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இலங்கைப் பரீட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka

11 | E | I, II

අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2024(2025)
கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2024(2025)
General Certificate of Education (Ord. Level) Examination, 2024(2025)

බුද්ධ ධර්මය **I, II**
பௌத்தம் **I, II**
Buddhism I, II

පැය තුනයි
மூன்று மணித்தியாலம்
Three hours

අමතර කියවීම් 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

Instructions:

* *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*** **(×)** ***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. The fact that does **not** include the objectives of the construction of the three palaces by king Suddhodana for prince Siddhārtha to live in three seasons is
(1) do not obstructing to the expectation of becoming universal monarch.
(2) avoidance of the obstacles to household life.
(3) showing the suitable direct path to sensual life.
(4) showing that the world outside the palace is the reality.

2. For success in life, one has to overcome the life challenges and act carefully without making instant decisions. In this regard, the example provided by the character of Siddhārtha Bodhisatva is reflected in
(1) kiṃ kusalagavesī.
(2) pañca mahāvilokana.
(3) siṃhāvalokana.
(4) renunciation.

3. A difficult period in the Buddha's fourty-five years of life, in which he did **not** receive basic requisites was the period he spent
(1) in the Pārileyya forest.
(2) in Verañjā.
(3) in Uruvelā.
(4) at the Bheṣakalā rock.

4. The Buddha pointed out that the patipatti pūjā (spiritual practice) is greater than the āmisa pūjā (material offering). It reveals that
(1) the āmisa pūjā is same as the patipatti pūjā.
(2) alms giving is inappropriate.
(3) living righteously is greater.
(4) only the patipatti pūjā has been approved.

5. Taking refuge in the Triple Gem is different from seeking the help of a God, Brahma, and Creator, because its basis is
(1) saddhā (faith).
(2) sīla (moral conduct).
(3) bhakti (devotion).
(4) vissāsa (trust).

[*see page two*

6. "As I did not attend to any sick monk when I was healthy, no one attended to me when I was sick." This reply made to the Buddha by the thera
   (1) whose whole body was full of boils.
   (2) who was blind.
   (3) who was sick in the Pipphalī cave.
   (4) who was suffering from a severe abdominal pain.

7. The one who engages in social mission from one's birth to his death and thereafter with unaspiring intention is
   (1) a solitary Buddha (pacceka Buddha).
   (2) an universal monarch.
   (3) a Buddhist monk.
   (4) a homeless celebate (anagārika).

8. What is the name of the father of Princess Bhaddakaccānā who married Prince Siddhārtha?
   (1) Śākya King Mahānāma
   (2) Śākya King Suprabuddha
   (3) Śākya King Amitodana
   (4) Śākya King Viḍūḍabha

9. "The two carpenters who live because of me, who depend on rice I give, who travel by the vehicle I provide, did not respect me but showed respect to you." Who made this statement to the Buddha?
   (1) King Kosala
   (2) King Bimbisāra
   (3) King Suddhodana
   (4) King Ajātasattu

10. A practitioner of the virtues of the perfections (pāramitā) should fulfill them under five conditions, and the one fact that does **not** belong to them is accomplishment of virtues such as
   (1) taṇhā (charity without greed).
   (2) māna (charity without concept).
   (3) micchā-diṭṭhi (charity without wrong view).
   (4) upāya-kauśalyagnāna (knowledge without skillful means).

11. Which perfection (pāramitā) fulfilled by Bodhisatta is revealed in the Sivi Jātaka?
   (1) viriya pāramitā
   (2) dāna pāramitā
   (3) mettā pāramitā
   (4) upekkhā pāramitā

12. It is mentioned in Dhamma, three modes of the realization of truth as Sammā Sambuddha (Fully Enlightened One), Pacceka Buddha (Solitary Buddha) and Arahanta Buddha (Spiritually Perfected One). Those three status are known as
   (1) tisikkhā (threefold trainings).
   (2) tilakkhaṇa (three characteristics of existence).
   (3) thrivida ratna (triple gem).
   (4) tuntāra-bodhi (three modes of enlightenment).

