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கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2018 ஓகஸ்ட்
General Certificate of Education (Adv. Level) Examination, August 2018

06.08.2018 / 0830 - 1030

බද්ධ වර්ගය I
பெளத்தம் I
Buddhism I

41 E I

පැය දෙකයි
இரண்டு மணித்தியாலம்
Two hours

Instructions:

- * Answer **all** the questions.
- * Write your **Index Number** in the space provided in the answer sheet.
- * Read the instructions given on the back of the answer sheet 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 (x)** in accordance with the instructions given on the back of the answer sheet.
- * Each question carries **02** marks. Total marks are **100**.

1. Once there arose among the Bhikkhus who assembled at the Upasthānasāla an additional talk on the unique characteristics reflected in the Buddha's character. Then Ven. Ānanda, telling the Bhikkhus, "Friends, Tathāgatas are unique", showed them, with the permission of the Buddha, nineteen characteristics reflected in the Buddha's character. One of them is that
 - (1) the people welcomed the Bodhisatta at the time of his birth itself.
 - (2) the Bodhisatta prince was bathed by nannies as soon as he was born.
 - (3) the mother queen passed away seven days after the Bodhisatta's birth.
 - (4) the Bodhisatta recited the verse, 'Sabba pāpassa akaraṇaṃ' immediately after his birth.
 - (5) the mother queen bore the Bodhisatta in her womb only for seven months.
2. The Buddha preaches Dhamma only after making the disciple's mind suitable, flexible, free from serious impact of the hindrances, courageous and pleasant. To such a disciple, the Buddha talks on the benefits of generosity, morality etc. Then the Sāmuḁkkaṃsika desanā taught by the Buddha means that the Buddha preaches
 - (1) Dhamma for total eradication of defilements.
 - (2) Dhamma appreciating harmony.
 - (3) the followers to cultivate Brahma vihāras like mettā, karuṇā.
 - (4) the Four Noble Truths.
 - (5) practise of the development of equality.
3. The Buddha is endowed with eight supernormal knowledges called aṣṭa vidyā and fifteen fold conduct called caraṇa dharma. Therefore, the Buddha is endowed with vijjā caraṇa. The factor that is **not** included in caraṇa dharma is
 - (1) tatiyajjhāna.
 - (2) moral shame.
 - (3) jāgariyānuyoga.
 - (4) manomaya iddhiñāṇa.
 - (5) moderateness in food.
4. "Sāriputta, there is one more fact. The Tathāgata sees in reality the development and decline of faculties like Saddhā in humans. It, being a ñāṇa through which the Buddha perceives such matter, is one of the tenfold supernormal knowledges that excels the Buddha's greatness." The statement mentioned in the Mahāsihanāda Sutta reflects that the Buddha
 - (1) excels in indriya ñāṇa.
 - (2) is endowed with indriya paropariyatti ñāṇa.
 - (3) surpasses indriya ñāṇa.
 - (4) is endowed with paracitta vijānana ñāṇa.
 - (5) is endowed with manomaya iddhi ñāṇa.

