

සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது [All Rights Reserved]

නව නිර්දේශය/புதிய பாடத்திட்டம்/New Syllabus

NEW	11 E I, II
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අධ්‍යයන පොදු සහතික පත්‍ර (සාමාන්‍ය පෙළ) විභාගය, 2017 දෙසැම්බර්
கல்விப் பொதுத் தராதரப் பத்திர (சாதாரண தர)ப் பரீட்சை, 2017 டிசெம்பர்
General Certificate of Education (Ord. Level) Examination, December 2017

මුද්ද වර්ගය **I, II**
பெளத்தம் **I, II**
Buddhism I, II

පැය තුනයි
மூன்று மணித்தியாலம்
Three hours

Buddhism I

Note :

- Answer all 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.

- "Oh, monks now you don't have a mother or a father. Therefore, in a situation like this, you must act unitedly, assisting each other" The Buddha said this with reference to
 (1) elder Pūtigattāṭṭissa Thera. (2) elder Mahakasyapa Thera.
 (3) a Bhikkhu suffering from a stomachache. (4) elder Moggallāna Thera.
- Indicate Paribbājaka and antevāsika in order, who came blaming as well as praising the Buddha, Dhamma and Sangha.
 (1) Brahmadaṭṭa and Suppabuddha. (2) Suppiya and Brahmadaṭṭa.
 (3) Suppiya and Isidatta. (4) Suppiya and Sonadanda.
- The Buddha spent his tenth rainy season retreat at
 (1) Isipatana Migadaya (deer park) of Benares. (2) Kūtāgāra hall in Visālā city.
 (3) In Pāṛileyiya forest. (4) At Veluvanārāmaya in Rājagaha city.
- The person who made his students silent, thinking that the Buddha may not come to his monastery if they speak loudly was
 (1) Brahmin Sonadanda. (2) Pothhapāda Paribbājaka.
 (3) Upaka Ājivaka. (4) Sanjaya Paribbājaka.
- The monk about whom the Buddha preached eight reasons for becoming sick is
 (1) elder Girimānanda Thero. (2) elder Ananda Thero.
 (3) elder Mahākassapa Thero. (4) elder Mahamoggallāna Thero.
- According to the Loveda Sangarā quotation, "Sat hata Vana Bhava dukata vedānan," the Buddha is a
 (1) noble physician for the physical diseases of the beings.
 (2) noble physician who treats the Sansāric sufferings.
 (3) great surgeon.
 (4) noble physician who treated any kind of disease of the beings.
- Before obtaining ordination in Buddhist dispensation, the elder Sariputta was ordained near
 (1) Upatissa Paribbājaka. (2) Kolitha Paribbājaka.
 (3) Upaka Ājivaka. (4) Sanjaya Paribbājaka.
- The Jāthaka story which depicts the completion of "dāna paramatta pārami" by Bodhisattva is
 (1) Sasa Jātaka. (2) Sivi Jātaka. (3) Vessantara Jātaka. (4) Makhādeva Jātaka.

[see page two]

