



Name:
Date:
Grade:

Homework, Class One

1) Give the Sanskrit and Tibetan names for the *Diamond-Cutter Sutra*. (Tibetan track give Tibetan in Tibetan; English track give Tibetan in phonetics.)

2) Name the authors of the two Indian commentaries to this sutra, and give their dates.

a)

b)

3) Give the name of the only known native Tibetan commentary to this work; state its author, his dates, and his home monastery.

4) Explain the three meanings of the word "diamond" in the title.

a)

b)

c)

5) Why is it important to include the original word "cutter" in the title?

6) What question does Subhuti ask Lord Buddha at the beginning of the sutra?

Meditation assignment: 15 minutes per day; do the meditation preliminaries and then recite the text of the *Source of All My Good*, asking the Lamas of the emptiness lineage to bless your study during this course.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Two

1) Give the short definition of the wish for enlightenment spoken by Maitreya, the coming Buddha. (Tibetan track in Tibetan.)

2) Explain the difference between the "deceptive" form of the wish, and the "ultimate" form. (Tibetan track also give Tibetan for the two.)

3) What is the literal meaning of the Tibetan term for "nirvana"? What does each word of this term refer to? (Tibetan track answer in Tibetan.)

4) Describe the object we deny when we speak of "emptiness." (Tibetan track give the Tibetan word for "object we deny.")

5) Why is it true that when we look for the thing we label with our names and concepts, we cannot find it? (Tibetan track also give Tibetan for this concept.)

Meditation assignment: 15 minutes per day; perform the analysis where you seek the things you label with your concepts, and see if you really can never find it.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Three

1) In the reading for this class, the Buddha first describes the limitless merit of a bodhisattva who performs the acts of giving and so on "without staying" in the belief of self-existence. Then He begins to discuss the marks and signs on the physical body of a Buddha. What is the connection between giving etc. and the physical body of a Buddha?

2) Name the four bodies of a Buddha, and describe each one briefly. (Tibetan track in Tibetan.)

a)

b)

c)

d)

3) Explain why the Buddha said that the marks of a Buddha are deceptive, and yet also true.

4) Explain why the Buddha says twice that the body of a Buddha has no marks.

Meditation assignment: 15 minutes per day; do the meditation preliminaries, and then do a review meditation on the characteristics of each of the four bodies of a Buddha.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Four

1) Name and describe (according to the higher schools) the two types of the Buddha's teaching mentioned by Master Vasubandhu at the end of his *Treasure House of Wisdom (Abhidharmakosha)*, written around 350 AD. (Tibetan track in Tibetan.)

a)

b)

2) What is required, according to Master Vasubandhu, for each of these two kinds of teaching to still be here in the world? (Tibetan track in Tibetan.)

a)

b)

3) There are many different positions on how long the Buddha's teachings will survive in this world. Name three of them and the works they come from, and then describe briefly the position accepted by Choney Lama Drakpa Shedrup.

a)

b)

c)

Choney Lama's position:

4) Explain how Master Kamalashila explains the following words as they appear in the Diamond-Cutter Sutra.

a) *self*:

b) *living being*:

c) *life*:

d) *person*:

Meditation assignment: 15 minutes per day; do the meditation preliminaries and then a review meditation on the different ideas of how long the two parts of the Buddha's teachings will survive.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Five

1) Describe the three orders of world systems. (Tibetan track name them in Tibetan.)

a)

b)

c)

2) In what sense do past karma and its future consequences not exist? In what sense must they exist?

3) List the six perfections, in order. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

4) Name and explain the three elements of the act of giving, and what it means "not to see" them. (Tibetan track in Tibetan.)

5) Explain why the Buddha said that the perfections done without wisdom did not deserve the name "perfection."

6) Explain how the first five perfections and the last one act as causes for each other.

Meditation assignment: 15 minutes per day; do the meditation preliminaries and then review what it would be like for you personally to perform each of the six perfections while seeing the emptiness of the three elements of each act.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Six

1) With respect to seeing emptiness directly, all living kind is divided into only two basic types. List them. (Tibetan track in Tibetan.)

a)

b)

2) Give two meanings of the Tibetan word for "renunciation," and explain its role in the direct perception of emptiness. (Tibetan track give two meanings in Tibetan and explain role in English.)

a)

b)

role:

3) Name and describe the principle most important for reaching an intellectual understanding of emptiness at the path of preparation. (Tibetan track name in Tibetan, explain in English.)

