



The Asian Classics Institute



Diamond Mountain University

In-Depth Course 1
Teachings of the Future Buddha

Homework and Quiz Master, Class Three: *Becoming a Shelter for the World*
(Quiz questions are marked with an asterisk.)

1) Describe three qualities possessed by an ideal student for the *Latter Part of the Series*. Then describe one negative trait that they *don't* possess. And please add to the first two qualities the reason why a perfect student develops them.

(a) The ideal student for this book is someone who is of the greater-way type, and who possesses a sharp spiritual intellect. Their first quality is that they are capable of establishing that *it is necessary* to attain enlightenment. The reason they develop this quality is that they immerse themselves in the methods for attaining great compassion and personal responsibility for others' enlightenment.

(b) Their second quality is that they are capable of establishing that *it is possible* to attain enlightenment. The reason they develop this quality is that they grasp emptiness and associated ideas.

(c) Their third quality is that they are able to make the decision that *they must themselves then go about* attaining enlightenment, for the sake of every living being.

(d) The quality that they *don't* possess is the one that people who have dull spiritual intellects possess: the resolution to achieve something like enlightenment *without* first seeing any logical reason for doing so.

2) The actual name in both Sanskrit and Tibetan for the "Jewel" in the "Three Jewels" is a combination of the words "rare" and "supreme." The *Latter Part of the Series* gives six reasons behind this combination. List any three of these reasons here. (Tibetan and Sanskrit tracks include these.)

(a) The Jewels are like precious stones that "occur only rarely" in the world: those who have not collected sufficient good karma cannot meet them, even in the time of many eons.

འབྲུང་བ་དགོན།
jungwa kun

दुर्लभोत्पाद
durlabhotpa-da

(b) The Jewels are like wish-giving gems that have been cleaned of every imperfection: they are “free of impurity” because they are absolutely free of the “impurities” of being unable to protect us or being something that would deceive us.

དྲིམ་དཀ། निर्मल
drime nirmala}}

(c) The Jewels are like wishing jewels which are “possessed of great power”: which have the ability to give us food, clothing, and other enjoyments. This is because the Jewels possess qualities of inconceivable power, such as the six kinds of clairvoyance.

མཐུ་ལྡན། प्रभावत्
tunden prabha-vat}}

[The other three are:

The Jewels are like wish-giving jewels that are “jewel ornaments for the world” because they give their owners all the things they could wish for in the world. This is because the Jewels inspire people to strive for both the higher rebirths and the ultimate good of nirvana and Buddhahood.

འཇིག་རྟེན་གྱི་རྒྱུན་གྱུར། लोकालंकार
jikten gyi gyengyur loka-lam.ka-ra

The Jewels are wish-giving gems that are “infinitely supreme” when compared to fake gems. This is because the Jewels are completely beyond all worldly kinds of refuge.

མཚོ་གཉིད། अग्रत
choknyi agrata

The Jewels are like a wishing jewel whose function is “never wavering”; that is, it performs its work whether you praise it or insult it. Just so, the Jewels never refuse to give refuge to anyone, regardless of how they are treated by them; and since they are typified by the direct perception of ultimate truth, which never changes.

འགུར་བ་མེད།

gyurwa me

निर्विकार

nirvika-ra

3) Briefly explain the difference between result refuge and cause refuge, then describe the original passage from a sutra by Lord Buddha himself from which this concept is drawn.

Result refuge means that one goes for refuge to the Three Jewels that one will later become. Cause refuge means that one goes for refuge to the Three Jewels that already exist in other people. The idea is based on the *Sutra Requested by the Householder Ugra*, in which Lord Buddha says that bodhisattva householders go for refuge for example in the Buddha Jewel first by thinking “I will attain the body of a Buddha, adorned with the marks of an enlightened being,” and then by making great efforts in collecting the mass of good needs necessary to make this happen.

*4) In the *Commentary on the Latter Part*, the Buddha Jewel is said to possess six great qualities. Three of these relate to achieving ones own ultimate goals, and three relate to achieving the ultimate goals of others. Name and describe the three that relate to ones own goals. (Tibetan and Sanskrit tracks name in these languages, and describe in English.)

(a) All the qualities of the Buddha Jewel can be divided into two: those that relate to achieving ones own goals, and those that relate to achieving the goals of others. The former involve the body of truth (dharmakaya), and the latter involve the body of form (rupakaya). The body of truth itself can be further divided into the “realm of the real” and the “knowing.” The “realm of the real” further includes two parts, the first of which is natural purity, or ultimate reality. As such it is an *unproduced thing*.

འདུས་མ་བྱས།

duma je

असंस्कृत

asam.skr.ta

(b) The second part of the “realm of the real” is achieved purity, also known as the “*spontaneous*,” wherein all conscious effort is ended in the service of others.

ལྷུན་གྱིས་བྱུབ།
hlun gyi drup

अनाभोग
ana-bhoga

(c) The wisdom which perceives how things are, here called “knowing,” *does not realize things due to another*—that is, through discursive rather than direct types of perception.

གཞན་གྱི་རྒྱུན་གྱིས་རྟོགས་མིན་པ།
shengyi kyengyi tokminpa

अपरप्रत्ययोदित
aparapratyayodita

*5) Now do the same for the three qualities that relate to others’ goals. (T,S)

(a) One first needs the *knowledge* which perceives the total quantity of things; that is, one is not moved to come to the aid of others unless you are aware of their suffering.

མཚུན་པ།
khyenpa

ज्ञान
jn~a-na

(b) One then needs ultimate *love*; that is, one can be aware that others are suffering but without love would not be concerned by that suffering.

བརྩེ་བ།
tsewa

कारुण्य
ka-run.ya

(c) One needs power to do something; without this, you cannot help others, even though you may be aware of their suffering and love them and hope to help them.

རུས་པ།
nupa

शक्ति
s’akti

Meditation assignment: 15 minutes per day, analytical meditation on the six qualities you need to help yourself and others.

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