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இலங்கைப் பரீட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka

11 | E | I, II

අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2015 දෙසැම්බර්
கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2015 டிசெம்பர்
General Certificate of Education (Ord. Level) Examination, December 2015

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

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மூன்று மணித்தியாலம்
Three hours

Buddhism I

Note :

(i) ***Answer all questions.***

(ii) *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.*

(iii) ***Mark a cross*** (×) ***on the number corresponding to your choice in the answer sheet provided.***

(iv) *Further instructions are given on the back of the answer sheet. Follow them carefully.*

1. "The Buddha is the incomparable flower of the tree of humanity that blossoms after a long laspe of time and, when blossomed it fills the world with the odour of wisdom and pollen of compassion."
This was said by
(1) H.G. Wells. (2) Javaharlal Nehru.
(3) Professor Rhys Davids. (4) Sir Edwin Arnold.

2. King Suddhodana worshipped his son prince Siddhattha for the first time
(1) when the hermit Asita worshipped the prince.
(2) when the prince practised Ānāpānasati meditation.
(3) when Brahmin Kondañña worshipped the prince.
(4) when Brahmin pandits arrived to name the prince.

3. Prince Siddhattha, after his renunciation and becoming an ascetic, approached first
(1) the ascetic Kāladevala and ascetic Ālāra Kālāma.
(2) the ascetic Asita and ascetic Uddakārāmaputta.
(3) the ascetic Ālāra Kālāma and ascetic Uddakārāmaputta.
(4) the group of five ascetics.

4. "O householder, although you took refuge of the Noble Tripple Gem, continue alms-giving at your home to the Jain monks."
The Buddha said this to
(1) prince Abhayarāja. (2) house-holder Upāli
(3) King Bimbisāra. (4) hous-holder Citta.

5. Ascetic Siddhattha became enlightened while being seated on the seat of eight bundles of Kusa grass on a Wesak full-moon day. This grass was offered by
(1) a brahmin named Upaka. (2) a brahmin named Sotthiya.
(3) a brahmin named Huhuṅka (4) a brahmin named Caṅkī.

6. The Buddha spent fifth week after his enlightenment at
(1) the seat near the Bo-tree. (2) the Ajapāla banyan tree.
(3) the shade of cobra king Mucalinda. (4) the Rājāyatana banyan tree.

7. The first alms offering to the Buddha was performed by
(1) Sujātā - the daughter of a millionaire. (2) King Ajāsatta.
(3) two merchants Tapassu and Bhalluka. (4) Cunda - the son of smith.

[see page two

8. The group of five monks (Pañcavaggiyā bhikkhū) who had attained the stage of stream entry (sotāpanna) became worthy-ones (arahā) by listening to
(1) the Dhammacakkappavattana-sutta. (2) the Ādittapariyāya-sutta.
(3) the Anattalakkhaṇa-sutta. (4) the Saccavibhaṅga-sutta.

9. As the Buddha pointed out that one who is not jealous of well being of others will become
(1) healthy (2) rich.
(3) dignified (4) intelligent.

10. The youth named Pipphali became a Buddhist monk and rendered a great service to the sāsana. His ordained name is
(1) Mahākassapa thera. (2) Mahākaccāyana thera.
(3) Mahāpanthaka thera. (4) Mahāmoggallāna thera.

11. The two monasteries offered by Great devotee Visākhā and millionaire Anāthapiṇḍika respectively are
(1) the Veḷuvanārama and the Pubbārāma. (2) the Jetavanārāma and the Veḷuvanārāma.
(3) the Pubbārāma and the Ghositārāma. (4) the Pubbārāma and the Jetavanārāma.

12. The last disciple of the Gotama Buddha during his life time was
(1) Ven. Dhammārāma. (2) Ven. Anuruddha.
(3) Ven. Subhadda. (4) Ven. Kimbila.

13. "O, Brahmin, if the food prepared by you for your guests, is not accepted by them it would go back to you. In the same way, I don't accept your accusations and it would come to you."
The Buddha admonished the above to
(1) Brahmin Kasībhāradvāja. (2) Brahmin Akkosaka Bhāradvāja.
(3) Brahmin Soṇadaṇda. (4) Brahmin Vacchagotta.

14. The meritorious deeds such as donations (dāna) performed without greed (taṅhā), pride (māna) and wrong views (micchādiṭṭhi), and with compassion and skills of means (upāya kusalatā) are called
(1) pāramitā. (2) rāja dhammā.
(3) lokādhipatidhammā. (4) attūpanāyikadhammā.

15. The fulfilling of perfections (pāramitā) by sacrificing even one's life is known as,
(1) pāramī. (2) upapāramī. (3) paramattha pāramī. (4) ten pāramī.

16. The Jātaka tale which reflects the fulfilling of the Nekkhamma-pāramī of the Bodhisatta is,
(1) Temiyajātaka. (2) Vaṭṭakajātaka.
(3) Maghamānavaka-jātaka. (4) Makhādevajātaka.

