

இலங்கைப் பரீட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka

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கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2014 டிசெம்பர்
General Certificate of Education (Ord. Level) Examination, December 2014

இரண்டாம் பரீட்சை I, II
பௌத்தம் I, II
Buddhism I, II

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மூன்று மணித்தியாலம்
Three hours

Buddhism I

Note :

- Answer all questions.
- In each of the questions 1 to 40, pick one of the alternatives (1), (2), (3), (4) which you consider as correct or most appropriate.
- Mark a cross (X) on the number corresponding to your choice in the answer sheet provided.
- Further instructions are given on the back of the answer sheet. Follow them carefully.

- One of the following is the capital of Sākya province of the Kosala country where prince Siddhārtha was born.
(1) Devdaha (2) Sāvatti (3) Kapilavastu (4) Kimbulvat
- Prince Siddhārtha will become the Buddha in the future was foretold for the first time by
(1) Ascetic Asitha. (2) Ascetic Ālārakālāma.
(3) Brahmin Kondañña. (4) Ascetic Uddhakārāma.
- The meditation that prince Siddhārtha practised at the farming ceremony in his fifth month after birth is
(1) Maitrī meditation. (2) Ānāpānasati meditation.
(3) Asubha meditation. (4) Maranānussati meditation.
- Prince Siddhārtha while going on searching for teachers after the renunciation met
(1) King Kosala. (2) King Ajāsat. (3) King Bimbisāra. (4) King Udeni.
- The person who expressed that there is no other religious teaching which goes beyond the teachings of Four Noble Eight-Fold Paths of the Four Noble Truth is
(1) H.G. Wells. (2) Edwin Arnold. (3) Rhys Davids. (4) William Geiger.
- The place where the Buddha spent his seventh week after the renunciation is
(1) Ruwan ge. (2) Root of Ajapāla Nuga ruka.
(3) Shade of Mucalinda king cobra. (4) Root of Rājāyatana kiripalu nuga ruka.
- The person who invited the Buddha to preach 'Dhamma', when he was contemplating on the difficulties to understand the deep doctrine that he realized, was
(1) Mānavaka Gavampati. (2) Brahmin Huhumka.
(3) Mahā Brahma Ghaṭṭikāra. (4) Mahā Brahma Sahampati.
- The time allotted for preaching 'Dhamma' to male and female lay devotees approaching the Buddha within the day which is divided into five parts is known as
(1) the fore-moon session. (2) the afternoon session.
(3) the first watch. (4) the middle watch.
- In order to preach 'Dhamma' to Uruvela Kāsyapa and three of his brothers the Buddha visited their province. The correct statement that identifies this group is
(1) Jaṭilas of the Uruvela province. (2) Ājīvaka of Visālā city.
(3) Jaṭila of Senāni city. (4) Nigaṇṭha of Uruvela province.

10. The monk who received ordination due to his admiration of the handsome body of the Buddha is known as
 (1) Elder Dhammārāma. (2) Elder Vakkali.
 (3) Elder Bakkula. (4) Elder Ānanda.
11. A young Brahmin observed the behaviour of the Buddha with his permission within a number of months. His name is
 (1) Brahmāyu. (2) Cankī. (3) Soṇa Daṇḍa. (4) Akkosaka.
12. The answer which does **not** include facts essential for developing meritorious deeds such as giving to be a 'Pāramitā' is
 (1) Performing acts free from wrong views such as craving and conceit.
 (2) Accomplishment of compassionate skills and wisdom.
 (3) Acts free from personal gains, profits and praise.
 (4) Acts performed with the expectation of wealth in the divine and human worlds.
13. Each 'Pāramitā' is divided into three parts according to the way of fulfilling it. They are:
 (1) Budu, Pasebudu, Maharahat (2) Thruṣṇā, māna, diṭṭhi
 (3) Pāramī, upapāramī, paramattha pāramī (4) Svārtha, parārtha, ubhayārtha
14. A Jātaka tale which depicts how our Bodhisatta fulfilled 'Vīrya pāramitā' is
 (1) Makhādeva Jātaka. (2) Vaṇṇupatha Jātaka. (3) Temiya Jātaka. (4) Vaṭṭaka Jātaka.
15. The virtue among other virtues of Mahā Sangha which expresses the worthiness of offering four requisites with an invitation is
 (1) Sāmīcīpaṭipanna. (2) Āhuṇeyya. (3) Pāhuṇeyya. (4) Dakkhineyya.
16. The satisfaction which arises through the proper understanding of the virtues of the Triple-Gem is known in Buddhism as,
 (1) Bhakti. (2) Amūlikā saddhā. (3) Ākāravatī Saddhā. (4) Prasāda.
17. The wisdom that arises through removing all defilements in individual minds is known in Buddhism as,
 (1) Āsavakkhaya gnāna. (2) Mārga gnāna.
 (3) Dibbasota gnāna. (4) Cetopariya gnāna.
18. The meditation that helps one-pointedness of the mind which is restless, changing and taking different objectives is known as,
 (1) Samatha meditation. (2) Vidarśanā meditation.
 (3) Kamattāha meditation. (4) Dhyāna meditation.
19. The verse text "Phuṭṭhassa loka dhammehi - cittaṃ yassa na kampati" explains,
 (1) that one should not attach to the world.
 (2) the importance of peaceful living without conflicts.
 (3) that one should be unshakable due to 'aṣṭaloka-dharma'.
 (4) that mind should be kept without pollution.
20. The uneasiness of the mind and its repenting nature regarding the performed bad acts and unperformed good acts is known in the 'Dhamma' as,
 (1) Vyāpāda. (2) Thīna middha.
 (3) Uddhacca kukkuccha. (4) Vicikicchā.
21. "He abused me, he beat me", in those who do not harbour such thoughts hatred is appeased. This teaching is contained in one of the following two lines of the Dhammapada verse
 (1) "Nahi verena verāni - sammantīdha kudācanam".
 (2) "Sāraṇa sārato ñatva - asāraṇa asārato".
 (3) "Caraṇe nādhigaccheyya - seyyam sadisamattano".
 (4) "Akkocchi maṃ avadhi maṃ - ajini maṃ ahāsi me".

