



Department of Examinations - Sri Lanka
G.C.E. (O/L) Examination - 2018

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 Examiners' meeting.

Amendments to be included



Department of Examination - Sri Lanka
G.C.E. (O/L) Examination - 2018

11 - Poshan

Marking Scheme



32. The partial act of a ruler on his own will without acting fairly and justly is
 (1) chanda. (2) dvesa. (3) bhaya. (4) moha.
33. The Dhamma pariyāya which teaches to think about others while comparing with self is known in Buddhism as
 (1) lokādhīpati. (2) attādhīpati.
 (3) dhammādhīpati. (4) attūpanayika.
34. The stupa which is erected with dome having the shape of a pot is known as
 (1) dhānyākāra. (2) ghanthākāra
 (3) ghaṭākāra. (4) padmākāra.
35. The fact which is **not** included in the results of the Third Buddhist Council is
 (1) expulsion of immoral monks from sāsaṇa.
 (2) establishment of sāsaṇa in nine countries.
 (3) addition of Kathāvatthupakkaraṇa into Abhidhamma piṭaka.
 (4) assigning the protection of Dhamma Vinaya to a Bhāṇaka tradition.
36. With the intention of restoring Buddhism and Buddhist education already deteriorated, the Parama Viññānārtha Buddhist Society was established with the help of nationalists by
 (1) Hikkaduwe Sumangala Thera. (2) Migettuwatte Gunānanda Thera.
 (3) Sir Henry Steel Olcott. (4) Srīmat Anagārika Darmapala.
37. The text which is **not** included in the books composed by Weliwita Sri Saranankara Saṅgharāja is
 (1) Munigunālankāra. (2) Budugunālankāra.
 (3) Sārārtha Saṅgaha. (4) Satara Banavara Sanna.
38. Select the answer which includes only the religious buildings constructed by king Duṭṭhagāmaṇi.
 (1) Lovāmahāpāya, Ruvanveliseya, Abhayagiriya.
 (2) Ruvanveliseya, Mirisaveṭiya, Jetavanaya.
 (3) Mirisaveṭiya, Ruvanveliseya, Lovāmahāpāya.
 (4) Ruvanveliseya, Thupārāmaya, Mirisaveṭiya.
39. The place where the paintings belonging to the Kandy period can be seen, is
 (1) Hindagala vihāra. (2) Gal vihāra.
 (3) Tivaṇka pilimage. (4) Medavala vihāraya.
40. The stupa built by king Devānampiyatissa having enshrined the right collarbone of the Buddha is
 (1) Mahiyangana cetiya. (2) Thūpārāmaya.
 (3) Girihaṇḍuseya. (4) Rankot Vehera.

* *

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
இலங்கைப் பரீட்சைத் திணைக்களம்
අ.පො.ස.(සා.පෙළ) විභාගය - 2018
க.பொ.த (சா.தர)ப் பரீட்சை - 2018

විෂය අංකය
பாட இலக்கம்
பாடம்

11

විෂය

Buddhism

I පත්‍රය - පිළිතුරු
பத்திரம் - விடைகள்

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

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

01

බැගින්
புள்ளி வீதம்

මුළු ලකුණු/ மொத்தப் புள்ளிகள் 01×40= 40

පහත නිදසුනෙහි දක්වෙන පරිදි බහුවර්ණ උත්තරපත්‍රයේ අවසාන තීරුවේ ලකුණු ඇතුළත් කරන්න.
கீழ் குறிப்பிடப்பட்டிருக்கும் உதாரணத்திற்கு அமைய பஸ்தேர்வு வினாக்களுக்குரிய புள்ளிகளை பஸ்தேர்வு வினாப்பத்திரத்தின் இறுதியில் பதிக.

නිවැරදි පිළිතුරු සංඛ්‍යාව
சரியான விடைகளின் தொகை

25

40

I පත්‍රයේ මුළු ලකුණු
பத்திரம் I இன் மொத்தப்பள்ளி

25

40

General Certificate of Education (Ordinary Level) Examination, December - 2018

Buddhism II (English Medium)

