

**Basic Program, Jamyang Buddhist Centre**  
**By Geshe Tenzin Namdak**  
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**Answer Keys to Quiz Questions**

1. Why is the realization of the view presented as a prerequisite for special insight - is it not special insight?  
A realization of the view of selflessness is not necessarily special insight. Special insight needs to be generated in dependence on calm abiding.
2. Is special insight observing selflessness the only kind of special insight?  
No. There is also special insight having the aspect of grossness versus peacefulness. Individually analyzing the faults of a lower realm of the desire realm and concentration realms and advantages of an upper concentration of the form and formless realms compared to each other for the sake of abandoning the manifest afflictions of the lower level. For example, seeing the faults of a coarse mind of the desire realm and the benefits of a more subtle mind with more bliss and happiness of the first concentration. Then seeing that the first concentration is coarse if you compare it to the second concentration and so forth.
3. Describe how one meditates to develop special insight observing selflessness on the basis of calm abiding.  
By analyzing the meaning of selflessness one sustains the view within calm abiding. If analytical meditation is only done, the calm abiding generated earlier will degenerate. Therefore, one should sustain analysis on the basis of calm abiding and then alternate it with stabilizing meditation. If through too much analysis the factor of stability lessens, stabilizing meditation is needed, and if too much stabilization harms the ability to analyze, more analysis is needed.
4. What is the sign of having attained special insight?  
Special insight has been achieved when analytical meditation generates pliancy. This is a new pliancy which occurs after the pliancy induced by calm abiding has been achieved, and without this having deteriorated.
5. What are the two reasons Lama Tsongkhapa gives to encourage us to enter the Vajrayana?  
The two reasons mentioned are that this path is extremely rare compared with other Dharma teachings, and that it causes one to complete the two accumulations quickly.
6. What are the conditions without which the practice of tantra cannot be successful?
  - Correct reliance on one's teacher
  - The teacher should be very well qualified (so important for students to check very well)
  - To have one's mental continuum ripened by means of an empowerment explained in authentic tantra texts (based on having a very good foundation in the Lam Rim)
  - To hear and get to know the vows and commitments taken on that occasion and to keep them, especially guarding oneself from root infractions, and applying the means of restoring even the lesser infractions