

6. The most appropriate evidence to indicate the development of commercialization internationally in ancient India that gave a prominent place for agricultural economy is
- (1) the trade carried out through the 'silk route'.
 - (2) construction of new cities.
 - (3) increase of the production of goods.
 - (4) transporting goods through rivers.
 - (5) gaining self-sufficiency through agricultural products.
7. The Śramana tradition existed in India during Buddha's time consisted of 'Jaṭila', 'Ājīvaka', 'Acela', 'Nigantha', sects and sākyaputta samanās. There were common as well as unique features for all these samanās. Accordingly, what is the inherent feature for only sākyaputta samanās?
- (1) Spending a wandering life.
 - (2) Subsisting on begging.
 - (3) Not having any association with permanent dwelling places.
 - (4) Shaven head and covering own body with clothes.
 - (5) Accepting the path of wisdom.
8. "Oh, Lord Gothama, you have preached Dhamma in vivid ways just as setting up what has been overturned, as revealing what has been hidden, as pointing out the way to wander who has gone astray and as lighting a lamp in the darkness so that all who have eyes to see can discern the things that surround them." This expression is a
- (1) narration of Buddha's virtue.
 - (2) narration of Dhamma virtue.
 - (3) appreciation of Buddha by his disciples.
 - (4) happy statement by those who realized Nibbāna.
 - (5) an expression of self satisfaction by the recipients of magga-phala.
9. The history of Buddhist dispensation indicates that Vinayapitaka and five Nikāyās of Sutta Piṭaka were handed over to puplinary tradition of Mahā therās in order to maintain orally after the conclusion of the first Buddhist Council. In this regard the Suttas of Dīgha Nikāya were handed over to maintain orally to
- (1) Puplinary of the Elder Sāriputta.
 - (2) Puplinary headed by the Elder Upali.
 - (3) Puplinary headed by the Elder Mahā kassapa.
 - (4) Puplinary headed by the Elder Anuruddha.
 - (5) Puplinary headed by the Elder Ānanda.
10. What is the great title presented to the Arahata therī Khemā who was a well known ṇun in the bhikkhunī dispensation during Buddha's time?
- (1) foremost among long experienced ṇuns.
 - (2) foremost among wise ṇuns.
 - (3) foremost among dhamma preaching ṇuns with sweet voice.
 - (4) foremost among disciplined.
 - (5) foremost among ṇuns making miracles.
11. The ideal life of Nakula Māta-nakula pita illustrates that a successful married life will be created when four virtues exist equally between husband and wife who are getting married. What are these four virtues given in Samajīvi Sutta?
- (1) Saddhā, sīla, viriya, bala
 - (2) Saddhā, sīla, viriya, pīti
 - (3) Saddhā, sīla, hiri, ottappa
 - (4) Saddhā, sīla, cāga, paññā
 - (5) Saddhā, sīla, viriya, paññā
12. What is the most appropriate statement to explain the personal ability out of the following?
- (1) One's hand is the shadow for one's head.
 - (2) Whatever action is committed its result will come out.
 - (3) By comparing to oneself, one should not hurt others.
 - (4) Everything may happen according to the process of cause and effect.
 - (5) One who accrues merits will be happy in both worlds.

