
Root verses
of
Ornament for Clear Realizations

Chapter Four
with the outline from *Seventy Topics* by
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Realizations’ - a Commentary on Seventy Topics and Ornament for Clear
Realizations by Geshe Jampa Gyatso

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Translation of Jetsün Chökyi Gyaltsen’s *Seventy Topics*
by Jampa Gedun

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Chapter Four – Complete Aspects Application

Topic 1 - Knower-aspect of the antidote class indicated in this context

The instances of a knower of bases
Known as 'aspect' are the characteristics.
Because there are three types of exalted knowers of all,
They are asserted to be of three types. [4.1]

From the aspect of non-existence through
The aspect of unshakeability,
They are explained as four with respect to each truth
And as fifteen with respect to paths. [4.2]

With respect to causes and paths, sufferings and
Cessations, "Respectively
There are eight, seven,
Five, and sixteen" is declared. [4.3]

From the close placements of mindfulness
Through those that are final which is the aspect of a buddha,
If divided into three exalted knowers of all
In accordance with true paths, [4.4]

For learners, bodhisattvas, and
Buddhas respectively,
Thirty-seven, thirty-four, and
Thirty-nine are set forth. [4.5]

Those who did their duties with respect to the buddhas,
Sowed roots of virtue in regard to them,
And are under the protection of virtuous spiritual friends
Are vessels for listening to this. [4.6]

Due to having served the buddhas, questioned, and
The conduct of generosity, ethics, and so forth,
Vessels who keep, retain, and so forth
Are considered to be holy beings. [4.7]

Topic 2 – Principal applications explicitly indicated in this context

Because forms and so forth do not abide,
Because of stopping the application in that,
Because their thusness is profound,
Because they are difficult to fathom, [4.8]

Because they are immeasurable,
Because of realizing slowly with great difficulty,
Because of prophecy, because of irreversibility,
Definitely emerging, without interruption, [4.9]

Enlightenment, soon,
Others' welfare, no increase and no decrease,
Not seeing qualities, non-qualities, and so forth,
Not seeing inconceivable forms and so forth, [4.10]

Not conceiving forms and so forth,
Their definitions, and their entities,
Issuing forth a precious result, and
That purity, along with boundaries. [4.11]

Topic 3 – Excellent qualities of the applications

Overcoming the strength of maras and so forth
Are the fourteen types of excellent qualities [4.12ab]

Topic 4 - Faults of application

The faults are definitely to be understood as six
Along with four sets of ten. [4.12cd]

Topic 5 – Characteristics of the applications

That which characterizes it by means of what is to be understood
As the characteristics. Moreover, there are three types:
The knowledge, differentiating, and functional.
The entities are also what are characterized. [4.13]

The arising of a tathagata,
The world does not disintegrate, the nature,
The mental activity of sentient beings,
Focused on that and directed away, [4.14]

The aspect of inexhaustible,
Together with attachment and so forth, vast,
That which has become great, immeasurable,
Consciousness cannot be indicated, [4.15]

Mind is not perceived, that known as
The fluctuation and so forth of a knower,
Knowing also those which are other than them
As the aspect of thusness, [4.16]

That known as ‘the Subduer teaches
The realization of thusness to others’:
These are included in the knowledge characteristics
In the context of a knower of all. [4.17]

Emptiness, along with the signless,
The thorough abandonment of wishing,
No production, no cessation, and so forth,
The reality is completely undisturbed, [4.18]

Not compounded, not conceptualized,
Classifications, and without characteristics:
These are asserted to be the knowledge characteristics
In the context of a knower of paths. [4.19]

Abiding in dependence on
His Dharma, respecting,
Venerating, pleasing, and
Offering to him, no agent, [4.20]

That which is an exalted knower engaging all,
Demonstrating not seeing,
The world is an aspect of emptiness,
Describing, making known, making direct, [4.21]

Teaching the inconceivable and pacification,
Stopping the world and discrimination:
These are explained saying ‘the knowledge characteristics
In the mode of an exalted knower of all aspects.’[4.22]

The object-possessors ranging over the truths are differentiated
By means of the attributes of inconceivable and so forth:
These are explained as the differentiating characteristics

By way of the sixteen moments. [4.23]

Inconceivable, unequaled,
Perfectly transcending comprehension and counting,
A condensation of all superiors, that which is cognized
By the wise, knowing the unshared, [4.24]

Knowing quickly, not decreasing and increasing,
Accomplishing, perfectly accomplishing,
Observing, along with support,
All, cared for, [4.25]

Not relishing: It is superior
In that it is understood as the essence of the sixteen.
Due to that, this path is a special path
Since it is superior to others. [4.26]

Benefiting, happiness, protecting;
Refuge for human beings,
Place, helper, island,
Known as ‘a leader,’ [4.27]

Spontaneously accomplishing, not actualizing
The result of the three vehicles, and
The last, the activity of supporting:
These are the functional characteristics. [4.28]

Afflictive emotions, signs, marks,
Devoid of the discordant class and
Antidotes, difficult, definite,
Objects of intent, not observed, [4.29]

Stopping strong settling,
That known as ‘observing,’
Clashing, without impediment,
No basis, not progressing, no production, [4.30]

Thusness not observed:
These essences that are the sixteen entities,
Since serving to characterize like a definiendum,
Are asserted as the fourth characteristic. [4.31]