22. Avoidance of lust, violence and hatred is identified in Eight Noble Path as,
 (1) Sammā diṭṭhi. (2) Sammā sankappa. (3) Sammā kammanta. (4) Sammā ājīva.
23. The fact that is not included in “Bhoga apāya mukha” or six doors that destroy the earned wealth of a person is,
 (1) stealing. (2) Drinking intoxicants.
 (3) Attachment to gambling. (4) Association with evil friends.
24. Performing of acts such as sitting, standing and walking etc. while engaged in meditation with mindfulness and understanding is described in ‘Dhamma’ as,
 (1) Āyati sanvara. (2) Sati sampajañña. (3) Santuṭṭhitā. (4) Jāgariyānuyoga
25. A female teacher explained that the beings transmigrate while dying and taking birth as she was commenting on two lines of the lyric - “Ipida mere yali ipade”. She further added that the Buddha possessed the wisdom to see this nature. This wisdom is known as,
 (1) Āsavakkhaya. (2) Pubbenivāsānussti. (3) Cutūpapāta. (4) Dibbacakkhu.
26. Five factors which obstruct the path to Nibbāna and discipline of the mind are identified in Buddhism as,
 (1) Pañca niyāma dhamma. (2) Pañca upādāna.
 (3) Pañca nīvaraṇa. (4) Pañcaskandha.
27. The Kamma which is committed without strong will power according to the priority of effect is known as,
 (1) Garuka kamma. (2) Āsanna kamma. (3) Āciṇṇa kamma. (4) Kaṭattā kamma.
28. The **ineffective** Kamma out of the four-fold kamma with reference to its time of operation is known as,
 (1) Janaka kamma. (2) Diṭṭhadhamma vedanīya kamma.
 (3) Upapajja vedanīya kamma. (4) Ahosi kamma.
29. Which one of the following is **not** the most important fact that took place due to the offering of Abhayagiri vihāra personally to the elder Mahatissa by the king Valagambāhu in the history of Buddhist dispensation of Sri Lanka?
 (1) Division of monks into two groups.
 (2) Expelling of a monk from the community of monks.
 (3) Discontinuation of royal support to Mahāvihāra.
 (4) Conduct of Vinaya sangāyanā.
30. Which one of the following is **not** included under the facts which provide advice for a just administration?
 (1) Sapta aparihāṇīya dharma. (2) Dasa sakviti vat.
 (3) Dasa rājadharma. (4) Satara upādāna.
31. The king who ruled the country on the basis of the policy known as - “Save mānūsā mama pajā” - “All human beings are my children”, is
 (1) Bimbisāra. (2) Ajātasatta. (3) Kosol. (4) Dharmāśoka.
32. Which of the following **cannot** be included within the unacceptable facts as pointed out by the Buddha in the Kālāma sutta?
 (1) Do not accept any belief because it comes from mere tradition.
 (2) Do not accept anything because it is in the scriptures.
 (3) Do not accept anything because the announcer is one's own student.
 (4) Do not accept anything because it agrees with one's preconceived views.
33. The teacher after completing the lesson on Buddhist literature informed the students to name three didactic poetical works which were composed by providing good advice for the welfare of society. The correct naming of these poetical works should be
 (1) Lokopakāraya, Kāvyaasekharaya and Kavsiḷumiṇa.
 (2) Lovāḍa sangarāva, Sasadāvata and Budugunālankāraya.
 (3) Lovāḍa sangarāva, Sidat sangarāwa and Guttilaya.
 (4) Lovāḍa sangarāva, Subhāṣitaya and Lokopakāraya.

