



Diamond Mountain University Setting Fire to Your Meditation, Part IX

Homework Class One: What About Mental Afflictions?

1) Describe the progression, according to Je Tsongkhapa, from Chapter Five to Chapter Six—what would the “other guy” (Kachik) be saying in between these two chapters?

- **So, Mr. Kachik comes and says but Arya Nagarjuna you're wrong that the heaps of the person have no nature of their own. Because Lord Buddha said we have heaps. And mental afflictions rest upon those heaps so mental afflictions must really exist, right?**
- **So chapter 6 is AN response to kachik, and so he address mental afflictions.**

2) Explain each of Maitreya's six steps. Which of these steps is Arya Nagarjuna talking about in Chapter Six?

1. **First you have the seed to see things as self-existent.**
2. **Then you have the appearance of seeing the subject and the object as self-existent from it's own side and separate from you.**
3. **Then you start to see things as attractive or unattractive from their own side. Meaning liking or disliking ignorantly.**
4. **And because of that, you start to want more or want to avoid things from their own side.**
5. **You do something to collect karma towards these objects that you believe in so strongly.**
6. **You cycle in the cycle.**

So AN is talking about steps 3 and 4.

- **Anything you have liked, you misunderstood where it was coming from. You feared there wouldn't be enough to go round, so you tried to keep some of it or all of it for yourself—selfishly.**
- **Until you see emptiness directly and eliminate all doubt, you will believe in a self and have some level of fear which will hold you back.**
- **Fear makes us selfish.**

3) Give a real-life example of a “mini-cycle, step by step:

1. **You have seeds to experience water on the bathroom floor.**
 2. **You experience water on the bathroom floor. You think of it is separate from you. There’s you and the water you stepped in and it has nothing to do with you.**
 3. **You don’t like it.**
 4. **You want it to stop happening.**
 5. **You blame someone else in your mind and you do something about it like yell at your roommate.**
- You cycle in the cycle.**

4) Describe the difference between ignorant and intelligent liking—would they ever feel the same? How does this apply to the statement that non-Aryas have never had an unselfish thought?

- **Ignorant liking is when you think the object is out there separate and source of happiness that you have to get. There is an under-current of fear that I have get it now or will lose it.**
- **Liking with wisdom, is when you know you created it. It’s coming from you and you know how to make more of it. There is never a fear of running out.**
- **You could finally enjoy something for the first time.**

5) Could you ever want something without liking it, or like something without wanting it? In what two verses of Chapter Six does Arya Nagarjuna describe this?

Wanting without likeing? No.

Liking without wanting? No

AN is setting us up to in the first verse to believe that one can’t have wanting without liking. Verses 6.1 and 6.2 both address this before proving that it is impossible for this relationship to be self-existent.

6) What kind of cause-effect relationship do liking and wanting have? Why is it impossible, whether they exist one after the other, or simultaneously?

Dependent relationship that proves it can't exist truly.

You can't simultaneously be wanting and liking something at the same time. Quick toggle, toggle, maybe. If you are wanting it, how could you be liking it? The mind can't hold more than one thing at a time.

So we've got liking, we've got wanting. By the time liking disappears and the wanting has occurred, how can the wanting have come from the liking because the liking could never have touched the wanting?

7) Assuming that liking and wanting do share a mutual dependence, and do occur simultaneously, why can't liking and wanting be two separate things? Why can't they be one thing?

Overlapping is just a mind-hedge for simultaneous cause, which doesn't exist.

So, If they are two different things, how could they join together? They are two different things.

So, if you joined liking and wanting into one single thing, then one thing would have to be two things. Right? It's the one or many thing.

And if liking and wanting were actually the same thing, they wouldn't need to join.

8) What is Arya Nagarjuna trying to get us to realize, by proving that the relationship between liking and wanting, and thus between each of Maitreya's six steps, is impossible?

He's ruling out a kind of cause and effect relationship which Maitreya's Six Steps are based on. Which is a moment to moment cause and effect relationship where it continues to cycle in the cycle.

So in effect he is ruling out a lot here. He is ruling out all of the process of

the cycle of suffering itself by ruling out this.