DIAMOND MOUNTAIN UNIVERSITY

Name: _____
Date: _____
Grade: _____

THE YOGA OF WISDOM

HOMEWORK FOR CLASS FOUR

1. A crucial component in the cultivation of wisdom is training the mind through learning how to meditate. List the six conditions one needs for an ideal meditation environment.

2. What are the fifth and sixth of the "perfections" of a bodhisattva's way of life, and how do they interrelate?

3. What are the "eight worldly thoughts" that can disturb our peace of mind and undermine our wisdom?

4. The Gita (6.9) says that one should maintain "impartiality" or equanimity regarding "close friends, comrades, enemies" and "toward the virtuous and evil-doers." Discuss what equanimity really means within the context of the "four immeasureables" and give two reasons why they are called "immeasureables."

5. The Gita says a "yogi," one who is cultivating wisdom through self-discipline, should learn to live alone and solitary. Give two practical ways all of us could integrate solitariness into our daily lives.

6. Delineate the eight points of a proper meditation posture according to Master Kamalashila (ca. 750 A.D.), sometimes called the "eight point posture of the Buddha Vairochana**."**

7. The Gita notes that one who wishes to meditate well should live a life of sexual purity (*brahmacarya*). In the Yoga Sutra, sexual purity is also mentioned as one of the five "restraints" (*yama*s) one must cultivate as the foundation for yoga. What are the other four *yama*s?

8. Explain why the Gita can equate "the highest nirvana" and obtaining union with the guru.

9. Yoga is described in the Bhagavad Gita 6.16-17 as a life of moderation, a "middle way" between extremes of overeating and fasting, too much and too little sleep, etc. What are the two senses of the term "the middle way" in Buddhism?

10. What are the four kinds of virtuous persons who become devoted to the religious life and the Teacher?

11. Describe "wisdom" according to the Bhagavad Gita, 13.7-11.

12. Who is the "primordial being from which originally everything came forth," and how does knowing this help us achieve the final goal of our spiritual practice?