
Ornament for Clear Realisation

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We are currently discussing the topic of mind generation, which is another term for bodhicitta. This is the first of the ten topics of the first category, the exalted-knower-of-all-aspects.

As discussed earlier, the exalted-knower-of-all-aspects is one of the eight categories and is the main subject matter of *The Ornament for Clear Realisation*.

1.1. MIND GENERATION (CONT.)

Mind generation or bodhicitta can be divided into five headings:

1. The meaning of bodhicitta
2. The causes for generating bodhicitta
3. The divisions of bodhicitta
4. The benefits of generating bodhicitta
5. How to generate bodhicitta.

Of these five headings we have covered the causes for generating bodhicitta and the meaning of bodhicitta.

1.1.3. The divisions of bodhicitta

Tonight, we will continue with the explanation of the six divisions of bodhicitta, which are:

1. Division by way of similes or examples
2. Division by way of boundaries
3. Division by way of generation
4. Division by way of subtlety and coarseness
5. Division by way of entity
6. Division by terminology

1.1.3.1. Division by way of similes or examples

There are twenty-two types of bodhicitta or mind generation in this first division. In *Ornament* we find these twenty-two types of bodhicitta in the following two verses:

- I.19 *Moreover that is of twenty-two aspects –
By way of earth, gold, moon, fire,
Treasure, jewel-mine, ocean,
Diamond, mountain, medicine, spiritual guide,*
- I.20 *Wishing-granting jewel, sun,
Song, monarch, storehouse, highway,
Mount, spring, lute,
River, and cloud.*

The twenty-two similes of bodhicitta or mind generation reflect the progressive development of bodhicitta within a bodhisattva, beginning with the path of accumulation, then the path of preparation and so on, up to the state of buddhahood. It covers all the levels of bodhicitta.

If we start from the path of accumulation, in terms of the stages of development this can be divided into three stages – the small, middling and great stages of development on the path of accumulation.

Of the twenty-two types of mind generation listed in verses I19 and I20, the first three reflect the bodhicitta possessed by beginner bodhisattvas on these three subsequent stages of the Mahayana path of accumulation. The bodhicitta within the

continuum of a bodhisattva on the small stage of the Mahayana path of accumulation is called the *earth-like bodhicitta*. This is to show that just as the earth is the base for plants, trees and everything to grow, likewise this earth-like bodhicitta is a base for the bodhisattvas to develop all the excellent Mahayana qualities.

The bodhicitta within the continuum of a bodhisattva who is on the middling stage of the Mahayana path of accumulation is called *gold-like bodhicitta*. This is to show that just as the properties of gold never change to anything else, once you reach the middling stage of the Mahayana path of accumulation, whatever excellent qualities and spiritual realisations you have gained will never decline. From that time onward, a bodhisattva will never lose their bodhicitta, just like the qualities of gold never change and never fluctuate. On the other hand, bodhicitta within the continuum of a bodhisattva on the small stage of the Mahayana path of accumulation is not stable and can fluctuate. For example, the bodhisattva can even lose the bodhicitta that has already been cultivated and fall into the Lower Vehicle.

The third bodhicitta is called *a waxing moon like bodhicitta*. According to the lunar calendar, the waxing moon starts from the first of the calendar month and up until the fifteenth of the month when the moon becomes full; the moon will continuously become bigger and bigger. This is to illustrate that once a bodhisattva is on the great stage of the Mahayana path of accumulation, their bodhicitta will continuously increase, like a waxing moon. This, in brief, explains the first three similes of bodhicitta but I will leave the remaining twenty-two types of bodhicitta and their specific qualities or features for you to study.

Boundaries of the twenty-two similes of bodhicitta

In summary, of the twenty-two similes of bodhicitta, the first three reflect the bodhicitta of the bodhisattva on the three stages of the Mahayana path of accumulation. After that, the fourth bodhicitta corresponds with the bodhicitta generated by a bodhisattva on the path of preparation. The fifth to the fourteenth similes of bodhicitta subsequently correspond with the bodhicitta generated by bodhisattvas on the ten bodhisattva grounds, i.e., from the first ground to the tenth ground. This makes the fourteen similes of bodhicitta. The next five bodhicittas reflect the bodhicitta of a bodhisattva on the three pure bodhisattva grounds. Of the twenty-two, there are now three remaining. The first of these three reflects the bodhicitta in the final continuum of a bodhisattva, or in other words, the last continuum of a bodhisattva as a sentient being, and the last two reflect the bodhicitta on the buddha's ground.

