

Bodhisattva Practice of Perfection of Wisdom for Lotus Sutra Practice

From the Prajna Paramita Sutra in 32 Chapters

Chapter 11: MARA'S DEEDS

Various Deeds of Mara

Subhuti: The Lord proclaims virtues of sons and daughters of good family. Are any obstacles here which arise in such ones?

The Lord: Many obstacles are here, and are seen and thought of as the deeds of Mara.

Subhuti: What kind of obstacles are these?

The Lord: The Bodhisattvas discoursing this perfection of wisdom, either understand this after a long time, or, as understanding is generated, it immediately becomes disturbed. Or some write yawning, laughing and sneering, or study this with thoughts disturbed. Or write with minds on other things, not gaining in mindfulness. These may write as deriding or sneering at one another, or with distracted eyes. This writing is in mutual discord. "We gain no firm footing in it, we derive no enjoyment from it"...with such words these take their leave. As such thoughts derive from a source seemingly devoid of serene faith these think "I am not predestined for perfection of wisdom,"...and get up and leave. Or, as these merely see and think this book does not name the place they're born, does not mention their own name and clan, nor of their mother and father, nor of their family, these may decide to not listen to perfection of wisdom, and take their leave. Each time these take their leave, again and again these take to birth-and-death for as many aeons as they have productions of thought, and still even now, at some point during these aeons these ones may make new efforts. All this, and for what reason? Bodhisattvas refusing to listen deeply to perfection of wisdom cannot go forth to spiritual dharmas, be these worldly or supramundane.

The Perfection of Wisdom and the Sutras of the Disciples

In addition, some of us may or may not recognize whether or not we belong to this vehicle of the Bodhisattvas, and some give up and think to abandon perfection of wisdom...this understanding beyond knowledge which nourishes this cognition of all-knowing. We might decide to look for other Sutras, the understanding of which may or may not come to reveal this uniform awareness for our nourishment, this pure cognition common to beings beyond number, yet exceedingly rare to be found and understood. Indeed, as rare as a turtle which happens upon a single life preserving float amidst an infinite ocean, which ferries it upon it's natural currents to a shore of rest and nourishment. Indeed, Subhuti, exceedingly rare is this.

Many of us do not learn and understand perfection of wisdom, and thus presently do not want to train in both worldly and universal spiritual dharmas, nor do we avail ourselves of these. As we do not learn and understand perfection of wisdom, we cannot avail ourselves of worldly or universal spiritual dharmas.

Though all possess this identical potential, some get rid of and abandon perfection of wisdom, which is the root of the comprehension of worldly and universal spiritual dharmas as these are, and instead decide to look for support in what are different branches. As a dog spurns a morsel of food offered by it's master, and takes a mouthful of water from a servant instead, just so, beings recognized as implicitly related to this vehicle of Bodhisattvas spurn perfection of wisdom which is the taproot revealing cognizance of all-knowing, yet decide to look for the core, for growth, for Buddhahood, in vehicles of Disciples as Sravakas and Pratyekabuddhas, which corresponds to branches, leaves and foliage. This also may be seen as done to them by Mara.

Again, all beings have equal potential yet do not equally recognize concentrated right effort and mindfulness towards perfection of wisdom and apply this, hereby nourishing cognition of all-knowing. Still most of us at one time or another get rid of, abandon, spurn, or even simply forget perfection of wisdom, and decide to study, as if superior to this, Sutras by which we welcome the level of a Disciple or Pratyekabuddha which are compared to branches, leaves and foliage. A Bodhisattva does not train in the same way in which a being recognized as belonging to the vehicle of a Disciple or Pratyekabuddha is trained.

How does a Disciple and Pratyekabuddha train? Well, I make up my mind thus, following this teacher over here and the knowledge I derive hereof, I in my turn teach others what I come to understand, and so one single self I have tamed, one single self I pacify, one single self I lead to final Nirvana. Thus I undertake exercises and practices which are intended to bring about wholesome roots for the sake of taming myself, pacifying myself, leading myself to Nirvana.

Bodhisattvas train ourselves differently. On the contrary, we train ourselves thus: "To benefit infinite sentient beings equally as one, in coming to realize Suchness as such and indicating such to sentient beings beyond number. This process of perfection of wisdom as well as this Bodhisattva vehicle is being so indicated, shown, and proven as available to all, hereby clears the path for liberation from samsara of infinite sentients and revelation of Nirvana. Also, propensities allowing, karma neutralized...the eventual clearing of obstructions to the reality-limit, any may become revealed to full enlightenment and advancement to parinirvana...the whole immeasurable universe of beings. With this right intention a Bodhisattva engages all the exercises which bring about the wholesome root. But one boasts not regarding this...For imagine a being which, unable to see an elephant, would try to determine its color and shape. In the darkness this one would touch and examine the foot of the elephant, and decide that the color and shape of the elephant should be inferred from his foot. Is this an intelligent thing to do?

Subhuti: No, Lord!

The Lord: The same is true of any persons who belong to the vehicle of the Bodhisattvas, who do not understand this perfection of wisdom and ask no questions.

Yet, while desirous of full enlightenment, these spurn this and prefer to look to the Sutras which welcome the level of Sravakas or Pratyekabuddhas. Also this is -seen- as being done -to- any one of these by Mara. If a person who desires jewels would not look for them in the great ocean, but in a puddle in a cows footprint, and would thus in effect equate the great ocean with the water in a cow's footprint, would this one be using one's potential for intelligence wisely?

Subhuti: No, Lord!

The Lord: Well and now, the same applies to any beings which vow to this vehicle of Bodhisattvas which...though we make ourselves available to perfection of wisdom, we nevertheless cut ourselves off from continuous

exposure and reference to this, without plunging or probing at all times, in all times exceedingly deeper as a means of perfection to endless, placeless, timeless wisdom.

Yet...we may still prefer the Sutras which welcome any level of Sravakas or Pratyekabuddhas through advocating dwelling in concentrated but unconcerned inactivity, and which do not recommend the vehicle of the Bodhisattvas, but only the taming, appeasing, Nirvana of one single self. The decision to seclusion, to the fruits of a holy life, from the fruit of a Streamwinner to Pratyekabuddhahood, to enter Parinirvana after one has in this very life freed thought from the outflows without further clinging, -that means to be in accord with the level of a Sravaka as Disciple or Pratyekabuddha.

Bodhisattvas do not focus thought only to such as this. For as we have set out in this great vehicle Bodhisattvas don a great armour. Our thoughts are not singularly focused to any unconcernedness whatsoever. For we are concentrated as diamonds, guides of the world, promoters of the world's weal. Here, we continuously and always train in and as these six perfections. But as beings which vow to the vehicle of the Bodhisattvas, and without knowing and understanding Sutras which accord with the six perfections spurn perfection of wisdom, and prefer these Sutras which welcome this level of Sravakas as Disciples, or Pratyekabuddha, -our wholesome root is yet immature, our intelligence still obscured and yet lacking in profound qualities, our resoluteness still weak. We may reflect as a mason, or mason's apprentice, who wants to build a palace of the size of the Vajrayanta palace, and who takes its measure from measuring the car of sun or moon. A similar procedure is adopted by us if we are to reject perfection of wisdom and in earnest try to find all-knowledge through Sutras in accord with this level of Sravakas as Disciples, and Pratyekabuddhas, Sutras which recommend the taming, appeasing, and Nirvana of nothing more than one individual being as self only. If we would look for such Sutras and train with these intentions, would these Bodhisattvas, this type which we turn to be, be using much of our intelligence?

Subhuti: No, Lord!

The Lord: This also is -seen as being- done to such by Mara. In truth and ultimately undeniable my friend, such is done unto ourselves by this turn within and pandering to what is wantonly believed to be the sole needs and comforts of singularity and individual appeasement, and, while yet donning a

cloak of austerity, hereby yielding still only a mask of humility...and misleading and contrived wisdom.

So, suppose a person who first sees a universal monarch, and makes determinations from the signs of what is seen in his complexion, shape, beauty and majesty. Then, this person does the same with the commander of a fort. If the person were unable to make a distinction, and then this one were to say to the commander of a fort, just like this is the universal monarch in complexion, shape, beauty and majesty, if this one were to, in other words, equate universal monarch with the commander of a fort, would this be an intelligent thing to do?

Subhuti: No, Lord!

The Lord: The same applies to persons who avow themselves to this Bodhisattva-vehicle and who in some future reject this perfection of wisdom, and seek for all-knowledge through sutras associated with level of Sravaka as Disciple, or Pratyekabuddha. This also is -seen as- done to these ones by Mara. On the contrary, I certainly do not say, "Bodhisattvas, seek for all-knowledge through the Sutras associated with the level of Sravaka as Disciple or Pratyekabuddha." Bodhisattvas certainly do not go forth to reveal supreme enlightenment unless trained in what Tathagatas have announced in the perfection of wisdom as the skill in means of these Bodhisattvas. For the full knowledge of a Bodhisattva is unknown in other Sutras.

Here now, Subhuti, Tathagatas seeing this advantage in perfection of wisdom, by manifold methods show this to Bodhisattvas, instigate and introduce these ones to this, fills these with enthusiasm about this, make these rejoice at this, entrusts these with this, in the knowledge herein that any Bodhisattva may become irreversible to full enlightenment. Subhuti, do these Bodhisattvas appear to be very intelligent who, having obtained and met with the irreversible, the great vehicle, and then again abandon this, turn away from this, and prefer an inferior vehicle?

Subhuti: No, Lord!

The Lord: If a starving man refuses superior and excellent food, and prefers to eat inferior and stale food, is he using the full potential of his intelligence?

