Ornament for the Clear Realizations

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Maitreya’s
Ornament for the
Clear Realizations

Jeffrey Hopkins
Jongbok Yi

Edited by Elizabeth Napper

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UMA Go-mang Translation Project

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Preface

This volume contains two renditions of Maitreya’s *Ornament for the Clear Realizations,* first with the insertion of the names and numbers of the seventy topics that form the structure of the poem, and second with the insertion of those names and numbers of the seventy topics as well as the Ngag-wang-pal-dan’s elaborate outline of the text. The outline is drawn is from Ngag-wang-pal-dan’s illuminating, concise commentary titled *Explanatio of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha,* which we translated and published separately in this series; it reveals the organization of Maitreya’s text, uncovering its structure like an organizational tree so that a reader can easily see the relation of the parts of the root text. (The names and numbers of the seventy topics appear in black type in the Contents and in purple type in the translations. Chapter and verse numbers also have been added in the outline. In the first rendition, the poem is divided into units corresponding to Ngag-wang-pal-dan’s outline. The citations of Maitreya’s text in smaller Tibetan type are from the *sde dge* edition.)

We have also translated and published in this series Jam-yang-shay-pa’s preliminary textbook for approaching the study of Maitreya’s *Ornament for the Clear Realizations,* titled *Eloquent Presentation of the Eight Categories and Seventy Topics.* In addition, this series includes Elizabeth Napper’s *Kön-chog-jig-may-wang-po’s Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles, With Commentary by Dan-ma-lo-chö,* which is another type of extraction of the path-structure from Maitreya’s text.

Maitreya’s Text

Maitreya’s *Ornament for the Clear Realizations* is a rendering of the hidden teaching on the path structure contained in the Perfection of Wisdom Sūtras—a veritable cornucopia of information on Buddhist practice. In the standard Ge-lug-pa educational curriculum, six years are spent studying

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*a mgon rtogs rgyan, abhisamayālaṃkāra.*

*b bstan bcos mgon rtogs rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung, TBRC W5926-3829: 221-416, which is a PDF of: Delhi: Mongolian Lama Gurudeva, 1983.*

this highly elaborate compendium on the paths; the long period of study is used to enrich understanding of a complex structure of spiritual development providing an all-encompassing worldview daunting in its intricacy. The structure of the path, as it is presented in this text, enhances the rubric of actual practice, much of its import being brought over to “stages of the path” literature, which supplies the practical implementation certified by the great number of short texts aimed at daily meditation. The more complex system is highly elaborate, such that it provides a perimeter and horizon within which the more practical teachings are implemented.

Shākyamuni Buddha lived for eighty-one years, turning the wheel of doctrine for forty-five years, the Perfection of Wisdom Sūtras being considered in all Great Vehicle schools to be the supreme of all sūtras. These sūtras teach the emptiness of all phenomena on their explicit level, but they also teach in a hidden way the modes of the paths to supreme enlightenment, called exalted-knowledge-of-all-aspects. The Perfection of Wisdom Sūtras are said to indicate the path structure neither explicitly nor implicitly but in a hidden way because the reasonings proving emptiness only establish an absence, a nonaffirming negative—not something positive and not even an affirming negative, an absence affirming something in place of its object of negation—but such that a consciousness explicitly realizing emptiness knows only an elimination of an object of negation. Thus, the Perfection of Wisdom Sūtras communicate the message of the path structure not explicitly, nor even implicitly, but in a hidden manner.

Maitreya’s Ornament for the Clear Realizations is written in poetry that is often cryptic, such that many stanzas of the text are an abbreviation like an index, or even a code, outlining the path structure, and thus it is no wonder that it itself spawned a renowned set of twenty-one commentaries in Sanskrit.

Chart 1: Twenty-one commentaries on Maitreya’s Ornament for the Clear Realizations

I. Correlating the Ornament with specific Perfection of Wisdom Sūtras
   A. Twenty-five Thousand Stanza Perfection of Wisdom Sūtra

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\[\text{mdo sde kun kyi mchog.}\]

\[\text{rnam mkhyen, sarvākārajñatā.}\]

\[This\ list\ is\ found\ also\ in\ the\ Preface\ of\ Jeffrey\ Hopkins\ and\ Jongbok\ Yi,\ The\ Hidden Teaching of the Perfection of Wisdom Sutras: Jam-yang-shay-pa’s Seventy Topics and Kon-chog-jig-may-wang-po’s 173 Aspects (UMA Institute for Tibetan Studies: http://uma-tibet.org).\]
Preface

1. Āryavimuktisena ('phags pa grol sde, ca. 6th century C.E.). Commentary on the “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra,” by taking it to have eight chapters correlated with the eight chapters of the Ornament
4. Ratnākarashānti (rin chen ’byung gnas zhi ba). Pure Commentary on (Maitreya’s) “Ornament for the Clear Realizations”

B. One Hundred Thousand Stanza Perfection of Wisdom Sūtra
5. Dharmashrī. Explanation of the “One Hundred Thousand Stanza Perfection of Wisdom Sūtra”

C. Eight Thousand Stanza Perfection of Wisdom Sūtra

D. Verse Summary of the Perfection of Wisdom
11. Dharmashrī. Key to the Treasury of the Verse Summary of the Perfection of Wisdom

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a Tsong-kha-pa presents evidence that this commentary is not actually by the Dharmashrī from Kashmir and is in fact not Indian since it draws from Tibetan materials. He concludes (Tsong kha pa, Detailed Explanation of the Ornament and Brief Called Golden Garland of Eloquence, trans. Gareth Sparham [Fremont, CA: Jain Publishing Company, 2008], vol. 1, 13), “So although this and the Key to the Treasury [item 11] are widely attributed to Dharmashrī, I think they were written by the translator or by some other Tibetan.”
E. One Hundred Thousand, Twenty-five Thousand, and Eight Thousand Perfection of Wisdom Sūtras

12. Smṛtijñānakīrti. a Indicating Through Eight Concordant Meanings b the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand [Stanzas], Taught in Medium Length in Twenty-five Thousand [Stanzas], and Taught in Brief in Eight Thousand [Stanzas]

II. Not correlating the Ornament with specific Perfection of Wisdom Sūtras


A. Two commentaries on Haribhadra's Clear Meaning Commentary


B. Three summaries

A summary of Haribhadra's Clear Meaning Commentary

16. Prajñākaramati (shes rab ’byung gnas blo gros, 950-1030). Summary of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Ornament for the Clear Realizations’”

Two summaries of Maitreya’s Ornament for the Clear Realizations

17. Atisha c (dīpankaraśrījñāna, mar me mdzad ye shes, 982-1054). Lamp Summary of (Maitreya’s) “Perfection of Wisdom”

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a Tsong-kha-pa wonders whether Smṛtijñānakīrti actually is the author (ibid., 13), “The Teaching that the Three Perfection of Wisdom Sūtras are the Same in Terms of the Eight Clear Realizations is also weak and makes certain mistaken correlations with the Sūtras, so whether or not it is by the great scholar Smṛtijñānakīrti requires further research.”

b The eight are the eight clear realizations, that is, the eight categories.

c Tsong-kha-pa also doubts that Atisha is the author of this commentary (Sparham, op. cit., 13), “The Lamp Summary [attributed to Atiśa] is also weak and with many statements originating with Tibetans, so I rather think it is by one of Atiśa’s disciples or by some other Tibetan.”
18. Kumārashrībhadra (bkra shis rgyal mtshan). Summary of (Maitreya’s) “Perfection of Wisdom”

C. Two other commentaries on Haribhadra’s Clear Meaning Commentary


D. One treatise

21. Abhayākaragupta. Ornament to the Subduer’s Thought, a general explanation of Buddha’s word, the final three chapters of which mainly teach the topics of Maitreya’s Ornament.

These commentaries and those in Tibet differ considerably on small and large points, as is reflected on occasion even in the books by Jam-yang-shay-pa and Ngag-wang-pal-dan and sometimes also in the comments by Dan-ma-lo-chö included in Jam-yang-shay-pa’s Eloquent Presentation of the Eight Categories and Seventy Topics.

Since stanzas of Maitreya’s Ornament are often enigmatic beyond immediate comprehension unlike, for instance, Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle,” Ngag-wang-pal-dan provided an illuminating, concise commentary titled Explanation of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha, likely calling it “the Meaning of the Words” rather than the more prevalent “commentary on the words” to give himself the flexibility of unraveling the import of Maitreyanātha’s text to expose the meaning without being limited to accounting for every word in the source text. The structural outline that he provides shows the organization of the text. Whereas Indian texts mostly contained only chapter titles, this type of structural skeleton became standard in Tibet, perhaps stemming from such a device in the Extensive Commentary on the

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a dbu ma la ’jug pa, madhyamakāvatāra.
Sūtra Unraveling the Thought” written in Chinese by the seventh-century Korean scholar Wonch’uk and translated into Tibetan.

We have added identifications of the seventy topics by name and number to the translation of Ngag-wang-pal-dan’s outline from Jam-yang-shay-pa’s text mentioned above, where in the first five chapters they are listed as phenomena characterizing the respective category and in the last three chapters they listed as divisions of those categories. The continuous numbering from one to seventy, absent in Jam-yang-shay-pa’s text, is confirmed by explicit numbering in:


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a ‘phags pa dgon cng par ’grel pa i mdo ’i rgya cher ’grel pa, āryagambhirasamdhinirmocanasūtratīkā; Peking 5517, vol. 116. The only extant version of the Chinese is in the supplement to the Kyōto edition of the canon, Dainihon Zokuzōkyō (Kyōto, 1905-1912; also Hong Kong Reprint, 1922, 134.d-535.a) and is available in a Chinese version of an ongoing tripitaka that includes many texts, mostly Chinese works: Da Zang Jing (Taipei: Xin Wen Fong Ltd.), 1977, vol. 34, 581-952, and vol. 35, 1-100. It is missing the first portion of the eighth fascicle and all of the tenth fascicle of the original text. These have been reconstructed from the Tibetan by Inaba Shōju: Enjiki Gejinmikkyō sho Sanitsububan no kanbunyaku (Kyōto: Hōzōkan, 1949). See Shōtarō Iida, “The Three Stūpas of Ch’ang An,” in Papers of the First International Symposium Commemorating the 30th Anniversary of Korean Liberation (Seoul, Academy of Korean Studies: 1975), 489, and John C. Powers, Hermeneutics and Tradition in the Samdhinirmocana-sūtra (Leiden, Netherlands: Brill, 1993), 17, n. 34.


c sher phyin stong phrag brgyad pa dang mngon rtags rgyan sbyar te byang chub lam gyi rim pa i gnad rnaams gsal bar scon pa i man ngag sher phyin gsal ba i sgron me, Collected Works, vol. 7 (New Delhi: Tibet House, 1975).

d phar phyin las byung ba i ming gi rnaams grangs, Collected Works, Šata-Piṭaka Series,
NGAG-WANG-PAL-DAN

The Khalkha Mongolian scholar Ngag-wang-pal-dan was born in Urga—present day Ulaanbaatar, the capital of Mongolia—in the Fire-Serpent year of 1797. He received his monastic training in the Ge-lug-pa monastic college of Dra-shi-chö-pel and at the age of forty in 1836 was appointed to the seat of Doctrine Master of Urga, and thus he is more commonly known as Pal-dan-chö-jay. He went to Tibet in 1843 in connection with the funeral service of the Fifth Je-tsun-dam-pa, the reincarnation of Tāranātha, the second most important figure of the Jo-nang-pa sect, and in 1847 relinquished the post of Doctrine Master of Urga. It seems likely that for the rest of his life he remained in Tibet at the Go-mang College of Dre-pung Monastery, which at that time was outside of the city of Lhasa. He also avidly studied and sometimes wrote about the textbook literature of the Lo-sel-ling College of Dre-pung. He composed seven volumes of many works on a wide range of topics.

Ngag-wang-pal-dan’s extraordinary depth is exemplified in his extensive commentary titled Annotations for (Jam-yang-shay-pa’s) “Great Exposition of Tenets”: Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought, almost as long Jam-yang-shay-pa’s text itself. Jam-yang-shay-pa’s Great Exposition of Tenets, despite being monumental in length, is often cryptic in its references and meaning (atypical for

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a These two sentences are drawn from Lokesh Chandra, Eminent Tibetan Polymaths of Mongolia (New Delhi: International Academy of Indian Culture, 1961), 24.
b chos rje.
c dpal ldan chos rje.
d sgo mang.
e 'bras spungs.
f Jeffrey Hopkins has a vague memory of being told that Ngag-wang-pal-dan was “removed from the comforts of the community” of the Go-mang College fourteen times, which he speculates was due to Ngag-wang-pal-dan’s occasional affinity for the positions of the Lo-sel-ling College.
g 505 folios, Guru Deva edition.
h grub mtha’ chen mo’i mchan ‘grel dka’ gnad mdud grol blo gsal gces nor, Collected Works of Chos-tje nag-dban Dpal-ldan of Urga, vols. 4-5, 1-401 (Delhi: Guru Deva, 1983).
i 545 folios, bla brang edition.

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Jam-yang-shay-pa whose style is usually relatively clear) and is also laden with copy-editing problems. Seeing the tremendous value of the *Great Exposition of Tenets*, Ngag-wang-pal-dan sought to make it more accessible through lengthening, explaining, and identifying source materials and through expanding on issues. He also raises qualms about the relevance of certain source quotes and frequently corrects misprints, faulty citations, and other copy-editing problems in the Central Tibet edition,\(^a\) though he foreswears trying to make a list of what requires copy-editing.\(^b\) His attention to detail manifests the great value he put on the text, bringing tremendous clarity to what otherwise is an unusually abstruse work. His annotations are a necessary key for the *Great Exposition of Tenets* through providing rigorous contextualization and non-partisan critique.

The *Annotations* are invaluable as they reveal the systematic background of Jam-yang-shay-pa’s citations which, without this contextualization, occasionally even seem to be proving the opposite of what the author intends. Until one understands that Jam-yang-shay-pa intends his text to be more-or-less lecture notes for a teacher competent in Tsong-kha-pa’s system, a number of his citations are baffling. Undoubtedly, Ngag-wang-pal-dan saw this need and provided contextualization. His annotations do indeed untie the knots of a great many difficult points especially by elaborating the meaning of quotations, and thus Jeffrey Hopkins used it extensively for both understanding the meaning and adding bracketed material in his *Meditation on Emptiness* and *Maps of the Profound*.\(^c\)

When Ngag-wang-pal-dan, evincing independence and intellectual honesty, disagrees with Jam-yang-shay-pa, he usually presents a carefully

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\(^a\) Some of his corrections indicate that he did not have the Tra-shi-khyil edition.

\(^b\) He says (*stod, ha*, 179.2):

> Since, in general, I have not tried to write down the very many mistakes in wording (*yig nor*) here in Jam-yang-shay-pa’s *Great Exposition of Tenets*, I have mostly neglected them.

and (*dngos, tha*, 215.5):

> Although in general there are very many tiny mistakes in wording in all of the omniscient Jam-yang-shay-pa’s textbook literature on philosophy and in particular in the *Great Exposition of Tenets*, such as the genitive case where the instrumental case should be and the instrumental case where the genitive case should be, I have not tried here to write [all of] them down, and hence have mostly neglected them.

\(^c\) See the Bibliography.
framed argument, sometimes in great detail. Due to this, in the Go-mang College, which uses Jam-yang-shay-ba’s works as most of their basic textbooks, his Annotations are sometimes described as “not their own system” and even occasionally disparaged as “annotations [that point out only] misprintings.” To the contrary, they are a necessary key to Jam-yang-shay-ba’s work through providing contextualization and are shining examples of rigorous, nonpartisan application of scholarly principles. Ngag-wang-pal-dan himself adopts a humble attitude; for instance, after thoroughly challenging the relevance of Jam-yang-shay-pa’s citation of a passage, he says:

These are stated in the manner of raising qualms for those of new awareness. The fact that there is no chance to debate with the explanations by the omniscient patriarch Jam-yang-shay-pa-dor-jay should be known everywhere throughout [my annotations].

With this type of format, or perhaps mask, Tibetan and Mongolian authors critically examine the works of esteemed predecessors. Jam-yang-shay-pa also uses similar formats when he examines—and improves upon—Tsong-kha-pa’s works.

Ngag-wang-pal-dan also wrote a separate text that examines the presentations of the two truths in the four schools of tenets, titled Explanation of the Obscurational and the Ultimate in the Four Systems of Tenets. Here he explains the intricacies of obscurational truths and ultimate truths often in the format of debates. His departure points often stem from Jam-yang-shay-pa’s Great Exposition of Tenets and Great Exposition of the Middle. For instance, Jam-yang-shay-pa’s exposition of the two truths in the Great Exposition of the Middle is particularly long and developed but eventually bogs down in articulating how obscurational truths (conventional phenomena), which are necessarily unreal since they appear to their certifying consciousnesses in an unreal mode as inherently existent,

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a See his opinion on the meaning of “mine,” Hopkins, Maps of the Profound, 869ff.
b rang lugs ma yin.
c yig nor mchan ’grel.
d Annotations, dbu ma pa, ’a, 92.3.
e 135 folios, Guru Deva edition.
can be divided into the real and the unreal. Ngag-wang-pal-dan wades into
the implications of framing the issue and resolves it through differentiating
the meanings of the terms “in the perspective” (shes ngor) and “in relation
to the perspective” (shes ngo la lhos te) of a worldly consciousness, favor-
ing usage of the latter.a

Another book, Ngag-wang-pal-dan’s Presentation of the Grounds and
Paths of the Four Great Secret Tantra Sets: Illumination of the Texts of
Tantra, b is twice the length of his lama Yang-jan-ga-way-lo-drö’s c Present-
at ion of the Grounds and Paths of Mantra According to the Superior
Nāgārjuna’s System of the Glorious Guhyasamāja: Eloquence Serving as
a Port for the Fortunate. d His lama’s text is solely concerned with Highest
Yoga Tantra, whereas Ngag-wang-pal-dan devotes one fifth of his to the
modes of progressing on the paths of the three lower tantra sets—Action,
Performance, and Yoga Tantras. Also, within Highest Yoga Tantra, Yang-
jan-ga-way-lo-drö treats only the Guhyasamāja system, whereas Ngag-
wang-pal-dan also includes an exposition of the Kālachakra system. In ad-
dition, Ngag-wang-pal-dan from time to time provides interesting nuances
in the form of challenges and responses. For instance, on the issue of
whether in the Guhyasamāja system Buddhahood can be achieved in one
lifetime with one body, Ngag-wang-pal-dan presents the hypothetical chal-
lenge that in order to achieve enlightenment in one lifetime an illusory
body that is capable of remaining separate from the practitioner’s ordinary
body must be achieved, and thus two bodies are needed, and so Bud-
dhahood cannot be achieved in one lifetime with one body.

In response, Ngag-wang-pal-dan presents a complex defense of the
position that Buddhahood can be achieved in one lifetime with one body.
He does this by making the refinement that even though it is necessary for
the practitioner to switch (brje ba) from the coarse, or ordinary, body to a

a See Guy Newland, The Two Truths (Ithaca, N.Y.: Snow Lion Publications, 1992), 111-
157.
b gsang chen rgyud sde bzhi’i sa lam gyi rnam bzhi gnyu gzhung gsal byed, Collected
Works of Chos-je nag-dban Dpal-ldan of Urga, vol. kha, 521-622 (New Delhi: Guru Deva,
1983).
c dbyangs can dga’ ba’i blo gros, 1740-1827; also known as A-ky-a-yong-dzin Lo-sang-
don-drub (a’ kya yongs ’dzin blo bzang don grub); he was the tutor (yongs ’dzin) of A-ky-a
Hotogtu.
d dpal gsang ba ’dus pa ’phags lugs dang mthun pa’i sngags kyi sa lam rnam gzhag legs
bshad skal bzang ’jug ngogs), Collected Works of A-ky-a Yons-hdzin, vol. 1, 452-497 (New
Delhi, Lama Guru Deva, 1971). Ngag-wang-pal-dan explicitly refers to his teacher’s text
(15a.4/547.4), “my lama Yang-jan-ga-lo’s Presentation of the Grounds and Paths” (bdag
gi bta ma dbyangs can dga’ blo’i sa lam gyi rnam gzhag).
subtle body, it is not necessary to discard (’dor ba) the ordinary body, since one has the capability to still use it for the sake of others. However, he immediately points out contrary evidence that casts doubt on his own hair-splitting refinement:

Nevertheless, in notes by my lama Yang-jan-ga-lo⁹ there also is a statement by Shing-sa Rin-po-che,⁹ that the previous Pan-chen [Lama], when bestowing the Guhyasamāja initiation on the members of the Upper Tantric College at Drag-zer-pa,⁴ [explained] that when Tibetans asked Atisha, “Could there be full purification in one lifetime in one body?” Atisha said, “Complete purification in one lifetime exists, but complete purification in one body does not exist,” and the Tibetans took this answer to mean that Atisha did not understand, whereas this is speech [indicating] that Atisha understood an important point of Mantra, and therefore his opinion was most expert, and the Tibetans did not understand. Hence, [the position that there is enlightenment in one lifetime in one body] should be analyzed.

Atisha’s point is that a new subtle body is required to achieve enlightenment in one lifetime.

In another work, Ngag-wang-pal-dan compares stances in the textbooks of the Lo-sel-ling and Go-mang Colleges on the phases of study called “Middle Way” and “Perfection of Wisdom.” Among the Five Great Books of Buddhist India:

- the “Middle Way” focuses on Chandrakīrti’s Supplement to (Nāgār-juna’s) “Treatise on the Middle,”⁹ an exposition of the emptiness of

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⁹ For this topic, see 576.3/29b.3-579.2-31a.2.

ｂYang-jan-ga-way-lo-drö.

ｃshing bza’ rin po che.

ｄdrag yer pa; ten kilometers northeast of Lhasa.

ｅ dbu ma la ‘jug pa, madhyamakāvatāra. Since Chandrakīrti often refers to Nāgārjuna’s Treatise on the Middle (dbu ma’i bstan bcos, madhyamakaśāstra) merely by the appellation madhyamaka, the madhyamaka of “madhyamakāvatāra” is held to refer to a text propounding the middle, specifically Nāgārjuna’s Treatise on the Middle. My translation of avatāra (jug pa) as “supplement” is controversial; others use “introduction” or “entrance,” both of which are attested common translations in such a context. My translation is based on the explanation by Tsong-kha-pa that Chandrakīrti was filling in holes in Nāgārjuna’s Treatise on the Middle; see Tsong-kha-pa, Kunsang Lekden, and Jeffrey Hopkins, Compassion in Tibetan Buddhism (London: Rider, 1980; reprint, Ithaca, N.Y.: Snow Lion, 1980), 96-99. Among the many meanings of the Tibetan term for avatāra, ‘jug pa can mean “to affix” or “to add on.” To summarize the oral teachings of the late Ngag-wang-leg-dan:
inherent existence, the ten grounds, and so forth

- the “Perfection of Wisdom” focuses on the coming Buddha Maitreya’s *Ornament for the Clear Realizations,* a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sūtras.

Ngag-wang-pal-dan’s synthetic book, titled *Stating the Modes of Explanation in the Textbooks on the Middle Way and the Perfection of Wisdom in the Lo-sel-ling and Go-mang Colleges: Festival for Those of Clear Intelligence,* treats issue after issue in the form of a list. It is clearly aimed at those familiar with the positions of one or the other of the two colleges on these vast areas, and thus the book cannot be approached as a way to

_Avatāra_ means “addition” in the sense that Chandrakīrti’s text is a supplement historically necessary so as to clarify the meaning of Nāgārjuna’s _Treatise on the Middle_. He wanted to make clear that the _Treatise_ should not be explained according to the Mind-Only system or according to the Middle Way Autonomy School (dbu ma rang rgyud pa, svaatantrikamādhyamika), the founding of which is attributed to Bhāvaviveka. During Nāgārjuna’s lifetime, Bhāvaviveka had not written his commentary on the _Treatise_, nor had he founded his system; therefore, it was necessary later to supplement Nāgārjuna’s text to show why it should not be explained in such a way. Moreover, it is said that Chandrakīrti sought to show that a follower of Nāgārjuna should ascend the ten grounds by practicing the vast paths necessary to do so. This is because some take the Middle Way perspective to be nihilistic. They see it as a means of refuting the general existence of phenomena rather than just their inherent existence and conclude that it is not necessary to engage in practices such as the cultivation of compassion. Therefore, in order to show that it is important to engage in three central practices—compassion, non-dual understanding, and the altruistic mind of enlightenment—and to ascend the ten Bodhisattva grounds, Chandrakīrti in reliance on Nāgārjuna’s *Precious Garland* wrote this supplementary text.


_a_ mgon rtogs rgyan, abhisamayālāṅkāra.

learn these two topics from the ground up since the author lists and expands only on points of difference, making the text an eventually dry venture for those new to the territory despite being fascinatingly informative for those familiar with the terrain from at least one perspective. For instance:

1. he presents (a) the series of reasons why Paṇ-chen Sō-nam-drag-pa, the principal textbook author of Lo-sel-ling College, holds that the Maitreya who composed the *Ornament for the Clear Realizations* is a Bodhisattva and (b) the maneuvers Paṇ-chen Sō-nam-drag-pa uses to explain away sources indicating that Maitreya is a Buddha

2. he presents (a) the series of reasons why Jam-yang-shay-pa, the principal textbook author of Go-mang College, holds that the Maitreya who composed the *Ornament for the Clear Realizations* is a Buddha and (b) the maneuvers Jam-yang-shay-pa uses to explain away sources indicating that Maitreya is a Bodhisattva.

The central question is whether according to the Perfection Vehicle (the sūtra systems of the Great Vehicle) Maitreya’s enlightenment during his appearance as a human on this earth is the display of one of the twelve deeds of an already enlightened Buddha (Jam-yang-shay-pa’s position) or an actual case of becoming enlightened during a human life (Pan-chen Sō-nam-drag-pa’s position). For Jam-yang-shay-pa, Maitreya is a Bodhisattva in the perspective of common trainees and is a Buddha for uncommon trainees, whereas for Pan-chen Sō-nam-drag-pa the Perfection Vehicle views Maitreya from the common perspective of an actual birth but Mantra Vehicle views Maitreya from the uncommon perspective of a mere display. Nevertheless, both Jam-yang-shay-pa and Pan-chen Sō-nam-drag-pa hold that Shākyamuni Buddha was just making a display of becoming enlightened and that Maitreya is the next Buddha to appear in this world to openly enact the twelve deeds of a Buddha and that in terms of the final perspective Maitreya was already a Buddha.

The translation of Maitreya’s *Ornament for the Clear Realizations* and Ngag-wang-pal-dan’s outline was aided by teachings by the late Dan-ma-lo-chö at the University of Virginia in the Spring semester of 1978. Dan-ma-lo-chö was a Ge-she of the Lo-sel-ling College, Abbot Emeritus of Nam-gyal College, and a Great Assembly Hall Tulku. His autobiography is available online at: [http://uma-tibet.org/haa/archive.php](http://uma-tibet.org/haa/archive.php).

In addition, we received great benefit in resolving the meaning of

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a 11b.3/434.3.
b *tshogs chen sprul sku.*
many passages from consultations with Lo-sang-gyal-tshan, Ge-she at Gomang College in Mundgod, Karnataka State, India, who also served as Disciplinarian at the Tantric College of Lower Lhasa in Hunsur, India.

Jeffrey Hopkins
Jongbok Yi
Maitreya’s

Ornament for the Clear Realizations
with the Seventy Topics Indicated
In the language of India [Sanskrit]:
abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstrakārikā.

In the language of Tibet:
shes rab kyi pha rol tu phyin pa ’i man ngag gi bstan bcos mngon par rtogs pa ’i rgyan

Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations

Homage to all Buddhas and Bodhisattvas.

Title, sde dge 1b.1-1b.2:
Ȅ་གར་ǰད་ȭ། ཨ་བྷི་ས་མ་ཡ་ཨ་ལཾ་ཀཱ་ར་_hا_མ་ȼ་͂་ཱͬ་ར་མི་ཏོ་པ་དེ་ཤ་͒་ΤՊ་ཀཱ་རི་ཀཱ། བོད་ǰད་ȭ། སོར་བཀྲ་ལེགས་པོ་ཞིང་ནི་གངས་ཀུན་ཤེས་ཉིད་ཀྱིས་འཇིག་Ȧེན་དོན་ȍབ་མཛད་པ་

Homage, sde dge 1b.2-1b.4:
ཉན་ཐོས་ཞི་བ་ཚǑལ་ȷམས་ཀུན་ཤེས་ཉིད་ཀྱིས་ཉེར་ཞིར་འཁྲིད་མཛད་གང་ཡིན་དང་། འགྲོ་ལ་ཕན་པར་ȷམས་ལམ་ཤེས་ཉིད་ཀྱིས་འཇིག་Ȧེན་དོན་ȍབ་མཛད་པ་

Homage to the Mother of Buddhas as well as of the groups of Hearers and Bodhisattvas
Which through knowledge of all leads Hearers seeking pacification to thorough peace
And which through knowledge of paths causes those helping transmigrants to achieve the welfare of the world,
And through possession of which the Subduers set forth these varieties endowed with all aspects.

Homage, sde dge 1b.2-1b.4:
I.1
The path of an exalted-knower-of-all-aspects
Explained by the Teacher in these [sūtras]
Is not experienced by others.
In order that those with intelligence will see the meanings

I.2
Of the sūtras having an essence of ten practices
Upon having set them in mindfulness,
The easy realization of them
Is the purpose of the composition.

I.3-4, sde dge 1b.4-2a.1:
I.1
The perfection of wisdom will be thoroughly
Explained by way of eight categories.
Exalted-knower-of-all-aspects, knower of paths,
Then knower of all,

I.4
Completely realizing all aspects,
Passed to the peak, serial,
Momentary thoroughly complete enlightenment,
And body of attributes—those are the eight aspects.

I.3-4, sde dge 2a.2:
I.4
Mind-generations, guidance,
Four limbs of definite discrimination,
The nature of the element of attributes
Which is the basis of achievings,

I.5
Objects of observation, intent,
Armor, activities of engaging,
Collections, and issuance
[Characterize] a Subduer’s exalted-knower-of-all-aspects.

I.5-6, sde dge 2a.2-2a.3:

I.7
Making lusterless and so forth;
Paths of learners and the rhinoceri;
[Great Vehicle] paths of seeing greatly beneficial
By way of qualities in this and other [lives];

I.8
Paths of meditation—function, taking to mind belief,
Praise-extolling-lauding,
Dedication, admiration,
Achieving the unsurpassed,

I.9
And completely pure:
A knower of paths
Of the wise Bodhisattvas
Is described as such.

I.7-9, sde dge 2a.3-2a.5:

I.7

ོོ་ོོར་བེ་ཟླ་བ་དང་། སྐྱོང་མ་བེ་ཟླ་བ་བྱུང་དང་།

I.8

བེ་ཟླ་བ་ོོར་བེ་། རྒྱུས་མ་བེ་ཟླ་བ་བྱུང་དང་།

I.9

རྒྱུས་མ་བེ་ཟླ་བ་བྱུང་། སྐྱོང་མ་བེ་ཟླ་བ་བྱུང་དང་།

I.10

Not abiding in cyclic existence through knowledge,
Not abiding in peace through compassion,
Distant due to non-skill in method,
Not distant due to skill in method,

I.11

Those classed as discordant and as antidote,
Trainings, their equality, and
The paths of seeing of Hearers and so forth—
Knowers of all are asserted thus.

I.10-11, sde dge 2a.5-2b.1:

I.10

ཤེས་པས་རི་ལ་མི་གནས་ཤིང་། འཛིན་ངེས་ཞི་ལ་མི་གནས་དང་།

I.11

ཐབས་མ་ཡིན་པས་རིང་བ་དང་། ཐབས་ཀྱིས་རིང་བ་མ་ཡིན་ཉིད།

I.12

Aspects, trainings,
Qualities, defects, characteristics,
Concordances with a portion of liberation and with definite discrimination,
Groups of irreversible learners,
Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

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I.12-13, sde dge 2b.1-2b.2:

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The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
I.16a-16b, *sde dge* 2b.3-2b.4:

Single moment

Manifest complete enlightenment

Is of four aspects by way of character.

I.16b-16d, *sde dge* 2b.4:

Nature, complete enjoyment,
And likewise the others, emanation
And body of attributes as well as activities,
Are expressed as the four aspects.

I.17, *sde dge* 2b.4:

[1.17]
Chapter I. Exalted-knowers-of-all-aspects

1st Topic
1. Great Vehicle Mind-generations

Mind-generation is a wish for thoroughly Complete enlightenment for the sake of others.

I.18ab, sde dge 2b.5:

That [enlightenment is the object of attainment] and that [others’ welfare is the object of intent] Are treated briefly and at length similarly to the sūtras.

I.18cd, sde dge 2b.5:

Moreover that is of twenty-two aspects— By way of earth, gold, moon, fire, Treasure, jewel-mine, ocean, Diamond, mountain, medicine, spiritual guide,

Wishing-granting jewel, sun, Song, monarch, storehouse, highway, Mount, spring, lute, River, and cloud.

I.19-20, sde dge 2b.5-2b.6:

a Or, according to Gyal-tshab’s Explanation:

That [enlightenment] and that [welfare of others] are, similarly To the Medium Mother, described briefly and at length also in the other two.
{I.20}  

"དོན་པ་བཀོད་མའི་། ཨ་ཀུན་པ་གྲེལ་བ་བཙོ་།   
། སྤྱི་སྤྱི་སོང་སོ།  

"། སྒྲ་ཆ་སྦྱར་གྱིས་ གྱིས་གྱིས་ཀྱི་གྱིས་ སྐྱོད་མི་་༣༡༡༡༠༠༠༠༠|
Concerning achieving, the truths,
The three jewels—Buddha and so forth,
Nonattachment, thorough nonwearying,
Thoroughly maintaining the paths,

The five eyes, the six qualities
Of clairvoyance, the path of seeing,
And meditation: guidances
Are to be known as having a nature of ten.

Dull and sharp faculties,
By faith and attained by seeing, from lineage to lineage,
One intervening, intermediate, upon birth,
With and without exertion, three flying to the highest land,

Going to the finality of the peak of cyclic existence,
Conquering desire for form, peace in the life of seeing,
Manifesting the corpus,
Rhinoceros—the twenty.
འཕར་གྲོམ་རིད་ཅིའི་མཐར་ཡོད་པའི། གཉིས་ཀྱི་ཆགས་བཅོམ་མཐོང་བ་ཡི།
ཞི་རས་མངོན་རྒྱུད།
བསེ་དང་ནི་ཉི་འོ།
3rd Topic
3. Limbs of Definite Discrimination
(ཐེག་པའི་ཐོབ་པ་ཡི་ནི་)
Those nonabiding forms and so forth
Are without inherent existence in their entity—

They are mutually one nature.

Those do not abide [ultimately] as impermanent and so forth.
They are empty of their nature.
They are mutually one nature.

Because phenomena are not apprehended
And those are not seen as signs [of true establishment],
All thoroughly analyzed by wisdom
Are unobservable.

\[ \text{See Th. Stcherbatsky and E. Obermiller, eds., Abhisamayālaṃkāra-Prajñāpāramitā-Upadeśa-Śāstra, Bibliotheca Buddhica 23 (Osnabrück, Germany: Bibliol Verlag, 1970), 9. Considering the meaning of the corresponding Sanskrit term} \parikṣā (\text{careful examination}), \]
Forms and so forth are natureless.
The absence of that is the nature.
Those are without production and deliverance;
Are pure; and those are signless.

