it.

They do not seek to escape from the house of the aggregates and never know to become concerned about or fear the poisonous snakes of the four great elements. They are unable to extricate the arrows of pride and views, are unable to extinguish the fires of desire, hatred, and delusion, are unable to destroy the darkness of ignorance, and are unable to dry up the great sea of desire. They do not seek to encounter the great *ārya* and guide who possesses the ten powers but instead enter the entangling thicket of resolute intentions influenced by *māras*.<sup>145</sup> They then become swept up and drowned in the crashing surf of ideation and mental discursion.<sup>146</sup>

(G) Son of the Buddha, this bodhisattva *mahāsattva* has yet another thought:

In their undergoing of such suffering, these beings are alone, poverty-stricken, and distressed by difficulties. They have no one to rescue them and no one to rely on. They are without an island, without a shelter, without a guide, and without eyes. They are covered over by ignorance, and enveloped in darkness. For the sake of all those beings, I shall now cultivate merit and knowledge, the dharmas constituting provisions for the path. In doing so, I bring forth this resolve alone, not seeking any companions in this. Utilizing such meritorious qualities, I shall influence beings to achieve the ultimate purification and continue in this until they acquire the Tathāgata's ten powers and unimpeded wisdom.

#### 8. THE BODHISATTVA'S COMPASSIONATE DEDICATION OF ROOTS OF GOODNESS

(H) Son of the Buddha, this bodhisattva *mahāsattva* employing wisdom such as this, contemplates the roots of goodness that he cultivates as being dedicated entirely for the sake of:<sup>147</sup>

Rescuing and protecting all beings;  
 Benefiting all beings;  
 Bringing happiness to all beings;  
 Bringing forth sympathetic pity for all beings;  
 Bringing about the complete success of all beings;  
 Liberating all beings;  
 Drawing in all beings;  
 Causing all beings to abandon suffering and anguish;  
 Causing all beings everywhere to acquire purity;  
 Causing all beings to adopt the training;  
 And causing all beings to achieve entry into *parinirvāṇa*.

#### 9. THE FIFTH GROUND BODHISATTVA'S QUALITIES AND THEIR BASES

(I) Son of the Buddha, regarding the bodhisattva dwelling on this fifth ground, the Difficult-to-Conquer Ground:

He is one who is mindful, for he never forgets any dharma;  
 He is one who is wise, for he is able to skillfully and resolutely bring forth complete understanding;  
 He is one who comprehends implications, for he realizes the purport of the ideas contained in the scriptures and understands their order and their connections;  
 He is one possessed of a sense of shame and a dread of blame, for he guards himself while also protecting others;

- He is one who is possessed of solidity, for he never abandons his practice of the moral precepts;
- He is one who is possessed of awakened awareness,<sup>148</sup> for he is able to assess what is and is not possessed of correct bases;
- He is one who accords with knowledge,<sup>149</sup> for he does not accord with anything aside from that;
- He is one who accords with wisdom,<sup>150</sup> for he knows well the distinctions between principled and unprincipled statements;
- He is one possessed of the spiritual superknowledges, for he skillfully cultivates the *dhyāna* absorptions;
- He is one possessed of skillful means, for he is able to adapt to the ways of the world;
- (j) He is one possessed of insatiability, for he pursues the thorough accumulation of merit,<sup>151</sup>
- He is one who is unresting, for he always seeks to acquire wisdom;<sup>152</sup>
- He is one who is tireless, for he accumulates great kindness and compassion,<sup>153</sup>
- He is one who pursues diligent cultivation on behalf of others, for he wishes to cause all beings to achieve entry into nirvāṇa;
- He is one who is possessed of unrelenting diligence in the pursuit of his quest, for he seeks the Tathāgata's powers, fearlessness, and dharmas exclusive to the Buddhas;
- He is one who is able to carry out whatever he decides to do, for he perfects the adornment of the buddha lands;
- He is one who diligently cultivates every sort of good karmic work, for he is able to completely fulfil [the bases for acquiring] the major marks and the subsidiary signs;
- He is one who always cultivates with diligence, for he seeks to acquire the physical, verbal, and mental qualities adorning the Buddha;
- He is one who greatly venerates and reveres the Dharma, for he practices in accordance with the teachings wherever all bodhisattva Dharma teachers reside;
- He is one possessed of unimpeded resolve, for he adopts great skillful means as he always implements his practice in the world;
- And he is one who, both day and night, abandons any other sorts of intentions, for he always delights in teaching all beings.

