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கல்விப் போதும் நூற்றுப் பந்தி (உயர் தா)ப் பரிசீலனை, 2016 ஒக்டோபர்
General Certificate of Education (Adv. Level) Examination, August 2016

வெங்க சித்தவாரய I
பெளத்த நாகரிகம் I
Buddhist Civilization I

45 E I

ஆரை டெக்காரீ
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. It is mentioned in Vedic literature that human beings had been created by the Mahā Brahma with stratification based on Varna. On that, the base of creating four 'Varnas' is considered
(1) Guna-karma vibhāga. (2) Niyativāda. (3) Parināmavāda.
(4) Hetuphalavāda. (5) Ahetu appaccaya vāda.

2. What is the statement which includes the 'Svadharma' that is not related to Brāhmaṇa Varna according to vedic literature?
(1) Teaching, sacrificing and making sacrifice (2) Teaching, giving alms and instructing rulers
(3) Teaching, learning and sacrificing (4) Teaching, sacrificing and agriculture
(5) Teaching, making sacrifices and instructing rulers

3. It is clear with reference to the facts found in sources that the freedom of woman had been controlled through variety of rules and regulations according to Brāhmaṇa teachings. Accordingly wife had to respectfully satisfy her husband by performing many duties and customs at the expense of the life. According to Brahmanical customs the greatest respect that should be performed by the wife towards her husband was
(1) looking after the parents of the husband well.
(2) performing all the duties of children and household.
(3) allowing the husband to fulfil his intentions.
(4) practicing an unmarried life under the elder son after the death of her husband.
(5) performing the 'Sati Pūja' after the death of her husband.

4. The teacher lived in India at the time of the Buddha who had been criticized by the Buddha as "a human kiddle which causes for unpleasant, suffering and destruction for many people" is
(1) Pūrana Kassapa. (2) Makkhali Gosāla. (3) Ajitha Kesakambalī
(4) Pakudha Kaccāyana (5) Sanjaya Bellatīputta.

5. The religious and philosophical teachings that existed in 6th century BC in India can be included mainly into two categories as Brāhmaṇa and Sramana. The Brāhmaṇical teachings related to the path of Kamma (sacrifice) based on hearing, textual tradition and belief had always been criticized by Sramanās. One of such criticized teachings which was thoroughly accepted by Brahmins was
(1) Lokāyatavāda. (2) Hetuphalavāda. (3) Pubbekatahetuvāda.
(4) Niyativāda. (5) Issaranimmānavāda.

6. The two republics among sixteen great states that existed in India at the time of the Buddha were
(1) Vajji and Magadha states. (2) Vajji and Kosala states. (3) Vajji and Malla states.
(4) Vajji and Kāsi states. (5) Vajji and Avanti states.

7. It is the Buddhist teaching that the society was evolved gradually in the course of time on the basis of the principle of causality. In this context, social institutes such as economic, political, religious and family were originated
(1) as a result of the effort taken to establish the individual freedom.
(2) due to the loss of interpersonal relationships.
(3) as a result of arbitrary activities of the individuals.
(4) as a result of finding solutions to one's own problems by the individuals.
(5) as a result of excluding the concepts of creation.

8. The technical terms often found in Buddhist teachings such as Attakāra, Parakāra Ārambha Dhātu, Nikkama Dhātu, Parakkama Dhātu, Thāma Dhātu etc. emphasize

- (1) the responsibility of the individual.
- (2) the characteristics of the individual.
- (3) the duties of the individual.
- (4) the ethics of the individual.
- (5) the strength of the individual.

9. Variety of philosophical teachings had been spread in 6th century B.C. in India. Among them, Issaranimmānavāda, Niyativāda, Pubbekatahetuvāda, Adiccasamuppannavāda are foremost. Basically by these teachings, the individuals' freedom and responsibility are

- (1) assured.
- (2) weakened.
- (3) attributed to himself.
- (4) explained.
- (5) not being influenced.

10. "Buddhist ruler should not allow for any unrighteous activity in his administration system." is one of the basic Buddhist political principles. The Buddhist political fundamental which includes this teaching is

- (1) four Agati.
- (2) five Precepts.
- (3) seven Aparihanya Dharmas.
- (4) ten 'Rājadharma'.
- (5) ten 'Cakkavatti-vatta'.

