

---

# Ornament for Clear Realisations

༄༅། །བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱན།

Commentary by Venerable Geshe Lobsang Dorje

Translated by Sandup Tsering

5 April 2022

---

I heard that last week's discussion went really well, so thank you to everyone who participated and contributed.

In order for a discussion to be effective and beneficial, it is most important that all the participants are very open to sharing their views. It really doesn't matter if whatever you are sharing is right or wrong, but it is important that you are able to express your views openly and comfortably. So in a way, sharing your views and making a contribution to the discussion is like the practice of giving Dharma. Of all the different types of giving, the giving of Dharma is the most beneficial.

In our previous discussion about the sublime flesh eye, we noted that the distance that this flesh eye can perceive varies. That is because it can perceive form up to one hundred *paktse* or two hundred *paktse* or even up to one thousand *paktse*. One of the important factors affecting its capacity to see a distant form is related to one's past karma. It was noted in our discussion last time that the virtuous past karma you have created in the past influences the range of the flesh eye's perception.

There is also a sutra saying that the capacity to perceive form is limited to the area that exists within the three thousand world or universe systems. Later followers of Lama Tsongkhapa interpreted this sutra to refer to the maximum distance over which this flesh eye can perceive form. In other words, the flesh eye can only perceive form within this three thousand world system.

In the scripture it says that the three thousand world systems or universes occur as a result of the common karma of all sentient beings living in the universe. The scripture further says that because of being the result of this common karma, the three thousand world systems come into being and come to an end simultaneously.

From this we can also gather that the world systems resulting from the karma of sentient beings is limited to the three thousand world systems. So anything beyond that exceeds the influence of karma. Hence, the flesh eye of a sentient being cannot perceive any object beyond those three thousand worlds

Another question that was also brought up in our last teaching session relates to the wisdom eye. Its definition says that it is a non-conceptual exalted wisdom, which generally implies the wisdom directly realising emptiness or selflessness. The question that arises is: Is it also possible for the wisdom eye to have a direct realisation of not only subtle emptiness or selflessness, but also the coarse or gross forms of selflessness?

To be more specific, rather than asking whether we can have a wisdom eye that realises a coarse form of selflessness, the question is: Can we have a wisdom eye that can realise either of the two types of selflessness? You have to think carefully

here. You know that the wisdom eye realises subtle selflessness. So could we also make a statement that 'Yes, we can have a wisdom eye that realises either of the two types of selflessness'. That is the question. Is that possible?

In normal language if you see one of the two then you would say 'either' or 'one of the two'. Consider the example of a table and a cup. If you see a cup, you will see one of the two or either one of them. So, can we also say the mind that directly cognises an ultimate truth cognises either of the two truths. If so, we then have to say it cognises the conventional truth. 'Either of the two truths' does exist, so it has to be either a conventional truth or the ultimate truth and it is not an ultimate truth. It also then follows that a wisdom directly realising ultimate truth within the continuum of a sentient being is not free of dualistic appearance of conventionality. This will contradict the definition of an ultimate truth as 'an object that is realised in a non-dualistic manner by a direct valid cognition that realises it, and conventional truth as an object that is realised in a dualistic manner by a direct valid cognition that realises it.'

So when we talk about the wisdom eye which we said is the wisdom directly realising emptiness, then, as emptiness is the ultimate truth, the wisdom eye must therefore perceive an object in a non-dualistic manner. Therefore, we can't really say the wisdom eye realises either of the two truths because it realises an ultimate truth.

However, the omniscient mind of a buddha is an exception because it has the capacity to simultaneously realise both truths directly. However when sentient beings directly realise emptiness they can only do so by dissolving all dualistic appearances. This means that while directly realising emptiness, the mind of the sentient being cannot have any appearance of conventional truth.

We will leave the discussion on the five sublime eyes here and move onto the next heading.