10. THE METHODS USED BY THE BODHISATTVA IN HIS TEACHING OF BEINGS

- (k) Son of the Buddha, as the bodhisattva *mahāsattva* diligently cultivates in this manner:

He uses giving in teaching beings;  
 He uses pleasing words, beneficial actions, and joint endeavors  
 in teaching beings;  
 He manifests form bodies in teaching beings;  
 He expounds on all dharmas in teaching beings;  
 He opens up and reveals the bodhisattva conduct in teaching  
 beings;  
 He displays the immensely awe-inspiring powers of the  
 Tathāgata in teaching beings;  
 He reveals the transgressions associated with *samsāra* in teach-  
 ing beings;  
 He praises the benefits of the Tathāgata's wisdom in teaching  
 beings;  
 He manifests the power of great spiritual superknowledges in  
 teaching beings;  
 And he uses all different sorts of practices involving skillful  
 means in teaching beings.

Son of the Buddha, even as the bodhisattva *mahāsattva* is able in this fashion to diligently employ skillful means in teaching beings, his mind constantly progresses toward the Buddha's wisdom. He never turns back in his creation of roots of goodness, but rather always diligently cultivates and trains in the most especially supreme practice dharmas.

#### 11. THE BODHISATTVA'S ADOPTION OF AN ARRAY OF MEANS TO BENEFIT BEINGS

(1) Son of the Buddha, in order to be of benefit to beings, there is no worldly skill or art that this bodhisattva *mahāsattva* does not comprehensively practice. In particular, this refers to writing, mathematical calculation, drawing, writing, printing, and all of the different sorts of treatises devoted to the elements of earth, water, fire, and wind, all of which he completely comprehends. He is also thoroughly skilled in medicinal prescriptions and the treatment of all diseases, including insanity, the wasting diseases, possession by ghosts, and poisoning at the hands of sorcerers, all of which he is able to dispel. He is thoroughly skilled in all such matters as literary compositions, praises, chants, singing, dance, musical performance, humor, and explanatory discussion.

He is also skilled in the placement and arrangement of states, cities, villages, palaces, homes, parks, gardens, springs, flowing waters, reservoirs, ponds, grasses, trees, flowers, and medicinal plants so that they each find their most appropriate location. He also knows the hidden locations of gold, silver, *maṇi* jewels, pearls,



lapis lazuli, conch shells, jade, coral, and other such things that he brings forth and reveals for others.

He is also skilled in the contemplative assessment of all such things as the sun, the moon and stars, the cries of birds, earthquakes, the auspicious or inauspicious significance of dreams, and the good and bad fortune associated with physical features, never erring even once in his judgment on these matters.

In order to benefit them and gradually influence them to become securely established in the unsurpassed Dharma of the Buddha, he thoroughly explains and reveals for beings such matters such as the observance of moral precepts, entry into the *dhyāna* absorptions, the spiritual superknowledges, the immeasurables, and the four formless absorptions as well as all other sorts of other matters having to do with the world. In this, his sole concern is that he never act in a manner harmful or distressing to beings.

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

{M} Son of the Buddha, due to the power of his vows, the bodhisattva dwelling on this Difficult-to-Conquer Ground becomes able to see many buddhas. Specifically, he becomes able to see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, and so forth until we come to his becoming able to see many hundreds of thousands of *koṭis* of *nayutas* of buddhas, to all of whom he offers up his reverence, veneration, service, and offerings of robes, food and drink, bedding, medicines, and all amenities facilitating their lives and also makes offerings to all their Sangha assemblies. He dedicates all the merit associated with these roots of goodness to *anuttarasamyaksambodhi* and, wherever those buddhas dwell, he goes and reverently listens to their teachings on Dharma, whereupon, having heard them, he accepts and upholds those teachings and cultivates them in a manner befitting his powers to do so.

