

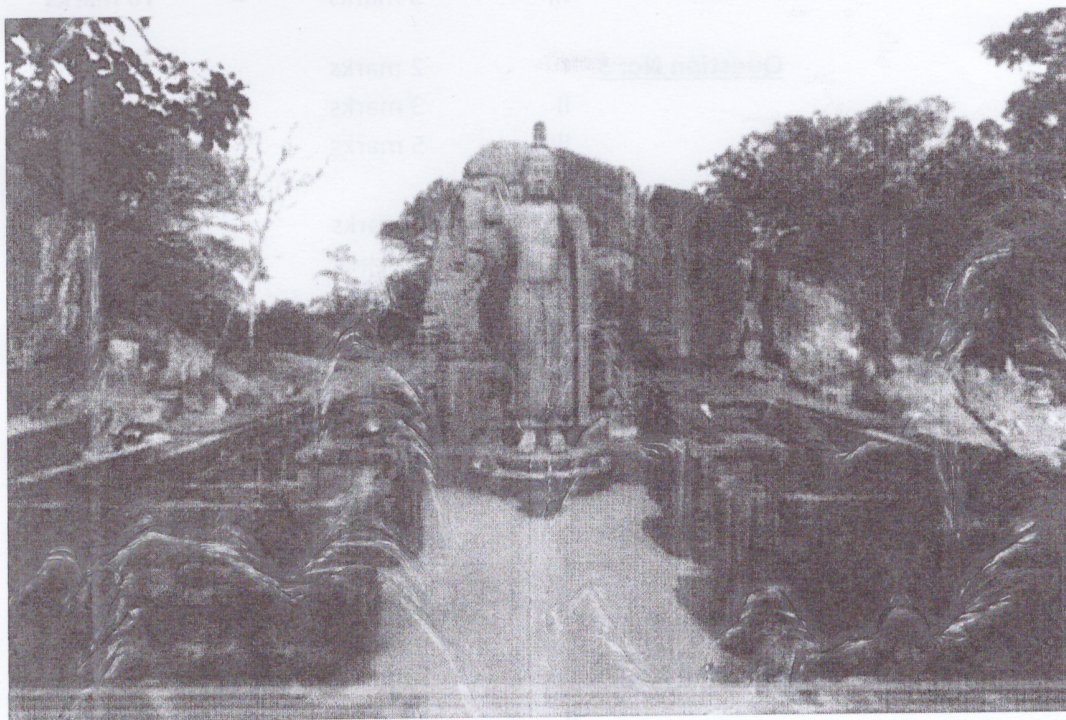


Department of Examinations – Sri Lanka

G.C.E. (O/L) Examination – 2021 (2022)

## 11 - Buddhism

### Marking Scheme



This document has been prepared for the use of Marking Examiners. Some changes would be made according to the views presented at the Chief Examiner's Meeting.

Amendments are to be included.

**Department of Examinations - Sri Lanka**  
**National evaluation and testing Services**

**G.C.E. (O/L) Examination - 2021 (2022)**

**11 - Buddhism**

**Deciding the final marks**

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

**Select 4 Questions from 2-7**

<b>Question No. 2</b>	I	-	2 marks	
	II	-	3 marks	
	III	-	5 marks	= 10 marks

<b>Question No. 3</b>	I	-	2 marks	
	II	-	3 marks	
	III	-	5 marks	= 10 marks

<b>Question No. 4</b>	I	-	2 marks	
	II	-	3 marks	
	III	-	5 marks	= 10 marks

<b>Question No. 5</b>	I	-	2 marks	
	II	-	3 marks	
	III	-	5 marks	= 10 marks

<b>Question No. 6</b>	I	-	2 marks	
	II	-	3 marks	
	III	-	5 marks	= 10 marks

<b>Question No. 7</b>	I	-	5 marks for each part	
	II	-	5 x 2	= 10 marks

**10 X 4 = 40 marks**

**Total Marks = 100 marks**

**Paper I = 40 marks**

**Paper II = 60 marks**

**Total = 100 marks**

## G.C.E.(O/L) EXAMINATION - 2021 (2022)

## Common Techniques of Marking Answer Scripts.

It is compulsory to adhere to the following standard method in marking answer scripts and entering mark sheets.