13. What is the option that does **not** include the facts among the factors for prosperity as found in the verse "dānaṃ ca dhammacariyā ca"?
   (1) generosity, right living, caring for one's relatives
   (2) generosity, morality, meditation
   (3) generosity, right living, right livelihood
   (4) caring for one's relatives, right livelihood, right living

14. It is mentioned in Dhamma, acting lazilily by postponing day to day activities by a person is considered a hindrance. This hindrance is known as
   (1) vicikicchā (doubt).
   (2) uddhacca-kukkucca (restless and worry).
   (3) thīna-middha (sloth and torpor).
   (4) vyāpāda (ill-will).

[*see page three*

15. According to Buddhist teaching, the highest result that can be gained from the development of citta bhavanā is
(1) the seven attainments with the four absorptions (jhānas).
(2) the eight attainments with the four absorptions.
(3) the seven attainments with the five supernormal knowledges (abhiññā).
(4) the eight attainments with the five supernormal knowledges.

16. The wisdom that can see the future existence of the worldlings subjected to cycle of birth and death is known as
(1) pubbenivāsānussati-ñāṇa.
(2) riddhividha-ñāṇa.
(3) paracittavijānana-ñāṇa.
(4) cutūpapāta-ñāṇa.

17. According to the Cullakammavibhaṅga sutta, which describes how individual differences arise in accordance with kamma, one who acts with hatred will be born in the next life
(1) as a patient.
(2) with short lifespan.
(3) with deformities.
(4) without fame.

18. For a person who, by overcoming all the sufferings, attained Arahantship, not experiencing the results of kamma and becoming non-resultant kamma is known in Dhamma as
(1) garuka kamma. (2) kaṭattā kamma. (3) āciṇṇa kamma. (4) ahosi kamma.

19. As indicated in the Sigālovada sutta, the fact that is **not** included among the duties to be performed by the teacher towards the student is
(1) to discipline well.
(2) non-humiliation.
(3) teaching well.
(4) introduction to friends.

20. As stated in the Bhaddāli sutta, the fact that is **not** included among the results of knowing the quantity of consuming food is
(1) getting good physical strength.
(2) getting good mental power.
(3) less disease.
(4) comfortable existence.

21. The fact that is **not** included among the benefits that can be gained from tranquility meditation (samatha) for student life is the
(1) improvement of memory power.
(2) ability to remain in one-pointedness.
(3) improvement in the power of immediate understanding.
(4) ability to live in co-existence.

22. The first two lines of the Dhammapada verse, which indicate that one should not repent by thinking about what he missed in his youth, like an old heron who repented by the dried-up pond, are
(1) "uṭṭhānavato satimato-sucikammassa nisammakārino".
(2) "acaritvā brahmacariyaṃ - aladdhā yobbane dhanaṃ".
(3) "nataṃ kammaṃ kataṃ sādhu - yaṃ katvā anutappati".
(4) "yo ce vassasataṃ jīve - dussīlo asamāhito".

23. Placing a greedy, wasteful woman or man in the household leadership as a cause of decline is preached in
(1) the Vasala sutta.
(2) the Maṅgala sutta.
(3) the Parābhava sutta.
(4) the Sigālovāda sutta.

24. The Buddhist principle of governance which emphasizes that it is the responsibility of the ruler to ensure the welfare of women by providing special protection to women who occupy a very important place in a society is known as
(1) the four evil causes of actions (saṅgahavatthu).
(2) the ten royal virtues (rāja dharmma).
(3) the seven conditions for non-decline (aparihāniya dharma).
(4) The four sublime abodes (brahma vihāra).

