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இலங்கைப் பரீட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம்
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கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2021 (2022)
General Certificate of Education (Adv. Level) Examination, 2021(2022)

බුද්ධ ධර්මය I
பௌத்தம் 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. A supernormal *nāṇa* only the Buddha was endowed with but not any other contemporary *Sramaṇas* and *Brahmins* were possessed with was
 (1) *cetopariya nāṇa*. (2) *sutamaya nāṇa*.
 (3) *āsavakkhaya nāṇa*. (4) *nevasaññānāsaññāyatana*.
 (5) *dibbacakkhu nāṇa*.
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) *Pārājikapāḷi*.
 (3) *Buddhavaṃsa*. (4) *Cullavaggaṇḍī*.
 (5) *Puggalapaññātipparāṇa*.
3. As it is mentioned in the *Mahāsihanāda sutta*, one of the ten supernormal powers of *nāṇa* of the Buddha is
 (1) *anāvaraṇa nāṇa*. (2) *iddhividha nāṇa*.
 (3) *sabbamūta nāṇa*. (4) *yamakapāṭihāriya nāṇa*.
 (5) *nāṇādhimuttikā nāṇa*.
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 Niganthanāputta*.
 (2) the arrival at *Uruvela Kassapa's* monastery.
 (3) the meeting with *Sanjaya Bellatthiputta*.
 (4) the meeting with wanderer *Sakuludāyī*.
 (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) *Puggalapaññātipparāṇa*.
 (3) *Paṭṭhānappakaraṇa*. (4) *Nettipakaraṇa*.
 (5) *Dhammasaṅgaṇīppakaraṇa*.

[See page two]