5. It is mentioned that the Bodhisatta had been engaged in severe ascetic practices through persistent effort, with *kiṃ sacca gavesī*, *kiṃ kusala gavesī*, in search of the incomparable liberation (Nibbāna) free from all sensual bondages. A Sutta that exposes that noble search and persistent effort is
 - (1) Vīmaṇsaka. (2) Kālāma.
 - (3) Saccavibhaṅga. (4) Dhammacakkapavattana.
 - (5) Ariyapariyesana.
6. The term **Opanayko** included in the verse, “*Svākkhāto*” that reflects the qualities of the Dhamma means that it
 - (1) is difficult for the beings with defilements to understand the Dhamma.
 - (2) is possible to understand the Dhamma this world itself.
 - (3) helps the listener of Dhamma to accumulate merits.
 - (4) leads to bliss of Nibbāna.
 - (5) is not possible to explain it through similes.
7. There existed in India at the time of the Buddha, thinkers who argued that there exists no permanent soul, that everything ends in death, that is the only truth and that the other views are false. According to Sutta discourses, this view can be regarded as
 - (1) Bhavaditṭhi. (2) Sassataditṭhi. (3) Sayamkatavāda.
 - (4) Ucchedaditṭhi. (5) Niyativāda.
8. Among the religious philosophies in the world, a unique characteristic reflected in Buddhism is that
 - (1) it is totally not in agreement with modern science.
 - (2) freedom of thought and inquiry in Buddhism is limitless.
 - (3) it is not always contrary to the Western philosophy.
 - (4) the Buddha rejected all the contemporary religious ideas.
 - (5) it totally rejects the theory of reasoning.
9. Buddhism teaches the welfare of both oneself and others in different aspects such as development of self and others’ welfare, this world and next-world, internal and external development. Such a Dhamma verse that teaches the establishment of balanced welfare of both oneself and others is
 - (1) *attahitāya paṭipanno hoti.* (2) *attadīpā bhikkhave viharatha.*
 - (3) *dvicakkhuṃ pana sevetha.* (4) *attāhi attano nātho.*
 - (5) *atta datthaṃ paratthena bahunāpi nahāpaye.*
10. A lot of academic studies on the origin and expansion of the Bhikkhu community have been conducted by the scholars in the Western and Eastern world in the modern time. One fact that has been accepted in such studies is that
 - (1) the contemporary ascetic Brahmins were not in search of truth just as Siddhārtha Bodhisatta was.
 - (2) the Buddhist monks were not the only ones who were begging alms (*piṇḍapāta*).
 - (3) celibacy (*brahmacāri*) was not practised by monks of other faiths.
 - (4) the practice of shaving head was relevant to Buddhist monks only.
 - (5) the rainy retreat (*vassāvāsa*) was not practised by the monks of other faiths.
11. It is mentioned in the Vinaya rules that there are thirteen disqualifying factors relevant to a novice monk seeking higher ordination from Mahāsaṅgha. One of such harmful dhammas promulgated by the Buddha due to the issues which arose from time to time is
 - (1) death of parents.
 - (2) becoming a monk again after disrobing.
 - (3) not having a knowledge of Dhamma and Vinaya.
 - (4) being one who committed schism (*Saṅgha bheda*).
 - (5) being a royal soldier before ordination (becoming a monk).

12. The Bhikkhu pātimokkha includes 220 vinaya rules associated with the Bhikkhu who has obtained higher ordination. Here, violation of the additional offences except the four major offences is not a cause for expulsion from the monkhood. One among those rules is known as manussaviggaha pārājikā. This occurs because of

- (1) preparing weapons to kill a human being.
- (2) taking the life of any being.
- (3) causing physical harm to a human being.
- (4) cultivating maraṇānussati.
- (5) arising of the intention of killing.

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13. In the verse that introduces the qualities of the Saṅgha as “supaṭipanno bhagavato sāvaka saṅgho”, ‘aṭṭhapurisa puggalā’ means eight types of ariyapuggala with no laity or clergy difference in the Buddhist Order. One ariyapuggala among them is

- (1) one who observes ten precepts.
- (2) the monk expecting higher ordination.
- (3) the upāsaka who took refuge in the triple gems.
- (4) one who will not be born in a sensual sphere.
- (5) the monk who has the unwavering confidence (aveccappasāda)

14. “Anujānāmi bhikkhave vassāne vassam upagantum,” (O bhikkhus, you may practise rainy season retreat) According to this statement by the Buddha, the higher ordained monks should practice at a suitable place, the rainy season retreat with or without the invitation of the lay devotees. Then, that Bhikkhu

- (1) should not leave the vassāvāsa venue for any reason.
- (2) may leave the vassāvāsa venue for three days only.
- (3) should not stay together with novice monks after being engaged in vassāvāsa.
- (4) may engage in travel during the rainy season retreat.
- (5) have the opportunity to spread a kāṭhina robe after completing the rainy season retreat.