1. Each Assistant Examiner should use red colour ball-point pen for marking answer scripts.
2. A purple colour ball-point pen should be used by Chief Examiners.
3. Code number of the Assistant Examiner should be noted down on front page of each answer script. Enter marks in clear numerals.
4. Write off incorrectly written numerals with a clear single line and authenticate the alterations with Examiner's initial.
5. Enter the marks of each subsection of a question as a rational number in the given space of  $\Delta$  and the final marks of each question should be entered as a total rational number in the given space of  $\square$  by denoting respective question number as well. Use the column assigned for the Examiners to write marks.
6. Evaluation Mark Finalizer should use blue or black colour pen to verify the accuracy of the marks.

Example:

Question No. 03

(i)

.....  
 .....  
 .....

✓

$$\frac{4}{5}$$

(ii)

.....  
 .....  
 .....

✓

$$\frac{3}{5}$$

(iii)

.....  
 .....  
 .....

✓

$$\frac{3}{5}$$

03

(i)

$$\frac{4}{5}$$

+

(ii)

$$\frac{3}{5}$$

+

(iii)

$$\frac{3}{5}$$

=

10
15

## MCQ answer scripts: (Template)

1. Mark the correct options on the template according to the Marking Scheme. Cut off the marked windows with a blade. Cut off the cages for Index Number and the number of correct options so as to be able to keep the template correctly on the answer script. Cut off a blank space to the right of each options column to mark the answers. Submit the prepared template to the Chief Examiner for approval.
2. Then, check the answer scripts carefully. If there are more than one or no answers marked to a certain question write off the options with a line. Sometimes candidates may have erased an option marked previously and selected another option. In such occasions, if the erasure is not clear write off those options too.
3. Place the template on the answer script correctly. Mark the right answers with a '✓' and the wrong answers with a 'X' against the options column. Write down the number of correct answers inside the cage given under each column. Then, add those numbers and write the number of correct answers in the relevant cage.

**Structured essay type and essay type answer scripts:**

1. Cross off any pages left blank by candidates. Underline wrong or unsuitable answers and write cross mark. Point-out areas by a check mark, where marks can be offered.
2. Use the right margin of the overland paper to write down the marks.
3. Write down the marks given for each question against the question number in the relevant cage on the front page in two digits. Selection of questions should be in accordance with the instructions given in the question paper. Mark all answers and transfer the marks to the front page, and write off answers with lower marks if extra questions have been answered against instructions.
4. Add the total marks carefully and write in the relevant cage on the front page. Turn pages of answer script and add all the marks given for all answers again. Check whether that total tallies with the total marks written on the front page.

**Preparation Of Mark Sheets.**

Except for the subjects with a single question paper, final marks of two papers will not be calculated within the evaluation board. Therefore add separate mark sheets for each of the question paper. Enter paper I marks in "Total Marks" column of the mark sheet and write them in words as well. Enter paper II Marks in the "Total Marks" Column and include the relevant details. For the subject 43 Art, Paper I, II and III Marks should be entered numerically in the separate mark sheets and should also be written in words.

For subjects 21 Sinhala language and literature and 22 Tamil Language and literature, paper I marks once entered numerically should be written in words. Use separate marks sheets for the papers II and III and enter the total marks in the "Total marks column". Write the relevant detailed marks against each of the total mark.

**N.B.:-**

- I. Final marks for paper I, paper II or paper III should always be rounded up to the nearest whole number and they should never be kept as decimal or half values.
- II. Each page of the mark sheet should be compulsorily verified by the Assistant Examiner who entered marks to the mark sheet, Assistant Examiner who checked the mark sheet, the Verifying Examiner of the evaluation marks and Chief Examiner by placing respective code number and the signature.

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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  
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 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  
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 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, 2021(2022)  
 கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2021(2022)  
 General Certificate of Education (Ord. Level) Examination, 2021(2022)

බුද්ධ ධර්මය I, II  
 பொதுத்தம் I, II  
 Buddhism I, II

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.

1. After the gods' invitation, Siddhārtha the Bodhisatta's intellectual investigation into the background of his last birth is known as  
 (1) 30 perfections. (2) pañca mahā vilokana.  
 (3) pañca mahā supina (dreams). (4) caturanga samannāgata vīrya.
2. The young prince Siddhārtha understood the reality of life  
 (1) by hearing nibbutapada.  
 (2) by watching the dance of the Mara's daughters.  
 (3) by seeing four omens.  
 (4) by seeing the indecent postures of the lady dancers.
3. When Siddhārtha, the Bodhisatta heard the news through a messenger that princess Yasodara had given birth to a baby son, the statement, "rāhulo jāto bandhanam jātam" was uttered by him  
 (1) because giving birth to a baby son by his princess was a happiness to him.  
 (2) because prince Rāhula would face bonds in the future.  
 (3) because the name 'Rāhula' should be given to the new born prince.  
 (4) because it was an obstacle for him to leave the wordly life and become a monk.
4. "If others speak well or ill of me, Dhamma or Saṅgha, we should not be happy or unhappy." The Buddha preached this because of a conversation between a certain Paribrajaka and his pupil. What is the option that mentions those two persons?  
 (1) Suppiya and Soṇadaṇḍa (2) Brahmadatta and Suprabuddha  
 (3) Suppiya and Brahmadatta (4) Suppiya and Todeyya
5. The statement that the Buddha admired silence and silence should be maintained because of the Buddha's arrival at the hermitage was made to his pupils  
 (1) by Upaka Ājivaka. (2) by Sanjaya pīrīvejīya.  
 (3) by Brahmin Caṅki. (4) by Poṭṭhapada pīrīvejīya.

