

**G.C.E. (O/L) Examination - 2019****11 - Buddhism****Deciding The Final Marks**

<b>Paper I</b>	<b>-</b>	<b>40 MCQ answers</b>	<b>(1 x 40)</b>	<b>=</b>	<b>40 marks</b>
<b>Paper II</b>	<b>-</b>	<b>Question No. 1</b>	<b>10 parts</b>		<b>short answers</b>
			<b>(2 x 10)</b>	<b>=</b>	<b>20 marks</b>

**Selected 4 Questions from 2 - 7**

<b>Question No. 2 I</b>	<b>-</b>	<b>2 marks</b>			
<b>II</b>	<b>-</b>	<b>3 marks</b>			
<b>III</b>	<b>-</b>	<b>5 marks</b>	<b>=</b>		<b>10 marks</b>
<b>Question No. 3 I</b>	<b>-</b>	<b>2 marks</b>			
<b>II</b>	<b>-</b>	<b>3 marks</b>			
<b>III</b>	<b>-</b>	<b>5 marks</b>	<b>=</b>		<b>10 marks</b>
<b>Question No. 4 I</b>	<b>-</b>	<b>2 marks</b>			
<b>II</b>	<b>-</b>	<b>3 marks</b>			
<b>III</b>	<b>-</b>	<b>5 marks</b>	<b>=</b>		<b>10 marks</b>
<b>Question No. 5 I</b>	<b>-</b>	<b>2 marks</b>			
<b>II</b>	<b>-</b>	<b>3 marks</b>			
<b>III</b>	<b>-</b>	<b>5 marks</b>	<b>=</b>		<b>10 marks</b>
<b>Question No. 6 I</b>	<b>-</b>	<b>2 marks</b>			
<b>II</b>	<b>-</b>	<b>3 marks</b>			
<b>III</b>	<b>-</b>	<b>5 marks</b>	<b>=</b>		<b>10 marks</b>
<b>Question No. 7 I</b>	<b>-</b>	<b>2 marks</b>			
<b>II</b>	<b>-</b>	<b>3 marks</b>			
<b>III</b>	<b>-</b>	<b>5 marks</b>	<b>=</b>		<b>10 marks</b>
			<b>=</b>		<b>40 marks</b>
<b>Total Marks</b>			<b>=</b>		<b>100 marks</b>

<b>Paper I</b>	<b>=</b>	<b>40 marks</b>
<b>Paper II</b>	<b>=</b>	<b>60 marks</b>
<b>Total</b>	<b>=</b>	<b>100 marks</b>





සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது / All Rights Reserved

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව  
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  
ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව  
இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரīட்சைத் திணைக்களம் இலங்கைப் பரīட்சைத் திணைக்களம் இலங்கைப் பரīட்சைத் 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

11 E I, II

අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2019 දෙසැම්බර්  
கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2019 டிசெம்பர்  
General Certificate of Education (Ord. Level) Examination, December 2019

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

02.12.2019 / 0830 - 1140

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.

- What is the name of the ascetic who attained eight mental absorptions (aṣṭasamāpatti) met by Bodhisattva Siddhārtha at time of his search for the truth (kiṃ kusalaḡavesi)?  
(1) Bhaggava (2) Kāladevala  
(3) Ālārakālāma (4) Uddakarāmaputta
- The statements such as “Ānanda the city of Rajagaha is delightful, Nigrodha is attractive, Coraprapāta is delightful,” show  
(1) the places where the Buddha spent rainy season retreats (vassāvāsa).  
(2) the places of environmental beauty appreciated by the Buddha.  
(3) the places used for walking meditation.  
(4) the places rousing lust.
- The quality reflected in the Buddha who helped Maṭṭakundalī and Rajjūmālā is  
(1) attendance to the sick. (2) helping the helpless.  
(3) tolerance. (4) akampya.
- Name the monk who followed the Buddha because he was attracted by the Buddha’s handsomeness  
(1) Ven. Anuruddha. (2) Ven. Ānanda.  
(3) Ven. Dhammārāma. (4) Ven. Vakkalī.
- What is the Buddha’s quality reflected in the two lines of the poem,  
“Rahasat Pav nokoṭa – Kelesaryanut duru koṭa”?  
(1) Sammā sambuddha (2) Arahaṃ  
(3) Lokavīdu (4) Sugata
- The Saṅgha who fulfils the practice required for the realization of Nirvāṇa is,  
(1) supāṭipanna. (2) uḡupaṭipanna. (3) ñāyapaṭipanna. (4) sāmīcipaṭipanna.
- What is the common term that conveys doctrinal points of the verse “dānaṃ sīlaṃ pariccāgaṃ”?  
(1) Dasa rāja dharma (2) Dasa pāramitā  
(3) Dasa puṇyakriyā (4) Dasa kusala

