



## Final Exam

### SB304E Monastic Lifestyle

The 2nd Semester of the Academic Year 2011

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

1. What does the term ‘samannaphala’ mean?
  - a. The result of working as a top virtuous friend.
  - b. The result of being a Buddhist monk.
  - c. The result of being a good householder.
  - d. The result of doing extremely good deeds.
  - e. The result of making ordinary merit.
  
2. The Lord Buddha taught about ‘samannaphala’ in response to whose question?
  - a. King Brahmadat.
  - b. King Asoka.
  - c. King Bimbisara.
  - d. King Ajatasattu.
  - e. King Pasendhikosala.
  
3. Which of the following is **not** taught in the Samannaphala Sutta?
  - a. Self-control.
  - b. Mindfulness and self-possession.
  - c. Patience and gentleness.
  - d. Restraint of the senses.
  - e. Meditation.
  
4. What is meant by ‘**the life of the householder is a narrow path which attracts dust.**’?
  - a. Householders have less time to practice meditation than a monk.
  - b. Householders have less time to study the Dhamma than a monk.
  - c. Householders have to spend most of their time to earn a living so that they can support themselves and their families.
  - d. Householders have to live among good and bad people and may sometimes not be able to avoid exploiting each other.
  - e. All of the above.
  
5. Which of the following is **not** a benefit derived from studying the Samannaphala Sutta?
  - a. One knows how to find faults with a undisciplined monk.
  - b. One has an understanding of what virtues a monk should possess.
  - c. One knows how to protect oneself from being deceived by an immoral monk.
  - d. One knows to prepare oneself before the ordination.
  - e. One knows the proper conduct toward monks.

6. Which was the first kingdom where the Lord Buddha chose to establish Buddhism?
  - a. Magadha.
  - b. Anga.
  - c. Kosala.
  - d. Avanti.
  - e. Gandhara.
  
7. Which king built the first Buddhist temple and what is its name?
  - a. King Pasendhikosala – the Veluvana Temple.
  - b. King Pasendhikosala – The Jetavana Temple.
  - c. King Bimbisara – the Veluvana Temple.
  - d. King Bimbisara – the Pubbaram Temple.
  - e. King Ajatasattu – the Veluvana Temple.
  
8. Why did King Ajatasattu commit patricide?
  - a. He was misguided by Phra Devadat.
  - b. He wanted to assume the throne.
  - c. His father refused to cede the throne to him.
  - d. He was afraid another prince might take the throne away from him.
  - e. a & b.
  
9. What incident caused King Ajatasattu to be filled with remorse for having committed patricide?
  - a. His mother could no longer stand to be around him so she returned to her family in the city of Savatthi.
  - b. The birth of his first-born.
  - c. He suffered from insomnia and was getting paranoid about the harm which would come to him.
  - d. He was censured for having believed Phra Devadat.
  - e. His relatives were getting ready to avenge the murder of King Bimbisara.
  
10. What motivated King Ajtasattu to see different teachers?
  - a. He wanted to know why someone became a monk.
  - b. He wanted to know what were the practice of a monk.
  - c. He wanted to know which monk practiced morality and which one did not.
  - d. He wanted to know the fruits of being a monk.
  - e. All of the above.
  
11. Which of the following had **nothing** to do with the physician Jivaka Komarabhacca?
  - a. He was the Lord Buddha's physician.
  - b. He used to believe the six teachers before he believed in the Lord Buddha.
  - c. He offered the Ambavana Temple to the Lord Buddha.
  - d. He was a Stream-Enterer.
  - e. He sang the praises of the Lord Buddha.
  
12. What did the Ariyan people in those days used to do on every full-moon day?
  - a. They used to worship fire.
  - b. They used to discuss spiritual matters with their teacher.
  - c. They used to conduct a ceremony to wash away their sin.
  - d. They used to frequent the theater.
  - e. They used to worship their gods.

