DIAMOND MOUNTAIN UNIVERSITY

Name: _____
Date: _____
Grade: _____

THE YOGA OF WISDOM

HOMEWORK FOR CLASS THREE

1. Arjuna says that it feels like we are sometimes compelled, seemingly against our will, to do things we know are wrong. Discuss which of the ways karma ripens helps us to explain this feeling of compulsion to do negative acts.

2. Lord Krishna tells Arjuna that desire and anger are "the real enemy." According to other texts, what is the root of both of these? Quote the relevant verse from the *Yoga Sutra.*

3. Explain the "chain of pain" that cause us to repeatedly experience suffering in our lives. Where is the "weak link" in this chain?

4. In verse 3.38, Lord Krishna tells Arjuna that wisdom is "covered" by our mental afflictions just as "fire is concealed by smoke, a mirror by dirt, and an embryo by the amnion." Discuss what this might mean in terms of the two types of "Buddha nature" and the difference between "natural nirvana" and nirvana which results from the permanent cessations of all mental afflictions.

5. In the Gita we read that desire is "insatiable as fire." Quote the verse from the famous text by Je Tsongkhapa, *The Source of All My Good*, on why this is so.

6. The Gita says that there is something "superior to the intellect" when it comes to understanding ultimate reality. What is it? And what, in general, are the three ways one can have a "valid perception" or *pramana*?

7. What is "deceptive" about the "deceptive appearance of duality?"

8. In the Gita, as in the *Heart Sutra*, we read that it is possible to overcome old age and death. Explain why this is so.

9. The Gita claims that there is an "arrogance and pride that comes from wealth." Is there something inherently problematic about wealth, and if not, where does the arrogance and pride often associated with wealth come from?

10. We read in the Bhagavad Gita that instead of just following our own inclinations we should be guided by the authority of scripture. In Buddhism, scripture consists of the supposed unerring word of the Buddha. According to the texts of Buddhist logic, what evidence do we have that the Buddha is, in fact, "unerring"?