



Name: \_\_\_\_\_

Date: \_\_\_\_\_

Grade: \_\_\_\_\_

**TEACHER TRAINING: PART I (Fall Term)**

**ANSWER KEY FOR CLASS THREE**

1. According to many texts, one should view the Dharma teacher as a Buddha. What, according to Master Asanga's *Bodhisattva Levels*, would be the characteristic states of mind a student should avoid having when going for Dharma teachings?

**One should listen to Dharma teachings without a) the affliction of arrogance, b) the affliction of contempt, and c) not bringing to mind the "five conditions" (i.e., not thinking, "I will not listen to this person because he or she 1) has fallen from ethical discipline, 2) is of poor lineage, 3) has an unattractive physical appearance, 4) is inarticulate, 5) or speaks harshly and unpleasantly").**

2. List the "three faults of a vessel" and explain how this metaphor pertains to how a student should properly listen to a Dharma teaching.

**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 Dharma 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 Dharma teachings just go in one ear and out the other.**

3. What are the six ideas on which a Dharma student should rely?

**1) Think of yourself as a sick person; 2) think of the instructor as a doctor; 3) think of the instructor's explications as medicine; 4) think of earnest practice as the way to cure your disease; 5) think of the Tathagathas as excellent beings; and 6) wish that the teaching will endure for a long time.**



4. List and explain the three defining characteristics Master Aryadeva gives for a good Dharma 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 in his commentary here also says that one must be able to distinguish between correct paths and counterfeit ones. Therefore, a good Dharma 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 Dharma student also need 3) diligence, or tirelessly working to put the teachings into effect in his or her own life.**

5. According to Je Tsongkapa, is it better to have a lot of different Dharma teachers or just a few? Why?

**Je Tsongkapa believes it is better to have fewer teachers for “these times when those with untrained minds still see faults in the teacher and lose faith.”**

6. What are the nine attitudes one should have to respect and serve the teacher?

**1) The attitude which is like the dutiful child; 2) the attitude which is like a diamond; 3) the attitude which is like the earth; “how to assume responsibilities consists of six attitudes: 4) an attitude like the foothills; 5) an attitude like a worldly servant; 6) an attitude like a sweeper; 7) an attitude like a foundation; 8) an attitude like a dog; 9) an attitude like a ferry.**

7. What is the most important attitude a Dharma student should have towards his or her teacher? 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.**

8. Quote the *Ten Teaching Sutra* on the ideas one should develop with respect to your teachers in order to remember their kindness and generate respect.

**“I have wandered for a long time through cyclic existence, and they search for me; I have been asleep, having been obscured by delusion for a long time, and they wake me; they pull me out of the depths of the ocean of existence; I have entered a bad path, and they reveal the good path to me; they release me from being bound in the prison of existence; I have been worn out by illness for a long time, and they are my doctors; they are the rain clouds that put out my blazing fire of attachment and the like.”**



9. What are the three principal ways to rely on your teacher in practice?
- 1) Offering material gifts; 2) respecting and serving with body and speech; and 3) practicing in accordance with their words.**
10. What, according to Je Tsongkapa's *Lam Rim Chenmo*, should you do if your teacher instructs you to do something that is not in accord with your best understanding of the teachings or correct ethics?

**Je Tsongkapa, quoting authoritative texts such as Gunaprabha's *Sutra on the Discipline* and *The Fifty Verses on the Guru*, says in such a case the student should respectfully and politely refuse to do what the teacher has instructed. However, Je Tsongkapa also advises that we should not "take the gurus' wrong actions as a reason for subsequent misbehavior such as disrespecting, reproaching, or despising the gurus."**