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6. What is the option that mentions the birth of Prince Siddhārtha and the great passing away of the Buddha?
- (1) Nigrodha park and Kalandaka Nivāpa
  - (2) Lumbini sāla grove and Upavattana sāla grove
  - (3) Jivaka mango grove and Saptaparṇi cave
  - (4) Lumbini sāla grove and Migadāya at Isipatana
7. What is the rainy retreat (vassā vāsa) that the Buddha spent at Pārileyya forest receiving treatments by a monkey and an elephant?
- (1) The fifth rainy retreat
  - (2) The sixth rainy retreat
  - (3) The eight rainy retreat
  - (4) The tenth rainy retreat
8. The attractive cetiyas, Udena, Gotamaka, Sattambaka, Sārāṇadā etc. admired by the Buddha were located at
- (1) the city of Visālā.
  - (2) the city of Rājagaha.
  - (3) the city of Kapilavatthu.
  - (4) the city of Udeni.
9. Sudatta known as Anāthapiṇḍika met the Buddha for the first time when the Buddha was staying
- (1) at Migadāya in Isipatana.
  - (2) at Anupiya mango grove on the bank of river Anomā.
  - (3) at Sīta vana in the city of Rājagaha.
  - (4) at Kūṭāgāra sāla in the city of Visālā.
10. The Sutta preached by the Buddha showing various ailments and diseases suffered by man and their causes was
- (1) Isigili Sutta.
  - (2) Girimānanda Sutta.
  - (3) Cunda Sutta.
  - (4) Mahāsamaya Sutta.
11. According to the teaching of the Buddha, just as the hornet sucks nectar from flower without damaging it, the Bhikkhu should receive from the devotees without being a burden to the society
- (1) merits.
  - (2) four requisites.
  - (3) honour and veneration.
  - (4) money.
12. Fulfilment of the ten perfections (dasa pāramī) in three aspects by the Bodhisattas who wish full enlightenment becomes thirty types of perfections. These three aspects are
- (1) dāna, sīla and bhāvanā.
  - (2) Sammā Sambuddha, Pacceka Buddha and Arahanta Buddha.
  - (3) sīla, samādhi and paññā.
  - (4) pāramī, upapāramī and paramattha pāramī.
13. The perfection (pāramī) that is fulfilled by developing restraint in both deed and word (kāya vāg saṃvara) free from the wrong view of craving and conceit (taṇhā and māna) but with compassion and wisdom (karuṇā and paññā) is known as
- (1) Sīla pāramī.
  - (2) Sacca pāramī.
  - (3) Khanti pāramī.
  - (4) Nekkhamma pāramī.
14. What is the Jātaka story that depicts how Siddhārtha Bodhisatta fulfilled the Upekkhā pāramī?
- (1) Maghamānavaka Jātaka
  - (2) Lomaḥamsa Jātaka
  - (3) Ummagga Jātaka
  - (4) Vaṭṭaka Jātaka
15. Among the qualities of the Dhamma, the quality that depicts the practice by oneself and gaining of its results in this world (life) is known as
- (1) sandiṭṭhika.
  - (2) akālīka.
  - (3) ehipassika.
  - (4) opanayika.
16. According to theory of dependent co-origination (paṭiccasamuppāda), "hetum paṭicca sambhūtaṃ hetum bhaṅgā nirujjhati" means
- (1) that there is a cause for arising of anything.
  - (2) that causes should be remedied after their investigation.
  - (3) that when causes cease, everything that originated due to causes ceases.
  - (4) that everything that originated due to causes get destroyed.

