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 இலங்கைப் பரீட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம்  
 Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka  
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අධ්‍යයන පොදු සහතික පත්‍ර (උසස් පෙළ) විභාගය, 2017 අගෝස්තු  
 கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2017 ஓகஸ்ட்  
 General Certificate of Education (Adv. Level) Examination, August 2017

බෞද්ධ සිවිල්වාරය I  
 பெளத்த நாகரிகம் I  
 Buddhist Civilization I

45 E I

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 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 two names of clans which are **not** included in the creation concepts in the Vedic literature are  
 (1) Sākya and Brāhmaṇa. (2) Sākya and Kṣatriya.  
 (3) Sākya and Vessa. (4) Sākya and Sūdra.  
 (5) Sākya and Koliya.
2. The factors introduced by the Buddha in the Vāseṭṭha Sutta presenting oneness of physical features of man and criticising the discrimination of man as low high on the basis of features at birth according to Brahmanic teachings are  
 (1) ethical. (2) biological. (3) sociological.  
 (4) environmental. (5) historical.
3. Two svadharma that should be fulfilled only by Brāhmaṇavarna according to the svadharma concept are  
 (1) organizing yāga and conducting yāga.  
 (2) organizing yāga and offering dāna.  
 (3) organizing yāga and agriculture.  
 (4) organizing yāga and study of Veda.  
 (5) organizing yāga and receiving dāna.
4. According to the Brāhmaṇic teaching of apaddharma, the **incorrect** statement is:  
 (1) Brāhmaṇa can perform the duties that are fulfilled by Kṣatriya.  
 (2) Brāhmaṇa can perform the duties that are fulfilled by Vessa.  
 (3) Kṣatriya can perform the duties that are fulfilled by Brāhmaṇa.  
 (4) Kṣatriya can perform the duties that are fulfilled by Vessa.  
 (5) Vessa can perform the duties that are fulfilled by Sūdra.
5. Although woman is considered a weak-natured person who has no rights to enjoy religious, social responsibilities, etc. according to Brāhmaṇic teachings, historic evidence shows that she, just as man, enjoyed equal rights in certain periods in the history of ancient India. Further more, evidence confirms that woman was considered a symbol of prosperity. Accordingly, clear archaeological evidence showing that woman was consecrated in the Indian history are found in  
 (1) the pre-Vedic period. (2) the Vedic mantra period.  
 (3) the Āraṇyaka period. (4) the Upanishadic period.  
 (5) the Vedic period.
6. Among the six religious teachers, the teacher who taught an immutable and eternal soul was  
 (1) Pakudhakaccāyana. (2) Ajitakesakambali. (3) Pūraṇa kassapa.  
 (4) Makkhalīgosāla. (5) Niḡaṇṭhanātaputta.
7. One of the main teachings introduced by Samaṇa tradition to reject the theory of creation is  
 (1) Īśvaranirmānavāda. (2) Anīśvaravāda. (3) Nityātmaavāda.  
 (4) Unity of Brahman-ātman. (5) Amarāvikkhepavāda.

