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Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka
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கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2025
General Certificate of Education (Adv. Level) Examination, 2025

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Buddhist Civilization 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** (×) on the number of the correct option in accordance with the instructions given on the back of the answer sheet.*

1. According to Indian Brahmin teachings during the time of the Buddha, offering (dāna) was prescribed as a one's own duty (svadharma) only for

(1) the Brahmin caste.
(2) the Kṣastriya caste.
(3) the Brahmin and Kṣastriya castes.
(4) the Kṣastriya and Vaiśya castes.
(5) the Brahmin, Kṣastriya and Vaiśya castes.

2. Choose the word that best fits the blank.

It is clear from ..... how women were oppressed in the Brahmanical cultural environment of India in the 6th century BC, as well as the mental relaxation they experienced through Buddhism.

(1) The Manusmṛuti
(2) The Therigāthā
(3) The Dhammapada Pāli
(4) The Sigālovāda Sutta
(5) The Bhikṣhuṇī Prātimokṣa

3. The religious teacher during the Buddha's time, who was described by the Buddha as a human kiddle born into the world to cause harm, misfortune, and disaster for humans, just as a kiddle dipped in the mouth of a river causes the destruction of many fish is

(1) Ajita Kesakambalī.
(2) Pakudha Kaccāyana.
(3) Makkhalī Gosāla.
(4) Pūraṇa Kassapa.
(5) Sañjaya Bellaṭṭhiputta.

4. Read the following statements and select the option that includes only the distinctive features of the Indian Sramaṇa tradition during the Buddha's time.

A - Valuing freedom of thought.
B - Accepting the path of homelessness.
C - Rejecting social classification based on one's birth.
D - Rejecting the path of knowledge (jñānamārga).
E - Considering celibacy (brahmacariyā) as the superior path.

(1) *A, B, C, D*
(2) *A, B, C, E*
(3) *A, C, D, E*
(4) *B, C, D, E*
(5) *A, B, C, D, E*

5. After His enlightenment the Buddha travelled to Magadha to preach the Dhamma at the request of

(1) merchants Tapassu and Bhalluka.
(2) five ascetics.
(3) householder son Yasa.
(4) King Bimbisāra.
(5) King Ajāsat.

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6. A common feature of monarchies and republics that existed in India in the 6th century BC was that
   (1) the ruling party exercised legislative, executive and judicial powers itself.
   (2) expanding the boundaries of the state by implementing the Fish Theory.
   (3) exercising power through the sub-king (yuvaraja), counsellor (purohitha), court leader (adhikaraṇanāyaka) and commander-in chief (senāpathi).
   (4) maintaining the ownership of the kingdom from generation to generation.
   (5) involving a group of provincial rulers for the administration.

7. Tun, kalhi ma pevati
   pada'rut siyal lova eti
   atembulase dena gati
   ....
   What is the quality of the Buddha described in the above poem in Budugunālaṃkāraya?
   (1) bhagavā (2) satthā (3) sugata
   (4) sammāsambuddha (5) lokavidū

8. "That blessed one, who realized the truth, teaches the Dhamma for the realization of beings... That blessed one, who attained the cessation of defilements, preaches the Dhamma for the cessation of defilements of beings."
   The most appropriate term to describe the Buddha's quality revealed in the above statement is
   (1) great wisdom (mahāprajñā).
   (2) the quality of loving-kindness (mettā).
   (3) great compassion (mahākaruṇā).
   (4) sacrifice (pariccāga).
   (5) determination (adhiṭṭhāna).

