



DIAMOND MOUNTAIN UNIVERSITY

Name: _____

Date: _____

Grade: _____

TEACHER TRAINING: PART I (Fall Term)

FINAL EXAM

General Directions:

This is an “open book” final exam which means you may use your notes and the readings. Please do not, however, use the answer keys to answer the questions in Part One, and do not use notes at all if the question asks you about something you were supposed to have memorized.

When you have finished the exam, please return to Giselle or Brian in person, or send it to Brian Smith, P.O. Box 18923, Tucson, AZ., 85731. Enclose a self addressed stamped envelop if you want us to send your graded work back to you.

PART ONE (REVIEW):

- 1) Quote from memory the opening verse from Je Tsongkapa’s short *lam rim* entitled *Begging for a Mountain of Blessings* (popularly known as *The Source of All My Good*) on the importance of finding and serving a Lama.



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2) Discuss the difference between “I come to learn to serve” and “I come to serve and learn.”

3) Name the eight advantages of properly serving a spiritual teacher as they are enumerated in Pabongka Rinpoche’s *Liberation in Our Hands*.

a)

b)

c)

d)

e)

f)

g)

h)

4) What is the most important attitude a Dharma student should have towards his or her teacher? How should one cultivate it?



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5) 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?

6) What are the ten attributes of a proper teacher according to Maitreya's *Ornament of Mahayana Sutras*?

a)

b)

c)

d)

e)

f)

g)

h)

i)

j)



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7) What are the four reasons Pabongka Rinpoche lists for gaining an understanding, based on reasoning and scriptural authority, that our spiritual teacher is in fact a Buddha?

a)

b)

c)

d)

8) What are the two functions or purposes in studying the qualities of an ideal teacher?

9) Why should a good teacher practice “peer revelry?”



10) Why should a good teacher be like “a new edition of an old book?”

11) Of all the ways to please your spiritual teacher, which is the highest?

12) Alexander Berzin writes that a “healthy relationship with a spiritual mentor grows from the bedrock of trust and respect,” and from these latter two comes the wish to serve that teacher with one’s actions. Review the three ways of serving one’s teacher in action and say a few words about what each of them really entails.



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PART TWO

Give what you believe might be the karmic cause(s) for the following things you do or do not see at present in your teacher(s), and then suggest what you might do for others (“t.d.f.o.”) that would plant the seeds to change (what you don’t see) or preserve (what you do see) in the future.

- 1) I do not see my teacher(s) as the omniscient and all-compassionate Buddha.

Karmic cause:

t.d.f.o.:

- 2) I do not see my teacher(s) as easily accessible to me.

Karmic cause:

t.d.f.o.

- 3) I do see my teacher(s) as totally ethically pure.

Karmic cause:

t.d.f.o.:



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4) I do not see my teacher(s) as supportive of my efforts to please him or her.

Karmic cause:

t.d.f.o.

5) I do not see my teacher(s) as impartial, but rather they seem to be favoring other students over me.

Karmic cause:

t.d.f.o.:

6) I do see my teacher(s) as being very learned and knowledgeable about Dharma.

Karmic cause:

t.d.f.o.

7) I do not see my teacher(s) always practicing themselves what they are telling me to do.

Karmic cause:

t.d.f.o.:



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PART THREE

Give what you believe might be the karmic cause(s) for the following qualities you may not feel you possess perfectly at present as a teacher, and then suggest what you might do for others (“t.d.f.o.”) that would plant the seeds to change (what you don’t see) or preserve (what you do see) in the future.

- 1) I do not feel confident enough in my own abilities to teach others the Dharma.

Karmic cause:

t.d.f.o.:

- 2) I do see myself as having received an incredible amount of information and encouragement from my own teacher(s).

Karmic cause:

t.d.f.o.:

- 3) I do not feel that students do or would respect me as a teacher.

Karmic cause:

t.d.f.o.:



- 4) I do see myself having the opportunity to keep alive and pass along an ancient lineage of Dharma teachings.

Karmic cause:

t.d.f.o.:

- 5) I do not feel that others are or would be appreciative of my efforts as a teacher.

Karmic cause:

t.d.f.o.:

- 6) I do see myself as having lots of resources at hand to help me teach the Dharma.

Karmic cause:

t.d.f.o.:

- 7) I do not see myself as feeling anything other than hypocritical teaching others Dharma since I myself have so little moral purity and spiritual realizations.

Karmic cause:

t.d.f.o.