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Buddhist Civilization

45 E I

படிய எடுக்கி
இரண்டு மணித்தியாலம்
Two hours

Instructions:

- * Answer all the questions.
 - * Write your **Index Number** in the space provided in the answer sheet.
 - * Instructions are given on the back of the answer sheet. Follow those 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 in answer sheet.

1. The term “dvija” was used to identify “Brāhmaṇa Varna” in this culture. The concept of “dvija” seems to have been used to indicate the superiority of Brāhmaṇas as a holy group born twice. According to the opinion of Brāhmaṇa, the Brahmins first born from the mouth of Mahā Brahma receive birth for the second time from

(1) jāta karma. (2) nāma karma. (3) cūḍā karma.
(4) upanayana karma. (5) yāga karma.

2. The Buddha who denied many philosophical views and religious practices of Sramaṇa tradition seems to have accepted certain practices and behaviours of some Sramaṇas. Yet a practice that has been identified as the identity of Buddhist Sramaṇa tradition is

(1) observing vassāna. (2) pindapāta. (3) homeless life.
(4) uposatha. (5) upasampadā.

3. “One should enjoy eating and drinking even by borrowing. Death is a freedom (mokṣa). There is no existence of beings after death.” This is a view of self-indulgence. The teacher who forwarded a very close view related to this was

(1) Ajitakesakambala. (2) Pakudhakaccāyana.
(3) Pūraṇakassapa. (4) Makkhaligosāla.
(5) Niganṭhanātaputta.

4. Deep investigations on beings and world have been carried out by Indian philosophers since Vedic period. This situation became more intensive with the origination of Sramaṇa tradition and as a result many philosophical views have been introduced. In this context, a view that **cannot** be considered a philosophy forwarded by Sramaṇa tradition is

(1) Śāsvatavāda. (2) Ucchedavāda. (3) Isvaranirmāṇavāda.
(4) Niyativāda. (5) Akiriyavāda.

5. On the basis of Brāhmaṇa teaching that existed during Buddha’s time, the most correct statement out of the following is,

(1) “Females were made to severe suffering and ‘sati-pūja’ became compulsory.”
(2) “The only path to Brahma Sahavyatā was the path of ‘karma’ based on devotion.”
(3) “Vedic texts were considered the divine word and the effects of karma was rejected.”
(4) “Social classification on the basis of ‘caturvarṇa and deciding the high and low qualities of a person on the basis of karma’ committed by individuals were accepted.”
(5) “Svadharmaś were accepted and any duty belonging to other castes can be performed by Brahmin and Kṣatirya castes.”

6. The most appropriate Buddhist statement that proves the strength and independence of an individual out of the following statements is,
- (1) "One should not make others suffer while comparing oneself with them."
 - (2) "All beings are afraid of punishment."
 - (3) "One's help is only oneself and who else can be one's help?"
 - (4) "The health is the greatest gain."
 - (5) "Even the god Śakra salutes virtuous lay person accruing merits."
7. The statement that **cannot** be considered the teachings of Aggañña Sutta which elucidates the Buddhist concept on the origin of state in Dīghanikāya is,
- (1) "Paying tax is the duty of the common mass."
 - (2) "Power of the ruler has been given by the common mass."
 - (3) "To punish errands is the responsibility of the ruler."
 - (4) "King has the power to collect tax from the mass."
 - (5) "To advise the king is a responsibility of the 'Brāhmaṇa varṇa'."
8. One of the following, what statement includes a fact which does **not** come under Ten Duties of a king (dasarāja dharama)?
- (1) dāna, sīla, paññā, maddava, ajjava. (2) kshanti, ahimsā, akkodha, tapo, pariccāga.
 - (3) dāna, tapo, akkodha, ahimsā, pariccāga. (4) tapo, sīla, khānti, avirodha, akkodha.
 - (5) akkodha, ahimsā, pariccāga, avirodha, dāna.
9. According to the Buddhist teachings on dasa sakvitivat, one that is **not** included in the principles followed by a wheel-turning monarch is,
- (1) "The protection should be provided for the members of harem."
 - (2) "The protection should be provided for the army."
 - (3) "Protection should be provided for the Brahmin householders."
 - (4) "Protection should be provided for the married and unmarried females."
 - (5) "Protection should be provided for Sramanas and Brahmanas."
10. According to the Sigālovāda Sutta, the North direction represents
- (1) teachers. (2) husband and wife. (3) friends and associates.
 - (4) employees (servants). (5) ascetic Brahmanas.
11. The Sigālovāda Sutta includes four ethical facts among the social ethical principles that contribute to the social development just as the relation between axle pin and the cart-wheel. The ethical principle that represents the above fact is
- (1) Four sangrahavastu. (2) Four brahma viharāṇa. (3) Four karma klesha.
 - (4) Four mahāpadesa. (5) Four agati.
12. One major factor that causes material and spiritual decline in a society is the abundance of social crimes. The Suttas like Kūṭadanta clearly explain that crimes in the society do not spontaneously arise but occur due to various causal reasons. Buddhism that recognizes the prevention of crimes is essential for the development of a country shows the importance of Dasa Sakvitivat in this regard. According to the Buddhist theory of arising and increase of crimes, the most appropriate measure for the prevention of crimes is
- (1) showing the importance of law-abiding.
 - (2) avoidance of reasons that induce man to commit wrong.
 - (3) strengthening the security measures.
 - (4) punishment to wrong-doers.
 - (5) forgiving the wrong and rehabilitation of wrong-doers.
13. Buddhism shows how an individual's economic conditions decline due to his own unwise actions. The Six Ways of Destruction of Wealth included in the Sigālovāda Sutta bear evidence in this regard. One that is **not** included in the Six Ways of Destruction of Wealth is
- (1) alcoholism. (2) gambling. (3) association of evil friends.
 - (4) womanising. (5) idleness (laziness).