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17. "Bhikkhus, poverty increases when wealth is not available for the poor". What is the Sutta that explains how social issues arise according to the doctrine of dependent-co-origination?
- (1) Sāmaññaphala Sutta (2) Cakkavatti Sihanāda Sutta  
(3) Brahmajāla Sutta (4) Kasibhāradvāja Sutta
18. According to Buddhist teachings, being and world (satta and loka) are a combination of five aggregates. The five aggregates are
- (1) rūpa, vedanā, saññā, cetanā and viññāṇa.  
(2) rūpa, shabda, gandha, rasa and potṭhabba.  
(3) rūpa, vedanā, taṇhā, upādāna and bhava.  
(4) rūpa, vedanā, saññā, saṅkhāra and viññāṇa.
19. Among the suttas mentioned below, the sutta that describes in detail the Kusalākusala kamma and their kamma vipāka is
- (1) Anantalakkhaṇa Sutta. (2) Parābhava Sutta.  
(3) Cullakammavibhaṅga Sutta. (4) Mahāmaṅgala Sutta.
20. As the Buddha taught Todeyya Subha mānavaka putta, the deed that causes the birth of one with dark complexion is
- (1) the engagement in killing.  
(2) acting with ill-will.  
(3) not giving anything to others.  
(4) being jealous of others' well-being.
21. What is the anuloma paṭicca samuppāda statement which says, "Due to intensive mental clinging, one is repeatedly born in the continuous existence"?
- (1) "Saṅkhāra paccayā viññāṇam" (2) "Phassa paccayā vedanā"  
(3) "upādāna paccayā bhavo" (4) "bhava paccayā jati"
22. Of the five hindrance (pañcanivarana), the remorse that arises in mind due to restlessness and worry about things that were not done is known as
- (1) vyāpāda. (2) thīna-middha.  
(3) uddhacca kukkuccha. (4) vicikicchā.
23. The only thing that brings about happiness and well-being more than one's parents do when it is used for the good, and that causes harm than an enemy does when it is used for the bad is known in Buddhism as
- (1) mind. (2) body. (3) word. (4) vedanā.
24. Of the concept of 'pañca bali' in Buddhism, 'pubba peta bali' means
- (1) treatment to relatives.  
(2) treatment to guests.  
(3) transferring merits to the diseased relatives.  
(4) transforming merits to gods.
25. The Saddhā without facts and a base is known in Dhamma as
- (1) amulika saddhā. (2) ākāravati saddhā.  
(3) acala saddhā. (4) aveccappasāda saddhā.
26. The kamma that causes birth of a person is known as
- (1) janaka kamma. (2) upatthambhaka kamma.  
(3) upapiṇḍaka kamma. (4) upaghātaka kamma.
27. In the first udāna uttered by the Buddha after his enlightenment, the invisible power that builds the house of five aggregates (pañcakkandha) filled with suffering is known as
- (1) avijjā. (2) vedanā. (3) taṇhā. (4) viññāṇa.

[see page four]

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28. Select the option that includes the constituents of morality (sīla) on the path when the Noble Eight fold path is divided into three fold-training (tisikkhā)
- (1) Sammā diṭṭhi, Sammā saṅkappa, Sammā vācā.
  - (2) Sammā kammanta, Sammā ājīva, Sammā vāyāma.
  - (3) Sammā vāyāma, Sammā sati, Sammā samādhi.
  - (4) Sammā vacā, Sammā kammanta, Sammā ājīva.
29. In the 'Pattakamma Sutta' preached by the Buddha to Nobleman Anāthapiṇḍika, instructions have been given to proper management of wealth or bhoga. What is the factor that is **not** included among those instructions?
- (1) Earning of wealth for only selfishness
  - (2) Proper protection of righteously earned wealth
  - (3) Performance of the five obligations known as pañca bali
  - (4) Use of wealth for treating ordained Brahmins
30. The first two words of the Dhammapada verse which emphasize that hatred of the hater is not appeased on the thoughts, "I was blamed by so-called person, I was beaten, I was defeated etc." are
- (1) "taṃca kammaṃ kataṃ sādhu – yaṃ katvā nānutappati".
  - (2) "attanāva kataṃ pāpaṃ attanā saṃkilissati".
  - (3) "akkocchī maṃ avadhi maṃ – ajini maṃ ahāsi me".
  - (4) "sukarāṇi asadhūṇī – attano ahitāṇi ca".
31. Performance of duties of a ruler on the basis of impartiality and without conflicts among those who hold various views and opinions is known in dasarājadharmas as
- (1) maddava (mildness).
  - (2) akkodha.
  - (3) khanti (patience).
  - (4) avirodha.
32. With regard to a state ruler, being biased and deluded with the inability to distinguish justice-injustice and good-bad is known as
- (1) chanda.
  - (2) dosa.
  - (3) bhaya.
  - (4) moha.
33. What is the factor that is **not** included in the factors which led to the Buddhist council at Aluvihara or the fourth Theravāda council?
- (1) Non-receipt of requisites by Bhikkhus due to Beminītiyā famine during King Walagamba's rule
  - (2) Abundant royal patronage received by the Bhikkhus of Mahā vihāra
  - (3) Impact on the Buddhist Order by invaders from Southern India
  - (4) Non-performance of the religious practices in the Sāsana by certain Bhikkhus in Sri Lanka
34. "Friends grieve not, weep not. We got rid of that great ascetic". That remark was made
- (1) by Bhikkhu-Sudinna.
  - (2) by Bhikkhu Devadattā.
  - (3) by Chabbaggiya Bhikkhus.
  - (4) by Bhikkhu Subhadra.
35. After the first Buddhist Council, the generations of bhāṇakas were assigned to preserve Dhamma through oral tradition in order to maintain continuity of the Sāsana. Accordingly, the Dīgha Nikāya was assigned to
- (1) the student generations headed by Ven. Ānanda Thera.
  - (2) the student generations of Ven. Sāriputta Thera.
  - (3) the student generations headed by Ven. Anuruddha.
  - (4) the student generations headed by Ven. Mahā Kassapa Thera.
36. What is the factor that is **not** included in the results of the second Buddhist council?
- (1) Rejection of dasa vatthu
  - (2) Beginning of the division of the Sāsana into 18 schools
  - (3) The division of the Bhikkhus into two sects as Sthaviravāda and Mahāsaṃghika
  - (4) The collection of the scattered Dhammā and division into five Nikāyas

