G.C.E. (O/L) Examination - 2019

11 - Buddhism

Deciding The Final Marks

Paper I - 40 MCQ answers (1 x 40) = 40 marks

Paper II - Question No. 1 10 parts short answers
(2 x 10) = 20 marks

Selected 4 Questions from 2 - 7

Question No. 2 I - 2 marks
   II - 3 marks
   III - 5 marks = 10 marks

Question No. 3 I - 2 marks
   II - 3 marks
   III - 5 marks = 10 marks

Question No. 4 I - 2 marks
   II - 3 marks
   III - 5 marks = 10 marks

Question No. 5 I - 2 marks
   II - 3 marks
   III - 5 marks = 10 marks

Question No. 6 I - 2 marks
   II - 3 marks
   III - 5 marks = 10 marks

Question No. 7 I - 2 marks
   II - 3 marks
   III - 5 marks = 10 marks

Total Marks = 100 marks

<table>
<thead>
<tr>
<th>Paper I</th>
<th>=</th>
<th>40 marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper II</td>
<td>=</td>
<td>60 marks</td>
</tr>
<tr>
<td>Total</td>
<td>=</td>
<td>100 marks</td>
</tr>
</tbody>
</table>
### Buddhism I

**Note:**

(i) **Answer all the questions.**

(ii) **In each of the questions 1 to 40, pick one of the alternatives (1), (2), (3), (4) which is correct or most appropriate.**

(iii) **Mark a cross (X) on the number corresponding to your choice in the answer sheet provided.**

(iv) **Further instructions are given on the back of the answer sheet. Follow them carefully.**

---

1. What is the name of the ascetic who attained eight mental absorptions (aṣṭaśamāpatti) met by Bodhisattva Siddhartha at time of his search for the truth (kīṁ kusalagavese)?
   1. Bhaggava
   2. Kāladevala
   3. Āḷārakāḷāma
   4. Uddakarāmaputta

2. 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 (vassāvasa).
   2. the places of environmental beauty appreciated by the Buddha.
   3. the places used for walking meditation.
   4. the places rousing lust.

3. The quality reflected in the Buddha who helped Maṭṭakundali and Rajumālā is
   1. attendance to the sick.
   2. helping the helpless.
   3. tolerance.
   4. akampya.

4. Name the monk who followed the Buddha because he was attracted by the Buddha’s handsomeness
   2. Ven. Ānanda.

5. What is the Buddha’s quality reflected in the two lines of the poem, “Rahasat Pāv nokoṭa – Kelesaryanu duru koṭa”?
   1. Sammā sambuddha
   2. Arahāṃ
   3. Lokavidu
   4. Sugata

6. The Saṅgha who fulfils the practice required for the realization of Nirvāṇa is,
   1. supaṭipanna.
   2. ujupaṭipanna.
   3. Ṛṣyapaṭipanna.
   4. sāmīcīpaṭipanna.

7. What is the common term that conveys doctrinal points of the verse “dānaṃ śīlaṃ paricegāṃ”?
   1. Dasa rāja dharma
   2. Dasa pāramitā
   3. Dasa punyakriyā
   4. Dasa kusal
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) kṣhanti pāramitā.
   (4) adhīṣṭhāna pāramitā.

9. The sutta preached by the Buddha at the Stūkakalā cave of Gijjhakūta rock is
   (1) Ambaṭṭha sutta.
   (2) Mahā Sīhanāda sutta.
   (3) Vedanā Parīgraha sutta.
   (4) Saṇḍanaṇḍa 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) cintāmaya pañña.
    (2) sutamaya pañña.
    (3) bhāvanāmaya pañña.
    (4) indriyamaya 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) bhākīti
    (2) saddhā
    (3) tapasa.
    (4) ottappa.

15. Proper management of wealth maintaining a balance between one’s earnings with consumption is known in the Vayoṭṭhapajja sutta as
    (1) utṭhāna sampadā.
    (2) ārakkha sampadā.
    (3) kalyāṇamittatā.
    (4) samajīvīkatā.