14. "O' Blessed One, I, in my prime of youth married Nakulamāta in her prime of youth. Since then, I never desired for another woman even in mind except her. Therefore, it is pointless to say that I never went for another woman. O' Blessed One, we wish to live together not only this life but also the next life." Thus, Nakulapitā made such a remark to the Buddha and so did Nakulamāta. According to the above paragraph, both Nakulamāta and Nakulapitā

- (1) were not engaged in mental and physical unwholesome actions (akusala kamma).
- (2) were not engaged in ten unwholesome actions (dasa akusala kamma).
- (3) had not violated but observed the five precepts.
- (4) had condemned the akusala kamma committed by men and women due to lust.
- (5) had refrained from sexual misconduct.

15. A Buddhist who knows that intense desire (abhijjā) hinders the path to Nibbāna, uses his wealth generously and appropriately for his own welfare and others without desire for the wealth of others. At the same time, he who knows that the thoughts of ill-will (vyāpāda) such as anger, hatred, revenge cause harm and suffering, acts with loving kindness. He who is not overwhelmed by wrong-views such as wrong faiths, beliefs and superstitions leads a peaceful life succeeding in this world and the next world with the sole intention of attaining the path of Nibbāna. The teachings on akusala kamma that hinder the Buddhist path of purification reflected in the above paragraph are known as

- (1) pañcanīvaraṇa. (2) dasa akusala kamma.
- (3) three unwholesome roots (akusala mūla). (4) satara karma kleṣa.
- (5) dasa vastuka micchāditthi.

16. The members of Mahāsaṅgha for the all-night paritta chanting ceremony in memory of the golden jubilee of the Subodha Junior College was accompanied to the college under the respectful auspices of college Hevisi Band. The students of the college washed the feet of the Theras, and offered betel and requests while the principal invited the Mahāsaṅgha for the paritta chanting by offering a basket of betel. After observing the pañcasīla and listening to a worthy sermon on the results of paritta with awareness of consequences of kamma and confidence, everyone listened to the paritta chanting. The following day, having offered with confidence the morning alms to the Mahāsaṅgha and transferred merits to the deceased former founders who worked for the welfare of the college, the principal with all others, having accumulated merits, concluded the meritorious programme. In the series of the meritorious activities mentioned above, among the Ten Meritorious Deeds in Buddhism, the meritorious deed (puñña kiriya) that the students of the college **could not** perform is

- (1) bhāvanā. (2) pattidāna. (3) pattānumodanā.
- (4) sīla. (5) diṭṭhijukamma.

