

නව නිර්දේශය / புதிய பாடத்திட்டம் / New Syllabus

ඉංග්‍රීසි විභාග දෙපාර්තමේන්තුව Sri Lanka Department of Examinations, Sri Lanka
 இலங்கைப் பரீட்சைத் திணைக்களம் Sri Lanka Department of Examinations, Sri Lanka
 இலங்கைப் பரீட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரīட்சைத் திணைக்களம்

අධ්‍යයන පොදු ඝනකීය පත්‍ර (උසස් පෙළ) විභාගය, 2020
 கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2020
 General Certificate of Education (Adv. Level) Examination, 2020

බද්ධ 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. The Buddhist sources reveals that the Buddha, having seen with m \bar{a} h \bar{a} karu $\bar{ṇ}$ \bar{a} sam \bar{a} patti \bar{n} \bar{a} \bar{n} \bar{a} , the people suffering from physical and mental pains, helped them. This \bar{n} \bar{a} \bar{n} \bar{a}
 - (1) is also possessed by Arahants.
 - (2) is also found in Bodhisattas.
 - (3) can also be generated by other disciples.
 - (4) is unique only to the Buddha.
 - (5) is also found in parents regarding children.

2. According to the Mah \bar{s} \bar{i} han \bar{a} da Sutta, among the ten fold \bar{n} \bar{a} \bar{n} \bar{a} bala possessed by the Buddha, the \bar{n} \bar{a} \bar{n} \bar{a} recognizing that the immoral beings (satta) are born in bad states after death and moral beings (satta) are born in good states after death, is known as
 - (1) pubbeniv \bar{a} s \bar{a} nussati \bar{n} \bar{a} \bar{n} \bar{a} .
 - (2) \bar{n} \bar{a} \bar{n} \bar{a} dhimuktika \bar{n} \bar{a} \bar{n} \bar{a} .
 - (3) cut \bar{u} pap \bar{a} ta \bar{n} \bar{a} \bar{n} \bar{a} .
 - (4) kammavip \bar{a} ka \bar{n} \bar{a} \bar{n} \bar{a} .
 - (5) sabbatthag \bar{a} mi \bar{n} i \bar{p} a \bar{i} pad \bar{a} \bar{n} \bar{a} \bar{n} \bar{a} .

3. It is mentioned that, after enlightenment, the Buddha who was on his way to Isipatana in Benaras for preaching Dhamma met Upaka \bar{a} jvaka and said to him, "I am the Fully Enlightened One." This means that the Buddha
 - (1) defeated dasam \bar{a} rasen \bar{a} .
 - (2) fulfilled the perfections (p \bar{a} ram \bar{i}) and attained enlightenment.
 - (3) freed from all types of suffering.
 - (4) realized the ultimate truth through reasoning.
 - (5) realized properly the Four Noble Truths.

4. Among the unique qualities of the Buddha, many instances that reflect the Buddha's t \bar{a} d \bar{i} quality can be shown through the Buddha's character. This quality reflects that the Buddha
 - (1) completely eradicated defilements (kilesa)
 - (2) deserves all types of offering.
 - (3) was not overwhelmed by the vicissitude of life.
 - (4) helped everybody equally without any discriminations.
 - (5) realized the three worlds properly.

