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இலங்கைப் பரீட்சைத் திணைக்களம் இலங்கைப் பரீட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka

11	E	I, II

අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2021(2022)
கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2021(2022)
General Certificate of Education (Ord. Level) Examination, 2021(2022)

බුද්ධ ධර්මය I, II
பௌத்தம் I, II
Buddhism I, 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 and decide on the questions that you give priority in answering.

Buddhism I

Note:

* *Answer* **all** *the questions.*
* *In each of the questions* **1** *to* **40**, *pick one of the alternatives* (1), (2), (3), (4) *which is* **correct or most appropriate.**
* ***Mark a cross*** **(×)** ***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.*

1. After the gods' invitation, Siddhārtha the Bodhisatta's intellectual investigation into the background of his last birth is known as
(1) 30 perfections.
(2) pañca mahā vilokana.
(3) pañca mahā supina (dreams).
(4) caturanga samannāgata vīrya.

2. The young prince Siddhārtha understood the reality of life
(1) by hearing nibbutapada.
(2) by watching the dance of the Mara's daughters.
(3) by seeing four omens.
(4) by seeing the indecent postures of the lady dancers.

3. When Siddhārtha, the Bodhisatta heard the news through a messenger that princess Yasodara had given birth to a baby son, the statement, "rāhulo jāto bandhanaṃ jātam" was uttered by him
(1) because giving birth to a baby son by his princess was a happiness to him.
(2) because prince Rāhula would face bonds in the future.
(3) because the name 'Rāhula' should be given to the new born prince.
(4) because it was an obstacle for him to leave the wordly life and become a monk.

4. "If others speak well or ill of me, Dhamma or Saṅgha, we should not be happy or unhappy." The Buddha preached this because of a conversation between a certain Paribrājaka and his pupil. What is the option that mentions those two persons?
(1) Suppiya and Soṇadaṇḍa
(2) Brahmadatta and Suprabuddha
(3) Suppiya and Brahmadatta
(4) Suppiya and Todeyya

5. The statement that the Buddha admired silence and silence should be maintained because of the Buddha's arrival at the hermitage was made to his pupils
(1) by Upaka Ājivaka.
(2) by Sanjaya pirivejiya.
(3) by Brahmin Caṅki.
(4) by Poṭṭhapada pirivejiya.

[*see page two*

17. "Bhikkhus, poverty increases when wealth is not available for the poors". What is the Sutta that explains how social issues arise according to the doctrine of dependent-co-origination?
(1) Sāmaññaphala Sutta (2) Cakkavatti Sīhanāda Sutta
(3) Brahmajāla sutta (4) Kasibhāradvāja Sutta

18. According to Buddhist teachings, being and world (satta and loka) are a combination of five aggregates. The five aggregates are
(1) rūpa, vedanā, saññā, cetanā and viññāṇa.
(2) rūpa, shabda, gandha, rasa and poṭṭhabba.
(3) rūpa, vedanā, taṇhā, upādāna and bhava.
(4) rūpa, vedanā, saññā, saṅkhāra and viññāṇa.

19. Among the suttas mentioned below, the sutta that decribes in detail the Kusalākusala kamma and their kamma vipāka is
(1) Anantalakkhaṇa Sutta. (2) Parābhava Sutta.
(3) Cullakammavibhaṅga Sutta. (4) Mahāmaṅgala Sutta.

20. As the Buddha taught Todeyya Subha mānavaka putta, the deed that causes the birth of one with dark complexion is
(1) the engagement in killing.
(2) acting with ill-will.
(3) not giving anything to others.
(4) being jealous of others' well-being.

21. What is the anuloma paṭicca samuppāda statement which says, "Due to intensive mental clinging, one is repeatedly born in the continuous existence"?
(1) "Saṅkhāra paccayā viññāṇaṃ" (2) "Phassa paccayā vedanā"
(3) "upādāna paccayā bhavo" (4) "bhava paccayā jati"

22. Of the give hindrance (pañcanivaraṇa), the remorse that arises in mind due to restlessness and worry about things that were not done is known as
(1) vyāpāda. (2) thīna-middha.
(3) uddhacca kukkucca. (4) vicikicchā.

23. The only thing that brings about happiness and well-being more than one's parents do when it is used for the good, and that causes harm than an enemy does when it is used for the bad is known in Buddhism as
(1) mind. (2) body. (3) word. (4) vedanā.

24. Of the concept of 'pañca bali' in Buddhism, 'pubba peta bali' means
(1) treatment to relatives.
(2) treatment to guests.
(3) transferring merits to the diseased relatives.
(4) transforming merits to gods.

25. The Saddhā without facts and a base is known in Dhamma as
(1) amūlikā saddhā. (2) ākāravatī saddhā.
(3) acala saddhā. (4) aveccappasāda saddhā.

26. The kamma that causes birth of a person is known as
(1) janaka kamma. (2) upatthambhaka kamma.
(3) upapīḍaka kamma. (4) upaghātaka kamma.

27. In the first udāna uttered by the Buddha after his enlightenment, the invisible power that builds the house of five aggregates (pañcakkandha) filled with suffering is known as
(1) avijjā. (2) vedanā. (3) taṇhā. (4) viññāṇa.

[*see page four*

37. The matrix of the stūpa built in the shape of a myrobalan fruit is known as
(1) ghāṇṭhākāra stūpa. (2) ghaṭākāra stūpa.
(3) padmākāra stūpa. (4) āmalakākāra stūpa.

38. The maṇdapa with a canopy for the protection of the Bodhi tree is known as bodhighara and the bodhighara with advanced architectural features is found
(1) at Buduruwagala of Wellavaya. (2) at Galvihāra of Polonnaruwa.
(3) at Nillakkgama in Kurunegala District. (4) at Alokavihāra of Matale.

39. An example for a standing statute attached to a rock is
(1) Awkana Buddha statute. (2) Maligawila Buddha statute.
(3) Tholuwila Samādhi Buddha statute. (4) Tantirimale Buddha statute.

40. What is the Dhamma text written in poetic form by Ven. Widāgama Meithreya Thera for giving maxims to the ordinary people who do not know Pali language?
(1) Kavyashekaraya (2) Loweda Sangarawa
(3) Lokopakaraya (4) Subhasitya

* *

6. (i) Write **two** reasons that led to the third Buddhist council.

(ii) Write the name of the Mahā Arahat Thero who presided over that Buddhist council, the ruler who patronised it and the venue where it was held.

(iii) Explain how the results of that council influenced the history of the Sāsana.

7. Write short notes on **two** of the following topics.

(i) Ven. Weliwita Saranankara Saṅgharāja

(ii) Ārakkha Sampadā

(iii) Sammā vācā

(iv) Vāhalkaḍa

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