17. "Ādhipateyyadhamma" means governing principles. The utility of adhipatidhammas in Buddhism emphasizes the

- (1) identification of strength and weakness in merits and demerits (puñña-pāpa).
- (2) identification of the leadership related to monastery management.
- (3) verification of the accuracy of Dhamma.
- (4) investigation of kusala-akusala.
- (5) confirmation of relevance and irrelevance of the Vinaya rules.

18. A notable characteristic of ākāravatī Saddhā is

- (1) quick belief in the Triple Jewel.
- (2) overjoyous and glowing faith in the Triple jewel.
- (3) faith (piety) in the Triple Jewel.
- (4) spiritual happiness in the Triple Jewel.
- (5) inquiring and analytical confidence in the Triple Jewel.

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19. The Mahāvaggapāli mentions the well-known statement "Caratha bhikkhave cārikam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam, mā ekena dveagamittha" preached by the Buddha to the first sixty monks on missionary service. This statement includes a basic Buddhist teaching on management. Accordingly, this statement reflects

- (1) time management. (2) personnel management.
- (3) spiritual management. (4) physical resource management.
- (5) environmental management.

20. Trading or business affairs can be taken as a righteous livelihood for the economic prosperity in household life accepted in Buddhism. Simultaneously, the trades that should be avoided are also emphasized in Buddhism. Five types of trades that should be avoided are clearly shown in the *Vanijjā* sutta and among them, *Satthavanijjā* and *Sattavanijjā* mean
- (1) trading in weapons and animals.
 - (2) trading in flesh (meat) and animals.
 - (3) trading in weapons and (meat) flesh.
 - (4) trading in animals and intoxicants.
 - (5) trading in weapons and poison.
21. The *Tripiṭaka* texts include the instances where the Buddha as well as the noble disciples appreciated environmental beauty and aesthetic beauty. Nevertheless, the Buddhist teachings on *Sīla* clearly show that sensual aesthetic appreciation should be avoided as depicted in the statement. “naccagītavādita visūkadassana mālā gandhavilepana dhāraṇa maṇḍaṇa vibhūsanatthānā veramaṇī sikkhāpadam samādiyāmi.” Through this precept it has been preached to refrain from sensual aesthetic appreciation to
- (1) four assembly. (2) upāsaka and upāsikā.
 - (3) those who observe uposatha. (4) all the Buddhists.
 - (5) those who are engaged in meditations.
22. With the expansion of the Buddhist Saṅgha community, many persons with different intentions entered the Buddhist Order. Among them were the heretic monks of other faiths who obtained ordination for gains and respect and the behaviour of such heretic monks was harmful to the existence of the Buddhist Saṅgha community. Therefore, a rule that a monk of another faith wishing the ordination in the Buddhist Order should spend a six month probationary period was promulgated by the Buddha. Nevertheless, Sākyā clan was freed from this rule, and the reason for such an exemption was that
- (1) the Sākyans did not commit wrong.
 - (2) the Sākyans showed a keen interest to enter the Order.
 - (3) the Sākyans refused the probationary period.
 - (4) the Buddha wanted to give a special privilege to the Sākyans.
 - (5) the Sākyans were easy to be controlled.
23. The threefold knowledge of the Buddha is
- (1) pubbenivāsānussati ñāṇa, paracitta vijānana ñāṇa and āsavakkhaya ñāṇa.
 - (2) pubbenivāsānussati ñāṇa, dibbacakkhu ñāṇa and āsavakkhaya ñāṇa.
 - (3) pubbenivāsānussati ñāṇa, dibbasota ñāṇa and āsavakkhaya ñāṇa.
 - (4) pubbenivāsānussati ñāṇa, manomayaiddhi ñāṇa and āsavakkhaya ñāṇa.
 - (5) pubbenivāsānussati ñāṇa, dibbacakkhu ñāṇa and dibbasota ñāṇa.
24. Religious tolerance is a unique characteristic reflected in the Buddha's character. The *Tripiṭaka* bears evidences which shows how the Buddha acted in harmony and in friendly manner with the followers of other faiths. The most appropriate instance that shows this unique characteristic of the Buddha's character is
- (1) ordination of the three Jatila brothers.
 - (2) Brahmin Sonadandā's visit to the Buddha.
 - (3) ordination of the followers of Sanjaya Paribbrājaka in the Buddhist Order.
 - (4) Buddha's visit to Sakuludāyi Paribbrājaka and discussion with him at his monastery.
 - (5) Advice to Upāli, the householder to go to his teacher, Niganthanātappa.
25. It is shown in the sources that living unpolluted and undefiled in the polluted society is a noble quality reflected in the Buddha's character. The most appropriate statement that shows this unique quality is
- (1) light-hearted living like a bird. (2) living in seclusion like a unicorn.
 - (3) behaviour with the quality 'tādi'. (4) Virāgīcarāṇa.
 - (5) lotus-like life.

