

OL/2024(2025)/11/E-I, II

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 Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka
 11 E I, II

අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2024(2025)
 கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2024(2025)
 General Certificate of Education (Ord. Level) Examination, 2024(2025)

බුද්ධ ධර්මය I, II
 பௌத்தம் 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. The fact that does **not** include the objectives of the construction of the three palaces by king Suddhodana for prince Siddhārtha to live in three seasons is
 - (1) do not obstructing to the expectation of becoming universal monarch.
 - (2) avoidance of the obstacles to household life.
 - (3) showing the suitable direct path to sensual life.
 - (4) showing that the world outside the palace is the reality.
2. For success in life, one has to overcome the life challenges and act carefully without making instant decisions. In this regard, the example provided by the character of Siddhārtha Bodhisatva is reflected in
 - (1) kim kusalagavesī.
 - (2) pañca mahāvilokana.
 - (3) simhāvalokana.
 - (4) renunciation.
3. A difficult period in the Buddha's forty-five years of life, in which he did **not** receive basic requisites was the period he spent
 - (1) in the Pārileyya forest.
 - (2) in Verañjā.
 - (3) in Uruvelā.
 - (4) at the Bheṣakalā rock.
4. The Buddha pointed out that the patipatti pūjā (spiritual practice) is greater than the āmisa pūjā (material offering). It reveals that
 - (1) the āmisa pūjā is same as the patipatti pūjā.
 - (2) alms giving is inappropriate.
 - (3) living righteously is greater.
 - (4) only the patipatti pūjā has been approved.
5. Taking refuge in the Triple Gem is different from seeking the help of a God, Brahma, and Creator, because its basis is
 - (1) saddhā (faith).
 - (2) sīla (moral conduct).
 - (3) bhakti (devotion).
 - (4) viśāsā (trust).

6. "As I did not attend to any sick monk when I was healthy, no one attended to me when I was sick." This reply made to the Buddha by the thera
 - (1) whose whole body was full of boils.
 - (2) who was blind.
 - (3) who was sick in the Pippalī cave.
 - (4) who was suffering from a severe abdominal pain.
7. The one who engages in social mission from one's birth to his death and thereafter with unaspiring intention is
 - (1) a solitary Buddha (pacceka Buddha).
 - (2) an universal monarch.
 - (3) a Buddhist monk.
 - (4) a homeless celebate (anagārika).
8. What is the name of the father of Princess Bhaddakaccānā who married Prince Siddhārtha?
 - (1) Śākya King Mahānāma
 - (2) Śākya King Suprabuddha
 - (3) Śākya King Amitodana
 - (4) Śākya King Viḍḍabha
9. "The two carpenters who live because of me, who depend on rice I give, who travel by the vehicle I provide, did not respect me but showed respect to you." Who made this statement to the Buddha?
 - (1) King Kosala
 - (2) King Bimbisāra
 - (3) King Suddhodana
 - (4) King Ajātasattu
10. A practitioner of the virtues of the perfections (pāramitā) should fulfill them under five conditions, and the one fact that does **not** belong to them is accomplishment of virtues such as
 - (1) taṇhā (charity without greed).
 - (2) māna (charity without concept).
 - (3) micchā-diṭṭhi (charity without wrong view).
 - (4) upāya-kausalyagnāna (knowledge without skillful means).
11. Which perfection (pāramitā) fulfilled by Bodhisatta is revealed in the Sivi Jātaka?
 - (1) viriya pāramitā
 - (2) dāna pāramitā
 - (3) mettā pāramitā
 - (4) upekkhā pāramitā
12. It is mentioned in Dhamma, three modes of the realization of truth as Sammā Sambuddha (Fully Enlightened One), Pacceka Buddha (Solitary Buddha) and Arahanta Buddha (Spiritually Perfected One). Those three status are known as
 - (1) tisikkhā (threefold trainings).
 - (2) tilakkhaṇa (three characteristics of existence).
 - (3) thrivida ratna (triple gem).
 - (4) tuntāra-bodhi (three modes of enlightenment).
13. What is the option that does **not** include the facts among the factors for prosperity as found in the verse "dānaṃ ca dhammacariyā ca"?
 - (1) generosity, right living, caring for one's relatives
 - (2) generosity, morality, meditation
 - (3) generosity, right living, right livelihood
 - (4) caring for one's relatives, right livelihood, right living
14. It is mentioned in Dhamma, acting lazily by postponing day to day activities by a person is considered a hindrance. This hindrance is known as
 - (1) vicikicchā (doubt).
 - (2) uddhacca-kukkucca (restless and worry).
 - (3) thīna-middha (sloth and torpor).
 - (4) vyāpāda (ill-will).

