CBSE Class 10 Bhutia 2026-27

Sample Paper with Solutions

Conducted by the Central Board of Secondary Education (CBSE)

Time Allowed: 3 hours **Maximum Marks: 80**

General Instructions

(i) The question paper contains **four sections**.

(ii) **Section A: Reading Comprehension** - **10 marks**, contains **5 questions**.

(iii) **Section B: Creative Writing** - **10 marks**, contains **2 questions**.

(iv) **Section C: Grammar** - **25 marks**, contains **7 questions**.

(v) **Section D: Literature** (textbook) - **35 marks**, contains **13 questions**.

(vi) Attempt questions as per specific instructions.

Section A: Reading Comprehension (10 marks)

10 marks.

1(I). ཐོན་མི་སོམ་སྦོ་ཏའི་རྣམ་ཐར།

སྔེ་མོ་ཐོན་ལྡེལ་གྱི་ཁྲན་རབས་རྣམས་ཀྱི་ངག་རྒྱན་ཁ་གཏམ་ཤོད་སོལ་དུ། སྡོན་གྱི་དུས་སྦྱོ་ཁ་གཉལ་ནང་ཁྱིམ་ཚང་ཕྱུག་པོ་ཞེག་ལ་བུ་སྤུན་གསུམ་ཡོ
ཉེན་ཞེག་ཡབ་ཀྱི་ལུ་བའི་ནང་དུ་བུ་ཆུང་བཞུགས་སུ་བཅུག་ནས་ཞིང་རྩེ་བཞེན་བའི་སྐབས། གང་ནས་ཡོང་བ་མ་ཤེས་པའི་མི་གཟེ་བརྩེད་ཆེན་པོ
ང་ངོ་ཤེས་སམ་གསུངས་པས་མི་ཤེས་ལགས་ཞུས། འོ་ན་ང་བོད་ཀྱི་རྒྱལ་པོ་སོང་བཙན་སྒམ་པོ་ཡིན། ངས་དྲི་བ་བྱེད་པར་ལན་ཟེབས་ན་བྱ་དགའ་ད
དྲང་པོར་མ་སྨས་ན་སྐེ་གཅོད་དོ་གསུངས་ནས་དྲི་བ་གནང་བར། ཁྱོད་ཀྱིས་ཞིང་ཁ་ག་དུས་ནས་རྩོས་གསུངས་པས། ད་ནང་ཞོགས་པ་ནས་རྩོས་པ་ཡི
ཡང་ཁྱོད་ཀྱི་ཞིང་ཁ་ལ་རྩོས་རོལ་ཤང་ག་ཚོད་ཡོད། གྲངས་ཀ་ཤོད་དགོས་གསུངས་པར། ཡབ་ཀྱིས་གྲངས་ཀ་ཞུ་རྒྱ་མེད་པས་སྐ་སྟེ་མགོ་འཕྲུར།
སྟེ་བསྟར། ཏྲལ་ཆུ་འཇགས་བཞིན་བསྡད་པའི་སྐབས་སུ། ཡབ་ཀྱི་ལུ་བའི་ནང་ཡོད་པའི་ཐུ་ཆང་ལོ་གསུམ་པ་དེ་ཡར་ལངས་ནས་རྒྱལ་པོ་ལ་འདི་སྐད
ཏ་ཚད་སྦང་བ་གཏོང་ས་དང། མི་ཚད་ཡ་ལ་བཞག་ས་ངའི་པ་ཕ་ཞེ་ཡིན། དེ་འདྲ་ཡིན་ན་རྒྱལ་པོ་ཁྱོད་ད་ནངས་གནས་ཚང་ནས་ཞེབས་ནས་ཏ་ཤི་
དེའི་གྲངས་ཀ་གསུངས་ན་ངའི་པ་ཕའི་ཞིང་ལ་རྩོས་རོལ་ཤང་གི་གྲངས་ཀ་ངས་ཕྱལ་ཆོག་གསུངས་པས་རྒྱལ་པོ་ཐུགས་མཉེས་ནས། ང་ལ་འཛམ་པའི
བུ་འདི་ང་ལ་དགོས། ཡབ་ཁྱོད་རང་ལྟ་བ་གྱོན་གསུངས་ནས། རྒྱལ་པོས་ཞིང་ས་སྤར་བ་གང་ཡབ་ཀྱི་པང་ཁའི་ནང་ལ་གནང་སྟེ་ནང་དུ་མ་སྨེགས་པ
ནང་མེ རྣམས་ལ་ཡང་རྒྱུ་མཚན་དེ་སྐད་སྨོས་ཤེག་གསུངས་ནས། བུ་དེ་རྒྱལ་པོའི་ཆེས་པང་དུ་བསྟམས་ནས་ཡུད་ཙམ་ཞིག་ལ་གར་སོང་མེད་པར་
ཡབ་ནས་ནང་མེ་རྣམས་ལ་རྒྱུ་མཚན་ཞིག་པར་བཤད་པས། ས་སྤར་བ་གང་འདི་ཨ་མའི་ནུ་རིན་ལ་སྨྲད་བྱང་ཟེར་ནས་བཤུས་པས་གསེར་ཕྲེ་སྤར་བ
ཚོས་རྒྱལ་གྱི་དྲི་བ་མཛད་སའི་ས་ཞིང་དེར་དེང་སང་ཡང་ཞིང་དྲི་བ་ཆེན་མོ་ཞེས་པའི་མིང་ནས་འབོད་ཀྱི་འདུག་ཐོན་མི་སམ་སྦོ་ཏ་དང་སྤྲོ་རོ་བ་དོ
དེ་ནས་རྒྱ་གར་དུ་གསན་བསམ་མཐར་ཕྱིན་མཛད་དེ་ཕྱིར་བོད་དུ་འཚེར་ནས་ཞོ་བྱང་སྐུ་མཁར་མ་རྟ་ཁར་ལོ་གསུམ་དུ་སྐུ་མཚམས་བསྐེན་གྱུབ
སུམ་རྟགས་གཙོས་པའི་བརྩ་སྤྱད་ཀྱི་བསྟན་བཅོས་བརྒྱད་བརྩམས་པར་གྱགས།
གོང་གི་ཚ་འཚམས་འདི་བཀྲགས་ནས་འོག་གི་དྲི་བ་རྣམས་ལ་ལན་བྱེས།
ཐོན་མི་སམ་སྦོ་ཏ་འཕྲུངས་ཚུལ་ཇི་ལྟར་ཡིན་ནམ། [1 mark]

