



Name: _____

Date: _____

Grade: _____

THE SOURCE OF ALL MY GOOD

ANSWER KEY FOR CLASS SIX

1. The first main section in the steps of the lam rim shared with those of medium capacity is developing the wish to achieve freedom from all forms of suffering existence. Remind us as to the second main section of this part of the lam rim, and then give the subsidiary three parts to this section.

The second main section of the steps shared with those of medium capacity is learning how to gain the path to freedom. It involves cultivating oneself in the three “extraordinary trainings”: morality, meditative concentration, and wisdom.

2. Of the three trainings, why is only the training of morality mentioned at this point?

Morality is the basis of the other two trainings; one must have morality to be able to concentrate deeply, and gain insight into wisdom. These other two trainings are implied since they follow only upon morality.

3. Describe in more depth the interconnection between the three extraordinary trainings.

Because the only way to permanently end of suffering is to see ultimate reality or emptiness directly, one must cultivate the extraordinary training in wisdom. The direct perception of ultimate reality is only possible in deep meditation, and the only way to achieve deep meditative states is to have a clean conscience due to the cultivation of the extraordinary training in morality.

4. What are recollection and watchfulness doing at this point, and towards what are they aimed?

They are aimed at one's morality. Recollection is, generally speaking, the ability to keep your mind on what you are doing, saying, or thinking. Watchfulness is the ability to "sound the alarm" or to become aware when you have a problem.



5. The extraordinary training in meditation requires certain “lifestyle” adjustments which are sometimes called “the six conditions that must be gathered together for meditation.” Name them.

- a) **Stay in a place which is conducive to meditation.**
- b) **Live simply: don't need many things.**
- c) **Be satisfied with the things you have.**
- d) **Give up being too busy.**
- e) **Maintain a very ethical way of life.**
- f) **Get rid of sense desires, and desire for worldly pleasures.**

6. Briefly describe the eight characteristics of correct meditation posture.

- a) **Put your legs in a full-lotus or half-lotus position.**
- b) **Don't keep your eyes open all the way, or closed all the way.**
- c) **Sit up very straight.**
- d) **Make your shoulders level: neither higher than the other.**
- e) **Make sure your head is neither tilted up nor down.**
- f) **Let your teeth and lips stay in their natural, loose position.**
- g) **Leave your tongue in a natural position up against the top of your mouth.**
- h) **Make your breath completely quiet, and follow it for a count of ten.**

7. What are the five main problems one can encounter in one's meditation practice? Give a brief description of the correction for each of these five problems.

- a) **The first problem is laziness. The correction involves deciding you really want the beneficial results of meditation and so you are willing to make the efforts to get those results.**
- b) **The next problem is losing the object of meditation. The correction here is simply to recall the object and gently and continually be bringing your mind back to it.**
- c) **The third problem is mental dullness or mental agitation. The correction is watchfulness so as to detect dullness or agitation when they occur.**
- d) **The fourth problem is failing to take the necessary action to correct dullness or agitation. The correction is obviously to take the necessary actions to overcome these two problems.**
- e) **The fifth and final problem is unnecessarily taking action when no correction is needed. “If it ain't broke, don't fix it.”**



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8. Maitreya, in his work entitled *The Higher Line*, describes six different steps in the process through which the tendency to grasp to some self-nature causes karma, and thus the world of suffering life. Describe these six.

- a) **When you are born you already have karmic seeds (bakchaks) for the two tendencies to see things as self-existent (for seeing yourself and your parts as self-existent), planted there during past lives.**
- b) **Due to the seeds, you start to have the two tendencies to see things as self-existent.**
- c) **You begin to see things the wrong way: some things appear to you to be attractive, and others appear to be undesirable, from their own sides.**
- d) **Based on your misperception of things, you begin to feel ignorant like or dislike of these objects.**
- e) **Due to the emotions of liking and disliking, you do, say, or think negative things, which is collecting karma.**
- f) **This karma causes you to continue to circle around in the circle of suffering life.**

9. If three different types of beings sat down together and looked at a glass full of liquid, they might see three different things. A human might see water, a hungry ghost might see pus and blood, and a pleasure being might see ambrosia. Is it possible that the three beings have three different perceptions, all of which are all valid, and yet draw contradictory conclusions about a single object?

Yes it is; each being is having a perception which is valid given their own circumstances, and the three objects being seen are mutually contradictory from each other. We must be careful though in this case to say that the "one object" they are all three looking at is a liquid, and not "water," simply because water is what the human sees.