

Department of Examinations, Sri Lanka

ଅଧିକାରୀ ପୋଷ୍ଟ କାର୍ଯ୍ୟକ୍ରମ ପତ୍ର (ଉଚ୍ଚ ପେଲ) ବିଜ୍ଞାନ, 2021(2022)
କର୍ଣ୍ଣିପ ପୋତୁତ ତ୍ରୟାତ୍ମକ ପତ୍ରିତା (ୱ୍ୟାପ ତ୍ରୟାତ୍ମକ) ପାର୍ଶ୍ଵିକ, 2021(2022)
General Certificate of Education (Adv. Level) Examination, 2021(2022)

இந்த வர்த்தக
பெளத்தும்
Buddhism

41 E I

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. A supernormal *ñāṇa* only the Buddha was endowed with but not any other contemporary Sramanās and Brahmins were possessed with was

- (1) cetopariya *ñāṇa*. (2) sutamaya *ñāṇa*.
- (3) āsavakkhaya *ñāṇa*. (4) nevasaññānāsaññāyatana.
- (5) dibbacakkhu *ñāṇa*.

2. "It is our immense pride as Buddhists that the Buddha is not a god without a history but a human with a history". Accordingly, a source that includes the historicity of the Buddha is

- (1) Samantapāsādikā. (2) Pārājikapāli.
- (3) Buddhavaṃsa. (4) Cullavaggapāli.
- (5) Puggalapaññattippakaraṇa.

3. As it is mentioned in the Mahāsīhanāda sutta, one of the ten supernormal powers of *ñāṇa* of the Buddha is

- (1) anāvaraṇa *ñāṇa*. (2) iddhividha *ñāṇa*.
- (3) sabbaññuta *ñāṇa*. (4) yamakapāṭīhāriya *ñāṇa*.
- (5) nāṇādhimuttikatā *ñāṇa*.

4. According to the information in the Suttas, an occasion on which the Buddha held a Dhamma discussion at a monastery of other religion is

- (1) the meeting with Mahāvīra Nigaṇṭhanātaputta.
- (2) the arrival at Uruvela Kassapa's monastery.
- (3) the meeting with Sanjaya Bellatthiputta.
- (4) the meeting with wanderer Sakuludayī.
- (5) the meeting with Upaka Ājīvaka.

5. One of the great qualities of the Buddha reflected in the face of vicissitude of life with an unmoved mind is

- (1) purisadammasārathi. (2) tādi.
- (3) padmākāra life. (4) samanattatā.
- (5) yathāvādi tathākāri.

6. Among the texts mentioned below, the text that does **not belong** to the Abhihamma Piṭaka is

- (1) Vibhaṅgappakaraṇa. (2) Puggalapaññatiippakaraṇa.
- (3) Paṭṭhānappakaraṇa. (4) Nettippakaraṇa.
- (5) Dhammasaṅgaṇīppakarana.