Solution:

Concept:

- The question asks how Thonmi Sambhota was born.
- It wants the birth details that the passage gives.
- One clear fact is enough for 1 mark.

Step 1: Find the line in the passage Early in the passage the youngest son Anu Nang-drak settles at Snyemo and marries a girl named Yangchen Lhamo. Then the passage says: ངོ་མཚར་བའི་སྐས་དང་བཅས་བུ་ཞིག་འཕྲུངས་པ་ཨ་ནུ་སམ་སྦོ་ཏ་ཞེས་ཟེར།
This means a son was born with wondrous signs, and he was called Anu Sambhota.

Step 2: Write the answer In plain English: he was born with many wondrous (marvellous) signs. The marking scheme gives this as: ཐོན་མི་སམ་སྦོ་ཏ་ནི་ངོ་མཚར་བའི་སྐས་དུ་མ་དང་བཅས་འཕྲུངས་པ་ཡིན།

Step 3: Presentation for the marks Answer only from the passage or poem given in the paper. Use the words of the text where you can, but write a full sentence. This question is worth 1 mark(s), so one clear sentence is enough. Do not copy the whole passage; copy only the line you need.

Step 4: Conclusion Thonmi Sambhota was born together with many wondrous signs.

Quick Tip to Solve: Look at the sentence about the son born to Yangchen Lhamo. It names the signs that came with his birth.

1(II). ཐོན་མི་སམ་སྐོ་ཅའི་ཡབ་ཞིང་རྩོས་པའི་དུས་སུ་མི་གང་འདྲ་ཞིག་བསྟེགས་པ་ཡིན་ནམ། [1 mark]

Solution:

Concept:

- The question asks what kind of person arrived while Thonmi Sambhota's father was ploughing.
- We need to describe the visitor.

Step 1: Find the line in the passage The father was ploughing with the child placed in his cloak. Then the passage says a stranger appeared suddenly: གང་ནས་ཡོང་བ་མ་ཤེས་པའི་མི་གཟི་བརྗིད་ཆེན་པོ་དང་རྟ་ངང་པ་ཞོན་པ་མདའ་གཞུ་འཛིར་གསུམ་ཅན་ཞིག་ཐོག་ཏུ་བྱུང་བ
So he was a man of great majesty, riding a fine horse, with a bow and arrows and three companions.

Step 2: Write the answer A majestic stranger on a fine horse, carrying a bow and arrows and accompanied by three attendants, came to the father suddenly. Later he said he was the Tibetan king Songtsen Gampo.

Step 3: Presentation for the marks Answer only from the passage or poem given in the paper. Use the words of the text where you can, but write a full sentence. This question is worth 1 mark(s), so one clear sentence is enough. Do not copy the whole passage; copy only the line you need.

Step 4: Conclusion A man of great majesty on a fine horse, with a bow and arrows, came suddenly.

Quick Tip to Solve: Read the sentence that begins with the stranger who appeared from nowhere while the father was ploughing.

1(III). ཞིང་དྲི་བ་ཆེན་མོ་ཞེས་ཐོག་དགོས་དོན་གང་ཡིན་ནམ། [1 mark]

Solution:

Concept:

- The question asks why the field is called "Zhing Dri-wa Chenmo".
- The name has two parts: zhing (field) and dri-wa chenmo (the great question).
- So the name must come from some great question asked there.

Step 1: Find the line in the passage Near the end of the story the passage says: ཆོས་རྒྱལ་གྱི་དྲི་བ་མཛད་གའི་ས་ཞིང་དེར་དེང་སང་ཡང་ཞིང་དྲི་བ་ཆེན་མོ་ཞེས་པའི་མིང་ནས་འབོད་ཀྱི་འདུག
So the field where the Dharma king asked his questions is still called by this name.

Step 2: Write the answer It is called Zhing Dri-wa Chenmo because it is the field where the Dharma king Songtsen Gampo asked his questions. The marking scheme says: ཆོས་རྒྱལ་གྱི་དྲི་བ་མཛད་གའི་ས་ཞིང་ཡིན་པས་ཞིང་དྲི་བ་ཆེན་མོ་ཞེས་ཐོག་པ་ཡིན།

Step 3: Presentation for the marks Answer only from the passage or poem given in the paper. Use the words of the text where you can, but write a full sentence. This question is worth 1 mark(s), so one clear sentence is enough. Do not copy the whole passage; copy only the line you need.

Step 4: Conclusion The name comes from the field where the Dharma king asked his questions.

Quick Tip to Solve: Split the name into field and question, then look for the sentence that explains it at the end of the story.

1(IV). རྒྱལ་པོ་སྲོང་བཙན་སྒམ་པོས་ཇོན་མེའི་ཡབ་ལ་དྲི་བ་གང་དྲིས་སམ། [1 mark]

Solution:

Concept:

- The question asks what question King Songtsen Gampo put to the father.
- We must state the question from the passage.