13. What did the statement ‘**Jivaka, why are you keeping quiet?**’ imply?
- The king was annoyed with Jivaka.
  - It had no real implication.
  - Because Jivaka remained silent after being asked a question.
  - The king could not stand Jivaka’s silence and wanted him to say something.
  - The king wanted to go and see the Lord Buddha so that he could ask Him his questions.
14. Which of the following has **nothing** to do with Jivaka’s silence?
- He already knew what King Ajatasattu wanted.
  - He wanted to be able to praise the Lord Buddha at the right time.
  - He wanted King Ajatasattu to express his interest directly.
  - He wanted to overwhelm the ministers who believed the six teachers.
  - He wanted to see how different ministers would vie with each other as each tried to convince the king of the superiority of his teacher.
15. Which of the following express two of the Lord Buddha’s virtues ‘**He is fully self-enlightened; He is an analyst of the Dhamma**’?
- samma sambuddho; bhagava.
  - samma sambuddho; sugato.
  - sugato; lokavidu.
  - lokavidu; buddho.
  - sugato; bhagava.
16. Which of the following express two of the Lord Buddha’s virtues ‘**He has already traveled the Path of Righteousness; Seer of the world**’?
- samma sambuddho; bhagava.
  - samma sambuddho; sugato.
  - sugato; lokavidu.
  - lokavidu; buddho.
  - sugato; bhagava.
17. Which of the following has **nothing** to do with the reason the physician Jivaka announced to the people about the king’s intention to go and see the Lord Buddha?
- To declare the king’s might.
  - To put the king’s mind at ease.
  - He wanted the people to have the opportunity to listen to the Dhamma.
  - b & c.
  - All of the above.
18. What caused King Ajatasattu to suddenly feel fearful of ambush?
- He was afraid of being assassinated.
  - The pitch darkness of the route.
  - He was afraid of being abducted.
  - He was afraid of being attacked by his enemy.
  - All of the above.

19. Why did the Lord Buddha sit with his back against the central pillar?
- Because His back ached.
  - Because of His past Kamma.
  - Because of His advanced age.
  - a & b.
  - All of the above.
20. Which past Kamma of the Lord Buddha caused His back to ache?
- He used to throw his opponents so hard that they died.
  - He used to throw his opponents so hard that their arms were broken.
  - He used to throw his opponents so hard that their shoulders were broken.
  - He used to throw his opponents so hard that their collarbones were broken.
  - He used to throw his opponents so hard that their backs were broken.
21. The statement **‘Your Majesty has arrived together with love’**, who is the object of that love?
- The Buddhist monks.
  - King Ajatasattu’s son.
  - The courtiers.
  - The ministers.
  - King Ajatasattu.
22. What were King Ajatasattu’s questions about?
- The way to manage the affairs of the land.
  - His insomnia.
  - The monastic lifestyle.
  - The disobedience of his courtiers.
  - Unrest at the border of the kingdom.
23. Which of the following is **not** the name of the six teachers?
- Purana Kassapa.
  - Makkhali Gosala.
  - Ajita Kesakambala.
  - Pukkusati Kulaputta.
  - Nigantha Nataputta.
24. What belief did Makkhali Gosala teach?
- Human beings are purified by water.
  - Death is the end.
  - This and the next worlds do not exist.
  - Spontaneous birth is non-existent.
  - After one is born and reborn for long enough, one will become pure of his own accord.
25. How did King Ajatasattu feel after he heard the answers from the six teachers?
- Sad.
  - Dissatisfied.
  - Annoyed.
  - Doubtful.
  - Suspicious.

26. Which of the following is correct?
- The Lord Buddha is above the Law of Kamma.
  - King Ajatasattu knew the Lord Buddha before.
  - A person who commits patricide can attain Nibbana.
  - The silence of the congregation of monks could not cause the king to be fearful.
  - The Lord Buddha does not suffer any ailments.
27. Which religion regards Nigantha Nataputta as its master?
- Brahmanism.
  - Hinduism.
  - Sikh.
  - Jainism.
  - Zen.
28. According to Pakudha Kaccayana, what is Nirvana?
- Knowing about the relationship between body and mind.
  - Knowing about birth, existence, and death of all things.
  - Knowing that elements come together and fall apart.
  - Knowing about the round of rebirth.
  - All of the above.
29. Who was Phra Sariputta's former teacher?
- Nigantha Nataputta.
  - Ajita Kesakambala.
  - Sanjaya Belatthiputta.
  - Pakudha Kaccayana.
  - Purana Kassapa.
30. How should lay supporters treat undisciplined or heretical monks?
- By withdrawing their support.
  - By supporting only monks who practice according to the Dhamma-Discipline.
  - By providing Dhamma media so they can learn and teach the Dhamma.
  - By not paying homage to them.
  - a & b.
31. What is the Lord Buddha's dialogue technique of 'returning the question' called?
- Vibhajja-vyakarana.
  - Patipuccha-vyakarana.
  - Ekansa-vyakarana.
  - Thapaniya-vyakarana.
  - All of the above.
32. What is the Pali term for mental powers which is one of the higher fruits of true monkhood?
- Manomayiddhi.
  - Iddhividhi.
  - Dibbasota.
  - Cetopariyayanana.
  - Vipasanayana.

