



UNIVERSITY OF PERADENIYA
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CENTRE FOR DISTANCE AND CONTINUING EDUCATION
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GENERALDEGREE EXAMINATION IN ARTS (EXTERNAL) - AUGUST 2016
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BUDDHIST PHILOSOPHY - I / බෞද්ධ දර්ශනය I - (BPG-1)
(Ethics and Psychology)

Answer **FIVE** questions only,

Selecting at least **two questions** from each section.

(The total number of questions in this paper is 10)

(Three Hours)

PART - I

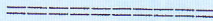
1. How would you define ethics in the context of Buddhist ethics?
2. "The Buddha was a teacher who initiated an ethical reform". Examine this statement in the light of Pre-Buddhist Indian thought.
3. Explain the role of the concepts of *puñña* and *pāpa* taught in the context Buddhist ethics.
4. Discuss whether the Buddhist teachings on *kamma* could be applied as an accurate basis in conducting a moral life.
5. Can punishment be justified? Examine the nature of punishment in the context of Buddhist teachings.

PART - II

6. Discuss what kind of psychological content is found in Buddhism.

PTO ...

7. Examine the uniqueness of Buddhist psychology when compared with western psychology.
8. While explaining what personality is, discuss the analysis of personality in Buddhist psychology.
9. Explain the concepts of emotion and motivation and discuss with reference to the suttas the instructions given in Buddhism for the purpose of managing emotions.
10. Explain with reference to the sutta discourses the psychological significance of the Buddhist teachings for the removal of mental distress.





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BUDDHIST PHILOSOPHY - II / බෞද්ධ දර්ශනය- II - (BPG - 2)
(History of Buddhist Philosophy: Comparison and Application)

Answer **five** questions only.

(The total number of questions in this paper is 10.)

(Three Hours)

1. Elucidate the Buddha's comments on the contemporary religious and philosophical views.
2. Examine with examples to what extent Buddhism allows for free will (svacchanda)
3. Make an inquiry into the Buddhist critique of the concept of Creator God.
4. Discuss the differences between puñña (merit) and kusala (skillfulness) as shown in the teachings of the Buddha.
5. Examine the multifaceted reasons for holding the first Theravāda Buddhist Council.
6. Comment on the origin and development of the Abhidhamma piṭaka.

PTO ...

7. Elucidate with reference to the Mādhyamika tradition how Ācārya Nāgārjuna defines śūnyatā (voidness) as praṭītyasamutpāda (causality).
8. Make an inquiry into the doctrine of three bodies (trikāya) of the Buddha as shown in the Mahāyāna teachings.
9. Examine the fundamental teachings of the Yogācāra tradition and show how they are comparable with those of Early Buddhism
10. Write short notes on any **four** of the following topics:
 - I. Pariyāyadesanā (illustrated Discourse)
 - II. Bodhicitta (Bodhi - mind)
 - III. Bāhyārthānumeyavāda (inferential objectivity theory)
 - IV. Mahāvibhāṣā
 - V. Pariyattisāsana (Textual learning)
 - VI. Pratyakṣaya (perception)
 - VII. Antarābhava (Intermediate Existence)
 - VIII. Svalakṣaṇa (Instantaneous particular)

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BUDDHIST PHILOSOPHY - III / බෞද්ධ දර්ශනය III - (BPG III)
(Metaphysics and Epistemology)

Answer **FIVE** questions.

Select at least **two questions** from each section.

(The total number of questions in this paper is 10.)

(Three Hours).

Part - I

1. Explain the main positions represented in the views rejected by the Buddha in the Brahmajāla Sutta.
2. Explain how Buddhist teaching gave new meanings to the teaching of pre-Buddhist concept of Brahma.
3. Is it correct to say that the Buddha rejected the opinion that 'there is a soul (*ātma*) as well as the opinion that 'there is no soul (*anātma*)? Give reasons for your answer.
4. Examine the reasons for the Buddha's classification of some questions as unanswerable.
5. Is *Nibbāna* taught in Buddhism a metaphysical reality? Discuss.

Part - II

6. Examine on what grounds Buddhist epistemology could be regarded as a form of empiricism.

PTO ...

7. Examine with reference to the teachings of the Pali canon the Buddha's reasons for rejecting traditional authority as an ultimately valid mean of knowledge.
8. Explain why the Buddhist liberation cannot be achieved by taking mere revelation as a criterion of truth.
9. Explain the qualitative and quantitative difference between the sensory and the extra-sensory knowledge.
10. Explain the Buddha's concept of emancipating knowledge (*vimuttiñāṇa*) with reference to problems raised regarding the concept of knowledge in the Pre-Buddhist teachings.

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