Step 1: Find the lines in the passage The king first asked: ཁྱོད་ཀྱིས་ཞིང་ཁ་གཏ་དུས་ནས་རྩོས (since when have you been ploughing the field?). Then he asked: ཁྱོད་ཀྱི་ཞིང་ཁ་ལ་རྩོས་རོལ་ཀང་གཅིག་ཡོད (how many ploughed strides are there in your field?) and told him to say the number.

Step 2: Write the answer He asked since when the father had been ploughing, and how many ploughed strides (rows) there were in the field. He told the father to give the exact number.

Step 3: Presentation for the marks Answer only from the passage or poem given in the paper. Use the words of the text where you can, but write a full sentence. This question is worth 1 mark(s), so one clear sentence is enough. Do not copy the whole passage; copy only the line you need.

Step 4: Conclusion The king asked since when he had ploughed and how many strides of ploughing there were.

Quick Tip to Solve: The king asked two things: when the ploughing began and how much ploughing was in the field.

1(V). ཁོང་གི་དྲི་བར་ལན་མ་ཟེབ་པར་ཡབ་ཀྱིས་གང་བྱས་སམ། [1 mark]

Solution:

Concept:

- The question asks what the father did when he could not answer the king.
- We need his reaction.

Step 1: Find the line in the passage The passage says: ཡབ་ཀྱིས་གྱངས་ཀ་ཞུ་རྒྱུ་མེད་པས་སྐབས་སྐེ་མཚོ་འཕྱར། ཕྱེ་བསྣར། ངུལ་ཆུ་འཇོག་བཞིན་བསྡད་པའི་སྐབས་སུ
The father had no way to give the number.

Step 2: Write the answer He was very frightened. His head spun, his tongue stuck out, and he sat there with sweat dripping.

Step 3: Presentation for the marks Answer only from the passage or poem given in the paper. Use the words of the text where you can, but write a full sentence. This question is worth 1 mark(s), so one clear sentence is enough. Do not copy the whole passage; copy only the line you need.

Step 4: Conclusion He was frightened, his head spun, he stuck out his tongue and sat sweating.

Quick Tip to Solve: Read the lines right after the king asked for the number. They list what the father did.

3(I). གོང་གི་ཚིགས་བཅད་རྣམས་སྡུའི་གསུངས་ནས་དྲངས་པ་ཡིན་ནམ། [1 mark]

(A) རྗེ་བཙུན་མི་ལ་རས་པ།

(B) ས་སྐྱ་པཎ་ཀུན་དགའ་རྒྱལ་མཚན།

(C) རྒྱལ་བ་ཡིད་བཞིན་ནོར་བུ།

(D) དཔལ་མགོན་འཕགས་པ་ལུགས་སྒྲུབ།

Correct Answer: (B) ས་སྐྱ་པཎ་ཀུན་དགའ་རྒྱལ་མཚན།

Solution:

Concept:

- The question asks which author the verses above were taken from.
- We have to choose one of four famous teachers.

Step 1: Recall the fact The verses say that a person who never thinks of others is like livestock, and that the noble do not eat food mixed with sin. These are wise sayings in the style of the Sakya Legshe, the collection of advice by Sakya Pandita Kunga Gyaltsen. The marking scheme gives option (b).

Step 2: Check every option Option (a) རྗེ་བཙུན་མི་ལ་རས་པ།: Jetsun Milarepa is known for his songs of spiritual experience, not for these moral sayings, so it is wrong.
Option (b) ས་སྐྱ་པཎ་ཀུན་དགའ་རྒྱལ་མཚན།: Sakya Pandita Kunga Gyaltsen is the author of these wise sayings. This is the key and it is correct.
Option (c) རྒྱལ་བ་ཡིད་བཞིན་ནོར་བུ།: Gyalwa Yizhin Norbu is not named as the author of this saying in the marking scheme, so it is wrong.
Option (d) དཔལ་མགོན་འཕགས་པ་ལུགས་སྒྲུབ།: Pal Gonpo Phagpa Ludrub (Nagarjuna) was an Indian master. His works came into Tibetan by translation, so it is wrong.

Step 3: Conclusion The correct choice is option (b), ས་སྐྱ་པཎ་ཀུན་དགའ་རྒྱལ་མཚན།.

Quick Tip to Solve: Short four-line moral sayings like these belong to the Sakya Legshe by Sakya Pandita.

3(II). གཞན་དོན་མི་སེམས་པའི་མི་དེ་ཅི་དང་མཚུངས། [1 mark]

(A) སེན་ཀེ།

(B) མགས་པ།

(C) སྐྱེ་བོ།

(D) ཕྱུགས།

Correct Answer: (D) ཕྱུགས།

Solution:

Concept:

- The question asks what a person who does not think of others' welfare is compared to.

Step 1: Recall the fact The first two lines say: རྟག་ཏུ་གཞན་དོན་མི་སེམས་པ།། དེ་ཡི་སྤྱོད་པ་ཕྱུགས་དང་མཚུངས།། This means the conduct of one who never thinks of others is just like that of livestock. So the comparison is with livestock.

Step 2: Check every option Option (a) ལ་རྟེ།: The lion appears only in the last two lines, as an animal that will not eat filth. It is not the comparison, so it is wrong.
Option (b) མཁས་པ།: The wise person is the opposite of someone who ignores others. It is wrong.
Option (c) སྐྱེ་བོ།: A person is the subject of the line, not the thing he is compared with. It is wrong.
Option (d) ཕྱུགས།: Livestock is the word used in the poem for the comparison. It is correct.

Step 3: Conclusion The correct choice is option (d), ཕྱུགས།.

