

AL/2015/45/E-I

සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது / All Rights Reserved]

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අධ්‍යයන පොදු ඝනකික පසු (උසස් පෙළ) විභාගය, 2015 අගෝස්තු
 கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2015 ஓகஸ்தர்
 General Certificate of Education (Adv. Level) Examination, August 2015

බෞද්ධ ජීවිතාචාරය I
 பௌத்த நாகரிகம் I
 Buddhist Civilization I

45 E I

පැය දෙකයි
 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. Gradual order of the places of generation used for creating human beings according to the division of 'varnas' as included in the theory of creating in Rgveda is
 (1) mouth, two shoulders, two hands, two feet. (2) mouth, two shoulders, two hands, two thighs.
 (3) mouth, two shoulders, two hands, two legs. (4) mouth, two hands, two thighs, two feet.
 (5) mouth, two shoulders, two thighs, two feet.
2. Brahmin cast that established power in every aspect of the Indian society spreads its authority extremely in
 (1) religious and political areas. (2) religious and economic areas.
 (3) religious and productive areas. (4) religious and educational areas.
 (5) religious and administrative areas.
3. Brahmin teachings include a special criterion for continuous maintaining of the traditional employment system based on the cast system. It is known as
 (1) 'varṇa dharma'. (2) 'āśrama dharma'. (3) 'āpad dharma'.
 (4) brāhmaṇa dharma. (5) 'svadharmā'.
4. According to the brāhmaṇa teachings, even the Brahmin priest must get married compulsorily at the proper age. That law is based on the fact that
 (1) by getting married and producing a son the father can avoid the birth in the hell.
 (2) the water pitcher containing the holy water should be obtained from wife's hand of the brahmin priest at the inception of a sacrifice.
 (3) the wife of the brahmin priest should sit on his left side until the termination of sacrifice.
 (4) granting a special privilege to the females of brahmin which is not entitled by females of other casts.
 (5) a person who is not married at the proper age and not enjoyed sensual happiness is not a real male.
5. A sūtra which rejects directly the varṇa-bheda which is the basis of Brahmin culture is,
 (1) Parābhava. (2) Anattalakkhaṇa. (3) Vasala.
 (4) Ariyapariyesana. (5) Vyagghapajja.
6. The best example that elucidates the granting of a proper place to females in Buddhism for both lay and ordained societies and thereby giving respectful place to motherhood is
 (1) granting permission for females to receive ordination in Buddhist dispensation.
 (2) assisting 'Kisāgotamī' who became extremely sad due to the death of her child.
 (3) considering mother as 'brahma'.
 (4) promulgating eightfold 'garudharma' to 'Prajāpatīgotamī'.
 (5) granting ordination to mother of Rahula.

[See page two

Agaram.LK - Keep your dreams alive!