7. The term 'akālika' in the sentence that contains the six qualities of the Dhamma means that
 - (1) the Dhamma can be explained in terms of upamāṇusārī.
 - (2) Buddhism is not merely dependent on theory.
 - (3) immediate results can be obtained.
 - (4) results are produced in this very life.
 - (5) it is realized according to one's level of intelligence.
8. Buddhism is a doctrine that rejects the existence of eternal or transient soul (ātma). Accordingly, the Buddha criticizing the contemporary soul concept preached that
 - (1) ātma, if existing should be subjected to us.
 - (2) the ātma transmigrating through the existence continues until the realization of Nibbāna.
 - (3) there exists an ātma devoid of Skandha dharmas like rūpa, vedanā etc.
 - (4) there exists only an ātma performing Kusalākusalā kamma and experiencing their results.
 - (5) there is no eternal ātma because everything ends with death.
9. The Vīmaṇsaka Sutta introduces two facts about the Tathāgata that should be examined by an inquiring bhikkhu. Those two factors are
 - (1) compassion (karuṇā) and wisdom (paññā).
 - (2) bodily restraint and verbal restraint.
 - (3) past existence and future existence.
 - (4) kusalākusalā kamma committed.
 - (5) declared and undeclared Dhamma.
10. A unique characteristic of the direct way to liberation free from jāti, jarā, vyādhi, marana etc. taught by the Buddha is
 - (1) constant performance of meritorious deeds.
 - (2) rejection of all beliefs in god.
 - (3) guidance to a gradual practice.
 - (4) being against the non-Buddhist ways to liberation.
 - (5) rejection of homage and veneration.
11. A common characteristic that can be found in the non-Buddhist Sramaṇa sections as well as the Buddhist community of monks of the Buddha's time is
 - (1) refrain from theory of soul (ātmavāda).
 - (2) avoidance of self-mortification (attakilamathānuyoga).
 - (3) acceptance of varnāsharamadharma.
 - (4) leading a celibate life.
 - (5) acceptance of Kammic consequences (karma phala).
12. "Being content with robes required for protection of body and alms for body energy, wandering only with robes and leading a light life like a bird with its wings weight." A specific characteristic of the Buddhist ordained life reflected in the above statement is
 - (1) pure celibacy.
 - (2) dedication to the welfare of others.
 - (3) a life of moderate expectations (appiccha).
 - (4) protection of pātimokkha.
 - (5) following the teacher.
13. According to Bhikkhu Vinaya, an offence that is **not included** in the four pārājikas is
 - (1) killing of a human.
 - (2) sexual conduct.
 - (3) stealing.
 - (4) taking intoxicating drinks.
 - (5) claiming noble human qualities which one does not have.

14. Among the nine qualities of Mahā Saṅgha, āhuneyya means

- being compassionate towards lay people.
- suitable to receive the four requisites brought from distant places.
- suitable to offer alms prepared for relatives.
- being on the proper path of Order.
- suitable to receive alms.

15. A specific characteristic that can be regarded in the celibate life of a Buddhist monk is

- total separation from the lay society.
- refrain from sexual conduct throughout the entire life.
- engagement in the practice leading to birth in the Brahma world.
- shaving the head hair.
- living on alms round (piṇḍapāta).

16. According to the Brahmanic teachings, sometimes, svadharma law changed and accordingly, the duties of Kṣatriyas were also assigned on Brahmaṇas. This happened

- when Kṣatriyas did not perform their duties properly.
- when the rulers did not provide Brahmaṇas' privileges.
- in time of a disaster.
- when Kṣatriyas did not accept Brahmaṇas' advice.
- when Brahmaṇas demanded ruling power.

17. Among the thinkers of the Buddha's time, Amaravikkhepavāda was taught by

- Sanjaya Bellatthiputta. (2) Pandit Saccaka.
- Jambuka Ājīvaka. (4) Pūrṇa Kassapa.
- Brahmin Tevijja.

18. Among the religious views of the Buddha's time, Adhiccasamuppanna vāda expresses that

- everything is caused to happen by metaphysical power.
- it is a teaching that fulfils insatiable desires.
- high wishes or expectations should be fulfilled.
- super psychic power fulfils every expectation.
- all comes into being without conditions (hethupratya).

19. The teaching that one experiences happiness or sorrow or neither-happiness-nor-sorrow only because of the previous kamma was accepted by

- Akiriyyavādins. (2) Niyativādins.
- Pubbekatahethuvādins. (4) Lokāyatavādins.
- Saptapadārthavādins.

20. According to the Buddhist teaching of social evolution, the common consumption that existed in the early period began to be complex

- when the tasty earth disappeared and they began to eat earthly mushrooms.
- when earthly mushrooms disappeared and they began to eat the accumulated rice.
- when they began to eat the tasty earth with craving.
- when the family institution began in the society.
- when the kingship and ruling started.

