



The Asian Classics Institute

Diamond Mountain University

In-Depth Course 1
Teachings of the Future Buddha

Homework and Quiz Master, Class Five: *Death and Realized Beings*

*1) Quote the famous verse from the *Commentary on the Latter Part* which describes how realized beings (aryas, or those who have seen emptiness directly) relate to death. (Tibetan and Sanskrit tracks, entire verse as well.)

Realized beings have eliminated death
And sickness and aging from the root;
Birth comes by the power of deeds
And mental afflictions--
They have none, and so have none.

འཕགས་པས་འཆི་དང་ན་བ་དང་།

pakpay chidang nawa dang

།ཀླ་བའི་སྐྱལ་བསྐྱལ་ཅུང་ནས་སྤངས།

gaway dukngel tsene pang

།ལས་དང་ཉོན་མོངས་དབང་གིས་སྐྱེ།

ledang nyonmong wanggi kye

།དེ་ལ་དེ་མེད་ཕྱིར་དེ་མེད།

dela mechir deme

मृत्युव्याधिजरादुःखमूलम् आर्यैर् अपोद्धृतम् ।

mr.tyu vya-dhi jara duhkha mu-lam a-ryair apod

कर्मक्लेशवसाज् जातिस् तद् अभावान् न तेषु तत् ।

karma klesha vasa-j ja-tis tad abha-va-n na tes.u tat

2) The textbooks of Sera Mey Monastery written by Master Kedrup Tenpa Dargye (1493-

1568) say that someone can be the truth of suffering, and yet not possess the gross form of the “demon of the heaps.” Name the type of person they refer to. (T)

An example of someone who is the truth of suffering but does not possess the gross form of the “demon of the heaps” would a person who has seen emptiness directly, and thus “entered the stream,” and who has seven more births to go before reaching enlightenment. These are called “seven-timers.”

སྲིད་པ་ལེན་བདུན་པ་བ།

sipa lendun pawa

सप्त कृद् भव

sapta kr.d bhava

3) Choney Drakpa Shedrup (1675-1748), the Sera Mey master who wrote our commentary to the *Diamond Cutter Sutra*, says that someone can possess “an impurity involved with mental afflictions” but not possess the truth of suffering. Name the type of person he refers to.

Choney Lama uses the verse above; he is speaking of a person who is a bodhisattva and who has also seen emptiness directly. They still possess the tendency to grasp to a real “self” of a person.

*4) In his description of how to attain the rainbow body, especially at death, Je Tsongkapa (1357-1419) explains that something else must come before. Name this thing.

Je Tsongkapa also uses the verse above, as he demonstrates how the direct perception of emptiness must precede attaining the rainbow body.

5) In one of his commentaries on the tantra called the “Secret Collection” (Guhya Samaja), Je Tsongkapa states that there is something even more powerful than a bodhisattva who has seen emptiness directly. What does he mention?

Je Tsongkapa again uses the verse above, and then mentions a bodhisattva arya who is practicing the secret way.

6) Master Kedrup Tenpa Dargye, in a debate about how bodhisattvas who have seen emptiness directly still take rebirth, suggests that there would be reasons why--according to the opponent at least--they might do so through mental afflictions. Describe these two.

The Master sarcastically suggests: either (1) bodhisattva aryas are unable to take rebirth

wherever they want, through the power of their compassion and prayers, and so mental afflictions have to be the cause why they take rebirth; or (2) even though it may not be accepted as a mental affliction, the fear of losing themselves, at the time of death, forces them into a rebirth. He then uses the same quotation above in helping to demonstrate that, if either were the case, then bodhisattva aryas would be incapable of helping themselves, much less others.

*7) Can a person be free of ever again taking birth through the power of karma and mental afflictions, and yet still possess a mental affliction?

Master Kedrup Tenpa Dargye again uses the quotation above in showing that bodhisattva aryas, even though they no longer take birth through the power of karma and mental afflictions, still possess the mental affliction which “chains them to the cycle of pain.” This he identifies as the “seeds for ignorance.”

8) How does the author of the Sera Je textbook series, Sera Jetsun Chukyi Gyeltsen (1469-1546), address the problem that—if they possess seeds for ignorance—bodhisattva aryas would possess mental-affliction obstacles?

He uses the quotation above and describes these seeds as obstacles to omniscience, and not mental-affliction obstacles.

9) How, in the teachings on the Steps of the Path (Lam Rim), is the famous quotation above used?

In a commentary to the lam-rim text called the *Easy Path* (which itself was written by the First Panchen Lama, Panchen Lobsang Chukyi Gyeltsen, 1567-1662) the quotation is used to urge us to enter the higher way (the mahayana) from the very beginning, since people who have seen emptiness directly thereby avoid most of the normal problems that people encounter as they try to take care of their own needs.

Meditation assignment: 15 minutes per day, analytical meditation on the various debates covered in the class and reading.

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