13. What is the **wrong** statement out of the following, according to the teachings of Aggañña Sutta related to the origin of the state?
- (1) The main duty of the ruler is to punish the errands.
 - (2) People are bound to pay taxes to the ruler.
 - (3) The ruler is known as king because he has been appointed through the will of the people.
 - (4) The power of the ruler is given by the people.
 - (5) A ruler was appointed due to the multiplication of malpractice of the society.
14. According to Buddhist political philosophy, an administration is an institution which has given preference to welfare of the people and society. In this regard, the entire community of people should be treated with equal attitude. Partial treatment for individuals should be avoided. The Buddhist political principle which induces to act impartially is
- (1) acting without fourfold 'agati'.
 - (2) acting according to the practice of five precepts.
 - (3) ruling the country according to the tenfold 'rājadharma'.
 - (4) studying sevenfold 'aparīhānīya dharma'.
 - (5) following tenfold 'sakvīvat'.
15. According to the Buddhist administration, it becomes clear that the punishment for suppressing crime is not adequate. Hence, the moral and economic development should be strengthened. This view, which is among Buddhist teachings on state administration, is included in
- (1) tenfold rājadharma.
 - (2) tenfold 'sakvīvat'.
 - (3) sevenfold aparīhānīya dharma.
 - (4) principles of state administration in the kūṭadanta sutta.
 - (5) within the principle related to the behaviour without fourfold 'agati'.
16. What is the criterion exemplified in Ambalaṭṭhikarāhulovāda Sutta in deciding individual volitional actions such as merit-demerit, wholesome-unwholesome, good-bad, to be done-not to become (not prohibited-prohibited) etc. ?
- (1) Actions based on lōbha, dōsa, mōha cetanā are unwholesome and actions based on alōbha, adōsa and amōha are wholesome.
 - (2) If effect of any action causes the repentance, it will be an unwholesome action and if effect of any action does not cause repentance, it will be a wholesome action.
 - (3) By comparing with self, others should not be killed.
 - (4) one should decide on good and bad by thinking oneself as the leader of world and dharma.
 - (5) actions that are bad for oneself, others and both parties should be treated as bad and actions which are good should be treated as good.
17. Paying respect in tenfold meritorious acts is known as
- (1) vāyāvacca. (2) apacāyana. (3) pattidāna. (4) upatthāna. (5) pattānumodanā.
18. The intention of 'abhiḥhā' or 'abhidyā' in tenfold unwholesome acts is known as
- (1) ignorance. (2) hatred. (3) extreme greed.
 - (4) shamelessness. (5) idleness.
19. It is clear from various information in sutta as well as in vinaya pitakas the attention of Buddhism for protecting the environment. A good example for this is the consideration of planting trees, creating parks, constructing bridges, creation of water huts and water ponds as meritorious deeds that keep growing during day and night. This sermon is included in
- (1) Simsapā sutta. (2) Mahāparinibbāna sutta. (3) Vanaropa sutta.
 - (4) Metta sutta. (5) Ariyapariyesana sutta.
20. Earning of wealth and well protection of economy will be an essential fact for a satisfactory life of the householder. Buddhism has introduced a philosophy of consumption related to the consumption of wealth. What factor is **not** included in this philosophy of consumption?
- (1) agathito (2) amucchito (3) anajjhāpanno
 - (4) ādinavadassāvi (5) satimato

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21. Buddhism emphasizes that one should always be just and not be brutal in earning wealth. Unjust acts such as bribe, fraud, cheating and unlawful trade should not be practised. Thus, the meaning of the term 'ukkoṭana' which is used among the unjust methods for earning money is
- (1) wrong measuring. (2) wrong weighing. (3) taking bribes.
(4) robbing. (5) cheating.
22. Buddhism teaches that poverty as a suffering to a householder with luxurious life and emphasizes that the economic prosperity as an essential factor for the householder's life. The most suitable practical term that can be used to explain this economic prosperity is
- (1) uṭṭhāna sampadā. (2) samajīvikatā. (3) bhogasukha.
(4) atthisukha. (5) anaṇa sukha.
23. The concept of "pañcabali" in Buddhism explains a
- (1) method of earning the wealth.
(2) method of protecting the wealth
(3) method of consuming the wealth.
(4) teaching of down-falling the wealth.
(5) direction to invest the wealth.
24. Veneration to western direction in the 'ariya vinaya' means the fulfilling of duties and responsibilities towards
- (1) parents. (2) wife and children. (3) friends.
(4) teachers. (5) male and female servants.
25. The Buddha preached sermons in a well-planned manner while paying attention to intelligent level, mental statues etc. of the male and female disciples. In this regard, of the methods used for answering questions of disciples, "ekamsa vyākaraṇiya" means
- (1) answering questions through analysing.
(2) providing direct answers for questions.
(3) answering by asking counter questions.
(4) answering by paying attention only to one side of the question.
(5) putting aside without giving any answer to the question.
26. The Buddha various limitations with regard to the ordination and higher ordination and the reason for this was
- (1) a request of Arahats.
(2) a request of bhikkhunis.
(3) a request of contemporary samaṇas.
(4) a request of contemporary society.
(5) will of the Buddha.
27. King Asoka who became extremely sad and disgusted due to the assassination of human beings, decided to give up the winning of provinces (digvijaya) and to follow the winning through Dharma (dharmavijaya). This fact is mentioned in
- (1) Kālsi rock inscription. (2) Sāñci inscription. (3) Sārānāth inscription.
(4) Bhābru inscription. (5) Girinār rock inscription.
28. According to the Buddhist literatures, having advised the first sixty Arahats to preach 'brahmacariya' which is good, meaningful and complete, the Buddha went to the Uruvela province and conducted dhamma sermons. The result of this fact was
- (1) embracing of Buddhism by 'Yasakulaputta'.
(2) embracing of Buddhism by princes Bhaddavaggiya.
(3) taking the refuge of triple-gem by the merchant in Benaras.
(4) embracing of Buddhism by three 'Jaṭila" brothers.
(5) embracing of Buddhism by 'Gavampati kulaputra'.

