DIAMOND MOUNTAIN UNIVERSITY

Name: _____
Date: _____
Grade: _____

THE YOGA OF WISDOM

HOMEWORK FOR CLASS FIVE

1. Why does Lord Krishna say that "The learned do not grieve for either the dead nor the living"?

2. Lord Krishna notes in Bhagavad Gita 2.12 that we have existed since beginningless time and will continue to exist forever. What is the proof of beginningless rebirth and why is this a necessary concomitant of causality itself?

3. Does that statement that "there will never be time in the future when we all will cease to be" mean that we will always exist as suffering beings? What is the proof that samsara will have an end?

4. What possible implication might there be in Lord Krishna's observation that someone who is equanimous or detached from the ups and downs of this suffering life is "really ready for immortality"?

5. The Gita (2.16) says that "What isn't truly real cannot come into existence, and what is truly real cannot go out of existence." Explain.

6. What are the two basic parts of what I call "me"? Is there any part of "me" that is truly real?

7. The Gita says that "Death is certain for those who are born, and rebirth is certain for those who die." Discuss how it is possible to "beat death" and obtain a state of immortality in light of this statement.

8. Lord Krishna states that "the origins of living beings are imperceptible, their middles are perceptible, and their ends are again imperceptible." Relate this statement to the famous saying from the *Heart Sutra* that "form is emptiness and emptiness is form."

9. Explain the mechanism of rebirth as a normal person comes to the end of his or her life, and explain the radical alternative given in the Bhagavad Gita.