33. Which of the following is **not** part of the understanding of life and the world at the level of 'view'?
- This world exists and so does the hereafter.
  - One is indebted to one's father and mother.
  - Good and bad Kamma have consequences.
  - Spontaneous birth exists.
  - Seeing the truth of suffering, the cause of suffering, the cessation of suffering, and the path which leads to the cessation of suffering.
34. Which of the following is one of the elementary fruits of true monkhood?
- Elevating one's social status.
  - Being able to live a life of quiet.
  - Being able to live a life of solitude.
  - Controlling one's body, words, and thoughts.
  - All of the above.
35. What caused Phra Devadat to do all he could to usurp the Lord Buddha?
- Jealousy.
  - Vengefulness.
  - Because he wanted to rule the monks.
  - Because he was angry for having been rebuked by the Lord Buddha.
  - Because he wanted to rule the monks and the land.
36. What was the main reason for having women in King Ajatasattu's procession?
- They created a good shield.
  - Because the king was traveling at night.
  - To prevent attack from the king's enemy.
  - To reduce the king's fear of danger.
  - Because the route was completely dark.
37. Which of the following was **not** how King Ajatasattu reacted after he encountered an ascetic who behaved improperly?
- He ignored them.
  - He left them peacefully.
  - He did not support them.
  - He was not aggressive toward them.
  - All of the above.
38. Which of the following is **not** the meaning of 'Arahat'?
- Being far removed from enemies.
  - Breaker of the spoke of the wheel.
  - Diffuser of craving.
  - Being worthy of requisites.
  - Will not do evil in secret.

39. Which of the following is **irrelevant** to the term ‘**the life of a monk is spacious**’?
- To completely abstain from all misdeeds.
  - As a monk, he will never commit a misdeed again.
  - A monk has time to practice the Dhamma.
  - A monk does not have to worry about earning a living.
  - A householder has less opportunities than a monk to accumulate merit.
40. What is it like when one is unaware of the fruits of true monkhood?
- It is like someone who has never tasted cow-milk.
  - It is like a cattle-herder who counts the cows for other people.
  - It is like someone who is learnt in the Dhamma but does not practice it.
  - It is like someone who is gives good Dhamma lectures but does not practice it.
  - All of the above.
41. Which of the following does **not** constitute good conduct of a monk?
- Robing oneself properly and smartly.
  - Wearing shoes while doing walking meditation.
  - Eating just the right amount of food.
  - Showing respect towards senior monks.
  - Taking care of manners and gestures when moving about.
42. Which of the following is correct?
- ‘Appicchakatha’ means words which lead to a craving.
  - ‘Asamsaggakatha’ means words which lead to striving.
  - ‘Vimuttikatha’ means words which lead one to liberation from defilements.
  - ‘Santutthikatha’ means words which lead to peacefulness of body and mind.
  - ‘Pavivekkatha’ means words which lead to contentment and non-extravagance.
43. Which of the following is **not** part of ‘gocaro’?
- People who say words which lead to wisdom.
  - Mindfulness of the Dhamma in the Dhamma.
  - Walking politely with downcast gaze.
  - The national library.
  - Female monks.
44. What is meant by right livelihood for a monk?
- Being content with the four requisites that he has.
  - Going on his alms-round every morning to save the lay supporters.
  - Accepting donations from devoted lay supporters after a Dhamma lecture.
  - b & c.
  - a, b, & c.
45. Which of the following is considered to be ‘lapana’?
- Gossiping about certain lay supporters.
  - Adopting certain gestures to make supporters misunderstand that they are particularly pious about the monastic discipline.
  - Dropping hints in conversation about knowledge of higher mental states.
  - Persuading supporters with the aim of receiving what he wants.
  - Using gentle, polite words.

