

Study Guide for Buddhist Exam 2019

Section 2:- Multiple choice.

1. (A). There are 4 caste system in the ancient Indian society in the following order:

- A. Brahman, Ksatriya, Vaisya, Sudra
- B. Vaisya, Sudra, Ksatriya, Brahman
- C. Brahman, Vaisya, Ksatriya, Sudra

2. (A). The prophecy of the Seer :-

A. If the prince succeeds the throne, he would become a great king. If he renounce the worldly wealth, he will become a fully enlightened Buddha

B. The prince would become king and conquer all the countries nearby

C. The prince would seek seclusion in the quiet, peaceful forests and groves

3. (B). After Queen Maya's death,

A. The King's sister raised the prince.

B. Mahaprajapati, Queen Maya's sister raised the prince

C. The palace maidens raised the prince

4. (A). Prince Siddhartha and Princess Yasodhara

A. Brought forth a son Rahula

B. Had a girl Rahula

C. Had no child

5. (A). On venturing outside the palace, the prince spotted

A. Firstly a frail elderly person, and then a sick person and lastly a dead person.

B. Firstly a sick person, and then a dead person and lastly an old man

C. Firstly an old man, and then a dead person and lastly a sick

person

6. (D). What is Udayin's meaning of being a friend?
 - A. Not to act in ways that do not benefit one's friend
 - B. To act in ways that benefit to one's friend
 - C. To share in the hardship of one's friends
 - D. All of the above

7. (D). King Bimbisara's advice to Siddhartha:
 - A. First become a sage king of the world
 - B. Then host a great ceremony to honor the gods
 - C. Then you will be able to enjoy the bliss of heaven in the next life.
 - D. All of the above

8. (A). After Siddhartha grew so weak and thin and collapsed on the riverbank:
 - A. A shepherd girl offered him a cup of milk
 - B. An elder woman offered him a bowl of rice
 - C. A shepherd boy offered him a cup of water

9. (C). When Mara sent his three beautiful daughters and his army to overcome Siddhartha from attaining enlightenment:
 - A. Siddhartha got up from the bodhi tree
 - B. Siddhartha was very disturbed
 - C. Siddhartha sat, completely unmoved. He did not speak and his face did not show any anxiety. His mind was like still water, tranquil like the sun at noon, and was fully illuminated.

10. (A). After realising the truth of the universe and life, Siddhartha continued to meditate under the bodhi tree for
 - A. Twenty one days
 - B. Ten days
 - C. Twenty days

11. (A). Buddha's first 5 disciples. the bhiksus are

- A. Ajanata Kaundinya, Asvajit, bhadrakam,
DasabalaKasyapa,Mahayana Kulika
- B. Bimbisara, Chandaka, Mahayana, Asvajit and Mara
- C. Ajanata, Ananda, Surputi, Mahayana and Kandahar

12. (B).Uruvilva Kasyapa is the leader of a group of

- A. Rain dancers
- B. Fire worshippers
- C. Tree worshippers

13. (A). King Bimbisara offered to build a monastery for Buddha consisting of sixty dwellings, totalling more than five hundred structures, with seventy two lecture halls. The structure was called:-

- A. Kalandaka Vihara or Bamboo Grove Monastery
- B. Rajagrha Grove
- C. Magadha Monastery

14. (C).Who offered to build Jetavana Monastery in Sravasti for Buddha

- A. Sariputra
- B. Prince Jets
- C. Elder Sudatta

15. (A).Who is the foremost in wisdom amongst the Buddha's disciples?

- A. Sariputra
- B. Mahakasyapa
- C. Asvajit

16. (B). Who is the half brother of Buddha

- A. Upali
- B. Nanda
- C. Rahula

17. (A). Where was the Diamond Sutra taught by the Buddha?

- A. Jetavana Monastery
- B. Vulture Peak
- C. Bamboo Grove Monastery

18. (B).Where was the Lotus Sutra taught by the Buddha?