Quick Tip to Solve: Look at the second line of the poem. It names what the self-centred person is compared with.

4. སྡིག་དང་འདྲེས་པའི་ཟས་སྐུས་མི་ཟ་བ་ཡིན། [1 mark]

Solution:

Concept:

- The question asks who does not eat food that is mixed with sin.
- We must find the person named in the poem.

Step 1: Find the lines in the poem The third stanza line says: དམ་པ་ཅི་ཙམ་ཆུང་ཐུང་ཀུང་། སྡིག་དང་འདྲེས་པའི་ཟས་མི་ཟ།།
The word dam pa means a noble or holy person.

Step 2: Write the answer A noble person does not eat food mixed with sin, however low his condition may become. The marking scheme says: དམ་པ་ཅི་ཙམ་ཆུང་ན་ཡང་སྡིག་དང་འདྲེས་པའི་ཟས་མི་ཟ་བ་ཡིན།

Step 3: Presentation for the marks Answer only from the passage or poem given in the paper. Use the words of the text where you can, but write a full sentence. This question is worth 1 mark(s), so one clear sentence is enough. Do not copy the whole passage; copy only the line you need.

Step 4: Conclusion Noble persons do not eat sinful food, even when they are in great trouble.

Quick Tip to Solve: Look at the first line of the second stanza. It starts with the answer.

5(A). དུས་རྒྱུ་ཆུ་གང་གི་དོན་ལ་བསམ་སྟོ་འཆྱེར་དགོས་པ་ཡིན་ནམ། [2 marks]

Solution:

Concept:

- The question asks for whose sake one should always think.
- It carries 2 marks, so give the answer and one supporting reason.

Step 1: Find the lines in the poem The poem begins: རྒྱ་ཆུ་གཞན་དོན་མི་སེམས་པ།། དེ་ཡི་སྟོང་པ་ཕྱུགས་དང་མཚུངས།།
It says that one who never thinks of the good of others behaves like an animal. So the poem wants us to think of others' welfare (gzhan don).

Step 2: Write the answer We should always think of the welfare of others. Without this, our conduct is no better than that of livestock.

Step 3: Presentation for the marks Answer only from the passage or poem given in the paper. Use the

words of the text where you can, but write a full sentence. This question is worth 2 mark(s), so give two short points or two sentences. Do not copy the whole passage; copy only the line you need.

Step 4: Conclusion One must always think of the welfare of others.

Quick Tip to Solve: The first line of the poem says what happens to a person who does not think of this.

OR

5(B). རང་ཉིད་ཅི་ཙམ་ཆུད་ན་ཡང་གང་བྱེད་མི་རུང། [2 marks]

Solution:

Concept:

- The question asks what we must not do even when we ourselves are in a low state.
- It carries 2 marks.

Step 1: Find the lines in the poem The second stanza says: དམ་པ་ཅི་ཙམ་ཆུད་གྱུར་ཀྱང་། སྡིག་དང་འདྲེས་པའི་ཟས་མི་ཟ།།
It adds the example of the lion, who will not eat filth even when hungry: སེངྒེ་བཀྲེས་ཀྱང་མི་གཙང་བའི།། ངན་སྤྱོད་ཟ་བར་མི་བྱེད་དོ།།
So even in trouble one must not do anything mixed with sin.

Step 2: Write the answer Even when we have fallen very low, we should not commit sinful acts. We should keep our conduct clean, as the noble ones and the hungry lion do.

Step 3: Presentation for the marks Answer only from the passage or poem given in the paper. Use the words of the text where you can, but write a full sentence. This question is worth 2 mark(s), so give two short points or two sentences. Do not copy the whole passage; copy only the line you need.

Step 4: Conclusion Even in a low state we must not do sinful deeds.

Quick Tip to Solve: Read the second stanza. It says what the noble and the hungry lion will not do.

Section B: Creative Writing (10 marks)

10 marks.

6(A). རང་ཉིད་སློབ་གྲྭའི་ཤེས་ཡོན་ཚོགས་ཆུང་གི་ཚོགས་མི་ཡིན་པ་བྱས་ནས་ཤེས་ཡོན་སློབ་སྟེའི་དཔོན་པོ་མཆོག་ལ་ཚན་རིག་དགེ་རྒན་གཅིག [5 marks]

Solution:

Concept:

- This is an application (snyan zhu) to the principal.
- You write as a member of the school education society and ask for one science teacher.
- It carries 5 marks, so a full letter with the usual parts is needed.

Step 1: Plan the parts of the letter A formal Tibetan application has four parts.
1. The opening address: མཆུངས་མེད་སློབ་གྲྭའི་དགེ་ཆེ་མཆོག་གི་དྲུང་དུ་ཆེད་ཞུ། (a humble request to the respected principal).

2. Who is writing: a member of the school education society.
3. The reason: there is no science teacher, so studies suffer.
4. The request: please grant one science teacher.

Step 2: Model letter (composed for this key, not taken from the MS) ཞུ། མཆུངས་མེད་སློབ་གྲྭའི་དགེ་ཆེ་མཆོག་གི་དྲུང་དུ་ཆེད་ཞུ་ང་ཚོའི་སློབ་གྲྭའི་ཤེས་ཡོན་ཚོགས་ཆུང་གི་ཚོགས་མིའི་ཚུལ་དུ་སྐན་ཞུ་འདི་འདྲལ་གྱི་ང་ཡུ་སློབ་གྲྭའི་ནང་ཚན་རིག་དགེ་རྒན་མེད་པས་སློབ་ཕྲུག་རྣམས་ཀྱི་སློབ་གཉེར་ལ་གནོད་པ་ཆེན་པོ་འདུག དེའི་ཕྱིར་སྐུ་ཉིད་ཀྱིས་ཚན་རིག་དགེ་རྒན་གཅིག་སྩལ་རོགས་ཞེས་ཞུ་རྒྱུ་དང་བཅས། Meaning: To the respected Principal of Matchless School, a humble request. I submit this application as a member of the school education society. At present the school has no science teacher, so the students' studies suffer greatly. Therefore I request you kindly to grant us one science teacher.

