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 Department of Examinations, Sri Lanka
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 இலங்கைப் பரීட்சைத் திணைக்களம்
 Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka

11 E I, II

අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2023(2024)
 கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2023(2024)
 General Certificate of Education (Ord. Level) Examination, 2023(2024)

බුද්ධ ධර්මය I, II
 பெளத்தம் 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

Instructions:

- * 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. Siddhārta Bodhisattva understood that the self-indulgence experienced by him was not the everlasting reality for the first time
 - (1) by seeing the ugly postures of the actors and actresses.
 - (2) by seeing an ascetic on the way.
 - (3) by hearing the birth of prince Rāhula.
 - (4) by experiencing old-age, illness and death (jarā, vyādhi, maraṇa).
2. According to the first utterance of joy (udāna), the Tathāgata had to face the sufferings like old-age, death (jarā, maraṇa) etc in previous existences because of
 - (1) taṇhā. (2) māna. (3) dosa. (4) kamma vipāka.
3. Which quality of the Buddha does the two lines of the verses “Rahasat paw nokota-kelesarayanut durukota” represent?
 - (1) Araham (2) Sammā sambuddha (3) Lokavidū (4) Bhagavā
4. What is the option that does **not** express the Buddha’s quality ‘Sugata’?
 - (1) ‘treading the noble path (ariya magga)’
 - (2) ‘attainment of the highest bliss, nibbana’
 - (3) speaking the wholesome words beneficial for this life and next life
 - (4) deserving to accept all kinds of offerings
5. “I am the Fully-Enlightened One. I am the greatest surgeon.” This statement uttered by the Buddha indicates that He
 - (1) showed nursing the sick persons by example.
 - (2) totally eradicated the defilements like rāga in the mind.
 - (3) engaged not only in medicating but also in nursing well.
 - (4) became a physician who conducted surgeries.
6. The Jātaka stories show how Siddhārta Bodhisattva fulfilled the perfections (pāramitā). Accordingly, select the option that correctly includes the perfection of pāramitā and the Jataka story relevant to that.
 - (1) Upekkhā pāramitā - Kapi Jātaka (2) Mettā pāramitā - Vaṭṭaka Jātaka.
 - (3) Nekkhamma pāramitā - Makhādeva Jātaka. (4) Aditṭhāna pāramitā - Lomahaṃsa Jātaka.

7. Mindfulness in all actions such as sitting, standing, walking etc. is a basic characteristic in developing samatha bhāvanā. This is known as
 (1) indriya saṃvara. (2) sati sampajañña.
 (3) nisammakāri. (4) brahmacāri.
8. The Dhamma practice that guides the thinking and acting towards others taking oneself as example is known as
 (1) attūpanāyika. (2) attajjhāsaya.
 (3) dhammādhipati. (4) lokādhipati.
9. The Dhamma that teaches the right consumption of righteously earned wealth through one's own limbs and sweat is known in Buddhism as
 (1) atthi sukha. (2) bhoga sukha.
 (3) anaṇa sukha. (4) anavajja sukha.
10. "Any living and non-living things such as satva, puggala and matter are in the nature of rising and passing." This characteristic is known in Buddhism as
 (1) tatathā. (2) vitatā. (3) aniccatā. (4) visamatā.
11. Five obligations that should be performed by employer to employee are mentioned in Sigālovāda sutta, and the fact that does **not** belong to those obligations is
 (1) assigning work according to capacity of the employee.
 (2) providing food and due wages.
 (3) providing health facilities.
 (4) not insulting.
12. What is the nīvaraṇa dhamma identified by terms such as anger, ill-will, malice and hatred?
 (1) kāmaccanda. (2) vyāpāda. (3) thīnamiddha. (4) vicikicchā.
13. According to the anuloma paṭiccasamuppāda, "five aggregates (pañcakkandha) arise due to paṭisandhi citta." This is indicated by
 (1) "avijjā paccayā saṃkhārā". (2) "viññāṇa paccayā nāmarūpaṃ".
 (3) "nāmarūpa paccayā saḷāyatanam". (4) "upādāna paccayā bhavo".
14. What is the Sutta preached to Todeyya Putta Subha Mānavaka explaining that diversity of persons (puggala visamatā) is caused by Kamma?
 (1) Pattakamma Sutta (2) Cullakamma Vibhaṅga Sutta
 (3) Dakkhiṇā Vibhaṅga Sutta (4) Sacca Vibhaṅga Sutta
15. The wholesome and unwholesome actions (kusalākusala kamma) performed as a life habit and the wholesome and unwholesome actions performed in the previous life and constantly remembered are known as
 (1) garuka kamma. (2) āsanna kamma.
 (3) āciṇṇa kamma. (4) kaṭattā kamma.
16. The consequences of unwholesome actions (akusala kamma vipāka) that one has to face can be avoided by acting with presence of mind and diligence are mentioned in the Dhamma as
 (1) gati sampatti. (2) upadhi sampatti.
 (3) kāla sampatti. (4) payoga sampatti.
17. What is the unwholesome action (akusala kamma) that does **not** belong to mano kamma among the ten unwholesome deeds (dasa akusala kamma)?
 (1) Vicikicchā (2) Abhijjā (3) Vyāpāda (4) Micchā ditṭhi
18. Being, (satta) individual, (puggala), self, soul (ātma) are only conventional terms and all these are subjected to change and suffering and they are not ātma. This is expressed in
 (1) tilakkhaṇa. (2) trividyā. (3) pañca niyāma. (4) tisikkhā.