- A. Jetavana Monastery
- B. Vulture Peak
- C. Bamboo Grove Monastery

19. (A). Where was the Amitabha Sutra taught by the Buddha?

- A. Jetavana Monastery
- B. Vulture Peak
- C. Bamboo Grove Monastery

20. (A).King Suddhodana, father of the Buddha passed away at the age of

- A. 93
- B. 83
- C. 99

21. (A). If people abstain from the four unwholesome acts

- A. Their reputation will increase
- B. Their reputation will decline
- C. Their reputation will remain the same.

22. (D). What are the true ways of filial piety?

- A. Honour the six directions- parents in the east, teachers in the south, spouse in the West, relatives and friends in the north, servants below, and monastics above
- B. Possess the four immeasurable minds: kindness, compassion, joy and equanimity
- C. Practise the four means of embracing
- D. All of the above

23. (A).Among the Buddha's disciples, who is the most youthful and

beautiful, extremely intelligent and has a great memory

- A. Ananda
- B. Matanga
- C. Sundara

24. (C). King Suprabuddha was:-

- A. King of the city Koli
- B. Father of Yasodhara, wife of the Buddha
- C. All of the above

25. (A).Male monastic disciples were known as

- A. Bhiksus
- B. Bhiksunis
- C. Upasakas

26. (B).Female monastic disciples are known as

- A. Bhiksus
- B. Bhiksunis
- C. Upasakas

27. (A).Lay male and female disciples are known as

- A. Upasakas and upasikas
- B. Bhiksus and bhiksunis
- C. none of the above

28. (B).Which of Buddha's disciples want to overthrow him and seized his disciples?

- A. Ajatasatra
- B. Devadatta
- C. Maudgalyayana

29. (A).How many years in total did the Buddha teach the Dharma?

- A. 49 years
- B. 39 year
- C. 45 years

30. (A). The Buddha spoke of his essential teachings for 21 days , as compiled in the following Sutra:

- A. Flower Adornment Sutra
- B. Agama Sutra
- C. Lotus Sutra

31. (B). Later on, the Buddha tailored his teachings to the needs of his audience, as compiled in the following Sutra:-

- A. Flower Adornment Sutra
- B. Agama Sutra
- C. Lotus Sutra

32. (C). In his final eight years, what did the Buddha teach?

- A. Vaipulya Sutra
- B. Prajnaparamita Sutra
- C. Lotus Sutra and Nirvana Sutra

33. (A). Who was the first to welcome the Buddha after his return from Triyastimsa Heaven to teach the Dharma to his mother?

- A. Subhuti
- B. Utapalavarnna
- C. Ananda

34. (A). Who was foremost in understanding emptiness?

- A. Subhuti
- B. Utapalavarnna
- C. Ananda

35. (C). Katysyana taught the woman to sell poverty to others by:-

- A. Practise generosity
- B. Cultivate merits
- C. Both the above

36. (D) Katysyana was foremost in the following,-

- A. Debating the Dharma
- B. Answer the difficult questions of others
- C. Satisfy their minds and filling their hearts with admiration and prajna
- D. All of the above

37. (A).Ananda recited all the discourses of the Buddha as he remembered them, and these became the:-

- A. Sutrapitaka
- B. Vinayapitka
- C. Prajnaparamita Sutra

38. (B). Upali, recited all the monastic precepts as he remembered them, and these became the:-

- A. Sutrapitaka
- B. Vinayapitka
- C. Prajnaparamita Sutra

39. (C). How many Dharma teachings the Buddha had given and were approved by the great assembly to become an everlasting raft upon the sea of birth and death?