Step 3: Check the letter The address, the writer's role, the reason and the request are all present. The language is polite and short.

Step 4: Presentation for the marks A writing task is marked for format, content, language and spelling. This task is worth 5 mark(s), so write a complete piece with every part. Keep the sentences short and the Tibetan spelling correct.

Step 5: Conclusion A complete application with address, reason and request is written.

Quick Tip to Solve: Use the formal opening to the principal, give your role, state the reason, and end with the request.

OR

6(B). སློབ་གྲྭའི་ལུས་རྩལ་ཏན་ལས་བརྒྱུད་དེ་སློབ་གྲྭའི་རྩེད་ཚས་རིགས་ཉོ་ཕྱིར་དགེ་ཆེ་ལ་སྐན་ཞུ་ཞེག་བྱེས། [5 marks]

Solution:

Concept:

- This is an application to the principal through the sports teacher, asking to buy sports equipment.
- The official marking scheme gives a model letter for exactly this task, so we follow it.

Step 1: Plan the parts of the letter 1. Address the respected principal.
2. Say why you write: the inter-class football competition begins on 30 June 2026.
3. State the need: some footballs must be bought.
4. End with the request for quick financial help.

Step 2: Model letter from the marking scheme ཞུ། མཆུངས་མེད་སློབ་གྲྭའི་དགེ་ཆེ་མཆོག་གི་དྲུང་དུ་ཆེད་ཞུ། ལོ་སྐར་ནང་བཞིན་སྤྱི་ལོ་ ༢༠༢༦ ཟླ་བ ༦ ཚེས་ ༣༠ ནས་སློབ་གྲྭའི་ཁང་ཚན་ནང་ཁུལ་གྱི་རྐང་རྩེད་པོ་ལེའི་འགན་བསྡུར་འགོ་འཛུགས་ཡིན་པས Meaning: To the respected Principal of Matchless School, a humble request. As usual, the football competition between the classes of the school begins from 30 June 2026. Some footballs have to be bought, so I request you kindly to sanction money as early as possible.

Step 3: Check the letter It has the address, the reason, the need and the request. Dates and numbers are written in Tibetan numerals.

Step 4: Presentation for the marks A writing task is marked for format, content, language and spelling. This task is worth 5 mark(s), so write a complete piece with every part. Keep the sentences short and the Tibetan spelling correct.

Step 5: Conclusion The model application in the marking scheme is followed.

Quick Tip to Solve: Open with the principal address, mention the football competition, say footballs must be bought, and request money.

7. བརྩོད་གཞི་རྣམས་ལས་གཅིག་གི་ཐོག་ཡིག་འཕྲིང་ཉུང་ལས་མི་ཉུང་བའི་འབྲི་རྩོམ་ཞིག་བྱེས།

a) ཡ་རབས་སྦྱོང་བཟང་།

b) སྐོ་ཏེ་སྐད་ཡིག་གལ་ཆེ་ཚུལ།

c) ཆོས་ལུགས་མཐུན་འབྲེལ།

d) ཕ་མ་བཀའ་དྲིན་ཆེ་ཚུལ། [5 marks]

Solution:

Concept:

- Write an essay of at least twenty lines on any one of the four topics.
- The topics in this paper are: (a) ཡ་རབས་སྦྱོང་བཟང་། (noble conduct), (b) སྐོ་ཏེ་སྐད་ཡིག་གལ་ཆེ་ཚུལ། (the importance of the Bhoti language), (c) ཆོས་ལུགས་མཐུན་འབྲེལ། (harmony between religions), (d) ཕ་མ་བཀའ་དྲིན་ཆེ་ཚུལ། (the kindness of parents).
- It carries 5 marks.

Step 1: Plan the essay Use three parts. Start with a short introduction of the topic. In the body give three or four ideas, each in its own few lines, with a small example. End with one or two lines that sum up your message. Keep sentences simple and the spelling correct.

Step 2: Model essay from the marking scheme The official marking scheme prints a model essay on the topic སློབ་ཕྲུག་གི་མི་ཚེ། (student life):

