**Basic Program, Jamyang Buddhist Centre**

**By Geshe Tenzin Namdak**

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**Answer Keys to Quiz Questions**

1. **List the six prerequisites for the attainment of calm abiding and please subdivide the first into five.**
2. The place in which one trains in calm abiding should be conducive through possessing five qualities:
* the necessities for life such as food and clothing are easily found,
* it is free from wild animals as well as enemies such as bandits and so forth,
* it has good earth that does not cause sickness in the body,
* there are companions with similar morality and views who are good friends that do not cause problems, and
* there are not many people during the day and little noise at night such as that of strongly flowing rivers, strongly blowing wind, the howling of animals, and so forth.

2. Few desires: no special attachment to good or numerous clothes, food, etc.

3. Contentment: always to be satisfied with any cloths, food, room, etc. that serve their purpose.

4. Complete abstention from many activities: to completely give up unwholesome activities like trading, as well as excessive association with householders and the ordained.

5. Pure ethical discipline: with regard to one’s pratimoksha and bodhisattva vows, not to breach the basis of the trainings, and if one carelessly does so, to restore it quickly through regret in accordance with the teachings.

6. Complete abstention from thoughts of desire etc.: you should give up all thoughts of desire.

1. **Main obstacles that need to be overcome in the development of calm abiding are laxity, or sinking, and excitement.**

**a. Describe the object, aspect and function of excitement.**

**b. How do you differentiate between dullness and sinking or laxity?**

a. The observed object of excitement is an attractive and pleasant object. Its aspect is mind that is unpacified and goes outward. In fact, it is opposite to calm abiding which is a mind abiding inward. Because excitement is part of attachment, it engages objects with the aspect of craving. Its function interfere with the mind abiding on its observed object.

b. Dullness makes the body and mind heavy and unserviceable; it is a heaviness, an inadequacy of body and mind that forms part of delusion. It is a cause for laxity to arise. In the case of laxity or sinking, the mind apprehends its object loosely and the object is not clear or not held tightly. If the mode of apprehending the observed object is not clear, it becomes laxity.

**3. Give a general description of how to counteract, a. laxity and b. excitement.**

a. Laxity: Consider a cause for the mind to move outwards again, something joyful (like the Buddha’s body; rather than something joyful giving rise to mental afflictions.) Or else if you consider the quality of light such as sunshine and cleanse the sinking [mind]. This will immediately tighten the manner of apprehending the object and maintain it. At this point, do not meditate on a disenchanting object, for weariness is a cause for the mind to withdraw inward. If you feel uplifted having examined any object you want to examine with discriminating wisdom, this will also counter sinking.

b. Excitement: Meditate or take to mind sobering objects, such as the fact that an apparently beautiful object can change into an ugly object, the nine-round death meditation, or the various types of sufferings; also consider the faults of distraction.

1. **List the five hindrances to calm abiding and the eight antidotes by way of which they are overcome.**

By abandoning the five faults and relying on the eight antidotes, calm abiding is achieved. The five faults are (1) laziness, (2) forgetting the observed object or the instructions, (3) laxity and excitement, (4) the non-application of the antidote when either laxity or excitement have arisen, and (5) the application of the antidote when neither laxity or excitement have arisen.

The antidotes to laziness are (1) faith, (2) aspiration, (3) effort, and (4) suppleness/pliancy. The antidotes to the other four faults are respectively: (5) mindfulness, (6) introspection, (7) the intention to apply the antidote, and (8) equanimity/non-application