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Department of Examinations, Sri Lanka

අධ්‍යාපන පොදු සහකික පත්‍ර (උසස් පෙළ) විභාගය, 2021(2022) කළුවිප පොතුතු තුරාතුරුප පත්තිර (ශ්‍යාරු තරු)ප පරිශ්‍යාස, 2021(2022) General Certificate of Education (Adv. Level) Examination, 2021(2022)

ବୌଦ୍ଧ ଜିଞ୍ଚିତାବିରଦ୍ୟ

45 E I

පැය දෙකකී
இரண்டு மணித்தியாலம்
Two hours

Instructions:

- * Answer **all** the questions.
- * Write your **Index Number** in the space provided in the answer sheet.
- * Instructions are given on the back of the answer sheet. Follow those 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)** on the number of the correct option in accordance with the instructions given on the back of the answer sheet.

1. According to the Brahmanic teaching of 'āśramadharma', during the period of celibacy (brahamacāri), various arts and crafts should be studied only by
(1) Brahmins. (2) Kṣatriyas.
(3) Brahmins and Kṣatriyas. (4) Brahmins and Vessas.
(5) Brahmins, Kṣatriyas and Vessas.

2. Given below are some of the statements related to 'āpad dharma' in Brahmanism.
A - Brahmins can perform Kṣatriya's duties.
B - Brahmins can perform Vessa's duties.
C - Kṣatriyas can perform Vessa's duties.
D - Vessas can perform Kṣatriya's duties.
E - Sudras can perform Vessa's duties.
Of these statements, the two **wrong** statements are
(1) A and B. (2) B and C. (3) B and E. (4) C and D. (5) D and E.

3. Who was the teacher of the Buddha's time, who taught that there is no cause and effect to defilement or purification of the being (satta)?
(1) Ajita Kesakambalī (2) Makkhalī Gosāla (3) Pūrṇa Kassapa
(4) Pakudha Kaccāyana (5) Sanjaya Bellatthiputta

4. Select the **wrong** statement regarding the Sramaṇa tradition of the Buddha's time in India.
(1) Acceptance of jñāna mārga.
(2) Rejection of karma mārga.
(3) Appreciation of freedom of thought.
(4) Approval of household life (agārika paṭipadā).
(5) Acceptance of extreme ascetic practices.

5. The most prominent factor that influenced the establishment of cities and urbanization in India during the 6th century B.C. can be regarded as
(1) origin of a merchant class.
(2) rise of conflicts of war.
(3) increase in agricultural productions.
(4) increase in population.
(5) tendency of people towards luxurious life.

14. The following are some of the statements related to the Buddhist teachings on governance.

A - King is known as 'Mahā Sammata', as he is elected by the choice of people.
 B - King is known as 'Khattiya' being the absolute owner of fields.
 C - The ruler is known as 'Rājā' as people are made happy through righteousness.
 D - Punishment to culprits (wrong doers) is a main responsibility of the ruler.
 E - It is a duty of the people to pay taxes to the state.

According to the description about the origin of state mentioned in the Aggañña Sutta of Dīghanikāya, the correct statement among the above is

(1) only A. (2) only A and B.
 (3) only A, B and C. (4) only A, B, C and D.
 (5) all A, B, C, D and E.

15. Select the two statements that are **not** included in the satta aparihāniya dharma (seven non-deterioration factors) from the following.

A - Opportunities for the poor to earn wealth should be increased.
 B - Law and order should be restored by preventing crimes in the country.
 C - Married and unmarried women should be protected.
 D - Advice and admonitions from the elders should be sought with due respect to them.
 E - The ancient and sacred places in the country should be protected and maintained.

