

*Treatise of Quintessential Instructions  
of the Perfection of Wisdom:  
Ornament for Clear Realization*

by the Protector Venerable Maitreya

Translated by Toh Sze Gee

**FPMT MASTERS PROGRAM MATERIAL**

2008

© Toh Sze Gee & FPMT Inc., 2008

No part of this work may be reproduced in any form or by any means,  
electronic or mechanical, including photocopying, recording, or by any information storage  
and retrieval system or technologies now known or later developed,  
without permission in writing from Toh Sze Gee & FPMT Inc.

## ***The Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization***

In the Indian language: *Abhīsamaya alamkara nāma prajñāparamita upadheśha śāstra*  
In the Tibetan language: *She rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par  
rtogs pa'i rgyan ces bya ba*  
[In the English language: *Treatise of Quintessential Instructions of the Perfection of Wisdom:  
Ornament for Clear Realization*]

I pay homage to all buddhas and bodhisattvas.

- 1.1 That which through the knower of all leads hearers seeking pacification to peace,  
That which through the knower of paths causes those benefiting migrating beings  
to achieve the aims of the world,  
And through the perfect possession of which the subduers teach these varieties  
having all aspects;  
To the Mothers of the buddhas as well as the host of hearers and bodhisattvas,  
I pay homage.
- 1.2 The path of the exalted knower of all aspects,  
That which is explained in these by the Teacher,  
Is not experienced by others.  
Because the intelligent see
- 1.3 By placing in mindfulness the meaning of the sutras  
Of the nature of the ten Dharma practices,  
'Realizing easily'  
Is the purpose of composing.
- 1.4 The Perfection of Wisdom  
Is perfectly explained by the eight categories.  
Exalted knower of all aspects, knower of paths,  
Then, knower of all,
- 1.5 Clear complete realization of all aspects,  
Gone to the peak, serially,  
Clear complete enlightenment in one instant,  
Truth body: these are the eight.
- 1.6 Generated mind, instructions,  
Four types of branches of definite discrimination,  
The nature of dharmadhātu  
That serves as the support of achievings,
- 1.7 Objects of observation, intent,  
Armor, activities of engagement,  
Accumulation, definite issuance: these together  
Are an exalted knower of all aspects of the Subduers.

- 1.8 Eclipsing and so forth,  
Paths of learners, and rhinoceroses  
Path of seeing – the great benefit  
Of excellent qualities of this and other [lives],
- 1.9 Function, belief,  
Praise, veneration, and laudation,  
Dedication, rejoicing, ...  
Unsurpassable attentions<sup>1</sup>,
- 1.10 Achieving, this so-called “very pure,”  
Is the path of meditation.  
A knower of paths  
Of skilled bodhisattvas is explained like that.
- 1.11 Through knowing, not abiding in cyclic existence;  
Through compassion, not abiding in solitary peace;  
Through lack of method, distant;  
Through method, not distant;
- 1.12 Discordant and antidotal classes;  
Application; the equality of that;  
Hearers and so forth, path of seeing:  
Such are asserted to be knowers of all.
- 1.13 Aspects along with applications;  
Excellent qualities and faults along with characteristics;  
Partial concordance with liberation and definite discrimination;  
The assembly of irreversible learners;
- 1.14 Equality of cyclic existence and peace;  
Unsurpassable pure land;  
Along with this, skillful means:  
Clear complete realization of all aspects.
- 1.15 Signs of that; increases;  
Stability; always abiding mind;  
With respect to the individual paths of  
“Seeing” and “meditation,”
- 1.16 Four types of antidotes  
To the four types of conceptions,  
Uninterrupted meditative stabilization  
As well as perverse achievings:
- 1.17 Clear realizations of peak, the serial:  
Three types, ten types, manifest complete enlightenment  
In a single instant,  
By way of characteristics: four types.

---

<sup>1</sup> *Bdag* emended to read *dag* in accordance with the several editions of the root text.

- 1.18 Nature along with complete enjoyment,  
Likewise the other, emanation,  
Truth body along with the activities  
Are perfectly described as being of four types.
- 1.19 The generated mind is desire for  
Perfect complete enlightenment for others' welfare.  
That and that are, just as in the *Sutra*,  
Expressed briefly and extensively.
- 1.20 Further, earth, gold, moon, fire,  
Treasure, jewel-mine, ocean,  
Vajra, mountain, medicine, spiritual guide,  
Wish-granting gem, sun, song,
- 1.21 King, treasury, highway,  
Mount, geyser,  
Pleasant sound, river, and cloud:  
These are the twenty-two types.
- 1.22 The achievings, the truths,  
The Three Jewels, Buddha and so forth,  
Non-adherence, tirelessness,  
Thoroughly upholding the path,
- 1.23 The five eyes, the six excellent qualities of  
Clairvoyances, and the path of seeing and  
That called "meditation": instructions are to be  
Known as the nature of ten.
- 1.24 Dull and sharp faculties;  
The faithful and the attainers-by-seeing; from class to class;  
One obstacle; intermediate state and upon rebirth,  
Acting and not acting; progressing to Akanishta,
- 1.25 Three leapers; progressing finally to the Peak of Existence,  
Destroying attachment of the form realm,  
Pacifying in that present life, actualizing with a body;  
And the rhinoceros are the twenty.
- 1.26 By way of object of observation, aspect,  
Cause, and tutor,  
The heat level and so forth of bodhisattva protectors –  
In accordance with their nature
- 1.27 Relying on possessing four conceptions,  
The small, middling and great –  
Are superior  
To that of the hearers along with the rhinoceros-like.