[*see page four*

25. According to the four types of the results of kamma (kamma-vipāka), the kamma which gives results in any existence (bhava) before attaining nirvāṇa after the second birth is known as
(1) upapajjavedanīya kamma.
(2) upatthambhaka kamma.
(3) aparāpariyavedanīya kamma.
(4) āciṇṇa kamma.

26. The fact that helps overcome all the sufferings, with wisdom, determination and effort without assigning them entirely to karma is known as
(1) upadhi sampatti.
(2) prayoga sampatti.
(3) kāla sampatti.
(4) gati sampatti.

27. The Right view (sammā diṭṭhi) is described in five ways in the commentaries and the vision of realizing the Four Noble Truths which is revealed in the mental states of the paths like sotāpatti is called as
(1) dyāna sammā diṭṭhi.
(2) vidarśanā sammā diṭṭhi.
(3) mārga sammā diṭṭhi.
(4) phala sammā diṭṭhi.

28. The meaning of the word 'aveccappasāda (unwavering conviction-saddhā) ' described in Dhamma is
(1) the saddhā that comes from seeing the masculine features of the Great Man, the Buddha.
(2) the saddhā that is gained by recognizing the qualities of the Triple Gem.
(3) the saddhā that occurs instantly after listening to Dhamma.
(4) the occasional saddhā (conviction).

29. As shown in the reverse order of Dependent Origination (paṭiloma paticcasamuppāda), which explains how the sufferings of the existence are removed, "There is no re-becoming due to non-attachment to the existence" is expressed as
(1) "vedanānirodhā taṇhānirodho".
(2) "taṇhānirodhā upādānanirodho".
(3) "upādānanirodhā bhavanirodho".
(4) "Bhavanirodhā jātinirodho".

30. The fact that does **not** belong to the category of results gained by practising loving-kindness is
(1) being loved by non-humans.
(2) receiving divine protection.
(3) serene death.
(4) birth in Brahma-worlds after death.

31. The sutta which shows the duties of a society that fights only for its rights without fulfilling its duties and responsibilities is
(1) Parābhava sutta.
(2) Sigālovāda sutta.
(3) Maṅgala sutta.
(4) Vasala sutta.

32. The Buddhist teaching that includes the facts that help living in co-existence in a multi-ethnic and multi-religious society is
(1) the four entities of treatment (saṅgahavatthu).
(2) the four evil causes factions (agati).
(3) the four bases of psycic powers (iddhipāda).
(4) the four applications of mindfulness (satipaṭṭhāna).

33. Ruling the kingdom, in accordance with the existing law of a country, without being excluded punishing the guilty and without violent actions is known in the Ten Royal Virtues (Dasarāja Dharma) as
(1) austerity (tapasa).
(2) gentleness (maddava).
(3) non-hatred (akkodha).
(4) non-violence (avihiṃsā).

34. In the First Buddhist Council, the Bhāṇaka generations were entrusted with the continuation of dhamma through oral tradition, the Saṃyutta Nikāya was entrusted to the student tradition headed by
(1) Elder Ananda Thera.
(2) Elder Sariputta Thera.
(3) Elder Anuruddha Thera.
(4) Elder Mahakassapa Thera.

[*see page five*

35. The fact that does **not** belong to the results of the Second Buddhist Council is
(1) the rejection of Ten points (dasa-vastu).
(2) emergence of Eighteen Sects.
(3) expulsion of immoral monks.
(4) condemnation of monks who violated vinaya.

36. The text compiled by Elder Moggalīputtatissa Thera by refuting five hundred heresies (paravāda) and by including five hundred theravada doctrines (sakavāda) is
(1) Dhātukathāppakaraṇa.
(2) Dhammasaṅgaṇippakaraṇa.
(3) Paṭṭhānappakaraṇa.
(4) Kathāvatthuppakaraṇa.

37. The depiction of Buddha images on a coin and a relic casket found in the Gandhāra region shows that the sculpture of Buddha statues originated on the influence of Greek-Roman art. Thus, the Buddha statue was originated during the
(1) Mauryan period.
(2) reign of king Aśoka.
(3) reign of king Kaṇiṣka.
(4) reign of king Kosala.