9. Since the effects can be seen in this world itself by practising oneself, the Dhamma is
 (1) Opanayika. (2) Sanditthika. (3) Akālika. (4) Ehipassika.
10. The Saddhā which is gained on the basis of knowing the facts associated with the triple gem is
 (1) Amūlikā Saddhā. (2) Tuntarā Bodhi. (3) Aveccappasāda. (4) Bhakti.
11. The number of virtues of the triple gem is
 (1) Nine. (2) Sixteen. (3) Twenty. (4) Twenty four.
12. If there is a sleepiness and laziness in the body and mind one cannot recall the lessons that one has already studied. This sleepiness and laziness is known as
 (1) Tinamiddha. (2) Vicikiccā. (3) Kāmaccanda. (4) Vyāpāda.
13. A result which **cannot** be gained through Samatha meditation is
 (1) developing the power of memory.
 (2) ability to forward something in order.
 (3) looking at the world according to tilakkhana.
 (4) developing the power of immediate realization.
14. "It will be better to live even one day with virtues and disciplined mind than living hundred years with mischievousness and undisciplined mind." The first two lines of the Dhammapada stanza which depicts this idea are
 (1) "acarivā brahma cariyam - aladdhā yobbane dhanam."
 (2) "yo ce vassasatam jīve - dussīlo asamāhito."
 (3) "susukham vata jīvāma - verinesu averino."
 (4) "subhānupassim-viharantam - indriyesu asanutham."
15. The kamma which influences the rebirth is
 (1) Janaka Kamma. (2) Upatthambhaka Kamma.
 (3) Upapīdaka Kamma. (4) Upaghātaka Kamma.
16. The reason for spending a fortunate life due to the great beauty of a person, although born in a poor family is
 (1) Upadhi Sampatti. (2) Kala Sampatti. (3) Prayoga Sampatti. (4) Jāti Sampatti.
17. The discourse preached by the Buddha to the people of Kesaputta by praising the rights of thinking, investigation and freedom is
 (1) Vyaggapajja Sutta. (2) Kālāma Sutta. (3) Vimānsaka Sutta. (4) Mangala Sutta.
18. According to Cullakamma Vibhanga Sutta, the consequence of becoming jealous of others' happiness is
 (1) dying in early ages. (2) having a birth in lower castes.
 (3) having a birth as a poor. (4) having a birth with discolour.
19. "There is no rebirth since one is not attached to saṃsāra." The teaching known as Patiloma Paticca Samuppāda which contains this is
 (1) bhava nirodhā jāti nirodho. (2) upādāna nirodhā bhava nirodho.
 (3) tanhā nirodhā upādāna nirodho. (4) vedanā nirodhā tanhā nirodho.
20. Five aggregates (pañcakkhandā) are
 (1) rūpa, vedanā, tanhā, upādāna, viññāna. (2) rūpa, vedanā, saññā, sankhāra, viññāna.
 (3) rūpa, vedanā, tanhā, upādāna, bhava. (4) rūpa, vedanā, saññā, viññāna, nāmarūpa.
21. 'Vibhava tanha' is
 (1) belief in not having a birth after death.
 (2) belief in this life and the life after death.
 (3) desire for continuous happiness throughout the Samsāra.
 (4) desire for abundant happiness in this world.
22. The knowledge that helps to know Akusala and its root, Kusala and its root, Akusala and its effects, Kusala and its effects as included in noble eight fold path is
 (1) Sammā kammanta. (2) Sammā ajīva.
 (3) Sammā vāyāma. (4) Sammā ditti.

[see page three]

23. A component of magga which is **not** included in Sila Siksa of Tri Siksa is
 (1) Sammā vāyāma. (2) Sammā vācā.
 (3) Sammā kammanta. (4) Sammā ajīva.
24. The one and only path for purification of the beings, avoidance from grief and lamentations, freedom from suffering and realization of Nibbana is known in Buddhism as
 (1) Satara Iddhipāda. (2) Satara Kamatahan.
 (3) Satara Sangrahavattu. (4) Satara Satipatthāna.
25. The ability of a ruler to gain happiness while seeing his people's progress and well being is known as
 (1) karuṇā. (2) upekkhā. (3) muditā. (4) mettā.
26. To work for others' well being and happiness of others is known as
 (1) Attacariya. (2) Samānattatā. (3) good governance. (4) altruistic behaviour.
27. The duties of a ruler for citizens and the country without spending much time for own sensual pleasure are known in Dasarāja dharma as
 (1) gentleness. (2) austerity. (3) patience. (4) virtue.
28. The tax money to be paid by the citizens is known in Buddhism as
 (1) Rāja bali. (2) Atīthi bali. (3) Devatā bali. (4) Pubbapetha bali.
29. The happiness that one gains while thinking that he has a wealth earned through a righteous manner is known as
 (1) Atthi Sukha. (2) Bhoga Sukha. (3) Anana Sukha. (4) Anavajja Sukha.
30. The monks should consume their food as they have been taught,
 (1) for increasing body strength. (2) for decorating the body.
 (3) for becoming handsome. (4) as a support for developing religious practices.
31. One who sleeps at the same place even incapable of getting up, after taking too much food is known in Buddhist literature as
 (1) Kākamāsaka. (2) Bhuttavamithaka. (3) Tattāvattaka. (4) Āhāra hattaka.
32. The presiding monk of the second Buddhist Council was
 (1) elder Sabbakāmi Thero. (2) elder Upali Thero.
 (3) elder Mahakassapa Thero. (4) elder Mahadeva Thero.
33. Each and every part of the sections of Dhamma was handed over to bhānaka traditions. Thus, Majjhima nikaya was handed over to
 (1) Pupillary tradition of Sāriputta Thero.
 (2) Pupillary tradition headed by Mahakassapa Thero.
 (3) Pupillary tradition headed by Ananda Thero.
 (4) Pupillary tradition headed by Anuruddha Thero.
34. The text added to Abhidhamma Pitaka, compiled by Moggalīputta Tissa Thero was
 (1) Patthānappakarana. (2) Yamakappakarana.
 (3) Vibhangappakarana. (4) Kathāvattupakarana.
35. A fact that **cannot** be considered as a result of the "Mahindāgamanaya" is
 (1) the inception of indigenous Bhikkhu society.
 (2) the inception of education centered on Mahāvihāra.
 (3) taking the state governance under the control of monks.
 (4) origination of the art of carvings and sculptures.
36. "My endeavour is for the continuous protection of Buddha Sāsana and not for the royal happiness". The ruler who acted forwarding this slogan is known as
 (1) King Valagambā. (2) King Dhātusena.
 (3) King Mahāparakramabāhu. (4) King Dutugemunu.