8. The quality of equanimous mind with no strong like or dislike towards an object or incident by a person is reflected in  
 (1) uppekkhā pāramitā. (2) mettā pāramitā.  
 (3) kshanti pāramitā. (4) adhiṣṭhāna pāramitā.
9. The sutta preached by the Buddha at the Sūkarakata cave of Gijjhakūṭa rock is  
 (1) Ambaṭṭha sutta. (2) Mahā Sīhanāda sutta.  
 (3) Vedanā Parigraha sutta. (4) Soṇadaṇḍa sutta.
10. The factor that does not belong to the duties (obligations) that should be performed by teacher to student as mentioned in the Sigālovāda sutta is  
 (1) establishing in proper discipline. (2) giving proper education.  
 (3) introducing to his friends. (4) refraining from pāpa.
11. The Pattakamma sutta that shows how righteously earned the wealth should be consumed was preached by the Buddha to  
 (1) Nobleman Uggā. (2) Nobleman Anāthapiṇḍika.  
 (3) King Kosala. (4) Visākhā Upāsikā.
12. The meaning of 'devata bali' of the 'bali' concept as included in the 'Pattakamma' sutra is the  
 (1) compulsory nature of performing animal sacrifices for gods.  
 (2) being is created by a god.  
 (3) god has been used for performing sacrifices.  
 (4) merits should be transferred to gods by performing religious acts.
13. Listening to teachers reading texts and improving knowledge are mentioned in Dhamma as  
 (1) cintāmayā pañña. (2) sutamayā pañña.  
 (3) bhāvanāmayā pañña. (4) indriyamayā pañña.
14. The doctrinal factor that helps one to cross the ocean of saṃsāra, shows it as a seed to be planted and contributes as the main doctrinal point to the path of liberation is  
 (1) bhakti (2) saddhā (3) tapasa. (4) ottappa.
15. Proper management of wealth maintaining a balance between one's earnings with consumption is known in the Vayagghapajja sutta as  
 (1) uṭṭhāna sampadā. (2) ārakkha sampadā.  
 (3) kalyāṇamittatā. (4) samajīvikatā.
16. What is the path factor of the Noble eightfold path that discusses the fourfold effort related to prevention from akusala that has not arisen, destruction of akusala that has arisen, cultivation of kusala that has not arisen and development of kusala that has arisen?  
 (1) Sammā vācā (2) Sammā kammanta  
 (3) Sammā ājīva (4) Sammā vāyāma
17. Select the most suitable statement that conveys the meaning reflected in the dhamma guidelines mentioned in the suttas Maṅgala and Parābhava.  
 (1) Guidance to thinking and inquiry is given.  
 (2) Social groups that should receive obligations are shown.  
 (3) Righteous ways of earning wealth are explained.  
 (4) The factors that cause development and decline of this world and next-world are explained.
18. The factor that conduces to one's birth with long-life as preached by the Buddha to Todeyaputta Subha-mānavaka is  
 (1) refrain from being jealous of others' success.  
 (2) refrain from killing.  
 (3) refrain from hatred.  
 (4) refrain from conceit.