Topic 6 – Mahayana partial concordance with liberation

Skill in perfectly accomplishing
Signless, great generosity and so forth,
In this the realization of all aspects
Is asserted as the partial concordance with liberation. [4.32]

Faith observing the buddhas and so forth,
Joyous effort in the objects of practice, generosity and so forth,
Mindfulness, the perfect thought,
Non-analytic meditative stabilization, and[4.33]

The wisdom that knows all phenomena
In all ways: these are the five types. [4.34ab]
Complete enlightenment is asserted to be
Easily realized by the sharp, difficult to be realized by the dull. [4.34cd]

Topic 7 – Mahayana partial concordance with definite discrimination

Here the observed objects of the heat levels
Are commended to be all sentient beings.
Impartial mind toward them and so forth
Are explained to be the ten types. [4.35]

Oneself turning away from negativities and
Abiding in generosity and so forth,
Thereby setting others in them,
Expressing praise, and conforming: [4.36]

This is the peak. Likewise, tolerance is
Oneself and those having a different basis knowing the truths.
Supreme quality is to be understood similarly since
Acting to ripen sentient beings and so forth. [4.37]

Topic 8 – Bodhisattva sangha who have attained a sign of irreversibility

Those bodhisattvas abiding
From the branches of definite discrimination
Through the paths of seeing and meditation
Are here the assemblies of the irreversible. [4.38]

By means of stating the twenty types of signs,
Such as having turned away from forms and so forth,
The characteristics of irreversibility
Of those abiding on the branches of definite discrimination are such. [4.39]

Having turned away from forms and so forth,
Extinguished doubt and the non-freedoms,
Oneself abiding in virtue and
Placing others in it, [4.40]

Generosity and so forth possessing the basis of others,
Without a qualm even concerning the profound,
Loving body and so forth, not being accompanied by
The five types of obstructions, [4.41]

Having destroyed all dormant latencies,
Mindfulness and introspection,
Clean clothes and so forth,
Organisms do not occur in the body, [4.42]

Not having a dishonest mind, taking up
The training, not having miserliness and so forth,
Progressing toward the possession of reality,
Seeking hell for the welfare of sentient beings, [4.43]

Not being able to be led by others and
Those who teach other paths,
Realizing the maras as ‘maras,’
Activities that please the buddhas: [4.44]

By way of these twenty signs
Those abiding on heat and peak,
Along with tolerance and supreme quality
Are irreversible from complete enlightenment. [4.45]

The sixteen moments of the forbearances and
Knowledges of the path of seeing,
Are to be understood as the characteristics
Of irreversible bodhisattvas. [4.46]

Having removed the discrimination of forms and so forth,
Stable mind, completely turned away from
Lesser vehicles, thoroughly extinguished the limbs
Of the concentrations and so forth, [4.47]

Lightness of body and mind,
While enjoying the desirable skilled in means,

Constantly chaste conduct,
Completely pure necessities of life, [4.48]

The aggregates and so forth, those that interfere,
The collections, the battle of the sense powers
And so forth, having individually stopped the abiding
Which is an application and a subsequent application [4.49]

In miserliness and so forth,
Not observing a mere atom of phenomena,
Abiding on the three grounds
Certain of one's own ground, and [4.50]

Forsaking life for the sake of the Dharma:
The sixteen moments which are thus
Are the signs of irreversibility
Of the wise abiding on the path of seeing. [4.51]

The path of meditation is profound
Since it is profound emptiness and so forth.
It is profound in that it is free from the extremes
Of superimposition and deprecation. [4.52]

The path of meditation is that which
Repeatedly reflects, assesses, and definitely investigates
That on the branches of definite discrimination,
The path of seeing, and the path of meditation itself. [4.53]

Because it is that which is the continuity,
It is asserted to be nine-fold
Due to the aspects of small, middling, and great,
Being divided into the small of the small and so forth. [4.54]

The teachings such as countless and so forth
Are inadequate with regard to the holy meaning;
The Subduer asserted those resembling
The causes of mercy conventionally. [4.55]

Inexpressible things
Are not suitable to diminish and increase.
What diminish and what are attained
By the path called 'meditation'? [4.56]

Enlightenment, likewise that,
Bring about desired aims.
Enlightenment has the characteristic of thusness,
Also that is asserted as having the characteristic of that. [4.57]

Regarding enlightenment, former minds
Are not feasible, nor are later.
By means of the analogy of a butter lamp,
Profound reality has eight aspects. [4.58]

There is profound production, cessation,
Thusness, objects of knowledge,
Knowledge, activity,
Non-duality, and skill in means [4.59]

Topic 9 – Application in the equality of existence and peace

Because phenomena are like a dream
Not conceiving existence and peace.
The replies to disputes such as the non-existence of actions
And so forth have already been explained as set forth. [4.60cd]

Topic 10 – Application in a pure land

The world of sentient being, likewise
The world of the environment, are impure.
Establishing them in the purity of that
Is the purity of a buddha land. [4.61]

Topic 11 – Application in skillful means

Objects along with this application:
That passed beyond the enemies,
Not abiding, according with the force,
The characteristic of not being shared, [4.62]

Not attached, not observing,
Signs, extinguishment of wishes,
The signs of that, and immeasurable
Are the ten types of skillful means. [4.63]