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 Todyaputta Subha-mañavaka 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 nīvarana dhamma and it is known as
(1) kāmacchanda.  (2) thinamiddha.
(3) uaddhacca kukkucca.  (4) vicikicchā.

21. The person who engages in Samādhī meditation should perform the postures like sitting, standing, walking with awareness. This is known in dhamma as
(1) indriya sāṃvara.  (2) satti sampaajañña.  (3) vedānṇa upassana.  (4) kāyaṇa upassana.

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 comprehensitation 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 – ajīni maṃ ahūsi me
(2) tama ca kammaṃ katam śādhu – yaṃ katvā nānuttapati
(3) acaritvā brahacāriyaṃ – aladdha yobbane dhanaṃ
(4) sujīvam ahirikena – kākasūrena dhāmsinā

25. Having wholesome thoughts of refrain from fivefold sensual pleasure, refrain from killing others and hurting others is
(1) sammā diṭṭhi.  (2) sammā sāṅkappa.
(3) sammā kammanta.  (4) sammā ājīva.

26. The anuloma paṭiccasamuppāda teaching “Arising of the five aggregates (pancakkandha) is conditioned by paṭisandhi citta” is
(1) avijjā paccayā saṃkhārā.  (2) saṃkhāra paccayā viññānaṃ.
(3) viññāna paccayā nāma rūpaṃ.  (4) nāma rūpa paccayā salayatanāṃ.

27. The livelihood that does not belong to the right-livelihood in the statement “anavajjani kammāni mentioned in the Mangala sutta is
(1) agriculture - farming.  (2) animal husbandry – cattle rearing.
(3) trading in animals.  (4) government service.

28. The Dhammapada verse “dūraṃgamaṃ ekacaraṃ – asaṃrāṃ guhāsayam” 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) pāṇatipāta, adinnādana, kamamicchācāra
   (2) pāṇatipāta, adinnādana, musāvāda
   (3) pisunāvāca, pharussaviṇa, samappalāpā
   (4) abijjhā, vyāpāda, micchādīti

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 alamkāraya” 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 Kāṇīṃska. (4) Kālāshoka and Dharmashoka

34. Compilation of the comemorial text titled ‘Vibbāsā” written on the copier sheets, deposited in stone caskets and enshrined in a stūpa took place in the
   (1) Second Buddhist Council. (2) Third 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) Cetiyaγhara (3) Bodhigara. (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) samajjivikatā

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) āṭhāra hāṭhāka. (2) alaṃṣātaka.
   (3) taṭṭhavatṭātaka. (4) bhūtavāmitaka.

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 taṅhā. (2) bhava taṅhā. (3) vibhava taṅhā. (4) rasa taṅhā.
## I රූප  - ආදිදීව
### I ප්‍රශ්නීති - ප්‍රශ්නාංකනය

<table>
<thead>
<tr>
<th>ප්‍රශ්නීති</th>
<th>ප්‍රශ්නාංකනය</th>
<th>ප්‍රශ්නීති</th>
<th>ප්‍රශ්නාංකනය</th>
<th>ප්‍රශ්නීති</th>
<th>ප්‍රශ්නාංකනය</th>
<th>ප්‍රශ්නීති</th>
<th>ප්‍රශ්නාංකනය</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.</td>
<td>4</td>
<td>11.</td>
<td>2</td>
<td>21.</td>
<td>2</td>
<td>31.</td>
<td>3</td>
</tr>
<tr>
<td>02.</td>
<td>2</td>
<td>12.</td>
<td>4</td>
<td>22.</td>
<td>4</td>
<td>32.</td>
<td>2</td>
</tr>
<tr>
<td>03.</td>
<td>2</td>
<td>13.</td>
<td>2</td>
<td>23.</td>
<td>3</td>
<td>33.</td>
<td>4</td>
</tr>
<tr>
<td>04.</td>
<td>4</td>
<td>14.</td>
<td>2</td>
<td>24.</td>
<td>3</td>
<td>34.</td>
<td>4</td>
</tr>
<tr>
<td>05.</td>
<td>2</td>
<td>15.</td>
<td>4</td>
<td>25.</td>
<td>2</td>
<td>35.</td>
<td>2</td>
</tr>
<tr>
<td>06.</td>
<td>1</td>
<td>16.</td>
<td>4</td>
<td>26.</td>
<td>3</td>
<td>36.</td>
<td>3</td>
</tr>
<tr>
<td>07.</td>
<td>1</td>
<td>17.</td>
<td>4</td>
<td>27.</td>
<td>3</td>
<td>37.</td>
<td>4</td>
</tr>
<tr>
<td>08.</td>
<td>1</td>
<td>18.</td>
<td>2</td>
<td>28.</td>
<td>1</td>
<td>38.</td>
<td>3</td>
</tr>
<tr>
<td>09.</td>
<td>3</td>
<td>19.</td>
<td>4</td>
<td>29.</td>
<td>1</td>
<td>39.</td>
<td>4</td>
</tr>
<tr>
<td>10.</td>
<td>4</td>
<td>20.</td>
<td>2</td>
<td>30.</td>
<td>4</td>
<td>40.</td>
<td>3</td>
</tr>
</tbody>
</table>