སྤྱིར་བཤད་ན་སློབ་ཕྲུག་གི་མི་ཚེ་དེ་ཤ་ཟང་སྐྱིད་པོ་ཞེག་ལ་ངོས་འཛིན་བྱེད་ཀྱི་ཡོད། ཡིན་ཡང་སློབ་ཕྲུག་གི་དུས་སུ་ང་ཚོ་ལ་ལས་འགན་ཡང་མ
སློབ་ཕྲུག་གི་དུས་སྐབས་དེ་མི་ཞེག་གི་མི་ཚེ་ཤིལ་པོའི་ནང་གསེར་ལས་ལྷག་པའི་ཆས་རང་དབང་ཅན་ཀྱི་དུས་ཤེག་ཡིན།
ང་ཚོའི་མི་ཚེའི་ནང་ཤེས་བྱ་གསར་པ་དང་སློབ་གསོ་གསར་པ་ཐོབ་པའི་དུས་ཤེག་ཀྱང་ཡིན།
སློབ་ཕྲུག་གི་མི་ཚེ་དེ་རྨང་གཞི་ཡིན་པས་དུས་དེར་འབད་འཐབ་གང་བྱས་པ་དེས་ང་ཚོའི་མ་འོངས་པའི་མི་ཚེའི་ནང་རང་ཉིད་འཚོད་པ་སྐྱེ་མི
སློབ་མ་ཞིག་ཡིན་པའི་ཚ་ནས། ང་ཚོའི་བསམ་བློ་ནི་ཉ་ཟང་འགྱུར་ལྡོག་ཆེ་བ་ཅན་ཞིག་ཡིན་པས།
ཉེན་རེ་བཞིན་ང་ཚོའི་ཀློད་པའི་ནང་དུ་ཡང་བསམ་བློ་གསར་པ་མང་པོ་ཞིག་སྐིབ་ཀྱི་ཡོད།
བསམ་བློ་གསར་པ་འདི་དག་བཟང་ངན་གཉིས་ཀ་ཡིན་མོད། འོན་ཀྱང་དགེ་ཏན་ཀྱིས་ཁྱིད་པའི་ཤེས་བྱའི་ཁོད་དུ་ང་ཚོར་བཟང་ངན་ཀྱི་དབྱེ་བ
སློབ་ཕྲུག་གི་དུས་སྐབས་ནི་བཟློག་གཤེར་ཆེ་བའི་ས་གཞི་ཞིག་དང་འདུ་བ་ཡིན། ས་གཞི་དེར་ཁྱོད་ཀྱིས་རྒྱུ་གང་བཏབ་པ་དང་དེའི་དབྱིབས་གང
སློབ་ཕྲུག་གི་མི་ཚེ་ནི་ང་ཚོ་ཚང་མའི་འཚོ་བའི་ཁོད་དུ་ཞིང་གཅིག་ཡོང་ངེས་ཡིན། གལ་ཏེ་ང་ཚོས་སློབ་ཕྲུག་གི་སྐབས་སུ་སློབ་གསོ་དང་ཡོན་
དུས་དེ་ནི་ཕྱིར་ལོག་ཐུབ་པ་མི་སྲིད་པ་ཡིན་པ་མ་ཟད་འཛམ་གླིང་དང་གོམ་པ་རིམ་བགྲོད་ཀྱིས་འགྲོ་མི་ཐུབ་པ་ཞིག་ཀྱང་ཚགས་ངེས་ཡིན།
Summary in English: Student life is thought of as happy but it has many duties. It is the most free and precious time of life, when we gain new knowledge. It is the foundation, and the effort made then saves us from regret later. Young minds change fast, and teachers help us tell good from bad. Student life is like moist soil, in which whatever is sown grows. It comes only once, and a chance lost cannot return.

Step 3: Use the model for your chosen topic Copy the shape of the model, not its words: a general opening line, a few reasons, one comparison, and a closing warning or advice. Any one of the four printed topics can be written this way.

Step 4: Presentation for the marks A writing task is marked for format, content, language and spelling. This task is worth 5 mark(s), so write a complete piece with every part. Keep the sentences short and

the Tibetan spelling correct.

Step 5: Conclusion A twenty-line essay with introduction, body and conclusion is expected.

Quick Tip to Solve: Choose one topic. Write an introduction, three or four body points and a short conclusion in at least twenty lines.

Section C: Grammar (25 marks)

25 marks.

8(I). གཤམ་གསལ་དུ་བ་རྣམས་ལ་ལན་བྱེས།

དཀའ་གནད་གསལ་བའི་མེ་ལོང་གི་རྩོམ་པ་པོ་སུ་ཡིན། [1 mark]

(A) དབྱངས་ཅན་གྲུབ་པའི་རྡོ་རྗེ་ཡིན།

(B) ཐོན་མི་སམྦྷོཊ།

(C) དགེ་འདུན་ཆོས་འཕེལ།

(D) འཇམ་དབྱངས་རྒྱལ་མཚན།

Correct Answer: (A) དབྱངས་ཅན་གྲུབ་པའི་རྡོ་རྗེ་ཡིན།

Solution:

Concept:

- The question asks who wrote the book “Dka’ gnad gsal ba’i me long” (the Mirror that makes the difficult points of grammar clear).

Step 1: Recall the fact The marking scheme names Yangchen Drubpai Dorje as the author. This is the grammar book of the course, and Q14 of the same paper asks for its opening verse of homage.

Step 2: Check every option Option (a) དབྱངས་ཅན་གྲུབ་པའི་རྡོ་རྗེ་ཡིན།: Yangchen Drubpai Dorje is the author named in the marking scheme. Correct.
Option (b) ཐོན་མི་སམྦྷོཊ།: Thonmi Sambhota lived in the seventh century and is known for the Tibetan script and the root grammar texts. He is not named as the author of this book. Wrong.
Option (c) དགེ་འདུན་ཆོས་འཕེལ།: Gendun Chopel is a different scholar. He is not the author given in the scheme. Wrong.
Option (d) འཇམ་དབྱངས་རྒྱལ་མཚན།: Jamyang Gyaltsen is another name in the list and is not the author given in the scheme. Wrong.

Step 3: Conclusion The correct choice is option (a), དབྱངས་ཅན་གྲུབ་པའི་རྡོ་རྗེ་ཡིན།.

Quick Tip to Solve: Recall the author of the Bhoti grammar text whose homage verse is asked in Q14.

8(II). གསལ་བྱེད་ཀྱི་ཡི་གེ་རྣམས་སྡེ་ཚན་ཧམ་དུ་བྱེ་བ་ཡིན་ནམ། [1 mark]

(A) ྲྀ།

(B) བཞི།

(C) གཉིས

(D) གསུམ།

Correct Answer: (A) ྲྀ།

Solution:

Concept:

- The question asks into how many groups the consonant letters (gsal byed) are divided.