17. Among the virtues of the saṅgha, "worthy for offerings even the food prepared for guests is expressed through,
(1) āhuṇeyya. (2) pāhuṇeyya. (3) dakkhiṇeyya. (4) añjalikaraṇīya.

18. chanda, dosa, bhaya and moha are named according to the dhamma, as,
(1) cattāro agatiyo. (2) cattāro duggatiyo.
(3) cattāro kāmagati. (4) cattāro kammakiḷesā.

19. "We live happily hatred-free among men who hate", the first two lines of the verse reflecting the above idea in the Dhammapada is
(1) susukhaṃ vata jīvāma – verinesu averino.
(2) na hi verena verāni - sammantīdha kudācanaṃ.
(3) attanāva kataṃ pāpaṃ – attanā saṃkiḷissati.
(4) sārañ ca sārato ñatvā – asārañ ca asārato.

20. The intelligence is a virtue that should be possessed by a practioner of metta. This virtue is known in Karaṇiya metta sutta as,
(1) suvaco. (2) subharo. (3) nipako. (4) anatimāni.

[see page three

21. Select the doctrinal fact which is not included, among four fold 'Samgrahavastu'.
(1) dāna (2) sila.
(3) amicable (pleasing) word. (4) equanimity

22. The doubt in eight things in the Buddha etc., is identified in Buddhist teachings as,
(1) vyāpāda. (2) thīnamiddha. (3) uddhacca kukkucca. (4) vicikicchā.

23. The factors such as lābhālābha, ayasa, yasa etc. are known in the Buddhist teachings as,
(1) lokapālaka–dhamma. (2) lokādhipati–dhamma.
(3) aṭṭhaloka–dhamma. (4) attādhipati–dhamma.

24. The power behind the background of wholesome and unwholesome deeds of body, speech and mind is identified in the dhamma as,
(1) vedanākkhandha. (2) saññākkhandha. (3) saṅkhārakkhandha. (4) viññāṇakkhandha.

25. The custom of the Sinhalese people is to offer their first harvest of cultivation to the Jaya Sri Mahabodhi in order to receive blessings. This offering is known as
(1) giribhaṇḍa pūjā. (2) agraśasya dāna
(3) twenty-eightfold Buddhapūja (4) devatābali dāna

26. "When this is there, this is, when this is not there, this is not (asmiṃ sati idaṃ hoti – imasmiṃ asati idaṃ na hoti) This doctrine is given in the Buddhist teachings as,
(1) pubbekatahetuvāda. (2) ahetuappaccayatāvāda.
(3) paṭiccasamuppāda. (4) issaranimmānavāda.

27. "Name and matter (nāma-rūpa) arise when there is viññāna or the consciousness of rebirth" according to the Buddhist docrine of causality. This view is expressed as,
(1) "saṃkhāra paccayā viññaṇaṃ". (2) "viññāṇ paccayā nāmarūpaṃ"
(3) "nāmarūpa paccayā saḷāyatanaṃ". (4) "taṇhā paccayā upādānaṃ".

28. According to the Buddhist analysis of kamma, the action that produces results occasionally from the third birth (bhava) onwards is known as
(1) Diṭṭhadhammavedanīya–kamma (2) Upapajjavedanīya–kamma.
(3) Aparāpariyavedanīya–kamma. (4) Ahosi–kamma.

29. Among the happinesses of a laity, the happiness of being free from debt is known as,
(1) atthi sukha. (2) bhoga sukha. (3) aṇana sukha. (4) anavajja sukha.

30. To lead a middle life by spending the wealth earned in a righteous way according to ones income is known as
(1) uṭṭhāna sampadā. (2) ārakkha sampadā.
(3) samajīvikatā. (4) kalyāna mittatā.

31. The elder who went to Aparanta country and preached Aggikkhandhopama sutta during the international dhamma mission organized by the king Dharmasoka is
(1) Majjhima. (2) Rakkhita.
(3) Maha Dhammarakkhita. (4) Yonaka Dhammarakkhita.

32. According to the Dasarājadhamma, the quality of a king to treat his subject as his own children is known as
(1) ujū. (2) tapo. (3) akkodha. (4) khanti.

33. One of the following is **not** a duty of parents towards children according to the Sigālovāda-sutta. Identify it.
(1) Prevention from the sin (2) Causing to do the good
(3) Protecting the heritage inherited (4) Entrusting inheritance at the proper time

34. The fact which is **not** included among the results of loving kindness is
(1) seeing bad dreams. (2) protection by gods.
(3) quick concentration of the mind. (4) ending the life mindfully.

[see page four

35. At the First Buddhist Council Dhamma and Vinaya were entrusted to the lineages of monks for protection. Therein, lineage of desciples of Arahant Sāriputta was entrusted with
(1) Dīghanikāya. (2) Majjhimanikāya. (3) Aṅguttaranikāya. (4) Saṃyuttanikāya.

