All Rights Reserved

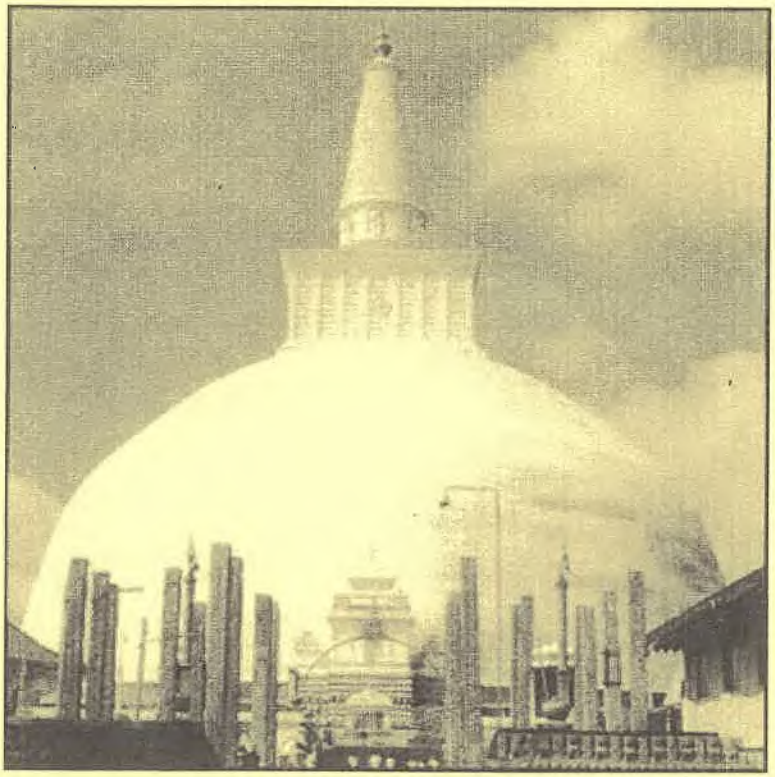
Confidential

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**

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
இலங்கைப் பரீட்சைத் திணைக்களம்

රහස්‍යයි

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

විෂය අංකය
பாட இலக்கம் **11 (E)**

විෂයය
பாடம் **Buddhism**

I පත්‍රය - පිළිතුරු
I பத்திரம் - விடைகள்

ප්‍රශ්න අංකය வினா இல.	පිළිතුරෙහි අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරෙහි අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරෙහි අංකය விடை இல.	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
விசேட அறிவுறுத்தல்
} එක් පිළිතුරකට ලකුණු
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 மொத்தப்புள்ளி

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 (vassāvāsa).

(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 kammatthāna (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 'anana 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 dhanaṃ".

(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 Sigālovāda 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 stūpas.

(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 livehood
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 livehood } 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 katam pāpam".

(i) ***Attanāva katay pāpay*** ***– attanā saykilissatī***

Attanāva akatay pāpay ***– attanāva visujjatī***

Suddī asuddi paccattay ***– 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 Parābava 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-retrain
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. Weerāsanaya
2. Bhaddrāsanaya
3. Padmāsanaya

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

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

(ii) Sandakada Pahana—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 momstones 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, Mahā Arahat 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 Sāsana.

(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 Paramitā
(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)