## 1.2.3.8. Precepts which instruct on the six clairvoyances

The teaching on the six clairvoyances is presented under six headings:

1.2.3.8.1.1. Basis

1.2.3.8.1.2. Nature

1.2.3.8.1.3. Boundaries

1.2.3.8.1.4. Cause

1.2.3.8.1.5. Purpose

1.2.3.8.1.6. Difference between clairvoyance and the sublime eye

### 1.2.3.8.1.1. BASIS

All of the six types of clairvoyance arise by depending on the basis, which refers to the level of actual concentration that serves as the basis or empowering condition for each one of the six clairvoyances.

Regarding this, Asanga's *Compendium of Knowledge* says that the state of immeasurables accomplished by bodhisattvas or hearers is dependent on the actual concentration. And it goes on to say that just like the state of immeasurables, the accomplishment of clairvoyance depends on the actual concentration.

When it says that all the clairvoyances are dependent on the level of the actual concentration as a basis we have to understand what 'actual concentration' means and what 'basis' means.

---

In everyday life 'basis' can be understood to mean a support that can also be taken away. For example, a glass on the table is supported by the table. But that is not the meaning in this context. Here, we have to understand 'basis' as meaning the actual concentration leading to clairvoyance. The actual concentration is transformed into a clairvoyant state.

#### **I.2.3.8.1.2. NATURE**

Clairvoyance is defined as *that which belongs to a distinguished class and directly perceives its object by depending on its empowering conditions of the level of actual concentration.*

From this definition, we can understand that *it is dependent on its empowering conditions of the level of actual concentration and that it directly perceives its objects.*

There are six types of clairvoyances.

I.2.3.8.1.2.1. The clairvoyance of magical emanations

I.2.3.8.2.2.2. The clairvoyance of the divine ear

I.2.3.8.3.2.3. The clairvoyance of knowing others' minds

I.2.3.8.4.2.4. The clairvoyance of remembering previous states

I.2.3.8.5.2.5. The clairvoyance of divine eye

I.2.3.8.6.2.6. The clairvoyance of the extinction of contaminations

##### **I.2.3.8.1.2.1. The clairvoyance of magical emanations**

The clairvoyance of magical emanations or miraculous powers is defined in the text as:

*One of the six clairvoyances and a knower with a capacity to move ground and emanate many into one, and one into many and so forth.*

This shows that with this magical emanation a knower or mind has the ability to move the ground or shake the earth and to be able to magically multiply one object into many objects, or to magically transform many objects into one and so forth.

In terms of the modes of magical emanation, magical clairvoyance can be divided into four: a magical emanation that arises from karma; a magical emanation that arises from the power of repetitions of the mantra; a magical emanation that arises from medicinal or some healing objects; and a magical emanation that arises from meditative concentration.

##### **1. The magical emanation that arises from karma**

An extraordinary magical power as possessed by human beings belongs to this category. For example, there is a scripture which mentions the story of an ancient Indian king called Ngalin who was gifted with the clairvoyance of magical emanations due to his past karma. As time passed, he grew bored with the size of his kingdom, and decided to expand his empire. Through his magical power he travelled to all the four continents and went to the realm of the thirty-three gods and the realm of the god Indra. Indra agreed to give him half of his land, however, Ngalin was not content and wanted more. But the moment he thought that he should have more, he lost all his clairvoyant powers, and found himself where he was before in the earthly world.

##### **2. The magical emanation that arises from the power of repetitions of mantra**

There are scriptures saying that if you meditate and repeat certain mantras, you can achieve the clairvoyance of magical emanation. However this is not as simple as it may sound. In Tibet we have practitioners whose main task is to read out the scriptures at people's houses. There was one such practitioner who, while reading out a scripture came across a section

which says, 'If you recite this mantra to a certain number you will gain the power of invisibility'. He followed the instructions and then walked out naked, believing he had attained that power of invisibility. However, the people saw him walking around naked thought that he had gone quite crazy. Later on, when some of his friends asked him why he was naked, he said, 'I was misled by the scripture'. So gaining magical emanation through mantra not just about repeating the mantra but by developing a high state of meditative concentration. If you successfully fulfil all of the practices related to the mantra repetition it may be possible to accomplish such a clairvoyant power.

##### **3. The magical emanation that arises from medicinal or some healing objects**

##### **4. The magical emanation that arises from meditative concentration**

The clairvoyance of magical emanation is explicitly related to meditative concentration as described here.