4) Describe the realization which occurs at the level of the path of preparation known as "highest dharma." (Tibetan track all in Tibetan.)

5) Explain two meanings of what is sometimes called the "non-duality" of subject and object at the path of seeing. And what IS NOT the meaning of this term? (Tibetan track also give the classic metaphor.)

a)

b)

not the meaning:

6) Give the name of the state of mind following the direct perception of emptiness at the path of seeing, and list the four objects understood at this point. (Tibetan track in Tibetan.)

a)

b)

c)

d)

7) Give at least two actual examples of the four objects listed in question six.

a)

b)

c)

d)

8) Explain the meaning of the term "illusion" during the second half of the path of seeing and on. Explain what "illusion" DOES NOT mean. (Tibetan track give Tibetan term for "illusory.")

9) List the two mental functions which are forever stopped because of the first direct perception of emptiness in the path of seeing. (Tibetan track in Tibetan, also giving the term for "abandoned at the path of seeing.")

a)

b)

10) Explain the function of the first direct perception of emptiness during the following path, that of habituation.

Meditation assignment: Do the meditation preliminaries, and then 15 minutes per day contemplation on how you think, using qualities and characteristics.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Seven

1) Explain the emptiness of a Buddha's act of prediction in terms of the three elements. (Tibetan track also name the three elements here in Tibetan.)

2) Did the Buddha, in his former life, feel pain as his limbs were slowly cut off by the king of Kalingka, and he understood the emptiness of the three elements? Explain in some detail.

3) Why didn't he feel any hatred at that moment?

4) Describe the emptiness of an arhat's mind.

Meditation assignment: Do the preliminaries, and then meditate 15 minutes daily on the lesson of the King of Kalingka, and how it could apply to your own day today.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Eight

1) Describe the way in which the bodhisattva Maitreya is said to reach his enlightenment. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

2) Why doesn't the truth of suffering exist in a Buddha paradise?

3) List the four forces for the purification of karma, and name an early source for them. (Tibetan track in Tibetan.)

a)

b)

c)

d)

Early source:

4) The *Diamond-Cutter Sutra* says that a person who reads or studies this sutra will suffer intensely. Why so?

5) Which of the four forces is especially related to the subject matter of the *Diamond-Cutter Sutra*? Why so? (Tibetan track in Tibetan.)

Meditation assignment: Do the meditation preliminaries, and then meditate 15 minutes per day on why someone studying this sutra might suffer.
Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Nine

1) Choney Lama Drakpa Shedrup mentions that four different things are given the name "perfection of wisdom," although only one of them is the actual thing. List the four, explain each briefly and indicate which one is the actual perfection. (Tibetan track name in Tibetan and explain in English.)

a)

b)

c)

d)

2) Middle-Way philosophy runs a middle path through two different extremes. Explain the literal meaning of the word "extreme" here. (Tibetan track in Tibetan.)

3) There are two sets of extremes. Describe what it means to grasp to the extremes of "existence" and "non-existence." (Tibetan track name in Tibetan and explain in English.)

a)

b)

4) In two of his most important lines, Je Tsongkapa (and the higher Middle-Way School) say that an understanding of dependent origination prevents one from grasping to one of these extremes, and an understanding of emptiness prevents one from grasping to the other. Quote the verse and explain what they mean. (Tibetan track quote in Tibetan and explain in English.)

5) State the four-fold distinction made by sages of the Middle-Way.

Meditation assignment: Do the meditation preliminaries and then spend 15 minutes per day trying to imagine what it would be like to fall into the two extremes.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Ten

1) Why do things change, and why do some things in our world cause other things? (For example, why does medicine always work; or why are some investment strategies always successful?)

2) Explain why the higher part of the Madhyamika school does not accept the unqualified belief of the lower part in "wrong" and "right" deceptive objects. (Tibetan track give Tibetan for the two and explain in English.)

3) Explain why the lower part of the Madhyamika school, those of the Independent group, believe that results have some nature of their own, come from causes which are something other than the results, and which also have some nature of their own. (Tibetan track give Tibetan for the belief and explain in English.)

4) Explain why the Mind-Only school believes that there must be a basis consciousness, where certain seeds created by karma are stored and then later give their results.

5) Explain why the viewpoint expressed by Hwashang and others, that morality is unnecessary because things are empty, is totally mistaken.

Meditation assignment: Do the preliminaries and then meditate 15 minutes per day on how change really just equals a shift in our projections, driven by karma.

Meditation dates and times (homework without these will not be accepted):