Subhuti: No, Lord!

The Lord: Just so, Subhuti, in the future some Bodhisattvas still refuse this perfection of wisdom, and prefer the Sutras associated with the level of Sravaka, the Disciple or Pratyekabuddha, and still seek all-knowledge through Sutras which welcome the level of Disciple or Pratyekabuddha. Do these Bodhisattvas use the full potential of their intelligence?

Subhuti: No, Lord!

The Lord: Also, this is -seen as- being done to these ones by Mara. A man who had got a priceless gem and who considered it equal to a gem of inferior value and quality, is he using the full potential of his intelligence?

Subhuti: No, Lord!

The Lord: So, here too, in this future some persons belonging to the vehicle of the Bodhisattvas who, though these have got this deep and brightly shining gem of perfect wisdom, nevertheless think this should be considered equal with the vehicle of Sravakas, these Disciples and Pratyekabuddhas, and decide to seek all-knowledge and skill in means on the level of Disciple or Pratyekabuddha. Are these using the full potential of intelligence?

Subhuti: No, Lord!

The Lord: This also is -seen as- being done to such as these by Mara.

Various Deeds of Mara (2)

Moreover Subhuti, as perfection of wisdom is being indicated, demonstrated, explained, learned, recited, repeated, or even merely written down, many flashes of insight come up in bewildering multitudes, and these make for confusion of thought. This also -is seen as having been- done to us by Mara.

Subhuti: Is it at all possible to write down perfection of wisdom?

The Lord: No, Subhuti. It is also -seen as- a deed of Mara as one writes down perfection of wisdom, this one either thinks this is perfection of wisdom which is written down, or is not perfection of wisdom which is written down, or one adheres to perfection of wisdom either in the letters, or as something not in the letters.

Moreover Subhuti, while these write down perfection of wisdom, our minds are on all sorts of things: places, villages, towns, cities, country districts, nations,

royal cities, pleasure groves, preceptors, tales, robbers, bathing places, streets, palanquins, occasions for happiness, occasions for fear, women, men, neuters, unsuitable situations, mother and father, brothers and sisters, friends, maternal relatives, kinsmen, chief wives, sons and daughters, houses, food and drink, clothes, beds, seats, livelihood, obligations, occasions of greed, hate and delusion, on right times, lucky times, unlucky times, on songs, music, dances, poems, plays, treatise, business, jokes, musical shows, sorrows, troubles, and...ourselves.

These and other acts of attention Mara, the Evil One, -is seen to- arrange as perfection of wisdom is being indicated, studied, or merely written down, and thus he -is seen to cause- obstacles and confusion of thought to Bodhisattvas. Bodhisattvas recognize this as being -merely seen as a deed of- Mara, and avoid it, mostly by avoiding seeing it as such. [!] In addition, our thoughts may also be on kings, royal princes, elephants, horses, chariots and troops of soldiers. Also this is -seen as having been- done to us by Mara. In addition, our thoughts may be on fire, temptations, money, corn and affluence. This also Mara is -seen as- doing to him.

Moreover, difficulties arise about gain, honor, robes, alms-bowl, lodging, and medicinal appliances for use in sickness, or alternatively, thoughts relishing gain...honor and fame torment Bodhisattvas which indicate, explain, repeat or merely write perfection of wisdom. This also is -seen as- Mara doing this to us. We recognize and avoid -seeing these as- "deeds of Mara".

Furthermore, Mara, the Evil One, comes while Bodhisattvas indicate, expound, write, etc., perfection of wisdom, and he brings along those very deep Sutras which are in accord with the limits of Sravakas as Disciples and Pratyekabuddhas. He advises us to...train in these, write, expound, and repeat these, for from this all-knowledge is created. But, Bodhisattvas skilled in means are not long for these Sutras. For although these indicate Emptiness, the Signless and Wishless, still any skill in means of Bodhisattvas are neither announced nor alluded to. A Bodhisattva which remains without this more refined knowledge of distinction of the cognition of skill in means, deeply spurns this true perfection of wisdom, and seeks instead skill in means in the Sutras which accord with the limitations of Sravakas as Disciples and Pratyekabuddhas. This also is -seen as- Mara's deed being done to this Bodhisattva.

Sources of Discord between Guide and Pupil

As well, here are deeds which are seen to be of Mara and have the potential to ruin any or all chances of cooperation between any guide and pupil. First of all, perhaps the pupil is enthusiastic, and aspires to engage perfection of wisdom, but the guide is indolent, and does not aspire to demonstrate Dharma.

Or, the guide is untiring, and inspired to indicate perfection of wisdom, while the pupil is tired or too busy. Secondly, it may be that the pupil is quite diligent, and aspires to engage, to bear in mind, indicate, study, spread, or merely to write about this process of perfection of wisdom, is clever, intelligent and blest with good memory; but the one who may guide moves into a different district, or is unacquainted with main points, unacquainted with details, and without higher knowledge.

Or, this guide may be untiring, in possession of the higher knowledge, inspired to indicate perfection of wisdom; but the pupil set out for another district, or is unacquainted with main points, unacquainted with details, without higher knowledge. Further, the guru may be a person who attaches weight to fleshly things, to gain, honor and robes, while the pupil is a person of few wishes, easily contented, and quite detached.

Or one or the other or both may be persons unwilling to give away anything of value. This also causes discord, when it is a question of training toward perfect wisdom, or of copying this, such as this is. On the other hand, a pupil may be full of faith, inspired by merely hearing of the process of perfection of wisdom and of understanding the meaning of this, liberal and generous; but the lama has no faith, is too easily satisfied, and does not aspire to expound regarding perfection of wisdom.

Or, the pupil may be full of faith, and aspire to hear and to understand the meaning; but it may be that the guru, because some obstacle hinders access to Dharma, does not have these Sutras, or cannot fathom them; a pupil would obviously be out of touch with a guide who has not obtained these.

Or again, a guide may aspire to point out, while a pupil is not single-minded and aspiring at least to hear this. Further, it may be that the pupil does not want to listen because hindered by sloth, weighed down by bodily fatigue, but the Rinpoche is willing to point out; conversely, any guide may, although the pupil wants to listen, not want to teach because hindered by sloth or physical fatigue. This discord also makes writing, speaking and study difficult.

Misdirection of Aim

Moreover, while beings write, or indicate perfection of wisdom, or train in the process, someone comes along and belittles life in the hells, in the animal world, among the Pretas and Asuras, saying "so ill are all these forms of life, so ill are all conditioned things; do make an end to just this length of cloth, and leave these beings to their fate." This also is -seen as- a work of Mara.

Or again, some being comes along and praises life among the Gods: "So happy are the Gods, so happy is life in the heavens. One will do well here to end sense-desires in the world of sense-desires, enter into the well-known trances in the world of form, and enter into the well-known attainments in the formless world."

Considered in a view with wisdom, all this is nothing but rebirth in suffering. The Lord has said: "I do not praise any kind of rebirth in becoming, because this lasts no longer than a finger-snap. For everything conditioned is impermanent.

"Anything causing fear is ill. All in the triple world is empty. All dharmas are without self. As any of these wise may come to understand all is thus devoid of eternity, is impermanent and ill, doomed to reversal, now these may just here attain to the fruits of holy life, from the fruit of a Streamwinner to Arhatship.

"However, let us now beware of meeting any further with such attainments, which are really failures, and which abound in suffering. But nevertheless, to some Bodhisattvas this is a source of anxiety [because these come to feel deterred from the quest for full enlightenment in favor of aspiring to rebirth among the Gods.] This also is -seen as- Mara doing this." (!)

More Discord between Lama and Pupil

Furthermore, the Lama may be a monk who is fond of solitude while the pupils prefer a communal life. He tells them he will give this perfection of wisdom to any coming to where he is, but not to any who do not. In their desire and zeal for dharma which these value they go to where the lama is, and still he gives these no opportunity to learn anything. He is one eager for trifling bits of fleshy

things, but these do not want to give him anything that he values. Wherever he goes he is short of food, surrounded by troubles, and in danger of his life. And his pupils hear from others that that place is short of food, full of troubles and dangers to life. And that lama will say to these children of good family: This place is short of food. Of course, all you of good family, you may come here if you wish. But I am afraid that you will regret having come. This is a subtle device by which he outwardly rejects them. In disgust they will interpret these remarks as signs of refusal, not as signs of a desire to give. Convinced he does not want to give, they do not go to where he is.

Moreover, this lama may have set out for a spot where there is danger from vermin, from beasts of prey, from ghosts. And he yet still moves from there to a wilder place with beasts of prey, snakes and robbers, marked by drought and famine. To these prospective pupils he says: "You are aware, I suppose, in this spot for which we have set out are many dangers, from vermin, beasts of prey, flesh-eating ghosts, and it is swarming with snakes and robbers, it has neither food nor water. So you must be able to experience a great deal of suffering." Thus he outwardly rejects these with a subtle device. Disgusted, they do not go with him, and turn back.

Finally, the teacher may be one of the monks who attaches weight to relations with the friendly families who feed them. All the time he goes to see them, he is kept very busy that way, and refuses those prospective pupils on the ground that, first of all, there is someone I must go and see. This also is a source of discord when this perfection of wisdom is being written and studied. This also is -seen as- Mara's work. In such ways Mara appears to bestir himself to prevent people from learning, studying, teaching and writing this perfection of wisdom. Here then, Subhuti, all these factors which prevent cooperation between guide and pupil needs be only recognized as Mara's deeds, and being so seen, one is admonished to try to avoid them.

