

# Department of Examinations, Sri Lanka

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## බද්ධ ධර්මය පෙනත්තම **Buddhism**

III

41 E I

ஆறு மேற்கூடி  
இரண்டு மணித்தியாலும்  
*Two hours*

**Instructions:**

- \* Answer **all the questions**.
- \* Write your **Index Number** in the space provided in the answer sheet.
- \* Read the instructions given on the back of the answer sheet carefully.
- \* In each of the questions **1** to **50**, pick one of the alternatives from (1), (2), (3), (4), (5) which is **correct or most appropriate** and mark your response on the answer sheet with a cross (x) in accordance with the instructions given on the back of the answer sheet.
- \* Each question carries **02** marks. Total marks are **100**.

- Once the Buddha who was staying at Jetavana monastery, addressing the bhikkhus, stated thus, "O, bhikkhus, the inquiring monk who does not know the others' mind should investigate in the Tathāgata two qualities. They are the Buddha's kāya sampācāra and wāk Sampācāra". According to this statement, the unique characteristic of the Buddha among the other contemporary religious leaders is
  - that the Buddha is not a deva or brahma but a supreme human being.
  - that the Buddha does not commit any pāpa through bodily or verbal actions.
  - that the Buddha has given the disciples the freedom to investigate the Buddha's character.
  - that the Buddha has the paracitta vijānanañāna.
  - that the Buddha's life was dedicated to bringing about the welfare of others.
- The Dharma pandits in the ancient Bhārata had the practice of determining a person's low or high status and predicting fortune or possible noble status obtainable in future by investigating a person's unique physical qualities. One such unique feature in the Buddha's body is
  - siraspatā in the Buddha's head crest.
  - absence of a protruded heel.
  - thirty two teeth of equal size.
  - absence of hollow between two shoulders.
  - pair of jaws similar to a deer.
- A certain text in the library maintained by the Buddhist Association of our college mentions that the Buddha has preached Dhamma in various methods. This means that
  - the Buddha has preached Dhamma to suit the expectation of the disciples.
  - the Buddha has preached Dhamma only through discussion method.
  - the Buddha has preached Dhamma in general teaching method.
  - the Buddha's teaching is admirable at the beginning, in the middle and at the end.
  - the Buddha has explained one doctrinal matter in various ways.
- Vijā refers to high and noble knowledge. Such noble knowledges that should be attained through samatha and vipassanā bhāvanā have been explained in the Suttas. The Buddha is endowed with aṭṭha vijā or eight types of Super normal knowledges. One that does not belong to such knowledges is
  - āsayānusayañāna.
  - dibbasotañāna.
  - manomaya iddhiñāna.
  - vipassanāñāna.
  - paracitta vijānanañāna.
- "Just like a lotus that grows in a muddy pond grows unspoilt mud and dirt and emerges above water spreading its sweet fragrance and glowing with its colourfulness, I am the Buddha living in the society unattached by loka dharma and standing above them". This statement is found in
  - Buddhavamsapāli.
  - Mahāvaggapāli.
  - Visuddhimagga.
  - Droṇa Sutta.
  - Vibhaṅgaprakarāna.

6. A monk teaching Buddha Dharma to the students of Grade 13 at a certain Pirivena had given an assignment to write a short article on “Specific Qualities of the Dhamma preached on Esala Poya Day” for a newspaper. In this context, the students who explained the quality of Dhamma, “Svākkhāta” had given different interpretations to it. The correct explanation among them is that

- (1) one should understand the Dhamma by oneself.
- (2) dhamma has been preached well setting its beginning, middle and end admirable.
- (3) dhamma has been logically presented.
- (4) dhamma is endowed with immediately attainable results.
- (5) it is the advice of all the Buddhas.

7. Most of the contemporary religious teachers in the world teach a transmigration of soul in the existence. All the teachings of such teachers who hold that soul is eternal are based on soul theory. The unique teaching of Buddhism is, “Sabbe dhammā anattā”. This means that

- (1) soul transmigrates from one existence to the other.
- (2) all end in death.
- (3) there is no soul created by īsvara.
- (4) it is not possible to say that saṁkhata dhammas are mine, I am and my soul.
- (5) one is one’s own refuge.

8. Freedom of thought and inquiry that is not taught in any religious teaching in the world then and now is found in Buddhism. A doctrinal statement that does not indicate freedom of thought and inquiry through causes and factors accepted by the Buddha is

- (1) tathāgate samannesanā kātabbā.
- (2) ārabhata, nikhamatha, yuñjatha buddha sāsane.
- (3) yadā tumhe kālāmā attanāva jāneyyātha.
- (4) anuvicca kāram kho gahapati karohi.
- (5) sutte otāretabbāni, vinaye sandassetabbāni.