8. The teaching of Kamma is a basic theory in Buddhism as well as in Jainism. In this context, the most suitable statement to Buddhism among the following is that,  
 (1) "all is caused by the past kamma".  
 (2) "nothing is caused by the past kamma".  
 (3) "all the kamma seeds transmigrate associated with ātma".  
 (4) "kāya kamma is more influential".  
 (5) "mano kamma is more influential".
9. Among the solosmahā janapada (sixteen great provinces) that existed at the time of the Buddha, the Janapada which did **not** belong to rājāndu (monarchy) was  
 (1) Magadha. (2) Vajji. (3) Kosala.  
 (4) Avanti. (5) Vatsa.
10. The most appropriate Buddhist teaching on the rejection of Issaranimmānavāda is  
 (1) karmavāda. (2) anātmavāda. (3) cause and effect theory.  
 (4) adhiccasamuppanavāda. (5) theory of impermanence.
11. According to the explanation of the Buddhist concept on the origin and expansion of society reflected in the Aggañña Sutta, the most accurate statement among the following is that,  
 (1) it has occurred due to environmental factors.  
 (2) it has occurred due to psychological factors.  
 (3) it has occurred due to psychological and environmental factors.  
 (4) it has spontaneously occurred without the influence of an Almighty God.  
 (5) it has occurred due to environmental and psychological factors according to the principles of paṭiccasamuppāda.
12. According to Vedic literature, the ancient people in India believed that all beings and the world were created and governed by an Almighty God. This belief can be known as  
 (1) niyatīvāda. (2) bahudevavāda. (3) īśvaranirmānavāda.  
 (4) mūlahetuvāda. (5) nityātmavāda.
13. The Buddhist governing principle that encourages the expectation and capabilities of people, providing seeds and food to those who are engaged in agriculture, capital to those who are engaged in trading and due wages for living to those who are in the government service is found in  
 (1) Jātaka Pāli. (2) Cakkavattisihanāda Sutta. (3) Mahā Parinibbāna Sutta.  
 (4) Aggañña Sutta. (5) Kūṭadanta Sutta.
14. The Buddhist teachings for the development of social ethics and wholesome existence are immensely important. The basic Buddhist ethical teachings like dāna, sīla, bhāvanā are included in noble path of trisikṣā-sīla, samādhi and paññā. Among them, the most essential Buddhist ethical teaching for social ethics and wholesome existence is  
 (1) dāna. (2) sīla. (3) bhāvanā.  
 (4) yonisomanasikāra. (5) citta-ekaggatā.
15. Guide to refrain from pāpa included in the obligations and responsibilities introduced in the six directions in the Sigālovāda Sutta is  
 (1) an obligation by ascetic Brahmins and parents.  
 (2) an obligation by ascetic Brahmins and teachers.  
 (3) an obligation by ascetic Brahmins and employers.  
 (4) an obligation by ascetic Brahmins and kalyānamittas.  
 (5) an obligation by ascetic Brahmins and husbands.
16. Respecting adults, accepting and consulting their instructions and views with regard to governance is emphasized in  
 (1) four sangahavatthu. (2) four agati.  
 (3) seven aparihāniya dhamma. (4) ten rājadhamma.  
 (5) ten cakkavattivatta.
17. "Associating the dharma, nurturing the dharma, honouring the dharma, paying homage to dharma, offering to dharma, obeying dharma .... accepting dharma in authority, provide righteous protection to family members, forces, supportive kṣatriyas, brāhmaṇa house holders, people in the villages and towns, śramaṇas and brahmaṇas and animals and birds. The number of sakvitivat included in the above paragraph is  
 (1) one. (2) seven. (3) eight. (4) nine. (5) ten.