- 1.28 The objects of observation are impermanence and so forth,  
Bearing the support of the truths.  
The aspect is stopping strong adherence of those and so forth.  
It is the cause of attaining the three vehicles together.
- 1.29 Freedom from assembly and establishment of forms and so forth, abidance and  
Abidance, imputation, and the lack of expression,  
Those forms and so forth which do not abide,  
Their entity lacking nature.
- 1.30 They are the nature of one another.  
They do not abide as impermanent and so forth;  
Those are empty of those entities.  
They are the nature of one another.
- 1.31 Whatever phenomena not apprehended,  
Because they are not seen as signs,  
Fully investigating with wisdom,  
All are not observed.
- 1.32 Forms and so forth lack entity;  
Their non-existence is the very entity.  
Those lack production and lack definite emergence,  
Purity, those are signless,
- 1.33 Due to not being based upon their signs,  
Does not imagine and lack of discrimination.  
Meditative stabilization, the very activity of that,  
Prediction and has extinguished clinging,
- 1.34 The three, mutually in the same entity,  
Not conceiving meditative stabilization –  
Thus, the partial concordance with definite discrimination  
Has small, middling, and great.

- 1.35 By way of basis and antidotes to that,  
The conceptions of apprehendeds are of two types.  
By way of particularities of confusion and aggregates and so forth,  
They have individually nine types.
- 1.36 By way of bearing the support of the substantial and the imputed,  
Apprehenders are also asserted to be of two types.  
Due to entity, an independent self and so forth,  
And support, the aggregates and so forth, they are similar.
- 1.37 Undaunted minds and so forth,  
Teaches the lack of entitiness and so forth,  
Discards the discordant classes of those,  
Is in all ways the tutor.
- 1.38 The six qualities of realization,  
Antidotes, abandoning,  
Fully contact those,  
Wisdom along with compassion,
- 1.39 Uncommonness with the learners,  
The sequence of others' welfare,  
And exalted wisdom engaging without exertion –  
Know their support as lineage.
- 1.40 Because of being indivisible in dharmadhatu,  
The lineages are not suitable to be different.  
By way of the particularities of the qualities supported,  
The divisions of that are fully described.
- 1.41 The objects of observation are all phenomena.  
Moreover, they are virtue and so forth,  
Mundane realizations,  
Those asserted to be supramundane,
- 1.42 Contaminated and uncontaminated phenomena,  
Those that are compounded and un-compounded,  
Qualities common with the learners, and  
Those uncommon [qualities] of the subduers.
- 1.43 The three – the mind, supremacy of all sentient beings,  
The abandonment, and the realization –  
By three greatneses, know that the objects of intent  
Of the self-arisen are these.
- 1.44 Because those individually include  
The six types, generosity and so forth,  
That which is the achieving of armor  
Is explained exactly by way of six sets of six.

- 1.45 The concentrations and formless absorptions, generosity and so forth,  
Paths, love and so forth,  
Possessing non-observability,  
The purity of the three spheres,
- 1.46 Objects of intent, six clairvoyances,  
An exalted knower of all aspects –  
The achievings that engage in that manner  
Are to be known as ascending in the Mahayana.
- 1.47 Mercy, the six, generosity and so forth,  
Calm-abiding together with special-insight,  
Those paths of union,  
Those skilful means,
- 1.48 Exalted wisdom, merit,  
Paths, retentions, the ten grounds, and  
Antidotes; know that as the sequence of  
The achievings of accumulation.
- 1.49 By means of ten types of complete trainings,  
The first ground will be attained.  
Attitude, the very thing that benefits,  
Equality of mind toward sentient beings,
- 1.50 Giving, relying on a spiritual guide,  
Seeking the object of observation – the excellent Dharma,  
A constant mind of definite emergence,  
Desiring and delighting in the body of a buddha,
- 1.51 Teaching the Dharma, and truthful words  
Are asserted to be the ten.  
Know these as the complete trainings  
By way of not observing the nature.
- 1.52 Ethics, repaying that done, patience,  
Very joyful, great compassion-mercy,  
Honor, listening respectfully to guru, and  
The eighth – striving in generosity and so forth.
- 1.53 Not satiated by hearing,  
Giving Dharma without reward,  
Thoroughly purifying the buddha land,  
Not being completely disheartened by cyclic existence,
- 1.54 Shame and embarrassment –  
These are the five types, the nature of non-clinging.  
Dwelling in a forest, small desires, contentment,  
Training, depending on perfect restraint,

- 1.55 Thoroughly not forsaking training,  
Contempt for desire,  
Nirvana, giving away all possessions,  
Being undiscouraged and without viewing.
- 1.56 Familiarity, possessiveness towards laity,  
Places where there is disquiet,  
Praising oneself, belittling others,  
The ten non-virtuous paths of actions,
- 1.57 Due to conceit being puffed-up, erroneous,  
Faulty intelligence, putting up with afflictions –  
Having completely abandoned these ten  
The fifth ground is perfectly attained.
- 1.58 Generosity, ethics, patience, joyous effort,  
Concentration, and wisdom – by their completion,  
By abandoning a mind of liking for learners and rhinoceroses and  
And of terror,
- 1.59 Undismayed when begged from,  
Without dislike even for giving away all possessions, and  
Not abandoning mendicants even though poor –  
By these the sixth ground is perfectly attained.
- 1.60 Apprehending a self and sentient beings,  
Life, persons, annihilation, permanence,  
Signs, causes, aggregates,  
Constituents, sources,
- 1.61 Abidance in and attachment to the three realms,  
Discouraged mind,  
The Three Jewels,  
Strong adherence to a view regarding ethics,
- 1.62 Dispute about emptiness, and  
Contradictory with that –  
By severing the twenty faults  
The seventh ground is attained.
- 1.63 Knowing the three doors of liberation,  
Complete purity of the three spheres,  
Compassion, non-clinging,  
Phenomena as just equal, knowing as one mode,
- 1.64 Not produced, patience and knowing,  
Showing phenomena as of a single aspect,  
Totally destroying conceptions,  
Abandoning discrimination, views, and afflictions,