15. According to Buddhist teaching, the highest result that can be gained from the development of citta bhavanā is
 (1) the seven attainments with the four absorptions (jhānas).
 (2) the eight attainments with the four absorptions.
 (3) the seven attainments with the five supernormal knowledges (abhiññā).
 (4) the eight attainments with the five supernormal knowledges.
16. The wisdom that can see the future existence of the worldlings subjected to cycle of birth and death is known as
 (1) pubbenivāsānussati-ñāṇa. (2) riddhividha-ñāṇa.
 (3) paracittavijānana-ñāṇa. (4) cutūpapāta-ñāṇa.
17. According to the Cullakammavibhaṅga sutta, which describes how individual differences arise in accordance with kamma, one who acts with hatred will be born in the next life
 (1) as a patient. (2) with short lifespan.
 (3) with deformities. (4) without fame.
18. For a person who, by overcoming all the sufferings, attained Arahantship, not experiencing the results of kamma and becoming non-resultant kamma is known in Dhamma as
 (1) garuka kamma. (2) kaṭattā kamma. (3) āciṇṇa kamma. (4) ahosi kamma.
19. As indicated in the Sigālovada sutta, the fact that is **not** included among the duties to be performed by the teacher towards the student is
 (1) to discipline well. (2) non-humiliation.
 (3) teaching well. (4) introduction to friends.
20. As stated in the Bhaddāli sutta, the fact that is **not** included among the results of knowing the quantity of consuming food is
 (1) getting good physical strength. (2) getting good mental power.
 (3) less disease. (4) comfortable existence.
21. The fact that is **not** included among the benefits that can be gained from tranquility meditation (samatha) for student life is the
 (1) improvement of memory power.
 (2) ability to remain in one-pointedness.
 (3) improvement in the power of immediate understanding.
 (4) ability to live in co-existence.
22. The first two lines of the Dhammapada verse, which indicate that one should not repent by thinking about what he missed in his youth, like an old heron who repented by the dried-up pond, are
 (1) “uṭṭhānavato satimato-sucikammassa nisammakārino”.
 (2) “acaritvā brahmacariyaṃ - aladdhā yobbane dhanam”.
 (3) “natam kammaṃ kataṃ sādhu - yaṃ katvā anutappati”.
 (4) “yo ce vassasataṃ jīve - dussīlo asamāhito”.
23. Placing a greedy, wasteful woman or man in the household leadership as a cause of decline is preached in
 (1) the Vasala sutta. (2) the Maṅgala sutta.
 (3) the Parābhava sutta. (4) the Sigālovāda sutta.
24. The Buddhist principle of governance which emphasizes that it is the responsibility of the ruler to ensure the welfare of women by providing special protection to women who occupy a very important place in a society is known as
 (1) the four evil causes of actions (saṅgahavatthu).
 (2) the ten royal virtues (rāja dharmma).
 (3) the seven conditions for non-decline (aparihāniya dharma).
 (4) The four sublime abodes (brahma vihāra).