Due to not relying on signs of them
There is no belief and discrimination of them.

Meditative stabilizations, the functioning of those,
Prophecy, extinction of conceit.

The three are mutually one entity;
[Hence] nonconceptualization [as] meditative stabilization.
In that way the concordances with a portion of definite discrimination
Are small, medium, and great.

Due to the substrata and their antidotes
Conceptualizations as apprehended objects have two aspects.
Due to the distinction of obscuration and the aggregates and so forth
Those individually have nine aspects.

Due to possessing substantial and imputed supports

rto g (or brtag as Ngag-wang-pal-dan’s Meaning of the Words glosses it) is the more accurate Tibetan translation given that one of its meanings is “examine.”
Apprehending-subjects also are asserted in two aspects.
From entities such as a self under its own power and so forth
And supports such as the aggregates and so forth they are likewise [nine each].

1.34-35, *sde dge* 3a.6-3a.7:

{1.34}

གཞི་དང་དེ་ཡི་གཉེན་པོ་ཡིས།

།གོང་བར་Ȧོག་པ་ȷམ་པ་གཉིས།

།ངོས་དང་Ȧང་སོགས་Ȧེན་ཅན་གྱིས།

{1.35}

ɲས་དང་བཏགས་པའི་Ȧེན་ཅན་གྱིས།

།འཛིན་པའང་ȷམ་པ་གཉིས་ར་འདོད།

།རང་དབང་བདག་སོགས་ངོ་བོ་དང༌།

{1.36}

Mental nondiscouragement and so forth
And teachers of naturelessness and so forth
That have forsaken the discordant classes of those
Are thorough restrainers in all respects.

1.36, *sde dge* 3a.7-3b.1:

{1.36}

སེམས་མི་འགོང་བ་ཉིད་ལ་སོགས།

།ངོ་བོ་ཉིད་མེད་སོགས་Ȫོན་Ȫོད།

།དེ་ཡི་མི་མȬན་Ⱥོགས་བོར་བ།

།ȷམ་པ་ཀུན་Ȧ་ཡོངས་འཛིན་ཡིན།
4th Topic
4. Naturally Abiding Lineage, the Support of Great Vehicle Achievings

\[ \text{The support of the six qualities of realization,}\]
\[ \text{Antidotes, abandonments,}\]
\[ \text{Finalizations of those,}\]
\[ \text{Wisdom together with empathy,}\]

\[ \text{Uncommonness with learners,}\]
\[ \text{Gradations of others' welfare,}\]
\[ \text{And operation of wisdom without exertion}\]
\[ \text{Is called lineage.}\]

\[ \text{I.37-38, sde dge 3b.1-3b.2:}\]
\[ \text{I.37}\]
\[ \text{I.38}\]
\[ \text{I.39}\]
\[ \text{[Objection:] Because the element of attributes has no divisions,}\]
\[ \text{The lineages are not possibly different.}\]
\[ \text{[Response:] Divisions of those are thoroughly expressed}\]
\[ \text{Due to differences in the dependent phenomena.}\]

\[ \text{I.39, sde dge 3b.2:}\]
\[ \text{I.39}\]

a sde dge (3b.2), co ne (3b.3), and Haribhadra’s Clear Meaning (89b.7) read \text{rten} while Peking (4a.3), snar thang (4b.6), and Āryavimuktisena’s commentary (60a.2) read \text{brten}. The corresponding Sanskrit stanza is:
dharmadāturasaṃbhedaṅgotrabhedho na yujyate ca |
adheyadharṣasaṃbhedaṅgotrabhedhā pāragīvate || 1.39 ||
See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 6. Considering the meaning of
the ādheya in this context, brten appears to be the better Tibetan reading and is also Ngag-
wang-pal-dan’s reading in his commentary.
5th Topic
5. Objects of Observation of Great Vehicle Achievings
(ཐེག་ཆེན་ȥབ་པའི་དམིགས་པ་)

{I.40}
The objects of observation are all phenomena.
Moreover, they are virtues and so forth,
Worldly realizations,
Those accepted as supramundane,

{I.41}
Contaminated and uncontaminated qualities,
Those compounded and uncompounded,
Qualities shared with learners,
And a Subduer’s unshared.

L.40-41, sde dge 3b.2-3b.3:

{I.40}
དམིགས་པ་ཆོས་ȷམས་ཐམས་ཅད་དེ།
།དེ་ཡང་དགེ་ལ་སོགས་པ་ཡིན།
།འཇིག་Ȧེན་པ་ཡི་Ȧོགས་པ་དང་།
།གང་དག་འȭས་Ɏས་འȭས་མ་Ɏས།
།ོབ་མ་Ȭན་མོང་ཆོས་ȷམས་དང་།
།གང་དག་Ȭབ་པའི་Ȭན་མོང་མིན།

{I.41}
འཕགས་པ་ཐིག་ཆེན་ཨེལ་དབང་པོ་།
།ལོག་པ་བོའི་ཐོག་ཐོག་དང་།
།ལོག་པ་ཐོག་པའི་ཐོག་ཐོག་དང་།
།ལོག་པ་ཐོག་པའི་ཐོག་ཐོག་དང་།

{l.40}
{l.41}
6th Topic
6. Objects of Intent of Great Vehicle Achievings

The objects of intent of [Bodhisattvas] self-arisen
By way of three greatnesses are to be known as the three—
The mind that [makes a person endowed with it]
The supreme of sentient beings, abandonment, and realization.

1.42, sde dge 3b.3-3b.4:

The mind that [makes a person endowed with it]
The supreme of sentient beings, abandonment, and realization.
7th Topic
7. Achievings through Armor

(Achán)

{1.43}
Achieving through armor is explained exactly
By including individually in six aspects
Giving and so forth by way of
Six groups of six.

1.43, sde dge 3b.4-3b.5:

{1.43}
Achieving through engagement in the modes
Of the concentrations and formlessness [absorptions], giving and so forth,
Paths, love and so forth,
That endowed with unapprehendability,
Thorough purity of the three spheres,
Objects of intent, the six clairvoyances,
And an exalted-knower-of-all-aspects
Is to be known as ascending in the Great Vehicle.

1.44-45, sde dge 3b.5-3b.6:

1.44

1.45

1.45
9th Topic
9. Achievings through Collections

Empathy, giving and so forth six,
Calm abiding, special insight,
The path of union [of calm abiding and special insight],
Skill in means,

Pristine wisdom, merit,
Paths, retentions, the ten grounds,
And antidotes are to be known as being
The stages of achieving through collections.

Through ten aspects of thorough purifiers
The first ground will be attained.
The ten are asserted to be
Thought, beneficial actuality,

Equality of mind to sentient beings,
Generosity, relying on a spiritual guide,
Seeking the objects of observation of the excellent doctrine,
Always having a mind of definite emergence,

Wanting and liking Buddha bodies,
Teaching doctrine, and true words.
Through not apprehending inherent existence
These are to be known as thorough purifiers.

I.48-50, sde dge 3b.7-4a.2:

{I.48}

Ethics, repaying the done, patience,
Strong joy, great empathy,
Service, listening respectfully to gurus,
And effort at giving, the eighth.

I.51, sde dge 4a.2:

{I.51}

Non-satiation with hearing,
Giving doctrine without material things,
Purifying the Buddha-land entirely,
Thorough non-discouragement by cyclic existence,

{I.53}

And “shame and embarrassment”
Are the five aspects having an essential nature of non-conceit.
Dwelling in a forest, few desires, knowing satisfaction,
Devotion to purification,

\{I.54\}
Not forsaking the precepts,
Looking down on desire,
Nirvāṇa, giving away all possessions,
Non-discouragement, and lack of viewing.

\[I.53c-54, sde dge 4a.3-4a.4:\]

\{I.54\}

\[I.55\]
The fifth ground is completely attained
When one has abandoned these ten:
Familiarizing, jealousy about households,
Places of commotion,

\{I.56\}
Praising oneself, deriding others,
The ten paths of non-virtuous actions,
Conceited haughtiness, erroneousness,
Bad attitudes, and tolerance of afflicitive emotions.

\[I.55-56, sde dge 4a.5:\]

\{I.55\}

---

\[\text{a sde dge (4a.3), co ne (4a.4), Peking (4b.5), dpe bsdur ma (8.15), and Haribhadra’s Clear Meaning (92b.1) read bsten. However, snar thang (5a.7) reads sten while Āryavimuktisenā’s commentary (77a.1) reads bstan. The corresponding Sanskrit stanza is:}

vanāśālaipocchā tuṣṭivrūtisamkheṇvanam || I.53cd ||

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 8. Considering the meaning of the corresponding Sanskrit term \textit{sevana} (“devotion,” “service,” and so forth), \textit{bsten} appears to be the correct Tibetan reading. Ngag-wang-pal-dan’s rendition as “firm resolve” \textit{yi dam brtan pa} is similar.\]
The sixth ground is thoroughly attained
Through intensively completing giving, ethics, patience,
Effort, concentration, and wisdom
And through abandoning longing for the Learner

And Rhinoceros [enlightenments] and a mind of fright,
Non-discouragement when begged, absence of dislike
Though giving away all possessions,
And not abandoning beggars despite being poor.

The seventh ground is attained
By those who have eliminated twenty faults:
Apprehending self, sentient beings,
Life, person, annihilated, and permanent,

Signs, causes, aggregates,
Constituents, and sense-fields,
Abiding in the three realms, attachment,
Entire discouragement of mind,

Manifest adherence of view
To the three jewels and to ethics,
Debating about emptiness,
And contradiction with that.

I.59-61, sde dge 4a.6-4a.7:

\[
\begin{aligned}
\text{I.59} & \quad \begin{array}{c}
\text{བདག་དང་སེམས་ཅན་འཛིན་པ་དང་།}
\end{array} \\
\text{I.60} & \quad \begin{array}{c}
\text{ཁམས་གོམ་པོ་ལ་གནས་དང་ཆགས།}
\end{array} \\
\text{I.61} & \quad \begin{array}{c}
\text{Ȫོང་པ་ཉིད་ལ་ལོད་པ་དང་།}
\end{array}
\end{aligned}
\]

\[
\begin{aligned}
\text{I.62-65, sde dge 4a.7-4b.3:}
\text{I.62} & \quad \begin{array}{c}
\text{ȷམ་ཐར་Ȉོ་གོམ་ཤེས་པ་དང༌།}
\end{array} \\
\text{I.63} & \quad \begin{array}{c}
\text{ȡིང་Țེ་དང་ནི་ȷོམ་མེད་དང༌།}
\end{array} \\
\end{aligned}
\]

I.62

Knowing the three doors of liberation,
The purity of the three spheres,
Compassion, non-conceit,
Equality, knowing the one mode,

I.63

Non-production, knowing forbearance,
Teaching phenomena in one aspect,
Thoroughly overcoming conceptions,
Abandoning discriminations, views, and afflictions,

I.64

Firmly contemplating calm abiding,
Skill in special insight,
Taming the mind, pristine wisdom
Unimpeded with respect to all,

I.65

Not being a place for attachment,
Simultaneously going to other lands as wished,
And displaying one’s own entity to all
Are the twenty.

I.62-65, sde dge 4a.7-4b.3:

\[
\begin{aligned}
\text{I.62} & \quad \begin{array}{c}
\text{ȣོང་པ་ཉིད་ལ་ȷམ་སྐད་པ།}
\end{array} \\
\text{I.64} & \quad \begin{array}{c}
\text{སེོང་བ་ཉིད་ལ་ȷམ་ཐར་Ȉོ་གོམ་ཤེས་པ།}
\end{array} \\
\text{I.65} & \quad \begin{array}{c}
\text{ཉི་ȷོ་གང་ལ་ȷམ་ཆད་པ།}
\end{array}
\end{aligned}
\]
The eight aspects of activities are explained
As knowing the minds of all sentient beings,
Playing with clairvoyance,
Achieving a good Buddha land,

Reliance on Buddhas due to thorough analysis,
Knowing the faculties, purifying
The Conqueror’s land, dwelling like illusion,
And taking rebirth according to thought.

Limitless wish-paths,
Knowing the languages of gods and so forth,
Prowess like a river,
Supreme entry to a womb

Lineage, ancestry, extraction,
Retinue, birth,
Emergence, tree of enlightenment,
And excellent qualities.

I.68-69, sde dge 4b.4-4b.5:

\[\text{I.68} \]
\[\begin{align*}
\text{ཧོན་ལམ་དག་ནི་མཐའ་ཡས་དང་།} \\
\text{།ཙ་ལ་སོགས་པའི་ǰད་ཤེས་དང་།} \\
\text{།} \\
\text{ɂོབས་པ་Ș་བོ་Ȩ་ɍ་དང་།} \\
\text{།མངལ་ȭ་འșག་པ་མཆོག་དང་ནི།} \\
\end{align*}\]

\[\text{I.69} \]
\[\begin{align*}
\text{རིགས་དང་ɻས་དང་ཆོ་འɐང་དང་།} \\
\text{།འཁོར་དང་Dzེ་བ་དག་དང་ནི།} \\
\text{།ངེས་འɏང་Ɏང་Șབ་ཤིང་ȷམས་དང་།} \\
\text{།ཡོན་ཏན་Ɉན་ʀམ་ཚǑགས་པ་ཡིན།} \\
\end{align*}\]

\[\text{I.70} \]
Having passed beyond the nine grounds, the pristine wisdom
Through which one abides on the Buddha ground
Is to be known as the tenth
Ground of a Bodhisattva.

I.70, sde dge 4b.5:

\[\text{I.70} \]
\[\begin{align*}
\text{ས་དགུ་འདས་ནས་ཡེ་ཤེས་ནི།} \\
\text{།གང་གིས་སངས་Ȅས་སར་གནས་པ།} \\
\text{།} \\
\text{དེ་ནི་Ɏང་Șབ་སེམས་དཔའི་ས།} \\
\text{།བȕ་པ་ཡིན་པར་ཤེས་པར་Ɏ།} \\
\end{align*}\]

\[\text{I.71} \]
On the paths of seeing and familiarization\(^a\)
For the sake of thoroughly pacifying
Conceptualizations of apprehended-object and apprehending-subject
Eight aspects of antidotes are to be known.\(^b\)

\(^a\) snar thang (6a.3), Peking (5b.2), sde dge (4b.5), Vimuktisena’s commentary (147a.4), and Haribhadra’s Clear Meaning (114b.2) read goms while co ne (4b.6), dpe bsdur ma (10.6), read sgom. The corresponding Sanskrit stanza is:

\[
\text{pratipakṣo 'stādhā jñeya darśanābhāvyāsamārgayoḥ |} \\
\text{grāhagṛhāvyavikalpāṃ astānām upaśāntaye} \quad || V.71 \quad ||
\]

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 10. Considering the meaning of the corresponding Sanskrit term abhyāsa (“familiarization”), goms appears to be the more correct Tibetan reading.

\(^b\) All consulted editions—co ne (4b.7), dpe bsdur ma (10.7), Peking (5b.2), snar thang (6a.3), Āryavimuktisena’s commentary (79a.7), and Haribhadra’s Clear Meaning (94b.7)—read ces bya. The corresponding Sanskrit stanza is:

\[
\text{pratipakṣo 'stādhā jñeya darśanābhāvyāsamārgayoḥ |} \\
\text{grāhagṛhāvyavikalpāṃ astānām upaśāntaye} \quad || V.71 \quad ||
\]

Thus, the Sanskrit pratipakṣo 'stādhā jñeya suggests that ces bya is used in place of shes
I.71, *sde dge* 4b.5-4b.6:

* pledges that every mind and heart [will] be removed from theThree Auspicious States [of mind] and the two ordinary minds.

* Geshe Geshe, Geshe Geshe, Geshe Geshe, Geshe Geshe, Geshe Geshe, Geshe Geshe.

bya following rules for euphonic combination as if the Sanskrit were nāma. Translation of the Tibetan as *ces bya* would read, “Eight aspects of antidotes are named.”
10th Topic
10. Definitely Issuative Achievings
(དེ་དག་གསལ་་ངོས་ཐེག་བསྐག་)

{I.72}
These having the nature of eight aspects
Of definite issuance having as objects—
Objects of intent, equality,
The welfare of sentient beings, nonstriving,

{I.73}
Definite issuance passed beyond extremes,
Definite issuance having the character of attainment,
Exalted-knower-of-all-aspects, and path—
Are to be known as “definitely issuative achievings.”

1.72-73, sde dge 4b.6-4b.7:

The first chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.
Chapter II. Knowers of Paths

11th Topic
1. Limbs of Knowers of Paths

(ལམ་ཤེས་ཀྱི་ཡན་ལག་)

{II.1}
With light making gods lusterless
In order to make them suitable,
Limited places, pervasion,

II.1, sde dge 5a.1:

{II.1}

།འོད་ཀྱིས་མོག་མོག་པོར་མཛད་དང་།
།ལ་ངེས་པ་དང་ཁྱབ་པ་དང་།
།རང་བཞིན་དང་ནི་དེ་ཡི་ལས།

།ད་ཀུན་གྱུར་མ་འཇུག་པའི། འཛེན་ཏེ་ཐོག་ཞེས་པ་པའི་ལམ་པར།
།བཟང་དབང་དྲུག་པར་དང་། རང་གིས་ཟློ་མི་དབུ་ཤན།

།བཟང་དབང་དྲུག་པར་དང་། རང་གིས་ཟློ་མི་དབུ་ཤན།
12th Topic
2. Knowers of Paths that Know Hearer Paths

II.2
With regard to the mode of knowers of paths,
By way of the nonapprehension [of the true existence]
Of the aspects of the four noble truths
These paths of Hearers are to be known.

II.2, sde dge 5a.1-5a.2:

II.3
With respect to the paths of a Hearer Superior:
Heat, through emptinesses being undifferentiable
Because forms and so forth are empty.
Asserted as being at the peak,

II.4
Because those are unobservable.
Forbearances, through the negation of those
As abiding in the manner of being permanent, and so forth.
Supreme qualities is set forth

II.5
Through extensive teaching of not abiding—
Stemming from the ten grounds.
Why? Because the Buddha, upon knowing,
Does not perceive phenomena.

II.3-5, sde dge 5a.2-5a.3:
II.5
མི་གནས་པར་བོན་པ་ཡིས།
།ཆོས་ཀྱི་མཆོག་ལོ་རོ་བཤད་དེ།
།
ཅི་ཞེ་ན་སངས་པ་ཡིས།
།མཁྱེན་ནས་ཆོས་བུམ་ཞིས་ཅི།
13th Topic
3. Knowers of Paths that Know Solitary Realizer

Paths
(རང་Ȅལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་)

{II.6}
Because the self-arisen realize [enlightenment] by themselves,
They also do not need to be taught by others,
[Whereby] it is said that the wisdom
Of the rhinoceros-like is more profound.

{II.7}
Whatsoever meanings about which
[Their trainees] want to hear
Appear accordingly to them
Even though there are no sounds.

II.6-7, sde dge 5a.3-5a.5:

{II.6}

{II.7}

{II.8}
It is to be known that the paths of the rhinoceros-like
Are included completely within abandoning conceptualization
Of apprehended-objects [as external objects], not abandoning [conceptualization]
Of apprehenders [as truly existent], and the support.

II.8, sde dge 5a.5:

{II.8}

{II.9}
At heat, the aspect of the teaching
That the imputed [and] the noumenon are noncontradictory;
At the peak, distinguishing forms and so forth
As without diminishment and so forth;

{II.10}
Forbearance, because of not apprehending forms and so forth
Through the emptiness of the internal and so forth;
Supreme qualities, having the aspect
Of the nonproduction and so forth of forms and so forth.

II.9-10, sde dge 5a.5-5a.6:

{II.9}

{II.10}

14th Topic
4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives

This path of seeing as well as its benefits
Is described about knowers of paths
From the viewpoint that each of the truths has four aspects
That are moments of forbearance and knowledge.

II.11, sde dge 5a.6-5a.7:

(1) Nonassertion of thusness and Buddhas
As enumerations since support and supported
Mutually do not exist in them,
(2) Greatness [of emptiness], (3) nonexistence of valid cognitions,

II.12
(4) Measurelessness, (5) absence of extremes,
(6) Definite apprehension of forms and so forth
As buddha by those abiding in that
And (7) as without adopting and discarding, and so forth,

II.13
(8) Love and so on, (9) emptinesses,
(10) Attainment of Buddhahood,
(11) Thorough inclusion of all the pure,
(12) Removal of all fright and disease,

II.14
(13) Pacification of apprehension of nirvāṇa,
(14) Being guarded by Buddhas and so forth,
(15) Oneself abiding in an exalted-knower-of-all-aspects
Such as not killing and so forth
Great Vehicle Paths of Seeing, Beneficial in This & Future Lives

{II.16}
And setting other sentient beings,
And (16) dedicating giving and so forth
To complete enlightenment
Are the moments of knowers of paths.

II.12-16, sde dge 5a.7-5b.2:

{II.12}

{II.13}

{II.14}

{II.15}

{II.16}
15th Topic
5. Functions of a [Great Vehicle] Path of Meditation
(ཞུས་ལུགས་གཞན་ཞེན་པ་)

{II.17}
Thoroughly pacifying, bowing to all,
Overcoming the afflictions,
Not being affected by harmers,
Enlightenment, foundations of worship.

II.17, sde dge 5b.2-5b.3:
{II.17}
ཀུན་ནས་ཞི་དང་ཐམས་ཅད་ལ།
།འȭད་དང་ཉོན་མོངས་ལས་Ȅལ་དང་།
།
གནོད་པས་བɲི་བ་མེད་ཉིད་དང་།
།ཐིབ་དང་ཉིད་Ȅེན་མཆོད་ཉིད།
།
Belief is to be known as having three aspects—
Consisting of one’s own welfare,
The welfare of oneself and others, and others’ welfare.
Also, it is asserted individually as the three aspects
Of the small, medium, and great.
Also, through the divisions of the small of the small and so forth
Those have three aspects, thus it is asserted
That there are twenty-seven aspects.

II.18-19, sde dge 5b.3-5b.4:

II.18
མོས་པ་རང་གི་དོན་དང་ནི།
།རང་གཞན་དོན་དང་གཞན་དོན་དང་།
།ཤེས་ཐེ་དེ་ཡང་ནི།
།ȷམ་གཤེས་ȭ་འདོད།
།ȷ་ȭའི་ȷ་ȭས་ȭ་ cancers ་
།ȷམ་གཤེས་ȭ་འདོད།

II.19
སོ་སོར་ȷམ་པ་གཤེས་ȭ་འདོད།
།Șང་Ȏའི་Șང་ȭ་ȭས་ȭ་ cancers ་
།ȷམ་གཤེས་ȭ་འདོད།
།ȷམ་གཤེས་ȭ་འདོད།
17th Topic
7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief]

(དེའི་ཕན་ཡོན་བȪོད་བཀུར་བȓགས་གཞི།)

{II.20}

It is asserted that praising, extolling, and lauding
Is made by way of three groups of nine
During the occasions of belief
In the perfections of wisdom.

II.20, sde dge 5b.4:

{II.20}

སེ་རབ་ཕ་རོལ་གི་ན། །མོས་པའི་གནས་ཞབས་ལ་ནི།
དགུ་ཚན་གཞི་བȪོད་པ་དང་། །བཀུར་བ་དང་ནི་བȓགས་པར་འདོད།
18th Topic
8. Paths of Meditation of Dedication
(བོ་བ་Ȉོམ་ལམ་)

{II.21}
The function of special thorough
Dedications is more supreme.
Having the aspect of unapprehendability;
The character of non-erroneousness;

{II.22}
Voidness; having the sphere of activity
Of mindfulness of the nature
Of the collection of a Buddha’s merit,
Having skill in means; signless; admired by Buddhas;

{II.23}
Not contained within the three realms;
Three aspects of other dedications—
Small, medium, great—
Giving rise to great merit.

II.21-23, sde dge 5b.4-5b.6:
{II.21}
ཡོངས་ར་བོ་བ་ཁྱད་པར་ཅན། །དེ་ཡི་ཌེད་པ་མཆོག་ཡིན་ནོ། །
དེ་ནི་དམིགས་མེད་ȷམ་པ་ཅན། །ཐབས་བཅས་མཚན་མ་མེད་པ་དང་། །
{II.22}
དབེན་དང་སངས་Ȅས་བསོད་ནམས་ཚǑགས། །རང་བཞིན་Ȯན་པའི་Ʉོད་ɺལ་ཅན། །
ཐབས་བཅས་མཚན་མ་མེད་པ་དང་། །སངས་Ȅས་Țེས་ʀ་ཡི་རང་དང་། །
{II.23}
ཁམས་գཞན་ནི་ȷམ་གཙན་པ། །བསོད་ནམས་ཆེ་འིང་བདག་ཉིད་དོ། །
19th Topic
9. Paths of Meditation of Admiration
(ཚེས་ར་ཡི་རང་ལམ་)

{II.24}
Admiration of roots of virtue
With skill in means and nonobservation
Is said here to be meditation
Taking admiration to mind.

II.24, sde dge 5b.6:
{II.24}
ཐབས་དང་མི་དམིགས་པ་དག་གིས།
།དགེ་བའི་ɬ་ལ་ཡི་རང་བ།
།
Tsels ri yid ye bzod pa yin bar auido
}}}
20th Topic
10. Paths of Meditation of Achieving
(ལོངས་ཀྱི་ལེའོ་བོ་བོད་)

{II.25}
Its nature, supremacy,
Non-composition of all,
Bestowal of nonobservation
Of phenomena, great purpose.

II.25, sde dge 5b.6-5b.7:

{II.25}
དེ་ཡི་ངོ་བོ་ཉིད་མཆོག་ཉིད།
ཀུན་ལ་མངོན་པར་འȭ་མི་ེད།
ཆོས་ȷམས་དམིགས་ར་མེད་པར་ནི།
གཏོད་པར་ེད་པ་དོན་ཆེན་ཉིད།

{II.26}
Relying on Buddhas, giving and so forth,
And skill in means
Are causes of keen interest in this.
Causes of being bereft of doctrine

{II.27}
Are suppression by the darkness of demons,
Not being keenly interested in the profound doctrine,
Manifest adherence to the aggregates and so forth,
And being thoroughly gripped by sinful friends.

II.26-27, sde dge 5b.7-6a.1:

{II.26}
སངས་Ȅས་བȪེན་དང་ɚིན་སོགས་དང༌།
ཐབས་ལ་མཁས་པ་གང་ཡིན་པ།
འདི་ལ་མོས་པའི་ȅ་དག་ཡིན།
ཆོས་ཀྱིས་ཕོངས་པའི་ȅ་དག་ནི།

{II.27}
བȭད་ཀྱིས་ཐིབས་ཀྱིས་ནོན་པ་དང༌།
ཟབ་མོའི་ཆོས་ལ་མ་མོས་དང༌།
ངང་པོ་ལ་སོགས་མངོན་ཞེན་དང༌།
ȴིག་པའི་གྲོགས་པོས་ཡོངས་ཟིན་པའོ།
21<sup>st</sup> Topic
11. Paths of Meditation of Complete Purity
(ཐུན་དང་བོད་ཡོད་)

{II.28}
The purity of the fruit is the very purity
Of forms and so forth because
Those two are not different
And are not distinguishable whereby they are called pure.

II.28, sde dge 6a.1-6a.2:
{II.28}
འཕྲུལ་ལྡན་པ་གཉེན་པོ་ཡི།
ཤེས་ཤིང་ཞིང་།

{II.29}
Because of withering (1) the afflictions, (2) the obstructions to omnisci-
ence,
And (3) the three paths, there are the purities of (1) Learners,
(2) The Rhinoceri, and (3) Conqueror Children.
Buddhas are the utmost from all aspects.

II.29, sde dge 6a.1-6a.2:
{II.29}
ནོན་མོངས་ཤེས་ལྡན་གྱི།
ཉིམས་ཞིག་ཟོབ་མ་བསྐེ་ང་དང་།

{II.30}
The paths, small of the small and so forth,
Antidotes to the defilements
Regarding the nine levels—the big of the big
And so forth—are the purifiers.

II.30, sde dge 6a.2:
{II.30}
ས་དགུ་ལ་ནི་ཆེན་པོ་ཡི།
ཆེན་པོ་ལ་སོགས་ཡི་མ་ཡི།

{II.31}
Upon having abandoned an objection to that,
The path is asserted as the very antidote
To the three realms due to the equality
Of comprehenders and objects of comprehension.

II.31, sde dge 6a.3:

The second chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.
Chapter III. Knowers of Bases

22\textsuperscript{nd} Topic
1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge
\[
\text{(ཤེས་པས་རིད་ལ་མི་གནས་པའི་གཞི་ཤེས་ཞེན)}
\]

23\textsuperscript{nd} Topic
[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion
\[
\text{(ཤེས་ཞི་ལ་མི་གནས་པའི་ལམ་ཤེས་ཞེན)}
\]

Because of not abiding in the extremes
Of the near side and the far side nor inbetween those
And knowing the times as equal
It is asserted as the perfection of wisdom.

III.1, \textit{sde dge} 6a.4:

\[
\text{ཤེས་སོགས་མི་ཞི་ཤེས་ཞེན}
\]

\[
\text{དེ་དག་བར་ན་མི་གནས་པ།}
\]

\[
\text{བོས་ཡི་མོ་ཉིད་ཤེས་ཅིིར།}
\]

\[
\text{ཤེས་རབ་ཕ་རོལ་ཅིིན་པར་འདོད།}
\]
24rd Topic
3. Knowers of Bases Distant from the Fruit Mother
(མོང་ལམ་འི་བོད་པའི་བོད་རོལ་)

{III.2}
That is distant due to not being skilled in method
By way of apprehension in the manner of having signs.

III.2ab, sde dge 6a.4-6a.5:

{III.2}
དེ་ནི་མཚན་མར་དམིགས་Ȉོ་ནས།བུ་བ་ཐབས་མ་ཡིན་པ་Ȫེ།

25th Topic
4. Knowers of Bases Close to the Fruit Mother
(མོང་ལམ་ལ་ཉེ་བའི་བོད་པའི་བོད་རོལ་)

{III.2}
It is explained that that is thoroughly
Close due to skill in methods.

III.2cd, sde dge 6a.4-6a.5:

{III.2}
དེ་ནི་ཐབས་ལ་མཁས་པ་ཡིས།ཡང་དག་ཉེ་བ་ཉིད་ȭ་བཤད།
26th Topic
5. Knowers of Bases Classed as Discordant
(མི་མȬན་ɉོགས་ཀྱི་གཞི་ཤེས་)

Discrimination treating (1) the emptiness of the aggregates
Of forms and so forth and (2) the phenomena contained
In the three times, giving and so forth, and the harmonies
With enlightenment is classed as discordant.

III.3, sde dge 6a.5:

III.3

ཟླ་ོ་ཞྲེང་་ཉེ་ཉེ་་ཉེ་ཞྲེང་་ཉེ་ཉེ་་ཉེ་ཞྲེང་

ཟླ་ོ་ཞྲེང་་ཉེ་ཉེ་་ཉེ་ཞྲེང་་ཉེ་ཉེ་་ཉེ་ཞྲེང་

ཟླ་ོ་ཞྲེང་་ཉེ་ཉེ་་ཉེ་ཞྲེང་་ཉེ་ཉེ་་ཉེ་ཞྲེང་་ཉེ་ཉེ་་ཉེ་ཞྲེང་
27th Topic
6. Knowers of Bases Classed as Antidotes
(ལོ་བོ་བོད་བོ་སྐྱེབ་ཐོན་)

{III.4}
Nonapprehension as “I” with respect to giving and so forth
Which connects others to this
Stops the extreme of attachment.

III.4abc, sde dge 6a.5-6a.6:

Hence, attachment to Conquerors and so forth is subtle.

{III.5}
Since the path of phenomena is devoid
Of a nature, it is just profound.

III.4d-5ab, sde dge 6a.6:

Through knowing the single nature
Of phenomena attachment is abandoned.

{III.6}
Since it stops perception and so forth,
It is described in sūtra as difficult to realize.
Because it is not known as a form and the like,
It is asserted as unencompassable by thought.
Thus the entirety of the divisions
Of those classed as discordant and as antidotes
In the system of knowers-of-all
Is to be known here in accordance with the description [in sūtra].

III.7, sde dge 6a.7-6b.1:

{III.7}
དེ་དག་གུན་ཤེས་ཉིད་རྒྱས་ལ།
མི་མȬན་གཞན་པོའི་ྦོགས་དག་གི
ཇི་ཇོད་བཤད་པ་འདིར་ཤེས་དེ།

{III.7}
སྙིང་གུས་མེད་བུམ་བུམ། རི་མོ་མི་ངོ་སེར་བཤིང་རིིས་ཤེས་ལ།
འུང་པོ་འདི་བུམ་བུམ། རི་མོ་མི་ངོ་སེར་བཤིང་རིིས་ཤེས་ལ།

{III.7}
28th Topic
7. Trainings in Knowers of Bases
(གཞི་ཤེས་ɚོར་བ་)

{III.8}
Forms and so forth; impermanence and so forth;
Noncompletion and completion of those;
Training stopping enactment
Regarding nonattachment about those;

{III.9}
Unchangeability; absence of agents;
Training in the three aspects difficult to perform;
Asserting the existence of the fruit
Through attaining the fruit in accordance with [one’s] lot;

{III.10}
Nonreliance on another;
Seven aspects of revealing appearances.

III.8-10b, sde dge 6b.1-6b.2:

{III.8}
ཐོག་ཆེན་དེ་ཞིི་དུ་དོགས་ཞིང་། དེ་ལ་དོགས་པ་དང་།
དེ་ལ་དོགས་པ་དང་། དེ་ཞིང་དོགས་པ་དང་།

{III.9}
མི་ཛཾར་ེད་པོ་ཞིང་། ཁོ་དཀའ་ཟླེམ་མེད་ཞིང་།
ཐོག་ཆེན་དེ་ཞིི་དུ་དོགས་ཞིང་། དེ་ལ་དོགས་པ་དང་།

{III.10}
ཐོག་ཆེན་དེ་ཞིི་དུ་དོགས་ཞིང་། དེ་ལ་དོགས་པ་དང་།
29th Topic
8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases]

Four aspects of nonconceit with respect to forms and so forth are their equalities.

III.10cd, sde dge 6b.2:
གཞུང་གི་བཞི་དེ་ཡི་མཉམ་པ་ཉིད།
30th Topic
9. Paths of Seeing

These having the essence of periods—
Doctrinal knowledge, subsequent knowledge,
Forbearance, and knowledge—about the truths, suffering and so forth,
Are the path of seeing in the system of knowers of all.\footnote{For the order of the sixteen periods see Appendix 2.}

III.11, sde dge 6b.2-6b.3:

\textit{n་བི་ལ་སོགས་བདེན་པ་ལ།} \\
\textit{།ཆོས་ཤེས་ཤེས་ར་ཤེས་པ་དང་།} \\
\textit{།བཟོད་ཤེས་ཟད་ཅིག་བདག་ཉིད་འདི།} \\
\textit{།ཀུན་ཤེས་ལ་མཐོང་བའི་ལམ་} \\

III.12
Forms are not permanent and not impermanent,
Are passed beyond the extremes, are pure,
Are not produced and do not cease, and so forth.