46. Which of the following is **not** considered to be the purpose of eating for a monk?
- To assuage hunger.
  - To enhance his complexion.
  - To maintain his health.
  - To have the energy to study the Dhamma-Discipline.
  - To be able to practice chastity.
47. Which of the following is **not** part of ‘medicine’?
- Honey.
  - Cane juice.
  - An analgesic.
  - The elixir of life.
  - A muscle relaxant.
48. Which of the following is **not** considered to be ‘culasila’?
- Restraint from accepting raw meat.
  - Restraint from buying and selling.
  - Restraint from accepting gifts of slaves.
  - Restraint from swindling by tricks of scales or forgery.
  - Restraint from consuming food which has been stored.
49. Do you think it a monk’s right livelihood when he practices fortune-telling for lay supporters and why?
- No, because the practice violates ‘culasila’.
  - No, because the practice violates ‘majjhimasila’.
  - No, because the practice violates ‘mahasila’.
  - Yes, because the practice gives lay supporters increased confidence.
  - Yes, because the Lord Buddha did not forbid it.
50. Which of the following is the most correct?
- ‘Culasila’ has to do with ‘achivaparisuddhisila’ only.
  - ‘Majjhimasila’ has to do with ‘patimokkhasamvarasila’ only.
  - ‘Mahasila’ has to do with ‘patimokkhasamvarasila’ only.
  - ‘Culasila’ and ‘Majjhimasila’ have to do with ‘patimokkhasamvarasila’ only.
  - ‘Culasila’ and ‘Majjhimasila’ have to do with ‘patimokkhasamvarasila’ and ‘achivaparisuddhisila’.
51. Which of the following is **not** why people ordain?
- They see the life of a monk to be a comfortable one.
  - They see the household life as a narrow path.
  - They see the danger of the household life as attracting defilements.
  - They have faith in the teaching of the Lord Buddha.
  - They see that a monk is in the best position to practice the Dhamma.
52. What is involved in the process of ‘seeing an object’?
- The physical eye alone.
  - The object alone.
  - The physical eye and the object.
  - The physical eye, the object, and the mind.
  - The physical eye, the object, and the soul.

53. Which of the following is correct?
- Restraint of the senses means the eye, ear, nose, tongue, and body.
  - Restraint of the hearing means plugging your ears.
  - Restraint of the senses means restraint of the mind.
  - Restraint of the senses means not caring if an object is attractive or not.
  - Guarding the senses means keeping the mind away from covetousness and resentment.
54. Which of the following is **incorrect**?
- Patimokkhasamvara is achieved through faith.
  - Indriyasamvara is achieved through patience.
  - Ajivaparisuddhi is achieved through striving.
  - Knowing how to use the four requisites with consideration is achieved through wisdom.
  - Practicing meditation is the best way to restrain the mind.
55. Which of the following is the harm of lacking mindfulness and self-possession?
- Being unable to restrain the senses.
  - Being unable to observe the Precepts meticulously.
  - Not being admired and respected by other people.
  - It opens the gateway to defilements such as covetousness.
  - All of the above.
56. What Dhamma principle is needed to meticulously keep the Precepts?
- Mindfulness and self-possession.
  - Being ashamed of evil and being fearful of its consequences.
  - Patience and gentleness.
  - The Four Noble Sentiments.
  - The Four Principles of Service and Social Integration.
57. Which of the following describes ‘santosa’ **incorrectly**?
- Material wealth.
  - Contentment with what one has.
  - Having few needs in terms of the four requisites.
  - ‘Santosa’ leads to progress.
  - ‘Santosa’ has three components as practiced by monks.
58. Which virtue did Phra Devadat lack that caused him to wreak such havoc?
- Sympathetic joy.
  - Contentment.
  - Generosity.
  - Deep respect for the Lord Buddha.
  - Regular meditation practice.
59. Can a householder practice ‘patimokkhasamvara’?
- No, because it is not for householders.
  - No, because it is for monks only.
  - Yes, because there is a ‘patimokha’ chanting every Holy Day.
  - Yes, because one can do ‘patimokha’ chanting oneself.
  - Yes, because one can meticulously keep the Five or the Eight Precepts.