19. “Vyāpāda” among the fivefold ‘nīvarana dhammas’ which close the path of Nibbana has been assimilated to  
 (1) water with mass. (2) unclear water.  
 (3) muddy water. (4) boiling hot water with bubbles.
20. Mental and physical lethargy and laziness (sloth and torpor) are nīvaraṇa dhamma and it is known as  
 (1) kāmacchanda. (2) thīnamiddha.  
 (3) uaddhacca kukkuccha. (4) vicikicchā.
21. The person who engages in Samādhi meditation should perform the postures like sitting, standing, walking with awareness. This is known in dhamma as  
 (1) indriya saṁvara. (2) sati sampajañña. (3) vedānnuapassanā. (4) kāyānupassanā.
22. What is the factor that does not belong to the benefits for the worldly life achieved through developing samatha-bhāvanā?  
 (1) Suppression of defilements (kilesa) like lobha.  
 (2) Removal of restlessness and having a pleasant appearance.  
 (3) Refrain the mind from distractions and reaching one-pointedness.  
 (4) Ability to gain proper comprehension about ‘trilakṣaṇa’
23. The statement “I am Sambuddha, I am the greatest surgeon” made by the Buddha reflects that the Buddha  
 (1) gave treatment to physical diseases.  
 (2) performed surgical operations.  
 (3) showed the path to freedom of mental diseases.  
 (4) worked as an attendant.
24. Select the answer that contains the first two verses of the Dhamma pada gāthā showing the remorse such as “I did not practice dhamma in my youth. I did not earn wealth.”  
 (1) akkocchi maṃ avadhi maṃ – ajini maṃ ahāsi me  
 (2) taṃca kammaṃ kataṃ sādhu – yaṃ katvā nānuttappati  
 (3) acaritvā brahacāriyaṃ – aladdhā yobbane dhanam  
 (4) sujīvaṃ ahirikena – kākasūrena dhamṣinā
25. Having wholesome thoughts of refrain from fivefold sensual pleasure, refrain from killing others and hurting others is  
 (1) sammā diṭṭhi. (2) sammā saṃkappa.  
 (3) sammā kammanta. (4) sammā ājīva.
26. The anuloma paṭiccasamupāda teaching “Arising of the five aggregates (pancakkandha) is conditioned by paṭisandhi citta” is  
 (1) avijjā paccayā saṃkhārā. (2) saṃkhārā paccayā viññāṇam.  
 (3) viññāṇa paccayā nāma rūpaṃ. (4) nāma rūpa paccayā salayatanaṃ.
27. The livelihood that does **not** belong to the right-livelihood in the statement “anavajāni kammāni mentioned in the Maṅgala sutta is  
 (1) agriculture - farming. (2) animal husbandry – cattle rearing.  
 (3) trading in animals. (4) government service.
28. The Dhammapada verse “dūraṅgamaṃ ekacaram – asarīraṃ guhāsayaṃ” conveys the  
 (1) nature of mind. (2) nature of body.  
 (3) nature of saṃkhāra dhamma. (4) nature of rūpa dhamma.