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 upamānusārī.
 - (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 (ātmā). Accordingly, the Buddha criticizing the contemporary soul concept preached that
 - (1) ātmā, if existing should be subjected to us.
 - (2) the ātmā transmigrating through the existence continues until the realization of Nibbāna.
 - (3) there exists an ātmā devoid of Skandha dharmas like rūpa, vedanā etc.
 - (4) there exists only an ātmā performing Kusalākusala kamma and experiencing their results.
 - (5) there is no eternal ātmā 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) kusalākusala kamma committed.
 - (5) declared and undeclared Dhamma.
10. A unique characteristic of the direct way to liberation free from jāti, jarā, vyādhi, maraṇa 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 varṇāśharamadharma.
 - (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
- (1) being compassionate towards lay people.
 - (2) suitable to receive the four requisites brought from distant places.
 - (3) suitable to offer alms prepared for relatives.
 - (4) being on the proper path of Order.
 - (5) suitable to receive alms.
15. A specific characteristic that can be regarded in the celibate life of a Buddhist monk is
- (1) total separation from the lay society.
 - (2) refrain from sexual conduct throughout the entire life.
 - (3) engagement in the practice leading to birth in the Brahma world.
 - (4) shaving the head hair.
 - (5) 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 Brahmanas. This happened
- (1) when Kṣatriyas did not perform their duties properly.
 - (2) when the rulers did not provide Brahmanas' privileges.
 - (3) in time of a disaster.
 - (4) when Kṣatriyas did not accept Brahmanas' advice.
 - (5) when Brahmanas demanded ruling power.
17. Among the thinkers of the Buddha's time, Amaravikkhepavāda was taught by
- (1) Sanjaya Bellatṭhiputta.
 - (2) Pandit Saccaka.
 - (3) Jambuka Ājīvaka.
 - (4) Pūrṇa Kassapa.
 - (5) Brahmin Tevijja.
18. Among the religious views of the Buddha's time, Adhiccasamuppāna vāda expresses that
- (1) everything is caused to happen by metaphysical power.
 - (2) it is a teaching that fulfils insatiable desires.
 - (3) high wishes or expectations should be fulfilled.
 - (4) super psychic power fulfils every expectation.
 - (5) 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
- (1) Akiriyavādins.
 - (2) Niyativādins.
 - (3) Pubbekatahethuvādins.
 - (4) Lokāyatavādins.
 - (5) Saptapadārthavādins.
20. According to the Buddhist teaching of social evolution, the common consumption that existed in the early period began to be complex
- (1) when the tasty earth disappeared and they began to eat earthly mushrooms.
 - (2) when earthly mushrooms disappeared and they began to eat the accumulated rice.
 - (3) when they began to eat the tasty earth with craving.
 - (4) when the family institution began in the society.
 - (5) when the kingship and ruling started.
21. The Pārājikāpāli mentions that Vinaya rules for pātimokkha were promulgated by the Buddha with ten objectives and one of them was
- (1) passing a long time after the establishment of the Bhikkhu community.
 - (2) promulgation of Vinaya rules by the previous Buddhas.
 - (3) convenience of controlling Bhikkhus.
 - (4) taming the untamed persons.
 - (5) 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
- (1) chief among those who have divine power.
 - (2) chief among the dhūtaṅga practitioners.
 - (3) chief among those who ordained with saddhā.
 - (4) chief among those who have perseverance (viriya).
 - (5) chief among the Dhamma preachers.
23. The Bhikkhu appointed by the Buddha as the chief among the Bhikkhus expert in Dhamma preaching was
- (1) Mahā Prajāpati Gotamī Therī.
 - (2) Khemā Therī.
 - (3) Bhaddakaccāna Therī.
 - (4) Dhammadinnā Therī.
 - (5) 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
- (1) acceptance of gold and silver is permitted.
 - (2) the Arahant may have doubts.
 - (3) Arahathood is attained even without Dhamma knowledge.
 - (4) Arahants should also perform meritorious deeds.
 - (5) the Buddhas are dwelling in Tāvātimsa.
25. A result of the third Buddhist council is the
- (1) establishment of oral tradition (bhāṇakas).
 - (2) origin of division of schools (Nikāya bheda).
 - (3) compilation of Kathāvattupparāṇa.
 - (4) suppression of the issue regarding the lessor and minor rules.
 - (5) advent of Mahāyāna Buddhism.
26. Aggregate of consciousness (viññākkadha) introduced in the five aggregates (pañcakkandha) means
- (1) right knowledge.
 - (2) sensations like happiness, sorrow etc.
 - (3) six fold knowledge (ñāṇa) related to sense organs and objects.
 - (4) memory power related to external world.
 - (5) sensations arising on rūpa, sadda etc.
27. Among the three fold dukkha, viparīṇāma dukkha means
- (1) suffering related to saṃikhāra dhamma.
 - (2) suffering caused due to not getting what is desired.
 - (3) unhappiness that arises in mind.
 - (4) suffering caused due to change.
 - (5) restlessness related to rūpa, objects etc.
28. Among the Suttanta Dharmas, a sutta that clearly describes the three universal characteristics (tilakkhaṇa) is
- (1) Dhammika Sutta.
 - (2) Mettānisaṇṣa Sutta.
 - (3) Parābhava Sutta.
 - (4) Pattakamma Sutta.
 - (5) Cūlasaccaka Sutta.
29. A good task that should be performed by us as Buddhists for the proper preservation of the physical environment is
- (1) the use of river banks for the erection of stupas and temples.
 - (2) refrain from cutting a tree for any reason.
 - (3) speaking in high voice for the convenience of the listener.
 - (4) refrain from throwing waste, garbage, urine excreta on green grass.
 - (5) 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
 (1) respect for wife.
 (2) treatment to wife's relatives.
 (3) maintaining equality.
 (4) supporting to look after sons and daughters.
 (5) encouraging wife in religious activities.
31. According to the Saccavibhaṅga Sutta preached by Sāriputta Mahāthera, Sammā Saṃkappa means
 (1) right thoughts on dāna, sīla and bhāvanā.
 (2) right thoughts on alobha, adosa and amoha.
 (3) right thoughts on nekkhamma, avyāpāda and ahimsā.
 (4) right thoughts on sīla, samādhi and paññā.
 (5) right thoughts on anicca, dukkha and anatta.
32. Among the statements mentioned below, one that introduces Nibbāna is
 (1) total eradication of craving.
 (2) the highest result attained through performing meritorious actions.
 (3) consequences of sīla samādāna.
 (4) liberation attained through the fulfilment of perfection.
 (5) the most sublime bliss attained in the next world.
33. Among the religious practices, self-mortification (attakilamathānuyoga) was followed by,
 (1) Vedic Brahmanic society. (2) Jain Nigaṇṭhās.
 (3) Amarāvikkhepavādīns. (4) cārvāka thinkers.
 (5) Uchedavādīns.
34. Sassata diṭṭhi practised by the sramanas and brahmins of the Buddha's time in India was avoided by Buddhism because
 (1) those diṭṭhivādīns did not accept next world.
 (2) they preferred self-indulgence (Kāmasukhallikānuyoga).
 (3) the existence of ātma was totally rejected according to that diṭṭivāda.
 (4) those diṭṭhivādīns rejected Kammavipāka.
 (5) 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 Cakkavattisihanāda is
 (1) illiteracy. (2) population growth.
 (3) inefficient governance. (4) spread of diseases and suffering.
 (5) caste discrimination.
36. A term used to show moral and immoral individual behaviours in Buddhist teaching is
 (1) loka-lokuttara. (2) saṃkata-asamkata.
 (3) kāla-akāla. (4) sādhu-asādhu.
 (5) 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
 (1) rejoicing together of merits. (2) performing observances.
 (3) taking care of adults. (4) giving alms.
 (5) 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 abhiññā.
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 kammās 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 pañcabālī.
 - (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) Dhammika 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 poor).
 - (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 rañjetthi 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 bhāvanā that attains lokiya abhiññā.
 - (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 cittaṇupassanā is
- (1) awareness of the nature of others’ mind.
 - (2) awareness of the presence of pañcānīvaraṇa in one’s mind.
 - (3) contemplation that all is subjected to citta niyāma.
 - (4) awareness of ragā 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 Visuddhimagga. One of them is
- (1) devatānussati.
 - (2) dānānussati.
 - (3) kammānussati.
 - (4) cittaṇussati.
 - (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 (ānisaṃsa) 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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සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது / All Rights Reserved

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இலங்கைப் பரீட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம்
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, 2021(2022)
கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2021 (2022)
General Certificate of Education (Adv. Level) Examination, 2021 (2022)

බුද්ධ ධර්මය II
பௌத்தம் II
Buddhism II

41 E II

පැය තුනයි
மூன்று மணித்தியாலம்
Three hours

අමතර කියවීමේ 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 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

- (i) Give the meaning of the Buddha's quality 'Vijjācarāṇa 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 Poṭṭhapāda Paribbrājaka. (08 marks)
- (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)
- (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 (Akiriya-vāda). (06 marks)

(iv) Examine the origin of family institution according to the Aggañña Sutta. (08 marks)

Part II

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

(ii) "All the analysed Dhammas are of the nature of tilakkhaṇa". Review. (12 marks)
- (i) Give a doctrinal review to the saṃsāra dukkha. (08 marks)

(ii) Explain dukkha nirōdha according to dependent co-origination in descending order. (Pratīlōma Pratityasamutpāda). (12 marks)
- (i) Introduce what 'Svacchandatā' means. (08 marks)

(ii) Discuss whether a Buddhist has Svachchandatā (Free-will). (12 marks)
- (i) Introduce Asubha bhāvanā. (08 marks)

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

