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**2568 – Piriven Ordinary Level Examination – 2024 (2025)**

**(03) Thripitaka Dharmaya – Paper I**

One hour

**Note :**

- \* Answer **all** questions. This paper carries **40** marks.
- \* In each of the questions from No. 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 sheet provided for answering.** Further, follow the instructions given on the back of the sheet carefully.

1. The Lord Buddha determined working by considering the noble dhamma he realized as the teacher because,
  - (1) the dhamma realized was profound.
  - (2) no one is there to be a teacher for him.
  - (3) the dhamma was realized by he himself.
  - (4) it is convenient to provide leadership for the disciples.
2. The noble men who developed the mind are able to create and bring out a complete and equal body through own self. It can be done by,
  - (1) the *iddhividha nāna*.
  - (2) the *yamaka pātihāriya nāna*.
  - (3) the *manomaya iddhi nāna*.
  - (4) the *Āsayānusaya nāna*.
3. The Lord Buddha expounded the divisions of dhamma, possessed with special qualities and most subtle in understanding the dhamma, so that the Lord Buddha is known as,
  - (1) Buddha.
  - (2) Bhagavā.
  - (3) Lokavidu.
  - (4) Sugata.
4. The one who threatened the *Māra* mentioning that he too was born a *Māra* previously when the *Māra* was making physical discomforts in him, according to *Māratajjanīya sutta of Majjhimanikāya* is,
  - (1) Arahat *Sāriputta*.
  - (2) Arahat *Moggallāna*.
  - (3) Arahat *Mahākassapa*.
  - (4) Arahat *Assaji*.
5. What was the discourse delivered to Queen *Khemā* by the Buddha explicating to eliminate desire for the body which is with the thirty-two impurified body parts and afflicted with diseases?
  - (1) *Mahānidāna*
  - (2) *Mahāpadāna*
  - (3) *Mahāsīhanada*
  - (4) *Mahākammavibhaṅga*
6. What was the commentary (*atuvāwa*) composed by Ven. Buddhaghosha at India before arriving to Sri Lanka?
  - (1) *papañcasūdanī*
  - (2) *sārattappakāsini*
  - (3) *manoratapūraṇī*
  - (4) *attasālinī*

[See page two.]

7. Choose the option that contains only the correct statements about the context on *satara pārājikā*.
- A – Being offended by a *pārājikā* is causing to get defeated with the monkhood.  
B – The *pārājikā āpatti* are considered as *cedhyagāminī* offences.  
C – The monk who has got offended by a *pārājikā* is able to receive the higher ordination again.  
D – If there is a debility in cultivating the precepts, the higher ordination can be rejected.
- (1) A, B and C (2) A, B and D  
(3) A, C and D (4) B, C and D
8. What was the *saṃghādisesa* offence imposed by the Lord Buddha hearing the immoral talks made by *Udāyi* therā on sexual conduct towards women?
- (1) *dhuttullavāca* (2) *attakāmapāricariya*  
(3) *kāya saṃsagga* (4) *saṃcaritta*
9. “*Abbutadhamma*” among the *navamaṅgasattusāsanaya* preached by the Lord Buddha is indicated as,
- (1) the stories associated with the character of bosath.  
(2) discourses endow with all the stanzas.  
(3) preachings on joy and sorrow.  
(4) preachings on miraculous facts.
10. Which discourse is considered as the commentarial preaching belongs to the *Dhammacakkapavatta sutta*?
- (1) *mahākaccāna bhaddekaratta* (2) *dhammaññū*  
(3) *saccavibhaṅga* (4) *saṃgārava*
11. The statement “*saṃkiyo ca hoti pāpakesu thānesu*” elucidates within the harmful effects on loitering in the streets at the unusual time as mentioned in the *sigālaka sutta* interprets that,
- (1) one’s own protection will be destroyed.  
(2) causing to become a suspect in wrong actions and crimes.  
(3) causing to face many difficulties.  
(4) losing the protection gets through wealth.
12. The *kālāma sutta* mention about four relieves that can be gained by a person who resides associating the four Sublime Abodes by getting rid of unwholesome and developing wholesome. Which one of these is **not** belonged to those four relieves?
- (1) That one will be definitely born in heaven if there is an after-world and receives the results of the good actions  
(2) Living happily in this world if there is no after-world and does not receive with the effects of bad actions  
(3) Not experiencing suffering because of not committing sins, even there are sins and their effects  
(4) Receiving no good or bad effects through committing wholesome (*kusalakamma*) or unwholesome (*akusalakamma*) actions