(1) A and B (2) A and C (3) A and D (4) A and E (5) B and C

16. Select the statement that does **not** match with 'Saddhā' taught in Buddhism.

(1) Saddhā is of two aspects as Amūlikā Saddhā and Ākāravatī Saddhā.
 (2) Amūlikā Saddhā is of mental qualities such as faith, piety, belief etc.
 (3) The confidence through understanding and awareness of the qualities of the Triple Gem is known as Ākāravatī Saddhā.
 (4) Buddhism appreciates Ākāravatī Saddhā as well as Amūlikā Saddhā.
 (5) Saddhā is a mind quality that guides one to follow the Buddhist path and attain paññā.

17. What is the option that includes a bodily and a verbal unwholesome deed that are included in ten unwholesome deeds (dasa akusala) among the pairs mentioned below?

(1) Killing and stealing
 (2) Sexual misconduct and falsehood
 (3) Slanderous speech and harsh speech
 (4) Gossip and covetousness (abhijjā)
 (5) Ill-will (Vyāpāda) and wrong view

18. Following are well-known statements in Buddhist teachings.

A - The actions based on rāga-dōsa-mōha are known as sinful actions (pāpa kriyā) in the Kālāma Sutta.
 B - Good and bad can be determined according to attūpanāyika dharma.
 C - One's bodily, verbal and mental actions should be circumspected just as one observes one's own body in a mirror.
 D - Sinful actions (pāpa kriyā) that cause remorse and painful consequences with tearful eyes should not be committed.
 E - Health is the highest gain, contentment is the highest treasure and trust is the highest kin.

Among the above statements, the criteria that can be used to determine good and bad are

(1) only A and B. (2) only A and C.
 (3) only A and D. (4) only A, B, C and D.
 (5) all A, B, C, D and E.

19. The two precepts that establish the right to live and the right to possess righteously earned wealth according to the practice of five precepts (pañcasīla paṭipadā) are

- (1) refrain from killing and stealing.
- (2) refrain from killing and sexual misconduct.
- (3) refrain from killing and falsehood.
- (4) refrain from killing and taking intoxicants.
- (5) refrain from stealing and sexual misconduct.

20. Aesthetic appreciation is not denounced in Buddhism. The Buddhist sources bear evidences that the Buddha and dispassionate disciples appreciate aesthetics without attachment. According to the Buddhist analysis, the foundation for aesthetic appreciation can be regarded as

- (1) sukhāsvāda.
- (2) prāsāda and nirveda.
- (3) origination of saddhā.
- (4) contemplation on tilakkhaṇa.
- (5) confidence in results of kamma.

21. A Sutta that clearly emphasizes the relation between labour and wealth is

- (1) Sigālovada Sutta.
- (2) Pattakamma Sutta.
- (3) Anāṇa Sutta.
- (4) Iṇa Sutta.
- (5) Maṅgala Sutta.

22. Read the following passage and select the most suitable option to fill in the blank.

Just as a white ant (termite) builds an ant-hill, trader Ratna Sri who earned the economic prosperity step by step according to the Buddhist economic principles was happy about his prosperity not solely because of his enormous wealth.

This trader who decided not to prosper his business based on loans, following the proper financial management with confidence, refraining from sole profit earning motive, always tried his best to provide his customers with a fair and quality service. This quality contributed to his business prosperity day by day and he always tried to lead a life as a Buddhist free from unwholesome deeds enjoying mental peace and happiness due to such a livelihood.

He who properly used the profits earned from his business in investment and consumption, refraining from wrong consumption ‘ajaddhumārika and udumbarakhādika’, engaged in his business affairs happily.

According to the above description, Ratna Sri, the trader enjoyed

- (1) atthi sukha.
- (2) atthi sukha and bhoga sukha.
- (3) atthi sukha and anāṇa sukha.
- (4) atthi sukha, bhoga sukha and anāṇa sukha.
- (5) atthi sukha, bhoga sukha, anāṇa sukha and anavajja sukha.

23. The concept of pañca bali in the Sutta Piṭaka presents a principle of

- (1) earning of wealth.
- (2) protection of wealth.
- (3) management of wealth.
- (4) consumption of wealth.
- (5) investment of wealth.

