



# Diamond Mountain University

## Depth Course 4: Setting Fire to Your Meditation

### Answer Key Five: This Bodhisattva

1) Describe the difference between the two types of Wish:

[There is the wish in the form of a prayer, that comes as soon as anyone makes a sincere wish that they could become a Being who could stop all suffering and save all beings. Then there is a wish in the form of taking action—throwing yourself into activities that will achieve this goal.]

2) When does one receive the right to be called a bodhisattva?

[The Tibetans are kind enough to call us bodhisattvas as soon as we decide that we really want to become a Being who could save everyone. This kind of thinking plants a seed for us to actually become someone who does every action for the sake of enlightenment, for both ourselves and all others.]

3) What is the most important thing to remember as you do your bodhisattva activities?

[Our intention is the most important thing of all. There is a difference between something that is just a nice thing to do for someone, which will create *sakche gyi le*, or impure good karma that merely ripens as some temporary pleasure still within this cycle of pain; and something that we consciously plant in order to help us and all others get out of this cycle forever. Only the latter can be called a bodhisattva activity. This means it becomes crucially important to cultivate a constant awareness of what we are doing throughout the day, an awareness that we get only by training our minds in things like meditation.]

4) Describe how you would go about fixing a foggy state of mind in your meditation, and how you would fix a restless state of mind:

[For a foggy state of mind, we need to bring the mind up drastically. For this, first think about something really joyful, like how lucky we are to be so far along on the path, and what great circumstances we have, etc. Then picture in your mind some physically bright object, like a clear blue sky.]

For a restless state of mind, we have to bring the mind way down. The best way to do this is to remember why we are here in the first place—call to mind all the people you know who are in pain, and how they are stuck in this horrible downward spiral of existence, and how they are constantly hurting themselves over and over; or think about the imminence of death.]

5) What is the most dangerous obstacle to someone who is already meditating, and how do you fix it?

[Subtle dullness is the most dangerous obstacle, because it is the one that can slip by undetected, and then plague our meditations for years. The antidote is to tighten down on the object of focus, meaning that we must increase our effort just a little and zoom in on that object a little bit more.]

6) Name three different activities where you yourself usually experience the type of concentration imbued with intensity:

[Some examples of this are when people are playing music or a sport, or working hard at some minute aspect of your job, or translating—this is pretty subjective, anything someone is totally immersed in and passionate about.]

7) Write the classical meaning of the word asana, and then describe four different asanas, and why they are important to know for meditation:

[Asana literally means “seat.” The seat that you take for meditation is very important; it can play an important factor in whether you have a good or a bad session. We need to find a comfortable pose that enables us to sit for an extended period of time without moving at all, and at the same time this pose must place our body in a conducive position for meditation, with our backs straight so that our inner winds can flow smoothly.]