19. "It is better not to engage in actions that lead to repentance, suffering the consequences with crying and shedding tears". The first pair of lines of Dhammapada verse that includes this idea is
 (1) "Nataṃ kammaṃ kataṃ sādhu - yaṃ katvā anutappati".
 (2) "Taṃca kammaṃ kataṃ sādhu - yaṃ katvā nānutappati".
 (3) "Sukarāni asādhūni - attano ahitānica".
 (4) "Akkocchi maṃ avadhi maṃ - ajini maṃ ahāsi me".
20. In which sutta and to whom did the Buddha preach the five obligations known as pañca bali?
 (1) In Pattakamma sutta to millionaire Anāthapiṇḍika
 (2) In Anaṇa sutta to millionaire Anāthapiṇḍika
 (3) In Kūṭadanta sutta to Brahmin Kūṭadanta
 (4) In Vyagghapajja sutta to householder Dīghajānu
21. According to the concept of pañca bali, performing obligations to one's relatives is known as
 (1) ñāti bali. (2) atithi bali. (3) pubbapeta bali. (4) devatā bali.
22. Among the facts preached by the Buddha to the residents of Kālāma that one should not accept anything at once, the option that does **not** belong to them is
 (1) by hear-say. (2) by tradition.
 (3) by logic. (4) inability to criticise.
23. Without quarrels and disputes, living in unity and happiness, just as a mixture of milk and water, in harmony and looking at each other pleasantly is known in Buddhism as
 (1) empathy (Sahakampanaya). (2) co-operation (Sahayogaya).
 (3) co-existence (Sahajīvanaya). (4) sympathy (Sahānubhūtiya).
24. What is the option that includes the Buddhist teaching that guides harmonious and peaceful existence with regard to living in a multi-national, religious and cultural society?
 (1) Sivu sas and sivu sangarāvat.
 (2) Sivu sangarāvat and sivu bambaviharaṇa.
 (3) Sivu pilisimbiya and sivu bambaviharaṇa.
 (4) Sivupasaya and sivusas.
25. "Being (satta) is a combination of elements (skandha)." According to this analysis, the four great elements (satara mahā bhūta) such as paṭhavi belong to
 (1) rūpa skandha. (2) vedanā skandha.
 (3) saññā skandha. (4) saṃkhāra skandha.
26. The first two lines of Dhammapada verse that indicates the increase of fame of the individual who works with unshakable energy (viriya), mindfulness, with the purity of three doors and acting wisely are
 (1) "acaritvā brahma cariyaṃ - aladdhā yobbane dhanam".
 (2) "uttahānavato satimato - sucikamassa nisammakārino".
 (3) "appamādo amatapadaṃ - pamādo maccunopadaṃ".
 (4) "Sukarāni asādhūni - attano ahitānica".
27. According to the theory of paṭiccasamuppāda, a sutta that describes rise of quarrels and various conflicts in the society due to taṇhā is
 (1) Mahāsamaya sutta. (2) Mahāparinibbāna sutta.
 (3) Mahānidāna sutta. (4) Mahāpadāna sutta.
28. A fact that does **not** belong to Dasasakvīvat is
 (1) providing protection to the armed forces that safeguard the country.
 (2) working towards prevention of unrighteous actions in the country.
 (3) providing of wealth to the poor people.
 (4) providing protection to women.
29. The faith, which is also considered a seed that is to be cultivated, on the qualities of the triple gem (tisarāṇa) that originates in our mind is known as
 (1) bhakti. (2) saddhā. (3) samādhi. (4) pasāda.