- A. 50,000
- B. 80,000
- C. 84,000

Study Guide for Buddhist Exam 2019

Section I :-True or False

1. (T). The founder of Buddhism, Sakyamuni Buddha, was born on the eighth day of the fourth month of the year 464 BCE in India, belonging to the Kshatriyas caste.
2. (T). The Ksatriya caste was accorded a place of respect in society similar to the Brahmins . Katriyas were nobles and rulers.
3. (F). The Sudras were "twice born" and therefore inferior to the other castes which were said to be "once born".
4. (T). After his enlightenment, the Buddha's first words were "all sentient beings have the Tathagata's wisdom and virtue". This declaration of equality brought the long suffering people, living as slaves in ancient India the light of hope.
5. (T). Buddha's teachings on the laws of dependent origination and the Middle Way transformed the India society of his time, and continue to have a profound impact thousands of years later.
6. (T). Buddha's parents were King Suddhodana and Queen Maya, in a kingdom called Kapilivastu, near the Himalaya mountains.
7. (T). On Queen Maya's 40th year, she dreamt of a powerful being riding a white elephant through space towards her, entered into her body through an opening on her right side and settled in her womb.
8. (T). Buddha was born at Lumbini Grove under a large and flourishing Asoka tree. The birth was accompanied by many miracles Myriad flowers bloomed beautifully and the air was filled with joyous birdsong.
9. (T). Shortly after birth, the baby Buddha walked seven steps and declared, " This is my last birth into this world. It is for the sake of realising Buddhahood that I have come into this world. I am the greatest enlightened being, and am here to liberate all beings."
10. (T). A grand naming ceremony was held when the prince was five days old. Brahman scholars all over India were invited to decide upon the best name for the prince. The name 'Siddhartha' was chosen, meaning " he who fulfills his aim"
11. (T). At the age of seven, renowned instructors were invited to teach the prince of the five sciences (language, art and mathematics, medicine, logic, philosophy) and the four Vedas (Rigveda, Samaveda, Yajurveda, Atharvaveda)
12. (T). The four vedas were:

Rigveda, methods preserving health

Samaveda, verses for ritual purposes
Yajurveda, instructions for military strategy
Atharvaveda, spells and incantations

13. (T). Siddhartha ordered Chandaka to prepare the horse Kanthaka and commanded Chandaka to accompany him out of the city in search of freedom from birth and death bringing liberation to the world.

14. (T) Siddhartha travelled to the foothills of a mountain to see an ascetic named Bhargava who lived in the forest. On arrival, he instructed Chandaka to convey his words to the King, took off his crown and jewels. He shaved his head with Chandaka's sword and changed into a simple robe he had received in exchange of his luxurious garments.

15. (F). After understanding the ascetic practices, Siddhartha agreed that these practices can be the path for abandoning suffering and obtaining happiness.

16. (F). The two ministers from the King caught up with the prince on his way to see the sage Arada. After listening to the decree from the king, the prince returned to the palace with the ministers.

17. (T). Siddhartha said, "One who seeks liberation must leave behind life as a king. One who wishes for kingly authority must give up hope for liberation. Trying to be a king one moment, and then seek liberation the next is not in accordance with the truth."

18. (T). King Bimbisara of Magadha offered Siddhartha his country and said : -

"When young and strong, one should seek to enjoy the five desires. In middle age, one should accumulate wealth. As an elder, one should go forth and seek the truth."

19. (F). Sage Arada was master of the scriptures of the Samkhya School. He described the essential teachings of the path along with their results to Siddhartha. Siddhartha was completely satisfied with Arada's teachings.

20. (T). Once it became clear that he could not rely on others to provide him with the truth he sought, Siddhartha knew he must do so alone. And so he went to Mount Gaya in the country of Magadha, to the Mucilinda forest.

21. (T). At the command of King Suddhodana who never stopped worrying about his son, Chandaka arrived at the banks of Nairanjana and was horrified to see the prince reduced to skin and bones.

22. (T). After six years of ascetic practice, Siddhartha came to the conclusion that inflicting pain on the body was just another form of attachment to the body. He saw that liberation could not be achieved through torturing the body.

23. (T). At a hill near Mount Gaya, Siddhartha sat down under the bodhi tree and made a

vow, "I vow never to rise from this seat until I am liberated from birth and death, and realise enlightenment."