- 1.65 The definite intent of calm abiding,  
Special insight, skill,  
A tamed mind, exalted wisdom  
Unimpeded with regard to all,
- 1.66 No ground of attachment, wished anywhere  
Travel to other lands simultaneously,  
Always demonstrating one's own entity –  
These are the twenty.
- 1.67 Knowing the mind of all sentient beings,  
Merciful with clairvoyance,  
Establishing an excellent buddha land,  
Relying on a buddha in order to fully investigate,
- 1.68 Knowing faculties, purifying a victor's land,  
Abiding like an illusion, and  
Taking existence in accordance with mentality–  
These kinds of actions are explained as the eight.
- 1.69 They are infinite prayers,  
Knowing the languages of gods and so forth,  
Confidence like a river,  
Supreme entry into a womb,
- 1.70 Castes, clans, family,  
Retinue, rebirths,  
Renunciation, bodhi trees, and  
Fulfilling excellent qualities.
- 1.71 Having passed through the nine grounds, the exalted wisdom  
By which one abides on the buddha ground –  
Know that as  
The tenth bodhisattva ground.
- 1.72 Regarding the paths of seeing and familiarization,  
Because of thoroughly pacifying  
The conceptualizations of apprehendeds and apprehenders,  
They are said to be the eight types of antidotes.
- 1.73 Objects of intent, equality,  
The welfare of sentient beings, without effort,  
Definite emergence in passing beyond the extremes,  
Definite emergence with the characteristics of attainment,
- 1.74 The very exalted knower of all aspects, and  
The object-possessor that is the path: definite emergence,  
This nature of eight types –  
Know that it is the achieving of definite emergence.

The first chapter on the exalted knower of all aspects from the *Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*.

## **Chapter 2: The Knower of Paths**

- 2.1 In order to make the gods suitable,  
Eclipsing with light;  
Definite object; pervaded;  
Nature; and its action.
- 2.2 Regarding the mode of a knower of paths,  
By means of not observing  
The aspects of the four noble truths  
These hearers' paths are to be known.
- 2.3 With regard to the paths of arya hearers:  
Since forms and so forth are empty,  
Emptiness is indivisible, therefore  
Heat; due to those not being observed,
- 2.4 It is asserted that it becomes the peak;  
By stopping the abiding on those  
By way of permanent and so forth – the forbearance;  
Beginning from the ten grounds
- 2.5 That extensively indicated as not abiding  
Becomes the supreme mundane quality – these are explained.  
“Why?” Because the buddhas,  
By means of an exalted knower, do not see phenomena.
- 2.6 Self-arisen because he realizes by oneself;  
Also he does not need to be taught by others.  
The exalted wisdom of the rhinoceros-like  
Is clearly described as being more profound.
- 2.7 Whomever, whatever meanings, however –  
To one desiring to hear,  
The meanings  
Appear in that way even without sound.
- 2.8 Because it abandons the conceptions of apprehendeds as objects,  
Because it does not abandon apprehenders, and  
By a support, the path of the rhinoceros-like  
Is to be known as perfectly encapsulated.
- 2.9 The aspect that shows  
As not contradictory with the dharmata of that imputed is transformed-into-heat.  
Transformed-into-peak is differentiated by  
Forms and so forth lacking diminishment and so forth.
- 2.10 Through the emptiness of the inner and so forth,  
Because of not apprehending forms and so forth, forbearance.  
That bearing the aspect of forms and so forth  
Lacking production and so forth is supreme mundane quality.

- 2.11 By way of four types of instants of the forbearances  
And knowledges with respect to the truths and truths,  
This path of seeing in regard to a knower of paths  
Is explained along with the benefits.
- 2.12 Because in thusness and buddhas,  
Mutual support and supported do not exist,  
Not accepting categorization;  
The great; as well as valid cognizer does not exist;
- 2.13 Immeasurable; without extremes;  
One abiding on that definitely apprehends  
Forms and so forth as the state of buddha;  
Not adopted, not discarded, and so forth;
- 2.14 Love and so forth; emptiness;  
Attaining buddhahood itself;  
Thoroughly included in all the completely pure;  
Dispelling all anxieties and sicknesses;
- 2.15 Pacifying apprehending nirvana;  
Being guarded by the buddhas and so forth;  
Not killing and so forth,  
The manner of an exalted knower of all aspects,
- 2.16 Oneself abiding, thereby setting sentient beings;  
Generosity and so forth,  
Dedicating to complete enlightenment –  
These are the instants of the knower of paths.
- 2.17 They are thorough pacification, bowing down to all,  
Victory over the afflictions,  
Not being overwhelmed by harm,  
Enlightenment, and just worship of the support.
- 2.18 Belief is to be known  
As being of three types: one's welfare,  
One's and others' welfare, and others' welfare.  
Further, they are asserted to be individually
- 2.19 Of three types: small, middling, and great.  
Moreover, they are of three types by way of the divisions:  
The small of the small and so forth. In this way,  
It is asserted to be of twenty-seven types.
- 2.20 On the occasions of belief  
In the Perfection of Wisdom,  
By means of three sets of nine, they are asserted  
To be praised, eulogized, and lauded.

- 2.21 The action of that  
Special thorough dedication is superior;  
That bearing the aspect of not observing;  
The characteristic of not being erroneous;
- 2.22 Devoid; bearing the object of utilization that recollects  
The nature of the buddhas' accumulation of merit;  
Together with means; signless;  
Rejoicing by the buddhas;
- 2.23 Not included in the three realms;  
The other dedications are the three types  
Of small, middling, and great,  
The nature of being a source of great merit.
- 2.24 By way of method and not observing,  
Rejoicing in roots of virtue  
Is described here as the meditation  
Of attention to rejoicing.
- 2.25 The very entity of that is the supreme itself,  
Not strongly composing with respect to all,  
Bestowing not observed qualities,  
The great aim itself.
- 2.26 Devotion to the buddhas, generosity and so forth,  
And any skill in means  
Are the causes of belief in this.  
The causes of being bereft of qualities
- 2.27 Are being oppressed by maras,  
Not believing in the profound Dharma,  
Strongly adhering to the aggregates and so forth, and  
Seized by negative companions.
- 2.28 The results are pure. Forms and so forth  
Are just pure. Because of what?  
Since those two are not different and  
They are not delineated, they are described as purity.
- 2.29 Because of the afflictive, the knowledge, and having diminished  
Those of the three paths, the purities of the learners,  
The rhinoceroses, and the Victor's children.  
The buddhas' is exceptional in all ways.
- 2.30 On the nine levels, the antidotes to the stains,  
The great of the great and so forth,  
The paths that are the small of the small and so forth,  
Are pure.