29. “Kālāmas, if you understand some day that this dhamma is not beneficial to the person who has practiced this dhamma and observed this dhamma, you abandon this dhamma”. the quality in Buddhism the above statement explains is,  
 (1) inquisitiveness. (2) truthfulness.  
 (3) abiding by policies. (4) tactfulness
30. What is the option that includes akusala that belongs to manokamma among dasa akusala kamma.  
 (1) pānatipāta, adinnādāna, kāmamicchācāra  
 (2) pānatipāta, adinnādāna, musāvāda  
 (3) pisunāvācā, pharusāvācā, samphappalāpā  
 (4) abijjhā, vyāpāda, micchādīṭṭhi.
31. “Giving solutions to people’s problems with warm-heartedness and loving kindness is mentioned in the Dasarāja dharma as  
 (1) sīla. (2) uprightness. (3) softness. (4) tapas.
32. The author who composed a precious anthology titled “Kiyanuwa divāreya – Kerem buduguna alaṃkāraya” is  
 (1) Ven. Totagamuwe Rahula.  
 (2) Ven. Weedagama Maitreya.  
 (3) Ven. Incumbent of Mayurapada pirivena.  
 (4) Ven. Welivita Saranankara.
33. The two kings who supported the Second and Third Theravāda Buddhist Councils are  
 (1) Dharmashoka and Ajasatta. (2) Ajasatta and Kālāshoka.  
 (3) Kālāshoka and Kaṇishka. (4) Kālāshoka and Dharmashoka
34. Compilation of the comentarial text titled ‘Vibhāsā’ written on the coper sheets, deposited in stone caskets and enshrined in a stūpa took place in the  
 (1) Second Buddhist Council. (2) Third Buddhist Council.  
 (3) Aluvihāra Buddhist Council. (4) Kaṇishka Buddhist Council.
35. The statement “Sinhalese, rise up, protect Buddhagaya” reflects Anagarika Dharmapala’s  
 (1) humbleness. (2) bravery.  
 (3) non-violence. (4) abiding by principles
36. What is the sacred place where a painting that depicts the arrival of the Buddha to Sankassapura from heaven is found in the Pollonnaru period?  
 (1) Hindagala Vihāra (2) Dimbulagala Cave temple  
 (3) Tivanka Pilimage (4) Medawala Vihāra
37. An artistic masterpiece that depicts, artistic skills and the expertise of communicating dhamma message of the Sri Lankan artists is  
 (1) Paṭimāghara. (2) Cetiyaḡhara (3) Bodhighara. (4) Moonstone.
38. Living that establishes one’s identity respecting other religions in a multinational and multi-religious society is.  
 (1) patriotism. (2) equality. (3) coexistence. (4) samajīvikatā
39. Five types of persons who eat food greedily are mentioned in the Buddhist literature; and the one who vomits food taken and eats again is known as  
 (1) āhāra hatthaka. (2) alaṃsāṭaka.  
 (3) tatthavaṭṭaka. (4) bhūtavamitaka.
40. The desire or craving for overenjoyment of sensual pleasure based on the concept that there is no next-world is known as  
 (1) kāma taṇhā. (2) bhava taṇhā. (3) vibhava taṇhā. (4) rasa taṇhā.

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව  
இலங்கைப் பரீட்சைத் திணைக்களம்

රහස්‍යයි

අ.පො.ස. (සා.පෙළ) විභාගය - 2019  
க.பொ.த (சா.தர)ப் பரீட்சை - 2019

විෂය අංකය  
பாட இலக்கம்

11

විෂය  
பாடம்

Buddhism

I පත්‍රය - පිළිතුරු  
I பத்திரம் - விடைகள்

ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.
01.	4	11.	2	21.	2	31.	3
02.	2	12.	4	22.	4	32.	2
03.	2	13.	2	23.	3	33.	4
04.	4	14.	2	24.	3	34.	4
05.	2	15.	4	25.	2	35.	2
06.	1	16.	4	26.	3	36.	3
07.	1	17.	4	27.	3	37.	4
08.	1	18.	2	28.	1	38.	3
09.	3	19.	4	29.	1	39.	4
10.	4	20.	2	30.	4	40.	3

විශේෂ උපදෙස්  
விசேட அறிவுறுத்தல்

එක් පිළිතුරකට ලකුණු  
ஒரு சரியான விடைக்கு

බැගින්  
புள்ளி வீதம்

0

මුළු ලකුණු / மொத்தப் புள்ளிகள்

01 × 40 = 40

පහත නිදසුනෙහි දැක්වෙන පරිදි බහුවරණ උත්තරපත්‍රයේ අවසාන තීරුවේ ලකුණු ඇතුළත් කරන්න.  
கீழ் குறிப்பிடப்பட்டிருக்கும் உதாரணத்திற்கு அமைய பஸ்தேர்வு வினாக்களுக்குரிய புள்ளிகளை பஸ்தேர்வு வினாப்பத்திரத்தின் இறுதியில் பதிக.

නිවැරදි පිළිතුරු සංඛ්‍යාව

25

I පත්‍රයේ මුළු ලකුණු

25

40

40

சரியான விடைகளின் தொகை

பத்திரம் I இன் மொத்தப்புள்ளி



## Part - II

1. (i) Write the Buddha's quality depicted in the *Āṅgulimāladāmanaya*.
- (ii) Name the **two** main meditation methods taught in Buddhism.
- (iii) Define in brief 'anavajja sukha'.
- (iv) Write **two** instances that show 'the quality of *tādi*' in the Buddha's Character.
- (v) Write the meaning of the verse, 'Ye dhammā hetuppabhavā – tesaṃ hetu tathāgato āha'.
- (vi) Name the **four** Sublime Abodes (*cāttaro brahmavihārā*).
- (vii) Name **two** Buddhist literature texts that belong to the Kurunegala period.
- (viii) Mention **two** results (effects) in '*pustakārūḍha sangīti*'.
- (ix) Write the names of the **two** rulers who built stupas, Abhayagiri and Jetavana in the Anuradhapura period.
- (x) Name the **three** unwholesome roots that pollute the mind as mentioned in Buddhism.