III.12abc, sde dge 6b.3:

\textit{གཞགས་བག་མ་ཡིན་མི་བག་མིན།} \\
\textit{།མཐའ་ལས་འདས་དང་ཟམ་དག་དང་།} \\
\textit{།མ་ཟེས་མ་འགགས་ལ་སོགས་དང་།} \\

Like space; abandonment of desire;

III.13
Released from thorough grasping;
Naturally inexpressible.

III.12d-13b, sde dge 6b.3:

\textit{བཟོད་མེད་དང་} \\
\textit{ཡོངས་ར་འོན་ལས་གྲོལ་བ་དང་} \\
\textit{ངོ་བོ་ཉིད་ཀྱིས་བཟོད་མེད་དང་} \\

The meaning is not bestowable
To others through verbalization;
Unobservable;  
Very pure; non-arising of illness.

Bad states are severed;  
Not conceptualized as actualizing the fruit;

Not related with signs;  
Nonproduction of consciousness  
Regarding things, names, and duality.  
These are the periods of exalted knowers of all.

Thus, these three aspects—  
These, also these, and also these—  
Thoroughly indicate  
The three phases completely.

The third chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.
བསུམ་པའི་ | |
Chapter IV. Complete Trainings in All Aspects

31st Topic
1. Aspects

{IV.1}
The specifics of knowing the bases
Are called “aspects,” characters.
Because there are three aspects of exalted knowers of all,
Those [mental aspects] are asserted as three aspects.

IV.1, sde dge 6b.6:

{IV.2}
Those ranging from the aspect of nonexistence
To the aspect of nonfluctuation
Are explained as four [each] for the individual truths
And fifteen for paths.

IV.2, sde dge 6b.6-6b.7:

{IV.3}
It is proclaimed that there are
Eight, seven, five, and sixteen
Respectively in terms of the causes,
Paths, sufferings, and cessations.

IV.3, sde dge 6b.7:

{IV.4}
By dividing these ranging
From the establishments by way of mindfulness
Through the finality of Buddha aspects
In accordance with true paths

{IV.5}
Into the three exalted knowers of all,
These are asserted respectively
Regarding Learners, Bodhisattvas, and Buddhas
As thirty-seven, thirty-four, and thirty-nine.

IV.4-5, sde dge 7a.1-7a.2:

{IV.4}

{IV.5}

{IV.6}
Those who have surpassingly acted for Buddhas,
Have generated roots of virtue toward them,
And have had protective virtuous spiritual friends,
Are the vessels of listening to this.

{IV.7}
The excellent assert that those who
Have relied on Buddhas, have questioned all,
And have practiced giving, ethics, and so forth
Are the vessels of holding, apprehending, and so forth.

IV.6-7, sde dge 7a.2-7a.3:

{IV.6}

{IV.7}

---
a Peking (8a.6), snar thang (8a.5), Āryavimuktisena’s commentary (128a.7), and Haribhadra’s Clear Meaning (108a.4) read bsten while sde dge (7a.2), co ne (7a.3), and dpe bsdur ma (15.15) read bstan. The corresponding Sanskrit stanza is:

buddhopāsanām paraśādānāśāldikāryayā
udgrahādhāraṇādīnāṁ bhājanatvāṁ satāṁ matam

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 18. Considering the meaning of the corresponding Sanskrit term upāsana (serve, rely on, and so forth), bsten, one of the meanings of which is “rely on,” is preferable.

a sde dge (7a.3), cone (7a.3), dpe bsdur ma (15.15-16.16), and Āryavimuktisena’s commentary (128a.7) read len dang ’dzin la sogs pa yi while Peking (8a.6), snar thang (8a.5), and Haribhadra’s Clear Meaning (108a.4) have the alternative reading len dang ’dzin pa la sogs pa yi.
32\textsuperscript{nd} Topic
2. Trainings

\{IV.8\}
Because of not abiding in forms and so forth,
And because of stopping connection to those,
And because of the profundity regarding the thusness of those,
And because the depth of those is difficult to fathom,

\{IV.9\}
And because the measure of those is limitless,
\begin{itemize}
  \item \textit{IV.8-9a, sde dge 7a.3-7a.4:}
  \begin{quote}
    \begin{verbatim}
    གཞིག་ལ་སོགས་ལ་མི་གནས་བྱ་།
    སེ་དེ་ལ་ིས་བཀོག་པའི་བྱ་།
    སེ་དེའི་དགོས་ཟིན་ཉིད་བྱ་།
    སེ་ཡི་སྣ་ཟིན་པའི་བྱ་།
    \end{verbatim}
  \end{quote}

  \item \textit{IV.9}
  \begin{quote}
    \begin{verbatim}
    སེ་དག་ཚད་ནི་མེད་བྱ་དང་།
    སེ་ཡི་མེད་པར་ཆད་མེད་བཅས་དང་།
    \end{verbatim}
  \end{quote}
\end{itemize}

And because of realizing with great difficulty over a long period,
And because of prophecy, and because of irreversibility,
And because of definitely emerging, and because of noninterruption,

\{IV.10\}
And because of nearing enlightenment, and because of speedy enlighten-
ment,
And because of others’ welfare,
\begin{itemize}
  \item \textit{IV.9b-10b, sde dge 7a.4:}
  \begin{quote}
    \begin{verbatim}
    དེ་ཡི་དེ་བཞིན་ཉིད་བྱ་།
    དེ་ཡི་དེ་བཞིན་ཉིད་བྱ་།
    དེ་ཡི་བཞིན་ཉིད་བྱ་།
    \end{verbatim}
  \end{quote}

  \item \textit{IV.10}
  \begin{quote}
    \begin{verbatim}
    ཕིང་བཞིན་ཉིད་དང་།
    ཆ་ཡོད་བསམ་དང་།
    \end{verbatim}
  \end{quote}
\end{itemize}

and because of the absence of increase and decrease,
And because of not seeing the proper and the improper, and so forth,
And because of inconceivable nonseeing of forms and so forth,
And because of not conceptualizing forms and so forth
As their entities and their marks,

IV.10b-11b, sde dge 7a.4-7a.5:

And because of issuing forth the precious fruit,
And because of purity of those, and because of time periods as well.

IV.11cd, sde dge 7a.5:
33rd Topic  
3. Qualities of Trainings  
(ཚུལ་བཤེས་བོད་དོན་)

The qualities such as overcoming the force  
Of demons and so forth are fourteen aspects.

IV.12ab, sde dge 7a.5:  
[IV.12]
བȭད་ཀྱི་མȬ་བཅོམ་ལ་སོགས་པ།  
།ཡོན་ཏན་ȷམ་པ་བȭ་བཞིའོ།
34th Topic
4. Defects of Trainings
(ཨོར་བའི་ཨོན་)

The defects should definitely be realized
To be four groups of ten plus six.

IV.12cd, sde dge 7a.5-7a.6:

།ཎ་ོ་ཐཱ་པ་ཐཱ་བ་པ་བ། ་བ་ཏོ་ཞཱིས་པ་རིང་ཞིང་།||
35\textsuperscript{th} Topic
5. Characteristics of Trainings

Those by which [trainings] are characterized are to be known as characteristics. Moreover, those characteristics are in three aspects—Knowledge, differentiating, and functional. The essence is what is characterized; it also is [a characteristic].

IV.13, \textit{sde dge} 7a.6:

Knowing the arising of a One-Gone-Thus, The nondisintegrative nature of the transient world, The mental behaviors of sentient beings, The withdrawal of it, distraction outside,

IV.14

The aspect of inexhaustibility, Accompaniment with desire, and so forth, vast, Bigness, immeasurability, Indemonstrability of consciousness,

IV.15

Invisibility of mind, the fluctuations And so forth of those consciousnesses; In addition to those, knowing Those in the aspect of thusness;

IV.16

The Subduer, having realized thusness, Teaches it to others. These Comprise the knowledge characteristics On the occasion of knowledge of all.

IV.14-17, \textit{sde dge} 7a.6-7b.4:
{IV.14}
དེ་བཞིན་གཤེགས་པ་འེང་བ་དང་།
།འཇིག་Ȧེན་འཇིག་མེད་བདག་ཉིད་དང་།
།སེམས་ཅན་སེམས་ཀྱི་Ʉོད་པ་དང་།
།དེ་བȵས་པ་དང་ɉིར་ȭས་དང་།

{IV.15}
མི་བཟད་པ་ཡི་ȷམ་པ་དང་།
།ཆགས་བཅས་སོགས་དང་Ȅ་ཆེན་དང་།
།ཆེན་པོར་ǽར་དང་ཚད་མེད་དང་།
།ȷམ་ཤེས་བȪན་ȭ་མེད་པ་དང་།

{IV.16}
སེམས་པȭར་མེད་དང་ཤེས་པ་དེ།
།གཡོ་བ་ལ་སོགས་ȭ་དང་།
།དེ་ལས་གཞན་ཡང་དེ་དག་ནི།
།དེ་བཞིན་ཉིད་ཀྱི་ȷམ་པར་Ȧོགས་ཏེ།

{IV.17}
Ȭབ་པས་དེ་བཞིན་Ȧོགས་ཏེ།
།གཞན་ལ་ȭས་པ་ཞེས་Ȧ་དང་།
།ཐམས་ཅད་ȭས་པ་ཉིད་ǰབས་ཀྱི།
།ȭས་པའི་མཚན་ཉིད་བȵས་པ་ཡིན།

{IV.18}
Emptiness, signlessness,
Exclusion of wish,
Nonproduction, noncessation, and so forth,
The noumenon as without disturbance,

{IV.19}
As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

IV.18-19, sde dge 7b.1-7b.2:

{IV.18}
ȭོང་ཉིད་མཚན་མེད་བཅས་པ་དང་།
།ɥོན་པ་ȷམ་པར་Ȧོགས་པ་དང་།
།ȭོན་པ་ȷམ་པར་Ȧོགས་པ་དང་།

{IV.19}
ȭང་ȭོང་ཉིད་དང་ȷམ་མི་Ȧོག
།ȭོང་ཉིད་དང་ȷམ་མི་Ȧོག
།ȭོང་ཉིད་དང་ȷམ་མི་Ȧོག

{IV.20}
In dependence upon one’s own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,
Engagement in all;  
Teaching nonperception,  
The world in the aspect of emptiness,  
To be expressed, to be known, to be directly seen,  

To be taught as inconceivable, as just quiescent,  
Negation of the world, and of discrimination—  
These are described as knowledge characteristics  
For the mode of an exalted-knower-of-all-aspects.  

It is explained that the sixteen periods—  
Having as objects of activity the truths  
Elevated by way of features such as inconceivability and so forth—  
Are differentiating characteristics.  

Inconceivability, inequality,  
Thoroughly beyond comprehension, and enumeration,  
Containing all the Superiors, known  
By the wise, knowing the uncommon,
{IV.25}
Knowing faster, without diminishment or increase,
Achieving, correct achievement,
Observing, endowment with the support,
Entirety, restrainers,

{IV.26}
And non-taste—these called
“Natures of sixteen characteristics”
Are superior to others,
And hence are elevating paths.

IV.24-26, sde dge 7b.5-7b.6:

{IV.24}
ཤེས་ཀར་བི་དང་བོད་དང་། པག་དང་བཞིིན་ལས་ཡང་དག་འདས།
འཕགས་པ་ཀུན་བུས་མཁས་པ་ཡིས། རིག་ཐོན་ལ་ོན་ཝིན་ཤེས་ཉིད།

{IV.25}
ཤེས་ཀར་བི་དང་གང་མེད་དང་། དབ་དང་ཡང་དག་འཛིན་པ་དང་།
དམིགས་པ་ཉེན་དང་བཅས་པ་དང་། མཐའ་དག་པ་དང་ཡོངས་འཛིན་དང་།

{IV.26}
རོ་་མེད་དང་ཁྱད་པར་ནི། བླ་བོ་བདག་ཉིད་ཅེས་ེ་བ་དང་།
གང་པོ་ལམ་ནི་གཞན་དག་ལས།

{IV.27}
Help, happiness, protection,
Refuge of humans,
Place of rest, defender,
Island, “leader,”

{IV.28}
Spontaneity, nonmanifestation
Of the fruit by way of the three vehicles,
And lastly the function of support—
These are functional characteristics.

IV.27-28, sde dge 7b.6-7b.7:

{IV.27}
ཕན་དང་བདེ་དང་Dzོབ་པ་དང་། མི་ȷམས་ཀྱི་ནི་Dzབས་དག་དང་།
གནས་དང་དȻང་གཉེན་གླིང་དང་ནི། ཡོངས་འȮེན་པ་ཞེས་ེ་བ་དང་།

{IV.28}
ཕན་དང་བདེ་དང་Dzོབ་པ་དང་། མི་ȷམས་ཀྱི་ནི་Dzབས་དག་དང་།
གནས་དང་དȻང་གཉེན་གླིང་དང་ནི། ཡོངས་འȮེན་པ་ཞེས་ེ་བ་དང་།

Isolation from afflictions, signs, marks,
Discordant classes and antidotes;
The difficult, definiteness,
Intents, nonobservability,

And stopping conceptions;
That which is “observing,”
Disagreeing, unimpeded,
Baseless, without going, without production,

Not observing thusness—
Since the natures of sixteen essences
Characterize what are as if the characterized,
They are asserted as a fourth characteristic.

IV.29-31, sde dge 7b.7-8a.2:

And stopping conceptions;
That which is “observing,”
Disagreeing, unimpeded,
Baseless, without going, without production,

Not observing thusness—
Since the natures of sixteen essences
Characterize what are as if the characterized,
They are asserted as a fourth characteristic.
36th Topic

6. Concordances with a Portion of Liberation

{IV.32}
Skill in thoroughly achieving
Signless intense giving and so forth
Is asserted—concerning this realization of all aspects—
As concordant with a portion of liberation.

IV.32, sde dge 8a.2-8a.3:

{IV.32}

IV.33
Faith observing Buddhas and so forth,
Effort having giving and so forth as its objects of activity,
Mindfulness of the excellent attitude,
Nonconceptual meditative stabilization,

{IV.34}
Wisdom knowing phenomena
In all aspects—comprising five aspects.
It is asserted that complete enlightenment
Is realized easily by the sharp but with difficulty by the dull.

IV.33-34, sde dge 8a.3-8a.4:

{IV.33}

{IV.34}
37th Topic
7. Concordances with a Portion of Definite Discrimination
(ཞིབ་དབྱིབས་བསྟན་པོ་)

{IV.35}
The objects of observation of the heats
Are praised as being all sentient beings.
They are described as ten aspects
With respect to them—a mind of equality and so forth.

{IV.36}
Those—who by way of oneself turning away
From sins and abiding in giving and so forth
And express praises and [display] agreement
Set others in those—move

{IV.37}
To the peak. Likewise, forbearance is for those
Having the life support of oneself and others to know the truths.
Supreme mundane qualities is likewise
To be known by way of the maturation and so forth of sentient beings.

IV.35-37, sde dge 8a.4-8a.6:
{IV.35}
ཉིད་ཀུན་གྱི་ཐོབ་བཟོད་པ་ནི། སེམས་ཅན་ཐམས་ཅད་བཞིན་བསྟོད་པ།
དེ་ལ་ཡིན་པ་འདིར། བཞིན་པ་དང་མདོན་པ་ཉིད།

{IV.36}
བདག་ཉིད་ཐོག་པ་ལས་ཡོངས་ཅིང་། དེ་དག་ལ་ནི་འགོད་པ་དང་།
བཞིན་པ་བོད་དང་མདོན་པ་ཉིད།

{IV.37}
ཟེར་ཛེར་དེ་བཞིན་ཞིག་པ་ནི། རང་གཞན་ཐོན་ཅན་བདེན་ཤེས་པ།
ཆོས་མཆོག་དེ་བཞིན་སེམས་ཅན་ཐམས་ཅད་བཞིན་བསྟོད་པ།

a These three stanzas describe the four levels of a concordance with a portion of definite discrimination, that is, a path of preparation.
38th Topic
8. Irreversible Community Members
(ཐེ་བོད་བཟོས་དབྱིབས་པ་བཞི་བཞི་)

{IV.38}
Those Bodhisattvas dwelling on the paths
Ranging from the limbs of definite discrimination
To the paths of seeing and meditation
Are here the irreversible group.

IV.38, sde dge 8a.6:

{IV.38}
ངེས་འེད་ཡན་ལག་ནས་བོང་Ȫེ།
མཐོང་དང་Ȉོམ་པའི་ལམ་དག་ལ།
Ȋང་Șབ་སེམས་དཔའ་གང་དག་གནས།
ȇད་ང་མི་ȳོག་པ་ཡི་ཚǑགས།

{IV.39}
These characteristics of irreversibility
Dwelling in the limbs of definite discrimination—
Signs such as reversal from forms and so forth—
[Are known] from being expressed in twenty aspects:

{IV.40}
Reversal from forms and so forth,
Extinction of doubt and of the eight non-leisures,
Oneself dwelling in the virtues
And setting others in them,

{IV.41}
Giving and so forth having a basis in others,
Non-hesitancy even about the meaning of the profound,
Body and so forth of love, not companying
With the five aspects of obstructions,

{IV.42}
Destruction of all the dormancies,
Mindfulness and introspection,
Cleanliness in clothing and so forth,
Nonarising of bugs in the body,

{IV.43}
Absence of crookedness, taking up [the qualities of] the purified,
Absence of miserliness and so forth,
Proceeding endowed with the noumenon,
Seeking hells for the sake of sentient beings,

{IV.44}
Incapable of being led by another,
Realizing a devil teaching
Another path to be a devil,
And behavior pleasing to Buddhas—

{IV.45}
Through those twenty signs
Those dwelling on heat, peak,
Forbearance, and supreme mundane qualities
Are irreversible from complete enlightenment.

IV.39-45, sde dge 8a.6-8b.3:

{IV.39}

{IV.40}

{IV.41}

{IV.42}

{IV.43}

{IV.44}

{IV.45}
The sixteen moments of forbearance
And knowledge in the path of seeing
Are to be known as being Bodhisattvas’
Characteristics of irreversibility.

Reversal from forms and so forth,
A firm mind, turning away from the Lesser Vehicle,
Thorough extinction of the branches
Of the concentrations and so forth,

Lightness of body and mind,
Skill in means regarding making use of desire,
Clean behavior always,
Intensely pure livelihood;

Individually stopping dwelling
In involvement and subsequent involvement
In the aggregates and so forth, interruptions,
Collections, engaging in the battle,

Miserliness, and so forth;
The unobservability of merely a particle of doctrine,
Abiding in the three grounds
[Due to] certainty about one’s own ground

Giving up life for the sake of the doctrine—
Such sixteen moments
Are signs of irreversibility
Of dwelling on the path of seeing of the intelligent.
Paths of meditation are more profound—
Profundities such as emptiness and so forth.
Those profundities are indeed released
From the extremes of superimposition and deprecation.

IV.52, sde dge 8b.7:

Again and again contemplating
And comprehending and definitely realizing
[Those seen] on the limbs of definite discrimination, the path of seeing,
And the path of meditation itself is the path of meditation.

IV.53, sde dge 8b.7-9a.1:

a snar thang (10a.2), sde dge (9a.1), Peking (10b.1), co ne (9a.1), and Haribhadra’s Clear Meaning (117a.4) read riog while Āryavimuktisena’s commentary (154a.5) reads rtogs. The corresponding Sanskrit stanza is:
cintātulananidhyānābhīkṣṇaṃ bhāvanāpathaḥ |
Since that is continuous,  
It is asserted as nine aspects through aspects  
By way of divisions—small-small and so forth—  
In the small, medium, and great.

IV.54, sde dge 9a.1:

The teachings of countlessness  
And so forth do not stand up ultimately.  
Conventionally the Subduer asserts  
Those causally concordant with empathy.

IV.55, sde dge 9a.1-9a.2:

Diminishment and increase are unsuitable  
In inexpressible actualities.  
What do a path called “meditation”  
Diminish, and what does it attain!

IV.56, sde dge 9a.2:

Just like enlightenment,

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*, 25. Considering the meaning of the corresponding Sanskrit term *nidhyāṇa* (intuition, sight, and so forth), *nges rtogs*, whose meaning is “definitely realize,” seems the more accurate Tibetan translation, and indeed Ngag-wang-pal-dan uses it in his commentary, but *rtog* and *rtogs* are often used interchangeably.
This achieves the desired aim.
It is asserted that enlightenment has the character
Of thusness; this also has that character.

IV.57, sde dge 9a.2-9a.3:

{IV.57}

\[
\begin{align*}
\text{ངོ་ཐབ་ཇི་ȿ་དེ་བཞིན་ȭ།} \\
\text{ཉིད་པའི་དོན་ȭབ་ེད།} \\
\text{དེ་དེ་ཡི་མཚན་ཉིད་བཞེད།}
\end{align*}
\]

{IV.58}

Enlightenment is not reasonable through the former
Minds, and also is not through the later.
Through the principle of the example of the butter-flame
The eight aspects of the profound noumenon [should be known].

IV.58, sde dge 9a.3:

{IV.58}

\[
\begin{align*}
\text{སེམས་ནི་ȓ་མས་ངོ་ཐབ་བར།} \\
\text{ིར་མིན་ȿ་མས་ཀྱང་མ་ཡིན།} \\
\text{ཟབ་མོའི་ཆོས་ཉིད་ȿམ་པ་བȄད།}
\end{align*}
\]

{IV.59}

Profundity with regard to generation,
Cessation, thusness, the object known,
Knowing, deeds, nonduality,
And skill in means.

IV.59, sde dge 9a.3-9a.4:

{IV.59}

\[
\begin{align*}
\text{ཟེ་བ་དང་ནི་འགག་པ་དང༌།} \\
\text{དེ་བཞིན་ཉིད་དང་ཤེས་ȿ་དང༌།} \\
\text{ཤེས་དང་ȿོད་དང་གཉིས་མེད་དང༌།} \\
\text{ཐབས་མཁས་པ་ལ་ཟབ་པ་ཉིད།}
\end{align*}
\]
39th Topic
(ཨོ་ཞི་མཉམ་ཉིད་ཀྱི་དོན་བཤད་)
40th Topic
10. Trainings in a Pure Land

(བོད་སེམས་དཔའི་ཤེས་རིས་)

{IV.61}
They purify Buddha lands
By achieving the purification of the impurities
Of the world of the environment
Like of the world of the sentient being.

IV.61, sde dge 9a.4-9a.5:

{IV.61}
སེམས་ཅན་འཇིག་Ȧེན་དེ་བཞིན་ȭ།
།ȹོད་ཀྱི་འཇིག་Ȧེན་མ་དག་པ།
།
དེ་ལ་དག་པར་ȍབ་པ་ཡིས།
།སངས་Ȅས་ཞིང་ནི་དག་པ་ཉིད།
།
41\textsuperscript{th} Topic

11. Trainings in Skill in Means

This training having objects
Has ten aspects of skill in means:
Passed beyond the enemies,
Nonabiding, according with the power,

Unshared character,
Unattached, unobservable,
Having extinguished signs, and wish-paths,
The signs of it, and immeasurable.

The fourth chapter from the \textit{Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations} is completed.
Chapter V. Peak Trainings

42nd Topic
1. Heat Peak Trainings

(ཟླེ་ཟླེ་ཟླེ་)

{V.1}
Even in dreams viewing all phenomena
As like dreams and so forth
Are asserted as the twelve aspects
Of signs of training having gone to the peak.

V.1, sde dge 9a.7:

{V.1}

འདོད་ངོ་དེ་གཏོང་ཉིད་ཉིད་ གུང་ན། གུང་དུ་དུས་རྣམས་པར་

 lobbyist དཔྱོད་ནི་ནོར་བོད་ཐེག་པ། དུ་བོན་གི་
43\textsuperscript{rd} Topic
2. Peak Peak Trainings

\begin{quote}
\{V.2\}
Using as an example virtues in many aspects
Such as worshipping Buddhas
Equal to the number of beings of Jambudvīpa,
[Sūtra speaks of] the entities of sixteen increases.
\end{quote}

\begin{quote}
\{V.2, sde dge 9a.7-9b.1: \}
\end{quote}
{V.3} says (1) “The unsurpassed
Thorough fulfillment of the three exalted knowers of all
And (2) not letting go of the welfare
Of sentient beings are firm.”

V.3, sde dge 9b.1:

{V.3}

རྒོད་མེད་བཤེས་པ་དི་ལེན་པ། གཉེན་པོ་ཁོ་ངས་པ་མི་བཞིན་པ།
སེམས་ཅན་དོན་ཡོངས་མི་གཏོང་བ།
བཟོད་པ་ཞེས་ནི་མངོན་པར་བཟོད།
45th Topic
4. Supreme Mundane Qualities Peak Trainings

{V.4}
Meditative stabilization is thoroughly proclaimed
By way of manifold merit, using
As examples a four-continent,
A thousand, a million, and a billion.

V.4, sde dge 9b.1-9b.2:

{V.4}
གླིང་བཞི་པ་དང་Ȫོང་དག་དང་།Ȫོང་གཉིས་གཞུང་དག་དཔེར་མཛད་ནས།
བསོད་ནམས་མང་པོ་ཉིད་ཀྱིས་ནི།
ཏིང་འཛིན་ཡོངས་རྒྱུན་བསྡོད་པ་ཡིན།
46th Topic
5. Path-of-Seeing Peak Trainings

{V.5}
Individually, those [two] conceptualizations of apprehended objects—
Engagements and disengagements—
Themselves ninefold entities, are to be known
As entities [apprehending their] objects not as they are.

{V.6}
By way of the divisions of common beings and superiors,
Sentient beings (1) as substantially existent and (2) as imputedly existent
Are asserted as the two conceptualizations of apprehending-subjects.
Those individually exist as ninefold entities.

{V.7}
If the objects apprehended do not exist that way,
Of what are those asserted as apprehenders?
Those are marked with the emptiness
Of an entity of apprehension in that way.

V.5-7, sde dge 9b.2-10a.4:

{V.5}

{V.6}

{V.7}

{V.8}
It is asserted that these conceptualizations having as their basis
The class of objects of engagement exist in nine aspects [observing]:
(1) Nature, (2) lineage,
(3) Thorough achievement of the path,
(4) Unmistaken objects of observation of knowledge,  
(5) Discordant class, (6) antidotes,  
(7) Realization by themselves, (8) acting,  
(9) And their actions and the fruits of acting.

V.8-9, sde dge 9b.3-9b.4:

{V.8}
ངོ་བོ་ཉིད་དང་རིགས་དང་ནི།  
།ལམ་ནི་ཡང་དག་འǿབ་པ་དང་།  
།༨སེས་པའི་དམིགས་པ་མ་འǺལ་དང་།  
།མི་མȬན་ɉོགས་དང་གཉེན་པོ་དང་།

{V.9}
རང་གིས་Ȧོགས་དང་Ɏེད་པ་དང་།  
།དེ་ཡི་ལས་Ɏའི་འɐས་ɍ་ལ།  
།འșག་པའི་ɉོགས་ཀྱི་Ȧེན་ཅན་གྱི།  
།ȷམ་Ȧོག་དེ་ནི་ȷམ་དགུར་འདོད།

{V.10}
These entities of nine conceptualizations  
Of these called (1) low realization  
Due to falling to mundane existence or [solitary] peace,  
(2) Lack of restrainers,

{V.11}
(3) Incompleteness of the aspects of the path,  
(4) Proceeding under others’ conditions,  
(5) Turning away from the intents,  
(6) Trifling, (7) various,

{V.12}
(8) Obscured about abiding and entering,  
(9) And going afterward  
Have as their basis the class of disengagements,  
Arising in the minds of Hearers and so forth.

V.10-12, sde dge 9b.4-9b.6:

{V.10}
རིད་དང་ཞི་བར་ȩང་བའི་ɉིར།  
།Ȧོགས་པ་དམན་པ་ཉིད་དང་ནི།  
།ཡོངས་ར་འཛིན་པ་མེད་པ་དང་།  
།ལམ་གྱི་ȷམ་པ་མ་ཚང་དང་།

{V.11}
གཞན་གྱི་Ǭེན་གྱིས་འགྲོ་བ་དང་།  
།ཆེད་ȭ་Ȑ་བ་ལོག་པ་དང་།  
།ཉི་ཚǃ་བ་དང་ȹ་ཚǑགས་ཉིད།  
།གནས་དང་འșག་ལ་ɣོངས་པ་དང་།
Path-of-Seeing Peak Trainings

{V.12}

{V.13}
(1) Assuming and discarding,
(2) Taking to mind, (3) closely
Related with the three realms
(4) Abiding, (5) manifestly adhering,

{V.14}
(6) The actualities of phenomena as imputations,
(7) Attached, (8) the antidotes,
(9) And degenerated from proceeding as wished
Are to be known as the first of apprehensions.

V.13-14, sde dge 9b.6-9b.7:

{V.15}
(1) Not going forth in accordance with the intents,
(2) Definitely holding paths to be non-paths,
(3) Production as well as cessation,
(4) Actualities endowed and non-endowed,

{V.16}
(5) Dwelling, (6) destroying the lineage,
(7) No seeking, (8) no cause,
(9) And observing opposition
Are the other conceptualizations of apprehending-subjects.

V.15-16, sde dge 9b.7-10a.1:
{V.16}
གནས་དང་རིགས་ནི་འཇིག་པ་དང་།
དོན་ȭ་གཉེར་དང་ȅ་མེད་དང་།
།
{V.17}
Teaching [in order to set] others in enlightenment,
Conferring what is a cause of it,
And cause of uninterruptedness
Having the characteristic of much merit.

V.17, sde dge 10a.1-10a.2:

{V.17}
ཞིར་Ȃལ་བ་ནི་དམིགས་པ་ལ།
འཛིན་པའི་ȷམ་Ȧོག་གཞན་ཡིན་ནོ།
།

{V.18}
The pristine wisdoms of extinction of the defilements
And of nonproduction are called enlightenment.
Because extinguishment does not exist and production does not exist,
The two are to be known respectively.

V.18, sde dge 10a.2:

{V.18}
ཐོབ་པར་Ȧོག་རིགས་ཅི་ཞིག་ཟད།
གོ་རིམས་བཞིན་ȭ་ཤེས་པར་Ȧ།
།

{V.19}
In a nature without cessation
What type of conceptualization
Is extinguished by the path called “seeing”?!
What aspect of nonproduction is attained?!

{V.20}
Whereas the others on the one hand [assert] phenomena as existent,
I reckon the statement by the Teacher on the other hand
That the obstructions to objects of knowledge
Are extinguished to be amazing.

V.19-20, sde dge 10a.2-10a.3:
{V.20}
གཞན་གྱིས་ཆོས་ȷམས་ཀྱང་ཡོད་ལ།
།ཤེས་Ɏ་ལ་ཡང་Ȫོན་པ་ཡི།
།ིབ་པ་ཟད་པར་བȚོད་པ་གང་།
།དེ་ལ་ཁོ་བོས་མཚར་ȭ་བɬིས།

{V.21}
These have nothing to be removed at all.
There is nothing in the least to be posited.
Reality is to be viewed correctly.
Upon seeing reality, one becomes released.

V.21, sde dge 10a.3-10a.4:
{V.21}
འདི་ལ་བསལ་Ɏ་ཅི་ཡང་མེད།
།གཞག་པར་Ɏ་བ་ȕང་ཟད་མེད།
།དེ་དག་ཕན་ɰན་བȵས་པ་གང་།

{V.22}
Those that are contained within
The forbearances of simultaneous period—
That are mutually contained in giving and so forth individually—
Are here the path of seeing.

{V.23}
Having entered into absorption
In the lion’s sport meditative stabilization,
Then they investigate the forward process
And reverse process of dependent-arising.

V.22-23, sde dge 10a.4-10a.5:
{V.22}
ɚིན་པ་ལ་སོགས་རེ་རེར་ནི།
།དེ་དག་ཕན་ɰན་བȵས་པ་གང་།

{V.23}
དེ་ནས་སེང་གེ་ȷམ་བȊིངས་པའི།
།ཏིང་ངེ་འཛིན་ལ་ȡོམས་ɵགས་ནས།

{V.23}
Ȧེན་ཅིང་འɐེལ་འɏང་ɾགས་མȬན་དང༌།
ɾགས་མི་མȬན་ལ་Ȧོག་པར་Ɏེད།
Having gone and come in the nine meditative absorptions
Including cessation in the two aspects,
A consciousness included in the Desire [Realm] not in meditative equi-
poise
Is taken as the boundary,

Whereupon one enters in absorption in the manner of leapover,
Leaping over one, two, three, four,
Five, six, seven, and eight
Going variously until entering into absorption in cessation.

(1) Brief, (2) extensive, (3) not being
Thoroughly taken care of by a Buddha,
(4-6) The nonexistence of qualities of the three times,
(7-9) The three aspects of paths to goodness—

These apprehended objects are one.
[A path of meditation] has these as objects of activity of aspects of train-
ing.
The second are asserted as being
Minds and mental factors, operative object-possessors.

Conceptualizations of (1) the mind not generated,
(2) The essence of enlightenment not taken to mind,
(3-4) Lesser Vehicles taken to mind
(5) Complete enlightenment not taken to mind,
(6) Meditation, (7) no meditation,
(8) Opposites from those,
(9) And improper meaning
Are to be known as the path of meditation.
There are nine other aspects of the discordant class, 
Related with the path of meditation, 
Since it overcomes those having as objects 
The imputation of sentient beings and the causes of those.

V.32, *sde dge* 10b.3:

(6) Inequality, (7) suffering
And so forth, (8) the nature
Of afflictive emotions, (9) and nonduality
Are asserted as the final conceptualizations.

V.33-34, *sde dge* 10b.3-10b.4:

Just as, upon having exhausted contagions
After a long time and letting out the breath,
All the wonderful qualities achieving
Happiness present in all forms

{V.36}
Are founded in all aspects
In the great being
Decorated with supreme fruits
Like rivers descending into the great ocean.

V.35-36, sde dge 10b.4-10b.5:

{V.35}
ཡམས་ནད་འདི་ȷམས་ཟད་ནས་ནི།། ཟན་རིང་ལོན་ནས་དྲགས་ཅིན་བར།།
ȷམ་པ་ཀུན་ȣ་འགྲོ་བ་ཡི།། བདེ་ཐབ་ཡོན་ཏན་ཅན་ཚོགས་ཀུན།།

{V.36}
Ȅ་མཚོ་ཆེ་ལ་ཟབ་བཞིན།། མཛོ་མཆོག་གིས་བ་ཡི།།
སེམས་དཔའ་ཆེན་པོ་དེ་ལ་ནི།། ཷམ་པ་ཀུན་ȣ་བེན་པར་ཉེད།།

{Haribhadra’s Clear Meaning (128a.7) reads spa. Āryavimuktisena’s commentary (180b.4) reads dpa’. On the other hand, sde dge (10b.5), Peking (12b.4), dpe bsdur ma (24.9). Unfortunately, it is difficult to recognize the difference between spa and sha in co ne (10b.5). The corresponding Sanskrit stanza is:

sarvāḥ sarvābhisāreṇa nikāmaphalaśālinam |
bhajante tam mahāsattvāṃ mahodāḥimivāpāgh || V.36 ||

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 31. Considering the meaning of the corresponding Sanskrit term śālin (furnished with), spa, one of the meanings of which is “decorated with,” is the preferable Tibetan translation.
48th Topic
7. Uninterrupted Peak Trainings

{V.37}
That which is uninterrupted to Buddhahood
Having much more merit than, for example,
The virtues setting the beings of the billion [world-systems]  
In the fulfillment of realizations

{V.38}
Of Hearers and Rhinoceros-like Solitary Realizers
And in the flawlessness of Bodhisattvas
Is the uninterrupted meditative stabilization.
That is an exalted-knower-of-all-aspects itself.

