



Diamond Mountain University

Depth Course 5: Setting Fire to Your Meditation, Part II

Final Exam

1) Give three synonyms for the term “changing thing,” and explain why they are synonyms:

2) Describe the lack of a first point that is taught in the selection from *Katrin*:

3) Why can't things start from a cause which is unchanging?

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4) Why is it impossible for the pen we think we see to actually exist?

5) Explain the example of the seed and the tree, in reference to why a result cannot come from a cause that occurred just a moment before it:

6) Why does the Samadhi Raja Sutra say that our sense powers must be incorrect?

7) Why can't things be inherently singular? Why can't they be inherently multiple?

8) Give the famous Consequence School phrase that nicely sums up what happens when we start to look deeply into the things around us, in Tibetan or Sanskrit, and English:

9) Why can we conclude that the objects which appear to our mind have the same intrinsic nature as our mind?

10) Describe the techniques that Ngulchu Dharma Bhadra explains we should use to reach stillness, and the techniques we should use to reach extraordinary vision:

11) Why is Master Dharma Bhadra's method the ideal way?

12) What is the meditation antidote for thinking about all the things you have to do during your meditation?

13) What is the antidote for thinking of your meditation practice as a chore, or not being excited about meditating?

14) What is the level of concentration where you reach actual stillness, according to Pabongka Rinpoche? (English and Tibetan) What is so special about that stage?

15) Describe the metaphor of a doctor and patient found in the *King of Concentration* sutra, and how it applies to us:

16) Describe what it means to “take note of” an object, and what it means to “examine” an object.

17) Apply the two stages above, plus the two that come in the second concentration level, to the metaphor of listening to a song:

18) What does Master Kamalashila mean when he says we will come to realize that the things whose very definition is “an object which we can see” *cannot* be seen?

19) What amazing implication can be made after we understand that knowledge itself is empty?