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Department of Examinations, Sri Lanka

உயிரை கோடி காலிக் கல (கலை கலை) விழுது, 2016 கலைக்கல் கல்விப் பொதுத் தூதுப் பந்தி (குமர் து)ப் பறிவை, 2016 ஒக்டோபர் General Certificate of Education (Adv. Level) Examination, August 2016

බුද්ධ ධර්මය පෙන්තුම **Buddhism**

III

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I

பூர் தேவை
இரண்டு மணித்தியாலம்
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**.

1. An exhibition of Buddhist Sculpture in celebration of the previous Vesak full moon poya day organized by the Buddhist Student's Association of our school was held. There was an exhibition stall of Buddha statues. On a plaque at the stall was written how the Buddha was unique among the contemporary religious leaders. What is the sentence that shows this uniqueness?
 - (1) The Dhamma preached by the Buddha is entirely in accordance with modern science.
 - (2) The Buddha gave limitless freedom of thought and inquiry.
 - (3) The Buddha did not preach thus "His doctrine is the truth. All else is wrong."
 - (4) The Buddha showed that sīla was the only path to liberation.
 - (5) The Buddha explained doctrinal matters in a logical way.
2. Mahāyānikas as well as Hinayānikas held different views on the Buddha in later times. Accordingly, the Buddha was sometimes reckoned to be a super-human divine being. Nevertheless, the most ancient texts of the Pali Nikāyas explain that
 - (1) The Buddha had a threefold body.
 - (2) The Buddha occasionally suffered from thirst.
 - (3) The Buddha surpassed human nature as he was endowed with the quality of "Purisa damma sārathi".
 - (4) The Buddha never suffered from any ailment.
 - (5) The Buddhahood is similar to divinity because of his ability to perform yamaka prātihārya.
3. Brahmins Bāvari, having renounced the worldly life, was leading a life of an ascetic in a hermitage on a river bank. He had sixteen truth-seeking young followers. He sent these students to the Buddha to verify whether the Buddha possessed thirty two masculine marks. One such mark of the Buddha is that
 - (1) he has jaws like a lion's.
 - (2) he has a body of 09 yards in height.
 - (3) he has 32 teeth of even size.
 - (4) he has long ears with holes at their ends.
 - (5) he has a voice reaching akanītā brahma world.
4. "Vijjācarana Sampanno" is a quality of the Buddha. This quality, which is included in the Nine Great Qualities of the Buddha, conveys that the Buddha is endowed with eightfold knowledge (Aṣṭa vidyā) and fifteenfold conduct (Pāsas carāṇa). The one which is **not** included in the fifteenfold carāṇa is
 - (1) indriya saṃvara.
 - (2) tādīgūna.
 - (3) jāgariyānu yoga.
 - (4) prathama dhyāna.
 - (5) viriya.
5. The Buddha as well as the Arahants have eradicated all the sufferings of samsāra. They, having liberated themselves, realized the truth as it was. Nevertheless, there are types of knowledges (ñāṇa) only possessed by the Buddha not by the Arahants. One of such ñāṇa is
 - (1) Iddhividha ñāṇa
 - (2) Anumāna ñāṇa
 - (3) Ākāsānancāyatana ñāṇa
 - (4) Vipassanā ñāṇa
 - (5) Indriyaparopariyatti ñāṇa

6. On one occasion, the Buddha arrived at the hermitage of Rammaka the Brahman at the request Ven. Ānanda Thera. There the Buddha explained to the monks who wished to hear Dhamma how he was dedicated to the noble search through Caturaṅga Samannāgata Viriya. This is explained in the

(1) Vimokkha sutta. (2) Ariyapariyesana sutta.
 (3) Mahāvaggapāli Vattakkhandhaka. (4) Mahāhatthipadopama sutta.
 (5) Viṁśatīsaka sutta.

7. A master monk gave his student novice monk an assignment to write correctly and briefly the six fold qualities of Dhamma, one of the Triple Gem. The correct meaning given to the term 'Sanditthika' is

(1) vision of equality. (2) visible here and now through knowledge.
 (3) right view - sammā ditthi. (4) knowledge that develops mind.
 (5) vision that dispels doubts.