V.37-38, sde dge 10b.6-10b.7:

{V.37}
ཾོང་གོང་པོ་བོ་ཉན་ཐོས་དང་།
།བསེ་ིའི་Ȧོགས་པ་ཅན་ཚོགས་དང་།
།
ȷམ་པ་སེམས་དཔའི་Dzོན་མེད་ལ།
།བཀོད་པའི་དགེ་བ་དཔེར་མཛད་ནས།
།

{V.38}
བསོད་ནམས་མང་པོ་ཉིད་ཀྱིས་ནི།
།སངས་Ȅས་ཉིད་ཀྱི་བར་མེད་དེ།
།
བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན།
།དེ་ནི་ȷམ་པ་ཀུན་མཁྱེན་ཉིད།
།

{V.39}
Their objects of observation are without thingness;
Their proprietary is asserted as mindfulness.
Their aspect is pacification. Regarding these,
Intense proponents object successively.

V.39, sde dge 10b.7:

{V.39}
འདི་ཡི་དམིགས་པ་དངོས་མེད་དེ།
།བདག་པོ་Ȯན་པ་ཡིན་པར་བཞེད།
།
ȷམ་པ་ཞི་ཉིད་འདི་ལ་ནི།
།རབ་ȣ་ɩ་ȷམས་ȅད་མར་Ȃོལ།
།

{V.39}

།

{V.39}

།
49th Topic
8. Wrong Achievings to be Avoided
(བསལ་ེལ་ལོག་ིབ་)

{V.40}
1. The logical feasibility of objects of observation,
2. Distinguishing their entities,
3. The pristine wisdom of an exalted-knower-of-all-aspects,
4. The ultimate and the obscurational,

{V.41}
5. Trainings, 6.-8. the three jewels,
9. Skill in means, 10. the clear realizations of a Subduer [Buddha],
11. Error, 12. paths,
13. Antidotal, 14. and unfavorable classes,

{V.42}
15. Characteristics, 16. meditative cultivation—
These wrong conceptions by proponents
Concerning an exalted-knower-of-all-aspects
Are asserted in sixteen aspects.

V.40-42, sde dge 10b.7-11a.2:

The fifth chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.
བེན་པར་དོན་པས་འདི་རི་ཉིད་འཛིན་མེད་ཐུབ་པར་རིགས་ཐོབ་པ་མེད།
Chapter VI. Serial Trainings

50th Topic
1. Perfection of Giving
   (བཤོགས་པའི་ཕར་ལྔ་)

51st Topic
2. Perfection of Ethics
   (བིང་ཆོས་ཡིག་མི་བེན་པར་བཤོགས་པའི་ཕར་ལྔ་)

52nd Topic
3. Perfection of Patience
   (ཟོང་མེད་པའི་ཕར་ལྔ་)

53rd Topic
4. Perfection of Effort
   (བོད་ལྡན་ཀྱི་ཕར་ལྔ་)

54th Topic
5. Perfection of Concentration
   (ཕན་ཚུགས་ཀྱི་ཕར་ལྔ་)

55th Topic
6. Perfection of Wisdom
   (ཤེས་རབ་ཀྱི་ཕར་ལྔ་)

56th Topic
7. Recollection of the Buddha Jewel
   (སངས་རྒྱས་ཅན་མཆོག་ཤེས་རབ་འོན་པ་)

57th Topic
8. Recollection of the Doctrine Jewel
   (ཆོས་ནང་དཀོན་མཆོག་ཤེས་རབ་འོན་པ་)
58th Topic
9. Recollection of the Spiritual Community Jewel
   (དགེ་བȭན་དཀོན་མཆོག་Țེས་ʀ་Ȯན་པ་)

59th Topic
10. Recollection of ethics
   (བོད་སྒྲིམས་Țེས་ʀ་Ȯན་པ་) [illustrating reversal from the unfavorable class]

60th Topic
11. Recollection of generosity
   (ལྷ་བ་Țེས་ʀ་Ȯན་པ་) [illustrating engagement in virtue]

61st Topic
12. Recollection of deities [endowed with the eye of pristine wisdom] and gurus
   (ལྷ་སྒེགས་ཐུན་པ་) [as judges of whether virtues or nonvirtues are performed]

62nd Topic
13. Realizing the naturelessness
   (ངོ་བོ་ཉིད་མེད་པ་Ȧོགས་པ་) [of all those twelve]

{VI.1}
Giving through to wisdom,
Recollections of the Buddha and so forth,
And phenomena as the nature of thinglessness
Are asserted as the serial activity.

VI.1, sde dge 11a.3:
{VI1}

a The brackets in this and next three topics are drawn from the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang’s Vocabulary Occurring in the Perfection of Wisdom, 398.4/30b.4ff.
The sixth chapter from the *Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations* is completed.
Chapter VII. Momentary Trainings

63rd Topic

1. Nonfruitional Momentary Trainings

(VII.1)
Because of bringing together all uncontaminated phenomena
Even with every one of giving and so forth,
This realization of a subduer
Is to be known as single moment.

(VII.2)
Just as when a person moves a paddle
On a water wheel from a single point,
All simultaneously are moved,
So is single moment knowledge.

VII.1-2, sde dge 11a.4-11a.5:

(VII.1)
ཤེས་པ་ལ་སོགས་རེ་རེས་ཀྱང་།།ཟླེག་མེད་ཆོས་ཀུན་བུས་པའི་ྱིར།་ȣབ་པའི་ཇི་ཅིག་གཅིག་པ་ཡིས།།ȣོགས་པ་འདི་ནི་ཤེས་པར་ཞ།།

(VII.2)
ཇི་ྐྱིན་ཐབས་གཅིག་གིས་བེད་པ་ན།།ྭོག་ཐབས་གཅིག་གིས་བེད་པ་ན།།ཐམས་ཅད་ཅིག་ཅར་འགུལ་བ་ྐྱིན།།ཇི་ཅིག་གཅིག་ཤེས་དེ་བཞིན་ནོ།།
64th Topic
2. Fruitional Momentary Trainings

(VII.3)

When the perfection of wisdom having a nature
Of all bright phenomena
Is generated on the occasion having nature of fruition,
It is single moment pristine wisdom.

VII.3, sde dge 11a.5:

(VII.3)

According to Tsong-kha-pa, sde dge the preferable Tibetan translation
is:

(VII.3)
65th Topic
3. Characterless Momentary Trainings

Abiding regarding all phenomena—the deeds
Of giving and so forth—as like dreams,
It realizes phenomena
As characterless in a single moment.

VII.4, sde dge 11a.5-11a.6:

\[
\text{ཆོས་ཀུན་འི་ལམ་འོར་གནས་ནས།}
\]
\[
\text{ཆོས་ȷམས་མཚན་ཉིད་མེད་པ་ཉིད།}
\]
\[
\text{ǰད་ཅིག་མ་ནི་གཅིག་གིས་Ȧོགས།}
\]

{VII.4}
66th Topic
4. Nondual Momentary Trainings
(བོད་དུས་ཤེར་དེ་ཤེས་བོད་ཆེན་བོད་)

{VII.5}
Just as a dream and what sees it
Are not seen in a dualistic manner,
The nondual suchness of phenomena
Is seen in a single moment.

VII.5, sde dge 11a.6:

The seventh chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.

དེ་ཉིད་ཞིག་གཅིག་གིས་མཐོང་།
།

།
Chapter VIII. Bodies of Attributes

67th Topic
1. Nature Bodies

The nature body of a Subduer
Has attained uncontaminated attributes
Has purity in all respects,
And a nature possessing the characteristic [of emptiness].

VIII.1, sde dge 11a.7-11b.1:

{VIII.1}

 dbus pa'i ngpo rje dungs rin chen "i | bha sou srim yi kha n chen bzhag | dpe byung kyang gur chu dang pa | del bya sda nye brtan gi bdun gshen dpag |}
68th Topic
2. Pristine Wisdom Bodies of Attributes
（ཡེ་ཤེས་ཆོས་DZ་）

{VIII.2}
1) The harmonies with enlightenment, 2) the immeasurables,
3) The liberations, 4) the entities
Of the nine serial absorptions
5) The entities of the ten totalities,

{VIII.3}
6) The eight aspects by way of thoroughly dividing
The faculties of outshining,
7) Nonaffliction, 8) exalted knowledge upon wishing,
9) Clairvoyances, 10) individual correct knowledges,

{VIII.4}
11) Four purities in all aspects,
12) Ten powers, 13) ten strengths
14) Four fearlessnesses
15) Three aspects of nonconcealment,

{VIII.5}
16) Three aspects of mindful establishment,
17) A nature of not being endowed with forgetfulness,
18) Thorough conquest of the predispositions,
19) Great compassion for creatures,

{VIII.6}
20) The unshared attributes of only a Subduer
That are described as eighteen,
21) And the exalted-knower-of-all-aspects
Are called the body of attributes.

VIII.2-6, sde dge 11b.1-11b.3:

{VIII.2}

{VIII.3}
Chapter VIII: Bodies of Attributes

{VIII.4}

The Hearers’ nonafflictive viewing
Is just the thorough abandonment of a human’s afflicting emotion;
The severance of the continuum of their afflicting emotions
In towns and so forth is the nonafflictiveness of Conquerors.

{VIII.5}

A Buddha’s exalted knowledge upon wishing
Is asserted as (1) spontaneously established,
(2) having abandoned attachment, (3) being unobstructed,
(4) always abiding, and (5) answering all questions.

VIII.7-8, sde dge 11b.4-11b.5:

{VIII.6}

The cause having thoroughly ripened,
They manifest that [body],
The deed for that specific benefit,
To a specific one at a specific [place] at a specific time.

{VIII.10}

Just as even though a monarch of gods sends down rain,
Nothing grows from unfit seeds,
So although Buddhas have arisen,
Those without the lot do not experience the goodness.

VIII.9-10, *sde dge* 11b.5-11b.6:

{VIII.9}

{VIII.10}

{VIII.11}

Because exalted activities thus are vast,
Buddhas are called pervasive.
Because those are not consumed,
They are also called “permanent.”

VIII.11, *sde dge* 11b.6:
69th Topic
3. Complete Enjoyment Bodies

{VIII.12}
This having an essence
Of thirty-two marks and eighty beauties
Is asserted as a Subduer’s complete enjoyment body
Because of thoroughly enjoying the Great Vehicle.

VIII.12, sde dge 11b.7:

{VIII.12}
མཚན་ནི་ʀམ་ȕ་ɬ་གཉིས་དང་།
།དཔེ་Ɏད་བȄད་ȕའི་བདག་ཉིད་འདི།
།Ȭབ་པའི་ལོངས་Ʉོད་ɲོགས་DZར་བཞེད།

{VIII.13}
1) Hands and feet marked by wheels, 2) tortoise-feet,
3) Fingers and toes joined by webs [of light],
4) Soft and youthfully tender hands as well as feet,
5) Seven body areas prominent,

{VIII.14}
6) Long fingers and toes, 7) broad heels, 8) large straight body,
9) Inconspicuous ankles, 10) body hairs standing upwards,
11) Calves like an antelope’s, 12) long and beautiful arms,
13) Secret organ of the genitals retracting inside,

{VIII.15}
14) Gold-colored skin, 15) smooth skin,
16) Body hairs each growing nicely to the right,
17) Face adorned with a hair treasury,
18) lion-like upper body,
19) Round shoulders, 20) broadness between the shoulder blades,

---

a In Nāgārjuna’s Precious Garland (178d) this is identified as “feet that are very level.”
b Nāgārjuna’s Precious Garland (180def):
   Your hands, feet, shoulder blades,
   And the nape of your neck will broaden,
   So your body will be large and those seven areas broad.
c As Gyal-tshab’s commentary on Nāgārjuna’s Precious Garland (185.5) explains, like an elephant or a horse.
d A spiraling hair between the eyebrows (Nāgārjuna’s Precious Garland, stanza 187d).
21) Unpleasant tastes perceived for this one as supreme of tastes,
22) Body symmetrical like a fig tree,
23) Prominent crown protrusion, 24) long and beautiful tongue,
25) Brahmā melodiousness, 26) cheeks like a lion,
27) Very white teeth 28) equal in size, 29) well arranged,
30) And fully forty in number,
31) Dark blue sapphire eyes, and 32) eyelashes like those of a supreme cow—
These are the thirty-two marks.

VIII.13-17, sde dge 11b.7-12a.3:
{VIII.17}

These marks are thoroughly achieved
Through intensively completing
The particular causes achieving
The marks for this [complete enjoyment body]—

{VIII.19}

Escorting gurus and so forth,
Firmness of vows that have been assumed,
Reliantly cultivating gathering [of students]
Giving fine articles, freeing those bound

{VIII.20}

To be killed, spreading to others
Virtues taken up and so forth—
Those having the character of causes achieving them
In accordance with how they occur in the sūtras.

VIII.18-20, sde dge 12a.4-12a.6:

{VIII.18}

{VIII.19}

See Stcherbatsky and Obermiller, Abhisamayālaṁkāra, 36. Considering the meaning of the corresponding Sanskrit term pramāṇe (“in size”), tshad is the correct Tibetan reading. Āryavimuktisena’s commentary (200b.1) reads tshems.
A Subduer has 1) nails copper-colored,
2) Oily-toned, and 3) prominent,
4) Fingers round, 5) broad, and 6) tapering,
7) Veins not manifest and 8) without knots,
9) Ankles not protruding, 10) legs even,
11) Proceeding in the manner of a lion, 12) of an elephant,
13) Of a swan, 14) and of a supreme bull,
15) Proceeding turning to the right, 16) beautifully, 17) and straight,
18) Body elegant, 19) as if wiped, 20) well-proportioned,
21) Clean, 22) smooth, 23) and pure,
24) Signs fully complete,
25) Limbs of the body broad and excellent,
26) Steps equal, 27) two eyes pure,
28) Just having youthful flesh,
29) Body not slouching but 30) expansive,
31) Body very taut,
32) Limbs very distinct,
33) Unobstructed clear vision,
34) Waist round, 35) appropriately sized, 36) not stretched out,
37) But flat, 38) navel deep and
39) Curling to the right,
40) Beautiful when viewed in all ways,
41) All behavior clean,
42) Body without moles and black spots,
43) Hands smooth like cotton,
44) Lines on the hands lustrous, 45) deep, and 46) long,
47) Mouth not too wide,
48) Lips red like the bimba [fruit].

[VIII.28]
49) Tongue flexible, 50) slender,
51) And red, 52) sound of a dragon,
53) Speech supple and smooth, 54) eye-teeth round,
55) Sharp, 56) white, 57) even,

[VIII.29]
58) And tapered, 59) nose prominent,
60) And supremely pure,
61) Eyes wide, 62) eyelashes thick,
63) [Eyes] like lotus petals,

[VIII.30]
64) Eyebrows long, 65) soft,
66) Glossy, 67) with even hairs,
68) Arms long and broad, 69) ears equal
70) And devoid of impairment,

[VIII.31]
71) Forehead beautifully defined,
72) Large, 73) head broad,
74) Head hair black like a bee,
75) Thick, 76) smooth, 77) not tangled,

[VIII.32]
78) Not bristly, 79) and with fragrance
Captivating the minds of beings,
80) Adorned with glorious curls,
Lucky [signs], curling swastikas—
Those are asserted as a Buddha’s excellent beauties.

VIII.21-32, sde dge 12a.6-12b.6:

[VIII.21]

*a* Momordica Monadelpha.
*b* That is, thunderous.
*c* dpal gyi be ’u, śrīvatsa. This term is often translated as “endless knot,” but the connotation of “knot” is not present in either the Sanskrit or the Tibetan though present in the Chinese.
*d* This stanza has an extra line.
འདོད་དོན་འགྲོ་བར་འཚམ།
གཙང་དང་འཇམ་དང་དག་པའི་DZ།
མཚན་ནི་ཡོངས་ར་ɲོགས་པ་དང་།
DZ་ཡི་ཁོ་ལག་ཡངས་ཤིང་བཟང་།
གོམ་ȡོམས་པ་དང་ནན་གཉིས་ནི།
དག་དང་གཞོན་ཤ་ཅན་ཉིད་དང་།
DZ་ɵམ་མེད་དང་Ȅས་པ་དང་།
ཤིན་ȣ་གྲིམས་པའི་DZ་ཉིད་དང་།
ཡན་ལག་ཤིན་ȣ་ȷམ་འɎེས་དང་།
གཟིགས་པ་Ȍིབ་མེད་དག་པ་དང་།
དཀུ་ɸམ་ǰབས་ɉིན་མ་ȟོངས་དང་།
ɉང་ངེ་བ་དང་Ȩེ་བ་ནི།
ཟབ་དང་གཡས་ɉོགས་འཁྱིལ་བ་དང་།
ཀུན་ནས་བȨ་ན་ȵག་པ་དང་།
ཀུན་Ʉོད་གཙང་དང་DZ་ལ་ནི།
ɥེ་བ་གནག་བག་མེད་པ་དང་།
ཅག་ནི་ཤིང་བལ་Ȩར་འཇམ་དང་།
ɉ་རིས་མདངས་ཡོད་ཟབ་རིང་དང་།
ཞལ་ནི་ཧ་ཅང་མི་རིང་དང་།
མȘ་ནི་བིͯྦ་Eར་དམར་དང་།
Ȝགས་མཉེན་པ་དང་རབ་པ་དང་།
དམར་དང་‘aག་གི་Ȍ་ཉིད་དང་།
གʀང་མཉེན་འཇམ་དང་མཆེ་བ་ɸམ།
ȷོ་དང་དཀར་དང་མཉམ་པ་དང་།
{VIII.22}
{VIII.23}
{VIII.24}
{VIII.25}
{VIII.26}
{VIII.27}
{VIII.28}
{VIII.29}
VIII.22.

VIII.23.

VIII.24.

VIII.25.

VIII.26.

VIII.27.

VIII.28.

VIII.29.

a Correcting *bim+pa* in *sde dge* (12b.3), *snar thang* (13a.7), and *dpe bsdur ma* (28.13) to *bim+ba* in accordance with *co ne* (12b.3); Peking (14b.5), Āryavimuktisena’s commentary (205a.6), and Haribhadra’s *Clear Meaning* (136a.3) similarly misread *bim pa*. The corresponding Sanskrit stanza is:

\[\text{karau tālamṛdā snigdhagambhārāyatalekhatā |}\\
\text{nātyāyataḥ vaco bimbhaprati bimbaṃpamaśṭatā ||VIII.27||}\\
\]

The Sanskrit term *bimba* agrees with the transliteration in the *co ne* edition.
\{VIII.30\}

\{VIII.31\}

\{VIII.32\}
70th Topic
4. Emanation Bodies

Those bodies simultaneously bringing about
Various benefits for transmigrating beings
As long as mundane existence lasts
Are the Subduer’s emanation bodies of uninterrupted continuum.

VIII.33, sde dge 12b.6-12b.7:

{VIII.33}

Those bodies simultaneously bringing about
Various benefits for transmigrating beings
As long as mundane existence lasts
Are the Subduer’s emanation bodies of uninterrupted continuum.
Buddha Activities
(བོད་སྐེ་ཟེར་ཚིགས་]

Likewise, activities as long as cyclic existence lasts
Are asserted to be of uninterrupted continuum.
1) The activity of the pacification of transmigrations,
2) Setting them in the four aspects of gathering [students],

3) The realizations of the thoroughly afflicted
And adoptions of the thoroughly pure,
4) Properly [achieving] the welfare of sentient beings,
5) The six perfections,

6) The Buddha path, 7) emptiness
Of inherent existence, 8) extinguishment of dualistic [appearance]
9) Terminological, 10) unobservable,
11) Thorough ripening of embodied beings,

12) The paths of Bodhisattvas,
13) Reversing manifest conception,
14) Having attained enlightenment, 15) the pure land
Of buddhafication, 16) definite,

17) Immeasurable benefits for sentient beings,
18) The qualities of relying on Buddhas and so forth
19) The branches of enlightenment,
20) Nonwasted, 21) seeing the truths,

22) Abandonment of the errors,
23) The mode of baselessness of those,
25) Purification, the causal collections,
26) Thoroughly not knowing the compounded

And uncompounded as different,
And 27) setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects
Of the activities of the body of attributes.

VIII.34-40, *sde dge* 12b.7-13a.4:

{VIII.34}

The eighth chapter from the *Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations* is completed.

\[\text{aprameye ca sattvārthe buddhavedike gune} | \]
\[\text{bodher aṅgeśv anāse ca karmanāṃ satyadarśane} \| \text{VIII.38} \| \]

Considering Sanskrit term *sevā* means “relying on,” both are suitable.
སེམས་དཔལ་ལྡན་ཀྱི་བསྡུས་པའི་སྣོས་པའི་དཔལ་ལྡན་བསྡུས་པའི་སྣོས་པ་ཐོག་པ་ལས་ཐོབས་བོད་པ་འོ།
Characteristics, trainings in those,  
Intensification of those, stages of those,  
Finality of those, maturations of those:  
These are another condensation into six aspects.

The objects are another condensation into three aspects—
(1) The three aspects, (2) the causes which are
The natures of the four trainings,
And (3) the effects which are the body of attributes and activities.

The Treatise of Quintessential Instructions on the Perfection of Wisdom,  
Ornament for the Clear Realizations composed by the Foremost Holy Maitreyanātha is completed.

Translated and corrected by the Indian paṇḍita Amaragomin and the translator monastic Lo-dan-shay-rab, it has been delineated well.
Maitreya’s
Ornament for the Clear Realizations
with Ngag-wang-pal-dan’s Outline

Drawn from Ngag-wang-pal-dan’s Explanation of the Treatise
“Ornament for the Clear Realizations” from the Approach of
the Meaning of the Words: The Sacred Word of Maitreyanātha
The explanation here of the *Ornament for the Clear Realizations* has three parts: explanations of the title of the meaningful means of expression, the text possessing meaningful subjects, and the activities of translation by those who translated it.

1. Explanation of the title of the meaningful means of expression

In the language of India [Sanskrit]:
*abhisamayālaṃkārayaṃprajñāpāramitopadeśaśāstrakārikā.*

In the language of Tibet:
*shes rab kyi pha rol tu phyin pa ’i man ngag gi bstan bcos mgon par rtogs pa ’i rgyan*

*Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations.*

Homage to all Buddhas and Bodhisattvas.

Title, *sde dge* 1b.1-1b.2:
I. Activities Engaging the Composition {2 Parts}

This has two parts: (1) expression of worship and (2) purpose and relationship.

A. Expression of Worship

Homage to the Mother of Buddhas as well as of the groups of Hearers and Bodhisattvas.
Which through knowledge of all leads Hearers seeking pacification to thorough peace.
And which through knowledge of paths causes those helping transmigrants to achieve the welfare of the world,
And through possession of which the Subduers set forth these varieties endowed with all aspects.

Homage, sde dge 1b.2-1b.4:

B. Purpose and Relationship (I.1-2)
The path of an exalted-knower-of-all-aspects
Explained by the Teacher in these [sūtras]
Is not experienced by others.
In order that those with intelligence will see the meanings
Of the sūtras having an essence of ten practices
Upon having set them in mindfulness,
The easy realization of them
Is the purpose of the composition.

1.1-2, sde dge 1b.4-2a.1:

{1.1}

{1.2}
II. NATURE OF THE COMPOSED TEXT (CHAPS. I-CONDENSATION.2) {3 PARTS}

This has three parts: division into eight for those having faith in the extensive, division into six for those having faith in the medium-length, and division into three for those having faith in the condensed.

A. DIVISION INTO EIGHT FOR THOSE HAVING FAITH IN THE EXTENSIVE (CHAPS. I-VIII) {2 PARTS}

This has two parts: presentation of the body and extensive explanation of the branches.

1. Presentation of the body (I.3-17) {2 parts}

This has two parts: brief indication and extensive explanation.

a. Brief indication [of the body of the treatise] (I.3-4)

The perfection of wisdom will be thoroughly explained by way of eight categories.
Exalted-knower-of-all-aspects, knower of paths,
Then knower of all,

{I.4}
Completely realizing all aspects,
Passed to the peak, serial,
Momentary thoroughly complete enlightenment,
And body of attributes—those are the eight aspects.

1.3-4, sde dge 2a.2:

{I.3}
ཤེས་རབ་ཕ་རོལ་ིན་པ་ནི། ཕྱོང་པོ་བདེ་ཡང་དག་བཤད།
ཞམ་ཀུན་མཁྱེན་ཉིད་ལམ་ཤེས་ཉིད། དེ་ནས་ཐམས་ཅད་ཤེས་པ་ཉིད།
{I.4}
ཐམས་ཅད་ཤེས་པ་དང་། རྡོ་རོྦ་ིན་དང་མཐར་གྱིས་པ།
དོ་ནི་གཅིག་མངོན་ɲོགས་ོང་ོབ། དེ་གཉིས་དང་དེ་ཤེས་པ།
b. Extensive explanation [of the body of the treatise] (I.5-17)

Mind-generations, guidance,
Four limbs of definite discrimination,
The nature of the element of attributes
Which is the basis of achievings,

Objects of observation, intent,
Armor, activities of engaging,
Collections, and issuance
[Characterize] a Subduer’s exalted-knower-of-all-aspects.

1.5-6, *sde dge* 2a.2-2a.3:

[1.5]
{I.5:}
སེམས་བོད་པ་དང་གདམས་ངག་དང་།
ངེས་འེད་ཡན་ལག་ȷམ་བཞི་དང་།
ཐབ་པ་ཡི་ནི་Ȧེན་ǽར་པ།
ཆོས་ཀྱི་དིངས་ཀྱི་རང་བཞིན་དང་།

{I.6:}
དམིགས་པ་དག་དང་ཆེད་དང་ནི།
གོ་ཆ་འེག་པའི་ȷམ་བ་དང་།
ཚǑགས་ནི་ངེས་པར་འེང་བཅས་ȷམས།
Ȭབ་པའི་ȷམ་ཀུན་མཁྱེན་པ་ཉིད།

[1.7]
Making lusterless and so forth;
Paths of learners and the rhinoceri;
[Great Vehicle] paths of seeing greatly beneficial
By way of qualities in this and other [lives];

[1.8]
Paths of meditation—function, taking to mind belief,
Praise-extolling-lauding,
Dedication, admiration,
Achieving the unsurpassed,

And completely pure:
A knower of paths
Of the wise Bodhisattvas
Is described as such.

I.7-9, sde dge 2a.3-2a.5:

1.7
མོག་མོག་པོར་ེད་ལ་སོགས་དང་། །།ོབ་མ་བསེ་ལའི་ལམ་གང་དང་། །ཕན་ཡོན་ཆེ་བ་མཐོང་བའི་ལམ།

1.8
ེད་པ་དང་ནི་མོས་པ་དང་། །བོད་དང་བཀུར་དང་བཞགས་པ་དང་། །བོ་དང་ེས་ཞི་ཡི་རང་བ། །ཡིད་ལ་ེད་པ་ཐ་མེད་དག

1.9
ཐབས་དང་ཤིན་ཟ་དག་པ་ཞེས། །ཐབས་མ་ཡིན་པས་རིང་བ་དང་། །ཐབས་ཀྱིས་རིང་བ་མ་ཡིན་ཉིད།

1.10
Not abiding in cyclic existence through knowledge,
Not abiding in peace through compassion,
Distant due to non-skill in method,
Not distant due to skill in method,

1.11
Those classed as discordant and as antidote,
Trainings, their equality, and
The paths of seeing of Hearers and so forth—
Knowers of all are asserted thus.

I.10-11, sde dge 2a.5-2b.1:

1.10
ཤེས་པས་ིད་ལ་མི་གནས་ཤིང་། །ཤེས་ཞི་ལ་མི་གནས་དང་། །ཐབས་མ་ཡིན་པས་རིང་བ་དང་། །ཐབས་ཀྱིས་རིང་བ་མ་ཡིན་ཉིད།

1.11
མི་མོན་གཉེན་པོའི་ཆོགས་དག་དང་། །ཉིད་དང་དེ་ཡི་མཉམ་ཉིད་དང་། །ཉན་ཐོས་ལ་སོགས་མཐོང་བའི་ལམ། །དེ་འི་ཀུན་ཤེས་ཉིད་ལ་འདོད།

1.12
Aspects, trainings,
Qualities, defects, characteristics,
Concordances with a portion of liberation and with definite discrimination,
Groups of irreversible learners,
Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

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Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

I.12-13, sde dge 2b.1-2b.2:

{I.12}

Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.
I.16a-16b, sde dge 2b.3-2b.4:

Single moment
Manifest complete enlightenment
Is of four aspects by way of character.

I.16b-16d, sde dge 2b.4:

Nature, complete enjoyment,
And likewise the others, emanation
And body of attributes as well as activities,
Are expressed as the four aspects.

I.17, sde dge 2b.4:

{I.17}
2. Extensive explanation of the branches [of the treatise] (I.18-VIII.40) {3 parts}

This has three parts: extensive explanations of the three exalted knowers, the four trainings, and the bodies of attributes.

a. Extensive explanations of the three exalted knowers (I.18-III.16) {3 parts}

This has three parts: extensive explanations of exalted-knowers-of-all-aspects, knowers of paths, and knowers of bases.

1) [CHAPTER I] EXTENSIVE EXPLANATION OF EXALTED-KNOWERS-OF-ALL-ASPECTS (I.18-73) {3 parts}

This has three parts: (1) explaining the nature of the path, mind-generation, (2) explaining the guidances purifying mind-generation, and (3) explaining how the meanings of the guidances are achieved.
1st Topic
1. Great Vehicle Mind-generations

A) EXPLAINING THE NATURE OF THE PATH, MINDGENERATION (I.18-20)

Mind-generation is a wish for thoroughly
Complete enlightenment for the sake of others.

That [enlightenment is the object of attainment] and that [others’ welfare
is the object of intent]
Are treated briefly and at length similarly to the sūtras.a

Moreover that is of twenty-two aspects—
By way of earth, gold, moon, fire,
Treasure, jewel-mine, ocean,
Diamond, mountain, medicine, spiritual guide,

Wishing-granting jewel, sun,
Song, monarch, storehouse, highway,
Mount, spring, lute,
River, and cloud.

a Or, according to Gyal-tshab’s Explanation:

That [enlightenment] and that [welfare of others] are, similarly
To the Medium Mother, described briefly and at length also in the other two.
[1.19]
དེ་ཡང་ས་གསེར་ɷ་བ་མེ།
།གཏེར་དང་རིན་ཆེན་འིང་གནས་མཚོ།
Ȱོ་Țེ་རི་ɥན་བཤེས་གཉེན་དང་།
།ཡིད་བཞིན་ནོར་ɍ་ཉི་མ་ Almighty ༲།

[1.20]
Ȅལ་པོ་མཛོད་དང་ལམ་པོ་ཆེ།
།བཞོན་པ་བཀོད་མའི་Ș་དང་ནི།
Ȍ་བȟན་Ș་བོ་ȷམས་ཀྱིས།
ȷམ་པ་ཉི་ɿ་ɬ་གཉིས་སོ།
།ཐབད་དག་ཐོག་ཤིང་ཐོར་ིས། | བཙོ་བཤེས་ཐོ་སྐེ་ཤིས།
།སུ་སྐབས་ཀྱི་ཆུང་ཞིིས། | བཙོ་བཤེས་ཐོ་སྐེ་ཤིས།
2nd Topic
2. Guidance

(B) EXPLAINING THE GUIDANCES PURIFYING MIND-GENERATION (I.21-24) {2PARTS}

This has two parts: setting forth the actual guidances and explanation of the start to generating a union of calm abiding and special insight observing emptiness by meditatively cultivating the meaning of the guidances.

1' Setting forth the actual guidances (I.21-24) {2parts}

This has two parts: setting forth the general divisions and detailed explanation of what is difficult to realize.

a' Setting forth the general divisions [of guidances] (I.21-22)

{I.21}
Concerning achieving, the truths,
The three jewels—Buddha and so forth,
Nonattachment, thorough nonwearying,
Thoroughly maintaining the paths,
The five eyes, the six qualities
Of clairvoyance, the path of seeing,
And meditation: guidances
Are to be known as having a nature of ten.

I.21-22, sde dge 2b.6-2b.7:

I.21

I.22

I.21

I.22

I.21

I.22
b' Detailed explanation of what is difficult to realize (I.23-24)

{I.23}
Dull and sharp faculties,
By faith and attained by seeing, from lineage to lineage,
One intervening, intermediate, upon birth,
With and without exertion, three flying to the highest land,

{I.24}
Going to the finality of the peak of cyclic existence,
Conquering desire for form, peace in the life of seeing,
Manifesting the corpus,
Rhinoceros—the twenty.

1.23-24, sde dge 2b.7-3a.1:

{I.23}

{I.24}

}}}
2' Explanation of the start to generating a union of calm abiding and special insight observing emptiness by meditatively cultivating the meaning of the guidances (I.25-36) {2 parts}

This has two parts: brief indication and extensive explanation.

3rd Topic
3. Limbs of Definite Discrimination
(ེས་འེད་ཡན་ལག་)

a' Brief indication [of the start to generating a union of calm abiding and special insight observing emptiness by meditatively cultivating the meaning of the guidances] (I.25-26)

{I.25}
By way of objects of observation, aspects, Cause, and restrainers
The entities of heat and so forth
Of protective Bodhisattvas—

{I.26}
Having the four conceptions
[As objects of abandonment] accordingly
And [having divisions of] small, medium, and great—
Surpass those of Hearers as well as the Rhinoceros-like.
b' Extensive explanation [of the start to generating a union of calm abiding and special insight observing emptiness by meditatively cultivating the meaning of the guidances] (I.27-36) {3 parts}

This has three parts: (1) explaining the features of the objects of observation, aspects, and cause; (2) explaining the features of the conceptions; and (3) explaining the features of restrainers.

1" EXPLAINING THE FEATURES OF THE OBJECTS OF OBSERVATION, ASPECTS, AND CAUSE (I.27-33) {4 parts}

This has four parts: [the features of the heat, peak, forbearance, and supreme mundane qualities levels of a path of preparation].
A" **THE THREE FEATURES OF THE OBJECTS OF OBSERVATION, ASPECTS, AND CAUSE OF THE HEAT [LEVEL OF A PATH OF PREPARATION]** (I.27-28B)

The objects of observation are impermanence and so forth
Based on the truths. The aspect
Is to stop manifest adherence and so forth;
Cause of attaining all three vehicles.

Forms and so forth devoid of coming together and decay, [inexpressible]
As devoid of abiding and as abiding; and the imputed as inexpressible.

I.27-28b, *sde dge* 3a.2-3a.3:

B" **THE OBJECTS OF OBSERVATION AND ASPECTS OF THE PEAK [LEVEL OF A PATH OF PREPARATION]** (I.28C-30)

Those nonabiding forms and so forth
Are without inherent existence in their entity—

They are mutually one nature.

I. 28c-29a, *sde dge* 3a.3-3a.4:
Those do not abide [ultimately] as impermanent and so forth. They are empty of their nature. They are mutually one nature.

