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Department of Examinations, Sri Lanka

අධ්‍යාපන පොදු හානික පථ (ලිජිස් පෙල) විභාගය, 2015 අධ්‍යාපන කළමනිප් පොතුන් තුරාතුරුප පත්‍රිය (ඉ යාර තුරුප පත්‍රිය) මත, 2015 තුරාතුරු General Certificate of Education (Adv. Level) Examination, August 2015

බුද්ධ ධර්මය පෙළත්තම් **Buddhism**

三

41

E

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. Among the contemporary Samana and Brāhmaṇa teachers, Buddha can be considered as a great person not only because of his exemplary characteristic features but also because of his doctrinal and disciplinary teachings. This greatness is exemplified because of his
 - (1) teaching on giving and its effects.
 - (2) preaching that dharmas which arise through cause and effect disappear when they are absent.
 - (3) explanation on 'sīla siksā' in detail.
 - (4) urging to practise meditation for the first time.
 - (5) pointing out that the being who is born in this world has a next world.
2. The Pāli dhamma includes a series of answers provided for the questions asked by Brahmin Drona from the Buddha as he entered the long route between two cities, 'ukkaṭṭhā' and 'setavyā'. One of such answers is
 - (1) I am a splendid great person.
 - (2) I do not have a teacher.
 - (3) I should be known as 'anantajina'.
 - (4) I am not even a human being.
 - (5) I am equal to non equal persons (*asamasama*)
3. Even the Vedic Brāhmaṇins accepted that the thirty two great features can be seen on the body of an enlightened Buddha. One that **does not** come under such features which existed even on the body of the Gautama Buddha is
 - (1) jāla hatthapāda.
 - (2) ārohapaṇīha.
 - (3) suppatiṭṭhitā pāda.
 - (4) mudutaluna hatthapāda.
 - (5) āyatapanhi.
4. The class teacher gave an assignment to the students to write an essay on the teaching methods of the Buddha. A teaching method found in an essay written by one student and which **cannot** be considered as followed by the Buddha is
 - (1) question and answer method.
 - (2) assignment writing method.
 - (3) discussion method.
 - (4) using equipments.
 - (5) descending method.
5. "O, monks, the Bhikkhu who is lacking the ability of perceiving others' minds should examine two factors related to the Buddha. They are his virtuous physical behaviour and virtuous verbal behaviour." The sutta that includes this is.
 - (1) Kālāma sutta
 - (2) Upāli sutta
 - (3) Vimansaka sutta
 - (4) Mahā Seehanāda sutta
 - (5) Ariya Pariyesana sutta

6. Our dhamma school students who assembled at the temple on Āsala full moon day had a discussion on the six fold virtues of dhamma. Among the things that were expressed, the fact that is **not** included in the text on six fold virtues of dhamma is

- Dhamma should be understood individually.
- It should be experienced through one's mind.
- Results can be obtained through it without delay.
- It can destroy the wrong views.
- It can be illustrated by using the words 'come and see'.

7. All religious teachings that has arisen in the world from ancient time to date accept a permanent, everlasting and transmigrating self. The statement that indicates that Buddhism **does not** adopt this policy is

- "rūpam attano samanupassati"
- "attadīpabhikkhave viharatha"
- "netam mama neso hamasmi, neso me attā"
- "attano loko anabhissaro"
- "attanāva jāneyyātha"

8. "Householder! act thoughtfully. To do so is fitting for a well known person like you." The Buddha preached thus to

(1) Citta gahapati.	(2) Merchant Dhananjaya.	(3) Upāli gahapati.
(4) Dīghajanukoliya son.	(5) Brahmin Udaya.	

9. Doing away with extremism, Buddhism points out how people who adhere to any extreme view create ideological conflicts, unable to think or view something independently. One that has **not** been excluded as an extreme view is

(1) dharmavāda.	(2) attantapa yoga.
(3) aparānta kalpana.	(4) parankata vāda.
(5) amarāvikkhepavāda.	

10. Buddhism which is not a doctrine based on almighty creative God or Brahma encourages the use of human ability to fulfil expectations. One such teaching is.

(1) "patisotagāmīni nipunam".	(2) asubhānupassīni viharantam.
(3) "upaniyati loko addhuvo.	(4) "mā nivatta abhikkama".
(5) "sabbe sattā avasā abalā aviriya".	