30. According to pañcanīvaraṇa, just as a patient who suffers from bile disorder can not sense any taste in food, good and bad can **not** be identified because of
 (1) kāmaccchanda. (2) vyāpāda. (3) thīnamiddha. (4) vicikicchā.
31. In the analysis of sammā diṭṭhi into five aspects, identification that all is of anicca, dukkha and anatta is known as
 (1) kammassakatā sammā diṭṭhi. (2) dhyāna sammā diṭṭhi.
 (3) vidarśana sammā diṭṭhi. (4) mārga sammā diṭṭhi.
32. Having accompanied Upāli Thera and twenty monks from Siyam desa and performed the Upasampadā vinaya karma, a revival of the Sāsana in Sri Lanka took place during the period of
 (1) King Kithsirimevan.
 (2) King Wimaladharmasooriya.
 (3) King Kirthi Sri Rajasinghe.
 (4) King Sri Wickrama Rajasinghe.
33. A text known as 'Kathāvattuḥpakkaraṇa' was compiled and included in the Abhidhamma Piṭaka by
 (1) Mahā Kassapa Mahā arahat Thera.
 (2) Sabbakāmi Mahā arahat Thera.
 (3) Sambhūta Mahā arahat Thera.
 (4) Moggalīputta Tissa Mahā arahat Thera.
34. Select the option that correctly mentions the missionary monk and the region to which he travelled to establish the Buddha Sāsana on new lands as a result of the third Buddhist council.
 (1) Mahādeva Thera - Himavanta Region (2) Majjhima Thera - Yonaka Raṭṭha
 (3) Rakkhita Thera - Vanavāsi Region (4) Mahā Rakkhita Thera - Aparanta Region
35. Name respectively, according to which stūpa structures were Anuradhapura, Thūpārāma and Kelani Vihāra stūpas constructed?
 (1) Bubbulākāra - Ghaṇṭākāra (2) Dhānyākāra - Bubbulākāra
 (3) Ghaṇṭākāra - Dhānyākāra (4) Ghaṇṭākāra - Ghaṭākāra
36. What is the name of the structure connected to the matrix of stūpa (stūpa garbha), facing the four directions and built like a pandal (toraṇa)?
 (1) Devata kotuwa (2) Koravakgala
 (3) Vatadāge (4) Vāhalkada
37. As children, our most important obligation to protect the sacred places with various amazing world-renowned artistic creations is
 (1) showing them to the tourists.
 (2) giving a publicity appreciating them.
 (3) assisting the security guards at the sacred places.
 (4) preventing the damage caused to them.
38. What is the hand gesture (mudrā) depicted by the well-known Samādhi Buddha Statute in the Mahamevnā park in Anuradhapura?
 (1) Dhyāna mudrā (2) Abhaya mudrā (3) Vitarka mudrā (4) Dharma cakra mudrā
39. Performance of royal duties without any anger or ill-will towards citizens for any reason and considering that all the citizens as one's own children is known in the Dasa Rāja Dharma as
 (1) maddava. (2) tapasa. (3) akkodha. (4) avirodhatā.
40. What is the name of the artist who created the paintings extracting various styles from local and foreign arts in the new shrine room of the Kelaniya Vihāra?
 (1) M. Sarlis (2) Solias Mendis
 (3) George Keet (4) Somabandhu Vidyāpati

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 Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka

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අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2023(2024)
 கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2023(2024)
 General Certificate of Education (Ord. Level) Examination, 2023 (2024)

බුද්ධ ධර්මය I, II

பௌத்தம் I, II

Buddhism I, II

Buddhism II

- * Answer five questions only, including first one and four other questions.
- * The first question carries 20 marks and 10 marks each for other questions.

