

**The Treatise of Quintessential Instruction  
On the Perfection of Knowledge  
called**

**THE ORNAMENT OF CLEAR  
REALIZATION**

By Maitreyanatha

The Root Text.

I bow down to all Buddhas and bodhisattvas.

***Hommage to the three mothers***

She is the one who – through the all-knowledge – guides  
the hearers who search for peace to utter peace.

She is the one who – through the knowledge of the  
path – enables those who promote the benefit of  
beings to accomplish the welfare of the world.

Since they are perfectly endowed with Her, the Sages  
proclaim this variety endowed with all aspects.

I bow down to Her – the Mother of the Buddhas as well as  
the assemblies of hearers and bodhisattvas. [1]

***The need for the treatise***

The path of the knowledge of all aspects  
Is what the teacher explained here.

What is not experienced by others,  
And has the character of the ten dharma activities – [2]

The meaning of the sutras – is placed within one's  
mindfulness

Then those with intelligent insight will see.  
Therefore, "realization in a convenient way"  
Is the purpose of this composition. [3]

***Abbreviated teaching of the body of the text:***

The perfection of knowledge  
Is perfectly explained through the eight topics.  
The knowledge of all aspects, the knowledge of the path,  
Then the all-knowledge, [4]

Completely perfect realization of all aspects,  
Final culmination, gradualism,  
Actual complete enlightenment in one single moment,  
And the Dharma Body are the eight aspects. [5]

The mind-generation, the instructions,  
The fourfold branches of definite distinction,  
The foundation of accomplishment –  
The nature of the expanse of dharmas, [6]

The observed objects, the objective,  
The armor, the activities of engagement,  
Accumulation, and definite emergence:  
These are the knowledge of all aspects of the Sage. [7]

Eclipsing and so on,  
What is the path of disciples and rhinoceroses,  
The greater benefit through the qualities  
Of this [life] and others – the path of seeing – [8]

Function, devoted interest,  
Eulogy, veneration and praise,  
Dedication, and rejoicing –  
The unsurpassable mental engagements – [9]

The accomplishing path of meditation,  
And the one that is this "extraordinarily pure one."  
The skillful bodhisattvas'  
Knowledge of the path is explained as such. [10]

Not abiding in existence through knowledge,  
Not abiding in peace through compassion,  
Distant due to non-means,  
Not distant due to the means, [11]

Discordant and remedial factors,  
Training, its equality,  
And the path of seeing of the hearers and so on.  
The all-knowledge is asserted [through] such. [12]

Aspects, trainings,  
Qualities, faults, defining characteristics,  
Partial concordance with liberation and definite distinction,  
The assembly of irreversible learners, [13]

The equality of existence and peace,  
And unsurpassable pure fields.  
These are the completely perfect realization of all aspects,  
Including this [last] one that is skill in means. [14]

Its signs, full increase,  
Stability, complete abiding of the mind,  
The paths called "seeing" and "meditation"  
Which are for the respective [15]

Fourfold conceptions  
The fourfold remedies,  
Uninterrupted meditative concentration,  
And wrong accomplishment [16]

Are the culminating clear realization.  
The gradual one [has] thirteen aspects.  
One single moment is fully and completely enlightening:  
Through defining characteristics it has four aspects. [17]

Essence, involving Perfect Enjoyment,  
Another one like this – Emanation –  
And the function of the Dharma Body  
Perfectly express it in four aspects. [18]

## CHAPTER 1: THE KNOWLEDGE OF ALL ASPECTS

### *1st Condition- Bodhicitta*

The mind-generation: For the welfare of others  
To wish for completely perfect enlightenment.  
According to the sutras, the one and the other  
Are expressed briefly and in detail. [19]

As for this: earth, gold, moon, fire,  
Treasure, jewel mine, ocean,  
Vajra, mountain, medicine, friend,  
Wish-fulfilling gem, sun, song, [20]

King, treasure-vault, highway,  
Steed, spring,  
Lute, river, and could:  
Thus, these are the twenty-two aspects [21]

### *2nd Condition: Practice Instructions*

Accomplishment, the realities,  
The three jewels, such as the Buddha,  
Not clinging, completely untiring,  
Completely embracing the path, [22]

The five eyes, supernatural knowledge's  
Six qualities, and what are called "the paths of seeing  
And meditation": these instructions  
Should be known as having a tenfold character. [23]

Weak faculties, sharp faculties,  
Confidence, attainment through seeing, within the families,  
A single interval, intermediate, after birth  
Application, without application, going to Akanistha [24]