9. "Oh monks! I address you now. All conditioned things are perishable. Work with heedfulness for the attainment of liberation." Choose the option that best describes the above statement that reveals a great characteristic of the Buddha.
   (1) Buddha's quality of unshakability (tādī)
   (2) Lotus-like life (Padmākāra)
   (3) Free thinking
   (4) Excellent teacherhood
   (5) Fearless facing to Parinirvāṇa

10. "The Buddha is the embodiment of all the virtues he preached. During a period of fourty-five years, he put into practice the words he spoke. No weakness or inferior feeling was ever visible in him. The Buddha also presented a very perfect code of ethics to the world."
    Who made the above statement?
    (1) Professor Max Muller (2) Professor Saunders
    (3) Professor Lakshmi Narasu (4) Albert Einstein
    (5) Bertrand Russell

11. Choose the statement which is **inconsistent** with the character of the householder Citta from the following statements.
    (1) Taking steps to impart knowledge of the Dhamma to monks who lacked knowledge of the Dhamma.
    (2) Being a non-returner (anāgāmī) devotee who had developed all four Fine-Material Jhānās.
    (3) Being the devotee who had never even thought of another woman since the day he married his wife and who wished to live with her in future lives as well.
    (4) Being the foremost among the Dhamma preaching upāsakās.
    (5) Having being disgraced by the monk Sudhamma and being the devotee who caused the Buddha to establish the Act of Reconciliation (paṭisāranīya kamma) for the first time.

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12. Which of the following is **not** one of four privileges presented by Venerable Ānanda when he became the chief attendant of the Buddha?
    (1) Giving permission to offer flowers, lamps etc. to Ānanda bodhi, received as offerings to the Buddha when the Buddha is absent at Jetavana Monastery.
    (2) The invitations accepted by Venerable Ānanda must be accepted by the Buddha.
    (3) Anyone who comes from outside should be allowed to meet the Buddha at any time.
    (4) If Venerable Ānanda has any doubts, he should be allowed to inquire into it immediately.
    (5) The Dhamma preached in places where Venerable Ānanda was absent should be preached again.

13. According to the description found in the Aggañña Sutta regarding the origin and evolution of social institutions, the state originated as a result of the evolution of various social phenomena with dependant origination. The immediate reason for appointing a ruler can be identified there as
    (1) the guardianship and control of paddy fields.
    (2) securing the right of the people to live.
    (3) securing the right of the people to accumulate property.
    (4) re-establishing degraded morality in society.
    (5) finding and punishing the offenders who violate the rights of the people.

14. According to the Buddhist principles of state governance one of the main features of the economic policy of a country can be considered as
    (1) increasing taxes and strengthening the state treasury.
    (2) identifying the economic needs of the people and providing the necessary facilities to those who are talented in each field.
    (3) increasing the punishments given for those who engage in crimes.
    (4) providing support to the poor by the rich.
    (5) distributing the wealth of the state treasury among the poor according to their needs.

15. The Buddhist principle of governance, "One should approach the learned monks and Brahmins who are free from intoxication and heedlessness, and seek advice and guidance from them and rule the country." is included in the
    (1) sapta-aparihāniya-dharma.
    (2) dasa-sakviti-vat.
    (3) principles of governance in the Kūṭadanta Sutta.
    (4) dasa-rāja-dharma.
    (5) principles of governance in the Aggañña Sutta.

16. Select the option that contains the fact that **cannot** be considered a characteristic of the creationism of God, a religious belief that took root in Indian society during the time of the Buddha.
    (1) The loss of free-will for the individual
    (2) The loss of self-ownership for the individual
    (3) The classification of humankind into superior and inferior based on genetic factors
    (4) The practice of Yoga exercises
    (5) The precedence of Karmamārga

17. Ārambhadhātu, nikkamadhātu, parakkamadhātu, thāmadhātu, ṭhitidhātu, upakkamadhātu indicate how Buddhist teachings emphasize the independence, strength and personality of the individual. From the following statements, choose the statement that is **inconsistent** with these teachings.
    (1) Karma determines the progress and deterioration of the individual.
    (2) Responsibility for conscious good or bad actions rest with the doer.
    (3) It is your duty to achieve liberation. The Tathāgatas show the path.
    (4) The sin he has committed defiles himself.
    (5) The person has free-will.

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18. "It is the Buddhist teaching that if any action done with mind, body or speech causes harm to oneself, harm to others, or harm to both oneself and others, such actions should not be performed." This teaching, which can be used as a criterion for judging good and bad, is included in the,

(1) Dhammapada. (2) Ambalaṭṭhikarāhulovāda Sutta.
(3) Kālāma Sutta. (4) Mahāparinibbāna Sutta.
(5) Veludvāra Sutta.