29. The meaning of the statement “mā ekena dve agamittha” included in the sermon “cartha bhikkhave cārikaṃ” can be considered as
- (1) receiving maximum benefits from limited physical resources.
 - (2) receiving maximum benefits from limited human resources.
 - (3) obtaining food by giving minimum weight to the people.
 - (4) receiving maximum benefits within a limited time.
 - (5) to confirm the fact that there is no ordained life without travelling.
30. The main aim of the third Buddhist Council out of three Theravada Councils held in India aiming at different objectives was
- (1) appointing ‘bhānakas’ to protect ‘Dharma-vinaya’.
 - (2) collecting ‘Dharma-Vinaya’.
 - (3) preventing the division of ‘Nikāya’.
 - (4) spreading Dharma in nine countries.
 - (5) purification and protection of Buddhist dispensation.
31. A significant service rendered by emperor Kaṇiṣka known as the second Asoka can be identified as the
- (1) compilation of vibhāsā texts.
 - (2) creation of ‘Bhānaka’ tradition.
 - (3) composition of the text ‘saddharma puṇḍarīka’.
 - (4) composition of the text ‘Mahā Prajñā Pāramitā’.
 - (5) composition of the text ‘Sādhana-mālā’.
32. The main function of ‘dvāra’ pundits of ‘vidyā mandapa’ of the University of vikramaśilā, a famous university in India, was
- (1) selection of students through an entrance examination.
 - (2) preparation of syllabus.
 - (3) direction of the administration.
 - (4) maintenance of discipline.
 - (5) working for the protection of entrance gates.
33. Sources of evidence are found to prove the existence of indigenous and migratory religions in Sri Lanka prior to the arrival of Arahant Mahinda. It has been proved that individuals like ‘Jotiya’, ‘Giri’ and ‘Kumbhāṇḍa’ represented a migratory religious tradition in Sri Lanka. What is this religious tradition?
- (1) Ājīvaka (2) Paribrājaka (3) Jain (4) Brāhmaṇa (5) Ācelaka
34. Arahant Mahinda, after introducing the Buddhism to Sri Lanka, preached on the second day to the ladies of the palace.
- (1) Vimānavatthu and Petavatthu (2) Aggikkhandhopama sutta
 - (3) Devadūta sutta (4) Cullahatthipadopama sutta
 - (5) Bālapaṇḍita sutta
35. “O king, the dispensation is established, yet it is not rooted.” This statement exemplifies the will of Arahant Mahinda to well establish Buddhism in Sri Lanka. The suggestion forwarded by the Thera as a first step to fulfill this aim is
- (1) establishment of bhikkhuni sāsana.
 - (2) erection of cetiyas within each ‘yoduna’.
 - (3) conduct of a Buddhist Council.
 - (4) to preach Vinaya by a native of the country having ordained and well versed in Dharma-Vinaya.
 - (5) expansion of Dharma throughout the country.
36. The scholars have identified as the god of hunting among the different deities venerated in Pre-Buddhist Sri Lanka.
- (1) Vyādhadeva (2) Puradeva (3) Kammāradeva
 - (4) Vessavaṇadeva (5) Sumanadeva

37. Select the **false** statement out of the following.

- (1) A mission headed by the prince Ariṭṭha was sent to India to bring Arahat bhikkhuni Saṅghamittā.
- (2) King Duṭṭhagemuṇu constructed “Kālappasāda” and offered to the dispensation.
- (3) Thera Kupikkala Mahā Tissa looked after the king Vaḷagamba who became helpless.
- (4) King Devānampiyatissa constructed sixty eight caves in Mihintale and offered to monks.
- (5) King Gajabā constructed Gāminītiṣṣa reservoir and offered to Abhayagiri.

38. The inscription containing the statement that the king of Sri Lanka should be not only a Buddhist but a Bodhisatva was constructed by the king

- (1) Nissamkamalla.
- (2) Mihindu IV.
- (3) Udaya II.
- (4) Vijayabāhu I.
- (5) Mahā Parākramabāhu.