Mara seen as Dissuading from Perfect Wisdom

Subhuti: What, O Lord, is the reason why Mara is seen to make such great efforts and bestir himself to prevent, by this or that device, people from learning and studying this process of perfection of wisdom?

The Lord: Perfection of wisdom is a beginningless and thus endless source of all-knowledge of Buddhas, the Lords, which in its turn is the source of endless devotion of Tathagatas, which leads immeasurable and incalculable beings to dissolve their defilements and obscurations by this simple revelation. So, to any, having dissolved their defilements, Mara is seen as not being able to gain entry, and this gives him cause for distress and being dispirited, and the dart of sorrow is realized as having vexed him. In consequence, as the process of this perfection of wisdom is being written and studied, he is seen as making in his great tribulation a tremendous effort, bestirring himself, and with this or that device, to attempt to prevent the study of this perfection of wisdom. Mara, the Evil One, is seen moreover, as coming along in a guise of a Sramana, a religious mendicant, and attempting to cause dissent.

In order to dissuade the ones born of good family who have but recently set out in the vehicle he will say: "This is not the great perfection of wisdom which your Honors listen to. As it has been handed down in my Sutras, as it is included in my Sutras, such is the perfection of wisdom. Thus it is seen as some 'him', or an 'other', attempting to sow doubts in the minds of the Bodhisattvas having but recently set out in the vehicle, whose intelligence is usually not too expansive, but rather sluggish and limited, who are usually lacking in vision, and whose enlightenment in any future is not as yet predicted. Seized by doubt these will not learn, study or write this perfection of wisdom. This also is seen as Mara doing this to them. Moreover, Mara may be seen as coming along in guise of a Buddha, with magically created monks around him, and maintain that some Bodhisattva coursing in profound Dharmas is one who realizes the reality-limit, and should be happy to become a Disciple and NOT a Bodhisattva, as this Bodhisattva certainly has. This also is seen as one of Mara's deeds. Subhuti, when this perfection of wisdom is being written and studied, Mara, the Evil One, produces these deeds which I mention, as well as many others. These all may come to be seen, recognized by a Bodhisattva, and avoided, not cultivated. The Bodhisattva may come to reply to these with vigour, mindfulness and self-possession.

Antagonism between Mara and Buddha

Subhuti: So it is, O Lord. Whatever is very precious, this provokes much hostility. Because it is so superior, being hard to get, and of great value. One can herein expect as a rule many obstacles will arise to this perfection of wisdom. When, overawed by these obstacles, someone becomes lazy, one can come to know that those people who decide not to learn, study and write this perfection of wisdom are people who are seen as beset by Mara have but recently set out in the vehicle, their intelligence is small, sluggish, limited and perverted, [251] and their thought refuses to function in these very sublime dharmas.

The Lord: So it is, Subhuti. And while it is true that these deeds of Mara which we see as such are bound to arise, a great many agencies will arise in their turn which oppose the faults of Mara. Those who decide to learn, study and write this perfection of wisdom are swayed by Buddha's might, by his sustaining power, by his grace. [252] For whereas Mara, the Evil One, will be seen to make great efforts to cause obstacles, the Tathagatas in turn send help.

Chapter 12: SHOWING THE WORLD

Perfect Wisdom the Mother of All Buddhas

The Lord: It is as with a mother who has many children, - five, or ten, or twenty, or thirty, or forty, or fifty, or one hundred or one thousand. As she falls ill, we each do whatever is possible to prevent this mother from dying, to keep her alive as long as possible, to keep any unpleasantness away from her body. As we are aware of the fact to her we owe our existence, as in her own great pain she brings us into this world, as she instructs us in the way of this world.

We now look directly to her, give her anything to ease her discomfort and suffering, protect her well, make much of her, and we hope she is free from pain- derived from contact with eyes, ear, nose, tongue, body or mind, or coming from wind, bile, phlegm, or a disorder of the humours, or from stinging

insects, mosquitoes, or crawling animals, from beings or from ghosts, from anything falling upon her, or tearing her asunder, or from a disastrous crash.

In this way we honor our mother by giving her all this which may ease her suffering, allow for her to know how dear she is, cherish and protect her, as we are aware she is our mother and begetter, who, in her own great pain, brings us into this world and instructs us always in the way of this world.

In just this same way Tathagatas bring this perfection of wisdom to mind, and it is through their might, sustaining power and grace we write, learn, study, spread and repeat this. And these Tathagatas, which also dwell in other world systems just now, -for the weal and happiness of all, with great compassion for all and for the weal and happiness of this great body of beings, with compassion as this absolute sameness of all beings- these bring this perfection of wisdom to mind, and are of great zeal, as this perfection of wisdom is lasting, as it is not destroyed, as what's seen as Mara and his host cannot prevent this perfection of wisdom from being taught, written, and practiced.

So fond are Tathagatas of this perfection of wisdom, as much do these cherish and protect its process of perfection. Wisdom is mother and begetter, her process of perfection indicates and reveals to us all-knowledge, her perfection instructs us as the way of the world. As her perfection do Tathagatas appear. As her perfection begets, indicates and realizes pure cognition as all-knowing, this perfection indicates to us and as us this world as it is. This all-knowledge of Tathagatas appears as her most profound perfection.

Tathagatas of three times as well as beyond are enlightened perfection of wisdom. It is as this perfection of wisdom these Tathagatas are instructed and generated...and instruct and generate us in this world, so we may be instructed and generated...and instruct and generate as well. Thus we come, thus we go.

Flashes of enlightening and pure undifferentiated awareness, identical with absolute emptiness, this dark as pitch notion, infinite as space.

How Tathagatas Know the World

Subhuti: How does perfection of wisdom instruct Tathagatas in this world, and what is this the Tathagatas call 'world'?

The Lord: The five skandhas are by the Tathagatas declared as 'world' [loka]. Which five? Form, feeling, perception, impulse, and consciousness.

Subhuti: How do five skandhas come to be shown up by perfection of wisdom of Tathagatas, or what is shown up by her?

The Lord: Skandhas are shown and realized by this perfection of wisdom of Tathagatas as 'this world' [loka], as these do not crumble, nor crumble away [lujyante, pralujyante]. These five skandhas are emptiness as to any own-being and devoid of any own-being and sameness, inasmuch as can be said with any meaning whatsoever of emptiness, so, can neither crumble nor crumble away. As this sense, this perfect wisdom instructs these Tathagatas in this world. As emptiness can neither crumble nor crumble away, so the Signless, the Wishless, the Uneffected, the Unproduced, Non-existent, and all-completeness of any Realm of Dharma.

How Tathagatas Know Thoughts of All Beings

Moreover Subhuti, due to this perfection of wisdom, Tathagatas quite naturally know immeasurable and incalculable beings as these really are. This comes about through the inevitable dissolution of obscurations. For, herein is simultaneously revealed an increase toward, or away from pure cognition, depending on one's perspective and relationship to these six perfections and Noble Eightfold Path, primarily right intention and right action. Eventually this 'pinnacle' awareness comes about as all-knowledge. This is, however, completely different and other than bits and pieces of knowing formulated of some discursive thought process. This naked realization is of an objectless and purely undifferentiated experience of this uniform non-existence of any individualized or collective own-being within any sentience whatsoever.

Again, Tathagatas are naturally aware of thoughts and actions of immeasurable and incalculable beings, since 'here' or anywhere, in anytime, or in any way for any beings is no real existence. This indication only of some thing called existence, exists neither as separate individualities as many 'ones', nor any totality of individualities, neither any singular one, nor any grouping of two or more, and not even simply as one divided into many...because ultimately and this means even now, any beings and things are incalculable and immeasurable. And even still, Tathagatas, again due to this perfection of wisdom, are naturally aware of the collected thoughts of countless beings as only 'collected thoughts'. And how do Tathagatas come to be cognizant of this?

This is naturally cognized, for as pure awareness, this "collectedness of thought" is realized as equivalent to extinct [for, any thing called singular, lone or individual thought, etc., speaking also in terms which are 'thought of' as having an existential basis and from some 'point of view' in existence, does not exist, and is purely cognized as not-other than already as infinitely absolute by Tathagatas. But, this doesn't materialize or manifest as having been thought of. - What does matter in truth is...what is such as eventually becomes thought as any relative result of it's 'original' pristine continuum of absolution? or even, What is any thought at any 'time' or 'place' a result of, in spite or regardless of what we may think?]

This extinction is just non-extinction, as this which is realized as extinct, 'is' no-thing to be extinct and as such is merely non-extinct. Furthermore, Tathagatas are naturally cognizant of distracted thoughts of beings as such, as these Tathagatas realize 're'-occupation with any thought as mere distraction, for just as objects of this world, even thought is known as external, and a grave distraction from this sourceless-source of which these are spontaneously manifest with neither time nor limitation. Not even mindfulness can be effortlessly directed as such toward this realm of Dharma. For even as in this consideration of 'the one divided into many', ...in truth, what is this dreamed of 'one anything' other than, as a basis (?), from which to determine its singularity? As here is no-thing other than this 'one', this 'one' has no-thing or support upon which to lean to determine either itself, or any phenomena whatsoever as this or these dharmas. So as even one cannot be determined as such, how much more so hundreds of ones? How much more so hundreds of thousands of ones? How much more so hundreds of thousands of niyutas of kotis of ones? Such is what is meant as immeasurable and incalculable. Such, in this true aspect is infinite. This 'one', all 'ones', are exactly identical as being only an instantaneous reflection of an inexplicable and spontaneous interdependence merely seeming to be individuated by habits coming to be established from beyond any thought or knowledge of this process of reification, hereby 'creating', first of all, this duality called thought itself, (ignorance) so as to attempt to determine some separateness of an illusion of even this non-existent oneness...an appearing of some thing, from the essentially pure infinite space/awareness as ground of any and all being. Suchness is a wholeness at once of space and primordial awareness. Here is neither one nor parts of one, neither many individual ones nor none. As Suchness is beyond thought and measurement, Such is as Suchness is.