34. Totagamuwe Sri Rāhula therā, while composing Kavyasekharaya, selected one of the following Jātaka tales as its base.
 (1) Makhādeva Jātaka. (2) Sattubhatta Jātaka. (3) Sasa Jātaka. (4) Lomahansa Jātaka.
35. Two books composed during the Polonnaruwa period by Pandit Gurulugomi are,
 (1) Dharmapradīpikā and Amāvatura. (2) Amāvatura and Saddharma Ratnāvalī.
 (3) Dharmapradīpikā and Saddharmāṅkārā. (4) Dhampiyā Aṭuvā Gāṭapada and Sikhavalanda Vinisa.
36. Statues depicting three postures such as standing, sitting and reclining of the Buddha are seen in,
 (1) Tivanka Pilimage of Polonnaruwa. (2) Galvihāra of Polonnaruwa.
 (3) Buduruvagala of Vāllavāya. (4) Abhayagiri of Anurādhapura.
37. The teacher after completing the Anurādhapura study tour asked the students to provide an example which depicts the great artistic skills of the Sinhala sculptor. The correct example pointed out by them is,
 (1) Vaṭadāge encircling the stūpa.
 (2) Stone pillars surrounding Thūpārāma.
 (3) Moonstone near Biso Māligā of Anurādhapura.
 (4) Twin pond (Kuṭṭam Pokuna) of Anurādhapura.
38. Human being according to Buddhism, is constructed with the collection of five skandhas. This five-fold skandha is known as,
 (1) Rūpa, sabda, gandha, rasa and sparśa. (2) Rūpa, Vedanā, saññā, sankhāra and viññāṇa.
 (3) Paṭhavi, āpo, tejo, vāyo and ākāsa. (4) Cakkhu, sota, ghāṇa, jivhā and kāya.
39. Ven. monk who came to conduct a 'Dhamma' sermon explained the necessity of the Buddhist to become rich with the religious wealth. The basis for his sermon was,
 (1) becoming rich. (2) use of wealth. (3) Śraddhā. (4) Meditation (bhāvanā).
40. A fact which is not included within "Sapta aparīhāṇīya dharmas" is,
 (1) frequent assembly.
 (2) assemble and disperse unitedly.
 (3) introducing laws that did not exist in the past.
 (4) giving protection to females.

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බුද්ධ ධර්මය I, II
 பௌத்தம் I, II
 Buddhism I, II

Buddhism II

- * Answer five (05) questions only, choosing the first one and any four questions.
- * The first question carries 20 marks and other questions 10 marks.

1. (i) Explain briefly the kāmasukhallikānuyoga and attakilamathānuyoga.
 (ii) What is the 'sūtra' that the group of five ascetics listened to and became arahants.
 (iii) Write down the meaning of the following verse.
 "Sabba pāpassa akaraṇaṃ - kusalassa upasampadā
 sacitta pariyodapanam - etaṃ buddhānasāsanam."
 (iv) What are the factors depicted in the following verse "dānaṃ sīlaṃ pariccāgam" etc.
 (v) Write down the English meaning of the following.
 'ghanthākāra' and 'ghaṭṭākāra'.
 (vi) To whom did the Buddha admonish the following.
 "Caratha bhikkhave cārikaṃ bahujaṇa hitāya, bahujaṇa sukhāya."
 (vii) Explain the meaning of the following.
 "Buddha's life is like a lotus (padmakara)."
 (viii) Name the fourfold 'agati'.
 (ix) Explain briefly the 'anavajja sukha'.
 (x) What are the "heḷa aṭuvās" (Sīhalatṭha kathā).
2. (i) Write down the names of two teachers whom the ascetic siddhārtha approached in seeking the truth after his renunciation.
 (ii) Explain how the number of monks began to increase gradually.
 (iii) Explain the qualities of the life of the Buddha which can be adopted to the student's life.
3. (i) What is the 'sūtra' which was preached to the son of 'Sigāla gahapati' explaining the facts related to the householder's life.
 (ii) Indicate the six social groups that should render their mutual duties as explained in the verse
 "mātā pitā disā pubbā" etc.
 (iii) Explain how Buddhism points out the necessary foundation for a successful householder's life.
4. (i) Write down the Dhammapada verse which indicates the facts related to the increase of fame.
 (ii) Write down the doctrinal facts related to the increase of fame as pointed out in this verse.
 (iii) Evaluate Dhammapada as a text which provides useful advice for the success of individual life of human beings.

5. (i) Explain the meaning of the following.
“Yo paṭiccasamuppādaṃ passati, so dhammaṃ passati.”
- (ii) Describe doctrinally the following:
“avijjā paccayā sankhārā”
- (iii) Evaluate the teaching of cause and effect as a doctrine which is relevant to explain fully the way of arising and non-arising of social and samsaric suffering.
6. (i) Name the places where the first and second Buddhist Councils were conducted.
- (ii) Explain the facts related to the conduct of first Buddhist Council.
- (iii) Explain how the preservation of sāsaṇa had been confirmed through the conduct of Buddhist Councils.
7. (i) Name **two** qualities that should be possessed by a practitioner of ‘mettā’ meditation as included in the ‘Karaṇīya metta sutta’.
- (ii) Explain how the ‘mettā’ should be developed.
- (iii) Point out how a peaceful human society can be established through developing mettā.

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