11. The protection of traditional features of the country without rejecting them is a significant characteristics of a democratic ruling system. The source including a famous Buddhist political fundamental which is influenced for such kind of administration is

- (1) Kūṭadanta Sutta.
- (2) Cakkavattisīhanāda Sutta.
- (3) Jātaka Pāli.
- (4) Aggañña Sutta.
- (5) Mahāparinibbāna Sutta.

12. Bhikkhu-bhikkhunī, upāsaka-upāsikā are the fourfold disciples of Buddhist order. There are disciples of the Buddha in both lay and clergy societies. Ariyasāvaka is also a special group of disciples of the Buddha. According to Buddhist teachings, Ariyasāvakās can exist

- (1) only in the society of bhikkhu and bhikkhunī.
- (2) only in the society of upāsaka and upāsikā.
- (3) in all the four societies.
- (4) only among the disciples who had obtained arhantship.
- (5) only among the disciples who had not received paths and fruits (mārga phala).

13. According to the duties and responsibilities found in Sigālovāda sutta "getting up early and going to sleep later" is a duty of the

- (1) servants.
- (2) children.
- (3) wife.
- (4) students.
- (5) parents.

14. The true Buddhist never thinks to harm another human or at least any living creature and for any reason he never generate even greedy thought on other's property. He who protects not only the law of the country but also the social ethics enjoys a delightful and satisfactory family life within the ethical framework. He who admires the peace and harmony of his own family and other's as well. Having won other members' confidence of the society he spends a truthful life. Although he enjoys a joyful mundane life, he does not work having attached and deluded by taking intoxicants or any other things and never take partial decisions. Above entire passage says that the true Buddhist

- (1) lives according to the law of the country and social values.
- (2) does not live having attached and deluded to sensual pleasure.
- (3) protects the five precepts.
- (4) spends a successful family life.
- (5) works having refrained from fourfold 'agati'.

15. "All beings dislike and fear the punishments and death. They wish to live. They hate sufferings while wishing happiness. Therefore thinking of one self, one should not harm others and should not kill others." This Buddhist teaching is known as

- (1) Attukkamṣana Dhamma Pariyāya.
- (2) Attūpanāyika Dhamma Pariyāya.
- (3) Attādhipati Dhamma Pariyāya.
- (4) Attuddesika Dhamma Pariyāya.
- (5) Attūpakkama Dhamma Pariyāya.

16. Engaging the ten wholesome activities equals with the prevention of tenfold unwholesome activities which are performed through body, word and mind. Accordingly, for the restraint of body and word, one should refrain from

- (1) three unwholesome activities.
- (2) four unwholesome activities.
- (3) five unwholesome activities.
- (4) six unwholesome activities.
- (5) seven unwholesome activities.

17. A meritorious activity of Dhamma sermon was organized by "the society for helping funerals" in a certain village for the sake of transferring merits to their late members. The dhamma preacher was welcome respectfully by the young members of the society with playing drums and traditional instruments. After having washed the feet of the preacher and having completed duties and rituals etc they offered a cup of tea and betel to him. Then they observed five precepts and listened the valuable Dhamma sermon on "Ten meritorious activities (Dasa puññakiriyavaththu)" with the right view on Kamma and its results. After that they offered 'Dhamma Parikkhāra' and transferred merits to the late members by pouring water while rejoicing themselves the merits by saying sādhu..... sādhu..... and concluded the meritorious activity. According to this description, the devotees who participated in this Dhamma sermon had performed

(1) six meritorious activities of ten. (2) seven meritorious activities of ten.
 (3) eight meritorious activities of ten. (4) nine meritorious activities of ten.
 (5) all the ten meritorious activities.

18. Adhipati Dharma or Ādhipatayya Dharma is a principle

(1) of the administration of monasteries. (2) of state-governance.
 (3) on the path leading to Nibbāna. (4) on housekeeping.
 (5) on ethical criteria.

19. The technical term 'Ākāravati' is used to denote

(1) the devoted and joyful faith. (2) the fearful faith.
 (3) the grasping. (4) the faith received through understanding.
 (5) the accuracy.

