DIAMOND MOUNTAIN UNIVERSITY

Name: _____
Date: _____
Grade: _____

THE YOGA OF DEVOTION

HOMEWORK FOR CLASS FIVE

1. Arjuna complains that Krishna is confusing him with so many "seemingly inconsistent teachings." First off, what are the three main methods to determine whether our Teacher (who is, we should remember, a totally enlightened and omniscient Buddha) is giving us correct teachings?

2. Name and describe briefly the three "ground rules" for interpreting our Teacher, that is, for deciding what our Teacher says was meant only figuratively, and not literally.

3. Describe three different levels of the terms "literal" and "figurative."

4. Je Tsongkapa points out that—if what our Teacher says must be divided into what He or She says that is figurative and what He or She says that was literal—then the Teacher's own statements about when He or She is being figurative and when He or She is being literal cannot necessarily be taken literally. Rather, we must in the end rely on what is logical and makes sense to us. Describe the three logical tests recommended by Lord Buddha, and state the source for them.

5. How can the principle of "figurative and literal" be useful to us in our daily lives?

6. Name the three levels of reality, and give one example of each.

7. What are the three kinds of "valid perception" (*pramana*), and which levels of reality are each one directed towards?

8. Krishna says that "Stupid people, not knowing of My higher existence as the Great Lord of all beings and seeing only the human body I have assumed, treat Me contemptuously." What proof is there that our Teacher, who sometimes or often appears to ourselves and others as just another ordinary human being, is in fact a Buddha? In your answer, review the four reasons Pabongka Rinpoche lists for gaining an understanding, based on reasoning and scriptural authority, that our Teacher is in fact a Buddha or Enlightened Being, and especially explain the Gita verse in light of the fourth of these reasons.

9. If the Teacher is an Enlightened Being, why would He or She take the form of human, and not appear to us directly in an unrecognizably holy form?

10. What does Lord Krishna say about practitioners who fail in their practice; who, for example, cannot maintain pure view about their Teacher all the time?

11. Why, according to Bhagavad Gita 17.3, is it so crucial for us to try to see our Teacher in the most perfect light we are capable of?