G.C.E. (O/L) Examination 2017, December

BUDDHISM

ANSWER

I - Part

1.	3	11.	4	21.	1/4	31.	3
2.	2	12.	1	22.	4	32.	1
3.	3	13.	3	23.	1	33.	1
4.	2	14.	2	24.	4	34.	4
5.	1	15.	1	25.	3	35.	3
6.	2	16.	1	26.	1	36.	4
7.	4	17.	2	27.	2	37.	3
8.	1	18.	3	28.	1	38.	2/3
9.	2	19.	1	29.	1	39.	2
10.	3	20.	2	30.	4	40.	4

01. (i) By Kisa Gothami *(2 marks)*

(ii) When this is there, this happens

When this is not there, this will not happen *(2 marks)*

(iii) chanda – desire

dosa – aversion / ill will

bhaya – fear

moha – ignorance *(2 marks)*

(iv) Offering alms

Living according to Dhamma

Treating the relations

Correct livelihood *(2 marks)*

(v) Anana Sukha menas the happiness one can have by thinking that "I am not in debt to anyone." *(2 marks)*

(vi) Sirith means doing those things that are good.
Virith menas not doing the bad things that should not be done.
The things that should be done and that should be not done. *(2 marks)*

(vii) Seven factors of welfare. *(2 marks)*

(viii) Standing statues
Seated statues
Sleeping statues *(2 marks)*

(ix) Amavatura – Pandit Gurulugomi *(2 marks)*

(x) Pandit Rhys Davids. *(2 marks)*

02. (i) North direction – friends and companions
South direction – teachers *(2 marks)*

(ii) <u>Duties of friends towards householders</u>

- Protect the householder when he is in danger.
- Protect the property of the householder when he is heedless.
- Become a refuge when he is in danger.
- Do not dessert him when he is in trouble.
- Show consideration for his family.

<u>Duties of teachers towards pupils</u>

- Train them in the best discipline.
- Teach them well.
- Teach/educate them arts and sciences.
- Introduce the pupils to friends.
- Protect the students. *(3 marks)*

(iii) When people perform their duties well towards each other, progress in the entire society would be the result. According to the teachings of the Buddha, the entire society has been divided into six groups and six directions have been given as similes to these groups. Worshipping the directions means performing of ones relevant duties well without fail. Teachers should perform their duties towards their pupil well and the pupils should perform their duties well towards their teachers. When the other social groups of the society also act in this manner, the society become secured. Thereby the progress in the society becomes a reality. Faith and co-relationship between each of these social groups become firm and the human bonds become strong. Accordingly ones privileges too will become secured. This shows that the progress of the entire society would be a reality when each one performs his/her duties mutually. *(5 marks)*

03. (i) Uṭṭhānavato satimato
Sucikammassa nisammakārino
Saññatassaca dhammajīvino
Appamattassa yasobhi vaddatī *(2 marks)*

(ii) The fame of the person, who does the right thing with the inquiring mind, energy, right consciousness and settled good life style, develops well. *(3 marks)*

(iii) The Dhammapada which contains valuable instructions, can be considered as a book that can be used by all. Instructions required to make a personal life success are included in it. The life examples given in the Dhammapada are the ethics that can be practiced by all human groups, with no discrimination such as nation, religion etc. *(5 marks)*

04. (i) Ditta dhammavedaniya kamma
Upapajjavedaniya kamma
Aparapariyavedaniya kamma
Ahosi kamma *(2 marks)*

(ii) The Lord Buddha preached as "Bikkhus, I say the volition is the kamma". Accordingly the beings are classified as high or low, by the deeds that they perform volitionally and not by the deeds performed by them with no volition involved. *(3 marks)*

(iii) There are three doors where the volitional deeds of a human occur. They are the mind, the body and the word. The kammas done through these doors are twofold as kusala kamma and akusala kamma. Akusala kammas are those useless deeds that result suffering in this world, in the next world and in the cycle of birth. Kusala kammas are useful deeds that make happiness in this world, in the next world and in the cycle of birth. The real understanding about the Kusala, Akusala kammas cause for goodness in this world and the next world. At this point it is essential to have an understanding about the 10 wholesomes and the 10 unwholesomes. *(5 marks)*

05. (i) Uṭṭhāna sampada
Arakkha Sampada
Kalyana mittata
Samajivikata *(2 marks)*

(ii) Uṭṭhāna sampada

1. Uṭṭhāna sampada means to earn wealth by courage, bodily strength, sweating in righteous manner.

2. Arakkha Sampada

This means not to let the righteously earned wealth to go destruct by those destructing methods. Such as theft, floods, fire, confiscation by state etc. Also the wealth destruction be there by excessive sensual habits, drunkenness, gambling and companionship with evil doers. So all these should be avoided.

3. Kalyana mittata

Associating good friends is the meaning. Good here means wise and virtuous. The status or age is not that important when associating friends. The good qualities are very important. One should inculcate the good qualities of the good friends. Saddha, sīla, cāga and paññā are these good qualities.

4. Samajīvikata

This means to have a good understanding about ones own income and expenditure, not to spend more than the income and to have balanced budget.