60. Which of the following is **not** mentioned in the elementary fruits of true monkhood?
- Contentment.
  - Self-discipline.
  - Nivarana.
  - Mindfulness and self-possession.
  - Patimokkhasamvara.
61. Why must Nivarana or the Five Hindrances be abandoned?
- Because it is a weak form of bondage.
  - Because it prevents right livelihood.
  - Because it keeps the mind shifting instead of coming to a standstill.
  - Because it prevents the practice of chastity.
  - Because it prevents the flow of thoughts.
62. Which of the following is **not** part of 'nivarana'?
- Kamachanda.
  - Byapada.
  - Abhijjha.
  - Uddhacca-kukkucca.
  - Vicikiccha.
63. Which of the following is **not** the definition of meditation?
- The absence of the Five Hindrances.
  - The steadfast establishment of the mind in a continuous state of one-pointedness.
  - The stopping of the mind without further movement.
  - When the mind is routinely focused on one thing.
  - The settling of the mind to continuous peace and unity at the center of the body.
64. Which of the following does **not** provide the correct comparison of each of the Five Hindrances?
- (1) Kamachanda is like being in debt.
  - (2) Byapada is like an illness.
  - (3) Thina-middha is like being a thief.
  - (4) Uddhacca-kukkucca is like being a slave.
  - (5) Vicikiccha is like a traveler loaded with money traveling long distance in remote area.
- (1), (2).
  - (2), (3).
  - (1), (3), (4).
  - (3), (4).
  - All of the above.
65. Which of the following is the most correct?
- Vitakka means worry.
  - Vicara means analytical reflection.
  - Piti means satisfaction.
  - Sukha means a relaxed mind.
  - Ekaggata means one-pointedness.

66. Which of the following is **incorrect**?
- The first absorption is characterized by the arising of vitaka, vicara, piti, sukha, and ekaggata.
  - The second absorption is characterized by piti, sukha, and ekaggata.
  - The third absorption is characterized by piti and sukha.
  - The fourth absorption is characterized by equanimity and ekaggata.
  - None of the above.
67. Which of the following is **incorrect**?
- Absorptions are states of mind beyond ordinary meditation.
  - The first absorption is characterized by vitaka, vicara, piti, sukha, and ekaggata.
  - The second absorption is characterized by piti, sukha, and ekaggata.
  - The third absorption is characterized by sukha and ekaggata.
  - The fourth absorption is characterized by ekaggata.
68. Which of the following is correct concerning meditation in practice?
- Meditation is the state of mind where the Five Hindrances are absent.
  - The second absorption is characterized by sukha and ekaggata.
  - The Four Form Absorptions are considered higher meditation.
  - The penetration in the second absorption is the celestial being and refined celestial being bodies.
  - The penetration in the third absorption is the astral body.
- (1), (2), (3).
  - (2), (3), (4).
  - (1), (3), (4).
  - (2), (3).
  - All of the above.
69. Which of the following is correct?
- The Four Form Absorptions are considered higher meditation.
  - The Four Form Absorptions belong to the Three Spheres.
  - Lower meditation in practice means not letting our mind come under any extraneous influence.
  - Higher meditation in practice means the Jhana Absorptions.
  - All of the above.
70. What is penetration in the Third Absorption?
- The astral body.
  - The celestial and refined celestial being bodies.
  - The Form and refined Form Brahma being bodies.
  - The Non-Form and refined Non-Form Brahma being bodies.
  - The Gotrabhu Dhammakaya.
71. Which of the following belongs to the Absorptions within the Three Spheres?
- The First Absorption.
  - The Second Absorption.
  - The Third Absorption.
  - The Fourth Absorption.
  - All of the above.