20. The man who doesn't satisfy even from a rain of gold coins becomes a slave of greedy. There's always an unsatisfactoriness in him. Therefore the kings and many other people abandon their bodies in the death with unsatisfactory mind without ceasing desire, kāma (lust). The kāma (lust) is something that cannot be ended with satisfactoriness. Therefore Buddhism teaches that not the desires but the requirement should be fulfilled. But according to Buddhist teaching it is not a wrong for householders to have sensual pleasure and consume the physical resources. To have a successful life in the path of layman by subduing this contradictory situation one should

(1) practice frugality (appicchata).
 (2) limit the acquisition and consumption of wealth.
 (3) practice generosity.
 (4) engage in the path leading to Nibbāna abandoning the physical resources.
 (5) refrain from engaging in sensual pleasure.

21. According to the teachings of Vyagghapajja sutta, the appropriate statement to explain the 'Bhoga sukha' is the happiness

(1) of possessing much wealth earned by me.
 (2) of possessing wealth earned by me righteously.
 (3) of possessing much wealth earned by me free of debt.
 (4) gains by dedicating the wealth only for the sake of others.
 (5) gains through consuming the wealth properly.

22. Poverty is a suffering to a householder. Buddhism accepts that the possession of wealth earned righteously is a happiness to him. Not only the economic prosperity but also the protection of wealth are essential facts for the success of a household life. According to relevant Buddhist sources for the protection of wealth a person should refrain from committing sins and

(1) nourish wife and children. (2) work without being lazy.
 (3) earn wealth righteously. (4) grant five sacrifices (pañca bali).
 (5) satisfy oneself as well as others.

23. The Buddha who approved toilets for the convenience of the bhikkhūs and bhikkunīs has introduced many rules and conditions related to it through Vaccakutivatta. There is another Vinaya rule that the passing urine and excreta on the grass as well as in the water is prohibited for monks. By the promulgation of that Vinaya rule, it is clear that the Buddha has

(1) respected the public. (2) paid attention to the conservation of environment.
 (3) paid attention to the discipline of the bhikkhūs. (4) respected to other religious views.
 (5) paid attention to the sanitary needs of the monks.

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24. The incidents can be found in Pali canon that the Buddha has appreciated the both natural and creative aesthetics. Among these two aesthetics a media which can be considered as a means of generating the creative aesthetic is the

(1) rivers, streams. (2) Buddhist stupa. (3) wild animals.
 (4) thick forest. (5) cloud.

25. According to Buddhism kingship is not inherited from one's father or divine right. *Aggañña sutta* of *Dīgha Nikāya* states that the king was appointed as the consent of public and he received second title called 'Rājā'. According to the sutta the term 'Rājā' came into being because he ruled

(1) insulting those who deserves to insult. (2) affronting those who deserves to affront.
 (3) expelling those who deserves to expel. (4) by protecting paddy fields.
 (5) by rejoicing the people.

26. The greatness of the Buddha can be identified through the nine fold qualities and the other great characteristics found in the Buddha's life. Even the ideal leadership of the Buddha can be considered one of the significant characteristics. It can be clearly understood from

(1) the quality of *yathāvādī tathākārī yathākārī tathāvādī*.
 (2) the name of *Tilōguru*.
 (3) teaching dhamma with 'upāya kosalla'.
 (4) the quality of 'sattā deva-manussānam'.
 (5) the quality of 'tādi'.

27. The extraordinary wisdom of the Buddha is known as "mahāprajñā". It is manifested by

(1) practising equality without being impartial.
 (2) appreciating the talents and expertises of the disciples.
 (3) solving problems and answering questions.
 (4) getting effort to rescue the beings who had suffered due to their wrong behaviours.
 (5) the teaching "This dhamma is only for intelligents not for the foolish".

28. "Oh friends, the recluse Gothama is virtuous. He has eradicated the lust and desire. He is a teacher to many people. Thousands of gods and Brahmās got refuge him everlasting." This statement uttered by Brahmin Sōnadaṇḍa reflects

(1) the religious tolerance possessed by the Buddha.
 (2) the great wisdom of the Buddha.
 (3) the great compassion of the Buddha.
 (4) that he had become a teacher to many gods and men.
 (5) the contemporary appreciation regarding the Buddha.