##### **I.2.3.8.2.2.2. The clairvoyance of the divine ear**

The next clairvoyance is called the clairvoyance of the divine ear. This is defined as *one of the six clairvoyances that arise from its empowering condition of (the causal) divine ear, and can hear the coarse and subtle sounds of the universe.*

As with the clairvoyance of magical emanation, the clairvoyance of the divine ear is categorised into three in terms of being: a divine ear arising from birth; a divine ear arising from one's karma; and a divine ear arising from meditative concentration.

##### **1. The clairvoyance of a divine ear arising from birth**

Having the clairvoyant powers of divine ear by birth is the divine ear possessed by those beings who are born in the fourth level of concentration or the godly realm of the fourth level of concentration. Those godly beings have the clairvoyance power of the divine ear by birth.

##### **2. The clairvoyance of a divine ear arising from karma**

The example given for someone who possesses the clairvoyance of divine ear by karma are those who are born as universal or chakravati kings. I heard a story of someone who could understand and interpret the sound of birds. He always shared what he heard from the birds with other people.

One day he rode on a horse to visit a place and reached an intersection where he wasn't sure which path to take. At that moment a bird said to him, 'if you go that way you will get to your destination, but if you go the other way then you will bring back with something and also I will have something to eat!'

So, he went the other way in order to bring something back, with the bird getting something as well. Not far along, the horse fell off the cliff and died. So, he had to climb back with his own possessions and the bird had horse meat to eat. Like that bird, there are some people who, due to their past karma, have an unusual higher extra ordinary perceptions.

##### **3. The clairvoyance of a divine ear arising from meditative concentration**

The clairvoyance of a divine ear developed through meditative concentration is referring to the kind of the clairvoyance of divine ear as described here.

With this clairvoyant power of knowing the minds of others, one would have the ability to know if a person's mind is afflicted with attachment, or is free of attachment and so forth. It is defined as *one of the six clairvoyances which belongs to a class of knowing whether the mind of other beings is with or without attachment and so forth*. By saying '*belongs to a class of knowing whether the mind of other beings is with or without attachment and so forth*', will exclude the clairvoyance of knowing the minds of others of the outsiders or *tirthikas*. The outsiders lack the ability to know if other beings have desire or are free of desire because they have no capacity to know if others are free of attachment.

The clairvoyance of knowing the minds of others can be divided into four: that which is obtained by birth; that which is obtained by karma; that which is obtained by knowledge; and that which is obtained by meditative concentration.

**1. The clairvoyance of knowing the mind of others by birth**

An example is beings who are born as a god in the desire realm and also most of those who are born as some form of harmful spirits or ghosts.

**2. The clairvoyance of knowing the minds of others by karma**

An example of this is that of the intermediate beings or *bardo*.

**3. The clairvoyance of knowing the minds of others by knowledge**

The clairvoyant power of knowing the minds of others by knowledge also includes any power acquired through utilising the power of mantra. However, this is not the same as the previously described clairvoyance by mantra. There are outsiders who, through gaining knowledge about certain areas or fields of knowledge, are able develop the power of reading the minds of others and so forth.

**4. The clairvoyance of knowing the minds of others by meditative concentration**

The clairvoyance of knowing the minds of others as described here belongs to this type. We can leave the teaching here, but you are welcome to ask any questions.

*[Student]: I have a question about the three thousand world systems. Are the various god realms and other realms part of the three thousand world system or are they outside of that?*

The three thousand world systems include the whole universe, including four Indras, thirty-three gods, etc.

- A complete world system includes the four continents together with the whole solar and lunar system. One thousand of one complete world system is the first one thousand world systems.
- One thousand times the first one thousand world is the second thousand world systems.
- One thousand times the second thousand world systems is the third thousand world .

That is the three thousand world system. It is good to have some idea of this which you will come across in a lot of the scriptures.

*Is the clairvoyance of knowing others' minds a wisdom?*

It can be either wisdom or concentration.

*Transcript prepared by Bernii Wright  
Edit 1 by Adair Bunnett  
Edit 2 by Sandup Tsering  
Edited Version*

© **Tara Institute**