



Name:
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PRACTICE IX

Mahamudra: The Emptiness of the Mind,  
in Six Different Flavors

*Homework, Class One*

1) The word "Mahamudra" means "Great Seal." Explain the real meaning of each of these two words. (Tibetan track give the Tibetan.)

2) What are the two kinds of Mahamudra?

3) Mahamudra is basically a study of the emptiness of the mind itself. What are four advantages of studying the emptiness of the mind, as opposed to the emptiness of objects in general?

a)

b)

c)

d)



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*Homework, Class Two*

1) It most often seems almost random when we encounter something that we either like or don't like. Describe the "flavor" of "emptiness" that denies that anything is an accident. (Tibetan track give the Tibetan also.)

2) Much of the trouble in our lives comes from judging what we are not really capable of judging. Judgements depend on labels—on how we interpret something. Describe the "flavor" of "emptiness" that addresses how we label things. (Tibetan track give Tibetan also.)



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*Homework, Class Three*

1) Explain the metaphor of the magic show that the Independent group of the Middle-Way School uses to help describe their version of emptiness.

2) One of the "flavors" of "emptiness" is very useful for understanding the process of transforming problems into opportunities. Describe it. (Tibetan track in Tibetan.)



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*Homework, Class Four*

1) What is the one "flavor" of "emptiness" that allows for creating a Buddha paradise, where you live as an enlightened being made of light? (Tibetan track name in Tibetan.)

2) What is the main difference between emptiness flavor #5 and flavor #6? (Tibetan track describe in Tibetan.)



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*Homework, Class Five*

1) A person gets in a car accident; their head goes through the windshield, and they die. Explain the difference between *how* they died and *why* they died—that is, the difference between the apparent cause and the real cause.

2) Describe the role of an act of truth (*satyachara*) in the liberation of India, and the distinction between the apparent results and the real results of our actions.

3) What percentage of what happens to us in the present moment comes from our past thoughts, words, and deeds; and what percentage happens from what we are doing now? Which is to say—what percentage of things have emptiness, and what percentage are self-existent?

4) Describe the difference between "roboclaws" and "gardening."

5) What is very simple and obvious indication that the "roboclaws" approach to life is wrong?