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7. The most accurate statement which deals with the comparison of cultures between Brāhmaṇa and samaṇa of Buddhist era is
- (1) Brāhmaṇa culture rejects the theory of god's creation while samaṇa culture accepts it.
 - (2) Brāhmaṇa culture rejects the theory of self while samaṇa culture accepts it.
 - (3) Brāhmaṇa culture classifies the human society on the basis of birth while samaṇa tradition rejects it.
 - (4) Brāhmaṇa culture as well as samaṇa culture appreciate the religious freedom of man.
 - (5) Brāhmaṇa culture as well as samaṇa culture appreciate the freedom of females.
8. Among the six religious teachers of India who were contemporary to the Buddha, the religious teacher who taught that the salvation can be gained through determined evolution was
- (1) Makkhaligōsāla. (2) Ajita Kesakambali. (3) Pūrana Kassapa.
 - (4) Pakudha Kaccāyana. (5) Sanjayabellatthiputta.
9. The most correct statement related to the systems of administration in India during the time of Buddha is
- (1) Vajji kingdom which made vaisāli its capital is a powerful monarchy.
 - (2) Magadha kingdom which made Rājagaha its capital is a gaṇatantra state.
 - (3) Kosala kingdom which made Sāvatti its capital is a small state.
 - (4) Malla kingdom which made Kusiṇārā its capital is a gaṇatantra state.
 - (5) Avanti kingdom which made Udeni its capital is a republic (Samūhāṇḍu) state.
10. It has been confirmed by numerous evidence that the Indian society began to change towards commercialization and urbanization with the rapid economic growth by 6th century. In this regard a group that can be considered as active is
- (1) kings. (2) great merchants. (3) landowners.
 - (4) factory owners. (5) state administrators.
11. "The beings and world are created and governed by an omnipotent person or a force which cannot be realized through organs." This is conveyed by
- (1) Isvara nirmānavāda. (2) pariṇāmavāda. (3) niyativāda.
 - (4) pubbekata hetu vāda. (5) adhiccasamuppanna vāda.
12. Brāhmaṇa and samaṇa groups had different views regarding the origin and evolution of social organizations. Among them, there was a view which considered that the origin and evolution of the society as a result of finding solutions by persons for their own problems. This has been expressed by
- (1) nirmānavādins. (2) ahetu appaccaya vādins. (3) hetuphala vādins.
 - (4) pubbekata hetu vādins. (5) niyati vādins.
13. Buddhism introduced many social 'dharma's' which will be useful for building mutual solidarity and friendship. In this regard one of the main social 'dharma's' is
- (1) frequent association with pandits. (2) practising generosity.
 - (3) listening to 'dharma' frequently. (4) studying arts and crafts.
 - (5) disciplined living.
14. Sigālovāda sutta emphasizes the building of a social relation network on the basis of duties and responsibilities. Accordingly, a duty that should be performed by the student towards the teacher is
- (1) performing habitual acts. (2) well discipline. (3) talking with amiable words.
 - (4) not abandoning at a disaster. (5) praising the virtues.
15. The most correct statement which elucidates the independence, freedom and responsibility of a person is
- (1) not harming others by comparing with oneself.
 - (2) sinner suffers in both worlds.
 - (3) to see valid things as valid and invalid things as invalid.
 - (4) 'karma' is the volitional action.
 - (5) ones refuge is one's self, no other refuge.
16. "Female lay devotee Silawati having gone to the temple early in the morning on Vesak fullmoon day swept the court yard, prepared a number of flower baskets and arranged 'Buddha pūjā'. Then she overfilled oil into the lamps and lit them and lit a bundle of sandle sticks covering the entire premises with fragrant smoke. Later she placed 'Buddha puja' on the alter and venerated for a long time while reciting gāthās loudly." According to this description, the most correct statement to identify female lay devotee Silawati is
- (1) a person with unlimited 'saddhā' towards the triple-gem.
 - (2) a person with unlimited devotion towards the triple-gem.
 - (3) a person with immovable 'saddhā' towards the triple-gem.
 - (4) an intelligent person devoted for accruing merits.
 - (5) a person with equal 'saddhā' and wisdom.

