

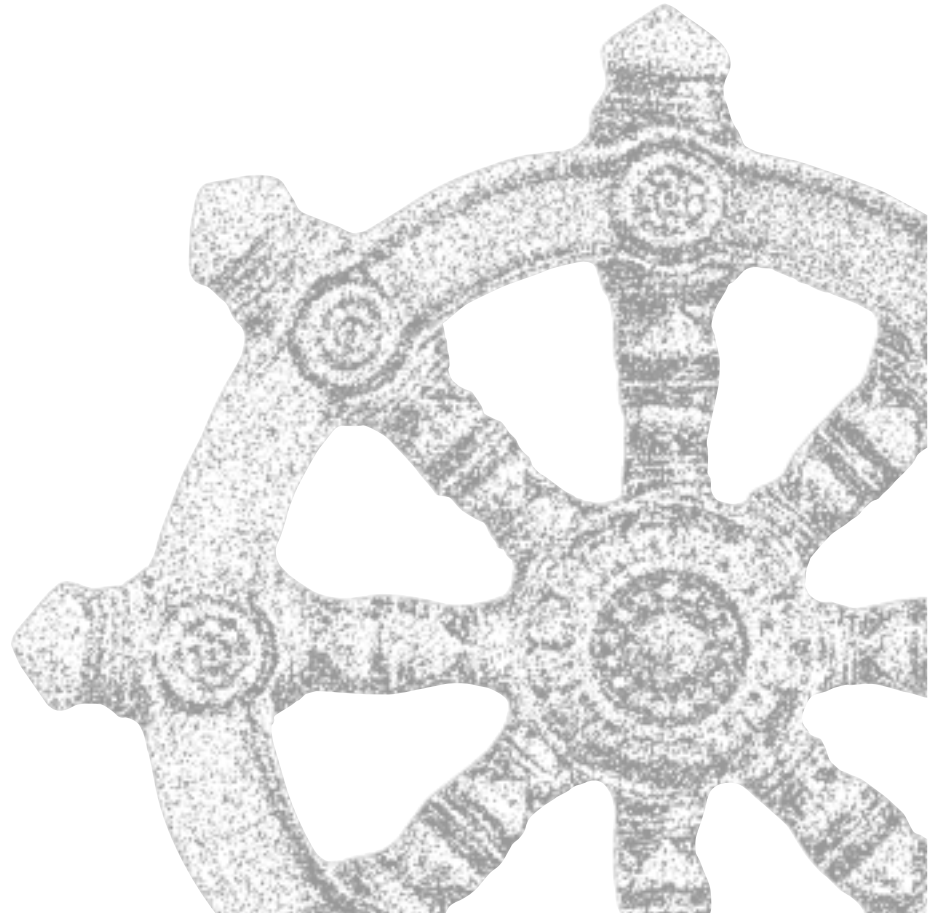


**6**

COURSE

## THE DIAMOND-CUTTER SUTRA

Level 1 of Middle-Way Philosophy (*Madhyamika*)





# THE ASIAN CLASSICS

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## INSTITUTE

Thank you for your interest in the Asian Classics Institute's Correspondence Courses. A complete Formal Study Course consists of audio recordings from the original class series in New York, along with the supporting text materials from each class. The text and audio may be downloaded (see [www.world-view.org](http://www.world-view.org) in the on-line teachings section), or ordered by mail (see the Courses by mail section of the web site).

This Course consists of eleven classes, each of which has approximately two hours of audio, along with corresponding written materials. The audio can be ordered by mail, listened to on-line as streaming Real Audio, or downloaded onto your computer in mp3 or RA format for playback later. The written materials for this Course are contained in nine on-line files which can be downloaded, printed and assembled into a three-ring binder.

A complete Course binder contains the following sections in this order: a binder cover and spine, an overview of the teacher training program, prayers, a course syllabus, readings, class notes, homework, quizzes, a final examination, answer keys and Tibetan study materials. (The class notes were taken by a student in the original live classes, and you'll need these for reference as what's written on the board isn't always spoken.) For ease of binder assembly, be sure to print the files on three hole paper.

Each class lecture has a corresponding homework, quiz, meditation, and class notes. Most classes have readings, although not every class does. After listening to the audio from a class, the homework, quiz and meditation should be completed for that class before continuing on to the next class. The homework can be completed using your class notes, open book style. The quizzes should be completed from memory only, without the aid of notes or other materials. (A good approach is to look at an answer key *after* you have finished that homework, and to use that answer key to study for that quiz.) A final exam is given at the end of the Course.

You may grade your own papers using the supplied answer keys or, if you wish to do so, you may mail your quizzes, homework and final examination to the Asian Classics Institute to be graded. All of the quiz and final exam questions come from the homework, so the homework answer keys are also used to grade the quizzes and the final exam.

If you use the answer keys to complete your homework or quizzes by copying, please do not mail your papers to the Institute for grading. If you do mail your papers in, upon successfully passing, you will be presented with a certificate of proficiency from the Institute.

If you choose to have your papers graded by the Institute (this is completely optional), please mail all of the homework, quizzes and the final for the Course together – **DO NOT** mail papers from individual classes, or a partially completed Course. Once you have completed the entire Course, mail it to: The Asian Classics Institute, Correspondence Courses, 7055 Juniper Drive, Colorado Springs, CO 80908. Please make a copy of all materials that you send to us, in case they are lost in the mail. **Be sure to provide a self-addressed, stamped envelope of appropriate size and postage to have your papers returned.**

We would like to emphasize finally that, although recordings and written materials can be extremely helpful, it is essential for serious Buddhist practitioners to meet and study directly with a qualified Teacher who can give the necessary guidance and personal instructions of the lineage.

The wisdom of Enlightened Beings has been passed down in an unbroken lineage in these teachings. May you put them into practice in your life, gain every realization, and benefit all. May every goodness grow and spread in all directions right now!



### Overview of the Formal Study Course Teacher Training Program

The Six Great Books of Buddhism outlined below are the subject of a geshe's eighteen year program of monastic study. The Asian Classics Institute condenses these Six Great Books of Buddhism into a series of 15 Formal Study Courses.

#### **Book One**

**Geshe Study Subject:** The Perfection of Wisdom (Prajnya Paramita)

**School of Buddhism Studied:** Beginning Middle-Way (Madhyamika Svatantrika); also includes some material from Mind-Only (Chitta Matra)

**Main Root Text:** *The Jewel of Realization (Abhisamaya Alamkara)*

**Written by:** Maitreya (the Future Buddha) as related to Master Asanga, circa 350 AD

**Traditional period to cover this subject:** Six years in a Tibetan monastery

**Summarized in ACI Courses:**

Course II: Buddhist Refuge

Course XV: What the Buddha Really Meant

**Principal monastic textbooks used for ACI Courses:** *Analysis of the Perfection of Wisdom, Overview of the Art of Interpretation, Overview of the Twenty Practitioners, Overview of Dependent Origination, Overview of the Form and Formless*

**Written by:** Kedrup Tenpa Dargye (1493-1568); Gyalwang Trinley Namgyal (fl. 1850)

**Typical Subjects:** The three kinds of refuge; The wish for enlightenment; What is nirvana?; The proofs for emptiness; Who is Maitreya?; The twelve links of dependent origination in the Wheel of Life; Deep levels of meditation; How do we know when the Buddha was speaking figuratively?; A flow-chart for liberation.

#### **Book Two**

**Geshe Study Subject:** The Middle Way (Madhyamika)

**School of Buddhism Studied:** Advanced Middle Way (Madhyamika Prasangika); also includes some material from the Mind-Only School (Chitta Matra)

**Main Root Texts:** *Entering the Middle Way (Madhyamaka Avatara)* and *A Guide to the Bodhisattva's Way of Life (Bodhisattva Charya Avatara)*

**Written by:** The first by Master Chandrakirti, circa 650 AD in explanation of Master Nagarjuna, about 200 AD; and the second by Master Shantideva, circa 700 AD

**Traditional period to cover this subject:** Four years in a Tibetan monastery

**Summarized in ACI Courses:**

Course VI: The Diamond-Cutter Sutra

Course VII: The Vows of the Bodhisattva

Courses X, XI, XII: A Guide to the Bodhisattva's Way of Life

## Overview of the ACI Teacher Training Program

**Principal monastic textbooks used for ACI Courses:** *Overview of the Middle Way; A Commentary on the Diamond-Cutter Sutra; The String of Shining Jewels, on the Three Sets of Vows; The Point of Entry for Bodhisattvas, a Commentary to the "Guide to the Bodhisattva's Way of Life"*

**Written by:** Gyaltsab Je Darma Rinchen (1364-1432); Kedrup Tenpa Dargye (1493-1568); Choney Lama Drakpa Shedrup (1675-1748); Geshe Tsewang Samdrup (c. 1830)

**Typical Subjects:** Emptiness and the Wish for enlightenment; Emptiness and the bodies of a Buddha; The future of the Buddha's teaching; Emptiness and karma; The direct perception of emptiness; Emptiness and paradise; How empty things still work; The root and secondary vows of a bodhisattva; How to keep the vows; How to purify bad deeds; Taking joy; How to fight mental afflictions; The perfection of giving; How anger destroys good karma; The nature of anger; Where bad things really come from; Dealing with jealousy; Quietude; Stopping attachment; On the joys of solitude; Devoting oneself to meditation; On the need to see emptiness; The two realities; The emptiness of feelings; The sliver of Diamond.

### **Book Three**

**Geshe Study Subject:** Higher Knowledge (Abhidharma)

**School of Buddhism Studied:** Detailist (Vaibhashika)

**Main Root Text:** *The Treasure House of Higher Knowledge (Abhidharma Kosha)*

**Written by:** Master Vasubandhu, circa 350 AD

**Traditional period to cover this subject:** Two years in a Tibetan monastery

**Summarized in ACI Courses:**

Course V: How Karma Works

Course VIII: Death and the Realms of Existence

**Principal monastic textbooks used for ACI Courses:** *Light on the Path to Freedom, a Commentary to the Treasure House*

**Written by:** Gyalwa Gendun Drup, the First Dalai Lama (1391-1474)

**Typical Subjects:** The nature of karma; The role of motivation; The correlation of deeds and their results; How karma is carried; The relative severity of deeds; The three realms of existence; The nature of the *bardo* (intermediate state between birth and death); A description of time and space; The destruction of the world; How to do death meditation

### **Book Four**

**Geshe Study Subject:** Vowed Morality (Vinaya)

**School of Buddhism Studied:** Detailist (Vaibhashika)

**Main Root Text:** *A Summary of Vowed Morality (Vinaya Sutra)*

**Written by:** Master Gunaprabha, circa 500 AD

**Traditional period to cover this subject:** Two years in a Tibetan monastery

**Summarized in ACI Course:**

Course IX: The Ethical Life

**Principal monastic textbooks used for ACI Course:** *Essence of the Ocean of Discipline; Daymaker--A commentary on the "Essence of the Ocean"*

**Written by:** Je Tsongkapa (1357-1419), Master Ngulchu Dharma Bhadra (1772-1851)

**Typical Subjects:** The nature of the vows of freedom; Their divisions; The specific vows (note: nuns and monks' vows are presented only to those with ordination); Who can take vows; How vows are lost; The benefits of keeping vows.

**Book Five**

**Geshe Study Subject:** Buddhist Logic (Pramana)

**School of Buddhism Studied:** Sutrist (Sautrantika)

**Main Root Text:** *The Commentary on Valid Perception (Pramana Varttika)*

**Written by:** Master Dharmakirti, circa 650 AD, on Master Dignaga, circa 450 AD

**Traditional period to cover this subject:** Three months per year for 15 years in a Tibetan monastery

**Summarized in ACI Courses:**

Course IV: The Proof of Future Lives

Course XIII: The Art of Reasoning

**Principal monastic textbooks used for ACI Courses:** *The Four Reasonings; Light on the Path to Freedom, An Explanation of the "Commentary on Valid Perception"; Jewel of the True Thought; An Explanation of the Art of Reasoning; An Explanation of the Path of Reasoning; The Collected Topics of the Spiritual Son; The Collected Topics of Rato; A Clear Exposition upon Mind and Mental Functions*

**Written by:** Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Gyaltsab Je Darma Rinchen (1364-1432); The First Panchen Lama, Lobsang Chukyi Gyaltsen (1567?-1662); Geshe Yeshe Wangchuk (1928-1997); Master Tutor Purbuchok Jampa Tsultrim Gyatso (1825-1901); Master Ngawang Trashin (c. 1700); Master Chok-hla U-ser (c. 1500)

**Typical Subjects:** The meaning of valid perception; The nature of omniscience; Proofs for past and future lives; The qualities of a Buddha; Why study the art of reasoning?; The definition of a reason; How to do Buddhist debate; The parts of a logical statement; Cause and effect; The nature of the subject mind; The concept of negatives and positives; The nature of definitions; The concept of time.

**Book Six**

**Geshe Study Subject:** The Steps to Buddhahood (Lam Rim)

**School of Buddhism Studied:** Advanced Middle Way (Madhyamika Prasangika)

**Main Root Text:** *The Great Book on the Steps to Buddhahood (Lam Rim Chenmo)*

**Written by:** Je Tsongkapa (1357-1419)

**Traditional period to cover this subject:** Intermittently over a period of 15 years in a Tibetan monastery

## Overview of the ACI Teacher Training Program

### **Summarized in ACI Courses:**

Course I: The Principal Teachings of Buddhism

Course III: Applied Meditation

Course XIV: Lojong, Developing the Good Heart

**Principal monastic textbooks used for ACI Courses:** *A Gift of Liberation, Thrust into Our Hands; The Principal Teachings of Buddhism; A Commentary on the Principal Teachings of Buddhism; A Thousand Angels of the Heaven of Bliss (Ganden Hlagyama); Preparing for Tantra (The "Source of All My Good" and its Commentary); A Collection of Lojong Texts; Offering of the Mandala; How to Offer the Mandala in Thirty-Seven Parts*

**Written by:** Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Je Tsongkapa (1357-1419); Pabongka Rinpoche (1878-1941); Master Ngulchu Dharma Bhadra (1772-1851)

**Typical Subjects:** The Meaning of Rennciation, the Wish for enlightenment, and correct world view; How to do a daily practice; How to meditate; What to meditate on; How to practice at work and other everyday situations; How to offer the mandala; How to practice love and compassion; Brief presentations of the entire path to Enlightenment; How to prepare for the secret teachings.

༄༅། །མཇུག། །

*mandel*

།ས་གཞི་སྒོས་ཀྱིས་བྱུགས་ཤིང་མེ་ཏོག་བཀམ།

*sashi pukyi jukshing metok tram,*

།རི་རབ་སྒྲིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི།

*rirab lingshi nyinde gyenpa di,*

།སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བར་བགྱི།

*sangye shingdu mikte ulwar gyi,*

།འབྲོ་ཀུན་རྣམ་དག་ཞིང་ལ་སྒྲོད་པར་ཤོག །།

*drokun namdak shingla chupar shok.*

།ཨི་དྲི་གུ་རུ་རྩུ་མཇུག་ལ་ཀི་ནི་རུ་ཏ་ཡ་མི། །

*Idam guru ratna mandalakam niryatayami.*

## Offering the Mandala

Here is the great Earth,  
Filled with the smell of incense,  
Covered with a blanket of flowers,

The Great Mountain,  
The Four Continents,  
Wearing a jewel  
Of the Sun, and Moon.

In my mind I make them  
The Paradise of a Buddha,  
And offer it all to You.

By this deed  
May every living being  
Experience  
The Pure World.

*Idam guru ratna mandalakam niryatayami.*

༄༅། །སྐབས་འགྲོ་སེམས་བསྐྱེད། །  
*kyabdro semkye*

།སངས་རྒྱས་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།  
*sangye chudang tsokyi choknam la,*

།བྱང་རྒྱལ་བར་དུ་བདག་ནི་སྐབས་སུ་མཆིས།  
*jangchub bardu dakni kyabsu chi,*

།བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།  
*dakki jinsok gyipay sunam kyi,*

།འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག །།  
*drola penchir sangye druppar shok.*

### Refuge and The Wish

I go for refuge  
To the Buddha, Dharma, and Sangha  
Until I achieve enlightenment.

By the power  
Of the goodness that I do  
In giving and the rest,

May I reach Buddhahood  
For the sake  
Of every living being.



༄༅། །བསྐྱོབ། །

*ngowa*

།དག་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

*gewa diyi kyewo kun,*

།བསོད་ནམས་ཡེ་ཤེས་ཚོགས་ཚྲོགས་ཤིང་།

*sunam yeshe tsok-dzok shing,*

།བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།

*sunam yeshe lejung way,*

།དམ་པ་སྐྱུ་གཉིས་འཕྲོ་པར་ཤོག །།

*dampa kunyi topar shok.*

### **Dedication of the Goodness of a Deed**

By the goodness  
Of what I have just done  
May all beings

Complete the collection  
Of merit and wisdom,

And thus gain the two  
Ultimate bodies  
That merit and wisdom make.

༄༅། །མཚོད་པ། །

*chupa*

།སྟོན་པ་སླ་མེད་སངས་རྒྱས་རིན་པོ་ཆེ།

*tonpa lame sanggye rinpoche,*

།སྐྱོབ་པ་སླ་མེད་དམ་ཚེས་རིན་པོ་ཆེ།

*kyoppa lame damchu rinpoche,*

།འདྲེན་པ་སླ་མེད་དགོ་འདུན་རིན་པོ་ཆེ།

*drenpa lame gendun rinpoche,*

།སྐྱབས་གནས་དཀོན་མཚོག་གསུམ་ལ་མཚོད་པ་འབྲུལ།

*kyabne konchok sumla chupa bul.*

## **A Buddhist Grace**

I offer this  
To the Teacher  
Higher than any other,  
The precious Buddha.

I offer this  
To the protection  
Higher than any other,  
The precious Dharma.

I offer this  
To the guides  
Higher than any other,  
The precious Sangha.

I offer this  
To the places of refuge,  
To the Three Jewels,  
Rare and supreme.



## The Asian Classics Institute

### Course VI: The Diamond-Cutter Sutra

*Level One of Middle Way Philosophy (Madhyamika)*

## Course Syllabus

Selections from the following texts will be read:

*The Diamond-Cutter Sutra*, spoken by Lord Buddha, 500 BC

*Illumination of the True Thought*, by Je Tsongkapa (1357-1419)

*Overview of the Middle Way*, by Master Kedrup Tenpa Dargye (1493-1568)  
of Sera Mey Tibetan Monastery

*Sunlight for the Path to Freedom, a Commentary on the Diamond-Cutter Sutra*, by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery

### Reading One

Subject: The commentarial tradition; meaning of the title, and how the sutra was spoken

Reading: Sections I.A to II.B.3:  
*The Diamond-Cutter Sutra*, ff. 215a-216b  
*Sunlight for the Path*, ff. 1b-4b

### Reading Two

Subject: Emptiness and the wish for enlightenment

Reading: Sections II.B.4 to II.B.5:  
*The Diamond-Cutter Sutra*, f. 216b  
*Sunlight for the Path*, ff. 4b-7a

### Reading Three

Subject: Emptiness and the bodies of a Buddha

Reading: Sections II.B.9 to II.B.12:  
*The Diamond-Cutter Sutra*, ff. 217a-217b  
*Sunlight for the Path*, ff. 8b-9b

**Course VI: The Diamond-Cutter Sutra  
Course Syllabus**

**Reading Four**

Subject: The future of the Buddha's teaching

Reading: Sections II.B.13 to II.B.17:  
*The Diamond-Cutter Sutra*, ff. 217b-218b  
*Sunlight for the Path*, ff. 9b-10b

**Reading Five**

Subject: Emptiness and karma

Reading: Sections II.B.23 to II.B.26:  
*The Diamond-Cutter Sutra*, ff. 219a-219b  
*Sunlight for the Path*, ff. 12b-13a

**Reading Six**

Subject: The direct perception of emptiness

Reading: (*There is no reading for this class*)

**Reading Seven**

Subject: Emptiness and the destruction of the mental afflictions

Reading: Sections II.B.31 to II.B.32, II.B.55 to II.B.56:  
*The Diamond-Cutter Sutra*, ff. 220b-221a, 224b  
*Sunlight for the Path*, ff. 14b-16a, 22a

**Reading Eight**

Subject: Emptiness and paradise; emptiness and purification

Reading: Sections II.B.33 to II.B.36, II.B.71 to II.B.73:  
*The Diamond-Cutter Sutra*, ff. 221a-221b, 226b-227a  
*Sunlight for the Path*, ff. 16a-17a, 25a-25b

**Reading Nine:**

Subject: Emptiness and the perfection of wisdom; how they prevent the two extremes

Reading: Sections II.B.40 to II.B.42:  
*The Diamond-Cutter Sutra*, ff. 222b-223a  
*Sunlight for the Path*, ff. 17b-18a

**Course VI: The Diamond-Cutter Sutra**  
**Course Syllabus**

**Reading Ten**

Subject: How empty things still work

Reading: Sections II.B.52 to II.B.53:  
*The Diamond-Cutter Sutra*, ff. 224a-224b  
*Sunlight for the Path*, ff. 21a-21b

**Reading Eleven**

Subject: The poem of impermanence and emptiness

Reading: Section II.B.129:  
*The Diamond-Cutter Sutra*, f. 235b  
*Sunlight for the Path*, ff. 42a-43a

**The Asian Classics Institute**  
**Course VI: The Diamond-Cutter Sutra**

**Reading One: About the Sutra**

*The following selections are taken from Sunlight on the Path to Freedom, written by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery. The original root text of the sutra by Lord Buddha is included in darker type.*

༄༅། །རྡོ་གཙོད་གྱི་འགོལ་པ་ཐར་པར་བསྐོད་པའི་ལམ་བཟང་ཟབ་དོན་གསལ་  
བའི་ཉི་མ་ཞེས་བྱ་བ་བཞུགས་སོ། །

Herein contained is a commentary upon the *Diamond Cutter Sutra* entitled *Sunlight to See the Profound, the Excellent Path to Travel to Freedom*.

༄༅། ། །མོ་མཉུ་གྲོ་ཡ།

I bow down to Manjughosha.

།རབ་ཡངས་སྒྲིབ་བྲལ་ཚོས་སྐྱའི་མཁའ་ལ་འཕགས།  
།སྒོང་ཉིད་ཟབ་མའི་འབྲུག་སྐྱའི་དཔལ་གྱིས་མཛེས།  
།གདུལ་བྱའི་ཞིང་སར་དོན་གཉིས་ཆར་གྱི་རྒྱན།  
།འབབ་མཛད་ཐུབ་དབང་ཚུ་འཛིན་དབང་པོར་འདུད།

I bow down to the Lord of the Able Ones,  
the king of sponge-like clouds  
Floating high in the great expanse of the sky,  
the dharma body, unobscured,  
Stunning in the glory of his thunder,  
the sound of emptiness profound,

Course VI: The Diamond-Cutter Sutra  
Reading One

Sending down to fields of students a stream  
of rain—both of the goals.

།བརྟན་པའི་འཁོར་ལོ་དབྱ་བཅོམ་རྣམ་རེལ་གྱིས།  
།ཟབ་དོན་འདྲི་ཞིང་ལན་ཀུན་ལྡོན་ལ་མཁས།  
།ཉོན་མོངས་མེད་པའི་མཚོག་ཏུ་ལུང་བསྟན་པ།  
།འཕགས་པ་རབ་འབྱོར་ཞབས་ལ་གྲུས་ཕྱག་འཚལ།

I prostrate myself at the feet of Subhuti,  
a realized being who is  
The Wheel of Solid Earth, a destroyer of the  
enemy in disguise,  
Masterful in posing the questions  
and replies of the profound,  
Propheesied to be the supreme of those  
who've finished all affliction.

།ཟབ་དོན་འགྲེལ་པར་རྒྱལ་བས་ལུང་བསྟན་པ།  
།ལྷ་སྐྱབ་འཕགས་པ་ལྟ་དང་ལྷ་བ་གྲགས།  
།སློབ་པའང་རྒྱལ་བ་གཉིས་པ་ཡབ་སྲས་སོགས།  
།བཤེས་གཉེན་རིམ་པར་བྱོན་ལ་ཕྱག་འཚལ་ལོ།

I make obeisance to the spiritual friends  
who one by one appeared  
To clarify the deepest teaching,  
as foretold by the Victors:

Nagarjuna, and Aryadeva,  
and Chandrakirti too,  
Lobsang the Victor come again—  
father and sons—and the rest.

། །འདིར་དོར་གཅོད་དུ་གྲགས་པ་ཤེར་སྤྱིན་སུམ་བརྒྱ་པའི་འགྲེལ་པ་ཇི་ལྟར་འཚལ་པ་

ཞིག་དང་པས་བཤད་པར་བྱ་སྟེ། གཞུང་འདིས་ནི་བདག་མེད་ཀྱི་དོན་འཆད་པ་གཙོ་  
བོར་མཛད་ཅིང་སློམ་ཏེ་གསུངས་པ་མང་བ་དང་། འདི་ལ་རྒྱ་འགྲེལ་གཅིག་ལས་བོད་  
འགྲེལ་མི་སྣང་བས་ཇི་བཞིན་འཆད་དཀའ་བར་སྣང་ནའང་རང་སློམ་ཇི་ལྟར་རྟུས་པ་  
བཞིན་བཤད་པར་བྱའོ།

Here I will, with great feelings of faith and in keeping with my own capacity, offer a commentary in explanation of the *Perfection of Wisdom in 300 Verses*, more commonly known as the *Diamond-Cutter*. It would seem that this text is rather difficult to comment upon correctly, for a number of reasons. First of all, the work is largely devoted to elucidating the meaning of the absence of a self-nature. Moreover, Lord Buddha repeats himself quite a number of times during the teaching. Finally, there appears to be but a single explanation of the work by the masters of ancient India, and none by a Tibetan at all. Nonetheless, I will undertake a commentary, to the best of my intellectual ability.

འདི་ལ་གསུམ། ལྷོན་འགྲོ། །དངོས་གཞི། མཇུག་གི་རིམ་པའོ། །དང་པོ་ལ་  
གསུམ། མཚན་བསྐྱར་ཞིང་དོན་བཤད་པ། འགྲུར་གྱི་ཕྱག་ །སློང་གཞིའོ། །དང་པོ་  
ནི།

We will proceed in three steps: the preliminaries, the actual body of the text, and the conclusion. The first part here has three sections of its own: a translation of the title, along with an explanation of its significance; the translator's obeisance; and setting the scene. Here is the first.

།རྒྱ་གར་རྣམས་ཀྱི། ལྷོན་བཟོ་སྟེ་དཀྱུ་ན་མ་སྣ་རྣམས་ལ་ཉ་སྒྲུ་ལྷོ་ན་སྣུ་ལ། བོད་རྣམས་  
ཀྱི། འཕགས་པ་ཤེས་རབ་ཀྱི་པ་ལོ་ལ་ཉ་སྒྲུ་ལྷོ་ན་པ་དོ་ཇི་གཙོ་བོ་ལ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་  
པོའི་མདོ།

In the language of India, this teaching is called the *Arya Vajra Chedaka Nama Prajnaya Paramita Mahayana Sutra*. In the language of Tibet, it is called the *Pakpa Sherab Kyi Paroltu Chinpa Dorje Chupa Shejawa Tekpa Chenpoy Do*. [In the English language, it is called *An Exalted Sutra of the Greater Way on the Perfection of Wisdom, entitled "The Diamond-Cutter."*]



མྱུ་གར་སྐད་དུ། ལྷུ་བཟོ་ཞེས་སོགས་ཏེ། དེ་བོད་སྐད་དུ་བསྐྱུར་ན། ལྷུ་ནི་  
འཕགས་པ། བཟོ་ནི་དོན་ལྡན། ཚོང་ཀླུ་ནི་གཙོད་པ། བརྗེ་ནི་ཤེས་རབ། སྤྲུ་ནི་ཕ་  
རོལ་དུ། ཨི་ཏེ་ནི་སྤྱིན་པ། ལྷ་མ་ནི་ཞེས་བྱ་བ། མ་དུ་ནི་ཆེན་པོ། །ཡུ་ནི་ཐེག་པ།  
སྤྱུ་ཏེ་ནི་མདོ་ཞེས་པར་འགྱུར་རོ།

The root text here begins with "In the language of India, this text is called the Arya Vajra..." The Tibetan equivalents of the words in the title are as follows. Arya means pakpa, [or "exalted."] Vajra means dorje, [or "diamond."] Chedaka is chupa, [or "cutter."] Prajnya is sherab, [or "wisdom."] Para is paroltu, [or "to the other side,"] while ita means chinpa, [or "gone," and the two together mean "perfection."]

Nama is for shejawa, [which means "entitled."] Maha stands for chenpo, [or "greater."] Yana means tekpa, [which is "way," or "vehicle."] Sutra translates as do, [or "sutra," meaning the teaching of an enlightened being.]

།འདིར་སྤྲུ་ར་མི་ཏེ་ཞེས་འབྱུང་བ་ནི། སྤྲུ་ར་དང་ཨི་ཏེ་བར་དུ་རྣམ་དབྱེ་གཉིས་པའི་  
ཨམ་བྱིན་ནས་ཨམ་བྱིས་ཏེ་མ་ཨི་ལ་བྱིན་ནས་མཚམས་སྦྱར་བས་མི་ཏར་སོང་བའོ།

How do we get this word paramita? The ending am is required between the words para and ita, to represent the second grammar case. In combination the a of the am drops out, and the resulting m is attached to the ita, which gives us mita.

།འདིའི་མཚན་དོན་བཤད་པ་ནི། བརྗེ་བྱིན་གྱི་ལག་གི་དོན་ལྡན་དེ་སྤྱིའི་དངོས་པོ་གཞན་  
གྱིས་གཞིག་པར་མི་རྣམས་ཤིང་། དེ་ནི་བྲག་སོགས་ཀྱི་དངོས་པོ་གང་ལ་བསྐྱུན་ཀྱང་  
ཐལ་བར་བྱེད་རྣམས་པ་ལྟར། གཞུང་འདིའི་བཟོད་བྱ་དོན་གྱི་ཤེར་བྱིན་སྟོང་ཉིད་ཉོགས་  
པའི་ཡེ་ཤེས་དེ་ལ་མི་མཐུན་སྤྱོད་ཀྱིས་མི་ཚུགས་ཤིང་། དེས་ཉོན་མོངས་པ་དང་  
སྤྱུ་ག་བསྐྱེད་ཐམས་ཅད་རྩད་ནས་གཙོད་པའི་དོན་ནོ།

Here is the significance of the name. The worldly god named Hundred Gifts, or Indra, wields a diamond bolt, which no physical object in the entire world

can destroy. A mere touch of this bolt though can reduce mountains of stone and other such entities to piles of dust. The subject of this work is the actual perfection of wisdom; that is, the wisdom with which one perceives emptiness. The point of the title is that the antithesis of this wisdom can never affect it in the least; and that the wisdom, on the other hand, cuts from the root everything involved with the mental afflictions, and each and every suffering.

།སངས་རྒྱལ་དང་བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ལ་ཕྱག་འཚལ་ལོ།

I bow down to all Buddhas and bodhisattvas.

།གཉིས་པ་འགྲུར་ཕྱག་གི་དོན་ནི་སྣེ་ལོ།

The import of the second point, the translator's obeisance, is self-evident.

།འདི་སྐད་བདག་གིས་ཐོས་པ་དུས་གཅིག་ན། བཅོམ་ལྷན་འདས་མཉན་དུ་ཡོད་པ་ན་  
རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ་ན་དགོ་སྤོང་སྤོང་  
ཉིས་བརྒྱ་ལྔ་བཅུ་འི་དགོ་སྤོང་གི་དགོ་འདུན་ཆེན་པོ་དང་། བྱང་ཆུབ་སེམས་དཔའ་  
སེམས་དཔའ་ཆེན་པོ་རབ་དུ་མང་པོ་དང་ཐབས་ཅིག་དུ་བཞུགས་ཏེ།

These words once I heard. The Conqueror was residing at Shravasti, in the park of Anapindada at the gardens of Prince Jetavan. In convocation with him were a great gathering of 1,250 monks who were listeners, as well as an immense number of bodhisattvas who were great beings.

།གསུམ་པ་གླེང་གཞི་ནི། གཞུང་འདི་སྐད་ཅེས་སྟུན་པ་པོ་བདག་གིས་ཐོས་པ་ནི་དུས་  
གཅིག་གི་ཚེ་ན། བཅོམ་ལྷན་འདས་མཉན་ཡོད་ན་རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ་མགོན་  
མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ་ན། དགོ་སྤོང་གི་དགོ་འདུན་ཆེན་པོ་ཉན་ཐོས་སྤོང་  
ཉིས་བརྒྱ་ལྔ་བཅུ་དང་། བྱང་ཆུབ་སེམས་དཔའ་རབ་དུ་མང་པོ་དག་དང་ཐབས་གཅིག་  
སྟེ་ལྷན་ཅིག་དུ་བཞུགས་སོ།

Third is the third preliminary, where the scene is set. The speaker is the person who compiled the words of this text, who says "I heard" the following. Once, meaning at a certain time, the Conqueror was residing at Shravasti, in

the park of Anāpindada at the gardens of Prince Jetavan. In convocation with him—that is, together with him—were a great gathering of 1,250 monks who were listeners, as well as an immense number of bodhisattvas who were great beings.

དེ་ཡང་རྒྱ་གར་ན་མཉན་ཡོད་སོགས་གྲོང་སྲིར་ཆེན་པོ་དུག་ཡོད་པ་ལས། མཉན་  
ཡོད་འདི་རྒྱལ་པོ་གསལ་རྒྱལ་གྱི་མངའ་འོག་དུ་གཏོགས་ཤིང་། དེར་རྒྱལ་བུ་རྒྱལ་  
བྱེད་ཅེས་བྱ་བའི་སྐྱེད་མའི་ཚལ་ཡུན་སུམ་ཚོགས་པ་ས་གཞི་བཟང་བ་ཞིག་ཡོད་དོ།

In India there were six great cities, including the one known as "Shravasti." This particular city was located in the domain of King Prasenajita, and contained a particularly excellent site—the exquisite gardens of one known as Prince Jetavan.

ཁཚམ་ལྡན་འདས་སངས་རྒྱས་ནས་ལོ་ཆ་ཤས་སོང་བའི་སྐབས་ཞིག་ན་སྲིམ་བདག་  
མགོན་མེད་ཟས་སྦྱིན་ཞེས་བྱ་བས་ཁཚམ་ལྡན་འདས་འཁོར་བཅས་རྒྱན་དུ་བཞུགས་  
པའི་གནས་གཙུག་ལག་ཁང་ཆེན་པོ་བཟང་བ་ཞིག་འདེབས་པར་འདོད་ནས། རྒྱལ་བུ་  
རྒྱལ་བྱེད་ལ་ཚལ་དེ་གང་བའི་གསེར་སྲང་སྟོང་ཕྲག་དུ་མ་བྱིན་ནས་རྒྱལ་བྱེད་ཀྱི་ཚལ་  
དེ་ཉོས་སོ།

There came a time, several years after the Conqueror attained his enlightenment, when a certain householder by the name of Anāpindada resolved that he would construct a large, wondrous temple where Lord Buddha and his retinue could reside on a regular basis. To this end he approached Prince Jetavan and purchased his gardens by paying him many thousands of gold coins, enough in fact to fill the gardens themselves.

རྒྱལ་བྱེད་ཀྱིས་ཀྱང་སློབ་ཁང་ཕྱོགས་ནས་ས་དུམ་བུ་ཞིག་ཁཚམ་ལྡན་འདས་ལ་ཕུལ་ཏེ།  
ཚལ་དེར་མགོན་མེད་ཟས་སྦྱིན་གྱིས་ཤུ་རིའི་བུ་ལ་བཏེན་ནས་ལྷ་མའི་བཟོ་བོས་ཀུན་  
དགའ་ར་བ་བྱེད་པར་དུ་འཕགས་པ་ཞིག་བཞེངས་ཏེ་ཟིན་པ་ན་ཁཚམ་ལྡན་འདས་ཀྱིས་  
རྒྱལ་བྱེད་ཀྱི་བསམ་པ་མཐུན་ནས། གཙུག་ལག་ཁང་གི་མིང་ཡང་དེ་བཞུན་གྱིས་

བཏགས་སོ། །མགོན་མིང་ཟས་སྦྱིན་འདིས་རྩ་ནང་དང་ས་འོག་ན་ཡོད་པའི་རིན་པོ་  
ཆའི་གཏོར་རྣམས་མཐོང་ཞིང་རང་དགར་སྤངས་ནས་ལོངས་སྦྱོད་ལུས་པ་སྟོན་པའི་  
སྦྱིན་བདག་གི་ཆེད་དུ་བསམ་བཞིན་དུ་སྦྱི་བ་བཟུང་བའི་སྦྱིས་ཆེན་དམ་པ་ཞིག་གོ།

Jetavan as well offered to the Conqueror a parcel of land that had been part of the quarters for the caretakers of the property. In these gardens Anata-pindada, availing himself of the abilities of Shariputra, directed artisans from the lands of both gods and men to construct an extraordinary park.

When the park was completed, the Conqueror, perceiving that Jetavan wished it, named the main temple after him. Anata-pindada, by the way, was a great being who had purposely taken a birth as someone who could act as the Teacher's sponsor. He had the power to see deposits of precious gems and metals deep under water or below the earth itself, and could utilize these riches whenever he wished.

།དེ་ནས་བཅོམ་ལྷན་འདས་སྡེ་དྲོའི་དུས་ཀྱི་ཆེ་ཤམ་ཐབས་དང་ཆོས་གོས་སྦྱེ་ལ་གསོལ་  
ཏེ་ལྷུང་བཟེད་བསྐྱམས་ནས་མཉན་ཡོད་ཀྱི་གྲོང་ཁྲིམ་ཆེན་པོར་བསོད་སྟོམས་ཀྱི་ཕྱིར་  
ལྷགས་སོ། །དེ་ནས་བཅོམ་ལྷན་འདས་མཉན་ཡོད་ཀྱི་གྲོང་ཁྲིམ་ཆེན་པོར་བསོད་  
སྟོམས་ཀྱི་ཕྱིར་གཤེགས་ནས་བསོད་སྟོམས་ཀྱི་ཞལ་ཟས་མཇུག་དུ་གསོལ་ཏེ་ཟས་ཀྱི་  
བྱ་བ་མཇུག་ནས་ཟས་ཕྱི་མའི་བསོད་སྟོམས་སྤངས་པས། ལྷུང་བཟེད་དང་ཆོས་གོས་  
བཞག་ནས་ཞབས་བསིལ་ཏེ་གདན་བཤམས་པ་ལ་སྦྱིལ་མོ་ཀྱང་བཅས་ནས་སྦྱེ་དང་  
པོར་བསྐྱང་སྟེ་དེ་ན་པ་མངོན་དུ་བཞག་ནས་བཞུགས་སོ། །

In the morning then the Conqueror donned his monk's robes and outer shawl, took up his sage's bowl, and entered the great city of Shravasti for requesting his meal. When he had collected the food, he returned from the city and then partook of it. When he had finished eating he put away his bowl and shawl, for he was a person who had given up the later meal. He washed his feet and then seated himself on a cushion that had been set forth for him. He crossed his legs in the full lotus position, straightened his back, and placed his thoughts into a state of contemplation.

དེ་ནས་བཙམ་ལྷན་འདས་གྱིས་གདུལ་བྱའི་དོན་དུ་སྒྲ་དྲོའི་དུས་སུ་ཚོས་གོས་ནམ་  
གསུམ་སྐུ་ལ་གསོལ་ཞིང་ལྷུང་བཟེད་བསྐྱམས་ནས་མཉན་ཡོད་ཀྱི་གོང་སྲིར་ཆེན་པོར་  
བསོད་སྦྲོམས་ཀྱི་ཕྱིར་ཉེ་ཆེད་དུ་གཤེགས་སོ། །བསོད་སྦྲོམས་སྒྲངས་ཉེ་མཇུག་དུ་སྒྲར་  
བྱོན་ནས་ཞལ་བཟ་གསོལ་བའི་བྱ་བ་མཇུག་དོ།

In the morning then the Conqueror—all for the sake of his disciples—donned the three parts of a monk's attire, took up his sage's bowl, and went to the great city of Shravasti for requesting, in order to request, his meal. He accepted his food and then, after coming back, partook of it.