8. There are many factors to prove that Buddhism is the most unique teaching that ever appeared among the other religions in the world. One of the factors that **cannot** be regarded as reflected in the fundamental teachings is

(1) the teaching that truth cannot be understood through logic.
 (2) total rejection of the concept of existence of heavenly beings (gods and goddesses).
 (3) a human centred path of Dhamma.
 (4) a doctrine based on ethics.
 (5) rejection of the concept of permanent soul.

9. The Blessed One gave his disciples the freedom on the basis that 'one is responsible for oneself'. What is the Pali sentence that explains the Buddha's declaration that he is not the almighty leader of responsibility in the Saṅgha community?

(1) dhamma dāyādā hotha bhikkhave mā āmisa dāyādā.
 (2) sukhā saṅghassa sāmaggī.
 (3) attāhi attano nātho.
 (4) na mananuddeso bhikkhu saṅgho.
 (5) kullūpamām vo bhikkhave dhammam desissāmi.

10. "Majjhena tathāgato dhammam deseti" a verse found in the Pali canon conveys that the Buddha delivers a middle doctrine. This means that

(1) kāmasukhālikānuyoga and attakilamathānuyoga are rejected by the Buddha.
 (2) the Buddha preaches Dhamma based on Upakkhā.
 (3) Buddhism appreciates equality.
 (4) the development of this world and next world is appreciated in Buddhism.
 (5) Buddha's teaching does not fall into the two extremes sassatavāda and ucchedavāda.

11. The Buddha says that he preaches Dhamma in numerous methods. Those who listened to his teachings had justified it. Among the Buddha's methods of preaching, 'attupanāyika' means

(1) refrain from hurting others taking oneself as example.
 (2) refrain from selfish behaviour.
 (3) refrain from using ātmvāda as example.
 (4) not to consider oneself supreme.
 (5) gaining a good life in the next life due to accumulation of merits.

12. "Seyyathāpi nāma pakkhī sakuṇo yena yeneva deti. Sapattabhārova deti. Evameva bhikkhu santuttho hoti." This doctrinal sentence explains that bhikkus

(1) should lead a life of comfort and luxury.
 (2) should have simple and light living.
 (3) should lead a higher life than ordinary people.
 (4) should follow noble conduct and behaviour.
 (5) should be an example to the society.

13. According to the Mahāvagga of Vinaya, at an assembly of higher ordained monks with quorum, a novice monk is to be given higher ordination after inquiring whether he has 'tudus antarāyika dhamma'. One which is **not** included among them is

(1) being a debtor. (2) being a deformed person.
 (3) not having parental permission. (4) being a slave.
 (5) suffering from one of the pañcabādhā.

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14. Sāmanera bhikkhu means trainee bhikkhu, novice monk, son of the bhikkhu that are the terms used in the Buddhist Order. This means a bhikkhu who is not fully ordained or anupasampanna bhikkhu. The training rules which are **not** included in his training are

- (1) Dasa sikkhā.
- (2) Dasa pariži.
- (3) Dasa nāsanā.
- (4) Dasa dañña (tenfold punishment).
- (5) Dasa pinkiriya.

15. Non-committing of the fourfold āpatti included in the pātimokha safeguards the higher ordination monkhood. Only one of the following expositions on āpatti termed as pārajika is accurate. That is

- (1) Pārajikas fall into the category of chejja gāmini offences.
- (2) committing one pārajika does not cause the removal of monkhood.
- (3) a bhikkhu who committed pārajikas gain saṅgha's forgiveness.
- (4) a bhikkhu committed pārajikas cannot remain as a novice monk.
- (5) the bhikkhu who committed that offence (āpatti) can obtain higher ordination again.

16. A detailed explanation on spiritual and external relationships between teachers and students in the bhikkhu society and mutual obligations, duties and responsibilities to each other is given in the

- (1) Chullavaggapāli.
- (2) Sigālovāda sutta.
- (3) Vattakkhandhača.
- (4) Bhikkhupātimokha.
- (5) Sekhiya.

17. A special Dhamma discussion was conducted by the Vihāramahādevi Kulangana Society of our temple on the previous poya day. The topic of the discussion was "The upāsikās who were conferred the rank of agga upāsikā." The correct view among the different views on the position of agga upāsikā conferred to Khujuttarā is

- (1) agga upāsikā among those who look after the sick.
- (2) agga upāsikā who speaks matters of truth.
- (3) agga upāsikā among those who develop jhāna.
- (4) agga upāsikā who has gained the abode of loving-kindness.
- (5) agga upāsikā among the erudite.