13. Select the choice that endows with the correct statement on the facts of moral decline depict with the *parābhava sutta*.
- A – Not attending to parents when it is possible to attend.  
 B – Appointing a deceiver as the chief of a house.  
 C – Enjoying the wealth and the resources possess alone.  
 D – Disparaging others because of the nationality, wealth and caste.
- (1) A, B and C (2) A, B and D (3) A, C and D (4) B, C and D
14. As mentioned in the *āpattibhayasutta*, on which precept that the fear should be formed for committing a wrong action that should be insulted and punished with a pestle?
- (1) *saṃghādisesa* (2) *pārājikā* (3) *aniyata* (4) *pātidésaniya*
15. The Abhidhamma has explicated the twenty-eight *rūpās* with eight features under the classification of form. In there, the *anārammaṇa* is considered as,
- (1) because the defilements arise objective to *rūpa*.  
 (2) because of not engaging on the roots belonging to *lobha* or *alobha*.  
 (3) because of not getting objects as *citta*, *cetasika*.  
 (4) because it belongs to *kāmaloka*.
16. In the Abhidhamma exposition, the distinctive forms are known as “*vikāra*”. Select the correct choice that illustrates the *vikāra rūpa* correctly.
- (1) *Upacaya, sattati, jaratā* (2) *Lahutā, mudutā, kammaññatā*  
 (3) *Citta, utu, āhāra* (4) *saṃyogaja, vibhāgaja, shabdaja*
- Select the most suitable answers for the blanks provided for the questions 17, 18 and 19.
17. Eliminating the orambhāgiya *saṃyojana* results in attaining the state of .....
- (1) *Sovan* (2) *Sakadagami* (3) *Anagami* (4) *Arahat*
18. The contacting of sense objects with consciousness creates .....
- (1) *Nāmarūpa* (2) *saḷāyatana* (3) *phassa* (4) *vedanā*
19. The Lord Buddha preached the stanza “*alaṃkatocepi samaṃ careyya*” towards .....
- (1) Kuṇḍadhāna therā (2) Chabbaggiya theros  
 (3) the Minister Santati (4) the Prince Sukha
20. In the stanza “*māsé māsé sahasśéna*” that endows in the Dhammapada, *Sahassa Vagga*, the term “*bhāvitattānaṃ*” denotes,
- (1) The person who is full with defilements.  
 (2) The brahmin who conducts sacrifices.  
 (3) The person who pays his reverence for those who deserve reverence.  
 (4) The noble disciple who has eradicated the defilements.
21. What is the former part of the Dhammapada stanza included in the Pāpa vagga which interprets the idea “if someone commits a sin, it should not be repeated”?
- (1) *pāpaṃ ce puriso kayirā - nataṃ kayirā punappunaṃ*  
 (2) *abhittharetha kalyāṇe - pāpā cittaṃ nivāraye*  
 (3) *puññaṃ ce puriso kayirā - kayirā thetaṃ punappunaṃ*  
 (4) *pāpo pi passata bhadrāṃ - yāva pāpaṃ na paccati*

