All Rights Reserved

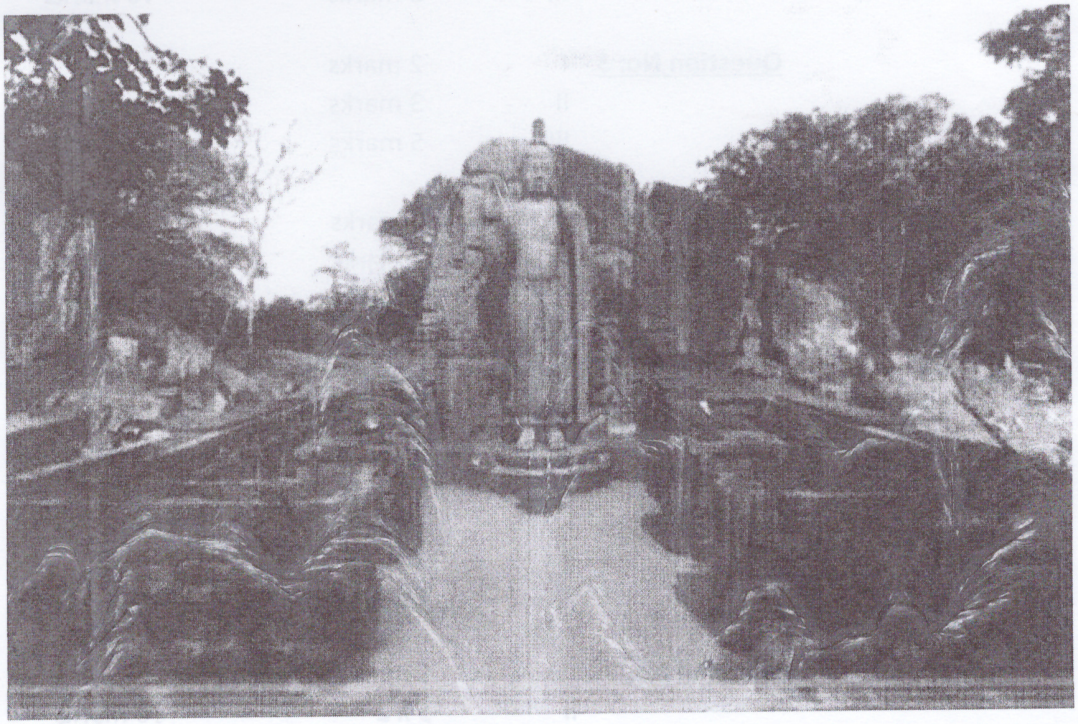
Confidential

Department of Examinations – Sri Lanka

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

11 - Buddhism

Marking Scheme



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

Amendments are to be included.

Department of Examinations - Sri Lanka
National evaluation and testing Services

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

Deciding the final marks

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 - 2021 (2022)

Common Techniques of Marking Answer Scripts.

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

1. Each Assistant Examiner should use red colour ball-point pen for marking answer scripts.
2. A purple colour ball-point pen should be used by Chief Examiners.
3. Code number of the Assistant Examiner should be noted down on front page of each answer script. Enter marks in **clear numerals**.
4. Write off incorrectly written numerals with a clear single line and authenticate the alterations with Examiner's initial.
5. Enter the marks of each subsection of a question as a rational number in the given space of Δ and the final marks of each question should be entered as a total rational number in the given space of □ 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) ..... √ Δ 4/5

(ii) ..... √ Δ 3/5

(iii) ..... √ Δ 3/5

03 (i) (ii) $\frac{4}{5}$ + (ii) $\frac{3}{5}$ + (iii) $\frac{3}{5}$ = □ 10/15

MCQ answer scripts: (Template)

1. Mark the correct options on the template according to the Marking Scheme. Cut off the marked windows with a blade. Cut off the cages for Index Number and the number of correct options so as to be able to keep the template correctly on the answer script. Cut off a blank space to the right of each options column to mark the answers. Submit the prepared template to the Chief Examiner for approval.

2. Then, check the answer scripts carefully. If there are more than one or no answers marked to a certain question write off the options with a line. Sometimes candidates may have erased an option marked previously and selected another option. In such occasions, if the erasure is not clear write off those options too.