15. Vinaya kamma is the assembly of Saṅgha performed by the Saṅgha for the development of good conduct, harmony and purification of the Saṅgha. The rules associated with Upasampadā karma, which is one of the Vinaya Karmas are included in

- (1) Bhikkhu pātimokkha.
- (2) Mahāvaggapāli.
- (3) Samantapāsādikā.
- (4) Vinaya vinicchaya.
- (5) Parivārapāli.

16. The issue related to lesser and minor precepts has been existing since the Buddha’s time. Among the following factors related to that issue which has been existing unsolved up to date, the correct one is that

- (1) the Buddha advised the Saṅgha that lesser and minor precepts should not be changed by the Saṅgha after the passing away of the Buddha.
- (2) the Buddha categorized that issue a ṭhapanīya type of question.
- (3) this issue is mentioned in the Aggivacchagotta Sutta.
- (4) the Bhikkhu of the First Buddhist Council agreed to leave it unchanged.
- (5) Certain Bhikkhus held that the four pārājikas also belonged to lesser and minor precepts.

17. The Great Theravāda Councils in India were conducted under the presidency of the Elder Bhikkhus of sāsana. In these Councils, measures for the continuity of sāsana and purity of Dhamma and Vinaya were taken. One action taken to prevent the infiltration of heretical views into the Dharma and Vinaya in these Councils was

- (1) the documentation of the Tripiṭaka.
- (2) the translation of Dharma and Vinaya into different languages.
- (3) taking measures to preserve Dhamma and Vinaya through oral tradition.
- (4) recital of pātimokkha twice a month.
- (5) development of Bhikkhu education.

18. The Buddha advised monks and nuns to do what should be done and not to do what should not be done for the continuity and preservation of Dhamma and Vinaya. One such advice is
- (1) the acceptance of the Buddha's words and not the words of the disciples.
 - (2) making no suggestions to change Vinaya rules.
 - (3) acceptance of the Buddha's law not the king's law.
 - (4) establishment of monasteries in every village.
 - (5) cultivation of navāṅga sāstru sāsana.
19. The Buddha, appreciating various capacities of the disciple Bhikkhus, granted the positions of chief disciples for the encouragement of disciples and the continuity of the Buddhist Order. Here, one Bhikkhu was awarded with the position of chief disciple for his erudition, persistent perseverance and memory. This Bhikkhu was
- (1) Bakkula.
 - (2) Ānanda.
 - (3) Sīvalī.
 - (4) Kumāra Kassapa.
 - (5) Rāhula.
20. At the end of the First Buddhist Council, Dhamma and Vinaya were divided into two piṭakas and each Nikāya was assigned to generation of teachers with their pupils for the preservation of Dhamma and Vinaya through oral tradition. Here, Khuddaka Nikāya was assigned to
- (1) Sāriputta Mahāthera's pupils.
 - (2) Anuruddha Mahāthera and his pupils.
 - (3) Kondañña Mahāthera and his pupils.
 - (4) Mahākaccāna thera and his pupils.
 - (5) assignment to a teacher generation is not mentioned.
21. It is mentioned in the Mahāvamsa that missionary Bhikkhus were sent to nine countries after the third Buddhist Council. Here, the mission headed by Majjhima thera together with Kassapagotta, Culdeva, Sahadeva and Dundubhissara theras went to
- (1) Kashmir-Gandhāra.
 - (2) Vanavāsadesa.
 - (3) Maharashtra.
 - (4) Yonakadesa.
 - (5) Himavantadesa.
22. Bhikkhu community is an institute of master monks and student monks. According to Vinaya, the master monks are known as 'Ācariya' and 'Upādhyāya' while the student monks are known as 'Antevāsika' and 'Saddhivihārika'. The advisory rules related to the establishment of Master-student relationship are included in
- (1) Cariyāpiṭaka.
 - (2) Mahāvaggapāli.
 - (3) Samantapāsādikā.
 - (4) Parivārapāli.
 - (5) Pācittiya-pāli.
23. The most ancient teachings of the Buddha are included in the Sutta Piṭaka. These teachings are known as conventional teachings (sammuti desanā). The Sutta Piṭaka is divided into categories such as Dīgha Nikāya etc and the Sutta Nipāta belongs to
- (1) Khuddakapāṭha.
 - (2) Saṃyutta Nikāya.
 - (3) Petakopadesa.
 - (4) Khuddaka Nikāya.
 - (5) Aṅguttara Nikāya.
24. It is in the Sigālōvāda Sutta that the organization of the lay society and the discipline associated with it have been well explained by the Buddha. This Sutta which talks about the things that should be done and the things that should not be done by the lay Buddhists belongs to
- (1) Dīgha Nikāya.
 - (2) Aṅguttara Nikāya.
 - (3) Khuddaka Nikāya.
 - (4) Majjhima Nikāya.
 - (5) Saṃyutta Nikāya.
25. Theravāda Abhidhamma includes Seven types of prakaraṇās like Dhamma saṅgani and it is known as paramattha desanā. The paramattha dhammas like citta, cetasika, rūpa, nibbāna are of the main focus in the Abhidhamma. The Sūvisipratya analysis is included in the
- (1) Nettirppakaraṇa.
 - (2) Paṭṭhāna prakaraṇa.
 - (3) Vibhaṅga prakaraṇa.
 - (4) Yamaka prakaraṇa.
 - (5) Kathāvatthuppakaraṇa.