22. The state that the unwholesome thoughts gets on functioning bodily and verbally or the state of "vūṭikkama" should be suppressed through,  
(1) *Sīla*. (2) *Samādhi*. (3) *Paññā*. (4) *Dhyāna*.
23. The buoyancy of mind and body that arises on a person who is able set apart dhamma from adhamma, by developing dhamma and excluding adhamma is known as,  
(1) *Dhammavicaya sambojjamga*. (2) *Viriya sambojjamga*.  
(3) *Pīṭi sambojjamga*. (4) *Passaddhi sambojjamga*.
24. According to the *kamma* classification, the *kamma* that will result in the person who has been born from the *Janaka kamma* is,  
(1) *upatthambhaka kamma*. (2) *upapīṭaka kamma*.  
(3) *upaghātaka kamma*. (4) *Ācinna kamma*.
25. Select the choice that contains the correct components relevant to the *sīla sikkhā* when dividing the Noble Eightfold Path into *trisikkhā*.  
(1) *sammādittī - sammāsaṅkappa* (2) *sammāsaṅkappa - sammāvācā*  
(3) *sammākammanta - sammāājīva* (4) *sammāājīva - sammāvāyāma*
26. What is not relevant to the core teachings of the *Mahāyāna* tradition?  
(1) The concept on *dasabhumi* (2) The concept on *paramita*  
(3) The concept on *bodhicitta* (4) The concept on *tuntarabodhi*
27. When conducting a dhamma sermon, the main objective of a dhamma preacher should be aimed at clarifying the dhamma within the listeners what they heard of. Regarding to this fact, the *Saccavibhaṅga sutta* emphasizes seven factors and among them, the *paññapanā* means,  
(1) comprehensive exposition of dhamma.  
(2) getting the opportunity of identifying the dhamma facts.  
(3) verifying the dhamma facts which have been identified.  
(4) unveiling the verified dhamma facts.
28. The *Cakkavattisihanāda sutta* has expounded what is meant as the righteousness of a ruler. In there, the "*dhammaṃ mānento*" means,  
(1) being a person who Submissively to dhamma.  
(2) being a person who pays his reverence to dhamma.  
(3) considering dhamma as a streamer.  
(4) considering dhamma as the supreme.
29. When engaging in the occupations, one should be careful of misconducting means. What is the term "*viparāmosa*" depicted as?  
(1) bribing (2) cheating (3) harming (4) robbing
30. From the dhamma of shown by Blessed One, the path and the *nirvāna phala* can be experienced in this life itself. So that, the *sri saddhamma* is called as,  
(1) *sandittika*. (2) *akālika*. (3) *ehipassika*. (4) *opanaika*.
31. The necessity of imposing monastic codes arose with the emergence of *āsavattḥānīya dhamma* within the Buddhist Order. Among those dhammas, "*vepulla mahattatā*" is considered as the greatness in,  
(1) number for material gains.  
(2) abundance of experts.  
(3) abundance of monks who have spent extensive time in monkhood.  
(4) number of members of monks.

32. The *ājīva pārisuddhasīla* belonging to the four kinds of morality means,  
(1) Protecting the *pātimokkha* precepts.  
(2) Restraint in senses.  
(3) Keeping the life mode purified.  
(4) Consuming the four requisites through *pratyaveksā*.
33. The ordination and the higher ordination conduct with the questionings such as “*eka nāma kim*” are belonging to,  
(1) *ovāda patiggahaṇa*. (2) *pañha vyākaraṇa*.  
(3) *aṭṭavācaka*. (4) *saraṇāgamana*.
34. In the *dhammaññū* sutta, a certain monk considers as “*mattaññū*”, because of knowing  
(1) the meanings of dhamma.  
(2) about one’s own self.  
(3) the moderate amount of consuming the four requisites.  
(4) about the time.
35. Choose the correct option that indicates the *pakiṇṇaka cetasika* among the *cetasika dhamma* depicted in Abhidhamma.  
(1) *phassa, vedanā, saññā, cetanā, ekaggatā, jīvitīndriya*  
(2) *vitakka, vicāra, adhimokkha, viriya, pīti, chanda*  
(3) *moha, ahirika, anottappa, uddhacca, lobha, ditṭhi*  
(4) *saddhā, sati, hiri, ottappa, alobha, adosa*
36. What is the character suitable for the contemplation of the meditational objects such as *marañānussati, upasamānussati, ahāre patikkula saññā* and *dhātu manasikāra*?  
(1) *buddhi* character (2) *raga* character (3) *moha* character (4) *saddhā* character
37. Out of the six Heretical Teachers, (Shad shastru) the Theory on Seven Realities was proclaimed by the Heretical Teacher,  
(1) *Pūrṇakassapa*. (2) *Makkhalīgosāla*.  
(3) *Pakudhakaccāyana*. (4) *Ajīthakesakambala*.
38. There are ten impediments which obstruct the path of a meditation practitioner who focuses on the *Samādhi bhāvana* and among them, the “*addhāna*” provides the sense of,  
(1) the abundance of the number of crowds who come to meet oneself.  
(2) the abundance of constructions and renovations.  
(3) getting used of frequent journeys.  
(4) making endeavors to protect the psychic powers which have already attained.
39. A kind of a friend provides the consent for committing wrong and good actions while speaking ill of one’s own friend to the others is  
(1) *anuppiyabhāṇī*. (2) *apāyasahāya*. (3) *vacīparama*. (4) *aññatthuhara*.
40. What is the *Uposathakamma* performed by preaching *pātimokkha* with the participation of more than four monks?  
(1) *puggala* (2) *suttuddesa* (3) *pārisuddhi* (4) *adhittāna*

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**(03) Thripitaka Dharmaya - Paper II**

**Three hours**

**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.

Answer **five** questions only including the question in **Part I** and **two** other questions from each **Part II** and **III**.

