



The Asian Classics Institute



Diamond Mountain University

In-Depth Course 1
Teachings of the Future Buddha

Homework and Quiz Master, Class Two: *The Seven Diamond-Like Visions*
(Quiz questions are marked with an asterisk.)

- 1) Why is the Sanskrit version of the obeisance found at the beginning of Master Asanga's explanation of the *Commentary on the Latter Part of the Series* significant?

Interestingly, the Sanskrit version of this obeisance differs from the Tibetan translation. The latter says "I bow down to all the Buddhas and bodhisattvas," whereas the original says "Om; I bow down to the glorious Warrior of Diamond, Vajrasattva." It seems that Master Asanga is already anticipating the crucial subject matter of the *Latter Part*: the seven diamond-like visions.

- 2) Name the seven diamond-like visions which form the basis for the structure of the *Latter Part*. (Tibetan and Sanskrit tracks add these.)

(a)	The Buddha	སང་རྒྱལ།	बुद्ध
		sangye	Buddha
(b)	The Dharma	ཚེས།	धर्म
		chu	dharma
(c)	The Sangha	ཚོགས།	गण
		tsok	gan.a
(d)	The element	ཁམས།	धातु
		kham	dha-tu

(e)	Enlightenment	ཇུང་ཚུབ།	बोधि
		jangchub	bodhi
(f)	The qualities	ཡོན་ཏན།	गुण
		yunten	gun.a
(g)	Enlightened activity	འཇིག་ལས།	बौद्धकर्म
		trinle	bauddha karma

*3) Each of the Three Jewel has two forms: deceptive and ultimate. Give a brief description of the two forms for each of the Jewels:

(a) Buddha Jewel

- (1) deceptive form: the body of form (Rupakaya)
- (2) ultimate form: the truth body (Dharmakaya), whose nature is “elimination” (the end of negative qualities, and also the absence of self-existence) along with perfect wisdom

(b) Dharma Jewel

- (1) deceptive form: the collection of holy teachings
- (2) ultimate form: the truth of cessation and the truth of the path in the mind of a person who belongs to the greater way

(c) Sangha Jewel:

- (1) deceptive form: the group of beings who have seen emptiness directly (aryas) and who belong to the greater way
- (2) ultimate form: the knowledge and liberation in the mind of someone who has seen emptiness directly and who belongs to the greater way

4) Explain the logic behind the order of the seven diamond-like visions (as opposed to the logic behind the number of these visions).

Here, (1) the first vision—the Buddha—is the Buddha that we want to become ourselves, in the future. Remember that, in the definition of the wish for enlightenment, or bodhichitta, our motivation has two parts: we want to become a Buddha, and we want to do so for all other living beings. The only way we can really help other living beings is

to teach them (2) the Dharma in the ultimately perfect way that a Buddha does. When we do so, we help other beings attain the wish for enlightenment, and see emptiness directly, thus becoming (3) the true Sangha.

In order to do this though we must first become (4) enlightened, which involves both perceiving and developing different parts of our own (5) Buddha nature. When we do become enlightened, we gain all the (6) perfect qualities of an Enlightened Being. This then makes us capable of performing (7) enlightened activities to help others, the most important being that ability to teach the Dharma perfectly.

Meditation assignment: 15 minutes per day, analytical meditation on the logic behind the order of the seven diamond-like visions.

Debate assignment: Some time before the next class, discuss this class with one or more friends.