



PRACTICE IV  
The Seven Point Practice for  
Developing a Good Heart (*Lojong*)

Name:
Date:
Grade:

*Quiz, Class One*

1) Why was this practice not taught openly for so many centuries?

2) State the three resolutions that we should make after meditating on our death.

a)

b)

c)



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*Quiz, Class Two*

1) Describe the seven preliminary steps which help to prepare your mind for meditation.

a)

b)

c)

d)

e)

f)

g)

2) Explain the two steps of the practice of giving and taking. (Tibetan track give the name of this practice in Tibetan.)

a)

b)



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*Quiz, Class Three*

1) Explain the following two lines from the root text:

The blame all belongs to only one person.  
Practice seeing them all full of kindness.

2) The text states that, "Emptiness is the matchless protector." How does emptiness protect you?



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*Quiz, Class Four*

1) Geshe Chekawa says that "the brief essentials of the instruction are combined within five powers." Name these five powers, and explain them briefly. (Tibetan track name in Tibetan and explain in English.)

a)

b)

c)

d)

e)

2) This text then goes on to teach how to use these same five powers at the point of death. Explain how to use each of these five powers as you die.

a)

b)

c)

d)

e)



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*Quiz, Class Five*

1) Explain, one by one, these four lines of the root text:

All Dharma comes down to a single point.  
There are two judges; keep the main one.  
Be joy alone, in an unbroken stream.  
It's there when you can keep it unthinking.

2) Explain the meaning of the line, "Change your mind and stay the same."



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*Quiz, Class Six*

1) What does the root text mean when it says, "Figure out both and free yourself"?

2) What does the root text mean when it says, "Stop thinking about how wonderful you are"?

3) What does the root text mean when it says, "Don't expect any thanks"?