On another hand, Tathagatas realize these thoughts as ultimate reality, and as such are without marks, cannot extinguish, just as any true continuity is not interrupted, not distracted. These cannot, as emptiness, be directed on external objects. Tathagatas are cognizant of and realize the infinite and inexhaustible mind of being, of be-ness. Tathagatas are aware, as compassion. All beings are understood, for as cognizant mind these buddhas naturally realize immeasurable non-extinction of space as immeasurable non-extinction of mind. Buddha-Mind as this infinite continuum is neither produced nor sustained in any time, cognizes neither production nor cessation, neither gives nor requires any support. As infinity cannot be measured, as inexhaustible is Dharma. Tathagatas realize obscured minds and the cause of obscuration. Such as Tathagatas realize these minds of people are not actually obscured by perverted views, which, as nothing other than wrong ideas, are also not sustained. Tathagatas realize unobscure thoughts. Tathagatas see these minds being transparently luminous as essential original nature. Tathagatas realize slack thoughts as well as the reasoning by which they occur. Tathagatas realize these thoughts are unable to slouch on any resting place. Tathagatas cognize tensely active thoughts as these are. A Tathagata realizes these thoughts are exerted so as to win dispassion, and these can no longer be exerted when nothing is left which can be seized upon.

Tathagatas realize thoughts as outflows. As such one realizes even these thoughts as without own- being, as false representations of no-thing. Tathagatas realize thought as this is merely as this might seem. Anyone merely aware comes to realize, as an outflow any thought is non-existent. As continuity is pure, no-thing neither is nor is not directed, or not. Tathagatas realize any thoughts such as these merely seem to be, yet are not as these are.

Tathagatas realize a greedy mind is not mind as empty awareness, as mind is not a greedy mind. Tathagatas realize 'any' mind as free from greed. Such as these realize any mind as with thoughts of greed is not a greedy mind, as thought of greed and even mind non-exist as 'true reality', as mind which forsakes greed is not greed, nor even mind as detached from greed. Tathagatas naturally realize minds as greedy and as free from greed. These realize in the same manner, minds as hateful and as free of hate, as deluded, as well as without delusion. Tathagatas as awareness realize any thoughts of beings. Tathagatas realize thoughts as not joined to this world of appearance, as these do not appear as the world of appearance. Tathagatas realize extensive or abundant thoughts. Tathagatas realize thoughts neither diminish nor increase; as thoughts cannot depart. For thought cannot do so as thoughts cannot be

other than this realm of Dharma, thus is here no-where here and nothing outside this to even consider, inasmuch as thought merely could. Tathagatas realize thoughts as neither great, as this which these may be, nor lacking as this which these may not. These Tathagatas realize these thoughts neither come hither nor go away, as any reality such as thought, is not included in the present as such.

Tathagatas realize thoughts which are thought of as great, merely appear different, as any and all are the same, for such neither appears as sameness, yet neither are these different, nor do these exist in any form of own-being whatsoever. For here, any thought which is thought of as 'here' is no thought nor other, nor even awareness as present. Tathagatas realize thought without limitation, as such lean on nothing. Tathagatas realize thought with perceiving attributes perceive thought as own-being, for as no thought exists without perceptible attributes, still any and all thought is without marks, these are neither isolated nor not isolated as any object, nor as imperceptible, neither within nor without any range of the three or five kinds of vision. As primordial emptiness/awareness, Tathagatas realize reacting thoughts as emptiness, and as devoid of objective support as these are of subjective sustenance. Tathagatas realize non-reacting thoughts without 're'-occupation as non-dual, as neither having any own-self nor other against which to react. Tathagatas realize lower [energy] thoughts as no self-conceited imagining. Tathagatas realize supreme [infinitely energetic] thoughts as unimpeded, just as the least thought is neither apprehended nor ignored.

Tathagatas realize unconcentrated thoughts as attached to differences; [directed as faulty representations of this world as separate things, such thoughts are distracted], for any such thoughts cannot achieve synthesis, due to these being unconcentrated. Tathagatas realize concentrated thoughts as neither same nor different from dharma, for distractions dissolve, revealing synthesis, and increasingly concentrated and rarified thoughts are like unto space. Tathagatas realize this which appears as unemancipated thought is already now emancipated, as these are non-existent as 'own-being'. Tathagatas realize emancipated thoughts, as these cannot grasp any thought of any past, nor of any future, or even any present, as thought is not even present. Tathagatas realize imperceptible thoughts as neither here nor perceived as reality, as such cannot be discerned; for even as such, thought being discerned falls short of perfect reality, and such cannot be grasped, - not by the eye of wisdom, not by the heavenly eye, how much less by the fleshly eye, since it does not come within the range of any of these eyes.

Furthermore, Tathagatas naturally realize tendencies of countless beings to make positive and negative statements about objects. [269] These ideas arise in dependence on form and other skandhas. How do any beings discern dependence on these skandhas of these positive and negative statements? If we take such statements as, "Tathagatas continue to exist after death", and "Tathagatas do not continue to exist after death", and "Tathagatas do and do not continue to exist after death", and "Tathagatas neither do nor do not continue to exist after death", these statements refer to these skandhas known as 'Tathagatas' only and these statements have no basis in the true reality of Tathagatas. This holds good of similar statements, i.e. when one says: "Eternal are self and the world, -just that is the truth, everything else is delusion." And so if one maintains either self and the world are non-eternal, are both eternal and non-eternal, neither eternal nor non-eternal, such statements still refer merely to these skandhas. [270] Or, similarly, if one maintains that self and the world are finite, or not finite, or both finite and not finite, or neither finite nor not finite. Or, finally, if one says "that which is the soul, that is the body," or "one thing is the soul, another the body," all these statements refer only to skandhas. It is a result of perfection of wisdom [in verse and application] these Tathagatas realize these positive and negative statements for what these are. [271] Tathagatas cognize even skandhas as identical with Suchness.

This is how and why as a result of perfection of wisdom [in verse and application], these positive and negative statements are realized as these are. It is thus Tathagatas reveal to realization Suchness of Tathagatas, as of skandhas, as Suchness of positive and negative statements. And just as this is Suchness of skandhas, as well is this Suchness of worlds. As this is said by Tathagatas..."these five skandhas are reckoned as world(s)." So here, Subhuti, as such is Suchness of skandhas, such is Suchness of these worlds; as such is Suchness of this world, such is Suchness of all dharmas; as such is Suchness of all dharmas, such is Suchness as fruit of a Streamwinner, so on up to: as such is Suchness of Pratyekabuddhahood, such is Suchness of Tathagatas. As a result, Suchness, -Suchness of Tathagatas, of skandhas, of dharmas, of holy Disciples and Pratyekabuddhas- is just Suchness without a trace of variety such as positivity and negativity, as nothing beyond even one, non-different, non-extinguishable, unaffected, non-dual, nor with even a question of duality. [272] In humbleness and compassion of perfection of wisdom, Suchness as Tathagatas is neither realized nor not realized, as Such is as Suchness. Thus Tathagatas reveals this world to this infatuated world [as such is also] preoccupied as unreasoned passion(s). Thusly this vision of worlds takes place. Thus...perfect wisdom is mother of Tathagatas, as such spontaneously appear,

neither as her result nor not. Thus...Tathagatas, neither realizing nor not realizing Suchness, cognize Suchness of worlds, as Non-falseness, as unaltered Suchness. Thus, as these neither do nor do not 'realize' Suchness [tathata] Tathagatas are called, 'Tathagata'.

Subhuti: Suchness is beyond fathom and unfathomable, O Lord. Enlightenment of Buddhas and Lords is neither brought about nor revealed through nor by Suchness, yet merely as Suchness...neither within nor without any times, any place, neither as direction nor directionless. Whoever else neither realizes nor does not realize Suchness? Any irreversible Bodhisattvas, or Arhats whose right intentions are fulfilled, or persons whom achieve as right views these fathomless stations described by Tathagatas as Suchness, as Tathagata are enlightened as these.

The Lord: So it is, Subhuti. Suchness, as Tathagatas fully neither do nor do not 'realize', is inexhaustible, as Tathagatas are purely aware [beyond thought and word...as space] of Suchness as such, and can describe Suchness as inexhaustible...for Suchness, neither fully 'realized' nor not...is infinitely pure awareness [as space...dharmakaya].

Fathomless Marks and How They are Fastened

So now, headed by Sakra, Chief of Gods, the Gods of the realm of sense-desire and of the realm of form and twenty thousand of the Gods of the realm of Brahma have come to see the Lord, salute his feet with their heads, and standing to one side, these ask: As fathomless dharmas are revealed, how, O Lord, are the marks fixed onto these? [273]

The Lord: Marks are fixed on to the fact these fathomless dharmas are empty, signless, wishless [the three doors to deliverance], not brought together, not produced, not stopped, not defiled, not purified, so, as such these non-exist, beyond even samsara and nirvana, as does also this realm of Dharma, and Suchness. As these marks are not supported by anything such are like unto space. These marks are not fixed on by Tathagatas, as these cannot be reckoned among skandhas. As these are not dependent on skandhas, such are

not fixed on by Gods, Nagas nor any beings, and these cannot be shaken off by the world with its Gods, beings and Asuras. For even this world with its Gods, beings and Asuras has just this mark. No hand has fixed on these marks. Would this be correct to say space is fixed on something?