**Part I**

1. Provide brief answers for the following questions.

- (i) The Lord Buddha is '*satthā devamanussānaṃ* - the teacher for gods and men'. Mention **two** meanings for the term '*Satthā devamanussānaṃ*'.
- (ii) Among the dhammas that a monk should oftenly contemplates, write **two** natures belong to *sīla samānattatā*.
- (iii) Provide **two** simple opinions for the term "*Upasampadā*".
- (iv) Name the **two** fold classification of meditation.
- (v) Indicate the **two** ways on how the Buddha contemplated "*paticcasamuppāda*" by staying under the Bodhi Tree at the first week after his enlightenment.
- (vi) Mention **two** components of the disciplinary criteria which are followed to purify a monk who is guilty of an offence under "*samghādisesa*".
- (vii) Write **two** ways on how the Buddha with the state of great compassion (*mahākaruṇa samāpatti ñāna*), preached dharma by looking towards the world.
- (viii) '*vāṇijo'va bhayaṃ maggaṃ - appassattho mahaddhano*  
*visaṃ jīvitukāmo'va - pāpāni parivajjaye*'.

The above stanza shows that the sins should be eliminated with the fear on sins, referring to two similes. Indicate those **two** similes.

- (ix) Name **two** fetters (*samyojana*) which are totally eradicated by a noble disciple who has been attained with the state of *sovān phala*.
- (x) Give **two** ways on how a higher ordained monk can determine when he is leaving the dwelling where he observed *vassāvasa*.

(02 × 10 = 20 marks)

**Part II**

2. (i) Give **two** reasons on why the noble dhamma preached by the Buddha is called as "*sanditthika*". (02 marks)
- (ii) The Buddha showed five facts which should be followed by a dhamma preacher when delivering dhamma sermons. Present **three** facts from them. (03 marks)
- (iii) Introduce the modest nature that the Buddha possessed and briefly describe **two** instances where the Buddha displayed his modest nature. (05 marks)
3. (i) Give **two** reasons that influenced for the downfall of religious, national, social, cultural and educational sectors of Sri Lanka within the 18<sup>th</sup> century. (02 marks)
- (ii) Briefly explain **three** measures taken by Ven. Welivita Saraṇaṃkara thero on reviving the religious states which had been declined at that time. (03 marks)
- (iii) Evaluate the great services rendered by Ven. Welivita Saraṇaṃkara thero on expounding dhamma, compiling texts and establishing institutes and students. (05 marks)
4. (i) Give **two** reasons on why the *saṃghādisesa* precepts consider as grave offences. (02 marks)
- (ii) Write the *adinnādāna pārājikāpatti* and present its meaning. (03 marks)
- (iii) Bring out the background story of *adinnādāna pārājikāpatti* and explain the precept "*theyyasamkhātā*" belonging to it. (05 marks)

**Part III**

5. (i) Complete the stanza '*Yo ce gātha satam bhāse*'. (02 marks)
- (ii) Write the meaning of that stanza in simple English. (03 marks)
- (iii) State the story of *Kuṇḍalakeshi*, a wealthy aristocratic woman and explicate how the life can be succeeded by working with gumption. (05 marks)
6. (i) Indicate **two** reasons for conducting the third Buddhist Council. (02 marks)
- (ii) Discuss the way of arranging the third Buddhist Council by mentioning the details on leadership, contribution and the venue. (03 marks)
- (iii) Show how the outcomes of the third Buddhist Council influenced for the stable existence of the Buddhist Order. (05 marks)
7. (i) As mentioned in the *Sigālaka sutta*, write **two** types of dhammas that describe the fourteen factors causing to decline oneself. (02 marks)
- (ii) Indicate the **six** directions' worship (*sadisā namaskāra*) which belongs to the dhamma-vinaya of the *Sigālaka sutta*. (03 marks)
- (iii) Show the exemplars depicted through the *Sigālaka sutta* on attending parents and the significance in cultivating filial sympathy in current society which fails to perform with duties and responsibilities. (05 marks)