5. Brahmin Soṇadaṇḍa highly admired the Buddha indicating that he should visit the Buddha who came to his town and it was not suitable for the Buddha to come to see him. One of the factors shown by him is that the Buddha was
- (1) the only teacher who revealed the Noble Truth in the world.
 - (2) a supreme one who attained Buddhahood through self-austerities.
 - (3) capable of performing miracles.
 - (4) endowed with thirty two great masculine marks.
 - (5) a noble one who renounced all the worldly possessions.
6. The terms, Sutta, Vinaya and Abhidhamma have been defined by the porāṇacariyas. Accordingly, the definition of Abhidhamma is
- (1) exposition of Dhamma as extra and special.
 - (2) teaching Dhamma as Paryāya.
 - (3) Dhamma with various methods of explanations.
 - (4) introducing Dhamma as if milk is drawn and offered.
 - (5) interpretations of Dhamma.
7. The Triple Gem is endowed with twenty four qualities. Among them, the sixth quality of the Dhamma which is endowed with six qualities is that
- (1) the Dhamma is not based on belief.
 - (2) the Dhamma is for the wise.
 - (3) the Dhamma should be realized by oneself wisely.
 - (4) a higher consciousness (viññāṇa) is necessary for realizing Dhamma.
 - (5) the Dhamma produces results in this very life.
8. The objective of Buddhism which is non-theistic is to expose awareness of dukkha, the main issue among all the other issues faced by humans and to show the path to get rid of this main issue. Accordingly, the correct statement out of the following is that
- (1) the devās can also attain Buddhahood.
 - (2) the Sutta Piṭaka includes Buddhist devās.
 - (3) Buddhism directly criticizes god concepts.
 - (4) the Buddhists should perform ritualistic offerings to Buddhist devās.
 - (5) beliefs in gods is not relevant to the one who follows the path of Nibbāna.
9. One upasikā who often participated in the Dhamma discussion at our temple on Saturdays died recently. One person who made a speech at her funeral wished her a good soul (ātma) after death and various views regarding that were expressed in the recent Dhamma discussion. Among them, the one in accordance with Dhamma was that
- (1) not a soul (ātma) but consciousness (viññāṇa) goes from this life to next life.
 - (2) Buddhism does not accept the existence of a permanent or temporary soul.
 - (3) soul ends with the death according to Buddhism.
 - (4) soul travels in Saṁsāra according to Kamma.
 - (5) the existence of soul ends with Nibbāna.
10. What is the factor that is **not** recommended in the Kālāma Sutta which teaches independent investigation of what is truth and what is untruth by oneself without being led by tradition, logic and so on
- (1) explore whether lobha, dosa and moha are kusala or akusala.
 - (2) exploration of future consequences of kusalākusala.
 - (3) inquiry into whether the wise condemns it or not.
 - (4) deciding of kusala and akusala according to one's belief (discretion).
 - (5) examination of whether the wise appreciate it.

11. A common characteristic among the various Śramaṇa schools which arose in India with the origin of Buddhism is
- (1) the rejection of belief in god.
 - (2) the acceptance of āshrama dharma.
 - (3) the approval of various sacrifices (yāga).
 - (4) placing Veda as the principle teaching.
 - (5) searching for brahma saḥavyatā.
12. The Bhikkhuṇī Order began with the ordination of women headed by Mahā Prajāpati Gotami. In this context, one rule of Garu Dhamma promulgated by the Buddha for them is that the
- (1) four requisites offered for Bhikkhus can not be used by Bhikkhuṇīs.
 - (2) Bhikkhus should not come to a place where a Bhikkhuṇī is preaching Dhamma.
 - (3) Bhikkhuṇīs who were on rainy retreat (Vassāvāsa) should end it before the ubhato Saṅgha.
 - (4) Bhikkhuṇīs should not dwell close to the Bhikkhu abodes (dwellings).
 - (5) four requisites offered for Bhikkhuṇīs, if they wish, can be offered to Bhikkhus.
13. Eight methods of higher ordination (upasampadā) based on various reasons promulgated by the Buddha at different occasions can be found in Vinaya sources. Among them, ñatti catuttha kamma upasampadā is
- (1) the upasampadā conducted at the fourfold assembly.
 - (2) the upasampadā that can be conducted without a preceptor.
 - (3) a method used only for the higher ordination of Bhikkhuṇīs.
 - (4) the upasampadā conducted with ñatti as the fourth and the recital of Karma statement three times.
 - (5) the upasampadā conducted after getting answers to four questions.
14. What is the advice given to a new monk after receiving higher ordination in the presence of the Saṅgha?
- | | |
|----------------------|--------------------------|
| (1) Sekhiyā | (2) Satara pārājikāpatti |
| (3) ten punishments | (4) antevāsika vat |
| (5) Ovāda prātimokṣa | |
15. The Saṅgha, the Buddha's disciples who obtained four attainments such as sotāpatti, is endowed with nine qualities and among them, supatipanna means
- (1) abandonment of kāmasukhalikānuyoga or attakilamatānuyoga.
 - (2) suitability of receiving requisites like alms brought even from far distances.
 - (3) following practices properly and respectfully.
 - (4) entrance into a proper path.
 - (5) entrance into the direct path.
16. The teachings advocated by the Brahmins influenced the life of people for many years in the Indian society. What is a fact that is **not** taught by them?
- (1) belief in ātamavāda.
 - (2) teaching of iṣṭapūrta.
 - (3) indulgence in pañcakāma in young age.
 - (4) acceptance of kaivalyatā as liberation.
 - (5) engagement in farming by Vessas.
17. One occasion on which the Buddha criticized the Brahmanic teachings is
- (1) "cattāro vaṇṇā samasamā"
 - (2) "brāhmaṇāva sujjhanti no abrāhmaṇā"
 - (3) "sabbaṃ issara nimmāṇa hetū"
 - (4) "tiṇṇaṃ vedānaṃ pārāgu"
 - (5) "brāhmaṇova seṭṭho vaṇṇo"