24. (T). After attaining enlightenment, the Buddha also acquired the five eyes and six supernatural powers. He knew that all things arise through causes and conditions. Suffering arose from a twelve step cycle called the "twelve links of dependent origination"

25. (T). Liberation is only possible through the practice of the Noble Eightfold Paths -

Right view, Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, Right meditative concentration.

26. (T). The Four Noble Truths are Suffering, the causes of suffering, the cessation of suffering, and the path leading to the cessation of suffering.

27. (T). The five aggregates- form, feeling, perception, mental formations and consciousness are impermanent, lead to suffering, are empty in nature, and are non-self.

28. (T). Yasa's father became the first lay disciple of the Buddha. Yasa's mother became the first female lay disciple of the Buddha.

29. (T). To renounce the world for spiritual practice does not mean that one must leave their home. Even if one's body is adorned with beautiful ornaments, if the mind remains bright and pure, if one is intent on subduing afflictions, treat both friends and enemies with equanimity, and spreads the truth to the world, then this is truly one who has renounced.

30. (F). Buddha and his 50 disciples go to Mount Gaya together to seek the ascetic Uruvilva Kasyapa to show him and his followers the true path.

31. (T). After emerging from the cave unharmed by the poisonous dragon, Buddha uttered these words, "If the mind is pure, then no harm will come."

32. (T). Upon hearing the Buddha was going to visit Magadha, King Bimbisara was overjoyed and remembered how he asked the prince to return and liberate him should he ever attain enlightenment.

33. (T). Generosity halts greed, patience eliminates hatred and wisdom dispels ignorance. Generosity is not limited to gifts of material wealth. Rejoice at the generosity of others is the same as personally being generous.

34. (T). When people began to criticise the Buddha, this is the answer the Buddha asked his disciples to say: "The living Buddha seeks to guide people to the truth. He does not only guide the ordinary in how to be ordinary, but he also guides the ordinary in how to be extraordinary. This teaching does not require one to renounce their worldly life. One may follow the same path even as a layperson."

35. (T). Both the suffering and happiness of beings results from their own karma, from cause

and effect. All phenomena arise because of causes and conditions.

36. (T). Buddha said to King Prasenajit:- “ in this world, there are four small things that should not be taken lightly. The first is a young prince who will one day grow up and govern the kingdom. The second is a new born dragon who will one day grow to be a big dragon. The third is a small spark which is still able to scorch vast plains, create forest fires and burn down cities. The fourth is a novice monastic, when he has a pure heart, diligence and the will to liberate sentient beings, then there is no difference between rich and poor or young and old.”

37. (T). Bearing a letter from King Suddhodana, the minister Udayin went to the city of Sravasti to see the Buddha to invite him to return to Kapilivastu, his birth place. On seeing the Buddha, Udayin asked to become a disciple and had his head shaved.

38. (F). On returning to Kapilivastu, Buddha went straight to the palace to see his father, King Suddhodana, his wife bPrincess Yasodhara and his son Rahula.

39. (T) Sariputra said to Upali, a barber, belonging to the Sudra caste:” The Buddha’s teachings focus on freedom, equality, and compassion. Regardless of whether one is wise or not, regardless of whether one’s profession is noble or lowly, anyone can be a disciple of the Buddha as long as they follow the Buddha’s teachings and uphold the pure precepts.”

40. (T). Rahula, the Buddha’s son, was ordained as the first novice monastic and took the ten precepts of a novice, when he visited the Banyan Grove.

41. (F). Buddha listed ten conditions to uphold as bhiksuni before accepting them into the Monastery. Mahapajapati and 500 women all became the first bhiksunis.

42. (T). Buddha’s wife, Yasodhara joined Mahapajapati to become a bhiksuni. After that, a heavy burden has lifted from his heart.

43. (T). For lay disciples who take refuge in the Triple Gem, there are the five precepts, six major and twenty eight minor bodhidattva precepts.

44. (F). At the time of the Buddha, when the monastic community was blessed by the Buddha’s virtue, there were only sagely people in the community.

45. (T). King Dighiti asked his son Prince Dighayu to be patient as this is the path of filial piety. Do not plant the seeds of hatred but act instead out of great compassion.