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17. "Not only the protection and security of the people but also the economic development, suppression of crimes and peace and tranquility influence directly to achieve the development goals of a state. Further, the ruler in order to avoid disaster of the country owing to his unfair and self-centred decisions must receive advice from the venerable pundits who are free from conceit and sluggishness. The Buddhist political principle that can be identified in this paragraph is
- (1) tenfold 'rājadharmā'. (2) tenfold cakkavatti-vatta. (3) seven 'aparihāniya dharmā'.
 (4) pañcasīla paṭipadā. (5) being free from fourfold agatī.
18. Taking decisions which are independent and impartial must be the main feature of a good administration. In this regard the ruler must have the ability to direct his thoughts with free and independent mind. A Buddhist principle which assists directly in this context is
- (1) following tenfold 'cakkavatti vatta'.
 (2) ruling according to 'tenfold rājadharmā'.
 (3) working on the basis of 'pañca sīla paṭipadā'.
 (4) taking decisions free from fourfold 'agatī'.
 (5) supporting people with fourfold 'samgraha vastu'.
19. There are people who say the following statements, "If a householder with little income spends too much, he destroys himself while consuming wealth like a person who eats the 'dīmbul' fruits and if a householder with abundant income, spends a suffering life he dies without eating."
 The above two statements indicate,
- (1) an idea related to 'bhogasukha'. (2) an idea related to 'bhoga vināsa mukha'.
 (3) an idea related to the earnings of wealth. (4) an idea related to the protection of wealth.
 (5) an idea related to the management of wealth.
20. According to Buddhist sources related to the householders' path the following four factors such as not addicting to females, liquor and gambling and obeying the good friends induce directly the person's,
- (1) economic development. (2) the betterment of the next world.
 (3) path leading to nibbāna. (4) engaging in performing service to others.
 (5) inner development.
21. Buddhism while accepting economic prosperity as extremely important for the house-holder's life points out a just policy in this regard. Further Buddhism indicates that the earned income should be consumed thoughtfully and rightfully. Thus the wealth earned by a person in a just manner should be
- (1) consumed according to ones' wish.
 (2) spent for good deeds only such as giving.
 (3) consumed without getting misled and knowing the defects.
 (4) consumed while accumulating further.
 (5) deposited a bigger portion.
22. "Four-fold 'sangaha vatta' is an important habit which helps any lay or an ordained person of the society to behave in a good manner. Further, it is considered as a Buddhist political principle which should be followed by a ruler. The meaning of 'Atthacariyā' which is included in this fourfold habit is
- (1) acting for self gains.
 (2) taking an interest in self gains and benefit of others.
 (3) acting for the welfare of others.
 (4) treating everyone equally.
 (5) devoting for the justful protection of the mass.
23. The friend who comes with empty hand and takes away many things and gives a little thing while expecting extra things and becomes associated with a friend in a fearful situation and acts for self gains is known as
- (1) 'aññadatthuhara'. (2) 'vacīparama'. (3) 'anuppiyabhānī'.
 (4) 'apāya sahāya'. (5) 'atthakkhāyī'.
24. According to Buddhist social habits in Sigālōvāda sutta, the persons the householder must treat with giving nicely, pleasant word, welfare, equality and without cheating are
- (1) Samaṇas and Brahmins. (2) teachers. (3) parents.
 (4) friends. (5) labours, male and female servants.

25. "Ancient Sri Lankans, having disciplined three doors abstained from killing as well as from harming living beings. They did not expect to acquire wealth owned by others and enjoyed the normal sensual life as approved in Buddhism. Further, they abstained from polluted words which divide each other, harsh words and fruitless words and engaged in just conversation. They led a satisfactory life without hatred or too much of greed while engaging more and more in meritorious acts with metta and wisdom while believing 'Kamma' and its effects." Ancient Sri Lankans according to this passage
- (1) completed tenfold 'puññakiriya vatthu'. (2) abstained from tenfold 'akusalas'.
 (3) developed tenfold pāramitās. (4) engaged in observing ten precepts.
 (5) engaged in eradicating ten samyojanas.
26. The most correct criterion for judging good and bad according to Buddhist teachings is
- (1) accepting the traditional views as correct.
 (2) accepting the analysis included in piṭaka texts as correct.
 (3) accepting what the teacher taught as correct.
 (4) accepting what is in conformity with one's own theory and logic as correct.
 (5) accepting what is in accordance with independent thinking and heartfelt thought as correct.
27. The Buddha while advising his disciples to remain unmoved due to eightfold 'dharma's' never moved or overjoyed due to his profits or loss, fame or shame, depreciation or appreciation and happiness or sorrow and depicted an exemplary character. This great virtue of the Buddha is known as
- (1) lotus-like life. (2) 'yathavādī tathākārī' virtue. (3) 'tādī' virtue.
 (4) 'araham' virtue. (5) virtue 'lokavidū'.
28. Life of the Buddha indicates that the Bodhisatva Siddhārtha at the time of his enlightenment gained 'aṣṭa vidyā jñāna' together with 'sarvajñatā jñāna'. 'Dibbacakkhu jñāna' belonging to these jñānas is
- (1) 'jñāna' which is related to the knowledge of previous births.
 (2) jñāna related to perceiving gods' minds.
 (3) jñāna to see the minds of human beings.
 (4) jñāna which is helpful in knowing death and birth of beings.
 (5) jñāna which is helpful in seeing the reality of world.
29. The Buddha granted titles to his male and female disciples in different occasions while appreciating their abilities. Thus the great title among the 'cīrarātrañña' monks was granted to the elder Aññā Koṇḍañña. 'Cīrarātrañña' in this context means
- (1) receiving divine eyes. (2) ability to preach 'dharma' with sweet voice.
 (3) holding a leadership of many pupils. (4) ability to create psychic forms.
 (5) holding a higher position according to seniority.
30. Although the Buddha permitted monks to change lesser and minor rules according to their wish the monks participated in the First Buddhist Council decided to maintain all such rules without any alteration. Thus, the main reason which influenced to maintain these rules without change is
- (1) the objection of the elder Ānanda.
 (2) to avoid the blaming of the world.
 (3) inability to go beyond Buddha's admonition.
 (4) disapproval of vinayadhara Upāli.
 (5) not discussing such a problem at the time of Sangāyanā.
31. The Buddha, while addressing the first group of missionaries, advised them to preach pure dharma which is perfect in the beginning, middle and end for the benefit of gods and human beings and not to go two persons on one path. The purpose of this advice was
- (1) protection of the disciples.
 (2) making disciples to be familiar with solitary life.
 (3) spreading 'dhamma' message rapidly among many groups.
 (4) avoiding the conflict of views among disciples.
 (5) making monks to be familiar with wondering life.

