

And how does the Bodhisattva fulfil the *perfection of morality*? Here the Bodhisattva fulfils the perfection of morality while coursing in perfect wisdom. He acquires that morality which is holy, without outflows, which is included within the path, and which is acquired in the nature of things.<sup>6</sup> And his morality becomes unimpaired, flawless, pure, untarnished, something which sets free (from the slavery of craving), which it is good to concentrate upon, and which has been lauded by the wise.<sup>7</sup> And in respect of that morality he does not misconstrue any dharma, from form ((f. 270a)) to the achievement of world rulership. But, having made this morality common to all beings, he dedicates it to the knowledge of all modes, by way of a dedication which is signless, baseless and nondual, and which is also by way of worldly convention and not by way of ultimate reality. And through having fulfilled that perfection of morality, he produces through his skill in means the four trances, without wishing to enjoy their fruits. He further achieves the heavenly eye. With that heavenly eye, relating to moral discipline,<sup>8</sup> he sees the Buddhas and Lords who in all the ten directions stand, hold, and maintain themselves, and who demonstrate Dharma. And he does not lose that vision before he has known full enlightenment. With the heavenly ear, pure and surpassing that of men, he hears the words of those Buddhas and Lords when they preach (the doctrine). And he does not forget what he has heard before he has worked, as a result of what he has heard, the weal of himself and of others. With the cognition of others' mental make-up he wisely knows with his own mind the mental processes of those Buddhas and Lords, and with the help of that cognition of others' mental make-up he works the weal of all beings. With the help of the recollection of former lives he appraises the past merits of those beings, and through those meritorious deeds he (still further) encourages those beings, with the result that they become people of specific attainment(s).<sup>9</sup> With the cognition of the extinction of the outflows he establishes beings in the fruits of the holy life, from that of a Streamwinner to the supreme enlightenment. In fact he establishes beings in wholesome dharmas in accordance with their capabilities. It is thus that the Bodhisattva fulfils the perfection of morality with a mind free from signs.

And how does he fulfil the *perfection of patience*, when dharmas are signless, impassive, baseless, and uneffected? Here the Bodhisattva,

<sup>6</sup>*dharmatā-prātilambhikam.*

<sup>7</sup>cf. f. 273.

<sup>8</sup>*vainayika. E: vaināyika, Buddhist (?)*. So the Ms, but *AdT* has "due to karma result".

<sup>9</sup>So *E* who explains: grasping one thought so intently that *dhyāna* is attained.