19. Choose the option that includes the three unwholesome deeds that occur through the three doors of the body, speech and mind.

(1) killing, stealing, falsehood (2) stealing, adultery, harsh speech
(3) killing, slandering, covetousness (abhijjhā) (4) speaking nonsence, ill-will, wrong view
(5) harsh speech, covetousness, ill-will

20. The following are some statements about Faith (saddhā).

A - Faith (saddhā) is not a part of the Noble Eightfold Path.
B - The conviction that arises from understanding the qualities of Triple Gem is Amūlikā Saddhā.
C - "Faith is the greatest wealth for a person." mentioned in the Ālavaka Sutta.
D - Faith is the seed of the field called the path of nirvāṇa.
E - Faith is the first step that leads a person to listen to the Dhamma and leads him to the path of nirvāṇa.

From the above statements, select the option that includes only the facts that are consistent with the faith taught in Buddhism.

(1) *A, B, C, D* (2) *A, B, C, E* (3) *A, B, D, E*
(4) *A, C, D, E* (5) *B, C, D, E*

21. In the four sublime abodes (Brahma vihāras), 'muditā' means,

(1) having a gentle disposition. (2) listening to the opinions of others.
(3) being flexible. (4) being sympathetical in the sorrow of others.
(5) being happy in the happiness of others.

22. The following are five statements included in Buddhist teachings related to the environment and environmental conservation.

A - It is stated in the Vinaya Piṭaka, that "a monk who is not sick should not urinate, defecate or spit in water."
B - It is stated in the Sekhiyā, that "a monk who is not sick should not urinate, defecate or spit on green grass."
C - The Vanaropa Sutta states that growing gardens, planting trees, keeping water pots and building ponds etc. are as merits which grow day and night.
D - The Adhammika Sutta states that when rulers are unrighteous, the environmental conditions such as the sun, moon, stars change and the country becomes barren without rains on time.
E - The Pācittiya Pāli states that cutting down trees, and cutting down all kinds of seeds are offences for monks.

From the above statements, select the option that includes the Buddhist teaching that is **not** directly related to environmental cleanliness and environmental conservation.

(1) *A* (2) *B* (3) *C* (4) *D* (5) *E*

23. Which Sutta mentions that the poverty is a suffering to the layman who enjoys sensual pleasure and has to take loans due to poverty and has to face many other related sufferings due to debtedness?

(1) Anaṇa Sutta (2) Parābhava Sutta (3) Sigālovāda Sutta
(4) Pattakamma Sutta (5) Iṇa Sutta

24. Buddhism approves of trading as a righteous profession. Accordingly, the Pañcaka Nipāta of Aṅguttara Nikāya, describes the unrighteous and dirty business and activities that an entrepreneur or businessman should not engage in. What trade is **not** included in it?

(1) Sattha vaṇijjā (2) Satta vaṇijjā (3) Kūṭa vaṇijjā
(4) Maṇja vaṇijjā (5) Visa vaṇijjā

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25. Some of the factors that contribute to the prosperity of lay life are as follows.

A - Renovation of worn-out resources.
B - Consumption in moderation.
C - Acquisition of perishable resources.
D - Keeping a virtuous woman or man in charge.
E - Maintaining a simple life style.

From the above statements, select the option that includes the four points that can be used for the management of physical resources as mentioned in the Kula Sutta of the Aṅguttara Nikāya.

(1) *A, B, C, D* (2) *A, B, C, E* (3) *A, B, D, E*
(4) *A, C, D, E* (5) *B, C, D, E*

26. "Sandiṭṭhikā dhanajāni" means the rapid loss of wealth in the blink of an eye. Two such doors through which wealth is lost are included in the analysis of the six gates of hell or the doors of destruction of wealth in the Sigālovāda Sutta. One of them is addiction to gambling. The other fact is,

(1) the association of sinful friends. (2) sauntering in streets at unseemly hours.
(3) addiction to alcohol. (4) idleness.
(5) frequent participation in festivals and entertainment.

