



Final Exam

MD 102E Meditation 2: The Principles of Meditation Practice

The 2nd Semester of the Academic Year 2011

Select an answer to each question by putting an x on the space provided in the answer sheet.

1. How is abhiñña 5 different from abhiñña 6?
 - a. Abhiñña 5 belongs to non-Buddhist clerics.
 - b. Abhiñña 5 is a dharma item from the later scripture.
 - c. Abhiñña 5 cannot eliminate all defilements.
 - d. a & b.
 - e. None of the above.
2. On the full moon night of Wesak, Prince Siddhartha meditated persistently. What kind of ability (ñāṇa) did he achieve during the second watch of the night?
 - a. Āsavakkhayañāṇa.
 - b. Cutūpapātañāṇa.
 - c. Pubbenivāsānusatiñāṇa.
 - d. Vipassanāñāṇa.
 - e. None of the above.
3. Which sutra relates to the first sermon?
 - a. Anattalakkhana Sutta.
 - b. Aggaññasutta Sutta.
 - c. Adittapariyāya Sutta.
 - d. Dhammacakkappavattana Sutta.
 - e. Satipatthan Sutta.
4. “Atakilamathānuyoga” refers to which item?
 - a. Practice for free self.
 - b. Practice self-mortification.
 - c. Practice self-appropriation.
 - d. Seeking for self-appropriation.
 - e. Modify for self-appropriate practice.
5. Which one is the meaning of Middle way or majjhimā-paṭipadā?
 - a. Paṭipadāñāṇadasanavisudh.
 - b. Tenfold path of wholesomeness.
 - c. Vijjā 8.
 - d. Abhinñā 6.
 - e. Practice of mind through the Noble Eightfold Path.

6. Which one is Sila Sphere?
 - a. Right View, Right Intention, and Right Livelihood.
 - b. Right Effort, Right Mindfulness, and Right Concentration.
 - c. Right View, Right Intention, and Right Effort.
 - d. Right Speech, Right Action, and Right Livelihood.
 - e. None of the above.

7. What kind of practice is the Middle Way that Phramonkolthepmuni has confirmed?
 - a. Vijja 3.
 - b. Vijja 8.
 - c. Magga 8.
 - d. Abinñā 6.
 - e. Patisambhidāñāṇ 4.

8. How many instances of evidence of the word “Dhammakaya” are in Theravāda Buddhist scripture?
 - a. 1.
 - b. 2.
 - c. 3.
 - d. 4.
 - e. 5.

9. Which one is the way to attain Dhammakaya according to Phrarajbhavanavisudh ?
 - a. Visualize a mental object.
 - b. Repeat the mantra.
 - c. Visualize a mental object with mantra.
 - d. Still the mind with a mental object and mantra.
 - e. All of the above.

10. In meditation practice when will the mind start to be purified?
 - a. When the mind stays still.
 - b. When visualize a mental object.
 - c. When repeat the mantra.
 - d. With no thought.
 - e. When the mind is happy.

11. What should the meditation practitioner do when the transparent sphere comes during meditation?
 - a. Keep on visualizing and remember.
 - b. Gaze in the center of the sphere.
 - c. Just look without trying to do anything.
 - d. a & b.
 - e. b & c.

12. During meditation when should we stop the mantra?
 - a. When the body is weightless and comfortable.
 - b. When the mind is light and relaxed.
 - c. When visualize a mental object.
 - d. Mind can remember the visualized mental object.
 - e. When the mind stays still.

13. Which one should be the criteria for the way to practice Dhammakaya?
- Characteristic.
 - Fundamental of living.
 - Knowledge and ability.
 - a & b.
 - b & c.
14. Which one is **not** the proper way of closing the eyes?
- Gently close the eyes as when sleeping.
 - Do not squeeze the eyes closed or pressure the eye sockets.
 - Close the eye only half-way.
 - Close the eyelids firmly.
 - Do not worry with the eyes.
15. Which one is the ultimate of body adjustments?
- Adjust until we feel we can sit in that position as long as we want.
 - Adjust until the body and mind are ready for meditation.
 - Adjust until we feel that the mind stays still.
 - Adjust until we see the inner Dhamma.
 - None of the above.
16. Where did the proper sitting of meditation come from?
- Tripitaka.
 - Dhammakaya inside the body.
 - Phramonkolthepmuni.
 - Visudhimagga Scripture.
 - Vimuttimagga Scripture.
17. Which one is **not** the benefit of the proper sitting of meditation?
- Be able to meditate longer without aches and pains.
 - Not be absent-minded easily.
 - The body is not swayed.
 - Eases the ability to locate the seventh base of the mind.
 - None of the above.
18. Which one is **not** correct about some 'tiracchāna'?
- Possessing a horizontal body.
 - Attaining the path and fruits of Nirvana.
 - Transform into human form.
 - Difficult to locate the seventh base of the mind.
 - Be able to meditate.
19. Which one is the essential of meditation?
- Mindfulness.
 - Ease.
 - Regularity.
 - b & c.
 - a, b & c.

