ROOT TEXT

OF

Ornament of Clear Realization
Abhisamayālamkāra-nāma-prajñāpāramitopadeśa-śāstra-kārikā

OF

Maitreyanātha

along with

OUTLINES & CHAPTER HEADINGS

FROM

Gyeltsab Je’s

ORNAMENT OF ESSENTIAL EXPLANATION

Extracted from the

COMMENTARY CLARIFYING THE MEANING

OF THE

‘ORNAMENT FOR CLEAR REALIZATIONS,
A TREATISE OF ORAL INSTRUCTION
ON THE PERFECTION OF WISDOM’

BY HARIBHADRA

PUBLISHED BY THE ISTITUTO LAMA TZONG KHAPA, POMAIA, ITALY

[Only the outlines [by Gyelsab Je] that aid in relating the Root Text to the Haribhadra commentary are included.]
INTRODUCTION
PART ONE

[To] that which through the Exalted Knower of All leads Hearers seeking pacification to peace; which through the Exalted Knower of Paths causes those [who] help migrating beings to achieve the aims of the world; and through the perfect possession of which the Subduers set forth these varieties having all aspects -- To the Mothers of the Buddhas, as well as [of] the host of Hearers and Bodhisattvas, I pay homage.

Having rejected the fault of repetition of the sutras, establishing the existence of a purpose

The path of the exalted knower of all aspects itself, explained by the Teacher in these [mothers], is not experienced by others. In order for the intelligent to behold the meaning of the sutra which is the entity of the ten Dharma practices, through establishing mindfulness [on them], the so-called 'easy realization," is the purpose of [my] composing [the Ornament].

Briefly showing the objects of explanation [the three mothers, the extensive, middling, and brief,] and that which explains them [the eight clear realizations]

The Perfection of Wisdom is perfectly explained by the eight categories.

The very exalted knower of all aspects, the very knower of paths itself, then the very knower of all, clear complete realization of all aspects, gone to the peak, serially, clear complete enlightenment in one moment, and the truth body: these together are the Subduer's very exalted knower of all aspects.

Mind generation, precepts, four types of limbs of definite discrimination, the nature of the expanse of phenomena, which is the support of achieving, referents, intent, armor, activities of engaging, collections, and definite issuance: these together are the Subduer's very exalted knower of all aspects.

Eclipsing and so forth, those paths of disciples (hearers) and rhinoceroses, path of seeing -- great benefit of qualities of this and other [lives], activity, belief, praise, veneration, and admiration, dedication, rejoicing, unsurpassed attention, achieving, and the so-called extremely pure is the path of meditation; the wise bodhisattva's knower of paths is explained like that.
Explaining the body of the knower of bases

Through knowledge, non-abiding in [cyclic] existence; through compassion, non-abiding in peace; through non-skill, distant; through skill, not distant; classes of the discordant and antidote, training, the very equality of that and the path of seeing – like that of hearers and so forth, asserted as knower of all [bases] itself.

Explaining the bodies of the four trainings

Aspects along with their trainings, excellent qualities and faults along with their characteristics, similitudes of liberation and definite discrimination, assembly of irreversible learners, the very equality of [cyclic] existence and peace, highest pure realm, skill in means along with this—the clear complete realization of all aspects.

Peak training

Signs of that, full increase, stability and thoroughly abiding mind, four types of antidotes to the four types of preconceptions with regard to individuals called seeing and meditation paths, uninterrupted meditative stabilization along with perverse achieving – clear realization of the peak.

Serial training

Serially: three types, ten types.

Momentary training

Four types by way of the characteristic of manifest complete enlightenment in one moment.

Explaining the body of the truth body

Nature [body] along with complete enjoyment [body], likewise others, the emanation [body], the truth body along with the activities – the four types [of bodies] are perfectly set out.
CHAPTER ONE
THE EXALTED KNOWER OF ALL ASPECTS

2B2C-1A2A-2 The meaning of the branches
2B2C-1A2A-2A Explaining the common definition together with referent
2B2C-1A2A-2A1B Root text

Mind generation: the desire for perfect complete enlightenment for the benefit of others.