1.1.3.2. Division by way of boundaries

This division of bodhicitta by way of boundaries is not explicitly mentioned in *Ornament for Clear Realisation*. However, we do find this division in Maitreya's text *Ornament of Sutras*, where four types of bodhicitta are mentioned:

1. The bodhicitta of aspiring conduct
2. The bodhicitta of pure superior intention
3. The bodhicitta of full maturation
4. The bodhicitta free from obscurations

1.1.3.2.1. THE BODHICITTA OF ASPIRING CONDUCT

This bodhicitta exists on the Mahayana path of accumulation and preparation which is called the stage of aspiring conduct. When a bodhisattva is on these two initial paths of

accumulation and preparation, they do not have a direct realisation of emptiness. Rather, their realisation of emptiness is only conceptual or through the medium of a generic image. Therefore, the bodhicitta on the two initial Mahayana paths of accumulation and preparation is called the bodhicitta of aspiring conduct or a devotional bodhicitta.

I.1.3.2.2. THE BODHICITTA OF PURE SUPERIOR INTENTION

Of the ten bodhisattva grounds, the bodhicitta on the first seven impure bodhisattva grounds is called the bodhicitta of pure superior intention. It is called this because the bodhisattva has the direct realisation of emptiness.

I.1.3.2.3. THE BODHICITTA OF FULL MATURATION

The bodhicitta on the last three pure bodhisattva grounds is called the bodhicitta of full maturation. The reason why it is called 'full maturation' is because at that stage the arising of bodhicitta and other inner realisations is not dependent on any obvious forceful or coarse effort from the bodhisattva; rather it relies on a subtle effort.

I.1.3.2.4. THE BODHICITTA FREE FROM OBSCURATIONS

Bodhicitta on the buddha's ground is known as the bodhicitta free from obscurations, because upon achieving complete enlightenment, all the obstructions are eliminated.

This completes the explanation on the type of divisions by way of boundaries.

I.1.3.3. Division by way of generation

These three types of bodhicitta – king-like bodhicitta, shepherd-like bodhicitta and boatman-like bodhicitta – are based on the way bodhicitta is generated. We find these listed in most of the lamrim teachings.

I.1.3.3.1. KING-LIKE BODHICITTA

This bodhicitta is called king-like bodhicitta because just like a king who serves the welfare of people, first he must become the king. Likewise, this type of bodhicitta is generated by thinking, 'I must achieve complete enlightenment to benefit all sentient beings.' In generating bodhicitta in this way, you first aspire to achieve complete enlightenment yourself so that you will be able to benefit all other sentient beings.

I.1.3.3.2. SHEPHERD-LIKE BODHICITTA

When a shepherd moves a herd of animals, he will let the herd go first and follow it. Likewise, in generating shepherd-like bodhicitta, your intention or wish is to establish all other sentient beings in the state of buddhahood first, and until that is done, you want to remain in samsara to benefit other beings before you aim to achieve enlightenment. Generating a bodhicitta mind with this courageous spirit of leading all beings to complete enlightenment ahead of oneself is called shepherd-like bodhicitta.

I.1.3.3.3. BOATMAN-LIKE BODHICITTA

Just like a boatman must be in the same boat as all the passengers, he steers the boat and takes all the passengers along with him to their destination. In a similar way, generating bodhicitta mind with an intention of leading all other sentient beings, including oneself, to enlightenment simultaneously is called boatman-like bodhicitta.

When we look into the mental attitude with which you generate each of these bodhicittas, the first one, *king-like bodhicitta* raises no questions, however, the remaining two – the shepherd-like and boatman-like bodhicitta – raise the following questions.

With *shepherd-like bodhicitta*, you have a thought of placing all other sentient being into the state of complete enlightenment before yourself, whereas with *boatman-like bodhicitta*, you have the thought of yourself and all others reaching enlightenment at the same time. Is this possible? If it is not possible, then isn't that thought a wrong state of mind?

In fact, the *shepherd-like bodhicitta* wishes to lead all sentient beings to complete enlightenment first. But are you not included among all sentient beings? If so, we see a contradiction in the bodhicitta of wishing to lead all sentient beings to enlightenment first and then yourself. We can also raise questions relating to the *boatman-like bodhicitta*. Is it realistically feasible for all other sentient beings and yourself to reach enlightenment at the same time? I think it is impossible.

Both *boatman-like bodhicitta* and *shepherd-like bodhicitta* are forms of bodhicitta, hence they are a spiritual path. If something is on a spiritual path, it must be a correct state of mind. How can they be correct states of mind when what the mind is thinking is not realistic and feasible? Maybe you can have a discussion on these points.