01.

- (i) The quality of Purisadhamma Sarathi / Bringing wayward men to the righteous path.

**(02 marks)**

- (ii) Samatha Meditation,                      Vidharshana meditation /  
       Samadhi Meditation,                  Wisdom meditootion /  
       Citta Meditation                      Vipassana meditation  
                                                          Panna meditation  
                                                          Thilakhana meditation

**(02 marks)**

- (iii) Happiness of having a right live hood / Happiness of having right action, right speech and right mindfulness.

**(02 marks)**

- (iv)
  - Offering luxurious and huge monasteries by kings and other elites people.
  - Offering the unparalleled alms by king Kosala.
  - Had to take "Yawa", a kind of coarse grain given to the horses during 12<sup>th</sup> rainy season in Veranja.
  - The story of Suppiya Brahmadatta Paribhrajaka (Criticizing the Buddha Dhamma and Sangha by Suppiya Paribhrajaka)

- The story of Sundari Paribhrajika.
- Scandals of Magandiya and Chinca Manavika.
- Scandals of Akkosabharadvaja and Kasibaradvaja (discredits)

*(02 marks)*

- (v) Things that proceed from a cause. the Buddha has told their cause and also their cessation thus teaches the Buddha.

*(02 marks)*

- (vi) Four divine abodes (Satara Brahma Viharana)

- Mettha - loving kindness
- Karuna - compassion
- Muditha - sympathetic joy
- Upekkha - equanimity

*(02 marks)*

- (vii) Pansiyapanas Jathaka potha

Sinhala Bodhi Vansaya

Thupavansaya

Anagatha Vansaya

Dalada Siritha

Umandava

Dalada Asna

*(02 marks)*

- (viii) • Writing the Tripitaka in Ola leaves.
- Ensuring the protection of Dhamma as preached by the Buddha.
  - Avoiding damages that can occur when memorizing Dhamma orally.
  - Writing the dhamma brought forward from generation to generation orally.
  - Socializing the idea that the Tripitaka need to be given priority and protected.
  - These books were of great assistance to restore Dhamma in occasions of its disappearance.

- Availability of Sri Lankan books to restore dhamma when it disappeared in other countries.
- Subsequent expansion of Dhamma to Western countries using Sri Lankan books.
- Establishment of Pali Book Society in England and translating Tripitaka in to English language.

**(02 marks)**

- (ix) Abayagiriya - King Valagamba  
- King Vattagamini Abaya  
Jethavanaya - King Mahasen / King Mahasena

**(02 marks)**

- (x) Lobha - Craving  
Dosa - Hatred  
Moha - Illusion

**(02 marks)**

2. (i) Name **two** factors in Dasapāramitā.
- (ii) Explain **one** factor mentioned in the above (i).
- (iii) Explain how pāramitā contributes to building a righteous, friendly, Bodhisatta society.

02.

- (i) Perfections
  1. Dana Paramitha - generosity
  2. Seela Paramitha - morality
  3. Nekkhamma Paramitha - Renunciation
  4. Panna Paramitha - Wisdom
  5. Virya Paramitha - energy
  6. Ksanthi Paramitha - patient endurance
  7. Sacca Paramitha - truthfulness
  8. Aditthana Paramitha - resolute determination
  9. Metta Paramitha - loving kindness
  10. Upeccaka Paramitha - equanimity

**(02 marks)**

(ii) Dana - generosity

Dana means to donate (offer or giving) something belonging to oneself without expecting anything in return. It should be without craving, pride and wrong belief.

ex. Wessantara jathaka

Sivi jathaka

Sasa jathaka

Seela - morality

Restraining from wrong actions and wrong speech is Seela. Avoiding wrong beliefs, pride and craving and observing seela with wisdom and kindness is seela paramitha. When this seela aims the ultimate goal of Nibbana, it can be explained as the paramitha.