72. Equanimity is absent from which Absorption level(s)?
- The first and second levels.
  - The second and third levels.
  - The first and third levels.
  - The fourth level.
  - a, b, and c.
73. Which of the following is correct?
- Penetration in the First Absorption is the celestial and refined celestial being bodies.
  - Penetration in the Second Absorption is the Form and refined Form Brahma being bodies.
  - Penetration in the Third Absorption is the astral body.
  - Penetration in the Fourth Absorption is the Non-Form and refined Non-Form Brahma being bodies.
  - None of the above.
74. In meditation in practice, what is another term for the astral body?
- The Form Brahma being body.
  - The Dhammakaya.
  - The dream self.
  - The Non-Form Brahma being body.
  - The celestial being body.
75. Which advanced meditative attainment can be achieved beyond the Fourth Absorption?
- The Fifth Absorption.
  - Lower meditation.
  - Intermediate meditation.
  - Mental powers.
  - Miraculous powers.
76. What is ‘**nanadassana**’?
- Insight knowledge about earth, water, air, fire.
  - Insight knowledge about everything in the world.
  - Insight knowledge which occurs when the mind breaks free of defilements.
  - Insight knowledge about form, sound, smell, taste, touch, and mind objects.
  - Insight knowledge about the impermanence of form and mental factors.
77. Which of the following best describes the term ‘**mental powers**’?
- They allow one to manifest a number of bodies.
  - They allow one to see one’s rebirth and death.
  - They require a huge amount of merit.
  - They are a by-product of a firm and imperturbable mind.
  - They are the ultimate goal in life.
78. The statement ‘**To attain the Jhanas is to attain the Dhammakaya**’, which Jhana level is compared to the attainment of Gotrabhu Dhammakaya?
- Vipassanadassana.
  - Cetopariyanana.
  - Pubbenivasanussatinana.
  - Cutupapatanana.
  - Asavakkhayanana.

79. The higher fruits of true monkhood or the fruits of meditation contain eight different fruits, what are they called?
- The Eightfold Supra-normal Knowledge.
  - The Eightfold Vimokha.
  - The Eightfold Lokadhamma.
  - The Eightfold Path.
  - The Eight Jhana Attainments.
80. What did the Lord Buddha have to say about King Ajatasattu's hereafter?
- He would have to undergo the retribution of patricide in the first site of Mahanarok Hell and in the future he would be reborn in the fourth celestial realm of Tusita.
  - He would have to undergo the retribution of patricide in the eighth site of Mahanarok Hell and he would become enlightened as a Paccekabuddha in the future.
  - He would have to undergo the retribution of patricide in the first site of Mahanarok Hell and he would become enlightened as a Buddha in the future.
  - He would have to undergo the retribution of causing division among the Buddhist monks in the eighth site of Mahanarok Hell and would become enlightened as a Buddha in the future.
  - He would have to undergo the retribution of attempting to kill the Lord Buddha in the seventh site of Mahanarok Hell and would become enlightened as a Paccekabuddha in the future.
81. What is the main principle behind the attainment of the higher fruits of true monkhood?
- The mind must be steadfast and imperturbable.
  - The mind must be peaceful, clean and pure.
  - One must continue to consider the unattractiveness and the eventual decay of the human body.
  - One must continue to consider how the human body is composed of form and consciousness and is impermanent.
  - One must continue to practice meditation and to see things for what they really are.
82. Which of the following puts the higher fruits of monkhood in the right order?
- Dibbasota, cetopariyanana, asavakkhayanana.
  - Vipassanadassana, manomayiddhi, iddhi.
  - Vipassanadassana, manomayiddhi, dibbasota.
  - Cetopariyanana, cutupapattanana, asavakkhayanana.
  - Dibbacakkhu, pubbenivasanussatinana, asavakkhayanana.
83. Which of the following is **not** part of subtle defilements (upakilesa)?
- Covetousness.
  - Vengefulness.
  - Jealousy.
  - Anger.
  - Conceit.

84. What did the Lord Buddha compare 'iddhividhi' to?
- A man draws a sword from its scabbard and knows that this is the sword, this is the scabbard. It is from the scabbard that the sword has been drawn forth.
  - A clever potter can make any shape of vessel out of properly prepared clay.
  - A man on the high road and hears the sound of a kettledrum, a tenor drum, the sound of trumpets, and side-drums and knows this is the sound of a kettledrum, this is the sound of a tenor drum, etc.
  - A woman considers carefully the reflection of her own face in a bright and brilliant mirror and can detect if it has a mole on it.
  - None of the above.
85. "Just as if a man were to go from his own to another village, and from that one to another, and from that one should return home. Then he would know: From my own village I came to that other one. There I stood in such and such a way, sat, spoke, and held my peace," refers to which higher fruit of true monkhood?
- Cutupapattanana.
  - Asavakkhayanana.
  - Cetopariyayanana.
  - Vipassanadassana.
  - Pubbenivasanussatinana.
86. Which of the following is **not** part of the higher fruits of true monkhood?
- Vipassanadassana.
  - Manomayiddhi.
  - Patisambhidayana.
  - Dibbacakkhu.
  - Asavakkhayanana.
87. What good resulted from the fact that King Ajatasattu was able to admit his mistakes?
- He brought to an end any further karmic feud that might otherwise ensue between himself and his late father.
  - It was the starting point for his pursuit of merit and Perfections.
  - His guilt was assuaged.
  - a & b.
  - a, b, and c.
88. Which of the following is part of the injunctions of the 'Ariyas'?
- Austere practices.
  - Realizing one's guilt and making amends.
  - Receiving prediction from the Lord Buddha.
  - Taking the Triple Gem as their refuge.
  - Being ordained by the Lord Buddha.
89. Which of the following is correct?
- Asavakkhayanana is the collection of one's previous lives.
  - Cutupapattanana is the knowledge of an end of defilements.
  - One can attain the Gotrabhu Dhammakaya after one has been freed from the Lower Fetters.
  - Recollection of others' previous lives is cetopariyayanana.
  - After one has attained the fourth Absorptions, one can continue to meditate until one attains the higher fruits of true monkhood.