25. According to the four types of the results of kamma (kamma-vipāka), the kamma which gives results in any existence (bhava) before attaining nirvāṇa after the second birth is known as
 (1) upapajjavedanīya kamma. (2) upatthambhaka kamma.
 (3) aparāpariyavedanīya kamma. (4) āciṇṇa kamma.
26. The fact that helps overcome all the sufferings, with wisdom, determination and effort without assigning them entirely to karma is known as
 (1) upadhi sampatti. (2) prayoga sampatti.
 (3) kāla sampatti. (4) gati sampatti.
27. The Right view (sammā diṭṭhi) is described in five ways in the commentaries and the vision of realizing the Four Noble Truths which is revealed in the mental states of the paths like sotāpatti is called as
 (1) dyāna sammā diṭṭhi. (2) vidarśanā sammā diṭṭhi.
 (3) mārga sammā diṭṭhi. (4) phala sammā diṭṭhi.
28. The meaning of the word 'aveccappasāda (unwavering conviction-saddhā)' described in Dhamma is
 (1) the saddhā that comes from seeing the masculine features of the Great Man, the Buddha.
 (2) the saddhā that is gained by recognizing the qualities of the Triple Gem.
 (3) the saddhā that occurs instantly after listening to Dhamma.
 (4) the occasional saddhā (conviction).
29. As shown in the reverse order of Dependent Origination (paṭiloma paticcasamuppāda), which explains how the sufferings of the existence are removed, "There is no re-becoming due to non-attachment to the existence" is expressed as
 (1) "vedanānirodhā taṇhānirodho". (2) "taṇhānirodhā upādānanirodho".
 (3) "upādānanirodhā bhavanirodho". (4) "Bhavanirodhā jātinirodho".
30. The fact that does **not** belong to the category of results gained by practising loving-kindness is
 (1) being loved by non-humans. (2) receiving divine protection.
 (3) serene death. (4) birth in Brahma-worlds after death.
31. The sutta which shows the duties of a society that fights only for its rights without fulfilling its duties and responsibilities is
 (1) Parābhava sutta. (2) Sigālovāda sutta.
 (3) Maṅgala sutta. (4) Vasala sutta.
32. The Buddhist teaching that includes the facts that help living in co-existence in a multi-ethnic and multi-religious society is
 (1) the four entities of treatment (saṅgahavatthu).
 (2) the four evil causes factions (agati).
 (3) the four bases of psychic powers (iddhipāda).
 (4) the four applications of mindfulness (satipaṭṭhāna).
33. Ruling the kingdom, in accordance with the existing law of a country, without being excluded punishing the guilty and without violent actions is known in the Ten Royal Virtues (Dasarāja Dharma) as
 (1) austerity (tapasa). (2) gentleness (maddava).
 (3) non-hatred (akkodha). (4) non-violence (avihiṃsā).
34. In the First Buddhist Council, the Bhāṇaka generations were entrusted with the continuation of dhamma through oral tradition, the Saṃyutta Nikāya was entrusted to the student tradition headed by
 (1) Elder Ananda Thera.
 (2) Elder Sariputta Thera.
 (3) Elder Anuruddha Thera.
 (4) Elder Mahakassapa Thera.