20. To still the mind without thinking is the mental adjustment or not?
- Yes, because the mind is not wandering with thought.
 - Yes, because it adjusts the state of mind to be better.
 - No, because just sit still without visualizing mental object.
 - No, because not attaining the Dhammakaya.
 - No, because it is not part of the process.
21. Which one is the benefit of straight body?
- Facilitates blood circulation and smooth breathing.
 - Sit longer without aches and pains.
 - Eases the ability to locate center of the body.
 - b & c.
 - a, b, and c.
22. Which one is **not** the proper way of closing the eyes?
- Gently close the eyes as when sleeping.
 - Not squeeze the eyes.
 - Close the eye only half-way.
 - Close the eyelids firmly.
 - Not worry with the eyes.
23. Which one is **not** the disadvantage of closing the eyes improperly?
- Head tension.
 - Muscle ache and pain.
 - Tension.
 - Fatigue.
 - Coarse mind.
24. Which one is the proper way to visualize mental object?
- Just look through.
 - Eyeing at the center of the body.
 - Gaze.
 - Close the eyes half-way and look.
 - a & c.
25. Which one is most proper for any person who **cannot** sit in a standard posture?
- Sit in single cross legged.
 - Walking meditation.
 - Sitting up against a wall.
 - Sitting on a chair.
 - Sit at ease.
26. The mind is tender and concentrates while meditate. Any slight bodily adjustment can interrupt the mind from its condition of stillness and coarsen the mind. What should we do?
- Walking meditation.
 - Effort to continue meditation.
 - Visualize mental object.
 - Repeat the mantra.
 - Open or blinking the eyes.

27. Which one is the most proper for body adjustment during meditation?
 - a. Adjust the body due to much ache and pain.
 - b. Repeat mantra every time before body adjustment.
 - c. Mind at the center of the body before body adjustment.
 - d. a & b.
 - e. a, b, & c.

28. Which posture is proper for attaining Dhamma?
 - a. Sit cross-legged.
 - b. Sit with legs tucked back to one side.
 - c. Sit on a chair.
 - d. Sit with back against the wall.
 - e. Walking meditation.

29. Which is proper description of human mind?
 - a. As calm as water with no tide.
 - b. Clear and fresh as dews on grass tips.
 - c. Hot and restless as the blinking candle.
 - d. Swing like a monkey jumps from branch to branch.
 - e. None of the above.

30. What is the goal of mental adjustment?
 - a. For joyful and bright mind.
 - b. For happy mind.
 - c. For clearing the mind out of frustration.
 - d. For cheerful mind along the day.
 - e. For the mind to be ready for meditation.

31. Which one is categorized as mental adjustment for meditation?
 - a. Mental adjustment for meditation practice that we are not used to.
 - b. Mental adjustment in daily life.
 - c. Mental adjustment during meditation.
 - d. a & b.
 - e. b & c.

32. Which one is the Dhamma for considering the world in accordance with truth?
 - a. The Seven Constituents of Enlightenment.
 - b. The Eight Worldly Vicissitudes.
 - c. The Nine Supramundane States.
 - d. The Seven Virtues of Righteousness.
 - e. The Ultimate Realities.

33. Which one summarizes thinking, speaking and doing refined issues?
 - a. Still the mind.
 - b. Merit making.
 - c. Remind of meditation.
 - d. a & b.
 - e. b & c.