11. One of the many facts presented by a preacher who conducted a lengthy sermon on the background of Buddhist ordination was not correct. The **incorrect** one is

- Samanas lived during the pre-Buddhist period.
- There were two religious traditions during Buddha's time.
- Samanas had similar views with regard to the liberation.
- Indian religion developed through veda and vedānta.
- There were certain similarities between Samanas and Brahmins.

12. The class teacher who completed his lesson related to the third competency in the syllabus of Buddhism gave an assignment to the students to write five sentences on the nature of Buddhist ordination. Out of the sentences written by a student, the only correct sentence was,

- Basic aim of an ordained person is social service.
- Ordination is not a benefit.
- Persons who subsist on begging existed only in Buddhism.
- Responsibility of the ordained person is to explain the path of liberation to the lay people.
- A person wearing cut and torn cloths is a monk.

13. Meaning of the term 'anjalikaraṇīya' in the text 'ujupatipanno bhagavato sāvakasangho' which is used for venerating sangha is,

- sangha develop good habits.
- worthy of receiving respect.
- following the direct principles.
- noble persons who are worthy of offerings brought from a distance.
- becoming great meritorious field of the world.

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14. What is relevant for the discipline of the novice who is also known as a newly ordained one, trainee and son of samana is

- (1) prātimokṣa samvara sīla.
- (2) ajīva aṣṭamaka sīla.
- (3) indriya samvara sīla.
- (4) āpānakotīka sīla.
- (5) sāmanera dasa sīla.

15. Monks with higher ordination conduct 'vinaya kamma' at an approved ecclesiastical boundary with required quorum. This type of 'vinaya kamma' which is helpful for maintaining their future discipline and protecting unity **does not** include

- (1) higher ordination.
- (2) assigning kaṭhina.
- (3) conducting uposatha.
- (4) receiving dāna.
- (5) taking actions against monks violating vinaya.

16. The Buddha granted numerous titles to ordained and lay disciples, both male and female. In this context elder Mantāniputta was granted the title,

- (1) Great position among 'bahusruta'.
- (2) Great position among dhamma exponents.
- (3) Great position among active bhikkhus.
- (4) Great position among wise ones.
- (5) Great position among those who maintain dhamma in the memory.

17. One of the steps taken by the Buddha to encourage his male and female disciples to study dhamma-vinaya and preach while keeping it in the memory was

- (1) to appoint leaders.
- (2) to establish institutions for teaching dhamma.
- (3) to give permission to study dhamma through the mother-tongue.
- (4) to encourage the conduct of dhamma discussions while gathering in different provinces.
- (5) to instruct the maintaining of dhamma orally.

18. One, **not** mentioned as a step taken in relation to the well conduct of monks and preservation of dhamma-vinaya during the First Buddhist Council which was conducted with the participation of mahā theras who were responsible for maintaining sāsana and well versed in dhamma vinaya was

- (1) postponing the decision related to the major and minor rules.
- (2) explaining facts to elder Ānanda.
- (3) identifying the divisions related to dharma and vinaya separately.
- (4) giving advice to the monk Subhadra.
- (5) appointing bhānakā traditions.

19. Sources such as 'Nikāya samgraha' elucidate how eighteen sects came into existence as a result of 'Second Buddhist Council'. Two main traditions of monks known as Theravada and Mahāsanghika began to develop into other sects gradually. One of the sects developed in this manner is

- (1) Sammitīya.
- (2) Vajiriyavāda.
- (3) Abhayagirika.
- (4) Dharmarucika.
- (5) Pamsukūlika.

20. Historical documents indicate the compilation of the text 'kathāvatthupakkarana' by the elder Moggaliputtatissa at the time of Third Buddhist Council. One of the statements related to this text is incorrect. This **incorrect** statement is,

- (1) It was an addition to Abhidharma Pitaka of Therāvada.
- (2) It is a compilation of stories.
- (3) It criticises the views of other sects opposed to Therāvada.
- (4) It is a step to protect the teachings of Therāvada.
- (5) It includes five hundred of 'sakavāda' and 'paravāda'.