24. According to the Sigālovāda Sutta, the directions North and South represent

- (1) parents and teachers.
- (2) the ordained nobles and teachers.
- (3) friends and teachers.
- (4) the ordained nobles and parents.
- (5) friends and parents.

25. Among the thirty eight auspicious (maṅgala) factors, ‘santuṭṭhi’ means

- (1) contentment with what one has received.
- (2) contentment of right living.
- (3) contentment derived from fulfilment of obligations.
- (4) contentment through generosity (alms-giving).
- (5) bliss through realization of reality.

26. Select the Dhammapada verse that reflects the idea “Karana kalata pav mihiriya mīse”.

- “Yo bālo maññati bālyam”
- “Cakkāñva vahato padam”
- “Madhuvā maññati bālo”
- “Attanāva katam pāpam”
- “Tanhāya jāyati soko”

27. The Etadagga Pali of the Aṅgutta Nikāya mentions that the Buddha conferred the positions of chief disciples according to the talents and skills of his disciples. Among the names and the positions of such few chief disciples mentioned below, only two names of the chief disciples are correct.

| | |
|-----------------------------------|--|
| A - Puṇṇa Mantāniputta Mahā Thero | - the chief among the divine power |
| B - Mahā Kassapa Mahā Thero | - the chief among the dhūtanga practitioners |
| C - Sāriputta Mahā Thero | - the chief among the psychic powers |
| D - Moggalāna Mahā Thero | - the chief among the wise |
| E - Upāli Mahā Thero | - the chief among the disciplined |

The option that correctly matches the name and position is

- A and B.
- A and C.
- A and D.
- A and E.
- B and E.

28. Among the various types of punishments prescribed by the Buddha for taming his disciples, ‘brahma danda’ means

- a promulgation of restriction to move away from a marked boundary (sīmā).
- a promulgation of seeking apology from the householders.
- expulsion from the Buddhist Order (sāsana).
- keeping the wrong-doer in isolation without any speech.
- a promulgation of a probationary period under another master monk.

29. After the First Buddhist council, the senior monks and their students’ generations were assigned the task of preservation of Dhamma and Vinaya in their purity through oral tradition. What is the option that indicates the correct assignment?

- Dīgha Nikāya – Arahant Anuruddha Mahā Thero
- Majjhima Nikāya – Arahant Ānanda Mahā Thero
- Samyutta Nikāya – Arahant Mahā Kassapa Mahā Thero
- Aṅguttara Nikāya – Arahant Mahā Kaccāna Mahā Thero
- Khuddaka Nikāya – Arahant Sīvalī Mahā Thero

30. The Vajjiputtaka bhikkhus attempted to punish Yasa Thero who opposed their act of begging money in the city of Viśālā. What are the two punishment Vinaya Kammas attempted on Yasa Thero?

- Paṭisāraṇīya kamma and Pabbājanīya kamma
- Paṭisāraṇīya kamma and Ukkhepanīya kamma
- Ukkhepanīya kamma and Pabbājanīya kamma
- Ukkhepanīya kamma and Tajjanīya kamma
- Tajjanīya kamma and Pabbājanīya kamma

31. ‘Amathita kappa’ in Dasavatthu accepted and introduced by Vajjiputtaka bhikkhus means

- going for second round and having meals in another village after having meals once.
- keeping salt in a horn and mixing it with the received meals without salt.
- drinking sweet toddy neither fermented nor not-fermented.
- conducting uposatha kamma separately without taking a preference from a bhikkhu staying in one uposatha house and taking preference from him later.
- eating whey that is neither milk nor curd at untimely hours.