ཁ་ཟས་ཕྱི་མ་ཕྱི་དྲོའི་བསོད་སྦྲོམས་བཟ་བ་སྒྲངས་ནས། ལྷུང་བཟེད་སོགས་བཞག་ནས་  
ཞབས་བཀུས་ཤིང་བསོལ་ཉེ། གདན་བཤམས་པ་ཉིད་ལ་དཀྱིལ་མོ་ཀྱང་བཙས་ནས་སྐུ་  
བྲང་པོར་སྒྲང་སྟེ། གཞུང་འདི་སྟོན་པར་འགྱུར་བ་མཁྱེན་པའི་བྱན་པ་མངོན་དུ་བཞག་  
ནས་བཞགས་སོ།

When he had finished eating he put away his bowl and so on, for he was a person who had given up the later meal; that is, who would never go to request a meal in the latter part of the day. He washed his feet, bathed them, and then seated himself on a cushion that had been set forth for him. He crossed his legs in the full lotus position, and straightened his back. Then he placed his thoughts into a state of contemplation, knowing that he was about to deliver this teaching.

ཁ་ཙམ་ལྷན་འདས་བསོད་སྦྲོམས་ལ་འབྱོན་པ་ནི། རང་ཉིད་བསོད་སྦྲོམས་ཀྱི་བཟ་བ་  
དགོས་པའི་ཆེད་མིན་གྱི། གདུལ་བྱ་ལ་ཚོགས་གསོག་པ་དང་ཚོས་སྟོན་པ་སོགས་ཀྱི་  
ཆེད་དུ་ལོ། །སངས་རྒྱས་ལ་ནི་བཀུས་སྦྲོམ་འབྱུང་མི་སྲིད་པར་གསེར་འོད་ལས་བཤད་  
ཅིང་། གསོལ་དགོས་ནའང་རང་ཉིད་ནམ་མཁའ་མཇོད་ཀྱི་ཡེ་ཤེས་ལ་དབང་བསྐྱར་  
བས་ཡོ་བྱད་ཀྱིས་ཐོངས་པ་མི་སྲིད་ལ། ས་དོ་སོགས་གསེར་དུལ་རིན་པོ་ཆེར་

བསྐྱུར་རྒྱས་ཤིང་། དེ་དག་དང་ཟས་དམན་པ་དག་ཀྱང་རོ་བརྒྱ་ལྡན་པའི་ཟས་སུ་  
བསྐྱུར་བ་དང་། ཟས་ངན་པ་ཅི་འདྲ་བ་ཞིག་ཡིན་ཀྱང་སངས་རྒྱས་ཀྱི་ཞལ་དུ་བཞེས་པ་  
ན་རོ་སྤུན་སུམ་ཚོགས་པ་གཞན་གྱིས་སྤོང་བར་མི་འགྱུར་བ་ལྟ་བུའི་ཟས་སུ་འགྱུར་ཏེ།  
མངོན་རྟོགས་རྒྱན་ལས། འདི་ལ་རོ་མི་ཞིམ་པ་རོ་མཚོག་སྤང་། ཞེས་གསུངས་པའི་  
དོན་ཡང་དེའོ།

We should speak a bit here about the fact that the Conqueror went to request food. As far as the Buddha is concerned, there is no need at all to go and ask for his meal. Rather, he does so only so that his disciples will have an opportunity to collect masses of good karma, or else in order to give instruction in the Dharma, or for some similar reason.

The *Sutra of Golden Light* explains how it is completely impossible for a Buddha to suffer hunger or thirst. And even if they did need to eat or drink something, it is a complete impossibility that the Buddhas would ever find themselves without sufficient supplies; they could take care of themselves perfectly well, for they have gained total mastery over what we call the "knowledge of the store of space." They have as well the ability, should they so desire, to turn dirt or stones or other things of the like into gold, or silver, or precious jewels.

Furthermore they have the power to transform such objects, and also inferior kinds of food, into feasts of a thousand delectable tastes. No matter how poor some meal might be, it turns to a matchless, savory banquet as soon as a Buddha touches it to his lips—delicious in a way that no other kind of being could ever in his life experience. The *Ornament of Realizations* is making this same point when it says "To him, even a terrible taste turns delicious to the supreme."

སྤྱོན་སྤྱོན་པས་ལྷོ་བ་གསུམ་དུ་ཏྲ་ཆས་ཀྱི་ནས་གསོལ་དགོས་པའི་ཚུལ་བསྟན་པའི་ཚེ།  
ཀུན་དགའ་བའི་བསམ་པ་ལ་སྤྱོན་པ་རྒྱལ་བའི་རིགས་སུ་སྐྱིས་ཀྱང་། ད་ལྟ་ཏྲ་ཆས་  
གསོལ་བའི་དུས་བུང་དོ་སྣམ་དུ་ཡིད་སྐྱོ་བའི་ཚེ། སྤྱོན་པས་ཞལ་ནས་ནས་ཀྱི་འབྲུ་  
གཅིག་སྤུང་སྟེ་འདི་ཚོ་ཞིག་ཅེས་གསུངས་ནས་བྱིན་པས་ཀུན་དགའ་བོས་ཐོས་པ་ན་

ཚོམ་སྟེ། དེ་ནས་ཉིན་ཞག་བདུན་དུ་ཟས་ཟ་དགོས་པའི་འདུ་ཤེས་མ་སྐྱེས་པས་ངོ་  
མཚར་དུ་གྱུར་པ་བཞིན་ནོ།

There was a time before when, for three months, the Teacher pretended to be so destitute that he was forced to eat the barley that we usually use for horse fodder. His disciple Ananda was depressed by the sight, thinking to himself, "Now the day has come that the Teacher, who was born into royalty, is reduced to eating horse fodder." The Teacher then took a single piece of the grain from his mouth, handed it to Ananda, and instructed him to eat it. The disciple complied, and was filled; in fact, for an entire week thereafter he felt no urge to eat anything at all, and was overcome with amazement. This incident applies here too.

།གསེར་འོད་ལས་སྟོན་པས་བསོད་སྟོམས་ལེན་པར་མཇུག་ཅིང་གསོལ་བ་ལྟར་སྤང་  
ཡང་དོན་ལ་གསོལ་བ་མེད་ཅིང་། བཤང་གཅི་ཡང་མེད་པར་བཤད་ལ། གསང་བ་  
བསམ་གྱིས་མི་བྱུང་པའི་མདོ་ལས། དེ་བཞིན་གཤེགས་པའི་སྐུ་ནི་གསེར་གྱི་གར་བུ་  
ལྟ་བུ་སྟེ། སྐུ་ལ་ཁོང་སྟོང་དང་ཕོ་བ་ལོང་ཀ་རྒྱུ་མ་སོགས་ཀྱང་མེད་པར་བཤད་དེ་དོན་  
ལ་གནས་སོ།

The *Golden Light* relates how—despite the fact that the Teacher appeared to have to go for requesting his meal—and seemed as well to eat it, in truth he did not eat, and had no feces or urine either. The *Sutra of the Inconceivable* explains as well that the holy body of the Ones Thus Gone are like a lump of solid gold: there is no cavity inside, and no organs like the stomach, nor large or small intestines. This is actually the way it is.

།དེ་ནས་དག་སྟོང་མང་པོ་བཙམ་ལྡན་འདས་ག་ལ་བ་དེར་དོང་སྟེ་ལྷགས་ནས་བཙམ་  
ལྡན་འདས་གྱི་ཞབས་ལ་མགོ་བོས་ཕྱག་འཚལ་ཏེ་བཙམ་ལྡན་འདས་ལ་ལན་གསུམ་  
བསྐྱར་བ་བྱས་ནས་ཕྱོགས་གཅིག་ཏུ་འཁོད་དོ། །ཡང་དེའི་ཚེ་ཚེ་དང་ལྡན་པ་རབ་  
འབྱོར་འཁོར་དེ་ཉིད་དུ་འདུས་པར་གྱུར་ཏེ་འདུག་གོ།

And then a great number of monks advanced towards the Conqueror and, when they had reached his side, bowed and touched their heads to his feet.

They circled him in respect three times, and then seated themselves to one way. At this point the junior monk Subhuti was with the same group of disciples, and took his seat with them.

དེ་ནས་དག་སྒྲོང་མང་པོ་ཡང་བཅོམ་ལྡན་འདས་ཀྱི་དབུ་དུ་ལྷགས་པ་སྟེ་སྤྱིན་ནས་ལན་གསུམ་བསྐོར་བ་བྱས་ནས་སྤྱོད་གས་གཅིག་སྟེ་ལྷན་ཅིག་དུ་འཁོད་དོ། །དེར་མ་ཟད། དེའི་ཚེ་གནས་བརྟན་རབ་འབྱོར་ཡང་འཁོར་དེ་ཉིད་དུ་འདུས་ནས་འདུག་གོ། །

The root text is saying that, then, a great number of monks too advanced to the side of (which is to say approached) the Conqueror. Then they circled him in respect three times, and seated themselves to "one way"; that is, they sat down all together. Not only that, but at this point the respected elder named Subhuti was with this same group of disciples, and took his seat with them.

༘ །གཉིས་པ་དངོས་གཞི་གཞུང་དོན་བཤད་པ་ལ་གཉིས། མོག་མར་ལྷུས་རྒྱལ་དང་། དེའི་ལན་རྣམས་རིམ་པར་བཤད་པའོ། །དང་པོ་ནི།

We now begin the second step in our commentary to the sutra, which is an explanation of the actual body of the text. This itself comes in two parts: a description of how the teaching was initially requested, and then an explanation of the series of answers that followed. Here is the first of these.

དེ་ནས་ཚེ་དང་ལྡན་པ་རབ་འབྱོར་སྟན་ལས་ལངས་ཏེ་སྒྲ་གོས་ཕྲག་པ་གཅིག་དུ་གཟར་ནས་ཕུས་མོ་གཡས་པའི་ལྷ་ང་ས་ལ་བཙུགས་ཏེ་བཅོམ་ལྡན་འདས་ག་ལ་བ་དེ་ལོགས་སུ་ཐལ་མོ་སྒྱར་བ་བརྟན་དེ་བཅོམ་ལྡན་འདས་ལ་འདི་སྐད་ཅེས་གསོལ་ཏོ།

And then the junior monk Subhuti rose from his cushion, and dropped the corner of his higher robe from one shoulder in a gesture of respect, and knelt with his right knee to the ground. He faced the Conqueror, joined his palms at his heart, and bowed. Then he beseeched the Conqueror in the following words:

དེ་ནས་ཚེ་དང་ལྡན་པ་རབ་འབྱོར་རང་གི་འདུག་པའི་སྟན་ལས་ལངས་ཏེ། སྒྲ་གོས་ཏེ་སྒྲོད་གོས་ཕྲག་པ་གཡོན་པའི་སྤྱོད་གས་གཅིག་དུ་གཟར་ནས། ཀླང་པ་གཡོན་པའི་



མགྲིལ་དང་། གཡས་པའི་ཕུས་མའི་ལྷ་ང་ས་ལ་བཙུགས་ཏེ་བཙམ་ལྷན་འདས་ཕྱོགས་  
གཡ་བ་དེར་ཐལ་མོ་སྐྱར་བ་བཏུད་ནས་བཙམ་ལྷན་འདས་ལ་འདི་སྐྱད་ཅེས་གསོལ་ཏེ།

The root text next describes how the junior monk Subhuti then rose from the cushion where he had been seated, and dropped the corner of his "higher" robe—meaning his upper robe—from his left shoulder in a gesture of respect. He placed the sole of his left foot on the ground, and then knelt with his right knee as well. He faced in the direction of the Conqueror, joined his palms at his heart, and bowed. Then he beseeched the Conqueror in the following words.

།བཙམ་ལྷན་འདས། དེ་བཞིན་གཤེགས་པ་དགུ་བཙམ་པ་ཡང་དག་པར་རྫོགས་པའི་  
སངས་རྒྱས་ཀྱིས་བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་རྣམས་ལ་ཕན་གདགས་  
པའི་དམ་པ་ཇི་སྟེད་པས་ཕན་བཏགས་པ་དང་། དེ་བཞིན་གཤེགས་པ་དགུ་བཙམ་པ་  
ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཀྱིས་བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་  
པོ་རྣམས་ཡོངས་སུ་གཏད་པའི་དམ་པ་ཇི་སྟེད་པས་ཡོངས་སུ་གཏད་པ་ནི། བཙམ་  
ལྷན་འདས། རོ་མཚར་ལགས་སོ། །བདེ་བར་གཤེགས་པ། རོ་མཚར་ལགས་སོ།

O Conqueror, the Buddha—the One Gone Thus, the Destroyer of the Enemy, the Totally Enlightened One—has given much beneficial instruction to the bodhisattvas who are great beings. Whatever instruction he has ever given has been of benefit.

And the One Gone Thus, the Destroyer of the Enemy, the Totally Enlightened One, has as well instructed these bodhisattvas who are great beings by granting them clear direction. Whatever clear direction he has granted, o Conqueror, has been a wondrous thing. O Conqueror, it is a wondrous thing.

།དེ་ནས་ཆོག་སྐྱབས་ལྷན་འདས་ཀྱིས་བྱང་ཆུབ་སེམས་  
དཔའ་ཆེན་པོ་རྣམས་ལ་ཆོས་ཀྱི་སློན་ནས་འདི་ཕྱི་རྣམས་ལ་ཕན་གདགས་པའི་དམ་པ་

མཚོག་ཇི་སྟེད་པ་ཅིག་མཛད་ནས་ཕན་གདགས་པ་དང་། ཡང་བྱང་ཆུབ་སེམས་དཔའ་  
རྣམས་ལ་གནས་དང་ཚོས་དང་བཀའ་གདགས་པའི་ཡོངས་སྤྱོད་གཏད་པ་རྣམས་པ་གསུམ་  
གྱི་དམ་པ་ཇི་སྟེད་པས་ཡོངས་སྤྱོད་གཏད་པར་མཛད་ན། བཅོམ་ལྡན་འདས་འོ་མཚར་  
ཆེ་སོགས་ཞེས་གསོལ་དོ།

To put it simply, Subhuti beseeches the Buddha by saying:

**O Conqueror, you have given much instruction to the bodhisattvas who are great beings; and in a spiritual sense it has been of the highest benefit, the ultimate help, for both their present and future lives. Whatever instruction you have ever given, all of it has been of this same benefit.**

You have as well instructed these bodhisattvas by granting them three kinds of clear direction. You have directed them towards the source, and towards the dharma, and towards the commands.

Subhuti then tells the Conqueror how wondrous this is, and so on.

།དེ་ལ་གནས་ནི་དག་བའི་བཤེས་གཉེན་ལ་གཏད་པ་དང་། ཚོས་ནི་དེས་ཕན་འདོགས་  
བྱེད་དུ་བརྟུག་པ་དང་། བཀའ་བཏགས་པ་ནི་བྱང་སེམས་བྱིས་རྣམས་ཀྱིས་སེམས་ཅན་  
ལ་ཕན་གདགས་པར་བྱའོ་ཞེས་གཏད་པ་སྟེ་སྟོབ་དཔོན་ཀྱི་མ་གྲིའི་དགོངས་པའོ།

In Master Kamalashila's thinking here the word "source" would refer to directing a disciple to a spiritual guide. The word "dharma" would signify how this guide leads his disciple to engage in what is beneficial. And the "commands" would describe the Buddha's directions: "You, my bodhisattva, must act to help all living beings."

།བཅོམ་ལྡན་འདས། བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ་ལ་ཡང་དག་པར་ཞུགས་པས་ཇི་  
ལྟར་གནས་པར་བགྱི། ཇི་ལྟར་བསྐྱབ་པར་བགྱི། ཇི་ལྟར་སེམས་རབ་དུ་གཟུང་བར་  
བགྱི། དེ་སྐད་ཅེས་གསོལ་པ་དང་།

O Conqueror, what of those who have entered well into the way of the bodhisattva? How shall they live? How shall they practice? How should they keep their thoughts?

This did Subhuti ask, and then...

ལྷོས་ཚུལ་དངོས་ནི་བཅོམ་ལྷན་འདས་བྱང་རྒྱལ་སེམས་དཔའི་ཐེག་པ་ལ་ཡང་དག་  
པར་ལྷོགས་པས་ཇི་ལྟར་གནས་པར་བགྱི། ཇི་ལྟར་བསྐྱབ་པར་བགྱི། ཇི་ལྟར་སེམས་  
རབ་ཏུ་གཟུང་བར་བགྱི་ཞེས་དོན་ཚན་གསུམ་ལྷོས་སོ། །གཉིས་པ་ལན་ལ།

This brings us to the actual way in which the sutra was requested. Subhuti asks the Conqueror, "What of those who have entered well into the way of the bodhisattva?" He phrases his question in three different sections: "How shall they live? How shall they practice? How should they keep their thoughts?"

Here secondly we explain the Buddha's reply.

ཁབཅོམ་ལྷན་འདས་ཀྱིས་ཚེ་དང་ལྷན་པ་རབ་འབྱོར་ལ་འདི་སྐད་ཅེས་བཀའ་སྩལ་ཏེ།  
རབ་འབྱོར། ལེགས་སོ། ལེགས་སོ། རབ་འབྱོར། དེ་དེ་བཞིན་ནོ། དེ་དེ་བཞིན་  
ཏེ། དེ་བཞིན་གཤེགས་པས་བྱང་རྒྱལ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་རྣམས་ལ་  
ཕན་གདགས་པའི་དམ་པས་ཕན་བཏགས་སོ། །དེ་བཞིན་གཤེགས་པས་བྱང་རྒྱལ་  
སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་རྣམས་ལ་ཡོངས་སུ་གཏད་པའི་དམ་པས་ཡོངས་  
སུ་གཏད་དོ།

...the Conqueror bespoke the following words, in reply to Subhuti's question:

O Subhuti, it is good, it is good. O Subhuti, thus it is, and thus is it: the One Thus Gone has indeed done benefit to the bodhisattvas who are great beings, by granting them beneficial instruction. The One Thus Gone has indeed given clear direction to the bodhisattvas who are great beings, by granting them the clearest of instruction.

བཅོམ་ལྷན་འདས་རབ་འབྱོར་གྱིས་དེ་ལྟར་ཞུས་པ་ལ་སྤྲུགས་དགྲིས་ནས་ལེགས་སོ་  
དང་དེ་ཡིན་པའི་བདེན་ཁ་གནང་སྟེ། དེ་བཞིན་གཤེགས་པས་བྱང་ཆུབ་སེམས་དཔའ་  
རྣམས་ལ་ཕན་གདགས་པ་དང་། ཡོངས་སུ་གཏད་པར་ཞལ་གྱིས་བཞིས་སོ།།

The Conqueror is greatly pleased by the request that Subhuti submits to him, and so he says "It is good." Then he provides his affirmation of the truth of what Subhuti has spoken, by assenting that the One Thus Gone has indeed done benefit to the bodhisattvas who are great beings, and has indeed given them clear direction.

།རབ་འབྱོར། དེའི་ཕྱིར་ཉོན་ལ་ལེགས་པར་རབ་དུ་ཡིད་ལ་བྱུངས་ཤིག་དང་། བྱང་  
ཆུབ་སེམས་དཔའི་ཐེག་པ་ལ་ཡང་དག་པར་ཞུགས་པས་ཇི་ལྟར་གནས་པར་བྱ་བ་དང་།  
ཇི་ལྟར་བསྐྱབ་པར་བྱ་བ་དང་། ཇི་ལྟར་སེམས་རབ་དུ་གཟུང་བར་བྱ་བ་ངས་སྤོད་ལ་  
བཤད་དོ།

And since it is so, o Subhuti, listen now to what I speak, and be sure that it stays firmly in your heart, for I shall reveal to you how it is that those who have entered well into the way of the bodhisattva should live, and how they should practice, and how they should keep their thoughts.

སྐྱུ་མཚན་དེའི་ཕྱིར་ན། ལེགས་པར་ཉོན་ལ་ལེགས་པར་ཡིད་ལ་མི་བརྗེད་པར་བྱུངས་  
ཤིག་ཅེས་  
དང་། གོང་དུ་ཞུས་པའི་ཇི་ལྟར་གནས་པར་བྱ་བ་སོགས་གསུམ་སྤོད་ལ་བཤད་པར་  
བྱའོ་ཞེས་གསུངས།

"And since this reason is so," continues the Buddha, "listen well now to what I speak, and be sure that it stays firmly, without ever being forgotten. For I shall reveal to you the answer to those three questions about how these beings should live, and so on."

།བཅོམ་ལྷན་འདས། དེ་བཞིན་ནོ། །ཞེས་གསོལ་ནས་ཚེ་དང་ལྷན་པ་རབ་འབྱོར་

བཅོམ་ལྷན་འདས་ཀྱི་ལྟར་ཉན་པ་དང་། བཅོམ་ལྷན་འདས་ཀྱིས་འདི་སྐད་ཅེས་བཀའ་  
སྤྲུལ་ཏོ།

"Thus shall it be," replied the junior monk Subhuti, and he sat to listen as instructed by the Conqueror. The Conqueror too then began, with the following words:

ལན་ལ་རབ་འབྱོར་གྱིས་བཅོམ་ལྷན་འདས་དེ་དེ་བཞིན་ལོ་ཞེས་གསལ་ནས་བཅོམ་ལྷན་  
འདས་ཀྱི་གསུངས་པ་ལྟར་མཉན་པ་དང་། བཅོམ་ལྷན་འདས་ཀྱིས་རབ་འབྱོར་ལ་  
འཆད་པར་འབྱུང་བ་འདི་སྐད་ཅེས་བཀའ་སྤྲུལ་ཏོ། །རབ་འབྱོར་འདི་ཉན་ཐོས་ཀྱི་ཚུལ་  
བརྒྱུད་བཅོམ་མ་གཏོགས། དོན་ལ་འཇམ་དཔལ་གྱི་སྤྲུལ་པར་སྤྲང་ལ། ལྷོན་པས་  
ཡུམ་གསུངས་པའི་ཚེ་རབ་འབྱོར་ཉིད་ཡུམ་གྱི་མདོ་ཐོག་མར་འཆད་པ་པོར་བསྐྱོས་ཏེ་  
དགོངས་གཞི་ཆེའོ།

In reply then Subhuti proffers to the Conqueror, "Thus shall it be." He sits to listen as instructed by the Conqueror, and the Conqueror too begins his explanation with the words that follow.

This Subhuti, by the way, is only posing as a disciple: in reality he would appear to be an emanation of Manjushri himself. When the Teacher spoke the sutras on the Mother of the Buddhas, it was none other than Subhuti that he would appoint to give the opening presentations—and there is a special significance to why he did so.

།གཞུང་གི་བསྐྱུས་དོན་ལ་སློབ་དཔོན་ཀླ་མ་ལྷོ་ལས། སེམས་བསྐྱེད་པ་དང་། ས་རོལ་  
ཏུ་སྤྱིན་པ་ལ་སློབ་པ་དང་། གཟུགས་སྐྱེ་ཐོབ་པར་འདུན་པ་ནས། སངས་རྒྱས་ཀྱིས་  
ཡོངས་སུ་བཅོལ་བའི་བར་བཅོམ་བརྒྱུད་བཤད་ཅིང་། དེའི་དང་པོ་བཅུ་དྲུག་ནི་མོས་སློབ་  
ཀྱིས་དང་། དེ་ནས་གཅིག་ནི་ལྷག་བསམ་དག་པའི་ས་དང་། བཅོམ་བརྒྱུད་པ་ནི་སངས་  
རྒྱས་ཀྱིས་དང་སྤྲུང་ནས་འཆད་དོ། །འདིར་ཅུང་ཟད་བསྐྱུས་ནས་འཆད་པར་འདོད་

## པས་དང་པོ་བྱང་ཆུབ་ཏུ་སེམས་བསྐྱེད་པ་ནི།

As for the general structure of the text, Master Kamalashila makes his presentation in a total of eighteen different points. These begin with relating the text to the Wish for enlightenment, and then to the perfections, and then discussing the aspiration for the Buddha's physical body. After covering all the others, he reaches finally the part where the Buddha has completed his pronouncement.

Master Kamalashila provides his commentary by relating the first sixteen of these points to the levels of those who act in belief. The one point that follows then he relates to the levels of those who act out of total personal responsibility. Point number eighteen refers, lastly, to the level of a Buddha.

My intention here is to offer a somewhat more concise explanation, and I begin with the part that concerns the Wish for enlightenment.

**The Asian Classics Institute  
Course VI: The Diamond-Cutter Sutra**

**Reading Two: Emptiness and the Wish for Enlightenment**

*The following selections are taken from the Diamond-Cutter Sutra, spoken by Lord Buddha (500 BC), and the commentary to it named Sunlight on the Path to Freedom, by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery. The root text is in bold and has been inserted into the commentary.*

།རབ་འབྱོར། འདི་ལ་བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ་ལ་ཡང་དག་པར་ཞུགས་པས་  
འདི་སྣམ་དུ། བདག་གིས་ཇི་ཙམ་སེམས་ཅན་དུ་བསྐྱབས་བསྐྱས་པ་སྣོ་ང་ལས་སྐྱེས་  
པའམ། མངལ་ནས་སྐྱེས་པའམ། རྫོད་གཤེར་ལས་སྐྱེས་པའམ། བརྟམ་ཏེ་སྐྱེས་  
པའམ། གཞུགས་ཅན་ནམ། གཞུགས་མེད་པའམ། འདུ་ཤེས་ཅན་ནམ། འདུ་ཤེས་  
མེད་པའམ། འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་ནམ། སེམས་ཅན་གྱི་ཁམས་ཇི་ཙམ་  
སེམས་ཅན་དུ་གདགས་པས་བཏགས་པ་དེ་དག་ཐམས་ཅད་ཡུང་པོ་ལྷག་མ་མེད་པའི་སྲུ་  
ངན་ལས་འདས་པའི་དབྱིངས་སུ་ཡོངས་སུ་སྲུ་ངན་ལས་བཟོའོ། །དེ་ལྟར་སེམས་ཅན་  
ཚད་མེད་པ་ཡོངས་སུ་སྲུ་ངན་ལས་བཟོས་ཀྱང་སེམས་ཅན་གང་ཡང་ཡོངས་སུ་སྲུ་  
ངན་ལས་བཟོས་པར་གྱུར་པ་མེད་དོ། །སྣམ་དུ་སེམས་བསྐྱེད་པར་བྱའོ།

Subhuti, this is how those who have entered well into the way of the bodhisattva must think to themselves as they feel the Wish to achieve enlightenment:

I will bring to nirvana the total amount of living beings, every single one numbered among the ranks of living kind: those who were born from eggs, those who were born from a womb, those who were born through warmth and moisture, those who were born miraculously, those who have a physical form, those with none, those with conceptions, those with none, and those with neither conceptions nor no conceptions. However many living beings there are, in whatever realms there may be—anyone at all labelled with the name of "living being"—all these will I bring to total nirvana, to the sphere beyond all grief, where none of the parts of the person are left at all. Yet even if I do manage to bring this limitless number of living beings to total nirvana, there will be no living being at all who was brought to total nirvana.

རབ་འབྱོར་འདི་ལ་བྱང་རྩལ་སེམས་དཔའི་ཐོག་པ་ལ་ལྷགས་པས་ཐོག་མར་སེམས་  
བསྐྱེད་པའི་ཚེ་འདི་སྣམ་དུ་སེམས་པར་བྱ་སྟེ། བདག་གིས་ནི་སེམས་ཅན་གྱི་ཁམས་  
དཔག་དུ་མེད་ཅིང་གངས་མེད་པ་ཞིག་ཡོད་པ་ཇི་ཅམ་པ་དེ་རྣམས་སྐྱེ་བཞུགས་ཀྱི་སྐོར་ནས་  
སེམས་ཅན་གྱི་རིགས་སུ་བསྐྱེད་བས་བསྐྱེད་པ་ན། སྐོར་ལས་སྐྱེས་པའམ། དེ་བཞིན་  
དུ་མངལ་དང་། རྫོད་གཤེར་དང་། རྩལ་ཉེ་སྐྱེས་པ་བཞི་དང་། འདོད་ཁམས་དང་  
གཟུགས་ཁམས་ན་ཡོད་པའི་སེམས་ཅན་གཟུགས་ཅན་དང་། གཟུགས་མེད་ན་ཡོད་  
པའི་གཟུགས་ཅན་མ་ཡིན་པ་དང་། འབྲས་བུ་ཆེ་བ་དང་སྲིད་རྩེའི་སེམས་ཅན་ལས་  
གཞན་པའི་འདུ་ཤེས་ཅན་གྱི་སེམས་ཅན་དང་། འབྲས་བུ་ཆེ་བའི་ཕྱོགས་གཅིག་གི་  
སེམས་ཅན་རྣམས་འདུ་ཤེས་མེད་པ་དང་། སྲིད་རྩེར་སྐྱེས་པའི་སེམས་ཅན་རྣམས་འདུ་  
ཤེས་རགས་པ་མེད་ཅིང་སྤྲོ་བ་མེད་པའང་མ་ཡིན་པ་སྟེ། མདོར་ན་སེམས་ཅན་གྱི་  
ཁམས་ཅི་ཅམ་དུ་སེམས་ཅན་ཞེས་མིང་གིས་གདགས་པས་བཏགས་པ་དེ་དག་ཐམས་  
ཅད་སྐྱིབ་གཉིས་དང་སྐྱེ་བ་སྐྱེལ་གྱི་ཡུང་པོ་ལྷག་མ་མེད་པའི་མི་གནས་པའི་སྐྱེ་བ་



ལས་འདས་པའི་དབྱིངས་སུ་ཡོངས་སུ་སྲུང་ན་ལས་བཟློའོ་སྣམ་དུ་སེམས་བསྐྱེད་པར་  
བྱའོ། །

What the root text is saying is: "**Subhuti, this is how those who have entered the way of the bodhisattva must think to themselves first as they feel the Wish to achieve enlightenment:**

Whatever realms there may be, and however many living beings there are, they reach to infinity, they are countless. If one were to classify those **numbered among the ranks of living kind** by type of birth, there would be four: **those who were born from eggs**, and then **those who were born from a womb**, **those who were born through warmth and moisture**, and **those who were born miraculously**.

Then again there are the sentient beings living in the desire realm and the form realm: **those who have a physical form**. There are also the beings in the formless realm: **those with no physical form**.

There are "**those with conceptions**," meaning the beings who live in all the levels except the ones known as the "great result" and the "peak of existence." There are "**those with no conceptions**," which refers to a portion of the beings who reside at the level of the great result. In addition are the beings who have been born at the level of the peak of existence: **those with no coarse kinds of conceptions** but who on the other hand are **not** such that they have **no subtle conceptions**.

The point, in short, is that I speak of **all living beings: of anyone at all labelled with the name of "living being."** All these will I bring to total nirvana, to the sphere beyond all grief, where one no longer remains in either of the extremes—and **where none of the two kinds of obstacles, and none of the suffering heaps of parts to the person, are left at all.**

དོན་བསྟུན་སེམས་ཅན་དེ་ཐམས་ཅད་མི་གནས་པའི་མྱང་འདས་སངས་རྒྱས་ཀྱི་ཚེས་  
ཀྱི་སྐུ་ངོ་བོ་ཉིད་སྐུ་ཐོབ་པའི་ཆེད་དུ་སེམས་བསྐྱེད་པའོ། །སེམས་ཅན་ཀུན་སྐུ་བསྐྱེད་པར་  
གསུམ་པོ་ཅི་རིགས་ལས་སྐྱོབ་འདོད་ཀྱི་སྣོང་ཇི་ཆེན་པོ་སྣོན་དུ་བཏང་ནས་མྱང་འདས་

མཐར་སྐྱབས་ལ་འགོད་འདོད་ཀྱི་སེམས་གསལ་དུ་བསྐྱེད་པ་དང་། སྣང་བསྐྱེད་ཟིན་པ་  
ཞིག་ཡིན་ན་ནི་བསྐྱེད་པ་དེ་གསལ་བཏབ་སྟེ་གོང་འཕེལ་དུ་བྱེད་པ་ལོ།

To summarize, these bodhisattvas develop the Wish for the sake of bringing all these different living beings to the state of that nirvana where one no longer remains in either of the extremes; to bring them to the dharma body, the essence body, of the Buddha. The reference here is either to someone who is feeling the Wish for the first time, or to someone who has already been able to develop it. The first of these two has been practicing the emotion of great compassion, where one wishes to protect all living beings from any of the three different kinds of suffering they may be experiencing. This has made him ready for his first experience of the state of mind where he intends to lead all sentient kind to the ultimate nirvana. The latter of the two, the one who has already developed the Wish, is re-focussing his mind on his mission, and thus increasing the intensity of his Wish.

།སྐྱེ་བཞུགས་བཞི་ལས་སྐྱོང་སྐྱེས་ནི། མི་དང་གྲུ་དང་བྱ་སོགས་ལ་ཡོད་ཅིང་། མངལ་  
སྐྱེས་ནི་མི་དང་དུད་འགོ་དང་ཡི་དུགས་ལའང་ཡོད་དོ། །དྲོད་སྐྱེས་ལ་ཕྱིའི་དངོས་པོ་  
ལོ་ཏྲོག་སོགས་མང་ཡང་མི་ལ་རྒྱལ་པོ་སྐྱེ་བོ་སྐྱེས་ལྟ་བུ་དང་དབྱར་དུས་སུ་སྐྱེས་པའི་  
འབྲུ་སྟོན་པལ་ཆེར་རོ། །བརྗམས་སྐྱེས་ནི་བསྐྱེད་པ་དང་པོའི་མི་རྣམས་དང་ལྷ་དང་  
དམུལ་བ་པ་རྣམས་དང་བར་དོ་བ་དང་ལྷ་མིན་དུད་འགོ་ལའང་ཡོད་དོ། །མི་ལ་སྐྱོང་  
སྐྱེས་ནི་སྟོན་པའི་དུས་སུ་དགོ་བསྟོན་མ་ས་ག་ལས་སྐྱོང་མང་པོ་དང་དེ་ལས་བྱ་མང་པོ་  
ཞིག་བྱུང་བར་བཤད་པ་ལྟར་རོ།

Here is a little on the four types of birth. Birth from an egg exists among humans, serpentines, birds, and other creatures. Birth from the womb is found with humans and animals, and is also one of the ways in which craving spirits take birth. There are many examples of inanimate objects which grow from warmth and moisture—crops and so on. Among humans though there was the case of the king called "Headborn." The majority of the insects which appear in the summer are also born this way. Miraculous birth occurs with the humans who appear at the beginning of the world, and with pleasure beings, hell beings, inbetween beings, and near pleasure-beings. It is also one of the ways in which animals take birth. An example of birth from an egg among humans would be the story that we see of Saga, who possessed the lifetime

vows of a laywoman. She gave a great number of eggs, and from these eggs grew boys.

འགོང་གི་དེ་ནི་ཀུན་རྫོབ་པའི་སེམས་བསྐྱེད་རྩལ་ཡིན་ལ།      དེ་ལ་སྒྲོན་སེམས་དང་  
འབྲུག་སེམས་གཉིས་ཏེ།    གཙུ་བོར་ཚོགས་སྒྲོར་གྱི་གནས་སྐབས་ལ་དགོངས་པར་  
སེམས་སོ།

The above description applies to the way in which a person thinks as he or she feels what we call the "deceptive" Wish for enlightenment. It refers both to the Wish in the form of a prayer and to the Wish in the form of actual activities. I would say as well that Lord Buddha's intention at this point is to refer primarily to the Wish as it occurs at the paths of accumulation and of preparation.

འསེམས་བསྐྱེད་གྱི་མཚན་ཉིད་ཡོངས་སུ་རྫོགས་པ་ལ་གཞན་སངས་རྒྱས་ལ་འགོད་  
འདོད་ཅམ་གྱིས་མི་ཚོགས་གི      །རང་ཡང་སངས་རྒྱས་ཐོབ་འདོད་ཞིག་ངེས་པར་  
དགོས་སོ། །དེའི་ཕྱིར་བུམས་པས།    སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར། །ཡང་དག་  
རྫོགས་པའི་བྱང་རྩལ་འདོད།    །ཅེས་གསུངས་ཏེ།    གཞན་དོན་ཕྱིར་ཞེས་པས་གཞན་  
མྱང་འདས་ལ་འགོད་འདོད་དང་།    རྫོགས་པའི་བྱང་རྩལ་འདོད་ཅེས་རང་རྫོགས་བྱང་  
ཐོབ་འདོད་ཞིག་དགོས་ཞེས་བཤད་དོ།

For a person to feel a Wish for enlightenment which is complete in every necessary characteristic, it is not sufficient simply to intend to lead all other sentient beings to the state of Buddhahood. Rather, you must have the desire that you yourself reach this state as well. This is exactly why Maitreya stated that "The Wish for enlightenment consists of the intention to reach total enlightenment for the sake of others." The part about "the sake of others" is meant to indicate that you must intend to lead other beings to nirvana, whereas the part about the "intention to reach total enlightenment" means that you must intend to reach perfect Buddhahood yourself.

འསེམས་བསྐྱེད་དེ་བདག་མིང་རྟོགས་པའི་ལྷ་བས་ཟིན་དགོས་པར་བསྟན་པའི་ཕྱིར་དེ་  
ལྷར་སེམས་ཅན་ཚད་མིང་པ་ཞིག་མི་གནས་པའི་མྱང་འདས་ལ་ཡོངས་སུ་འགོད་པར་

འདོད་ཅིང་། བཀོད་དུ་ཟིན་ཀྱང་དོན་དམ་པར་སེམས་ཅན་གང་ཡང་ཡོངས་སུ་སྐྱེ་བའི་  
ལས་འདས་པ་ཐོབ་པར་འགྱུར་བ་མེད་དོ་སྣམ་དུ་སེམས་བསྐྱེད་པར་བྱའོ།

Lord Buddha wants us to understand that this Wish for enlightenment must be imbued with that correct view wherein you perceive that nothing has a self-nature. This is why He states that we must develop a Wish for enlightenment where we intend to lead **this limitless number** of living beings to the nirvana beyond both extremes, but where at the same time we realize that, **even if we do manage to bring them to this total nirvana, there will be no living being at all** who achieved it, and who also existed ultimately.

།འདིར་སྐྱེ་བའི་ཞེས་འབྲུང་བ་ནི་སྐྱེ་བའི་ལས་ཉོན་གཉིས་དང་སྐྱག་བསྐྱེད་ཏེ་དེ་ལས་  
བཟུངས་པ་ནི་ལས་ཉོན་དང་སྐྱག་བསྐྱེད་ལས་ཐར་པ་འམ་འདས་པའི་སྐྱེ་བའི་ལས་སོ།  
།དེས་ན་བཟུངས་ཞེས་པ་ནི་སྐྱེ་བའི་ལས་དང་དེ་ལ་འགོད་པའི་དོན་དུ་ཡང་འགྱུར་རོ།  
།གཞུང་འདིས་སོ་སྐྱེ་ལ་དོན་དམ་སེམས་བསྐྱེད་རྗེས་མཐུན་པ་ཞིག་བསྐྱེད་ཅིང་། དོན་  
དམ་སེམས་བསྐྱེད་དངོས་ཀྱང་བསྐྱེད་ཏེ་འཕགས་པ་ཁོ་ན་ཡོད་དོ།

The Tibetan term for "nirvana" means "passing beyond sorrow." The "sorrow" mentioned here refers to the pair of karma and mental afflictions, as well as to suffering. The nirvana to which you wish to bring beings then refers to a state of escaping from the combination of karma and bad thoughts, along with suffering: it means to go beyond them. This is why the unusual Tibetan verb here refers not only to nirvana, but to the act of *bringing* someone to nirvana as well. The root text at this point is meant to indicate that ordinary beings can possess something that approximates the ultimate Wish for enlightenment. It is also indicating the existence of the actual ultimate Wish for enlightenment, which only realized beings possess.