[see page four]

37. The Pansiya Panas Jātaka Pot Vahanse was compiled during the
 (1) Polonnaruwa period. (2) Dambadeniya period.
 (3) Kurunegala period. (4) Anuradhapura period.
38. An example for 'Anābaddha' Buddha Statue is
 (1) Avukana Buddha Statue. (2) Māligāwila Buddha Statue.
 (3) Toluvila Buddha Statue. (4) Sasseruwa Buddha Statue.
39. According to the shape of its Dome, the āmalakākāra stupa takes
 (1) the appearance of a lotus. (2) the appearance of a nelli fruit.
 (3) the appearance of a pot. (4) the appearance of a bell.
40. Who made the wish, "May I be born in India for another Twenty five times for protecting Buddhism.?"
 (1) Henry Steal Olcotte. (2) Rerukane Chandawimala Mahanayaka Thero.
 (3) Migettuwatte Gunanānda Thero. (4) Anagarika Dharmapala.

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[see page five]

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General Certificate of Education (Ord. Level) Examination, December 2017

බුද්ධ ධර්මය I, II

பௌத்தம் I, II

Buddhism I, II

Buddhism II

* Answer five questions only, including first one and four other questions.

* The first question carries 20 marks and 10 marks each for other questions.

- Who uttered the Nibbuta pada, "The parents who obtained such a son are pacified" etc. ?
 - Write the meaning of the text, "Imasmin Sati Idam hoti, Imasmin asati idam na hoti".
 - Name four agatis.
 - Write two auspicious facts contained in the verse, "Dānam ca dhamma cariyā ca-ñātakānañ ca sangaho".
 - Explain briefly, "Anana Sukha" as taught in Buddhism.
 - Explain the meaning of customs and non-customs (cāritta-vāritta) as mentioned in Buddhism.
 - What is the policy of administration introduced by Buddha to Vajji kings?
 - Buddha statues are mainly divided into three categories. Write two of them.
 - Name the prose text written during the Polonnaruwa literary period on the basis of Buddha's "purisadhamma sārati" virtue and the author who wrote it.
 - Who was the founder of Pali Text Society in England?
- Who have been assimilated to North and South directions in Sigālovāda Sutta?
 - State three duties that should be performed towards you by any one of the social groups mentioned in (i) above.
 - "The progress of the entire society takes place in performing the duties mutually". Discuss.
- Write the Dhammapada stanza which emphasizes the causes for developing individual's fame.
 - Write the meaning of the stanza mentioned in (i) above.
 - "Dhammapada can be considered as a text consisting of valuable advices to be practised by the entire humanity." Examine.
- There are four divisions of Kamma according to the time of its fruition. State two of them.
 - "Cetanāham Bhikkhave Kamman Vadāmi." Elucidate the Buddhist teaching on Kamma on the basis of this text.
 - Explain how the knowledge of wholesome and unwholesome deeds assist the success of this life and life after death.