26. The thinkers who expressed religious philosophies at the time of the Buddha were of two types as Samana and Brahmana. Among the following, the correct statement about those philosophers is
- (1) Brahmic teachings are the most ancient.
 - (2) the Samanas also accepted sacrificial offerings.
 - (3) Brahmins did not accept the ātmadiṭṭhi.
 - (4) āshrama dharmas are taught by the Samanas.
 - (5) Samanas as well as Brahmanas were Akiriyavādins.
27. There is an omnipotent God who created and control the Universe and its all beings is the basic teaching of most of the religious traditions. According to Buddhism, which is an atheistic teaching,
- (1) everything naturally occurs.
 - (2) theory of creation belongs to tenfold wrong view (dasavastuka micchā diṭṭhi).
 - (3) the world as well as its beings are a conditioned genesis.
 - (4) the world is governed by almighty gods.
 - (5) there is no existence of gods.
28. The Sāmaññaphala Sutta clearly shows that the contemporary Samana and Brahmana thinkers of the Buddha's time held different views contradictory to each other on life, world and human behaviour. Makkhaligosāla was one such religious teacher belonging to the Samana tradition. The **wrong** statement regarding him is that he is
- (1) an Ahetuapratyavādin.
 - (2) a Saṃsāraśuddhivādin.
 - (3) a Niyativādin.
 - (4) a Saptakāyavādin.
 - (5) an Akiriyavādin.
29. Aggañña Sutta is the main source that helps us to know the Buddhist teachings on the evolution of human society. In this Sutta, which exposes various factors of evolution in economics, governance, environmental and mental aspects, Sannidhikāra paribhoga is
- (1) taking collective decisions in an assembly of people.
 - (2) consumption of resources in the environment with craving.
 - (3) common consumption of 'elsahal' (rice).
 - (4) origination of sexual intercourse between men and women.
 - (5) consumption of collected resources individually.
30. The worldlings (puthujjana) are indulged in perverted thoughts as, 'mine', 'I am', 'my soul' based on the five clinging aggregates. To eradicate this egoism 'I-ness' known as 'asmimāna', one should cultivate
- (1) anatta saññā.
 - (2) mettā cintā.
 - (3) Buddhānussati.
 - (4) anicca saññā
 - (5) Ānāpānasati.
31. The environment has an effect on man and so is the man on the environment. There is a relative dependence between man and environment. Buddhism which reveals this reality shows that longevity, and complexion of humans declined due to harmful use of the environment that causes environmental destruction. What is the sermon that reveals this fact?
- (1) Kūṭadanta Sutta
 - (2) Vanaropa Sutta
 - (3) Aggañña Sutta
 - (4) Cakkavattisīhanāda Sutta
 - (5) Ariyapariyesana Sutta
32. Various explanations of the Four Noble Truth, a central teaching in Buddhism, can be found in various instances in the Suttas. One such explanation is that
- (1) the Four Noble Truth is not a dharma within us.
 - (2) there is no origination of the Four Noble Truth without the advent of a Buddha.
 - (3) the Four Noble Truth is known as Sāṃukkaṃsika desanā.
 - (4) all the kusala dhammas cannot be summarized in the Four Noble Truth.
 - (5) it was the Gotama Buddha who realized the Four Noble Truth for the first time.