- 2.31 By having dispelled dispute regarding those,  
The path – by way of comprehenders and the objects to be comprehended  
Being just equal – is asserted to be  
The very antidote of the three realms.

The second chapter from the *Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*.

### Chapter 3: The Knower of Bases

- 3.1 Not abiding in the extremes of this side and that side,  
Not between these,  
Because it knows the times are just equal,  
The Perfection of Wisdom is asserted.
- 3.2 That, by means of observing signs  
With incorrect means, is distant.  
That, with skill in means,  
Is explained as correctly near.
- 3.3 The emptiness of the aggregates, forms and so forth;  
Phenomena belonging to the three times;  
The harmonies with enlightenment, generosity and so forth, –  
The discrimination of the practice regarding them is a discordant class.
- 3.4 That which, without apprehension of I regarding generosity and so forth,  
Connects others to that,  
Ceases the extreme of grasping<sup>1</sup>.  
It is subtle grasping to the Victors and so forth.
- 3.5 Because the path of phenomena is  
Devoid of nature, it is the profound itself.  
The knowing of phenomena as being of one nature  
Abandons grasping.
- 3.6 Since seeing and so forth is blocked,  
That is explained to be difficult to realize.  
Because it does not know forms and so forth  
That is asserted to be inconceivable.
- 3.7 In that way, in the system of a knower of all,  
All the divisions without exception  
Of the discordant and antidote classes  
Are to be known here just as they have been explained.
- 3.8 The applications that stop forms and so forth,  
The practice with respect to their impermanence and so forth, and  
The incomplete and the thoroughly complete, and  
The non-grasping to that and
- 3.9 Not changing, the non-existence of the agent,  
The applications of the three types of difficult activities,  
Due to attaining the results according to the fortunes,  
That asserted to be fruitful, and
- 3.10 That which is not contingent on others, and  
Seven types of appearances are indicators.

---

<sup>1</sup> *Chags pa*

Not clinging to forms and so forth,  
The equality of those is of four types.

- 3.11 With respect to the truths, sufferings and so forth,  
This nature of the instants – the forbearances and knowledges [of]  
Dharma knowledge and subsequent knowledge –  
Is the path that sees the mode of a knower of all.
- 3.12 Forms as not permanent, not impermanent,  
Passed beyond extremes, purity,  
Not produced, not ceased, and so forth,  
Like space, abandoned grasping,
- 3.13 Freedom from being fully held,  
Inexpressible by entitiness,  
Because of that, the meaning of this  
Is not imparted to others by expressing,
- 3.14 Acting without observing,  
Exceptional purity, disease not occurring,  
Bad migrations severed, not conceiving  
With respect to actualizing the results,
- 3.15 Not being related to signs,  
Not producing the knower  
With respect to the two, things and names:  
These are the instants of a knower of all.
- 3.16 Thus, these, also these,  
And also these: these three types  
Are the complete thorough presentation  
Of the three chapters.

The third chapter from the *Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*.

## **Chapter 4: The Application in Complete Aspects**

- 4.1 The instances that knows the bases,  
Known as “aspects” are the characteristics.  
Because the exalted knowers of all are of three types,  
Those are asserted to be of three types.
- 4.2 Ranging from the aspect of non-existence through to  
The aspect of immovability,  
Those are explained as four with respect to each truth  
And as fifteen with respect to paths.
- 4.3 With respect to the causes and paths, sufferings and  
Cessations, “Respectively  
Those are eight, seven,  
Five, and sixteen” is declared.
- 4.4 Those ranging from the close placements of mindfulness  
[Through to] the final aspects of a buddha,  
Are divided into three [types of] exalted knowers of all  
In accordance with true paths, therefore
- 4.5 For learners, bodhisattvas, and  
Buddhas respectively,  
Thirty-seven, thirty-four, and  
Thirty-nine are asserted.
- 4.6 Those who have acted exceptionally towards buddhas,  
Have planted roots of virtue in regard to them,  
And have been under the protection of spiritual guides  
Are vessels for listening to these.
- 4.7 Because of having served buddhas, questioned, and  
The conduct of generosity, ethics, and so forth,  
The vessels who take, hold, and so forth  
Are asserted to be excellent beings.
- 4.8 Because of not abiding in forms and so forth;  
Because of stopping the application to that;  
Because the profound thusness of those;  
Because those are difficult to fathom;
- 4.9 Because those are immeasurable;  
Because of being difficult to realize over a long time with great hardship;  
Prediction; irreversibility;  
Definitely emerging; being without hindrances;
- 4.10 Close to enlightenment; quickly;  
Others’ welfare; because no increase and no decrease;

Not seeing dharma, non-dharma, and so forth;  
Not seeing inconceivable forms and so forth;