27. As indicated in the Maṅgala Sutta, the auspicious factors that lead to a person's progress in this life and hereafter do **not** include,

(1) eating with moderation. (2) believing that he has done merits in the past.
(3) being happy with what he has received. (4) not grieving.
(5) patience.

28. As stated in the Dhammapada verse, "Manasā ce paduṭṭhena - bhāsati vā karoti vā," how the consequences of actions said and done with a polluted mind come to that perpetrator is stated as,

(1) "like sparks hidden under ashes, it pays off when the opportunity arises."
(2) "although at the time of committing sins it is sweet as honey, but when suffering it burns like fire."
(3) "like milk that does not clot immediately, sin gradually repens and yields its rewards."
(4) "like the wheel of the cart following an ox, the consequences of sins follow behind."
(5) "even if one is hidden in space, in the ocean, in a cave or anywhere in the world, the consequences of sins cannot be avoided."

29. The following are five religious events that occurred in the early stage of the missionary service during the Buddha's time.

A - The offering of the Nīgrodhārāma.
B - The breaking of the pride of the Sākyans.
C - The ordaining of Upatissa and Kolita.
D - The ordaining of Prince Nanda.
E - The offering of the Veḷuvanārāma.

From the above events, select the option that includes only the events related to the Buddha's visit to Kapilavatthu.

(1) *A, B, D* (2) *A, C, D* (3) *B, C, D*
(4) *B, D, E* (5) *C, D, E*

30. The following are some of the instructions given by the Buddha to the monks.

A - Conduct the journey for the welfare of many people.
B - Do not travel during the rainy season.
C - Preach Dhamma lovely at the beginning, in the middle and at the end.
D - Live on alms food.
E - Proclaim the pure celibacy (brahmacariya).

Form the above statements, choose the option that contains the two ideas that are **not** included in the advice given by the Buddha to the first group of missionaries, "Caratha bhikkhave cārikam ..."

(1) *A, B* (2) *A, C* (3) *B, D* (4) *C, D* (5) *D, E*

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31. From the following options, select the option that includes only the facts related to the Second Buddhist Council.
(1) Ten indulgences (dasa vastu), Sabbakāmī, Kālāśoka, Vālukārāma, Schism
(2) Ten indulgences (dasa vastu), Yasa, Kālāśoka, Saptaparṇī cave pavilion, Schism
(3) Ten indulgences (dasa vastu), Sabbakāmī, Dharmāśoka, Aśokārāma, Schism
(4) Ten indulgences (dasa vastu), Revata, Kālāśoka, Aśokārāma, Schism
(5) Ten indulgences (dasa vastu), Yasa, Ajāsatta, Vālukārāma, Schism

32. Historical and archaeological evidence confirms that almost all the famous universities of ancient India had maintained a very advanced library service. Meanwhile, those records show a unique feature of the Valabhi University Library that was compared to other universities such as Nālandā. That uniqueness was that,
(1) the maintenance of a library with three mansions.
(2) having a nine-storey library building.
(3) the permission to take books out of the library on payment basis.
(4) appointing an officer in charge of the library named 'dvāra paṇḍita'.
(5) establishing a fund to maintain the library.

33. One of the religious services performed by king Dharmāśoka was,
(1) pioneering work related to the creation of Buddha statues.
(2) the initiation of both local and international Dhamma propagation service.
(3) granting advisor positions to renowned scholars like Nāgārjuna, Aśvaghoṣa to his royal court.
(4) providing royal patronage for the Fourth Buddhist Council.
(5) encouraging and sponsoring monks in the compilation of commentaries on Tipiṭaka.