21. The Pārajikāpāli mentions that Vinaya rules for pātimokkha were promulgated by the Buddha with ten objectives and one of them was

- passing a longtime after the establishment of the Bhikkhu community.
- promulgation of Vinaya rules by the previous Buddhas.
- convenience of controlling Bhikkhus.
- taming the untamed persons.
- increase of scholars among the Bhikkhus.

22. The disciples of expertise and various talents were appointed as chief disciples by the Buddha and ven. Anuruddha was appointed as the

- chief among those who have divine power.
- chief among the dhūtaṅga practitioners.
- chief among those who ordained with saddhā.
- chief among those who have perseverance (viriya).
- chief among the Dhamma preachers.

23. The Bhikkhuṇī appointed by the Buddha as the chief among the Bhikkhuṇis expert in Dhamma preaching was

- Mahā Prajāpatī Gotamī Therī.
- Khemā Therī.
- Bhaddakaccāna Therī.
- Dhammadinnā Therī.
- Nandā Therī.

24. Regarding the background factors that led to the second Buddhist Council, one condition of the pañca vatthu introduced by a monk named Mahādeva as exposed by some Buddhist sources is that

- acceptance of gold and silver is permitted.
- the Arahant may have doubts.
- Arahathood is attained even without Dhamma knowledge.
- Arahants should also perform meritorious deeds.
- the Buddhas are dwelling in Tāvatīmsa.

25. A result of the third Buddhist council is the

- establishment of oral tradition (bhāṇakas).
- origin of division of schools (Nikāya bheda).
- compilation of Kathāvattupakarana.
- suppression of the issue regarding the lessor and minor rules.
- advent of Mahāyāna Buddhism.

26. Aggregate of consciousness (viññākkadha) introduced in the five aggregates (pañcakkandha) means

- right knowledge.
- sensations like happiness, sorrow etc.
- six fold knowledge (ñāṇa) related to sense organs and objects.
- memory power related to external world.
- sensations arising on rūpa, sadda etc.

27. Among the three fold dukkha, viparīṇāma dukkha means

- suffering related to saṃkhāra dhamma.
- suffering caused due to not getting what is desired.
- unhappiness that arises in mind.
- suffering caused due to change.
- restlessness related to rūpa, objects etc.

28. Among the Suttanta Dharmas, a sutta that clearly describes the three universal characteristics (tilakkhaṇa) is

- Dhammadika Sutta.
- Mettānisaṅsa Sutta.
- Parābhava Sutta.
- Pattakamma Sutta.
- Cūlasaccaka Sutta.

29. A good task that should be performed by us as Buddhists for the proper preservation of the physical environment is

- the use of river banks for the erection of stupas and temples.
- refrain from cutting a tree for any reason.
- speaking in high voice for the convenience of the listener.
- refrain from throwing waste, garbage, urine excreta on green grass.
- refrain from digging earth at any time.

30. An obligation that should be performed by husband towards wife in order to maintain a good husband-wife relation is

- respect for wife.
- treatment to wife's relatives.
- maintaining equality.
- supporting to look after sons and daughters.
- encouraging wife in religious activities.

31. According to the Saccavibhaṅga Sutta preached by Sāriputta Mahāthera, Sammā Samkappa means

- right thoughts on dāna, sīla and bhāvanā.
- right thoughts on alobha, adosa and amoha.
- right thoughts on nekkhamma, avyāpāda and ahimsā.
- right thoughts on sīla, samādhi and paññā.
- right thoughts on anicca, dukkha and anatta.

32. Among the statements mentioned below, one that introduces Nibbāna is

- total eradication of craving.
- the highest result attained through performing meritorious actions.
- consequences of sīla samādāna.
- liberation attained through the fulfilment of perfection.
- the most sublime bliss attained in the next world.

33. Among the religious practices, self-mortification (attakilamathānuyoga) was followed by,

- Vedic Brahmanic society.
- Jain Niganthas.
- Amarāvikkhepavādīns.
- cārvāka thinkers.
- Ucchedavādīns.