18. Among the fourfold assembly, upāsakas also occupy a unique position in the Buddhist Order. The title of agga upāsaka was conferred to them considering their special skills. Accordingly, the chief among the Dhammakathika upāsakas was

- (1) Mahānāma Sākyaputta.
- (2) Citta the householder.
- (3) Nobleman Sudatta.
- (4) Jotipāla mānavaka.
- (5) Jivaka the physician.

19. A source that **does not** mention that the Buddha encouraged his male and female disciples to propagate Dhamma is the

- (1) Mahāparinirvāna sutta.
- (2) Saddhammasammosa sutta.
- (3) Dhammakathika sutta.
- (4) Assalāyana sutta.
- (5) Mahāvaggapāli.

20. It is evident from the suttas and Vinaya sources that, even at the time of the Buddha, there were disciples who were not in accordance with Dhamma and Vinaya and they expressed heretic views against Dhamma and Vinaya. One incident that **does not** convey this idea among the following is

- (1) the incident that Vinayadhara bhikkhus accused the Dhammadhara bhikkhus.
- (2) The remark by bhikkhu Sāti that the same consciousness of an individual transmigrates to next life.
- (3) The remark by bhikku Ariṭṭha that antarāyika Dharma is not so.
- (4) Accusation to the Buddha by certain monks after conferring the ranks of chief disciples to the Theras Ven. Sāriputta and Ven. Moggallāna.
- (5) Accusation to the Buddha by some people that giving ordination to Mahā Prajāpati Gotami is nepotism (ñātisaṅgaha).

21. The traditional sources mention that the sole reason that led to the first Buddhist Council was the immoral remark of Subhadra. It also mentions that Ven. Mahākassapa Thera convened the council moved by the Subhadra's remark. Nevertheless, it is evident from various factors that situations that led to conduct the first council had already arisen by that time. What is the factor that is **not** included among them?

- The necessity to reach a unanimity on the purity of Dhamma and Vinaya.
- Dissatisfaction of certain royal princes towards the condition of the sāsana.
- Investigation of the accusations against Ven. Ānanda Thera.
- Investigation of lesser and minor vinaya rules to be altered.
- Taking necessary measures to safeguard the continuity of Dhamma and Vinaya.

22. According to the non-Theravāda sources, five types of views on the nature of an Arahant had spread 100 years after the Mahāparinibbāna. One which is included in the five view is

- Arahant has not realized the Four Noble Truths.
- Arahant may have the defilement of rāga.
- Arahant has no existance after death.
- Arahant has no (sceptical doubt) vicikicchā.
- Arahant's Dhamma knowledge is incomplete.

23. The third Buddhist Council is a historic incident that immensely influenced the history of the Buddha Sāsana. The senior Theravāda bhikkhus were compelled to hold the council due to a number of reasons. One factor which is **not** included among them is

- the necessity to spread the Theravāda Dhamma in foreign lands.
- Suppression of persons in the guise of monks who were against the Buddha Sāsana.
- Providing proper responses to the heretic views held by the Buddhist Nikāyas.
- Expulsion from the Buddhist Order the bhikkhus who held Mahāyānika views.
- Further strengthening the Theravāda Bhikkhu Organization.

24. A pirivena student inquired his master monk in vinaya what precepts the Bhikkhu Pātimokkha includes. The one that was **not** included in the correct answer given by the master monk is

(1) Satara pārajikā.	(2) Dasa sikkhā.	(3) Teles saṅghādisesa
(4) Adhikaraṇa samatha.	(5) Pātidesanīya.	

25. Purāṇācārya Theras have provided numerous definitions to explain what Abhidhamma is. One such definition is

- It is termed as Abhidhamma because it clarifies meanings.
- It is termed as Abhidhamma because it includes numerous theoretical approaches.
- It is known as Abhidhamma as it properly clarifies Dhamma.
- It is known as Abhidhamma as it conveys the meaning "extra or additional Dhamma".
- Abhidhamma is known so as it provides deep analysis of society.

26. A question included in the Grade 13 Buddhism paper of the last term test held in our school was "what are the duties of a Vessa according to the teachnigs of Svadharma by the Vedic Brahmins." One factor in the answer given by a student was **not** correct. What is it?