32. A result that is **not** of the Second Buddhist Council is

- (1) assignment of the generations of bhikkhus for the preservation of Dhamma and Vinaya.
- (2) division of bhikkhus into two sections as Sthaviravāda and Mahāsaṅghika.
- (3) initiation of the division of Sthaviravāda into 12 schools.
- (4) initiation of the origin of Mahāyāna.
- (5) expulsion of ten thousand Vajji bhikkhus branding as shameless and sinful heretics (alajji pāpi).

33. It is mentioned in the historical records that the missionary monks were sent to neighbouring lands to propagate the Dhamma and Vinaya concluded in purity in the Third Buddhist Council. According to these records, the missionary monk who went to Mahisamandala was

- (1) Ven. Majjhantika thero.
- (2) Ven. Mahā Dhammarakkhita thero.
- (3) Ven. Majjhima thero.
- (4) Ven. Mahādeva thero.
- (5) Ven. Mahārakkhita thero.

34. Some of the results obtained at the Theravāda Buddhist Councils are given below.

A - Assignment of the Buddha's teaching to generations of oral traditions (bhānakas)

B - Rejection of ten unlawful points (Dasa vastu) as against Vinaya

C - Completion of the Tripitaka as Sutta-vinaya-abhidhamma

D - Establishment of the Buddhist order in nine countries

E - Decision to keep lesser and minor rules unchanged

What is the option that includes only the results of the First Buddhist Council from the above facts?

- (1) A and B
- (2) A and C
- (3) A and D
- (4) A and E
- (5) B and C

35. Nālandā University considered to be the leading university among the Buddhist universities in India was named as a unique centre of education and established various buildings by King who ruled from 415 to 455 A.D.

- (1) Shākrāditya
- (2) Bāladitya
- (3) Vickramāditya
- (4) Buddha Gupta
- (5) Tathāgata Gupta

36. Mentioned below are some of the worships, cults and beliefs that existed in pre-Buddhist Sri Lanka. What is the worship that has **no** local origin?

- (1) Worship of trees
- (2) Worship of Shiva
- (3) Worship of Cobras (nāga)
- (4) Worship of devils
- (5) Worship of planets and stars

37. The place where Arahant Mahinda Mahā Thero spent the first rainy retreat (vassā vasā) in Sri Lanka after the introduction of Buddhism to Sri Lanka is

- (1) Mihintalaya.
- (2) the royal palace of King Devanampiyatissa.
- (3) Kālapāsāda.
- (4) Isurumuṇiya.
- (5) Vessagiri.

38. The prime objective of accompanying Arahant Saṅghamittā Mahā Therī and other bhikkhuṇis to Sri Lanka was

- (1) to bring the sapling of Sri Mahā Bodhi to Sri Lanka.
- (2) to ordain Queen Anulā.
- (3) to spread Buddhism islandwide.
- (4) to popularize the offering of three-fold cetiya.
- (5) to establish the Bhikkhuṇī Order in Sri Lanka.

39. The pair of characters that played a leading role in establishing Abhayagiri tradition against Mahāvihāra was

- Ven. Kupikkala Mahātissa and King Valagambā.
- Ven. Godhagattatissa and King Valagambā.
- Ven. Kupikkala Mahātissa and King Mahāsena.
- Ven. Kupikkala Mahātissa and King Kithsirimevan.
- Ven. Godhagattatissa and King Mahāsena.

40. The ancient people of Sri Lanka, who followed a life style based on the Buddhist teachings after the introduction of Buddhism to Sri Lanka, considered co-existence and helping others as essential qualities in life. They used to share food and drink, utensils as well as labour among themselves. Thus, the sharing labour is regarded as

- rājakāri kramaya (duty system).
- ganudenu kramaya (barter system).
- attam kramaya.
- nindagam kramaya.
- anda kramaya.

41. The ancient Sri Lankans who led a life nurtured in Buddhist culture from birth to death fulfilled their various objectives according to traditional beliefs. Wearing a 'pañcāyudaya' around the neck of a small child was a custom with a certain expectation. Accordingly, the expectation of wearing 'pañcāyudaya' was to

- invoke blessings of the Triple Gem.
- invoke blessings of devas.
- perform an essential custom.
- protect from different dangers.
- gain prosperity.