18. Among the six teachers at the time of the Buddha who taught that the body which originated due to the four great elements ends with the death and there is no re-birth of it?
- (1) Nigaṇṭha Nātaputta (2) Makkhali Gosāla
(3) Ajita Kesakambala (4) Pakudha Kaccāyana
(5) Sanjaya Bellatthiputta
19. The Buddha criticized the practice of torturing one's own body by oneself in order to eradicate past Kamma introduced by Nigaṇṭha Nātaputta showing that the practice was a profitless action performed due to ignorance in the
- (1) Sāmaññaphala Sutta. (2) Devadaha Sutta.
(3) Sigālovāda Sutta. (4) Upāli Sutta.
(5) Śandaka Sutta.
20. Responding to the Brahmanic teaching that the society was created by the Mahā Brahma, the Buddha preached in the Aggañña Sutta of Dīgha Nikāya, which is the most prominent Sutta that the society was a result of a revolutionary process due to the doctrine of cause and effect. One fact found in this Sutta is that
- (1) the origin of humans was an evolution of animals.
(2) the only cause for social conflicts is the economic inequalities.
(3) the difference in gender as man and woman appeared with the origin of the human society.
(4) killing was the first vice found in the social evolution.
(5) the Dhamma is the greatest both in this world and next world of human life.
21. When the individuals decline in the practice and the Saddharma disappears from them, there is a great increase in precepts. There is also a great decrease of Arahants. This sermon was preached by the Buddha to
- (1) Bhaddāli thero (2) Ānanda thero
(3) Mahā Kassapa thero (4) Sāriputta thero
(5) Moggalīputtatissa thero
22. Examples can be shown that the Buddha took many steps to direct and encourage the male and female disciples for propagation of Dhamma. One such step is
- (1) the appreciation of disciples' preaching.
(2) the encouragement to memorize Dhamma.
(3) getting important Dhamma points recited by heart.
(4) the encouragement of the disciples to write down Dhamma points.
(5) imposing punishments according to Vinaya to the disciples who misunderstood the Dhamma.
23. The Buddha conferred the positions of chief disciples with the purpose of encouraging and appreciating his disciples. The position conferred on Mahā Moggālāna thero is
- (1) the chief among the practioners of dhutāṅga.
(2) the chief among those who have miracle powers.
(3) the chief among those who have melodious preaching.
(4) the chief among those who are disciplined.
(5) the chief among the elderly in the Order.
24. What was the action taken by the Senior monks at the first Buddhist council held three months after the Buddha's passing away for the continuation of Dhamma and Vinaya, the unity of the Saṅgha and the removal of heretical views?
- (1) the approval of lesser and minor rules.
(2) the expulsion of immoral monks from the Order.
(3) the severe warning to monk Subhadra who made an immoral remark.
(4) purification of Dhamma and Vinaya through the inquiry from the expert senior Mahā theras.
(5) imposing punishments to Ven. Ānanda accused of five offences.