26. The ordination method that was initiated by the remark of the Buddha with the statement “Come here, bhikkhu, behave in celibacy in this Sāsana” is known as
 (1) pañhavyākarana upasampadā. (2) Saranāgamana upasampadā.
 (3) ehibhikkhu upasampadā. (4) aṭṭhavācika upasampadā.
 (5) ñatticatutthakamma upasampadā.
27. “Sattāhakaraṇa” means
 (1) a dhamma advice for meditation.
 (2) a regulation for uposatha kamma.
 (3) a vinaya rule for rainy season re-treat.
 (4) a vinaya rule for ending rainy season re-treat.
 (5) a vinaya rule for leaving the venue of the rainy season re-treat.
28. The first upāsaka who took refuge in the Triple Jewel in the Buddhist Order is
 (1) the nobleman of Benares. (2) nobleman Anāthapindika.
 (3) Yasakulaputta. (4) King Bimbisāra.
 (5) nobleman Ghosita.
29. It is reported in the sources that Paṭācārā, who was helpless because her husband, two kids, parents and brother died on the same day, became pacified and happy due to the great compassion of the Buddha and even held a chief position of bhikkhuṇi in the Sāsana. Accordingly, Paṭācārā became a chief bhikkhuni
 (1) among the dharmadhara bhikkhuṇis. (2) among the dhutaingadhara bhikkhuṇis.
 (3) among the vinayadhara bhikkhuṇis. (4) among the dharmakathika bhikkhuṇis.
 (5) among the cirarātragnā bhikkhuṇis.
30. The Mahā Theras of the First Buddhist Council decided not to change any of the Vinaya rules promulgated by the Buddha for the monks and nuns and not to impose any Vinaya rule that has not been promulgated because
 (1) Ven Ānanda had not consulted the Buddha about the minor and lesser Vinaya rules.
 (2) Mahākassapa Thera disliked any change because of any possible protest by the common people.
 (3) Mahā Theras thought a change of Vinaya rules would cause decline of the Sāsana since Vinaya is the continuity of the Sāsana.
 (4) they could not decide which rules could be changed.
 (5) all the promulgated Vinaya rules were considered compulsory for the bhikkhu life.
31. “Adasakanisīdanakappa” among the Dasavastu accepted and followed by the Vajiputtaka bhikkhus means that
 (1) uposathakamma is to be practised separately in small separate monasteries situated within one premise.
 (2) the thing practised by the teacher’s tradition should be accepted without inquiries.
 (3) the use of boarderless bedsheets can be accepted.
 (4) the practising of uposatha kamma separately without getting the approval of the bhikkhus living in one premise and then getting their approval later.
 (5) going for the second alms round in another village after having alms in one village.
32. It is reported in the sources that the Bhikkhus refrained from uposatha kamma for many years during the King Asoka’s reign. The reason for refrain from that uposathakamma is
 (1) absence of pohoyasimā.
 (2) absence of royal support.
 (3) absence of higher ordained monks.
 (4) abundance of immoral monks.
 (5) many threats from other sects of faith.
33. Ven. Shantarakshita is a well-known pioneer Mahāyāna scholar of an ancient University in India. This Thera gave his service
 (1) at Nālandā University. (2) at Wickramashilā University.
 (3) at Odantapuri University. (4) at Walabhi University.
 (5) at Jagaddalā University.

