

**COMMENTARY CLARIFYING
THE MEANING
OF THE
ORNAMENT FOR CLEAR
REALIZATIONS,
A TREATISE OF ORAL INSTRUCTION
ON THE PERFECTION OF WISDOM**

BY HARIBHADRA

WITH

**OUTLINES FROM THE
ORNAMENT OF ESSENTIAL EXPLANATION**

BY GYELTSAB JE

**FIRST ENGLISH TRANSLATION SETTLED UPON BY
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**COMMENTARY CLARIFYING THE MEANING
of the *Ornament for Clear Realizations*,
a Treatise of Oral Instruction
on the *Perfection of Wisdom***

INTRODUCTION

1 Meaning of the title

1A Actual

1A1 Translation of the title

In the Indian language: *Abhisamayalamkara prajnaparamita upadesha shastra vriti*

In the Tibetan language:

ཤེས་པ་གྱི་ཕ་རོལ་དུ་སྦྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱན་ཅེ་བུ་བའི་འགྲེལ་བ།

In the English language: *Commentary on the 'Ornament for Clear Realizations, A Treatise of Oral Instruction on the Perfection of Wisdom'*

1A2 Explanation of the title

1B Ancillaries

1B1 Enumeration of the parts

PART ONE

1B2 Translator's homage

Homage to all the buddhas and bodhisattvas.

2 Meaning of the text

2A Engaging in the explanation

2A1 Expression of worship and promise to compose

Reverently I pay homage to the Perfection of Wisdom in order to thoroughly reveal the stanzas of its ornament as being an ornament of all.

2A2 Proving that [Haribhadra] is suitable to compose the commentary

2A2A Proving that [Haribhadra] possessed the outer condition: the oral instructions of virtuous friends

2A2A-1 The way Arya Asanga thoroughly explained

Yearning for migrators, he yearned deeply. Arya Asanga, himself a refuge, having listened to the Invincible Protector, thoroughly explained the great treatise.

2A2A-2 The way Vasubandhu unraveled [the Perfection of Wisdom]

Vasubandhu, a friend benefiting migrators, taking his belief as foremost, thoroughly unraveled through fully relying on objects of knowledge as being internal.

2A2A-3 The way Arya [Vimuktisena] revealed [the Perfection of Wisdom]

Also, he who is called Vimuktisena, who is included among the superiors, having seen that done by [Vasubandhu] as not done [in accordance with the accepted view], revealed with a mind abiding in the middle way.

2A2A-4 The way Venerable Vimuktisena thoroughly explained [the Perfection of Wisdom]

While abiding on the ground of faith the Vimuktisena after him, not finding [complete presentations in] all the treatises, made a thorough explanation in accordance with his own [findings].

2A2B Proving that [Haribhadra] possessed the inner condition: the wisdom which realizes the meanings of the treatise

Likewise, other scholars elucidated [the word meaning of the *Perfection of Wisdom*]. Only some found [the full meaning] of the treatises. It is amazing that I found it likewise.

2A2C Thereby [Haribhadra] is suitable to compose the commentary

Very difficult to find by [scholars] like them what this profound path is like, found through the power of the [blessing of] Buddha - is suitable to be analyzed by scholars.

2A3 Subduing pride and the reason for generating delight

Although not the object of my experience in all ways, because it accords with achieving merit, I generated delight [in composing this commentary] as I desire to benefit myself and others.

2B Positing the explanation itself

2B1 Expression of worship

2B1A Making the connection

Arya Maitreya thoroughly presents himself as one who accords with holy conduct. By means of his exalted wisdom of individual analysis, he came to understand that the principal cause of attaining all goodness is very lucid faith in the subject of the *Perfection of Wisdom*. In order for others to generate very lucid faith and engage Bhagavati—the source of unsurpassable and unfathomable precious qualities—shortly, at first, he pays homage to the mother with the preceding [stanza], expressing her excellent qualities just as they are.

2B1B Root text

2B1B-1 The meaning of the words

2B1B-1A Praise

2B1B-1A1 Praising by means of the qualities of the three knowers

That which through the exalted knower of all leads hearers seeking pacification to peace,
*Which through the exalted knower of paths causes those helping 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;

2B1B-1A2 Praising how they act as mothers of the four superiors

To the mothers of the buddhas as well as the host of hearers and bodhisattvas,...

2B1B-1B Homage

...I pay homage.

It is taught.

2B1B-2 Settling disputes

2B1B-2A Ascertaining the order

2B1B-2B Ascertaining the number

2B1B-2C Meaning of mother and son

2B1B-2D Identifying the three knowers which are the objects of praise

2B1C Commentary

2B1C-1 Summarized meaning

This stanza expresses the outstanding nature of the greatness of [the three exalted knower-mothers].

2B1C-2 Meaning of the purpose

2B1C-2A Extensive explanation

2B1C-2A1 The manner of generating [faith]

2B1C-2A1A The manner of generating faith for those of dull faculty

A short while after having heard about [their greatness], followers of faith quickly generate very lucid [faith] free from doubt in them.

2B1C-2A1B The manner of generating faith for those of sharp faculty

Also followers of Dharma generate extremely clear faith by means of the valid cognition of [reasonings] such as “because of being free of an entityness of one or many;” not seeing defects in the mother characterized in the meaning of the stanzas, thoroughly understanding the non-generation of bases, paths, and aspects; the entity of the exalted knower of all, the perfection of wisdom which possesses the three modes; definitely apprehending that “the three exalted knower-mothers without doubt give birth to the buddhas” and so forth.”

2B1C-2A1B-1 Recognizing the predicate of the negandum

2B1C-2A1B-2 The reasoning which refutes that on other bases

2B1C-2A1B-2A Positing the sign

2B1C-2A1B-2B Establishing the [three] modes

2B1C-2A1B-2B1 Establishing the property of the subject

2B1C-2A1B-2B1A Establishing as free of being a truly existent one

2B1C-2A1B-2B1B Establishing as free of being a truly existent many

2B1C-2A1B-2B2 Establishing the pervasion

2B1C-2A2 Through that, generating the aspiration of striving

Also through very lucid faith in those [exalted knower-mothers], both persons who actually desire its excellent qualities develop great respect for the purpose, such as apprehending in all ways [the *Perfection of Wisdom*] and the scriptures which depend upon it.

2B1C-2A3 Through that, the manner of attaining the result through engagement

Thereafter, through the stages of generating the wisdoms which arise from hearing and so forth, supreme goodness will be attained.

2B1C-2B Summarized meaning

Therefore, very lucid [faith] in the Bhagavati is the principal cause of attaining all goodness.