90. What caused King Ajatasattu to praise the Lord Buddha's sermon?
- Because his questions had been thoroughly answered.
  - Because the answers were to the point.
  - Because the king could follow the entire sermon without any feeling of doubt.
  - Because the king was deeply impressed by the Lord Buddha's teaching.
  - All of the above.
91. What is the key factor which makes ordination beneficial?
- The climate.
  - One's conduct.
  - The ordination of many monks at one time.
  - The monk's ability to teach a clear and comprehensible sermon.
  - The presence of many devotees.
92. Had King Ajatasattu **not** committed patricide, which stage of sainthood would he be able to attain after listening to the Lord Buddha's sermon?
- A Gotrabhu individual.
  - A Stream Enterer.
  - A Once-Returner.
  - A Non-Returner.
  - An Arahant.
93. Which of the following is part of the elementary attributes of a monk?
- Ordain with an aim in mind.
  - Being restrained in accordance with the monastic code of conduct.
  - Being pure in livelihood.
  - Possessed of self-discipline.
  - All of the above.
94. Which of the following is **not** part of the intermediate attributes of a monk?
- Restraint of the senses.
  - Endowed with mindfulness and self-possession.
  - Endowed with contentment.
  - Freedom from the Five Hindrances.
  - Attainment of cetopariyāyana.
95. What are the higher attributes of a monk?
- Attainment of the Threefold Knowledge, the Sixfold Superknowledge, and the Supranormal Eightfold Knowledge.
  - Attainment of iddhi, manomayiddhi, and cutupapattana.
  - Attainment of dibbasota, vipassanā, and cetopariyāyana.
  - Attainment of asavakkhaya, dibbacakkhu, and cetopariyāyana.
  - Attainment of pubbenivāsā, iddhi, and manomayiddhi.
96. Which of the following is one of the characteristics of a monk **not** worthy of respect?
- Having no restraint of the senses.
  - Making a living out of black arts.
  - Laxity in following the monastic code of conduct.
  - Encouraging lay supporters to gamble.
  - All of the above.

97. What is the best way to behave toward a monk who displays laxity in following the monastic code of conduct?
- Nothing in particular because a monk is superior to us with respect to their Precepts.
  - Nothing in particular because it is up to other Buddhist monks to deal with it.
  - Approach the monk and reproach him for his laxity.
  - Approach the monk and ask for his address so that the abbot of his temple can be informed.
  - Approach the monk with police officers to give him a warning.
98. What are the three attributes of a monk who practices well?
- Self-discipline, meditation, and wisdom.
  - Pure speech.
  - Keeping the mind still.
  - Generosity, self-discipline, and meditation.
  - Sustained meditative attainments.
99. What must parents do to help their children develop ‘yonisomanasikara’?
- Teach them the knowledge of the highest aim of Buddhism.
  - Teach them the knowledge of how to practice in order to achieve our highest aim in life.
  - Teach them the four virtues of a householder.
  - Teach them to support Buddhism.
  - All of the above.
100. What is the main subject matter of the Samannaphala Sutta?
- Conduct towards monks who practice well.
  - Man’s aim in life.
  - Characteristics of a good Buddhist monk.
  - The fruits of meditation practice.
  - The principles and objectives of Buddhism as a whole.