- 4.11 Not conceptualizing forms and so forth,  
Their marks and entities;  
Bestows the precious result;  
Purity of those; being along with boundaries;
- 4.12 The fourteen types of excellent qualities:  
Overcoming the might of maras and so forth.  
The faults are to be understood to be definitely six  
Along with four sets of ten.
- 4.13 That which characterizes is made known  
To be a characteristic. Moreover, those are of three types:  
The knowledge, distinguishing, and functional.  
That which is an entitiness is also an object of characterization.
- 4.14 The arising of a tathagata;  
The world without disintegration, the nature;  
The mental activities of sentient beings;  
Withdrawn and directed outwards;
- 4.15 The aspect of inexhaustible;  
Together with attachment and so forth; vast;  
That has become great; immeasurable;  
Consciousnesses are without indication;
- 4.16 Consciousnesses are not to be viewed;  
Knower, that called 'fluctuating and so forth;'  
Knowing also those that are other than them  
As the aspect of thusness;
- 4.17 That known as 'the Subduer teaches  
The realization of thusness to others;  
The knowledge characteristics  
In the context of a knower of all are included.
- 4.18 Emptiness; along with the signless;  
The thorough abandonment of wishing;  
Without production; without cessation and so forth;  
The reality is undisturbed;
- 4.19 Not composed; not conceptualized;  
Classified; and without characteristics:  
These are asserted to be knowledge characteristics  
In the context of a knower of paths.
- 4.20 Abiding in dependence on  
The quality of thusness; respecting;

Taking as higher; pleasing; and  
Offering to him; no agent;

- 4.21 That which is an exalted knower engaging all;  
Teaching not seeing;  
The world is an aspect of emptiness;  
Describing; making known; making direct;
- 4.22 Teaching the inconceivable and the pacification;  
Stopping the world and discrimination:  
These are explained saying “The knowledge characteristics  
In the mode of an exalted knower of all aspects.”
- 4.23 Through the distinctions of inconceivable and so forth,  
By way of the sixteen instants,  
The possessors of objects of utilization of the truths, superior,  
The distinguishing characteristics are explained.
- 4.24 Inconceivable; unequalled;  
Perfectly transcending comprehension and enumeration;  
Incorporating all aryas; that which is known  
By the wise; knowing the uncommon;
- 4.25 Knowing quickly; not decreasing and increasing;  
Accomplishing; perfectly accomplishing;  
Observing along with support;  
All; complete upholding;
- 4.26 Not relishing the taste;  
Through knowing the nature of the sixteen distinctions,  
The paths are paths of distinction  
Because they are superior to others.
- 4.27 Benefit; happiness; protection;  
A refuge for human beings;  
Source; friend; island;  
Known as ‘a leader;’
- 4.28 Spontaneously accomplishing; not actualizing  
The result of the three vehicles;  
The last, the deed of support;  
These are the functional characteristics.
- 4.29 Afflictions; signs; marks;  
Devoid of the discordant class and  
Antidotes; difficult; definite;  
Objects of intent; not observed;
- 4.30 Stopping adherence;  
That known as ‘observing;’

Discordance; without obstruction;  
No basis; not progressing; no production;

- 4.31 Thusness not observed;  
The natures that are the sixteen entitinesses,  
Because they are characterized like objects of characterization,  
Are asserted to be the fourth type of characteristic.
- 4.32 No signs, skilled in perfectly accomplishing  
Great generosity and so forth;  
This realization of all aspects  
Is asserted to be the partial concordance with liberation.
- 4.33 Faith observing the buddhas and so forth;  
A mindfulness, the perfect attitude;  
Joyous effort in the objects of utilization, generosity and so forth;  
Non-conceptualizing meditative stabilization, and
- 4.34 The wisdom that knows  
Phenomena in all ways and the five types.  
Complete enlightenment is asserted to be  
Easy to realize by the sharp, but difficult to realize by the dull.
- 4.35 Here, that the objects of observation of the heat levels  
Are all sentient beings is praised.  
The types, equal mind toward them  
And so forth are explained to be ten.
- 4.36 Due to oneself turning away from negativities and  
Abiding in generosity and so forth,  
setting others in them,  
Expressing praise, and concordance:
- 4.37 Transformed into the peak level, likewise, the forbearance level is  
Oneself, those bearing the support who are others knowing the truths.  
The supreme mundane quality level is to be understood similarly  
By way of acting to ripen sentient beings and so forth.
- 4.38 Those bodhisattvas abiding  
Beginning from the branches of definite discrimination,  
On the paths of seeing and meditation  
Are the assemblies of the irreversible here.
- 4.39 By way of the description of 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 these.
- 4.40 Having turned away from forms and so forth,  
Extinguished doubt and the non-freedoms,

Oneself abiding in virtue and  
Placing others in it,

- 4.41 Generosity and so forth bearing the support of others,  
Without a qualm even concerning the meaning of the profound,  
Loving body and so forth, not being accompanied by  
The five types of obscurations,
- 4.42 Having destroyed all dormancies,  
Mindfulness and introspection,  
Clean clothes and so forth,  
Micro-organisms do not occur in the body,
- 4.43 Not having a crooked mind, training,  
Adopting, not having miserliness and so forth,  
Progressing toward the truth of dharmata,  
Seeking hell for the welfare of sentient beings
- 4.44 Others cannot lead one and  
Those who teach other paths,  
Realizing the maras as 'maras,'  
Activities that please the buddhas:
- 4.45 By way of those twenty signs  
Irreversible from complete enlightenment  
Of those abiding on heat, peak, forbearance  
As well as supreme mundane quality.
- 4.46 The sixteen instants of the forbearances and  
Knowledges with respect to the path of seeing,  
Should be known as the characteristics  
Of the irreversible bodhisattvas.
- 4.47 Having turned away from the discrimination of forms and so forth,  
Stable mind, having turned away from  
Lesser vehicles, having thoroughly exhausted the link  
Of the concentrations and so forth,
- 4.48 Lightness of body and mind,  
Being skilled in means with respect to utilizing desires,  
Always chaste conduct,  
Pure livelihood,
- 4.49 Individually ceased the abidance  
Of involvement and subsequent involvement with  
The aggregates and so forth, those that obstruct,  
The accumulations, the battle of the powers and so forth,
- 4.50 Miserliness and so forth,  
Not observing the dharma, a mere atom,