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37. The matrix of the stūpa built in the shape of a myrobalan fruit is known as  
 (1) ghāṇṭhākāra stūpa. (2) ghaṭākāra stūpa.  
 (3) padmākāra stūpa. (4) āmalakākāra stūpa.
38. The maṇḍapa with a canopy for the protection of the Bodhi tree is known as bodhighara and the bodhighara with advanced architectural features is found  
 (1) at Buduruwagala of Wellavaya. (2) at Galvihāra of Polonnaruwa.  
 (3) at Nillakkgama in Kurunegala District. (4) at Alokavihāra of Matale.
39. An example for a standing statue attached to a rock is  
 (1) Awkana Buddha statue. (2) Maligawila Buddha statue.  
 (3) Tholuwila Samādhi Buddha statue. (4) Tantirimale Buddha statue.
40. What is the Dhamma text written in poetic form by Ven. Widaḡama Meithreya Thera for giving maxims to the ordinary people who do not know Pali language?  
 (1) Kavyashekaraya (2) Loweda Sangarawa  
 (3) Lokopakaraya (4) Subhasitya

\* \*

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව  
yq;ifg; guPl;irj; jpizf;fsk;

රහස්‍යයි

අ.පො.ස. (සා.පෙළ) විභාගය - 2021 (2022)  
f.ngh.j. (rh.ju)g; guPl;ir - 2021 (2022)

විෂය අංකය  
ghl ,yf;fk;

11 (E)

විෂයය  
ghlk;;

Buddhism

I පත්‍රය - පිළිතුරු  
I gj;jpuk; - tpilfs;

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

විශේෂ උපදෙස් } එක් පිළිතුරකට ලකුණු 01 බැගින්  
tpNrl mwpTWj;jy; xJ rupahd tpilf;F Gs;sp

මුළු ලකුණු / nkjh;jg; Gs;spfs; 01 × 40 = 40

පහත නිදසුනෙහි දක්වන පරිදි බහුවරණ උත්තරපත්‍රයේ අවසාන තීරුවේ ලකුණු ඇතුළත් කරන්න.  
fPo; Fwpg;gplg;gl;bUf;Fk; cjhuzj;jpw;F mika gy;Nju;T tpdhf;fSf;Fupa Gs;spfs gy;Nju;T tpdhg;gj;jpuj;jpd; ,Wjpapy; gjpf.