38. The names 'gandhakuṭi', 'pāsāda', 'geḍige', 'tempiṭa vihāra' are used to identify the
(1) Bodhighara.
(2) Pratimāghara.
(3) Padhānaghara.
(4) Cetiyaghara.

39. The correct option showing the structure of Mahiyaṅgana stūpa, Kelaniya stūpa and Abhayagiri stūpa respectively is
(1) ghaṇṭākāra, dhānyākāra, bubbulākāra.
(2) ghaṭhākāra, ghaṇṭākāra, bubbulākāra.
(3) ghaṇṭākāra, dhānyākāra, ghaṭhākāra.
(4) dhānyākāra, bubbulākāra, padmākāra.

40. The place where paintings belonging to the Polonnaru period, depicting the Buddha's arrival from heaven to Saṅkassapura and Jātaka stories such as 'Sasa', 'Vessantara', and 'Sāma' is
(1) Dimbulāgala cave temple.
(2) Tivaṃka piḷimageya.
(3) Hindagala vihāra.
(4) Dambulu vihāra.

**

[*see page six*

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බුද්ධ ධර්මය I, II
பௌத்தம் I, II
Buddhism I, II

Buddhism II

* *Answer only **five** questions, including **first one** and **four** other questions.*
* *The first question carries **20** marks and **10** marks each for other questions.*

1. (i) What is the name of Prince Siddhārtha's step-mother?
(ii) Which perfection (pāramitā) fulfilled by Siddhārtha bodhisatta is revealed in the Vaṇṇupatha Jātaka?
(iii) What is the name of the ruler who ruled in line with the motto, "This exercise of mine is not just for the sake of kingship but for the continuation of Sambuddha sāsana"?
(iv) Write the meaning of the statement "Ye dhammā hetuppabhavā - tesaṃ hetuṃ tathāgato āha."
(v) State the meaning of "Taṇhā paccayā upādānaṃ".
(vi) What dhamma fact does the verse "Lābho alābho ayaso yaso ca" refer to?
(vii) Write the names of the **two** rulers who patronised the first and the second Buddhist Councils.
(viii) Name **two** of the unwholesome actions that fall under the category of 'mano-kamma' (mental action).
(ix) Write the name of the author who compiled 'Amāvatura'.
(x) Name **two** books compiled by Ven. Weliwita Saraṇaṅkara Saṅgharāja Mahā Thera.

2. (i) Define the 'tādī-guṇa' (unwavering quality) of the Buddha according to dhamma.
(ii) Give **three** examples which depict the 'tādī-guṇa' in the character of the Buddha.
(iii) Explain how the 'tādī-guṇa' can be applied to make student life successful.

3. (i) Define the terms 'cāritra and vāritra' (customs and taboos) according to dhamma.
(ii) Write down **three** out of the five results of upholding morality (sīla).
(iii) Explain how virtuous behaviour contributes to personal development as well as social development.

4. (i) Complete the Dhammapada verse "Taṃ ca kammaṃ kataṃ sādhu".
(ii) Write the meaning of the verse in above (i).
(iii) Explain how to become a successful person by developing the ten wholesome deeds.

5. (i) Name **two** of the Four Noble Truths.
(ii) Briefly describe **one** of the Noble Truths named in above (i).
(iii) Clarify the Four Noble Truths as the best way to solve problems by understanding them.

[*see page seven*

6. (i) Write **two** factors that belong to the four evil causes of actions (Agati).
   (ii) Briefly explain **one** factor mentioned in the above (i).
   (iii) Evaluate the importance of avoiding the four evil causes of actions for an ideal governance.

7. Write short notes on any **two** of the following.
   (i) Anagārika Dharmapāla
   (ii) Dumindāgamanaya
   (iii) The Hindrance of Vicikicchā (Doubt)
   (iv) Vaṭadāge

* * *