33. "O, Bhikkhus, what is the Noble Truth of dukkha? Birth, old age, death, sorrow, lamentation, physical pains, mental grief (domanassa), despair (upāyāsa), not getting what is wanted, in brief the five clinging aggregates are dukkha. The term **upāyāsa** here refers to
- (1) weeping hitting the chest with palms.
 - (2) dukkha due to the separation from the loved ones.
 - (3) distress caused due to old age and sickness.
 - (4) distress due to a certain disaster.
 - (5) suffering due to struggle of earning wealth.
34. Language is a tool invented and used by human beings to express the things which are perceived through organs and the mind and to convey ideas. Is it possible to express a supermundane experience such as Nibbāna through language? A correct idea about this is
- (1) Nibbāna cannot be translated into language at all.
 - (2) Nibbāna can be explained only by the stream winner.
 - (3) Nibbāna in Buddhism has been explained in negative terms.
 - (4) The nature of Nibbāna can only be explained through Pali language.
 - (5) Language is completely adequate to explain Nibbāna.
35. It is essential to undergo suffering to gain eternal happiness. One should suffer by oneself. Thus certain religious traditions at that time of the Buddha pointed out that the suffering can be terminated through experiencing suffering. This extreme practice was completely rejected by
- (1) Lokāyata vāda.
 - (2) Attantapa yoga.
 - (3) Sīlabbata Parāmāsa.
 - (4) Nityātma vāda.
 - (5) Practice of severe vows.
36. Everything exists. Existence of a permanent self is a reality. This is the view of eternity. Everything does not exist. Permanent self is an untruth. This is the nihilistic view. The delivery of Paṭicca Samuppāda, central Sermon of the Buddha, which discarded those two extremes which were the basis of all views contemporary to the Buddha is mentioned in
- (1) Brahmajāla Sutta.
 - (2) Aggivacchagotta Sutta.
 - (3) Sandaka Sutta.
 - (4) Kaccānagotta Sutta.
 - (5) Saṅgārava Sutta.
37. The Buddha explained that the layman should make the development in both worlds with the help of physical as well as mental ability to
- (1) Brahmin Jānussoni.
 - (2) Dīghajānu Koliyaputta.
 - (3) Physician Jīvaka.
 - (4) Yasakulaputta.
 - (5) Citta, the house holder.
38. The concept of "sabbe sattā, sabbe paṇā, sabbe bhūta" can be seen in Buddhist teachings. It can be considered a universal love for all beings. Further, Buddhism accepts the greatness of man. This is confirmed by
- (1) sermon of kusalākusala dharma.
 - (2) occasion of teaching Brahma Vihāra.
 - (3) siv Sangarāvat.
 - (4) Buddhist Sīla Siksā.
 - (5) qualifications shown to become Bodhisattva.
39. It is possible to collect information through Buddhist sutras related to the knowledge of dhyāna bhāvanā and related results existed among Indian ascetics and Brahmins contemporary to the Buddha, the step that Buddhism took further in this regard is the
- (1) teaching for performing miracles.
 - (2) teaching for knowing others minds.
 - (3) introduction of freedom through Āsavakkhaya ñāna.
 - (4) paving of the way to gain fourth dhyāna.
 - (5) teaching of nevasaññānāsaññāyatana.