32. Buddha's entire sermons were classified into texts during the First Buddhist Council in order to preserve 'dharma-vinaya'. Dhamma was compiled in this occasion as,
- (1) Pārājikapāli, Pācittiyapāli, Cullavaggapāli, Mahavaggapāli and Parivārapāli.
 - (2) Dhammasangani, Vibhanga, Dhātukathā, Puggala Paññatti and Yamakappakarāṇa.
 - (3) Digha Nikāya, Majjhima Nikāya, Samyutta Nikāya, Mahāvaggapāli and Parivārapāli.
 - (4) Digha Nikāya, Majjhima Nikāya, Samyutta Nikāya, Anguttara Nikāya and Khuddhaka Nikāya.
 - (5) Digha Nikāya, Majjhima Nikāya, Samyutta Nikāya, Pārājika Pāli and Pācittiya Pāli.
33. 'Gāmantara kappa' which is included in the tenfold unwarrented objects denotes,
- (1) suitability of begging in two villages.
 - (2) suitability of eating again in another village after eating food earlier.
 - (3) suitability of carrying salt from village to village.
 - (4) suitability of eating twice in one village.
 - (5) suitability of eating several times while travelling from village to village.
34. An important outcome of the Third Buddhist Council is the composition of 'Kathāvatthu' by the elder Moggaliputta Tissa. Out of the following, the most correct statement related to the content of 'Kathāvatthupparakāra' is
- (1) a text belonging to Vinaya Piṭaka which was composed for maintaining the Vinaya of monks.
 - (2) a text belonging to Sutta Piṭaka which was composed in explaining problems pertinent to dharma.
 - (3) a text composed for suppressing other views and it does not come under three piṭaka.
 - (4) a source text which provides detailed reports about the Third Buddhist Council.
 - (5) a text belonging to Abhidharma piṭaka and it confirms the Theravada views while pointing out errors in the views of other sects.
35. The institution which was recognized as belonging to non-Mahāyāna Buddhist sects among the famous universities in ancient India is
- (1) Valabhī university. (2) Taksilā university. (3) Vickramasīlā university.
 - (4) Odantapurī university. (5) Nālandā university.
36. Two trees which can be considered as venerated in Sri Lanka during the reign of king Paṇḍukābhaya were
- (1) 'nuga' tree and 'bō' tree. (2) 'nuga' tree and 'nā' tree. (3) 'tal' tree and 'nuga' tree.
 - (4) 'tal' tree and 'bō' tree. (5) 'bō' tree and 'nā' tree.
37. With the introduction of Buddhism by arahant Mahinda, many males and females began to get Buddhist ordination in order to go forth on the path to nibbāna. Thus, a request made by the royal princess including the queen Anula to receive ordination was **not** granted by arahant Mahinda due to
- (1) the feeling that Buddhism cannot be preserved in Sri Lanka if females are ordained.
 - (2) the feeling that the king Devanampiyatissa will be unhappy if the queen Anula is ordained.
 - (3) not having adequate numbers of monks with arahant Mahinda for ordaining Anula and other females.
 - (4) the fact that the group of females including Anula could not gain adequate proficiency in basic Buddhist teachings.
 - (5) the vinaya rule which directs that the females should be ordained by nuns.
38. The declaration known as 'māghāta' was implemented as a law for the first time in Sri Lanka by
- (1) king Valagambā. (2) king Sirisangabō. (3) king Duṭṭugemunu.
 - (4) king Āmandāgamini. (5) king Mahasen.
39. Numerous Buddhist festivals and rituals in association with major temples commenced during the Anuradhapura period. The festival of Tooth-Relic commenced during the king Kitsirimevan in association with
- (1) Mahāvihāra. (2) Abhayagiri vihāra. (3) Cetiyaḡiri vihāra.
 - (4) Jetavana vihāra. (5) Dakkhināgiri vihāra.
40. 'Sīhala Sangha' is a sect established by a
- (1) Burmese monk in Burma. (2) Burmese monk in Sri Lanka.
 - (3) Sri Lankan monk in Burma. (4) Sri Lankan monk in China.
 - (5) Sri Lankan nun in China.
41. Without considering the strong objections of traditional 'shinto' devotees a pioneer service to establish Buddhism in Japan, was rendered by
- (1) Soga descendants. (2) Mononobe descendants. (3) Nakatomi descendants.
 - (4) Nakamura descendants. (5) Fujiwara descendants.