#### 13. THE BODHISATTVA'S PURIFICATION OF HIS ROOTS OF GOODNESS

Additionally, during the Dharma reign of those buddhas, he leaves the home life and, having left the home life, he listens to yet more teachings on Dharma, acquires *dhāraṇīs*, and becomes a master of the Dharma who, having heard the Dharma, upholds it and abides on this ground, passing through a hundred kalpas, passing through a thousand kalpas, and so forth up to the point that he even passes through countless hundreds of thousands of

*koṭis* of *nayutas* of kalpas during which all of his roots of goodness shine forth with ever increasing brightness.

14. GOOD ROOTS PURIFICATION LIKE REFINING GOLD & CELESTIAL PHENOMENA

Son of the Buddha, this is analogous to real gold that, as it is polished with *musāragalva*<sup>154</sup> to an ever more brilliant luster, shines forth with ever brighter purity. So too it is with all of the roots of goodness accumulated by this bodhisattva who dwells on this ground. As he employs his skillful means and wisdom in contemplative meditation, they shine forth with ever brighter purity.

Son of the Buddha, in the case of the bodhisattva who dwells on this Difficult-to-Conquer Ground, his use of skillful means and wisdom in perfecting meritorious qualities is such that the roots of goodness developed on lower grounds cannot even approach.

Son of the Buddha, this is just as with the sun, moon, stars, constellations, and the radiance of the celestial palaces wherein the wind-like forces supporting them are so irresistibly strong that none of the other winds could even slightly alter their course. So too it is with all the roots of goodness of the bodhisattva dwelling on this ground. Through his use of skillful means and wisdom in pursuing contemplative meditation, he becomes so invincible that he cannot be even slightly deflected from his path by anyone with only the roots of goodness of any *śrāvaka*-disciple, *pratyekabuddha*, or worldly being.

15. THE BODHISATTVA'S PRACTICE OF THE PĀRAMITĀS

Among the ten *pāramitās*, this bodhisattva most extensively practices the perfection of *dhyāna*. 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.

16. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 5TH GROUND BODHISATTVA

Son of the Buddha, this has been a general explanation of the bodhisattva *mahāsattva*'s, fifth ground, the Difficult-to-Conquer Ground.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often becomes a Tuṣita Heaven king, one who in his interactions with other beings is possessed of sovereign mastery in all that he does. He utterly defeats in debate all proponents of the wrong views set forth by non-Buddhist traditions and he is able to influence other beings to abide in the real truth.

## b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, joint endeavors, and all other such endeavors, 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 this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter a thousand *koṭis* of samādhis, will be able to see a thousand *koṭis* of buddhas, will become aware of the spiritual powers as exercised by a thousand *koṭis* of buddhas, will be able to cause tremors in a thousand *koṭis* of worlds, and so forth until we come to his being able to manifest a thousand *koṭis* of bodies wherein each and every one of those bodies will itself be able to manifest a thousand *koṭis* of bodhisattvas serving in his retinue.

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

## 17. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

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

The bodhisattva who has achieved the fourth ground's purification with equal dispositions contemplates the buddhas of the three times, precepts, the mind, riddance of doubt, what is and is not the path, and, through such contemplations, enters the fifth ground. (11)

With stations of mindfulness as bow, sharpness of roots as arrows, the right efforts as steed, the bases of psychic powers as his chariot, and the five powers as sturdy shield, he crushes hostile adversaries, and, with unretreating heroic valor, he enters the fifth ground. (12)

With senses of shame and blame as robes, limbs of bodhi as garland, pure moral precepts as incense, *dhyāna* meditation as perfume, wisdom and skillful means as marvelous adornments, he enters the *dhāraṇī* forest and the samādhi gardens. (13)

With psychic powers as his feet, right mindfulness as his neck, kindness and compassion as his eyes, and wisdom as his teeth, with the roar of “non-self,” the lion among men crushes the affliction adversaries, and then enters the fifth ground. (14)

The bodhisattva dwelling on this fifth ground increases cultivation of the most supremely pure path, is irreversible in his determined quest for the Buddha’s Dharma, and tireless in contemplative mindfulness of kindness and compassion. (15)