35. The fact that does **not** belong to the results of the Second Buddhist Council is
 (1) the rejection of Ten points (dasa-vastu).
 (2) emergence of Eighteen Sects.
 (3) expulsion of immoral monks.
 (4) condemnation of monks who violated vinaya.
36. The text compiled by Elder Moggaliputtatissa Thera by refuting five hundred heresies (paravāda) and by including five hundred theravada doctrines (sakavāda) is
 (1) Dhātukathāppakaraṇa. (2) Dhammasaṅgaṇipakaraṇa.
 (3) Paṭṭhānappakaraṇa. (4) Kathāvatthuppakaraṇa.
37. The depiction of Buddha images on a coin and a relic casket found in the Gandhāra region shows that the sculpture of Buddha statues originated on the influence of Greek-Roman art. Thus, the Buddha statue was originated during the
 (1) Mauryan period. (2) reign of king Aśoka.
 (3) reign of king Kaṇiṣka. (4) reign of king Kosala.
38. The names 'gandhakuṭi', 'pāsāda', 'geḍige', 'tempiṭa vihāra' are used to identify the
 (1) Bodhighara. (2) Pratimāghara.
 (3) Padhānagharā. (4) Cetiyaḡghara.
39. The correct option showing the structure of Mahiyaṅgana stūpa, Kelaniya stūpa and Abhayagiri stūpa respectively is
 (1) ghaṇṭākāra, dhānyākāra, bubbulākāra. (2) ghaṭhākāra, ghaṇṭākāra, bubbulākāra.
 (3) ghaṇṭākāra, dhānyākāra, ghaṭhākāra. (4) dhānyākāra, bubbulākāra, padmākāra.
40. The place where paintings belonging to the Polonnaru period, depicting the Buddha's arrival from heaven to Saṅkassapura and Jātaka stories such as 'Sasa', 'Vessantara', and 'Sāma' is
 (1) Dimbulāgala cave temple. (2) Tivaṃka piḷimageya.
 (3) Hindagala vihāra. (4) Dambulu vihāra.

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General Certificate of Education (Ord. Level) Examination, 2024(2025)

බුද්ධ ධර්මය I, II
பௌத்தம் I, II
Buddhism I, II

Buddhism II

- * Answer only five questions, 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 name of Prince Siddhārtha's step-mother?
(ii) Which perfection (pāramitā) fulfilled by Siddhārtha bodhisatta is revealed in the Vaṇṇupatha Jātaka?
(iii) What is the name of the ruler who ruled in line with the motto, "This exercise of mine is not just for the sake of kingship but for the continuation of Sambuddha sāsaṇa"?
(iv) Write the meaning of the statement "Ye dhammā hetuppabhavā - tesam hetum tathāgato āha."
(v) State the meaning of "Taṇhā paccayā upādānaṃ".
(vi) What dhamma fact does the verse "Lābho alābho ayaso yaso ca" refer to?
(vii) Write the names of the **two** rulers who patronised the first and the second Buddhist Councils.
(viii) Name **two** of the unwholesome actions that fall under the category of 'mano-kamma' (mental action).
(ix) Write the name of the author who compiled 'Amāvatura'.
(x) Name **two** books compiled by Ven. Weliwita Saraṇaṅkara Saṅgharāja Mahā Thera.
2. (i) Define the 'tādī-guṇa' (unwavering quality) of the Buddha according to dhamma.
(ii) Give **three** examples which depict the 'tādī-guṇa' in the character of the Buddha.
(iii) Explain how the 'tādī-guṇa' can be applied to make student life successful.
3. (i) Define the terms 'cāritra and vāritra' (customs and taboos) according to dhamma.
(ii) Write down **three** out of the five results of upholding morality (sīla).
(iii) Explain how virtuous behaviour contributes to personal development as well as social development.
4. (i) Complete the Dhammapada verse "Taṃ ca kammaṃ kataṃ sādhu".
(ii) Write the meaning of the verse in above (i).
(iii) Explain how to become a successful person by developing the ten wholesome deeds.
5. (i) Name **two** of the Four Noble Truths.
(ii) Briefly describe **one** of the Noble Truths named in above (i).
(iii) Clarify the Four Noble Truths as the best way to solve problems by understanding them.