34. Sassata ditthi practised by the sramanas and brahmins of the Buddha's time in India was avoided by Buddhism because

- those ditthivādīns did not accept next world.
- they preferred self-indulgence (Kāmasukhalikānuyoga).
- the existence of ātma was totally rejected according to that ditthivāda.
- those ditthivādīns rejected Kammavipāka.
- it did not support the freedom of suffering.

35. According to Buddhism, social suffering arises because of the increase of economic, political and ethical issues in the society. One such issue that can be identified in the Cakkavattisīhanāda is

- illiteracy.
- population growth.
- inefficient governance.
- spread of diseases and suffering.
- caste discrimination.

36. A term used to show moral and immoral individual behaviours in Buddhist teaching is

- loka-lokuttara.
- sarīkata-asarīkata.
- kāla-akāla.
- sādhu-asādhу.
- sugati-dugati.

37. Skillful deeds and meritorious deeds (Kusala kamma and puññakiriya) that should be repeatedly performed by individual are introduced in Buddhism. Among them, one Kusala Kamma is

- rejoicing together of merits.
- performing observances.
- taking care of adults.
- giving alms.
- refrain from intense greed.

38. The eight precepts are higher than the five precepts that are relevant to Buddhist householders because they

- (1) refrain one from sins like killing etc.
- (2) produce a society-friendly individuals.
- (3) definitely support the path leading to Nibbāna.
- (4) develop the simple life.
- (5) support the attainment of jhāna and abhiñña.

39. One of the Buddhist teachings related to saddhā is

- (1) a ladder (gateway) to heaven.
- (2) a sublime abode (brahmavihāra).
- (3) a seed that should be planted.
- (4) a light to a Buddhist.
- (5) a pinkiriya.

40. Among the various accepted views regarding kamma at the time of the Buddha, one view that is **not** in accordance with Buddhism is that

- (1) there is no individual who performs or experiences kamma.
- (2) kāya kamma is more powerful than mano kamma.
- (3) previous kammas are nullified in the attainment of Arahathood.
- (4) liberation (Vimukthi) is attained by eradication of kamma.
- (5) Arahants have no benefit of even a minor meritorious deed(punyakamma).

41. A teaching related to consumption of wealth earned by a householder mentioned in the Pattakamma sutta is

- (1) performance of pañcabali.
- (2) refrain from greed over the earned wealth.
- (3) consumption of wealth divided into four portions.
- (4) protection of wealth against destruction.
- (5) refrain from over-consumption.

42. The teaching that weighing with a false scale which is unauthorized by the government is an offence in business is included in the

(1) Sigālovāda sutta.	(2) Vyagghapajja Sutta.
(3) Dhammadika Sutta.	(4) Rāsiya Sutta.
(5) Brahmajāla Sutta.	

43. 'Tapas' in Dasarāja Dharma means

- (1) that king should be an ascetic in his old age.
- (2) supporting the ascetics in his kingdom.
- (3) adherence to principles.
- (4) restraint in senses.
- (5) not to be overwhelmed by chanda.

44. According to Cakkānuvattana Sutta, the wheel-turning monarch (Sakviti rāja) should be endowed with five unique qualities. One among them is

- (1) being a virtuous one.
- (2) service to the wealthless (the poors).
- (3) seeking advice from the ordained Brahmins.
- (4) providing the farmers with requisites.
- (5) timely action.

45. The meaning of the statement mentioned in the Aggañña Sutta, “Dhammena pare rājjeti kho vāsetthā, rājā” is that

- (1) king should rule righteously.
- (2) king should be virtuous.
- (3) king should not be biased (partial).
- (4) king should pay homage to religious places.
- (5) king should not harass people.

46. In the two fold Buddhist meditation Samatha and Vipassanā, Vipassanā is

- (1) the suppression of the five hindrances.
- (2) the bāvanā that attains lokiya abbiññā.
- (3) the development of tilakkhaṇa.
- (4) a bhāvanā practised by the Brahmanās of the Buddha's time.
- (5) the attainment of one-pointedness of mind (citta ekaggatā).