ex - Seela vimansa jathaka

Nekkhamma - Renunciation

Nekkhamma can be explained the giving up pleasures of the sense organs. To fulfill as a paramitha detesting sensual pleasure should be with wisdom, avoiding wrong beliefs, pride and craving. giving up pleasures should directly aim the Nibbana.

ex - Makhadeva jathaka

Panna - Wisdom

Seeing the reality of the five aggregates while aiming Nibbana is Panna Paramitha. Realize the true nature of the world and life is wisdom. Behaving wisely in mundane life is wisdom.

ex - Ummagga jathaka

Viriya - Energy

Energetic dedication and commitment for the wellness of oneself and others is viriya paramitha. viriya paramitha means whatever obstacles one has to face, he never should be disappointed until fulfill the final target.

ex - Vannupatha jathaka

Ksanthi - Patient

The practice the patient with kindness and discreet is ksanthi paramitha.



ex - Ksanthivadee jathaka

Sacca - truthfulness

Abstaining from wrong speech, not honouring promises and speaking the truth is sacca paramitha. Acting truthfully not deceiving others.

ex - Vattaka jathaka

Aditthana - Resolute determination

Free from craving, pride and wrong beliefs, Cultivating kindness and wisdom with determination is adhitthana paramitha. one must have a firm determination to overcome any challenge and hardship to achieve the aim.

ex - Themiya jathaka

Metta - Loving kindness

The cultivation of the friendship strategically with compassion is metta. spread the loving kindness for all being, spread friendly attitudes to all such as "may all being be well and happy".

ex - Mahakapi jathaka

Magha manavaka jathaka

Upeccaka - Equanimity

looking impartially, without attachment or aversion, favour or disfavor and maintaining a balanced mind towards a person, object or an incident. working with compassion and wisdom and with no extra attachment or hatred is upeccaka.

ex - Lomahansa jathaka

*(03 marks for one explanation)*

- (iii)
- The principles fulfilled by Aspirant Buddhas are called paramitha. (perfections)
  - Ten perfections are very important to establish righteous, friendly society in the world.
  - Over coming the craving, hatred and illusion are the aim of the Dana or charity.
  - Paramitha is nurturing these virtues without craving, pride and wrong beliefs fostering compassion, wisdom and skills.
  - Qualities like generosity and morality lead to harmony in society.

- These Bodhisatva qualities are practically can be adhered by the students and whole society.
- These great qualities ensure the social unity co - existence and companionship.

**(05 marks)**

3. (i) Complete the Dhammapada verse, “attanāva kataṃ pāpaṃ – attanā saṃkilissati.....”  
 (ii) Write the meaning of the above verse.  
 (iii) Evaluate the guidelines provided by the Dhammapada for making student’s life successful.

03.

- (i) Aththanava kathan papan

Aththana sankilissathi

Aththana akathan papan

Aththanava visujjathi

Suddhi asuddhi pachchaththan

Nanna manno visodhaye

**(02 marks)**

- (ii) By one self is evil done by one self is one defiled. By one self is evil left undone by one self indeed, is one purified. purity and impurity depend on one self. No one purifies another.

**(03 marks)**

- (iii)
- Dhammapada is the Hand book of Buddhist.
  - This book can be used everybody irrespective of time, country, ethnicity and religion.
  - Dhammapada can be explained as a most valuable hand book which provides great advices and practical points for the success of students.
  - Dhammapada provides necessary lessons to develop the right live hood and enhance the quality life.
  - Energetic effort, mindfulness, wise attention decency, righteous live hood and heedfulness are the key factors for a progressive life.
  - It provides more advices to develop the students' personalities.
  - It also provides valuable lessons to succeed this life and next. (After)

- Dhammapada gives, necessary advices to help establish the social co - existence.
- It is helpful to understand deferent personalities among the human beings.

**(05 marks)**

4. (i) Name **two** from the Four Noble Truths.

(ii) Explain **one** truth mentioned in the above (i).

(iii) Explain how the Four Noble Truths can be applied for solving problems faced by us in our daily life.