1. (i) What is the Buddha's quality depicted in the taming of Nālāgiri tusker?
 (ii) Write down the places where the Buddha spent the first and the tenth rainy retreats (vassāvāsa).
 (iii) Write **two** character types related to the classification of person's character when giving kammaṭṭhāna (meditation subjects).
 (iv) State the meaning of 'anaṇa sukha' in brief.
 (v) Write the meaning of the lines of the verse, "ārogya paramā lābhā – Santuṭṭhi paramaṃ dhanam".
 (vi) Name the **four** Sublime Abodes (brahma vihāra).
 (vii) Write **two** obligations that should be performed by monks to lay followers as mentioned in the Sigālovāda Sutta.
 (viii) Name the fourfold Assembly as mentioned in Buddhism.
 (ix) State the meaning of diṭṭhadhammavedanīya kamma.
 (x) Write respectively the names of the **two** kings who built Abhayagiri and Jetavana stūpas.
2. (i) Name the **two** factors related to the noble eightfold path.
 (ii) Divide the noble eightfold path according to 'Tisikkhā'.
 (iii) Explain how the noble eightfold path can be applied to make household life successful.
3. (i) Complete the Dhāmmapada verse "attanāva kataṃ pāpaṃ".
 (ii) Write the meaning of the above verse.
 (iii) Explain that Buddhism gives the responsibility of good and bad actions to oneself.
4. (i) Write **two** facts that cause decline mentioned in Parābhava Sutta.
 (ii) State in brief **three** factors of prosperity and happiness (Maṅgala Kāranā) as indicated in the Maṅgala Sutta.
 (iii) Explain how the factors mentioned in the Maṅgala Sutta can be applied to bring about success in individual's life, preventing decline.
5. (i) Name **two** poses (āsana) shown in the Buddha statues.
 (ii) Give a short description on Moonstone (Sandakadapahana).
 (iii) Explain the artistic expertise of the Sri Lankan artists with reference to sculpture of Buddha statues.

6. (i) Write the immoral statement made by Bhikkhu Subhadra that caused the first Buddhist council.
(ii) Name the venue, Mahā Arahata Thera who chaired and the king who supported the council.
(iii) Explain with reference to the first Buddhist council that the main objective of the Buddhist councils was to ensure the preservation of the Sāsana.

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

- (i) King Dutugemunu
(ii) Tilakkhaṇa
(iii) Viriya Pāramitā
(iv) Paintings in the Kandyan period

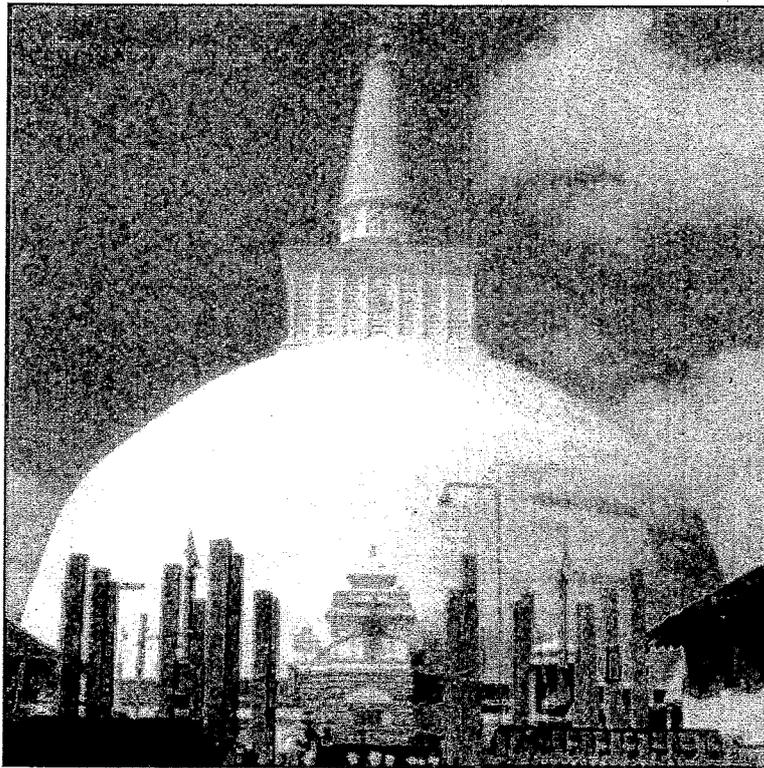


Department of Examinations – Sri Lanka

G.C.E. (O/L) Examination – 2023 (2024)

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 - 2023 (2024)

11 - Buddhism

Deciding the final marks

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

Select 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	-	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 - 2023 (2024)

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 Δ 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)		✓	$\Delta \frac{4}{5}$
(ii)		✓	$\Delta \frac{3}{5}$
(iii)		✓	$\Delta \frac{3}{5}$

03	(i)	$\frac{4}{5}$	+	(ii)	$\frac{3}{5}$	+	(iii)	$\frac{3}{5}$	=	<table style="margin: 0 auto; border-collapse: collapse;"> <tr><td style="border: 1px solid black; padding: 2px 5px;">10</td></tr> <tr><td style="border: 1px solid black; padding: 2px 5px;">15</td></tr> </table>	10	15
10												
15												
	(ii)											

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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இலங்கைப் பரீட்சைத் திணைக்களம்

රහස්‍යයි

අ.පො.ස. (සා.පෙළ) විභාගය - 2023 (2024)
க.பொ.த. (சா.தர)ப் பரீட்சை - 2023 (2024)