He gathers the supreme qualities of merit and wisdom, possesses energetic diligence and skillful means, contemplates higher grounds, is aided by Buddha’s powers, embodies mindfulness and wisdom, and utterly knows all four truths in accordance with reality. (16)

He knows well worldly truth, the truth of the supreme meaning, the truths of characteristic signs, distinctions, and establishment, the truths of phenomena, production, cessation, the path, and so on up to the truth of what, for the Tathāgata, is unimpeded.<sup>155</sup> (17)

Although such contemplation of truths is subtle and marvelous, he has not yet realized the unimpeded supreme liberation.

In this way, he is able to generate great meritorious qualities and therefore steps entirely beyond the sphere of worldly wisdom. (18)

Having contemplated these truths, he realizes conditioned existence, by its very nature, is false, deceptive, and devoid of solid reality.

He acquires the Buddha’s radiant aspects of kindness and pity, and seeks Buddha’s knowledge in order to benefit beings. (19)

He contemplates prior and later periods in conditioned existence as beset by the darkness of ignorance and bound by bonds of craving by which one flows onward cyclically, abiding in a mass of suffering, wherein there is no self, no person, and no entity with a lifespan. (20)

Craving and grasping are causes of their receiving future suffering that, if one wished to seek its end, one could never find it.

“Confused by the false, they float on, never going against the flow.

Beings such as these are so pitiable. I should see to their liberation.” (21)

In the house of aggregates, snakes of sense realms, arrows of views,  
the mind's flames blaze fiercely and delusion's darkness is heavy.  
They drift and swirl in love's river with no leisure to contemplate it,  
and, bereft of a brilliant guide, sink in the sea of suffering's waters. (22)

Having realized such things as these, he becomes diligent in vigor  
and dedicates all of his actions to the liberation of beings.  
He becomes one possessed of mindfulness, possessed of wisdom,  
and so on up to his becoming one aware of the means of liberation. (23)

He is insatiable in his cultivation of merit and wisdom,  
tireless in his reverence for extensive learning,  
and pursues adornment of all lands, the major marks, and the signs.  
All such deeds are done for the sake of beings. (24)

For the sake of teaching everyone in the world,  
he knows well methods of writing, mathematics, printing and such,  
also well understands medicinal prescriptions  
and the treatment of the many diseases, all of which he can cure, (25)

is marvelously skilled in all literary composition, songs, and dance,  
assists secure placement of all palaces, homes, parks, and ponds,  
shows others all locations of hidden jewels of not just a single sort,  
and does all of this for the sake of benefiting countless beings. (26)

He interprets the omens of the sun, moon, stars, earthquakes,  
and other such things, including even people's physical features,  
and, in order to be of benefit to the world, reveals for them the  
four *dhyānas*, formless absorptions, and spiritual superknowledges. (27)

Those wise ones who dwell on this Difficult-to-Conquer Ground  
make offerings to *nayutas* of buddhas and listen to their Dharma.  
Hence, just as when one uses a marvelous jewel to polish real gold,<sup>156</sup>  
all of their roots of goodness shine ever more brightly in their purity. (28)

Just as the stars and constellations residing in space,  
supported by wind-like forces, are not shaken out of place,  
and just as the blooming lotus is not attached to its waters,  
so too does this great eminence travel along in the world. (29)

Dwelling herein, he often becomes a Tuṣita Heaven King,  
well able to utterly refute the wrong views of non-Buddhist paths.  
The goodness he cultivates is done to acquire the Buddha's wisdom  
and he vows to acquire the ten powers to thereby rescue beings. (30)

He redoubles his cultivation of great vigor  
and so straightaway makes offerings to a thousand *koṭis* of buddhas,  
gains absorptions and shakes lands just as numerous as they are,  
and, through power of vows, surpasses even such numbers as these. (31)

Thus it is that, using the power of all different sorts of skillful means, this Difficult-to-Conquer Ground, the fifth ground within the most supreme and genuine of all paths for humans, has been explained by me for the Sons of the Buddha. {32}