25. One of the facts that can be regarded as a reason which made the guardian monks of the Order including Ven. Moggaliputtatissa hold the third Buddhist council is
- (1) the existence of a famine.
 - (2) the spread of wrong ideas about the states of Arahants.
 - (3) winning the heart of king Dharmāsoka by the heretics monks in the Order.
 - (4) various accusations by the Vinayadhara Bhikkhus against the Dharmadhara Bhikkhus.
 - (5) the necessity to answer the wrong vies on Dharma and Vinaya.
26. “A Chariot is a combination of items and similarly according to convention the combination of the five aggregates such as rūpa, vedanā etc; is being (satta). Pañcakkandha means
- (1) the soul of being (satta).
 - (2) a combination of paramattha Dhamma.
 - (3) five skandhas without soul.
 - (4) a collection of Dhammas not subjected to paṭiccasamuppāda.
 - (5) a collection of Dhammas not inter-related.
27. “The vicissitude of life (aṭṭhaloka - dhamma) is not permanent. It is changing. One is not be overwhelmed by it. With the awareness of it, one is to lead life.” What is the doctrinal statement which does **not** express the above idea?
- (1) ‘cittaṃ yassa na kampati’
 - (2) ‘ete aniccā manujesu dhammā’
 - (3) ‘na te bhavaṃ aṭṭhamaṃ ādiyanti’
 - (4) ‘catubhi vātehi asampakampiyo’
 - (5) ‘evaṃ nindā pasamsāsu na samijjhanti paṇḍitā’
28. All Dhammas are impermanent and therefore it is of dukkha. Thus, the one who realized the truth of anatta is
- (1) one with saddhā.
 - (2) one with viriya.
 - (3) one who accumulates great merits.
 - (4) one who is born with happy life after death.
 - (5) one who is repulsive of saṅkhāra dhamma.
29. The basic good qualities that should be in a Buddhist way of life are known as brahmavihāras. Another doctrinal term used to introduce such good qualities is
- (1) Catuappamañña.
 - (2) Catuṭṭhisambhidā.
 - (3) Caturārakkhā.
 - (4) Catupārisuddhi.
 - (5) Cattāro Sammappadhāna.
30. The Aggañña Sutta explains many evil consequences due to misuse of resources in the environment without eco-friendliness and with limitless desire. One among them is the
- (1) drying of water springs.
 - (2) decline of long-life and complexion.
 - (3) increase of diseases.
 - (4) existence of dry weather.
 - (5) existence of air pollution.
31. According to Buddhism, Saṃsāric suffering is of three types. Namely, dukkha-dukkhatā, vipariṇāma-dukkhatā and saṅkhāra-dukkhatā etc. Among them Dukkha dukkhatā means
- (1) dukkha like jāti, jarā, vyādhi, maraṇa.
 - (2) dukkha caused due to change.
 - (3) suffering such as pains, aches etc.
 - (4) dukkha caused due to hetu-pratya.
 - (5) pains experienced by mind.

32. Tanhā rooted in the human mind is explained in the Noble Truth of Origin of Suffering (Dukkha Samudaya sacca). Here, bhava taṇhā means
- (1) craving for sensual pleasures.
 - (2) craving for pañca kāma.
 - (3) craving caused due to sassata diṭṭhi.
 - (4) craving caused due to uccheda diṭṭhi.
 - (5) desire for indulgence in this life based on the belief of no-permanent soul.
33. Sammā Samadhi is included in the Samādhi Sikkhā of the Noble Eightfold Path and the development of this constituent of the path leads to attain
- (1) ākāsānañcāyatana.
 - (2) iddhiḍidha ñāṇa.
 - (3) āsavakkhya ñāṇa.
 - (4) four fold jhāna.
 - (5) dibbasota ñāṇa.
34. “Yo paṭiccasamuppādaṃ passati, so dhammaṃ passati”, the one who realizes paṭiccasamuppāda realizes Dhamma. This doctrinal matter is included in the
- (1) Mahāhatthipadopama Sutta.
 - (2) Dhammacakkappavattana Sutta.
 - (3) Mahātaṇhāsankhya Sutta.
 - (4) Vajirā Sutta.
 - (5) Mahānidāna Sutta.
35. In the discourse of Paṭiccasamuppāda in ascension order, one condition that causes saṃsāric suffering such as jarā, maraṇa etc. is known as saṃkhāra which means
- (1) pañcakkandha.
 - (2) chanda rāga.
 - (3) volitional actions.
 - (4) perpetual existence of Nama-rūpa dhamma.
 - (5) micchā saṃkappa.
36. What is the reason that Buddhism does **not** agree with the theory of almighty īsvara (the Creator), a contemporary religious teaching against the Buddhist teaching that man is his own saviour?
- (1) Being a conservative brahmanic view.
 - (2) Refusal by most of the samaṇās.
 - (3) Rejection of the greatness of the Buddha.
 - (4) Failure to prove it logically.
 - (5) Condemnation of the man’s capability through it.
37. In Buddhism which accepts that the three fold samāpatti can be obtained by developing mental and physical skillfulnesses of individual, what is the statement that means such accomplishment in Buddhism?
- (1) sati
 - (2) jhāna
 - (3) upadhi
 - (4) padāna
 - (5) saraṇa
38. “A kamma that causes suffering to oneself, others and both parties is akusala. A kamma that causes no suffering to both parties is kusala.” This statement of the Buddha is found in the
- (1) Nibbedhika Sutta.
 - (2) Cūlakammavibhaṅga Sutta.
 - (3) Vīmamsakaka Sutta.
 - (4) Dhammacetiya Sutta
 - (5) Ambalaṭṭhikarāhulovāda Sutta.
39. According to Buddhism, kusala kamma and puñña kamma are the two-fold of wholesome kamma. What is a puñña kamma in the following?
- (1) Refrain from killing animals
 - (2) Refrain from slandering (tale-bearing)
 - (3) Preaching Dhamma
 - (4) Abandoning intense greed (abhijjā)
 - (5) Refrain from frivolous speech.