6. (i) Write **two** factors that belong to the four evil causes of actions (Agati).
(ii) Briefly explain **one** factor mentioned in the above (i).
(iii) Evaluate the importance of avoiding the four evil causes of actions for an ideal governance.
7. Write short notes on any **two** of the following.
- (i) Anagārika Dharmapāla
 - (ii) Dumindāgamanaya
 - (iii) The Hindrance of Vicikicchā (Doubt)
 - (iv) Vaṭadāge

* * *



Department of Examinations – Sri Lanka

G.C.E. (O/L) Examination - 2024 (2025)

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 - 2024 (2025)

11 - Buddhism

Deciding the final marks

Paper I	-	40 MCQ answers (40 x 1)	=	40 marks
Paper II	-	Question No. 1	-	10 parts
		(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 - 2024 (2025)**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) $\frac{3}{5}$	=	$\frac{10}{15}$
	(ii)						

MCQ answer scripts: (Template)

1.
 - i. Mark the correct options on the template according to the Marking Scheme.
 - ii. Cut off the marked windows with a blade.
 - iii. 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.
 - iv. Cut off a blank space to the right of each options column to mark the answers.
 - v. Cut off the cages for the subject number and the subject to be clearly visible.
 - vi. **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 details 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 mark sheet, the Verifying Examiner of the evaluation marks and Chief Examiner placing respective code number and the signature.

இலங்கைப் பரீட்சைத் திணைக்களம்

අ.පො.ස. (සා.පෙළ) විභාගය - 2024 (2025)
க.பொ.த. (சா.தர)ப் பரீட்சை - 2024 (2025)

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

විශේෂ උපදෙස්
விசேட அறிவுறுத்தல்

එක් පිළිතුරකට ලකුණු
ஒரு சரியான விடைக்கு
ஒரே ලකුණු / மொத்தப் புள்ளிகள்

01

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புள்ளி வீதம்

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கீழ் குறிப்பிடப்பட்டிருக்கும் உதாரணத்திற்கு அமைய பல்தேர்வு வினாக்களுக்குரிய புள்ளிகளை பல்தேர்வு
வினாப்பத்திரத்தின் இறுதியில் பதிக.

නිවැරදි පිළිතුරු සංඛ්‍යාව
சரியான விடைகளின் தொகை

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I පත්‍රයේ මුළු ලකුණු
பத்திரம் I இன் மொத்தப் புள்ளி

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G.C.E. (O/L) Examination - 2024 (2025)

11 - Buddhism

Paper II

- I. (i) What is the name of Prince Siddhārtha's step-mother?
(ii) Which perfection (pāramitā) fulfilled by Siddhārtha bodhisatta is revealed in the Vaṇṇupatha Jātaka?
(iii) What is the name of the ruler who ruled in line with the motto, "This exercise of mine is not just for the sake of kingship but for the continuation of Sambuddha sāsaṇa"?
(iv) Write the meaning of the statement "Ye dhammā hetuppabbhavā - tesaṃ hetuṃ tathāgato āha."
(v) State the meaning of "Taṇhā paccayā upādānam".
(vi) What dhamma fact does the verse "Lābho alābho ayaso yaso ca" refer to?
(vii) Write the names of the two rulers who patronised the first and the second Buddhist Councils.
(viii) Name two of the unwholesome actions that fall under the category of 'mano-kamma' (mental action).
(ix) Write the name of the author who compiled 'Amāvatura'.
(x) Name two books compiled by Ven. Weliwita Saraṇaṅkara Saṅgharāja Mahā Thera.

- (i) Mahā Prajāpathi Gothami / Prajāpathi Gothami / Gothami Prajāpathi (Two marks)
(ii) Perfection of effort / Effort / Perfection of energy / Energy / Virya Pāramitāva / Virya Pāramitā / Virya / Viriya (Two marks)
(iii) Great King Dutu Gemunu / King Dutu Gemunu / Dutugemunu / Gemunu / King Dutta Gamini / Gamini Abyaya / King Gemunu (Two marks)
(iv) The Buddha has preached the causes for the Dhamma. / Things that proceed from a cause, The Buddha has told their causes
(accept any answer that refer same idea. Two marks)
(v) Craving results in grasping / Cravings cause seizures. (Two marks)
(vi) The eight world condition / Atta Loka Dhamma / Ata lo dhahama (Two marks)
(vii) King Ajāsāt / King Ajāsatta / Ajāta sastru, King Kālāshoka / Ajāsath, Kālāshoka (Two marks)
(viii) Lust / Greed / Abhidyā
Anger / Animosity towards others / Vyāpāda
Wrong view / wrong belief / Miccāditti (Two marks)
(ix) Pandith Gurulugomi / Gurulugomi Padithuma / Gurulugomi (Two marks)
(x) 1. Munigunāṅkaraya
2. Sarartha Saṅgrahaya
3. Rathanathraya Pranama Gātha Sannaya
4. Satara Banavara Sannaya