།སློབ་དཔོན་ཀུ་མ་ལ་ལྷོ་ལས། ལྷོ་བས་འདིར་ལྷོ་བའི་སྐྱོར་མང་པོ་ཞིག་བཤམ་ཅིང་།  
དེ་ཡང་འདིའི་གཞུང་འོག་མ་རྣམས་ནི་སྐྱོར་ཉིད་ཀྱི་ལྷོ་བ་དང་སྐྱེ་བའི་གསུངས་པའི་  
དོན་ཤེས་པ་ལ་དགོས་པའི་དབང་དུ་མཇེད་པ་ཡིན་པས་གལ་ཆེ་ཡང་། འདིར་མང་དུ་  
འགྱུར་དོགས་ནས་བསྐྱེད་ཏེ་མཚོན་ཅམ་མཇེད་ན།

At this juncture in his commentary, Master Kamalashila presents a great deal of explanation concerning the correct view of reality. He does so because he realizes that this background is very important for a proper understanding of the remainder of the root text, which is all spoken relative to the correct view of emptiness. If I did the same here in my own commentary I fear it would become too long for the reader, and so I will cover some of these points now, but only in the very briefest way, just to give you a taste.

ཀུན་གྲུང་གི་ཚེས་ཐམས་ཅད་ཀྱང་ཐ་སྐད་ཅམ་དུ་ཡོད་པར་འཇོག་གི། །དོན་དམ་  
དཔྱོད་བྱེད་ཀྱི་རིགས་པས་དཔྱད་ནས་དཔྱད་མི་བཟོད་ཅིང་བཏགས་དོན་མི་ཉིད་དེ། དེ་  
ལ་དགག་བྱ་ངོས་ཟེན་ན་འགོག་སྒྲིབས་ཐོག་མར་དགག་བྱ་ཇི་ལྟ་བུ་ཡིན་བཟོད་ན།

Now each and every existing object, be it part of the afflicted part of existence or part of the pure side, is established as existing only by virtue of terms. If one performs an analysis with reasoning which examines an object in an ultimate sense, no object can bear such examination, and we fail to locate what we gave our label. Here the thing we deny is easier to deny if we can identify it clearly. As such I will speak a bit about what this thing we deny is like.

དགག་བྱ་ལ་སྒྲིབ་འདོད་ཚུལ་མང་ཡང་འདིར་དབུ་མ་ཐལ་འགྱུར་བའི་ལུགས་ལྟར་  
བཤད་པར་བྱའོ། །དེ་ཡང་མདོ་ལས། དེ་དག་ཉོག་པའི་དབང་གིས་བཞག་པ་ཡིན།  
ཞེས་དང་། བཞི་བརྒྱ་པའི་འགྲུལ་པ་ལས། ཉོག་པ་ཡོད་པ་ཁོ་ནས་ཡོད་པ་ཉིད་དང་  
ཞེས་སོགས་དང་། ཇེས་དགོངས་པ་རབ་གསལ་ལས། ཚེས་ཐམས་ཅད་ཉོག་པའི་དབང་  
གིས་བཞག་པར་གསུངས་ཏེ། ཚེས་ཐམས་ཅད་ཉོག་པས་བཏགས་པ་ཅམ་དང་ཉོག་  
པའི་དབང་གིས་བཞག་པར་གསུངས་པ་མང་ངོ་ཞེས་གསུངས་པ་ལྟར།

Generally speaking there are a great number of different positions that exist about what the object we deny exactly is. Here though I will give my explanation according to the position of the Consequence section of the Middle Way school. A certain sutra says that "They are all established through concepts." The *Commentary to the Four Hundred* too contains lines such as the one which says, "It is only due to the existence of concepts that existence itself can exist, and..." The Lord, in his *Illumination of the True Thought*, says as well that "These lines [from sutra] are describing how all existing things are established by force of concepts; and we see many other such statements, that

all existing objects are simply labelled with our concepts, and are established only by force of concepts."

ཚོས་ཐམས་ཅད་རྟོག་པས་བཏགས་པའི་དཔེ་ནི། ཐག་པ་བྲ་བོ་ཡུལ་མི་གསལ་བ་ན་  
གནས་པའི་ཚེ་ཁ་ཅིག་ལ་འདི་སྐུལ་ལོ་སྐྱམ་པའི་སྒོ་འབྱུང་ངོ་། །དེའི་ཚེ་ཐག་པ་དེའི་  
ཚོགས་པ་དང་ཆ་ཤས་གང་ཡང་སྐུལ་དུ་མེད་ཀྱང་། དེ་ལ་སྐུལ་ལོ་སྐྱམ་པའི་སྐུལ་ནི་  
རྟོག་པས་བཏགས་པ་ཅམ་དུ་འཆར་ངོ་།

There is a metaphor used to describe how all existing things are labelled with our concepts. When you put a rope with a checkered pattern on it in a dark corner, some people might get the impression that it's a snake. The truth at this point though is that nothing about the rope is a snake: neither the rope as a whole, nor the parts of the rope. Nonetheless the person thinks of the rope as a snake, and this snake is an example of something which only makes its appearance as something labelled with a concept.

།དེ་བཞིན་དུ་སྤང་པོ་འདི་ལ་བརྟེན་ནས་ངའོ་སྐྱམ་དུ་འབྱུང་ཡང་། སྤང་པོའི་ཚོགས་པ་  
དང་རྒྱན་དང་ཆ་ཤས་གང་ཡང་ངའི་མཚན་གཞིར་འཛོག་རྒྱ་མེད་ཅིང་། སྤང་པོ་ལས་  
ངོ་བོ་ཐ་དད་པ་གཞན་ཞིག་ཀྱང་ངའི་མཚན་གཞིར་བཟུང་མེད་པས། ང་དེ་ནི་སྤང་པོ་ལ་  
བརྟེན་ནས་བཏགས་པ་ཅམ་ཡིན་གྱི། རང་གི་ངོ་བོ་ཉིད་ཀྱིས་གྲུབ་པ་མེད་དོ།

In the same way, the heaps of parts that make us up serve as a basis for us to get the impression "This is me." There is nothing at all about these heaps as a whole, nor their continuation over time, nor their separate components, that we could establish as being an actual representation of "me." At the same time though there is nothing else, nothing essentially separate from these heaps of parts to ourselves, that we could consider an actual representation of "me" either. As such, this "me" is merely something labelled upon the heaps of parts that make us up; there is nothing which exists by its own essence.

།དེ་ལྟར་ཡང་འཕགས་པའི་རིན་ཆེན་འཕྲིང་བ་ལས།  
།སྐྱེས་བུ་ས་མིན་རྒྱ་མ་ཡིན།  
།མི་མིན་རྒྱང་མིན་ནམ་མཁའ་མིན།

རྣམ་ཤེས་མ་ཡིན་ཀུན་མིན་ན།

དེ་ལས་གཞན་པའི་སྐྱེས་བུ་གང་།

ཞེས་གསུངས་ཏེ། ས་མིན་ནས་རྣམ་ཤེས་མིན་ཞེས་པས་སྐྱེས་བུའི་ཁམས་རྒྱལ་གི་ཆ་  
ཤས་རེ་རེ་བ་དང་། ཀུན་མིན་ཞེས་པས་ཁམས་རྒྱལ་གི་ཚོགས་པ་སྐྱེས་བུའི་བདག་ཏུ་  
འཛོག་པ་བཀག་ཅིང་། གང་པ་སྤྱི་མས་ཁམས་རྣམས་ལས་ངོ་བོ་ཐ་དད་པའི་བདག་  
བཀག་གོ །

This too is the point being made in the *String of Precious Jewels*, by the realized being Nagarjuna:

If it's true that the persona is not the element  
Of earth, nor water, nor fire, nor wind,  
Not space, or consciousness, not all of them,  
Then how could he ever be anything else?

The part of the verse that goes from "not earth" up to "not consciousness" is meant to deny that you could ever establish a self-nature of the person in any of the six elements that make up a persona, considered separately. The words "not all of them" are meant to deny that you could establish such a self-nature in the collection of the six elements, considered as a whole. The final line of the verse denies that there could be any self-nature which was essentially separate from these same elements.

འོ་ན་སྐྱེས་བུ་སྤྱི་གང་ཟག་ཇི་ལྟར་འཛོག་པ་ཡང་དེ་ཉིད་ལས།

སྐྱེས་བུ་ཁམས་རྒྱལ་འདུས་པའི་སྤྱིར།

ཡང་དག་མ་ཡིན་ཇི་ལྟ་བུར།

དེ་བཞིན་ཁམས་ནི་རེ་རེ་ཡང་།

འདུས་སྤྱིར་ཡང་དག་ཉིད་དུ་མིན།

ཞེས་གསུངས་ཏེ། སྤྱི་མཚན་དེས་ན་སྐྱེས་བུ་ནི་རང་གི་ཁམས་རྒྱལ་འདུས་པའི་སྤྱིར་

དུ་བཏགས་པ་ཙམ་མ་གཏོགས། ཡང་དག་པར་མ་གྲུབ་བོ།

How then do we establish the existence of the persona (which in this case simply means "person")? The same work says:

Because the persona includes all six  
Elements, he's nothing that purely exists;  
Just so, because they include their parts,  
None of these elements purely exist.

Given the reason stated above, the persona is nothing more than something labelled upon the six elements that make him up—he does not though purely exist.

དེ་རི་ལྟ་བུ་བཞིན་དུ་ཁམས་རྣམས་ཀྱང་རང་རང་གི་ཆ་ཤས་འདུས་པ་ལ་བརྟེན་ནས་  
བཏགས་པ་ཡིན་པའི་སྲིད་ཡང་དག་པར་མ་གྲུབ་ཞེས་བསྟན་ཏོ། དེ་བཞིན་དུ་སྤང་  
སོགས་ཀྱི་ཚོས་ཐམས་ཅད་ཀྱང་རང་རང་གི་ཆ་ཤས་དང་ཚོགས་པ་ལ་བརྟེན་ནས་  
བཏགས་པ་ཡིན་པའི་སྲིད་རང་དབང་དུ་གྲུབ་པ་མེད་ཅེས་སྟོར་རོ། །རང་གི་གཟུགས་  
སྤང་ནི་ཡན་ལག་ལྔ་སོགས་ལ་བརྟེན་ནས་བཏགས་པ་དང་། ཡན་ལག་རྣམས་ཀྱང་ཆ་  
ཅན་སྤང་པོ་དང་རང་གི་སྤོགས་ཀྱི་ཆ་ལ་བརྟེན་ནས་བཏགས་པ་དང་། ཉིང་ལག་སོར་  
མོ་ལྟ་བུ་ཡང་རང་གི་ཆ་ཅན་དང་ཆ་ཤས་ལ་བརྟེན་ནས་བཏགས་པ་དང་།

Just so none of these elements themselves exist purely, for they too are simply labelled upon the parts that they include. This same reasoning can be applied to the heaps of parts that make up a person, and all other objects as well: you can say about all of them that, because they are labelled on their parts and their whole, they do not exist independently. The physical heap of parts that I myself possess is something labelled upon my five appendages and so on; these appendages themselves are something labelled upon the body as a whole and the parts that go off to each side of it; and the smaller appendages like fingers and toes too are labelled upon their whole and their parts.

བུམ་པ་ནི་རང་གི་མཚུ་ཞབས་སྟོ་བ་སོགས་ལ་བཏགས་པ་དང་། མཚུ་ཞབས་སོགས་  
ཀྱང་རང་གི་ཆ་ཤས་དང་ཆ་ཅན་བུམ་པ་ལ་བརྟེན་ནས་བཏགས་པ་སོགས་གཟུགས་ཅན་



རྣམས་ལ་འབྲོ་ཞིང་། ཤེས་པ་རྣམས་ཀྱང་སྐད་ཅིག་སྡེ་བྱི་དང་དམིགས་པ་སོགས་ལ་  
བརྟེན་ནས་དང་། འདུས་མ་བྱས་རྣམས་ཀྱང་རང་གི་གདགས་གཞི་སོ་སོ་ལ་བརྟེན་  
ནས་བཏགས་པ་སྟེ། རྒྱས་པར་གཞན་དུ་བཤད་ཟིན་ཏོ།

A water pitcher is something labelled on its spout and base and other parts; the spout and base and such in turn are labelled on their parts and whole; and so on—the same pattern applies to all physical objects. Mental things too are labelled on mental events of successive moments, and through the objects towards which they function, and so on. Even uncaused phenomena are labelled upon the respective bases that take their labels. All this I have covered before, in other writings.

།དེས་ན་བརྟེན་ནས་བྱུང་བ་དང་བརྟེན་ནས་བཏགས་པ་མ་ཡིན་པའི་ཚོས་མེད་པས།  
བརྟེན་ནས་བཏགས་པ་མ་ཡིན་པར་ཡོད་པ་དེ་བརྟེན་པ་མཐའ་གཟུང་གི་དགག་བྱའི་  
ཚད་དོ། །དེ་ལྟར་ཡང་། རྩ་ཤེལ་ས།

།གང་སྤྱིར་བརྟེན་འབྱུང་མ་ཡིན་པའི།

།ཚོས་འགའ་ཡོད་པ་མ་ཡིན་པས།

།དེ་སྤྱིར་སྟོང་པ་མ་ཡིན་པའི།

།ཚོས་འགའ་ཡོད་པ་མ་ཡིན་ནོ།

།ཞེས་གསུངས་སོ།

Given the above, there does not exist anything which does not occur in dependence, or which is not labelled through a dependent relationship. Therefore the point at which we can say something is the object denied by our search for a hypothetical self-existent thing would be any time that thing existed without having been labelled through a dependent relationship. This too is why the *Root Text on Wisdom* states:

No object which does not occur  
Through dependence even exists at all;  
As such no object could exist  
At all if it weren't empty.

མདོར་ན་བདག་གམ་གང་ཟག་བཏགས་དོན་བཅའ་བའི་ཚེ་མི་རྟེན་ཀྱང་ཐ་སྐད་དུ་སྒྲུ་  
མ་དང་སྒྲུལ་པ་ལྟར་བྱ་བྱེད་འཐད་པ་དེ་བཞིན་དུ་ཚོས་ཐམས་ཅད་ལའང་འདྲ་སྟེ། སྒྱུད་  
པ་ལས།

ཁདག་ཅི་འདྲ་བར་དེ་འདྲར་སེམས་ཅན་ཐམས་ཅད་ཤེས།

སེམས་ཅན་ཐམས་ཅད་ཅི་འདྲ་དེ་འདྲར་ཚོས་ཀུན་ཤེས།

ཞེས་དང་།

In short, when you search for the thing given the name of "self" or "me" you will never find anything; despite this, the fact that things can do something is completely right and proper, in the sense of an illusion, or magic. And this fact applies to each and every existing thing there is. As the *Shorter [Sutra on the Perfection of Wisdom]* states,

You should understand that the nature of every single living is the same as that of the "self."

You should understand that the nature of all existing objects is the same as that of every living being.

ཏིང་ངེ་འཛིན་རྒྱལ་པོ་ལས་ཀྱང་།

ཇི་ལྟར་བྱོད་གྱིས་བདག་གི་འདུ་ཤེས་ནི།

ཤེས་པ་དེ་བཞིན་ཀུན་ལ་སྟོས་སྒྱུར་བུ།

ཞེས་གསུངས་སོ། །དེ་བཞིན་དུ་སྦྱིན་སོགས་ཀྱི་ཚོས་རྣམས་ཀྱང་ཐ་སྐད་བཏགས་པ་  
ཅམ་དུ་ཡོད་པ་མ་གཏོགས། རང་བཞིན་གྱིས་སྟོང་པར་ཤེས་དགོས་པ་ལ་དགོངས་  
ནས་དངོས་པོ་ཅི་ལ་ཡང་མི་གནས་པར་སྦྱིན་པ་སྦྱིན་པར་བྱའོ་ཞེས་སོགས་གསུངས་  
སོ།

The *King of Concentration* says as well,  
You should apply what you understand about how  
You think of your "self" to every thing there is.

Course VI: The Diamond-Cutter Sutra  
Reading Two

All this is true as well for objects like the perfection of giving and so on: they exist only through being labelled with a term, and are empty of any natural existence. Seeking to make us realize how necessary it is to understand this fact, Lord Buddha makes statements like "Perform the act of giving without believing in any object at all."

།གནད་ཆེ་བ་འདི་ཤེས་དགོས་ཏེ། ཇི་སྲིད་བདེན་འཛིན་གྱིས་བཅིངས་པ་ལས་མ་གྲོལ་  
ཅིང་སྟོང་ཉིད་ཀྱི་དོན་མ་རྟོགས་པ་དེ་སྲིད་དུ་སངས་རྒྱས་ཀྱིས་དངོས་སུ་རྗེས་སུ་བཟུང་  
ཡང་ཐར་པ་ཐོབ་མི་རུས་པའི་སྲིད་ཏེ། མགོན་པོ་ཀླ་སྐྱབ་གྱིས།

།གང་དག་སྟོང་ཉིད་མི་ཤེས་པ།

།དེ་དག་ཐར་པ་བསྐྱེན་མ་ཡིན།

།འགོ་དུག་སྲིད་པའི་བཙོན་རར་ནི།

།མྱོངས་པ་དེ་དག་འཁོར་བར་འགྱུར།

།ཞེས་གསུངས་ཤིང་། འཕགས་པ་ལྷས་ཀྱང་། དངོས་པོའི་འདུ་ཤེས་ཅན་ལ་ཐར་པ་  
མིད་ཅེས་བཤད་པའི་སྲིད་དང་། གཞན་ཡང་མང་ངོ་།

This is the most important thing for us to learn: so long as we are still not free of the chains of grasping to things as truly existing, and so long as we have yet to grasp the meaning of emptiness, then we will never be able to achieve freedom, even if the Buddha should appear himself and try to lead us there. This is supported by the words of the savior Nagarjuna:

Freedom is a complete impossibility  
For anyone who does not understand emptiness.  
Those who are blind will continue to circle  
Here in the prison of six different births.

Master Aryadeva as well has spoken that "For those who conceive of things, freedom does not exist." And there are many other such quotations.

།དེ་ཅིའི་སྲིད་ཞེ་ན། རབ་འབྱོར། གལ་ཏེ་བྱང་ཆུབ་སེམས་དཔའ་སེམས་ཅན་དུ་འདུ་

ཤེས་འཇུག་ན། དེ་བྱང་རྩལ་སེམས་དཔའ་ཞེས་མི་བྱ་བའི་ཕྱིར་རོ།

Why is it so? Because, Subhuti, if a bodhisattva were to conceive of someone as a living being, then we could never call him a "bodhisattva."

ཤོང་གི་ཕྱོ་ནི། བདེན་པར་གྲུབ་པའི་སེམས་ཅན་གང་ཡང་སྤང་འདས་ཐོབ་པ་མེད་  
པར་སེམས་བསྐྱེད་དགོས་པའི་རྒྱ་མཚན་ལ་དེ་ཅིའི་ཕྱིར་ཞེ་ན། རབ་འབྱོར་ཞེས་བོས་  
ནས་གལ་ཏེ་བྱང་རྩལ་སེམས་དཔའ་གང་སེམས་ཅན་ལ་སེམས་ཅན་དུ་བདེན་པར་གྲུབ་  
པའི་འདུ་ཤེས་འཇུག་ན། བྱང་རྩལ་སེམས་དཔའ་དེ་བདག་མེད་རྟོགས་པའི་བྱང་རྩལ་  
སེམས་དཔའ་ཞེས་མི་བྱའོ།

Here we return to where we left off in the root text. One may ask, "Why is it so? What reason is there for saying that we should develop a Wish for enlightenment, while still understanding that there is no truly existing sentient being at all who ever achieves it?" Lord Buddha first calls **Subhuti** by name, and then explains that **we could never call** any particular bodhisattva a "bodhisattva who had realized the meaning of no-self-nature" if **this bodhisattva were to conceive of** any living being as a living being who existed truly.

**The Asian Classics Institute**  
**Course VI: The Diamond-Cutter Sutra**

**Reading Three: Emptiness and the Bodies of a Buddha**

*The following selections are taken from Sunlight on the Path to Freedom, written by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery. The original root text of the sutra by Lord Buddha is included in darker type.*

དེ་ཅི་འདྲི་ཕྱིར་ཞེ་ན། རབ་འབྱོར། བྱང་ཆུབ་སེམས་དཔའ་གང་མི་གནས་པར་སྐྱིན་པ་  
སྐྱིན་པ་དེའི་བསོད་ནམས་ཀྱི་ཡུང་པོ་ནི། རབ་འབྱོར། ཚད་གཟུང་བར་སླ་བ་མ་ཡིན་  
པའི་ཕྱིར་རོ།

Why is that? Think, o Subhuti, of the mountains of merit collected by any bodhisattva who performs the act of giving without staying. This merit, o Subhuti, is not something that you could easily ever measure.

ཁད་ན་འཇིན་གྱིས་བཅིངས་པའི་སྐྱིན་སོགས་ལས་བསོད་ནམས་ཆེན་པོ་འབྱུང་མོད།  
བདེན་འཇིན་གྱིས་བཅིངས་པ་དང་བྲལ་བའི་སློ་ནས་སྐྱིན་སོགས་བསྐྱབ་པ་ན་བསོད་  
ནམས་ལྷག་པར་ཆེ་བར་ངེས་ཞེས་སྟོན་པ་ནི། དེ་ཅི་འདྲི་ཕྱིར་ཞེ་ན། རབ་འབྱོར་བྱང་  
ཆུབ་སེམས་དཔའ་གང་མི་གནས་པར་སྐྱིན་པ་སྐྱིན་པ་དེའི་བསོད་ནམས་ཀྱི་ཡུང་པོ་ཆེ་  
བའི་མཐའ་ཚད་ནི་གཞན་གྱིས་གཟུང་བར་སླ་བ་མིན་ཏེ་དཀའ་བའི་ཕྱིར་རོ།

One would have to admit that a person locked in the chains of grasping to some true existence can collect a great amount of merit through acts of giving and the like. But suppose a person is able to practice giving and the rest after

he has freed himself from these same chains. His merit then is certain to be ever much greater. And it is to emphasize this point that the Buddha says, **Why is that? Think, o Subhuti, of the mountains of merit collected by any bodhisattva who performs the act of giving without staying. This merit is not something whose limit you could easily ever measure;** in fact, it would be quite difficult to measure.

།རབ་འབྱོར། འདི་ཇི་སྣམ་དུ་སེམས། འཕར་ཕྱོགས་ཀྱི་ནམ་མཁའི་ཚད་གཟུང་བར་  
སྤྲུལ། རབ་འབྱོར་གྱིས་གསོལ་པ། བཅོམ་ལྡན་འདས། དེ་ནི། མ་ལགས་སོ།  
།བཅོམ་ལྡན་འདས་ཀྱིས་བཀའ་སྤྲུལ་པ། དེ་བཞིན་དུ་སྟོང་དང་། ལུབ་དང་། བྱང་དང་།  
སྟེང་དང་། འོག་གི་ཕྱོགས་དང་། ཕྱོགས་མཚམས་དང་། ཕྱོགས་བཅུ་འི་ནམ་མཁའི་  
ཚད་གཟུང་བར་སྤྲུལ། རབ་འབྱོར་གྱིས་གསོལ་པ། བཅོམ་ལྡན་འདས། དེ་ནི།  
མ་ལགས་སོ། །བཅོམ་ལྡན་འདས་ཀྱིས་བཀའ་སྤྲུལ་པ། རབ་འབྱོར། དེ་བཞིན་དུ་  
བྱང་རྒྱབ་སེམས་དཔའ་གང་མི་གནས་པའི་སྤྱིན་པ་སྤྱིན་པ་དེའི་བསོད་ནམས་ཀྱི་ཕྱང་པོ་  
ཡང་ཚད་གཟུང་བར་སྤྲོ་བ་མ་ཡིན་ནོ།

O Subhuti, what do you think? Would it be easy to measure the space to the east of us?

And Subhuti replied,

O Conqueror, it would not.

The Conqueror bespoke:

And just so, would it be easy to measure the space to the south of us, or to the north of us, or above us, or below us, or in any of the ordinal directions from us? Would it be easy to measure the space to any of the ten directions from where we now stand?

And Subhuti replied,

O Conqueror, it would not.

The Conqueror bespoke:

And just so, o Subhuti, it would be no easy thing to measure the mountains of merit collected by any bodhisattva who performs the act of giving without staying.

།དེའི་དཔེ་སྟོན་པ་ནི། ཤར་ལ་སོགས་པ་ཕྱོགས་བརྒྱའི་ནམ་མཁའི་ཚད་གཟུང་བ་སྟོ་བ་  
མ་ཡིན་པ་ལྟ་བུ་སྟེ། རབ་འབྱོར་དེ་བཞིན་དུ་ཞེས་སོགས་གྲིས་དཔེ་བསྟན་པའི་དོན་  
བསྟུས་སོ།

The root text here is presenting an example. It would be no easy thing to measure the space to the east or any of the rest of the ten directions reaching out from the particular point where we are now. Then the Buddha summarizes the point of the example with the words that start with "Just so, Subhuti..."

།རབ་འབྱོར། འདི་ཇི་སྟོན་དུ་སེམས། མཚན་ཕུན་སུམ་ཚོགས་པས་དེ་བཞིན་  
གཤེགས་པར་བལྟའམ། རབ་འབྱོར་གྲིས་གསོལ་པ། བཅོམ་ལྡན་འདས། དེ་ནི།  
མ་ལགས་ཏེ། མཚན་ཕུན་སུམ་ཚོགས་པས་དེ་བཞིན་གཤེགས་པར་མི་བལྟའོ། །དེ་  
ཅིའི་སྐད་དུ་ཞེས། དེ་བཞིན་གཤེགས་པས་མཚན་ཕུན་སུམ་ཚོགས་པར་གང་གསུངས་  
པ་དེ་ཉིད་མཚན་ཕུན་སུམ་ཚོགས་པ་མ་མཆིས་པའི་སྐད་དུ་འོ། །དེ་སྐད་ཅེས་གསོལ་པ་  
དང་། བཅོམ་ལྡན་འདས་གྲིས་ཚེ་དང་ལྡན་པ་རབ་འབྱོར་ལ་འདི་སྐད་ཅེས་བཀའ་སྟུལ་  
ཏོ།

O Subhuti, what do you think? Should we consider someone to be the One Thus Gone because he possesses the totally exquisite marks on a Buddha's body?

And Subhuti replied,

O Conqueror, we should not. We should not consider someone the One Thus Gone because he possesses the totally exquisite marks on a Buddha's body. And why not? Because when the

One Thus Gone himself described the totally exquisite marks on a Buddha's body, he stated at the same time that they were impossible.

And then the Conqueror spoke to the junior monk Subhuti again, as follows:

སྤྱིན་སོགས་བསོད་ནམས་ཀྱི་ཚོགས་ལས་སངས་རྒྱས་ཀྱི་གཟུགས་སྐྱུ་འགྲུབ་པར་  
འགྱུར་ཞིང་། གཟུགས་ཀྱི་སྐྱུ་ནི་མཚན་དཔེས་བརྒྱན་པའོ། །རབ་འབྱོར་འདི་ཇི་སྟོན་  
དུ་སེམས་ཞེས་པ་ནི། རབ་འབྱོར་བྱོད་ཀྱིས་དོན་འདི་ལ་ཇི་ལྟར་ཡིན་སྟོན་དུ་སེམས་པ་  
སྟེ་བསམ། དེ་བཞིན་གཤེགས་པའི་གཟུགས་ཀྱི་སྐྱུ་ནམ་པ་གཉིས་ནི་མཚན་དཔེ་ཕུན་  
སུམ་ཚོགས་པ་དང་ལྡན་པ་ཡིན་མོད། འོན་ཀྱང་མཚན་དཔེ་ཕུན་སུམ་ཚོགས་པ་ཡོད་  
པ་དེ་ཙམ་གྱིས་དེ་བཞིན་གཤེགས་པར་ལྟ་བུ་སྟེ་འདོད་པར་བྱ་བ་ཡིན་སྟོན་མཁའ་ཞེས་  
དྲིས་པ་ན། རབ་འབྱོར་གྱིས་བཙམ་ལྡན་འདས་དེ་ནི་དེ་ལྟར་བལྟ་བུ་མ་ལགས་སོ་ཞེས་  
གསོལ་ཏེ། ཅུང་ཟད་དབྱེ་བ་ནི་མཚན་དཔེ་ཕུན་སུམ་ཚོགས་པ་ཡོད་པ་དེ་ཙམ་གྱིས་དེ་  
བཞིན་གཤེགས་པར་བལྟ་བར་མི་བགྱིད་དེ། དེ་ཅིའི་སྒྲིད་དུ་ཞེ་ན། དེ་བཞིན་གཤེགས་  
པས་གཟུགས་ཀྱི་སྐྱུ་ནི་མཚན་དཔེ་ཕུན་སུམ་ཚོགས་པ་གང་གསུངས་པ་དེ་ཉིད་ཀྱི་རྫོག་  
དུ་སྐྱུ་མ་ལྟར་ཡོད་པར་གསུངས་ཀྱི། དོན་དམ་པར་མཚན་དཔེ་ཕུན་སུམ་ཚོགས་པ་མ་  
མཚིས་པའི་སྒྲིད་དུ་འོ་ཞེས་གསོལ་ཏེ།

The merit of acts such as giving and the rest bring us the physical body of a Buddha, and this physical body is adorned with various marks and signs. The words "Subhuti, what do you think?" mean "Subhuti, turn your mind to this subject, and think about how it could be—contemplate upon it."

The Buddha then asks Subhuti, "Assume for a minute that **someone possessed the totally exquisite marks** and signs, or the two physical bodies, of the One Thus Gone. Would that in itself **require us to consider him**—that is, assert that he is—the One Thus Gone? What do you think?"



Subhuti replies to the Buddha with the words starting off from, "We should not consider him so." At this point we have to draw a slight distinction. One should not necessarily consider someone the One Thus Gone simply because he possesses the totally exquisite marks and signs. "And why not?" says Subhuti. He answers himself by saying, "Because when the One Thus Gone himself described the totally exquisite marks and signs on a Buddha's body, he stated at the same time that they existed deceptively, in the way of an illusion. Signs and marks of this kind that existed ultimately, however, would be a complete impossibility."

།རབ་འབྱོར། འདི་ཇི་སྣམ་དུ་སེམས། མཚན་ཕུན་སུམ་ཚོགས་པ་དེ་ཙམ་དུ་རྩུན་ནོ།  
།ཇི་ཙམ་དུ་མཚན་ཕུན་སུམ་ཚོགས་པ་མེད་པ་དེ་ཙམ་དུ་མི་རྩུན་ཏེ། དེ་ལྟར་དེ་བཞིན་  
གཤེགས་པ་ལ་མཚན་དང་མཚན་མེད་པར་བལྟའོ། །དེ་སྐད་ཅེས་བཀའ་སྩལ་པ་དང་།  
བཙམ་ལུན་འདས་ལ་ཚེ་དང་ལུན་པ་རབ་འབྱོར་གྱིས་འདི་སྐད་ཅེས་གསོལ་ཏོ།

O Subhuti, what do you think? The totally exquisite marks on a Buddha's body, as such, are deceptive. The totally exquisite marks on a Buddha's body are also not deceptive, but only insofar as they do not exist. Thus you should see the One Thus Gone as having no marks, no marks at all.

Thus did the Conqueror speak. And then the junior monk Subhuti replied to the Conqueror, as follows:

།གཟུགས་སྐྱུའི་མཚན་དཔེ་རྣམས་ནི་རི་མོས་བྲིས་པའི་གཟུགས་བརྟན་ལྟར་རྒྱུན་  
ཚོགས་པ་ལས་བྱུང་བའི་ཀུན་རྫོབ་བརྩུན་པའི་གནས་ཚུལ་ཡིན་གྱི། བདེན་པའི་རང་  
བཞིན་མིན་ནོ་ཞེས་སྟོན་པ་ནི། བཙམ་ལུན་འདས་གྱིས་རབ་འབྱོར་ལ་ཅི་ཙམ་དུ་མཚན་  
ཕུན་སུམ་ཚོགས་པ་དེ་ཙམ་དུ་བརྩུན་ནོ་ཞེས་གསུངས། འོ་ན་མི་བརྩུན་པ་གང་ཞེ་ན།  
ཇི་ཙམ་དུ་མཚན་དཔེ་ཕུན་སུམ་ཚོགས་པ་རྣམས་བདེན་པར་མེད་པ་དེ་ཙམ་ནི་མི་བརྩུན་  
ཞིང་བདེན་ཏེ། དེ་ལྟར་དེ་བཞིན་གཤེགས་པ་ལ་བདེན་པར་གྲུབ་པའི་མཚན་དང་མཚན་  
མ་མེད་པར་བལྟ་བར་བྱའོ། །འདིས་གཟུགས་སྐྱུ་ལ་མཐའ་གཉིས་སེལ་ཏེ། གཟུགས་

སྐྱུ་དང་དེའི་མཚན་དབེ་ན་མས་ཀུན་རྫོབ་བརྒྱན་པའི་སྣོང་ཚུལ་དུ་ཡོད་པས་སྐྱུར་  
འདེབས་སེལ་ཞིང་། བདེན་གྲུབ་ཀྱི་མཚན་དང་མཚན་མ་མེད་པར་བསྟན་པས་སྣོ་  
འདོགས་ཀྱི་མཐའ་སེལ་བའི་ཕྱིར་རོ། །དེའི་སྣ་མས་གཟུགས་སྐྱུ་དང་ཕྱི་མས་ཚོས་ཀྱི་  
སྐྱུ་བསྟན་ཏེ་ངོ་བོ་ཉིད་སྐྱུ་གཙོ་ཆེའོ།

The marks and signs on the physical body of the Buddha are like an image drawn on a piece of paper: they are not the real thing—they exist in a deceptive manner, as things that occur when all of their causes have gathered together. They do not exist as something with a true nature. To indicate this fact, Lord Buddha says to Subhuti, "Insofar as **the totally exquisite marks on a Buddha's body exist, as such they are deceptive.**

"Just what," you may ask, "is meant by the word **deceptive?**" **The totally exquisite marks and signs on a Buddha's body are also not deceptive,** and true, **but only insofar as they do not exist truly. Thus you should see the One Thus Gone as having no marks, no marks** to indicate his nature, **at all.**

The section here helps to prevent us from falling into either one of the two extremes. The physical body of the Buddha and its various marks and signs do exist—albeit in a deceptive way, in a false or empty way—and this fact keeps us from the extreme of denying the existence of something which actually does exist.

The text though also states that there exist no marks, and no marks that would indicate any nature, which also exist truly. This fact keeps us from the extreme of asserting the existence of something which actually does not exist. The former of these two [marks] is referring to the physical body of a Buddha. The latter is referring to the dharma body, and chiefly to the essence body.

**The Asian Classics Institute**  
**Course VI: The Diamond-Cutter Sutra**

**Reading Four: The Future of the Buddha's Teaching**

*The following selections are taken from Sunlight on the Path to Freedom, written by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery. The original root text of the sutra by Lord Buddha is included in darker type.*

།བཅོམ་ལྷན་འདས། མ་འོངས་པའི་དུས་ལྔ་བརྒྱ་ཐ་མ་ལ་དམ་པའི་ཚེས་རབ་དུ་རྣམ་  
པར་འཇིག་པར་འགྱུར་བ་ན་སེམས་ཅན་གང་ལ་ལ་དག་འདི་ལྟ་བུའི་མདོ་སྡེའི་ཚིག་  
བཤད་པ་འདི་ལ་ཡང་དག་པར་འདུ་ཤེས་བསྐྱེད་པར་འགྱུར་བ་ལྟ་མཚིས་སམ།  
བཅོམ་ལྷན་འདས་ཀྱིས་བཀའ་སྤྲུལ་པ། རབ་འབྱོར། བྱོད་འདི་སྐད་དུ། མ་འོངས་  
པའི་དུས་ལྔ་བརྒྱ་ཐ་མ་ལ་དམ་པའི་ཚེས་རབ་དུ་རྣམ་པར་འཇིག་པར་འགྱུར་བ་ན་  
སེམས་ཅན་གང་ལ་ལ་དག་འདི་ལྟ་བུའི་མདོ་སྡེའི་ཚིག་བཤད་པ་འདི་ལ་ཡང་དག་པར་  
འདུ་ཤེས་བསྐྱེད་པར་འགྱུར་བ་ལྟ་མཚིས་སམ། ཞེས་མ་ཟེར་ཅིག །

O Conqueror, what will happen in the future, in the days of the last five hundred, when the holy Dharma is approaching its final destruction? How could anyone of those times ever see accurately the meaning of the explanations given in sutras such as this one?

And the Conqueror bespoke,

O Subhuti, you should never ask the question you have just asked: "What will happen in the future, in the days of the last five hundred, when the Dharma is approaching its final

destruction? How could anyone of those times ever see accurately the meaning of the explanations given in sutras such as this one?"

དེ་ལྟར་བྱུང་འོ་ཚེས་གཟུགས་ཀྱི་སྐྱབ་པའད་པའི་མདོ་འདི་ལ་ཡིད་ཆེས་ཤིང་མོས་པའི་  
སེམས་ཅན་མ་འོངས་པ་འབྱུང་ངམ་ཞེས་པ་ནི། རབ་འབྱོར་གྱིས་བཅོམ་ལྷན་འདས་མ་  
འོངས་པའི་དུས་ལྷ་བརྒྱའི་ཐ་མ་ལ་དམ་པའི་ཚེས་རབ་ཏུ་རྣམ་པར་འཇིག་པར་འགྱུར་  
བ་ན་སོགས་ཏེ། ལན་དུ་བཅོམ་ལྷན་འདས་གྱིས་རབ་འབྱོར་བྱོད་དེ་སྐད་མ་ཟེར་ཅིག་  
ཅེས་པ་ནི་བྱོད་མ་འོངས་པ་ན་དེ་ལྟར་བྱུང་གང་ཟེག་འབྱུང་མི་འབྱུང་ལ་དོགས་པ་མ་ཟེ  
ནས་མ་འདྲི་ཤིག་ཅེས་པའི་དོན་ནོ།

The issue is whether or not there will be **anyone** at all **in the future** who believes in, or has any great interest in, **sutras such as this one**—sutras which **explain** the nature of the dharma body, and the physical body, of a Buddha. In order to raise this issue, Subhuti asks the question that begins with "**O Conqueror, what will happen in the future, in the days of the last five hundred, when the holy Dharma is approaching its final destruction?**"

In reply, the Conqueror speaks: "**O Subhuti, you should never ask the question you have just asked.**" What he means here is that Subhuti should never entertain the uncertainty of wondering whether or not there will be anyone of this type in the future; and if he never had this doubt, Subhuti would never ask the question.

ཡང་རབ་འབྱོར། མ་འོངས་པའི་དུས་ལྷ་བརྒྱ་ཐ་མ་ལ་དམ་པའི་ཚེས་རབ་ཏུ་རྣམ་པར་  
འཇིག་པར་འགྱུར་བ་ན་བྱུང་རྒྱུ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་རྩལ་ཁྲིམས་དང་  
ལྷན་པ། ཡོན་ཏན་དང་ལྷན་པ། ཤེས་རབ་དང་ལྷན་པ་དག་འབྱུང་སྟེ། རབ་འབྱོར།  
བྱུང་རྒྱུ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་དེ་དག་ཀྱང་སངས་རྒྱས་གཅིག་ལ་བསྟེན་  
བཀའ་བྱས་པ་མ་ཡིན། སངས་རྒྱས་གཅིག་ལ་དགོ་བའི་རྩ་བ་བསྐྱེད་པ་མ་ཡིན་གྱི།  
རབ་འབྱོར། སངས་རྒྱས་བརྒྱ་སྟོང་མང་པོ་ལ་བསྟེན་བཀའ་བྱས་ཤིང་། སངས་རྒྱས་

བརྒྱ་སྟོང་དུ་མ་ལ་དག་བའི་ཙྰ་བ་དག་བསྐྱེད་པའི་བྱང་ཆུབ་སེམས་དཔའ་སེམས་  
དཔའ་ཚེན་པོ་དག་འབྱུང་ངོ་།

And again the Buddha bespoke,

O Subhuti, in the future, in the days of the last five hundred, when the holy Dharma is approaching its final destruction, there will come bodhisattvas who are great beings, who possess morality, who possess the fine quality, and who possess wisdom.