I.1.3.4. Division by way of subtlety and coarseness

Now we will move to the division by subtlety and coarseness. There are two types: coarse bodhicitta that arises through the medium of language, and subtle bodhicitta that is actualised through the force of suchness.

Within coarse bodhicitta, there are two types: stable bodhicitta and unstable bodhicitta, and with regard to its causes, the *Ornament of Mahayana sutra* by Maitreya says:

Due to the power of friend, the powers of cause, the power of the root,
The power of hearing, or through virtuous tendencies, bodhicitta appears as stable or unstable,
When it arises from proper ceremony conducted by others.

I.1.3.4.1. DIVISION BY WAY OF COARSENESS

I.1.3.4.1.1. Unstable bodhicitta

As said above, bodhicitta arising through the power of spiritual friends or gurus is unstable bodhicitta. The reason for this is because such bodhicitta primarily arises while in the presence of or receiving teachings from your spiritual friend. It is therefore said to be unstable because you can easily lose it or find it difficult to maintain if you are not close to your guru or not receiving teachings.

I.1.3.4.1.2. Stable bodhicitta

However, it is said that bodhicitta which arises due to the power of cause, or the Mahayana lineage is stable. Here the word 'lineage' refers to your predisposition; for instance, some people have been very compassionate from childhood. This is because of their predisposition or the force of past life habituation. Similarly, the bodhicitta which arises due to the power of virtuous tendencies of either the current or past life, habituation with virtue, as well as the power of hearing and root virtue, are stable.

I.1.3.4.1. DIVISION BY WAY OF SUBTLETY

The subtle bodhicitta that is actualised through the force of suchness refers to ultimate bodhicitta. This will be covered later, so we won't go through it now.

I.1.3.5. Division by way of entity

The fifth division is by way of entity and here there are two types:

1. Wishing bodhicitta
2. Engaging bodhicitta.

The difference between wishing and engaging bodhicitta is summarised by Shantideva in verse 15 of chapter 1 of his text *A Guide to the Bodhisattva's Way of Life*, where he says:

In brief, the awakening mind
Should be understood to be of two types;
The mind that aspires to awaken
And the mind that ventures to do so.

As Shantideva indicates, you can have a thought of going to a town which is directly conjoined with an act of going, such as walking and so forth, or which is not explicitly conjoined with an act of going. In a similar way, you can have two types of bodhicitta: one that is explicitly conjoined with the engagement practice, and the one which is not directly conjoined with the engagement practice. The former is engaging bodhicitta and the latter is the wishing bodhicitta.

So, **wishing bodhicitta** is a bodhicitta which simply aspires or wishes to achieve complete enlightenment but is not explicitly conjoined with the practice of the six perfections, while **engaging bodhicitta** is a bodhicitta that not only aspires to achieve complete enlightenment but is also explicitly conjoined with the practice of the six perfections.

The main difference between wishing and engaging bodhicitta is whether or not it is explicitly conjoined with the practice of the six perfections.

Here we must understand the implication of using the word 'conjoined', or *sin-pa* in Tibetan, and the word 'explicitly', or *ngo-su* in Tibetan, in differentiating the two bodhicittas. We need to investigate what we mean by the word 'conjoined' and why we have to add 'explicitly'. In other words, what is wrong if we don't add the word 'explicitly'?

Boundaries of wishing and engaging bodhicitta

Wishing bodhicitta exists from the Mahayana path of accumulation to the last continuum of a bodhisattva or sentient being. Whereas engaging bodhicitta exists from the path of accumulation through to buddhahood.

The boundary of these two types of bodhicitta gives some indication that you can only find engaging bodhicitta in a buddha, whereas you can have either wishing or engaging bodhicitta as a bodhisattva, beginning from the path of accumulation right until the last continuum of a bodhisattva.

How can you explain the difference between these two scenarios?

Maybe you can have a discussion on these two types of bodhicitta and specifically focus on the difference between these two with respect to being explicitly conjoined with the practice of the six perfections. You need to find out the meaning of being conjoined and being explicitly conjoined.

That's all for tonight.

Question: Why would you say that wishing bodhicitta is not present in the mind of a buddha?

You should bring that up in your discussion!

I am not being secretive about the answers, but I would like to develop your views through critical analysis and discussion with others. In that way, you'll gain a fuller and more stable understanding, rather than having an understanding based simply on what you hear from others or through reading books.

The obvious reason why buddhas always have engaging bodhicitta is because their bodhicitta is always explicitly conjoined with the six perfections. This means that there is a difference between sentient beings and buddhas when they enter deep meditative equipoise.

Thank you.

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Edited Version

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