9. According to the Buddha’s First Sermon, the Buddhist path of freedom is a middle path. This is considered so because it does not fall into either kāmasukhaliikānuyoga or attakilamathānuyoga. These two extremes are based on sassatavāda and asassatavāda. The middle path that avoids the two extremes preached by the Buddha is

- (1) ariya atthāngika magga.
- (2) paṭiccasamuppāda dhamma.
- (3) tilakkhaṇa.
- (4) analysis of nāma-rūpa.
- (5) catu ariya sacca.

10. “I refrain from unwholesome actions that are not beneficial to oneself, others and both. I engage in beneficial actions”. The advice by the Buddha to engage in the three doors through wise reflection for the welfare of oneself and others was given to

- (1) Dīghajānu Koliyaputta.
- (2) Angulimāla.
- (3) Bhikkhuṇī Rūpanandā.
- (4) Ālavaka the demon.
- (5) Novice Rāhula.

11. One question in the paper of the last term examination given to the Advanced Level Students of our college had asked the students to write five sentences which describe the specific qualities of the contemporary religious leaders of the Sramana tradition at the time of the Buddha. One of the five sentences written by a student is wrong. That is

- (1) Sramana tradition is older than Brāhmaṇa tradition.
- (2) Sramanas led a life of celibacy.
- (3) begging alms is a common practice by Sramanas.
- (4) there are many contradictions among the religious teachings of Sramana sects.
- (5) Sakya putra Sramana tradition has been influenced by the contemporary Sramana tradition.

12. The Dhamma and Vinaya include a lot of guidance associated with the development of Samaṇa qualities, attitudes and behaviours of a Buddhist monk. One that is not among such guidance is

- (1) constant reflection that one’s life is tied with others.
- (2) avoidance of āmisa with inheritance of Dhamma.
- (3) constant reflection that one’s body is in decay.
- (4) living in harmony just like milk and water mixed together.
- (5) cultivating kusala dhamma diligently.

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13. There arose among the upāsaka and upāsikās who had observed aṭṭhasīla at our temple last full moon poya day discussion on the interpretation of 'dakkhiṇeyya', one of the qualities of the Saṅgha. Only one among the ideas expressed in this regard was correct.

- Saṅgha is dakkhiṇeyya because they should be venerated in circumambulation.
- treading the path to Nibbāna wisely.
- the vision of bhikkhus is a factor of happiness and prosperity (maṅgala).
- Saṅgha is known as dakkhiṇeyya because they deserve daksinā.
- Saṅgha is endowed with the quality of dakkhiṇeyya as they show the world right path.

14. Fourfold garukāpatti known as chejjagāmīni that destroys upasampadā sīla or adhisīla is mentioned in the Bhikkhupātimokha. One such offence that destroys upasampadā sīla is

- falsehood.
- (2) killing animals.
- taking intoxicants.
- sexual misconduct.
- all of stealing that leads to be punished by kings.

15. The procedure of an assembly with quorum conducted according to the Vinaya rules in order to develop many qualities like āyati saṃvara, harmony of higher ordained monks and the continuity and welfare of the sāsana is known as a vinayakamma. One vinayakamma which is not included in them is

- giving punishment to a bhikkhu who committed such an offence.
- giving a kaṭhiṇa robe.
- ordination ceremony.
- giving higher ordination to a novice monk.
- reciting pātimokkha.

16. The Buddha appreciated the special skills of the four fold assembly, and encouraging them to propagate Dhamma made them engage in a comprehensive service to mankind. Accordingly, the Therī who ranked first among the Dhamma preaching was

- Therī Khemā.
- (2) Therī Dhammadinnā.
- (3) Therī Bhadrā.
- Therī Mahāprajāpati Gotami.
- (5) Therī Sumangala mātā.

17. "Caratha bhikkhave cārikam bahujana hitāya, bahujana sukhāya, atthāya hitāya sukhāya, devamanussānam, desetha bhikkhave dhammanā ādi kalyāṇam, majjhe kalyāṇam, pariyośāna kalyāṇam, sāttham savyamjanam kevala paripūṇam parisuddham brahmacariyam pakaseti.". This statement remarked by the Buddha is mentioned in

- Mahāsāropama Sutta.
- (2) Aggañña Sutta.
- (3) Ariyapariyesana Sutta.
- (4) Mahāvaggapāli Sutta.
- (5) Milinda Pañha.