(1) Conducting sacrifices	(2) Studying sāstra
(3) Leading a celibate life	(4) Lending money
(5) Farming.	

27. It is well-known fact that the Buddha criticized the Brahmanic teachings on individual and society. One sutta which explains oneness of mankind is

(1) The Pātika sutta.	(2) The Jīvaka sutta.
(3) The Kaññakatthala sutta.	(4) Mahāpadāna sutta.
(5) Sekha sutta.	

28. The theory that teaches "All is causeless, unconditioned, pre-determined and there is no intentional action to be performed by individual" was introduced by

(1) Sanjaya Bellatthiputta.	(2) Saccaka.
(3) Jaina Mahāvīra.	(4) Makkhaligosāla.
(5) Vacchagotta Paribrājaka.	

29. One of the facts in an essay written on Tilakkhaṇa, a fundamental Buddhist teaching was **not** correct. That is

- pāñcupādāñkkhandha is of the nature of Tilakkhaṇa.
- Samkhata Dhammas are free from Tilakkhaṇa.
- Vipassanā is the bhāvanā on Tilakkhaṇa.
- Anicca saññā should be cultivated to remove asmiṁāna.
- Dhamma that is full of dukkha is anatta.

30. At the Buddhist Association, a student gave a talk on husband and wife relationship in the lay society as mentioned in the Worship of Six Directions of the Sigālovāda sutta. One fact mentioned by the student was wrong. That is

- wife should respect husband.
- husband should hand over authority of wealth and property to wife.
- husband should not despise wife.
- wife should be hospitable to husband's friends and well-wishers.
- husband should provide wife with ornaments.

31. Certain critics who have no adequate knowledge of Buddhism but give expositions on Buddhist teachings say that Buddhism is pessimistic. They quote the Buddhist teaching on the Noble Truth of dukkha in this regard. An answer that **should not** be considered proper in response to the above is that

- although Buddhism teaches samsāra is full of dukkha, it does not mean that there is no happiness.
- because Buddhism teaches that dukkha can be eradicated through effort, Buddhism is not pessimistic.
- the Noble Truth of dukkha does not mean pessimism or optimism but the real nature of the world-yathābhūta.
- the Buddha did not teach "view of the world in terms of asubha".
- We are not to be discourteous and backward because the path to the end of dukkha has been shown.

32. Suffering in samsāra arises based on conditions. One of the prominent conditions among them is tanhā in man. Among the threefold aspect of tanhā, bhava tanhā is

- tanhā that arise based on sassata ditthi.
- one that arises on the refusal of existence after death.
- desire for emancipation of existence.
- desire for emancipation in future existence.
- desire for indulgence in pāñcakāma.

33. The Noble Truth of dukkha teaches end of sorrow in samsāra or emancipation. That is Nirvāna. Show the verse that **does not** explain its nature among the following.

- "Bhava nirodho nibbānam".
- "Esoyeva dukkhassanto".
- "Tanhakkhayoti nibbānam".
- "Yāyā tanhā pono bhavikā".
- "Nibbānam paramam sukkham".

34. Show the reason that causes man to fall into extreme path rejected by the Buddha in the Dhamma cakkappavattana sutta saying that the path is "hino, gammo, pothujjaniko, anariyo and anathasamhito" base, vulgar, worldly, ignoble and profitless.

- Bhava ditthi.
- Adherence to ātma vāda.
- Uccheda ditthi.
- Kammic consequences from the previous existence.
- Deterministic views.

35. Buddhist discourse shows the origin of social issues caused by destruction of peace as a result of a series of activities by man conditioned through seeking caused by tanhā, gaining caused by seeking and judgement by gaining.

- Kalahavivāda sutta.
- Mahānidāna sutta.
- Brahmajāla sutta.
- Mahādukkhakkhandha sutta.
- Cakkavattisthanāda sutta.

36. Buddhism teaches through various factors the physical and mental ability of man. This twofold ability is appreciated in Buddhism. Accordingly, the statement which is **not** correct among the following is that

- use of physical ability leads one to gain a comfortable life.
- mental ability will decline although it is great.
- material development gained through physical ability can not be appreciated.
- the mind when developed has great strength that provides wholesome benefits.
- the nobles like Buddhas gained all types of victories through the well-developed mental strength.