34. How does the proper mental adjustment benefit the meditation practitioner?
- The mind concentrates easily and cheerfully.
 - No thought in mind.
 - Want to do meditation.
 - No defilements in mind.
 - Fierce animals will be away.
35. For the best mental adjustment, what should be adjusted?
- Character, personality and thought.
 - Deed, thought and speech.
 - Discipline, respect and endurance.
 - Optimistic view of the others.
 - Spread loving kindness.
36. Which one best describes primary ease?
- The ease from relaxing emotion.
 - The ease when mind begins expanding.
 - The ease with no trouble.
 - The ease from still emotion.
 - The ease of mind with no concern and no anxiety.
37. Which is the best shortcut for mental adjustment for practicing meditation?
- Empty the mind, stay still with impartiality.
 - Thinking of nature.
 - Regularly spread loving kindness.
 - Consider the truth of The Law of Three Characteristics.
 - Thinking of anything that relaxes the mind.
38. Which one is **not** true about the true ease during meditation?
- Subtle mind begins to expand.
 - Mind is more subtle.
 - Body is light and transparent with the nature.
 - Mind is still, not happy, not suffering.
 - None of the above.
39. How to select the method of mental adjustment?
- By character and behavior.
 - By method that is used to.
 - By educational status.
 - By posture at meditating.
 - By latest state of attainable Dhamma.
40. Which one is the state of mind suitable for attaining Dhamma?
- Regularly remind the truth of the Law of Three Characteristics.
 - Mind is weightless and fluid.
 - Mind is clear of all attachments.
 - Mind is relaxing according to the posture at the time.
 - Mind of loving kindness to all living creatures.

41. What kind of people is suitable for mental adjustment by spreading loving kindness?
- Covetousness.
 - Hating temperament.
 - Deluded temperament.
 - Intelligent-natured person.
 - Speculative temperament.
42. Which one is **not** the mental adjustment as taught by Master Nun Chand Khonnokyoong?
- While sitting for meditation, forget all matters other than Dhamma.
 - Always meditate with a calm and cool mind.
 - Adjust the mind to feel at ease and in a good mode.
 - Always adjust the mind to be calm and cool .
 - Adjust the mind only at the time of meditation period.
43. Which is the meaning of the mental object?
- A sign of the mind that stays still.
 - A sign of the mind that is out of trouble.
 - A sign for the mind to focus on.
 - A sign for practicing mindfulness.
 - A sign for practicing meditation.
44. Which one correctly explains the conceptualize image [*Patibhaga-nimitta*]?
- It seems like a visualized image [*uggaha-nimitta*], it resides deeper inside the mind.
 - It is a counterpart to the visualized image.
 - A person can mentally enlarge or reduce its size as desired.
 - Its image can alter from having coloration to being clear..
 - All of the above.
45. Which is the preliminary image [*Parikamma-nimitta*]?
- Recollect the Buddha's virtue [*Buddhaguna*] in mind.
 - Gazing the sphere of meditational device [*kasina*].
 - Reduce and enlarge the mental object.
 - Induce an outside image into the mind.
 - Keep visualized image in the mind.
46. What is the main goal of visualizing the mental object?
- To attain the sphere of pathama magga or the initial path.
 - To train the mind to stay inside the body.
 - To differentiate the visualized image from the initial Dhamma Sphere.
 - To allow the mind to attain the concentration.
 - None of the above.
47. Which level of mental image occurs before attaining a pleasurable and enjoyable feeling?
- Preliminary Image [*parikamma-nimitta*].
 - Visualized Image [*uggaha-nimitta*].
 - Conceptualized Image [*patibhaga-nimitta*].
 - b & c.
 - None of the above.

48. Which mental image should **not** be visualized?
- Air.
 - Light.
 - Corpse.
 - Lover.
 - Full moon.
49. What is the name of Kasina that Phramonkolthepmuni recommended to visualize?
- Nilakasina.
 - Alokakasina.
 - Odātakasina.
 - Pitakasina.
 - Lohitakasina.
50. Which one is the favorable size of mental object that practitioners visualize?
- The size of egg yolk.
 - The size of pupil.
 - The size of a clear drop of water on the tip of a blade of grass
 - The size of the star.
 - Any size depending on each favor.
51. What should the practitioners do when a mental object appears obviously at the center of the body?
- Enlarge the mental object greater than the universe.
 - Feel like seeing nothing.
 - Continue to remain relaxed and be with the object as if it were part of the meditation mood.
 - Repeat the mantra to maintain the mental object.
 - Always look at that mental object.
52. How does the visualization differ from thought?
- Visualization involves a process. Thought is systematically.
 - Visualization is allowing the mind with a mental object. Thought is to consider a mental object.
 - Visualization is to make a mental object appears. Thought is to always see a mental object.
 - Visualization involves a gentle start and a sense of ease and joy. Thought is a more intense process.
 - Visualization is to allow the mind to be attached with a mental object. Thought is to make a mental object stays at the center of the body for the longest time.
53. What should the practitioners firstly do when the mental object appears in front?
- Open the eyes and visualize the mental object again.
 - Initially rest our mind on that mental image.
 - Look until the mental object clearer.
 - Look at the details of the mental object.
 - Let the mental object naturally disappear.