5. (i) Point out two facts which are conducive to the happiness of individual in this world with reference to Vyaggapajja Sutta.
(ii) Explain one fact mentioned in (i) above.
(iii) Explain how those facts are conducive to the success of mundane life.
6. (i) Elucidate briefly, the facts that caused the conducting of the third Buddhist Council.
(ii) Name the venue, king who patronised and the Head Thero of this council.
(iii) "The international expansion of Buddhism took place as a result of the third Buddhist Council." Explain.
7. Write short notes only on two of the following topics.
(i) Welivita Saranankara Thero
(ii) Four-fold sangraha vastu
(iii) The Council of Mātale Aluvihāra
(iv) Moonstone (Sandakadapahana)

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G.C.E. (O/L) Examination 2017, December

BUDDHISM

ANSWER

I - Part

1.	3	11.	4	21.	1/4	31.	3
2.	2	12.	1	22.	4	32.	1
3.	3	13.	3	23.	1	33.	1
4.	2	14.	2	24.	4	34.	4
5.	1	15.	1	25.	3	35.	3
6.	2	16.	1	26.	1	36.	4
7.	4	17.	2	27.	2	37.	3
8.	1	18.	3	28.	1	38.	2/3
9.	2	19.	1	29.	1	39.	2
10.	3	20.	2	30.	4	40.	4

01.

(i) By Kisa Gothami

(2 marks)

(ii) When this is there, this happens

When this is not there, this will not happen

(2 marks)

(iii) chanda - desire

dosa - aversion / ill will

bhaya - fear

moha - ignorance

(2 marks)

(iv) Offering alms

Living according to Dhamma

Treating the relations

Correct livelihood

(2 marks)

(v) Anana Sukha menas the happiness one can have by thinking that "I am not in debt to anyone." (2 marks)

(vi) Siroth means doing those things that are good.
Virith menas not doing the bad things that should not be done,
The things that should be done and that should be not done. (2 marks)

(vii) Seven factors of welfare. (2 marks)

(viii) Standing statues
Seated statues
Sleeping statues (2 marks)

(ix) Amavatura - Pandit Gurulugomi (2 marks)

(x) Pandit Rhys Davids. (2 marks)

02. (i) North direction - friends and companions
South direction - teachers (2 marks)

(ii) Duties of friends towards householders

- Protect the householder when he is in danger.
- Protect the property of the householder when he is heedless.
- Become a refuge when he is in danger.
- Do not desert him when he is in trouble.
- Show consideration for his family.

Duties of teachers towards pupils

- Train them in the best discipline.
- Teach them well.
- Teach/educate them arts and sciences.
- Introduce the pupils to friends.
- Protect the students.

(3 marks)

(iii) When people perform their duties well towards each other, progress in the entire society would be the result. According to the teachings of the Buddha, the entire society has been divided into six groups and six directions have been given as similes to these groups. Worshipping the directions means performing of ones relevant duties well without fail. Teachers should perform their duties towards their pupil well and the pupils should perform their duties well towards their teachers. When the other social groups of the society also act in this manner, the society become secured. Thereby the progress in the society becomes a reality. Faith and co-relationship between each of these social groups become firm and the human bonds become strong. Accordingly ones privileges too will become secured. This shows that the progress of the entire society would be a reality when each one performs his/her duties mutually. (5 marks)

- B. (i) Uthānavato satimato
 Sucikammassa nisammakārino
 Saffriatassaca dhammajivino
 Appamattassa yasobhi vaddati (2 marks)
- (ii) The fame of the person, who does the right thing with the inquiring mind, energy, right consciousness and settled good life style, develops well. (3 marks)
- (iii) The Dhammapada which contains valuable instructions, can be considered as a book that can be used by all. Instructions required to make a personal life success are included in it. The life examples given in the Dhammapada are the ethics that can be practiced by all human groups, with no discrimination such as nation, religion etc. (5 marks)