(One mark for one name, Two marks for two names)

2. (i) Define the 'tādi-guṇa' (unwavering quality) of the Buddha according to dhamma.

Unwavering quality or the quality of being steadfast in the eight worldly condition. Refers to the ability to remain unaffected by the fluctuations of life, such as gain and loss, fame and disgrace, praise and blame, and happiness and sorrow.

(give two marks if there is short explanation)

(ii) Give three examples which depict the 'tādi-guṇa' in the character of the Buddha.

Occasions when the Buddha's Thādi quality was made known

- Receiving unprecedented great alms from the King Kosala
- Not being enthusiastic on occasions such as The Jetavanārama Pūja performed by Anepidu
- Not being enthusiastic on occasions such as The Pūrvārāma Pūja performed by the great devotee Visākhā.
- Being moderate in receiving royal favours such as the Kosala, Bimbisāra, Lichchavi.
- Being moderate in praising Brahmin and Paribrajakas such as Sonadanda, Chanki, and Pottapāda.
- Being moderate in receiving praise from the favours of Anepidu, Visākhā, Bandula Mallikā, etc.
- Eating Bitter grain (Yava) during the rainy season at the invitation of the Brahmin Udaya
- Advising to Being moderate in both the instances of insulting the venerable Supriya Paribrājaka and praising his student Brahmadatta
- Suffering insults from Māgandiyā
- Suffering insults from Cincāmanavikā
- Facing insults from brahmins like Akkosa Bharadvāja
- Facing insults from brahmins like Kasi Bhāradvāja

(If three facts are given that are relevant unwavering quality in the eight worldly conditions give three marks)

(iii) Explain how the 'tādī-guṇa' can be applied to make student life successful.

Goodness plays a crucial role in shaping a student's path to success. It is essential for students to cultivate the mental fortitude necessary to accept both triumphs and setbacks with equanimity, recognizing that loss, gain, misfortune, praise, joy, and sorrow are all intrinsic parts of life. Developing the ability to face these experiences with a balanced heart is vital—whether in moments of failure, such as after exams or competitions, or in moments of success. One must avoid being swept away by emotions like despair, outrage, or excessive joy. Reacting hastily in the face of insult, weeping uncontrollably, or becoming overly elated when receiving praise are all signs of folly. Instead, students should strive for steadfastness, maintaining composure in both happiness and hardship. Student life can be fulfilled by remembering how the Buddha also had to face the Eight worldly conditions.

(give marks considering answer as whole)

3. (i) Define the terms 'cāritra and vāritra' (customs and taboos) according to dhamma.

Rituals - Customs

Sirith or Rites or customs are things that should be done. These are also known as samādāna. Performing acts that should be done, such as showing kindness to animals, is called Cārittra.

Vārittra or virit are things that should be avoided and things that should not be done. These are also known as viramana. Avoiding acts that should not be done, such as killing animals and stealing. Things that should be done are sirith and things that should not be done are virit.

(give two marks for short explanation)

(ii) Write down three out of the five results of upholding morality (sīla).

Rewards of maintaining asceticism

- Obtaining or acquiring wealth or large crop resources
- Spreading fame
- Face any situation bravely / Being able to approach any group without fear
- Accepting death in full consciousness / Being able to die with a clear mind
- Rebirth in bliss (heaven) after death

(Give 3 marks if three facts are written correctly)

(iii) Explain how virtuous behaviour contributes to personal development as well as social development.

