
Ornament for Clear Realisation

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Review

At the start of the teachings on the *Ornament* we talked about the author of the text, the number of major commentaries written about it, and the source of this text etc. Among many commentaries to the *Ornament*, Tibetan masters – including Lama Tsongkhapa – followed the commentary written by Haribhadra, *Clarifying the Meaning*; we have discussed the reason for that. Under the heading **The Meaning of the Title**, we had a discussion about the meaning of the (Buddha’s) Word and the Treatise, in Tibetan *ka* and *tenchoe*.

Then we briefly discussed the meaning of the three knowers under the heading, **Expression of Homage**. The first line of the homage mentions paying homage to the knower of the bases, and here we discussed the meaning of the truth of cessation in terms of nirvana with remainder and nirvana without remainder. Relating to the line concerning paying homage to the exalted-knower-of-all-aspects, we then discussed the wheel of Dharma, for instance the turning of the three wheels of Dharma. In our discussion on the purpose for composing the expression of homage, we talked about the two main types of students of *Ornament for Clear Realisation*: those of sharp and dull mental faculties. This led to a discussion on the reasoning of lacking one and many to refute the true existence of the three knowers.

Under the heading **Explaining the purpose and connection**, we talked about understanding that in *Ornament* there is the *purpose* and the *purpose of purpose* which is achieved by engaging in this text. Additionally, it has a meaningful *subject matter*, the realisation of which will fulfil the purposes. And there is also the *connection* between the subject matter and the purposes.

Last week we moved to the heading **Condensed explanation of the body of the treatise**, under which we learnt about the eight categories: - three knowers, four applications and the resultant truth body. We briefly talked about their meaning and which part of the root text mentions the brief explanations of the eight categories.

It’s good to remember all the key outlines of the text and what has been covered under them. You should go over these outlines again and again until you become habituated with whatever you have learnt. In this way, the knowledge will stay in your mind and then you can further develop it.

Today we begin the next outline, which is:

A detailed explanation of the branches.

In the Condensed Explanation of the Body of the Treatise, we found the list of the eight categories and their

condensed meaning. Now we turn to the detailed explanation of each of those eight categories.

I. The ten topics of exalted-knower-of-all-aspects

The first category was summarised in the following verses of *Ornament*.

I.5 *Mind-generations, guidance,
Four limbs of definite discrimination,
The nature of the element of attributes
Which is the basis of achieving,*

I.6 *Objects of observation, intent,
Armor, activities of engaging,
Collections, and issuance
[Characterize] a Subduer’s exalted-knower-of-all-
aspects.*

These two verses introduced the detailed explanations of the first of the eight categories, which is the exalted-knower-of-all-aspects. The exalted-knower-of-all-aspects is presented before all the other seven categories because, by knowing the ultimate result of the spiritual path, the benefits and qualities of the exalted-knower-of-all-aspects, we will easily be motivated and delighted in engaging in learning and practising. For example, when a businessman realises that undertaking a certain business would be very profitable, he becomes very interested and enthusiastic about it. Similarly, simply hearing that the spiritual path will result in gaining the mind of an exalted-knower-of-all-aspects, or an omniscient mind is not enough to motivate us to follow the path. We need to know more. If someone says we should go to a certain place because it is very beautiful, that statement alone is not enough to attract our interest and encourage us to visit that place. We would want to know more details about the place, such as what interesting things there are to do and see there, along with the transportation, accommodation and other costs. All these details are very important factors which make us interested enough to go there.

1. Mind generation

There are ten dharmas that symbolise or characterise the exalted-knower-of-all-aspects or the omniscient mind, which is the ultimate result to be gained. Of the ten, the first one is called *mind generation* (Tib: *sem-kye*), in other words, bodhicitta. The main reason mind generation is presented first is to indicate that you must cultivate a special mental attitude, such as mind generation or bodhicitta, to achieve the exalted-knower-of-all-aspects. The first two lines of verse I.18 of the root text reads:

I.18 *Mind-generation is a wish for thoroughly
Complete enlightenment for the sake of others.*

So, what is the definition of ‘mind generation’?

It is defined as

A Mahayana special main mental knower distinguished by abiding in a type of path that serves as the door of entry into the Mahayana and that arises concomitant with an accompanying aspiration observing complete enlightenment for the welfare of others.

Let’s examine this definition. First, the word *Mahayana* indicates that whoever has a *mind generation* should have entered the Mahayana path. Therefore, an aspiration within a continuum of someone who has not entered the

Mahayana path to achieve complete enlightenment for the sake of all sentient beings is not a mind generation. A *main mental knower* specifies that the mind generation must be a primary mental consciousness. This is to exclude, for example, the eye sense consciousness of a buddha as being a mind generation because it is not a primary mental consciousness or, as the text says, a *main mental knower*. By saying *abiding in a type of path that serves as the door of entry into the Mahayana* rather than just saying *as the door of entry into the Mahayana* the text is including the mind generation within the continuum of bodhisattvas who have already entered the Mahayana path. For instance, the mind generation within bodhisattvas on the Mahayana path of special insight is not considered to be an entry door to the Mahayana, but it is *abiding in a type of path that serves as the door of entry into the Mahayana*.