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34. According to a decision taken at the First Buddhist Council, missionary monks were sent to countries in and out of India. Accordingly, Ven. Mahādeva went to
- (1) Mahisamāṇḍala.
 - (2) Himavantadesa.
 - (3) Yonakadesa.
 - (4) Wanavāsadesa.
 - (5) Aparantadesa.
35. King Kanishka who rendered a great service to the Buddha Sāsana supported a Buddhist Council to be held because
- (1) there arose a necessity to expel immoral monks from the Sāsana.
 - (2) the Bhikkhus showed him the necessity of a Buddhist Council.
 - (3) he wanted to render a greater service to the Sāsana than king Asoka did.
 - (4) the prediction made by the Buddha stating, in the future a Buddhist Council will be held under the support of a king named Kanishka as reported by a god in the guise of a shepherd.
 - (5) there existed a convention "It was the bounden responsibility of a Buddhist king to patronize a Buddhist Council".
36. King Sirisangabodhi who was dedicated to ruling according to the Buddhist principle on governance
- (1) performed publicly the death penalty on thieves although his rule was based on the pañcasila.
 - (2) took measures to save the life of animals on land and water on all poya days.
 - (3) remarked that drunkard was not suitable for any activity.
 - (4) imposed the Māghāta law.
 - (5) imprisoned those who brought false allegations (accusations).
37. Abhayagiri Vihāra can be known as an institute that introduced new reformist ideas causing a lot of controversies in the history of Sri Lanka. It is reported in the history that Abhayagiri Vihāra, having facilitated the spread of Mahāyāna Buddhism in Sri Lanka, took under their control certain institutes and resources that belonged to Mahāvihāra. One such occasion was
- (1) possession of Mahākālasilā statue by Abhayagiri.
 - (2) possession of Tholuwila Buddha Statue.
 - (3) possession of Thūpārāma.
 - (4) possession of Vessagiri.
 - (5) possession of the Sacred Tooth Relic.
38. Mahāvamsa shows that there existed in pre-Buddhist Sri Lanka belief in Gods, homage to devils and various religious faiths. A banyan tree situated in western gate of the city was dedicated in honour of a certain god. Even according to Mahāyānika teachings, this deity is
- (1) God Kammāra.
 - (2) God Vyādha.
 - (3) God Vaishravana.
 - (4) God Vibhīshaṇa.
 - (5) God Dhratarashtra.
39. Theravāda tradition was well-established because of the arrival of scholarly foreign monks who came to the island to translate Helatuvā into Pali in the 5th century A.D. Among the monks who came thus, Ven. Buddhaghosa is unique. Contemporary to Ven. Buddhaghosa, another monk who came from India is
- (1) Ven. Saṅghamitra.
 - (2) Ven. Buddhadatta.
 - (3) Ven. Mahātissa.
 - (4) Ven. Mahānāma.
 - (5) Ven. Upasena.
40. Before the introduction of Buddhism to Burna, the main belief among the people there was Nāt cult. There are evidences that the people of Burma did not totally give up the Nāt cult although Buddhism was introduced. The fact that king Ānavaratha who made Buddhism the state religion in Burma erected 36 Nāt spirits (bhūta) around the Swedagon pagoda is a fine example in this regard. What the king expected by such an action was
- (1) the display of his fear towards Nāt spirits (bhūta).
 - (2) handing over the protection of the stūpa to Nāt spirits.
 - (3) acceptance of all the religions with equality.
 - (4) removal of the protest of Nāt devotees against the construction of the stūpa.
 - (5) the spread of Buddhism in line with Nāt worship without its total rejection.