Abiding on the three grounds  
Certain of one's own ground, and

- 4.51 Forsaking life for the sake of the Dharma:  
Such sixteen instants  
Are the signs of irreversibility  
Of an intelligent one abiding on the path of seeing.
- 4.52 With respect to the path of meditation, profound,  
Profound emptiness and so forth.  
The profound is freedom from the extremes  
Of superimposition and deprecation.
- 4.53 That which repeatedly contemplates, assesses, and definitely investigates  
That on the branches of definite discrimination,  
The path of seeing, and the path of meditation itself  
Is the path of meditation.
- 4.54 That, because of being a continuity,  
Through the small, the middling, and the great  
Being divided into the small of the small and so forth,  
Is asserted to be of nine types by way of aspects.
- 4.55 The teachings on countless and so forth  
Cannot bear up ultimately;  
The Subduer asserted those to be  
The concordant cause that is mercy conventionally.
- 4.56 It is inappropriate for properties that are not expressible  
To diminish and increase.  
What is diminished and what is attained  
By way of the path called 'meditation'?
- 4.57 Exactly just as enlightenment,  
This accomplishes the desired aims.  
Enlightenment is the characteristic of thusness;  
Also that is asserted to be the characteristic of that.
- 4.58 Enlightenment is not  
By a former mind, nor by a later one.  
Through the mode of the analogy of an oil lamp,  
The eight aspects of profound dharmata.
- 4.59 Profundities with respect to production, cessation,  
Thusness, objects of knowledge,  
Knowledge, activity, non-duality,  
And skill in means.
- 4.60 Because phenomena are like a dream  
Not conceptualizing cyclic existence and peace.

The response to arguments such as karma does not exist  
Is just that which has been explained.

- 4.61 Through establishing them,  
The world of sentient beings, and likewise  
The impure world of the environment as pure,  
The pure buddha land.
- 4.62 Objects, this bearer of the application  
Transcended the enemies,  
Not abiding, according to force,  
Characteristics not in common,
- 4.63 Not grasping, not observing,  
Signs, extinguishment of wishes,  
The signs of that, and immeasurable,  
Are the ten types of skillful means.

The fourth chapter on the complete clear realization in all aspects from the *Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*.



## **Chapter 5: The Peak Application**

- 5.1 Viewing all phenomena as being like dreams  
Even in a dream and so forth,  
The twelve types of signs of the application  
That has gone to the peak are asserted.
- 5.2 The virtues of however many beings there are  
In Jambudvīpa making offerings to the buddhas and so forth;  
Through analogies made in many ways,  
There are the natures of the sixteen increases.
- 5.3 Unsurpassable thorough completion  
Of the qualities of the three exalted knowers of all and  
The thorough non-forsaking of the welfare of sentient beings  
Is called the “stability.”
- 5.4 Through analogies made of the four continents and  
A thousand, a million, and the billion world systems,  
The meditative stabilization is  
Proclaimed by immense merit.
- 5.5 The conceptualizations of apprehendeds  
With respect to engagement and turning away  
Are to be individually known as the natures of nine,  
As the natures not as the objects are.
- 5.6 Through the divisions of ordinary beings and aryas,  
With respect to sentient beings as substantial existents and imputed existents,  
The apprehenders, conceptualizations are asserted. {222}  
Those are individually the natures of nine.
- 5.7 If they are asserted to be the apprehenders of any,  
The apprehended objects in reality,  
Then those would be of the characteristic of  
Being empty of the entities of apprehenders in that way.
- 5.8 The entitiness, lineage,  
The perfect accomplishment of the path,  
The unmistakable observed object of a knower,  
The discordant classes and antidotes,
- 5.9 One’s own realizations, making,  
The actions of that, and the result of activity:  
The conceptualizations bearing the support of the class of engagement in them  
Are asserted to be of nine types.
- 5.10 Due to having fallen into cyclic existence and solitary peace,  
Lesser realizations,

- Lacking a tutor,  
An incomplete type of path,
- 5.11 Progressing through the conditions of others,  
A wrong object of intent,  
Trifling, various,  
Those confused about abiding and engaging,
- 5.12 Accompanying:  
These conceptualizations, the natures of nine,  
Bearing the support of the class to be turned away from  
Arise in the minds of hearers and so forth.
- 5.13 Upholds and discards,  
Attention, closely related  
To all three realms,  
Abiding, adhering,
- 5.14 Imputing things that are phenomena,  
Grasping, antidotes, and  
Impaired progress as desired:  
The first type of apprehenders is to be understood.
- 5.15 Not definitely emerging as intended,  
Definitely apprehending a path as not being a path,  
Production as well as cessation,  
Possession and non-possession of properties,
- 5.16 Abiding, destroying the lineage,  
Seeking, lacking the cause, and  
Observing antagonists:  
These are the other conceptualizations that apprehend.
- 5.17 With respect to enlightenment, teaching others,  
Thoroughly bestowing the causes of that, and  
The uninterrupted cause for attaining that,  
The characteristics of immense merit.
- 5.18 The exalted wisdom of the extinction and  
Non-production of stains is described as “enlightenment.”  
Because they lack extinction and lack production,  
Those are to be known respectively.
- 5.19 With respect to the nature that is without cessation,  
By the path called “seeing”  
What type of conceptualization is extinguished?  
What aspect of non-production is attained?
- 5.20 Any statement that the Teacher  
Has extinguished the obscurations also with respect to objects of knowledge,

Even though phenomena of others exist,  
I deem that as amazing!

