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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 Examinations - Sri Lanka
# National evaluation and testing Services

## G.C.E. (O/L) Examination - 2018

## 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**

**Selected 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 |

**Paper - II = 40 marks**

**Total Marks = 100 marks**

| | | |
|---|---|---|
| **Paper I** | = | **40 marks** |
| **Paper II** | = | **60 marks** |
| **Total** | = | **100 marks** |

# Common Techniques of Marking Answer Scripts.

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

1. Use a red color ball point pen for marking. (Only Chief/Additional Chief Examiner may use a mauve color pen.)
2. Note down Examiner's Code Number and initials on the front page of each answer script.
3. Write off any numerals written wrong with a clear single line and authenticate the alterations with Examiner's initials.
4. Write down marks of each subsection in a △ and write the final marks of each question as a rational number in a □ with the question number. Use the column assigned for Examiners to write down 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) $\frac{3}{5}$ = $\frac{10}{15}$

## 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 'V' 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 assay type answer scripts:**

1. Cross off any pages left blank by candidates. Underline wrong or unsuitable answers. Show areas where marks can be offered with check marks.

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 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 this time. Therefore add separate mark sheets for each of the question paper. Write paper 01 marks in the paper 01 column of the mark sheet and write them in words too. Write paper II Marks in the paper II Column and right the relevant details. For the subject 43 Art, marks for Papers 01, 02 and 03 should be entered numerically in the mark sheets.

For subjects 21 Sinhala language and literature and 22 Tamil Language and literature, paper I marks once entered numerally should be written in words. For the papers II and III enter the detailed marks separately and put the total in each paper in the relevant column.

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 values.

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ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
இலங்கைப் பரீட்சைத் திணைக்களம்

# අ.පො.ස.(සා.පෙළ) විභාගය - 2018
# க.பொ.த (சா.தர)ப் பரீட்சை - 2018

විෂයය අංකය
பாட இலக்கம்
பாடம் **11** විෂයය **Buddhism**

## I පත්‍රය - පිළිතුරු
## Iபத்திரம் - 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
விசேட அறிவுறுத்தல் } එක් පිළිතුරකට ලකුණු
ஒரு சரியான விடைக்கு **01** බැගින්
புள்ளி வீதம்

මුළු ලකුණු/ மொத்தப் புள்ளிகள் **01×40= 40**

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පහත නිදසුනෙහි දක්වෙන 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, 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 savaṇak ghana budu resin sedī giya budurajāno ye" and its author.

(i) Aneka jāti Sansāraṃ
Sandhā Vissaṅ Anibbisaṃ — 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, /Asta 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 intoxicaion.
- 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 – Cakrawarthi/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 - Pārileyiya forest.
- 13th 18th and 19th rainy season retreats - cāliya 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 sārandada situated in vesāli
- 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.**

(iii)

- All the resources, which are available in our surrounding environment, cause the well-being of the humans.
- Buddhism not only gives most valuable advices regarding the preservation of environmental resources but also the advantages that can be gained from it.
- Buddhism gives priority regarding the preservation of water resources. Urinating, pass morning and spitting on water prohibited to monks and nuns.
- Drinking pure water will help to maintain a healthy life.
- Pure air is also an environmental resource. It is mentioned in Vattakkhandhakaya how to maintain clean environment.
- Trees are the main forces of providing food to the beings. Buddhism deals with much regarding the protection of flora and fauna. Cultivating forests has considered in Buddhism as a meritorious deed, which acquires merits day and night in Vanaropa sutta.
- If the environmental resources are preserved by carrying out Buddhist advices many problems that we face today such as flooding, earthquakes, earth slipping, physical and mental diseases etc. can be cured so that having an easy way of life.

5 Marks

**3.** (i) Complete the Dhammapada stanza, "tañ ca kammaṃ kataṁ sādhu ..."
(ii) Write the meaning of this stanza.
(iii) Evaluate Dhammapada as a text which gives advices for the satisfaction of individual life.

(The 68 verse (Stanza) of Bala Chapter.)

(i) Tan ca kammam katam sadhu
yam katva nanutappati,
yassa patito sumano
vipakam patisevati.

2 Marks

(ii) Well done is that action which, having been done, is not repented later, and the fruits of which one reaps with delight and happiness.

3 Marks

(iii) Dhammapadaya is a book including many instructions for everyone. There are many instructions, which can use in order to make human lives successful. This book presents many life examples without any national or religious discriminations and it

can consider as ethics, which can utilize practically by the whole society. It also helps to recur from bad things and to involve in good deeds. Dhammapadaya helps us even to solve mental troubles and leads to stand straight.

5 Marks

**4.** (i) Write **two** facts of dasarāja dharma.
(ii) Explain **one** fact indicated in (i) above.
(iii) "Dasarāja dharma is useful for rendering a good service to the people". Describe.

(i) Dānan (charity)
silan (virtue)
Paricchaga (Generosity)
Ajjawa (honesty/ uprightness)
Maddawa (gentleness)
Thapa (self-control)
Akkodho (non-anger)
Avihinsā (non - violence)
khanthi (patience)
Avirodhata (Harmony/ conciliation)

2 Marks

(ii) 1. Dāna - Charity

Dāna means giving or offering capital required to develop economic stability of the subjects. The ruler must protect the countrymen's economy by providing facilities these who engage in the occupations such as agriculture, trading etc.

2. Sīla (virtue)

Seela means morality. It is essential that the ruler should be disciplined in body and mind, since the citizens always follow the path of the ruler. Therefore, he should be virtuons and a person who concerns the customs and ethics.

3. Pariccāga (Generosity)

Generosity is similar to charity. which gives different meanings. It means the ruler should dedicate once own time, effort and wealth towards the wellbeing of the subjects.

4. Ajjava - honesty/ uprightness

The ruler should be able to make decisions without being bios to political inclinations, and other relationships without practicing fourfold extremes (agatīs). He also should act for the sake of just and fair.

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 ager 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 Theriin 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 alone with Mahaviharaya
- Establishment of Bhikkhu and Bhikkhuni order
- Origin of the process of education oriented by Mahavihara
- Getting, the grates doctorine
- 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) Saddharmaratnavaliya**

Saddharmaratnavaliya, 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