47. In the fourfold establishment of mindfulness (satipaṭṭhāna), a fact that is included in the cittānupassanā is

- (1) awareness of the nature of others' mind.
- (2) awareness of the presence of pañcāñvaraṇa in one's mind.
- (3) contemplation that all is subjected to citta niyāma.
- (4) awareness of rāgā citta as rāga citta.
- (5) understanding sukha, dukkha, vedanā etc.

48. Forty subjects of meditation (Kammaṭṭhāna) for the yogi who practises samatha bhāvanā are mentioned in the Visuddhimaggā. One of them is

- (1) devatānussati.
- (2) dānānussati.
- (3) kammānussati.
- (4) cittānussati.
- (5) vedanānussati.

49. A quality that a master who gives kammaṭṭhāna for bhāvanā should be endowed with is

- (1) being an adult.
- (2) being a wise one.
- (3) being a man of saddhā.
- (4) being a generous one.
- (5) being one who advises against wrong-doing.

50. A result (ānisamṣa) that is obtained in the next world by a practitioner of mettā-bhāvanā is

- (1) undeluded death.
- (2) birth in Brahma world after death.
- (3) possession of wealth and luxuries.
- (4) being a wise man of high calibre.
- (5) being endowed with pleasant bodily features.

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சிறை டி லினலி இல்லை/முழுப் பதிப்புரிமையுடையது/All Rights Reserved]

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පෙළත්තම්
Buddhism

41 E II

ஏடு இங்கி
மூன்று மணித்தியாலம்
Three hours

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Additional Reading Time	10 minutes

Use additional reading time to go through the question paper, select the questions you will answer and decide which of them you will prioritise.

Instructions:

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

Part I

1. (i) Give the meaning of the Buddha's quality 'Vijācaranā Sampanna'. (02 marks)
(ii) Define "Mahākaruṇā". (04 marks)
(iii) Explain **two** of the unique leadership qualities of the Buddha. (06 marks)
(iv) Review how the Buddha was appreciated by Potthapāda Paribbṛājaka. (08 marks)
2. (i) What is the Piṭaka divided as Sutta, Vibhaṅga, Khandhaka and Parivāra? (02 marks)
(ii) Introduce the quality of the Dhamma 'ēhipassika'. (04 marks)
(iii) 'Buddhism avoids the concept of eternal soul.' Explain. (06 marks)
(iv) Evaluate Buddhism as a practical philosophy for life. (08 marks)
3. (i) Name the svarga parāyana mārga of Vedic Brahmins. (02 marks)
(ii) Introduce 'Niyativāda'. (04 marks)
(iii) Explain the Buddhist critique of the theory of inaction (Akiriyavāda). (06 marks)
(iv) Examine the origin of family institution according to the Aggañña Sutta. (08 marks)

Part II

4. (i) Illustrate an occasion on which the skills of preaching of his disciples are appreciated by the Buddha. (08 marks)

(ii) Adduce the patronage made to the continuity of the Order by two lay male and female disciples of the Buddha's time. (12 marks)

5. (i) Describe one of the methods of Buddhist analysis of being and the world (satta and loka). (08 marks)

(ii) "All the analysed Dhammas are of the nature of tilakkhaṇa". Review. (12 marks)

6. (i) Give a doctrinal review to the saṃsāra dukkha. (08 marks)

(ii) Explain dukkha nirōdha according to dependent co-origination in descending order. (Pratiloma Pratityasamutpāda). (12 marks)

7. (i) Introduce what 'Svacchandatā' means. (08 marks)

(ii) Discuss whether a Buddhist has Svacchandatā (Free-will). (12 marks)

8. (i) Introduce Asubha bhāvanā. (08 marks)

(ii) Explain the objective of that bhāvanā. (12 marks)

