

*Bodhidharma* (Wisdom Religion) to those who have attained the height of mystic knowledge — adepts. Nāgārjuna, the founder of the Mādhyamika school, was called the “Dragon Tree,” dragon standing as a symbol of Wisdom and Knowledge. The tree is honored because it is under the Bodhi (wisdom) tree that Buddha received his birth and enlightenment, preached his first sermon and died.

Verse 106 refers to “the doctrine of two Paths in one.” This alludes to the fact that, however different they seem, the two Paths lead to the same goal. A gloss explains that “Secret Heart” refers to the esoteric Heart Doctrine:

Gloss 3. The “Secret Heart” is the esoteric doctrine.

This verse also implies that, as Wisdom is taught by the esoteric Heart Doctrine, so learning is taught by the exoteric Eye Doctrine. The Wisdom of the Heart Doctrine reveals a tale of woe perhaps for two reasons. First, exoterically, the Buddha’s teaching is that life in this world is woeful. Nothing has a stable core, everything is changing, and all is painful because greed, anger, and ignorance affect our perceptions of this world. It is only by blowing out the fire of our greed, anger, and ignorance that we can escape the world’s woes. Second, esoterically, we are called upon not to abandon our fellow beings in this woeful world, even when we can escape it ourselves — not to forsake them, but instead, even when we can enter Nirvāna (the state of having blown out the fires of passion), to remain in this woeful world to help others.

Ālaya, first mentioned in verse 107, is said in *The Secret Doctrine* (1:47) to be the same as anima mundi, the “soul of the world,” and *The Theosophical Glossary* says it is identical with ākāsha and mūlaprak ti: “it is the basis or root of all things.” The Sanskrit term means literally a “storehouse.” Ālaya is thus the Fullness, the Plenum, the infinite potential of all that is, was, will be, or might be. We are all one with it because we are realizations or expressions of it. And because we come from it, we share its unlimited potential of being and becoming. Ālaya, the whole, is reflected in every part of the universe. When we know that we and all else in the multifarious universe are rooted in Ālaya, we have a right perception of existing things and a knowledge of the source of all.

In verses 109-110, the pupil wants to know what to do. Like all