18. An article on "The Reasons for the problems of Sāsana that led to the First Buddhist Council" written by a girl student of Grade Ten had been published in the wall magazine of our Dhamma School last week. One factor among the factors in the article was not related to the topic. That is

- judgement on the khuddānukhuddaka sikkhā.
- the problem related to the leadership of the sāsana.
- contradictory ideas among the bhikkhus.
- the remark of bhikkhu Subhadra.
- the case related to therā Channa.

19. On one occasion, the Vajjiputtaka bhikkhus in Viśāla advised the upāsakas to put gold coins into a bowl of water kept by them. The upāsakās followed the bhikkhus advice. Yasa therā who arrived in Viśāla, having seen this action, opposed it. Then, Vajjiyan bhikkhus performed ukkhepanāya kamma to Yasa therā firstly and secondly paṭissāraṇiya kamma. This incident is reported in

- Nikāya Sangaha.
- (2) Pāli bodhivāṇsa.
- (3) Mahāvansha.
- (4) Cullavaggapāli.
- (5) Saddhammapuṇḍarīka Sutta.

20. It is mentioned that Arahat Moggalīputta Tissa Mahāthera compiled Kathāvatthupakkaraṇa included with 500 paravāda and 500 sakavāda and added it to the Abhidhammapiṭaka as a result of the Third Buddhist Council. The fact that is not evident in this context is

- (1) that the contradictory views among the nikāyas had increased.
- (2) an attempt was made to show that Theravāda teaching was in accordance with Dhamma.
- (3) Theravādins began to analyze the satara paramārtha dharma.
- (4) Theravādins defeated the heretical views.
- (5) Buddhist teachings were further clarified.

21. Traditional sources bear evidences that the Buddhist teachings were divided into five Nikāyas in the First Buddhist Council. Khuddaka Nikāya is one of the five Nikāyas. A suitable statement made by scholars regarding it will be,

- (1) all the texts of Khuddaka Nikāya represent Buddha's teachings.
- (2) Jātakapāli is a collection of tales.
- (3) Khuddaka Nikāya developed with the passage of time.
- (4) Theravāda Buddhism is based on Thera-therīgāthā.
- (5) Paṭisambhidāmagga has been added to Abhidhamma piṭaka later.

22. A monk teaching Buddha Dhamma in a Pirivena College gave Advanced Level students there an assignment to write five short sentences about Vinaya Piṭaka. One among the following five sentences written by a student is wrong.

- (1) Vinaya atṭhakathā is known as kandhaka.
- (2) Ubhatovibhāga itself is included in Vinaya pitaka.
- (3) Mahāvaggapāli consists of ten kandhakas.
- (4) "Vinayo nāma sāsanassa āyu" is not a Buddha's teaching.
- (5) Vinaya is known as ānādesanā.

23. Abhidhamma is known as a specific teaching providing further clarification to Dhamma. It is a doctrinal development associated with Buddha's teaching. It is a later systematization. It is an analytical exposition. Nevertheless, one of the following statements regarding Abhidhamma is wrong.

- (1) Abhidhamma is a nipariyāya desanā.
- (2) a development of mātikā found in Sutta can be seen in it.
- (3) the information regarding the ancient Indian society is not mentioned in Abhidhamma Pitaka.
- (4) Theravāda Abhidhamma belongs to the 5<sup>th</sup> century B.C.
- (5) A Dharmavāda is presented through it.

24. It is mentioned in the history that, after the arrival of Ven. Buddhaghosa in Sri Lanka, dharmadhara Mahātheras from India compiled atṭhakathās with scholarly mahātherās in Sri Lanka. Sīhalaṭṭhakathā that existed up to then began to decline later. Pāli atṭhakathā still remains preserved. What has not happened there is

- (1) falling into view of Theravāda masters.
- (2) further interpretation of Tripitaka.
- (3) criticism of Mahāyāna views.
- (4) following the examples of sūtra dharmas.
- (5) establishment of certain factors found in Sīhalaṭṭhakathā.