And these bodhisattvas who are great beings, o Subhuti, will not be ones who have rendered honor to a single Buddha, or who have collected stores of virtue with a single Buddha. Instead, o Subhuti, they will be ones who have rendered honor to many hundreds of thousands of Buddhas, and who have collected stores of virtue with many hundreds of thousands of Buddhas. Such are the bodhisattvas, the great beings, who then will come.

།རབ་འབྱོར་མ་འོངས་པའི་དུས་སུ་དམ་པའི་ཚོས་འཇིག་པར་འགྱུར་བའི་ཚེ་ན་ཡང་།  
བྱང་ཆུབ་སེམས་དཔའ་ཚེན་པོ་ལྷག་པ་ཚུལ་སྤྲིམས་གྱི་བསྐྱབ་པ་དང་ལྷན་པ་དང་།  
ལྷག་པ་ཉིང་ངེ་འཇིག་གྱི་བསྐྱབ་པའི་ཡོན་ཏན་དང་ལྷན་པ་དང་། ལྷག་པ་ཤེས་རབ་གྱི་  
བསྐྱབ་པ་སྟེ་བསྐྱབ་པ་གསུམ་དང་ལྷན་པ་དག་ངེས་པར་འབྱུང་སྟེ། བྱང་ཆུབ་སེམས་  
དཔའ་ཚེན་པོ་དེ་དག་གྱང་སྟོན་སངས་རྒྱས་གཅིག་ཙམ་ལ་བསྟོན་བཀུར་ཞིང་དག་བའི་  
ཙྰ་བ་བསྐྱེད་པ་མ་ཡིན་གྱི། སངས་རྒྱས་འབུམ་ཕྱག་དུ་མ་ལ་བསྟོན་བཀུར་ཞིང་དག་  
ཙྰ་བསྐྱེད་པ་ཡིན་པར་ངས་མཐུན་ཏེ་ཞེས་པའོ།

O Subhuti, says the text, in the future, even when the holy Dharma is approaching its final destruction, there will come bodhisattvas who are great beings. They will possess the extraordinary form of the training of morality; they will possess that fine quality which consists of the extraordinary form of the training of concentration, and they will possess the extraordinary form of the training of wisdom.



The reason for their lack of contradiction is that some of these works are meant to refer to the length of time that people will still be achieving goals, or still be practicing. Still others refer to the length of time that the physical records of these teachings remain in our world. Some, finally, appear to be referring to the Land of the Realized [India].

There are many examples of the kinds of bodhisattvas mentioned in the text. In the Land of the Realized, there have been the "Six Jewels of the World of Dzambu," and others like them. In Tibet there have been high beings like the Sakya Pandita, or Buton Rinpoche, or the Three Lords—the father and his spiritual sons.

།རབ་འབྱོར། གང་དག་འདི་ལྟ་བུའི་མདོ་སྡེའི་ཚིག་བཤད་པ་འདི་ལ་སེམས་དད་པ་  
གཅིག་ཙམ་རྙེད་པར་འགྱུར་བ་དེ་དག་ནི། རབ་འབྱོར། དེ་བཞིན་གཤེགས་པས་  
མཐུན་ཏེ། །རབ་འབྱོར། དེ་དག་ནི། དེ་བཞིན་གཤེགས་པས་གཟིགས་ཏེ། རབ་  
འབྱོར། སེམས་ཅན་དེ་དག་ཐམས་ཅད་ནི། བསོད་ནམས་ཀྱི་ཡུང་པོ་དཔག་ཏུ་མེད་པ་  
བསྐྱེད་ཅིང་རབ་ཏུ་སྤྱད་པར་འགྱུར་རོ།

O Subhuti, suppose a person reaches even just a single feeling of faith for the words of a sutra such as this one. The One Thus Gone, o Subhuti, knows any such person. The One Thus Gone, o Subhuti, sees any such person. Such a person, o Subhuti, has produced, and gathered safely into himself, a mountain of merit beyond any estimation.

།དེའི་ཚེ་སེམས་ཅན་གང་དག་འདི་ལྟ་བུའི་མདོ་སྡེའི་ཤེའེར་སྤྱིན་སྟོན་པའི་གཞུང་རྣམས་ལ་  
ཐོས་བསམ་གྱིས་དད་པ་མང་པོ་ལྟ་ཅི་སེམས་དང་བ་གཅིག་ཙམ་ཞིག་རྙེད་ཅིང་བསྐྱེད་  
པར་འགྱུར་བའི་སེམས་ཅན་དེ་རྣམས་ནི། ད་ལྟ་ནས་དེ་བཞིན་གཤེགས་པས་མཐུན་  
ཅིང་གཟིགས་ཏེ་སེམས་ཅན་དེ་དག་གིས་བསོད་ནམས་ཀྱི་ཡུང་པོ་དཔག་ཏུ་མེད་པ་  
བསྐྱེད་ཅིང་སྤྱད་པར་འགྱུར་རོ། །མཐུན་པ་ནི་བསམ་པ་དང་གཟིགས་པ་ནི་གཟུགས་  
ལ་སོགས་པའོ།

**Suppose**, says the text, **that a person** of those future days learns, and then contemplates, **a sutra such as his one**; that is, a scripture which teaches the perfection of wisdom. And say further that this brings him to **reach**, or develop, **even just a single feeling** of admiration for this teaching—much less any frequent emotion of **faith** for it. From this moment on the **One Thus Gone** knows and sees that any such person has **produced, and gathered safely into himself, a mountain of merit beyond any estimation**. He "knows" the person's thoughts, and "sees" his visual form and such.

དེ་ཅི་འདྲི་སྤྱིར་ཞེ་ན། རབ་འབྱོར། བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་དེ་དག་  
ནི། བདག་ཏུ་འདུ་ཤེས་འཇུག་པར་མི་འགྱུར་ཞིང་། སེམས་ཅན་དུ་འདུ་ཤེས་པ་མ་  
ཡིན། སློག་ཏུ་འདུ་ཤེས་པ་མ་ཡིན་ཏེ། གང་ཟག་ཏུ་འང་འདུ་ཤེས་འཇུག་པར་མི་  
འགྱུར་བའི་སྤྱིར་རོ།

Why is it so? Because, Subhuti, these bodhisattvas who are great beings entertain no conception of something as a self, nor do they entertain any conception of something as a living being, nor any conception of something as being alive, nor any conception of something as a person.

འཇུ་མཚན་དེ་ཅི་འདྲི་སྤྱིར་ཞེ་ན། བྱང་ཆུབ་སེམས་དཔའ་དེ་དག་ནི་བདག་དང་སེམས་ཅན་  
དང་སློག་དང་གང་ཟག་ཏུ་བདེན་པར་འཇིན་པའི་འདུ་ཤེས་མངོན་འགྱུར་བ་འཇུག་  
པར་མི་འགྱུར་བའི་སྤྱིར་རོ། །བདག་དང་གང་ཟག་སློག་གས་ཀྱི་སྐྱོད་ནི་གོང་དུ་བཤད་  
པ་ལྟར་ཏེ། ཀླ་ཤེས་ནི་ངའོ་སྐྱམ་དུ་བདག་ཡོད་པར་འཇིན་པ་ནི་བདག་ཏུ་འདུ་ཤེས་  
པའོ། །བདག་གིར་ཡོད་པར་འཇིན་པ་ནི་སེམས་ཅན་དུ་འདུ་ཤེས་པའོ། །བདག་དེ་  
ཉིད་ཀྱི་ཚོ་ཇི་སྲིད་གནས་ཀྱི་བར་ཡོངས་སུ་འཇིན་པ་ནི་སློག་ཏུ་འདུ་ཤེས་པའོ། །ཡང་  
དང་ཡང་དུ་འགྲོ་བ་དག་ཏུ་འགྲོ་བར་འཇིན་པ་ནི་གང་ཟག་ཏུ་འཇིན་པའོ་ཞེས་བཤད་དེ།  
བདག་གིར་འཇིན་པའི་དོན་སྐྱུ་མ་དང་ཅུང་མི་འདྲའོ། །དེ་ལྟ་བུའི་འདུ་ཤེས་རགས་པ་



མི་འཇུག་པ་ནི་བདག་མིང་རྟོགས་པའི་སྐབས་ལ་དགོངས་སོ།

One may ask the reason **why** the above is so. It's because **these** particular bodhisattvas will **entertain no** manifest conception of something as a self, or as a living being, or as being alive, or as a person. The denotation of the words "self" and "person" and so on here are the same as I have mentioned earlier. Master Kamalashila at this point says:

The expression "conceive of something as a self" means thinking "me," or grasping that the self exists. "Conceiving of something as a living being" means grasping that something belonging to the self exists. "Conceiving of something as being alive" means continuing to grasp to the same "self" as above, but for the entire length of its life. "Conceiving of something as a person" means grasping that those who are born again and again are born.

Thus the meaning of grasping to something as belonging to the self is a bit different than before.

When the text says that these bodhisattvas **entertain no** such coarse conceptions, it is referring specifically to the occasions at which one realizes the lack of a self-nature.

།རབ་འབྱོར། བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་དེ་དག་ཚེས་སུ་འདུ་ཤེས་  
པ་དང་། ཚེས་མིང་པར་ཡང་འདུ་ཤེས་མི་འཇུག་སྟེ། དེ་དག་ནི། འདུ་ཤེས་དང་།  
འདུ་ཤེས་མིང་པར་ཡང་འདུ་ཤེས་འཇུག་པར་མི་འགྱུར་རོ། །དེ་ཅིའི་སྤྱིར་ཞེན། རབ་  
འབྱོར། གཤམ་ཏེ་བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་དེ་དག་ཚེས་སུ་འདུ་  
ཤེས་འཇུག་ན། དེ་ཉིད་དེ་དག་གི་བདག་ཏུ་འཛིན་པར་འགྱུར་ཞིང་། སེམས་ཅན་དུ་  
འཛིན་པ་དང་། སློག་ཏུ་འཛིན་པ་དང་། གང་ཟག་ཏུ་འཛིན་པར་འགྱུར་བའི་སྤྱིར་རོ།  
།གཤམ་ཏེ་ཚེས་མིང་པར་འཇུག་ནའང་དེ་ཉིད་དེ་དག་གི་བདག་ཏུ་འཛིན་པར་འགྱུར་  
ཞིང་། སེམས་ཅན་དུ་འཛིན་པ་དང་། སློག་ཏུ་འཛིན་པ་དང་། གང་ཟག་ཏུ་འཛིན་པར་  
འགྱུར་བའི་སྤྱིར་རོ།

O Subhuti, these bodhisattvas who are great beings neither entertain any conception of things as things, nor do they entertain any conception of things as not being things. They neither entertain any conception of a thought as a conception, nor do they entertain any conception of a thought as not being conception.

Why is it so? Because if, o Subhuti, these bodhisattvas who are great beings were to entertain any conception of things as things, then they would grasp these same things as being a "self"; they would grasp them as being a living being; they would grasp them as being something that lives; they would grasp them as a person.

And even if they were to entertain them as not being things, that too they would grasp as being a "self"; they would grasp as being a living being; they would grasp as being something that lives; they would grasp as a person.

དེ་རྣམས་བདག་ཏུ་སོགས་བདེན་ཞེན་གྱིས་མི་འཇུག་པར་མ་ཟད། གཟུགས་སོགས་  
ལ་ཐ་སྟོན་དུ་ཚོས་སུ་བདེན་པར་འདུ་ཤེས་པ་དང་། ཚོས་སུ་མེད་པར་ཡང་བདེན་ཞེན་  
གྱིས་འདུ་ཤེས་མི་འཇུག་སྟེ། དེ་དག་ནི་དེ་ལྟ་བུའི་འདུ་ཤེས་ཡོད་པ་དང་འདུ་ཤེས་མེད་  
པར་ཡང་འཇུག་པར་མི་འགྱུར་རོ། །རྣམ་པ་གཅིག་ཏུ་ནི་གཟུགས་ལ་སོགས་པ་ཀུན་  
རྫོབ་པའི་ཚོས་དང་། ཀུན་རྫོབ་པའི་ཚོས་རྣམས་བདེན་པར་མེད་པ་ལའང་བདེན་ཞེན་  
གྱི་འདུ་ཤེས་མི་འཇུག་པའི་དོན་དུ་བཤད་ཀྱང་རུང་སྟེ། འདུ་ཤེས་དེ་ལྟར་འཇུག་ན་  
སྟོན་དུ་འགྱུར་བ་ནི། ཚོས་སུ་འདུ་ཤེས་འཇུག་ན་ཡང་སོགས་དང་། ཚོས་བདག་མེད་  
པར་འདུ་ཤེས་འཇུག་ན་ཡང་ཞེས་སོགས་དང་འབྲེལ་ལོ།

The text is saying: "Not only do these beings avoid entertaining a belief in things as being something true; **neither do they entertain any conception of physical form and other things as being true things** nominally. **Nor as well do they entertain any conception** where they believe that **these things are not things.**"

From another point of view, it is appropriate as well to gloss the passage as follows. Physical form and other such things are deceptive objects, and deceptive objects are not something which is true. These bodhisattvas avoid entertaining even the conception where one believes that this fact itself is

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something true. If one in fact did entertain such a conception, then certain problems would arise—and this explains the relevance of the two paragraphs that come next in the root text, the one that mentions **"If they were to entertain any conception of things as things"** and so on; and the other that starts with **"If they were to entertain them as not being things"** that had a self.

**The Asian Classics Institute**  
**Course VI: The Diamond-Cutter Sutra**

**Reading Five: Emptiness and Karma**

*The following selections are taken from Sunlight on the Path to Freedom, written by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery. The original root text of the sutra by Lord Buddha is included in darker type.*

།བཅོམ་ལྷན་འདས་ཀྱིས་བཀའ་སྤྲུལ་པ། རབ་འབྱོར། འདི་ཇི་སྣམ་དུ་སེམས།  
རིགས་ཀྱི་བྱུང་མ། རིགས་ཀྱི་བྱུ་མོ་གང་ལ་ལ་ཞིག་གིས་སྒོང་གསུམ་གྱི་སྒོང་ཆེན་པོའི་  
འཇིག་རྟེན་གྱི་ཁམས་འདི་རིན་པོ་ཆེ་སྣ་བདུན་གྱིས་རབ་ཏུ་གང་བར་བྱས་ཏེ་སྦྱིན་པ་  
བྱིན་ན། རིགས་ཀྱི་བྱུང་མ། རིགས་ཀྱི་བྱུ་མོ་དེ་གཞི་དེ་ལས་བསོད་ནམས་ཀྱི་ཡུང་པོ་  
མང་དུ་བསྐྱེད་དམ།

The Conqueror bespoke:

O Subhuti, what do you think? Suppose some son or daughter of noble family were to take all the planets of this great world system, a system with a thousand of a thousand of a thousand planets, and fill them all up with the seven kinds of precious substances, and offer them to someone. Would that son or daughter of noble family create many great mountains of merit from such a deed?

།དེ་ལྟར་སངས་རྒྱས་པ་དང་ཆོས་བསྟན་པ་སོགས་ཆོས་ཐམས་ཅད་དོན་དམ་པར་མེད་  
ཀྱང་ཐ་སྣད་དུ་ཡོད་པས་སྦྱིན་པ་བྱིན་པ་ལས་བསོད་ནམས་ཆེན་པོ་འབྱུང་མོད། དེ་

ལས་ཀྱང་ཚོས་འདི་ལ་ཐོས་བསམ་སྒོམ་པའི་ཉམས་ལེན་བྱས་པའི་བསོད་ནམས་ལྷག་  
 པར་ཆེའོ་ཞེས་སྟོན་པ་ནི། བཅོམ་ལྡན་འདས་ཀྱིས་རབ་འབྱོར་ལ་བྱོད་འདི་སྣམ་དུ་  
 སེམས། རིགས་ཀྱི་བྱ་དང་བྱ་མོ་གང་ལ་ལ་ཞིག་གིས། ཇི་སྐད་དུ་མཛོད་ལས། སྲིད་  
 བཞི་པ་དང་ཉི་ཟླ་དང་། །རི་རབ་དང་ནི་འདོད་ལྟ་དང་། །ཚངས་པའི་འཇིག་རྟེན་སྟོང་  
 ལ་ནི། །སྟོང་ནི་སྤྱི་ཡོད་ཡིན་པར་འདོད། །དེ་སྟོང་ལ་ནི་སྟོང་གཉིས་པ། །བར་མའི་  
 འཇིག་རྟེན་ཁམས་ཡིན་ནོ། །དེ་སྟོང་ལ་ནི་སྟོང་གསུམ་མོ། །ཞེས་འབྱུང་བ་ལྟར།  
 སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས་འདི་གསེར་དང་དུལ་དང་ཤེལ་  
 དང་བྱི་རྩུ་དང་རྩེའི་སྤྱིང་པོ་དང་སྤྱུག་དང་ལུ་ཏིག་དམར་པོ་སྟེ་རིན་པོ་ཆེ་སྣ་བདུན་  
 གྱིས་གང་བར་བྱས་ཏེ། གཞན་ལ་སྤྱིན་པ་བྱིན་ན་བསོད་ནམས་ཀྱི་ཕུང་པོ་མང་དུ་  
 བསྐྱེད་དམ་བྱིས་པས།

With this next section of the sutra, Lord Buddha wishes to demonstrate a certain fact. In the sections above we have spoken about the act of becoming enlightened, and of teaching the dharma, and so on. Neither these, nor any other object in the universe, exists ultimately. Nonetheless, they do exist nominally. As such, one would have to admit that anyone who performs an act of giving does acquire great merit thereby. Yet anyone who carries out the process of learning, or contemplating, or meditating upon this teaching acquires infinitely greater merit.

To convey this point, **the Conqueror** asks **Subhuti** the question beginning with "What do you think? Suppose some son or daughter of noble family were to take this great world system, a system with a thousand of a thousand of a thousand planets..." The system mentioned here is described in the *Treasure House [of Higher Knowledge, the Abhidharmakosha,]* as follows:

- A thousand sets of all four continents with
- A sun and moon, Mount Supreme, pleasure
- Beings of the desire, and world of the
- Pure agreed as an elementary system.
- A thousand of these is a second-order kind,
- The intermediate type of world system.
- A third-order system is a thousand of these.

"Suppose further," continues Lord Buddha, "that they were to fill up this system of planets with the seven kinds of precious substances: with gold, silver, crystal, lapis, the gem essence [emerald], *karketana* stone, and crimson pearl. And say then that they offered them to someone. Would they create many great mountains of merit from such a deed, from giving someone else such a gift?"

རབ་འབྱོར་གྱིས་གསོལ་པ། བཅོམ་ལྷན་འདས། མང་ལགས་སོ། །བདེ་བར་  
གཤེགས་པ། མང་ལགས་ཏེ། རིགས་ཀྱི་བྱུང་མ། རིགས་ཀྱི་བྱུ་མོ་དེ་གཞི་དེ་ལས་  
བསོད་ནམས་ཀྱི་ཕུང་པོ་མང་དུ་བསྐྱེད་དོ། །དེ་ཅི་འཇིགས་དུ་ཞེ་ན། བཅོམ་ལྷན་འདས།  
བསོད་ནམས་ཀྱི་ཕུང་པོ་དེ་ཉིད་ཕུང་པོ་མ་མཆིས་པའི་སྐད་དུ་སྟེ། དེས་ན། དེ་བཞིན་  
གཤེགས་པས་བསོད་ནམས་ཀྱི་ཕུང་པོ་བསོད་ནམས་ཀྱི་ཕུང་པོ། །ཞེས་གསུངས་སོ། །

And Subhuti replied,

O Conqueror, many would it be. O Conqueror, it would be many. This son or daughter of noble family would indeed create many great mountains of merit from such a deed. And why so? Because, o Conqueror, these same great mountains of merit are great mountains of merit that could never exist. And for this very reason do the Ones Thus Gone speak of "great mountains of merit, great mountains of merit."

ལན་དུ་རབ་འབྱོར་གྱིས་བསོད་ནམས་ཀྱི་ཕུང་པོ་མང་བར་ཞུས་ཤིང་བསོད་ནམས་ཀྱི་  
ཕུང་པོ་དེ་ཡང་མི་ལམ་དང་སྐྱུ་མ་ལྟ་བུར་ཐ་སྐྱད་ཅམ་དུ་ཡོད་པར་འཇོག་ལགས་ཀྱི།  
བསོད་ནམས་ཀྱི་ཕུང་པོ་དེ་ཉིད་དོན་དམ་པར་ཕུང་པོར་གྲུབ་པ་མ་མཆིས་ཤིང་། ཐ་སྐྱད་  
དུ་དེ་བཞིན་གཤེགས་པས་དེ་ལ་བསོད་ནམས་ཀྱི་ཕུང་པོ། །བསོད་ནམས་ཀྱི་ཕུང་པོ་  
ཞེས་ཐ་སྐྱད་མཇུག་ཅིང་གསུངས་སོ་ཞེས་གསོལ། །འདིས་ནི་ལས་དཀར་ནག་སྐར་  
བྱས་པ་དང་ཕྱིས་བྱེད་པར་འགྱུར་བའི་འདས་པ་འགགས་ཤིང་མ་འོངས་པ་ད་ལྟ་མ་  
བྱུང་བས་མེད་ཀྱང་། སྤྱིར་ཡོད་པར་འདོད་དགོས་ཤིང་དེ་ཉིད་བྱེད་པ་པོའི་སེམས་རྒྱུད་

དང་འབྲེལ་བ་ལས་འབྲས་བུ་འབྲུང་བར་འདོད་དགོས་ཚུལ་ལ་སོགས་བསྟན་ཏེ་ཅུང་  
དཀའ་བའི་གནས་ཡིན་ཀོ།

In response, Subhuti replies:

**It would be many** great mountains of merit—and these great mountains of merit are mountains of merit that we could establish as existing only in name, only in the way that a dream or an illusion exists: **these same great mountains of merit though** could **never exist** as mountains that existed ultimately. **The Ones Thus Gone** as well **speak** in a nominal sense of "great mountains of merit, great mountains of merit"—applying the name to them.

This section is meant to demonstrate a number of different points. Black and white deeds that you have committed before now, and which you are going to commit later, are such that the ones in the past have stopped, and the ones in the future are yet to come. Therefore they are non-existent, but we have to agree that, generally speaking, they exist. We also have to agree that they are connected to the mind stream of the person who committed them, and that they produce their appropriate consequences for this person. These and other difficult issues are raised in the words above.

ཁཚམ་ལྷན་འདས་གྲིས་བཀའ་སྣལ་པ། རབ་འབྱོར། རིགས་གྲི་བུའམ། རིགས་གྲི་  
བུ་མོ་གང་གིས་སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས་འདི་རིན་པོ་ཆེ་སྣ་  
བདུན་གྲིས་རབ་ཏུ་གང་བར་བྱས་ཏེ་སྦྱིན་པ་བྱིན་པ་བས། གང་གིས་ཚོས་གྲི་རྣམ་  
གྲངས་འདི་ལས་ཐ་ན་ཚིག་བཞི་པའི་ཚིགས་སུ་བཅད་པ་གཅིག་ཙམ་བཟུང་ནས་གཞན་  
དག་ལ་ཡང་འཆད་ཅིང་ཡང་དག་པར་རབ་ཏུ་སྟོན་ན། དེ་གཞི་དེ་ལས་བསོད་ནམས་  
གྲི་མུང་པོ་ཆེས་མང་དུ་གྲངས་མེད་དཔག་ཏུ་མེད་པ་བསྐྱེད་དོ།

And the Conqueror bespoke:

O Subhuti, suppose some son or daughter of noble family were to take all the planets of this great world system, a system with a thousand of a thousand of a thousand planets, and fill them all up with the seven kinds of precious substances, and offer

them to someone. Suppose on the other hand that one of them held but a single verse of four lines from this particular dharma, and explained it to others, and taught it correctly. By doing the latter, this person would create many more great mountains of merit than with the former: they would be countless, and beyond all estimation.

ཚིགས་སྲུབ་ཅད་པ་ཞེས་འབྲུང་བ་ནི་འདི་བོད་སྐད་དུ་ཚིགས་བཅད་མ་ཡིན་ཀྱང་  
ལེགས་སྲུབ་གྱི་སྐད་ལ་ཚིགས་བཅད་དུ་བསྐྱོགས་སྐྱུ་ཡོད་པ་ལ་དགོངས་པའོ།  
ཁབ་བུང་བ་ནི་ཚིག་སློབ་ལ་བབྱང་བ་དང་། སྐྱེགས་བམ་ལག་ཏུ་ཡོད་པ་ལ་འང་བྱར་རུང་  
ཞིང་ཁ་ཏོན་བྱེད་པ་དང་། ཡང་དག་པར་འཆད་པ་ནི་ཚིག་བརྗོད་ཅིང་ལེགས་པར་  
འཆད་པ་དང་། ལྟོན་པ་ནི་དོན་ལེགས་པར་ལྟོན་པ་ལ་བཤད་ཅིང་དེ་ནི་གཙོ་ཆེ་བའི་  
དབང་དུ་མཇེད་པའོ། །དེ་ལྟར་བབྱང་བ་སོགས་བྱས་ན་དེ་ལས་བསོད་ནམས་གྱི་ཕུང་  
པོ་ཆེས་གངས་མེད་ཅིང་དཔག་ཏུ་མེད་པ་ཞིག་བསྐྱེད་དོ།

We should first say something about the word "verse" here. Although the sutra in Tibetan is not written in verse, the idea is that one could put it into verse in Sanskrit. The word "hold" refers to "holding in the mind," or memorizing. It can also apply to holding a volume in one's hand and, in either case, reciting the text out loud.

The phrase "explain it correctly" is explained as stating the words of the sutra and explaining them well. The phrase "teach it correctly" is explained as teaching the meaning of the sutra well, and this is the most important part.

Suppose now that one held the sutra and did the other things mentioned with it, rather than the other good deed described. This person would then create great mountains of merit that were ever more countless, and beyond all estimation.

དེ་ཅིའི་ཕྱིར་ཞེ་ན། རབ་འབྱོར། དེ་བཞིན་གཤེགས་པ་དག་བཅོམ་པ་ཡང་དག་པར་  
ཚོགས་པའི་སངས་རྒྱས་ལྷན་སྐྱེས་ཀྱི་སྐྱེན་མེད་པ་ཡང་དག་པར་ཚོགས་པའི་བྱང་ཆུབ་ནི།



འདི་ལས་བྱུང་སྟེ། སངས་རྒྱས་བཅོམ་ལྷན་འདས་རྣམས་ཀྱང་འདི་ལས་སྐྱེས་པའི་  
སྤྱིར་རོ།

Why is it so? Because, Subhuti, this is where the matchless and totally perfect enlightenment of the Ones Thus Gone, the Destroyers of the Foe, the Totally Enlightened Buddhas, comes from. It is from this as well that the Buddhas, the Conquerors, are born.

།རྒྱ་མཚན་ནི། ཟང་ཟིང་གི་སྤྱིན་པ་བྱིན་པ་ལས་ཚོས་ཀྱི་སྤྱིན་པ་བྱིན་པ་ཕན་ཡོན་ལྷག་  
པར་ཆེ་ཞིང་། དེར་མ་ཟད། ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཀྱི་བྱུང་རྒྱུ་ནི་  
གཞུང་འདིའི་བརྗོད་བྱའི་དོན་སྟོང་ཉིད་ཉོག་གས་པའི་ཤེར་བྱིན་འདི་ལས་ཐོབ་ཅིང་བྱུང་སྟེ།  
སངས་རྒྱས་བཅོམ་ལྷན་འདས་རྣམས་ཀྱང་འདི་ཉམས་སུ་སྐྱེས་པ་ལས་སྐྱེས་པའི་  
སྤྱིར་རོ།

The reason for this is as follows. The act of giving someone the dharma is of much more benefit than the act of giving material things. Not only that, but **the enlightenment of the totally enlightened Buddhas comes from**—is achieved through—the perfection of wisdom: the realization of emptiness which forms the subject matter of this text. **It is from putting this into practice as well that the Buddhas, the Conquerors, are born.**

**(There is no reading for class six)**

The Asian Classics Institute  
Course VI: The Diamond-Cutter Sutra

Reading Seven: Emptiness and the Destruction of the Mental Afflictions

*The following selections are taken from Sunlight on the Path to Freedom, written by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery. The original root text of the sutra by Lord Buddha is marked with an ornament in the Tibetan and bold in the English.*

འཇིགས་མེད་ལྷན་འདས། བདག་ནི། དེ་བཞིན་གཤེགས་པ་དག་བཅོམ་པ་ཡང་དག་  
པར་རྫོགས་པའི་སངས་རྒྱས་ཀྱིས་ཉོན་མོངས་པ་མེད་པར་གནས་པ་རྣམས་ཀྱི་མཚོག་  
ཏུ་བསྐྱེད་ཏེ། བཅོམ་ལྷན་འདས་བདག་འདོད་ཆགས་དང་བྲལ་བ་དག་བཅོམ་པ་  
ལགས་ཀྱང་། བཅོམ་ལྷན་འདས། བདག་འདི་སྣམ་དུ། བདག་ནི། དག་བཅོམ་པའོ།  
།སྣམ་དུ་མི་སེམས་ལགས་སོ། །བཅོམ་ལྷན་འདས། གལ་ཏེ་བདག་འདི་སྣམ་དུ།  
བདག་གིས་དག་བཅོམ་པ་ཉིད་ཐོབ་པོ། །སྣམ་དུ་སེམས་པར་གྱུར་ན། དེ་བཞིན་  
གཤེགས་པས་བདག་ལ་རིགས་ཀྱི་བྱ་རབ་འབྱོར་ནི། ཉོན་མོངས་པ་མེད་པར་གནས་  
པ་རྣམས་ཀྱི་མཚོག་ཡིན་ཏེ། ཅི་ལའང་མི་གནས་པས་ན། ཉོན་མོངས་པ་མེད་པར་  
གནས་པ། ཉོན་མོངས་པ་མེད་པར་གནས་པ་ཞེས་ལུང་མི་སྟོན་ལགས་སོ།

O Conqueror, I declare that the Ones Thus Gone—those Destroyers of the Foe who are the Totally Enlightened Buddhas—reside in the highest of all those states that are free of the mental afflictions. I am, o Conqueror, a person who is free of desire; I am a foe destroyer.

But I do not, o Conqueror, think to myself, "I am a foe destroyer." For suppose, o Conqueror, that I did think to myself, "I have attained this very state, the state of a foe destroyer." If I did think this way, then the One Thus Gone could never have given me the final prediction: he could never have said: "O son of noble family, o Subhuti, you will reach the highest of all those states that are free of the mental afflictions. Because you stay in no state at all, you have reached the state free of mental afflictions; you have reached what we call the 'state free of mental afflictions.'

དེ་ནས་རབ་འབྱོར་གྱིས་བདག་མ་སྣང་དུ་ཉོན་མོངས་སྤངས་པའི་དག་བཅོམ་པ་ལགས་  
ཀྱང་། བདག་གིས་བདག་ནི་དག་བཅོམ་པའོ་སྣམ་དུ་བདེན་པར་མི་འཇིན་ལགས་སོ་  
ཞེས་དང་། གལ་ཏེ་དེ་ལྟར་འཇིན་ན་ནི་བདག་ཀྱང་ཉོན་མོངས་ཅན་དུ་འགྱུར་བས་དག་  
བཅོམ་པ་མ་ཡིན་པར་འགྱུར་རོ། །བདག་ནི་དག་བཅོམ་པ་ཡིན་ཏེ། བཅོམ་ལུན་  
འདས་གྱིས་བདག་ལ་མ་སྣང་དུ་རིགས་ཀྱི་བྱ་རབ་འབྱོར་ནི་ཉོན་མོངས་པ་མེད་པ་རྣམས་  
ཀྱི་མཚོག་ཏུ་ལུང་བསྐྱུར་ལ། དོན་དམ་པར་ཅི་ལ་ཡང་མི་གནས་པས་ན་ཉོན་མོངས་པ་  
མེད་པར་གནས་པར་ཞེས་ལུང་མི་སྟོན་ཏེ། དོན་དམ་པར་གནས་བྱ་དང་གནས་བྱེད་  
དང་གནས་པ་པོ་གང་ཡང་མ་གྲུབ་པའི་ཕྱིར་རོ་ཞེས་བཤད་དེ། ཐལ་འགྱུར་བས་བདེན་  
འཇིན་ཉོན་མོངས་སུ་བཞེད་པ་དང་མཐུན་ནོ།

Then Subhuti explains, "I am, nominally speaking, a foe destroyer. But it is also true that I do not, while grasping to some true existence, think to myself, "I am a foe destroyer." If I did grasp to it this way then I would start to have mental afflictions, and then I would stop being a foe destroyer. I am a foe destroyer, and the Conqueror has given me the final prediction: he has told me, "Nominally speaking Subhuti, son of noble family, you will reach the highest of all those states that are free of the mental afflictions." In an ultimate sense though, because I stay in no state at all, he could never have given me the final prediction, he could never have said, "O son of noble family, o Subhuti, you will reach the state free of mental afflictions." This is because, ultimately speaking, there does not even exist any place to stay, no thing to make one stay there, nor even anyone who stays there. All this is consistent with the position of the Consequence school, which says that grasping to some true existence is a mental affliction.

འགྲོ་བཙུན་ལྷན་འདས་ཀྱིས་བཀའ་སྤྲུལ་པ། རབ་འབྱོར། འདི་ཇི་སྣམ་དུ་སེམས།  
དེ་བཞིན་གཤེགས་པས་དེ་བཞིན་གཤེགས་པ་དགུ་བཙུན་པ་ཡང་དག་པར་རྫོགས་པའི་  
སངས་རྒྱས་མར་མི་མཇུག་ལས་གང་སྤངས་པའི་ཚོས་དེ་གང་ཡང་ཡོད་དམ། རབ་  
འབྱོར་གྱིས་གསོལ་པ། བཙུན་ལྷན་འདས། དེ་ནི། མ་ལགས་ཏེ། དེ་བཞིན་  
གཤེགས་པས་དེ་བཞིན་གཤེགས་པ་དགུ་བཙུན་པ་ཡང་དག་པར་རྫོགས་པའི་སངས་  
རྒྱས་མར་མི་མཇུག་ལས་གང་སྤངས་པའི་ཚོས་དེ་གང་ཡང་མ་མཆིས་སོ།

The Conqueror bespoke:

O Subhuti, what do you think? Was there any dharma at all which the One Thus Gone took up from that One Thus Gone, the Destroyer of the Foe, the Perfectly Enlightened Buddha called "Maker of Light"?

And Subhuti respectfully replied,

O Conqueror, there was not. There exists no dharma at all which the One Thus Gone received, the One Thus Gone took up from that One Thus Gone, the Destroyer of the Foe, the Perfectly Enlightened Buddha called "Maker of Light."

དོན་དམ་པར་ཐོབ་བྱ་དང་ཐོབ་བྱེད་དང་ཐོབ་མཁན་རྣམས་མེད་པར་མ་ཟད། དོན་དམ་  
པར་སྤང་བར་བྱ་བའི་ཚོས་ཀྱང་མེད་ཅེས་སྟོན་པ་ནི། བཙུན་ལྷན་འདས་ཀྱིས་རབ་  
འབྱོར་ལ་དེ་བཞིན་གཤེགས་པ་ངས་སྟོན་སངས་རྒྱས་མར་མི་མཇུག་ལས་དོན་དམ་  
པར་གང་སྤངས་པའི་ཚོས་དེ་གང་ཡང་ཡོད་སྣམ་མམ་ཞེས་དྲིས་པ་ན། རབ་འབྱོར་  
གྱིས་དེ་མ་མཆིས་སོ་ཞེས་ལན་ལུལ།

Ultimately speaking then there is nothing for one to achieve, and nothing that helps one achieve it, and no one even to do the achieving. But we can say even further that, again speaking ultimately, there is no dharma at all that one takes up, and practices. In order to demonstrate this point, Lord Buddha states the following.

The Conqueror asks, "O Subhuti, do you think that there was any dharma at all which I, the One Thus Gone, in those days long ago took up, ultimately speaking, from the Buddha called 'Maker of Light'?"

And Subhuti offers up the reply, "No, there was no such dharma."

འདིར་སྒོམ་སྤྱ་སངས་རྒྱས་མར་མེ་མཛད་ཀྱི་མཚན་ནས་སྒོམ་པ་ནི། ལྷན་པས་སྔོན་  
གཞོན་ལུ་ཚོས་ཀྱི་སྒྲིན་དུ་གྱུར་པའི་ཚོ། སངས་རྒྱས་མར་མེ་མཛད་ཀྱིས་བྱིན་གྱིས་  
བརྒྱབས་པ་ལ་བརྟེན་ནས་མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ་ཆེན་པོ་ཐོབ་ཅིང་། ས་བརྒྱད་པ་  
མངོན་དུ་མཛད་པ་ན་མར་མེ་མཛད་ཀྱིས་སྤོད་ལ་མ་འོངས་པའི་དུས་སྤྱ་སངས་རྒྱས་ལྷ་  
ཀྱ་ཐུབ་པ་ཞེས་བྱ་བར་འགྱུར་རོ་ཞེས་ལུང་བསྟན་པའི་བཀའ་དྲིན་དུ་ན་པའི་ཆེད་དེ་འོག་  
དུ་བཤད་པར་བྱའོ།

This specific reference, wherein Lord Buddha speaks of the Buddha "Maker of Light" by name, recalls an event which had taken place long before. In those times our Teacher was a youth known as "Cloud of Dharma." Due to the blessing of the Buddha "Maker of Light," he was able to achieve a stage known as the "great mastery of things that never grow," and to bring about the eighth bodhisattva level. When this had happened, Light Maker gave him the final prediction, saying "In the future, you will become the Buddha known as 'Shakyamuni'." In order to remember the kindness that Light Maker paid on this occasion, I will speak more of this later on.

We should say a little about this expression, the "great mastery of things that never grow." This refers to a point at which one has eliminated the mental afflictions, and achieved total mastery, fluency, in meditating upon non-conceptual wisdom, which perceives directly each and every instance of the very nature of all things, their emptiness of any natural existence. As such, all caused objects appear to this person exclusively in the nature of an illusion, as empty of any true existence, not only during periods of deep meditation but during the times between these meditations as well.

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ་ཆེན་པོ་ཐོབ་པ་ནི། ལྷན་མོངས་སྤངས་ཤིང་ཚོས་ཐམས་  
ཅད་རང་བཞིན་གྱིས་སྤོང་པའི་ཚོས་ཉིད་མཐའ་དག་མངོན་སུམ་དུ་རྟོགས་པའི་མི་རྟོག་

ཡི་ཤེས་ལ་གོམས་པ་དབང་བསྐྱུར་ཐོབ་པའི་སྤྱིར་མཉམ་གཞག་གི་གནས་སྐབས་སུ་མ་  
ཟད། ཇི་སྲིད་ཀྱི་སྐབས་སུ་ཡང་འདུས་བྱས་ཀྱི་ཚེས་ཐམས་ཅད་བདེན་སྟོང་སྐྱེད་སྐྱེ་མ་ལྟོ་  
བུ་འབའ་ཞིག་ཏུ་སྐྱུང་བར་འགྱུར་རོ།

When one reaches the stage of the great mastery of things that never grow, one directly perceives that no object at all has any true existence. One perceives that what was predicted to finally happen, and the thing one is to achieve, and becoming enlightened—all of them—are empty of any natural existence. As such the Buddha had no belief that he was taking up any truly existing dharma at all from the Buddha Light Maker.