04. (i) Ditta dhammavedaniya kamma
 Upapajavedaniya kamma
 Aparapariyavedaniya kamma
 Ahosi kamma (2 marks)
- (ii) The Lord Buddha preached as "Bikkhus, I say the volition is the kamma". Accordingly the beings are classified as high or low, by the deeds that they perform volitionally and not by the deeds performed by them with no volition involved. (3 marks)
- (iii) There are three doors where the volitional deeds of a human occur. They are the mind, the body and the word. The kammās done through these doors are twofold as kusala kamma and akusala kamma. Akusala kammās are those useless deeds that result suffering in this world, in the next world and in the cycle of birth. Kusala kammās are useful deeds that make happiness in this world, in the next world and in the cycle of birth. The real understanding about the Kusala, Akusala kammās cause for goodness in this world and the next world. At this point it is essential to have an understanding about the 10 wholesomes and the 10 unwholesomes. (5 marks)

05. (i) Uthāna sampada
 Arakha Sampada
 Kalyana mittata
 Samajivikata (2 marks)

- (ii) Uthāna sampada
 1. Uthāna sampada means to earn wealth by courage, bodily strength, sweating in righteous manner.

2. Arakkha Sampada

This means not to let the righteously earned wealth to go destruct by those destructing methods. Such as theft, floods, fire, confiscation by state etc. Also the wealth destruction be there by excessive sensual habits, drunkenness, gambling and companionship with evil doers. So all these should be avoided.

3. Kalyana mittata

Associating good friends is the meaning. Good here means wise and virtuous. The status or age is not that important when associating friends. The good qualities are very important. One should inculcate the good qualities of the good friends. Saddha, sīla, cāga and paññā are these good qualities.

4. Samajivikata

This means to have a good understanding about ones own income and expenditure, not to spend more than the income and to have balanced budget.

(3 marks)

- (iii) All the above facts given in the Vyaggapajja sutta are helpful to make the worldly life successful. It shows that one should have a righteous way of earning as the first thing. Then there won't be any fear or bad result. To earn well he or she should do it with courage, bodily strength and sweating. The earned wealth if not protected in a proper manner again the person will be in trouble. He or she will be unhappy, worried and depressed. Hence whatever earnings it should be protected. Again if he or she associates evil friends there won't be any success for him or her for the next world. Association with wise and virtuous friends only be helpful for him to go towards success. As the last thing if the person doesn't know how to manage the earned wealth in a balanced way he/she will be in problems again. Hence Samajivikata is also very important to have a successful life.

(5 marks)

06. (i) It was a time that there were lot of undisciplined bikkhus in the sāsana they had entered the sāsana because of their desire for gain. As there were more undisciplined bikkhus the sāsana became impure. The disciplined set of bikkhus could not perform their vinaya karmas even.

The 3rd sangayana was organized to dispel all the undisciplined bikkhus from the sāsana and also make arrangement to protect the sāsana.

(2 marks)

- (ii) The 3rd council was held at Asokaramaya, Pelalupnuwara. King Dharmasoka had provided patronage for it. The thero headed the council was Arahant Moggalie Puttatisa thero.

(3 marks)

- (iii) As a result of the 3rd Sangāyana, the spreading of Buddhism took place locally and internationally with the patronage of the Emperor Dharmasoka and with the leadership of Arahant Maha Moggalana thero. 9 missionary groups were sent to 9 countries to propagate Buddhism. The nine countries were Kashmire, Mahisa Mandala, Vanavāsī Deshaya, Aparantha Deshaya, Mahārattha, Yonaka Rattha, Himawantha Pradesh, Swarna Bhumi and Thambapanni (Sri Lanka). (5 marks)

07. (i) Weliwita Saranankara Thero

His birthday – 18th June 1998

Original name – Kulathunga Bandara

Born in Weliwita village, Thumpane area in the upcountry. He had studied many things by his own effort. He gained a great knowledge about Sinhala, Pali, Sanskrit, Buddhism, Poetry and also many other subjects.

He led a humble life and had obtained alms by going round on begging. Therefore became famous as Pindapatika Saranankara.

He formed a society called “Silvat Sangamaya” with the help of other Buddhist devoted people to uplift the Sāsana which was in a declined state at the period of Kandy era.

Established higher ordination here, after bringing it from Siyam with the help of King Keerthi Rajasinghe. Six theros including this thero gained higher ordination in 1753, in this country.

As a tribute this thero was offered the Sanharāja status by King Keerthi Sri Rajasinghe for the service rendered by him towards the sāsana.

Ven. Thero who took steps to renovate the Buddhist sacred places made arrangements to conduct the relevant religious rights compiled a lot of books such as Munigunalankaraya, Sārāttha Sangarahaya, Ratanatrya Pranāma Gatha, Satara Banawara etc too.

