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 இலங்கைப் பரீட்சைத் திணைக்களம்
 Department of Examinations, Sri Lanka
 இலங்கைப் பரීட்சைத் திணைக்களம்
 Department of Examinations, Sri Lanka

11 E I, II

අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2021(2022)
 கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2021(2022)
 General Certificate of Education (Ord. Level) Examination, 2021(2022)

බුද්ධ ධර්මය I, II
 பௌத்தம் I, II
 Buddhism I, 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 and decide on the questions that you give priority in answering.

Buddhism I

Note:

- * Answer all the questions.
- * In each of the questions 1 to 40, pick one of the alternatives (1), (2), (3), (4) which is correct or most appropriate.
- * Mark a cross (X) on the number corresponding to your choice in the answer sheet provided.
- * Further instructions are given on the back of the answer sheet. Follow them carefully.

1. After the gods' invitation, Siddhārtha the Bodhisatta's intellectual investigation into the background of his last birth is known as
 - (1) 30 perfections.
 - (2) pañca mahā vilokana.
 - (3) pañca mahā supina (dreams).
 - (4) caturanga samannāgata vīrya.
2. The young prince Siddhārtha understood the reality of life
 - (1) by hearing nibbutapada.
 - (2) by watching the dance of the Mara's daughters.
 - (3) by seeing four omens.
 - (4) by seeing the indecent postures of the lady dancers.
3. When Siddhārtha, the Bodhisatta heard the news through a messenger that princess Yasodara had given birth to a baby son, the statement, "rāhulo jāto bandhanaṃ jātam" was uttered by him
 - (1) because giving birth to a baby son by his princess was a happiness to him.
 - (2) because prince Rāhula would face bonds in the future.
 - (3) because the name 'Rāhula' should be given to the new born prince.
 - (4) because it was an obstacle for him to leave the wordly life and become a monk.
4. "If others speak well or ill of me, Dhamma or Saṅgha, we should not be happy or unhappy." The Buddha preached this because of a conversation between a certain Paribrājaka and his pupil. What is the option that mentions those two persons?
 - (1) Suppiya and Soṇadaṇḍa
 - (2) Brahmadata and Suprabuddha
 - (3) Suppiya and Brahmadata
 - (4) Suppiya and Todeyya
5. The statement that the Buddha admired silence and silence should be maintained because of the Buddha's arrival at the hermitage was made to his pupils
 - (1) by Upaka Ājivaka.
 - (2) by Sanjaya pīrīvejīya.
 - (3) by Brahmin Caṅki.
 - (4) by Poṭṭhapada pīrīvejīya.

6. What is the option that mentions the birth of Prince Siddhārtha and the great passing away of the Buddha?
- (1) Nigrodha park and Kalandaka Nivāpa
 - (2) Lumbini sāla grove and Upavattana sāla grove
 - (3) Jivaka mango grove and Saptaparṇi cave
 - (4) Lumbini sāla grove and Migadāya at Isipatana
7. What is the rainy retreat (vassā vāsa) that the Buddha spent at Pāruleyya forest receiving treatments by a monkey and an elephant?
- (1) The fifth rainy retreat
 - (2) The sixth rainy retreat
 - (3) The eight rainy retreat
 - (4) The tenth rainy retreat
8. The attractive cetiyas, Udena, Gotamaka, Sattambaka, Sāranda etc. admired by the Buddha were located at
- (1) the city of Visālā.
 - (2) the city of Rājagaha.
 - (3) the city of Kapilavatthu.
 - (4) the city of Udeni.
9. Sudatta known as Anāthapiṇḍika met the Buddha for the first time when the Buddha was staying
- (1) at Migadāya in Isipatana.
 - (2) at Anupiya mango grove on the bank of river Anomā.
 - (3) at Sīta vana in the city of Rājagaha.
 - (4) at Kūṭāgāra sāla in the city of Visālā.
10. The Sutta preached by the Buddha showing various ailments and diseases suffered by man and their causes was
- (1) Isigili Sutta.
 - (2) Girimānanda Sutta.
 - (3) Cunda Sutta.
 - (4) Mahāsamaya Sutta.
11. According to the teaching of the Buddha, just as the hornet sucks nectar from flower without damaging it, the Bhikkhu should receive from the devotees without being a burden to the society
- (1) merits.
 - (2) four requisites.
 - (3) honour and veneration.
 - (4) money.
12. Fulfilment of the ten perfections (dasa pāramī) in three aspects by the Bodhisattas who wish full enlightenment becomes thirty types of perfections. These three aspects are
- (1) dāna, sīla and bhāvanā.
 - (2) Sammā Sambuddha, Pacceka Buddha and Arahanta Buddha.
 - (3) sīla, samādhi and paññā.
 - (4) pāramī, upapāramī and paramattha pāramī.
13. The perfection (pāramī) that is fulfilled by developing restraint in both deed and word (kāya vāg saṃvara) free from the wrong view of craving and conceit (taṇhā and māna) but with compassion and wisdom (karuṇā and paññā) is known as
- (1) Sīla pāramī.
 - (2) Sacca pāramī.
 - (3) Khanti pāramī.
 - (4) Nekkhamma pāramī.
14. What is the Jātaka story that depicts how Siddhārtha Bodhisatta fulfilled the Upekkhā pāramī?
- (1) Maghamānavaka Jātaka
 - (2) Lomaḥaṃsa Jātaka
 - (3) Ummagga Jātaka
 - (4) Vaṭṭaka Jātaka
15. Among the qualities of the Dhamma, the quality that depicts the practice by oneself and gaining of its results in this world (life) is known as
- (1) sandiṭṭhika.
 - (2) akālika.
 - (3) ehipassika.
 - (4) opanayika.
16. According to theory of dependent co-origination (paṭiccasamuppāda), “hetuṃ paṭicca sambhūtaṃ hetuṃ bhaṅgā nirujjhati” means
- (1) that there is a cause for arising of anything.
 - (2) that causes should be remedied after their investigation.
 - (3) that when causes cease, everything that originated due to causes ceases.
 - (4) that everything that originated due to causes get destroyed.