39. What is the most correct statement about Abhayagīri Vihāra, out of the following?

- (1) Abhayagirikās were the fore-runners in compiling Pālī commentaries.
- (2) Thera Mahā Summa is a well known monk at Abhayagiri.
- (3) Visuddhimagga is a source belonged to Abhayagiri.
- (4) Ratnaprāsāda is a mansion belonged to Abhayagiri.
- (5) King Goṭhābhaya was a ruler loyal to Abhayagiri.

40. Temporary ordination is a popular cultural feature in Thailand. According to the belief of Thai people, the ordination of every male for some period during his life time will be useful for the successful completion of various aims of life. The following are the four statements related to the aims of temporary Thai ordination.

- A - ordination is a qualification for marriage
- B - ordination is a qualification for getting jobs
- C - ordination is a short path for gaining good birth
- D - ordination is an essential factor for becoming a Bodhisatva

The most suitable two statements expressing the expected aims of the Thai ordination out of the above statements are,

- (1) A and B.
- (2) A and C.
- (3) A and D.
- (4) B and C.
- (5) B and D.

41. What is the **incorrect** statement with regard to the spread of Buddhism in Thailand?

- (1) Theravāda Buddhism began to spread around Nakom Pathom city in 329 A.D.
- (2) Mahāyāna Buddhism began to spread in 700 A.D. under the patronage of king Palambhān.
- (3) Buddhism began to spread in the 11th century A.D. under the patronage of Myanmar ruler King Anauratha.
- (4) Buddhism began to spread through Sri Lankan monks in 1361 A.D. under the patronage of king Sri Sūryavamsa Rāma Mahādhārmika.
- (5) Buddhism began to spread in China through Dvāravatī kingdom during the 7th century.

42. There were religious and cultural relationships between China and Sri Lanka from the remote past. Sri Lankans contributed a lot to preserve these relationships. Accordingly, a major evidence to exemplify the service of Sri Lankan females towards development of Buddhism in China is

- (1) receiving of Buddhist symbols and objects of offerings from Sri Lankan females.
- (2) extending the contribution of Sri Lankan females abundantly in building Buddhist monasteries.
- (3) extending the contribution of Sri Lankan females for translating Tripitaka texts.
- (4) extending the contribution of Sri Lankan females for the establishment of Bhikkhuni sāsaṇa.
- (5) taking initiative by Sri Lankan females for the introduction of Buddhism.

43. What is the technical term for identifying the sudden or gradual Buddhahood, according to the teachings of Zen tradition?

- (1) Satori
- (2) Zasen
- (3) Bon
- (4) Soto
- (5) Ko Ān

44. Sources mention that Buddhism was introduced to Japan through the kingdom Kudara in Korea during the time of Kimmei emperor's dynasty in the 6th century A.D. Thus, the reason for receiving Buddhism to Japan was

- (1) a political relationship. (2) a religious relationship.
 (3) a matrimonial relationship. (4) a result of a trade transaction.
 (5) Indian missionary movement.

45. According to the archaeological evidence, the Buddha's figure was erected in human form either in the first century B.C. or in the first century A.D. According to the views of scholars Buddha's figure was first erected either in Gandhāra or in Mathurā country. Thus the view related to the erection of Buddha's figure took place initially in Mathurā was expressed by

- (1) Mr. Ananda Coomaraswami. (2) Mr. Percy Brown. (3) Mr. Pushe.
 (4) Mr. Paranavitana. (5) Mr. Wincent Smith.

46. A several inherent features of both Gandhāra and Mathurā Buddha statues are the following.

- A - Natural hair
 B - Śākyasinha appearance
 C - Curly and stylistic hair
 D - Half closed eyes

Select the choice which includes **two** inherent features of Mathurā Buddha statue.

- (1) A and B (2) A and C (3) A and D (4) B and C (5) B and D

47. According to the art of erecting statues 'āsana' means not a supporter for sitting but a way of keeping two feet while sitting. Thus, the statue depicting 'Bhadrāsana', among Sri Lankan Buddha statues, has been identified as

- (1) Toluwila statue.
 (2) Statue of Galvihāra vidyādhara cave.
 (3) Samādhi statue in Mahamevnā.
 (4) Statue found in Ridiyagama Vihāra premises of Ambalantoṭa.
 (5) Aśokārama statue in Pankuliya.

48. According to the archaeological evidence, the enshrined relic of the Thūpārama which is considered to be the first stūpa in Sri Lanka is

- (1) left aku relic. (2) right aku relic. (3) grīvā relic.
 (4) lalāṭa relic. (5) paṭī relic.