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40. Scholars point out that there is no proper understanding of Kamma and its effects in the society and various attitudes exist in relation to it. A correct attitude among these views is
- (1) Karma cannot be changed.
 - (2) Kusal lead towards saṃsāra and merit towards Nibbāna.
 - (3) that all previous Karmas will produce suffering.
 - (4) the superiority and inferiority of the people are based on Karma only.
 - (5) that "He does, he experiences." is a non-Buddhist view.
41. According to Buddhism, perserverance (viriya) as well as determination (adhiṭṭhāna) should be accomplished for the development of this world and the next world. A story that portrays the qualities viriya and adhiṭṭhāna of the Bodhisatta is
- (1) Maṭṭakuṇḍali vastu.
 - (2) Dahamsoṇḍa Jātaka.
 - (3) Bodhirājakumāra vastu.
 - (4) Vaṇṇupatha Jātaka.
 - (5) Nālāgiri damana.
42. The Cūlahatthipadopama Sutta in the Mūlapaṇṇāsaka of the Majjhima Nikāya is reported to be the first sermon by Arahāt Mahāmahinda Thero after his arrival in Sri Lanka. The simile of a tusker's foot print in this sutta shows that a Buddhist should cultivate towards the Triple Gem
- (1) amūlikā saddhā.
 - (2) aveccappasāda.
 - (3) ākāraṇaṭṭi saddhā.
 - (4) mere faith.
 - (5) devotional faith.
43. A Buddhist layman is expected to lead a righteous and peaceful life, regularly observing the five precepts and engage in the path leading to Nibbāna observing the eight precepts on Poya days. There also exists the ten precepts for the lay people. Its significance is
- (1) leading a life of celibacy.
 - (2) refrain from the five vices (pañcapāpa)
 - (3) refrain from the use of money.
 - (4) refrain from the use of comfortable seats.
 - (5) refrain from wrong livelihood.
44. The Buddha is compared to physician in the Dhamma. The physicians show their patients the unwholesome things to be avoided by the suffering masses in the saṃsāric life. The Buddhas show the pāpa and akusala to be avoided. Physicians show their patients what is wholesome. The Buddha teaches puñña and kusala. A characteristic of such a kusala dhamma is
- (1) extension of Saṃsāra.
 - (2) suppression of the roots of akusala.
 - (3) gaining various types of wealth.
 - (4) birth in sensual realms (kāmaloka)
 - (5) enjoying long life in all types of existence.
45. Loving-kindness (mettā), foremost in the Four Sublime Abodes (Four Brahmavihāra) should be extended to all beings. An individual extending mettā in that way gains eleven results. One such result is
- (1) gaining deep intelligence.
 - (2) unconfused death.
 - (3) gaining abundance of wealth.
 - (4) being free from dangers from thieves and enemies.
 - (5) gaining long life.
46. Once there was a head of an administrative section in a certain company and this position is limited to three years. After this period, this officer became an ordinary employee and a subordinate to him became his Section Head. The former officer who held that position was very happy about his subordinate's promotion. This quality can be known as
- (1) Mettā.
 - (2) Samānattatā.
 - (3) Upekkhā.
 - (4) Muditā.
 - (5) Karuṇā.
47. The Aṇaṇa Sutta of Aṅguttara Nikāya shows four types of bliss that a layman can enjoy in this life. A stable economy is to be developed to enjoy this bliss. 'Bhogasukha' included in this sutta means
- (1) the bliss of earning wealth righteously.
 - (2) the bliss of proper consumption of wealth.
 - (3) the bliss of maintaining balance between earning and spending.
 - (4) the bliss of debtlessness.
 - (5) the satisfaction of possessing adequate wealth.