නිවැරදි පිළිතුරු සංඛ්‍යාව

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I පත්‍රයේ මුළු ලකුණු

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rupahd tpilfspd; njhif

gj;jpuk; I ,d; nkhj;jg;Gs;sp

**General Certificate of Education (Ordinary Level) Examination - 2021 (2022)****Buddhism II (English Medium)**

1. (i) What is the name of the brahmin teacher who gave education to the young prince Siddhārta?
- (ii) Write the meaning of 'Sandiṭṭhiko' mentioned in the sentence that includes the qualities of Saṅgha.
- (iii) Write the meaning of the sentence "yādisaṃ vapate bijaṃ tādisaṃ harate phalaṃ"
- (iv) What type of perfection (pārami) fulfilled by the Bodhisatta is depicted in the Ummagga Jātaka?
- (v) Name the Tipiṭaka.
- (vi) Write two obligations that should be performed by parents to children as mentioned in the Sigālovāda sutta.
- (vii) Name Satara agati.
- (viii) Define "Salāyatana paccayā passo".
- (ix) Write the name of the author of 'Pūjāvali' and the quality of the Buddha based for it.
- (x) Write two types of trades that should not be engaged as mentioned in Buddhism.

1. (I). Sarvamithra Brahmana Padivaraya / Sarvamithra Brahmin / Sarvamithra

(02 marks)

(II). As one could see the result in this world itself after having followed it by oneself / can be achieved in this world / the results can be seen in this world / the results can be gained in this life itself through practicing oneself.

(02 marks)

(III). Yields (harvest) are obtained according to the seeds sown / What seeds are sown the harvest receives the same / Fruits will get according to the seeds sown. / The yield bears fruit according to the seed.

(02 marks)

(IV). Panna Paramitha / Perfection of Wisdom

(02 marks)

(V). Sutta pitaka, Vinaya pitaka, Abhidharma pitaka / sutra, Vinaya, Abhidhamma

(02 marks)

(VI). Parents' duties to their children.

- Teach them to abstain from wrong actions
- Train them to involve in wholesome actions
- Educate them
- Arrange suitable marriages for them
- Give them what they inherit at the proper time

(Give one mark for one point and accept any two of form the above points) (1×2 = 2)

(VII). Desire, anger, fear and ignorance / chanda, dosa, baya and moha

(02 marks)

(VIII). Contact originates due to six senses/ Contact occurs due to six senses / Contact occurs due to six organs

(02 marks)

(IX). Author: Mayurapada Pirivenapathi Buddhaputra Thera/ Mayurapada Pirivenpathi Thera/ Buddhaputra Thera

Written based on: Quality of Arahan of The Buddha / Arahan quality / Arahan

(02 marks)

(X).

- Selling weapons / sattha vanijja
- Selling animals / satta vanijja
- Selling meat / maṁsa vanijja
- Selling poison / visa vanijja
- Selling drugs and alcohol / majja vanijja

(Accept any two points and Give 2 marks) (02 marks)

2. (i) Name the **two** principal methods of meditation (bhāvanā).

(ii) Introduce in brief one of the methods of meditation.

(iii) Explain how meditation (bhāvanā) can be applied for the successfulness of student life.

2. (I). Samatha Meditation / Citta Meditation / Samādhi Meditation

Vidarshana Meditation / Vipassanā Meditation / Vidasun Meditation / Wisdom (Paṇṇā) Meditation / Three characteristic Meditation / Tilakuna Meditation

Accept any two points from both and Give 2 marks.

(02 marks)

(II). **Samatha Meditation**

Samatha meditation calms the mind by subduing the defilements such as lust. "Chitthan Samethithi Samatho" Samatha calms the mind. This meditation is called Chitta Meditation because it develops the mind and Samadhi Meditation because it concentrates the mind. Under the guidance of a meditation teacher, one should obtain a meditation object and meditate in the senses and increase this meditation with mindfulness. Samatha meditation purifies the mind as it grows. Samadhi takes

place. Also, through this meditation one can attain the five supernatural knowledge (panca Abhiñña) and eight attainments (Asta Samāpatthi).

### **Vipassana Meditation**

Vipassana meditation is for special understanding. "Visesena Passatiti Vipassanā" it means see or look specially. It is vidarshana to see reality especially with good wisdom. It is known as wisdom meditation and Thilakkana mediation. Through developing this meditation according to Thilakkana, Impermanence, sorrow and selflessness, one can understand the true nature of life and the defilements that were suppressed by the Samatha meditation are prevented from re-emerging and the defilements are eliminated. This meditation gives a realistic vision and a real understanding of the universe. In the end, Nibbāna can be attained through wisdom. This is a meditation practiced only in Buddhism.

(For one of meditation methods is briefly introduced, give 3 marks)

(03 marks)

- (III). Meditation can be used for success in student life. Through the practice of meditation, evil thoughts such as greed, hatred and delusion are controlled. Memory capacity improves. Feels easy for Studying books. The mind has a contented nature. The discomfort disappears and a pleasant appearance ensues. Reducing the risk of physical illness promotes good health. The mind can be made concentrate without dissipate. Meditation is extremely helpful in maintaining the student's mind without distortion in a rapidly changing world and in developing mental concentration to move towards his final goal. Through Vipassanā meditation one can understand the true nature of life and the world. The practice of mediating will help to have balance mind and life amidst eight worldly condition. Understanding the nature of the variable also gives the possibility of bearing physical and mental suffering. Thus, it is clear that meditation contributes to the success of student life.