Virtue helps in personal development as well as social development. A person who leads a virtuous life act enthusiastically and promptly. The fame of a virtuous person who avoids the five sins, etc., spreads throughout the world. The fragrance of virtue is superior to other fragrances. A virtuous person inquires about the good and bad consequences of something before doing it. Respects social customs, values, etc. The one who upholds the five precepts protects the rights of others. He is a sociable, trustworthy, peaceful and friendly person. When each person individually becomes virtuous, personal development occurs and social development also takes place.

(give marks considering answer as whole)

4. (i) Complete the Dhammapada verse "Taṃ ca kammaṃ kataṃ sādhu".

Taṃ ca kammaṃ katan Sadu - Yaṃ Katva Nānutappati
Yassa Patiṇ Sumanō - Vipākaṃ Patisevati

(Award 02 marks if stanza is written in full. Ignore the spelling)

(ii) Write the meaning of the verse in above (i).

That deed is well done, when after having done it one does not repent and when with joy and pleasure One reaps the fruits thereof

(If there is a complete idea of the stanza, give 03 marks.

(iii) Explain how to become a successful person by developing the ten wholesome deeds.

By practicing ten wholesome Dhamma (Dasa Kusal), one can achieve good in this world and the next, and by practicing ten wholesome Dhamma, one can achieve success in one's life by avoiding sinful and wrong actions that are considered unwholesome. One should refrain from unwholesome actions that occur in the mind, body, speech, and action. It is wholesome to refrain from unwholesome actions such as killing, lying, and speaking and unwholesome actions such as thinking. Good deeds performed with the wholesome roots of non-attachment, non-hatred, and delusion are considered wholesome. By cultivating these virtues, one can make one's life successful.

(Give five marks if ten wholesome deeds are explained)

5. (i) Name **two** of the Four Noble Truths.

1. The Truth of Suffering (Dukkha)
2. The Truth of the Cause of Suffering (Samudaya)
3. The Truth of the End of Suffering (Nirōdha)
4. The Truth of the Path to the End of Suffering (Magga)

(Give two marks if two are named correctly)

(ii) Briefly describe **one** of the Noble Truths named in above (i).

1. **The Truth of Suffering (Dukkha)** - Life involves suffering, dissatisfaction, and imperfection. This suffering includes physical pain, emotional distress, and the frustration that comes from life's transient nature.
2. **The Truth of the Cause of Suffering (Samudaya)** - Suffering arises from craving (tanha), attachment, and ignorance. These desires, attachments, and misunderstandings of reality lead to our suffering.
3. **The Truth of the End of Suffering (Nirōdha)** - It is possible to end suffering by letting go of attachment, craving, and ignorance. This state is called Nirvana, where one is free from all desires and suffering.
4. **The Truth of the Path to the End of Suffering (Magga)** - The way to end suffering is through the Noble Eightfold Path, which includes right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration.

(Give full marks as considering whole answer for a short explanation that includes the basic meaning.)

(iii) Clarify the Four Noble Truths as the best way to solve problems by understanding them.

The Four Noble Truths are the best way to understand and solve problems. The Four Noble Truths preached by the Buddha can be taken not only as the path to transcendental liberation, but also as the path to solving the various problems we face in worldly life. First, we need to understand the problem we are facing. Second, we need to find out what is the cause of the problem. Third, we need to understand what is the solution to that problem. Fourth, understand the path to solve the problem and follow that path. By understanding and following these four steps, personal problems can be solved. This is a course of action that can be applied in our practical life.

(Five marks, as considering whole answer)

6. (i) Write **two** factors that belong to the four evil causes of actions (Agati).

The four-evil cause of action / The four prejudices

- Canda / desire / liking
- Dōsa / Anger
- Bhaya / fear
- Mōha / Ignorance / Delusion

(Give two marks if two are named correctly)

(ii) Briefly explain **one** factor mentioned in the above (i).