54. Which is the popular object of meditation has been used by meditators since Phramonkolthepmuni period?
- Light.
 - Scenery that brings about relaxation.
 - A familiar person or thing.
 - A clear drop of water on the tip of a blade of grass.
 - Any kind of mental object that has a spherical shape.
55. Why do the practitioners always choose to visualize the Buddha Image as the mental object?
- Because the Buddha Image makes the mind to be attached with the Triple Gems.
 - Because the Buddha Image is similar to the state of inner Dhamma.
 - Because the Buddha image contributes to a more positive mental state leading to wholesome mind.
 - a, b & c.
 - a & b.
56. According to Phrarajbhavanavisudh, what is meant by the clear crystal ball to the size of the cornea?
- Preliminary Image [*Parikamma-nimitta*]
 - Visualized Image [*Uggaha-nimitta*].
 - Conceptualized Image [*Patibhaga-nimitta*].
 - a & b.
 - b & c.
57. Which are the reasons for being **unable** to visualize the mental object?
- Unfamiliar with visualizing the mental object.
 - Visualizing wrongly by staring or pressing the eyes.
 - Unsuitable mood for visualizing the mental object.
 - Thoughts remain in mind.
 - All of the above.
58. Which one defines the mantra repeating?
- Meditation.
 - Recollecting the mantra continually.
 - Mentioning the word which the mind can focus on.
 - Repeating the meaning of meditation.
 - Situating the mind constantly with the meditation.
59. Which of the following is the benefit of repeating the mantra?
- To help the practitioners removing all worries.
 - To help the practitioners leaving discontent mood .
 - To help the practitioners learning meditation quicker.
 - To help the practitioners situating the mind stably at the center of the body.
 - To help the practitioners attaining the happiness from constant practice.
60. How did the majority of masters choose the mantra?
- Choosing the accustomed mantra.
 - Choosing the mantra that is the Buddhist vocabulary.
 - Choosing the mantra learning from the Buddhist Scripture.
 - Choosing the mantra that makes the mind become peaceful.
 - Choosing the mantra that can easily be repeated.

61. Which one **correctly** mentions the words '*Sammaa-ara.ha.m*'?
- This is the recollection of the Lord Buddha [*Buddhanussati*].
 - This word can easily be repeated.
 - This word mentions the Buddha's name.
 - This word relates to inside Dhamma.
 - All of the above.
62. What is the aim of repeating the words '*Sammaa-ara.ha.m*' while meditating?
- To recollect the Lord Buddha [*Buddhanussati*].
 - To focus mental distraction to make it become serene.
 - To adjust cloudy mood to calm down.
 - To lessen the mental distraction.
 - All of the above.
63. Which one **incorrectly** mentions about how to make the mind quickly become standstill?
- With refinement.
 - With tenderness.
 - With weightless.
 - The mental object must be clear while visualizing.
 - Correctly situating the mind.
64. Which one correctly mentions the mantra repeating?
- Should make the sound loud and clear.
 - Should repeat the mantra when the mind is happy.
 - Should repeat the mantra gently resembling praying sound within mind.
 - Should repeat the mantra while the mood is unusually.
 - Should repeat the mantra by using force inside.
65. When should the mantra be stopped?
- When the sound of mantra disappears.
 - When the mood is ready to attain Dhamma.
 - When the image appears at the center of the body.
 - When the mental object is able to be visualized.
 - None of the above.
66. The act of falling asleep is like a still mind. What is the difference between them?
- No continuity while falling asleep.
 - No faith while falling asleep.
 - Getting more happiness while falling asleep.
 - Getting more rest while falling asleep.
 - No consciousness while falling asleep.
67. Is visualizing the mental object different from repeating the mantra?
- Yes, because repeating the mantra is the first and visualizing the mental object is in mind.
 - Yes, because repeating the mantra is the sound, but visualizing the mental object is the image.
 - Yes, because repeating the mantra is *samatha*, but visualizing the mental object is *Vipassanā*.
 - The same. They are the elementary practice of mantra repeating.
 - The same. They should be practiced while meditating.