25. It is reported in the traditional sources that dharmadhara and vinayadhara mahātheras rendered a historic service to the sāsana through the documentation of Tripitaka having gathered at Aluviharaya Matale during the period of king Walagambā. A reason that can not be regarded as an encouragement to do such an act by Sri Lankan monks is

- (1) disturbances for the continuation of oral tradition of Tripitaka due to longstanding battles and conflicts.
- (2) prevention of the confusion of Theravāda Dhamma and Vinaya from contradictory views among the different sects.
- (3) hard and painful experience faced by Buddhist monks because of Beminiṭiyā famine.
- (4) holding the view that the documentation of the Tripitaka was more beneficial.
- (5) prevention of the possible harms to authenticity of Theravāda Dhamma from other religious influences.

26. The vimutti mārgaya taught by Vedic Brāhmaṇas is known as karma mārga. That is the performance of sacrifices, rituals and offerings to God. Brāhmaṇas' guidance was necessary for conducting sacrifices. Accordingly, the role of udgātru, the Brahmin priest was

- inviting the God.
- recital of mantras in praise of the God who has arrived.
- performance of sacrifices and offerings.
- investigating whether there are shortcomings in the performance of the sacrifice in progress.
- expression of consequences of the sacrifice.

27. It is evident that certain contemporary thinkers at the time of the Buddha rejected the religious teachings like the existence of God, ātma, next world, karma, sacrifice etc and accepting a form of reality only based on sense organs, taught people to indulge in pañcakāma during the whole life. These teachings can not be regarded as

- materialism.
- lokāyatavāda.
- ucchedavāda.
- akiriyavāda.
- sayamkatavāda.

28. According to the Aggañña Sutta, human society has been an evolution due to various causes and conditions. Accordingly various social institutions have come into being various social disparities have originated. One human action that caused all this has been mentioned as "diṭṭhanugati". This refers to

- adherence to a certain diṭṭhivadā.
- blind adherence to conservatism.
- imitation of what is seen.
- tendency to vicious conduct.
- optimistic view of what is seen.

29. All conditioned things are impermanent. Nothing, even a speck of dust in the world is permanent. Impermanence is the cause of suffering in the existence. The Sutta that introduces impermanence, a central teaching of Buddhism is

- Dhammika Sutta.
- Kandaraka Sutta.
- Pattakamma Sutta.
- Nakhasikhā Sutta.
- Vanaropa Sutta.

30. Conducting a Dhamma discussion monthly is a religious service organized by our Welfare Society from a recent time. The topic of the Dhamma discussion held last Sunday was the obligations of parents and children as mentioned in the Sigalovāda Sutta. The first obligations by parents to children in the Sutta is

- showing good and bad.
- handing over inheritance.
- giving education.
- introducing to adults.
- teaching customs and taboos.

31. Dhammacakkappavattana Sutta introduces three training and twelve fold suffering. Accordingly, the truth of suffering such as jāti, jarā, vyādhi, maraṇa etc. suffered by being in the samsaric life.

- should be eradicated.
- should be realized.
- should be attained.
- should be cultivated.
- should be suppressed.

32. One day last week, relatives and friends who gathered in a house at night after a certain funeral ceremony discussed suffering of death, its release and realization of Nibbāna. Only one among the views expressed in that regard was in accordance with Dhamma.

- Nibbāna is that everything ends in death.
- Nibbāna is a metaphysical concept.
- birth in the svarga is Nibbāna.
- it is an experience of noble persons like Buddhas.
- Nibbāna is an attainment beyond ethics.

33. The path to Nibbāna preached by the Buddha is of eight limbs. It is known as dukkha nirodhagāminī paṭipadā ariya sacca. Its second path of limb sammā saṃkappa refers to

- the knowledge of the four Noble truths.
- rejection of dasavastuka micchā diṭṭhi.
- cultivation of the four fold establishment of satipaṭṭhāna.
- refrain from kāma, vyāpāda and himsā.
- attainment of the mental absorptions like paṭhama jhāna.

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34. Pañcasīla is the practice that should be regularly observed by a lay Buddhist. It is, therefore, known as 'gehasika sīla' as well as 'nitya sīla'. Select the correct statement regarding this sīla from among the following

- (1) pañcasīla can not be observed while looking after wife and children.
- (2) kāmesumicchācārā veramāṇī means the avoidance of Pañcakāma.
- (3) observance of Pañcasīla leads to realization of Nibbana.
- (4) even a wheel-turning monarch should observe pañcasīla.
- (5) observance of pañcasīla is suitable only to a Buddhist.