(Consider the answer as a whole and give marks)

(05 marks)

3. (i) Complete the Dhammapāda verse “uttānavato satimato”.  
 (ii) Write the meaning of that verse.  
 (iii) Evaluate the examples that can be taken from the Dhammapāda for successfulness of individual life.

03. (I). “Uttānavato sathimatho  
 Sucikammassa nisammacārino  
 Sannatassaca dhammajivino  
 Appamattassa yasobhivaddati”

(If the stanza is completely written, give 02 marks. Ignore the spelling)  
 (02 marks.)

(II). The glory of a person who is energetic, mindful and pure indeed, considerate, self-controlled, right living and heedful steadily increases.

(If the complete idea of the stanza has written, give 03 marks.)  
 (03 marks.)

(III). The better advices taught in the Dhammapāda help to make a person's life successful. Anyone, regardless of race or religion, can apply those advices to make their life successful. The way of life presented in the stanzas of the Dhammapāda is not limited to Buddhists. It contains a system of eternal code of ethics that is applicable to all humankind. By following those advices and ethics, a person's life will be prosperous.

(Consider the answer as a whole and give marks)  
 (05 marks.)

4. (i) Define the meaning of the statement “Cetanāhaṃ bhikkhave Kammaṃ vadāmi”.  
 (ii) Write the four divisions of Kamma according to periods of Kamma results.  
 (iii) Show how the knowledge of Kamma and Kamma results contribute to wellbeing of individual and society.

04. (I). “Bhikkus, I say, the volition is the kamma” / “The thought is Kamma”

(Give full marks for an answer that includes this idea)  
 (02 marks.)

(II). There are four ways in which kamma is divided according to the period of reward (give result).

- Dittadammvedaniya kamma / actions that give results in this life
- Upapajjavedaniya Kamma / actions that give result in the next birth
- Aparāpariyavedaniya Kamma / actions that give results in any birth within repeated cycle of sansara
- Ahosi kamma / actions that disappears without giving results

(If the four points are named, give 03 marks)

(03 marks)

(III). Understanding karma and the result of karma contributes to personal and social well-being. Recognizing that there are corresponding consequences for bad deeds motivates the person to do good deeds. Afraid to engage with unwholesome (evil) activities. Believing that there is life in this world as well as in the hereafter leads to perform meritorious deeds in order to enjoy the life in the hereafter. Recognizing that the birth of happiness or misery took place industrially and by realizing that one can achieve success in both worldly lives by avoiding evil and practicing merit, brings personal and social good.

(Consider the answer as a whole and give marks)

(05 marks.)

5. (i) Mention the name of the author of 'Amavatura' and the Buddha's quality based for it.  
 (ii) Give a short introduction to the Pansiya Panas Jātaka Text.  
 (iii) Describe the contribution of Sinhala Buddhist literature to develop Sri Lankan people's social life.

05. (I). **Author:** Gurulugomi Padithuma / Gurulugomi

**The Buddha's quality:** The Buddha's quality of Purisa Dhamma Sārathi / Purisa Dhamma Sārathi / the quality of Controlling Men

(Give one mark for one point and accept any two of form the above points)

(1 × 2 = 2)

(II). The Book of "Pansiya panas jāthaka".

It is compiled by translating Pali Jātakatātāwa into Sinhala. This consists of the descriptions of the past lives of the bodhisattva who fulfilled the perfections. Written in the style of a sermon, it contains 547 stories. This is a book that has been highly respected by the public.

(If there is a short introduction, give 3 marks)

(03 marks.)

- (III). Sinhala Buddhist literature has been an invaluable aid in shaping the lives of the people of Sri Lanka. Prose poems written from the Anuradhapura period onwards period provided the spiritual cultivation of the Sinhala Buddhist people as well as the enjoyment of literature. Literary books based on the qualities of the Triple Gem enriched the public's honor as well as devotion to the Buddha. It also gave rise to a spiritual discipline. Books based on sacred objects such as the Tooth Relic, Sri Mahā Bodhi and Stupas were also used to engender devotion among the people. It is clear that "Pansiya panas jāthaka potha" (the Five Hundred and Fifty Jātaka books) in particular played a special role here. This literary book service also provided an opportunity for the masses to make their lives successful.