The Gods: No, Lord, as it would have to be conditioned.

The Lord: Well said, and this is true, O Gods. Regardless of whether Tathagatas are produced or not, [274] these marks stand out just as such. In accordance with what stands out, just as such Tathagatas describe this reality, as such Tathagatas fully realize it. As such are Tathagatas called 'Tathagata'.

Subhuti: Fathomless, O Lord, are these marks as Tathagatas fully realize perfection of wisdom as unattached cognition/awareness of Tathagatas. This field in this unattached cognition is perfection of wisdom, this range of Tathagatas.

The World Shown as Empty

The Lord: So it is, Subhuti. With this process of perfection of wisdom are Tathagatas instructed within worlds. As Tathagatas are spontaneously interdependent with dharma, as also with this perfection of wisdom, to this extent are these dharmas which stand without support fully realized by Tathagatas, as these take their stand nowhere. As such, these dwell interdependently as just Dharma. Tathagatas treat Dharma with respect, revere, worship and adore this, as these realize this essential nature of dharma is just perfection of wisdom. Just as all-knowledge of Tathagatas is realized as perfection of wisdom, Tathagatas are grateful and thankful for her. With justice can Tathagatas be called "grateful and thankful" [kritajna kritavedin]. With gratitude and thankfulness Tathagatas [275] favor and cherish this vehicle for such is this path by which these realize full enlightenment. One knows this gratitude and thankfulness of Tathagatas. In addition, Tathagatas fully know

all dharmas as neither made [akrita] nor unmade, as not brought together. This also, one knows as gratitude and thankfulness of Tathagatas. It is as gratitude to perfection of wisdom this cognition of Tathagatas thus proceeds in all dharmas. This is another aspect of the fact this perfection of wisdom simultaneously instructs Tathagatas in this world.

Subhuti: But how can perfect wisdom instruct Tathagatas in this world if all dharmas are unknowable and imperceptible?

The Lord: It is good, Subhuti, as you question Tathagata about this matter. All dharmas are indeed unknowable and imperceptible as these are empty, and cannot lean on anything. It is thus all these dharmas are, as perfect wisdom, fully known by Tathagatas. Another reason also perfection of wisdom can be regarded as the instructress of Tathagatas in this world is that none of the skandhas is viewed.

Subhuti: How can here be a non-viewing of form, feeling, perception, impulse, or consciousness?

The Lord: As in this continuum arises merely an apparent act of consciousness which has no skandhas as objective support, here this non-viewing of form, etc., takes place. But, just this non-viewing of the skandhas is viewing of the world. This is the way in which this world is viewed by Tathagatas. Thus perfection of wisdom acts as instructress in these worlds to Tathagatas. And how does perfection of wisdom show up this world for what it is? She shows this world as empty, unthinkable, calmly quiet. As purified of itself she shows up the world, she makes it known, she indicates it, yet does nothing.

Chapter 13: UNTHINKABLE

Five Attributes of Perfect Wisdom

Subhuti: Unfathomable, O Lord, is perfect wisdom. As a great enterprise this perfection of wisdom becomes of itself when illucidated and revealed through any exceedingly refined vortex of cognition and awareness. Such comes to be

simply revealed as unthinkable, incomparable, immeasurable, incalculable, ...as an enterprise equaling the unequalled.

The Lord: So it is, Subhuti. How and why does this come to be an unthinkable enterprise? Unthinkable is Tathagatahood, Buddhahood, [our] spontaneous self-existence which is at all times empty of any self or notions whatsoever, truly as this state of all-knowledge, yet still comes to be revealed as such. On such as this one cannot reflect with one's thought, since this can be neither any object as thought, nor of volition, nor of any dharmas which constitute thought. Why is it this incomparable enterprise? One cannot reflect on Tathagatahood, etc., nor compare these as such. Why is it immeasurable? Tathagatahood, etc., is immeasurable. Why is it incalculable? Tathagatahood, etc., is incalculable. Why is any enterprise equal to such as this unequalled? Nothing can equal Tathagatas, as fully Enlightened Ones, as Self-existent, as All-knowing, can anything be superior to such as these as totally equanimous?

Subhuti: Do these five attributes apply only to Tathagatahood, etc., or also to the skandhas, and to all dharmas?

The Lord: These attributes apply to skandhas as well as all dharmas also. Also the skandhas, and also all dharmas are unthinkable. As skandhas (i.e., form, feeling, perceptions, impulses, and/or consciousness) regard or 'show up' as in relation to true essential nature, here is neither thought nor volition, nor any of these dharmas which constitute thought, nor any comparing. For and as this reason, skandhas and all dharmas are also unthinkable and uncomparable. These are also immeasurable, as one cannot conceive of a measure of any nor all skandhas, since such a measure cannot itself exist as a consequence of infinitude [and as all dharmas relate to such]. These are also incalculable, as these are beyond any possibility of counting. These are also equal to the unequalled, as all dharmas are space. So do you think, Subhuti, here even exists (as related to space)...any sameness, or counting, or measure, or comparison, or thought, or any dharma which might even constitute thought?

Subhuti: No, Lord.

The Lord: In like manner Dharma is unthinkable, incomparable, immeasurable, incalculable, equal to no-thing even such as no equal...as Tathagata-dharma. Tathagata-dharma is unthinkable as all thought is as

naught, is incomparable as such is beyond all comparison. Words such as 'unthinkable' and 'incomparable' denote any and all objects as consciousness as do 'immeasurable', 'incalculable' and 'equal to the unequalled'. Any measure, calculation and sameness is as naught, as Tathagata-dharma is immeasurable, incalculable, equal to no-thing as such has no equal. This is immeasurable, incalculable, equal to no-thing as this immeasurableness and incalculability is as space. Dharma is incomparable as any sense, as space is incomparable. Dharma cannot be placed side by side, as such cannot be compared. Dharma is unthinkable, incomparable, immeasurable, incalculable, equal to no-thing as such in this same sense, as space is this attribute.

Spiritual Rebirth Resulting from This Knowledge

As any doctrine of unthinkability, etc., is being taught, the minds of hundreds of monks who are ripened are freed from the outflows, without further clinging, and so are the minds of two thousand nuns in similar ripeness. [i.e., Four outflows; 1) sense-desire, 2) becoming 3) ignorance 4) false views. The extinction of these four outflows constituted arhatship.] Six thousand lay brethren and three thousand lay sisters obtain the pure, dispassionate, unstained eye of Dharma. Twenty thousand Bodhisattvas secure the patient acceptance of dharmas which fail to be produced. The Lords have predicted these to secure enlightenment in this very Bhadrakalpa [an auspicious aeon in which one thousand Buddhas are to appear]. And as to these lay brethren and lay sisters, whose dharma-eye is purified, these also are predestined by the Lords, and these also are free, without further clinging, from any outflows.

Nothing To Take Hold Of

Subhuti: Unfathomable, O Lord, is perfect wisdom. Certainly as a great venture this is set upon.

The Lord: So it is, Subhuti. All-knowledge is entrusted to perfection of wisdom, and so is these levels of a Pratyekabuddha and the level of all the Disciples. An anointed king, a Kshatriya, who feels strong and secure in his kingdom, entrusts all his business concerning his kingly office, and the city and the kingdom to his minister, and he himself has few cares and his burden is light. Just so, whatever dharmas of Buddhas, Pratyekabuddhas, or Disciples may be

possible are all entrusted to the perfection of wisdom. It is the perfection of wisdom which in these does the work. It is in this manner that perfect wisdom is set upon for a great venture, i.e. so one cannot take hold of form, feeling, perception, impulse, or consciousness, nor settle down in it and so also for skandhas, so also for the fruits of this holy life, from the fruit of a Streamwinner to this state of all-knowledge.

Subhuti: In what way is perfection of wisdom set upon so one cannot take hold of this state of all-knowledge, nor settle down in this?

The Lord: Do we view Arhatship as any real dharma which we could take hold of, or settle down in?

Subhuti: No, Lord!

The Lord: So it is, Subhuti. I also do not view Tathagatahood as real, and here I do not take hold of it, do not settle down in this. For this reason all-knowledge also is a state in which one neither takes hold of anything, nor settles down in anything.

Subhuti: Bodhisattvas who have but newly set out in the vehicle, and whose wholesome roots are but small, must beware not to tremble when hearing this exposition. On the other hand, Bodhisattvas do, on hearing this unfathomable perfection of wisdom, firmly believe this as these may have become suitable for Buddhahood, have fulfilled their duties in view of the Jinas of any time, and have planted wholesome roots continuously.

The Lord: So it is, Subhuti.

Reaction of the Gods

So now...the Gods of the realm of sense-desire and of the realm of form said to the Lord: Unfathomable, O Lord, is this perfection of wisdom, hard to see, hard to understand. Bodhisattvas who resolutely believe in this unfathomable perfection of wisdom fulfill their duties in accord with Jinas of any time, must have planted wholesome roots continuously. If, O Lord, all the beings in this great trichilocosm, for an aeon or the remainder of an aeon, course as any stage of a Faith-follower; on the other hand someone for one day only is finding pleasure in patient acceptance of this unfathomable perfection of wisdom, and as one searches this, as one reflects on this, weighs this up, investigates this

and is meditating on this, this latter being unveils realization of view and knowledge as all these things.

The Lord: As someone hears, O Gods, this unfathomable perfection of wisdom, meditation, joyful effort, patience, self-discipline, generosity... then one can rightly expect one's realization to take place more quickly than realizations of those who course on any stage of a faith-follower for an aeon, or for the remainder of an aeon.