35. The correct statement regarding paṭīccasamuppāda desanā that leads to rejection of non-Buddhist views and establishment of Buddha's teachings is

- (1) this doctrine exists in the world whether Buddhas appear in the world or not.
- (2) this doctrine teaches that cause and effect as one.
- (3) there is a cause and effect relation even in Nibbāna.
- (4) paṭīccasamuppāda is similar to adhīccasamuppannavāda.
- (5) kusalākusalā kamma is not in accordance with paṭīccasamuppāda.

36. The term 'saṅkhāra' included in the twofold paṭīccasamuppāda that teaches samudaya and nirodha of suffering in the existence does not mean

- (1) puñña kamma and pāpa kamma.
- (2) kāya saṅkhāra, vacī saṅkhāra and mano saṅkhāra.
- (3) skandha, dhātu, āyatana etc.
- (4) sixfold cetanā kāya.
- (5) puññābhī sankhāra, apuññābhī saṅkhāra and aneñjābhī saṅkhāra.

37. Buddhism appreciates individual's physical as well as mental energy. It teaches that wholesome development in every aspect can be attained by using such energy. One such factor which is not used by the Buddha in appreciation of the human potential is

- (1) padāna.
- (2) parakkama.
- (3) bala.
- (4) viriya.
- (5) anuṭṭhāna.

38. According to Buddhism, the practitioner of samatha bhāvanā should select kammaṭṭhāna suitable to one's character from among the forty meditation subjects. One which is not among the 40 kammaṭṭhānas is

- (1) dasa asubha
- (2) dasa anussati
- (3) dasa pinkiriya
- (4) dasa kasiṇa
- (5) satara āruppa

39. One kammaṭṭhānācariya monk, addressing upāsaka and upāsakās in a certain meditation centre, requested them to talk what they know about vipassanā bhāvanā. Only one statement among the following expressed by them is correct.

- (1) vipassanā bhāvanā can be practised without practising samatha bhāvanā.
- (2) tilakkhana bhāvanā itself is known as vidarsanā bhāvanā.
- (3) kilesa is suppressed through vipassanā bhāvanā.
- (4) vipassanā is not relevant to the realization of Nibbāna.
- (5) paracitta vijānana nīṇa is attained not through samatha but through vidarshana.

40. Buddhist teachings mention what factors should be considered by a Buddhist in determining whether an action is a kusala kamma or akusala kamma. One among such factors is

- (1) focussing attention to ubhayārtha.
- (2) considering the acceptance of the majority.
- (3) guidance of the master teacher.
- (4) adhering to the acceptance of tradition.
- (5) accepting piṭaka tradition.

41. Saddhā is the confidence based on causative and factual understanding towards the Triple Gem. Saddhā is explained in Dhamma texts as a cultivating seed which bear fruits, a power beneficial to human, and access to the path leading to Nibbāna. One pair among the aspects of saddhā in Aṭṭhakathā is

- (1) spiritual, external.
- (2) āgama, adhīgama.
- (3) sāsava, anāsava
- (4) pariyyāya, nippariyyāya.
- (5) sekha, asekha.

42. The practice of sīla, samādhi and paññā respectively leads to the development of this life and next life as well as attainment of Nibbāna. One misconception against this three training is

- sīla is a power.
- there is no samādhi without sīla.
- sīla is the refrain from what should not be done and performing what should be done.
- sīlabbata parāmāsa is in accordance with Dhamma.
- sīla is an ancient refrain.

43. Akusala kamma that causes suffering in existence and hinder Nibbāna has been explained in various ways in Buddhism. It is also introduced in Buddhism to refrain from akusala and perform kusala regularly. There are ten akusala dharmas that should be avoided. One of them is

- abrahma cariyā.
- gambling.
- samphapralāpa.
- taking intoxicants.
- bribery.

44. In Buddhism the deeds that should be avoided are termed as pāpa-akusala and the deeds that should be developed by us are termed as kusala-puññā. Thus, what is not to be done should not be done and what is to be done should be done is not included in

- dasakusala.
- dasarāja dharma.
- dasapinkiriyavatthu.
- dasa pāramitā.
- trividha puññakiriya.

45. Mettā, karuṇā, muditā and upekkhā are the four sublime abodes. These four sublime qualities are separately explained, because of their differences in qualities. Accordingly, the statement that shows the difference between mettā and karuṇā is that

- karuṇā can be developed even without mettā.
- karuṇā is a Buddha's quality and mettā is a saṅgha quality.
- mettā is for all beings and karuṇā is for those who suffer.
- karuṇā is associated with upekkhā and mettā is associated with muditā.
- mettā is a bhāvanā and karuṇā is not so.