21. Pandit monk who came to the class to teach the first lesson belonging to the subject of Tripitaka Dharma study of the Mulika Piriven Final Examination wrote five sentences on the board while introducing 'Sutra Pitaka'. One sentence that should be included among them is

- Sutras are known by this name because they are properly preached and compiled.
- The term sutras is used because it should be maintained orally.
- Sutras are the oldest words of Buddha.
- The term 'sutras' is used because it does not need additional interpretations.
- Pure word of the Buddha is known as 'sutras'.

22. Although sutra pitaka helps to identify the early Buddhism to a great extent, it is considered to have undergone some revisions at a later period. Of the following statements written about this fact, only one is correct. It is,

- suttas do not include the teachings of other religions.
- sūtrapitaka, includes the sayings of Buddha as well as those of his disciples.
- all texts of Khuddaka Nikāya belong to a later period.
- Sutra and vinaya are completely unrelated.
- Sutras include 'citta vithi'.

23. According to the sources, the Buddha promulgated vinaya rules in relation to 'pātimokkha' considering four facts. These facts are known as 'āsvaṭṭhanīya dhamma'. The one fact **not** included among them is,

- elapse of a long time after the establishment of sāsana.
- increase of wrong behaviour.
- increase of erudite monks.
- increase of the members of sangha.
- increase of gains.

24. According to historical sources, the Buddha promulgated vinaya rules for monks of higher ordination later taking ten objectives into account. A fact that is **not** included among these objectives which are based on the well beingness of sangha is

- to enhance the faith of those already converted.
- to preserve Buddha's dispensation for five thousand years.
- to encourage the discipline of monks.
- for the convenience of monks.
- to discipline the undisciplined.

25. Abhidharma is the special and profound dharma of Tripitaka. Various views can be seen in relation to its origin, nature and aims. One of these views is

- Abhidharma is older than sutras.
- Abhidharma is known as 'āñā desanā'.
- Abhidharma is preached by disciples.
- Sūtradharma is the source of abhidharma.
- Abhidharma is a 'pariyāya desanā'.

26. A sutta that reveals the Brāhmaṇa teachings related to the social, cultural and philosophical context during the time of Buddha for a student of 'sutranta dharma' is

- Mahāsāropama sutta.
- Bhayabherava sutta.
- Kannakatthala sutta.
- Kasibhāradvāja sutta.
- Kīṭagiri sutta.

27. According to samāññaphala sutta there were six well known teachers who introduced different teachings in India during the time of Buddha. One that is **not** included among them is

- "sabbam pubbekata hetu"
- "tathāpi me no aññathāpi me no".
- "sabbam issaranimmāna hetu".
- "natthi puññam natthi puññassa āgamo"
- "ime sattakāya akaṭa akaṭavidhā".

28. The Buddha teaches that everything happens on the basis of cause and effect. Thus, the Buddha, while pointing out different causes and effects for social development **does not** express

- habits of saṃsara.
- environmental reasons.
- spiritual downfall.
- economic factors.
- political reasons.

29. The Buddha pointed out that the being is a combination of five aggregates. According to Buddha's teaching what we should **not** do about those five is

- considering it as anattā.
- creating disgust.
- considering it as me and mine.
- not grasping it.
- realizing it as 'paṭṭiccasamuppanna'.

30. Metta is the development of a friendly attitude towards entire world of living beings and preferring the welfare of all beings. A sutra desanā which teaches the development of mettā is

- Mettānisampta sutta.
- Metta sutta.
- Sigāla sutta.
- Mahāmangala sutta.
- Ratana sutta.

31. Second noble truth points out reasons for the suffering in samsara. A dharma text that **does not** express the cause of suffering is

- "dukkhe loko patiṭṭhito".
- "tanhāya jāyati soko".
- "ūno loko atito".
- "ālayarāmā ayam pajā".
- "pemato jāyati soko".

32. "Nibbana" was the topic of the dhamma discussion in the full moon day programme organized by our dharma school. At this discussion only one correct view has been forwarded by students. This correct view was

- "nibbāna cannot be realized in this world".
- "nibbāna can be realized only through performing meritorious deeds".
- "bhavavanirodha is nibbāna".
- "noble persons who realized nibbāna do not perform either 'kusala' or 'akusala'".
- "nibbāna can be realized through practising sila".