42. The Buddhist festival which is performed by Japanese Buddhists in a grand manner to treat the dead relatives is known as
 (1) Hanamatsuri. (2) Jo Do E. (3) Nehan E. (4) Bon. (5) Higan E.
43. The tradition introduced by elder Bodhidharma while directing the Chinese Buddhism into a new path and creating self-reliance, dedication and discipline among the Chinese people is known as
 (1) Mādhyamika. (2) Yogācāra. (3) Sarvāstivādi. (4) Theravāda. (5) Dhyāna.
44. 'Thūpāraha' is a directly associated word with 'stupa' building. The meaning of 'thūpāraha' is
 (1) ability to gain arahantship through venerating 'thūpa'.
 (2) having built thūpas it is worthy of venerating them.
 (3) 'thūpa' should be built only for arahants.
 (4) in venerating the thūpa it is essential to remember the Buddha's virtue 'araham'.
 (5) 'thūpa' should be built only for the four groups; Buddha, Pacceka Buddha, disciples of Buddha and Bodhisattva and not for others.
45. It is accepted that different parts of stūpa symbolize different meanings. Thus the mid-part of the stupa depicts the
 (1) eighty four thousand 'dharmaskandha'. (2) greatness of Buddha's virtues.
 (3) navanga satthu sāsana. (4) thirty seven bodhipāksika dharma.
 (5) ārya astāngika mārga.
46. A clear example for 'cetiya' which was constructed around 'stupa' for the safety of 'stupa', facilitation and protection of devotees venerating the 'stūpa' is
 (1) Thūpārāma. (2) Abhayagiri. (3) Jētavana. (4) Aṭadāge. (5) Heṭadāge.
47. The main reason for **not** erecting a Buddha statue for a long time after his parinirvāna is
 (1) Indian architect did not have an adequate knowledge in erecting the Buddha statue.
 (2) Buddha was an unparallel (appaṭima) person.
 (3) fear of erecting a statue of a super mundane person like Buddha.
 (4) The Buddha did not grant permission to erect the Buddha statue although he permitted to build stūpa.
 (5) There was no living person who had seen Buddha in his own eyes when the necessity for erecting a Buddha statue arose.
48. Sri Lankan artists have erected Buddha statue depicting numerous 'mudrās'. Of these the mudrā depicted in Aukana Buddha statue is,
 (1) varada mudrā. (2) kaṭaka mudrā. (3) vitarka mudrā. (4) abhaya mudrā. (5) dharmacakra mudrā.
49. The reason for **not** drawing paintings which create lustful or erotic feelings in ancient temples is
 (1) rejection of mundane things in Buddhism.
 (2) not possessing the experience of aesthetic sentiments by ancient artists.
 (3) promulgation of the limitations on paintings for monks through vinaya rules.
 (4) prohibition of drawing such paintings inside temples by king's order.
 (5) creation of displeasure among devotees due to the drawing of such paintings.
50. Prose literary texts such as Amāvatura, Butsarana, Jātaka tales, Saddharmaratnāvali which were based on the theme of Buddhist stories were composed according to the preaching style to create a sentimental value through listening rather than through reading. The main reason for following such a preaching style is
 (1) ignorance of any other language style by ancient literary workers.
 (2) literary writers mostly preferred the preaching style.
 (3) there was an accepted convention to adopt the preaching style for composing literary texts based on Buddhist themes.
 (4) The absence of prose literary texts composed in another styles other than the preaching style which can be taken as a precedence.
 (5) the majority of the people had experience in appreciating literary texts while listening because they were unaware of reading the alphabet.