This Ven. Thero passed away on the Esala full moon poya day in 1778 at the age of 80, after having spent a disciplined simple life with unlimited faith. (5 marks)

(ii) Satara Sangraha Vastu

1. Danaya – Generosity
2. Priyavacanaya – Pleasant words
3. Artha Caryawa – Well-being of others
4. Samānātmatava – equality

Danaya

This means providing food, clothes, shelter etc. to the needy. This should be done with pure mind without expecting anything. It is a great meritorious act. It should be done without any national or religious discrimination.

Priyavacanaya

Using pleasant, kind words. False speech, telling tales, harsh words and useless speech should be avoided. Instead truthful words, words to unite others. kind pleasing and useful words should be uttered.

Artha Caryawa

Doing things for others benefit.

Doing meaningful service to the society.

Samānātmatava

Treating all, in an equal manner without any discrimination.

(5 marks)

(iii) The Matale Aluvihara Sanghāyana.

This is the 4th Sanghāyana or the council, also called Pusthakaruda Sangeethiya.

500 bikkhus participated.

Reasons for conducting this council:

The risk of losing Maha Theros with knowledge of Tripitaka and dhamma, due to the great famine “Baminitiya Saya” during the period of King Walagamba. There was war also at that period. There was a downfall in the Sāsana too. The conflict amongst the Maha vihara and Abhayagiri monks too was another cause. The competitiveness amongst the bikkhus about the grantha dhura and vidarshanā dhura was another cause.

Results

Codification of the Tripitaka. The doctrine got protected. Challenges aimed for Theravāda doctrine got minimized. Tripitaka books were in use for the spreading of doctrine in other countries Pali text society was helpful to translate the Tripitaka to English.

(5 marks)

(iv) **Moonstone (Sandakada Pahana)**

A crescent shape stone creation at the entrance of ancient temple. It is placed at the foot of the entrance staircase. It is a great artistic creation. The most splendid moonstone is found at the entrance of Biso Maligaya in Anuradhapura.

When looking at it from the out half circle, 1st a curve of flames, then animal pictures of an elephant, a horse, a lion, an ox, and again an elephant and so on; running one after the other in that curve. Inner curve a complicated creeper. Inward curve again a line of Swans carrying a lotus bud in each ones beak going one after the other. In the inner curve again simple creeper. In the centre of the stone half of a lotus. It represents a Bhava cakra according to Professor Senarath Paranavithana. The Ox carvings have got removed from the moonstone, in the Polonnaruwa era, due to Hindu influence. All moonstones have not got this same shape and same carvings.

Kandy era moonstones are different not only from carvings, but also from the shape too.

(5 marks)

10 සහ 11 ශ්‍රේණි සඳහා ග්‍රන්ථ නාමාවලිය

(අ.පො.ස) සාමාන්‍ය පෙළ 11 ශ්‍රේණිය - කෙටි සටහන්

සිංහල මාධ්‍ය

- 10-11 සිංහල ව්‍යාකරණ
- 10-11 සිංහල සාහිත්‍යය රසාස්වාදය
- බුද්ධ ධර්මය
- කතෝලික ධර්මය
- සිංහල භාෂාව හා සාහිත්‍යය
- සිංහල සාහිත්‍යය සංග්‍රහය
- English Language
- ගණිතය - 1
- ගණිතය - 2
- ජීව විද්‍යාව
- භෞතික විද්‍යාව
- රසායන විද්‍යාව
- ඉතිහාසය
- ව්‍යාපාර හා ගිණුම්කරණ අධ්‍යයනය
- භූගෝල විද්‍යාව
- පුරවැසි අධ්‍යාපනය
- පෙරදිග සංගීතය
- නර්තනය
- නාට්‍ය හා රංග කලාව
- චිත්‍ර කලාව
- තොරතුරු හා සන්නිවේදන තාක්ෂණය
- සන්නිවේදනය හා මාධ්‍ය අධ්‍යයනය
- සෞඛ්‍යය හා ශාරීරික අධ්‍යාපනය
- කෘෂි හා ආහාර තාක්ෂණය
- ගෘහ ආර්ථික විද්‍යාව