As we discussed in our lamrim teaching, if it is an entry door into the Mahayana then we must enter into it to enter the Mahayana path. If we do not enter into it, then no matter what other qualities we may possess or other things we may do, nothing qualifies us to enter into the Mahayana path. So, when we say bodhicitta is the *entry door to Mahayana*, it is only the first instance of bodhicitta that initially qualifies someone to enter into the path – that is the *entry door*. And then once you are already on the path, all the later moments in the continuum of bodhicitta are technically not considered to be an *entry door*. However, it still fulfils this definition because it is still considered as *abiding in a type of path that serves as the door of entry into the Mahayana*.

If mind generation is a primary mind, why is it described as a wish, which is a secondary mind?

In the wording of the definition, it says it must be a *special main mental knower*, or in other words, a primary mental consciousness. The question is why then in *Ornament* is mind generation identified as a *wish* when it says '*Mind-generation is a wish for thoroughly complete enlightenment for the sake of others*'. The word '*wish*' in Tibetan is '*dod pa*', which is a type of mental factor or secondary mind, and not a primary mind. So, how can we resolve this? The word '*wish*' in the line refers to an aspiration for the purpose of other beings. More specifically, it refers to great compassion which is an important causal factor for mind generation. Therefore here, mind generation is presented by the name of its cause, the '*wish*' or an aspiration for the purpose of others. In other words, here the name of the cause is given to the result or *gyu.ming drela tag* in Tibetan. Presenting it in this way also indicates that if we cultivate the wish or aspiration for the purpose of others, then the mind generation will arise within us automatically.

In addition to the '*wish*' indicating an aspiration for the purpose of other beings as a cause of mind generation, it also indicates an aspiration for complete enlightenment, an aspiration for our own purpose. This aspiration for complete enlightenment, however, concomitantly accompanies mind generation. So here, mind generation is also implied by this aspiration for our own purpose. Since the mind generation is that which is accompanied by the aspiration for complete enlightenment, here the way the mind generation is presented is by the name of what is

accompanying the accompanied, in Tibetan *dokming dokchen-la tag*.

Mind generation can directly and newly arise within all six types of migrating beings

In short, from its definition we understand that *mind generation* or bodhicitta is a primary mental consciousness, aspiring and resolving to achieve complete enlightenment for the sake of all other beings. The next question is: Of the six types of migrating beings, which type of being can newly produce mind generation in its continuum? In fact, it is possible for all six types of migrating being to directly and newly produce mind generation. Human and godly beings can cultivate it because there is a sutra which says, 'at that time one hundred thousand humans and godly beings generated the supreme mind of enlightenment.' Animals can newly cultivate it as the *sutra of questions by the naga king Gyatso* says, 'twenty-one thousand nagas generated the supreme mind of enlightenment.' Likewise, we find in the *za-ma-tok sutra*, how Arya Avalokiteshvara led many hungry ghosts to realise the truth, which implies that they generate bodhicitta as it is a cause to realise the truth. It is also possible to generate bodhicitta for the first time as a hell realm being because it is mentioned in the *Repaying Kindness Sutra* that a long time ago Lord Shakyamuni Buddha generated bodhicitta when he was born as a hell being. At that time the Buddha was pulling a cart along with others. He observed one being who couldn't pull and hence the hell guardian was torturing him. The Buddha felt great compassion and volunteered to pull the cart for that other being to relieve his pain. This story tells of Lord Buddha's generation of bodhicitta in the hell realm.

Causes for generating bodhicitta

We will now examine the causes for generating bodhicitta, of which there are four types according to the *Compendium of Instruction* by Shantideva.

The first cause is wishing to attain the form body of a buddha simply by seeing the magnificent body of a buddha. Some beings are so amazed and moved by seeing the form body of a buddha endowed with excellent qualities that they wish to possess the same perfect body to benefit all other beings; through this they generate bodhicitta.

The second cause of cultivating bodhicitta is through witnessing or hearing about the inconceivable power of the buddhas and bodhisattvas. Being so inspired by seeing or hearing about the inconceivable power of the buddhas and bodhisattvas, some beings wish that they too have such power to benefit others, and in this way, bodhicitta arises within them.

The third cause is to think, 'I must cultivate bodhicitta because the Buddha's teaching is degenerating and if I don't hold the teaching, who will?'. So, some beings feel a greater sense of responsibility when they see the degeneration of the Buddha's teachings and the degeneration of Dharma rouses the generation of bodhicitta in their mind.

The fourth cause is the observation of the perpetual suffering of other sentient beings and feeling a strong

sense of empathy and compassion for them. This causes bodhicitta to arise.

The last two lines of verse 1.18 say:

*I.18cd That [enlightenment is the object of attainment]
and that [others' welfare is the object of intent]
Are treated briefly and at length similarly to the
sūtras.*

Essentially, Maitreya is saying that what is being written about complete enlightenment, which is the ultimate goal to fulfil the welfare of other beings, does not come from him, but is based on and explained in the same manner as in the sutras.

Divisions of mind generation

The root text states:

*I.19 Moreover that is of twenty-two aspects -
and so on.*

This presents the divisions of bodhicitta. There are six types of bodhicitta: divisions of bodhicitta by the similes, by the boundaries, by the manner of generation, by subtlety and coarseness, by the nature or the entity, and by terminology. Of all these six types, the most common one is division by the entity of bodhicitta which has two types: wishing bodhicitta and engaging bodhicitta.

If you have time, please examine the definition of bodhicitta and the difference between wishing bodhicitta and engaging bodhicitta. They are both bodhicitta, but how can we differentiate between the two? You should also discuss this with others.

We'll leave it here for tonight.

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Edited Version*

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