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YOUNG MEN'S BUDDHIST ASSOCIATION
COLOMBO, SRI LANKA.
2545, Dhamma Examination - 2001

GRADE : Junior DATE : 24th June 2001
SUBJECT : Abhidhamma TIME : 10.15 - 11.45

Part I
Answer all questions.

1. The basic book used by the Theravadins to study Abhidhamma is
 - i. Patthana
 - ii. Dhammasangani
 - iii. Abhidhammatthasangaha
 - iv. Kathavatthu
2. The main difference between the Sutta and the Abhidhamma pitaka is in
 - i. Subject matter
 - ii. Method of presentation
 - iii. Language
 - iv. Dhatu
3. When studying Abhidhamma the most important technical term is
 - i. Dhamma
 - ii. Skandha
 - iii. Ayatan
 - iv. Dhatu
4. Coucept mentioned in conventional reality are
 - i. Permanent
 - ii. Impermanent
 - iii. Indeterminate
 - iv. Both permanent and impermanent
5. The Sankhara-Khandha of the suttas is divided into
 - i. 50
 - ii. 52
 - iii. 53
 - iv. 54 mental factors (cetasika) in Abhidhamma
6. In the Abhidhamma the aggregate of matter (rupa) is divided into
 - i. 20
 - ii. 24
 - iii. 28
 - iv. 30 types of material phenomena
7. Wholesome resultant (kusala-vipaka) citta are
 - i. 07
 - ii. 08
 - iii. 09
 - iv. 10 is number
8. Sense - sphere beautiful (sobhana) citta are
 - i. 20
 - ii. 22
 - iii. 24
 - iv. 26 in number
9. The decaying nature of material objects belongs to
 - i. tejo
 - ii. apo
 - iii. vayo
 - iv. pathavi element as taught in Abhidhamma
10. The sphere of unbounded space (akasanacayatana) is a wholesome citta belonging to the
 - i. Kama
 - ii. Rupa
 - iii. Arupa
 - iv. Lokuttara sphere

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Part II

Answer 4 questions only.

1. Discuss the relationship between the Pancakkhadhas as taught in the suttas and the four paramatha dhammas us taught in the Abhidhamma.
2. Show the importance of consciousness (citta) in your daily activities.
3. Explain what are Kama-sugati and Kama -dugati
4. Explain the relationship between citta and cetasika.
5. Enumerate and explain what Pure Abodes(suddhavasa)are.
6. Write short notes on any four of the following:
 - i. Moha
 - ii. Paramattha
 - iii. Bhumi
 - iv. Dhammasangani
 - v. Vyapada
 - vi. Vipassana