



Diamond Mountain University Setting Fire to Your Meditation, Part IX

Homework Class Three:

1) Describe the progression, according to Je Tsongkhapa, from chapter six to chapter seven—what would the “other guy” (Mr. Kachik) be saying in between these two chapters?

- In between chapter 6 and chapter 7 there is a guy Mr. Kachik and he says well Arya Nagarjuna you can't totally disprove liking and wanting because liking and wanting are produced things.
 - Wanting is a produced thing and Lord Buddha said there are produced things; in fact He gave the definition of a produced thing.
 - And He would never have given a definition of a thing that didn't exist
- So understanding a **produced thing—as created by its own causes and conditions—in the same way wanting is caused by liking**—makes it even more meaningful that Arya Nagarjuna goes from chapter 6 to chapter 7 here.

2) What is the definition of a produced thing? List some synonyms of a produced thing; then write the word for produced thing in Sanskrit, and explain how the Sanskrit word ties in to the previous chapter.

- Definition of a produced thing: something that was created by its own causes and conditions.
- **Changing thing, working thing, caused thing, produced thing** are all synonyms.
- The Sanskrit word for produced thing gives the sense of two things coming together which is exactly what we were disputing in Chapter 6

3) What three characteristics must be there, in order for something to be a produced thing? Quote the question at the beginning of Arya Nagarjuna's seventh chapter that points out the impossibility of any thing having these three defining qualities:

- One of the qualities of a produced thing is that it has three characteristics.
 - It starts. It stays. And then it stops. Or has beginning, middle, and end. Synonym is changing thing.

If the starting of a thing
Was something that was made
It would have those
Three defining qualities

If the starting of a thing
Was not something that was made,
How could it have
A made thing's quality?

4) Why can't I be a cup maker before the cup is made? Why can't I be a cup maker after the cup is made? How then could the cup ever be made?

- There was no cup maker until after the cup was made because one knew what I was a maker of until after the cup was made.
- I can't be a cup maker after the cup is made because the only way to be that is to "apply it retrospectively" which we can't do.
- But the cup depends on the cup maker to make it.
- This is the relationship of mutual dependence. The cup creates the cup maker and the cup maker creates the cup. One can't exist without the other.

5) Does the start of the cup have its own start? According to Arya Nagarjuna in verses 4-6 of chapter seven, what is the start of the start of the cup dependent upon? Why is that a problem?

- Yes.
- You need the overall before you can talk about the start of the overall.
- This is a problem because you'd need to know what the overall starting is, before you can talk about the start of the overall starting.
- It's the result defining the cause. Or whole defining the parts.
- So basically you'd have to go back in time to define the cause, but it's already gone.

6) Explain how you can never find the very start of a cup, or any other produced thing. What does that do to the idea of produced things in general?

■ **One can go infinitely to the start of the start of the start.... And never find the first start.**

■ **When the start occurs is a mental image.**

■ **If the cause were a self-existent thing it could never produce anything.**

7) Do we ever experience a “day”? Why or why not? How does that relate to our experience of cups and other produced things?

When I wake up and the sun is already up. I am assuming a mental image from the past of the sun rising and I am making a mental image of the future where the sun sets and I am saying this is the day of Jan 11, 2010

- I am calling it, this day. It is just a bunch of mental images compiled together. And it is the same with any kind of produced thing. Nominally we can call it a day. And nominally we can say that things start, and stay and stop.
- But notice your mind is making a story of when the day began and when it ends.
- No starting, staying and stopping of a day is occurring. They depend on one another.
- So it is actually impossible to experience a day.

8) Explain, in keeping with what Arya Nagarjuna explains to us in verse 3 of chapter seven, how one moment of time can be infinite:

■ You can go infinitely into the moment of the start of the start of the start of the start.... of the cup and you would be at the same moment. You would be at the infinitesimally smaller division of that moment.

- And that is how a single moment of time could be infinite.
- **And that is how if you really wanted to, you could learn how to stop time.**

Because a moment is infinitely divisible no moment truly exists.