ཤི་སྐྱེ་བའི་ཚེས་ལ་བཟོད་པ་ཐོབ་པས་ཚེས་ཐམས་ཅད་བདེན་མེད་ཏུ་མངོན་ཏུ་  
གཟིགས་ཤིང་གང་ལུང་བསྟན་པ་དང་ཐོབ་པར་བྱ་བ་དང་འཚང་རྒྱ་བར་འགྱུར་བ་  
ཐམས་ཅད་ཀྱང་རང་བཞིན་གྱིས་སྟོང་པར་གཟིགས་པས། མར་མི་མཛད་ལས་བདེན་  
བྱུང་གི་ཚེས་གང་ཡང་སྤངས་སྦྱུང་ཏུ་ཞེན་པ་མེད་དོ། །དེ་ཡང་ལུང་སྟོན་པའི་དུས་སུ་  
གང་དུ་ལུང་བསྟན་པའི་སངས་རྒྱས་དེ་མེད་ཅིང་། ལུང་བསྟན་པའི་དུས་ཀྱི་གང་ཟག་  
དེ་ལུང་བསྟན་ནས་སངས་རྒྱས་པའི་ཚེ་ང་མེད་ཀྱང་། ཐ་སྙད་དུ་འཚང་རྒྱ་བར་ལུང་  
བསྟན་པ་དང་སངས་རྒྱས་པའི་བར་གྱི་གང་ཟག་རྣམས་རྒྱུད་གཅིག་ཡིན་ཞིང་། དུས་  
སྤྱིའི་ང་རྣམས་སོ་སོར་མ་སྐྱེ་བར་སྤྱིའི་ང་ཀུན་ལ་ཇི་སྲིད་ཀྱི་ཞིག་ཡོད་  
པས་དེ་ལ་དགོངས་ནས་སྟོང་མ་འོངས་པ་ན་སངས་རྒྱས་དེར་འགྱུར་རོ་ཞེས་ལུང་  
བསྟན་པའོ།

It is true that, at the time that the final prediction is made, the Buddha who is predicted does not yet exist. And it is true that, by the time he becomes a Buddha, the person who received the prediction no longer exists. In a nominal sense though there is a single continuum, a single person, who exists from the point of the prediction up to the point of enlightenment. There does exist a general kind of "me," one which extends to the whole "me" of the past and the future, where we do not divide out the separate me's of some specific points

in the past and future. It is with reference to this general "me" that the Buddha grants his final prediction, and says "You will become such and such a Buddha."

།དཔེར་ན་སྐྱེ་བ་སྐྱེ་བྱི་རྣམས་དང་ཚེ་སྟོན་སྟོན་གྱི་ང་རྣམས་ད་ལྟའི་དུས་གྱི་ང་འདི་མིན་  
ཡང་དེ་དག་གིས་བྱས་པ་ལ་ངས་བྱས་སོ་ཞེས་དང་། དེ་དག་གིས་བྱེད་པ་ཡང་ངས་  
བྱེད་པར་འགྱུར་རོ་ཞེས་ཐ་སྐྱད་འདོགས་ལུས་པ་བཞིན་ནོ། །དེ་བཞིན་དུ་ངས་ཁང་པ་  
དང་ལྷ་གོས་ལྷམ་སོགས་འདི་དང་འདི་བྱའོ་ཞེས་བརྗོད་པའི་དུས་སུ་ཁང་པ་སོགས་  
མེད་ཀྱང་མ་འོངས་པ་ན་འགྱུང་འགྱུར་ལ་བསམས་ཏེ་བརྗོད་པ་ལྟ་བུ་སྟེ། ཐ་སྐྱད་ཅམ་  
དུ་འགྱུང་ཡང་རང་བཞིན་གྱིས་སྐྱེ་བ་མེད་དོ།

To give an example, it is true that the particular me's of specific past or future lives, or else the particular me's of some point early on in your life, or later on in your life, are not the "me" you are at this present moment in time. Nonetheless it is allowable for us to say, of things that those me's have done or are going to do, "I did that," or "I am going to do that." It's just the same with the final prediction.

།རང་བཞིན་གྱིས་སྐྱེ་ན་ནི་ཁང་པ་སོགས་བྱའོ་སྟམ་པའི་དུས་ནའང་ཁང་པ་སོགས་ཡོད་  
ཅེས་འདོད་དགོས་ཀྱང་དེ་མེད་དོ། །དེ་ལྟ་བུ་ལ་དགོངས་ནས། མ་དྲོས་པས་ལུས་པའི་  
མདོ་ལས། གང་ཞེས་རྒྱུན་ལས་སྐྱེས་པ་དེ་མ་སྐྱེས། །དེ་ལ་སྐྱེ་བའི་རང་བཞིན་ཡོད་  
མ་ཡིན། །རྒྱུན་ལ་རག་ལས་གང་དེ་སྟོང་པར་བཤད། །གང་ཞེས་སྟོང་ཉིད་ཤེས་དེ་  
བག་ཡོད་ཡིན། །ཞེས་གསུངས་ཤིང་། སྐར་བཤད་པའི་བདེན་མེད་སྐྱབ་པའི་རིགས་  
པ་རྣམས་ཀྱང་འདིར་ཡང་སྐྱར་རོ།

We also say things like "I am going to build a house," or "I am going to make a hat, or some clothes, or a pair of shoes." Even though the house and the rest have no existence at the moment that we say these things, we can speak nonetheless of them, for we are thinking of them in the sense of something that will come about in the future. And they will occur, if only nominally; but they will not come forth through any nature of their own. If they could come about



Course VI: The Diamond-Cutter Sutra  
Reading Seven

through some nature of their own, then the house and so forth that we must agree exist even as we speak of building or making them could never exist at all. This is exactly the idea expressed in the *Sutra Requested by Madrupa*, where it says:

Anything which arises from conditions does not arise;  
There is no nature of arising in such a thing.  
Anything dependent on conditions is explained as empty;  
Anyone who understands emptiness is mindful.

You can also apply at this point all the reasonings presented earlier for demonstrating how things have no true existence.

། སྐྱུ་ལས་འབྲས་བུ་རྣམས་སྐྱེ་ཡང་རང་བཞིན་གྱིས་མི་སྐྱེ་བའི་ཚུལ་དེ་བཞིན་ལེགས་  
པར་ཤེས་ན་དབུ་མའི་ལུགས་ཀྱི་རང་བཞིན་གྱིས་སྣོང་པ་ལ་བྱ་བྱེད་འཐད་ཚུལ་ཤེས་  
ཤིང་། སྣོང་སྣོང་བྱུང་འཇུག་གི་དབུ་མའི་ལམ་ཡང་རྟོན་པར་འགྱུར་རོ།

At some point you will gain a really correct understanding of how, despite the fact that results do come from causes, they do not come from these causes through any nature of their own. At that moment you will finally grasp the way in which Middle Way philosophy describes how, despite the fact that things are empty of any natural existence, they can still quite properly work and function as they do. At that point too you will have discovered the Middle Way itself, the path where the appearance of the normal world and emptiness itself are inseparably married together.

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༄༅། །དེ་ཅིའི་སྤྱིར་ཞེ་ན། རབ་འབྱོར། གང་གི་ཚེ་ག་ལིང་གའི་རྒྱལ་པོས་ངའི་  
ཡན་ལག་དང་། ཉིང་ལག་རྣམ་པར་བཅད་པར་གྱུར་པ་དེའི་ཚེ་ང་ལ་བདག་ཏུ་འདུ་  
ཤེས་སམ། སེམས་ཅན་ཏུ་འདུ་ཤེས་སམ། སློག་ཏུ་འདུ་ཤེས་སམ། གང་ཟག་ཏུ་  
འདུ་ཤེས་ཀྱང་མ་བྱུང་ཞིང་། ང་ལ་འདུ་ཤེས་ཅི་ཡང་མེད་ལ། འདུ་ཤེས་མེད་པར་  
གྱུར་པ་ཡང་མ་ཡིན་པའི་སྤྱིར་རོ།

Why is it so? Because, o Subhuti, there was a time when the King of Kalingka was cutting off the larger limbs, and smaller appendages, of my body. At that moment there came into my

mind no conception of a self, nor of a sentient being, nor of a living being, nor of a person—I had no conception at all. But neither did I not have any conception.

སྐྱུ་མཚན་ནི་རབ་འབྱོར་སློན་གྱི་དུས་གང་གི་ཚེ་ཀ་ལིང་ཀའི་སྐྱུ་ལ་པོས་ང་ཁོ་རང་གི་  
བྱུང་མེད་དང་འབྲེལ་ལམ་སྣམ་པའི་དོགས་ངན་བྱུང་སྟེ་རལ་གྱིས་ངའི་ཡན་ལག་དང་  
ཉིང་ལག་སོར་སོ་རྣམས་བཅད་པར་གྱུར་པ་དེའི་ཚེ། ངས་བཟོད་པའི་འཁོར་གསུམ་  
བདེན་མེད་དུ་ཤེས་ནས་བཟོད་པ་བསྐྱོམས་པས། བྱ་སྟེ་པའི་ང་ལ་དམིགས་ནས་ངའི་  
སྣམ་དུ་བདག་དུ་བདེན་པར་ཞེན་པའི་འདུ་ཤེས་ནས་གང་ཟག་དུ་བདེན་པར་ཞེན་པའི་  
འདུ་ཤེས་ཀྱང་མ་བྱུང་ཞིང་། དེའི་ཚེ་ང་ལ་དེ་ལྟ་བུའི་བདེན་ཞེན་གྱི་འདུ་ཤེས་ཅི་ཡང་  
མེད་ལ། བྱ་སྟེ་དུ་འདུ་ཤེས་གཞན་མེད་པར་གྱུར་པ་ཡང་མ་ཡིན་ཏེ། བཟོད་དོ་སྣམ་  
པའི་སྐྱུ་ག་བསྐྱུ་དང་ལེན་དང་གཞོན་པ་ལ་ཇི་མི་སྣམ་པ་དང་། བདེན་མེད་དུ་དོགས་  
པའི་ཚོས་ལ་ངས་སེམས་ཀྱི་འདུ་ཤེས་རྣམས་ཡོད་པའི་ཕྱིར་རོ་སྣམ་དུ་དགོངས་སོ།

For what reason is it so? Because long ago there was a time, o Subhuti, when the king of Kalingka got the evil suspicion that I had engaged in relations with his woman. And so he was cutting off the larger limbs, and smaller appendages of my body. (The latter refers to the fingers and toes.)

At that moment I practiced patience, keeping my mind on an understanding of the lack of true existence to each of the three elements to the act of patience. As I focussed on the "me" which exists nominally, there came into my mind no conception where I held any belief in some truly existing "me": and so I had no conception of anything from a truly existing "self" up to a truly existing "person."

At that moment I had no conception at all of any such conception that something was existing truly. At the same time though it was neither as if I had no other, nominal conceptions at all. What Subhuti is saying here is the following. I did have the thought that I would have to keep my patience: I did have the thought to take the pain on willingly, and not to be upset about the harm being done to me. And I did have the kind of conception where I reconfirmed my knowledge of how I had perceived that no existing object has any true existence.

༄༄ །དེ་ཅི་འདྲི་ཕྱིར་ཞེ་ན། རབ་འགྲོར། གལ་ཏེ་དེ་འདྲི་ཚེ་བདག་ཏུ་འདུ་ཤེས་བྱུང་ན།  
དེ་འདྲི་ཚེ་གཞོན་སེམས་ཀྱི་འདུ་ཤེས་ཀྱང་འབྱུང་ལ། སེམས་ཅན་དུ་འདུ་ཤེས་པ་དང་།  
སྲོག་ཏུ་འདུ་ཤེས་པ་དང་། གང་ཟག་ཏུ་འདུ་ཤེས་པ་བྱུང་ན། དེ་འདྲི་ཚེ་གཞོན་སེམས་ཀྱི་  
འདུ་ཤེས་ཀྱང་འབྱུང་བའི་ཕྱིར་རོ།

Why is it so? Suppose, o Subhuti, that at that moment any conception of a self had come into my mind. Then the thought to harm someone would have come into my mind as well.

The conception of some sentient being, and the conception of some living being, and the conception of person, would have come into my mind. And because of that, the thought to harm someone would have come into my mind as well.

། ཀྱུ་མཚན་ནི་གལ་ཏེ་དུས་དེ་འདྲི་ཚེ་ང་ལ་ངའོ་སྣམ་དུ་དོན་དམ་པར་བདག་ཏུ་འདུ་ཤེས་  
པ་སོགས་ཡོད་ན་ནི་དེ་འདྲི་ཚེ་གཞོན་ལ་གཞོན་སེམས་ཀྱི་འདུ་ཤེས་ཀྱང་འབྱུང་བར་  
འགྲུར་ན་དེ་མ་བྱུང་བའི་ཕྱིར་རོ་ཞེས་སོ།

Here is the reason why it is so. Suppose that at that moment any conception of a self, where I thought of "me" as existing in an ultimate way, had come into my mind. Or suppose any of the other conceptions mentioned had come into my mind. Then the thought to harm someone would have come into my mind as well; but the fact is that it did not.

**The Asian Classics Institute  
Course VI: The Diamond-Cutter Sutra**

**Reading Eight: Emptiness and Paradise; Emptiness and  
Purification**

*The root text is found in bold in the translation, and is marked with an ornament in the Tibetan. The commentary is by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery.*

༄༅། བཅོམ་ལྷན་འདས་ཀྱིས་བཀའ་སྤུལ་པ། རབ་འབྱོར། བྱང་རྒྱལ་སེམས་དཔའ་  
གང་ལ་ལ་ཞིག་འདི་སྐད་དུ། བདག་གིས་ཞིང་བཀོད་པ་རྣམས་བསྐྱབ་པར་བྱའོ།  
ཞེས་ཟེར་ན། དེ་ནི། མི་བདེན་པར་སྒྲ་བའོ།

**The Conqueror bespoke:**

**Suppose, o Subhuti, that some bodhisattva were to say, "I am working to bring about paradises." This would not be spoken true.**

།དེ་ལྟར་འཚང་རྒྱ་བ་ལ་གང་དུ་འཚང་རྒྱ་བའི་ཞིང་དག་པ་སྐྱབ་དགོས་པར་སྣོན་པ་ནི།  
བཅོམ་ལྷན་འདས་ཀྱིས་རབ་འབྱོར་ལ་བྱང་རྒྱལ་སེམས་དཔའ་གང་ལ་ལ་ཞིག་བདག་  
གིས་ཞིང་བཀོད་པ་རྣམས་བདེན་ཞེན་གྱིས་དོན་དམ་པར་བསྐྱབ་པར་བྱའོ་སྟེ་སྐྱམ་ཞིང་ཟེར་  
ན། ཚིག་དེ་ནི་མི་བདེན་པར་སྒྲ་བའོ།

Lord Buddha wishes to indicate that, in order for a person to reach the enlightenment described above, he or she must first bring about a paradise in which to achieve the enlightenment. Therefore **the Conqueror** says to **Subhuti**,

Suppose some bodhisattva were to say or think to himself—while holding a belief in true existence, and referring to ultimate existence—"I am working to bring about paradises." This statement would not be spoken true.

ལྷ་འདོད་ཅིའི་སྤྱིར་ཞེས། རབ་འབྱོར། ཞིང་བཀོད་པ་རྣམས་ཞིང་བཀོད་པ་རྣམས་  
ཞེས་བྱ་བ་ནི། བཀོད་པ་དེ་དག་མིང་པར་དེ་བཞིན་གཤེགས་པས་གསུངས་པའི་སྤྱིར་ཏེ།  
དེས་ན། ཞིང་བཀོད་པ་རྣམས་ཞེས་བྱའོ།

Why is it so? Because the Ones Thus Gone have stated that these paradises, these "paradises," these lands that are put there do not even exist. And this is why we call them "paradise."

། གྲུ་མཚན་ནི། འཚང་གྲུ་བའི་གནས་གྱི་ཞིང་གི་བཀོད་པ་སྤུན་སྤུམ་ཚོགས་པ་རྣམས་ནི་  
གྲུ་རྒྱུ་དུ་མ་ཚོགས་ནས་བྱུང་བ་སྐྱུ་མ་ལྟ་བུའི་བཀོད་པ་ཡིན་གྱི། དོན་དམ་པར་བཀོད་  
པ་དེ་དག་མིང་པར་དེ་བཞིན་གཤེགས་པས་གསུངས་པའི་སྤྱིར་ཏེ། འོན་ཀྱང་མ་བརྟལ་  
མ་དཔུད་པའི་སྣོད་ཅེས་ཡོད་པས་ཐ་སྐད་དུ་ཞིང་གི་བཀོད་པ་རྣམས་ཞེས་བྱའོ། །སངས་  
རྒྱུ་གྱི་ཞིང་མ་ཟད། སྣོད་བཅུད་གྱི་བཀོད་པ་ཐམས་ཅད་ཀྱང་ཆ་ཤས་དུ་མ་ཚོགས་པ་  
ལ་བཏགས་པ་སྟེ། ཁང་པ་ལ་སོགས་པ་བཞིན་ནོ། །དེ་དག་ཐམས་ཅད་ཀྱང་རིགས་  
པས་རྟུལ་སྒྲ་རབ་གྱི་བར་བཤེགས་ན་ཅི་ཡང་མ་ཡིན་པའི་བར་འགྲུར་ཏེ་མཚོན་ཅམ་མོ།

Why is this the case? The reason is that the Ones Thus Gone have stated that these perfect paradises, these places where you achieve your enlightenment, are put there like an illusion; that is, they occur because a great many causes and conditions have come together. But lands which have been put there in an ultimate sense, say the Buddhas, do not even exist. Since though they do exist to that state of mind which performs no check or analysis, we can nominally call them "paradise."

This fact refers not only to the paradise of a Buddha, but also to each and every thing which has ever been put here: to both the world where beings live and the beings who live in the world. All of these are simply a label put on the collection of a number of parts: they are all the same as a house, for

example. And all of these are such that, should you break them down mentally all the way to their tiniest atoms, you would reach the point where they are nothing at all. (This is the briefest sketch of the meaning for you.)

༄༄ །རབ་འབྱོར། དེ་ལྟ་བུས་ན། བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་  
པོས་འདི་ལྟར་མི་གནས་པར་སེམས་བསྐྱེད་པར་བྱའོ། །ཅི་ལའང་མི་གནས་པར་  
སེམས་བསྐྱེད་པར་བྱའོ། །གཟུགས་ལའང་མི་གནས་པར་སེམས་བསྐྱེད་པར་བྱའོ།  
།སྒྲ་དང་། སྲི་དང་། རོ་དང་། རིག་བྱ་དང་། ཆོས་ལའང་མི་གནས་པར་སེམས་  
བསྐྱེད་པར་བྱའོ།

Since this is so, o Subhuti, those bodhisattvas who are great beings develop their wish without residing in these thoughts. They develop their wish without residing in anything at all. They develop their wish without residing even in visible form. They develop their wish without residing even in sounds, or in smells, or in tastes, or in things to touch, or in any object at all.

།དེ་ལྟ་བུས་ན་བྱང་ཆུབ་སེམས་དཔའ་ཞིང་གི་བཀོད་པ་བསྐྱབ་པར་བྱ་བ་ན་འདི་ལྟར་  
བདེན་ཞེན་གྱིས་མི་གནས་པར་སེམས་བསྐྱེད་པར་བྱའོ། །དོན་དམ་པར་ཅི་ལ་ཡང་མི་  
གནས་ཤིང་གཟུགས་སྒྲ་སོགས་ཀྱི་ཆོས་གང་ལ་བདེན་ཞེན་གྱིས་མི་གནས་པར་སེམས་  
བསྐྱེད་པར་བྱའོ།

Since this is so, says Lord Buddha, bodhisattvas who are working to bring about their paradise should **develop their wish** [for enlightenment] **without residing** in any such state where they hold a belief in some true existence. They should **develop their wish without residing in** any state where they believe in the ultimate existence of **anything at all**. They should **develop their wish without residing in** any state where they hold a belief in some true existence of **any object at all: visible form, or any of the rest**.

༄༄ །རབ་འབྱོར། འདི་ལྟ་སྟེ། དཔའ་ན། སྐྱེས་བུ་ཞིག་ལུས་འདི་ལྟ་བུར་བྱུར་  
ཏེ། འདི་ལྟ་སྟེ། རིའི་རྒྱལ་པོ་རི་རབ་ཙམ་དུ་བྱུར་ན། རབ་འབྱོར། འདི་ཇི་སྟེ་སྟེ་དུ་

སེམས། ལུས་དེ་ཆེ་བ་ཡིན་ནམ། རབ་འབྱོར་གྱིས་གསོལ་པ། བཙམ་ལྡན་འདས།  
ལུས་དེ་ཆེ་བ་ལགས་སོ། །བདེ་བར་གཤེགས་པ། ལུས་དེ་ཆེ་ལགས་སོ། །དེ་ཅི་འི་  
སྐད་དུ་ཞེ་ན། དེ་བཞིན་གཤེགས་པས་དེ་དངོས་པོ་མ་མཆིས་པར་གསུངས་པའི་སྐད་  
དུ་སྟེ། དེས་ན། ལུས་ཞེས་བགྱིའོ། །དེ་དངོས་པོ་མ་མཆིས་པར་དེ་བཞིན་གཤེགས་  
པས་གསུངས་ཏེ། དེས་ན། ལུས་ཆེ་ཞེས་བགྱིའོ།

O Subhuti, it is thus: Suppose, for example, that someone's body were to grow this large—suppose it were to grow as large as the king of all mountains, Mt. Sumeru. What do you think, o Subhuti? Would that person's body be large?

And Subhuti replied,

O Conqueror, such a body would be large. O you who have Gone to Bliss, such a body would be large. And why so? Because Those Gone Thus have stated that it could never be a thing at all. And this is why we call it a "body." Because Those Gone Thus have stated that it could never be a thing at all, we call it a "large body."

འབྲིའི་ཞིང་གི་བཀོད་པ་ལྟ་བུར་མ་ཟད། བཅུད་གྱི་གང་ཟག་གི་ལུས་གྱི་བཀོད་པ་ཡང་  
རྒྱུན་ཚོགས་པ་ཙམ་ལ་དོན་དམ་པར་གྲུབ་པ་མེད་དོ་ཞེས་སྟོན་པ་ནི། །རབ་འབྱོར་  
དཔེར་ན་སྐྱེས་བུ་ཞིག་ལུས་རིའི་རྒྱལ་པོ་འི་རབ་ཙམ་དུ་གྱུར་ན་ལུས་དེ་ཆེ་བ་ཡིན་སྟམ་  
མམ་ཞེས་བྲིས་པ་ན། ལན་དུ་ལུས་དེ་ཆེ་བར་ཞུས་ཤིང་། ལུས་དེ་ཉིད་ཆ་དུ་མ་ཚོགས་  
པའི་ཕྱང་པོ་ཐ་སྐད་ཙམ་དུ་ཡོད་ཀྱི། ཆ་ལ་མ་བལྟོས་པའི་དངོས་པོ་སྟོང་བོར་མེད་པར་  
དེ་བཞིན་གཤེགས་པས་གསུངས་ཏེ། འཇིག་རྟེན་གྱི་ཐ་སྐད་དུ་ལུས་དེ་ལ་ཆེ་འོ་ཞེས་  
བྱའོ། །དེས་ན་དོན་དམ་པར་ལུས་སུ་གྲུབ་པ་མ་མཆིས་པའི་ཀུན་རྫོབ་པའི་ལུས་དེ་ལ་  
ལུས་ཞེས་བྱའོ། །ལུས་ཆེ་བས་མཚོན་ནས་གཟུགས་ཆེ་རྒྱང་ཐམས་ཅད་ཀྱང་དེ་དང་

འདྲ་བར་སྐྱུར་རོ། །དེ་ལྟར་གསུངས་པ་ནི་སྣོད་བཅུད་ཐམས་ཅད་ཀྱང་རང་བཞིན་གྱིས་  
སྣོད་པར་བསྐྱེམ་པའི་ཚུལ་བཤད་པའོ།

Lord Buddha wishes to show that the above applies not only to outer things such as paradises, but also to the beings who inhabit this world: to objects such as the body of a person. He wishes to show that they too exist only because conditions have come together, and not in an ultimate way. Therefore he asks Subhuti,

**Suppose some person's body were to grow to the size of the king of mountains, Mt. Sumeru. What do you think? Would that body be something large?**

And Subhuti respectfully replies,

**Such a body would be large. Those who have Gone Thus though have stated that this same body exists only as a term applied to the heaps, to some collection of a great many parts. It could never be a thing at all which existed in essence; that is, it could never be something which did not depend on its parts, say they. And this is why we can call such a body "large," in the sense that words are used in the everyday world.**

Here a large body is just a representative example; we are meant to apply this reasoning to all physical objects, large or small. The entire statement here in the sutra is aimed at showing us how to meditate upon the fact that each and every detail of the world and the beings who inhabit it are all empty of any natural existence.

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༄༅ །ཡང་རབ་འབྱོར། །ས་སྤྱོགས་གང་ན་མདོ་སྡེ་འདི་སྣོན་པའི་ས་སྤྱོགས་དེ།  
ལྷ་དང་། མི་དང་། ལྷ་མ་ཡིན་དུ་བཅས་པའི་འཇིག་རྟེན་གྱིས་མཚོན་པར་འོས་པར་  
འགྱུར་རོ། །ས་སྤྱོགས་དེ་ཕྱག་བྱ་བར་འོས་པ་དང་། བསྐྱོར་བ་བྱ་བར་འོས་པར་ཡང་  
འགྱུར་རོ། །ས་སྤྱོགས་དེ་ནི། མཚོན་རྟེན་ལྷ་བྱུར་འགྱུར་རོ།

**And I tell you further, o Subhuti: any place where this sutra is taught thereby becomes a place worthy of the offerings of the entire world, with its gods, and men, and demigods. It**



becomes a place which is worthy of their prostrations, and worthy of their circumambulations. That place becomes something like a stupa.

ཡང་ས་ཕྱོགས་གང་ན་མདོ་སྡེ་འདི་སྟོན་པའི་ས་ཕྱོགས་དེ་ལྟ་དང་མི་དང་ལྷ་མ་ཡིན་  
དང་བཅས་པའི་འཛིག་རྟེན་གྱི་སེམས་ཅན་རྣམས་ཀྱིས་མཚོད་པ་དང་ཕྱག་བྱ་བ་དང་  
བསྐོར་བར་བྱ་བའི་འོས་སྤུ་འགྲུར་ཏེ། ས་ཕྱོགས་དེ་མཚོད་རྟེན་ལྷ་བུར་འགྲུར་རོ།  
འདི་ནི་མདོ་རྟོགས་རྒྱན་ལས། བྱང་རྒྱལ་དང་ནི་རྟེན་མཚོད་ཉིད། ཞེས་པའི་རྩ་  
བའི་མདོ་ཡུམ་རྒྱས་འབྲིང་བསྐྱུས་གསུམ་དང་འབྲེལ་པ་རྣམས་ལས་ནི་བྱང་སེམས་  
སྐོམ་ལམ་པ་གང་དུ་བཞུགས་པའི་གནས་དེ་གཞན་གྱིས་བཀྱར་བའི་གནས་མཚོད་རྟེན་  
ལྷ་བུར་གསུངས་པ་དང་འབྲེལ། གཙོ་བོ་ནི་གཞུང་འདིའི་བཟོད་བྱ་དོན་གྱི་ཤེར་ཕྱིན་  
བྱུང་པར་ཅན་རྒྱུད་ལ་སྐྱེས་པའི་གང་ཟག་བཞུགས་པའི་གནས་ལ་དགོངས་སོ། །གོང་  
དུ་འདི་ལྷ་བུ་ཞེས་སོང་ཡང་གཞི་སོ་སོའི་དབང་དུ་མཛད་པའོ།

Furthermore, any place where this sutra is taught thereby becomes a place worthy of the offerings, and the prostrations, and the circumambulations of all the living beings in the entire world, with its gods, and men, and demigods. This point recalls the line in the *Ornament of Realizations* where it talks about "enlightenment and none other than a stupa." This refers to a fact mentioned in the root sutra—in the Mother, in its more extensive, medium, and shorter versions, as well as in the commentaries. Here it says that any place where a bodhisattva on the path of habituation stays thereby becomes a place like a stupa, a place that should be revered by other people. The reference here in this case is mainly to any place where there resides a person who has managed to develop the whole point of this text—that is, an extraordinary form of actual perfection of wisdom—within the stream of his mind. Previously in the sutra a section similar to this one appears, but each instance applies to a different case.

༄༅ །རབ་འབྱོར། རིགས་ཀྱི་བྱུངས་རིགས་ཀྱི་བྱུ་མོ་གང་དག་འདི་ལྷ་བུའི་མདོ་  
སྡེའི་རྟོག་འདི་དག་ལེན་པ་དང་། འཛིན་པ་དང་། ལྷོག་པ་དང་། ཀུན་རྒྱལ་པར་བྱེད་

པ་དེ་དག་ནི། མནར་བར་འགྱུར། ཤིན་ཏུ་མནར་བར་འགྱུར་རོ།

O Subhuti, any son or daughter of noble family who takes up a sutra like this, or who holds it, or reads it, or comprehends it fully, will suffer. They will suffer intensely.

།སྐྱེ་མ་ལས་གཞན་ཡང་རབ་འབྱོར་རིགས་ཀྱི་བྱུངས་བྱ་མོ་གང་མདོ་སྡེ་འདི་འཛིན་  
འཆང་སོགས་བྱེད་ཅིང་དོན་ཉམས་སྐྱེ་ལེན་པའི་སེམས་ཅན་དེ་དག་ནི་ནད་སྣ་ཚོ་གས་  
དང་འཐབ་རྩོད་འཚང་འདྲུ་དང་བཅིང་རྟོག་སོགས་ཀྱིས་མནར་བ་དང་ཤིན་ཏུ་མནར་  
བའི་སྐྱབ་བསྐྱེལ་སྲོང་བར་འགྱུར་བ་ཡོད་སྲིད་ཀྱང་། སྐྱོན་ཆེན་པོ་མ་ཡིན་ཏེ།

Here in a statement over and above the one before, Lord Buddha says,

O Subhuti, consider any son or daughter of noble family who takes up this sutra, who holds it in their hands, and so on—any living being who does these things and then puts the meaning of the sutra into practice. It is entirely possible that such a person could experience some pain, that they could **suffer, and suffer intensely**, through various kinds of illness, or conflict with others, or being criticized, or chained, or beaten, or anything of the like. It could happen, but it would be no great problem, because. . .

༄༅ །དེ་ཅིའི་སྤྱིར་ཞེ་ན། རབ་འབྱོར། སེམས་ཅན་དེ་དག་གིས་ཚེ་རབས་སྐྱེ་མའི་  
མི་དགོ་བའི་ལས་ངན་སོང་དུ་སྐྱེ་བར་འགྱུར་བ་གང་དག་བྱས་པ་དག་ཚེ་འདི་ཉིད་ལ་  
མནར་བས། ཚེ་རབས་སྐྱེ་མའི་མི་དགོ་བའི་ལས་དེ་དག་འབྱུང་བར་འགྱུར་ཏེ།  
སངས་རྒྱས་ཀྱི་བྱང་ཆུབ་ཀྱང་འཕྲོག་པར་འགྱུར་བའི་སྤྱིར་རོ།

Why is it so? Because, o Subhuti, such beings are purifying non-virtuous karma from the entire string of their previous lives, karma that would have taken them to the three lower realms. As they purify this karma, it causes them to suffer here in this life. As such they will succeed in cleaning away the karma of these non-virtuous deeds of their previous lifetimes, and they will as well achieve the enlightenment of a Buddha.

སྐྱུ་མཚན་དེ་ཅི་ལྟར་ལྷིང་ཞེ་ན། སེམས་ཅན་དེ་དག་གིས་ནི་ཚེ་རབས་འདི་དང་སྐྱུ་མཚན་  
དུས་སྐབས་མི་དགེ་བའི་ལས་ཆེན་པོ་ངན་སོང་གསུམ་དུ་སྐྱེ་བར་འགྱུར་བའི་ལས་གང་  
དག་བྱས་པ་དེ་དག་ཐམས་ཅད་ཀྱི་འབྲས་བུ་ནི་ཚེ་འདི་ཉིད་ཀྱི་ཐོག་ལ་སྐྱིན་ཏེ་སྐྱུ་ག་  
བསྐྱེལ་གྱིས་མནར་བ་དེའི་སྣོབས་གྱིས་ཚེ་རབས་སྐྱུ་མཚན་མི་དགེ་བའི་ལས་དེ་དག་  
ཐམས་ཅད་འགྲུང་བ་སྟེ་དག་པར་འགྱུར་ཏེ། སངས་རྒྱུས་ཀྱི་བྱང་ཆུབ་ཀྱང་སྐྱུར་དུ་ཐོབ་  
པར་འགྱུར་རོ། །ཤེས་སྤྱོད་ལ་བརྩོན་པའི་གཉེན་པོ་ཀུན་ཏུ་སྦྱོར་བའི་སྣོབས་གྱིས་ནི་  
སྤྲིག་ལས་རྣམས་ཀྱི་ཕ་བ་བདག་འཛིན་བཅོམ་སྟེ་ཐར་པ་དང་ཐམས་ཅད་མཁྱེན་པ་ཡང་  
ཐོབ་པར་འགྱུར་ཞེས་བཤད་ན། ངན་འགྲོར་སྐྱེ་བའི་ལས་རྣམས་འཛོམས་པ་ལྟ་ཅི་སྟོས་  
སོ། །རྩུལ་དེ་ལྟར་ཏྟེ་ག་གི་འབར་བ་སོགས་ནས་བཤད་ཅིང་། ཐར་པ་ཆེན་པོ་ལས་  
ཀྱང་། ངན་འགྲོར་སྐྱེ་བའི་སྤྲིག་ཡོད་ཀྱང་། །མགོ་བོ་ན་བ་ཅོམ་གྱིས་འགྲུང་། །ཞེས་  
གསུངས་སོ། །དཔེར་ན་ས་བོན་བཏབ་ཀྱང་རྩུ་ལུད་དོད་གཤེར་སོགས་གཏན་མེད་ན་  
སྐྱུ་གུ་མི་སྐྱེ་བ་ལྟར་བདག་འཛིན་སྟོང་རྣམས་ན་ནི། བསགས་པའི་ལས་ཅི་ཡོད་ཀྱང་  
གོགས་ཉོན་མོངས་མེད་པས་རྣམས་སྤྱིན་འབྲིན་མི་རྣམས་ཏེ། རྣམ་འགྲེལ་ལས། སྤྱིད་  
པའི་སྤྱིད་ལས་རྣམས་བརྒྱལ་བའི། །ལས་གཞན་འཕེན་རྣམས་མ་ཡིན་ཏེ། །ལྷན་ཅིག་  
བྱེད་པ་ཟད་ཕྱིར་རོ། །ཞེས་གསུངས་པ་ལྟར་རོ།

For what reason is it so? Because such beings are purifying great non-virtuous karma that they have committed both in this life and in their lifetimes past—karma so serious that it would normally have taken them to the three lower realms. As such, the results of all these deeds are ripening here in this very life. Thus one is suffering pain, and by force of this suffering he or she is "cleaning away"—that is, purifying—all of this non-virtuous karma. As such, one will quickly achieve the enlightenment of a Buddha.

Course VI: The Diamond-Cutter Sutra  
Reading Eight

The force of an antidote action consisting of making great efforts in the perfection of wisdom is destroying the grasping to some self-existence, the very root of all non-virtuous deeds. This is why the text goes on to say that one will achieve freedom and the state of omniscience. And since the text does say this, then needless to say one could destroy the karma that is leading you to a birth in the lower realms. The way in which this works is explained in texts such as the *Blaze of Reasoning* and others. As the *Sutra of the Great Liberation* says as well,

Even though one may have the bad karma  
To take his birth in the three lower realms,  
A simple headache will clean it away.

Suppose for example that a seed is planted, but is then deprived completely of water, or fertilizer, or warmth, or the rest. Then it would never sprout.

Here the case is the same. If you are able to eliminate grasping to some self-nature, then none of the karmas you have collected, regardless of how many there are, can ever ripen forth. This is because their companion, the mental afflictions, are absent. As the *Commentary on Valid Perception* states,

No further karmas can ever project their results  
In one who has gone beyond the desire for existence;  
This is because the conditions have all been finished.

**The Asian Classics Institute  
Course VI: The Diamond-Cutter Sutra**

**Reading Nine: Emptiness and the Perfection of Wisdom; How  
They Prevent the Two Extremes**

*The root text is found in bold in the translation, and is marked with an ornament in the Tibetan. The commentary is by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery.*

༄༄ །བཅོམ་ལྷན་འདས་ལ་ཚེ་དང་ལྷན་པ་རབ་འབྱོར་གྱིས་འདི་སྐད་ཅེས་གསོལ་  
ཏོ། །བཅོམ་ལྷན་འདས། ཚེས་ཀྱི་རྣམ་གྲངས་འདིའི་མིང་ཅི་ལགས། ཇི་ལྟར་གཟུང་  
བར་བཟྱ། དེ་སྐད་ཅེས་གསོལ་པ་དང་། བཅོམ་ལྷན་འདས་ཀྱིས་ཚེ་དང་ལྷན་པ་རབ་  
འབྱོར་ལ་འདི་སྐད་ཅེས་བཀའ་སྩལ་ཏོ། །རབ་འབྱོར། ཚེས་ཀྱི་རྣམ་གྲངས་འདི་ཤེས་  
རབ་ཀྱི་པ་ཐོལ་དུ་ཕྱིན་པ་ཞེས་བྱ་སྟེ། འདི་དེ་ལྟར་བྱངས་ཤིག།

The junior monk Subhuti spoke the following words, with great respect, to the Conqueror:

O Conqueror, what is the name of this particular kind of Dharma? How are we to consider it?

And the Conqueror bespoke the following to the junior monk Subhuti:

O Subhuti, this particular kind of Dharma is known as the "perfection of wisdom," and that is how you should consider it.

།དེ་ནས་རབ་འབྱོར་གྱིས་གཟུང་འདིའི་མིང་ཅི་ལྟར་ལགས་ཞེས་ཞུས་པ་ན། ལན་དུ་

བཅོམ་ལྷན་འདས་ཀྱིས་འདིའི་མིང་ལ་གཞུང་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་སྤྱིན་པ་ཞེས་བྱ་སྟེ་  
འདིའི་མིང་དེ་ལྟར་རྒྱུངས་ཤིག་ཅེས་པ་ནི། བཟོད་བྱ་དོན་གྱི་ཤེས་སྤྱིན་བཟོད་བྱར་བྱས་  
ནས་སྟོན་པས་ཟོད་བྱེད་གཞུང་ལ་བཟོད་བྱའི་མིང་གིས་བཏགས་པའོ། །འདིས་ཤེས་  
རབ་ཀྱི་ཕར་སྤྱིན་གྱི་མིང་གིས་མཚོན་ཏེ་ཕར་སྤྱིན་གཞན་ཡང་བསྟན་ཏོ།།

Then Subhuti asks, "What is the name of this text?" In reply the Conqueror states, "Its name is the 'perfection of wisdom,'" and "that is how you should consider it to be named." The subject matter selected by the Teacher, the subject expressed by the text, is the perfection of wisdom in its actual form. The point here then is that the Teacher has named the text that expresses this subject by using the name of the subject it expresses. Here the name of the perfection of wisdom is meant to represent all the other perfections as well.

༄༅། དེ་ཅིའི་སྤྱིར་ཞེ་ན། རབ་འབྱོར། དེ་བཞིན་གཤེགས་པས་ཤེས་རབ་ཀྱི་ཕ་  
རོལ་ཏུ་སྤྱིན་པ་གང་གསུངས་པ་དེ་ཉིད་ཕ་རོལ་ཏུ་སྤྱིན་པ་མེད་པའི་སྤྱིར་ཏེ། དེས་ན།  
ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་སྤྱིན་པ་ཞེས་བྱའོ།

Why is it so? Because, o Subhuti, that same perfection of wisdom spoken by the Ones Thus Gone is a perfection of wisdom that doesn't even exist. And this is why we call it the "perfection of wisdom."