To hold on to aggression, viciousness, hatred and grudges is the origin of all misfortune.

46. (T). To practice true generosity, one must give joyfully, have reverence for those who receive, not have pity for those who receive, and not long for thanks and repayment.

47. (T). Buddha told Sujata how a woman should act according to the five principles, practice

the five wholesome acts and eliminate the four unwholesome acts.

48. (T). As a human being, we must know the four actions.

First, killing is a cruel and evil vice

Second, stealing is a harmful act

Third, sexual misconduct is a wellspring of pain

Fourth, lying is hypocritical deceit

49. (T). As a human being, we should abstain from committing unwholesome acts in four ways:-

First, insatiable, selfish greed

Second, jealousy and pride that lead to resentment and anger

Third, fearing the consequences of one's actions

Fourth, an ignorant view of the self that attaches to impermanence or permanence

50. (T). There are six acts that lessen one's worth and create unwholesome karma:-

1. To indulge in alcohol
2. To delight in gambling
3. To live in sloth and indulgence
4. To become lost in song and dance
5. To enjoy making unwholesome friends
6. To be lazy

51. (T). Those who indulge in alcohol have six losses:-

1. They lose wealth
2. They lose health
3. They enjoy conflict
4. They develop poor reputation
5. They get angry quickly
6. Their wisdom diminishes by the day

52. (T). Those who delight in gambling have six losses:-

1. Decrease in wealth
2. Develop grudges even they win
3. Reprimanded by the wise
4. People lose respect of them
5. Become outcasts
6. Develop intention to steal

53. (T). Those who live in sloth and indulgence have six losses:-

1. They do not take care of themselves

2. They do not care for their children and grandchildren
3. They do not protect wealth and possessions
4. They become paranoid
5. Suffering comes to them
6. They delight in fabrication

54. (T). Those who enjoy making unwholesome friends have six losses:-

1. They are eager to deceive others
2. They delight in hiding
3. They tempt others' family members
4. They conspire for others' property
5. They hoard fame and gain
6. They enjoy disclosing others' wrongdoings.

55. (F). Those who are lazy have six gains:-

1. They don't have to work
2. They don't have to diligently practice
3. They delight in delicacies
4. They have many delusional thoughts
5. They are looked up to
6. They don't have to accomplish anything

56. (T). There are four types of enemies who appear to be friends:-

1. Those who desire something and so pretend to defer
2. Those who seek something and so speak beautiful words
3. Those who seek favours and do reverently obey you
4. Those who seek enjoyment and so befriend you.

57. (T). We should embrace four kinds of beneficial friends:-

1. Those who correct you when you do wrong
2. Those who have empathy and compassion
3. Those who delight in helping others
4. Those who do not abandon you in times of neither joy nor suffering

58. (T). Those who correct you when you do wrong are precious in four ways:-

1. They stop you from further wrongdoing
2. They are good role models
3. They treat others with kindness and helpfulness
4. They guide the confused by pointing out the virtuous path

59. (T). Those who have empathy and compassion are precious in four ways:-

1. They are happy at your success
2. They are concerned at your wrongdoings
3. They speak of virtues and not others' wrongdoings
4. They stop others from speaking unwholesomely

60. (T). Those who like helping others are precious in four ways:-

1. They keep you from indulging in laziness
2. They keep you from losing wealth
3. They keep you from being afraid
4. They offer you sincere advice in conversations

61. (T). Those who do not abandon you in times of neither joy nor suffering are precious in four ways:-

1. They do not reveal the secrets of friends
2. They do not desert you at hard times
3. They are willing to sacrifice their lives and fortunes for their friends
4. They often advise their friends against unwholesome acts, saving them from frightful fates.