41. The main task done at the end of the Fifth Buddhist Council held in Mandalay city in Burma in 1871 A.D. was
- (1) the documentation (writing) of Tripitaka.
 - (2) creating a bhanakas for the continuity of the Tripitaka through oral tradition.
 - (3) expulsion of immoral monks from the Sāsana.
 - (4) carving the Tripitaka on marble slabs and depositing them around the Lokamārajina pagoda.
 - (5) sending the Tripitaka to neighbouring countries for its protection.
42. The cultural relations between Sri Lanka and Thailand since the ancient time contributed to the nourishment of Buddhism in both countries, and especially its contribution to Buddhism in Sri Lanka was great. Accordingly, an instance that shows the existence of strong cultural ties between both countries is
- (1) the establishment of Shyamopali Nikāya.
 - (2) the establishment of Amarapura Nikāya.
 - (3) the establishment of Rāmañña Nikāya.
 - (4) comparison of the Pali Tipitakas in both countries.
 - (5) protection of Sri Lankan monks in time of disasters.
43. After Buddhism was introduced to Japan by Korean Buddhist missionaries in the 6th century A.D., the noble clans of traditional Shinto followers were against the spread of Buddhism and fought against the Buddhist followers. Measures were taken to protect Buddhism at the expense of life by
- (1) Emperor Kimmei.
 - (2) Shotokutaishi.
 - (3) Soga Clans.
 - (4) Mononobe clans.
 - (5) Nakatomi clans.
44. Among the well-known Buddhist festivals in Japan, "Hanamatsuri" is known as
- (1) festival of offerings to the deceased spirits.
 - (2) Tea festival.
 - (3) the great passing away of the Sākyamuni Buddha.
 - (4) commemoration ceremony of the Enlightenment of the Sākyamuni Buddha.
 - (5) The Birth festival of the Sākyamuni Buddha.
45. It was due to the immense dedication of the Chinese monks and nuns and the generous support of Emperors that Buddhism developed and expanded in China. In this regard during the period of Hang and Tang dynasties, the literary work pioneered by the Chinese Bhikkhus contributed greatly to the spread and continuity of Buddhism in China. That unique literary work was
- (1) the spread of the Buddhist method of preaching named "Yuwān".
 - (2) the compilation of the commentaries to the Mahāyāna texts.
 - (3) bringing the Dharma and Vinaya texts from India.
 - (4) the addition of about thirty five thousand Buddhist words to the Chinese language.
 - (5) the establishment of education institutes for Buddhist studies in the temples.
46. In the sculpture of Buddha statues, creation of hand symbol communication with the hands and fingers of the Buddha is known as "Mudrā". Six well-known Mudrās of such type in the Buddha statues of Sri Lanka and India have been found. Among these Mudrās, a Buddha statue with "Abhaya Mudrā" is
- (1) the Samādhi Buddha statue of Mahamevnā.
 - (2) the Avkana Buddha statue.
 - (3) the Buddha statue of Polonnaruwa stone temple.
 - (4) the Sārānāth Buddha statue at Benaras.
 - (5) the Buddha statue found in the Badulla District and deposited at the Colombo museum.
47. The archaeological evidences prove the existence of a Cetiyaghara around the Thūpārāma at Anurādhapura. This Cetiyaghara was erected by
- (1) King Devanampiyatissa.
 - (2) King Mugalan I.
 - (3) King Dhātusena.
 - (4) King Dutugemunu.
 - (5) King Vasabha.

48. A specific characteristic found in the Buddha statues of Gandhāra tradition is

- (1) half-closed eyes. (2) protruded cheeks.
- (3) curly hair pattern. (4) open eyes.
- (5) arms slightly away from the body.

49. Sigiri frescoes considered to be painted according to the Ajantā tradition of art are a unique Sri Lankan masterpiece. The Sigiri griffiti shows that there existed about 500 paintings of beautiful female figures in the ancient time. Nevertheless, there remains only a few paintings. Different views on these paintings of golden and blue coloured female figures have been presented by different critics. Among these critical views, the view of H.C.P. Bell on Sigiri paintings is that they are

- (1) a portrayal of nymphs (aspsarās).
- (2) a portrayal of king Kassapa's queens with maids going to Pidurangala Vihāra to offer flowers.
- (3) a portrayal of lightening and rain.
- (4) a portrayal of king Kassapa's queens lamenting over the king's death.
- (5) a portrayal of kuwera's Ālakamandā.

50. It is evident through the reading of ancient Sri Lankan literary sources that Sri Lankan literature flourished mainly due to Buddhism. The ancient Sri Lankan authors compiled rich literary works based on Buddhist themes. Saddharmaratnāvali written by Ven. Dharmasena Thera during the Dambadeniya period is such a unique literary masterpiece. Accordingly, the theme for the writing of Saddharmaratnāvali is

- (1) the Buddha's quality of 'araham'.
- (2) the Buddha's quality of 'purisadammasārathī'.
- (3) the Buddha's quality of 'Sammā Sambuddha'.
- (4) the Jātakatṭhakathā which praises the perfections (pāramitās) of the Bodhisatta.
- (5) the Dhammapadatṭhakathā written for interpretation of the Dhammapada.