- 5.21 With respect to those, there is no object to be eliminated,  
There is no object to be posited slightly.  
It correctly views the perfect.  
Having seen the perfect, liberation.
- 5.22 That included within the forbearance that is the same instant as  
That which is those mutually included  
In each of generosity and so forth,  
Is the path of seeing in this.
- 5.23 Then, due to having absorbed into the meditative stabilization  
Of the loftily looking lion,  
He realizes the forward order and  
Reverse order of dependent-arising.
- 5.24 Having ascended and descended in two ways  
In the nine absorptions that are along with the [absorption of] cessation,  
The leaping absorption.  
Taking the demarcation of the non-equipoise
- 5.25 Consciousness included in the desire realm,  
Having leaped over one, two, three,  
Four, five, six, seven, and eight,  
Proceeding dissimilarly, through to the [absorption of] cessation.
- 5.26 The brief, the extensive, that not held  
By the aid of the buddhas,  
The non-existent qualities of the three times,  
The three types of paths that are excellent;
- 5.27 This one type of conceptualizations of apprehendeds  
Are possessors of objects of utilization of the aspects of the applications.  
The second are asserted to be object-possessors  
Engaging minds and mental factors.
- 5.28 Not producing the mind, non-attention to  
The essence of enlightenment,  
Attention to the lesser vehicle,  
Non-attention to complete enlightenment,
- 5.29 Meditating, not meditating,  
Their opposites, and  
Not according with the meaning: these conceptions are  
To be known with respect to the path of meditation.
- 5.30 The objects of utilization imputed as a sentient being,  
Imputed as phenomena, not empty,

Grasping, nature of discerning,  
Acting on properties, the three vehicles,

- 5.31 Impure gifts,  
Disturbed conduct:  
That the first type acting on apprehenders  
Are to be known is proclaimed.
- 5.32 The object-possessors of an imputed sentient being  
And the causes of that, since being destroyed by that,  
Are nine other types  
Of discordant classes related to the path of meditation.
- 5.33 The three types of obscurations to  
The three exalted knowers of all exactly according with the natures,  
The path that pacifies, being associated and  
Not being associated with thusness and so forth,
- 5.34 Inequality, sufferings and so forth,  
The nature of the afflictions, and  
Confusion with respect to non-duality:  
These are asserted to be the last conceptualizations. {290}
- 5.35 Having exhausted these infectious diseases,  
Like gaining relief after a long time,  
All the fulfillments of excellent qualities that accomplish  
The happiness of migrating beings in all ways,
- 5.36 Like rivers [converging] in the great ocean,  
Are supported in all ways upon  
The great bodhisattva who is  
Adorned by the supreme results.
- 5.37 Through analogies made of the virtues of setting  
The beings of the billionfold world systems in the excellent realizations  
Of hearers and the rhinoceros-like  
And in the faultlessness of the bodhisattvas, {297}
- 5.38 By immense merit,  
That uninterrupted meditative stabilization,  
Is without interruption to buddhahood,  
The exalted knower of all aspects.
- 5.39 The objects of observation of this are lacking the thing.  
The empowering is asserted to be mindfulness. {299}  
The aspect is pacification.  
Regarding these, the propounders dispute continuously.
- 5.40 Feasible objects of observation,  
Their entitiness definitely apprehended,

The exalted wisdom that is the exalted knower of all aspects,  
The ultimate and the conventional,

5.41 The application, the Three Jewels,  
Together with means, the realizations of the subduers,  
The errors as well as the path,  
The antidotes and the discordant classes,

5.42 Characteristics and meditation:  
The wrong conceptions of the propounders  
Bearing the support of the exalted knower of all aspects  
Are asserted to be of sixteen types. {302}

The fifth chapter on the clear realization of the peak from the *Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*.



## Chapter 6: The Serial Application

- 6.1 Those with generosity though to wisdom,  
Remembering the Buddha and so forth, and {312}  
Phenomena, entities lacking the thing,  
Are asserted to be the activities of the serial.

The sixth chapter on the clear realization of the serial from the *Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*.

## Chapter 7: The Instantaneous Application

- 7.1 Because all uncontaminated qualities are  
Included within each of generosity and so forth,  
This realization of a subduer  
In a single instant is to be understood.
- 7.2 Like all are set in motion together  
When the apparatus of a water mill  
Is propelled by a being with a single stride,  
Likewise it knows in a single instant.
- 7.3 At the time when the state of ripened qualities,  
The perfection of wisdom,  
The nature of all wholesome qualities, is produced,  
Exalted wisdom in a single instant.
- 7.4 Through abiding on all phenomena as being like dreams,  
By means of the conduct of generosity and so forth,  
It realizes, in a single instant,  
That phenomena lack characteristics.
- 7.5 Like not seeing a dream and that which sees it  
In a manner of duality,  
It sees in a single instant  
The thusness that is the non-duality of phenomena.

The seventh chapter on the clear realization of the instantaneous from the *Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*.

## **Chapter 8: The Truth Body**

- 8.1 The nature body of the Subduer  
Has attained the uncontaminated qualities,  
Is pure in all ways, and  
Bears the characteristics of the nature of those.
- 8.2 The harmonies with enlightenment; the immeasurables;  
The liberations; the natures of  
The nine serial absorptions;  
The natures of the ten totalities;
- 8.3 The sources that are the masteries,  
Eight types due to the classifications;  
Without afflictions; the exalted knower of wishes;  
The clairvoyances; the individual correct knowledges;
- 8.4 The four purities in all ways;  
The ten powers; the ten strengths;  
The four fearlessnesses;  
The three types of absence of anything to guard against;
- 8.5 The three types of close placements of mindfulness;  
The nature that does not have forgetfulness;  
Perfectly destroyed latencies;  
Great compassion for beings;
- 8.6 The eighteen unmixed qualities of a subduer alone;  
Those which are explained and  
The exalted knower of all aspects and [so forth]  
Are called the “truth body.”
- 8.7 The hearers’ without afflictions  
Abandons the afflictions of people who look;  
The victors’ without afflictions cuts the continuity  
Of the afflictions of those in towns and so forth.
- 8.8 The buddhas’ exalted knower of wishes is asserted  
To be spontaneous, to have abandoned grasping,  
To be unobstructed, to abide permanently, and  
To answer all questions.
- 8.9 Through the thorough ripening of the causes,  
It appears as this and that  
Beneficial activity  
For anyone, anywhere, at any time.
- 8.10 Just as, even though the king of gods might have sent down rain,  
An unsuitable seed does not grow,

Due to lacking fortune, they do not experience the excellences  
Even though the buddhas arise.