34. It is clear from the records of the Mahāvaṃsa etc. that worshipping of yakṣas was prominent among the indigenous faiths and beliefs that existed in Sri Lanka during the pre-Buddhist period. Choose the option that includes only the names of yakṣas and yakṣanīs who were venerated by the time of the reign of Paṇḍukābhaya according to those records.
(1) Kālavela, Kumbhaṇḍa, Cittarāja
(2) Kālavela, Cittarāja, Maheja
(3) Cittarāja, Kālavela, Vibhīṣaṇa
(4) Cittarāja, Sumana, Kālavela
(5) Jotiya, Cittarāja, Jutindhara

35. The Mahāvaṃsa states that the Buddha visited Sri Lanka three times. According to the Mahāvaṃsa who built a stūpa in the land of Lanka after obtaining the hair relics during His first visit to Sri Lanka?
(1) Two merchant brothers Tapassu-Bhalluka
(2) Nāga kings Cūlodara and Mahodara
(3) Nāga King Maṇiakkhika
(4) God Upulvan
(5) God Sumana Saman

36. It is a well-known idea that the cults and beliefs of pre-Buddhist Sri Lanka were shaped by Buddhist influence after the arrival of Maha Mahinda Thero. From the following statements, select the option that is **not** consistent with this idea.
(1) Bodhi worship was practised as a consumed cetiya (pāribhogika cetiya), instead of tree worship.
(2) The ritual of transferring merits to gods began, instead of worshipping gods.
(3) Monasteries were built on mountains, instead of worshipping mountains.
(4) Offering (dāna) was introduced instead of sacrifice (yāga).
(5) The ritual of transferring merits to ancestors was performed, instead of offering sacrifices to the dead.

37. 'Guttavaṃka' was,
(1) an ancient Sri Lankan Buddhist ruler.
(2) an ancient Indian Buddhist king.
(3) a monastic education center (piriveṇa) belonging to the Abhayagiri Vihāra.
(4) a monastic education center (piriveṇa) belonging to the Mahāvihāra.
(5) an Indian monk who went to China.

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38. In ancient Sri Lankan life, it was an accepted practice to perform almost every important event from conception to death according to Buddhist rituals. Accordingly, the ritual known as 'doraṭa veḍīma' meant,

(1) the initiation of 'geb peḷahara' for the protection of the child in the womb.
(2) bringing the child to one's home after birth.
(3) taking the child to the temple for the first time and having him Paritta chanting.
(4) starting the child's diet in an auspicious time.
(5) having a monk visit the house to bless the child.

39. The following are five factors that confirm the close relationship between the kings of ancient Sri Lanka and Buddhism.

A - The first Sri Lankan ruler who embraced Buddhism.
B - Established the Mahāvihāra and offered it to the Buddha sāsana.
C - Built the Thupārāma stūpa by enshrining the sacred relic of the Buddha's Right Collarbone.
D - Built gigantic Buddhist creations such as the Mahāthūpa and the Lovāmahāpāya.
E - Held a vinaya saṅgāyanā in Sri Lanka under the royal partronage.

From the above factors, select the option that includes only the actions taken by the King Devānampiyatissa.

(1) *A, B, C, D* (2) *A, B, C, E* (3) *A, B, D, E*
(4) *A, C, D, E* (5) *B, C, D, E*

40. After the introduction of Buddhism to Burma, the culture of the country underwent a direct transformation in various aspects. Which of the following did **not** undergo such a direct transformation?

(1) The concept of Bodhisattva became a popular belief.
(2) It became a Buddhist state that does not consider caste discrimination.
(3) Women were granted unlimited freedom.
(4) Buddhism becoming the state religion.
(5) The temple becoming the primary educational centre for children.

41. Which Siamese king sent a group of Siamese monks to Sri Lanka in 1361, taught Buddhism well in the country, and brought them back to his country, thereby promoting and nurturing Buddhism in the country?

(1) King Dharmarāja (2) King Paramarāja the First
(3) King Rocarāja (4) King Srī Sūryavaṃśa Rāmamahādhārmika
(5) King Kilanā

42. What is the religious and spiritual service performed by Kumārajīva Thera, who played a great role in the advancement of Chinese Buddhism?