විෂය අංකය
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பாடம்

Buddhism

I පත්‍රය - පිළිතුරු
I பத்திரம் - விடைகள்

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

විශේෂ උපදෙස් } එක් පිළිතුරකට ලකුණු
விசேட அறிவுறுத்தல் } ஒரு சரியான விடைக்கு

01

බැගින්
புள்ளி வீதம்

මුළු ලකුණු / மொத்தப் புள்ளிகள் 01 × 40 = 40

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

නිවැරදි පිළිතුරු සංඛ්‍යාව
சரியான *விடைகளின் தொகை

25

40

I පත්‍රයේ මුළු ලකුණු
பத்திரம் I இன் மொத்தப் புள்ளி

25

40

General Certificate of Education (Ordinary Level) Examination - 2023 (2024)

Buddhism (English Medium)

II - Paper

Question 01

1. (i) What is the Buddha's quality depicted in the taming of Nālāgiri tusker?

(i) The quality of Purisa damma Sārathi / Purisa damma sārati / Taming untaming person / bringing wayward men to the righteous path

(Two marks)

(ii) Write down the places where the Buddha spent the first and the tenth rainy retreats (vassavāsa).

(ii) First rainy Season : Baranesa Isipatana Migadāya / Baranesa Isipathana / Isipatana Migadāya / Isipathana / Migadāya / Baranas

Tenth rainy season : Pārileyya forest

(give two mark for one mark each)

(iii) Write two character types related to the classification of person's character when giving kammāṭṭhāna (meditation subjects).

- (iii)1. Rāga Charta – Greedy natured
 2. Dosa Charita – Hateful natured
 3. Moha charita – Dull natured
 4. Saddhā Charita – Faithful natured
 5. Buddhi Charitha – Intelligent natured
 6. Vitakka Charitha – Ruminating natured

(give two mark for one mark each)

(iv) State the meaning of "anaṇa sukha" in brief.

(iv) The joy of not owing anyone / The happiness of not owing anyone /
 Living without debt to anyone / The happiness of living without debt

(Two marks)

(v) Write the meaning of the lines of the verse, “ārogya paramā lābhā – Santuṭṭhi paramaṃ dhanam”.

(v) Health excels all gains, contentment excels all wealth, trustworthiness is the best of relatives, Nibbāna is the highest happiness.

(Two marks)

(vi) Name the four Sublime Abodes (brahma vihāra).

- (vi) 1. Mettā – Loving kindness
2. Karunā – Compassion
3. Muditā – Sympathetic joy
4. Upekkhā – equanimity

(If one point there is no marks, one mark for two or three points and Two marks for four points)

(vii) Write two obligations that should be performed by monks to lay followers, as mentioned in the Sigālovada Sutta.

- (vii) 1. Restrain them from evil
2. Persuade them to do good
3. Sympathize with kind heart
4. Give them good advice they have not heard
5. Clarify what he has already heard
6. Point out the path to a heavenly state

(consider pali term too, give two mark for one mark each among above six)

(viii) Name the fourfold Assembly as mentioned in Buddhism.

- (viii) 1. Bhikkhu / Bhikshu – Monk
2. Bhikkhuni / Bhikshuni – Non
3. Upāsaka – male devotee
4. Upāsika – female devotee

(If one point there is no marks, one mark for two or three points, tow marks for four points)

(ix) State the meaning of diṭṭhadhammavedanīya kamma.

(ix) The actions produce effects during the present life time /
The actions which is effective in this birth itself

(Two marks)

(x) Write respectively the names of the two kings who built Abhayagiri and Jetavana stupas.

(x) Abhayagiriya : King Walagambā / Wattagāmini Abhaya

Jetavanaya : King Mahāsen / Mahā Sena / Mahasen

(Answer should be written in order, give two mark for one mark each)

Question 02

2. (i) Name the two factors related to the noble eightfold path.

(i)

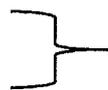
1. Sammā Ditti – Right views
2. Sammā Sankappa – Right Thoughts
3. Sammā Vācā – Right Speech
4. Sammā Kammanta – Rights action
5. Sammā Ājiva – Right livelihood
6. Sammā Vāyāma – Right effort
7. Sammā sati – Right mindfulness
8. Sammā samādhi – Right concentration (give two mark for one mark each)

(ii) Divide the noble eightfold path according to 'Tisikkha'.