42. The nearest reason that encouraged the bhikkhus of Mahāvihāra to write down the Tripitaka can be regarded as

- the constant attacks from enemies and foreign invasion.
- the preparation of the Abhayagiri monks to amend the Buddha's teaching.
- the spread of wrong views against Theravāda.
- the instability of state.
- the emergence of difficulties to continue the oral tradition of the Tripitaka.

43. The king who invaded the city of Thaton in 11th century, brought the Tripitaka, Buddhist archaeological findings and Bhikkhus to the city of Pagan, established the authenticity of the Tripitaka by comparing it with Tripitaka of Sri Lanka and greatly contributed to spread of pure Theravāda Buddhism in Burma was

| | | |
|------------------|--------------------|--------------------|
| (1) Keyansitha. | (2) Anawratha. | (3) Min Dong Ming. |
| (4) Alawansithu. | (5) Narapatisithu. | |

44. Select the **false** statement among the following related to the Thai Saṅgha organization that is considered to be one of the ideal saṅgha organizations in the world.

- All the powers are vested on the king because the Saṅgha constitution is similar to the state constitution.
- The Mahā Saṅgha parināyaka or Sangharāja is the leader of the Saṅgha organization.
- The main Saṅgha administration organization consists of four divisions.
- The administration is carried out by a Saṅgha Council with 45 Bhikkhus versed in Dhamma and Vinaya (Dharmadara and Vinayadhar).
- The Saṅgha community is under the control of a Board of Saṅgha ministers of five Saṅgha appointed by Sangharāja.

45. The Japanese Buddhist festivals can be regarded as events that reflect the religious piety of Japanese Buddhists. Various Buddhist festivals are held throughout the year and three festivals to mark the thrice blessed events of the Buddha are annually held. The two festivals held to mark the Buddha's enlightenment and great passing away are known as

(1) Jōdō and Hanamathuri. (2) Obon and Nehan.
 (3) Hanamathuri and Obon. (4) Jōdō and Nehan.
 (5) Jōdō and Obon.

46. The contribution of the Indian and Central Asian Bhikkhus to spread of Chinese Buddhism is immensely great. The Central Asian Bhikkhu who travelled to China, translated a great number of Buddhist texts into Chinese with Ven. Kāshyapa Mātanga staying at the White-horse monastery at Loyan was

(1) Ven. Bodhidharma. (2) Ven. Ashvaghosa. (3) Ven. Chūpālan.
 (4) Ven. Shantarakshita. (5) Ven. Dharmākara.

47. A great number of texts of verses based on the Buddha's qualities and Jātaka stories were written during the Kotte period which was considered to be the golden era of Sinhala poetry literature. One such text of verses written based on a Jātaka story during that era is

(1) Buduguṇālankāraya. (2) Loveda Sangarāva.
 (3) Perekumba Siritha. (4) Hansa Sandesaya.
 (5) Kāvyashekharaya.

48. The Bodhighara with a narrow canopy built around the Sacred Bodhi tree is an architectural erection unique in Sri Lanka. Among these Bodhigharas, the Bodhighara endowed with an architectural beauty that remains protected to some extent is found at

(1) Maha Ilukpallama. (2) Pankuliya. (3) Vessagiriya.
 (4) Nillakkgama. (5) Puliyankulama.

49. Although the architectural influence of Sanchi in India was on the erection of Stūpas in Sri Lanka, the features reflecting the local architectural identity have been added to Stūpa erection from time to time. Accordingly, what is the feature that **does not** belong to local identity among the following?

(1) Vaṭadā ge (2) Pradakshiṇāpathaya (3) Pesā valalu
 (4) Koth kerella (pinnacle) (5) Crest diamond

50. The specific features of Buddha statue sculpture of Gandhāra and Mathura tradition show that these traditions contributed much to the development of the sculpture of Buddha statues in India. Accordingly, select the feature belonging to Mathurā tradition among the following.