(1) Starting the Zen tradition arriving to China from India.
(2) Establishing the Bhikkhunī order bringing the nun Devasārā.
(3) Spreading Buddhism in China enlightening the King Han Mingdi in the Dhamma.
(4) Translating books such as the Mahāprajñāpāramitāśāstra and Śataśāstra into Chinese.
(5) Translating books that he himself took to China after travelling to India and Sri Lanka, into Chinese.

43. The following are five popular cultural elements that were shaped and nurtured in Japanese culture under the influence of Buddhism.

A – Ikebana flower arrangement
B – Nō and Kabuki drama
C – Sumi-e painting
D – Haiku poetry
E – Horticulture

Out of these, select the option that includes only cultural elements influenced by Zen Buddhism.

(1) *A* (2) *A, B* (3) *A, B, C* (4) *A, B, C, D* (5) *A, B, C, D, E*

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44. Select the correct statement from the following statements about the historical evolution of Buddha statues.

(1) The Amarāvatī tradition of South India was originated with the influence of both the Gandhāra and Mathurā traditions.
(2) The Buddha image has been found on coins bearing the image of the King Kosala.
(3) The Buddha statues belonging to the Gandhāra tradition were influenced by local art.
(4) The stylized and curly hair is a characteristic of the statues of Gandhāra tradition.
(5) The Buddha statues belonging to the Mathurā tradition were influenced by Greek and Roman art.

45. Among the available sources on the beginning of Buddha image carving, it is mentioned that for the first time during the Buddha's lifetime, a Buddha image was carved from a sandalwood base and worshipped in the

(1) Samantapāsādikā. (2) Mahāvaṃsa.
(3) Kosalabimba Varṇanā. (4) Mahāparinibbāna Sutta.
(5) Kāliṃgabodhi Jātaka.

46. Select the option that includes the hand gesture (mudrā) used in the Aukana Buddha statue and the sitting posture (āsana) used in the Toluvila Buddha statue, respectively, which belong to the Anuradhapura period.

(1) Varada mudrā, Vajrāsana. (2) Abhaya mudrā, Vīrāsana
(3) Abhaya mudrā, Padmāsana (4) Vitarka mudrā, Vīrāsana
(5) Samādhi mudrā, Vajrāsana

47. The following are five statements about the Korawakgala (balustrade), an important artistic element used in designing of ancient Sri Lankan buildings.

A - The Korawakgala was placed behind the Muragala (Guardstone) on either sides of the steps leading to the entrance of royal and sacred buildings.
B - The Korawakgala of the early period was devoided of carvings.
C - The head of the Korawakgalas found in the Anuradhapura period has the style of a scroll emerging from the mouth of a dragon.
D - The carvings of lions, elephants, dwarfs and nāgas can often be seen on the wall facing away of the Korawakgala.
E - After the Polonnaruwa period, Korawakgalas with a elephant-lion (Gajasiṃha) head or a elephant head or a lion head can be seen.

Of the above statements, the correct number of statements related to Korawakgala is,

(1) one. (2) two. (3) three. (4) four. (5) five.

48. The king who built the Ambasthala stūpa by enshrining the ashes of Arahat Mahinda Thera was,

(1) King Devānampiyatissa. (2) King Uttiya the First. (3) King Mahāsiva.
(4) King Vasabha. (5) King Gajabāhu the First.

49. The Guttila-kāvya, a classical Sinhala poetry book created during the Kotte period, based on the Guttila Jātaka, was composed by,

(1) Buddhaputra Thera. (2) Toṭagamuve Srī Rāhula Thera.
(3) Dharmasena Thera. (4) Vīdāgama Maitrī Thera.
(5) Vetteve Thera.

50. Five places of Buddhist cultural value are listed below.

A – Hindagala
B – The relic chamber of the Ruwanweli Seya
C – Tivaṅka Image House
D – The new Vihara of Kelaṇi Temple
E – Gotaṃī Vihāra, Borella

Among the above mentioned places, it has been identified as famous place/places for Buddhist paintings is/are,

(1) *A* only. (2) *A* and *B* only. (3) *A*, *B* and *C* only.
(4) *A*, *B*, *C* and *D* only. (5) all *A*, *B*, *C*, *D* and *E*.