(ii)

Sammā Ditti – Right view

Sammā Sankappa – Right Thoughts

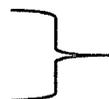


Paññā - Wisdom

Sammā Vācā – Right Speech

Sammā Kammanta – Rights action

Sammā Ājiva – Right livelihood



Sīla - morality

Sammā Vāyāma – Right effort

Sammā sati – Right mindfulness

Sammā samādhi – Right concentration



Samādhi – Concentration

(Though it is a paragraph, it can be considered as answer, Three marks, one for each section if divided correctly)

(iii) Explain how the noble eightfold path can be applied to make household life successful.

(iii) The Eightfold Path was explained by the Buddha in his first sermon as the path to ultimate goal of Buddhism. But it is clear that these eight points lead to the Nibbāna as well as development of a person's worldly life.

- ❖ The first point Sammā Ditti (right view) led to the better life style. The path points the way to understanding what sin and merit are.
- ❖ By right intention one can build a compassionate worldly life by developing good concepts free from abhidhya, hatred and illusion.
- ❖ Faithful life can be built with right speech free from lying, gossiping, harsh words and empty words.
- ❖ Right action develops a good character free from killing, stealing, sexual misconduct, having intoxicant etc.
- ❖ Through right livelihood, one builds one's worldly life on a just and righteous economic condition.
- ❖ By practicing right effort, one constantly strives to get rid of sin and grow in merit.
- ❖ The right concentration guides us to constantly separate from evil deeds and act mindfully at all times.
- ❖ By practicing right mindfulness, one can maintain a high mental level without being disturbed by life's challenges.

(If the student has taken three points, Five marks, as considering whole answer)

Question 03

3. (i) Complete the Dhammapada verse "attanāva kataṃ pāpaṃ".

(i) *Attanāva kataṃ pāpaṃ – attanā saṅkilissatī*

Attanāva akataṃ pāpaṃ – attanāva visujjati

Suddī asuddi paccattaṃ – nāññamañño visodaye

(*Nāñña aññan* also can be taken)

(Two marks for correct writing the full stanza, pay attention on correct word and neglect the letters)

(ii) Write the meaning of the above verse.

(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 others”

(Consider the general meaning of stanza, Three marks, if full meaning is completed)

(iii) Explain that Buddhism gives the responsibility of good and bad actions to oneself.

(iii)

- ❖ Buddhism, which rejects all forms of determinism, including God's creationism, assigns responsibility for the individual's actions to the individual.
- ❖ Spiritual purity or impurity lies within oneself. It cannot be given to another.
- ❖ The Buddhism emphasizes that meritorious action or sinful action done by the person (previous bad or good action done by the person) will effect for the things the person has to be faced in the lifetime.
- ❖ The discourse “Kalama” shows that the responsibility of own actions has to taken by oneself.

(Full marks can be given if the answer has written based on the above stanza or Dhammapada. Only one mark for written only about Dhammapada. Five marks, as considering whole answer)

Question 04

4. (i) Write two facts that cause decline mentioned in Parābhava Sutta.

- (i) The facts for downfall of person according to the Parābhava Sutta.
1. Dislike the Dhamma
 2. Likes vicious ones
 3. Dislike virtues once
 4. Likes the teaching of ill-natured person
 5. Fond of sleeping

6. Talkative
7. Inactive
8. Laziness
9. Manifesting anger
10. Not looking after old parents even when a person has the ability to do so
11. Deceive Bhikkhus and other holy men
12. Possessing much wealth and enjoying all by oneself
13. Being proud of one's birth and wealth and clan, despises relatives
14. Squandering wealth on women, liquor and gambling
15. Dissatisfied with one's own wife and going after prostitutes and others' wives
16. A person passed his youth marrying a girl in her teen
17. Giving authority to someone greedy for taste and waste
18. A person born in the Kshastriya Clan but does not possess any wealth aspiring for kingship

(If the answer in pali or stanza can be considered. give two mark for one mark each)

(ii) State in brief three factors of prosperity and happiness (Maṅgala Kāranā) as indicated in the Maṅgala Sutta.