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37. Buddhism appreciates man's ability (potential). Buddhism accepts that man has the potential to solve all the matters related to this world and the next world. What is the Buddhist teaching that guides man to achieve the above?

- (1) 'Ārabhatha nikhamatha, yuñjatha, buddha sāsane'.
- (2) 'Idhanandati pecca nandati'.
- (3) 'paññajivim jīvitamāhu settham'.
- (4) 'Sabba pāpassa akaraṇam'.
- (5) "Saddhīdhavittam purisassa settham".

38. This body from head to feet consists of 32 impurities such as head hairs, body hairs, nails, teeth etc. Thus, the teaching that guides to dispel attachment to body in terms of futile, repulsive is as follows.

- (1) Maranānussati bhāvanā.
- (2) Asubhanussati bhāvanā.
- (3) Cittānupassati bhāvanā.
- (4) Mettā bhāvanā.
- (5) Indriya bhāvanā.

39. Buddhism explains through factors how an action becomes a kusala or akusala. These factors are known as Buddhist criteria that determine kusālākusala kamma. What is among the following which is **not** included in this criteria?

- (1) Intentional basis of an action.
- (2) Social convention.
- (3) Basis of oneself as example.
- (4) Judging in accordance with Dhamma.
- (5) Basis of oneself and others.

40. The Pali suttas mention fivefold special supernormal knowledges or lokiya abhiññā that can be gained by a practitioner through samatha bhāvanā. Among such abhiññā, what is the supernormal knowledge that enables one to see, as if standing form the balcony of a mansion, viewing all the beings entering and going out of the mansion, the cutiūppatti of all the beings according to their kamma?

- (1) Iddhividhañā. (2) Āsayānusayañā.
- (3) Indriya paropariyattiñā. (4) Vipassanāñā.
- (5) Dibbacakkhuñā.

41. Saddhā in Buddhism is not the same as faith or love taught in other religions. Saddhā is not the mere acceptance or blind belief. The correct definition of saddhā is that

- (1) saddhā is the performance of any wholesome action with understanding.
- (2) it is not the saddhā but paññā is relevant to one on the path to Nirvāna.
- (3) acceptance or confidence in the Buddha's Enlightenment is saddhā.
- (4) amūlikā saddhā is appreciated in Buddhism.
- (5) logical understanding of Dhamma is saddhā.

42. Threecold aspect of sīla has been discussed in the suttas of the Dīgha Nikāya like Brahmajāla, Sāmaññaphala. They are as cūla sīla, majjhima sīla and mahā sīla. The significance of ājivaka aṭṭhamaka sīla that belongs to cūla sīla is

- (1) non-acceptance of gold, silver and gold coins. (2) refrain from vikālabhojana.
- (3) refrain from sexual misconduct. (4) refrain from wrong livelihood.
- (5) refrain from using flowers, scents and perfumes.

43. The Thera, who delivered a Dhamma sermon last full moon poya day at Vivekāsrama Vihāra pointed out that two basic qualities leading to Nibbāna by practising uposatha aṭṭhāṅga sīla can be developed. They are

- (1) dāna and generosity. (2) transferring merits and administering merits.
- (3) patience and determination. (4) refrain from pāpa and a life of fewness of wishes.
- (5) samatha and vipassanā.

44. Kusala-akusala, puñña-pāpa are the terms used in Buddhism when teaching good and bad. Kusala and puñña convey wholesome actions. The statement that **does not** emphasize the significance of kusala is

- kusala when it is not akusala.
- kusala is, beneficial to good life in samsāra.
- cultivation of kusala that has not arisen is known as sammā vāyāma.
- development of kusala citta is bhāvanā.
- the Buddha and Arahants are nobles who have eradicated akusala are full of kusala.

45. The four Sublime Abodes known as cattaro appamññā are the central ethical qualities in Buddhism. Among them, muditā means

- being sympathetic joy at other's success without being jealous.
- being endowed with soft feelings.
- compassionate behaviour.
- kalyāna citta.
- sympathetic feelings.

46. Buddhism guides man to ensure economic stability and develop a successful social life. The sutta that **does not** include both the above teachings is

(1) the Sigāla sutta.	(2) the Pattakamma sutta.
(3) the Vayagghapapajja sutta.	(4) the Rāsiyagāminī sutta.
(5) the Mūlapariyāya sutta.	