48. Good advice on how a lay Buddhist should earn wealth has been mentioned in various instances in the Buddha's teachings. Among them, a statement that mentions the wealth should be earned righteously is
- (1) viriyena dukkhaṃ acceti.
 - (2) dāḷiddiyaṃ bhikkhave dukkhaṃ lokasmiṃ.
 - (3) utthātā vindate dhanam.
 - (4) dvīhi kammaṃ payojaye.
 - (5) bhamarasseva iriyato.
49. The Kūṭadanta Sutta of the Dīgha Nikāya is a narrative discourse. Three measures that should be taken by a ruler in order to make the people gain economic prosperity are mentioned in this Sutta. One measure among them is
- (1) collecting taxes properly and fulfilling the development work.
 - (2) providing employment to the qualified persons and paying due wages accordingly.
 - (3) distribution of wealth for the eradication of poverty.
 - (4) encouraging a portion of earned wealth to be saved for future use.
 - (5) refrain from imposing laws that harm the economic prosperity.
50. Among the Buddhist concept of governance, the ten duties of a wheel-turning monarch (das-sakvativat) are of important focus. One governing principle included in it is
- (1) not violating laws that have been imposed.
 - (2) acting through equality.
 - (3) protecting the women of a family.
 - (4) preventing unrighteous actions.
 - (5) supporting farmers.

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සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது / All Rights Reserved

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Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka
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අධ්‍යයන පොදු සහතික පත්‍ර (උසස් පෙළ) විභාගය, 2018 අගෝස්තු
கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2018 ஓகஸ்ட்
General Certificate of Education (Adv. Level) Examination, August 2018

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பௌத்தம் II
Buddhism II

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மூன்று மணித்தியாலம்
Three hours

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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.

Instructions:

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

Part I

- Explain the term, 'kīṃ sacca gavesī'.
 - Elucidate the term, 'tathāgata samannesanā'.
 - "Buddhism is a universally common doctrine.", Discuss.
 - "Buddhas give advice for the development of both worlds", Describe.
 - "The Buddha is not a nihilist", Examine. (20 marks)
- Name **four** characteristics of Pre-Buddhist ordination.
 - Identify the specialities of Buddhist ordination.
 - Explain the process of higher ordination known as 'ñatticatutthakamma'.
 - Describe 'āsavaṭṭhāṇīya dharma'.
 - "Ordained teacher-pupils must live as father and sons." Examine. (20 marks)
- Name **two** sermons of the Buddha that paved the way to Buddhist Councils.
 - Identify the source which includes details related to the First Buddhist Council.
 - What are the immediate reasons for the First Buddhist Council?
 - Analyze the meaning of 'Dharma Vinaya'.
 - Discuss how the First Buddhist Council assisted for the long lasting nature of Dharma Vinaya. (20 marks)

Part II

- Describe the teachings of Sanjayabellatthiputta.
 - Point out the Buddhist analysis of these teachings. (20 marks)
- Describe the views related to the suffering of saṃsāra during the Buddha's time.
 - "Dukkhe loko patitthito." Examine. (20 marks)
- Point out the Buddhist criteria with reference to the deciding of Kusalākusala Karma.
 - "Karma is not a niyati", Give a doctrinal analysis. (20 marks)

7. (i) Describe four fold Brahma Vihāra.
(ii) "The core of Buddhist sādharma is Brahma Vihāra." Explain. (20 marks)
8. (i) "The downfall of the peoples' economy affects the destruction of ethical conduct and peace." Explain with reference to sūtras.
(ii) Examine how the government should respond to this social conflict with reference to Buddha's admonition. (20 marks)

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