དེ་བཞིན་གཤེགས་པས་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་སྤྱིན་པ་ཞེས་གང་གསུངས་པ་དེ་ཉིད་  
དོན་དམ་པར་ཕ་རོལ་ཏུ་སྤྱིན་པར་གྲུབ་པ་མེད་ཅིང་། དེས་ན་ཐ་སྙད་ཏུ་ཤེས་རབ་ཀྱི་ཕ་  
རོལ་ཏུ་སྤྱིན་པ་ཞེས་འདོགས་སོ། །དོན་དམ་པར་མེད་ཅིང་ཐ་སྙད་ཏུ་ཡོད་པར་བཤད་  
པ་འདི་འདྲ་ཐམས་ཅད་ཀྱིས་ཀྱང་མཐའ་གཉིས་སྤངས་པའི་བདེན་གཉིས་རྒྱུང་ཏུ་འཇུག་  
པའི་དབུ་མའི་ལམ་སྟོན་ཏེ། དེ་ཡང་རང་བཞིན་གྱིས་སྟོང་པ་དང་ཐ་སྙད་ཏུ་ཡོད་པ་  
གཉིས་དུས་གཅིག་ཏུ་གཞི་གཅིག་གི་སྟེང་ཏུ་འདྲུབ་པར་སྟོན་པའོ། །ཕར་སྤྱིན་ཞེས་པའི་

སྒྲོ་དོན་ནི། འཁོར་བའི་རྒྱ་མཚོའི་ཕ་རོལ་དུ་ཕྱིན་པར་བྱེད་པ་དང་ཕྱིན་ཟིན་པའི་དོན་ཏེ།  
སྒྲོ་མ་ལྟར་ན་སློབ་ལམ་ན་ཡོད་ཅིང་། ཕྱི་མ་ནི་སངས་རྒྱས་ཀྱི་ས་ན་ཡོད་དེ་རྣམ་  
མཁུན་དང་དོན་གཅིག་གོ། །ཤེས་ཕྱིན་གྱི་སྒྲིམ་བཟོད་པ་ཅམ་ལ་ནི། རང་བཞིན་དང་  
གཞུང་དང་ལམ་དང་འབྲས་བུའི་ཤེས་ཕྱིན་ལྟ་བུ་མང་སྟེ་བྱུང་པར་ཤེས་དགོས་ཀྱང་མ་  
བཟོད་དོ། །མདོར་ན་བྱང་ཆུབ་ཀྱི་སེམས་ཀྱིས་ཟིན་པའི་སྟོང་ཉིད་ཉོག་པའི་ཡེ་ཤེས་  
ལ་ཤེས་ཕྱིན་དུ་གསུངས་པའི་ཤེས་ཕྱིན་འདི་ནི་སྒྲིམ་པའི་ཕར་ཕྱིན་སོགས་ཕར་ཕྱིན་དང་  
པོ་སྒྲོ་སངས་རྒྱས་ཀྱི་སར་འབྲིན་པར་བྱེད་པའི་ཐབས་བྱུང་པར་ཅན་ཡིན་ཏེ་འཆད་པར་  
འགྲུང་རོ།

That same perfection of wisdom spoken by the Ones Thus Gone to be the "perfection of wisdom" is a perfection of wisdom that doesn't even exist as a perfection of wisdom in an ultimate sense. And this is why we can, in a nominal sense, label it the "perfection of wisdom." All these kinds of explanations, where they state that things do not exist ultimately but do exist nominally, illustrate the path of the middle way, wherein the two truths are accepted as an inseparable unity, which functions to prevent completely the two extremes. They illustrate, in short, how the quality of being empty of any natural existence, and the quality of existing nominally, coexist with each other as simultaneous attributes of any single object.

Here is a bit on the literal meaning of the expression "perfection," or "gone to the other side." This term connotes either that thing which takes you to the other side of the ocean of cyclic life, or else the state of having already reached that other side. Taken the former way, the expression refers the perfection of wisdom as it exists on the paths of those who are still learning [that is, non-Buddhas]. Taken the latter way, it refers to the perfection of wisdom which exists at the level of a Buddha, and is equivalent to the knowledge of all objects.

If we go beyond its strictest sense, there are many different usages of the term "perfection of wisdom": it can refer to the "natural," or the "textual," or the "path," or the "resulting" perfection of wisdom. It's important to be able to distinguish between all these, but it would be beyond the scope of this commentary for me to discuss them here. To put it briefly, what was spoken of as the "perfection of wisdom" refers to that knowledge which is imbued

with the wish to attain enlightenment, and which perceives emptiness. **It is this same perfection of wisdom** which acts as an extraordinary kind of method for taking the first five perfections—those of giving and the rest—and leading them up to the point of enlightenment. I will speak further of this later.

༄༄ །རབ་འབྱོར། འདི་ཇི་སྣུམ་དུ་སེམས། དེ་བཞིན་གཤེགས་པས་གང་  
གསུངས་པའི་ཚོས་དེ་གང་ཡང་ཡོད་དམ། རབ་འབྱོར་གྱིས་གསོལ་པ། བཅོམ་ལྷན་  
འདས། དེ་བཞིན་གཤེགས་པས་གང་གསུངས་པའི་ཚོས་དེ་དག་གང་ཡང་མ་མཆིས་  
སོ།

O Subhuti, what do you think? Is there any dharma at all which the Ones Thus Gone ever speak?

And Subhuti respectfully replied,

O Conqueror, none of the dharmas ever spoken by the Ones Thus Gone even exist.

།འདིར་ཤེས་རབ་གྱི་པ་རོལ་དུ་སྤྱིན་པ་གང་གསུངས་པ་དེ་ཞེས་ཤེར་སྤྱིན་གསུངས་པར་  
བཤད་པ་ནི། འོ་ན་དེ་བཞིན་གཤེགས་པས་དོན་དམ་པར་གསུངས་པའི་ཚོས་གཞན་  
ཡོད་དམ་སྣུམ་པ་ན། དེ་མེད་ཅེས་སྟོན་པ་ནི་ཚོས་དེ་གང་ཡང་ཡོད་སྣུམ་མམ་ཞེས་  
དྲིས་པའི་ཚོ། ལན་དུ་རབ་འབྱོར་གྱིས་དེ་བཞིན་གཤེགས་པས་གང་གསུངས་པའི་  
ཚོས་དེ་གང་ཡང་དོན་དམ་པར་མ་མཆིས་སོ་ཞེས་ལན་ལུལ་ཏེ། སྤར་དེ་བཞིན་  
གཤེགས་པས་ཚོས་བསྟན་པ་མ་མཆིས་པར་གསུངས་པའི་དོན་བཤད་པ་དང་འདྲའོ།

In the part before this one, Lord Buddha mentioned "the perfection of wisdom spoken by the Ones Thus Gone," and explained how it could be the perfection of wisdom. Someone might think to themselves, "Are there though any other dharmas which were spoken by the Ones Thus Gone, and which *do* exist in an ultimate sense?"

In order to answer this question with an emphatic "No!" the Buddha poses a question to **Subhuti**: "**Is there any such dharma at all?**"



Course VI: The Diamond-Cutter Sutra  
Reading Nine

In reply, Subhuti offers up the following answer: "None of the dharmas ever spoken by the Ones Thus Gone even exist, at least in an ultimate sense." The point here is very similar to the one before, where it said that the teaching of the dharma by the Ones Thus Gone did not even exist.

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The following selection is from the 18th Chapter of the *Commentary on the Three Principal Paths*, written by Pabongka Rinpoche (1878-1941).

ལྷ་པ་ཐལ་འགྲུར་ཐུན་མོང་མ་ཡིན་པའི་བྱད་ཚོས་ནི། གཞན་ཡང་སྤང་བས་ཡོད་  
མཐའ་སེལ་བ་དང་། །སྤོང་བས་མེད་མཐའ་སེལ་ཞིང་སྤོང་བ་ཉིད། །རྒྱ་དང་འབྲས་  
བུར་འཆར་བའི་རྩལ་ཤེས་ན། །མཐར་འཇོག་ལྷ་བས་འཕྲོག་པར་མི་འགྲུར་རོ། །ཞེས་  
པས་བསྟན་ཏེ།

XVIII. A Unique Teaching of the "Implication" School

The fifth and final section in our explanation of correct view concerns a unique teaching followed by the "Implication" group of the Middle Way school. This instruction is contained in the following verse of the root text.

(13)

In addition, the appearance prevents the existence extreme;  
Emptiness that of non-existence, and if  
You see how emptiness shows in cause and effect  
You'll never be stolen off by extreme views.

ཐལ་འགྲུར་བ་མིན་པ་ཚོས་སྤང་བས་མེད་མཐའ་དང་། །སྤོང་བས་ཡོད་མཐའ་སེལ་  
བར་བཞིན་གྱང་།

Now all the schools except for the members of the "Implication" group hold that an understanding of the appearance of things prevents you from falling into what we call the "extreme of thinking things do not exist," while an understanding of emptiness prevents you from falling into what is known as the "extreme of thinking things do exist."

ཐལ་འགྲུར་བའི་ལྷགས་ལ་ཚོས་གང་དང་གང་ཡིན་ཀྱང་སྣང་བ་ཅམ་ལས་བདེན་པར་  
མ་གྲུབ་པས་དོན་དམ་དུ་ཡོད་པའི་ཡོད་མཐའ་དང་། སྣང་བ་ཅམ་དེ་རང་གོ་ངོས་ནས་  
མ་གྲུབ་པ་ལ་བརྟེན་ནས་སྣོང་པས་ཐ་སྣད་དུ་མེད་པའི་མེད་མཐའ་སེལ་བ་ཡིན།

The position of the Implication group though is that no particular object you can choose has any true existence, aside from merely appearing this way; and understanding this prevents you from going to the extreme of thinking things exist—that is, exist in an ultimate way. And because this mere appearance itself cannot exist on its own, an understanding of emptiness prevents your falling into the extreme of thinking things do not exist—that is, do not exist in a conventional way.

རྟེན་འབྲེལ་ཡིན་སྲིད་ཆད་རང་བཞིན་གྲིས་མ་གྲུབ་པའམ་རང་ཚུགས་མ་སྲུབ་པ་ལས་  
གཞན་དུ་འགྲོས་མེད་དེ། གང་གས་གཞིའི་ཚོགས་པ་ལ་བརྟེན་ནས་འབྱུང་དགོས་པའི་  
སྲིད། དཔེར་ན། མི་རྒན་འཁོག་གིས་རང་ཁེར་ལངས་མ་སྲུབ་པར་གཞན་ལ་བརྟེན་  
ནས་ལྷང་དགོས་པ་ནི་རང་གིས་ཚུགས་མ་སྲུབ་པ་ཡིན་པ་ལྟར་རྒྱུན་གཞན་ཞིག་ལ་  
བརྟེན་དགོས་ཚད་རང་བཞིན་གྲིས་ཚུགས་མ་སྲུབ་པ་ཡིན།

Once something is interdependent there is no possibility for it to be anything else but something which does not exist naturally—something which cannot stand on its own. This is because it must then occur in dependence on the collection of parts which serve as the basis that receives our label. Look at the example of some feeble old man, unable to rise from his chair by himself, who must seek some other support to get up—he cannot stand on his own. Here it's a similar case: no object can stand on its own, no object can exist just naturally, so long as it must depend on any other factor.

སྲིད་བདག་མེད་པའི་དོན་གཏན་ལ་འབབ་པའི་རིགས་པ་མང་དུ་ཡོད་ཀྱང་། རིགས་  
པའི་རྒྱལ་པོ་ལྟ་བུ་ནི་རྟེན་འབྲེལ་གྱི་རིགས་པ་འདི་ཡིན། དེ་ཡང་། ལྷ་གུ་ཚོས་ཅན།  
བདེན་པར་མ་གྲུབ་སྟེ། རྟེན་འབྲེལ་ཡིན་པའི་སྲིད། ཅེས་རྟགས་བཀོད་ན། འདི་ལ་སྲི་  
རོལ་པས་ནི་ཚོས་ཐམས་ཅད་སྲི་གཙོ་བོའི་རྣམ་འགྲུར་དུ་འདོད་དེ་རྟགས་མ་གྲུབ་གྱི་

# ལན་བྱེད།

Generally speaking, there are a great number of logical proofs that can be used when you want to establish the meaning of no self-nature. There is one though which is like the king of them all, and this is it: the "proof through interdependence." Let's say we put forth this argument to someone, and we say:

Consider a sprout.  
It cannot exist truly,  
For it is interdependent.

Members of certain non-Buddhist schools will answer "I disagree with your reason," which is to say, "Sprouts are not interdependent." This they must say because they believe that every object in the universe is a manifestation of some primeval One.

བོད་སྐད་རབས་པ་པལ་ཆེ་བས་གཏན་མེད་དུ་འདོད་པས་ཆད་མཐར་ལྗང་། སེམས་ཅམ་  
པ་མན་གྱི་རང་སྣེ་དངོས་སྣ་ཐམས་ཅད་ཀྱིས་རང་བཞིན་གྱིས་མ་གྲུབ་ན་རྟེན་འབྲེལ་  
འཇོག་མ་ཤེས་པས་ཏྟག་མཐར་ལྗང་། རང་རྒྱུད་པས་རྟེན་འབྲུང་ཁས་ལེན་གྲང་རྟེན་  
འབྲེལ་ཡིན་ན་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པའི་བྱུང་བ་མི་བཞེད་པས་དེ་ཡང་ཏྟག་  
མཐར་སོང་།

The majority of the earlier Tibetan Buddhists fell into the extreme that we call "thinking things have stopped," for they would say that if something did not exist truly it could not exist at all. The schools from the Mind-Only on down, the group of schools known collectively as the "Functionalists," all fall into the extreme of "thinking things are permanent," for they cannot explain interdependence if they accept that nothing exists naturally. Members of the "Independent" group within the Middle Way school accept the idea of interdependence, but do not agree that if something is interdependent it cannot "exist by definition." This too is tantamount to the extreme of thinking things are permanent.

མཁས་པ་དབུ་མ་པས་ནི་རང་བཞིན་གྱིས་མེད་གྲང་གཏན་ནས་མེད་པ་མ་ཡིན་པ་དང་།  
ཐ་སྣད་ཅམ་དུ་ཡོད་གྲང་རང་བཞིན་གྱིས་ཡོད་པ་མ་ཡིན་པའི་དབྱེ་བ་བཞིན་གྱི། དངོས་

སྣ་བ་སོགས་ཀྱི་འབྲུལ་གཞི་ཡོད་མེད་བཞི་པོ་འདི་མ་ཕྱེད་པའི་སྐྱོན་ཡིན།

The real sages of the Middle Way school make a fourfold distinction: they say that nothing exists naturally, but not that nothing exists at all; everything exists merely by convention, but everything exists without existing naturally. The point of error for the Functionalists and those other schools is their failure to distinguish between these four: two kinds of "nothing exists" and two kinds of "everything exists."

ཐལ་འགྱུར་བའི་ལྷགས་ལ་བདེན་པར་མེད་དེ། རྟོན་འབྲེལ་ཡིན་པའི་ཕྱིར། ཞེས་པ་  
འདིས་རྟག་ཆད་ཀྱི་མཐའ་གཉིས་ཀ་སེལ་ཞིང་། དེ་ཡང་དང་པོས་རྟག་མཐའ་དང་།  
གཉིས་པས་ཆད་མཐའ་སེལ་བ་ཡིན།

According to the Implication system, both extremes--thinking things are permanent and thinking things have stopped--can be prevented with a single logical statement: "It cannot exist truly, because it is interdependent." The first part of the statement keeps us from the extreme of thinking things are permanent; the second, from the extreme of thinking things have stopped.

ཅོ་ནེ་སླ་མ་རིན་པོ་ཆེས་འདི་གཉིས་རེ་རེས་ཀྱང་རྟག་ཆད་ཀྱི་མཐའ་གཉིས་ཀ་སེལ་བར་  
གསུངས་ཀྱིན་ཡོད། དེ་སེལ་ལྷགས་ཀྱང་བདེན་པར་མེད་དེ་ཞེས་པའི་ཚིག་ཟིན་གྱིས་  
རྟག་མཐའ་དང་། བདེན་པར་མེད་པའི་ལྷགས་ལ་སྐྱིར་མེད་པ་མ་ཡིན་པར་བསྟན་པས་  
ཆད་མཐའ་སེལ། རྟོན་འབྲེལ་ཡིན་པའི་ཕྱིར་ཞེས་པའང་འདིས་མཚོན་རྣམས་པར་

གསུངས།

My own precious teacher, Choney Lama, was always saying that both parts of the statement *each* prevent *both* of the extremes--permanence and stopping. He would explain this as follows: the literal sense of the statement's first part, "It cannot exist truly," serves to prevent the extreme of thinking things are permanent. The implication of saying that something cannot exist "truly" though is to say that, more generally, it is not non-existent; this then disallows the extreme of thinking that things have stopped. And this description, he would say, was enough for us to figure out for ourselves the process for the second part of the statement: "...because it is interdependent."

དེས་ན་དཔལ་ལྷན་ལྷན་བས་ཀྱང་། དེ་ཕྱིར་རྟོན་འབྱུང་རིགས་པ་འདི་ཡིས་ནི། །ལྷ་ངན་  
བྲ་བ་མཐའ་དག་གཅོད་པར་བྱེད། །ཅིས་གསུངས་པ་རེད།

With this understanding we can see why the glorious Chandrakirti stated:

Therefore this proof employing interdependence  
Cuts the net of every mistaken view.

དེ་ལྟར་ཚོས་ཐམས་ཅད་བདེན་པར་མེད་པ་དང་རྟོན་འབྱེལ་ཡིན་པའི་རྟགས་ཀྱིས་  
མཐའ་གཉིས་ཀ་སེལ་བས་ན། ཕྱ་ཤེལས། གང་ལ་སྟོང་པ་ཉིད་རུང་བ། །དེ་ལ་  
ཐམས་ཅད་རུང་བར་འགྱུར། །ཅིས་དང་།

So we've shown that no object in the universe exists truly; we've given "because it's interdependent" as our reason for saying so; and we've demonstrated that these two facts can prevent one from falling into either extreme. This too is why we see statements like the following, from *Root Wisdom*:

Everything is right for any thing  
For which the state of emptiness is right.

Or the well-known sutra lines:

Form is emptiness,  
Emptiness form.

མདོ་ལས་ཀྱང་། གཟུགས་སྟོང་པའོ། །སྟོང་པ་ཉིད་གཟུགས་སོ། །ཞིས་སོགས་  
གསུངས། འདི་ཡང་རྟོན་འབྱུང་སྟོང་པ་དང་། སྟོང་པ་རྟོན་འབྱུང་གི་དོན་དུ་གསུངས་  
པ་ཡིན། དེ་བཞིན་དུ་ང་སྟོང་པའོ། །སྟོང་པ་ཉིད་ངའོ། །ཞིས་སྐྱར་ན་གོ་བདེ་བར་  
འདུག།

These last lines by the way are stated to show that interdependence is itself empty, and emptiness itself interdependent. It helps your understanding of this point if you take the same pattern and read it as

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Reading Nine

I am emptiness,  
Emptiness me.

མདོར་བསྡུ་ན། རང་བཞིན་གྱིས་སྣོང་པ་ལ་རྒྱ་འབྲས་ཐམས་ཅད་འཐད། མཐའ་  
གཉིས་ལ་མ་ལྷུང་བ་ཞིག་བྱུང་ན་ལྷ་བའི་གོལ་ས་གཞན་མི་འབྱུང་གསུངས།

In short, concluded our Lama, the laws of cause and effect are all totally proper for any entity which is empty of any natural existence. If you can just keep yourself from falling into the two extremes, you will make no great other blunders in your effort to develop correct view.

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Course VI: The Diamond-Cutter Sutra**

**Reading Ten: How Empty Things Still Work**

*The root text is found in bold in the translation, and is marked with an ornament in the Tibetan. The commentary is by Choney Lama Drakpa Shedrup (1675-1748) of Sera Mey Tibetan Monastery.*

༄༅༆ འདི་འདྲི་བཤད་པ་འདི་ལ་གང་དག་མི་སྐྱག་མི་དངང་ཞིང་  
དངང་བར་མི་འགྱུར་བའི་སེམས་ཅན་དེ་དག་ནི། རོ་མཚར་རབ་དང་ལྡན་པར་འགྱུར་  
རོ།

**It is thus. Any living beings who receive an explanation of this  
sutra and who are not made afraid, and are not frightened, and  
who do not become frightened, are truly wondrous.**

སྐྱུ་མཚན་ནི། མ་འོངས་པ་ན་སེམས་ཅན་གང་དག་མདོ་སྡེ་འདི་བཤད་པའི་ཚོགས་དོན་  
ཐོས་པ་ན། དེ་ལྟར་ཐམས་ཅད་བདེན་པར་མེད་ན་ལས་འབྲས་ལ་སོགས་བྱ་བྱེད་མི་འཐད་  
ཅིང་མེད་པར་འགྱུར་རོ་སྐྱུ་ལྟ་ཡིད་མི་སྐྱག་ཅིང་མི་དངང་ལ། ཤིན་ཏུ་དངང་བར་མི་  
འགྱུར་ཞིང་ཡིད་ཆེས་ཏེ་སོས་པ་དེ་དག་ནི་རོ་མཚར་རབ་དང་ལྡན་པར་འགྱུར་རོ།  
ཁད་ཅན་པར་གྱུ་བ་ན་བསྐྱུར་དུ་མི་རུང་བས་ལས་འབྲས་ལ་སོགས་པའི་བྱ་བྱེད་ཐམས་  
ཅད་བཞག་ཏུ་མི་རུང་ཞིང་མི་འཐད་ལ། བདེན་པར་མེད་པའམ་རང་བཞིན་གྱིས་མ་  
གྱུ་བ་པ་ལ་བྱ་བྱེད་ཐམས་ཅད་དང་སྤང་འདས་སོགས་འཐད་པའི་རྩལ་ནི། རྗེས་རྟེན་

འབྲེལ་བསྐྱོད་པ་ལས། རང་བཞིན་ལྡོག་པ་མེད་པའི་ཕྱིར། །ཚོས་རྣམས་རང་བཞིན་  
འགའ་ཡོད་ན། །སྤངས་འདས་པ་མི་རུང་ཞིང་། །སྤོས་ཀུན་ལྡོག་པ་མེད་པར་  
གསུངས། །ཞིས་དང་། རང་བཞིན་གྱིས་ནི་སྤོང་པ་དང་། །བྱ་བྱེད་འཐད་པས་མི་  
འགའ་ཞིང་། །དེ་ལས་ལྡོག་པར་མཐོང་བ་ན། །སྤོང་ལ་བྱ་བ་མི་རུང་ཞིང་། །ཞིས་  
གསུངས་པ་ལྟར་རོ།

Here is the reason. In future days, **certain living beings will receive**, they will listen to, **an explanation** of the meaning of the words of **this sutra**. And yet **they will not be made afraid, and they will not be frightened, and they will not become** extremely **frightened**, by any such thought as: "If this is so, and if nothing at all exists in a true way, then all the ways in which things like karma and its consequences work cannot be right, and so really nothing at all can work."

Rather they will find a greater belief, an even greater faith, in all these objects. And beings like this will be **truly wondrous**.

If things did exist in a true way, then it would be improper to say that they ever changed. And then it would be improper, it would never be right, to describe all the workings of things like karma and its consequences.

The way in which all things work, and nirvana itself, and everything else are all quite proper. And none of these objects has any true existence, none of them has any nature of their own. How all this can be is described by Lord Tsongkapa in his *Praise from Interdependence*:

Reaching the state of nirvana could never occur,  
And elaborations too could never be stopped,  
If objects had any nature of their own, because  
A nature could not be stopped, You stated.

He also says,

Since things are empty of any nature  
And the way things work is right,  
There is no contradiction between them.

Those who see things the opposite  
Think nothing can work with emptiness...



༄༄ །དེ་ཅི་འདྲི་སྤྱིར་ཞེ་ན། རབ་འགྱོར། བ་རོལ་ཏུ་སྤྱིན་པ་དམ་པ་འདི་ནི། དེ་  
བཞིན་གཤེགས་པས་གསུངས་ཏེ། བ་རོལ་ཏུ་སྤྱིན་པ་དམ་པ་གང་དག་དེ་བཞིན་  
གཤེགས་པས་གསུངས་པ་དེ། སངས་རྒྱལ་བཅོམ་ལྷན་འདས་དཔག་ཏུ་མེད་པ་རྣམས་  
ཀྱིས་ཀྱང་གསུངས་པའི་སྤྱིར་ཏེ། དེས་ན། བ་རོལ་ཏུ་སྤྱིན་པ་དམ་པ་ཞེས་བྱའོ།

Why is it so? Because, o Subhuti, the One Thus Gone now speaks to you the holy perfection of wisdom; and the holy perfection which the One Thus Gone now speaks to you is the same perfection of wisdom which Conquering Buddhas beyond any number to count have spoken as well. And this is why we can call it the "holy perfection of wisdom."

།དེ་མཚར་ཆེ་བའི་རྒྱ་མཚན་ནི། ཚོས་ཀུན་རང་བཞིན་གྱིས་མ་གྲུབ་པར་སྟོན་པའི་  
གཞུང་བ་རོལ་ཏུ་སྤྱིན་པ་དམ་པ་མཚོག་འདི་ནི་ད་ལྟ་དེ་བཞིན་གཤེགས་པ་ངས་  
གསུངས་ཏེ། ལྟོན་སངས་རྒྱལ་བཅོམ་ལྷན་འདས་དཔག་ཏུ་མེད་པ་རྣམས་ཀྱིས་  
གསུངས་པའི་སྤྱིར་རོ། །དེ་ནི་གོང་དུ་རྒྱ་འབྲས་ཀྱི་ཚོས་རྣམས་རང་བཞིན་གྱིས་མེད་  
པར་བཤད་པ་ལ་ཡིད་ཆེས་པའི་གནས་སུ་འཛིན་པའི་ཆེད་དུ་གསུངས་པའོ། །རྒྱ་  
མཚན་དེས་ན་བ་རོལ་ཏུ་སྤྱིན་པ་དམ་པ་ཞེས་བྱའོ།

Here is the reason why it will be so wondrous. The holy, or highest, perfection of wisdom—a work which teaches how no object exists through any nature of its own—is now being spoken to you by myself, by the One Thus Gone. And this is the same perfection of wisdom which has been spoken in the past by Conquering Buddhas who are beyond any number to count.

Lord Buddha makes this statement because he wants his listeners to consider what he has just said above as something authoritative. What he has just said, remember, is that nothing involved with cause and effect has any nature of its own. And this reason is why we can call it the "holy perfection of wisdom."



Next comes a concluding summary, which shows how all **things brought about by causes** are empty of any nature of their own, and are also impermanent. All this is contained in the verse about the "star, an obstruction of the eye, a lamp," and the rest.

We could take for example the five heaps—physical form and the rest—or any such objects. All these can be described in the following metaphors.

སྐར་མ་རྣམས་ནི་མཚན་མོར་སྣང་ཞིང་། ཉིན་མོར་མི་སྣང་བ་དེ་བཞིན་དུ་ཡུང་སོགས་  
ཀྱི་འདུས་བྱས་རྣམས་ནི་མ་རིག་པའི་སྐྱུན་པ་ཡོད་ན་དོན་དམ་པར་སྣོང་གི། །བདེན་  
མེད་ཉོགས་པའི་ཡེ་ཤེས་ཀྱི་ཉི་མ་ཤར་བ་ན་དོན་དམ་པར་མི་སྣང་བས་སྐར་མ་བཞིན་དུ་  
བལྟའོ།

Stars appear at night, and then by day they no longer appear. The parts to a person and other things brought about by causes are just the same. If a person's mind is full of the darkness of ignorance, then they appear to exist in an ultimate sense. [Correcting an error in Tibetan text, *stong* for *snang*.] Suppose though that the sun rises—the sun of the wisdom which perceives that nothing exists truly. Then these objects no longer appear in an ultimate sense. As such we should see these things as being **like a star**.

།རྟུལ་སོགས་རབ་རིབ་ཀྱིས་མིག་བསྐྱིབས་པའི་ཚེ་དོན་ཇི་ལྟ་བུ་བཞིན་དུ་མི་སྣང་བར་  
གཞན་དུ་མཐོང་བ་ལྟར་མ་རིག་པའི་རབ་རིབ་ཀྱིས་སློ་མིག་བསྐྱིབས་པའི་ངོར་འདུས་  
བྱས་རྣམས་ཀྱང་དོན་གཞན་དུ་སྣང་ངོ།།

Suppose your **eyes** are blocked by some **obstruction** in them—by particles of dust or something of the like. The thing that you're trying to look at then doesn't look the way it really is; rather, you see it some other way. It's just the same with the eye of the mind when it's blocked by the obstruction of ignorance. Things brought about by causes then appear to this mind as something other than what they are.

།མར་མི་ནི་སློ་འབྲུ་ལ་བརྟེན་ནས་སྐྱུར་དུ་སྐྱེ་ཞིང་འཇིག་པ་དེ་བཞིན་དུ་འདུས་བྱས་  
རྣམས་ནི་རང་རང་གི་རྒྱ་རྒྱུན་ལ་བརྟེན་ནས་སྐྱུར་དུ་སྐྱེ་འཇིག་བྱེད་དོ།།

The flame of a butter **lamp**, supported by a thin plant wick, flares and then quickly dies out. Caused things, each supported their various causes and conditions, also go through a continuous process of rising and quickly dying out.

།སྐྱུ་མ་ནི་དོན་གཞན་དུ་སྒྲུང་བ་ལྟར་འདུས་བྱས་རྣམས་ནི་སློབ་འབྲུལ་བའི་དོར་བདེན་  
པར་སྒྲུང་དོ།

An **illusion** is something that looks different than what is actually there. Things brought about by causes also appear to exist truly, to a mistaken state of mind.

།བྲིལ་མ་ནི་སྐྱུར་དུ་འཇིག་པ་ལྟར་འདུས་བྱས་རྣམས་ནི་རང་གི་དུས་གཉིས་པར་མི་སྲོད་  
པར་སྐྱུར་དུ་འཇིག་གོ།

**Dew** vanishes quickly; things with causes are the same—they die away speedily, without lasting even into the second instant of their existence.

།ཁུ་བུར་ནི་ཁུ་འབྲུགས་པ་སོགས་ལས་སློབ་བུར་དུ་འབྲུང་ཞིང་འཇིག་པ་ལྟར་འདུས་བྱས་  
རྣམས་ནི་རྒྱུ་ཚོགས་ན་སློབ་བུར་དུ་འབྲུང་ཞིང་འཇིག་གོ།

**Bubbles** pop up at random, because some water is stirred up or something of the like, and then they burst and disappear just as suddenly. Caused things work the same way: when the various conditions all come together, they pop up suddenly, and then they die out just as suddenly.

།མི་ལམ་ནི་གཉིད་ཀྱིས་བསྐྱེད་པའི་ཚོ་འབྲུལ་སྒྲུང་ཡིན་པ་ལྟར་འདུས་བྱས་རྣམས་ནི་  
མ་དེག་པས་བསྐྱེད་པའི་དོར་བདེན་སྒྲུང་དུ་འཆར་དོ།

**Dreams** are an example of a misperception, which is due to the affects of sleep on the mind. Things brought about by causes as well are misapprehended, they seem to exist truly, to the mind which is affected by ignorance.

།སློབ་ནི་སྐྱུར་དུ་འབྲུང་ཞིང་འཇིག་པ་ལྟར་འདུས་བྱས་རྣམས་ནི་རྒྱུ་ཚོགས་ན་སྐྱུར་དུ་  
འབྲུང་ཞིང་འཇིག་གོ།

**Lightning** flashes and dies out quickly. Caused things too rise and die out quickly, depending on the conditions that assemble to bring them about.

སྒྲིན་ནི་སྒྲུ་སོགས་ཀྱི་བསམ་པའི་དབང་གིས་མཁའ་ལ་སྐྱེ་ཞིང་འཇིག་པ་ལྷན་འདུས་  
བྱས་ལྷམས་ནི། ཐུན་མོང་དང་ཐུན་མོང་མ་ཡིན་པའི་ལས་དབང་གིས་སྐྱེ་འཇིག་བྱེད་  
བར་འགྲུར་ཞེས་པའི་དཔེ་ལྷམས་ཀྱིས་ཀྱང་འདུས་བྱས་བམས་ཅད་བདེན་མེད་དུ་བཤད་  
དོ།

**Clouds** are something that gather and fade in the sky, depending on the wishes of the serpent-beings and such. Things brought about by causes are the same; depending on the influence of karma which is either communal or not, they rise or die out.

Each of the metaphors above is also meant to represent how no object brought about by causes has any true existence.

དེ་དག་ནི་འདུས་བྱས་ལྷམས་ལ་ཐུན་མོང་དུ་སྐྱར་ནས་བཤད་པ་སྟེ། མདོ་ལས་ནི།  
གཟུགས་ནི་དབྱེ་བ་བདོས་པ་འདྲ། །ཚོར་བ་ཚུ་ཡི་ཚུ་བུར་བཞིན། །འདུ་ཤེས་སྟོག་རྒྱ་  
ལྟ་བུ་སྟེ། །འདུ་བྱེད་ལྷམས་ནི་ཚུ་ཤིང་བཞིན། །རྣམ་པར་ཤེས་པ་སྐྱུ་མ་ལྟར། །ཉི་  
མའི་གཉེན་གྱིས་བཀའ་སྤུལ་ཏོ། །ཞེས་བཤད་ཅམ་མགོན་པོ་ཀྱུ་སྐྱབ་གསུང་ངོ།  
།སྟོབ་དཔོན་ཀླ་མ་ལ་ཤྱི་ལས་ནི་སྤྱི་མ་གསུམ་དུས་གསུམ་དང་སྐྱར་ནས་སྤྲ་མ་ལས་མི་  
འདྲ་བར་བཤད་ཀྱང་མི་འགལ་ལོ།

The explanation given here applies to things brought about by causes as an entire group. A more restricted application is quoted from sutra by Master Nagarjuna:

The physical form is like a bubble that forms,  
And the feelings resemble the froth of a wave;  
Discrimination is just a mirage,  
And the other factors like empty cane;  
Awareness is similar to an illusion—  
Thus did the Cousin of the Sun speak.

Course VI: The Diamond-Cutter Sutra  
Reading Eleven

Master Kamalashila relates the final three metaphors to the three times; this is a little different from the explanation here, but the two are in no way contradictory.

མདོར་ན་འདུས་བྱས་ཐམས་ཅད་ཀྱང་གོང་དུ་བཤད་པའི་དཔེ་དགུ་པོ་དེ་ལྟར་མི་ཉལ་པ་  
དང་རང་བཞིན་མེད་པར་བལྟའོ་ཞེས་སོ། འདིས་ཀྱང་གང་ཟག་དང་ཚོས་ཀྱི་བདག་  
མེད་པ་གཉིས་ཀ་བསྟན་པར་གཟུང་ངོ།

To put it briefly, Lord Buddha is telling us that we should "See that each and every thing brought about by causes is impermanent, and is empty of any nature of its own, all just like the nine examples given above." We should also consider these lines as indicating both the lack of self to the person, and the lack of self to phenomena.



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):*



Name:

Date:

Grade:

*Quiz, 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) Explain the three meanings of the word "diamond" in the title.

a)

b)

c)

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

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



Name:
Date:
Grade:

*Quiz, Class Two*

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

2) 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.)

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



Name:
Date:
Grade:

*Quiz, Class Three*

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

a)

b)

c)

d)

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



Name:
Date:
Grade:

*Quiz, 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) 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:*



Name:
Date:
Grade:

*Quiz, Class Five*

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

a)

b)

c)

d)

e)

f)

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

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



Name:
Date:
Grade:

*Quiz, Class Six*

1) 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:*

2) 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.)



3) Give at least two actual examples of the four objects perceived by the state of mind that follows the direct perception of emptiness at the path of seeing.

a)

b)

c)

d)

4) 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)



Name:
Date:
Grade:

*Quiz, Class Seven*

1) 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.

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

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



Name:
Date:
Grade:

*Quiz, Class Eight*

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

2) 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:*

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



Name:
Date:
Grade:

*Quiz, 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) 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)

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



Name:
Date:
Grade:

*Quiz, 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 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.

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



Name:

Date:

Grade:

*Final Examination*

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

a)

b)

c)

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

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

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

a)

b)

c)

d)

6) 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:*

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

8) 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:*

9) 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.)



10) Give at least two actual examples of the four objects perceived by the state of mind that follows the direct perception of emptiness at the path of seeing.

a)

b)

c)

d)

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

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

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

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

15) 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:*

16) 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)

17) 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)

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

19) 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?)

20) 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.

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

\*\*\*\*\*

Please PRINT your name clearly, exactly as you would like it to appear on your certificate, and the address to which the certificate should be sent.

Please circle one or specify other: Mr. Ms. Mrs. Miss Venerable

Name as you would like it to appear on the certificate: \_\_\_\_\_

Mailing name, if different: \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip code \_\_\_\_\_

Country \_\_\_\_\_

**These notes were taken by a student in class, and should be used for reference only. Please check them against the audiotapes for accuracy of content.**

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class One: Lineage and Overview

**Diamond Cutter Sutra** (If something is a sutra, it normally means that it was taught by a Buddha.)

Sanskrit: *Vajra*      *Chedika*  
diamond      to cut

Tibetan: **DOR JE CHUPA**  
stone lord to cut

Taught by Shakyamuni Buddha ~ 500 B.C., it was the first book ever printed (in China). The Sanskrit commentary was written in India by Master Asanga ~ 350 A.D. and another was written by Kamalashila ~750 A.D. **Chone Drakpa Shedrup** (1675-1748) wrote the only Tibetan commentary, called *Sunlight on the Path to Freedom*, which we are using here.

*Prajnya paramita*      General name of the group of books dealing with wisdom.  
"Perfection of Wisdom"      The Diamond Cutter Sutra belongs to this group.

**The meaning of the perfection of wisdom is to perceive emptiness under the influence of bodhichitta.**

Diamond is not mentioned anywhere in the sutra. Why is it used in the title? **Because diamond represents the ultimate truth, emptiness.**

The closest thing to emptiness is a diamond:

- 1.) **You can't see it; it's totally clear.** If there were a wall of diamond around you, you couldn't see it. Similarly, emptiness is all around you and you can't see it.
- 2.) **Physically it's the hardest thing in the universe;** nothing can scratch it - it's an ultimate; so is emptiness.
- 3.) **It's structure is pure;** if you break it into pieces, every piece is totally pure diamond-- there are no more basic elements mixed with it. Emptiness is the same as this.

"Cutter" refers to when you come out of the direct perception of emptiness, you see that every other perception you ever had was mistaken.

This is what Buddhism means by illusory existence: you know your perceptions are wrong or inaccurate, but you can't stop yourself. Diamond is totally insufficient to describe emptiness. The cutter means as if a diamond were placed against wheat; what you see during emptiness compared to what you see outside emptiness is like the hardness of wheat compared to the hardness of a diamond.

The diamond is ultimate, and cutter means that the diamond is totally insufficient to describe emptiness. The direct perception of emptiness is like a diamond, and regular perceptions are like wheat. They can't compare to the diamond perception, and a diamond can't begin to compare to the direct perception of emptiness.

Subhuti (Tib. **Rabjor**) is the monk who requests from the Buddha, "How should a bodhisattva live?" The commentary says that Subhuti is Manjushri.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Two: How a Bodhisattva Should Live

#### How should a bodhisattva think and act?

To benefit suffering beings with a mind, who are born in any of the four ways:

KYE NE SHI  
to be born place four

#### Four ways to be born in samsara:

- 1.) GONG KYE Sentient beings born from an **egg**  
egg born
- 2.) NGEL KYE Sentient beings born from a **womb**  
womb born
- 3.) DRU SHERLE KYEWA Sentient beings born from **warmth and moisture**  
warmth moisture born from
- 4.) DZU TE KYEWA Sentient beings **born as adults** (eg. Hell-beings)  
miraculously born

#### Another division of all beings to save:

- 1.) SUK CHEN Sentient beings who have a **physical body** (Desire realm beings and Form realm beings)  
body possessor
- 2.) SUK CHEN MIN Sentient beings who **don't have a physical body** (Formless realm beings)  
body possessor not

#### Another division of all beings to save:

- 1.) DUSHE CHEN **Those with coarse mental activity** (like desire realm beings). Anyone who has the ability to discriminate or to make a distinction between things (left & right, good & bad, red & blue, etc.)  
discrimination possessor
- 2.) DUSHE MEPA **Anyone who can't discriminate between things.** Everyone in the universe with a mind discriminates, by definition of the mind's nature. This refers to someone in very deep meditation whose mind is almost shut down. This is very subtle discrimination; with almost no mental activity.  
discrimination without
- 3.) **Those who are in between the above two categories - those not having very coarse or very subtle discrimination.**

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Two, continued

#### What to do with all the sentient beings?

**NYA NGEN**      **LE DEPA**      **Take them to full nirvana (beyond grief).**  
grief      nirvana (gone beyond)

**Grief:** Includes several components:

- 1.) **Mental afflictions** - anything which disturbs your mind. This leads to negative
- 2.) **karma** - things you did in the past which you are experiencing now. This leads to
- 3.) **suffering**, which is the result of the prior two: mental afflictions and karma.