Because phenomena are not apprehended And those are not seen as signs [of true establishment], All thoroughly analyzed by wisdom Are unobservable.

I.29b-30, *sde dge* 3a.4-3a.5:  

Forms and so forth are natureless. The absence of that is the nature.

---

a *sde dge* (3a.5), *co ne* (3a.6), *dpe bsdur ma* (6.12), and Åryavimuktisena’s commentary (51a.6) read *rtogs* while *snar thang* (4b.1), Peking (3b.4), and Haribhadra’s commentary (87a.4) read *rtog*. The corresponding Sanskrit stanza is:

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anudgraḥo yo dharmānām tannimitāsamikṣaṇam  
parāksaṇāṃ ca praṇītayā sarvasyānapalambhataḥ || 1.30 ||
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See Th. Stcherbatsky and E. Obermiller, eds., *Abhisamayālaṃkāra-Prajñāpāramitā-Upadeśa-Śāstra*, Bibliotheca Buddhica 23 (Osnabrück, Germany: Biblio Verlag, 1970), 9. Considering the meaning of the corresponding Sanskrit term *parāksā* (careful examination), *rtog* (or *brtag* as Ngag-wang-pal-dan’s *Meaning of the Words* glosses it) is the more accurate Tibetan translation given that one of its meanings is “examine.”
Those are without production and deliverance; 
Are pure; and those are signless.

\{1.32\}
Due to not relying on signs of them 
There is no belief and discrimination of them.

1.31-32b, *sde dge* 3a.5:

\{1.31\}
དེ་ཟིང་ཐུན་ཨི་ཞིག་དེ་དེ་བཟོ་ཨི་ཞིག

\{1.32\}
དེ་བཟོ་ཨི་ཞིག་འི་ནའི་ཞིག་དེ་དེ་བཟོ་ཨི་ཞིག

\[D^v \text{ THE OBJECTS OF OBSERVATION AND ASPECT OF THE SUPREME-MUNDANE-QUALITIES [LEVEL OF A PATH OF PREPARATION]} \ (I.32c-33)\]

\[ཏིང་འཛིན་དེ་ཡི་ཨེད་པ་ཉིད། \]

Meditative stabilizations, the functioning of those, 
Prophecy, extinction of conceit.

\{1.33\}
The three are mutually one entity; 
[Hence] nonconceptualization [as] meditative stabilization.
In that way the concordances with a portion of definite discrimination 
Are small, medium, and great.

1.32c-33, *sde dge* 3a.5-3a.6:

\{1.33\}
ོོི་ཐོིག་་ོ་པ་ཤིང་ལོ་ཟིང་རྒྱུ་ཨི་ཞིག

\{1.33\}
ོི་ཐོིག་་ོ་པ་ཤིང་ལོ་ཟིང་རྒྱུ་ཨི་ཞིག
Due to the substrata and their antidotes
Conceptualizations as apprehended objects have two aspects.
Due to the distinction of obscuration and the aggregates and so forth
Those individually have nine aspects.

Due to possessing substantial and imputed supports
Apprehending-subjects also are asserted in two aspects.
From entities such as a self under its own power and so forth
And supports such as the aggregates and so forth they are likewise [nine each].
3" EXPLAINING THE FEATURES OF RESTRainers (I.36)

Mental nondiscouragement and so forth
And teachers of naturelessness and so forth
That have forsaken the discordant classes of those
Are thorough restrainers in all respects.

I.36, sde dge 3a.7-3b.1:

[1.36]
C) EXPLAINING HOW THE MEANINGS OF THE GUIDANCES ARE ACHIEVED (I.37-73) {4 PARTS}

This has four parts: support of achievings, objects of observation of achievings, objects of intent of achievings, and entities of achievings.

4th Topic

4. Naturally Abiding Lineage, the Support of Great Vehicle Achievings

(I.37-39) {2 parts}

This has two parts: divisions of lineage and dispelling an objection.

a' Divisions of lineage (I.37-38)

The support of the six qualities of realization, Antidotes, abandonments, Finalizations of those, Wisdom together with empathy,

Uncommonness with learners, Gradations of others’ welfare, And operation of wisdom without exertion Is called lineage.

I.37-38, sde dge 3b.1-3b.2:
b' Dispelling an objection (I.39)

[Objection:] Because the element of attributes has no divisions, The lineages are not possibly different.

[Response:] Divisions of those are thoroughly expressed Due to differences in the dependent phenomena.

I.39, sde dge 3b.2:

The corresponding Sanskrit stanza is:

dharmadātorasāṃbhedādghotrabhedho na yujyate ca |
ādheya dharmahṛdayāt tadbhedah pāragīvate || I.39 ||

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 6. Considering the meaning of the ādheya in this context, brten appears to be the better Tibetan reading and is also Ngag-wang-pal-dan’s reading in his commentary.
5th Topic
5. Objects of Observation of Great Vehicle Achievings
(ཐེག་ཆེན་Ȝབ་པའི་དམིགས་པ་)

2' Objects of observation of achievings (I.40-41)

The objects of observation are all phenomena. Moreover, they are virtues and so forth, worldly realizations, Those accepted as supramundane, contaminated and uncontaminated qualities, Those compounded and uncompounded, qualities shared with learners, and a Subduer’s unshared.

I.40-41, sde dge 3b.2-3b.3:

I.40

I.41

ཉི་ཤོག་བཅས་ཟག་པ་མེད་ཆོས་དང་།
གང་དག་འཇིག་Ȧེན་འདས་འདོད་དང་།
ོབ་མ་Ȭན་མོང་ཆོས་ȷམས་དང་།
གང་དག་Ȭབ་པའི་Ȭན་མོང་མིན།

I.41

ལམ་པར་ལམ་དོན་ཞེས་པ་མ་ཡིན་དེ།
ལོན་པ་བཞི་ཟབ་པར་ཐམས་ཅད་དེ།
གཉིས་པ་[ཐེག་ཆེན་Ȝབ་པའི་དམིགས་པ་]དེ་ཡང་དགེ་ལ་སོགས་པ་ཡིན།
འཇིག་Ȧེན་པ་ཡི་Ȧོགས་པ་དང་།
གང་དག་འȭས་ȭས་འȭས་མ་ȭས།
ོབ་མ་Ȭན་མོང་ཆོས་ȷམས་དང་།
གང་དག་Ȭབ་པའི་Ȭན་མོང་མིན།
6th Topic
6. Objects of Intent of Great Vehicle Achievings
(ཐེག་ཆེན་ȭབ་པའི་ཆེད་ȭ་བ་)

3' Objects of intent of achievings

3' Objects of intent of achievings

{I.42}
The objects of intent of [Bodhisattvas] self-arisen
By way of three greatesses are to be known as the three—
The mind that [makes a person endowed with it]
The supreme of sentient beings, abandonment, and realization.

1.42, sde dge 3b.3-3b.4:

{I.42}

སེམས་ཅན་ཀུན་མཆོག་ཉིད་སེམས་དང་།
།ཞངས་དང་Ȧོགས་དང་གསུམ་པོ་ལ།
།ཆེན་པོ་གསུམ་གྱི་རང་ཟླ་ང་བ་འདི་ཤེས་།
།ཞངས་དང་Ȧོགས་དང་གསུམ་པོ་ལ།

{I.42}
4' Entities of achievings (I.43-73){4 parts}
This four parts: achievings through armor, the vast attitude; achievings through engagement, the vast training; achievings through collections, the vast two collections; and definitely issuative achievings, the indubitable means of issuing forth an exalted-knower-of-all-aspects.

7th Topic
7. Achievings through Armor (ཆོས་ཐོན་)

a' Achievings through armor, the vast attitude (I.43)

Achieving through armor is explained exactly
By including individually in six aspects
Giving and so forth by way of
Six groups of six.

1.43, sde dge 3b.4-3b.5:
8th Topic
8. Achievings through Engagement
(བོད་ཆིག་)

*b’ Achievings through engagement, the vast training (I.44-45)*

Achieving through engagement in the modes
Of the concentrations and formlessness [absorptions], giving and so forth,
Paths, love and so forth,
That endowed with unapprehendability,

Thorough purity of the three spheres,
Objects of intent, the six clairvoyances,
And an exalted-knower-of-all-aspects
Is to be known as ascending in the Great Vehicle.

I.44-45, sde dge 3b.5-3b.6:

*I.44*

I.45

*
9th Topic
9. Achievings through Collections
(ཚǑགས་Ȅབ་)

c' Achievings through collections, the vast two collections (I.46-71) {2 parts}
This has two parts: general indication and detailed explanation of what is difficult to realize.

1" General indication [of achievings through collections, the vast two collections] (I.46-47)

{I.46}
Empathy, giving and so forth six,
Calm abiding, special insight,
The path of union [of calm abiding and special insight],
Skill in means,

{I.47}
Pristine wisdom, merit,
Paths, retentions, the ten grounds,
And antidotes are to be known as being
The stages of achieving through collections.

1.46-47, sde dge 3b.6-3b.7:

{I.46}
གེན་པོ་ཚǑགས་ཀྱི་Ȅབ་པ་ཡི།

{I.47}
གཉེན་པོ་ཚǑགས་ཀྱི་Ȅབ་པ་ཡི།
2'' DETAILED EXPLANATION OF WHAT IS DIFFICULT TO REALIZE [ABOUT ACHIEVINGS THROUGH COLLECTIONS] (I.48-71) {2 PARTS}

This has two parts: detailed explanations of the collection of grounds and the collection of antidotes.

A'' DETAILED EXPLANATION OF THE COLLECTION OF GROUNDS (I.48-70) {2 PARTS}

This has two parts: purifiers of the causal nine grounds and characteristics of the resultant tenth ground.

1: Purifiers of the causal nine grounds (I.48-69) {9 parts}

a: Purifiers of the first ground (I.48-50)
Generosity, relying on a spiritual guide,
Seeking the objects of observation of the excellent doctrine,
Always having a mind of definite emergence,

(I.50)
Wanting and liking Buddha bodies,
Teaching doctrine, and true words.
Through not apprehending inherent existence
These are to be known as thorough purifiers.

1.48-50, sde dge 3b.7-4a.2:

(I.48)

{I.49}

{I.50}

b: Purifiers of the second ground (I.51)

{I.51}

Ethics, repaying the done, patience,
Strong joy, great empathy,
Service, listening respectfully to gurus,
And effort at giving, the eighth.

1.51, sde dge 4a.2:

{I.51}


c: Purifiers of the third ground (I.52-53b)

{I.52}
Non-satiation with hearing,
Giving doctrine without material things,
Purifying the Buddha-land entirely,
Thorough non-discouragement by cyclic existence,

And “shame and embarrassment”
Are the five aspects having an essential nature of non-conceit.

I.52-53b, sde dge 4a.2-3:

I.52

I.53

d: Purifiers of the fourth ground (I.53c-54)

Dwelling in a forest, few desires, knowing satisfaction,
Devotion to purification,

I.54

Not forsaking the precepts,
Looking down on desire,
Nirvāṇa, giving away all possessions,
Non-discouragement, and lack of viewing.

I.53c-54, sde dge 4a.3-4a.4:

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*, 8. Considering the meaning of the corresponding Sanskrit term sevana (“devotion,” “service,” and so forth), bsten appears to be the correct Tibetan reading. Ngag-wang-pal-dan’s rendition as “firm resolve” yi dam brtan pa is similar.
e: Purifiers of the fifth ground (I.55-56)

The fifth ground is completely attained when one has abandoned these ten:
- Familiarizing, jealousy about households,
- Places of commotion,
- Praising oneself, deriding others,
- The ten paths of non-virtuous actions,
- Conceited haughtiness, erroneousness,
- Bad attitudes, and tolerance of afflictive emotions.

f: Purifiers of the sixth ground (I.57-58)

The sixth ground is thoroughly attained through intensively completing giving, ethics, patience, effort, concentration, and wisdom and through abandoning longing for the Learner and Rhinoceros [enlightenments] and a mind of fright,
Non-discouragement when begged, absence of dislike
Though giving away all possessions,
And not abandoning beggars despite being poor.

1.57-58, sde dge 4a.6:

I.57

I.58

$g$: Purifiers of the seventh ground (I.59-66){2 parts}

This has two parts: abandoning twenty objects of abandonment and reliably cultivating twenty antidotes.

1* ABANDONING TWENTY OBJECTS OF ABANDONMENT
(I.59-61)

1.59

The seventh ground is attained
By those who have eliminated twenty faults:
Apprehending self, sentient beings,
Life, person, annihilated, and permanent,

1.60

Signs, causes, aggregates,
Constituents, and sense-fields,
Abiding in the three realms, attachment,
Entire discouragement of mind,

1.61

Manifest adherence of view
To the three jewels and to ethics,
Debating about emptiness,
And contradiction with that.

1.59-61, *sde dge* 4a.6-4a.7:

1.59

1.60

1.61

2* RELIANTLY CULTIVATING TWENTY ANTIDOTES (I.62-65)

2.62

2.63

2.64

2.65

Not being a place for attachment,
Simultaneously going to other lands as wished,
And displaying one’s own entity to all
Are the twenty.

I.62-65, sde dge 4a.7-4b.3:

\[ \text{\{I.62\}} \]

Are the twenty.

\[ \text{\{I.63\}} \]

\[ \text{\{I.64\}} \]

\[ \text{\{I.65\}} \]

\[ h: \text{Purifiers of the eighth ground (I.66-67)} \]

\[ \text{\{I.66\}} \]

The eight aspects of activities are explained
As knowing the minds of all sentient beings,
Playing with clairvoyance,
Achieving a good Buddha land,

\[ \text{\{I.67\}} \]

Reliance on Buddhas due to thorough analysis,
Knowing the faculties, purifying
The Conqueror’s land, dwelling like illusion,
And taking rebirth according to thought.

I.66-67, sde dge 4b.3-4b.4:

\[ \text{\{I.66\}} \]

\[ \text{\{I.67\}} \]
i: Purifiers of the ninth ground (I.68-69)

Limitless wish-paths,
Knowing the languages of gods and so forth,
Prowess like a river,
Supreme entry to a womb

Lineage, ancestry, extraction,
Retinue, birth,
Emergence, tree of enlightenment,
And excellent qualities.

2: Characteristics of the resultant tenth ground (I.70)

Having passed beyond the nine grounds, the pristine wisdom
Through which one abides on the Buddha ground
Is to be known as the tenth
Ground of a Bodhisattva.
On the paths of seeing and familiarization\(^a\)
For the sake of thoroughly pacifying
Conceptualizations of apprehended-object and apprehending-subject
Eight aspects of antidotes are to be known.\(^b\)

\(^{a}\) snar thang (6a.3), Peking (5b.2), sde dge (4b.5), Vimuktisena’s commentary (147a.4), and Haribhadra’s Clear Meaning (114b.2) read goms while co ne (4b.6), dpe bsdur ma (10.6), read sgom. The corresponding Sanskrit stanza is:

\[
\text{pratipakṣo 'ṣṭadhā jñeyo darśanābhāyāsāmārgayoḥ} \\
gṛhāgrāhyavikalpāṃ aṣṭāṅgāṃ upaśāntaye | \text{V.71} |
\]

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 10. Considering the meaning of the corresponding Sanskrit term abhyāsa (“familiarization”), goms appears to be the more correct Tibetan reading.

\(^{b}\) All consulted editions—co ne (4b.7), dpe bsdur ma (10.7), Peking (5b.2), snar thang (6a.3), Āryavimuktisena’s commentary (79a.7), and Haribhadra’s Clear Meaning (94b.7)—read ces bya. The corresponding Sanskrit stanza is:

\[
\text{pratipakṣo 'ṣṭadhā jñeyo darśanābhāyāsāmārgayoḥ} \\
gṛhāgrāhyavikalpāṃ aṣṭāṅgāṃ upaśāntaye | \text{V.71} |
\]

Thus, the Sanskrit pratipakṣo 'ṣṭadhā jñeyo suggests that ces bya is used in place of shes bya following rules for euphonic combination as if the Sanskrit were nāma. Translation of the Tibetan as ces bya would read, “Eight aspects of antidotes are named.”
10th Topic
10. Definitely Issuative Achievings (ངེས་འཏང་ཞབ་པ་)

*d' Definitely issuative achievings, the indubitable means of issuing forth an exalted-knower-of-all-aspects (I.72-73)

These having the nature of eight aspects
Of definite issuance having as objects—
Objects of intent, equality,
The welfare of sentient beings, nonstriving,

Definite issuance passed beyond extremes,
Definite issuance having the character of attainment,
Exalted-knower-of-all-aspects, and path—
Are to be known as “definitely issuative achievings.”

1.72-73, *sde dge* 4b.6-4b.7:

The first chapter from the *Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations* is completed.
Chapter I: Exalted-knowers-of-all-aspects

Chapter I: Exalted-knowers-of-all-aspects
2) [CHAPTER II] EXTENSIVE EXPLANATION OF KNOWERS OF PATHS (II.1-31) {2 PARTS}

This has two parts: the limbs of the paths and the paths possessing the limbs.

11th Topic
1. Limbs of Knowers of Paths
(ལམ་ཤེས་ཀྱི་ཡན་ལག་)

A) THE LIMBS OF THE PATHS (II.1) {2 PARTS}

This has two parts: features of the supports of knowers of paths and features of the supported knowers of paths.

1' Features of the supports of knowers of paths (II.1ab)

With light making gods lusterless
In order to make them suitable,

II.1ab, sde dge 5a.1:
2' Features of the supported knowers of paths
(II.1cd) {3 parts}

This has three parts: features of the mode of generation, entity, and function.

\[a' \text{ Feature of the mode of generation [of knowers of paths]} \ (II.1c)\]

Limited places, pervasion,

\[\text{II.1c, sde dge 5a.1:} \]

\[\text{\ddots}\]

\[b' \text{ Feature of the entity [of knowers of paths]} \ (II.1d)\]

Nature,

\[\text{II.1d, sde dge 5a.1:} \]

\[\text{\ddots}\]

\[c' \text{ Feature of the function [of knowers of paths]} \ (II.1d)\]

and its function.

\[\text{II.1d, sde dge 5a.1:} \]

\[\text{\ddots}\]
B) THE PATHS POSSESSING THE LIMBS (II.2-31) {3 PARTS}

This has three parts: Hearer paths, Solitary-Victor paths, and Bodhisattva paths.

12th Topic
2. Knowers of Paths that Know Hearer Paths

1' Hearer paths (II.2-5) {2 parts}

This has two parts: the entity of the path and its cause, concordance with a portion of definite discrimination.

a' Entity of the path (II.2)

With regard to the mode of knowers of paths,
By way of the nonapprehension [of the true existence]
Of the aspects of the four noble truths
These paths of Hearers are to be known.

II.2, sde dge 5a.1-5a.2:
b' Its cause, concordance with a portion of definite discrimination (II.3-5)

With respect to the paths of a Hearer Superior:
Heat, through emptinesses being undifferentiable
Because forms and so forth are empty.
Asserted as being at the peak,

Because those are unobservable.
Forbearances, through the negation of those
As abiding in the manner of being permanent, and so forth.
Supreme qualities is set forth

Through extensive teaching of not abiding—
Stemming from the ten grounds.
Why? Because the Buddha, upon knowing,
Does not perceive phenomena.

II.3-5, sde dge 5a.2-5a.3:

{II.3}

{II.4}

{II.5}
13th Topic
3. Knowers of Paths that Know Solitary Realizer Paths
(རང་ལེགས་པའི་མི་ལམ་ཤེས་པའི་ལམ་ཤེས་)

2' Solitary-Victor paths (II.6-10) {3 parts}
This has three parts: features of the support; entity of the path; and its cause, concordance with a portion of definite discrimination.

a' Features of the support (II.6-7)

{II.6}
Because the self-arisen realize [enlightenment] by themselves,
They also do not need to be taught by others,
[Whereby] it is said that the wisdom
Of the rhinoceros-like is more profound.

{II.7}
Whatsoever meanings about which
[Their trainees] want to hear
Appear accordingly to them
Even though there are no sounds.
Chapter II: Knowers of Paths

b' Entity of the path (II.8)

It is to be known that the paths of the rhinoceros-like
Are included completely within abandoning conceptualization
Of apprehended-objects [as external objects], not abandoning [conceptualization]
Of apprehenders [as truly existent], and the support.

II.8, sde dge 5a.5:

II.9-10, sde dge 5a.5-5a.6:

\[\text{It is} \text{to be} \text{known} \text{that} \text{the} \text{paths} \text{of} \text{the} \text{rhinoceros-like} \]
\[\text{Are} \text{included} \text{completely} \text{within} \text{abandoning} \text{conceptualization} \]
\[\text{Of} \text{apprehended-objects} \text{[as} \text{external} \text{objects]}, \text{not} \text{abandoning} \text{[conceptualization]} \]
\[\text{Of]} \text{apprehenders} \text{[as} \text{truly existent],} \text{and} \text{the} \text{support.} \]

\[\text{II.8, sde dge 5a.5:} \]

\[\text{II.9-10, sde dge 5a.5-5a.6:} \]

c' Its cause, concordance with a portion of
definite discrimination (II.9-10)

At heat, the aspect of the teaching
That the imputed [and] the noumenon are noncontradictory;
At the peak, distinguishing forms and so forth
As without diminishment and so forth;

Forbearance, because of not apprehending forms and so forth
Through the emptiness of the internal and so forth;
Supreme qualities, having the aspect
Of the nonproduction and so forth of forms and so forth.

II.9-10, sde dge 5a.5-5a.6:
 Knowers of Paths that Know Solitary Realizer Paths

བཀྲ་ཤིས་ལོངས་སགས་པོ་ཀྱི་མཆོག་ཤིན་ཤིང་གཞུང་ལྔ་འི་དོན་དེ་དུ་ཐོད་བོད་བདེ་རིན་ཆེན་པོ་བཅོས་ཏེ།
3' Bodhisattva paths (II.11-31){2 parts}
This has two parts: paths of seeing and paths of meditation.

a' Paths of seeing (II.11-16){2 parts}
This has two parts: brief indication of the entity [of paths of seeing] and extensive explanation of the aspects [of paths of seeing].

14th Topic
4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives
(འདི་ོན་ནས་ཐོག་ཆི་འདི་ཐེག་ཆེན་མཐོང་ལམ་)

I" BRIEF INDICATION OF THE ENTITY [OF PATHS OF SEEING] (II.11)

This path of seeing as well as its benefits
Is described about knowers of paths
From the viewpoint that each of the truths has four aspects
That are moments of forbearance and knowledge.

II.11, sde dge 5a.6-5a.7:
2" EXTENSIVE EXPLANATION OF THE ASPECTS [OF PATHS OF SEEING] (II.12-16)

གཉིས་པ་[ཐབས་དཔེ་བཞི་བཞི།]

{II.12}
(1) Nonassertion of thusness and Buddhas
As enumerations since support and supported
Mutually do not exist in them,
(2) Greatness [of emptiness], (3) nonexistence of valid cognitions,

{II.13}
(4) Measurelessness, (5) absence of extremes,
(6) Definite apprehension of forms and so forth
As buddha by those abiding in that
And (7) as without adopting and discarding, and so forth,

{II.14}
(8) Love and so on, (9) emptinesses,
(10) Attainment of Buddhahood,
(11) Thorough inclusion of all the pure,
(12) Removal of all fright and disease,

{II.15}
(13) Pacification of apprehension of nirvāṇa,
(14) Being guarded by Buddhas and so forth,
(15) Oneself abiding in an exalted-knower-of-all-aspects
Such as not killing and so forth

{II.16}
And setting other sentient beings,
And (16) dedicating giving and so forth
To complete enlightenment
Are the moments of knowers of paths.

II.12-16, sde dge 5a.7-5b.2:
{II.14}

ལམ་པར་རོང་ཀུན་ཡོངས་དང་། །སངས་Ȅས་ཉིད་ནི་འཐོབ་པ་དང་། །

{II.15}

རོག་མི་གཅོད་པ་ལ་སོགས་པ། །ȷམ་པ་ཀུན་མཁྱེན་Աལ་ལ་ནི། །

{II.16}

བདག་ཉིད་གནས་ཏེ་སེམས་ཅན་དག །འགོད་དང་ɚིན་པ་ལ་སོགས་པ། །

ɲོགས་པའི་Ɏང་Șབ་ȣ་བȣོ་བ། །ལམ་ཤེས་ཉིད་ཀྱི་ǰད་ཅིག་མ། །
b' Paths of meditation (II.17-31){2 parts}
This has two parts: functions of a [Great Vehicle] path of meditation and [Great Vehicle] paths of meditation having those functions.

15th Topic
5. Functions of a [Great Vehicle] Path of Meditation
(ོམ་ལམ་གྱི་ེད་པ་)

1" FUNCTIONS OF A [GREAT VEHICLE] PATH OF MEDITATION (II.17)

II.17, sde dge 5b.2-5b.3:
Thoroughly pacifying, bowing to all, Overcoming the afflictions, Not being affected by harmers, Enlightenment, foundations of worship.

II.17, sde dge 5b.2-5b.3:
2" [GREAT VEHICLE] PATHS OF MEDITATION HAVING THOSE FUNCTIONS (II.18-31){2 PARTS}
This has two parts: contaminated and uncontaminated paths of meditation.

A" CONTAMINATED PATHS OF MEDITATION (II.18-24){3 PARTS}
This has three parts: paths of meditation of belief, of dedication, and of admiration.

1: Paths of meditation of belief (II.18-20){2 parts}
This has two parts: actual [paths of meditation of belief] and benefits [of paths of meditation of belief].

16th Topic
Paths of Meditation of Belief
(མོས་པ་Ȉོམ་ལམ་)

1* ACTUAL [PATHS OF MEDITATION OF BELIEF] (II.18-19)

Belief is to be known as having three aspects—
Consisting of one’s own welfare,
The welfare of oneself and others, and others’ welfare.
Also, it is asserted individually as the three aspects
Of the small, medium, and great.
Also, through the divisions of the small of the small and so forth
Those have three aspects, thus it is asserted
That there are twenty-seven aspects.

II.18-19, sde dge 5b.3-5b.4:

II.18

II.19

II.19
17th Topic
7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief]
(དེའི་ཕན་ཡོན་བȪོད་བཀུར་བȪོད་བȪོད་)

2* BENEFITS [OF PATHS OF MEDITATION OF BELIEF] (II.20)

It is asserted that praising, extolling, and lauding is made by way of three groups of nine
During the occasions of belief
In the perfections of wisdom.

II.20, sde dge 5b.4:

ཤེས་རབ་ཕ་རོལ་ཞིན་པ་ལ། མོས་པའི་གནས་ལ་ནི།
དགུ་ཚན་གཉིས་པ་དང་། བཀུར་བ་དང་ནི་བȪོད་པར་འདོད།

II.20, sde dge 5b.4:

ཤེས་རབ་ཕ་རོལ་ཞིན་པ་ལ། མོས་པའི་གནས་ལ་ནི།
དགུ་ཚན་གཉིས་པ་དང་། བཀུར་བ་དང་ནི་བȪོད་པར་འདོད།
18th Topic
8. Paths of Meditation of Dedication
(བོད་ལོག་ལག་)

2: Paths of meditation of dedication (II.21-23)

{II.21}
The function of special thorough
Dedications is more supreme.
Having the aspect of unapprehendability;
The character of non-erroneousness;

{II.22}
Voidness; having the sphere of activity
Of mindfulness of the nature
Of the collection of a Buddha’s merit,
Having skill in means; signless; admired by Buddhas;

{II.23}
Not contained within the three realms;
Three aspects of other dedications—
Small, medium, great—
Giving rise to great merit.

II.21-23, sde dge 5b.4-5b.6:

{II.21}
ཡོངས་ར་བོ་བ་ཁྱད་པར་ཅན།།དེ་ཡི་ེད་པ་མཆོག་ཡིན་ནོ།།
དེ་ནི་དམིགས་མེད་ȷམ་པ་ཅན།།ིན་ཅི་མ་ལོག་མཚན་ཉིད་དོ།།

{II.22}
དབེན་དང་སངས་Ȅས་བསོད་ནམས་ཚǑགས།།རང་བཞིན་Ȯན་པའི་Ʉོད་ɺལ་ཅན།།
ཐབས་བཅས་མཚན་མ་མེད་པ་དང་།།སངས་Ȅས་Țེས་ར་ཡི་རང་དང་།།

{II.23}
ཁམས་གʀམ་གཏོགས་པ་མ་ཡིན་དང་།།ཐང་དང་འɐིང་དང་ཆེན་པོ་ཡི།
བོ་བ་གཞན་ནི་ȷམ་ɡրམ་པོ།།བསོད་ནམས་ཆེ་འེང་བདག་ཉིད་དོ།།
19th Topic
9. Paths of Meditation of Admiration
   (ཛེས་རབ་སྤྲིོས་ཟོན་བཤད་)

3: Paths of meditation of admiration (II.24)

{II.24}
Admiration of roots of virtue
With skill in means and nonobservation
Is said here to be meditation
Taking admiration to mind.

II.24, sde dge 5b.6:

{II.24}
B” _UNCONTAMINATED PATHS OF MEDITATION (II.25-31)\{2 PARTS}_

This has two parts: paths of meditation of achieving and paths of meditation of complete purity.

20th Topic
10. Paths of Meditation of Achieving
(ཐུབ་ཟིམ་མོ་)

1: Paths of meditation of achieving (II.25)

{II.25}
Its nature, supremacy,
Non-composition of all,
Bestowal of nonobservation
Of phenomena, great purpose.

II.25, _sde dge_ 5b.6-5b.7:

{II.25}

ཀུན་ལ་མངོན་པར་འȭ་མི་ེད།
ཆོས་ȷམས་དམིགས་ར་མེད་པར་ནི།
གཏོད་པར་ེད་པ་དོན་ཆེན་ཉིད།
This has two parts: the causes [of paths of meditation] of complete purity and actual [paths of meditation of] complete purity.

a: Causes [of paths of meditation] of complete purity (II.26-27)

II.26-27, sde dge 5b.7-6a.1:

Relying on Buddhas, giving and so forth,
And skill in means
Are causes of keen interest in this.
Causes of being bereft of doctrine

Are suppression by the darkness of demons,
Not being keenly interested in the profound doctrine,
Manifest adherence to the aggregates and so forth,
And being thoroughly gripped by sinful friends.
21st Topic
11. Paths of Meditation of Complete Purity
(བསམ་བྱ་བསྙན་པའོ།)

b: Actual [paths of meditation of] complete purity
(II.28-31) {2 parts}

This has two parts: general indication [of paths of meditation] of complete purity and detailed explanation [of paths of meditation] of complete purity.

The purity of the fruit is the very purity
Of forms and so forth because
Those two are not different
And are not distinguishable whereby they are called pure.

II.28, sde dge 6a.1-6a.2:

The purity of the fruit is the very purity
Of forms and so forth because
Those two are not different
And are not distinguishable whereby they are called pure.

2* DETAILED EXPLANATION [OF PATHS OF MEDITATION] OF COMPLETE PURITY (II.29-31) {2 PARTS}

This has two parts: actual divisions of the paths [of meditation of complete purity] and distinctive feature of the final path [of meditation of complete purity].
**A* ACTUAL DIVISIONS OF THE PATHS [OF MEDITATION OF COMPLETE PURITY] (II.29)**

Because of withering (1) the afflictions, (2) the obstructions to omniscience,
And (3) the three paths, there are the purities of (1) Learners,
(2) The Rhinoceri, and (3) Conqueror Children.
Buddhas are the utmost from all aspects.

II.29, sde dge 6a.1-6a.2:

Because of withering (1) the afflictions, (2) the obstructions to omniscience,
And (3) the three paths, there are the purities of (1) Learners,
(2) The Rhinoceri, and (3) Conqueror Children.
Buddhas are the utmost from all aspects.

**B* DISTINCTIVE FEATURE OF THE FINAL PATH [OF MEDITATION OF COMPLETE PURITY] (II.30-31)**

This has two parts: actual distinctive feature [of the final path of meditation of complete purity] and dispelling an objection.

The paths, small of the small and so forth,
Antidotes to the defilements
Regarding the nine levels—the big of the big
And so forth—are the purifiers.
II.30, sde dge 6a.2:

\[
\text{II.30}
\]

\[
\text{ས་དགུ་ལ་ནི་ཆེན་པོ་ཡི།} \\
\text{།ཆེན་པོ་ལ་སོགས་Ȟི་མ་ཡི།} \\
\text{།གཉེན་པོ་Șང་Ȏའི་Șང་Ȏ་ལ།} \\
\text{།སོགས་པའི་ལམ་ནི་དག་པ་ཡིན།}
\]

2# Dispelling an objection (II.31)

\[
\text{II.31}
\]

\[
\text{དེ་ལ་ཀླན་ཀ་ɂངས་པ་ཡིས།} \\
\text{།ལམ་ནི་འཇལ་དང་གཞལ་Ȟི་དག} \\
\text{།མཉམ་པ་ཉིད་ཀྱིས་ཁམས་གེར་གྱི།} \\
\text{།གཉེན་པོ་Ȧདོད་པ་ཡིན།}
\]

Upon having abandoned an objection to that,
The path is asserted as the very antidote
To the three realms due to the equality
Of comprehenders and objects of comprehension.

II.31, sde dge 6a.3:

\[
\text{II.31}
\]

\[
\text{དེ་ལ་ཀླན་ཀ་ɂངས་པ་ཡིས།} \\
\text{།ལམ་ནི་འཇལ་དང་གཞལ་Ȟི་དག} \\
\text{།མཉམ་པ་ཉིད་ཀྱིས་ཁམས་གེར་གྱི།} \\
\text{།གཉེན་པོ་Ȧདོད་པ་ཡིན།}
\]

The second chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.

\[
\text{ནི་ཐེ། རི་པོ་ེདཔ་ཛེས་པོ་པོ་པོ་ཞེས་པོ་} \\
\text{མཉམ་པ་ཉིད་ཀྱིས་ཁམས་གེར་གྱི།} \\
\text{གཉེན་པོ་Ȧདོད་པ་ཡིན།}
\]
Chapter III. Explaining the nine phenomena characterizing knowers of bases

3) EXTENSIVE EXPLANATION OF KNOWERS OF BASES (III.1-16) {6 PARTS}

This has six parts: nature of knowers of bases, reasons for positing them as close or distant, divisions of objects of abandonment and antidotes, how to practice, fruits of having practiced thusly, and concluding summation of the three exalted knowers.

22nd Topic

1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge

A) NATURE OF KNOWERS OF BASES (III.1)

Because of not abiding in the extremes
Of the near side and the far side nor inbetween those

III.1ab, sde dge 6a.4:
23\textsuperscript{nd} Topic

[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion]

And knowing the times as equal
It is asserted as the perfection of wisdom.

III.1cd, sde dge 6a.4:

\begin{quote}
\end{quote}
24rd Topic
3. Knowers of Bases Distant from the Fruit Mother
   (འས་མ་ལ་རིང་བའི་གཞི་ཤེས་)

and

25th Topic
4. Knowers of Bases Close to the Fruit Mother
   (འས་མ་ལ་ཉེ་བའི་གཞི་ཤེས་)

B) REASONS FOR POSITING THEM AS CLOSE OR DISTANT (III.2)

{III.2}
That is distant due to not being skilled in method
By way of apprehension in the manner of having signs.
It is explained that that is thoroughly
Close due to skill in methods.