33. "Sammā sati" belonging to the path of 'nibbāna' and was identified by different names is included in the 'samādhi sīkshā'. It denotes

- threefold saṃkalpanā .
- fourfold dhyāna.
- fourfold anupassanā.
- fourfold 'sampadā'.
- fourfold samyakpradāna.

34. The basic aim of 'paṭṭiccasamuppāda' is to teach suffering and its cessation. Sutta desanā includes additional aims in this regard. The one that **cannot** be included among these aims is

- explaining the evolution of human society.
- pointing out how bad habits develop among human beings.
- disclosing how conflicts arise within the society.
- teaching how "indriya jnāna" initiates the suffering of samsāra.
- elucidating 'dukkha nirodha satya'.

35. As mentioned in the Pali Tripitaka, the Buddha while discarding Acela Kassapa's questions related to four extreme views of suffering, preached 'Paṭṭiccasamuppāda'. One of these four extreme views is

- Singularism ('ekatva vāda').
- Theory of arising without cause ('adhiccasamuppanna vāda').
- Materialism ('lokāyata vāda').
- Indeterminism ('aniyata vāda').
- Soul theory ('ātma vāda').

36. When a teacher asked students to write five sentences analyzing the term 'kāmasukhaliikānuyoga', one student wrote on 'attaklamathānuyoga'. This sentence is

- 'Kāmasukhaliikānuyoga' is an extreme act.
- 'Kāmasukhaliikānuyoga' is full of suffering, ignoble and leading to harmful acts.
- 'Ucchedavada' is associated with 'Kāmasukhaliikānuyoga'.
- 'Kāmasukhaliikānuyoga' is the extreme pleasing of five organs.
- 'Kāmasukhaliikānuyoga' is the excessive attachment to 'pañca kāma sukha'.

37. A dharma text that **does not** put emphasis on the fore-running nature of mind by Buddhism which is known as the great psychological doctrinal path in the world is

- 'cittena nīyatī loko'.
- 'phandanam capalam cittam'.
- 'manopubbangamā dhammā'.
- 'cetanāham bhikkhave kammapā'.
- "cittam bhikkhave bhāvitam mahato atthāya samvattati".

38. 'Samatha' meditation which concentrates the mind, produces five 'abhiññas'. One of the following statements written about this 'ñanadhidhigama' is **incorrect**. It is

- these abhiññas are not mundane.
- Sāmaññaphala sutta' describes such abhiñña.
- five abhiñña may disappear.
- abhiññas are taught in other doctrines too.
- miraculous different skills can be obtained through five abhiñña.

39. 'Kukkuravatiya sutta' of the 'Majjhima Nikāya' mentions different vows practised during the time of the Buddha. Most important factor that can be learnt from this sutta is

- ten 'akusala' is the basis for the suffering of samsāra.
- performance of meritorious acts will not help to gain 'nibbāna'.
- mind is the forerunner of everything.
- abstaining from 'akusala' is known as 'dhammacariyā'.
- good and bad karma will produce appropriate results.

40. According to Buddhism, individuals gain salvation through the human ability and not through beliefs, offerings and vows. Thus a Buddhist teaching which paves the way to gain salvation is

- fourfold 'samyakpradāna'.
- threefold 'vidya'.
- 'anātma dharma'.
- fourfold 'iddhipāda'.
- analysis of twenty four 'pratyaya'.

41. From many interpretations forwarded by the male and female lay devotees who observed eight precepts and participated in a discussion on 'saddhā', only one was correct. It is

- 'saddhā' is a fear for committing sins.
- 'saddhā' characterizes religious devotion.
- 'saddhā' is to do something with a pure mind.
- 'saddhā' is the veneration of religious objects.
- 'saddhā' is a 'sobhana caitasika'.

42. 'sammā vācā' is the abstaining from akusala which is caused by word. This verbal sila is taught through

- layman's ten sila.
- upasampadā sila.
- ājīva aṣṭamaka sila.
- panca sila.
- uposatha aṣṭāṅga sila.

43. The Buddha explained many Buddhist criteria for deciding good and bad in the sutra-dharma. The one that **cannot** be included among them is

- approval of the society.
- cetanā.
- ubbayārtha sādhana.
- vipāka.
- attūpanāyikadharma pariyyāya.