(ii) The facts include in Mangala sutta for the success of individual

1. Not associated with fools
2. Associated with the wise
3. Respecting those worthy of respecting
4. Residence in a suitable locality
5. Having acquired Merit in the past
6. One's mine properly directed
7. Propound learning
8. Proficiency in one's work
9. Well learn more discipline
10. Speaking pleasant words
11. Looking after parents,
12. Looking after wife, Looking after Children
13. Right bodily actions

14. Acts of giving
15. Conduct according to the dhamma
16. Helping relatives
17. Correct livelihood
18. Not attach to evil
19. Abstaining from evil
20. Refraining from intoxicants
21. Diligence of practicing Dhamma
22. Respecting the triple gem, parents and elders
23. Humility
24. Contentment
25. Gratitude
26. Listening to the dhamma at the proper time
27. Patience
28. Listening to advice of noble persons
29. Visiting monks
30. Discussing the Dhamma at the proper time
31. Self-restrain
32. Holy and chaste life
33. Insight into the Noble Truth
34. Realization of Nibbana
35. Unshaken mind with vicissitude of Life
36. Freedom from sorrow
37. Freedom from defilements of passion
38. Perfect security

**(If the answer in pali or stanza can be considered. Three marks,
If three points have written)**

(iii) Explain how the factors mentioned in the Maṅgala Sutta can be applied to bring about success in individual's life, preventing decline.

(iii) Mangala Sutta can be helpful to achieve success in personal life with preventing the downfall of individual. Thirty-eight points are presented in Mangala Sutta. Out of those points, thirty-two points have been presented for the development of this world and eight points for the development of the hereafter. Mangala sutta indicates a set of points that a person can follow to progress one's life. These are practical facts that can be followed in everyday life. It includes things that lead to success in life in this world such as not associating with fools, associating with the wise, respecting those who deserve respect, residing in a suitable area, mastery of one's work etc.

(Five marks, as considering whole answer)

Question 05

5. (i) Name two poses (āsana) shown in the Buddha statues.

(i) There are three forms of postures (āsana)

1. Weerāsana
2. Bhadrāsana
3. Padmāsana

(Vajrasana also considered as answer) (give two mark for one mark each)

(ii) Give a short description on Moonstone (Sandakadapahana).

(ii) Sandakada Pahāna—The Moonstone

The semi-circular stone at the entrance just before the flight of steps is called the moonstone. It is one of the unique masterpieces which display the skill and amazing artistic talents of Sri Lankan artists to the world. In Pali it is "Adda Chanda Pāshana". From the Anuradhapura era to Kandyan era a large number of moonstones have been found and they illustrate the identity of each era. The artists in the mid Anuradhapura era were acclaimed of creating the most artistic moonstones. The most outstanding creation is the moonstone near the queen's palace—"Biso Māligaya", in Anuradhapura. The main attraction of these moonstones is intricate carvings. Liyawel-creeper with wavy stem with foliage, Palāpethi - flower petals and animals enhance the beauty of the moonstone. Next is the line of elephants, horses, lions and cattle following one another. Then comes a

complex Liyawela, next is a row of swans with lotuses in their beaks following one another. Once again there is a Liyawela. In the middle is a half lotus. This system is not visible in all moonstones. In the moonstones of the Polonnaruwa era the picture of the cattle has been apparently removed due to the influence of Hindus. In the Kandyan era not only the carvings but also the shape of the moonstone has changed. Dr Senerath Paramavithana stated that the moonstone in Anuradhapura era displays the cycle of birth

(Three marks, as considering whole answer)

(iii) Explain the artistic expertise of the Sri Lankan artists with reference to sculpture of Buddha statues.

(iii) The art of the Buddha statue declares the amazing creativity and best of artistic talent of the Sri Lankan artists. Sri Lankan artists have created Buddha statues using different mediums like granite, plaster, clay, ivory, marble, metal etc. The statues are created to appear in various postures. Among them the standing posture, the sitting postures, the reclining postures and the walking postures are can be seen. Artists have brought forth the great kindness, wisdom, and concentration of Lord Buddha to the barren granite stones in the dense forest and created incredible creations. The three postures statues in Polonnaruwa Gal Vihāraya, Samādhi statues in Anuradhapura and Tholuwila, Aukana statue, Maligawila statue, Thanthirimale statue show the best of creativity of Sri lankan artist. The Sri Lankan artist has designed the Buddha statue in such a way as to depict the spiritual qualities of the Buddha.

(Five marks, as considering whole answer)

Question 06

6. (i) Write the immoral statement made by Bhikkhu Subhadra that caused the first Buddhist council.

(i) Disparaging words uttered by Bhikkhu Subhadra

“O Bhikkhus do not grieve. Do not lament. We are now freed from the Maha Samana.”

(Two marks)

(ii) Name the venue, Maha Arahant Thera who chaired and the king who supported the council.