III.2, sde dge 6a.4-6a.5:

{III.2}

དེ་ནི་མཚན་མར་དམིགས་Ȉོ་ནས།
།ཐབས་མ་ཡིན་པས་རིང་Ȫེ།
།དེ་ནི་ཐབས་ལ་མཁས་པ་ཡིས།
།ཡང་དག་ཉེ་བ་ཉིད་ȭ་བཤད།
C) DIVISIONS OF OBJECTS OF ABANDONMENT AND ANTIDOTES (III.3-7)

This has two parts: the actual [divisions of] objects of abandonment and antidotes and concluding summation.

1' Actual [divisions of] objects of abandonment and antidotes (III.3-6)

Discrimination treating (1) the emptiness of the aggregates of forms and so forth and (2) the phenomena contained in the three times, giving and so forth, and the harmonies with enlightenment is classed as discordant.

Nonapprehension as “I” with respect to giving and so forth which connects others to this stops the extreme of attachment. Hence, attachment to Conquerors and so forth is subtle.

Since the path of phenomena is devoid of a nature, it is just profound. Through knowing the single nature of phenomena attachment is abandoned.

Since it stops perception and so forth, it is described in sūtra as difficult to realize. Because it is not known as a form and the like, it is asserted as unencompassable by thought.

III.3-6, sde dge 6a.5-6a.7:
26th Topic
5. Knowers of Bases Classed as Discordant

*a' Objects of abandonment and antidotes to apprehension of signs with respect to knowers of bases and knowers of paths (III.3-4c)*

This has two parts, among which the first is objects of abandonment and antidotes to apprehension of signs with respect to knowers of bases.

*As given above, Ngag-wang-pal-dan merely cites the group of four stanzas; we are citing again the individual stanza or lines separately for identifying the individual Topics.*
With enlightenment is classed as discordant.

III.3, *sde dge* 6a.5:

{III.3}

藏語翻譯

與知見的緣起，知見的緣生

藏語翻譯

與知見的緣起，知見的緣生
27th Topic
6. Knowers of Bases Classed as Antidotes

Nonapprehension as “I” with respect to giving and so forth
Which connects others to this
Stops the extreme of attachment.

b' Objects of abandonment and antidotes to apprehension of signs with respect to effects

Hence, attachment to Conquerors and so forth is subtle.

Since the path of phenomena is devoid
Of a nature, it is just profound.

Through knowing the single nature
Of phenomena attachment is abandoned.

Since it stops perception and so forth,
It is described in sūtra as difficult to realize.
Because it is not known as a form and the like,
It is asserted as unencompassable by thought.
III.5c-6, *sde dge* 6a.6-6a.7:

III.6, *sde dge* 6a.6-6a.7:

III.7, *sde dge* 6a.7-6b.1:

2' Concluding summation (III.7)

Thus the entirety of the divisions
Of those classed as discordant and as antidotes
In the system of knowers-of-all
Is to be known here in accordance with the description [in sūtra].
D) HOW TO PRACTICE (III.8-10)

Forms and so forth; impermanence and so forth; Noncompletion and completion of those; Training stopping enactment Regarding nonattachment about those;

Unchangeability; absence of agents; Training in the three aspects difficult to perform; Asserting the existence of the fruit Through attaining the fruit in accordance with [one’s] lot;

Nonreliance on another; Seven aspects of revealing appearances. Four aspects of nonconceit with respect to Forms and so forth are their equalities.

III.8-10b, sde dge 6b.1-6b.2:

This has two parts, among which the first is the entities of training.
28\textsuperscript{th} Topic
7. Trainings in Knowers of Bases

1' Entities of trainings (III.8-10b)

Forms and so forth; impermanence and so forth;\textsuperscript{a}
Noncompletion and completion of those;
Training stopping enactment
Regarding nonattachment about those;

Unchangeability; absence of agents;
Training in the three aspects difficult to perform;
Asserting the existence of the fruit
Through attaining the fruit in accordance with [one’s] lot;

Nonreliance on another;
Seven aspects of revealing appearances.

\textit{III.8-10b, sde dge 6b.1-6b.2:}

\textit{III.8}

\textit{III.9}

\textit{III.10}

\textsuperscript{a} Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
29th Topic
8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases]

2’ Equalities in the modes of apprehension of trainings (III.10cd)

Four aspects of nonconceit with respect to Forms and so forth are their equalities.

III.10cd, sde dge 6b.2:

a Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
30th Topic
9. Paths of Seeing

E) FRUITS OF HAVING PRACTICED THUSLY (III.11-15)

This has two parts: a brief indication and an extensive explanation.

1' Brief indication [of paths of seeing] (III.11)

These having the essence of periods—Doctrinal knowledge, subsequent knowledge, Forbearance, and knowledge—about the truths, suffering and so forth, Are the path of seeing in the system of knowers of all.

(For the order of the sixteen periods see Appendix 2.)

II.11, sde dge 6b.2-6b.3:

2' Extensive explanation [of paths of seeing] (III.12-15)

Forms are not permanent and not impermanent, Are passed beyond the extremes, are pure,
Are not produced and do not cease, and so forth. 
Like space; abandonment of desire; 

{III.13} 
Released from thorough grasping; 
Naturally inexpressible. 
The meaning is not bestowable 
To others through verbalization; 

{III.14} 
Unobservable; 
Very pure; non-arising of illness. 
Bad states are severed; 
Not conceptualized as actualizing the fruit; 

{III.15} 
Not related with signs; 
Nonproduction of consciousness 
Regarding things, names, and duality. 
These are the periods of exalted knowers of all. 

III.12-15, sde dge 6b.3-6b.5: 

{III.12} 

gsang gyur sngon chos 'byung chos snying | bsam grub pa 'bras bsdus 'kun 'bzhos | |

{III.13} 


gsang gyur sngon chos 'byung chos snying | bsam grub pa 'bras bsdus 'kun 'bzhos | |

{III.14} 


gsang gyur sngon chos 'byung chos snying | bsam grub pa 'bras bsdus 'kun 'bzhos | |

{III.15} 


gsang gyur sngon chos 'byung chos snying | bsam grub pa 'bras bsdus 'kun 'bzhos | | 


{III.12} 
Forms are not permanent and not impermanent,

\[\text{Ngag-wang-pal-dan merely cites the group of four stanzas in one run; we are citing again the individual stanza or lines separately for ease in recognizing how the root text is divided among the four truths.}\]
Are passed beyond the extremes, are pure,
Are not produced and do not cease, and so forth.

III.12abc, sde dge 6b.3:

Like space; abandonment of desire;

III.13
Released from thorough grasping;
Naturally inexpressible.

III.12d-13b, sde dge 6b.3:

The meaning is not bestowable
To others through verbalization;

III.14
Unobservable;
Very pure; non-arising of illness.

III.13c-14b, sde dge 6b.4:
Bad states are severed;
Not conceptualized as actualizing the fruit;

III.15
Not related with signs;
Nonproduction of consciousness
Regarding things, names, and duality.
These are the periods of exalted knowers of all.

III.14c-15, sde dge 6b.4-6b.5:
F) CONCLUDING SUMMATION OF THE THREE EXALTED KNOWERS (III.16)

Thus, these three aspects—
These, also these, and also these—
Thoroughly indicate
The three phases completely.

III.16, sde dge 6b.5:

The third chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.
b. Extensive explanations of the four trainings (IV.1-VII.1){2 parts}

This has two parts: extensive explanation of what are to be brought under control and extensive explanations of the causes and of the stable effects.

1) EXTENSIVE EXPLANATION OF WHAT ARE TO BE BROUGHT UNDER CONTROL (IV.1-V.42){2 PARTS}

This has two parts: (1) extensive explanation of the causes that are the means of control, complete trainings in all aspects, and (2) extensive explanation of the effects that are controlled, peak trainings.

A) [CHAPTER IV] EXTENSIVE EXPLANATION OF THE CAUSES THAT ARE THE MEANS OF CONTROL, COMPLETE TRAININGS IN ALL ASPECTS (IV.1-63){2 PARTS}

This has two parts: order of generating special trainings in the continuum and order of having generated special trainings in the continuum.
1' Order of generating special trainings in the continuum (IV.1-34) {4 parts}

This has two parts: aspects to be trained in, persons who are the trainers, entities of the trainings, and practices preparatory to the trainings.

1" Aspects to be trained in (IV.1-5) {2 parts}

This has two parts: brief indication [of the aspects to be trained in] and extensive explanation [of the aspects to be trained in].

31st Topic

1. Aspects

(Bri" hination [of the aspects to be trained in] (IV.1)

The specifics of knowing the bases
Are called “aspects,” characters.
Because there are three aspects of exalted knowers of all,
Those [mental aspects] are asserted as three aspects.

IV.1, sde dge 6b.6:
2" EXTENSIVE EXPLANATION [OF THE ASPECTS TO BE TRAINED IN] (IV.2-5) {3 PARTS}

This has three parts: extensive explanations of the aspects of knowers of bases, knowers of paths, and exalted-knowers-of-all-aspects.

A" EXTENSIVE EXPLANATION OF THE ASPECTS OF KNOWERS OF BASES (IV.2)

Those ranging from the aspect of nonexistence to the aspect of nonfluctuation are explained as four [each] for the individual truths and fifteen for paths.

B" EXTENSIVE EXPLANATION OF THE ASPECTS OF KNOWERS OF PATHS (IV.3)

It is proclaimed that there are eight, seven, five, and sixteen respectively in terms of the causes,
Paths, sufferings, and cessations.

IV.3, sde dge 6b.7:

{IV.3}

C" EXTENSIVE EXPLANATION OF THE ASPECTS OF EXALTED-KNOWERS-OF-ALL-ASPECTS (IV.4-5)

By dividing these ranging
From the establishments by way of mindfulness
Through the finality of Buddha aspects
In accordance with true paths

{IV.5}
Into the three exalted knowers of all,
These are asserted respectively
Regarding Learners, Bodhisattvas, and Buddhas
As thirty-seven, thirty-four, and thirty-nine.

IV.4-5, sde dge 7a.1-7a.2:

{IV.4}

b' Persons who are the trainers (IV.6-7)

{IV.6}
Those who have surpassingly acted for Buddhas,
Have generated roots of virtue toward them,
And have had protective virtuous spiritual friends,
Are the vessels of listening to this.

{IV.7}
The excellent assert that those who
Have relied on Buddhas, have questioned all,
And have practiced giving, ethics, and so forth
Are the vessels of holding, apprehending, and so forth.

IV.6-7, sde dge 7a.2-7a.3:

{IV.6}


dand khyen'i gling bzhugs so

{IV.7}


dand khyen'i gling bzhugs so

\a

Peking (8a.6), snar thang (8a.5), Āryavimuktisena’s commentary (128a.7), and Haribhadra’s Clear Meaning (108a.4) read bsten while sde dge (7a.2), co ne (7a.3), and dpe bsdur ma (15.15) read bstan. The corresponding Sanskrit stanza is:

\buddhopāsanamprāśnaśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśāśां

udgrahadhārāṇādāṁ bhūjanatvāṁ satāṁ matāṁ || IV.7 ||

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 18. Considering the meaning of the corresponding Sanskrit term upāsana (serve, rely on, and so forth), bsten, one of the meanings of which is “rely on,” is preferable.

\b

sde dge (7a.3), cone (7a.3), dpe bsdur ma (15.15-16.16), and Āryavimuktisena’s commentary (128a.7) read len dang ’dzin la sogs pa yi while Peking (8a.6), snar thang (8a.5), and Haribhadra’s Clear Meaning (108a.4) have the alternative reading len dang ’dzin pa la sogs pa yi.
c' Entities of the trainings (IV.8-11)

Because of not abiding in forms and so forth,
And because of stopping connection to those,
And because of the profundity regarding the thusness of those,
And because the depth of those is difficult to fathom,

And because the measure of those is limitless,
And because of realizing with great difficulty over a long period,
And because of prophecy, and because of irreversibility,
And because of definitely emerging, and because of noninterruption,

And because of nearing enlightenment, and because of speedy enlightenment,
And because of others' welfare, and because of the absence of increase and decrease,
And because of not seeing the proper and the improper, and so forth,
And because of inconceivable nonseeing of forms and so forth,

And because of not conceptualizing forms and so forth
As their entities and their marks,
And because of issuing forth the precious fruit,
And because of purity of those, and because of time periods as well.

IV.8-11, sde dge 7a.3-7a.5:
Five by way of the entities of trainings

Because of not abiding in forms and so forth,
And because of stopping connection to those,
And because of the profundity regarding the thusness of those,
And because the depth of those is difficult to fathom,

And because the measure of those is limitless,

Eight by way of the persons who are the supports [for cultivating trainings]

And because of realizing with great difficulty over a long period,
And because of prophecy, and because of irreversibility,
And because of definitely emerging, and because of noninterruption,

---

a Ngag-wang-pal-dan’s Meaning of the Words, 51b.7, treats the twenty trainings described in these four stanzas in five groups, and thus the relevant lines are repeated here with each group. The titles of the first four groups are taken from Jam-yang-shay-pa’s section on the divisions of trainings.
IV.10
And because of nearing enlightenment, and because of speedy enlighten-
ment,
And because of others’ welfare,
IV.9b-10b, sde dge 7a.4:
\[
\text{ཨེན་ེན་་ཐོམ་སྐྱེས་གཅིག་ཐོག་ེན་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\]
IV.10
ཞེས་རབ་ཐོམ་སྐྱེས་ཐོམ་སྐྱེས་གཅིག་ཐོག་

Four by way of methods for completing meditative cultivation of the
Mother
and because of the absence of increase and decrease,
And because of not seeing the proper and the improper, and so forth,
And because of inconceivable nonseeing of forms and so forth,

IV.11
And because of not conceptualizing forms and so forth
As their entities and their marks,
IV.10b-11b, sde dge 7a.4-7a.5:
\[
\text{མེད་མེད་ཐོག་ེན་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\]
IV.11
དེ་བ་མཚམས་དང་བཅས།

Two from the viewpoint of effect [and One from the viewpoint of time]
And because of issuing forth the precious fruit,
And because of purity of those, and because of time periods as well.
IV.11cd, sde dge 7a.5:
\[
\text{མོ་ཐོམ་སྐྱེས་གཅིག་ཐོག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\text{ཐོམ་སྐྱེས་གཅིག་ཐོག་} \\
\]
d' Practices preparatory to the trainings (IV.12-34){4 parts}

This has four parts: qualities to be attained, defects to be discarded, characteristics to be known, and concordances with a portion of liberation to be reliably cultivated in the [mental] continuum.

33rd Topic
3. Qualities of Trainings
(ཤེས་མཚན་ཉིད་)

1" QUALITIES TO BE ATTAINED (IV.12AB)

{IV.12}
The qualities such as overcoming the force Of demons and so forth are fourteen aspects.

IV.12ab, sde dge 7a.5:

{IV.12}
བȭད་ཀྱི་མȬ་བཅོམ་ལ་སོགས་པ།
།ཡོན་ཏན་ȷམ་པ་བȬ་བཞིའོ།
34th Topic
4. Defects of Trainings
(ཉིན་ཐོན་ཐབས་)

2" Defects to be Discarded (IV.12cd)

The defects should definitely be realized
To be four groups of ten plus six.

IV.12cd, sde dge 7a.5-7a.6:
3" CHARACTERISTICS TO BE KNOWN (IV.13-31) {2 parts}

This has two parts: brief indication [of the characteristics to be known] and extensive explanation [of the characteristics to be known].

35th Topic
5. Characteristics of Trainings
(བོད་པའི་བོད་པོ་)

A" BRIEF INDICATION [OF THE CHARACTERISTICS TO BE KNOWN] (IV.13)

Those by which [trainings] are characterized are to be known as characteristics. Moreover, those characteristics are in three aspects—knowledge, differentiating, and functional. The essence is what is characterized; it also is [a characteristic].

IV.13, sde dge 7a.6:

B" EXTENSIVE EXPLANATION [OF THE CHARACTERISTICS TO BE KNOWN] (IV.14-31) {4 parts}

This has four parts: knowledge characteristics, differentiating characteristics, functional characteristics, and essential characteristics.
1: [Extensive explanation of] knowledge characteristics (IV.14-22) {3 parts}

This has three parts: knowledge characteristics of a knower of bases, of a knower of paths, and of an exalted-knower-of-all-aspects.

a: Knowledge characteristics of a knower of bases (IV.14-17)

Knowing the arising of a One-Gone-Thus,
The nondisintegrative nature of the transient world,
The mental behaviors of sentient beings,
The withdrawal of it, distraction outside,

The aspect of inexhaustibility,
Accompaniment with desire, and so forth, vast,
Bigness, immeasurability,
Indemonstrability of consciousness,

Invisibility of mind, the fluctuations
And so forth of those consciousnesses;
In addition to those, knowing
Those in the aspect of thusness;

The Subduer, having realized thusness,
Teaches it to others. These
Comprise the knowledge characteristics
On the occasion of knowledge of all.

IV.14-17, sde dge 7a.6-7b.4:
b: Knowledge characteristics of a knower of paths 
(IV.18-19)

��道者的知識特質

{IV.18}
Emptiness, signlessness,
Exclusion of wish,
Nonproduction, noncessation, and so forth,
The noumenon as without disturbance,

{IV.19}
As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

IV.18-19, sde dge 7b.1-7b.2:

{IV.18}
{IV.19}
Chapter IV: Complete Trainings in All Aspects

**c: Knowledge characteristics of an exalted-knower-of-all-aspects (IV.20-22)**

In dependence upon one’s own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

Engagement in all;
Teaching nonperception,
The world in the aspect of emptiness,
To be expressed, to be known, to be directly seen,

To be taught as inconceivable, as just quiescent,
Negation of the world, and of discrimination—
These are described as knowledge characteristics
For the mode of an exalted-knower-of-all-aspects.

2: Differentiating characteristics (IV.23-26){2 parts}

This has two parts: brief indication [of differentiating characteristics] and extensive explanation [of differentiating characteristics].
a: Brief indication [of differentiating characteristics]
(IV.23)

It is explained that the sixteen periods—
Having as objects of activity the truths
Elevated by way of features such as inconceivability and so forth—
Are differentiating characteristics.

IV.23, sde dge 7b.4-7b.5:

b: Extensive explanation [of differentiating characteristics] (IV.24-26)

Inconceivability, inequality,
Thoroughly beyond comprehension, and enumeration,
Containing all the Superiors, known
By the wise, knowing the uncommon,

Knowing faster, without diminishment or increase,
Achieving, correct achievement,
Observing, endowment with the support,
Entirety, restrainers,

And non-taste—these called
“Natures of sixteen characteristics”
Are superior to others,
And hence are elevating paths.
IV.24-26, *sde dge* 7b.5-7b.6:

{IV.24}

བསམ་མི་ཁྱབ་དང་མི་མཉམ་དང་།
།གཞལ་དང་བགྲང་ལས་ཡང་དག་འདས།
།

{IV.25}

འཕགས་པ་ཀུན་བȵས་མཁས་པ་ཡིས།
།རིག་Ɏ་Ȭན་མོང་མིན་ཤེས་ཉིད།
།

{IV.26}

སེ་ཐོ་ཤེས་ཀྱིས་དང་གང་མེད་དང་།
།ོབ་དང་ཡང་དག་འǿབ་པ་དང་།
།

3: [Extensive explanation of] functional characteristics (IV.27-28)

{IV.27}

Help, happiness, protection,
Refuge of humans,
Place of rest, defender,
Island, “leader,”

{IV.28}

Spontaneity, nonmanifestation
Of the fruit by way of the three vehicles,
And lastly the function of support—
These are functional characteristics.

IV.27-28, *sde dge* 7b.6-7b.7:

{IV.27}

ཕན་དང་བདེ་དང་Dzོབ་པ་དང་།
།མི་ȷམས་ཀྱི་ནི་Dzབས་དག་དང་།
།

{IV.28}

_[Translation continues]_
4: [Extensive explanation of] essential characteristics (IV.29-31)

THEM [3.18.2-3.19.2]

{IV.29}
Isolation from afflictions, signs, marks,
Discordant classes and antidotes;
The difficult, definiteness,
Intents, nonobservability,

{IV.30}
And stopping conceptions;
That which is “observing,”
Disagreeing, unimpeded,
Baseless, without going, without production,

{IV.31}
Not observing thusness—
Since the natures of sixteen essences
Characterize what are as if the characterized,
They are asserted as a fourth characteristic.

IV.29-31, sde dge 7b.7-8a.2:

{IV.29}
མཁས་ཅོག་མོངས་པ་མི་མང་པོ་དང་།
དབེན་དང་དཀའ་དང་ངེས་པ་དང་།

{IV.30}
མི་མོན་ཐོགས་པ་མེད་དང་དེ།
གཞི་མེད་འགྲོ་མེད་Dzེ་མེད་དང་།

{IV.31}
དེ་བཞིན་ཉིད་ནི་མི་དམིགས་དང་།
ངོ་བོ་ཉིད་བȜ་ȕག་བདག་ཉིད།
36th Topic
6. Concordances with a Portion of Liberation

4" CONCORDANCES WITH A PORTION OF LIBERATION TO BE RELIANTLY CULTIVATED IN THE [MENTAL] CONTINUUM (IV.32-34){2 PARTS}

This has two parts: entity [of a concordance with a portion of liberation] and divisions [of concordances with a portion of liberation].

A" ENTITY [OF A CONCORDANCE WITH A PORTION OF LIBERATION] (IV.32)

Skill in thoroughly achieving
Signless intense giving and so forth
Is asserted—concerning this realization of all aspects—
As concordant with a portion of liberation.

B" DIVISIONS [OF CONCORDANCES WITH A PORTION OF LIBERATION] (IV.33-34)
Faith observing Buddhas and so forth,
Effort having giving and so forth as its objects of activity,
Mindfulness of the excellent attitude,
Nonconceptual meditative stabilization,

Wisdom knowing phenomena
In all aspects—comprising five aspects.
It is asserted that complete enlightenment
Is realized easily by the sharp but with difficulty by the dull.

IV.33-34, *sde dge* 8a.3-8a.4:
2' Order of having generated special trainings in the continuum (IV.35-63) {3 parts}

This has three parts: time of having generated the special trainings, persons who are the supports of having generated [the special trainings], and stages of meditative cultivation by those persons.

\[\text{a' Time of having generated the special trainings (IV.35-37)}\]

\text{The objects of observation of the heats are praised as being all sentient beings. They are described as ten aspects with respect to them—a mind of equality and so forth.}

\text{{IV.36}}

\text{Those—who by way of oneself turning away from sins and abiding in giving and so forth and express praises and [display] agreement—move others in those—move}

---

\text{a These three stanzas describe the four levels of a concordance with a portion of definite discrimination, that is, a path of preparation.}
To the peak. Likewise, forbearance is for those
Having the life support of oneself and others to know the truths.
Supreme mundane qualities is likewise
To be known by way of the maturation and so forth of sentient beings.

IV.35-37, sde dge 8a.4-8a.6:
{IV.35}

{IV.36}

{IV.37}
b' Persons who are the supports of having generated [the special trainings] (IV.38-59) {2 parts}

This has two parts: brief indication [of the persons who are the supports of having generated the special trainings] and extensive explanation [of the persons who are the supports of having generated the special trainings].

38th Topic
8. Irreversible Community Members
(ཞེས་ཐོབ་པའི་མཐོང་དང་པོ་)

1" BRIEF INDICATION [OF THE PERSONS WHO ARE THE SUPPORTS OF HAVING GENERATED THE SPECIAL TRAININGS] (IV.38)

{IV.38}
Those Bodhisattvas dwelling on the paths Ranging from the limbs of definite discrimination To the paths of seeing and meditation Are here the irreversible group.

IV.38, sde dge 8a.6:
2" EXTENSIVE EXPLANATION [OF THE PERSONS WHO ARE THE SUPPORTS OF HAVING GENERATED THE SPECIAL TRAININGS] (IV.39-59) {3 PARTS}

This has three parts: signs of irreversibility of those on the path of preparation, path of seeing, and path of meditation.

A" SIGNS OF IRREVERSIBILITY OF THOSE ON THE PATH OF PREPARATION (IV.39-45)

{IV.39}
These characteristics of irreversibility
Dwelling in the limbs of definite discrimination—
Signs such as reversal from forms and so forth—
[Are known] from being expressed in twenty aspects:

{IV.40}
Reversal from forms and so forth,
Extinction of doubt and of the eight non-leisures,
Oneself dwelling in the virtues
And setting others in them,

{IV.41}
Giving and so forth having a basis in others,
Non-hesitancy even about the meaning of the profound,
Body and so forth of love, not companying
With the five aspects of obstructions,

{IV.42}
Destruction of all the dormancies,
Mindfulness and introspection,
Cleanliness in clothing and so forth,
Nonarising of bugs in the body,
Absence of crookedness, taking up [the qualities of] the purified,
Absence of miserliness and so forth,
Proceeding endowed with the noumenon,
Seeking hells for the sake of sentient beings,

Inc incapable of being led by another,
Realizing a devil teaching
Another path to be a devil,
And behavior pleasing to Buddhas—

Through those twenty signs
Those dwelling on heat, peak,
Forbearance, and supreme mundane qualities
Are irreversible from complete enlightenment.

IV.39-45, sde dge 8a.6-8b.3:
B" SIGNS OF IRREVERSIBILITY OF THOSE ON THE PATH OF SEEING (IV.46-51)

The sixteen moments of forbearance
And knowledge in the path of seeing
Are to be known as being Bodhisattvas’ Characteristics of irreversibility.

Reversal from forms and so forth,
A firm mind, turning away from the Lesser Vehicle,
Thorough extinction of the branches
Of the concentrations and so forth,

Lightness of body and mind,
Skill in means regarding making use of desire,
Clean behavior always,
Intensely pure livelihood;

Individually stopping dwelling
In involvement and subsequent involvement
In the aggregates and so forth, interruptions,
Collections, engaging in the battle,

Miserliness, and so forth;
The unobservability of merely a particle of doctrine,
Abiding in the three grounds
[Due to] certainty about one’s own ground

Giving up life for the sake of the doctrine—
Such sixteen moments
Are signs of irreversibility
Of dwelling on the path of seeing of the intelligent.

IV.46-51, sde dge 8b.3-8b.6:

1: Ancillary meanings (IV.52-58){3 parts}

This has three parts: features of paths of meditation, paths of meditation that are the substrata, and divisions of paths of meditation.
a: Features of paths of meditation (IV.52)

Paths of meditation are more profound—
Profundities such as emptiness and so forth.
Those profundities are indeed released
From the extremes of superimposition and deprecation.

Ⅳ.52, sde dge 8b.7:

b: Paths of meditation that are the substrata (IV.53)

Again and again contemplating
And comprehending and definitely realizing
[Those seen] on the limbs of definite discrimination, the path of seeing,
And the path of meditation itself is the path of meditation.

Ⅳ.53, sde dge 8b.7-9a.1:

c: Divisions of paths of meditation (IV.54-58)

This has two parts: actual divisions [of paths of meditation] and dispelling

See two notes above.
objections to the divisions [of paths of meditation].

1* ACTUAL DIVISIONS [OF PATHS OF MEDITATION] (IV.54)

Since that is continuous,
It is asserted as nine aspects through aspects
By way of divisions—small-small and so forth—
In the small, medium, and great.

IV.54, sde dge 9a.1:

2* DISPPELLING OBJECTIONS TO THE DIVISIONS [OF PATHS OF MEDITATION] (IV.55-58)

This has two parts: dispelling an objection to the limited number [of divisions of paths of meditation] and dispelling an objection about efficacy.

A* DISPPELLING AN OBJECTION TO THE LIMITED NUMBER [OF DIVISIONS OF PATHS OF MEDITATION] (IV.55)

The teachings of countlessness
And so forth do not stand up ultimately.
Conventionally the Subduer asserts
Those causally concordant with empathy.
C* DISPPELLING AN OBJECTION ABOUT EFFICACY (IV.56-58) {2 PARTS}

This has two parts: objection [about efficacy] and response.

1# Objection [about efficacy] (IV.56)

Diminishment and increase are unsuitable
In inexpressible actualities.
What do a path called “meditation”
Diminish, and what does it attain!

2# Response [to the objection about efficacy] (IV.57-58) {2 parts}

This has two parts: actual response and dispelling an objection to that response.

a# Actual response [to the objection about efficacy]
(IV.57)

Just like enlightenment,
This achieves the desired aim.
It is asserted that enlightenment has the character
Of thusness; this also has that character.

IV.57, sde dge 9a.2-9a.3:

b# Dispelling an objection to that response [to the objection about efficacy] (IV.58)

Enlightenment is not reasonable through the former
Minds, and also is not through the later.
Through the principle of the example of the butter-flame
The eight aspects of the profound noumenon [should be known].

IV.58, sde dge 9a.3:

2: Systematic meaning (IV.59)

Profundity with regard to generation,
Cessation, thusness, the object known,
Knowing, deeds, nonduality,
And skill in means.
IV.59, sde dge 9a.3-9a.4:

{IV.59}

།དེ་བཞིན་ཉིད་དང་ཤེས་དང༌།
།ཤེས་དང་ོད་དང་གཉིས་མེད་དང༌།
།ཐབས་མཁས་པ་ལ་ཟབ་པ་ཉིད།

།དེ་བ་དང་ནི་འགག་པ་དང༌།
c' Stages of meditative cultivation by those persons (IV.60-63){3 parts}

This has three parts: means of attaining the supported Buddhahood; means of purifying the support, the two lands; and cause of a Buddha’s acting for welfare in that land.

39th Topic
(རིད་ཞི་མཉམ་ཉིད་ཀྱི་ཐོབ་པར་དེའི་ཡོད་མེད་དོན་)
A” ACTUAL MEANING [REGARDING THE MEANS OF ATTAINING THE SUPPORTED BUDDHAHOOD] (IV.60AB)

Because phenomena are like dreams, mundane existence and peace are not conceptualized.

IV.60ab, sde dge 9a.4:

B” DISPPELLING OBJECTIONS (IV.60CD)

The answers to objections—that there would be no karma and so forth—are exhausted as explained.

IV.60cd, sde dge 9a.4:

a Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
b Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
40th Topic
10. Trainings in a Pure Land
(ཞིང་དག་ɚོར་བ་)

2" MEANS OF PURIFYING THE SUPPORT, THE TWO LANDS (IV.61)

They purify Buddha lands
By achieving the purification of the impurities
Of the world of the environment
Like of the world of the sentient being.

IV.61, sde dge 9a.4-9a.5:

{IV.61}
སེམས་ཅན་འཇིག་Ȧེན་དེ་བཞིན་ȭ།
།ȹོད་ཀྱི་འཇིག་Ȧེན་མ་དག་པ།
།དེ་ལ་དག་པར་Ȕབ་པ་ཡིས།
།སངས་Ȅས་ཞིང་ནི་དག་པ་ཉིད།
།
41th Topic
11. Trainings in Skill in Means

3" Cause of a Buddha’s Acting for Welfare in That Land (IV.62-63)

This training having objects
Has ten aspects of skill in means:
Passed beyond the enemies,
Nonabiding, according with the power,

Unshared character,
Unattached, unobservable,
Having extinguished signs, and wish-paths,
The signs of it, and immeasurable.

The fourth chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.
B) [CHAPTER V] EXTENSIVE EXPLANATION OF THE EFFECTS THAT ARE CONTROLLED, PEAK TRAININGS (V.1-42) {4 PARTS}

This has four parts: path-of-preparation peak trainings, path-of-seeing peak trainings, path-of-meditation peak trainings, and uninterrupted peak trainings.

1' Path-of-preparation peak trainings (V.1-4) {4 parts}

This has four parts: heat peak trainings, peak peak trainings, forbearance peak trainings, and supreme mundane qualities peak trainings.

42nd Topic
1. Heat Peak Trainings

a' Heat peak trainings (V.I)

Even in dreams viewing all phenomena
As like dreams and so forth
Are asserted as the twelve aspects
Of signs of training having gone to the peak.

V.1, sde dge 9a.7:
{V.1}  སྤྱོད་ཐོབ་ལོ་མེད་དྲུང་གུན། སྤྱོད་ཐོབ་ལོ་དུ་ལྡན་པ།
{V.1}  སྤྱོད་ཐོབ་ལོ་དུ་ལྡན་པ། སྤྱོད་ཐོབ་ལོ་དུ་ལྡན་པ།
43rd Topic
2. Peak Peak Trainings
(མི་གཞི་མི་ཀུན་)
44th Topic
3. Forbearance Peak Trainings
(བཟོད་པའི་དགོས་པ།)

c' Forbearance peak trainings (V.3)

[Sutra] says (1) “The unsurpassed Thorough fulfillment of the three exalted knowers of all And (2) not letting go of the welfare Of sentient beings are firm.”

V.3, sde dge 9b.1:

[Sutra] says (1) “The unsurpassed Thorough fulfillment of the three exalted knowers of all And (2) not letting go of the welfare Of sentient beings are firm.”

V.3, sde dge 9b.1:
45th Topic
4. Supreme Mundane Qualities Peak Trainings
(ཆོས་མཆོག་གི་ཟེར་བོར་)

*d' Supreme mundane qualities peak trainings (V.4)*

Meditative stabilization is thoroughly proclaimed
By way of manifold merit, using
As examples a four-continent,
A thousand, a million, and a billion.

V.4, sde dge 9b.1-9b.2:

{V.4}

Meditative stabilization is thoroughly proclaimed
By way of manifold merit, using
As examples a four-continent,
A thousand, a million, and a billion.
46th Topic
5. Path-of-Seeing Peak Trainings
(མཐོང་ལམ་ɬེ་ɚོར་)

2' Path-of-seeing peak trainings (V.5-22){2 parts}
This has two parts: objects of abandonment [by path-of-seeing peak trainings] and antidotes [to those objects of abandonment].

a' Objects of abandonment [by path-of-seeing peak trainings] (V.5-16){2 parts}
This has two parts: brief indication [of the objects of abandonment by path-of-seeing peak trainings] and extensive explanation [of the objects of abandonment by path-of-seeing peak trainings].

1" BRIEF INDICATION [OF THE OBJECTS OF ABANDONMENT BY PATH-OF-SEEING PEAK TRAININGS] (V.5-7)

{V.5}
Individually, those [two] conceptualizations of apprehended objects—Engagements and disengagements—Themselves ninefold entities, are to be known As entities [apprehending their] objects not as they are.

{V.6}
By way of the divisions of common beings and superiors, Sentient beings (1) as substantially existent and (2) as imputedly existent Are asserted as the two conceptualizations of apprehending-subjects. Those individually exist as ninefold entities.
If the objects apprehended do not exist that way, 
Of what are those asserted as apprehenders?
Those are marked with the emptiness 
Of an entity of apprehension in that way.