* * *

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

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
இலங்கைப் பரீட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka

අධ්‍යයන පොදු සහතික පත්‍ර (උසස් පෙළ) විභාගය, 2025
கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2025
General Certificate of Education (Adv. Level) Examination, 2025

බෞද්ධ ශිෂ්ටාචාරය II
பௌத்த நாகரிகம் II
Buddhist Civilization II

45 E II

පැය තුනයි
மூன்று மணித்தியாலம்
Three hours

අමතර කියවීම් කාලය - මිනිත්තු 10 යි
மேலதிக வாசிப்பு நேரம் - 10 நிமிடங்கள்
Additional Reading Time - 10 minutes

Use additional reading time to go through the question paper, select the questions you will answer and decide which of them you will prioritise.

Instructions:

* *Answer **five** questions only choosing **two** from* **Part I** *and **three** from* **Part II**.

Part I

1. (i) Name **four** sacrificial rites found in the teachings of Brahmanism. *(02 marks)*

(ii) Briefly describe the Āpad Dharmas (Emergency duties) prescribed for the Brāhmanical caste. *(03 marks)*

(iii) Point out the basic teachings of Pūraṇa Kassapa. *(04 marks)*

(iv) Describe the urban characteristics of Indian society during the time of the Buddha with reference to **five** factors. *(05 marks)*

(v) Evaluate the noble qualities reflected in the character of Mahā prajāpatī Gotamī. *(06 marks)*

2. (i) Name **four** common characteristics of the Śramaṇa tradition. *(02 marks)*

(ii) Introduce the Buddha's quality of 'Lokavidū' (the knower of the worlds). *(03 marks)*

(iii) Show the structure of administration in the Kosala kingdom during the time of the Buddha. *(04 marks)*

(iv) Briefly elucidate **three** measures taken by the Brāhmanical tradition to keep women under the patriarchal rule. *(05 marks)*

(v) Show how Buddhism has affirmed the place of women in domestic life. *(06 marks)*

3. (i) Complete the Dhammapada stanza "Sukarāni asādhūni." *(02 marks)*

(ii) Write correctly the meaning of the stanza given in 3 (i) above. *(03 marks)*

(iii) Name the duties and responsibilities of laymen and monks as mentioned in the Sigālovāda Sutta. *(04 marks)*

(iv) Explain how the association of benevolent friends contributes to the advancement of an individual's life with reference to Buddhist teachings. *(05 marks)*

(v) Point out how the exemplary leadership of the Buddha contributed to the success of the missionary service during the Buddha's time. *(06 marks)*

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See page two

Part II

4. (i) Make an inquiry into the righteous means of earning wealth contained in Buddhist teachings. *(10 marks)*

(ii) Name the seven conditions for non-decline (sapta aparihāniya dharma) and show how they can be applied to build an exemplary government. *(10 marks)*

5. (i) Examine how the First and Third Buddhist Councils were instrumental in the compilation and preservation of the Dhamma. *(10 marks)*

(ii) Explain the process of study and education at Nālandā University. *(10 marks)*

6. (i) Clarify with examples how Burmese culture was nourished by Buddhism. *(10 marks)*

(ii) Assess, to which extent the Buddhist teachings influenced the political policies of ancient Sri Lanka. *(10 marks)*

7. (i) Show with examples how the art of Sri Lankan stūpa differs from the art of Indian stūpa. *(10 marks)*

(ii) Point out with reference to Sri Lankan temple murals that art can be used to transmit values to the society. *(10 marks)*

8. (i) "Buddhism has made a great influence to the development of Sri Lankan drama." Discuss. *(10 marks)*

(ii) Provide expositions on any **two** of the following topics.

(1) The Bo-Tree House (Bodhighara)

(2) Attending to the sick (gilānopasthāna)

(3) Pūjāvaliya

(4) Abhayagiri Tradition *(05×2 = 10 marks)*

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