18. According to the Buddhist teachings on law-abiding and peace, the most accurate among the following statement is that,
- (1) law abiding is not accepted as an *aparihāṇīya* dharma in Buddhism.
  - (2) Buddhism rejects punishment.
  - (3) punishment is an essential factor for maintaining social ethics.
  - (4) causes that lead to offences should be removed and crimes should be prevented.
  - (5) all the social crimes should be eradicated through the development of ethics.
19. The Buddhist *Srāvaka* Society has been put into various classifications on the basis of spiritual development. Among them, *Ārya Śrāvaka* has been classified as
- (1) *bhikkhu*, *bhikkhunī*, *upāsaka* and *upāsikā*.
  - (2) *soṭāpanna*, *sakadāgāmi*, *anāgāmi* and *arahat*.
  - (3) *buddha*, *pacceka-buddha*, *arahat* and *cakkavattirāja*.
  - (4) attainers of *artha*, *dharma*, *nirukti* and *paṭibhāna*.
  - (5) attainers of *paṭhama*, *dutiya*, *tatiya* and *catuttha jhānas*.
20. It is mentioned in Buddhism that there are evil actions caused by the three doors, thought, deed and word, and they are known as 'dasa akusala'. These *dasa akusalas* are caused as
- (1) three by deed, three by word and four by thought.
  - (2) four by deed, three by word and three by thought.
  - (3) three by deed, four by word and three by thought.
  - (4) four by deed, four by word and two by thought.
  - (5) four by deed, two by word and four by thought.
21. According to Buddhist analysis, volitional and ethical actions of an individual are determined as good or bad on the basis of certain criteria. A *dharmapariyāya* that **cannot** be taken as such a criterion in that regard is
- (1) "all conditioned things are impermanent".
  - (2) "no action that gives unpleasant consequences is to be done".
  - (3) "perform actions taking oneself as an example".
  - (4) "perform actions which are beneficial to oneself, others and both".
  - (5) "perform actions according to one's conscience".
22. 'Management' can be interpreted as the clever, prudent and productive adoption of physical and human resources for the fulfilment of aims and objectives of a group of people. The factors in the sources reveal that various systematic management methods have been used in Buddhism. The method of *sanghika* property accepted by the Buddha can be known as a successful factor in management and it can be considered
- (1) as an example for human resource management.
  - (2) as an example for spiritual management.
  - (3) as an example for physical resource management.
  - (4) as an example for personnel management.
  - (5) as an example for environmental management.
23. The Buddhist sources illustrate how the Buddha and dispassionate *bhikkhus* and *bhikkhunis* appreciated beauty in the world. According to the Buddhist concept of aesthetic beauty, this is
- (1) *anupādāna* appreciation. (2) *aesthetical* appreciation.
  - (3) *upādāna* appreciation. (4) *lustful* appreciation.
  - (5) *Sukhavedanā* appreciation.
24. "Ven. Sir, *Mahā Prajāpati Gotami* assisted the Buddha immensely. She is your foster-mother. She is the lady who brought you up. She fed you with milk. She breast-fed you since your mother's death. Therefore, it would be good, if ordination could be granted to women." This statement mentioned in the *Cullavagga* was made by Ven. Ananda when he requested the Buddha to grant ordination in the Buddhist Order to *Mahā Prajāpati Gotami* and other women with her. This incident took place.
- (1) at the *Jetavanārāma* in *Sāvattī*. (2) at the *Ghositārāma* in *Kosambi*.
  - (3) at the *Veluvanārāma* in *Rajagaha*. (4) at the *Kūṭāgārasālā* in *Visālā*.
  - (5) at the *Nigrodhārāma* in *Kapilavatthu*.
25. The Buddha recognizing the unique talents of his disciples in their specific fields, appointed them to high-ranking positions. Accordingly, one among the experts in *dhutanga* was
- (1) *Añña Kondañña Mahā therā*. (2) *Sāriputta Mahā therā*. (3) *Moggallāna Mahā therā*.
  - (4) *Cullapanthaka Mahā therā*. (5) *Mahākassapa Mahā therā*.

26. The Buddha, who was praised by many gods and men, was insulted by persons like Cincāmānavikā, Akkosa Paribbrājaka etc. The Buddha, who was not over joyous in comfort and not shaken in pain, tolerated all in unshaken, moderate mind. This shows the Buddha's
- (1) mahākaruṇā. (2) the quality of araham.  
 (3) the quality of bhagavā. (4) the quality of tādi.  
 (5) equanimity.
27. The tradition of higher ordination (upasampadā) with granting the permission to bhikkhu sangha for giving ordination and higher ordination to children of families in villages in different directions is known as
- (1) fiatticatutthakamma upasampadā. (2) saraṇāgamana upasampadā.  
 (3) pañhabyākarana upasampadā. (4) dūtena upasampadā.  
 (5) ovāda paṭiggahaṇa upasampadā.
28. "Mahaṇa mahalu pevidda" means
- (1) becoming sāmaṇera. (2) obtaining ordination in old age.  
 (3) obtaining adhisīla or higher ordination. (4) obtaining higher-ordination in old age.  
 (5) monk life without higher ordination.
29. "Searching oneself is nobler than searching a woman". This was preached by the Buddha to
- (1) Yasakula putta. (2) friends of Yasakula putta.  
 (3) Upatissa and Kolita. (4) princes Bhaddavaggiya.  
 (5) prince Nanda.
30. Ven. Ananda thera mentioned in the first Buddhist Council that the Buddha, in a day before the great passing away, had given permission to change khuddānukhuddaka sikkhāpada at bhikkhu sangha's discretion. Decision with regard to khuddānukhuddaka sikkhāpada at the discussion was
- (1) all the sikkhāpada except pārājikā fall in the category of khuddānukhuddaka sikkhā.  
 (2) all the sikkhāpada except pārājikā and sanghādisesa fall in the category of khuddānukhuddaka sikkhā.  
 (3) all the sikkhāpada except pārājikā, sanghādisesa and aniyata, fall in the category of khuddānukhuddaka sikkhā.  
 (4) no any sikkhāpada should be changed as khuddānukhuddaka sikkhā.  
 (5) Ven. Ananda thera is at fault because he did not inquire the Buddha about khuddānukhuddaka sikkhā.
31. The reports confirm that more than ten thousand of local and foreign students who studied at Nalanda University were provided with hostel facilities there. This happened so because
- (1) there was a rule in the university that all the students should be in the university hostels.  
 (2) the university was situated in a depopulated area.  
 (3) there were enough hostel facilities in the university.  
 (4) all the students were foreigners.  
 (5) there were no other universities with hostel facilities during that period in India.
32. 'Āciṇṇakappa' that belongs to dasa akepavatthu means that
- (1) what came from masters tradition should be accepted without inquiring.  
 (2) it is accepted to drink unfermented toddy.  
 (3) it is accepted to eat a sort of milk between liquid milk and curd.  
 (4) it is accepted to eat food until one's shadow is two inches long after sunset.  
 (5) it is accepted to eat food in a village once, and then eat food once again in another village.
33. The decision to send monks to nine countries for dhamma missions after the third Buddhist Council was taken according to
- (1) a suggestion by Moggaliputtatissa Thera. (2) a request by Emperor Dharmāsoka.  
 (3) a request by Maha Dhammarakkhita. (4) a request by Sona and Uttara theras.  
 (5) a request by Mahinda Mahā Thera.
34. King Sirisangabo, having brought secretly the dead bodies from the cemetery and hung them in public places in order to show that the wrong doers are punished with death penalty by king, released the wrong doers after advising them, because
- (1) the edict Māghāta was imposed during that period in Sri Lanka.  
 (2) the king governed the country on the principle of pancasila.  
 (3) the king was not an expert in governance.  
 (4) the king wanted to hide the offences committed by his spies.  
 (5) the punishment was not in accordance with Buddhist practice.