29. Many examples can be obtained from the life of the Buddha to live with religious harmony, protecting one's own religious identity in a multi religious society. This unique characteristics of the Buddha is manifested by

(1) the teaching to examine even the Buddha.
 (2) advising kālāmas to act with free-will and quest.
 (3) the Buddha's arrival to the monastery of Cūlasakuludāyī.
 (4) the Buddha's arrival of alms round to the place where the Brāhmaṇa Kasibhāradvāja was ploughing.
 (5) advising to grant higher ordination to Brāhmaṇa Rādha.

30. In the beginning there was not any precept which should be protected by novice monks. But later ten precepts were promulgated to practise by them. This ten precepts was promulgated as a response to a request made by

(1) venerable Sāriputta. (2) venerable Moggallāna. (3) king Suddhodhana.
 (4) king Kosala. (5) novice monks themselves.

31. The practice of rainy retreat was originated with the influence of non-Buddhist religious practices. The rules, regulations and conditions relating to the observance of rainy retreat has been mentioned in *Vinaya Piṭaka*. According to it monks who are higher ordained (upasampadā) should observe early rainy retreat on the

(1) first day after the Esala (July) fullmoon day (Esala Avapeliya).
 (2) last day before the Esala fullmoon day (Esala Purapeliya).
 (3) last day before the Binara (September) fullmoon day.
 (4) first day after Binara fullmoon day.
 (5) last day before the Vap (October) fullmoon day.

32. After having advised his disciples by saying "Travel for the well-being of many people" the Buddha also left towards Uruvelā. The reason why the Buddha travelled to Uruvelā

- was to respond the request made by Uruvela Kassapa.
- was to spend there solitude life for certain period.
- because he himself practised the quality of 'yathāvādī tathākārī'.
- was to concentrate the mind with trances (dhyānās).
- was to respond the request made by the people of Uruvelā.

33. When Upatissa Paribbājaka was travelling in search of truth, met Ven. Assaji who was walking in calm and quiet and also possessed the restrained sense organs and pleasant appearance. Ven. Assaji who answered to the questions raised by Upatissa directed him the path to emancipation by preaching certain doctrinal formula. In that occasion the doctrine preached by Ven. Assaji was on the

- four noble truths.
- three characteristics.
- threefold training (tisikkhā).
- dependent co-origination.
- path leading to Nibbāna.

34. It is mentioned in Pali sources as well as in other sources that three Buddhist Councils had been conducted by the Theravādians in the Indian Buddhist history. According to the history of Buddhist Councils, the correct statement is

- the schism took place as a result of the First Council.
- the sixty thousand immoral monks had been expelled from the Buddhist Order as a result of Second Council.
- the teachings of the Buddha were classified and handed over to recitors to maintain from generation to generation as a result of Second Council.
- the kathavatthu was compiled to uplift sakavāda (right views) having rejected paravāda (wrong views) as a result of Third Council.
- ten thousand monks separated from the original Sangha and established a new sect as a result of Third Council.

35. The Buddha identified the talents of his male and female disciples and appointed them to appropriate titles. Such religious titles had been granted

- as a response to the request made by king Bimbisāra.
- because it was a policy of the Buddha.
- due to the influence of other religious leaders.
- as a response to the request of public.
- due to the request made by monks.

36. Nālandā university was the most reputed education institute existed in ancient India. There were well developed and systematized education and administrative system and also there existed some posts bound to various responsibilities. 'Dvārapāṇḍita' is one of such posts. The name 'Dvārapāṇḍita' was given to the

- chief monk officer who guarded the in and out gates of the university.
- chief monk officer who was the responsible for the library.
- chief monk officer who was the responsible for the university administration.
- chief monk officer who was the head of the students' admission board.
- monk officer who held the position of chancellor of the university.

37. The king who rendered the patronage for the fourth Buddhist Council which was held in Kundalavana Vihāra of Kashmir was

- Pushyamitra.
- Kaṇishka.
- Huvishka.
- Milindu.
- Shakrāditya.