62. (F). Buddha advise Singalaka how to use his wealth :- one fifth to gather good friends, two fifth to maintain life, one fifth to offer to Triple Gem, one fifth to engage in business

63. (T). In the Dharma of the noble ones, one should revere the six directions:-

- First, one's parents are the east
- Second, one's teachers are the south
- Third, one's spouse is the West
- Fourth, one's relatives and friends are the north
- Fifth, one's servants are below
- Sixth, monastics are above

64. (T). Children should serve their parents in five ways

- First, support one's parents, never allow them to go without
- Second, inform one's parents of major decisions
- Third, follow with your parents' actions with reverence
- Fourth, obey what one's parents ask
- Fifth, after one's parents pass, continue their work, family tradition and generosity.

65.(T). Parents should serve their children in five ways:-

- First, never allow the children to perform unwholesome acts
- Second, encourage wholesome qualities to foster good character
- Third, show deep kindness and encourage them to learn and study widely
- Fourth, arrange good marriage for them, ensuring they are content

Fifth, provide them with what they need to succeed in their careers.

66. (T). Teachers should serve their students in five ways:-

First, teach them well with loving kindness

Second, teach what they do not know to broaden their knowledge

Third, answer their questions and make sure they understand

Fourth, introduce them to good friends and strengthen relation with them

Fifth, teach all one knows, withholding nothing

67. (T). Students should serve their teachers in five ways:-

First, stand when one's teacher arrives, expressing one's willingness to learn

Second, praise one's teacher, provide for them and reverently receive their instructions

Third, do as one's teacher asks

Fourth, carefully follow one's teachers' instructions

Fifth, remember what has been taught.

68. (T). Friends should be served in five ways:-

First, provide encouragement and not allow slothfulness

Second, advising friends not to waste money

Third, never allow fear and always inspire courage

Fourth, conceal and guard against wrongdoing

Fifth, praise friends' wholesome qualities and do not mention their shortcomings.

69. (T). Monastics should serve lay disciples in six ways:-

First, guide the disciples and do not let them engage in wrong doings

Second, teach them wholesome actions and encourage them to do good deeds

Third, be kind and do not allow unwholesome thoughts to arise.

Fourth, speak on what has not been heard before, teaching the true Dharma

Fifth, ensure that disciples understand the teachings

Sixth, constantly speak of liberation

70. (T). The lay disciples should serve monastics in five ways:-

First, act with kindness, never kill or steal

Second, speak with kindness and do not lie

Third, think with kindness, do not have greed or anger

Fourth, offer to monastics the four requisites

Fifth, always keep a door open, allowing monastics to leave and enter freely

71. (T). To show that they are superior to the Buddha's disciples, Devadatta and his followers adopted 5 points:-

First, to wear only tattered robes

Second, to eat only one meal a day
Third, to refrain from eating fish and meat
Fourth, to refuse to receive offerings in the homes of donors
Fifth, to dwell only in grass huts

72. (T). There are ten great disciples of the Buddha. Each of the ten disciples had their own expertise and attained various achievements through their practices. They made great lasting contributions to the propagation of the Buddha's teaching.

73. (T). Sariputra was the Buddha's Chief and most trusted disciple. He was foremost in wisdom. Buddha appointed Sariputra to give Rahula the novice precepts and taught him.

74. (F). Sariputra entered nirvana after the Buddha as was the tradition to be so after one's teacher.

75. (T). Maudgalyayana, foremost in supernatural power. His ears could hear across a any distance and his eyes could see through any objects. He could see within a being and hear their thoughts.

76. (F). Supernatural powers can overcome karma and contribute to ending the cycle of birth and death.

77. (T). Maudgalyayana was also famous for his great filial piety and kindness, he once entered into the hells to save his mother. In commemoration of this event, the Ullambana festival is held on the 15th day of the 7th lunar month every year

78. (T). Do nothing that is unwholesome, do all that is wholesome, purify the mind. This is the teaching of all Buddhas.

79. (T). Purna, foremost in teaching the Dharma, went to spread the Dharma teachings in the city of Sunaparanta. He gathered five hundred disciples and built five hundred monasteries in Sunaparanta.

80. (T), Venerable Mahakasyapa was the foremost in austerities, referring to a specific set of ascetic practices, and commit himself to living a simple pure life.

