



# Diamond Mountain University

## Depth Course 4: Setting Fire to Your Meditation

### Answer Key Eight: The Middle Way

1) Describe the idea of method and wisdom as two sides of a coin:

[Method is not method (i.e. it is not a bodhisattva activity) unless it is imbued with wisdom, and vice versa. It is the two ideas of a) something being your projection, and on the other hand, b) that thing being empty of being anything other than your projection. The first we use as we go through our day, and the second we use in our deep meditations.]

2) How will those two keep us from falling to either extreme?

[Using wisdom prevents us from falling to the extreme of fabrication—thinking that the world exists out there, from its own side. This is proven wrong to us by entering into deep states of meditation on emptiness. Using method prevents us from falling to the other extreme, of nihilism—thinking that if nothing exists from its own side, that means that nothing exists at all, and that nothing matters. This is proven wrong to us by seeing the workings of cause and effect in our own lives as we practice.]

3) What is a higher reason for doing good deeds?

[We don't want to think of doing our good deeds just so that we can get to be a better person, that is actually a lower motivation. We need to remember that all of this personal working with cause and effect in our own lives should be used as a method of verifying for ourselves how the world really works, and how we can change it to make it anything we dream of. Ultimately, these deeds create half of our Buddha paradise.]

4) What parts of our Buddhahood are the result of method, and what are the result of wisdom, and why:

[The enjoyment body (sambhogakaya) and the emanation bodies (nirmanakaya) are the two bodies of a Buddha that are the result of utilizing method. The emptiness body (dharmakaya) and the wisdom body (jnyana dharmakaya) are the result of utilizing wisdom. More specifically, our physical and mental bliss, as well as all the things that create physical and mental bliss, are the result of method, and omniscience itself is caused by the method side, and not the wisdom side.]

5) What does it mean when Lord Buddha tells us we must eventually give up the teachings as well?

[This means that the teachings themselves are empty, with no power of their own to change us, which is why everyone hears them differently. We must eventually realize this, and learn not to grasp onto even the teachings as self-existent.]

6) Quote the lines from the first Panchen Lama and from Je Tsongkapa from our earlier readings that teach us how to withdraw from the world:

[The first Panchen Lama says: "Stay in solitude, in a pure place with good friends, that is conducive to your mind. Keeping your conduct very pure, avoid associating with too many people or interacting too closely with anyone, and cast out all the baser thoughts of desire for objects of the senses."

Je Tsongkapa says: "First of all, due to the interaction of the sense power with its object, the six consciousnesses arise. And just after that, the mental consciousness starts to feel either attraction or distaste for the pleasant or unpleasant object—this is what we must guard our minds against."]

7) Why are our senses the enemy?

[Our senses are the means by which we wrongly establish that the world exists out there, apart from us, from its own side; they are the ones who lie to us and tell us that things are coming towards us, from out there—our only evidence for the world out there is determined by faulty machinery.]

*Hypertext assignment:* On the back side of this page, write out either the Tibetan or the Sankrit script of the sutra quotation which starts “True bliss is...”, and then write each English word underneath the corresponding Tibetan or Sanskrit word.

[ མཚན་signs དང་and དཔེ་བྱད་marks བཟང་པོ་excellent རི་with its གཟུགས་body གྱི་of རྒྱ་  
body ཡོངས་སུ་གྲུབ་པ་attaining ལ་མངོན་པར་true དགའ་བ་bliss ཡིན་is གྱི་but ། ཚེས་  
emptiness གྱི་རྒྱ་body མངོན་པར་ཉེ་གསལ་པ་perceiving ཙམ་merely ལ་by མངོན་པར་true དགའ་  
བ་bliss རྒྱ་མ་can't ཡིན་get རོ། ། ཞེས་སོ། ། ]

लक्षणsigns नुव्यञ्जनmarks रूपform कायbody परिनिष्पादनattaining अभिरतश्च true  
bliss चbut भवति get न can't धर्मemptiness कायbody अभिसमयperceiving मात्र merely  
अभिरतःtrue bliss । इति । ]