68. After repeating the mantra for a while, an image appears but **not** stable. Sometimes it appears, sometimes it disappears. What should you do?
- Stop the mantra and maintain that image again.
 - Stop the mantra and look at that image and make it clear.
 - Continue repeating the mantra until the mantra word disappears.
 - Continue repeating the mantra rhythmically with louder sound .
 - Change the mantra word.
69. Are various praying verses categorized as meditation?
- Yes, because it makes a peaceful mind.
 - Yes, because it makes comfortable body and mind.
 - No, because the methods are different from meditation.
 - No, because it needs thought.
 - No, because praying has sound.
70. Which one correctly mentions the words '*Buddh-dho*' and '*Sammaa-araha.m*'?
- The words have the same meaning.
 - The words mention about recollection of the Lord Buddha [*Buddhanussati*].
 - The words mention about persevere in meditation and mercy.
 - The words are easily to be remembered more than another mantra.
 - The words are well-known amongst every religion.
71. What should we do while meditating continuously, the mantra disappears and the mind is **not** jumbled?
- Start to repeat the mantra again.
 - Visualize the mental object, for example, the Buddha Image or crystal ball.
 - Continue repeating the mantra.
 - Still the mind.
 - None of the above.
72. What should the practitioners know first to maintain the concentration?
- The seven Enlightenment factors [*bojjhanga* 7].
 - The seven prosperity [*sampatti* 7].
 - The seven suitable things for meditation [*sappāya* 7].
 - The seven qualities of a good friend [*kalyāṇmittatā-dhamma* 7]
 - The seven abodes of consciousness [*Viññāṇatṭhiti* 7].
73. What is the benefit of the 7 of Dhamma in 72?
- To maintain the mind at first.
 - To maintain the concentration.
 - To maintain the prosperity.
 - To maintain the good friends.
 - To maintain the stability of consciousness.
74. What is the benefit of possessing the habit of cleanliness?
- Make it easier for practicing meditation because the place is clean.
 - Not be a disliked person amongst the friends.
 - Not feel embarrassed amongst the practitioners .
 - Make it easier for the mind to come to a standstill.
 - Lay people respectably have faith in.

75. Which one is **not** related to *bhassasappāya*: suitable speech?
- Silakathā*.
 - Samadhikathā*.
 - Pharusavācā*.
 - Kathāvatthu*.
 - Vimuttikathā*.
76. Which one is **not** a *gocara* place for meditators?
- Food and vegetable market.
 - Public hall.
 - Entertainment venues.
 - Public open space.
 - Military Place.
77. Which one is **not** the benefit for meditation?
- To support mental and thinking powers.
 - To support mental stability.
 - To support peace and content with little.
 - To support gentle character.
 - To support doing nothing but doing only meditation.
78. Which one **incorrectly** states about associating with the fools?
- It is the blessing number two in Monkol Sutta.
 - Associating with the fools bring about the deterioration of paths and fruits of Nirvana.
 - One who usually associates with the fools will always misunderstands and easily conducts wicked deeds.
 - One who usually associates with the fools will always miss doing good deeds.
 - One who is near a bad person will simply absorb the badness.
79. What does Tiracchana-katha talk about?
- Thieves.
 - War strategy.
 - Liquid refreshments.
 - Kings and royalty.
 - All of the above.
80. Can the Bhikkhus go to *agocara* place when the Bhikkhus are invited to perform a wholesome duty?
- Bhikkhus can go to perform their duty as monks.
 - Bhikkhus can go without violating of the law.
 - Bhikkhus cannot go there.
 - Bhikkhus cannot go there because of monk's regulations.
 - None of the above.
81. What defines the word "*gocara*"?
- The place where cows can be reached.
 - The place where good people always visit.
 - The place or the person that Bhikkhus should visit.
 - The place or the person that is respectable and leads the benefits.
 - None of the above.