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Department of Examinations, Sri Lanka

අධ්‍යාපන පොදු සහතික පත්‍ර (ලුස්ස පෙළ) විභාගය, 2018 අගෝස්තු

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ବେଣୁଦେବ କିତ୍ତବ୍ବାଲ୍ଲାର୍ଯ୍ୟ

II

பொது விவரம்

II

Buddhist Civilization II

45

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III

07.08.2018 / 08:30 - 11:40

ஒரை நூற்று
மூன்று மணித்தியாலம்
Three hours

அன்றா தியலீலி காலை	- தினித்து 10 மி
மேலதிக வாசிப்பு நேரம்	- 10 நிமிடங்கள்
Additional Reading Time	10 minutes

Use additional reading time to go through the question paper, select the questions and decide on the questions that you give priority in answering.

Instructions:

- * Answer five questions choosing two from Part I and three from Part II.
 - * Each question carries 20 marks.

Part I

1. (i) Identify four-fold āśrama dharmas.
(ii) Elucidate the Buddhist attitude towards the origination of “Brahmaṇa Varṇa”.
(iii) Point out **four** reasons to confirm the fact that the Indian Society had been urbanized during the Buddha’s time.
(iv) Identify the ten-fold wrong views of Ajitakesakambala.
(v) Give **four** reasons to confirm the relationship that existed between Vajji province and the Buddha.
 2. (i) Explain briefly how the individual leadership is confined by the view of ‘īśvara nirmāṇavāda’.
(ii) Point out **three** occasions in which the females are evaluated by Buddhism.
(iii) Analyze the term ‘generosity’ as a Buddhist political teaching.
(iv) Name friends and duties as well as responsibilities that should be maintained among friends according to Sigalovāda Sutta.
(v) Point out briefly the importance of abstaining from adultery.
 3. (i) Name ten Kusalas.
(ii) Provide an explanation on ‘Attūpanāyika dharma pariyyaya’.
(iii) What is ‘Atthi sukha’? Explain.
(iv) Examine the term ‘Samajivikata’ with reference to sources.
(v) point out briefly the advice that can be given to the modern society through the lotus-like life of the Buddha.

Part II

4. (i) "The reason for social problems is intense craving." Discuss with reference to Buddhist teachings.
 (ii) Point out with reference to Buddhist teachings how 'svacchandata' assists the individual and social development.
 (iii) Explain how Buddhism evaluates agriculture and animal husbandry as justifiable earning methods.
 (iv) Point out with reference to 'bhoga sukha', how the Buddhist attitude towards wealth consumption assists the social well-being.
5. (i) Give an introduction to 'varieties of knowledge (gnānas)' of the Buddha.
 (ii) Examine the reasons that caused the success of the Buddha as a religious teacher.
 (iii) Name monarchical governments that existed in India during the time of the Buddha and point out their administrative structure.
 (iv) Name the methods of higher ordination and comment on the "ñatticatutthakamma" higher ordination.
6. (i) Point out briefly the reasons for rapid expansion of Buddhism in India during the Buddha's time.
 (ii) Explain how the Third Buddhist Council contributed to the continuity and expansion of the Sāsana.
 (iii) Examine the influence of Buddhism on the formation of Asoka Dharma.
 (iv) Evaluate the doctrinal and academic service rendered by ancient Buddhist universities in India.
7. (i) Point out, with the reference of sources, the fact that the religions with Indian background had existed in Sri Lanka prior to the arrival of Arahant Mahinda.
 (ii) Examine the reasons for the success of missionary service of the Arahant Mahinda.
 (iii) Evaluate the service of Abhayagiri tradition for creating the awakening of Buddhism in Sri Lankan society.
 (iv) Examine how the cultural relations between Myanmar and Sri Lanka assisted the nourishment of Buddhism in both countries.
8. (i) Identify different 'mudras' used for the sculpture of the Buddha statues.
 (ii) Point out the structural differences in Sri Lankan 'stūpas' in comparison with 'Sānci stūpa' in India.
 (iii) Evaluate the 'moonstone' (sandakaḍa pahaṇa) as a creation that confirms the identity of Buddhist art in Sri Lanka.
 (iv) Explain, with reference to two literary texts, the assistance of Buddhism for the nourishment of Sinhala literature.

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