81. (T). Aniruddha lost his eyesight because he did not sleep but the Buddha helped him to attain heavenly vision afterwards

82. (T). A bodhisattva is always satisfied with what he has, is not peaceful in poverty and upholds the path. Wisdom is his only concern.

83. (F). The Buddha refused to teach Aniruddha the eight realisation of the great Buddha and bodhisattva as they must return to the world to teach all beings to free from birth and death to achieve everlasting happiness.

84. (T). The Buddha's teachings do not discriminate based on education, wealth and caste.

The Buddha's teachings are like the great ocean, accepting of the greatest streams or the smallest droplets. Keeping the precepts is of great importance and attaining enlightenment and nirvana is the foremost concern.

85. (F). Upali was the foremost in monastic discipline. He was a royal prince by birth of the Sakya clan.

86. (T). Ananda was foremost in having heard much. It was his support and argument that caused the Buddha to reconsider allowing women to ordain and became bhiksunis

87. (T). The Buddha's teaching to Rahula on patience:- "The spirit and truth of the Dharma differs from that of worldly views. Those who practise the path must have patience. Patience leads one to advance on the path and propels one swiftly to enlightenment. Patience is like a ship in the sea, able to cross over all calamities. Patience is like medicine to the ill, able to preserve life."

88. (T). Those who uphold the precepts have five advantages:-

First, their wishes are fulfilled as they do not seek what is improper

Second, they attain more pure wealth

Third, wherever they go, people will live and respect them

Fourth, their good reputation spreads in all directions

Fifth they are reborn in heaven

89. (T). In the city of Pataliputra, the Buddha asked Ananda to gather all the bhiksus, bhiksunis and lay disciples and taught them the seven factors of non regression. If the disciples abide by these seven factors, then the Dharma will be like the sun and moons and liberate every being in the world.

90. (T). The Buddha said, " There are five treasures in the world that one rarely sees:-

First is the Buddha arising in the world and the opportunity to hear his words. Second is the opportunity to place faith in the Dharma and practise it diligently.

Third is the opportunity to hear the Dharma speak, contemplate the teachings, and attain the wisdom of liberation.

Fourth is the opportunity to wholeheartedly practise the Buddha's teachings and gain liberation from rebirth. Fifth is the opportunity to hear the Buddha's teachings, understand the causes and conditions of birth and death, cut off all desires, and enter nirvana.

91. (T). There are four kinds of monastics:-

First, there are those who excel on the path

Second, there are those who speak and explain the path skilfully

Third, there are those who depend on the path for their livelihood

Fourth, there are those who defile the path

92. (F) Lay disciples should do their best to associate with those monastics who they know to be wholesome, and criticise others.

93. (T) The Buddha predicted that he would enter final nirvana between two Salaam trees at Kusinagara.

94. (T). The Buddha's answer to the four questions asked by Ananda before he entered nirvana:-

“ You should rely upon the monastic precepts as your teacher
You should abide in the four bases of mindfulness
Just quietly disregard the vicious people
You should begin each Sutra with the phrase ‘thus have I heard’

95. (T). In the final teachings, the Buddha said, “ Those with many desires have much suffering. Those with few desires live peacefully. If you wish to be free from suffering, cultivate contentment. Contentment is the path to peace and happiness.”

96, (F). You can make your mind tranquil by allowing it to run free like releasing a monkey into a tree.

97. (T). How to deal with vicious people who try to harm you:- hold your tongue and not speak poisonous words.

98. (T). In the final teachings, the Buddha said, “ when anger is let loose, it can obstruct the path, violet the Dharma, spoil good reputation, and cause the treasures of merit to be lost.

99. (T). The three Dharma seals means that all conditioned things are impermanent, that all phenomena are devoid of an independent self; and that nirvana is perfect tranquility.

100. (T). Tathagata is another name for the Buddha, meaning “Thus come” in Sanskrit. It is the name the Buddha most commonly used when referring to himself.