Step 1: Recall the fact The Tibetan consonants are arranged in groups: the ka group (ཀ ཁ ག ང), the ca group (ཅ ཆ ཇ ཉ), the ta group (ཏ ཐ ད ན), the pa group (པ ཕ བ མ) and the tsa group (ཙ ཚ ཛ ཝ). That makes five groups, and the scheme gives ྲྀ.

Step 2: Check every option Option (a) ྲྀ: Five. The ka, ca, ta, pa and tsa groups make five. Correct.

Option (b) བཞི: Four would leave out one of the five main groups. Wrong.

Option (c) གཉིས: Two is far too few for the alphabet table. Wrong.

Option (d) གསུམ: Three also leaves out groups. Wrong.

Step 3: Conclusion The correct choice is option (a), ྲྀ.

Quick Tip to Solve: Name the heading letters of the consonant table (ka, ca, ta, pa, tsa) and count them.

8(III). ཨ་ནི་མཚན་མེད་ཅེས་ཀྱང་བྱ་ཞེས་པའི་ཀྱང་སྒྲས་གང་སྟོན་པ་ཡིན་ནམ། [1 mark]

(A) ཨ་ཡིག་མོ་གཟམ་གྱི་ཡི་གེ་ཡིན་པ་སྟོན་པ་དང་།

(B) ཨ་ཡིག་མོ་ཡང་ཡིན་པ་སྟོན་པ་དང་།

(C) ཨ་རྟགས་མེད་ཡིན་པ་སྟོན་པ་དང་།

(D) ཨ་མིང་གཞི་མ་ཡིན་པ་སྟོན་པ།

Correct Answer: (A) ཨ་ཡིག་མོ་གཟམ་གྱི་ཡི་གེ་ཡིན་པ་སྟོན་པ་དང་།

Solution:

Concept:

- The sentence says that the letter A (ཨ) is also called “genderless”.
- The question asks what the word ཀྱང (also) shows.

Step 1: Recall the fact The word ཀྱང means “also”. It adds a second status to ཨ besides being genderless. The marking scheme says it shows that ཨ is also counted as a female letter of the lower group of letters, which is option (a).

Step 2: Check every option Option (a) ཨ་ཡིག་མོ་གཟམ་གྱི་ཡི་གེ་ཡིན་པ་སྟོན་པ་དང་།: The “also” points to ཨ being a female letter of the lower group, as the scheme says. Correct.

Option (b) ཨ་ཡིག་མོ་ཡང་ཡིན་པ་སྟོན་པ་དང་།: This says ཨ is also female in some other sense, but the

scheme does not accept this wording. Wrong.
Option (c) ཨ་རྐཱསཨེད་ཡིན་པ་སྟོན་པ་དང་།: ཨ is already called genderless in the sentence, so ཀྱང cannot be there to repeat that. Wrong.
Option (d) ཨ་མིང་གཞི་མ་ཡིན་པ་སྟོན་པ།: ཨ is a letter of the alphabet, so saying it is not a root letter at all misses the point of ཀྱང. Wrong.

Step 3: Conclusion The correct choice is option (a), ཨ་ཡིག་མོ་གཉམ་གྱི་ཡི་གེ་ཡིན་པ་སྟོན་པ་དང་།.

Quick Tip to Solve: ཀྱང means "also": think about what second role ཨ plays besides being genderless.

8(IV). རྗེས་འཇུག་མ་ནིང་གི་ཡི་གེ་རྣམས་གང་གང་ཡིན་ནམ། [1 mark]

(A) གཏ་དབ་སམ།

(B) ངམ་འ།

(C) ན་ར་ལ།

(D) ཀ་ཅ་ཏ་པ།

Correct Answer: (C) ན་ར་ལ།

Solution:

Concept:

- The question asks which suffix letters (rjes 'jug) are neuter (ma ning).

Step 1: Recall the fact There are ten suffix letters: ག ང ད ན བ མ འ ར ལ ས. They split into male (ག ད བ ས), female (ང མ འ) and neuter (ན ར ལ). So the neuter suffixes are ན ར ལ, option (c).

Step 2: Check every option Option (a) གཏ་དབ་སམ།: ག ད བ ས are the male suffix letters. Wrong.
Option (b) ངམ་འ།: ང མ འ are the female suffix letters. Wrong.
Option (c) ན་ར་ལ།: ན ར ལ are the neuter suffix letters. Correct.
Option (d) ཀ་ཅ་ཏ་པ།: ཀ ཅ ཏ པ are not suffix letters at all. Wrong.

Step 3: Conclusion The correct choice is option (c), ན་ར་ལ།.

Quick Tip to Solve: The ten suffix letters split into male, female and neuter groups. Find the group of three.

8(IX). སྟོན་འཇུག་གི་ཚ་ཡིག་བ་མིང་གཞིའི་ཡི་གེ་ཙམ་གྱི་སྟོན་དུ་འཇུག [1 mark]

(A) བཅུ་དྲུག

(B) བཅུ་གཅིག

(C) བཅུ།

(D) དྲུག

Correct Answer: (A) བཅུ་དྲུག

Solution:

Concept:

- The question asks the number of root letters (ming gzhi) before which the male prefix letter is

placed.

- The printed sentence has no final question word, so it is read as “how many?”.

Step 1: Recall the fact The marking scheme gives sixteen (བཅུ་དྲུག), option (a). This is a recall fact from the grammar table of prefix letters.

Step 2: Check every option Option (a) བཅུ་དྲུག: Sixteen is the number marked in the scheme. Correct.
Option (b) བཅུ་གཅིག: Eleven is not the marked number. Wrong.
Option (c) བཅུ: Ten is not the marked number. Wrong.
Option (d) དྲུག: Six is not the marked number. Wrong.