නිෂ්පාදනයේ ආකාරයට අයත්තා නැත්තේ ප්‍රශ්නීති ප්‍රශ්නාංකනය රූප දක්වා ඇති විශේෂ කීපාලම් මුදල් ප්‍රශ්නාංකනය මතින් 01 × 40 = 40
Part - II

1. (i) Write the Buddha’s quality depicted in the Anugulimaladamanaya.
   (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 – tesam hetathāgato āha’.
   (vi) Name the four Sublime Abodes (cattaro bramhavihāra).
   (vii) Name two Buddhist literature texts that belong to the Kurunegala period.
   (viii) Mention two results (effects) in ‘pustakārūdha 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.

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

   (02 marks)

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

   (02 marks)

(iii) Happiness of having a right livelihood / 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 unparalled alms by king Kosala.
     • Had to take "Yawa", a kind of coarse grain given to the horses during 12th 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)

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

(vi) Four divine abodes (Satara Brahma Viharana)
- Mettha - loving kindness
- Karuna - compassion
- Muditha - sympathetic joy
- Upekkha - equanimity

(vii) Pansiyapanas Jathaka potha
- Sinhala Bodhi Vansaya
- Thupavansaya
- Anagatha Vansaya
- Dalada Siritha
- Umandava
- Dalada Asna

(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.
• Avaliability 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.

(i) Abayagiriya - King Valagamba
    - King Vattagamini Abaya

Jethavanaya - King Mahasen / King Mahasena

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

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

(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. Upeccka 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 - truthfullness
Abstaning 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

Upeccka - 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 upeccka.
ex - Lomahansa jathaka

\((03\ \text{marks for one explanation})\)

(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.

\[(05 \text{ marks})\]

3. (i) Complete the Dhammapada verse, “attānāva kathaṃ pāpaṃ – attānā 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
Aththana visujjathi
Suddhi asuddhi pachchatthan
Nanna manno visodhaye

\[(02 \text{ marks})\]

(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.

\[(03 \text{ marks})\]

(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 different personalities among the human beings.

\[\text{(05 marks)}\]

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

\[\text{Give marks even if they are written in dhukkha, samudaya, nirodha, magga}\]

\[\text{(02 marks)}\]

(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 eradition 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 have eight facts. It is middle path. eight fold path.
  Right view - Samma ditti
  Right intention - Samma sankappa
  Right speech - Samma vaca

  Right action - Samma kammanta
  Right live hood - 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 stablish oral tradition.

(02 marks)

(ii) Place - The city of Rajagaha / near the Sapthaparni cave at the bottom of vebhara pabbhatha
(iii) ★ Dhamma was integrated into the five separate sections and assigned to separate groups of Buddhist monks to practice them by reciting orally.

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 Dutugemunu
(ii) Uṭṭhāna Sampadā
(iii) Tilakkhaṇa
(iv) Vaṭṭadāge

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 Vyaghapajaja Sutta, the Uttana sampada is explained as follow. Whatever job the person is done, it should be done by effort (Uthana 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 considerd as artistic masterpieces.  

(05 marks)

Consider the answer as a whole and give marks,