V.5-7, sde dge 9b.2-10a.4:

{V.5}

པོ་མཆོག་པ་དང་ནི་ཡོག་པ་ལ།
།གཙང་བའི་ཟམ་ཐོག་སོར་དེ།
།དགུ་ཡི་བདག་ཉིད་ཇི་བཞིན་ལ།
།མིན་པའི་བདག་ཉིད་དག་ཤེས།

{V.6}

སོ་སོའི་རྩེ་བོ་འཕགས་དེ་བས།
།སེམས་ཅན་ɲན་དང་བཏགས་ཡོད་པར།
།ཟམ་ཐོག་འཛིན་པ་དག་ȣ་འདོད།

{V.7}

གེ་ཏེ་གཙང་དེ་བཞིན་མེད།
།དེ་དག་གང་གི་འཛིན་པར་འདོད།
།དེ་Ȫར་དེ་དག་འཛིན་པ་ཡི།

2" EXTENSIVE EXPLANATION [OF THE OBJECTS OF ABANDONMENT BY PATH-OF-SEEING PEAK TRAININGS]
(V.8-16) {4 PARTS}

This has four parts: extensive explanations of (1) conceptualizations of apprehended objects that are objects of engagement ('jug pa gzung rtog), (2) conceptualizations of apprehended objects that are objects of disengagement (ldog pa gzung rtog), (3) conceptualizations apprehending substantial existence (rdzas 'dzin rtog pa), and (4) conceptualizations apprehending imputed existence (btags 'dzin rtog pa).
A" EXTENSIVE EXPLANATION OF CONCEPTUALIZATIONS
OF APPREHENDED OBJECTS THAT ARE OBJECTS OF
ENGAGEMENT (‘JUG PA GZUNG RTOG) (V.8-9)

It is asserted that these conceptualizations having as their basis
The class of objects of engagement exist in nine aspects [observing]:
(1) Nature, (2) lineage,
(3) Thorough achievement of the path,

(4) Unmistaken objects of observation of knowledge,
(5) Discordant class, (6) antidotes,
(7) Realization by themselves, (8) acting,
(9) And their actions and the fruits of acting.

V.8-9, sde dge 9b.3-9b.4:

B" EXTENSIVE EXPLANATION OF CONCEPTUALIZATIONS
OF APPREHENDED OBJECTS THAT ARE OBJECTS OF
DISENGAGEMENT (LDOG PA GZUNG RTOG) (V.10-12)

These entities of nine conceptualizations
Of these called (1) low realization
Due to falling to mundane existence or [solitary] peace,
(2) Lack of restrainers,
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(V.11)
(3) Incompleteness of the aspects of the path,
(4) Proceeding under others' conditions,
(5) Turning away from the intents,
(6) Trifling, (7) various,

(V.12)
(8) Obscured about abiding and entering,
(9) And going afterward
Have as their basis the class of disengagements,
Arising in the minds of Hearers and so forth.

V.10-12, sde dge 9b.4-9b.6:

(V.10)

(V.11)

(V.12)

C" Extensive Explanation of Conceptualizations
Apprehending Substantial Existence (rdzas 'dzin rtogs pa) (V.13-14)

(V.13)
(1) Assuming and discarding,
(2) Taking to mind, (3) closely
Related with the three realms
(4) Abiding, (5) manifestly adhering,

(V.14)
(6) The actualities of phenomena as imputations,
(7) Attached, (8) the antidotes,
(9) And degenerated from proceeding as wished
Are to be known as the first of apprehensions.

V.13-14, sde dge 9b.6-9b.7:

Are the other conceptualizations of apprehending-subjects.

\[V.15\]

(1) Not going forth in accordance with the intents,
(2) Definitely holding paths to be non-paths,
(3) Production as well as cessation,
(4) Actualities endowed and non-endowed,

\[V.16\]

(5) Dwelling, (6) destroying the lineage,
(7) No seeking, (8) no cause,
(9) And observing opposition

\[b'\] Antidotes [to those objects of abandonment by path-of-seeing peak trainings] (V.17-23)\{2 parts\}

This has two parts: ancillary subjects and the regular subject.
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1" ANCILLARY SUBJECTS (V.17-21){2PARTS}
This has two parts: assisters of path-of-seeing peak trainings and fruits of those [assisters of path-of-seeing peak trainings].

A" ASSISTERS OF PATH-OF-SEEING PEAK TRAININGS (V.17)

{V.17}
Teaching [in order to set] others in enlightenment,
Conferring what is a cause of it,
And cause of uninterruptedness
Having the characteristic of much merit.

V.17, sde dge 10a.1-10a.2:

B" FRUITS OF THOSE [ASSISTERS OF PATH-OF-SEEING PEAK TRAININGS] (V.18-21)
This has two parts: indicating the great enlightenment that abides in fact\(^a\) and refuting the great enlightenment imputed by conceptuality.

\(^a\) That is to say, indicating the actual great enlightenment.
1: Indicating the great enlightenment that abides in fact (V.18)

\[
\text{V.18}
\]

The pristine wisdoms of extinction of the defilements
And of nonproduction are called enlightenment.
Because extinguishment does not exist and production does not exist,
The two are to be known respectively.

V.18, sde dge 10a.2:

\[
\text{V.18}
\]

2: Refuting the great enlightenment imputed by conceptuality (V.19-21) {2 parts}

This has two parts: refuting the system of the Proponents of [Truly Established] Things and positing the system of the Middle Way School.

\[
\text{V.19}
\]

In a nature without cessation
What type of conceptualization
Is extinguished by the path called “seeing”?!
What aspect of nonproduction is attained?!

\[
\text{V.20}
\]

Whereas the others on the one hand [assert] phenomena as existent,
I reckon the statement by the Teacher on the other hand
That the obstructions to objects of knowledge
Are extinguished to be amazing.

V.19-20, sde dge 10a.2-10a.3:

\[\text{V.19}\]

\[
\text{འགོག་པ་མེད་པའི་རང་བཞིན་ལ།}
\]

\[
\text{།མཐོང་ཞེས་ཐ་བའི་ལམ་གྱིས་ནི།}
\]

\[
\text{།མ་པར་ཐོག་རིགས་ཅི་ཞིག་ཟད།}
\]

\[
\text{དེ་མེད་མ་པ་ཅི་ཞིག་འཐོབ།}
\]

\[\text{V.20}\]

\[
\text{གཞན་གྱིས་ཆོས་མོ་ཀྱང་ཡོད་ལ།}
\]

\[
\text{།ཤེས་ཐ་ལ་ཡང་ཐོན་པ་ཡི།}
\]

\[
\text{འདི་ལ་བསལ་ཐ་ཅི་ཡང་མེད།}
\]

\[
\text{གཞག་པར་ཐ་བ་ཐོན་མེད།}
\]

\[
\text{ཡང་དག་ཉིད་ལ་ཡང་དག་ཐོན་པ་ཡི།}
\]

\[
\text{ཡང་དག་མཐོང་ནས་མོ་པར་གྲོལ།}
\]


\[b\]: Positing the system of the great enlightenment of the Middle Way School (V.21)

\[\text{V.21}\]

These have nothing to be removed at all.
There is nothing in the least to be posited.
Reality is to be viewed correctly.
Upon seeing reality, one becomes released.

V.21, sde dge 10a.3-10a.4:

\[\text{V.21}\]

\[
\text{འདི་ལ་བསལ་ཐ་ཅི་ཡང་མེད།}
\]

\[
\text{གཞག་པར་ཐ་བ་ཐོན་མེད།}
\]

\[
\text{ཡང་དག་ཉིད་ལ་ཡང་དག་ཐོན་པ་ཡི།}
\]

\[
\text{ཡང་དག་མཐོང་ནས་མོ་པར་གྲོལ།}
\]

\[2\]" Regular Subject [Concerning Antidotes to the Objects of Abandonment of Path-of-Seeing Peak Trainings] (V.22-23)

\[\text{V.22}\]

Those that are contained within
The forbearances of simultaneous period—
That are mutually contained in giving and so forth individually—
Are here the path of seeing.
Having entered into absorption
In the lion’s sport meditative stabilization,
Then they investigate the forward process
And reverse process of dependent-arising.

V.22-23, sde dge 10a.4-10a.5:

{V.22}

{V.23}
47th Topic
6. Path-of-Meditation Peak Trainings

3' Path-of-meditation peak trainings (V.24-36) {3 parts}
This has three parts: (1) the support, the path of meditation, (2) conceptualizations to be abandoned, and (3) dependent qualities.

a' The support, the path of meditation (V.24-25)

Having gone and come in the nine meditative absorptions
Including cessation in the two aspects,
A consciousness included in the Desire [Realm] not in meditative equipoise
Is taken as the boundary,

Whereupon one enters in absorption in the manner of leapover,
Leaping over one, two, three, four,
Five, six, seven, and eight
Going variously until entering into absorption in cessation.

V.24-25, sde dge 10a.5-10a.6:

{V.24}

{V.25}
b' Conceptualizations to be abandoned [by the path of meditation] (V. 26-34) {2 parts}

This has two parts: conceptualizations of apprehended objects (gzung rtog) [as truly existent] and conceptualizations of apprehending-subjects (dzin rtog) [as truly existent].

1" Conceptualizations of apprehended objects (gzung rtog) [as truly existent] (V. 26-29) {2 parts}

This has two parts: conceptualizations of apprehended objects that are objects of engagement (jug pa gzung rtog) and conceptualizations of apprehended objects that are objects of disengagement (ldog pa gzung rtog).

A" Conceptualizations of apprehended objects that are objects of engagement (jug pa gzung rtog) (V. 26-27)

{V.26}
(1) Brief, (2) extensive, (3) not being Thoroughly taken care of by a Buddha,
(4-6) The nonexistence of qualities of the three times,
(7-9) The three aspects of paths to goodness—

{V.27}
These apprehended objects are one.
[A path of meditation] has these as objects of activity of aspects of training.

V.26-27b, sde dge 10a.6-10a.7:

{V.26}

V.27c-29, sde dge 10a.7-10b.2:

B" CONCEPTUALIZATIONS OF APPREHENDED OBJECTS THAT ARE OBJECTS OF DISENGAGEMENT (LDOG PA GZUNG RTOG) (V.27C-29)

The second are asserted as being

Minds and mental factors, operative object-possessors.

{V.28}

Conceptualizations of (1) the mind not generated,
(2) The essence of enlightenment not taken to mind,
(3-4) Lesser Vehicles taken to mind
(5) Complete enlightenment not taken to mind,

{V.29}

(6) Meditation, (7) no meditation,
(8) Opposites from those,
(9) And improper meaning

Are to be known as the path of meditation.
This has two parts: conceptualizations apprehending substantial existence (rdzas 'dzin rtog pa) and conceptualizations apprehending imputed existence (btags 'dzin rtog pa).

A" CONCEPTUALIZATIONS APPREHENDING SUBSTANTIAL EXISTENCE (RDZAS 'DZIN RTOG PA) (V.30-31)

(1) Objects of activity imputed as sentient beings,
(2) Imputations of phenomena, (3) the non-empty,
(4) Attachment, (5) a nature of intensive differentiation,
(6) Acting on things, (7) the three vehicles

(8) Impure donation,
(9) Disturbed behavior
Are proclaimed as to be known
As the first apprehensions.

V.30-31, sde dge 10b.2-10b.3:
Chapter V: Peak Trainings

B" CONCEPTUALIZATIONS APPREHENDING IMPUTED EXISTENCE (BTAGS 'DZIN RTOG PA) (V.32-34) {2 PARTS}

There are nine other aspects of the discordant class, Related with the path of meditation, Since it overcomes those having as objects The imputation of sentient beings and the causes of those.

Thorough obscuration about (1-3) the three aspects Of obstructions to the three exalted knowers respectively, (4) The paths for pacification, (5) thusness And so forth not possessing association,

(6) Inequality, (7) suffering And so forth, (8) the nature Of afflictive emotions, (9) and nonduality Are asserted as the final conceptualizations.

This has two parts, the first of which is a brief indication [of conceptualizations apprehending imputed existence (btags 'dzin rtog pa)].
1: Brief indication [of conceptualizations apprehending imputed existence (btags ’dzin rtog pa)] (V.32)

There are nine other aspects of the discordant class, Related with the path of meditation, Since it overcomes those having as objects The imputation of sentient beings and the causes of those.

V.32, sde dge 10b.3:

2: Extensive explanation [of conceptualizations apprehending imputed existence (btags ’dzin rtog pa)] (V.33-34)

Thorough obscuration about (1-3) the three aspects Of obstructions to the three exalted knowers respectively, (4) The paths for pacification, (5) thusness And so forth not possessing association, (6) Inequality, (7) suffering And so forth, (8) the nature Of afflictive emotions, (9) and nonduality Are asserted as the final conceptualizations.

V.33-34, sde dge 10b.3-10b.4:

\footnote{Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.}
c' Dependent qualities [of the path of meditation]
(V.35-36)

Just as, upon having exhausted contagions
After a long time and letting out the breath,
All the wonderful qualities achieving
Happiness present in all forms

Are founded in all aspects
In the great being
Decorated with supreme fruits
Like rivers descending into the great ocean.

V.35-36, sde dge 10b.4-10b.5:

a See two notes above.
4' Uninterrupted peak trainings (V.37-42) {3 parts}
This has three parts: entity, causes, and objects of abandonment of un-
interrupted peak trainings.

48th Topic
7. Uninterrupted Peak Trainings
(བར་ཆད་མེད་པའི་ེེན་བོ་)

a' Entity of uninterrupted peak trainings (V.37-38)

{V.37}
That which is uninterrupted to Buddhahood
Having much more merit than, for example,
The virtues setting the beings of the billion [world-systems]
In the fulfillment of realizations

{V.38}
Of Hearers and Rhinoceros-like Solitary Realizers
And in the flawlessness of Bodhisattvas
Is the uninterrupted meditative stabilization.
That is an exalted-knower-of-all-aspects itself.

V.37-38, sde dge 10b.6-10b.7:
{V.37}

{V.38}
b' Causes of uninterrupted peak trainings (V.39)

Their objects of observation are without thingness;
Their proprietary is asserted as mindfulness.
Their aspect is pacification. Regarding these,
Intense proponents object successively.

V.39, sde dge 10b.7:

Their objects of observation are without thingness;
Their proprietary is asserted as mindfulness.
Their aspect is pacification. Regarding these,
Intense proponents object successively.
49th Topic
8. Wrong Achievings to be Avoided
(བསལ་ཞེ་བ་ནོར་གུང་)

*c' Objects of abandonment of uninterrupted peak trainings (V.40-42)*

1. The logical feasibility of objects of observation,
2. Distinguishing their entities,
3. The pristine wisdom of an exalted-knower-of-all-aspects,
4. The ultimate and the obscurational,
5. Trainings, 6.-8. the three jewels,
9. Skill in means, 10. the clear realizations of a Subduer [Buddha],
11. Error, 12. paths,
13. Antidotal, 14. and unfavorable classes,
15. Characteristics, 16. meditative cultivation—
These wrong conceptions by proponents
Concerning an exalted-knower-of-all-aspects
Are asserted in sixteen aspects.

V.40-42, sde dge 10b.7-11a.2:

V.40

V.41

V.42

V.40-42, sde dge 10b.7-11a.2:
The fifth chapter from the *Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations* is completed.
1) **EXTENSIVE EXPLANATIONS OF THE STABLE EFFECTS (VI.1-VII.5){2 PARTS}**

This has two parts: extensive explanations of (1) the causes of stability, serial trainings and (2) the stable effects, momentary trainings.

[Chapter VI]

50th Topic
1. Perfection of Giving
   (བྱུགས་བྱུགས་པའི་འོར་བ་ཙོམ་ཟླང་གི་ཕར་ིན་)

51st Topic
2. Perfection of Ethics
   (སྐོར་བོགས་པའི་འོར་བ་ཙོམ་ཟླང་གི་ཕར་ིན་)

52nd Topic
3. Perfection of Patience
   (བཟོད་པའི་འོར་བ་ཙོམ་ཟླང་གི་ཕར་ིན་)

53rd Topic
4. Perfection of Effort
   (བོན་འོས་ཀྱི་ཕར་ིན་)

54th Topic
5. Perfection of Concentration
   (བསམ་གཏན་གྱི་ཕར་ིན་)
6. Perfection of Wisdom
   (ཤེས་རབ་ཀྱི་ཕར་ཅིན)
   56th Topic
7. Recollection of the Buddha Jewel
   (སངས་Ȅས་དཀོན་མཆོག་ཟེས་ཤོན་པ་)
   57th Topic
8. Recollection of the Doctrine Jewel
   (ཆོས་དཀོན་མཆོག་ཟེས་ཤོན་པ་)
   58th Topic
9. Recollection of the Spiritual Community Jewel
   (དགེ་བȭན་དཀོན་མཆོག་ཟེས་ཤོན་པ་)
   59th Topic
10. Recollection of ethics
    (ལབ་ཁྲིམས་ཟེས་ཤོན་པ་) [illustrating reversal from the unfavorable class]
    60th Topic
11. Recollection of generosity
    (གཏོང་བ་ཟེས་ཤོན་པ་) [illustrating engagement in virtue]
    61st Topic
12. Recollection of deities [endowed with the eye of pristine wisdom] and gurus
    (ʈ་ཤོན་བཟོམ་ཟེས་ཤོན་པ་) [as judges of whether virtues or nonvirtues are performed]

\[\text{a} \] The brackets in this and next three topics are drawn from the Se-\(\text{ra} \) Jay scholar Long-döl Ngag-wang-lo-sang’s \textit{Vocabulary Occurring in the Perfection of Wisdom}, 398.4/30b.4ff.
62nd Topic
13. Realizing the naturelessness (ངོ་བོ་ཉིད་མེད་པ་) [of all those twelve]

A) [CHAPTER VI] EXTENSIVE EXPLANATION OF THE CAUSES OF STABILITY, SERIAL TRAININGS (VI.1)

Giving through to wisdom,
Recollections of the Buddha and so forth,
And phenomena as the nature of thinglessness
Are asserted as the serial activity.

VI.1, sde dge 11a.3:

The sixth chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.
B) [CHAPTER VII] EXTENSIVE EXPLANATION OF THE STABLE EFFECTS, MOMENTARY TRAININGS (VII.1-5){2 PARTS}

This has two parts: momentary trainings in terms (1) of actualizing qualities and (2) of the modes of realizing the nature of objects.

1' Momentary trainings in terms of actualizing qualities (VII.1-3){2 parts}

1. Nonfruitional Momentary Trainings

   (Դུས་བམ་བཞིན་པ་མ་ཡིན་པའི་ǰད་ཅིག་དེ་བོར་བ་Ȅས་པར་བཤད་པ་ལ་གཉིས་ཀ་)  

a' Nonfruitional momentary trainings (VII.1-2)

{VII.1}
Because of bringing together all uncontaminated phenomena
Even with every one of giving and so forth,
This realization of a subduer
Is to be known as single moment.

{VII.2}
Just as when a person moves a paddle
On a water wheel from a single point,
All simultaneously are moved,
So is single moment knowledge.

VII.1-2, sde dge 11a.4-11a.5:

[VII.1]

Translation:

[VII.2]

Translation:
b' Fruitional momentary trainings (VII.3)

When the perfection of wisdom having a nature
Of all bright phenomena
Is generated on the occasion having nature of fruition,
It is single moment pristine wisdom.

VII.3, sde dge 11a.5:

According to Tsong-kha-pa, sde dge the preferable Tibetan translation is:
2' Momentary trainings in terms of the modes of realizing the nature of objects. (VII.4-5){2 parts}

This has two parts: characterless momentary trainings and nondual momentary trainings.

65th Topic

3. Characterless Momentary Trainings

\(\text{*Characterless momentary trainings (VII.4)}\)

\(\text{Abiding regarding all phenomena—the deeds Of giving and so forth—as like dreams, It realizes phenomena As characterless in a single moment.}

\text{VII.4, sde dge 11a.5-11a.6:}

\[\text{Abiding regarding all phenomena—the deeds Of giving and so forth—as like dreams, It realizes phenomena As characterless in a single moment.} \]
b' Nondual momentary trainings (VII.5)

Just as a dream and what sees it
Are not seen in a dualistic manner,
The nondual suchness of phenomena
Is seen in a single moment.

VII.5, sde dge 11a.6:

The seventh chapter from the Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations is completed.
c. [Chapter VIII] Extensive explanations of the bodies of attributes (VIII.1-40){2 parts}

This has two parts: bodies and activities.

1) Bodies (VIII.1-33){4 parts}

This has four parts: nature bodies, pristine wisdom bodies of attributes, complete enjoyment bodies, and emanation bodies.

67th Topic

1. Nature Bodies

(A) Nature Bodies (VIII.1)

The nature body of a Subduer
Has attained uncontaminated attributes
Has purity in all respects,
And a nature possessing the characteristic [of emptiness].

VIII.1, sde dge 11a.7-11b.1:
B) PRISTINE WISDOM BODIES OF ATTRIBUTES  
(VIII.2-11){3 PARTS}

This has three parts: the actual meaning, distinctive features of those, and dispelling objections.

68th Topic  
2. Pristine Wisdom Bodies of Attributes  
(གཉིས་པ་)  

1' The actual meaning (VIII.2-6)

(VIII.2)
1) The harmonies with enlightenment, 2) the immeasurables,
3) The liberations, 4) the entities  
Of the nine serial absorptions  
5) The entities of the ten totalities,

(VIII.3)
6) The eight aspects by way of thoroughly dividing  
The faculties of outshining,  
7) Nonaffliction, 8) exalted knowledge upon wishing,  
9) Clairvoyances, 10) individual correct knowledges,  

(VIII.4)
11) Four purities in all aspects,  
12) Ten powers, 13) ten strengths  
14) Four fearlessnesses  
15) Three aspects of nonconcealment,  

(VIII.5)
16) Three aspects of mindful establishment,  
17) A nature of not being endowed with forgetfulness,  
18) Thorough conquest of the predispositions,
19) Great compassion for creatures,

{VIII.6}

20) The unshared attributes of only a Subduer
That are described as eighteen,
21) And the exalted-knower-of-all-aspects
Are called the body of attributes.

VIII.2-6, sde dge 11b.1-11b.3:

{VIII.2}

{VIII.3}

{VIII.4}

{VIII.5}

{VIII.6}

2' Distinctive features of those (VIII.7-8)

{VIII.7}

The Hearers’ nonaffictive viewing
Is just the thorough abandonment of a human’s afflictive emotion;
The severance of the continuum of their afflictive emotions
In towns and so forth is the nonafflictiveness of Conquerors.

{VIII.8}

A Buddha’s exalted knowledge upon wishing
Is asserted as (1) spontaneously established,
(2) having abandoned attachment, (3) being unobstructed, 
(4) always abiding, and (5) answering all questions.

VIII.7-8, sde dge 11b.4-11b.5:

{VIII.7}

ཉན་ཐོས་ཉོན་མོངས་མེད་པའི་Ȩ། ་མི་ཡི་ཉོན་མོངས་ཡོངས་པོང་ཚིག་དངོས། ་བྲག་སོགས་ཤད་དེའི་ཉོན་མོངས་རྙམས། ་ཉན་གཅོད་འལ་བའི་ཉོན་མོངས་མེད།

{VIII.8}

སོགས་ཀྱིས་ཤིན་ཏུ་ཤིན་པོ་གྱི། ་མི་ཡི་ཉོན་མོངས་དབང་པོའི་ཉོན་མོངས་མེད། ་ཇུ་ཁྲི་བ་ནད་འདེབས་པར་བཞེད།

3' Dispelling objections (VIII.9-11){2 parts}

This has two parts: dispensing an objection to the pervasiveness of a body of attributes and dispensing an objection to both the pervasiveness and permanence of a body of attributes.

{VIII.9}

The cause having thoroughly ripened,  
They manifest that [body],  
The deed for that specific benefit,  
To a specific one at a specific [place] at a specific time.

{VIII.10}

Just as even though a monarch of gods sends down rain,  
Nothing grows from unfit seeds,  
So although Buddhas have arisen,  
Those without the lot do not experience the goodness.

VIII.9-10, sde dge 11b.5-11b.6:
b' Dispelling an objection to both the pervasiveness and permanence of a body of attributes (VIII.11)

Because exalted activities thus are vast, Buddhas are called pervasive.
Because those are not consumed, They are also called “permanent.”

VIII.11, sde dge 11b.6:
69th Topic
3. Complete Enjoyment Bodies
(ལོངས་DZ)

C) COMPLETE ENJOYMENT BODIES (VIII.12-32) {2 PARTS}

This has two parts: a brief indication of the nature [of a complete enjoyment body] and an extensive explanation of the qualities [of a complete enjoyment body].

1' Brief indication of the nature [of a complete enjoyment body] (VIII.12)

This having an essence
Of thirty-two marks and eighty beauties
Is asserted as a Subduer’s complete enjoyment body
Because of thoroughly enjoying the Great Vehicle.

VIII.12, sde dge 11b.7:

2' Extensive explanation of the qualities [of a complete enjoyment body] (VIII.13-32)

This has two parts: marks and beauties.
a’ Marks (VIII.13-20)

This has two parts: the actual [marks] and the causes generating those [marks].

1” THE ACTUAL [MARKS] (VIII.13-17)

1) Hands and feet marked by wheels, 2) tortoise-feet,a 3) Fingers and toes joined by webs [of light], 4) Soft and youthfully tender hands as well as feet, 5) Seven body areas prominent,b

6) Long fingers and toes, 7) broad heels, 8) large straight body, 9) Inconspicuous ankles, 10) body hairs standing upwards, 11) Calves like an antelope’s, 12) long and beautiful arms, 13) Secret organ of the genitals retracting inside,c

14) Gold-colored skin, 15) smooth skin, 16) Body hairs each growing nicely to the right, 17) Face adorned with a hair treasury,d 18) lion-like upper body, 19) Round shoulders, 20) broadness between the shoulder blades,

21) Unpleasant tastes perceived for this one as supreme of tastes,

---

a In Nāgārjuna’s Precious Garland (178d) this is identified as “feet that are very level.”
b Nāgārjuna’s Precious Garland (180def):

Your hands, feet, shoulder blades,
And the nape of your neck will broaden,
So your body will be large and those seven areas broad.

c As Gyal-tshab’s commentary on Nāgārjuna’s Precious Garland (185.5) explains, like an elephant or a horse.
d A spiraling hair between the eyebrows (Nāgārjuna’s Precious Garland, stanza 187d).
22) Body symmetrical like a fig tree,
23) Prominent crown protrusion, 24) long and beautiful tongue,
25) Brahmā melodiousness, 26) cheeks like a lion,

{VIII.17}
27) Very white teeth 28) equal in size, 29) well arranged,
30) And fully forty in number,
31) Dark blue sapphire eyes, and 32) eyelashes like those of a supreme cow—

These are the thirty-two marks.

VIII.13-17, sde dge 11b.7-12a.3:

{VIII.13}

{VIII.14}

{VIII.15}

{VIII.16}
2" THE CAUSES GENERATING THOSE [MARKS]  
(VIII.18-20)  

These marks are thoroughly achieved  
Through intensively completing  
The particular causes achieving  
The marks for this [complete enjoyment body]—  

Escorting gurus and so forth,  
Firmness of vows that have been assumed,  
Reliantly cultivating gathering [of students]  
Giving fine articles, freeing those bound  

To be killed, spreading to others  
Virtues taken up and so forth—  
Those having the character of causes achieving them  
In accordance with how they occur in the sūtras.  

VIII.18-20, sde dge 12a.4-12a.6:

---
a Correcting tshed in the sde dge (12a.3), co ne (13a.3), and dpe bsdur ma (27.13) to tshad in accordance with snar thang (13a.1), Peking (14b.5), and Haribhadra’s Clear Meaning (134b.6). The corresponding Sanskrit stanza is:

\[
\begin{align*}
tulyāḥ pramāṇe 'viralā ś ca dantā  
anyūnasamkhyaśaśibāś š ca tatasraḥ  
nileksano govrṣapaksmanetro |  
dvātriṃśad etāni hi lakṣānāni | \end{align*}
\]

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 36. Considering the meaning of the corresponding Sanskrit term pramāṇe (“in size”), tshad is the correct Tibetan reading. Āryavimuktisena’s commentary (200b.1) reads tshems.
A Subduer has 1) nails copper-colored, 2) Oily-toned, and 3) prominent, 4) Fingers round, 5) broad, and 6) tapering, 7) Veins not manifest and 8) without knots, 9) Ankles not protruding, 10) legs even, 11) Proceeding in the manner of a lion, 12) of an elephant, 13) Of a swan, 14) and of a supreme bull, 15) Proceeding turning to the right, 16) beautifully, 17) and straight, 18) Body elegant, 19) as if wiped, 20) well-proportioned, 21) Clean, 22) smooth, 23) and pure, 24) Signs fully complete, 25) Limbs of the body broad and excellent, 26) Steps equal, 27) two eyes pure, 28) Just having youthful flesh, 29) Body not slouching but 30) expansive, 31) Body very taut, 32) Limbs very distinct, 33) Unobstructed clear vision,
34) Waist round, 35) appropriately sized, 36) not stretched out, 37) But flat, 38) navel deep and
{VIII.26} 39) Curling to the right, 40) Beautiful when viewed in all ways, 41) All behavior clean, 42) Body without moles and black spots, 43) Hands smooth like cotton, 44) Lines on the hands lustrous, 45) deep, and 46) long, 47) Mouth not too wide, 48) Lips red like the bimba [fruit], a
{VIII.27} 49) Tongue flexible, 50) slender, 51) And red, 52) sound of a dragon, b 53) Speech supple and smooth, 54) eye-teeth round, 55) Sharp, 56) white, 57) even, 58) And tapered, 59) nose prominent, 60) And supremely pure, 61) Eyes wide, 62) eyelashes thick, 63) [Eyes] like lotus petals, {VIII.30} 64) Eyebrows long, 65) soft, 66) Glossy, 67) with even hairs, 68) Arms long and broad, 69) ears equal 70) And devoid of impairment, {VIII.31} 71) Forehead beautifully defined, 72) Large, 73) head broad, 74) Head hair black like a bee, 75) Thick, 76) smooth, 77) not tangled, {VIII.32} 78) Not bristly, 79) and with fragrance Captivating the minds of beings,

a Momordica Monadelpha.  
b That is, thunderous.
80) Adorned with glorious curls,\(^a\)
Lucky [signs], curling swastikas—
Those are asserted as a Buddha’s excellent beauties.\(^b\)

VIII.21-32, sde dge 12a.6-12b.6:

\(\text{VIII.21}\\)
\(\text{VIII.22}\\)
\(\text{VIII.23}\\)
\(\text{VIII.24}\\)
\(\text{VIII.25}\\)
\(\text{VIII.26}\\)
\(\text{VIII.27}\\)

\(^a\) dpal gyi be’u, śrīvatsa. This term is often translated as “endless knot,” but the connotation of “knot” is not present in either the Sanskrit or the Tibetan though present in the Chinese.

\(^b\) This stanza has an extra line.

\(^c\) Correcting bim + pa in sde dge (12b.3), snar thang (13a.7), and dpe bsdur ma (28.13) to bim + ba in accordance with co ne (12b.3); Peking (14b.5), Āryavimuktisena’s commentary (205a.6), and Haribhadra’s Clear Meaning (136a.3) similarly misread bim pa. The corresponding Sanskrit stanza is:
{VIII.28}
མེད་པའི་དམར་དང་འག་གི་ཉིད་དང་།
།དམར་དང་འག་གི་ཉིད་དང་།
{VIII.29}
ཉིན་གྱིས་ལ་དང་ཤངས་མཐོ་དང་།
།མཆོག་དག་པ་དག་དང་ནི།
{VIII.30}
དོན་ཡངས་པ་དང་ɲི་མ་ȫག
།པིའི་འདབ་མ་འȮ་བ་དང་།
{VIII.31}
དིན་ɰགས་རིང་དང་འཇམ་པ་དང་།
།Ⱥམ་དང་Ƀ་ནི་མཉམ་པ་དང་།
{VIII.32}
དȼལ་བ་ལེགས་པར་འɎེས་པ་དང་།
།དɎེས་ཆེ་བ་དང་དɍ་Ȅས་དང་།

The Sanskrit term bimba agrees with the transliteration in the co ne edition.
70th Topic
4. Emanation Bodies
(ོབུ་བོན་)

**D) EMANATION BODIES (VIII.33)**

Those bodies simultaneously bringing about Various benefits for transmigrating beings As long as mundane existence lasts Are the Subduer’s emanation bodies of uninterrupted continuum.

VIII.33, *sde dge* 12b.6-12b.7:

{VIII.33}

གང་གིས་རིད་པ་ཇི་རིད་པར།།འགྲོ་ལ་ཕན་པ་ȹ་ཚǑགས་དག
མཉམ་ȭ་མཛད་པའི་DZ་དེ་ནི།།Ȭབ་པའི་ɇལ་DZ་ȅན་མི་འཆད།
Buddha Activities

2) ACTIVITIES (VIII.34-40)

Likewise, activities as long as cyclic existence lasts
Are asserted to be of uninterrupted continuum.
1) The activity of the pacification of transmigrations,
2) Setting them in the four aspects of gathering [students],

3) The realizations of the thoroughly afflicted
And adoptions of the thoroughly pure,
4) Properly [achieving] the welfare of sentient beings,
5) The six perfections,

6) The Buddha path, 7) emptiness
Of inherent existence, 8) extinguishment of dualistic [appearance]
9) Terminological, 10) unobservable,
11) Thorough ripening of embodied beings,

12) The paths of Bodhisattvas,
13) Reversing manifest conception,
14) Having attained enlightenment, 15) the pure land
Of buddhification, 16) definite,

17) Immeasurable benefits for sentient beings,
18) The qualities of relying on Buddhas and so forth
19) The branches of enlightenment,
20) Nonwasted, 21) seeing the truths,

22) Abandonment of the errors,
23) The mode of baselessness of those,
24) Purification, the causal collections,
25) Thoroughly not knowing the compounded
And uncompounded as different,
And 27) setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects
Of the activities of the body of attributes.

VIII.34-40, sde dge 12b.7-13a.4:

{VIII.34}

{VIII.35}

{VIII.36}

{VIII.37}

{VIII.38}

{VIII.39}

{VIII.40}

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a sde dge (13a.2), co ne (13a.2), Peking (15a.6), and dpe bsdur ma (29.13) read rten; however, Āryavimuktisena’s commentary (206a.4), and Haribhadra’s Clear Meaning (138b.1) read bsten. The corresponding Sanskrit stanza is:

\[
\text{aprameye ca sattvārthe buddhāsvādike gune |} \\
\text{bodher aṅgeṣya anāše ca karmanāṁ satyadarśane || VIII.38 ||}
\]

Considering Sanskrit term sevā means “relying on,” both are suitable.
The eighth chapter from the *Versified Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations* is completed.

The activities of the eighth chapter are described in the text.
B. Division into Six for Those Having Faith in the Medium-Length (Condensation.1)

B. ཨོ་ཞིག་པ་[ཨོ་ཨོ་ཨི་ཨི་ཨི་ཨི་]ི།

{Condensation.1}
Characteristics, trainings in those,
Intensification of those, stages of those,
Finality of those, maturations of those:
These are another condensation into six aspects.

Condensation.1, sde dge 13a.4-13a.5:

{Condensation.1}

C. Division into Three for Those Having Faith in the Condensed (Condensation.2)

C. ཨོ་ཞིག་པ་[ཨོ་ཨོ་ཨི་ཨི་ཨི་ཨི་]ི།

{Condensation.2}
The objects are another condensation into three aspects—
(1) The three aspects, (2) the causes which are
The natures of the four trainings,
And (3) the effects which are the body of attributes and activities.

Condensation.2, sde dge 13a.5:

{Condensation.1}

III. Way the Composition is Concluded

III. ཨོ་ཞིག་པ་[ཨོ་ཨོ་ཨི་ཨི་ཨི་ཨི་]ི།
The Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations composed by the Foremost Holy
Maitreyanātha is completed.