(ii) **Venue :** Near Saptapanni Cave at the bottom of Vebhāra pabbata in the city of Rājagaha / At the bottom of Vebhāra pabbata in the city of Rājagaha / Near Saptapanni Cave in the city of Rājagaha / Near Saptapanni Cave / In the city of Rājagaha

Leadership : Ven. Arahanth Mahā Kāssyapa / Ven. Mahā Kāssyapa / Ven. Kassapa

Patronage : King Ajāsath / Ajāsath

(Three mark for one mark each)

(iii) Explain with reference to the first Buddhist council that the main objective of the Buddhist councils was to ensure the preservation of the Sasana.

(iii) The main purpose of the Dhamma council is to ensure the security of the Sāsana. Theravada councils have been held with the aim of the future security of the Dhamma and Vinaya. In the first council, basic steps were taken for this. False facts, misconceptions, etc., which are contrary to the two dharma-disciplines, are excluded in a council. Lord Buddha preached the Dhamma in various places for forty-five years, and those scattered Dhammas were formally filed into the First Dhamma council. It was also during this Dhamma council that the respective parts of the Dhamma were handed down to “Bhanaka Parampara” Oral generations in order to preserve and carry them forward. The Sutta Pitaka was divided into five sects and the Vinaya Pitaka into five parts and handed down for oral transmission. Also, this council had to silence the heretical monks like Subhadra Bhikshu. The decision to preserve the small precepts without changing them was also helpful for the stability of the order.

(Five marks, as considering whole answer)

Question 07

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

- (i) King Dutugemunu
- (ii) Tilakkhana
- (iii) Viriya Paramita
- (iv) Paintings in the Kandyan period

(i) King Dutugemunu

Prince Gamini is the eldest son of King Kāvantissa and Princess Vihāramahādevi who belongs to the Ruhunu dynasty. Prince Tissa becomes his brother. The prince had a strong desire to free the kingdom of Anuradhapura, which had been caught by the foreign enemy force. It is said that he was angry with his father and lived in Kothmale area for some time. After the death of his father, he became the ruler of Ruhunu, and with the blessing of his mother and monks, he united country. "This exercise of mine is for the perpetuation of the Buddha's order, and never for the king's pleasure." This king, who acted with the motto of that, built Ruwan Weli Mahā Saya, which was like the top flower shop in the Buddhist world. He also built Mirisavati Stupa and Lovā Mahā Prāsadaya, and sixty eight other temples. He also built sanatoriums, hospitals etc. The name of King Dutugemunu, In the history of Sri Lanka, written in gold letters is a person who has rendered exemplary service to the Sambuddha Sāsana.

(Five marks, as considering whole answer)

(ii) Tilakkhana

Impermanence, suffering, and anātma are the three characteristics. Impermanence means changeable. It means that everything in the world changes from moment to moment or that there is no permanent existence.

Dukkha means suffering. All pleasures considered pleasant are temporary. Also impermanence. That is why it is sad.

Anātma means that there is no soul, that is, there is no permanent, fixed, unchanging soul. Buddhism emphasizes that everything is impermanent, and that is why there is suffering, and that there is nothing that can be taken as a soul in anything that is impermanent and suffering. Trilakshana is known as a true dharma that exists in the world regardless of whether a Buddha has died or not.

(Five marks, as considering whole answer)

(iii) Veerya Pāramita (Perfection of effort)

Veerya Paramita is the fifth among the ten paramita dharma. It is bravery to work tirelessly until the great hope is fulfilled. Veerya Paramita is the powerful effort to get rid of greed, ego and illusion and with kindness and wisdom for the betterment of oneself and others.

Bodhisattvas complete the virya paramita in three ways.

Veeriya Paramita is the vigour, which give up desire for external objects.

Virya Upa Paramita is the vigour that give up desire for the bodily organs.

Viriya Paramattha Paramita is the vigour that give up in the desire for life.

The Jātaka story “Vannupata” depicts how the Bodhisatta completed perfection of effort.

(iv) Art of the Kandy period

A painting art created in a new style that was different from the art tradition of the Anuradhapura and Polonnaruwa eras can be seen in the Kandy era. The painting of this era was done in two aspects, line work and color work. Accordingly, the outer lines of the images have been drawn and then colors have been used to complete the image. In painting, red, white, yellow, black colors are used more and blue green colors are used less. It was not the tradition of this era to draw figures like animals and humans in a natural way. Degaldoruwa Temple, Medewala Temple, Rangiri Dambulu Temple, Bambaragala Temple, The old shrine room in Kelanaiya temple etc. paintings belonging to this period can be seen. “Devara Gampola Silwat Thena”, “Hiriyale Naide”, “Devendra Moolācharya etc. are painters belonging to this era. Painting with non-intelligible visual patterns is a special feature of this era.

(Five marks, as considering whole answer)