The Gods: A great perfection is this perfection of wisdom! With these words, they saluted the Lord's feet with their heads, thrice walked round the Lord, decided to go away from this presence of the Lord, took friendly leave of him, and moved away. Before these had not gone far, yet these disappeared from sight, and these Gods of the realm of sense-desire departed for the world of sense-desire, and these Gods of the realm of form departed for the Brahma-world.

The Beginner's Task

Subhuti: How does a Bodhisattva which is just beginning stand in perfect wisdom... how train oneself?

The Lord: Such a Bodhisattva tends to, loves and honors good friends. Any good friends are such as instruct and admonish this Bodhisattva in perfection of wisdom, and such as expound its meaning. These expound this perfection as follows: "Come here, you born of good family, make endeavours in these six perfections. Achieve generosity, guard morality, perfect patience and exert with vigour, enter into concentration [293] or mastery of perfection in wisdom, - all this turn over for no reason. Such is nature as Suchness...unthinkable, intangible, full enlightenment. Do not misconstrue full enlightenment as form, or any skandhas. Intangible also is all-knowledge. Neither long for nor settle in any levels, as for instance, of Sravaka as Disciple or Pratyekabuddha."

It is thus Subhuti, a Bodhisattva beginning gradually through these good friends enters into the perfecting of wisdom, by, through, and from her unlimited and all permeating perfectness.

How a Bodhisattva Helps Beings

Subhuti: Doers of what is difficult are these Bodhisattvas which set out to realize fully benevolent enlightenment. Due to this practice of these six perfections as herein described, these do not wish to realize some private Nirvana of some own-being. Bodhisattvas survey these highly painful worlds of beings. These aspire to realize full enlightenment, and still these do not tremble at birth-and-death.

The Lord: So it is. Doers of what is difficult are these Bodhisattvas which set out for the benefit and happiness of worlds, out of compassion. - "We are a shelter for worlds, a refuge, a place of rest, a complete relief, islands, lights, and leaders of worlds. We equanimously reveal full enlightenment and resort to these worlds," - with these words these ones make diligent efforts to realize such full enlightenment. [294]

1. How is any Bodhisattva awakened to full enlightenment and come to be the shelter of worlds? These bring to light the nature of suffering and even by doing this, so offer protection from sufferings which belong to these deep skandhas of birth-and-death. Also these struggle and make efforts to rid the worlds of any and all sufferings, whether a hurt by some slight of heart, a bruised knee or deep and severe as causing the pains of both birth and death.

2. How are these the worlds refuge?

These reveal as free from birth, decay, illness, death, sorrow, lamentation, pain, sadness and despair any beings who are doomed to undergo these by bringing understanding of the true and complete nature of these conditions, to any beings who desire to know and are willing to listen.

3. How are these the worlds resting place?

Tathagatas demonstrate Dharma to beings so they may learn to not embrace anything whatsoever.

Subhuti: How does this non-embracing come about?

The Lord: Non-embracing comes about, or more accurately, is realized regarding form, feeling, perception, impulse, and consciousness, and is the same as in any skandhas (dharmas or phenomena). What comes to be revealed is an inherent non-arising and uniform non-sustainability, from which is non-production, and so non-stopping. [295] As no thing whatsoever CAN BE revealed in, or, of any beginning, how could any such thing stop? This is revealed and eventually realized as true of any and all skandhas -which would have been- seen, or thought of, or experienced as either thoughts, words and writings, or even actions, as these merely indicate notions only of form, feeling, perception, impulse, or consciousness of anything whatsoever as already being non-embraced. What does not exist, in truth cannot BE embraced. One thus learns not to even think to embrace anything as a result of this cognition and vision. Non-embracing is "already established" as of itself and timelessly self-existent. Once revealed, what comes about is our realization of Such. All dharmas are non-embracing for such cannot be embraced, and these are also non-arising as lacking attributes such as, coming into being (to begin with!), and consequently dwelling in time, duration and place, and ceasing to exist.

4. How are these the complete relief of worlds?

Any state of form is not form, but formless; and so beyond form, and this same fact applies to any state of feeling, perception, impulse and consciousness, and all dharmas.

Subhuti: If form, etc., and all dharmas (as any phenomena) are beyond mere appearance, as such these Bodhisattvas fully know and realize all dharmas, as here is no discrimination between them. [the gradual dawning of the realization of all-knowledge.]

The Lord: So it is. Beyond these mere appearances, here is no discrimination. Through this non-discrimination are all dharmas fully known to Bodhisattvas. This also is most difficult yet effortless, as Bodhisattvas meditate on all dharmas (at once), and neither realize [296], nor are cowed, and these meditate thus: "In this way are all dharmas fully known...and thus awakened as full enlightenment, we demonstrate and reveal these dharmas."

5. How are these the islands of worlds?

'Islands' are pieces of land limited by water, as rivers or great lakes. Just so form, etc., is only limited at its perceived beginning and end, and so are all dharmas. This limitation of all dharmas is the same as this Calm Quiet, this

Sublime, as Nirvana, as this which is Really Existing, the Unperverted or Undifferentiated.

6. How are these the lights of worlds?

Here these Bodhisattvas, once having come to realize full enlightenment, cannot help but to reveal it's light and subsequent knowledge to help dispell this dark obscurity and defiled gloom of non-cognizance from beings who for long are enveloped as the membrane of this eggshell of ignorance, and overcome by darkness, so these illuminate these beings through wisdom. [297]

7. How are these leaders of worlds?

As these are enlightened, Bodhisattvas demonstrate Dharma in order to reveal this absence of production and stopping as but one attribute of infinite quintessential nature of skandhas, and also as these very same dharmas which constitute and distinguish ordinary people, Sravakas as Disciples, Pratyekabuddhas, Bodhisattvas and Buddhas, indeed all dharmas which are no dharma, yet uniform in essence and no thing in general.

8. How are these the resort of worlds?

As these are enlightened, Bodhisattvas demonstrate Dharma by teaching these skandhas are situated as one and the same as this space of worlds. All dharmas exist in equal balance and exchange, as and with space. This does not come, this does not go, this is the same as space. Space neither comes nor goes, is neither made nor unmade, nor affected; space neither stands up to, nor as such does space last, nor endure; such is neither produced nor stopped. The same is true of all dharmas which are, as this fashion of space, indiscriminate. [298] Only within mind's less refined activity as consciousness is thought lent of itself to discriminate...and such fathers this great delusion, mothers this great illusion, and begets this great suffering. Only within mind's exceedingly refined activity toward cognizance of pure space-like awareness is thought lent of itself to reveal it's nature from beyond even uniform stillness and emptiness. As such is realized as naught, and devoid of any possible notion evolved of subjective states or objective perusal, is begotten of nothing and purely spontaneous. To even say borne of the stuff of stars, does Suchness no justice, yet provides a general directive. As this emptiness of skandhas neither comes nor goes, neither does this emptiness of dharmas, for dharmas are situated as emptiness, and situated as such these dharmas do not depart. These are situated as sign-less, wish-less, ineffective; as non-production, no-birth, non-arising as absence of relativity and polarity, as dream and self, as

this boundless, as this calm quiet, as Nirvana, as this Unrecoverable; these neither come, nor go, and are situated as immobility; these are situated as form, etc., [299] and also as full enlightenment of Arhats and Pratyekabuddhas.

Description of Perfect Wisdom

Subhuti: Who can understand this perfection of wisdom?

The Lord: Bodhisattvas which course under Tathagatas, and which mature these wholesome roots.

Subhuti: What is own-being to such as these?

The Lord: To these, own-being is isolated from any need for discipline.

Subhuti: Bodhisattvas so situated as these fully know this resort, these demonstrate and show this as available to all beings? Is it in this sense these resort to all beings? [300]

The Lord: So it is, Subhuti. It is in this sense a Bodhisattva, as one knowing full enlightenment, resorts to countless beings.

Subhuti: A doer of what is difficult is any Bodhisattva which arms oneself with this armor: "To immeasurable and incalculable beings I indicate Nirvana."

The Lord: This armor of such a Bodhisattva is, however, not connected with skandhas, nor is it put on for any sake of form, feeling, perceptions, impulses, or consciousness. It is not connected with any level of Sravakas as Disciples, or Pratyekabuddhas, or any Buddha, nor put on for any own-self nature. Truly unconnected with any and all dharma is this armor of any Bodhisattva which is armed with this great armour.

Subhuti: Three standpoints one does not aspire to as a Bodhisattva which is armed with this great armor and which courses thus in unfathomable wisdom. Which three? The level of a Sravaka, or, Disciple, or of a Pratyekabuddha, or of a Buddha. [301]

The Lord: For what reason do you say this? This is, of course, impossible, here cannot be any Bodhisattva belonging to either vehicle of the Sravakas as Disciples or Pratyekabuddhas. But, since ones such as these put on this armor to benefit all beings, these truly aspire to become Buddhas.

Subhuti: Fathomless, O Lord, is perfect wisdom as such is perfection. This cannot be developed by anything, nor by anyone, nor is anything or anyone to be developed. As perfect wisdom nothing whatsoever has been brought to perfection. The development of perfect wisdom is like development of space, or all dharmas, or non-attachment, the infinite, what is non-arising, or has no-taking-hold-of.

