



Diamond Mountain University  
Setting Fire to Your Meditation, Part IX

Homework Class Two: More on Liking, and a Review

1) What is the litmus test for whether you have ignorant liking / disliking or not?

- **We usually don't catch it in the moment when we are having it. Because it happens so fast.**
- **For normal people it is just when we get upset. We have some fear that what we like is going to run out or what we don't want is just going to keep happening.**

2) What is still wrong when we remember that the person who is making us angry is coming from us?

**This is only the emptiness of the object. Choney Lama says there are three things we need to learn the emptiness of.**

- **He says that the object, the feeling about the object, and the person who is having the feeling.**
- **So, Arya Nagarjuna is taking us on this whole trip that knowing the emptiness of the object is just the first step, in our whole learning to break the cycle.**

**He appears to be suggesting that something extraordinary can happen if you focus on the emptiness of the feeling. That by doing so we will stop identifying ourselves with the suffering and therefore put an end to the cycle of suffering.**

3) Why do lower paths take so much longer? What does it mean to re-map the mind the way we re-mapped the body in Course 8?

**With the lower view, we still believe there is a real place that the karmic seeds are coming from, the most we can hope for is to have a better future. To have a better life.**

**To have a better rebirth, by putting better seeds in that karmic storehouse. This works, but doesn't end the cycle of suffering.**

**To gain freedom from the cycle all-together for ourselves and others, you have to understand that there can be no karmic storehouse. All the karmic ripenings of cause and effect are just illusions of cause and effect relationships.**

**In Course 8 we talk about remapping our bodies from this physical things that must die to instead working with the inner subtle energies that we will use to get enlightened. Use them to get out enlightened body, our light body.**

**Here we are remapping the mind from this fixed thing that belongs to a suffering being to something that could never be fixed and therefore has the potential to be an enlightened mind.**

4) Apply the goer/ going argument to liking: (as spoken in class 3)

- **This is the relationship of mutual dependence.**
- **This is what Arya Nagarjuna is always talking about, is the relation of mutual dependence. It is like the go and the goer thing, you need the cup maker in order to make the cup.**
- **But you need the cup, in order to make them the cup maker. So you could never have the maker of this cup before the cup was made**
- **So does the starting, and the staying, and the stopping of liking have a mutual dependence and can't exist without the other.**

5) Explain how Arya Nagarjuna uses dependent origination to prove to us that things have no nature of their own:

**Arya Nagarjuna's whole point about dependant origination is because things are impossible (all these impossible causes because none of them have any nature of their own), that's why they can function and that's why we can alter the illusion.**

**There is a mutual dependence where if you change one thing, you change the other.**

- **And you can move in either direction. Give yourself the freedom to rewrite your world.**

6) Arya Nagarjuna tells us that even saying the word “together” implies that they are separate. Give another example of how one thing implies the opposite:

**To say the word 'together,' implies that they are two separate things.**

**An example of something that implies the opposite is a test being done on a tumor. And if you are told the test is negative it's actually a good thing- it means that there is an absence of Cancer.**

**So the negatives always imply the positives and the positives always imply the negatives. And this is similar.**

7) According to Je Tsongkhapa's commentary, write what the other guy (Mr. Kachik) must be saying between each one of Arya Nagarjuna's chapters, from chapter one through chapter five:

**1) Kachik believes that things really cause other things. He believes in outside causation. Arya Nagarjuna proves these causes are impossible with *Ch.1 An Analysis of the Causes of Things*.**

**2) Kachik still believes there has to be some qualities that go into other qualities. There has to be functioning things. Arya Nagarjuna proves nothing comes or goes with *Ch 2 An Analysis of How Things Come and Go*.**

**3) Kachik says there has to be outside objects because the sense powers depend on outside objects. Arya Nagarjuna proves outside objects and the sense powers can't exist with *Ch 3 An Analysis of the Powers of Sense*.**

**4) Kachik doesn't want to let go of the sense powers, because he feels they rest on the heaps, the parts of a person. Arya Nagarjuna proves the heaps can't exist with *Ch 4. The Analysis of the Parts of the Person*.**

**5) Kachik doesn't want to let go of the parts of a person. One argument is the elements that make them up really exist (like the atoms really exist). Arya Nagarjuna proves the elements can't exist with *Ch 5. An Analysis of the Elements*.**