- 8.11 Because the activities in that way are extensive,  
The Buddha is definitely described as pervasive;  
Because that itself is without extinction,  
He is also described as “permanent.”
- 8.12 This nature of the thirty-two signs and  
Eighty exemplifications is asserted to be  
The complete enjoyment body of the Subduer  
Because of thoroughly enjoying the Mahayana.
- 8.13 Hands and feet having the signs of wheels, tortoise feet,  
Digits of the hands and feet joined with webs,  
Hands along with feet smooth and tender,  
Seven [regions] of the body elevated,
- 8.14 Long digits, broad heels, a large and upright body,  
Knees not protruding, hairs pointing upward,  
Calves like the antelope’s, long and beautiful arms,  
Secret organ well retracted in a sheath,
- 8.15 Golden-hued skin, soft skin,  
Hairs growing singly and excellently clockwise,  
Face adorned with a treasure hair, torso like the lion’s,  
Tops of the shoulders rounded, broadness between the shoulders,
- 8.16 With respect to this, the appearance of even tastes that are not delicious as the best of  
tastes,  
Body is symmetrical like a nyagrodha tree,  
Possessing a protrusion on the crown, tongue beautiful and long,  
The melodious voice of Brahma, cheeks like a lion’s,
- 8.17 Very white teeth, even teeth, well set,  
Forty complete in number,  
Azure eyes, eyelashes like a magnificent cow’s:  
These thirty-two are the signs.
- 8.18 These signs will be perfectly accomplished  
Due to having thoroughly completed  
The corresponding causes that act to accomplish  
The signs with respect to this.
- 8.19 Seeing gurus off and so forth;  
Firm perfect adoption;  
Relying on gathering; giving  
Sublime thing; liberating
- 8.20 That to be killed; perfectly adopting  
Virtue; advancing it and so forth:

The characteristics of the causes that act to accomplish them  
Are as they have been explained in the sutras.

- 8.21 The Subduer's nails that are copper colored,  
Glossy, and raised; digits  
Rounded, well-developed, and tapered;  
Veins not prominent and without knots;
- 8.22 Ankle bones do not protrude; legs equal;  
The gait of a lion, an elephant,  
A swan, and a leader; proceeds in a clockwise manner,  
Beautifully, and upright; body that is elegant,
- 8.23 Cleansed, well proportioned,  
Clean, soft, and pure;  
Signs are thoroughly complete;  
Body that is well-built and comely;
- 8.24 Strides are even; two eyes that are  
Clear; youthful-looking;  
Body that is not feeble and is well-developed;  
Body that is very firm;
- 8.25 Limbs are thoroughly distinct;  
Sight is unobscured and clear;  
Waist is round, moderately sized, without depressions, and  
Belly is flat; navel is
- 8.26 Deep and curled clockwise;  
Attractive when beheld;  
Pure conduct; body is  
Without moles;
- 8.27 Hands that are smooth like cotton;  
The lines of the hands are radiant, deep, and long;  
Face is not too long;  
Lips are as red as the bimba fruit;
- 8.28 Tongue is supple, slender, and  
Red; voice is thunderous,  
Supple, and smooth; canine teeth are round,  
Sharp, white, even, and
- 8.29 Tapered; nose is prominent and  
Supremely clean;  
Wide eyes and thick eyelashes,  
Like lotus petals;
- 8.30 Eyebrows are long, smooth, and  
Glossy, and even hairs;

- Arms are long and well-developed; ears are equal and  
Completely unimpaired;
- 8.31 Forehead is well-defined and  
Broad; head is well-formed;  
Hair is as black as bees,  
Dense, smooth, untangled, and
- 8.32 Not bristly, fragrance  
Captivating the minds of beings;  
Shrivatsas and svastikas:  
Asserted to be the Buddha's excellent exemplifications.
- 8.33 The exalted body through which  
The various benefits to migrating beings are simultaneously enacted  
As long as cyclic existence exists  
Is the uninterrupted emanation body of Muni (the Subduer).
- 8.34 Similarly, as long as cyclic existence exists,  
The activities of this are asserted to be uninterrupted.  
The activities in which migrations have been pacified;  
Setting in the four means of gathering [disciples];
- 8.35 The realization of the thoroughly afflicted  
And the completely pure;  
Sentient beings [in] the meaning that is exactly  
The meaning; the six perfections;
- 8.36 The paths of buddhas; the emptiness of  
Inherent existence; duality have been extinguished;  
Terminology; not observed;  
Thoroughly ripening the embodied;
- 8.37 The bodhisattvas' paths;  
Turning away from adherence;  
Attaining enlightenment; purifying of  
The buddha land; definite;
- 8.38 The immeasurable welfare of sentient beings;  
The excellent qualities of relying upon the buddhas and so forth;  
The branches of enlightenment; actions  
Do not go to waste; seeing the truths;
- 8.39 Abandoning the errors;  
The mode of the absence of the basis;  
The completely pure; the accumulations;  
Not knowing the compounded and
- 8.40 The uncompounded as different;  
And setting in nirvana:

The exalted activities of the truth body  
Are asserted to be of twenty-seven types.

The eighth chapter on the truth body from the *Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*.

## **The Indication of Other Summarized Meanings**

- 9.1 The characteristics; the application of those;  
That highly; the sequence of those;  
The final; the fruition:  
Another set of summarized meanings is the set of the six types.
- 9.2 The three types of objects; the cause,  
The natures of the four applications; and  
The result, the truth body along with the exalted activities:  
Another set of summarized meanings is the three types.

*The Treatise of Quintessential Instructions of the Perfection of Wisdom: Ornament for Clear Realization*, composed by the Protector Venerable Maitreya, is completed.