Grief refers to the bad thoughts you have that cause karma and lead to suffering.

**KUNDZOB**      **SEMKYE**      "Deceptive" means appearing to be one way,  
false, deceptive      bodhichitta      which is inaccurate.

**DUNDAM**      **SEMKYE**      Refers to the direct perception of emptiness, not to bodhichitta.  
ultimate      bodhichitta

**Dependent Origination** means that unless you label something (say as a pen), then it doesn't exist as that for you. This is the ultimate meaning of dependent origination or emptiness according to the highest school.

**Emptiness:** A common statement is "you're not your parts, you're not something other than your parts, and you're not the whole thing together."

If an eskimo sees an elephant and has never heard of an elephant, he won't know what it is. It doesn't exist for him as an "elephant" even though he is seeing some of its parts or all of its parts. For him, it exists as an elephant only if he can project a label "elephant" onto it.

If there were anything inherently existent about an elephant, the eskimo could see it and say, "it's an elephant" without ever having heard of it or seen it before. Without the eskimo's projection of a label "elephant" onto those parts, it isn't an elephant for him.

- 1.) The elephant is not any one of its parts, individually.
- 2.) The elephant is not something other than its parts (for example something else completely, like a dog).
- 3.) The elephant is not the sum of its parts put together, independent of a projection of an "elephant" labeled onto the sum of those parts.

**Unless you label something, it is not that for you. That's the ultimate meaning of dependent origination.**



## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Two, continued

\*If you look for an elephant in its leg, you don't find one.

\*If you look for an elephant in a dog, you don't find one.

\* If you look for an elephant in all its parts put together, independent of an elephant label projected onto those parts, you don't find one.

**That's how you establish or find emptiness.** Look at things: one part, other objects, or the collection of parts without a label, as above. Then you find the emptiness of the elephant - the thing onto which you are applying the label.

The label comes from past karma and mental seeds. If you didn't have past karma for certain kinds of lousy objects, they wouldn't exist for you. There's a key there.

Whether or not you will ever be able to take all sentient beings to total enlightenment depends upon your label. If the sentient beings didn't exist through your labels, then you couldn't take them to enlightenment. If they existed independent of your labels, no one could get to nirvana. The Buddha says you must save anyone who was ever called a sentient being. **This is the key to the whole Diamond-Cutter Sutra.** Because you label them a suffering sentient being, they can and must be helped. If you didn't label them as such, you wouldn't have any reason to help them. If you labelled them as enlightened in paradise, there's no need to save them. Your past deeds and karma force you to see the empty data as suffering sentient beings rather than as in paradise.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Three: Bodies of a Buddha

MI NEPAY JANGSEM JINPA JINNA TSE SUNGWAR MILA  
doesn't stay bodhichitta giving measurement to take not easy

**When a bodhisattva who is not staying (in grasping to self-existence) gives, it is not easy to measure the benefit:**

- \* When you give (or do any of the other perfections) while seeing things as empty, the merit is immeasurable.
- \* Giving as you see the emptiness of the situation is vastly better than regular giving because seeing emptiness can break the circle of suffering.
- \* The meaning of wisdom - its purpose - is to restrain you from doing bad deeds because you understand that the bad deed will hurt you. That is its only purpose.

**Any virtuous activity is the activity of a Buddha, and is Dharma.**

#### The four Bodies of Buddha:

**RUPAKAYA** There are two form bodies (parts) which make up the Rupakaya:  
form bodies

- 1.) **TRUL KU** (Sanskrit: *Nirmanakaya*)  
**Emanation body**

The body sent out. Can do it without being in very deep meditation. You can see it if you have very good karma. An emanation appears spontaneously whenever circumstances are ripe - when the person's karma and virtue warrant it. It's like the moon, which can reflect on all the water of the world at once, if circumstances are right.

- 2.) **LONG - KU** (Sanskrit: *Sambhogakaya*)  
**Enjoyment body**

The body the Buddha sees when he looks at himself in his paradise. The sambhogakaya stays in his paradise and never leaves it. It has five definite attributes.

#### **Five definite attributes of the enjoyment body:**

- 1.) **Place:** It's always in the same place (paradise), called **ok-min** (below none).
- 2.) **Circle:** Its circle of acquaintances only includes arya beings (who have seen emptiness), bodhisattvas, and above - no suffering (samsaric) beings.
- 3.) **Marks:** Thirty-two major signs and eighty minor marks. His body definitely has all the marks.
- 4.) **Dharma:** Its main activity is Mahayana Dharma.
- 5.) **Time:** It doesn't pretend to withdraw that body until samsara ends.

The Rupakaya bodies (form body parts) are **produced mainly from good deeds.** The main purpose of the form body is to work for others and not for oneself.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Three, continued

**DHARMAKAYA** (The wisdom body is made up of two parts):

- 3.) **NGO WA NYI KU** (Sanskrit: *Svabhavakaya*)  
Essence body

The emptiness of the other three bodies. The ultimate nature of the Buddha - His emptiness. It has two parts:

- 1.) **the emptiness of His mind:** the emptiness He's always had, even when He was a plain person like us, and
- 2.) **His cessations:** the end of His bad thoughts and the end of His ignorance.

- 4.) **YESHE CHUKU** (Sanskrit: *Jñanadharmakaya*)  
Wisdom body

The **omniscience** (mind) of a Buddha. The Buddha's ability to see all things. The wisdom body.

#### **The deceptive nature of a Buddha's marks:**

When the Buddha says that the marks on his body are deceiving, He means they look self-existent, but they are really a projection by the Buddha himself, forced upon Him by his karma. Only because of His emptiness, can He exist as a Buddha.

The Buddha says twice that the physical body of the Buddha has no marks. In the first case, He's talking about the **physical nature** of the Buddha's marks - that they are deceptive, empty. That means that when the Buddha looks down, He has the karma to see a blank screen as an enlightened being.

His **mind** is also a bunch of random mental events, and someone is focusing on that mind and seeing Himself as omniscient. Marks here refer to indications, like the disturbed feeling you get when you're angry, etc. Even the marks by which you identify your mind as confused, etc. are from your own karma. The Buddha's projection of His own mind is total compassion and omniscience, because of His good deeds. He could have had any kind of mind, but because of His karma, He is forced to see His mind as omniscient.

Your projections are responsible not only for the physical world, but also for how you experience your own mind. If you have to suffer your whole life with a jealous or desirous mind, that's because of your past karma. Your mind has its own emptiness. All your experiences have their own emptiness, even your experience of your own thoughts.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Four: The Future of the Buddha's Teachings

TUNPAY DAMCHU NAMNYI TE LUNG DANG TOKPAY DAKNYI DO  
the Teacher holy Dharma two types physical Dharma and realizations combination  
(books, teachings) of prior two

Dharma can be divided into two forms: the books, the teachings, etc., and the understandings and realizations in people's minds and hearts.

DE DZIN JEPA MAJE DANG DRUPPAR JEPA KONA YIN  
preserving it teaching and practicing it properly it is only that  
it correctly

**If someone is practicing it properly and teaching it correctly, it is preserved.** If no one is teaching the books correctly and no one is practicing it properly (attaining the paths and realizations), then the Dharma is no longer in existence on this planet. This is a description of the end of Shakyamuni's teaching in this world. It refers to Shakyamuni's teaching only - not to a new Buddha's future appearance and teaching.

#### Several different descriptions by the Buddha of how long the Teaching will last:

DO DE KELSANG  
sutra the golden age

The golden age of Dharma in its pure form will last 500 years from the Buddha's passing. Then another 1500 years in a form which is a shadow of that.

SORTRENG CHEN GYI TOKJU  
1,000 fingered mala of story of his life

In the story of the life of *Angulimala*, the man who made a rosary of 1,000 fingers, the Buddha said the teachings will last 1,000 years.

DAWA NYINGPOY DO  
Essence of the moon sutra

In the sutra *The Essence of the Moon*, Buddha says it will last 2,000 years.

NYINGJE PEKAR  
Compassion white lotus

In the *White Lotus Sutra*, Buddha says it will last 1,500 years.

The *Sutra of the Goddess of Flawless Light (Vimalaprabha)* states:

HLAMO DRIMA MEPE SHUPA LE, LO NYITONG NGAGYA NA DONG MAR CHEN  
GYI YUL DU DAMPAY CHU DAR

2,500 years from the passing of the Buddha, to the people with the red faces, the Dharma will go.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Four, continued

**TRIPITAKA**  
three baskets  
(groups)

When it is said that the Dharma is staying in the world, they mean that these three groups are being taught and practiced:

- 1.) **DULWA**: Eight different sets of **vowed morality** (Skt: *Vinaya*) Three for laypeople and five for ordained beings.
- 2.) **DODE: Sutras** (Skt: *Sutra*) Extraordinary training of concentration.
- 3.) **NGUNPA: Wisdom (Skt: Abhidharma)** group of sutras. Extraordinary training of wisdom.

If the individual sutra's main content is on the extraordinary training of morality, than that sutra is in the **vinayapitaka** (vinaya basket/group). If the individual sutra is on the extraordinary training of concentration, than it is in the **sutrapitaka** (sutra basket/group). If it's on wisdom, it goes in **abhidharmapitaka** (abhidharma basket/group).

If you don't perceive the main subject of the Diamond-Cutter sutra (emptiness), then you can't collect the vast merit necessary to experience everything as bliss. Your virtue must be unlimited to see all as bliss; the only way to have unlimited virtue is to see emptiness. Without the wisdom of seeing emptiness, you can't become enlightened. If you don't perform your good deeds with knowledge of the emptiness of the situation, they won't provide enough virtue to experience everything as bliss.

**You can't get enlightened without seeing emptiness.** You can't see emptiness without **strong concentration** (your mind in the first level of the form realm). **You must meditate daily** for about an hour a day to have this concentrative ability. If you're too busy to do it, then you're too busy to get enlightened. You can't concentrate well enough if there's anything on your mind/conscience, so you must have **perfect morality**, to concentrate well enough to see emptiness, which you must do to gain the virtue to see everything as bliss.

So confess bad deeds and avoid bad deeds very strictly. Avoiding the bad deed perfectly is the best confession, and destroys the power of that karma. Then you can concentrate to see emptiness. **Morality, concentration, and seeing emptiness directly** are cause and effect in this way.

**The Buddha's teaching will remain here 5,000 years, divided into ten periods of 500 years each** (from Choney Lama Drakpa Shedrup):

#### The era of results:

- 1.) Lots of people become arhats (attain nirvana)
- 2.) Lots of people become non-returners (don't return to desire realm - born in the form or formless realm)
- 3.) Lots of people become stream enterers (see emptiness directly)

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Four, continued

#### The era of practice (trying):

- 4.) People are training in wisdom.
- 5.) People are training in concentration.
- 6.) People are training in morality.

#### The era of physical dharma (people talk, but have no practice or attainment):

- 7.) Abhidharma basket exists.
- 8.) Sutra basket exists.
- 9.) Morality basket exists.
- 10.) Era of just a trace - no one understands or practices Dharma.

Now we are in the era of #5 to #7. Not many people or very few people get above #6 or #7 - the training of morality. Now not many people have good training of morality or anything above that level, such as concentration, wisdom, arhats, etc. Some still do, but not many.

The other statements of Dharma lasting 500, 1,000, or 1,500 years only refer to India, or are to scare and motivate students, etc. The 5,000 year estimate above is considered the accurate one.

**Those bodhisattvas who understand the Diamond Cutter Sutra in the last 500 years, would not think that the following four things exist.** If they thought that these four things did exist, they wouldn't be great Bodhisattvas (defined by Master Kamalashila):

- 1.) **DAK**            A self-existent "me" which does not depend upon my projection.  
self-nature, me
- 2.) **SEM CHEN**    Anyone with a suffering mind. Refers to possessing a self-existent  
living being    "mine", consisting of my parts and my possessions (my arm, my  
house, etc.)
- 3.) **SOK**            Life; thing with life. Refers to a self-existent me over the course of my  
life                whole life.
- 4.) **GANGSAK**      Refers to a person who is self-existent moving around and functioning.  
persons

**Not getting angry is the highest austerity in Buddhism; it's more valued and more difficult than sitting in a cave meditating for five years.**

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Five: Karma and Emptiness

- 1.) **TONG CHI-PU**      A world system made up of 1,000 inhabited planets.  
thousand    general
- 2.) **TONG BARMA**      A system of 1,000,000 inhabited planets.  
thousand    of the above  
                 systems
- 3.) **TONG CHENPO**      A system of 1,000,000,000 inhabited planets.  
thousand

If you filled one billion planets with gold and offered it to a holy being, would the virtue be great? The virtue doesn't even exist (self-existently!).

<b>DE PA</b>	<b>MA</b>	<b>ONG PA</b>	
past (gone by)	not yet	to come	Statement to refute: <b>The past has gone by and the future is yet to come, so good deeds don't even exist.</b>
		the future	

Your good deeds and their results don't exist simultaneously in the present. The cause must be completed (and thus in the past) before a result appears. Therefore, if a cause exists or is happening at present, the result will manifest some time after the cause is complete - in the future. If the cause is happening, the result can't exist simultaneously. The cause and result do exist, but not simultaneously in the present.

Time is empty. We label its parts as past, present, and future, and project its nature. Time can function because it's empty.

As we do a good deed, we must see the emptiness of its three elements.

#### **Three elements of a good deed:**

Example: the act of **jinpa** (giving).

For it to be the perfection of giving, one must see the emptiness of three elements of the deed while doing it. You should not see them as existing independent of your projection.

- 1.) **JINPA PO**              **The giver**, the one doing the deed. By seeing the one doing the deed as  
the giver              empty, you realize that you must do only good deeds to have your own  
                                 happiness, because you are empty. Knowledge of emptiness provides  
                                 the method to create causes for your happiness and bliss in the future.
- 2.) **JINPA YUL**          **The recipient**. See him as empty. He has created the karma to receive  
the recipient          the gift, and that's why the giving occurs.
- 3.) **JINPAY JAWA**      **The act of giving**. See the act as empty; it's a good deed which will  
the act of giving      cause a good outcome. It's not just helping the recipient.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Five, continued

#### The Six Perfections:

Tibetan: PA ROL TU CHINPA  
          far side to gone  
Sanskrit: PARA (M) ITA

The six perfections are:

- 1.) giving
- 2.) morality
- 3.) not getting angry
- 4.) being happy about doing good
- 5.) concentration
- 6.) wisdom

What's the difference between the six perfections and those same six types of deeds as they are usually done, in an imperfect way? **Perfection** means the thing which takes you to nirvana or Buddhahood. **Wisdom** is the factor which causes this.

**These six become bodhisattva activities when they are done with bodhichitta, the wish to become enlightened to help all beings.** This is what makes these things perfections - doing them with bodhichitta motivation. Seeing the emptiness of these deeds also makes them perfections.

The first five are the things which bring about the sixth, wisdom. We need the first five perfections to see wisdom. We can't see the emptiness of the first five until we get to the sixth.



## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Six: Direct Perception of Emptiness

You become a **stream enterer** when you attain the path of seeing. This happens when you have your first direct perception of emptiness. At that time you become an Arya. All of these happen at the same instant.

**SO SO KYEWO**  
ordinary being

**PAKPA**  
Arya

**Two primary divisions of all beings in existence.**

**Once you see emptiness, you have a finite number of samsaric rebirths left.** Stream enterer means that you move inexorably toward enlightenment - the stream you enter is the one of movement in the definite direction of enlightenment rather than infinite samsaric rebirths.

Once you've seen emptiness, **you become the first two Jewels:** you are the Sangha Jewel, and you have Dharma in your mindstream. People are praying to you for refuge. (Dharma is perception of emptiness in your mind, and Sangha means Arya.)

### **What you must do to see emptiness directly - three prerequisites:**

(You **must have all three** to see emptiness directly, and you must see emptiness directly to become a Buddha.)

#### **1.) Path of Accumulation: (Renunciation - two definitions:)**

- a.) **NYEN - JUNG**      **Definitely come out of suffering;** refers to Nirvana and  
definitely come out      Buddhahood. Refers to coming out of samsara and the lower  
nirvanas. Nyen jung (nyepa jungwa) is the Tibetan word for  
renunciation. Renunciation is reaching the first of the five paths -  
accumulation.
- b.) **RABTU JUNGWA**      **To leave the home life and the worldly life:**  
really      left      (to give a major part of your time and mind to spiritual life).  
Without a major effort of time and energy, you can't see  
emptiness. Work, family, and life's routines consume too much  
time, and you won't have the necessary mental or physical time  
for practice.

#### **2.) The Path of Preparation:**

**JOR      LAM**  
preparation path

**Gain an intellectual understanding of emptiness** from study and contemplation, and become very well versed in it in an intellectual (non-experiential) way. One overriding concept defines the path of preparation - practicing with qualities and characteristics.

*(note: the third prerequisite is on page 15 of the notes)*

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Six, continued

**CHI**     **JEDRAK**  
quality   characteristic

#### Four ways of looking at mental images:

(four ways (**chis**) of seeing mental images, and how you mistake them for real things.)

- 1.) **TSOK**   **CHI**     **The whole, which is a collection of its parts**, like a body, which is a collection   quality   collection of arms, legs, torso, etc. Seeing the parts and assembling them into a conceptual, idealized whole. (This chi, or quality, isn't so important to seeing emptiness.)
- 2.) **RIK**   **CHI**     **Quality** (sometimes translated as "general"). The opposite of #1 - kind   quality   **breaking the whole down to concepts and ideas**. This one takes the universe and all that exists and breaks it down into categories, groupings, and concepts to understand it.

Example: Car is a quality (**rik chi**). What is characteristic of car? The characteristic (**jedrak**) is Chevrolet. Chevrolet is a kind of car. Chevrolet is a subset of "cars". Being a car is characteristic of a Chevrolet. Any time you have a Chevrolet, you have a car, but any time you have a car, you don't necessarily have a Chevrolet. Many objects share the quality of car. What makes you identify something as a car?

When you look at a person, what makes you recognize him as a person? It happens instinctually. How is that done? How do you create those categories? You are forced by your karma to see things in a certain way - in a category, group, pattern, etc. How does this happen? Understanding how this happens - how your mind creates these categories, groups, etc., i.e. quality and characteristic - leads to seeing emptiness. **Analyzing and understanding this way of mentally imaging things is extremely important for seeing emptiness.**

(#3 and #4 are specific ways that you do #2 - ways of seeing existing things.)

- 3.)     **DUN**             **CHI**  
actual object   mental image     Here, **chi** refers to a **mental picture** (or idealization) that comes up in your mind when someone names something you've seen with your eyes or apprehended with logic. For example, if someone talks about Rusty (the dog), you get a picture of him in your mind.

**You're mentally recreating what you've actually seen with your eyes or apprehended with logic.**

- 4.) **DRA**     **CHI**  
word   mental image     **Mentally creating what you haven't seen**. For example, when someone talks about the Eiffel Tower, you form a picture in your mind, even though you've never seen it (you have only heard about it).

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Six, continued

Your mind images and creates things in the four different ways described above and then you take those mental images to be self-existently out there.

If you ever attain true renunciation and enter the path of accumulation, you still have another mountain to get over - the **path of preparation**. You must grasp what is going on with quality and characteristic (**chi** and **jedrak**). You have to grasp that when you look at a pot on the stove, **there is no pot out there**. Your mind takes the silver color, the roundness, the black handle, etc, puts these pieces together, and **idealizes it into a thing called pot** in your mind. You then mistakenly think there's a self-existent pot out there and interact based upon that. All you ever see is that mental picture. You are constantly mistaking that mental image for a self-existent thing out there. You never perceive a whole, perfect pot, but just some clues and the mental picture or **dun chi**. How you perceive and interpret the clues depends on your karma.

Example of how this all fits together: Master Dharmakirti, in his *Commentary on Valid Perception*, spends almost 25% of the book trying to investigate why you know something is a car. What is there about that collection of parts that suggests "car" to you. Why, if something is a Chevrolet, is it already a car? And how do you ever know that?

The non-Buddhist schools that he's debating with say there's a varnish, a covering on the Chevrolet called "carness", and it's all over the car, and it's a separate thing. It's got it's own reality; it's all glued to the car. When you see a car, you subconsciously pick up on this coating; then you know it's a car. Their example is a cow, of course; they say when you see this big double chin, and the big bump on an Indian cow, you know it's a cow. "Cowness" is a separate quality of those things, and it's coating the cow, and when you see a cow, you know it because of that coating.

How do we explain it - it has to do with quality. The thing about **tsok chi** (assembling the parts) is not the main point. The main thing which we're really interested in is the **rik chi** (divisions of all existence), and the **dun chi** (the way we mentally image our experiences). The **dun chi** meaning when I say Pancho (the dog) and you get a mental picture of him, that's a **dun chi**. And ultimately when you look at him peeing on your shoes, you're not seeing Pancho the dog; you're seeing your **dun chi**. The **dun chi** is peeing on your shoes. The **dun chi** is one kind of **rik chi**. Concentrate on those two: **rik chi** and **dun chi** is the car and Chevrolet - set and subset.

Example: Two candles on the altar. There are two possible approaches to the **chi**. One is taking the parts and adding them up to the whole "candle". That one is not so interesting. The other **chi** is the one where we take everything that exists and conceptualize it and categorize it and somehow in our mind creates all these categories, and then work from the totality downward. The way we do that is by memory, based upon if we've had a direct perception of it or seen it before, or through mentally imaging it from someone's description.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Six, continued

But why is it that when you look at this particular candle out of all the candles in the universe, you know it's a candle? You haven't seen all the candles in the world. This is **rik chi** (the division of all existence), and that's the main thing. This is what **rik chi** means: why is it that you're not seeing all the candles in the world - you're just seeing a few candles - then you suddenly know what candle is? Candle; I didn't say a candle, because when I say candle, you know what candle is. That's a **chi** in your own mind. You know candle.

It's your karmic *bakchaks* (seeds or imprints) which have caused you to assemble candle in a certain way. It's valid, and it's reasonable that you assemble candle in that way, based upon everything you know and mainly based upon your own karmic propensities.

The main thing you should know is how do I know the quality (**chi**); how do I know it's a candle? Where is candle? Where did candle come from?

## CHU CHOK

Dharma supreme

**The final stage of the path** of preparation happens in the last few moments before seeing emptiness directly. This is when you see what you are doing with those **dun chis**, that there is no object out there, but that you are looking at a mental picture of it put together from some indications. It's the highest state you will ever be in as an ordinary (non-Arya) person, because right after that you see emptiness directly. For the first time you directly perceive yourself creating and projecting deceptive reality and dependent origination itself. At the last few moments of the path of preparation, you catch yourself creating relative truth, you realize directly what it is to be projecting, for the first time. You have perceived deceptive reality for the first time.

For example, you're pouring tea and suddenly you see the teapot, etc. this way. You see that there's no pot on the stove, that it's all your idealization. You've just perceived the truth of deceptive reality. Then you sit down and go into deep meditation, and your mind goes up to a deep state of concentration which is the first level of the form realm, where you have a direct perception of emptiness. To do this, you need strong concentration.

*This is the third prerequisite for seeing emptiness directly:*

3.) **Your mind must be able to concentrate well enough to leave this realm.** You must meditate for at least one hour per day to accomplish this (deep meditation on any virtuous object, not prayers). Unbroken concentration for an hour isn't necessary - 7 min. on and 3 min. off is O.K.

**The way seeing emptiness works is this:** you've left the world a long time ago and so made time for study and practice. You've been studying qualities and characteristics intensely to understand emptiness intellectually, and you've been meditating an hour per day and so have single-pointed (shamata) concentration to enable the mind to go to the formless realm. You go into the kitchen for a tea and looking down, you realize there's no pot out there, and

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Six, continued

that it's an idealization that you're making up by seeing certain parts of the pot. At that moment, you perceive relative truth - you know what you're doing now and that you have been doing it all along and that there never was anything out there. This isn't seeing emptiness; it's seeing dependent origination.

Then you go and sit down in meditation and your mind goes up to the form realm (you have a sensation of rising up). You see emptiness there directly. This experience can't be described.

CHU LA CHU SHAKPA  
water into water pouring

While you are seeing emptiness, you can't frame a thought - that would be experiencing relative reality. So you can't and don't even think "I'm seeing emptiness now." Seeing emptiness directly is like pouring water into water - you (the subject) and emptiness (the object) are water poured together.

### Non-duality

Two definitions:

- 1.) **NYINANG**                      **NUPPA**                      The appearance of two things disappears: **the awareness of you and the awareness of the emptiness that you are seeing directly at that moment, disappears.**  
two things appearing disappears

This is often translated by western scholars as non-duality. Non-duality does **not** mean that you and the object become one - that you mix with the object and merge with it. You exist as a positive changing thing and emptiness is a negative unchanging thing. Your natures are totally different. It doesn't mean that you go home to your essence or that you melt into one. **Non-duality means that because you are focused on perceiving emptiness, which is a different type of reality, you can't perceive yourself with your mind - your perception of yourself is a different reality, which requires your senses to be focused and engaged. When perceiving emptiness, you have withdrawn from your senses, so you can't perceive you or any relative truth objects. There is a division between subject and object, but you just can't be aware of it.** You can't be aware of your hair or your ear or your breathing. You can't see anything from your old reality at that moment, because you're perceiving a higher reality.

The second meaning of non-duality is:

- 2.) **NYAM**    **NYI**                      You are totally equal to all other objects that exist, in one sense only, **that you have an emptiness, and all other objects have emptiness, and those emptinesses are equal to yours.**  
equal    totally

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Six, continued

### Some of the things that you realize after seeing emptiness:

JETOP that you get afterwards	YESHE wisdom	<b>Knowledge that you get after seeing emptiness.</b> If you see emptiness in the morning, then for the rest of the day you continue having insights and realizations.
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Below are some of the things that you realize after seeing emptiness:

#### 1.) **Arya truth of suffering:**

- a.) You know your death and for the first time understand that death is real.
- b.) For the rest of the day, you can read suffering beings' minds directly - you can see and hear their thoughts and mental afflictions.

#### 2.) **Arya truth of the cause of suffering:**

- a.) You understand that you have had no previous correct perception in your entire life or lives.
- b.) You understand that you've never undertaken any action in your whole life that wasn't aimed at getting something for yourself (this is called the truth of utility).

#### 3.) **Arya truth of cessation of suffering:**

- a.) You realize that you have seen the Buddha directly. You have seen his essence body - his emptiness - which is his main body.
- b.) You see your future Buddhahood and know how many future lives you have.
- c.) You know that when you are a Buddha, you won't be called by your old name anymore.

#### 4.) **Arya truth of the path to the cessation of suffering:**

- a.) You have a clear strong sensation of bodhichitta. You feel a kind of energy like light coming out of your heart and you realize that you will spend the rest of your life dedicated to helping other beings.
- b.) You understand the need to prostrate and when you get up from your meditation, you throw yourself down on your face out of awe.
- c.) You make for the first time in your life a real offering. You spend every last cent to make it, and you don't care if anyone else knows, and you offer a diamond, because you understand at that time the meaning of a diamond as a metaphor for emptiness. A diamond is the only thing that comes anywhere near what you saw.
- d.) You understand that images of the Buddha are really what those beings look like. It occurs to you that someone saw Tara, and painted her, and the paintings are a lineage going back to the first one. Buddhist images aren't allowed to be changed, because someone really saw her, and that's what she looked like.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Six, continued

- e.) You understand that all of the books of Buddhism are true and enlightenment is real and possible. You know that Buddhism is the true religion, that emptiness is true and that if you perceive emptiness, you will become enlightened. You must preserve those books because they contain the information that people need to become enlightened.
- f.) You know that you're not crazy. You have the perception that everything you're seeing that day is true, that it's tse-ma.

#### Illusion:

**GYUMA TABU** This is the true meaning of "like an illusion." **Your perception of things as being self-existent reasserts itself when you come down from seeing emptiness.** But now you know that perception is wrong, inaccurate, and screwed-up. *You can't stop those wrong self-existent perceptions which you know are inaccurate.* This is the only meaning of illusion in Buddhism - it has no other meaning.

After seeing emptiness, **you still suffer and have bad thoughts.** There are only two bad thoughts you lose forever after seeing it: you lose an intellectual belief in self existence and you lose doubt in the path. No one can ever convince you again that your self-existent perceptions are correct. Generally speaking, your next lives will be spent in perfect conditions. You will meet the Dharma, you will never be hungry, you will come from a good family, etc.

After seeing emptiness, you are on the **path of habituation.** You use your understanding of emptiness to remove all your mental afflictions - your bad emotions - on a day to day basis. You begin the process of overcoming your bad emotions forever. On the day that you do overcome them all, you've reached Nirvana. Without seeing emptiness directly, you don't have powerful enough ammunition to get rid of all bad emotions. In addition to removing mental afflictions, you must **remove obstacles to omniscience.** When you lose your inborn tendency to see things as self-existent, then you are enlightened - Buddha.

**So you must do all three preliminaries to see emptiness.** You must leave this world. You must gain a deep intellectual understanding of emptiness by studying quality and characteristic (chi and jedrak). You must develop the ability to meditate deeply. If you don't, you will never see emptiness directly. You must come to see how you're not seeing anything that you thought you were -- you're only seeing your mental picture of it. You have to contemplate that. Then you can reach nirvana.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Seven: Destroying Mental Afflictions

**DRA CHOMPA = Arhat** = someone who destroys the enemy of mental afflictions, enemy destroyer and is therefore worthy of the prostrations of the entire world.

**The first bodhisattva level** occurs when you directly perceive emptiness with bodhichitta in your heart.

**The eighth bodhisattva level** is called the level of great mastery over things that will never grow. This refers to two things:

- 1.) **emptiness**, which never grows because it is uncaused, (emptiness goes in and out of existence, but it doesn't grow - this is the subtle meaning of impermanence), and
- 2.) you've overcome your **mental afflictions**, the bakchaks won't grow.

At this stage your thoughts are no longer influenced or polluted by plain ignorance, so you have no more mental afflictions. However, you still have subtle seeds of ignorance, and your mind is affected by them, but they will never grow.

When you get to the eighth bodhisattva level, something neat happens. Buddha gives the word that you will definitely become enlightened, and names the time, place, etc.

**LUNG TENPA**      **The word is given**  
the word    to give

#### **Three meanings of Lung Tenpa:**

- 1.) Buddha specified (gave the word) as to **whether something is karmically active** (either positive or negative).
- 2.) Buddha chose **to respond or not to respond to a question**.
- 3.) The "final prediction" that a Buddha gives as to **when and where a person will be enlightened**.

**When you attain nirvana**, you permanently end your mental afflictions, because you saw emptiness directly, and had those four realizations afterwards. **The purpose of seeing emptiness is to end your bad thoughts** (the six main bad thoughts are pride, anger, jealousy, hatred, ignorance, and wrong view).

**KALINGKAY GYALPO**  
(The king of Kalingka)

The king of Kalingka cut off a high bodhisattva's limbs, etc. At that time, the bodhisattva (who was the future Buddha) didn't feel anger, because he saw the emptiness of the doer, himself, and the action. Still, he felt lots of pain. Just because you see emptiness, it doesn't mean that you no longer have pain or problems. The bodhisattva recognized that he was



## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Seven, continued

projecting onto the event. The event was valid - there was blood, pain, etc. He recognized that valid perception of pain and being cut up. He also recognized that the event was dependent upon his projections, which were forced upon him by his past karma. So the last thing he wanted to do was to be angry at the king and cause himself more future suffering from that anger. This is an example of **the purpose of seeing emptiness directly -- to take on suffering willingly because you recognize that it comes from your past actions, and not to respond in a way to create more suffering for yourself.** If you understand emptiness, you can not get angry about such things. The mind cannot hold two thoughts at once. If understanding emptiness is in your mind, anger at someone else can't be there at that time, simultaneously. *That's how seeing emptiness leads to nirvana and paradise.*

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Eight: Emptiness, Purification, and Paradise

##### Creating paradise:

**DAKPAY SHING KAM** General name for Buddhist paradise. There are many specific pure realm names for paradises. **DAK SHING:** short for the above.

##### **How Maitreya gets to his paradise:** (generally applies to all Buddhas)

There are two descriptions from different sources:

1. **SIPA TAMAY JANGSEM** He is a Bodhisattva at the final moment of his  
samsara final bodhisattva non-Buddha existence (at the end of his samsara).
2. **GANDEN LA SHUK** He's staying in Ganden - the heaven of bliss.  
heaven of bliss staying
3. **DER TRULPA SHAK** He leaves an emanation of himself in Ganden  
in Ganden emanation leaves paradise.
4. **OKMIN LA CHUK NGONDU DZE** He manifests his dharmakaya  
in highest paradise dharmakaya makes manifest (wisdom essence) in Okmin  
(the highest paradise).
5. He re-enters the emanation he left at Ganden and enters his mother's womb.
6. He acts out the other eleven deeds of a Buddha.

##### **Another description of how to get to paradise:**

1. **DO SHING DAK JORWA** There is a list of physical things one does to create Okmin  
paradise.
2. Directly perceive the totality (quantity) of knowable things.
3. Reach the final limit -- stop the third suffering, in this case aging and death.
4. Bring forth your Dharmakaya.
5. See the quality of all objects -- see everything in its conventional and ultimate nature.
6. The physical body of the bodhisattva turns into the enjoyment body - it becomes a  
rainbow body.
7. He attains the cause to emanate many bodies. (the Dharmakaya seems to be the cause,  
which he has to attain before attaining the result of many emanation bodies.)

Mental afflictions cause you to collect negative karma. Negative karma causes suffering. By eliminating past negative karma and present mental afflictions (which create present bad deeds) you create a paradise. Your paradise is wherever you happen to be once you do this, because everything is empty. Each person creates their own paradise. All of the various paradises have the same flavor; basically they're the same.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Eight, continued

**Studying emptiness is the direct antidote to bad karma.** It purifies bad karma for that reason.

(The final step of purifying karma is restraint, which results from understanding the relationship between karma and emptiness.)

#### Four forces to purify karma:

- 1.) **Basis force:** Generating **refuge and bodhichitta**. This is the ground you press against as you get back up on your feet. You reassert your principles.
- 2.) **Intelligent regret:** Realizing that you have planted a seed for your own future suffering.
- 3.) **Restraining yourself in the future:** Don't do it again.
- 4.) **Some action to make up for what you did:** The highest one is to study emptiness with bodhichitta.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Cass Nine: Emptiness and the Two Extremes

#### SHERAB KYI PAROL TU CHIMBA

wisdom of paramita (perfection)

#### Four different kinds of Perfection of Wisdom:

1.) **Natural perfection of wisdom** (=natural nirvana). Refers to ultimate reality -- emptiness. It's a negative, uncaused, unchanging quality. Anyone who has ever seen it directly has never had a bad thought as a result, or from it, or in connection to seeing it.

2.) **Textual perfection of wisdom.** Any verbal or written teaching which unerringly presents the Mahayana path and its result. This is a positive, changing, caused destroyable thing which is physical or verbal.

3.) **Path perfection of wisdom.** The wisdom of a bodhisattva imbued with wisdom and method (correct view and bodhichitta). This is a mental, positive, changing thing, which perishes and is created each moment when the mind changes.

4.) **Result perfection of wisdom.** The omniscience of a Buddha. This is mental, positive, changing thing, which perishes and is created each moment with the mind.

In effect, #4 is the literal meaning of the perfection of wisdom (which means gone to the other side).

**MADHYA MIKA** The middle way path which goes between the two extremes (meaning middle way two cliffs - one on each side of the path. If you fall off, you are wasted, and it is a great loss). If you go off the path and over the cliff, you are likely to waste thousands of lives, so it's worse than physically falling off a cliff.

#### The two sides of the cliff:

**YU - TA** **Things exist the way they look.** This is called the extreme of existence.  
edge cliff

**ME - TA** **If things don't exist the way they look to me now, they couldn't exist at all.** If everything is just my projection, then they don't exist at all. (This is generally a reaction to a poor teaching on emptiness.) Nothing really matters; I can do anything that I want. It requires intelligence and bad emptiness teaching to have this view.  
exist cliff

**Yu-ta** and **me-ta** don't even exist. The object of these viewpoints, what the viewpoints are focused on, doesn't exist. The belief in these viewpoints exists (that is, your perceptions or projections of them exist, but they don't exist from their own side.) These two concepts aren't self-existent.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Nine, continued

How to prevent grasping to these extremes (by Je Tsongkapa):

<b>NANGWE</b>	<b>YUTA</b>	<b>SEL</b>
by understanding dependent origination		illuminate, dispel, clear away

**By understanding dependent origination** (how projections work), **you can get rid of thinking things are the way they appear.**

<b>TONGPE</b>	<b>META</b>	<b>SEL</b>
understanding of emptiness		dispels

**Understanding of emptiness dispels the idea that nothing matters.** Because things are empty, everything does matter; things can change according to your karma. You can see yourself become a Buddha. Because things are empty, you can create paradise. When you understand emptiness, you will understand that you must be virtuous.

#### Four great facts: Two "do exists" and two "don't exists"

The two "don't exists":

<b>RANGSHIN</b>	<b>GYI</b>	<b>ME</b>	<b>KYANG</b>	<b>TENNE</b>	<b>MEPA</b>	<b>MA YIN</b>
Naturally		nothing	but	at all	nothing	it's not that

**Nothing exists naturally** (from its own side), **but it's not true that nothing exists at all.** It's true that nothing exists the way it seems, but that doesn't mean that nothing exists at all.

The two "do exists":

<b>TANYE</b>	<b>TSAMDU</b>	<b>YU</b>	<b>KYANG</b>	<b>RANGSHIN</b>	<b>GYI</b>	<b>YUPA</b>	<b>MA YIN</b>
In name (idea) only		exists	but	naturally		everything	it's not that
						exists	

**Everything exists in name** (projection) **only, but it's not that everything exists naturally** (from its own side).

If you make these four distinctions, then you will never lose the middle way, and will never fall off the cliffs of the two extremes.

## CLASS NOTES

### Course VI: The Diamond-Cutter Sutra

#### Class Ten: How Empty Things Function

**CHU NAM**    **TONG**    **KYANG**                      **JAJE**                      **TOPA**  
all existing things    empty    even though    the way things work    correct, proper

**Even though all objects are empty, things still work.**

The way things in the world interact and function are also empty. For example, medicine. It is empty, and so is its healing effect. It works for some people and not for others. It's empty and the person's karma causes them to project that they are cured or not. There's no self-existent curing. It has no healing properties from its own side, independent of your projections. The foundation of the medicine is empty. If you are healed, it is because you are forced to project that by your karma.

When you see anything change or move or shift or cause anything, the thing out there isn't moving, changing, shifting, or causing - only your projection is fluctuating. When you see the sun come up, the sun isn't moving; your projection is shifting. This applies to everything. Nothing out there is moving, your projections are just constantly shifting. The things out there aren't changing, you are changing your projections toward everything.

**YANG DAK PAY**    **KUNDZOB**  
correct            deceptive reality

**LOKPAY**    **KUNDZOB**  
incorrect        deceptive reality

**Seeing a lake of water.**

This is accurate deceptive reality.

**Seeing a mirage of water.**

This is inaccurate (conventional) deceptive reality.

Lower Madhyamika schools believed there are conventional (deceptive) reality perceptions that are right because they work the way you expect them to conventionally (like a lake), or are wrong because they don't work the way you expect (like a mirage).

Madhyamika Prasangika says both are wrong because you're not seeing anything out there except your own projections. You're not swimming in anything except your own projections. You're not drowning in anything except your own projections. Everything you experience, every activity is your own mental image or projection. You could drown in a mirage if you had the karmic result pattern to do so - this is how miracles can happen.