3. Place the template on the answer script correctly. Mark the right answers with a '√' and the wrong answers with a 'X' against the options column. Write down the number of correct answers inside the cage given under each column. Then, add those numbers and write the number of correct answers in the relevant cage.

Structured essay type and essay type answer scripts:

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

Preparation Of Mark Sheets.

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

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

N.B.:-

I. Final marks for paper I, paper II or paper III should always be rounded up to the nearest whole number and they should never be kept as decimal or half values.

II. Each page of the mark sheet should be compulsorily verified by the Assistant Examiner who entered marks to the mark sheet, Assistant Examiner who checked the mark sheet, the Verifying Examiner of the evaluation marks and Chief Examiner by placing respective code number and the signature.

***

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

රහස්‍යයි

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

විෂය අංකය ghl ,yf;fk; **11 (E)**

විෂයය ghlk;; **Buddhism**

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

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

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

මුළු ලකුණු / nkhj;jg; Gs;spfs; **01 × 40 = 40**

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

නිවැරදි පිළිතුරු සංඛ්‍යාව **25** I පත්‍රයේ මුළු ලකුණු **25**

rupahd tpilfspd; njhif gj;jpuk; I ,d; nkhj;jg;Gs;sp

General Certificate of Education (Ordinary Level) Examination - 2021 (2022)

Buddhism II (English Medium)

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

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

(02 marks)

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

(02 marks)

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

(02 marks)

(IV). Panna Paramitha / Perfection of Wisdom

(02 marks)

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

(02 marks)

(VI). Parents' duties to their children.

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

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

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

(02 marks)

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

(02 marks)

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

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

(02 marks)

(X).

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

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

2. (i) Name the **two** principal methods of meditation (bhāvanā).
(ii) Introduce in brief one of the methods of meditation.
(iii) Explain how meditation (bhāvanā) can be applied for the successfulness of student life.

2. (I). Samatha Meditation / Citta Meditation / Samãdhi Meditation
Vidarshana Meditation / Vipassanã Meditation / Vidasun Meditation / Wisdom (Paṇgṇã) Meditation / Three characteristic Meditation / Tilakuna Meditation

Accept any two points from both and Give 2 marks.

(02 marks)

(II). **<u>Samatha Meditation</u>**

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

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

Vipassana Meditation

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

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

(03 marks)

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

(Consider the answer as a whole and give marks)

(05 marks)

3. (i) Complete the Dhammapada verse "uṭṭhānavato satimato".
(ii) Write the meaning of that verse.
(iii) Evaluate the examples that can be taken from the Dhammapada for successfulness of individual life.

03. (I). "Utthãnavato sathimatho
Sucikammassa nisammacãrino
Sannatassaca dhammajivino
Appamattassa yasobhivaddati"

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

(02 marks.)

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

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

(03 marks.)

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

(Consider the answer as a whole and give marks)

(05 marks.)

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

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

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

(02 marks.)

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

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

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

(03 marks)

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

(Consider the answer as a whole and give marks)

(05 marks.)

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

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

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

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

(1 × 2 = 2)

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

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

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

(03 marks.)

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

(Consider the answer as a whole and give marks)

(05 marks.)

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

06. (I).

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

(one mark should be given one point)

(02 marks.)

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

(Give 01 marks for each point)

(03 marks.)

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

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

7. Write short notes on **two** of the following topics.
(i) Ven. Weliwita Saranankara Saṅgharāja
(ii) Ārakkha Sampadā
(iii) Sammā vācā
(iv) Vāhalkaḍa

07. (I). **Ven. Welivita Saranankara Thero**

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

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

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

He also renovated Buddhist shrines and performed proper poojas. Venerable Saranarankara thero was a veteran on Dhamma and vinaya and has produced a number of classical books such as Munigunalankãraya, Sãrãrta Sangrahaya, Ratnatraya Pranãma Gãtã sannaya, Satara banavara sannaya etc.

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

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

(II). **Ārakkha Sampadã (Security)**

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

(05 marks.)

(III). **Sammã Vãchã**

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

(05 marks.)

(IV). **Wãhalkada**

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

(05 marks.)

****