Three leaps, going to the final point of the peak of  
existence,  
Vanquished attachment to form, peace amidst  
Visible phenomena, direct physical manifestation,  
And rhinoceros: these are twenty. [25]

### *3rd Condition: the Four Stages of Separation*

Through observed objects, subjective aspects,  
Causes, and the mentor,  
A protecting bodhisattva's  
Character of heat and so on accordingly [26]

Depends on being associated with all four  
conceptions about apprehender and apprehended.  
The lesser, medium, and great ones  
Are far more noble than those of  
The hearers and rhinoceros-like ones. [27]

The observed objects are impermanence and so on,  
Which involve the support of the realities.  
The subjective aspects of these are the cessations of  
clinging and so on.  
[Such] is the cause for the attainment of all three vehicles.  
[28]

Form and so one are free from dissolution, establishment,  
and abiding.

They are abiding, labeled, and inexpressible.

Form and so on are not abiding,

They are non-existence as the entities of these by nature.  
[29]

The single nature of these is single.

They are not abiding as impermanence and so on.

They are empty [of] their entities.

The single nature of these is single. [30]

That which consists in not apprehending phenomena,  
Because these are not seen as characteristics,  
And thorough examination through knowledge  
That all [of these] is single. [31]

[It is] the very non-existence of entityness [in] form and so  
on.

The very non-existence of this is the very entity.

There is no arising of these and no definite emergence.

They are purity and the no-existence of characteristics.  
[32]

Since there is no dependence on characteristics of these,  
It is non-inclination and without discriminations.  
[They are] the meditative concentrations, the very function  
of these,  
Prophecies, and determination of presumptions. [33]

All three mutually are a single entity.  
Meditative concentration is non-conceptual.  
In this way, the partial concordances with definite  
distinction  
Are lesser, medium and great. [34]

Through the basis and its remedy,  
The conceptions about the apprehended are of two types.  
Through the particulars of ignorance, the aggregates and  
so on,  
They are of nine types each. [35]

Through involving substantial and imputed supports,  
[The conceptions about] the apprehender are also  
asserted as two types.  
Based on the entities of an independent identity and such,  
And the supports of the aggregates and so on, these are  
analogous.[36]

Those whose minds are not cowed and such,  
Who teach the non-existence of entityness and so on,  
And who cast aside the discordant factors for these  
Are the mentors in all aspects. [37]

**4<sup>th</sup> Condition: Buddha Nature, the Basis for our Practice**

The foundation of the six dharmas of realization,  
The remedies and the relinquishment,  
Their thorough consumption,  
Knowledge, compassion and loving kindness. [38]

Exactly what is not in common with the disciples,  
The sequence of the welfare of others,  
And effortless engagement of wisdom.  
This is called "disposition." [39]

Because the expanse of dharmas is not differentiable,  
The disposition is not suitable as different [types].  
Through the particulars of the phenomena that are  
founded on it,  
Its classification is expressed. [40]

**5<sup>th</sup> Condition: Objects of Focus**

The observed objects are all phenomena:  
These are positive phenomena and so on,  
Worldly realizations,  
The realizations of] those who wish for passing beyond the  
world. [41]

Contaminated and uncontaminated phenomena,  
Those that are conditioned and not conditioned,  
Phenomena in common with the disciples,  
And the uncommon ones of the Sages. [42]

**6<sup>th</sup> Condition: The Purpose for Studying the Prajnaparamita**

The mind for the most supreme of all sentient beings,  
Relinquishment, and realization: All three  
Should be understood as this objective,  
Self-origination of the three greatneses. [43]

**7<sup>th</sup> Condition: Armor-like Practice**

They are contained as six aspects –  
Such as generosity – in each one among them.  
By this, what is armor-like accomplishment  
Is explained accordingly through six sets of six. [44]

**8<sup>th</sup> Condition: Applied Practice**

Engaging accomplishment of meditative stabilities and  
formlessnesses, generosity and such,  
Path, love and so on,  
Involving no observed objects,  
Complete purity of the three spheres. [45]

Objective, six supernatural knowledges,  
And the mode of the knowledge of all aspects.  
One should know that these  
Are the ascent on the great vehicle. [46]

**9<sup>th</sup> Condition: The Practice of Accumulation**

Loving kindness, the six such as generosity,  
Calm abiding, superior insight,  
What is the unified path,  
What is skill in means, [47]

Wisdom, merit,  
The paths, the retentions, the ten grounds,  
And the remedies. One should know that this is the  
sequence  
Of the accomplishment of the accumulations. [48]