35. The sermon preached by Mahā Mahinda thera, giving a new interpretation to the cult-belief in the dead spirits was
- (1) Cullahatthipadopama Sutta.
  - (2) Petavatthu Vimānavatthu.
  - (3) Āsivisopama Sutta.
  - (4) Saccasamyutta Sutta.
  - (5) Dhammacakkappavattana Sutta.
36. The prominent reason for establishing a residence for devil cittarāja at the lower part of lake Abhaya by king Paṇḍukābhaya was, because
- (1) he protected king's life during his childhood.
  - (2) he supported the king to win the battle.
  - (3) he served the king as a slave.
  - (4) he served as a guard to king's father.
  - (5) he served as a guard to king's mother.
37. It was decided to expel from Mahāvihāra Ven. Tissa Thera who accepted Abhayagiri Vihāra offered by king Walagambā, because
- (1) the thera did not accept the advice given by Mahāvihāra bhikkhus.
  - (2) he was involved in governance.
  - (3) he acted against vinaya.
  - (4) he was partial to King Walagambā.
  - (5) he accepted a new monastery built against Mahāvihāra.
38. Because of the action of king Monkuth, Thai Bhikkhu Sangha Community was divided into Nikāyas as Mahā Nikāya and Dhamma Yuttika Nikāya. What the king expected by dividing the same bhikkhu tradition into two sects was
- (1) to encourage strict adherence to vinaya rules.
  - (2) to organize the proper management of monasteries.
  - (3) to encourage the protection of monastery properties.
  - (4) to establish further relationship between monks and lay people.
  - (5) to organize the social role of bhikkhus properly.
39. The time of king Vijayabā I can be recognized as a period during which cultural ties between Sri Lanka and Burma were immensely strong. One main incident that took place at that time with regard to welfare of sāsana was
- (1) a reform in the sāsana through a group of bhikkhus accompanied to Sri Lanka from Burma.
  - (2) the arrival of Uttarajīva and Chappaṭa theras in Sri Lanka.
  - (3) initiation of Sthala Sangha Nikāya in Burma.
  - (4) arrival of a group of bhikkhus for higher ordination in Sri Lanka from Burma.
  - (5) establishment of Kalyāṇī Sīmā in Burma.
40. Among the rulers in Burma, the king who had become a monk before taking up kingship was
- (1) king Dhammacētiya.
  - (2) king Keyansittha.
  - (3) king Anavratha.
  - (4) king Ming Dong Ming.
  - (5) king Monkut.
41. A Sri Lankan source that mentions about the introduction of Buddhism to Burma is
- (1) Mahāvāṃsa.
  - (2) Thūpavāṃsa.
  - (3) Bodhivāṃsa.
  - (4) Dhātuvāṃsa.
  - (5) Attanagaluvāṃsa.
42. The religious cult that existed in the pre-Buddhist period in Japan was
- (1) Nāth cult.
  - (2) Confusius teaching.
  - (3) Shinto teaching.
  - (4) Taoism.
  - (5) Bon cult.
43. The two monks who pioneered in introducing Buddhism to China during the period of Emperor Mingti were
- (1) Kassapa Mātanga and Dharmaraksha theras.
  - (2) Fahein and Xuanzang (Huensiang) theras.
  - (3) Bodhidharma and Sāntarakshita theras.
  - (4) Soṇa and Uttara theras.
  - (5) Kumārajīva and Padmasambhava theras.