3. Explanation of the activities of translation by those who translated it

Transcribed and corrected by the Indian paṇḍita Amaragomin and the translator monastic Lo-dan-shay-rab, it has been delineated well.
Appendix 1:
Meditation on the Sixteen Attributes of the Four Noble Truths

The four noble truths are objects of extensive meditation, with each truth having four attributes, making a total of sixteen attributes.a

Chart 7: Four truths and sixteen attributes
1. True sufferings
   i. **Impermanence.** The meditation centers on the thought:

   The contaminated mental and physical aggregates are impermanent because of being produced occasionally (not existing forever).

   The impermanence of true sufferings is their momentary disintegration, which is a fault arising from the afflictions and actions contaminated with the afflictions. However, the impermanence of a Buddha’s omniscient consciousness is an advantage of this consciousness and arises from the force of the completion of the accumulations of wisdom and merit. Unlike a Buddha’s omniscient consciousness which, though impermanent, continuously remains of the same type, true sufferings change in the process of disintegration, gradually leading one to lower rebirths. Meditation on the impermanence of true sufferings overcomes viewing them as permanent.

   ii. **Misery.** The meditation centers on the thought:

   The contaminated mental and physical aggregates are miserable because of being under the outside influence of contaminated actions and afflictions.

   True sufferings are miserable because they are not independent phenomena but under the outside influence of former afflictions and actions contaminated with the afflictions. The experience of ordinary beings confirms the misery of birth, aging, sickness, and death whereas realization of the

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suffering of being under an outside influence requires long analysis. Medita-
tion on the misery of true sufferings counters viewing them as pure and
pleasurable.

iii. *Emptiness.* The meditation centers on the thought:

The contaminated mental and physical aggregates are empty be-
cause of being devoid of a supervisory self that is a different entity
from them.

True sufferings are empty of being a permanent, single, independent self.
The permanent is the non-disintegrating; the single is the partless; and the
independent is what does not depend on others for its existence. That true
sufferings are empty of being a permanent, single, independent self or of
being objects of use of such a self is their emptiness. Meditation on the
emptiness of true sufferings overcomes viewing them as a self.

iv. *Selflessness.* The meditation centers on the thought:

The contaminated mental and physical aggregates are selfless be-
cause of not existing as an independent self, but being under the
influence of many other impermanent factors.

True sufferings are empty of being a self-sufficient person. A self-suffi-
cient person would be a controller of the mental and physical aggregates,
like a master over servants. That true sufferings are empty of being such a
self-sufficient person or objects of its use is their selflessness. Meditation
on this counters the view of true sufferings as a self-sufficient person or as
the objects of use of such a person.

2. True origins

i. *Cause.* The meditation centers on the thought:

Contaminated actions and attachment are causes because of being
the roots of suffering.

Meditation on these as causes counters the notion that suffering is cause-
less, as is asserted by the Hedonists (*tshu rol mdzes pa, carvāka*).

ii. *Origin.* The meditation centers on the thought:

Contaminated actions and attachment are origins because they
again and again produce suffering in all its forms.

Meditation on these as origins counters the notion that suffering is caused
by just one cause, such as permanent time as is asserted by the Dipakas.
iii. **Strong production.** The meditation centers on the thought:

Contaminated actions and attachment are strong producers because they produce suffering with great force.

Meditation on true origins as strong producers counters the notion that the nature of things is permanent but their states changeable, as is asserted by the Vaidakas and the Sāṃkhyas.

iv. **Condition.** The meditation centers on the thought:

Contaminated actions and attachment are conditions because attachment to cyclic existence acts as a cooperative condition for suffering.

Meditation on true origins as conditions counters the notion that suffering is created under the supervision of a deity, as is asserted by the Naiyāyikas and Vaishēshikas.

3. True cessations

i. **Cessation.** The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is a cessation because of being a state of having abandoned that suffering.

Meditation on true cessations as cessations counters the view that there is no liberation from cyclic existence, as is asserted by the Hedonists.

ii. **Pacification.** The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is a pacification because of being a state of having abandoned an affliction.

Meditation on true cessations as pacifications of contaminations counters notions conceiving contaminated states to be liberation as is the case with the Jaina assertion of a place of liberation on top of the worlds that is like an upside-down white umbrella.

iii. **Auspicious highness.** The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is auspiciously high because of being a liberation other than which there is no superior source of help and happiness.

Meditation on true cessations as auspiciously high counters the notion that
there is a liberation superior to the cessation of suffering, as is the case with the Sāṃkhya assertion of the liberated self as high liberation.

iv. **Definite emergence.** The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is a definite emergence because of being a liberation from that suffering such that it will never return.

Meditation on true cessations as definite emergences from suffering counters the notion that liberation, once attained, is reversible.

4. **True paths**

i. **Path.** The meditation centers on the thought:

The wisdom directly realizing selflessness is a path because it causes one to proceed to liberation.

Meditation on this as a path counters the notion that there are no paths of liberation from cyclic existence.

ii. **Reasonableness.** The meditation centers on the thought:

The wisdom directly cognizing selflessness is reasonable because of being the antidote to ignorance.

Meditation on the wisdom realizing selflessness as suitable counters the notion that it is not a path of liberation.

iii. **Achieving.** The meditation centers on the thought:

The wisdom directly realizing selflessness is an achieving because it realizes the nature of the mind unmistakenly.

Meditation on this wisdom as an achieving counters the notion that such paths as worldly concentrations, receiving initiation in a maṇḍala of Īśvara, or undergoing the asceticism of the five fires (one each on the four sides and the sun above as in Jainism) are paths of liberation.

iv. **Deliverance.** The meditation centers on the thought:

The wisdom directly realizing selflessness is a deliverer because it unquestionably causes one to pass to a state of irreversible liberation, extinguishing sufferings and afflictions completely.

Meditation on wisdom as a deliverer counters the notion that there is no total eradicator of suffering.
Appendix 2:  
The Sixteen Periods of the Path of Seeing  

According to all but the Consequence School, the path of seeing is the occasion when direct realization of the four noble truths first occurs. The moments, or periods, of forbearance are so called because one has developed forbearance, that is to say, facility or non-fear, with respect to the object of meditation; they are also called uninterrupted paths because they lead without interruption into a path of release, or doctrinal knowledge, in the same meditative sitting. The paths of release are the moments of knowledge that certain afflictive emotions have been abandoned forever.  

The four noble truths are the objects contemplated on the path of seeing; for each noble truth there is a doctrinal forbearance and a doctrinal knowledge in relation to the Desire Realm, and there is also a subsequent forbearance and a subsequent knowledge in relation to the higher realms, the Form Realm and the Formless Realms which are here included in one category. According to the Great Exposition School when meditators complete the paths of the first truth in relation to the Desire Realm, they then pass on to the paths of the first truth in relation to the form and Formless Realms. The sixteenth moment is the time of entering the path of meditation. The other schools say that the eight forbearances can occur simultaneously and that the eight knowledges can occur simultaneously, and some hold that they necessarily occur simultaneously. (See chart, next page.)
Chart 8: Sixteen periods of forbearance and knowledge
(read from bottom to top)
Abbreviations


“1987 Go-mang Lhasa (first printing)” = don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan. 1a-20a. Named “1987” because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Complete edition, available at UMA Institute for Tibetan Studies, uma-tibet.org.)

“1987 Go-mang Lhasa (second printing)” = don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan. 3a-20a. Named “1987” because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Incomplete edition, available at UMA Institute for Tibetan Studies, uma-tibet.org.)


1999 Tōyō Bunko CD-ROM: “Tibetan texts of don bdun bcu of ’jam dbyangs bzhad pa and rigs lam 'phrul gyi lde mig of dkon mchog bstan pa'i sgron me.” In the Toyo Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. CD-ROM. (This edition is based on the 1999 Mundgod edition.)


“2011 TBRC bla brang” = dngos po brgyad don bdun cu’i rnam gzhag legs par bshad pa mi pham bla ma’i zhal lung. In kun mkhyen ’jam dbyangs bzhad pa’i rdo rje mchog gi gsung ’bum, vol. 14. TBRC W22186.14: 115-178, which is a PDF of: bla brang bkra shis ’khyil: bla brang brka shis ’khyil dgon, publishing date unknown.


“co ne” = co ne bstan ’gyur. TBRC W1GS66030. co ne dgon chen: co ne, 1926.


“TBRC” = Tibetan Buddhist Resource Center (http://www.tbrc.org).

“the sde dge Ornament” = mgon par rtogs pa’i rgyan/ shes rab kyi pa
rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan shes bya ba'i tshig le'ur byas pa (abhisamayālaṃkāra/ abhisamayālaṃkāra-nāma-prajñāpāramitopadeśaśāstrakārikā). In bstan 'gyur (sde dge). TBRC W23703.80:3-28, which is a PDF of: Delhi: Karmapae Choedhe y, Gyalwae sungrab partun khang, 1982-1985. See Bibliography for the other editions consulted.
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Peking 734, vol. 21; TBRC W22084

Five Hundred Stanza Perfection of Wisdom Sūtra
āryapañcāśatikāprajñāpāramitā
’phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa
Peking 0738, vol. 21.

One Hundred Fifty Modes of the Perfection of Wisdom
prajñāpāramitānayaśatapañcāśatikāsūtra
shes rab kyi pha rol tu phyin pa’i tshul brgya lnga bcu pa’i mdo
Peking 121, vol. 5

One Hundred Thousand Stanza Perfection of Wisdom Sūtra
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shes rab kyi pha rol tu phyin pa stong phrag brgya pa
Peking 730, vols.12-18; Tohoku 8, vols. ka-a (’bum); TBRC W22084

One Letter Perfection of Wisdom Sūtra
ekāśarīmātānāmasarvatathāgataprajñāpāramitāsūtra
de bzhin gshegs pa thams cad kyi yum shes rab kyi pha rol tu phyin pa yi ge gcig ma’i mdo
Peking 741, vol. 21; sde dge 23, Dharma vol. 12
Perfection of Wisdom in Few Letters
svalpākṣaraprajñāpāramitāsūtra
shes rab kyi pha rol tu phyin pa yi ge nyung ngu
Peking 159, vol. 6

Twenty-five Thousand Stanza Perfection of Wisdom Sūtra
pañcaviṃśatisāhasrikāprajñāpāramitā
shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa
Peking 731, vol. 19; TBRC W22084


*Verse Summary of the Perfection of Wisdom*

prajñāpāramitāsācayagāthā

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Peking 735, vol. 21; Tohoku 13, vol. ka (shes rab sna tshogs); TBRC W22084.34: 3-40


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shes rab kyi pha rol tu phyin pa bhrgyad stong pa'i 'grel pa gnad kyi zla 'rod
Peking 5202, vol. 92; sde dge 3805, vol. da

*Ornament to the Subduer’s Thought*

munimatālaṃkāra

thub pa'i dongs rgyan
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*Lamp Compendium for Practice*

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spyod bsdu sgron ma
Peking 2668, vol. 61


Āryavimuktisena (*'phags pa rnam grol sde, ca. 6th century C.E.*)

*Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the ‘Superior Twenty-Five Thousand Stanzas Perfection of Wisdom Sūtra’: Ornament for the Clear Realizations” / Illumination of the “Twenty-Five Thousand”*

pañcaśaṁsātīsaḥsaṁsāhāsikāprajñāpāramitopadeśaśastraḥhisamayālāṃkāraviṃśatītīkārtti

’phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa; abbr. nyi 'khris snang ba
Peking 5185, vol. 88


Asaṅga (*thogs med, fourth century*)

*Grounds of Bodhisattvatas*

bodhisattvabhūmi
byang chub sems pa'i sa
Peking 5538, vol. 110; Tohoku 4037, vol. dzi


**Grounds of Hearers**

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nyan sa
Peking 5537, vol. 110; Tohoku 4036, vol. dzi

Atisha (dīpankaraśrījñāna, mar me mdzad ye shes, 982-1054)

*Lamp Summary of (Maitreya’s) “Perfection of Wisdom”*

prajñāpāramitāpiṇḍārthapradīpa
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Peking 5201, vol. 92; sde dge 3804, vol. tha

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byang chub lam gyi sgron ma
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(Sub)commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the ‘Supior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra’: Ornament for the Clear Realizations”

āryapalačāvinsāsaktisāhasrikāprajñāpāramitopadesāsāstrābhīṣayāäänākārakāvārttika
nyi khrid nam ‘grel / ’phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mgon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i mam par 'grel pa
Peking 5186, vol. 88

*Buddhashrījñāna*¹

Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the Supramundane Victo-

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¹ Gareth Sparham raises a qualm:

It is not certain these two texts are by the same person. In the colophon to the first it is by kha che'i rigs kyi pan'dita chen po buddha šri jhāna; for the second in the colophon it is by slob dpon buddha šri jhāna. Dharmamitra refers explicitly to the author of the latter as Buddhajñānaśrī. Bu-tön (lung gi snye ma p. 4) seems to take the works to be by two different authors buddhajñānaśrī and sangs rgyas ye shes zhabs (Buddhajñānapāda). Tsong-kha-pa cites the former work as shes rab sgron me'na and budd dha shri; he cites the latter work as sdad pa'i dka'i 'grel and sang ye.
rious Mother Perfection of Wisdom: Ornament for the Clear Realizations”; Wisdom Lamp Garland
abhisamayālaṃkārabhagavatiprajñāpāramitopadeśaśāstravṛttiprajñāpradīpāvali
bcom ldan ’das ma shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs
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shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi ’grel pa rtogs par dka’ ba’i snang ba zhes bya ba’i ’grel bshad
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Lhasa (?): dge ldan legs bshad gsung rab ’grem spel khang, 2006.
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Rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtags pa’i rgyan gyi ’grel pa don gsal ba’i mam bshad snying po’i rgyan
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Sarnath: Gelugpa Student’s Welfare Committee, 1980.
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Sanskrit editions:


Commentary on the Difficult Points of the “Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]” / Commentary that Makes the Difficult Points of the “Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]” Easy to Understand

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[Commentary on the] “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra”

paḥcāviṃśatisāhasrikā-prajñāpāramitā shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa Peking 5188; sde dge 3790

Explanation of the “Eight Thousand Stanza Perfection of Wisdom Sūtra”: Illumination of (Maitreyā’s) “Ornament for the Clear Realizations”

aṣṭasāhasrikāprajñāpāramitāvyākhyānābhāṣyamālaṃkārāloka shes rab kyi pha rol tu phyin pa bskyed stong pa'i bshad pa mgon par rtogs pa'i rgyan gyi snang ba In bstan 'gyur (sde dge). TBRC W23703.85: 4-683, which is a PDF of: Delhi, India: Karmapa cheodhey, Gyalwa sunggrab partun khang, 1982-1985.

Jam-yang-shay-pa Ngag-wang-tson-drü (‘jam dbyangs bzhad pa'i rdo rje, 1648-1721/1722)

Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita

dngos po bskyed don dbu mthun 'i tshul khrigs legs par bshad pa mi pham bla ma'i zhal lung

Tibetan editions:

bla brang edition:

“2011 TBRC bla brang” = In kun mkhyen 'jam dbyangs bzhad pa'i rdzogs chen po 'bum, vol. 14. TBRC W22186.14: 115-178, which is a PDF of: bla brang brka shis 'khyil: bla brang brka shis 'khyil dgon, publishing date unknown. [Preferred edition since it has not been retouched.]


“1999 Tōyō Bunko CD-ROM” = “Tibetan texts of don bdun cu'i 'jam dbyangs bzhad pa and rigs lam 'phrul gyi lde mig of dkon mchog bstan pa'i sgron me.” In the Toyo Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. CD-ROM. [This edition is based on the 1999 Mundgod.]


Go-mang Lhasa edition:


Great Exposition of Tenets / Explanation of “Tenets”: Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others’ Tenets and the Meaning of the Profound [Emptiness], Ocean of Scripture and Reasoning Fulfiling All Hopes of All Beings grub mtha' chen mo / grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong

Tibetan editions:


Translation of the section of the distinctive tenets of the Consequence School: Daniel Cozort, Unique Tenets of the Middle Way Consequence School (Ithaca, N.Y.: Snow Lion, 1998).

Great Exposition of the Middle / Decisive Analysis of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Treasury of Scripture and Reasoning, Thoroughly Illuminating the Profound Meaning [of Emptiness], Entrance for the Fortunate dbu ma chen mo / dbu ma 'jug pa'i mtha’ dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs

Tibetan editions:


Study of Madhyamika philosophy as presented in the Monastic textbooks of the Ge-luk-ba order of Tibetan Buddhism.

Jay-tsun Chö-kyi-gyal-tshan (se ra rje btsun chos kyi rgyal mtshan, 1469-1546)
Excellent Means Definitely Revealing the Eight Categories and Seventy Topics, the Topics of (Maitreya's) “Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations,” the Stainless Oral Transmission of Jay-tsun-chö-kyi-gyal-tshan
bsan bcos mgon par rtags pa'i rgyan gyi brjod bya dngos brgyad don bdun cu nges par 'byed pa'i thabs dam pa rje btsun chos kyi rgyal mtshan gyi gsung rgyun dri ma med pa
Indian block-print, n.d.
dngos po brgyad don bdun cu'i rnam gzhag. In don bdun cu dang sa lam so gs nyer mkho'i skor phyogs bsgrigs bsuds so: 1-44.
kan su'u, China: mi rigs dpe skrun khang, 2005.
Rje btsun pa'i Don bdun cu: An Introduction to the Abhisamayālaṅkāra
Edited with Introduction by Shunzō Onoda
Kyoto, Japan: The Association of Indian and Buddhist Studies, Nagoya University, 1983.
Khay-drub-ge-leg-pal-sang (mkhas grub dge legs dpal bsng, 1385-1438)
Extensive Explanation of (Dharmakīrti's) "Commentary on (Dignāga's) 'Compilation of Prime Cognition'": Ocean of Reasoning
tshad ma ram 'grel gyi rgya cher bshad pa rigs pa'i rgya mtsho
Kön-chog-jig-may-wang-po (dkon mchog 'jigs med dbang po, 1728-1791)
Condensed Presentation of the Eight Categories and Seventy Topics
dngos brgyad don bdun cu'i ram bzhag bsuds pa
Precious Garland of Tenets / Presentation of Tenets: A Precious Garland
grub pa'i mtha' rnam par bzhag pa rin po che'i phreng ba
Tibetan editions:
Xylograph in thirty-two folios from the Lessing collection of the rare book section of the University of Wisconsin Library, which is item 47 in Leonard Zwilling. Tibetan Blockprints in the Department of Rare Books and Special Collections. Madison, Wis.: University of Wisconsin-Madison Libraries, 1984.
Dharmsala, India: Teaching Training, n.d.
Blockprint edition in twenty-eight folios obtained in 1987 from Go-mang College in Lhasa, printed on blocks that predate the Cultural Revolution.
Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles
sa lam gyi ram bzhag theg gsum mdzes rgyan

Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence

*mkhyaṅ gsum gyi ram pa brgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad pad ma dkar po i khri shing*

Tibetan editions:
- In gsung 'bum dkon mcog 'jigs med dbang po (bla brang par ma). TBRC W2122.6: 627-646, which is a PDF of: bla brang bkra shis 'khyil, Tibet: bla brang dgon pa, 1999.

*Kumārashrībhadra*

Summary of (Maitreya’s) “Perfection of Wisdom”

*prajñāpāramitāpiṇḍārtha*

Shes rab kyi pha rol tu phyin pa'i don bsdus pa

Peking 5195, vol. 91; sde dge 3797, vol. nya

Long-döl Ngag-wang-lo-sang (klong rdol ngag dbang blo bzang, 1719-1794)

Vocabulary Occurring in the Perfection of Wisdom

Phar phyin las byung ba’i ming gi ram grangs

Tibetan editions:
- TBRC W87: 343-412, which is a PDF of: khrung tu’u, China: [s.n.], [199-].

Lo-sang-chö-kyi-gyal-tshan (blo bzang chos kyi rgyal mtshan, 1570-1662)

Explanation of the First Category in the Ocean of Good Explanation Illuminating the Essence of the Essence of (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations”

Shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi snying po'i snying po gsul bar legs par bshad pa'i rgya mtsho las skabs dang po'i mam par bshad pa

Tibetan editions:

Maitreya (byams pa)

Ornament for the Clear Realizations

*abhisaṃyālaṃkāra* / *abhisaṃyālaṃkāra-nāma-prajñāpāramitopadeśaśāstra-vṛtti*

Mgon par rtogs pa'i rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i snying po gsul bar legs par bshad pa'i rgya mtsho las skabs dang po'i mam par bshad pa

Sanskrit editions:

Tibetan editions:
- co ne: TBRC W1GS66030.80: 5-30, which is a PDF of: Co ne dgon chen: co ne, 1926.
snar thang: TBRC W22704.89: 5-30, which is a PDF of: Narthang: s. n., 1800?.
sde dge: TBRC W23703.80:3-28, which is a PDF of: Delhi: Karmapa Cheodhey, Gyalwae sungrab partun khang, 1982-1985.

English translations:

Ornament for the Great Vehicle Sūtras
mahāyānasūtrālāṃkāra
theg pa chen po’i mdo sde rgyan gyi tshig le’ur byas pa
Peking 5521, vol. 108; Dharma vol. 77

Nāgārjuna (klu sgrub, first to second century, C.E.)
Precious Garland of Advice for the King
rājaparikāhāratrāvatī
rgyal po la gam bya ba rin po che’i phreng ba
Peking 5658, vol. 129; Dharma vol. 93

English translations:


Ngag-wang-pal-dan (ngag dbang dpal ldan, b. 1797), also known as Pal-dan-chö-jay (dpal ldan chos rje)

*Annotations for (Jam-yang-shay-pa’s) “Great Exposition of Tenets”: Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought*

grub mtha’ chen mo’i mehan ‘grel dka’ gnad mdud gro dgal bshad gces nor

Tibetan editions:


*Explanation of (Maitreya’s) Treatise “Ornament for the Clear Realizations” from the Approach of the Meaning of the Words: Sacred Word of Maitreyanātha*

bstan bcos mgon par rtogs pa’i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung TBRC W5926-3:221-416, which is a PDF of: Delhi: Gurudeva, 1983.

*Explanation of the Obscursational and the Ultimate in the Four Systems of Tenets*

grub mtha’ ’bzhis’i lugs kyi kun rdzob dang don dam pa’i don nram par bshad pa legs bshad dphyid kyi dpal mo’i glu dbyangs

Tibetan editions:


*Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets: Illumination of the Texts of Tantra*

gsang chen rgyud sde ’bzhis’i sa lam gyi nram bzhag rgyud gzung gsal byed

Tibetan editions:


gyud smad par khang edition, no other data

*Stating the Modes of Explanation in the Textbooks on the Middle Way and the Perfection of Wisdom in the Lo-sel-ling and Go-mang Colleges: Festival for Those of Clear Intelligence*

blo gsal gling dang bkra shis sgo man grva tshang gi dbu phar gyi yig cha’i bshad tshul bkod pa blo gsal dga’ ston


Pan-chen Sö-nam-drang-pa (pan chen bsod nams drags pa, 1478-1554)

*General-Meaning Commentary on the Perfection of Wisdom/ Good Explanation of the Meaning of (Gyal-tshab’s) ‘Explanation Illuminating the Meaning of the Commentaries on (Maitreya’s) Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations’ : Ornament for the Essence’*: Lamp Illuminating the Meaning of the Mother phar phyin spyi don/ shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mgon par rtogs pa’i rgyan ‘grel pa dang bcas pa’i nram bshad snying po rgyan gyi don legs par bshad pa yun don gsal ba’i sgron me


*Prajñākaramatī (shes rab ’byung gnas blo gros, 950-1030)*

Summary of (Haribhadra’s) ‘Commentary on (Maitreya’s) ‘Ornament for the Clear Realizations’’

abhisaṃayālāṃkāravṛttiśrīpravṛtīśrīdhārtham

mgon par rtogs pa’i rgyan gyi ’grel pa’i bsdu sdon

Peking 5193, vol. 91; sde dge 3795, vol. ja

Ratnakarashānti (rin chen ’byung gnas zhi ba)

*Commentary on the Difficult Points of the “Eight Thousand Stanza Perfection of Wisdom Sūtra”: The Supreme Essence*

ārya-aṣṭasāhasrikāprajñāpāramitāpañjikāsārottamā

phags pa shes rab kyi pha rol tu phyin pa bhrgyad stong pa’i dka’ ’grel snying po mchog
Pure Commentary on (Maitreya’s) “Ornament for the Clear Realizations”
abhisamayālāṃkārakārikāvṛittiśuddhamatīnāma
mngon par rtogs pa’i rgyan gyi grel pa’i tshig le’ur byas pa’i grel pa dag ldan
Peking 5199, vol. 91; sde dge 3801, vol. ta

Quintessential Instructions on the Perfection of Wisdom
prajñāpāramitopadeśa
shes rab kyi pha rol tu phin pa’i man ngag
Peking 5579, vol. 114; sde dge 4079, vol. hi

Commentary on (Maitreya’s) “Ornament for the Clear Realizations”: A Portion of Glory
abhisamayālāṃkāravṛittikīrtikalānāma
mngon par rtogs pa’i rgyan gyi grel pa grags pa’i cha
Peking 5197, vol. 91; sde dge 3799, vol. nya

Ratnakīrti

Shāntideva (zhi ba lha, eighth century)
Compendium of Instructions
śikṣāsamuccaya
bslab pa kun las btus pa
Peking 5272, vol. 102; Tohoku 3940, vol. khi


Engaging in the Bodhisattva Deeds
bodhi[sattva]caryāvatāra
byang chub sems dpa’i spyod pa la ’jug pa
Tohoku 3871, dbu ma, vol. la


English translations:


Contemporary commentary:

Smṛtíjñānakīrti

Indicating Through Eight Concordant Meanings the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand, Taught in Medium Length in Twenty-five Thousand, and Taught in Brief in Eight Thousand [Stanzas]
prajñāpāramitātāṃkāśatasāhasrikāryaḥcchāsana-
paścavaṁśatisāhasrikāmadhyāsāsanāṭadāśasāhasrikālahūsāsanāṭasamānārthasāsana
yum shes rab kyi pha rol tu phyin pa brgyas par bstan pa 'bum dang 'bring du bstan pa nyi khri
Inga stong dang bsdus te bstan pa khri brgyad stong pa rnam s mthun par don brgyad kyis
bstan pa
Peking 5187, vol. 88; sde dge 3789, vol. kha
Tshe-chog-ling Ye-shay-gyal-tshan (tshe mchog gling ye shes rgyal mtshan, 1713-1793)
Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa’s) “Stages of the Path
to Enlightenment,” Correlating the “Eight Thousand Stanza Perfection of Wisdom Sūtra” with
(Maitreya’s) “Ornament for Clear Realization”: Lamp Illuminating the Perfection of Wisdom
sher phyin stong phrag brgyad pa dang mngon rtogs rgyan sbyar te byang chub lam gyi rim pa’i
gnad mams gsal bar ston pa’i man ngag sher phyin gsal ba’i sgron me
Tibetan editions:
TBRC W1022.7: 8-174, which is a PDF of: New Delhi, India: Tibet House, 1975.
Tsong-kha-pa Lo-sang-drag-pa (tsong kha pa blo bzang grags pa, 1357-1419)
Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Mid-
dle’”: Illumination of the Thought
Tibetan editions:
Ithaca, N.Y.: Snow Lion Publications, 1980; the portion of the book that is Tsong-kha-pa’s
Illumination of the Thought (chapters 1-5) is downloadable at:
English translation (chap. 6, stanzas 1-7): Jeffrey Hopkins and Anne C. Klein. Path to the Mid-
dle: Madhyamaka Philosophy in Tibet: The Oral Scholarship of Kunsur Yeshay Tupden, by
Golden Garland of Eloquence / Extensive Explanation of (Maitreya’s) “Treatise on Quintessential
Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations” as Well As Its
Commentaries: Golden Garland of Eloquence
Tibetan editions:
In gsung 'bum/ tsong kha pa (bkra shis lhang po par rnying). New Delhi, India: Ngawang
TBRC W22109.3219, which is a PDF of: gedan sungrab minyam gyunphel series (Ngawang
Gelek Demo), 1977.
English translation: Sparham, Gareth. Golden Garland of Eloquence: legs bshad gser phreng, 4
Great Exposition of Secret Mantra / The Stages of the Path to a Conqueror and Pervasive Master,
a Great Vajradhara: Revealing All Secret Topics
Tibetan editions:
In gzung bum/ sgrub kyi pa (bkra shis mthun po na mthun). New Delhi, India: Ngawang
TBRC W22109.3219, which is a PDF of: gedan sungrab minyam gyunphel series (Ngawang
Gelek Demo), 1977.
English translation: Sparham, Gareth. Golden Garland of Eloquence: legs bshad gser phreng, 4
Great Exposition of Secret Mantra / The Stages of the Path to a Conqueror and Pervasive Master,
a Great Vajradhara: Revealing All Secret Topics


Great Exposition of the Stages of the Path / Stages of the Path to Enlightenment Thoroughly Teaching All the Stages of Practice of the Three Types of Beings

lam rim chen mo / skyes bu gsum gyi nyams su blang ba’i rim pa thams cad tshang bar ston pa’i byang chub lam gyi rim pa

Tibetan editions:
- Peking 6001, vol. 152.


Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities / Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities together with an Outline / Short Exposition of the Stages of the Path to Enlightenment

skyes bu gsum gyi nyams su blang ba’i byang chub lam gyi rim pa / skyes bu gsum gyi nyams su blang ba’i byang chub lam gyi rim pa bring po sa bcad kha skong dang bcas pa / lam rim  ’bring / lam rim chung ngu

Tibetan editions:
- Mundgod, India: dga’ ldan shar rtse, n.d. (includes outline of topics by Trijang Rinbochay).
- Bylakuppe, India: Sera Je Library, 1999 (includes outline of topics by Trijang Rinbochay).

English translation of the section on special insight:

Edited Tibetan text and Japanese translation of the section on special insight:


Vasubandhu (dbyig gnyen, fl. 360)
Treasury of Manifest Knowledge
abhidharmakosa
chos mngon pa’i mdzod
Peking 5590, vol. 115

Yáng-jan-ga-way-lo-drö, A-kya-yong-dzin (dbyangs can dga’ ba’i blo gros, a kya yongs ’dzin, 1740-1827)

Lamp Thoroughly Illuminating the Presentation of the Three Basic Bodies
gzhi’i sku gsum gyi mam gzhag rab gsal sgron me
Tibetan editions:
Delhi: Dalama, Iron Dog year.
Presentation of the Grounds and Paths of Mantra According to the Superior Nāgārjuna’s System of the Glorious Guhyaamāja: Eloquence Serving as a Port for the Fortunate
dpal gsang ba’i phags lugs dang mthun pa’i snga’gs kyi sa lam mam gzhag legs bshad skal bzang ’jug ngogs
Tibetan editions:

3. Other Works

———. The Gilgit manuscript of the Aṣṭādakasāhasrikā-prajñāpāramitā: Chapters 55 to 70 corresponding to the 5th Abhisamaya. Roma, Italy: Istituto Italiano per il Medio ed Estremo Oriente, 1962.
Bibliography


Jeffrey Hopkins is Professor Emeritus of Tibetan Buddhist Studies at the University of Virginia where he taught Tibetan Buddhist Studies and Tibetan language for thirty-two years from 1973. He received a B.A. magna cum laude from Harvard University in 1963, trained for five years at the Lamaist Buddhist Monastery of America in Freewood Acres, New Jersey, USA (now the Tibetan Buddhist Learning Center in Washington, New Jersey), and received a Ph.D. in Buddhist Studies from the University of Wisconsin in 1973. He served as His Holiness the Dalai Lama’s chief interpreter into English on lecture tours for ten years, 1979-1989. At the University of Virginia he founded programs in Buddhist Studies and Tibetan Studies and served as Director of the Center for South Asian Studies for twelve years. He has published forty-two books, some of which have been translated into a total of twenty-two languages. He published the first translation of the foundational text of the Jo-nang school of Tibetan Buddhism in *Mountain Doctrine: Tibet’s Fundamental Treatise on Other-Emptiness and the Buddha-Matrix*. He has translated and edited sixteen books by His Holiness the Dalai Lama, the last four being *How to See Yourself as You Really Are; Becoming Enlightened; How to Be Compassionate;* and *The Heart of Meditation: Discovering Innermost Awareness*. He is the Founder and President of the UMA Institute for Tibetan Studies.

Jongbok Yi is Assistant Professor of Asian Philosophy at the Richard Stockton College of New Jersey. He received a B.A. from Sunkyunkwan University in 1997 and received an M.A. from Seoul National University in 2000 in Seoul, South Korea. He studied Indian and Tibetan Buddhism with Professor Jeffrey Hopkins and Professor David Germano from 2002 at the University of Virginia where he received an M.A. in 2005 and a Ph.D. in 2013. The title of his dissertation is “Monastic Pedagogy on Emptiness in the Geluk Sect of Tibetan Buddhism: Intellectual History and Analysis of Topics Concerning Ignorance According to Svātantrika-Mādhyamika in Monastic Textbooks by Jam-yang-shay-pa.” He has translated a few books including *Stages of Meditation* and *Mind of Clear Light: Advice on Living Well and Dying Consciously* by His Holiness the 14th Dalai Lama, etc., into Korean. With Jeffrey Hopkins he published *The Hidden Teaching of the Perfection of Wisdom Sutras: Jam-yang-shay-pa’s Seventy Topics and Kon-chog-jig-may-wang-po’s 173 Aspects and Ngag-wang-pal-dan’s Explanation of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha* (Dyke, Va.: uma-tibet.org, 2014). He has been teaching at the Richard Stockton College of New Jersey since 2013 and is also a translator of the UMA Institute for Tibetan Studies.
This book contains two renditions of Maitreya’s Ornament for the Clear Realizations (mgon rtogs rgyan, abhisamayālāṃkāra). The first is with the insertion of the names and numbers of the seventy topics that form the structure of the poem, and second with the insertion of those names and numbers of the seventy topics as well as the Ngag-wang-pal-dan’s elaborate outline of the text. The outline is drawn from Ngag-wang-pal-dan’s illuminating, concise commentary titled Explanation of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha which was translated and published separately in this series; it reveals the organization of Maitreya’s text, uncovering its structure like an organizational tree so that a reader can easily see the relation of the parts of the root text. Chapter and verse numbers have been added in the outline and also in the poem, which is divided into units corresponding to Ngag-wang-pal-dan’s outline.

Also translated and published in this series is Jam-yang-shay-pa’s preliminary textbook for approaching the study of Maitreya’s Ornament for the Clear Realizations in The Hidden Teaching of the Perfection of Wisdom Sutras: Jam-yang-shay-pa’s Seventy Topics and Kön-chog-jig-may-wang-po’s 173 Aspects. In addition, this series includes Elizabeth Napper’s Kön-chog-jig-may-wang-po’s Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles, With Commentary by Dan-ma-lo-chö, which is another type of extraction of the path-structure from Maitreya’s text.

Maitreya’s Ornament for the Clear Realizations is a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sūtras that contains within it a veritable cornucopia of information on Buddhist practice. Studied in all orders of Tibetan Buddhism, this highly elaborate compendium on the paths enriches understanding of a complex structure of spiritual development providing an all-encompassing worldview. The structure of the path, presented in this seminal text, enhances the rubric of actual practice, much of its import being brought over to “stages of the path” literature.

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