- Desire / Wills - Voting is consent. Doing wrongful work because of one's family, kinship, friendship, party affiliation etc. Being prejudiced by personal tastes.
- Hate / Anger - Acting with anger and hatred towards those who are not your own, against those who are not of your party, doing injustice is being prejudiced by hatred.
- Fear / fear - Being prejudiced by fear of a certain person or organization. Fear can make people make bad decisions.
- Ignorance - Inability to choose between justice and injustice, good and bad, is ignorance.

(Give full marks to a short explanation that includes the basic meaning)

(iii) Evaluate the importance of avoiding the four evil causes of actions for an ideal governance.

Among the principles preached for ideal governance, the avoidance of the four evils has also been introduced. It is important as a political principle. It describes four vices that help to make a person prejudiced. A ruler of a state should avoid these vices in governing and serve his countrymen without prejudice.

(Five marks, as considering whole answer)

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

- (i) Anagārika Dharmapāla
- (ii) Dumindāgamanaya
- (iii) The Hindrance of Vicikicchā (Doubt)
- (iv) Vataḍāge

(i) Anagarika Dharmapala

Born on September 17, 1864, Prince Don David Hewawitharana was educated at the Missionary School. He went to temples with his parents and had the company of monks. He visited the country with Sir Henry Steele Olcott, who came to Sri Lanka, and translated the speeches given by Olcott in English into Sinhala. Avoiding the name David, he used the name Anagarika Dharmapala. He played a great role in uplifting Buddhist education instead of missionary education. Parama Vijnānārtha Buddhist Council worked hard to provide Buddhist education to Sinhalese children.

He went to India and played a big role in saving Buddhist shrines including Bodhgaya which had been taken over by Hindus. He built the London Buddhist Centre in England, Moolagandhakuti Vihara in Varanasi, Dharmarājika Vihara in Calcutta, Buddhist Rest Halls in Buddha Gaya and Madras etc. He performed a great religious service and was later ordained as a monk under the name of Siri Devamitta. Died on 29th April 1933. A great mission was accomplished by him to raise Dhamma education to awaken the Sinhala Buddhists as well as to promote Sambuddha Sasana.

(Five marks, as considering whole answer)

(ii) Dumindagamanaya

The Dumindagamanaya was the bringing of the Jaya Sri Maha Bodhi branch from Bodh Gaya in Dambadiva (India) to Sri Lanka. Maha Arahath Theri Sanghamitta took the lead in it. At the invitation of Maha Arahant Thera Mahinda and King Dewanampiyatissa, Sanghamitta Arahant Meheni came to Sri Lanka. The Sri Maha Bodhi branch brought by the Arahant Sangamitta Theri was received by King Dewanampiyatissa with an elaborate procession and sacred rituals, and he went to Anuradhapura and planted it in the Mahamevuna Garden. It is said that people from eighteen castes also came to Sri Lanka to protect the Bodhi.

(Five marks, as considering whole answer)

(iii) Vicikiccā hindrance

The fifth of the hindrances is Vicikiccā. Vicikiccā means doubt. Doubt about the Buddha, the Dhamma, the Sangha, the past life and future life, the Thri siksha, etc. is doubt. Once a disagreement about a point is not resolved, it is repeated again and again. In the Samāṇṇapala Sutta, a person who has doubt is like a person lost in a forest. This eightfold doubt makes the path of life difficult. It binds the person to samsara. This doubt can be pacified by studying the Dhamma well and having unwavering faith in the Three.

(Five marks, as considering whole answer)

(iv) Watadageya

A watadāgeya is a circular roofed house built for a stupa. It is also known as a Chetiyaghara, Thupaghara, etc. It was built for the protection of the stupa. There is archaeological evidence that watadāgeya was built for smaller stupas such as Thūpārāmaya, Ambasthala, and Lankārāma. The watadāgeya of Polonnaruwa and Medirigiriya are excellent works of art.

(Five marks, as considering whole answer)

Note :