44. The person accruing merits will be happy in this world and in the next world as well. He goes to the heaven with extreme happiness thinking that he has accrued merit. This sermon of the Buddha is included in

- Khuddakapāṭha.
- Dhammapada.
- Udānapāli.
- Theragātha.
- Vimānavatthu.

45. According to the Sigālovāda sutta we should serve the society in four ways. The meaning of the term 'atthacariyā' which is included among these four facts is

- useful behaviour.
- selfish act.
- meaningful behaviour.
- equal thinking of one's own and other's welfare.
- helping for the progress of others.

46. Rulers of ancient Sri Lanka always acted for the protection of the provincial dwellers. They followed
 (1) a sangraha vastu. (2) a rājadharma. (3) a cakkavatti vatta.
 (4) an aparihāṇya dharma. (5) a brahmaviharana.

47. Buddhism teaches that the main duty of a ruler is to develop his kingdom's economy. In this context the king should pay his attention to agriculture, commerce and state service. This fact is mentioned in
 (1) Cakkavatti sīhanāda sutta. (2) Ajana sutta. (3) Rajja sutta.
 (4) Vyagghapajja sutta. (5) Kūṭadanta sutta.

48. A teacher assigned the students to write five 'dharma' texts which describe the earning of wealth through righteous means. One of these five 'dharma' texts written by a student was **incorrect**. It is
 (1) "bhoge samharamānassa bhamarasasseva hiriyyate".
 (2) "viriyēana dukkham acceti".
 (3) "sammā ājīvena jīvikam kappeti".
 (4) "dhammena bhoge pariyeseti".
 (5) "tulākūta kamsakūta mānakūta paṭivirato".

49. As the 'pattakamma sutta' teaches, a lay Buddhist must fulfill five duties in the use of wealth. One of them is
 (1) treat guests hospitably. (2) being hospitable to friends.
 (3) looking after the parents. (4) provision of requisites for monks and brahmins.
 (5) paying salaries for male and female employees.

50. It is a well known fact that Licchavi kings lived during the time of the Buddha, followed seven 'aparihāṇya dharma'. The states that follow them will not have a downfall and will progress daily. This information can be found in
 (1) Mahāsudassana sutta. (2) Bālapaṇḍita sutta. (3) Adhammika sutta.
 (4) Mahāparinibbāna sutta. (5) Parābhava sutta.

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බුද්ධ ධර්මය පෙනාත්තම් **Buddhism**

III

41

E

III

மூன்று மணித்தியாலம்
Three hours

Instructions:

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

Part I

1. (i) Explain the term 'lokavidū.'
(ii) "The Buddha is truly a human being.", Examine.
(iii) Give **two** examples to prove that the Buddha is 'yathāvādi tathākāri'.
(iv) Comment on the **two** sermon styles of the Buddha.
(v) "The Buddha advocates cause and effect theory." Examine. (20 marks)

2. (i) Provide the meaning of the term 'āhuneyya'.
(ii) "Buddhism is **not** a revelation of god." Explain.
(iii) "Sabbe dhammā anatta". Describe.
(iv) Evaluate the freedom of thought as depicted in the Kālāma sutta.
(v) "Buddhism is an impartial doctrine." Explain. (20 marks)

3. (i) Define the term, 'sangāyanā'.
(ii) Explain the resolution of 'khuddānukhuddaka sikṣā'.
(iii) Point out reasons for conducting the Second Buddhist Council.
(iv) Identify the Mahāsanghika sect.
(v) Examine the mission of Third Buddhist Council for the preservation of Theravāda. (20 marks)

Part III

4. (i) Comment on the ‘niyatīvāda’ of Makkhaligosāla.
(ii) “Buddhism is **not** a niyatīvāda.” Examine. (20 marks)

5. (i) Describe the Noble Truth of ‘dukkha samudaya’.
(ii) Discuss the nature of ‘dukkha nirodha’. (20 marks)

6. (i) Identify ‘Samatha’ meditation.
(ii) Explain ‘abhiññā’ that can be gained through ‘citta samādhi’. (20 marks)

7. (i) ‘Kammanā vattatī loko’. Define.
(ii) Point out the relationship between ‘kamma’ and ‘punarbhava’. (20 marks)

8. (i) Explain the Buddhist teaching related to the well security of economy.
(ii) Examine the simple life style and the earning of wealth. (20 marks)