46. There are many Buddha's discourses that show how the wealth earned by a householder is properly managed when it is consumed. Among them, Vyaggapajja Sutta is prominent. One simile included in this Sutta shows how wealth is consumed through Samajīvikatā

- alagaddūpamā.
- supinakūpamā.
- andhaveṇūpamā.
- tulādhāropamā.
- kalalūpamā.

47. Kūṭadanta Sutta that shows how a state ruler should develop economy in a country maintaining law and order properly is a discourse presented in a narrative style. The term 'dassukhīla' mentioned in this Sutta means

- performing duties by the king overwhelmed by kilesa.
- protest against the king by the people who do not pay taxes.
- not paying due wages to male and female servants.
- tasting the savoury earth by a being through desire.
- rebelling against the king by those who are striken with fear of thieves and stress caused due to heavy taxes.

48. According to the Cakkānuvattana Sutta, cakkavattirājā has five unique qualities. Mattaññū is one of such qualities. It means

- knowing the evil consequences of taking intoxicants.
- performing in moderateness.
- performing wisely.
- not being infatuated by possession of wealth.
- proper management of time.

49. It is mentioned in Jātaka story that a certain state ruler was overthrown from his kingship by people due to public protest caused due to the ruler's failure to rule through transparency and impartiality. That state ruler has violated the quality of

- athacariyā.
- virtue of muditā.
- akkodha.
- virtue of ajjava.
- pettika vinaya.

50. It is evident in various suttas that the Buddha has shown to rulers a number of practical guidelines that bring about public welfare. One such guideline is

- (1) rājācakkavatti thūpāraho.
- (2) dhammikampi rakkhāvaraṇa guttim saṃvidhahassu.
- (3) anujānāmi bhikkave rājānam anuvattitum.
- (4) uṭṭhātā vindate dhanam.
- (5) aññamaññampi piyacakhūhi sampassamānā viharatha.

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உயிர்யான வோடு கல்விக் கழு (உயிர் வோடு) விளையல், 2017 முனிசிபல் கல்வியின் பொதுத் தருதாறுப் பத்திர (உயிர் தாந்) பரிசு கூடு, 2017 ஒக்டோபர் General Certificate of Education (Adv. Level) Examination, August 2017

இந்த வரலாய்  
பெளத்தும்  
**Buddhism**

41 E II

பூரை வூநாடி  
முன்று மணித்தியாலம்  
*Three hours*

### Instructions:

\* Answer five questions choosing two from Part I and three from Part II.

## Part I

1. (i) Name four special features of Buddha's body (Rūpa kāya).  
(ii) Comment on two out of His preaching methods.  
(iii) Explain Buddha's virtue named "Sugata".  
(iv) Describe what is lotus-like (padmākāra) life.  
(v) Examine what is meant by "Ariyapariyesana". (20 marks)
2. (i) Give meaning of the following:  
"Kullūpamam̄ vo bhikkheve dhammam̄ desissāmi".  
(ii) Comment on the four fold "mahāpadesa".  
(iii) "Buddhism is not centred on divine power". Explain.  
(iv) Discuss what is meant by the virtue of "ehipassika".  
(v) Examine, "attūpanāyika dharma pariyāya". (20 marks)
3. (i) Analyze the following:  
"Yadidam cattāri purisayugāni atṭhapurisa puggalā".  
(ii) Point out the reasons for promulgating Vinaya rules.  
(iii) Explain what is the novice (sāmanera) ordination.  
(iv) Describe the responsibilities of a monk who received the higher ordination.  
(v) Evaluate the democratic features of "Vinaya Karma". (20 marks)

## Part II

4. (i) Point out the traditional analysis of the term “Vinaya”.  
(ii) Explain the structure of “Vinaya Piṭaka”. (20 marks)

5. (i) Point out the teachings of “Niganṭhanāta Putta” on “Karma”.  
(ii) Discuss the above teaching in comparison with Buddhism. (20 marks)

6. (i) “Virtue (sīla) provides the background for concentration (samādhi). Explain.  
(ii) Analyze “prajnā sīkṣā” according to “dharma”. (20 marks)

7. (i) Point out the Buddhist analysis related to the observance of vowes (Vruta Samādāna).  
(ii) Examine the affinity between nihilism (ucchedavāda) and self-indulgence (kāma sukhallikānuyoga). (20 marks)

8. (i) Describe the Buddhist teachings related to the origin of kingship.  
(ii) Examine with reference to sūtras the role of state towards economic development according to Buddhism.

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(20 marks)