11 ශ්‍රේණිය - ප්‍රශ්නෝත්තර

සිංහල මාධ්‍ය

- සිංහල භාෂාව හා සාහිත්‍යය
- බුද්ධ ධර්මය
- ඉතිහාසය
- ව්‍යාපාර හා ගිණුම්කරණ අධ්‍යයනය
- පුරවැසි අධ්‍යාපනය

Grade 11 - Short Notes

English Medium

- Buddhism
- Mathematics - 1
- Mathematics - 2
- Biology
- Physics
- Chemistry
- History
- Business & Accounting Studies
- Geography
- Civic Education
- ICT
- Health & Physical Education
- 10-11 English Literary (Poetry)
- 10-11 English Literary (Drama)
- 10-11 English Literary (Short Story)

Grade 11 - Model Papers

English Medium

- Civic Education

10 ශ්‍රේණිය - කෙටි සටහන්

සිංහල මාධ්‍ය

- බුද්ධ ධර්මය
- කතෝලික ධර්මය
- සිංහල භාෂාව හා සාහිත්‍යය
- සිංහල සාහිත්‍යය සංග්‍රහය
- සිංහල රචනා අත්වැල
- English Language
- ගණිතය - 1
- ගණිතය - 2
- ජීව විද්‍යාව
- භෞතික විද්‍යාව
- රසායන විද්‍යාව

Grade 10 - Short Notes

English Medium

- ඉතිහාසය
- ඉතිහාසය රූප සටහන් අග්‍රිත කෙටි සටහන්
- ව්‍යාපාර හා ගිණුම්කරණ අධ්‍යයනය - 1
- ව්‍යාපාර හා ගිණුම්කරණ අධ්‍යයනය - 2
- භූගෝල විද්‍යාව
- පුරවැසි අධ්‍යාපනය
- පෙරදිග සංගීතය
- නර්තනය
- නාට්‍ය හා රංග කලාව
- චිත්‍ර කලාව
- තොරතුරු හා සන්නිවේදන තාක්ෂණය
- සන්නිවේදනය හා මාධ්‍ය අධ්‍යයනය
- සෞඛ්‍යය හා ශාරීරික අධ්‍යාපනය
- කෘෂි හා ආහාර තාක්ෂණය
- ගෘහ ආර්ථික විද්‍යාව
- ජපන් භාෂාව

- Buddhism
- Mathematics - 1
- Mathematics - 2
- Biology
- Physics
- Chemistry
- History
- Business & Accounting Studies - 1
- Business & Accounting Studies - 2
- Geography
- Civic Education
- ICT
- Health & Physical Education

10 ශ්‍රේණිය - ප්‍රශ්නෝත්තර

සිංහල මාධ්‍ය

- සිංහල භාෂාව හා සාහිත්‍යය
- බුද්ධ ධර්මය
- ගණිතය
- විද්‍යාව
- ඉතිහාසය
- පුරවැසි අධ්‍යාපනය
- භූගෝල විද්‍යාව
- පෙරදිග සංගීතය

Grade 10 - Model Papers

English Medium

- Mathematics
- Science
- Civic Education
- Geography
- English Activity Book
- English Work Book

අනෙකුත් ග්‍රන්ථ

- හෙළදිව කතිකාවත
- අරුණශාන්ත අමරසිංහ
- හොල්මන් අවතාර සහ යකඳුරන්
- අරුණශාන්ත අමරසිංහ
- සිසු-ගුරු අත්පොත නාට්‍ය හා රංග කලාව 10-11 ශ්‍රේණි සඳහා (නව විෂය නිර්දේශය) - තන්දන අල්ගේවත්ත

පාඩමෙන් පාඩමට මාසික ඇගයීම්

සිංහල මාධ්‍ය

- 10-ශ්‍රේණිය - විද්‍යාව
- 11-ශ්‍රේණිය - විද්‍යාව

සියලු ම ශ්‍රේණි සඳහා කෙටි සටහන්, ප්‍රශ්න පත්‍ර කට්ටල සහ වැඩ පොත් අප සතුව තිබෙන අතර, මෙම ඕනෑම ග්‍රන්ථයක් වට්ටම් සහිත ව ඔබේ නිවසට ම ගෙන්වා ගත හැකි ය.