44. The golden period of Buddhism in Japan is considered to be the time of Sotokutaishi or prince Umayado. The number of articles introduced for the development of Buddhism in the new constitution by him was  
 (1) twelve. (2) fourteen. (3) sixteen. (4) seventeen. (5) twenty.
45. According to the archaeological evidence, the first tradition that created the Buddha statue is  
 (1) Mathurā. (2) Gandhāra. (3) Amarāvati.  
 (4) Pallava. (5) Gupta.
46. The most prominent mudrā in the seated Buddha statues in Sri Lanka is  
 (1) vitarka. (2) varada. (3) bhūmi sparsa.  
 (4) dharmacakra. (5) dhyāna.
47. Before the Buddha statue in complete figure was sculptured, various symbols to represent the Buddha has been used. One symbol which was **not** used for this purpose is  
 (1) ūnaroma dhātu. (2) sacred foot print. (3) dharma cakra.  
 (4) posture (āsana). (5) bodhi tree.
48. The kind of 'house' built by Sri Lankan architect for the purpose of protecting stūpa is known as  
 (1) Aṭadāge. (2) Heṭadāge. (3) Cetiyaśālā.  
 (4) Vaṭadāge. (5) Geḍige.
49. According to the chronicle literature in Sri Lanka, the sacred relic enshrined in the first stūpa, Thūpārāma after the arrival of Mahinda Thera in Sri Lanka is  
 (1) aku dhātu. (2) paṭi dhātu. (3) lalāta dhātu.  
 (4) grīvā dhātu. (5) pātrā dhātu.
50. The theme of the text Amāvatura compiled by Gurulugomi in praise of the Buddha's qualities is based on  
 (1) the quality of araham.  
 (2) the quality of sammā sambuddha.  
 (3) the quality of sugata.  
 (4) the quality of purisadamma sārathi.  
 (5) the quality of sathā devamanussānaṃ.

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6. (i) Confirm the usefulness of Buddhism for the freedom of thinking.  
(ii) Indicate briefly the origin and development of Buddhist 'Pabbajjā' (ordination).  
(iii) Give an adequate account on rainy season retreat (vassāvāsa) and its associated rituals.  
(iv) Name well-known ancient Buddhist universities in India and comment on the University of Valabhi.
7. (i) Provide evidence to confirm the necessity of a Buddhist Council at the time of Buddha's Parinibbāna.  
(ii) "The aim of a Buddhist Council is the preservation of the dispensation (sāsana)". Discuss with reference to the second Buddhist Council.  
(iii) Point out how the mundane and spiritual development of Sri Lankan Society became well known by the concept of "tank-pagoda, village-temple" (vevayi-dagebayi, gamayi-pansalayi).  
(iv) Evaluate how the Japanese culture became illuminated through Zen Buddhism.
8. (i) Explain with examples, how the beliefs and faiths in Pre-Buddhist Sri Lanka were nourished through Buddhism.  
(ii) Indicate briefly the views on the origin of Buddha statue and point out the similar and dissimilar features between Gandhāra and Mathurā Buddha statues.  
(iii) "The Image House (Paṭimāghara) indicates the greatness of the architecture in ancient Sri Lanka". Confirm this statement.  
(iv) Elucidate with examples, how the Buddhist objects of veneration became the subject matter for originating the chronicle literature (vaṃsa kathā) in Sri Lanka.

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