04.

- (i)
- The Noble Truth of dhukkha / dhuka / The noble truth of suffering
  - The Noble Truth of the arising dhukkha / Causality for dhukkha / The noble truth of cause of suffering
  - The Noble Truth of eradicating dhukkha / Eradicate the suffering / The noble truth of eradicate the suffering
  - The Noble Truth of the way to avoid dhukkha / the way of Eradicate the suffering / The noble truth of the method of eradication of suffering

***Give marks even if they are written in dhukkha, samudaya, nirodha, magga***

**(02 marks)**

- (ii)
- The noble truth of suffering (Dukkha Arya sathya)  
Birth (jathi), Decay (jara), Sickness (vyadhi), Death (marana), Separation from loved ones, join with dislike person, in short firm attachment to the five aggregates is suffering.
  - The noble truth of the cause of suffering. (Dukkha Samuday Arya sathyaya)  
According to the Buddha the world exists on suffering and suffering arises out of craving. Because of craving rebirth will be occurred.  
Craving can be categorized into three sections.  
Kama Tanha  
Bhawa Tanha  
Wibhava Tanha
  - The noble truth of eradicating craving (Dukkha Nirodha Arya sathyaya)

The cessation of suffering is the truth of Nirodha. Total eradication of craving is the truth of Dukkha Nirodha. It is the cessation of craving and realization of Nibbana, freeing from rebirth, ageing, sickness and death.

- The noble truth of the method of eradication of suffering.

The path for the cessation. It is the way which has eight factors. It is the middle path, eight fold path.

Right view - Samma ditti

Right intention - Samma sankappa

Right speech - Samma vaca

Right action - Samma kammanta

Right livelihood - Samma ajiva

Right effort - Samma vayama

Right concentration - Samma sati

Right mindfulness - Samma Samadhi

*Give full marks for short explanation which have basic factors.*

*(03 marks)*

- (iii) The four noble truths can be applied as a means of solving the problems we face in daily life. When considering any problem we face in our daily life, we can analyze them under following four facts according to four noble truths.

- The problem
- The cause of the problem
- The solution for the problem
- The way to resolve the problem
- Firstly we should analyze the problem and understand it.
- Secondly we should find the causes for the problem.
- Thirdly we should realize the solution for the problem.
- Finally it gives advice to follow the path for solution.

*(05 marks)*



5. (i) Name **three** main types of Buddha Statues according to postures.  
 (ii) Explain with examples one type of Buddha Statues mentioned in the above (i).  
 (iii) Show how Buddha statue sculpture depicts the Sri Lankans' sculptor skills.

05.

- (i) Standing posture statues - Hiti pilima  
 Seated / sitting posture statues - Hindi pilima  
 Sleeping posture statues - Oth pilima

**(02 marks)**

- (ii) ★ Standing posture statues (Hiti pilima)

The Buddha statues which are created standing postures called as Hiti pilima. Standing postures are divided into two.

- i. Abaddha standing posture. Which has a stone or another external / stand behind the statue.  
 ex - Statues Awkana, Resvehera, Galvihara in Polonnaruwa.
- ii. Statues without such a stand behind are called Anabaddha statue.  
 ex - Standing statue at Maligavila.

- ★ Sitting posture statues / seated posture statues (Hindi pilima)

The Buddha statues which are created seated or sitting posture called as Hindi pilima.

- ex - Samadhi statue at Anuradapura  
 Buddha statue at Tholuvila  
 Seated statue at Galviharaya

- ★ Sleeping posture statues (Oth pilima)

The Buddha statues which are created sleeping posture are called Oth pilima.

- ex - Oth pilima at Galviharaya

## Statue at Thanthirimale

*(03 marks)*

- (iii) Sri Lankan Art and Craftsmen those who created the Buddha statues to develop the faith and spiritual life of the devotees.

Sri Lankan Buddha statues depict the great skills of the creators.

The most important item of Buddhist heritage is the Buddha statue.

Different mediums have been used to build Buddha statues. Among them there are stone, cement plasters, metal, marble, ivory and wood.

Buddha statues have been built protecting the Sri Lankan identity.