38. It is mentioned in ancient sources that various religious beliefs had been existed in pre-Buddhist Sri Lanka and king Pandukābhaya had supported them. According to them, a banyan tree near the western gate had been allocated to

- Vaisravana.
- Vyādha deva.
- Kammāra deva.
- devil Cittarāja.
- devil Kālavela.

39. Mahāvihāra was the Theravāda Buddhist centre in Sri Lanka. The national and religious service rendered by Mahāvihāra was great. The preservation of Theravāda Tipitaka literature is foremost among them. Further the compilation of commentaries to Theravāda canon by local and foreign monks is also a great task. One of the foreign monks who was prominent in this regard was

- Ven. Mahāsumana.
- Ven. Mahāpaduma.
- Ven. Cūlābhaya.
- Ven. Cūlanāga.
- Ven. Dhammapāla.

40. Aṣṭamūlāyatana were monastic oriented prominent education institutes existed in ancient Sri Lanka. Some of them were affiliated to Mahāvihāra while the rest were to Abhayagiri. Accordingly a Mūlāyatana affiliated to Abhayagiri which was built by king Vijayābāhu was the

(1) Vilgam mūla. (2) Kapāra mūla. (3) dakkhiṇa mūla.
 (4) uttara mūla. (5) Mahanet pā mūla.

41. According to Buddhist political principles the ruler should respect to the will of the public. It is revealed from historical facts that the ancient Sri Lankan rulers have ruled respecting to this teaching in the history. Re-construction of destroyed Mahāvihāra is one of the best examples for this. The ruler who mediated for that was the

(1) king Gothābaya. (2) king Mahāsena. (3) king Jetṭhatissa.
 (4) king Dhātusena. (5) king Valagambā.

42. Ven. Chappaṭa having completed his studies of Dhamma and Vinaya in Sri Lanka for ten years returned to Burma and established a new sect called 'Sīhala Saṅgha'. He rendered a great service for the well-being of Burmese Buddhism. He came to Sri Lanka in the reign of the king

(1) Anawratha. (2) Dhammacetiya. (3) Bodaupaya. (4) Mindon. (5) Keyansitta.

43. Hieun Tsang, a well known Chinese travelling monk has recorded that Buddhism flourished in Dvāravati kingdom in 7th century A.D. This means that Buddhism had been flourished at that time in

(1) Japan. (2) China. (3) Burma. (4) India. (5) Thailand.

44. The country which preserved by translating a huge number of Mahāyāna Buddhist scriptures as well as certain Dhamma and Vinaya texts belong to Hinayāna schools, while Buddhist texts were being destroyed and Buddhism was vanishing from India was

(1) China. (2) Thailand. (3) Japan. (4) Sri Lanka. (5) Burma.

45. The ruler who recognized the Buddhism as state religion officially through the royal constitution announcing "Triple Gem should be revered by all" was

(1) emperor Kimmeyi. (2) emperor Yomeyi. (3) prince Shotoku.
 (4) emperor Shomu. (5) emperor Kammu.

46. 'Nara Daibutsu' is

(1) a Japanese Buddha image. (2) a Japanese Buddhist festival.
 (3) a Japanese Buddhist flower art. (4) a Japanese Buddhist drama.
 (5) a Japanese Buddhist leader.

47. Archaeological view is that a Buddha image had not been created during the first five centuries after the great demise of the Buddha. But it is mentioned in a certain source that a Buddha image had been created by artists during the life time of the Buddha itself. That source is the

(1) Manorathapūrāṇī. (2) Milinda Pañha. (3) Mahāvansha.
 (4) Kosalabimbavaṇṇanā. (5) Samantapāśādikā.

48. "Ānanda, there are four individuals who are worthy enough to respect by erecting stupās. They are Sammāsam Buddha, Pacceka Buddha, Arahanta and universal Monarch." The discourse which includes this statement is

(1) Mahāpadāna sutta of Dīgha Nikāya. (2) Mahānidāna sutta of Dīgha Nikāya.
 (3) Mahāsatipatthāna sutta of Dīgha Nikāya. (4) Mahāparinibbāna sutta of Dīgha Nikāya.
 (5) Mahāsudassana sutta of Dīgha Nikāya.