The Lord: So it is as you say, any Bodhisattva making adjustments toward unfathomable and perfect wisdom is regarded as irreversible unto realization. Now, as such a Bodhisattva does not and cannot settle down within unfathomable and perfect wisdom, nor in the declarations or counsels of others; one does not merely go by 'someone else' whom one puts one's trust in. As fathomless perfection of wisdom is taught, one is not cowed, or stolid, nor does one turn one's back; one does not tremble, nor manifest fright or terror; one does not hesitate nor doubt, nor get stupefied, but one is immersed in and fully saturated, is resolutely intent, and delights in being totally permeated in and by this vision and hearing. One knows in a former life already one explores perfection of wisdom. As now, as unfathomable perfect wisdom is taught as her perfection, one does not tremble, is not frightened, nor terrified.

Subhuti: By means of what mode does any Bodhisattva which does not tremble as this unfathomable perfection of wisdom is taught apperceive perfect wisdom?

The Lord: A Bodhisattva apperceives perfect wisdom through a series [of thoughts] which are inclined toward all-knowledge. Such is this process of perfection of wisdom.

Subhuti: How does one apperceive such a series of thoughts? [303]

The Lord: As a series of thoughts which indicate space, are prone to space, steadily yield non-substance as space. This apperception is realized as a series of thoughts which indicate full awareness. And why? Full awareness is immeasurable and unlimited. What is immeasurable and unlimited...this is not form, nor any skandha. This is not attainment, nor reunion, nor getting anywhere; not any path nor its fruit; not cognition, nor consciousness; no genesis, nor destruction, nor production, or passing away, or stopping, neither development, nor annihilation. Such is not made by anything, nor does this come from anywhere; such does not go to anywhere, as such does not stand in any place or spot. On the contrary, such can merely be indicated as "immeasurable, unlimited." As immeasurable infinite space is immeasurable full, or infinite awareness. This is immeasurableness as such does not, nay

cannot lend itself to being fully known by anything, be it form, or any skandha, or any of these six perfections. Form is all-knowledge, and so are the skandhas, and even these six perfections.

Here now, Sakra approached [304] and said: Unfathomable, O Lord, is perfect wisdom. It is impossible to fully fathom, impossible to fully see, impossible to fully cognize or understand. This thought of Tathagatas which considers this depth of dharma, and who, seated on this terrace of enlightenment, has just realized full enlightenment, is inclined to carefree non-action, and not to demonstration of dharma.

The Lord: So it is. Deep certainly is this dharma I fully know. Nothing has been, or will be, or is fully known, and such is this unfathomable depth of this dharma. This dharma which I fully know is unfathomable as the depth of space, beyond the depth of the self, the depth not-coming of all dharmas, and of their not going. [305]

Sakra: It is wonderful, O Lord, it is astonishing, O Well-Gone! As contrary to the ways of the whole world is this dharma demonstrated, - it teaches one not to seize upon dharmas, yet this world is wont to grasp at anything.

Chapter 16: SUCHNESS

Tathagata-Suchness

Subhuti: As non-observation of all dharmas, to be sure, is this dharma set forth. Nowhere is this dharma obstructed. Identical with space this dharma is, beyond even ultimacy marked with non-obstruction, as no trace can be purely cognized of such prior to, during, or after, any dharma which is indicated only by, what's best described as objective observation and appearance. When purely cognized unconditionally, dharma (as all phenomena whatsoever) comes to be revealed as some 'thing' which can only seem to be what it is, yet neither is nor can be what it seems. No-dharma exists as such yet all dharmas are. At what seems the very least, perception will vouch for such. Yet, perception 'itself' is identical with this mysterious dharma. These are 'all' identical. So

now, any dharmas -as- such, cognized -in- such cannot be purely cognized as other -than- such. So, here is no counterpart, as pure emptiness without any second, nor even a first from which a second might be determined. Such is incalculable, beyond number, immeasurable, truly infinite...purely no-thing whatsoever. Here is no opponent, as such is beyond all opposites. Such as this is appears without a trace. Here can be no cause, indeed, here is no cause to become as such. This is non-produced (as, by some other acting as producer, or doing something to produce), as here is no occasion such as rebirth from some thing other than what this simply is. Here can be no path, as in truth no path exists which can be cognized.

Sakra and the Gods: Born as this image of the Lord is Disciple holy Subhuti, this Elder. Whichever dharma Subhuti demonstrates is merely indicated, truly an emanation of emptiness. [307]

Subhuti: As he is not born is Subhuti the Elder born as this image of Tathagata. He is born as this reflection of Tathagatas Suchness. As neither coming nor going, so Subhuti, of Suchness neither comes nor goes. With nothing whatsoever to establish any beginning, Subhuti the Elder simply is this Tathagatas Suchness. Suchness as Tathagata and Suchness as all dharmas is this same thing...these are 'both' Suchness and same as Subhuti this Elder. This image as Subhuti the Elder is Suchness; hence this same manner of Tathagatas.

Yet, Suchness is also empty of anything as Suchness, so as this non-image of Suchness Subhuti emanates. It is in this sense Elder Subhuti is emanated as this image of Tathagatas as a result of the non-establishable order of Suchness of Tathagata. Subhuti's Suchness is immutable and unchangeable, undiscriminated and undifferentiated Suchness of Tathagatas. Thusly Subhuti this Elder, immutable, unchangeable, undiscriminated, undifferentiated, through this Suchness, is this very image of any and all Tathagata.

So again, just as this Suchness of Tathagatas, immutable and undifferentiated, is nowhere obstructed, so also Suchness of all dharmas is immutable and undifferentiated. Suchness of Tathagatas, and this Suchness of all dharmas, are infinite and unlimited Suchness, neither two, nor any division of any one is possible. A non-dual Suchness, however, is nowhere, is 'from' nowhere, 'belongs to' nowhere. It is as it is Suchness belonging nowhere it is non-dual. Here through non-producible Suchness this Elder Subhuti is emanated even as non-image of all Tathagatas. Non-producible Suchness, however, is no time not Suchness [308] and non-dual. It is in this non-sense [be careful with this!]

Elder Subhuti emanates as any and all imagery of 'the race' of Tathagatas beyond any and all phenomena. As Suchness of Tathagata is undiscriminated and undifferentiated, at all times and in all dharmas, so Suchness of the Eminent Subhuti.

For this reason, although this seems a duality in which Subhuti has been conjured up from Suchness of Tathagatas, nevertheless nothing is lopped off 'from' any Suchness, which as unbound infinity devoid even of any center or direction, remains perfect and unbroken, as one cannot apprehend any real OR imagined outside agent which could break such apart. In this sense is the Eminent Subhuti the Elder [as other than Eminent] emanated as this image of any Tathagata.

As Suchness of Tathagata cannot be other than, or outside Suchness of any and all dharmas, so also Suchness of Subhuti. So also, whatever is, or appears as outside Suchness of dharmas, this is nothing which is not also Suchness. Suchness of Subhuti is here just the same as Suchness of all dharmas, Suchness of all Tathagatas. Subhuti the Elder undergoes this experience of Suchness of all dharmas. As such an emanated image of Suchness is Subhuti called "emanated such as Tathagatas." It is also by and as Suchness of Tathagatas [and not only his own] he conforms to Suchness. It is just through Suchness of Tathagatas he conforms to any 'past' Suchness, as it is also through any 'past' Suchness he conforms to Suchness of Tathagatas. Likewise with future and present dharmas as Suchness. It is through Suchness of Tathagatas he conforms to any such 'thing' as past, future and present Suchness, and it is through any past, future and present Suchness he conforms to Suchness of Tathagatas. In this sameness of elucidation, Suchness of Subhuti, and any past, future and present Suchness, and Suchness of the Tathagatas, are not two, nor any division such as any past, future, or present. Suchness of any and all dharmas and Suchness of Subhuti are anywhere or as anyway not two, nor any division. [309] And also, Suchness of the Lord as he is a Bodhisattva is Suchness of the Lord as he realizes full enlightenment. And this is same Suchness through which any Bodhisattva, as one definitely realizes full enlightenment, comes to be called a 'Tathagata'.

The Earth Shakes and Many Are Saved

As this disquisition of Suchness of the Tathagatas takes place, the great earth shakes in six ways, stirs, quakes, is agitating, resounding and tumbling, as Tathagata remove any obstruction to full enlightenment.

Subhuti: It is thus, O Gods, Subhuti the Elder is emanates as this formless form of Tathagata. But he is not emanated as an image of form, nor any fruits of a holy life, from the fruit of a Streamwinner to Buddhahood. As any dharmas which may appear to be born after the image of anything, or in any image of which these may appear to be born, do not exist, still are these not got at, thusly Subhuti the Elder emanates in the image of Tathagata.

Sariputra: Suchness, O Lord, courses beyond even depth!

The Lord: So it is, Sariputra.

Yet as this disquisition of Suchness is expounded, the minds of three hundred monks are freed from the outflows, without any further clinging. Five hundred nuns obtain the pure, dispassionate and unstained dharma-eye. [310] Five thousand Gods, who in the past had made the necessary preparations, acquire this patient acceptance of dharmas which fail to be produced. And the minds of six thousand Bodhisattvas are freed from the outflows, without any further clinging.

Perfect Wisdom and Skill in Means

Sariputra knows the thoughts of these Bodhisattvas are free from the outflows, without any further clinging, and asks the Lord for the reason, or cause, of such.

The Lord: These Bodhisattvas honor five hundred Buddhas, and during all this time are generous, disciplined, perfecting patience, exercise diligence, and concentration. But these are not upheld by perfect wisdom and lack in skill in means. And so, although these gain this path of emptiness, course in Signlessness, put their minds to work on Wishlessness, yet still wanting skill in means these realize the reality limit, and come forth on the level of Sravaka Disciple or Pratyekabuddha, still not coming forth toward the level of a Buddha. Suppose here is a very huge bird, one hundred, or up to five hundred miles large, but without any wings, or with crippled or damaged wings. This bird now wants to fly down to Jambudvipa from the Heaven of the Gods of Thirty-three. In intermediate space, the middle of its journey [311] to Jambudvipa, it wants to return to the Gods of Thirty-three, is it able to do so?