17. "Bhikkhus, poverty increases when wealth is not available for the poor". What is the Sutta that explains how social issues arise according to the doctrine of dependent-co-origination?
 (1) Sāmaññaphala Sutta (2) Cakkavatti Sihanāda Sutta
 (3) Brahmajāla sutta (4) Kasibhāradvāja Sutta
18. According to Buddhist teachings, being and world (satta and loka) are a combination of five aggregates. The five aggregates are
 (1) rūpa, vedanā, saññā, cetanā and viññāṇa.
 (2) rūpa, shabda, gandha, rasa and poṭṭhabba.
 (3) rūpa, vedanā, taṇhā, upādāna and bhava.
 (4) rūpa, vedanā, saññā, saṅkhāra and viññāṇa.
19. Among the suttas mentioned below, the sutta that describes in detail the Kusalākusala kamma and their kamma vipāka is
 (1) Anantalakkhaṇa Sutta. (2) Parābhava Sutta.
 (3) Cullakammavibhaṅga Sutta. (4) Mahāmaṅgala Sutta.
20. As the Buddha taught Todeyya Subha mānavaka putta, the deed that causes the birth of one with dark complexion is
 (1) the engagement in killing.
 (2) acting with ill-will.
 (3) not giving anything to others.
 (4) being jealous of others' well-being.
21. What is the anuloma paṭicca samuppāda statement which says, "Due to intensive mental clinging, one is repeatedly born in the continuous existence"?
 (1) "Saṅkhāra paccayā viññānaṃ" (2) "Phassa paccayā vedanā"
 (3) "upādāna paccayā bhavo" (4) "bhava paccayā jati"
22. Of the give hindrance (pañcanivaraṇa), the remorse that arises in mind due to restlessness and worry about things that were not done is known as
 (1) vyāpāda. (2) thīna-middha.
 (3) uddhacca kukkuccha. (4) vicikicchā.
23. The only thing that brings about happiness and well-being more than one's parents do when it is used for the good, and that causes harm than an enemy does when it is used for the bad is known in Buddhism as
 (1) mind. (2) body. (3) word. (4) vedanā.
24. Of the concept of 'pañca bali' in Buddhism, 'pubba peta bali' means
 (1) treatment to relatives.
 (2) treatment to guests.
 (3) transferring merits to the diseased relatives.
 (4) transforming merits to gods.
25. The Saddhā without facts and a base is known in Dhamma as
 (1) amūlikā saddhā. (2) ākāravatī saddhā.
 (3) acala saddhā. (4) aveccappasāda saddhā.
26. The kamma that causes birth of a person is known as
 (1) janaka kamma. (2) upatthambhaka kamma.
 (3) upapīḍaka kamma. (4) upaghātaka kamma.
27. In the first udāna uttered by the Buddha after his enlightenment, the invisible power that builds the house of five aggregates (pañcakkandha) filled with suffering is known as
 (1) avijjā. (2) vedanā. (3) taṇhā. (4) viññāṇa.