2B2C-1A2A-2A2 The branches of ascertaining the (definition): the observed object
2B2C-1A2A-2A2B Responses
2B2C-1A2A-2A2B-1 Root text

That and that are, in accordance with the sutra, expressed by means of the condensed and extensive.

2B2C-1A2A-2B Explaining the divisions; the subsidiary topics
2B2C-1A2A-2B2 Root text

Further, it is of twenty-two types: earth, gold, new moon, fire, treasure, jewel-mine, ocean, vajra, king of mountains, medicine, spiritual guide, wish-granting jewel, sun, pleasant song of dharma, king, highway, treasury, mount, spring, pleasant sound, river, and clouds.

2B2C-1A2B Explaining the precepts which indicate the means of accomplishing the aims of the promise
2B2C-1A2B-1B Explaining the meaning
2B2C-1A2B-1B1 General divisions
2B2C-1A2B-1B1A Root text

Precepts are to be known as of ten types: achieving, the truths, the three jewels, Buddha and so forth, non-clinging, tireless, thoroughly maintaining the path, the five eyes, the six excellent qualities of clairvoyance, the path of seeing and meditation.

2B2C-1A2B-1B2 Explaining the rare supreme Sangha in detail
2B2C-1A2B-1B2B-2 Root text

Dull and sharp faculties, faith; seeing attainment; family to family one interval; via intermediate, rebirth, production, non-production; progressing to Akanishta; three who leap; progressing to the limit of the peak of existence; form’s attachment destroyed, visual dharmas pacified, making the body manifest, and rhinoceros are the twenty.

2B2C-1A2B-2 Explaining the origin of generating the wisdom arisen from meditation referring to emptiness through meditating on the subject of the precepts
2B2C-1A2B-2B1B Root text

By observed object, aspect, cause, and tutor, the heat of the bodhisattva and protector and so forth, according to essential nature, depends on possessing four conceptualizations. The small, middling, and great especially distinguish (them) from the hearers together with the rhinoceros-like.

2B2C-1A2B-2B2A-2 Explaining the individual meanings
2B2C-1A2B-2B2A-2A Distinctions of observed object, aspect and cause of heat

Referring to impermanence and so forth, having support of the truths its aspects cease, strong settling and so forth, the cause of attaining three vehicles together, assembling and presenting of form, and so forth, separated from abidance, abidance, imputations, and inexpressible.
Not abiding (in) form and so forth, they are without self nature as their entity. They are the nature of one another, not abiding in them as impermanent and so forth, they are empty by their own entity, they are the nature of one another, whatever is not grasping any phenomenon, because they are not seen as signs. By wisdom, completely investigating, all as without observed.

Form and so forth, mere non-entityness, the mere non-existence, entityness, they do not grow, do not definitely emerge pure; and they (are) signless. By not relying on their signs are not visualized, are not discriminated.

Concentration, its mere activity, to prophesy and exhausting adherence, the three are mutually one entity, concentration not conceptualizing, thus definite separation's similitudes are the small, middling, and great.

By the basis and the antidotes of that, conceiving the apprehended: two types. Through the particulars (of) confusion and aggregates and so forth, there are individually nine types.

By having support of substantial and imputed, apprehenders is also accepted as two types, through supports independent self, and so forth. and aggregates and so forth, accordingly.

Undaunted mind and so forth, demonstrates non-entityness and so forth, discarding discordant classes of that, at all times are the tutor.

Six dharmas of realization, antidotes and abandonments, completely reaching those, wisdom together with mercy, learners, the uncommon itself, the sequence of the welfare of others, and engaging in exalted wisdom without exertion their support should be known as lineage.
By particulars of supported dharmas, their divisions are proclaimed.

The observed objects are all phenomena, namely, they are virtue and so forth, mundane realizations and those considered supermundane, contaminated and uncontaminated phenomena, those compounded and uncompounded, qualities common to learners and those exclusive to the sage.