Sariputra: No, Lord.

The Lord: And can it hope to come down on Jambudvipa without damage or injury?

Sariputra: No, Lord. It is bound to get damaged and injured, and as it drops down on Jambudvipa it incurs death or deadly pain. Just the fact that, whereas its body is huge, the strength of its wings is insufficient, so it just drops down from above.

The Lord: So it is, Sariputra. Even as a Bodhisattva, after one raises one's mind to full enlightenment, for countless aeons, gives gifts, shows discipline, perfects patience, exercises diligence, and has excellent concentration, how ever great this setting forth and this thought raised to full enlightenment, -as one is not upheld by perfect wisdom and lacks skill in means, one is bound to fall on the level of Sravaka Disciple or Pratyekabuddha. Furthermore, Sariputra, it may be as this Bodhisattva brings to mind, and retains in one's mind, [312] of the Buddhas and Lords, past, future and present, the self-discipline, the concentration, the wisdom, the emancipation, the vision and cognition of emancipation, -but all this after the manner of a sign, this sign being an object of attention, a basis of recognition, or some such occasion for entrancement. This one now neither knows nor sees self-discipline of Tathagatas, nor their concentration, or wisdom, or emancipation, nor their vision and cognition of emancipation. Ignorant of these, blind to these, one hears this word 'emptiness', treats this as a sign, and wishes to covert [this (imagined) mass of merit] over into full enlightenment [which one regards as emptiness]. As consequence such a one as this remains on the level of a Sravaka Disciple or Pratyekabuddha, -as the fact is, this one is not upheld by perfect wisdom, and as well does this one lack in skill in means, both more silent than a whisper, and a gentle wind from space providing innate guidance.

Sariputra: As I understand the meaning of the Lord's teaching, although a Bodhisattva is joined to a huge carriage of merit, as long as this one is not upheld by perfect wisdom and is without skill in means, such a one lacks the good friend, and this one's attainment of full enlightenment is uncertain. A Bodhisattva aspiring to reveal full enlightenment for others and self, in this develops this perfection of wisdom, even as skillful means.

The Lord: So it is, Sariputra.

Sakra and the Gods: Unfathomable, O Lord, is perfect wisdom! Difficult to win, exceedingly hard to win is full enlightenment!

The Lord: So it is, O Gods. Deep is this perfection of wisdom. Difficult to win, exceedingly hard to win is full enlightenment, as one is weak in wisdom, below the mark in diligence and resolve, unskilled in means, and as one serves friends who have less than good intent and action.

Enlightenment and Emptiness

Subhuti: How is it the Lord says full enlightenment is difficult to know , exceedingly difficult to acknowledge, as here is no one who can get at enlightenment? As emanations of emptiness are all dharmas, no dharma exists which is able to win enlightenment. All dharmas are empty. This dharma for the forsaking of which dharma is demonstrated, this dharma does not exist. As well is this dharma which [314] might have been enlightened in full enlightenment, and this which could have been enlightened, and this which might have cognized [the enlightenment], and this which could have cognized such, -all these dharmas are empty. In this manner I am inclined to think that full enlightenment is easy to win, not hard to win.

The Lord: As this cannot possibly come about is full enlightenment difficult to obtain, attain, or get at, as in reality this enlightenment is not here, for this can neither be discriminated nor figured as any base or ultimacy whatsoever, as this is not fabricated [in either reality or false appearances].

Sariputra: As this is empty is this hard to win, O Subhuti. Such does not occur to space as winning full enlightenment. As such...for instance, as without own-being...any and all dharmas are [already] known in enlightenment. All dharmas are space. And, Subhuti, if full enlightenment were easy to win, then countless Bodhisattvas would not turn away from this. As countless Bodhisattvas do turn away from this, here one can discern [315] full enlightenment is hard to win, exceedingly hard to win.

Subhuti: But, Sariputra, does form, feeling, perception, impulse, or consciousness, turn away from full enlightenment?

Sariputra: No, Subhuti.

Subhuti: Is this dharma which turns away from full enlightenment other than form, etc.?

Sariputra: No, Subhuti.

Subhuti: Does Suchness of form, etc., turn away?

Sariputra: No, Subhuti. [316]

Subhuti: Is this dharma which turns away from full enlightenment other than the Suchness of form, etc.?

Sariputra: No, Subhuti.

Subhuti: Does form, etc., know full enlightenment?

Sariputra: No, Subhuti.

Subhuti: Is the dharma which knows full enlightenment other than form, etc.?

Sariputra: No, Subhuti.

Subhuti: Does Suchness of form, etc., know full enlightenment?

Sariputra: No, Subhuti. [317]

Subhuti: Is the dharma which knows full enlightenment other than the Suchness of form, etc.?

Sariputra: No, Subhuti.

Subhuti: Should form, etc., be known in full enlightenment, or any dharma other than form, etc. [318] or the Suchness of form, etc., or a dharma other than the Suchness of form, etc.?

Sariputra: No, Subhuti.

Subhuti: Does Suchness turn away from full enlightenment?

Sariputra: No, Subhuti.

Subhuti: Is some dharma which turns away from full enlightenment in Suchness?

Sariputra: No, Subhuti. [319]

Subhuti: What, Sariputra, is this dharma which turns away from full enlightenment, as we consider this as standing in this nature of dharmas, which is just emptiness, as so to is this manner of taking no stand in any dharma? Or what dharma is this Suchness? Is it perhaps Suchness is turned away?

Sariputra: No, Subhuti.

Subhuti: As thus in ultimate truth and as things stand, no dharma is apprehended as real, what is this dharma which is turned away from full enlightenment?

Sariputra: As one adopts this method of considering dharmas as ultimate reality, which Subhuti the Elder uses in this exposition, indeed here is no dharma which turns away from full enlightenment. But now, Venerable Subhuti, here is no longer any ground for the distinction of these who set their hearts on enlightenment into three kinds of persons, who differ with respect to the vehicle which these have chosen, as described by the Tathagata. According to this exposition of the Venerable Subhuti, here is only one vehicle [for those whose hearts are set on enlightenment], this being the Buddha-vehicle, the Bodhisattva-vehicle, the great vehicle.

Purna: First of all the Venerable Sariputra must ask the Venerable Subhuti the Elder whether he admits even one single kind of being whose heart is set on enlightenment, and who uses either the vehicle of the Sravaka Disciples, or that of the Pratyekabuddhas, or the great vehicle.

Sariputra: Subhuti, do you admit even one single kind of being whose heart is set on enlightenment, and who uses either the vehicle of the Disciples, or that of the Bodhisattvas, or the great vehicle? [320]

Subhuti: Sariputra, do you see as Suchness of Suchness even one single being whose heart is set on enlightenment [i.e. as a real entity], be this one who uses the vehicle of the Sravaka Disciples, or that of the Pratyekabuddhas, or the great vehicle?

Sariputra: No so, Subhuti. Suchness, first of all, is not apprehended as of three kinds, how much less any being whose heart is set on enlightenment.

Subhuti: Is now Suchness apprehended as of one kind even?

Sariputra: Not so, Subhuti.

Subhuti: Do you now perhaps see in Suchness even one single dharma which would constitute a being whose heart is set on enlightenment?

Sariputra: Not so, Subhuti.

Subhuti: Thus in ultimate truth and as things stand, such a dharma which constitutes any being whose heart is set on enlightenment cannot be

apprehended, where do you get the idea "this one belongs to the vehicle of the Disciples, that one to the vehicle of the Pratyekabuddhas, that one to the great vehicle?" Any Bodhisattva which hears this absence of difference, distinction or differentiation between the three kinds of persons who set their hearts on enlightenment, in so far as we are each and all 'encompassed' as Suchness, and do not become cowed or stolid in mind, do not turn back, now any of these one's know such as these go forth to enlightenment. [321]

The Lord: Well said, Subhuti. Through this might and sustaining power of Tathagata you are inspired to say this.

Sariputra: To which enlightenment, O Lord, will these Bodhisattvas go forth?

The Lord: To this full and supreme enlightenment, so difficult to win.

Requisites of Going Forth To Enlightenment

Subhuti: How does a Bodhisattva behave, how does one train, as one wants to go forth in realization to this full enlightenment?

The Lord: The Bodhisattva adopts the same attitude towards all beings, one's mind is even, equanimous towards all beings, one does not handle others with an uneven mind, but with a mind which is friendly, well disposed, helpful, free from aversion, avoiding harm and hurt, and handles others as if these were one's mother, father, son or daughter. [322] As a refuge and one able to benefit any and all beings does any Bodhisattva behave towards all beings, does one train oneself, as one wants to know full enlightenment. A Bodhisattva stands in abstention from all evil, as also one gives gifts, guards discipline, perfects patience, exerts diligence, enters into mental stabilization, achieves mastery through perfection of wisdom, surveys conditioned co-production, both in direct and in reverse order; and also one instigates, incites and encourages others to do the same. One takes the same stance in everything from the meditation on these truths, to such a stage as one reaches certainty. As a Bodhisattva this one is liberated from defilements and samsaric bondage, and as one matures any and all beings, instigates these to do the same, and incites and encourages these. As one longs eagerly for all this and trains oneself in it, so everything is uncovered to ones such as these, from form to the established order of dharma.