28. Select the option that includes the constituents of morality (sīla) on the path when the Noble Eight fold path is divided into three fold-training (tisikkhā)
- (1) Sammā diṭṭhi, Sammā saṃkappa, Sammā vācā.
 - (2) Sammā kammanta, Sammā ājīva, Sammā vāyāma.
 - (3) Sammā vāyāma, Sammā sati, Sammā samādhi.
 - (4) Sammā vacā, Sammā kammanta, Sammā ājīva.
29. In the 'Pattakamma Sutta' preached by the Buddha to Nobleman Anāthapiṇḍika, instructions have been given to proper management of wealth or bhoga. What is the factor that is **not** included among those instructions?
- (1) Earning of wealth for only selfishness
 - (2) Proper protection of righteously earned wealth
 - (3) Performance of the five obligations known as pañca bali
 - (4) Use of wealth for treating ordained Brahmins
30. The first two words of the Dhammapada verse which emphasize that hatred of the hater is not appeased on the thoughts, "I was blamed by so-called person, I was beaten. I was defeated etc." are
- (1) "taṃca kammaṃ kataṃ sādhu – yaṃ katvā nānutappati".
 - (2) "attanāva kataṃ pāpaṃ attanā saṃkilissati".
 - (3) "akkocchi maṃ avadhi maṃ – ajini maṃ ahāsi me".
 - (4) "sukarāni asadhūnī – attano ahitāni ca".
31. Performance of duties of a ruler on the basis of impartiality and without conflicts among those who hold various views and opinions is known in dasarājadharma as
- (1) maddava (mildness).
 - (2) akkodha.
 - (3) khanti (patience).
 - (4) avirodha.
32. With regard to a state ruler, being biased and deluded with the inability to distinguish justice-injustice and good-bad is known as
- (1) chanda.
 - (2) dosa.
 - (3) bhaya.
 - (4) moha.
33. What is the factor that is **not** included in the factors which led to the Buddhist council at Aluvihara or the fourth Theravāda council?
- (1) Non-receipt of requisites by Bhikkhus due to Bemiṇṭiyā famine during King Walagamba's rule
 - (2) Abundant royal patronage received by the Bhikkhus of Mahā vihāra
 - (3) Impact on the Buddhist Order by invaders from Southern India
 - (4) Non-performance of the religious practices in the Sāsana by certain Bhikkhus in Sri Lanka
34. "Friends grieve not, weep not. We got rid of that great ascetic". That remark was made
- (1) by Bhikkhu-Sudinna.
 - (2) by Bhikkhu Devadattā.
 - (3) by Chabbaggiya Bhikkhus.
 - (4) by Bhikkhu Subhadra.
35. After the first Buddhist Council, the generations of bhāṇakas were assigned to preserve Dhamma through oral tradition in order to maintain continuity of the Sāsana. Accordingly, the Dīgha Nikāya was assigned to
- (1) the student generations headed by Ven. Ānanda Thera.
 - (2) the student generations of Ven. Sāriputta Thera.
 - (3) the student generations headed by Ven. Anuruddha.
 - (4) the student generations headed by Ven. Mahā Kassapa Thera.
36. What is the factor that is **not** included in the results of the second Buddhist council?
- (1) Rejection of dasa vatthu
 - (2) Beginning of the division of the Sāsana into 18 schools
 - (3) The division of the Bhikkhus into two sects as Sthaviravāda and Mahāsaṃghika
 - (4) The collection of the scattered Dhamma and division into five Nikāyas

37. The matrix of the stūpa built in the shape of a myrobalan fruit is known as
 (1) ghāṇṭhākāra stūpa. (2) ghaṭākāra stūpa.
 (3) padmākāra stūpa. (4) āmalakākāra stūpa.
38. The maṇḍapa with a canopy for the protection of the Bodhi tree is known as bodhighara and the bodhighara with advanced architectural features is found
 (1) at Buduruwagala of Wellavaya. (2) at Galvihāra of Polonnaruwa.
 (3) at Nillakkgama in Kurunegala District. (4) at Alokavihāra of Matale.
39. An example for a standing statute attached to a rock is
 (1) Awkana Buddha statute. (2) Maligawila Buddha statute.
 (3) Tholuwila Samādhī Buddha statute. (4) Tantirimale Buddha statute.
40. What is the Dhamma text written in poetic form by Ven. Widāgama Meithreya Thera for giving maxims to the ordinary people who do not know Pali language?
 (1) Kavyashekaraya (2) Loweda Sangarawa
 (3) Lokopakaraya (4) Subhasitya

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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
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අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2021(2022)
 கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2021 (2022)
 General Certificate of Education (Ord. Level) Examination, 2021 (2022)

බුද්ධ ධර්මය I, II

பௌத்தம் I, II

Buddhism I, II

Buddhism II

* Answer **five** questions only, including **first one** and **four** other questions.