47. Buddhism that appreciates possession of wealth earned righteously is a bliss to man, also points out that absence of adequate wealth is a suffering. The doctrinal statement that conveys this concept is

(1) santuñhi paramāñ dhanāñ.	(2) dāliddiyāñ bhikkave dukkham̄ lokasmiñ.
(3) bhamarassēva iriyate.	(4) uññhātā vindate dhanāñ.
(5) dvīhi kammam̄ payojaye.	

48. According to Buddhism, there is a mutual influence between economy (wealth) and ethics. Destruction of economy causes decline of ethics and decline of ethics causes destruction of economy. The Buddhist discourse that **does not** mention even one fact of the two causes is the

(1) Dhammacakkappavattana sutta.	(2) Cakkavattisīhanāda sutta.
(3) Dhammika sutta.	(4) Sigāla sutta.
(5) Añana sutta.	

49. Scholars hold different views on the origin of State. The Buddhist view regarding this is discussed in the Aggañña sutta. One fact that is **not** mentioned in this sutta is

(1) kingship is not a divine boon.	
(2) kingship is an inheritance from father to son.	
(3) king is elected through people's (convention) preferences.	
(4) people's expectation is that king safeguards peace.	
(5) the power to charge taxes is vested in king by people.	

50. In ancient Sri Lanka, one king who promised to follow the Buddhist principles on governance did not take measures to safeguard ancient and traditional sacred places. He violated

(1) one rājadharma.	(2) one sakvitivat.
(3) one aparihāniya dharma.	(4) one of the sangahavattu.
(5) the pañcasīla.	

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මෙම විගණ දෙපාර්තමේන්තුව සි ලංකා විගණ දෙපාර්තමේන්තුව සි ලංකා විගණ දෙපාර්තමේන්තුව
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Department of Examinations, Sri Lanka

අධ්‍යාපන පාඨ සහතික පාඨ (සේස් පාඨ) විගණ, 2016 දෙපාර්තමේන්තු
කළම්පිය පොතුන් තුරුපාඨ ප්‍රතිඵල (ඉංග්‍රීස් පාඨ) පරිභාස්ථ, 2016 ඉකාන්ති

General Certificate of Education (Adv. Level) Examination, August 2016

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Three hours

Instructions:

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

Part I

1. (i) Name a sūtra that teaches the doctrine of 'anatta'.
 (ii) Write the meaning of the following:
 "Attadīpā bhikkhave viharatha"
 (iii) Explain the term 'Opanayiko'.
 (iv) Comment on 'Sataramahāpadesa'.
 (v) "Buddhism encourages the development of the life of this world, too." Examine. (20 marks)
2. (i) Name four 'Pārajikas'.
 (ii) Comment on the term 'sāmanera'.
 (iii) Explain the story related to the acceptance of 'Ārāma'.
 (iv) Point out briefly the method of maintaining the property donated to 'saṅgha'.
 (v) Examine two special features of 'vinaya karma'. (20 marks)
3. (i) Name the ecclesiastical title granted to Theri Khemā.
 (ii) Give the meaning of 'Jātarūparajata-paṭiggahana'.
 (iii) Explain the accusations directed against the Elder Ānanda after Buddhā's parinibbāna.
 (iv) Describe the story related to the appointment of two great disciples.
 (v) Briefly examine the text Kathavatthupakkaraṇa. (20 marks)

Part II

4. (i) Give an adequate description about 'āśrama dharma'.
 (ii) Explain the Buddhist attitude towards it. (20 marks)
5. (i) Comment on 'sannidhikāraparibhoga' according to Aggañña sūtra.
 (ii) Explain how it gave rise to a social evolution. (20 marks)
6. (i) Point out the basic aims of Paṭiccasamuppāda.
 (ii) Explain "Avijjā paccaya sankhāra" according to the doctrine. (20 marks)
7. (i) Point out the special features of Buddhist 'saddhā'
 (ii) Discuss the position of 'saddhā' on the path of Nibbāna. (20 marks)
8. (i) Describe the term 'samajīvikata'.
 (ii) Examine the relationship between the economy and governance according to Buddhist teachings. (20 marks)

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