Several Mudras (Gesture of meditation) and Asana (Seating poses) are also included their Buddha statues.

ex - Samadhi statue

Awkana statue

Galvihara statues at Polonnaruwa.

*(05 marks)*

6. (i) What are the factors that caused the first Buddhist Council?
- (ii) Name the place of this Buddhist Council, the royal supporter and the Arahant who chaired the Council.
- (iii) Explain the various actions (measures) taken at First Buddhist Council for the protection of Dhamma and Vinaya.

06.

- (i)
- Disparaging words uttered by Bhikku Subhadra.
  - During the Buddha's life time there were some rebellious Bikkhus in the sasana.
  - Wanted integrate dhamma and vinaya which were disintegrated like heap of flowers spread everywhere.
  - The Neediness to entrust the Dhamma and Vinaya, and stablsh oral tradition.

*(02 marks)*

- (ii) Place - The city of Rajagaha / near the Sapthaparni cave at the bottom of vebhara pabbhatha

Royal patronage - King Ajasaththa  
 Leadership - Arahath Maha Kashyapa Thero

**(03 marks)**

(iii) ★ Dhamma was integrated in to the five separate sections and assigned to separate groups of Buddhist monks to practice them by reciting orally.

1. Deega Nikaya - Ven. Ananda Thero and disciples.
2. Majjima Nikaya - Ven. Sariputta Thero and disciples.
3. Angutthara Nikaya - Ven. Anuruddha Thero and disciples.
4. Sanyuktha Nikaya - Ven. Maha Kasyapa Thero and disciples.
5. Khuddhaka Nikaya - All Bhikkhus.

★ Vinaya pitaka was assigned to Bhikkhus headed by venerable Upali thero.

★ Bhikkus decided not to change any precepts or rules since there may be allegations from the public saying that no sooner the Buddha passed away the precepts are changed.

**(05 marks)**

7. Write short notes on any **two** of the following.

- (i) The Great King Duṭṭhagāmaṇi
- (ii) Uṭṭhāna Sampadā
- (iii) Tilakkhaṇa
- (iv) Vaṭadāge

07.

(i) King Dutugemunu

King Dutugemunu was the eldest son of king Kavantissa and Viharamaha Devi of the Ruhunu Dynasty. His younger brother is Tissa Kumara. "This effort of mine is for the benefit of the Buddha Sasana and not for the Kingship and luxurious life" it was the motto of king Dutugemunu. Its purpose was to protect the independence of the country and liberating the country from foreign rule and uniting it. His special task was to liberate the country from the foreign ruler called Elara and to unite the country. Ruwanweli Seya,

Mirisawetiya, Lovamahapaya was built for the wellbeing of the Sambuddha Sasana. He also played an important role in the development of agriculture.

*(05 marks)*

(ii) Utthana sampada

In the Vyagghapajja Sutta, the Uttana sampada is explained as follow.

Whatever job the person is done, it should be done by effort (Utthana viriyadhigatha), own strength of his hand (bahabala parichitha), dripping sweat (sedavakkhitta) in moral way (dhammika), By following righteous deeds (dhammaladda). the person should earn by following above facts and it is the Utthana sampada. six righteous jobs are approved under Utthana sampada: Agriculture, Trade, Livestock, Archery, Public Service, Crafts.

*(05 marks)*

(iii) Trilaksanaya

Impermanence, sorrowfulness (dissatisfaction) and soullessness is Trilaksana. This is a basic teaching of Buddhism. Impermanence is change. All edits of living and inanimate are changed. The nature of everything that changes the world is sorrowful (sad). The birth (jathi), getting old (jara), having illness (vyadhi) and the death (marana) is the nature of suffering. According to Buddhism, the whole of the five aggregates is sorrowful (sad).

*(05 marks)*

(iv) Watadage

The Vatadage is a circular dome built for the stupa. It is also called Chetiyaghara. It was built to protect the stupa. Archaeological evidence finds that the Vatadage had been built for small stupas such as Thuparamaya, Ambasthala and Lankarama. The Vatadage in Polonnaruwa and Medirigiriya are considered as artistic masterpieces.

*(05 marks)*

Consider the answer as a whole and give marks,