1. (i) Write the first **two** lines of the first udāna gāthā uttered by Bodhisattva Siddhārtha after his enlightenment.
- (ii) Name the **three** palaces erected by king Suddhodana for prince Siddhartha to reside.
- (iii) Write four-fold pre-signs.
- (iv) Write the common name that identifies the Dhamma fact indicated in the stanza, “lābho alābho ayaso yaso ca ...”
- (v) Which pāramitā completed by Bodhisattva Siddhārtha is exemplified in Vaṇṇupatha Jātaka?
- (vi) Write the meaning of the virtue of Dhamma, ‘ehipassiko’.
- (vii) Write **two** factors which affect the downfall of a person as indicated in Parābhava Sutta.
- (viii) Explain briefly the ‘Atthi sukha’ as included in Buddhism.
- (ix) Write **two** good habits to be followed in consuming of foods according to sekhiyā.
- (x) Name the Dhamma text which includes the statement, “eta dhūlīn vesī giya et rajaya mēta savanak ghana budu resin sedī giya budurajāno ye” and its author.

(i) Aneka jāti Sansāram

Sandhā Vissaṇ Anibbisam

2 Marks

(ii) Ramya, Suramya, Subha

2 Marks

(iii) an old man, a sick man/ a patient, a dead body, a recluse
a monk

2 Marks

(iv) Eight Worldly Dhammas, /Asṭa lokha Dharma, Ashta loka Dharmaya/
eight worldly conditions.

2 Marks

(v) Perfection of effort/ Viriya pāramitāva/ Vīrya pāramī, viriya pāramitā

2 Marks

(vi) Come and see the Dhamma/ openness of the Dhamma.

2 Marks

(vii)

- Dislike the Dhamma
- Becomes dear to the unappeased
- Does not like the appeased
- Desires the teaching of unappeased
- Fond of sleep always (niddāsīlī)
- Fond of talkative company (sabhāsīlī)
- Effortless

- Laziness
- Angry
- Does not support the parents who decayed and youthfulness gone.
- Deceives Brahmin, recluses or even beggars, telling lies.
- Partaking tasty foods alone.
- Belittles his relatives being proud about his birth, wealth and clan.
- Indulging in women.
- Indulging in intoxication.
- Indulging in betting.
- Association with prostitutes
- Association with others' wives.
- Getting marriage with a young wife, being an old.
- Giving supremacy in the house a spendthrift or such like one.
- Being wishes to be the ruler by a man who has little wealth and much craving born to a warrior clan.

2 Marks

- (viii) Atthi sukha means the happiness possesses by the Individual by thinking of the property or wealth earned with effort, hardworking by sweating.

2 Marks

(ix)

- Should not open the mouth before reaching food.
- Should not insert palm into the mouth when taking meal.
- Should not talk while keeping food in the mouth.
- Should not throw food into the mouth.
- Should not eat the portions of rice by breaking from the mouth.
- Should not take food by throwing the hand.
- Should not take food by putting the tongue out of the mouth.
- Should not eat food by making sounds.
- Should not eat food by lapping the palm.
- Should not take food by lapping the bowl or plate.
- Should not take food by lapping lips.
- Should not take cup or glass with the impure hand with leavings.
- Should not eat food by Keeping inside the jaw just as monkeys.
- Should not take food by walking

- Should not look at the others plates
- Should not eat food from upper side of the plate
- Should not cover curries from rice

2 Marks

(x) The Buthsarana / Pandith Vidya – Cakrawartha/Vidyacakravarti

Amurtavaha

2 Marks

20 marks (each 2 marks for each part)

2. (i) Name **two** places where the Buddha had rainy season retreats in association with natural environment.
- (ii) Point out briefly how He appreciated the beauty of the environment.
- (iii) Explain the advantages that can be gained through protecting the environmental resources.

(i)

- 1st rainy season retreat - Isipathana of benares/ Migadaya/Isipathanaramaya
- 2nd 3rd and 4th rainy season retreats - veluvanāramaya.
- 5th rainy season retreat - kūtāgāra hall of vesali.
- 6th rainy season retreat - Makula Mountain.
- 8th rainy season retreat - Hesakala Mountain/bhesakala Mountain.
- 10th rainy season retreat - Pārileyya forest.
- 13th 18th and 19th rainy season retreats - cālīya Mountain/ caliya rock.

2 Marks

(ii) The Buddha has appreciated the beauty of natural environment without lustful attachment.