49. The most prominent 'Mudrā' seen in Sri Lankan standing Buddha images is

(1) Abhaya. (2) Varada. (3) Dharmacakra. (4) Vitarka. (5) Paradukkhadukkhita.

50. According to scholars, variety of meanings are depicted from the various symbols of Sandakāḍapahana which shows the creativity of Sri Lankan artists. Among these, according to the opinion of Prof. Senarath Paranavitāna, entire symbols of Sandakāḍapahana depict

(1) Nibbāna. (2) four directions. (3) the prosperity.
 (4) the circle of saṃsāra. (5) a place which open for everyone who come from four directions.

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මුළු මණිත්තියාලම
Three hours

Instructions:

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

Part I

1. (i) Name correctly the 'Svadharma' which is prescribed for 'Kṣatriya Varṇa' in the creation of four varnās (castes).
 (ii) Introduce the 'Āpad Dharma' found in the teachings of Brahmana.
 (iii) Point out three evidences to show that the woman had been controlled under the patriarchal in the Brahmanic religious tradition.
 (iv) Introduce briefly the teachings of Sanjaya Bellatīputta.
 (v) Introduce the administrative structure that existed in Magadha kingdom in the 6th century B.C.
2. (i) Explain with reference to Buddhist sources how 'Brahmana Varṇa' had been originated.
 (ii) Introduce two religious teachings which disturbed for individual freedom existed in India during the time of the Buddha.
 (iii) Name correctly the seven non-degradation factors (Aparihāṇiya Dhamma).
 (iv) Provide a doctrinal explanation of the 'pleasant word (Piyavacanaya)' included in the four factors of treatment (Sangaha Vatthu).
 (v) Show the duties and responsibilities which belong to the social institution represented the 'zenith' as found in Sigālovāda sutta.
3. (i) Explain the difference between 'Bhikkhu Saṅgha' and 'Sāvaka Saṅgha'.
 (ii) Point out eight factors that led to the decline of the individual as found in Parābhava Sutta.
 (iii) Name the ten meritorious activities and explain the 'Veyyāvaca' briefly.
 (iv) Explain the place given to 'Amūlikā Saddhā' in Buddhism.
 (v) Explain how 'Mahiccatā' causes for the increase of individual stress.

Part II

4. (i) Explain how the characteristics of time management revealed from the life of the Buddha could be contributed for the success of the life of individual.
 (ii) Discuss the evaluation of the beauty of nature by Arahants with reference to two examples.
 (iii) Show how the righteous leisure had been contributed for the origin of creative aesthetics.
 (iv) Introduce in brief, the 'wisdom' as taught in Buddhism.

5. (i) Elucidate according to the Buddhist criteria how the 'trading' becomes a righteous occupation.
(ii) Verify with reference to the Buddhist teachings, the 'poverty' is a social problem that can be overcome.
(iii) Show that the wealth is something should not be accumulated but should be circulated.
(iv) Illustrate in brief, the Buddhist teaching of happiness.
6. (i) Show how the quality of gratitude reveals in the Buddha's life could be contributed for the progress of the modern society.
(ii) Explain the advantage which can be gained from the quality of 'great compassion' possessed by the Buddha to help the aggrieved people.
(iii) Point out the examples that can be gained for the modern society from the characteristic of the tactfulness of the Buddha.
(iv) "Freedom of thought reveals in Buddhism is not an irresponsible one." Discuss.
7. (i) Evaluate the contribution rendered by 'Sāvaka Saṅgha' for the success of the missionary service at the time of the Buddha.
(ii) Introduce what the Buddhist Council (Dharma Saṅgāyanā) is and summarize with reference to sources, the facts about the first Buddhist council.
(iii) Assess the service rendered by King Kaniṣka for the well-being of Buddhist order.
(iv) Examine, with examples, how spirituality of the rulers of Sri Lanka had been enriched with Buddhist values.
8. (i) Point out the advantage obtained from Buddhism for the life of the people in Thailand.
(ii) Show, with examples, the symbols used to represent the Buddha before the creation of the Buddha image.
(iii) Point out how the Buddhist paintings had become a powerful media in the socialization of Buddhist values.
(iv) Illustrate, with examples, the influence gained by Buddhism for the enrichment of Sri Lankan drama.

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