(Consider the answer as a whole and give marks)

(05 marks.)

6. (i) Write two reasons that led to the third Buddhist council.  
 (ii) Write the name of the Mahā Arahat Thero who presided over that Buddhist council, the ruler who patronised it and the venue where it was held.  
 (iii) Explain how the results of that council influenced the history of the Sāsana.

06. (I).

- Entering the other theorists as Bhikkhus into Buddhsit dispensation with the expectation of gaining hospitality and corrupting Buddha Sasana.
- Refraining the Virtuous Bhikkhus performing Vinaya Karma for seven years
- Expelling the immoral monks from the Sasana
- Preserving the pure form of Buddhism

(one mark should be given one point)

(02 marks.)

- (II). • **The aranhanth who give the leadership :** Moggaliputta Tissa Thero.
- **Patronage by :** Emperor Dharmāsoka / King Dharmāsoka / King Ashoka / Ashoka
- **Venue :** Asokaramaya in Palalup Nuwara / Palalup Nuwara / Town Pataliputra / Asokarama.

(Give 01 marks for each point)

(03 marks.)

- (III). The results of the Third Buddhist council had a profound effect on the history of the Sāsana. Steps were taken to expel the immoral and corrupt monks from the Sāsana and to preserve the pure Theravada Buddhism. The completion of Abhidharma Pitaka was done with writing Katawattupakaranaya. According to King Dharmasoka's "Dharmavijaya policy", Theravada Buddhism spread across the world and after this council, Sāsana were spreaded though out nine countries including Sri Lanka.

(Consider the answer as a whole and give marks)  
(05 marks.)

7. Write short notes on two of the following topics.

- (i) Ven. Welivita Saranankara Saṅgharāja
- (ii) Ārakkha Sampadā
- (iii) Sammā vācā
- (iv) Vāhalkaḍa

07. (I). Ven. Welivita Saranankara Thero

Kulatunga Bandara was born on June 18, 1698 in, Welivita village in the upcountry Thumpane area. He was ordained at the age of 16 as Welivita Saranankara. He learned a lot on his own initiative. There he acquired a thorough knowledge of Sinhala, Pali, Sanskrit, Buddhism, Poetry and many other subjects.

He who lived a disciplined and humble life and depended on Pindapatha. Venerable thero also went from village to village preaching the Dhamma and helping the needy. Therefore, he became known as Pindapathika Asarana Sarana Saranankara Thero. Due to the decline of the Sasana during the Kandyan period, a group of people who love to Ssasana were formed by the thero to uplift the Sasana and formed the "Silvath Samagama".

With the help of King Keerthi Sri Rajasinghe, He brought the Upasampada from Siam and settled here. In 1753 Saranankara thero and 6 others received higher ordination in this country. King Keerthi Sri Rajasinghe conferred on him the title of Sangharaja in recognition of his immense service to the Buddha Sasana.

He also renovated Buddhist shrines and performed proper poojas. Venerable Saranankara thero was a veteran on Dhamma and vinaya and has produced a number of classical books such as Munigunalankārāya, Sārārta Sangrahaya, Ratnatraya Pranāma Gāṭā sannaya, Satara banavara sannaya etc.

Saranankara thera lived a disciplined and humble life with immense devotion and passed away at the age of 80 in 1778 on the full moon day of the Esala.

(Consider the answer as a whole and give marks)  
(05 marks.)

(II). **Ārakkha Sampadā (Security)**

Ārakkha Sampadā is the preservation of worldly wealth that is righteously earned. It is to protect wealth from being destroyed by the means of destruction. This means protecting the wealth from stolen by the government and thieves, destruction from fire or water, having with non appropriate people etc.

(05 marks.)

(III). **Sammā Vāchā**

Sammā Vāchā is the third component of the noble Eightfold Path. Avoiding verbal immorality such as lying, gossiping, swearing, and empty words. Sammā Vāchā is abstaining from verbal act of unwholesome. It also includes becoming a speaker of true words, favorite words and meaningful words. This means verbal discipline.

(05 marks.)

(IV). **Wāhalkada**

Creative pandal like construction which can be seen in sri Lankan stupas, facing the four directions related to the dome is known as Vahalkada. This is also known as Ayaka. There are two stone pillars decorated with stone carvings of garlands and creepers on both sides of the Wāhalkada. In the middle on parallel stripes decorated with pictures of swans, wāmanas (dwarf figures) and elephant heads etc can be seen. The eastern Wāhalkada at Kantaka stupa in Mihintale is a marvelous creation in beauty and technical perfection.

(05 marks.)

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