(1) The expression of great compassion
 (2) The restrained hands close to the body
 (3) The half-closed eyes
 (4) Demonstrating inconvenience posture of seating on padmāsana (lotus seat)
 (5) The head with curly hair style

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நான்காணி திட்டங்களைப் படித்துத் தொடர்பாக
அடிவாண பொடி சுற்றிக் கூறு (உச்ச போல) விளாயை, 2021(2022)
கல்விப் பொதுத் துராதரப் பத்திர (உயர் தர)ப் பீட்டை, 2021(2022)
General Certificate of Education (Adv. Level) Examination, 2021(2022)

வேங்கட தித்திலாரய் II
பெளத்த நாகரிகம் II
Buddhist Civilization II

45 E II

ஏட இந்தி
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.
- * Each question carries **20** marks.

Part I

1. (i) Name **four** duties (Svadharma) that belong to Brahmana Caste. (02 marks)

(ii) Mention **three** peculiar characteristics of Buddhist Sramaṇa tradition. (03 marks)

(iii) Give a brief account on monarchical system of governance (Rājāndu) that existed in India at the time of the Buddha. (04 marks)

(iv) Explain with **five** examples the relations between the Lord Buddha and the contemporary Indian rulers. (05 marks)

(v) With a brief introduction to the theory of inaction (Akiriyavāda) of Pūrṇa Kassapa, review it with reference to Buddhist teachings. (06 marks)

2. (i) Name **two** factors for identifying Buddha with the term 'Sugata'. (02 marks)

(ii) Explain in brief **three** occasions that show the Buddha's ideal leadership. (03 marks)

(iii) Expose with **four** examples the Buddha's quality of religious tolerance. (04 marks)

(iv) Show **five** examples that can be taken from Visākhā Mahopāsikā's biography for a successful household life. (05 marks)

(v) Describe how the pañcasīla paṭipadā can contribute to minimize current social issues. (06 marks)

3. (i) Complete correctly the verse of the Dhammapada, "Jayam veram pasavati". (02 marks)

(ii) Write down the meaning of the verse stated in (i). (03 marks)

(iii) Name the **ten** obligations and responsibilities of teachers and students according to the Sigālovāda Sutta. (04 marks)

(iv) Explain with reference to **five** factors included in the Parābhava Sutta to show how the household life can be developed by preventing its causes of decline. (05 marks)

(v) Describe how the Buddhist teachings of resource management lead to the economic stability of individual. (06 marks)

Part II

4. (i) Elucidate with Buddhist sources that the mankind cannot be discriminated as high or low on the basis of birth. *(10 marks)*

(ii) "One of the main responsibilities of the King is to provide the people with righteous protection and economic stability." Review with reference to Buddhist principles on governance. *(10 marks)*

5. (i) Investigate the factors that led to the success of propagation of Dhamma during the Buddha's time. *(10 marks)*

(ii) Examine with reference to Buddhist teachings how aesthetic appreciation can contribute to individual's spiritual development. *(10 marks)*

6. (i) Explain the factors that led to the Second Buddhist Council and review its results. *(10 marks)*

(ii) Evaluate with adequate factors the service rendered by King Kanishka to the Buddhist Order. *(10 marks)*

7. (i) Describe the educational and administrative structure of the Nālandā University. *(10 marks)*

(ii) Show how the cults and beliefs that existed in pre-Buddhist Sri Lanka were assimilated according to Buddhist practices. *(10 marks)*

8. (i) Evaluate the service rendered by the Mahāvihāra for the continuity of the Buddhist Order in Sri Lanka. *(10 marks)*

(ii) "Moonstone (Sandakadapahāṇa) is a unique creation that illustrates the identity of the Sinhala artist to the world." Review. *(10 marks)*

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