* The first question carries **20** marks and **10** marks each for other questions.

- What is the name of the brahmin teacher who gave education to the young prince Siddhārtha?
 - Write the meaning of ‘Sanditthiko’ mentioned in the sentence that includes the qualities of Saṅgha.
 - Write the meaning of the sentence “yādisaṃ vapate bījaṃ tādisaṃ harate phalaṃ”
 - What type of perfection (pārami) fulfilled by the Bodhisatta is depicted in the Ummagga Jātaka?
 - Name the Tipiṭaka.
 - Write two obligations that should be performed by parents to children as mentioned in the Sigālovāda sutta.
 - Name Satara agati.
 - Define “Salāyatana paccayā passo”.
 - Write the name of the author of ‘Pūjāvali’ and the quality of the Buddha based for it.
 - Write **two** types of trades that should not be engaged as mentioned in Buddhism.
- Name the **two** principal methods of meditation (bhāvanā).
 - Introduce in brief one of the methods of meditation.
 - Explain how meditation (bhāvanā) can be applied for the successfulness of student life.
- Complete the Dhammapada verse “uṭṭhānavato satimato”.
 - Write the meaning of that verse.
 - Evaluate the examples that can be taken from the Dhammapada for successfulness of individual life.
- Define the meaning of the statement “Cetanāhaṃ bhikkhave Kammaṃ vadāmi”.
 - Write the **four** divisions of Kamma according to periods of Kamma results.
 - Show how the knowledge of Kamma and Kamma results contribute to wellbeing of individual and society.
- Mention the name of the author of ‘Amavatara’ and the Buddha’s quality based for it.
 - Give a short introduction to the Pansiya Panas Jātaka Text.
 - Describe the contribution of Sinhala Buddhist literature to develop Sri Lankan people’s social life.

6. (i) Write **two** reasons that led to the third Buddhist council.
 (ii) Write the name of the Mahā Arahat Thero who presided over that Buddhist council, the ruler who patronised it and the venue where it was held.
 (iii) Explain how the results of that council influenced the history of the Sāsana.
7. Write short notes on **two** of the following topics.
 (i) Ven. Weliwita Saranankara Saṅgharāja
 (ii) Ārakkha Sampadā
 (iii) Sammā vācā
 (iv) Vāhalkaḍa

Note:

- Answer all the questions.
 - In each of the questions (i) to (iv) only one of the options (1), (2), (3), (4) which is correct or most appropriate.
 - Mark a cross (X) in the box corresponding to your choice in the boxes after provided.
 - Further instructions are given at the end of the paper. Read them carefully.
- After the gods' decision to punish the wicked king, Brahma's investigation into the background of his last three incarnations.
 - to give a state of the kingdom.
 - to know the background of the king.
 - to know the background of the king.
 - to know the background of the king.
 - The young prince became a monk because of the
 - by hearing the Dhamma.
 - by watching the monks in the forest.
 - by seeing the monks.
 - by seeing the monks in the forest.
 - When Śaṅkhārika, the Brahmin, heard the news through a messenger that prince Śaṅkhārika had given birth to a boy, he was overjoyed. "What was Śaṅkhārika's joy?" was asked by his
 - because he was born to a royal son by his previous good karma.
 - because prince Śaṅkhārika would have a son.
 - because the name "Śaṅkhārika" should be given to the boy's first son.
 - because it was an omen for him to have a son. The boy became a monk.
 - "Who were you and who was I?" asked the Brahmin of the prince. The prince was happy to answer. The prince's answer was because of a conversation between a certain Brahmin and his pupil. What is the name of the persons those two persons?
 - Suppiya and Sāradhika
 - Brahmin and Sāradhika
 - Suppiya and Brahmin
 - Suppiya and Sāradhika
 - The statement that the monks should silence and silence should be maintained because of the Buddha's arrival at the village was made to the pupils
 - by Ven. Aśoka.
 - by Ven. Sāradhika.
 - by Ven. Sāradhika.
 - by Ven. Sāradhika.