- Appreciating the Rajagaha Nuwara and surrounding environment.
- Rajagaha Nuwara is attractive Nigrōdha is attractive cōra pabbata is attractive, Sappapanni guhā situated near the vebhāra pabbata is also attractive. Kālasila of Isigili pabbata is also attractive...
- The Buddha has appreciated the cētiyās or beautiful places such as udena, Gotamaka, Sattambhaka and sārāndada situated in vesālī
- It is appreciated the uruvela and senani villages as "This area of land, forest is beautiful and attractive"

3 Marks

Full marks should be given even if answered with three facts.

5. Maddava - gentleness

Gentleness means the kind hearted and sympathetic towards his citizens. He also should response to solve the Socio- conomic issues and challenges faced by the subjects with a kind heart.

6. Tapasa - Self control

Tapasa means not being addicted to enjoy pleasures too much. Therefore, a ruler should be able to act by controlling his sensual desires and maintaining a calm mind.

7. Akkodha - non anger

It means act without the volition of hatred. A ruler should act righteousness by concerning and treating his citizens like his own since any one doesn't like to work with anger and hatred.

8. Avihinsa - non violence

A ruler should act without harming or hurting mentally or physically towards all beings including humans and other.

9. Khanti - patience

The ruler has to work with people of different people. Therefore he should be able to be patience in any circumstances without getting angry or without being bios.

10. Avirodhata - conciliation

A ruler has to work with people of different ideas. On such circumstances, the ruler should be able to act impartially respecting ideas of all.

give 3 marks if one fact is clearly pointed out.

3 Marks

(iii)

- Dasa rajadharma consists of ten principles of administration that should be carried out by a righteous ruler who serves the subjects gently.
- There should be a close relationship between the subjects and rulers likewise father and children.
- Dana means acting to assure the economic stability of the subjects by proving facilities. If it carries out the society would be economically prosperous.
- When the rulers are generous, it is possible to increase the welfare facilities of the subjects.
- When the ruler becomes virtuous, controls faculties, non- anger and being non-violence, the subjects will be able to live peacefully and harmoniously without fear and discrimination.

- Due to the uprightness, softness and patience, he will make right decisions. Due to that it is possible to establish a social background with just and fair.
- It is possible to establish democracy while he respects to the ideas of others..

5 Marks

5. (i) Point out briefly, how the arrival of Arahat Mahinda took place.
- (ii) Evaluate the service rendered by king Devānampiyatissa for the establishment of Buddhism in Sri Lanka.
- (iii) Give an account of the benefits that we obtained through the arrival of Arahat Mahinda.

- (i) The advent of Maha Mahinda (Mahindagamanaya) occurred in 236 years after the great demise (Parinibbana) of the Buddha as a result of the third Buddhist council held during the period of emperor Ashoka or at the first year of the coronation of king Devanampiyatissa who ruled Sri Lanka keeping the kingdom of Anuradhapura as his main centre. Arahant Mahinda thero who arrived in Sri Lanka alone with his missionary group to Mihintale Ambastala cetiya in Poson full moon poya day had preached Dhamma to Sri Lankan people.

2 marks

(II)

- King Devanampiyatissa has rendered a great service for the spread of Buddhism in Sri Lanka.
- He who embraced Buddhism first has exemplified his subjects to follow the Buddhism.
- He also constructed the great monastery or Mahavihara and the Vinaya Sima having offered the Mahamevuna park to Buddha Sasana.
- He has supported to start the order of monks after having entered Arittha and other dignitaries to the Sasana by ordaining them.
- Made arrangements to establish Bhikkhuni order by welcoming Sanghamitta Theri in order to give ordination to princess Anula and her companions.
- He also brought the sapling of Sri Maha Bodhi to Sri Lanka from India.
- Built the first Stupa or Pagoda of Sri Lanka constructed after arrival of Mahamahinda to Sri Lanka called Thuparama by enshrining the relics of the Buddha.

3 marks

(III) The arrival of Arahat Mahinda thero symbolizes the turning point in the history of Buddhism in Sri Lanka and through that; we were able to receive many benefits.

- Establishment of monasteries and temples along with Mahaviharaya
- Establishment of Bhikkhu and Bhikkhuni order
- Origin of the process of education oriented by Mahavihara
- Getting the grades doctrine
- Starting the local Bhikku order in Sri Lanka

- Planting the sapling of Sri Mahabodhi in the Mahameuna park.
- Starting the art of sculptures and architecture
- Starting the artistic creations such as paintings, images and engravings
- Obtaining a language and an alphabet
- Receiving a prose and verse literature based on Sinhala and Pali languages
- Obtaining righteous state governance system
- Receiving righteous economic policies
- receiving rites and rituals
- Obtaining values, norms and qualities

5 marks

6. (i) Point out briefly the causes that led to the conduct of Second Buddhist Council.
- (ii) Write the place, the ruler who provided royal patronage and the number of monks participated in that Council.
- (iii) Point out the results of the Second Buddhist Council.