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සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது / All Rights Reserved]

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
 இலங்கைப் பரீட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம்
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අධ්‍යයන පොදු සහතික පත්‍ර (උසස් පෙළ) විභාගය, 2015 අගෝස්තු
 கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2015 ஓகஸ்ட்
 General Certificate of Education (Adv. Level) Examination, August 2015

බෞද්ධ ශිෂ්ටාචාරය II
 பௌத்த நாகரிகம் II
 Buddhist Civilization II

45 E II

පැය තුනයි
 மூன்று மணித்தியாலம்
 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) Point out correctly 'svadharna' which is related to 'vaiśya varna'.
 (ii) Give **three** reasons to prove that the Buddhism rejects the creativity theory.
 (iii) Explain on the basis of Buddhist teaching the respectful place given to the female as a wife.
 (iv) Point out briefly the teachings of Makkhalīgosāla.
 (v) Comment on the main monarchies existed in India during Buddha's time.
2. (i) Point out with **three** examples the existence of agro-economic life style in India during Buddha's time.
 (ii) Indicate the Buddhist teaching related to the origin of the government.
 (iii) Explain briefly the way individual freedom has been preserved through Buddhist teachings.
 (iv) Discuss how the concept of universal monarchy (cakkavatti vatta) emphasizes a good government.
 (v) Examine the usefulness of fourfold 'sangraha vastu' for the well-being of householder's life.
3. (i) Explain how the 'bhikkhuni sāsana' originated.
 (ii) Name duties and responsibilities of teachers and pupils according to Sigālovāda sutta.
 (iii) Point out the social value related to the abstinence from alcoholic drinks.
 (iv) Identify the term 'saddhā' according to the Buddhist teachings.
 (v) Explain the timely importance of a simple life.

Part II

4. (i) Explain how the just methods of earning wealth as confirmed in Buddhism help the social development.
 (ii) Point out how the Buddhist teachings related to the environment protection can be utilised for minimizing the modern environmental problems.
 (iii) Describe how the Buddhist teachings pertaining to the fourfold happiness will be helpful for a satisfactory household life.
 (iv) Explain through Buddhist teachings how the leisure can be spent in a happily justifiable manner for maintaining a healthy and happy life.

[See page two

5. (i) Point out the perfect examples that can be gained from the virtue of 'tādi' for the society grieving with eightfold 'loka-dharma'.
 - (ii) Point out how the religious tolerance as depicted in Buddha's life can be used to minimize the modern religious conflicts.
 - (iii) Explain how the religious activities associated with the custom of rainy season retreat affect the inner development of both clergy and laity.
 - (iv) Explain with examples the greatness of Buddha as a teacher.
6. (i) Explain the composition of the members of First Buddhist mission and the service rendered by them for the expansion of Buddhism.
 - (ii) Explain how the actions taken in the Third Buddhist Council helped the preservation of sāsana.
 - (iii) Evaluate with examples the religious service of the emperor Dharmāsoka.
 - (iv) Provide an adequate account of the educational and administrative process of Nālandā university.
7. (i) Analyze the religious beliefs existed in Sri Lanka during the Pre-Buddhist period on the basis of historical sources.
 - (ii) Examine how the Buddhist monks mediated in the government administration in Sri Lanka during the Anuradhapura period.
 - (iii) Explain how Buddhist values enriched the folk life in Myanmar.
 - (iv) Point out the influence of Buddhism for the success of Japanese people.
8. (i) Identify the different 'stūpa' structures in Sri Lanka and explain the meanings depicted by parts of 'stūpa'.
 - (ii) Point out special characteristic features of the statues created in Galvihara of Polonnaruwa.
 - (iii) Identify **two** critical views related to the symbolic meanings as depicted by each part of the moonstone.
 - (iv) Point out with examples the encouragement extended by the lyrical poetry for creating saddhā about the Buddha.

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