49. The classical Sinhala literature exemplifies the use of various literary sources by Sri Lankan writers in composing Buddhist literary texts. The source for Saddharmaratnāvali, a classical Sinhala literary text, which deals with the life of Sri Lankan village folk, was

- (1) Jātakatṭhakathā (2) Dhammapadatṭhakathā. (3) Rasavāhini.
 (4) Saddharmālankāra. (5) Dhampiyā Aṭuvā Getapada.

50. It is clear that many prose and verse texts composed during Damdabeni and Kotte periods are based on the narration of Buddha's virtues. Accordingly, what kind of virtue of the Buddha is depicted in Pujāvali, which was composed during Dambadeni period?

- (1) Sammāsambuddha virtue. (2) Purisadamma Sārathi virtue. (3) Arahaṃ virtue.
 (4) Bhagavā virtue. (5) Satthādevamanussānaṃ virtue.

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 கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2019 ஓகஸ்ட்
 General Certificate of Education (Adv. Level) Examination, August 2019

බෞද්ධ ශිෂ්ටාචාරය II
 பௌத்த நாகரிகம் II
 Buddhist Civilization II

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 மூன்று மணித்தியாலம்
 Three hours

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 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) Point out briefly, the functions belonging to the Vānaprastha āśrama.
 (ii) Indicate briefly, the biological reasons forwarded by Buddhism in order to confirm the unity of mankind.
 (iii) Point out the Akiriyavāda of the teacher 'Pūraṇakassapa'.
 (iv) Indicate briefly the Buddhist attitude towards Akiriyavāda.
 (v) Give **four** factors to confirm the existence of agricultural life style in India during Buddha's time.
2. (i) Give a brief account on the virtue of great compassion of the Buddha.
 (ii) Identify briefly, the four-fold method used by the Buddha for solving questions.
 (iii) Give briefly, the advice that can be gained by the disciple from the Buddha's virtue 'Tādī'.
 (iv) Describe **two** occasions in which the Buddha exemplified religious tolerance.
 (v) Comment with **two** examples how the contemporary society evaluated the Buddha.
3. (i) Name sixteen great states existed in India during Buddha's time.
 (ii) Explain the basic features that can be found in a federal government administration.
 (iii) Point out ten-fold facts of the universal monarch.
 (iv) Identify briefly the four-fold 'agati'.
 (v) Point out the necessity of a state ruler in the process of social evolution with reference to relevant source.

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Part II

4. (i) Point out the criteria accepted in Buddhism to decide good and bad acts.
 (ii) Explain the difference between Saddhā (faith) and devotion, according to Buddhism.
 (iii) Point out how the practice of five precepts can be used for individual and social development.
 (iv) Explain with examples, the Buddhist teachings related to the management of physical resources.

5. (i) "Eradication of lust is not a hindrance for appreciating aesthetics." Discuss.
 (ii) Describe with reference to the lay Buddhist practice the Buddhist attitude towards self-indulgence.
 (iii) Explain how the wealth earned with just manner by the individual should be used meaningfully, with reference to Buddhist teachings.
 (iv) Point out how the closing of doors of the downfall of wealth induces economic prosperity.

6. (i) "The method of higher ordination evolved on the basis of contemporary needs." Discuss.
 (ii) Explain whether the necessity of conducting a Buddhist Council arose even during the Buddha's life time.
 (iii) Comment on the way how the decisions taken in the first Buddhist Council caused to preserve the dharma-vinaya.
 (iv) Evaluate the service of king Kanīṣka towards the Buddhist dispensation.

7. (i) Give an adequate account on the indigenous faiths and beliefs spread in Pre-Buddhist Sri Lanka.
 (ii) Evaluate the national and religious service of king Duṭṭhagāmuṇu.
 (iii) Explain with **two** examples the service rendered by Myanmar kings for the development of Buddhism in the country.
 (iv) Examine the way of Buddhism assisted to nourish the Chinese culture.

8. (i) Point out reasons for **not** erecting Buddha's statues prior to the commencement of A.D. (Anno Domini).
 (ii) Give evidence to show the construction Buddhist stūpas commenced during Buddha's time and point out the basic structure of Sānchi stūpa.
 (iii) "The art of temple paintings has been used as a medium to socialize the Buddhist teachings related to merits and demerits." Examine.
 (iv) Explain with reference to a Sinhala prose text, how the classical Sinhala literature based on Buddha's virtues caused to increase the devotion for the Buddha.

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