(i)

- The main reason that led to conduct the second Buddhist council was the ten unlawful points presented by Vajjiyan monks called Vajjiputtaka.
- They carried out these ten unlawful points considering as lawful.
- It was a timely requirement to verify the ten points making a proper judgment on that.
- In addition, it was necessary to continue the teachings of the Buddha (Dhamma) and disciplinary rules (Vinaya) promulgated by the Buddha.
- Purifying the Theravada Bukkhu order.

2 marks

(ii)

- at Walukarama Vihara of Vesali/ at Visalamahanuwara/ at Walukaramaya
- king Kalashoka
- seven hundred monks/seven hundred/ 700 monks/700

3 marks

- (iii) It is recorded in the Buddhist history that a number of results have been emerged at the end of the second Buddhist council. Also they were influenced on the history of Buddhism as states in the history as follows.

- rejection of the ten unlawful facts (dasa wasthuva)
- Condemning the monks who acted against the Vinaya rules
- Deciding to continue all the agreements (decisions) taken at the first Buddhist council
- Emerging the schism of the Sasana with the division of Sangha into two schools namely Theravada and Mahasanghika, and later developed into sixteen schools.
- Purifying the Sasana, having banishing ten thousand monks who held the wrong views, upholding ten unlawful points.

5 marks

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

- (i) Rerukāne Candawimala Mahānāyaka Thera
- (ii) Kalyānamittatā
- (iii) Saddharmaratnāvaliya
- (iv) Buddha statue

(i) **Rev. Rerukane Chandawimala Mahaayaka Thera.**

Ven. Rerukane Chandawimala Mahanayaka thero was born in 19th July 1897 at Bandaragama, Rerukana Village in the Rayigam koralaya of Kaluthara district.

His parents were Don Bastiyan de Poulis Gunawardhana and Munasinhage podi nona. Rubel Gunawardhana was his earlier name. He received ordination taking the religious name called Rerukane Chandawimala Thero from a Burmese monk called U. Vinayalankara.

After the ordination, he who went to Myanmar engaged in studies of Pali canon (Tipitaka) as well as Burmese language and returned to Sri Lanka after receiving the higher ordination (Upasampada).

Chandawimala thera who had the greatest qualities such as simplicity, frugality and contentment etc became a very calm and obedient monk.

He has compiled many books including Paramita Prakarana, Pohoya Dinaya and Dharma Vinischaya etc with the purpose of improving the Dhamma knowledge of the Buddhists.

He passed away on 04th July 1997, and held the funeral ceremonies simply.

5 marks

(ii) **Kalyanamittata..**

Kalyanamittata means the association of good and wise friends. In identifying good friendship, it is necessary to consider the great qualities possess by him such as faith (saddha), virtue (sila), generosity (Caga), and wisdom (panna) rather than the age or social status of the friend. It is expected from the association of good friends to inculcate the aforesaid good qualities for once own life.

5 marks

(iii) **Saddharmaratnāvaliya**

Saddharmaratnāvaliya, which gives the meaning of "Saddharmaya namathi miniketa aminu Malaya", was written by Venerable Dharmasena Thera. Although this book compiled with the influence of the commentary to Dhammapada called Dammapadattakatha, it does not seem that a translation of the commentary. The text written in Dambadeniya era consists of similes and metaphors related to folk life that gives advice for the betterment of the people. It symbolizes the nature of folk-life.

5 marks

(iv) Buddha Image

It is recorded in the history that the Buddha statue was created in the period of king Kanishka of the 1st century B.C. Certain scholars are of the opinion that first Buddha statue has been created in Gandhara with the influence of Greek and Roman Art. There are three types of Buddha statues namely Hindi Pilima (Seating statues), Hiti pilima (Standing statues) and Oth Pilima (laying statues/sleeping statues). The Buddha statue is the third of the Three-fold cetiyas. With the development of the Buddha statue, various mudras (gestures) and asanas (postures) were added to the Buddha image. The Buddha statue is the greatest creation of the arts in the modern World.

5 marks