

Basic Program, Jamyang Buddhist Centre
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Answer Keys to Quiz Questions

1. Tsongkhapa explains how to apply the reasoning of the one and many (oneness and difference) to generate the view of selflessness of phenomena.

a. How do you apply it to your consciousness?

b. How do you apply it to physical form, like your body, or a table?

a. The inherent existence of 'the mental' is refuted as before through analyzing with whether their temporal parts, such as earlier and later moments, and the whole are established as inherently one or different.

b. The inherent existence of 'the physical' is refuted as before by analyzing whether their parts—directional parts such as eastern and western, top and bottom, left and right, etc., or the parts of the body such as trunk and head and feet and hands and fingers etc.,—and the whole are established as inherently one or different.

2. The reasoning of dependent arising simultaneously avoids the two extremes, the main pitfalls for finding the correct view of emptiness.

a. State and describe these two extreme views.

b. Use the example of a table to indicate how the two extremes are simultaneously avoided by applying the reasoning of dependent arising.

a. The two extremes are the view of annihilation or denial (due to not properly identifying the measure of the object of negation, and negating too much, whereby cause and effect can no longer be posited), and the view of permanence or superimposition, positing more than actually exists (conceiving true existence).

b. One can state with regards to a table, which is a result that arises from specific causes and conditions: the table does not exist inherently because it is a dependent-arising.

The ascertainment of the reason "because it is a dependent-arising" eliminates the extreme of annihilation.

The ascertainment of the meaning of the thesis "the table is a dependent arising" eliminates the view of permanence.

Also, in "dependent-relation" or "dependent-arising", the word "dependent" eliminates the extreme of superimposition," and the word "relation" or "arising" eliminates the extreme of deprecation or non-existence by indicating that there is something that arises.

3. a. What are the two truths, or the conventional and the ultimate nature, of a table?

b. Are they one entity or different entities?

a. In the case of a table, the table is the conventional nature or truth, and its emptiness or lack of true existence is its ultimate nature or truth.

b. These two natures are the two truths of the table; they are one entity. They can not exist without each other.

4. For something to exist conventionally, it must not be damaged by the two types of valid cognizer. What are these two types of valid cognizer?

A conventional valid cognizer and a valid cognizer analyzing the ultimate, or a reasoning valid cognizer of suchness.

5. What are the three types of dependent origination?

- Dependence on causes and conditions

- Dependence on parts and collection of parts
- Dependence on imputation/designation by name and thought

6. What are the four extremes of origination?

- Things are inherently created by themselves
- Things are inherently created by other
- Things are inherently created by both (self and other)
- Things are inherently created without cause

Please review the intro to Tenets Part Three, GTN Tenets Part Three, and the Four Schools Overview Charts.