The lower schools all pretty much accept that objects are projections. But understanding that a seed growing into a tree, or why an airplane flies, or why a good deed brings a good result, or why the sun comes up, all of these are harder to see and accept as projections, and the lower schools don't. The highest school sees everything as a projection.

Cause and effect (karma) is a projection also. It is possible for something to be a projection and to still follow a law.

**CLASS NOTES**  
**Course VI: The Diamond-Cutter Sutra**  
**Class Eleven: Course Review**

**Four Schools:**

<u>Functionalist schools</u>	Hinayana	1.) <b>Abhidharma</b> or Vaibhashika school (higher knowledge)
	Hinayana	2.) <b>Sautranitka</b> or Sutrism school (logic)
	Mahayana	3.) <b>Chittamatra</b> or Yogachara (mind-only)
<u>Independent school</u>		4.) <b>Madhyamika</b> (middle-way)
	Mahayana	a.) Svatantrika (independents)
<u>Implication school</u>	Mahayana	b.) Prasangika (consequence)



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, 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.)

**Sanskrit: Vajra Chedika**

**Tibetan: Dorje Chupa** རྡོ་རྗེ་གཙོང་པ།  
*dorje chupa*

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

**a) Master Vasubandhu ~350 AD**

སྟོབ་དཔོན་དབྱིག་གཉེན།  
*loppun yik-nyen*

[note: in some previous classes this was incorrectly attributed to his brother, Master Asanga]

**b) Master Kamalashila ~750 AD**

སྟོབ་དཔོན་ཀ་མ་ལ་ཕྱི་ལ།  
*lopon kamalashila*



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

**The only known native Tibetan commentary to the *Diamond-Cutter Sutra* called *Sunlight on the Path to Freedom*, was written by Choney Drakpa Shedrup (1675-1748) of Sera Mey Monastery.**

ཐར་ལམ་གསལ་བའི་ཉི་མ།

*tarlam selway nyima*

ཙོ་ནེ་བྲགཔ་ཤེད་རུཔ།

*choney drakpa shedrup*

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

**The diamond in this sutra is a metaphor for emptiness, in three senses:**

- a) Most importantly, diamond is the closest thing in our physical world to something which is truly ultimate, or the most of anything (in this case, the hardest thing in the universe)—and a person who sees emptiness directly realizes this fact very strongly.
- b) Diamond is a totally clear physical substance: if there were a diamond wall between ourselves and some object we were looking at, we would not be able to see the diamond; just so, every object around us possesses its own emptiness, but we are unable to see it.
- c) When a diamond is broken into pieces, every piece is pure, perfect diamond, down to the molecule. Just so, every instance of emptiness is equally the sheer, 100% absence of a self-existent object.

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

**A person who sees emptiness directly strongly realizes the metaphor of the diamond; and just as strongly, they realize that diamond is only a metaphor—it is only a "lesser" kind of ultimate, whereas the *real* ultimate is emptiness. That is, diamond is the closest object to emptiness in our normal reality, and it is—in actuality—not very close at all to being as ultimate as emptiness. In this sense, the diamond is "cut" or outdone by emptiness, and so it is *very important* to retain the word "cutter" in the title, and not refer to the sutra as the "Diamond Sutra."**

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

**How should a bodhisattva live; how should a bodhisattva practice; and how should a bodhisattva think?**



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, Class Two*

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

**The wish to become totally enlightened for the benefit of all living beings.**

སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར།  
 ཡང་དག་ཇོགས་པའི་བྱང་རྒྱལ་འདོད།  
*semkye pa ni shendun chir*  
*yangdak dzokpay jangchub du*

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

**The "deceptive" form of the wish for enlightenment is the one described above: the intention to reach total enlightenment for the sake of others. The word "deceptive" refers to deceptive reality. The "ultimate" form of the wish for enlightenment consists of the direct perception of emptiness, or ultimate reality.**

ཀུན་ཇོབ་སེམས་བསྐྱེད།  
*kundzob semkye*  
 དོན་དམ་སེམས་བསྐྱེད།  
*dundam semkye*

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.)

The Tibetan term for "nirvana" is "passing beyond sorrow." The "sorrow" here is described by Choney Lama Drakpa Shedrup as the pair of karma and mental afflictions, as well as suffering itself. To "pass beyond" these means to eliminate them permanently within oneself.

སྤྱོད་ལས་འདས་པ།

*nya-ngen le depa*

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

The word "emptiness" refers to the absence of something that—like a two-headed purple elephant that was 100 feet tall here rampaging through this room—could never exist anyway. We call this thing the "object we deny." It refers to anything that *does not* exist by virtue of our perceptions as forced upon us by our past deeds (karma). And this thing could never exist.

དགག་བྱ།

*gakja*

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.)

There are only three possibilities for finding the thing that we labelled with names and concepts. Either it is one or some of the parts of the finished, labelled object; or it is the collection of these parts, the whole; or it is something outside of these two choices. The first and third choices are impossible even in an ordinary sense. The second is incorrect because the idea of this analysis hinges on locating an object which itself, as the basis of our labels, *existed without its own label*--that is, ultimately.

ཐ་སྐྱོད་བཏགས་པའི་བཏགས་དོན་བཅའ་བའི་ཚོ་ན་མི་རྟེན།

*ta-nye takpay takdun tselway tse na mi-nye*



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, 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?

**The first three perfections (giving, an ethical way of life, and the art of not getting angry)—along with part of the fourth perfection (that of joyful effort) are the primary perfections involved in what is known as the "collection of merit." It is this collection which creates the two physical bodies of a Buddha.**

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

a) **The Essence Body: The emptiness of the other three "bodies" (or more properly "parts") of an enlightened being; this "body" is very important, since it provides the *potential* for the enlightened beings to perceive themselves as enlightened beings: the "movie screen" on which these people project their perception of being an enlightened being.**

ངོ་བོ་ཉིད་སྐུ།

*ngowo nyiku*

b) **The Enjoyment Body: The perfect physical body which an enlightened being has in their own paradise: exquisite sheer light with no gross physical organs.**

ལོངས་སྐུ།

*longku*

- c) **The Emanation Body:** The physical forms which an enlightened being sends—automatically, without any conscious thought to do so—into suffering worlds, appearing to us in any way (as a living being or an inanimate object) which may be of benefit to us. The "classic" Emanation Body is a physical form such as that which Shakyamuni Buddha displayed on our planet.

ཏུལ་སྐྱེ།  
*trulku*

- d) **The Wisdom Body:** The omniscient mind of an enlightened being, which can perceive all things of all times—past, present, and future—in the universe, and both normal reality and ultimate reality, in every single moment.

ཡེ་ཤེས་ཚེས་སྐྱེ།  
*yeshe chuku*

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

The marks of the Buddha are deceptive in that the way they are and the way they seem to be are not the same; that is, they do not appear to be projections forced upon us by our past karma, but they are. They are though true in the sense that they really exist and do mark a person as an Enlightened Being.

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

The first time he says so, he is referring to the fact that the physical body of the Buddha is a projection, and is empty of any existence from its own side. The second time he says so, he is referring to the fact that the Dharma body (which means here mainly the essence body) is also empty, in the same way. The essence body, remember, is itself the emptiness of the Buddha's two physical forms, and omniscient mind.



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, 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) **The physical dharma: that is, the three collections or baskets of teachings, along with the other books and oral teachings of Buddhism.**

ལུང་གི་ཚོས།

*lung gi chu*

- b) **The dharma in the form of realizations: that is, the three extraordinary trainings described in the three collections of scripture; along with the five paths or stages of realizations; and the truth of cessation.**

ཏོགས་པའི་ཚོས།

*tokpay chu*

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) **The physical dharma remains in the world so long as there is someone teaching it correctly to others, with a good motivation.**

ལུང་བཞིན་དུ་གཞན་ལ་སྤྲོ་བ།

*lung shindu shen la marwa*

- b) The dharma of realization remains in the world so long as there is someone following the three extraordinary trainings, practicing the teachings that are conducive for reaching enlightenment.

བསྐྱབ་པ་གསུམ་ལ་སྣོན་པ།

*lappa sum la loppa*

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.

**Any three of the following positions is acceptable for the first part of the answer:**

- a) *The Sutra of the Golden Age*: The dharma will exist in its pure form for 500 years after Shakyamuni's passing; for another 1,500 years after this, the dharma will exist a shadow of its real self.
- b) *The Account of "String of Fingers" (Angulimala)*: The dharma will last for a thousand years after Lord Buddha passes.
- c) *The Sutra Requested by "Essence of the Moon"*: 2,000 years.
- d) *The Sutra of the White Lotus of Compassion*: 1,500 years.
- e) *The Sutra Requested by the Goddess of Flawless Light*: This sutra states that, 2,500 years after the passing of Lord Buddha, the dharma will spread to the "land of those with ruddy faces," referring to the West.

**Choney Lama's position:** The dharma will last in the world for 10 periods of 500 years each; that is, for 5,000 years. The other, shorter periods were stated to make students sad so they would appreciate the dharma; or refer to the period of high realizations; or to how long the dharma would thrive in India.



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

- a) *self*: Perceiving oneself as a "me" which exists in and of itself--that is, which is not a projection.
- b) *living being*: Perceiving everything about oneself as something "mine" and which exists in and of itself--meaning not a projection.
- c) *life*: Perceiving oneself as a "me" which exists in and of itself over the course of one's lifetime.
- d) *person*: Perceiving oneself as a "me" which exists in and of itself as it goes from rebirth to rebirth.



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, Class Five*

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

a) An "elementary" world system: A galaxy consisting of 1,000 inhabited planets.

སྟོང་ལྷི་ཕུད།

*tong chipu*

b) A "second-level" world system: A galaxy consisting of a thousand groups of a thousand inhabited planets (that is, a million inhabited planets).

སྟོང་བར་མ།

*tong barma*

c) A "third-level" world system: A galaxy consisting of a thousand groups of a thousand groups of a thousand inhabited planets (that is, a billion inhabited planets).

སྟོང་ཆེན་པོ།

*tong chenpo*

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

**Strictly speaking, past karma and future consequences do not exist in the present moment, since one is already gone and the other is yet to come. They do though exist in a broader sense, over time: a karma committed in the past normally leads to a future karmic result. In no case of course do they exist independent of our projections, forced upon us by our past karma.**

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

a) The perfection of giving.

ཕྱིན་པ།  
*jinpa*

b) The perfection of morality.

ཚུལ་བྲིམ་ས།  
*tsultrim*

c) The perfection of patience (not getting angry when circumstances are ripe).

བཟོད་པ།  
*supa*

d) The perfection of joyous effort (feeling joy from doing virtue).

བརྩོན་འགྲུས།  
*tsundru*

e) The perfection of meditative concentration.

བསམ་གཏན།  
*samten*

f) The perfection of wisdom.

ཤེས་རབ།  
*sherab*

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

- a) **The emptiness of the giver:** The fact that the person who is practicing the perfection of giving, I myself, am empty of any self-existence. That is, I exist as I do in the present situation through the perceptions forced upon me by my past actions or karma, and this same principle means that continued giving can help me perceive myself later as an enlightened being. If I understand this, then I "don't see" this element in an act of giving as being self-existent any more.

ལྷོ་རྩེ།  
*jinje*

- b) **The emptiness of the person receiving the gift:** The fact that the person receiving the gift is empty of any self-existence. That is, the person towards whom I am performing the act of giving also exists as they do through the perceptions forced upon me by my past actions, and this principle will help me perceive them later as high beings in my Buddha paradise. If I understand this, then I "don't see" this second element in an act of giving as being self-existent.

ལྷོ་ཡུལ།  
*jin-yul*

- c) **The emptiness of the giving itself:** The fact that this whole situation, of me giving something, is also empty of any self-existence. That is, this entire situation in general exists as it does through the perceptions forced upon me by my past actions, and this principle will help me perceive it later as the perfect and spontaneous activity of an enlightened being. If I understand this, then I "don't see" this third element in an act of giving as being self-existent.

ལྷོ་བ།  
*jinpa*

Please note that some commentaries replace different ones of the above with the emptiness of the thing being given, or the gift (*jinja*). That is, the thing I am giving exists as it does through the perceptions forced upon me by my past actions, and this principle will help me perceive the perfect objects in my Buddha paradise later. If I understand this, then I "don't see" this element in an act of giving as being self-existent.

ཇིན་ཇ།  
*jinja*

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

Technically speaking, one of the six actions of giving and the rest is called a "perfection" when you are doing it with the motivation of a bodhisattva; that is, with bodhichitta, or the wish to become enlightened so you can bring others there too. In many scriptures though it is stated that performing the first five perfections without wisdom is moving like a blind man, and doesn't deserve the name "perfection." This is because the understanding of emptiness involved with wisdom allows you to perform good deeds in such a way that they lead directly to Buddhahood.

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

It takes an extraordinary amount of good karma to be able to understand the concepts of emptiness and karma acting out in emptiness. The first five perfections help you gain this amount of good karma. As wisdom thus grows, it helps you perform the first five perfections even better: you act like a man with eyes rather than a blind man. This mutual support is like an upwards spiral.



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, 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) Ordinary beings, who have not yet perceived emptiness directly, and whose time remaining in this suffering life is still not defined.**

སོ་སོ་སྐྱེ་བོ།

*soso kyewo*

**b) Realized beings, called "aryas" in Sanskrit, who have perceived emptiness directly and whose time remaining in this suffering life is limited.**

འཕགས་པ།

*pakpa*

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) The Tibetan word for renunciation is "ngenjung," which translates as "definitely come out." In one sense this means "rabjung," or "come out of the worldly life."**

ངེས་འབྱུང་།

*ngenjung*

ངེས་པར་འབྱུང་བ།

*ngepar jungwa*

རབ་བྱུང་།

*rabjung*

རབ་ཏུ་བྱུང་བ།

*rabtu jungwa*

b) The second meaning of this same word is "definitely come out" of suffering, and in this sense it refers to nirvana: the end of suffering.

*role:* It is necessary to reach a true state of renunciation in order to attain the first of the five paths: the path of accumulation. Without reaching the first path, the third is impossible. In a practical sense, one has no physical or mental time to study sufficiently or attain a deep level of meditative concentration, both necessary to reach the direct perception of emptiness, unless he or she has given up a life focused on worldly goals.

ཚོགས་ལམ།

*tsok lam*

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.)

This is the principle of "quality and characteristic" (*chi jedrak*), which is more roughly translated as "general and specific." There are four types of generals, three of which are especially relevant here. These are "type generals" (*rikchi*), "actual object generals" (*dunchi*), and "term generals" (*drachi*).

An example of a "type general" would be "car," which is a quality (*chi*) of a Chevrolet characteristic (*jedrak*). An example of an "actual object general" would be your mental image of a person whom you had actually met before. An example of a "term general" would be your mental imagination of a person whom you had heard someone talk about, but had never actually met.

The fourth type of general is a "collection general," which refers to the whole composed of its parts. An example here would be a person's body composed of a head, legs, arms, and torso.

མི་བྱེ་བྲག་

*chi jedrak*

རིགས་སྒྲི།

*rikchi*

དོན་སྒྲི།

*dunchi*

ལྟ་སྒྲི།

*drachi*

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

The level of "highest dharma" occurs at the very end of the second path, the path of preparation, shortly before (say on the same day a few hours before) a person goes to sit in deep meditation and perceive emptiness directly. At this level the person for the first time understands perfectly, directly, the process by which he is constantly perceiving indications of an object, then idealizing them as a "general" in his mind, and mistaking this idealization for the actual object. This process is the exact way in which deceptive reality operates. So although the person has been living in deceptive reality forever up to this moment, he has never seen directly what he is doing.

ཚུ་མཚོག

*chu chok*

ཀུན་ཚེ་བདེན་པ།

*kundzob denpa*

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) "Non-duality of subject and object" in one sense refers to the fact that, during the direct perception of emptiness, one cannot be aware of himself or his own mind, since this is part of deceptive truth or reality, and not part of ultimate truth or reality. This means that, during the direct perception of emptiness, one cannot even think to himself, "I am finally perceiving emptiness directly!"

གཉིས་སྒྲུང་མེད་པ།

*nyinang mepa*

b) Subject and object are non-dual as well in general, in the sense that they are both equally void of self-existence. This is sometimes referred to as their "equality."

མཉམ་ཉིད།

*nyam-nyi*



- c) *not the meaning*: "Non-duality" does NOT mean that subject and object are somehow really the same thing, or that they do not exist as separate objects, or that I am somehow the world around me, or any other such wrong idea. Most of these ideas are classic forms of the extreme of nihilism, which is specifically and strongly refuted by the philosophy of the Middle Path as it goes between the two extremes.

The Tibetan term for the non-duality of subject and object during the direct perception of emptiness is "pouring water into water."

ཚུ་ལ་ཚུ་བཞག་པ།

*chu la chu shakpa*

- 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.)

*name*: The state of mind following the direct perception of emptiness on the path of seeing is known as "subsequent wisdom"

ཇེཏོཔ་ཡེ་ཤེས།

*jetop yeshe*

- a) For the first time, one perfectly understands that all life is suffering: this is the arya truth of suffering.

སྤྱག་བསྐྱེལ་བདེན་པ།

*dukngel denpa*

- b) One perfectly understands that this suffering has come through ignorance (especially in the form of the misperception of reality), the bad thoughts that it creates, and the karma inspired by them both. This is the arya truth of the origin of suffering.

ཀུན་འབྱུང་བདེན་པ།

*kunjung denpa*

- c) One sees directly that it is possible to end this suffering: this is the arya truth of cessation.

འགོག་བདེན།

*gokden*

- d) One sees how to reach the end of suffering, especially by use of the direct perception of emptiness; this is called the arya truth of the path

ལམ་བདེན།

*lamden*

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

**Two or more of the choices are listed after each letter:**

- a) One perceives truly the fact that he or she is impermanent and must die. For about a day, one can read other people's minds and see directly the mental afflictions in them.
- b) One understands that he or she has never had a correct perception at all in any moment of his or her life so far. One understands that all of his or her actions are actually only selfish and self-serving: even religious studies, and rituals, and offerings, are constantly infected by self-interest, desire, and pride.
- c) One understands that the emptiness which he perceived directly was the essence body of the Buddha. One knows how many lifetimes it will be (for example, seven more) before his enlightenment. One realizes that he will not be called by his "name" at that time. One understands that representations of the Buddha and tantric deities such as paintings and statues originated with someone who actually saw them.

d) One understands perfectly that his perception was accurate and correct, not a delusion or hallucination. One has an almost physical sensation of bodhichitta, a love spreading out to the world from one's heart, and an intention to help the world. One for a time loses all desire for worldly objects such as food, understands that miracles like turning iron to gold are possible, and realizes that the contents of the scripture are all perfectly correct: that the Dharma is the absolutely correct way. One understands the meaning of the diamond. One understands truly the need to prostrate oneself.

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.")

During the direct perception of reality, one stopped seeing objects as self-existent. After coming out, one sees them again, despite himself, as self-existent. He knows he is wrong but cannot stop himself, like Ulysses tied to the mast. Therefore objects are like an illusion for him. "Illusion" here does NOT mean that things don't exist, or that nothing really matters, especially in the observance of morality.

ལྷུ་མ་ལྷ་བྱ།  
*gyuma tabu*

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) The intellectual belief in self existence is forever stopped; no one could ever convince this person again that what he seems to see is correct.

བདེན་འཛིན་ཀུན་བརྟགས།  
*dendzin kuntak*

- b) Secondly, one can never again have doubt about the Buddhist teachings and path: he or she has seen directly their truth, and that they lead to escape from suffering, and to reaching perfect enlightenment.

ཐེ་ཚོམ།

*te-tsom*

The Tibetan term for a mental function abandoned at the path of seeing is *tong pang*.

མ་བྲོང་པ་སྤང་།

*tong pang*

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

During the path of habituation, one accustoms oneself to what he saw directly during the path of seeing. He or she uses their new understanding of emptiness to remove the rest of the mental afflictions, as well as the seed of seeing things as self-existent.

གམ་ལམ།

*gom lam*



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, 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.)

**The predictor, the object, and the act are all empty of self-existence. The Buddha, the one making the prediction, is empty since for example he perceives himself as a Buddha not because he is so from his own side, but because his past deeds are forcing him to see his parts as making up a Buddha's mind and body. This also applies to the one receiving the prediction. The fact that the situation is occurring at all is also due to the projections or perceptions of the people present. Note that the enlightenment being predicted can also be said to be the third element here: it too is only a projection.**

ལུང་བསྐྱེན་པ་པོ།

*lung tenpapo*

ལུང་བསྐྱེན་པ།

*lung tenpa*

ལུང་བསྐྱེན་པར་བྱ་བ།

*lung tenpar jawa*

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

**He did feel pain, but he realized at that same time that the three elements of the situation (meaning here the king who was hurting him, himself being hurt by the king, and the fact that the whole situation was happening at all) each had its own emptiness, meaning each was a perception being forced upon him by his past deeds, or karma.**

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

**He didn't feel any hatred because he realized that the reason the situation was happening was that he himself had done harm to someone else in the past; and he understood that—if he did respond with hatred or any other negative action or karma—he would only be perpetuating the situation: that he would again be hurt himself in the future. He chose instead to break the cycle of violence, by applying his wisdom, his understanding of emptiness.**

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

**Just like us, an arhat hears thoughts going through his or her mind. Due to their extremely good past karma though, none of these thoughts is organized into a negative emotion by their past karma. In the way that a human is not forced to see a pen as something to chew on (the way a dog is), the arhat is never again forced to perceive their otherwise neutral (or blank or empty) thoughts as being negative.**



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, Class Eight*

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

**Six different things happen simultaneously at the very instant when Maitreya (or any other being) reaches enlightenment in their paradise (which for Maitreya is called *Okmin*, or *Akanishta*, meaning "The Paradise Below No Other"):**

འོག་མིན།

*okmin*

- a) In what is known as the "final state of meditation," he perceives the "total amount of things," referring to all objects in deceptive reality, of all three times

ཇི་སྙེ་ཚོས་རྟོགས།

*ji-nye chutok*

- b) He achieves the "absolute end." This word can refer to emptiness itself, but here refers to the end of aging and death.

ཡང་དག་མཐའ།

*yangdak ta*

- c) He achieves the "Dharma body," referring mainly to the emptiness of the other three Buddha bodies.

ཚུལ་སྐྱེ།

*chuku*

- d) He achieves "enlightenment towards all objects," which here refers primarily to the perception of the ultimate reality of all existing things.

སངས་རྒྱས་པ།

*sanggyepa*

- e) He achieves the Paradise Body, as the body he had during his final meditation transforms.

ལོངས་སྐྱེ།

*longku*

- f) He achieves what will cause the infinite emanations of a Buddha, which begin in the next moment after that.

སྐྱེ་བ་སྐྱེ་བྱེ་བ།

*trulkuy gyu*

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

There are no negative karmas or mental afflictions to drive or produce the suffering on a constant basis, as there are here producing the objects around us in the desire realm.



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

a) The force of the foundation

ཏེན་གྱི་སྟོབས།

*ten gyi top*

b) The force of destruction

ནུམ་པར་སུན་འབྱེན་པའི་སྟོབས།

*nampar sunjinpay top*

c) The force of restraining from the bad deed

ཉེས་པ་ལས་སྦྱང་བརྒྱུག་པའི་སྟོབས།

*nyepa le larndokpay top*

d) The force of applying an antidote

གཉེན་པོ་ཀུན་ཏུ་སྦྱོང་པའི་སྟོབས།

*nyenpo kuntu chupay top*

*Early source:* The teaching on the four forces of purification derives originally from the *Sutra on the Four Practices*, taught by Lord Buddha.

ཚེས་བཞི་བསྟན་པའི་མདོ།

*chu shi tenpay do*

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

**Because the study of emptiness is *the* most powerful antidote that one can apply to stop the power of past bad deeds, past bad karmas. As the *King of Concentration Sutra* also states, the power of a great good deed such as studying emptiness causes existing karmic seeds that would have taken you to a birth in the lower realms to ripen quickly, and with much less force—for example, as a headache.**

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

**Number four (make up activity), because the highest form of applying an antidote is the study of emptiness.**

གཉེན་པོ་ཀུན་ཏུ་སྤྱོད་པའི་སྣོབ་ས།

*nyenpo kuntu chupay top*



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, 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) **"Natural" perfection of wisdom: This is equivalent to "natural" nirvana, the "natural" Mother, and ultimate reality, or emptiness. It is so called because it has never, from time without beginning, ever had anything to do with the arising of those things that are involved with the mental afflictions.**

རང་བཞིན་ཤེར་སྲིན།

*rangshin sherchin*

- b) **"Textual" perfection of wisdom: This is defined as "The body of literature of the greater way which takes, as its principal subject matter, an unerring presentation of the path of the greater way, along with the result of this path."**

གཞུང་ཤེར་སྲིན།

*shung sherchin*

- c) **"Path" perfection of wisdom: This is defined as "The wisdom of a bodhisattva which is imbued with both an extraordinary form of the method, and an extraordinary form of wisdom."**

ལམ་ཤེར་སྲིན།

*lam sherchin*

- d) **"Resulting" perfection of wisdom: This is the actual perfection of wisdom, and is defined as "That ultimate form of wisdom which is distinguished by the three characteristics." The "three characteristics" are:**

འབྲས་བུ་ཤེར་ཕྱིན།

*drebu sherchin*

(1) a characteristic of the basis—this is only possessed in the minds of Buddha aryas;

ཏེན་གྱི་ཀླད་པར།

*ten gyi kyepar*

(2) a characteristic of essence—it consists of non-dual wisdom;

ངོ་བོའི་ཀླད་པར།

*ngowoy kyepar*

(3) a characteristic of being void of the object we deny—that is, it is empty of any true existence, and is like an illusion.

དགག་བྱ་དང་བྲལ་བའི་ཀླད་པར།

*gakja dang drelway kyepar*

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.)

Je Tsongkapa, in his *Illumination of the True Thought*, quotes Master Kamalashila's *Light of the Middle Way* and describes the "extreme" as being like an abyss that one falls into from atop a cliff. Anyone who falls off the cliff has wasted his life; anyone who grasps to these extremes will continue to suffer in cyclic life.

དེས་ན་འདིའི་མཐའ་ནི་ལྷུང་བའི་གནས་ཡིན་ཏེ། འཇིག་རྟེན་ན་བྲག་གཡང་ལ་  
མཐའ་དང་དེ་ལ་ལྷུང་བ་ལ་མཐའ་ལ་ལྷུང་ཞེས་སྒྲ་བ་ལྟར། གང་དུ་གཟུང་བས་  
འཇིག་པ་པོ་ལྷུང་བར་འགྱུར་བ་ལ་མཐར་ལྷུང་ཞེས་བཤད་པའོ།

*de na diy ta ni tungway ne yin te, jikten na drak-yang la ta dang de la  
tungwa la ta la hlung she mawa tar, gang du sungwe dzinpa po pungwar  
gyurwa la tar hlung she shepao*

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) *Grasping to the extreme of existence: Thinking to oneself that all objects exist independent of our projections. This is seeing something (independent existence) where there is actually nothing, and so the grasping to this extreme is a kind of over-estimation. A typical result of this extreme might be to think that lying could ever get one a profit in a business deal.*

ཡོད་པའི་མཐར་འཇིག་པ།

*yupay tar dzinpa*

སྒྲོ་འདོགས།

*drondok*

- b) *Grasping to the extreme of non-existence: Thinking to oneself that, if objects do not exist independent of our projections, then they cannot exist at all. This is seeing nothing where there is actually something (nominal existence), and so the grasping to this extreme is a kind of under-estimation. A typical result of this extreme might be to think that, because things are like an illusion, one does not have to honor the vows of morality.*

མེད་པའི་མཐར་འཇིག་པ།

*mepay tar dzinpa*

སྐྱར་འདོགས།

*kurndep*

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.)

In his *Three Principal Paths*, Je Tsongkapa says,

"In addition, the appearance prevents the existence extreme  
Emptiness that of non-existence..."

གཞན་ཡང་སྣང་བས་ཡོད་མཐའ་སེལ་བ་དང་།

སྣང་པས་མིད་མཐའ་སེལ་ཞིང་སྣང་པ་ཉིད།

སྣང་དང་འབྲས་བུར་འཆར་བའི་རྣམ་ཤེས་ན།

མཐར་འཇིག་ལྟ་བུས་འཕྲོག་པར་མི་འགྱུར་རོ།

*shen-yang nangwe yuta selwa dang  
tongpe meta sel shing tongpa nyi  
gyu dang drebur charway tsulshe na  
tarndzin tawe trokpar mingyur ro*

Understanding that no object has any true existence, aside from appearing this way, keeps one from the extreme of grasping to the extreme that things exist in an ultimate way. Yet the mere appearance cannot exist on its own, and so understanding emptiness prevents one from grasping to the extreme that things do not exist, in a conventional way.

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

Pabongka Rinpoche says:

The real sages of the Middle Way school make a fourfold distinction: they say that nothing exists naturally, but not that nothing exists at all; everything exists merely by convention, but everything exists without existing naturally. The point of error for the Functionalists and those other schools is their failure to distinguish between these four: two kinds of "nothing exists" and two kinds of "everything exists."



COURSE VI  
The Diamond-Cutter Sutra

*Answer Key, 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?)

**Despite the fact that things are empty; no, because of the fact that things are empty, things work. Because for example medicine is empty, and has no inherent nature of being able to cure anything at all, aspirin works for some people and doesn't work for others, depending on their own past deeds or karma. And it's obvious that we can't say that risky investment strategies are more successful than conservative ones, or vice versa: either one is successful for a person who has made good karmic imprints on their mind in the past, and either one is unsuccessful for a person who has not.**

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.)

**The unqualified division into "wrong" and "right" deceptive objects is based on a belief that some objects have their own true nature. Those that function as expected are "right", and those that do not function as expected are "wrong." Such a distinction though is meaningless if both those that function as expected and those that do not so function, to the perceptions of a non-Arya, are evaluated relative to the ultimate truth which an Arya understands. That is, both objects which seem right and which seem wrong to a non-Arya are realized by an Arya to be wrong, ultimately. Without understanding the true nature of change as a simple projection, we misunderstand the nature of how anything works as expected.**

ཡང་དག་ཀུན་རྫོབ།

*yangdak kundzob*

ལོག་པའི་ཀུན་རྫོབ།

*lokpai kundzob*

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.)

**The Independent group believes in results which have some nature of their own and which come from causes which are something other than the results and which also have some nature of their own. They are forced to say this because they cannot accept the idea that cause and effect is all nothing but labelled through a projection; that is, they do not see how causation, and change itself, can be simply a mental idealization. This is the root of almost all their differences with the higher Madhyamika school.**

རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་རྒྱ་གཞན་ལས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་  
པའི་འབྲས་བུ་གཞན་སྐྱེ་བ།

*rang gi tsennyi kyi druppay gyu shen le rang gi tsennyi kyi druppay drebu  
shen kyewa*

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.

**Again the problem is based on an inability to accept the idea that causation itself can be simply a product of our projections. In this case it applies to causation in the form of karma and its results. Unable to accept that the ripening of a karma is a mental idealization of the process from commission of the deed until its result is experienced, this school is forced to create the concept of a "basis consciousness."**

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

**All objects in the world are like empty screens; what we see on them is totally a projection caused by the imprints in our own minds, placed there when we did something either good or bad in the past. Therefore—because things are empty—we *must* be good and moral in our personal lives, if we want to be forced by our karma to see the world as a tantric paradise in the future.**





COURSE VI  
The Diamond-Cutter Sutra

*Tibetan Language Study Guide*

Class One

རྡོ་རྗེ་གཙོང་པ།

*dorje chupa*

ལྷོ་བ་དཔོན་དབྱིག་གཉིན།

*loppun yik-nyen*

ལོ་པོ་དཔོན་ཀ་མ་ལ་ལྷི་ལ།

*lopon kamalashila*

ཐར་ལམ་གསལ་བའི་ཉི་མ།

*tarlam selway nyima*

ཙོ་ནི་གྲགས་པ་བཤད་སྐྱབ།

*choney drakpa shedrup*

Class Two

སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར།

ཡང་དག་ཚོགས་པའི་བྱང་རྩལ་འདོད།

*semkye pa ni shendun chir*

*yangdak dzokpay jangchub du*

ཀུན་རྫོབ་སེམས་བསྐྱེད།

*kundzob semkye*

དོན་དམ་སེམས་བསྐྱེད།

*dundam semkye*

སྲུངས་ལས་འདས་པ།

*nya-ngen le depa*

དགག་བྱ།

*gakja*

ཐ་སྐད་བཏགས་པའི་བཏགས་དོན་བཅའ་བའི་ཚོ་ན་མི་རྟེན།

*ta-nye takpay takdun tselway tse na mi-nye*

Class Three

ངོ་བོ་ཉིད་སྐྱུ།

*ngowo nyiku*

ལོངས་སྐྱུ།

*longku*

ཐུལ་སྐྱུ།

*trulku*

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ཡེ་ཤེས་ཚུལ་སྐྱུ།

*yeshe chuku*

Class Four

ལུང་གི་ཚུལ།

*lung gi chu*

ཏོག་པ་པའི་ཚུལ།

*tokpay chu*

ལུང་བཞིན་དུ་གཞན་ལ་སྐྱབ་བ།

*lung shindu shen la marwa*

བསྐྱབ་པ་གསུམ་ལ་སྐྱོབ་པ།

*lappa sum la loppa*

Class Five

སྟོང་ཁྱི་ཕུད།

*tong chipu*

སྟོང་བར་མ།

*tong barma*

སྟོང་ཆེན་པོ།

*tong chenpo*

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ཇིཤ་པ།

*jinpa*

ཚུལ་ཁྲིམས།

*tsultrim*

བཟོད་པ།

*supa*

བཙོན་འགྲུས།

*tsundru*

བསམ་གཏན།

*samten*

ཤེས་རབ།

*sherab*

ཇིཤ་བྱེད།

*jinje*

ཇིཤ་ཡུལ།

*jin-yul*

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ཇམ་པ།

*jinpa*

ཇམ་བྲ།

*jinja*

Class Six

སོ་སོ་སྐྱེ་བ།

*soso kyewo*

འཕགས་པ།

*pakpa*

ངེས་འབྱུང་།

*ngenjung*

ངེས་པར་འབྱུང་བ།

*ngepar jungwa*

རབ་བྱུང་།

*rabjung*

རབ་རྒྱ་བྱུང་བ།

*rabtu jungwa*

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ཚོགས་ལམ།

*tsok lam*

མྱི་བྱེ་བྲག།

*chi jedrak*

རིགས་མྱི།

*rikchi*

དོན་མྱི།

*dunchi*

ཐོ་མྱི།

*drachi*

ཚོས་མཚོག།

*chu chok*

ཀུན་རྫོབ་བདེན་པ།

*kundzob denpa*

གཉིས་སྐྱང་མེད་པ།

*nyinang mepa*

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མཉམ་ཉིད།  
*nyam-nyi*

ཚུ་ལ་ཚུ་བཞག་པ།  
*chu la chu shakpa*

ཇེས་ཐོབ་ཡི་ཤེས།  
*jetop yeshe*

སྐྱུག་བསྐྱེལ་བདེན་པ།  
*dukngel denpa*

ཀུན་འབྱུང་བདེན་པ།  
*kunjung denpa*

འགོག་བདེན།  
*gokden*

ལམ་བདེན།  
*lamden*

ལྷུ་མ་རྩུ་བ།  
*gyuma tabu*

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བདེན་འཇིན་ཀུན་བརྟགས།

*dendzin kuntak*

ཐེ་ཚོམ།

*te-tsom*

མཐོང་སྤང་།

*tong pang*

གོམ་ལམ།

*gom lam*

Class Seven

ལུང་བསྟན་པ་པོ།

*lung tenpapo*

ལུང་བསྟན་པ།

*lung tenpa*

ལུང་བསྟན་པར་བྱ་བ།

*lung tenpar jawa*

Class Eight

འོག་མིན།

*okmin*



Course VI: The Diamond-Cutter Sutra  
Language Study Guide

ཇི་སྙེ་ཚོས་རྟོགས།

*ji-nye chutok*

ཡང་དག་མཐའ།

*yangdak ta*

ཚོས་སྐྱ།

*chuku*

སངས་རྒྱས་པ།

*sanggyepa*

ལོངས་སྐྱ།

*longku*

སྐྱལ་སྐྱའི་རྒྱ།

*trulkuy gyu*

ཏེན་གྱི་སྟོབས།

*ten gyi top*

ནམ་པར་སུན་འབྲིན་པའི་སྟོབས།

*nampar sunjinpay top*

ཉེས་པ་ལས་སྐྱར་བཞེག་པའི་སྟོབས།  
*nyepa le larndokpay top*

གཉེན་པོ་ཀུན་ཏུ་སྟོད་པའི་སྟོབས།  
*nyenpo kuntu chupay top*

ཚེས་བཞི་བསྟན་པའི་མདོ།  
*chu shi tenpay do*

གཉེན་པོ་ཀུན་ཏུ་སྟོད་པའི་སྟོབས།  
*nyenpo kuntu chupay top*

Class Nine

རང་བཞིན་ཤེར་ཕྱིན།  
*rangshin sherchin*

གཞུང་ཤེར་ཕྱིན།  
*shung sherchin*

ལམ་ཤེར་ཕྱིན།  
*lam sherchin*

འབྲས་བུ་ཤེར་ཕྱིན།  
*drebu sherchin*

ཏེན་གྱི་ཀླད་པར།

*ten gyi kyepar*

ངོ་བའི་ཀླད་པར།

*ngowoy kyepar*

དགག་བྱ་དང་བྲལ་བའི་ཀླད་པར།

*gakja dang drelway kyepar*

དེས་ན་འདིའི་མཐའ་ནི་ལྷུང་བའི་གནས་ཡིན་ཏེ། འཇིག་རྟེན་ན་བྲག་གཡང་

ལ་མཐའ་དང་དེ་ལ་ལྷུང་བ་ལ་མཐའ་ལ་ལྷུང་ཞེས་སྐྱབ་ལྟར། གང་དུ་གཟུང་

བས་འཇིན་པ་པོ་ལྷུང་བར་འགྱུར་བ་ལ་མཐར་ལྷུང་ཞེས་བཤད་པའོ།

*de na diy ta ni tungway ne yin te, jikten na drak-yang la ta dang de la  
tungwa la ta la hlung she mawa tar, gang du sungwe dzinpapo  
pungwar gyurwa la tar hlung she shepao*

ཡོད་པའི་མཐར་འཇིན་པ།

*yupay tar dzinpa*

སྒོ་འདོགས།

*dron dok*

མེད་པའི་མཐར་འཇིན་པ།

*mepay tar dzinpa*

སྐྱར་འདེབས།

*kurndep*

གཞན་ཡང་སྐྱར་བས་ཡོད་མཐའ་སེལ་བ་དང་།

སྐྱོང་པས་མིད་མཐའ་སེལ་ཞིང་སྐྱོང་པ་ཉིད།

རྒྱ་དང་འབྲས་བུར་འཆར་བའི་རྩལ་ཤེས་ན།

མཐར་འཇིག་ལྷ་བས་འཕྲོག་པར་མི་འགྱུར་རོ།

*shen-yang nangwe yuta selwa dang  
tongpe meta sel shing tongpa nyi  
gyu dang drebur charway tsulshe na  
tarndzin tawe trokpar mingyur ro*

Class Ten

ཡང་དག་ཀུན་རྫོབ།

*yangdak kundzob*

ལོག་པའི་ཀུན་རྫོབ།

*lokpai kundzob*

རང་གི་མཚན་ཉིད་གིས་བྱུབ་པའི་རྒྱ་གཞན་ལས་རང་གི་མཚན་ཉིད་གིས་བྱུབ་

པའི་འབྲས་བུ་གཞན་སྐྱེ་བ།

*rang gi tsennyi kyi druppai gyu shen le rang gi tsennyi kyi druppai  
drebu shen kyewa*



The  
Asian  
Classics  
Institute

**THE DIAMOND-CUTTER SUTRA**

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**6**

COURSE

## THE DIAMOND-CUTTER SUTRA

Level 1 of Middle-Way Philosophy (*Madhyamika*)