Through tenfold thorough purification,  
The first ground is attained.  
Intention, the very thing that benefits,  
Equality of mind towards sentient beings. [49]

Giving away, relying on friends,  
Searching for the observed object of the genuine dharma,  
A constant mind of definite emergence,  
Longing for the bodies of a Buddha, [50]

Teaching the dharma, and true words,  
Which is asserted to be the tenth.  
Through not observing their nature,  
These are to be understood as thorough purifications. [51]

Ethics, repaying what have been done, patience,  
Utter joy, great compassion and loving kindness,  
Service of honor, respecting the gurus and listening,  
As well as the eighth, exertion in generosity and so on.  
[52]

Insatiable desire for hearing,  
Giving the dharma without [expecting] material goods,  
Purifying all Buddha fields,  
Being not at all weary of cyclic existence, [53]

As well as shame and embarrassment. Those [just]  
mentioned  
Are the five aspects of the essential character of lacking  
presumptions.  
Dwelling in forests, little desire, contentment,  
The foundation of the vows of perfect training, [54]

Not at all abandoning the trainings,  
Despising what is desirable,  
Having passed beyond cyclic existence, giving away all  
material things,  
Not being faint-hearted, and lacking of any view. [55]

Close relations, emotional attachment to households,  
Places of hustle and bustle,  
Praising oneself, disparaging others,  
The ten paths of negative actions, [56]

Presumptuous arrogance, mistakenness,  
Inadequate mental states, and forbearance with afflictions.  
If these ten are completely relinquished,  
The fifth ground is perfectly attained. [57]

Generosity, ethics, patience, vigor,  
Meditative stability, and knowledge are completely  
perfected.  
Thus, being fond of disciples and rhinoceroses,  
As well as a frightened mind are relinquished. [58]

If requested, one is not faint-hearted. Even if all material  
goods  
Are given away, there is no dislike.  
Even if one is poor, beggar are not rejected.  
Thus, the sixth ground is perfectly attained. [59]

Apprehension of a self and sentient beings,  
Life-force and person, extinction and permanence,  
Characteristics, causes, aggregates,  
Constituents, sources, [60]

Abiding in all three realms, attachment,  
A completely faint-hearted mind,  
Clinging with views,  
The three jewels and ethics as such, [61]

Disputing emptiness,  
And contradicting it.  
The one for whom these twenty flaws have become  
completely extinct  
Attains the seventh ground. [62]

Knowing the three doors to liberation,  
Complete purity of the three spheres,  
Compassion, no presumptions,  
Equality of phenomena, knowing the single mode, [63]

Knowing non-arising and endurance,  
Teaching the dharma as a single aspect,  
Entirely vanquishing conceptions,  
Relinquishing discriminations, views and afflictions, [64]

Definitely engaging the mind [in] calm abiding,  
Being skilled in superior insight,  
A disciplined mind, wisdom  
Unimpeded in every respect, [65]

Not the ground of attachment,  
Going together to other [Buddha] fields wherever one  
pleases,  
And the very display of one's own entity at all [times]:  
These are twenty. [66]

Knowing the mental cognitions of all sentient beings,  
Manifesting playfully through supernatural knowledge,  
Accomplishing superb Buddha fields,  
Relying on the Buddhas because of thorough examination,  
[67]

Knowing the faculties, purifying  
The fields of the Victors, abiding illusion-like,  
And assuming existence at will.  
Activity is explained as these eight types. [68]

Infinity of aspiration prayers,  
Knowing the languages of gods and so on,  
Self-confidence like a river,  
Supreme entering into the womb, [69]

Family, ancestry, maternal line,  
Retinue, birth,  
Definite emergence, enlightenment trees,  
And excellent qualities. [70]

Having passed beyond the nine grounds, this wisdom  
By which one abides on the Buddha ground  
Should be understood as being the tenth  
Bodhisattva ground. [71]

In order to utterly pacify  
Conceptions about the apprehended and the apprehender  
On the paths of seeing and meditation,  
"The eight types of remedies" are declared. [72]

### ***10<sup>th</sup> Condition: The Practice of Certain Release***

The objective, equality.  
The welfare of sentient beings, effortless,  
Definite emergence beyond extremes,  
Definite emergence of the defining characteristics of  
attainment, [73]

The knowledge of all aspects,  
And definite emergence of the subject of the path.  
What has the character of these eight aspects  
Should be understood as being the accomplishment of  
definite emergence. [74]

This is the first chapter of the knowledge of all aspects  
from *The Treatise of Quintessential Instructions on the  
Perfection of Knowledge, called "The Ornament of Clear  
Realization.*