(3 marks)

(iii) All the above facts given in the Vyaggapajja sutta are helpful to make the worldly life successful. It shows that one should have a righteous way of earning as the first thing. Then there won't be any fear or bad result. To earn well he or she should do it with courage, bodily strength and sweating. The earned wealth if not protected in a proper manner again the person will be in trouble. He or she will be unhappy, worried and depressed. Hence whatever earnings it should be protected. Again if he or she associates evil friends there won't be any success for him or her for the next world. Association with wise and virtuous friends only be helpful for him to go towards success. As the last thing if the person doesn't know how to manage the earned wealth in a balanced way he/she will be in problems again. Hence Samajīvikata is also very important to have a successful life.

(5 marks)

06. (i) It was a time that there were lot of undisciplined bikkhus in the sāsana they had entered the sāsana because of their desire for gain. As there were more undisciplined bikkhus the sāsana became impure. The disciplined set of bikkhus could not perform their vinaya karmas even.

The 3rd sangayana was organized to dispel all the undisciplined bikkhus from the sāsana and also make arrangement to protect the sāsana.

(2 marks)

(ii) The 3rd council was held at Asokaramaya, Pelalupnuwara. King Dharmasoka had provided patronage for it. The thero headed the council was Arahant Moggalic Puttatissa thero.

(3 marks)

(iii) As a result of the 3rd Sangāyana, the spreading of Buddhism took place locally and internationally with the patronage of the Emperor Dharamasoka and with the leadership of Arahant Maha Moggalana thero. 9 missionary groups were sent to 9 countries to propagate Buddhism. The nine countries were Kashmire, Mahisa Mandala, Vanavāsī Deshaya, Aparantha Deshaya, Mahārattha, Yonaka Rattha, Himawantha Pradesh, Swarna Bhumi and Thambapanni (Sri Lanka). *(5 marks)*

07. (i) <u>Weliwita Saranankara Thero</u>

His birthday – 18th June 1998

Original name – Kulathunga Bandara

Born in Weliwita village, Thumpane area in the upcountry. He had studied many things by his own effort. He gained a great knowledge about Sinhala, Pali, Sanskrit, Buddhism, Poetry and also many other subjects.

He led a humble life and had obtained alms by going round on begging. Therefore became famous as Pindapatika Saranankara.

He formed a society called "Silvat Sangamaya" with the help of other Buddhist devoted people to uplift the Sāsana which was in a declined state at the period of Kandy era.

Established higher ordination here, after bringing it from Siyam with the help of King Keerthi Rajasinghe. Six theros including this thero gained higher ordination in 1753, in this country.

As a tribute this thero was offered the Sanharāja status by King Keerthi Sri Rajasinghe for the service rendered by him towards the sāsana.

Ven. Thero who took steps to renovate the Buddhist sacred places made arrangements to conduct the relevant religious rights compiled a lot of books such as Munigunalankaraya, Sārāttha Sangarahays, Ratanatrya Pranāma Gatha, Satara Banawara etc too.

This Ven. Thero passed away on the Esala full moon poya day in 1778 at the age of 80, after having spent a disciplined simple life with unlimited faith. *(5 marks)*

(ii) Satara Sangraha Vastu

1. Danaya – Generosity
2. Priyavacanaya – Pleasant words
3. Artha Caryawa – Well-being of others
4. Samānātmatava – equality

Danaya

This means providing food, clothes, shelter etc. to the needy. This should be done with pure mind without expecting anything. It is a great meritorious act. It should be done without any national or religious discrimination.

Priyavacanaya

Using pleasant, kind words. False speech, telling tales, harsh words and useless speech should be avoided. Instead truthful words, words to unite others. kind pleasing and useful words should be uttered.

Artha Caryawa

Doing things for others benefit.

Doing meaningful service to the society.

Samānātmatava

Treating all, in an equal manner without any discrimination. *(5 marks)*

(iii) The Matale Aluvihara Sanghāyana.

This is the 4th Sanghāyana or the council, also called Pusthakaruda Sangeethiya.

500 bikkhus participated.

Reasons for conducting this council:

The risk of losing Maha Theros with knowledge of Tripitaka and dhamma, due to the great famine "Baminitiya Saya" during the period of King Walagamba. There was war also at that period. There was a downfall in the s Sāsana too. The conflict amongst the Maha vihara and Abhayagiri monks too was another cause. The competitiveness amongst the bikkhus about the grantha dhura and vidarshanā dhura was another cause.

Results

Codification of the Tripitaka. The doctrine got protected. Challenges aimed for Theravāda doctrine god minimized. Tripitaka books were in use for the spreading of doctrine in other countries Pali text society was helpful to translate the Tripitaka to English.

(5 marks)

(iv) Moonstone (Sandakada Pahana)

A crescent shape stone creation at the entrance of ancient temple. It is placed at the foot of the entrance staircase. It is a great artistic creation. The most splendid moonstone is found at the entrance of Biso Maligaya in Anuradhapura.

When looking at it from the out half circle, 1st a curve of flames, then animal pictures of an elephant, a horse, a lion, an ox, and again an elephant and so on; running one after the other in that curve. Inner curve a complicated creeper. Inward curve again a line of Swans carrying a lotus bud in each ones beak going one after the other. In the inner curve again simple creeper.In the centre of the stone half of a lotus. It represents a Bhava cakra according to Professor Senarath Paranavithana. The Ox carvings have got removed from the moonstone, in the Polonnaruwa era, due to Hindu influence. All moonstones have not got this same shape and same carvings.

Kandy era moonstones are different not only from carvings, but also from the shape too.

(5 marks)