40. The statement that introduces Saddhā properly in Buddhism is that
- (1) the faith in the Triple Gem is Saddhā.
 - (2) Saddhā is introduced as a Faculty.
 - (3) Saddhā is relevant to lay people but not the ordained (monks and nuns).
 - (4) amūlaka Saddhā is found in Arahants.
 - (5) Saddhā is for performance of puñña kiriya but not for fulfilling the practice.
41. According to the Kula Sutta of Aṅguttara Nikāya, what is the action that should be performed by a person wishing the welfare of a family?
- (1) Engagement in righteous livelihood.
 - (2) Proper protection of the earned wealth.
 - (3) Replacing what is destroyed.
 - (4) Performing obligations to parents and teachers.
 - (5) Being generous at due time.
42. Buddhism shows that the earned wealth should be used by the person for one's welfare and the welfare of others. Accordingly, 'atithibali' refers to
- (1) performing obligations to the ordained persons.
 - (2) treat wife, children and parents.
 - (3) transferring merits to the dead spirits.
 - (4) entertain to guests.
 - (5) supporting friends.
43. According to the Kūṭadanta Sutta of Dīgha Nikāya, one measure that should be taken by the king for the economic prosperity of people is
- (1) providing lands at low price.
 - (2) giving expert instructions regularly.
 - (3) creating opportunities for foreign trade.
 - (4) inviting foreign countries to start enterprises.
 - (5) appointing the expert persons on suitable posts in the state service with due wages.
44. One among the sapta aparihānīya Dharma applied by the Vajjians for preventing decline in their states and establishing prosperity is
- (1) the use of their time, energy and wealth generously for their countrymen.
 - (2) supply of wealth to those who have no means to start enterprises.
 - (3) governing without four vices (satara agati).
 - (4) respecting elders and listening to them.
 - (5) addressing the people with pleasant words.
45. Although a king who ruled in ancient India took many measures to bring economic prosperity, cultural and religious welfare to his country, but did not take measures to prevent crimes. According to Buddhism it seems that the king violated
- (1) abstention from satara agati.
 - (2) one of the sakvīvat.
 - (3) one of the aparihāniya dharmas.
 - (4) one of the saṅgahavattu.
 - (5) one of the dasarāja dharma.
46. From pre-vedic period onwards, details can be found about the awareness of bhāvanā among the Brahmin ascetics in India, what is the factor which does **not** show that Buddhism took a step forward in this case?
- (1) teaching to suppress defilements like rāga etc.
 - (2) guidance to vipassanā over samatha
 - (3) guidance to attain the 9th mental absorption (samāpatti)
 - (4) guidance to attain āsavakkhya ñāṇa.
 - (5) showing paññā sikkhā.

47. Dhammānupassanā of the fourfold Satipaṭṭhāna included in the Sammā Samādhi of the Noble Path refers to
- (1) contemplating the Dhamma properly.
 - (2) awareness of whether the nīvarṇa dhammas are present or absent in one's mind.
 - (3) confidence in the Dhamma.
 - (4) leading the life according to Dhamma.
 - (5) not being shaken by the vicissitude of life (aṭṭha loka dhamma).
48. Buddhism teaches that one should contemplate with intelligent awareness that the body is full of multifarious impurities ending with the skin from head to feet. This contemplation is taught in
- (1) asubha bhāvanā.
 - (2) ānāpānasati bhāvanā.
 - (3) vedanānupassanā.
 - (4) devatānussati.
 - (5) vipassanā bhāvanā.
49. As taught in the Visuddhimagga, six types of characters are found among the persons according to their mental disposition. Among them, the bhāvanā suitable for deluded character (moha-carita) is
- (1) Kāyagatā sati.
 - (2) Ānāpāna sati
 - (3) Brahmavihāra bhāvanā.
 - (4) Maraṇānussati.
 - (5) Buddhānussati.
50. A great number of benefits that can be obtained through regular practice of bhāvanā are shown in Buddhist sources. Among them, a benefit (ānisaṃsa) from mettānupassanā is
- (1) no birth in low states (hell).
 - (2) moral shame for pāpa.
 - (3) arising sammā diṭṭhi.
 - (4) comfortable sleep.
 - (5) no mental derangement (unmataka).

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