Mind of all sentient beings’ supremacy, abandonments and realizations, the three should be known as these objects of intent of the self-arisen: the three greats.

By their combinations in six ways (with) generosity and so forth individually, that which is achieving of armor is explained like that by six sets of six.

PART TWO

Concentrations, formless, generosity and so forth, path, love and so forth, possessing non-reference, completely pure three spheres, objects of intent, six clairvoyances, and exalted knower of all aspect’s mode of achieving of engagement, these should be known as being ascendancy on the great vehicle.

Mercy, the six such as generosity, calm abiding along with special insight, that path of unification, whatever is skill in means, exalted wisdom, merit, paths, retentions, the ten grounds, and antidotes these should be known as the stages of achieving of collections.

By ten types of complete training, the first ground will be attained: thought; the very things of use, impartial mind toward sentient beings, giving away, serving the friend, seeking the holy Dharma observed object, always intending definite emergence, joyous desire for the body of Buddha, and to teach dharma and truth’s words, are asserted to be the ten; by not referring to their self nature, should be known as complete training.

Ethics, to repay deeds, tolerance, very joyful, great affectionate heart, respect, to listen devotedly to the guru, eighth: to make effort in generosity and so forth.
Not satisfied by hearing, generosity of Dharma without material, thoroughly purifying a buddha realm, undistressed by cyclic existence, so-called shame and embarrassment, and non-adherence five types of essences.

Dwelling in a forest, few desires, contentment, rely on observing the perfect trainings, not forsaking practices, contempt toward all desire, nirvana, to give away all possessions, undiscouraged, and without view.

Intimacy, possessive toward laity, places which bring commotion, praising oneself, belittling others, ten paths of non-virtuous actions, inflated by conceit, perversity, inferior intellects and consent to delusions when these ten are abandoned, the fifth ground is perfectly attained.

Generosity, ethics, tolerance, joyous effort, concentration, and wisdom: by full completion, abandoned minds of joy toward learners and rhinoceroses, and of terror, undismayed when begged from, although all possessions are given, without unhappiness, and even poor, not abandoning mendicants, by (these) the sixth ground is perfectly attained.

To grasp at self and sentient beings, life, persons, nihilism, eternalism, signs, causes, aggregates, spheres, entrances, abidance in and longing for the three realms, very depressed mind, the three jewels and ethics strong settling which views those, and to dispute about emptiness and the contradiction to that their faults are completely cut from those twenty. By that, the seventh ground is attained.

Knowing three doors of complete liberation, complete purity of the three spheres, compassion, non-adherence, equality of phenomena, knowing one system, knowing non-generation, and tolerance, teaching all phenomena in one way, always conquering conceptions, abandoning discrimination, views and delusions, reflecting on calm abiding, penetrative skilled, taming the mind, to everything unimpeded exalted wisdom, no ground of longing, wherever wished to go to other realms together, and one’s entity everywhere exhibited, are the twenty.
Knowing the minds of all sentient beings, playing through clairvoyance, establishing an excellent buddha realm, in order to fully investigate devotion to Buddha, knowing faculties, a buddha's realm purified, illusion like abidance and taking rebirth as wished, these types of actions are explained as eight.

Infinite prayers, knowledge of the speech of gods and so forth, confidence like a river, supreme entry into a womb, caste, clan, family, retinue, rebirths, renunciation, tree or enlightenment, and qualities are perfected collections.

Having passed nine grounds, exalted wisdom by which to abide on buddha grounds, by that, the bodhisattva ground, should be known as the tenth.

On the seeing and familiarization paths, in order to closely pacify conceptualizations of apprehendeds and apprehenders, so-called eight antidote types.

Objects of intent, equality, welfare of sentient beings, effortless, definitely emerging to pass beyond extremes, definite emergence characteristic of attainment, exalted knower of all aspects itself, and definite emergence object possessor of the path: these essences of eight types should be known to be the achieving of definite emergence.