36. Which one of the following is **not** a result of the Second Buddhist Council?
(1) Rejection of ten unsuitable practices of Vajjiputtaka monks
(2) Protection of the Theravāda vinaya from the holders of wrong views
(3) Division into two groups of the order of Buddhist monks
(4) Establishment of the sāsana in nine countries

37. The author of the oldest Sinhala classic that explains the purisadamma sārathī quality of the Buddha is known as
(1) Pandit Guruḷugomi. (2) Pandit Vidyācakravarti.
(3) Ven. Dhammasena. (4) Ven. Buddhaputta.

38. "Kālā rasamusu bōjana kara pem
gālā suvandeti sandunut manaram
lālā abarana nisi lesa serasum
pālā giya veni bahurū kōlam"
Above verse which emphasises the vanity of the life devoid of ethics is a quotation from
(1) the Kāvyasekhara of Ven. Thoṭagamuwe. (2) the Lovādasangarāwa of Ven. Vīdagama Maitrī.
(3) the Lokopakāra of Ven. Ranasgalle. (4) the Subhāsita of Pandit Alagiyavanna Mukavāti.

39. The king who ruled the country with the motto, "my endeavour is not for enjoying the comfort (of kingship) but for the preservation of Buddhasāsana" is
(1) king Kākavaṇṇatissa. (2) king Duṭṭhāgamini.
(3) king Saddhātissa. (4) king Mahāparākramabāhu.

40. The half circular stone at the staircases of the entrances of ancient religious buildings of Sri Lanka is known as
(1) Koravaggala (balustrade). (2) Muragala (guardstone).
(3) Vāmanarūpa (dwarfs). (4) Sandakaḍapahana (moonstone).

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[see page five

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இலங்கைப் பரீட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka

11 | E | I, II

අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2015 දෙසැම්බර්
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General Certificate of Education (Ord. Level) Examination, December 2015

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

Buddhism II

* *Answer **five** questions only, including the **first one** and selecting **four** any other questions.*
* *The first question carries **20** marks and other questions carry **10** marks each.*

1. (i) What is the name of the sutta known as the first discourse delivered by the Buddha
   (ii) What are the **two** main methods of bhāvanā (meditation or mental culture) taught in Buddhism?
   (iii) Write the meaning of the following:
   "Yo dhammaṃ passsati so paṭiccasamuppādaṃ passati"
   (iv) Write down the **four** sublime dwellings (brahmavihārā).
   (v) Write the meaning of the verse,
   "Na hi verena verāni - sammantīdha kudācanaṃ,
   averena ca sammantī - esa dhammo sanantano."
   (vi) Name the **three** characteristics (Trilksana)
   (vii) Name **two** poetical works based on Jātakas composed during the Kotte period.
   (viii) Name the **three** unwholesome roots that pollute mind according to Buddhism.
   (ix) Write the names of **two** pagodas erected by kings Valagambgā and Mahāsen who ruled during the Anurādhapura period.
   (x) Write the **four** foundations of mindfulness (Sattipaṭṭāna).

2. (i) What are the **four** pre-signs (pubbanimittāni) seen by prince Siddhārtha?
   (ii) Write the main incidents related to the life of Siddhartha from his renunciation to the enlightenment.
   (iii) "To serve others from the childhood is an essential virture of life." Describe with examples from the life of the Buddha.

3. (i) Write the verse in the Dhammapada that emphasises the fact "if there is no better or similar one to get associated with, it is suitable to live in solitude."
   (ii) Comment on the "bāla" as indicated in that verse.
   (iii) Evaluate the advice that you gain from Dhammapada for a successful lay life.

4. (i) Name the Four Noble Truths.
   (ii) Comment on 'sammāvācā' according to the dhamma.
   (iii) Point out that the Middle path as a way leading to happiness in this life itself.

[see page six

5. (i) Identify the steps taken by Sir Henry Steel Olcott to establish the Buddhist Schools in Sri Lanka.

(ii) Indicate how the youth David Hewawitarane became Anagārika Dhammapāla.

(iii) "Srimath Anagārika Dhammapāla can be identified as a lamp post that shed the light on the Sinhala Buddhists who were engulfed with the darkness of mental slavery." Comment on this statement.

6. (i) What are the reasons that led to conduct the Third Buddhist Council?

(ii) Write the answers for following questions in relation to the Third Buddhist Council.

* Who is the arahant presided over the council?
* Who is the king sponsored the council?
* What is the name of the place that Council was held?

(iii) Describe how the Third Buddhist Council helped to spread the Theravada Buddhism Internationally.

7. (i) Name **three** types of the Buddha statues as classified on the basis of their postures.

(ii) Comment on the origin and evolution of erecting the Buddha statues.

(iii) Describe, with examples, how the Sri Lankan artists erected the Buddha statues depicting the spiritual qualities of the Buddha.

* * *