82. What is about *gocara*?
- Gocara* that should reside.
 - Gocara* to which we should adhere.
 - Gocara* of which we should be mindful.
 - a & c.
 - a & b & c.
83. Which *gocara* means *Satipatthana 4*?
- Gocara* that should reside.
 - Gocara* to which we should adhere.
 - Gocara* of which we should be mindful.
 - a & c.
 - a & b & c.
84. Which of the following mentions about *gocara* in order that we should adhere to the propriety of Buddhist monks?
- To keep the belonging of Bhikkhus.
 - To keep the place of Bhikkhus.
 - To protect Bhikkhus' status.
 - To keep the propriety of Buddhist monks.
 - All of the above.
85. Which are the words that bring about quarrels one correctly defines the meaning of **Vigahigkatha**?
- The words that bring about quarrels.
 - The words that bring about suspicion.
 - The words that bring about harming.
 - The words that bring about unwholesome worries.
 - The words that bring about sensual pleasure.
86. For the meditators, which of the following is the right practice of the ten Kathavatthu?
- A person should be able to speak all the times and at any place.
 - A person should speak only useful words for the mind.
 - A person should speak only to virtuous persons.
 - A person should speak the words that cloud the mind.
 - a & d are correct.
87. Who should the meditators speak with?
- The ascetics and respectful persons.
 - Persons who are endeared and respectful.
 - Persons who always keep the precepts and never raise and discuss topics under the Tiracchana-katha.
 - Persons who always keep the precepts and raise and discuss topics under the Tiracchana-katha.
 - Persons who are philosopher.

88. Which of the following is one of *the ten Appana-Kosalla*?
- Not talking about the topics under the Tiracchana-katha.
 - Always keeping the precepts, meditating and enhancing wisdom.
 - Comprehending the mental object.
 - Being enjoyable in meditative absorption.
 - Not going to *agocara* place.
89. The practitioners have to practice *Appana-Kosalla* 10 and should be careful of which of the following?
- Agati 4.
 - Agocara 7.
 - Kathavatthu 10.
 - Upakkilesa 11.
 - Tiracchana-katha 32
90. What is the definition of situating the mind correctly?
- Visualizing a mental object.
 - Repeating the mantra.
 - Surveying the path of the mind.
 - Studying mental working system.
 - Bringing the mind to the seventh base of mind.
91. How can we categorize the meditation methods?
- Choosing a mantra.
 - Choosing a mental object.
 - The location where we situate the mind.
 - The existence and disappearance of a mental object.
 - The existence and disappearance of the mantra.
92. What should the practitioners always possess?
- Visualizing a mental object.
 - Situating the mind correctly.
 - Adjusting the sitting posture properly.
 - Having mindfulness and relaxation.
 - Always making an effort.
93. Which one **wrongly** states about situating the mind correctly?
- Situating the mind too gently would cause a fear for the next situating the mind.
 - Situating the mind moderately would make us feel that time passes quickly.
 - Situating the mind too forcefully would cause us to feel bored.
 - Correctly situating the mind is to bring the mind to the seventh base of mind.
 - Correctly situating the mind should feel at ease.
94. Why situating the mind at each bases of mind has been recommended while practicing meditation?
- To know all seven bases that Phramonkolthepmuni recommended.
 - To make the mind being peaceful at each base until being able to situate the mind at the seventh base.
 - To compare and select a location to situate the mind.
 - To enjoy while meditating.
 - To bring the mindfulness to a moderate level not be too rigid or too limp.

95. What is the best way to situate the mind correctly?
- Always making an effort.
 - Consider all the steps carefully.
 - The mind comes to a standstill at a comfortable point with no interest in anything.
 - Look at the darkness and try to make it bright.
 - Keep the arising image after situating the mind stably.
96. Which one determines the loss of situating the mind too gently?
- It causes staring.
 - It causes the lack of mindfulness.
 - It causes the body to experience tension.
 - It causes stress.
 - None is correct.
97. How can we notice while situating the mind moderately?
- Paying much attention.
 - Always feel awake.
 - The mind is gentle and comfortable.
 - Repeating the mantra frequently.
 - Feeling like going to fall asleep.
98. Which one supports the mind to become at a standstill?
- Consider the world in accordance with the truth.
 - Think of the world as being empty. Nothing is essential.
 - Always make the mind being joyful.
 - Consider all human beings to be world-fellows.
 - All of the above.
99. After practicing meditation for a period, why do we think that there is **nothing** and when will it happen?
- The mind is coarse.
 - Paying too much attention.
 - Losing the mindfulness.
 - Feeling like falling asleep.
 - None is correct.
100. Which is the most suitable time of each day to practice locating the mind at the center of the body?
- Before going to sleep and waking up.
 - At noon.
 - At night.
 - At a peaceful time.
 - When having no daily duties.