



Name: _____

Date: _____

Grade: _____

THE SOURCE OF ALL MY GOOD

ANSWER KEY FOR CLASS ONE

1. Give the meaning of the word "lam-rim." Where does the name come from?

The Tibetan word "lam-rim" means "steps of the path to Enlightenment." The name ultimately comes from the scriptures on the Perfection of Wisdom (the Prajnya Paramita).

2. Which of the five great texts, and the different levels of secret practice, are contained in this text?

The subject matter of all the five great texts is found in the *lam-rim*. These five are called the Perfection of Wisdom (*Prajnya Paramita*); the Middle Way (*Madhyamika*); Vowed Morality (*Vinaya*); Higher Knowledge (*Abhidharma*); and Logic and Perception (*Pramana*). The *lam-rim* is an open teaching, so the secret practices are mentioned but not explained in detail.

3. Who wrote the *Source of All My Good*? Where, and when?

The *Source of All My Good* was written by Je Tsongkapa, at the foot of a statue of Lord Atisha, at Radreng Monastery, in 1402.

4. Name the four major parts of this lam-rim.

- a) **The root of the path: taking a lama.**
- b) **How to practice and purify the mind, after taking a lama.**
- c) **Requesting help in your practice.**
- d) **Prayers to meet teachers and to achieve your goals.**

5. Name four parts to the practice of taking yourself to a Lama.

- a) **Developing faith and admiration in your Lama.**
- b) **How to think about your Lama. (This and the next part are actually subdivisions of the first one.)**
- c) **How to act towards your Lama.**
- d) **Developing reverence for your Lama.**



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6. What are the three qualities of a good Dharma student, and what are the “three faults of a vessel”? Explain the metaphor of the vessel in terms of how to be a good student.

1) The student is nonpartisan, meaning not being closed minded due to attachment to your own preconceptions about religion and hostility towards others’ religions. Je Tsongkapa adds here in his commentary that one must be able to distinguish between correct paths and counterfeit ones. Therefore, a good student also needs 2) intelligence to discern the difference between what to give up and what to take up. Even with these two, if the student just listens to the teachings without putting them into effect in his or her own life, that student is not fit to listen to the teachings. Therefore a good student also needs 3) diligence, or to be tirelessly working to put the teachings into effect in his or her own life.

The three faults of a vessel are 1) being upside down, 2) though held right side up, being dirty, and 3) though clean, having a leaky bottom. A student should

1) “turn the vessel right side up” and pay attention to what is being taught, 2) “make sure the vessel is clean,” i.e., not misunderstand what is heard or listen with bad motivation, and 3) “check to be sure the vessel is not leaky,” that is, do not let the teachings just go in one ear and out the other.

7. What are the ten attributes of a proper Teacher?

- 1) They should be “subdued,” meaning the mind has been subdued by the practice of morality.**
- 2) They should be “at peace,” having calmed all mental distraction through the practice of concentration.**
- 3) They should be “at high peace” which means they have quieted the erroneous beliefs through having practiced wisdom.**
- 4) They should have fine spiritual qualities that exceed those of the student.**
- 5) They should be energetic and exhibit exceptional effort.**
- 6) They should be learned in scripture.**
- 7) They should have “realized suchness,” meaning “having gained an understanding of the correct view through wisdom born of listening,” specifically the view held by the Madhyamika Prasangika school.**
- 8) They should be highly skilled in teaching the Dharma.**
- 9) They should have a great love for the disciple.**
- 10) They should never become tired or discouraged with teaching, no matter how many times they need to repeat themselves.**

8. There are two sets of five qualities that a qualified Lama should, at the very minimum, possess. List either one of them.

- a) He or she controls themselves with morality.**
- b) They control themselves with concentration.**
- c) They control themselves with wisdom.**



- d) They have perceived emptiness intellectually or directly.
- e) They have love for their students.

OR

- a) In the great division between worldly and dharma attitude, they should be devoted mainly to dharma (internally, not in externals such as their occupation or the like).
- b) In the division between this life and future life, they are working mainly toward future life (also in internal attitude).
- c) They take care of others before themselves.
- d) They are not careless in their physical, verbal, or mental actions.
- e) They don't teach their students a wrong path.

9. What is the most important attitude a student should have towards his or her Teacher when it comes to “how to think about the Lama”? How should one cultivate it?

The most important attitude, and the root or basis of all other good qualities in the student, is faith. The way to cultivate faith in your Teacher as the Buddha is to concentrate on His or Her good qualities and to eliminate the tendency to look for His or Her faults.

10. Name the three ways to act toward the Teacher (relying on the Teacher in practice).

- a) **Offering material gifts. First, one should offer one's Teacher material support. This means to support the teacher's work financially and materially.**
- b) **Respecting and serving with body and speech, by offering help and showing respect . This means to help them with their tasks and show respect and courtesy for them in the ways appropriate to one's culture and time.**
- c) **Practicing in accordance with their words. One should follow one's Teacher's advice to the best of one's ability. This means seeking out teacher's advice “only concerning important matters that would affect our spiritual development and practice,” and not for trivial things. It does not mean that one gives over responsibility for oneself to the Teacher. Rather one listens to the advice of one's Teacher with *discriminating awareness*. This can mean discriminating between what one is capable of doing now and what is presently beyond one's means. It also means never doing what one knows to be contradicting the Dharma.**

11. What is the meaning of "bless me" throughout this text?

It means "help me to change my spiritual aptitude: my very ability to learn and to practice Dharma."