Step 3: Conclusion The correct choice is option (a), བཅུ་དྲུག.

Quick Tip to Solve: This is a table-recall fact. The scheme gives sixteen.

8(V). དེ་ཉིད་རྣམ་དབྱེ་གང་གི་ནང་ཚན་ཡིན་ནམ། [1 mark]

(A) རྣམ་དབྱེ་བཞི་པ།

(B) རྣམ་དབྱེ་བདུན་པ།

(C) རྣམ་དབྱེ་གསུམ་པ།

(D) རྣམ་དབྱེ་གཉིས་པ།

Correct Answer: (D) རྣམ་དབྱེ་གཉིས་པ།

Solution:

Concept:

- The question asks which case (rnam dbye) “that very thing” belongs to.
- The printed question gives no word for “that”, so the answer has to come from the marking scheme.

Step 1: Recall the fact The marking scheme gives the second case (rnam dbye gnyis pa). In the Tibetan case system the second case is the case of the object (las). The word “that” has no referent on the printed page, so we follow the key.

Step 2: Check every option Option (a) རྣམ་དབྱེ་བཞི་པ།: The fourth case is not the one marked in the scheme. Wrong.
Option (b) རྣམ་དབྱེ་བདུན་པ།: The seventh case is not the one marked in the scheme. Wrong.
Option (c) རྣམ་དབྱེ་གསུམ་པ།: The third case is not the one marked in the scheme. Wrong.
Option (d) རྣམ་དབྱེ་གཉིས་པ།: The second case is the one the scheme marks. Correct.

Step 3: Conclusion The correct choice is option (d), རྣམ་དབྱེ་གཉིས་པ།.

Quick Tip to Solve: The stem has no printed referent. Use the marking scheme: second case.

8(VI). སྔོན་འཇུག་ཐུ་ལས་ཡིའི་གེ་གང་ཡིན། [1 mark]

(A) གཱ་དྷ།

(B) བ།

(C) ཌ།

(D) ཨ།

Correct Answer: (B) བ།

Solution:

Concept:

- The question asks which one of the five prefix letters (sngon 'jug) is a male letter.

Step 1: Recall the fact The five prefix letters are ག ད བ ཨ ཌ. Of these ག ད བ are male and ཨ ཌ are female. The marking scheme marks the single letter བ, which is option (b).

Step 2: Check every option Option (a) གཱ་དྷ།: གཱ་དྷ་ are two letters. They are male prefixes too, but the scheme marks the single letter in (b). So this is not the key.
Option (b) བ།: བ is a male prefix letter and is the marked answer. Correct.
Option (c) ཌ།: ཌ is a female prefix letter. Wrong.
Option (d) ཨ།: ཨ is a female prefix letter. Wrong.

Step 3: Conclusion The correct choice is option (b), བ།.

Quick Tip to Solve: Split the five prefix letters into male and female, then pick the single male letter among the options.

8(VII). བཀྲ་ཤིས་ཀྱི་རྡུ་གུས་ཡི་གེ་བྲིས། ཞེས་བའི་རྣབས་བྱེད་པ་ཪོ་གང་ཡིན། [1 mark]

(A) རྡུ་གུ།

(B) བཀྲ་ཤིས།

(C) ཡི་གེ།

(D) བྲིས།

Correct Answer: (B) བཀྲ་ཤིས།

Solution:

Concept:

- The sentence means "Tashi wrote a letter with a pen".
- The question asks who the doer (byed pa po, the agent) is.

Step 1: Recall the fact The agent is the one who does the action. Ask "who wrote?". The answer is Tashi (བཀྲ་ཤིས). The pen is the tool, the letter is the thing written, and བྲིས (wrote) is the action itself.

Step 2: Check every option Option (a) རྡུ་གུ།: རྡུ་གུ is the pen, the tool used for writing. Wrong.
Option (b) བཀྲ་ཤིས།: བཀྲ་ཤིས is the person who wrote, the agent. Correct.
Option (c) ཡི་གེ།: ཡི་གེ is the letter, the thing that is written. Wrong.
Option (d) བྲིས།: བྲིས is the action word (wrote), not the doer. Wrong.

Step 3: Conclusion The correct choice is option (b), བཀྲ་ཤིས།.

Quick Tip to Solve: Ask “who did the writing?”. That person is the byed pa po.

8(VIII). རྗེས་འཇུག་ཕོ་ལ་ནང་གསེས་ཀྱི་དབྱེ་བ་ཙམ་ཡོད། [1 mark]

(A) ལྔ།

(B) བདུན།

(C) བཞི།

(D) གསུམ།

Correct Answer: (D) གསུམ།

Solution:

Concept:

- The question asks how many inner kinds (nang gses) the male suffix letters have.

Step 1: Recall the fact The marking scheme for Q11 says: ཕོ་ལ་རབ་འབྱིང་མཐའ་གསུམ (the male suffixes have three kinds: best, middle and last). So the number is three, option (d).

Step 2: Check every option Option (a) ལྔ: Five is more than the three kinds listed. Wrong.
Option (b) བདུན: Seven is far more than the three kinds listed. Wrong.
Option (c) བཞི: Four is one more than the three kinds listed. Wrong.
Option (d) གསུམ: Three kinds: best, middle, last. Correct.

Step 3: Conclusion The correct choice is option (d), གསུམ།.

Quick Tip to Solve: Recall the three sub-kinds of the male suffix letters: rab, ’bring, mtha’.

8(X). བྱེད་པ་པོ་གཞན་དང་དངོས་སུ་འབྲེལ་བའི་བྱ་ཚོག་ལ་གང་ཟེར། [1 mark]

(A) བྱེད་འབྲེལ་ལས་ཚོག

(B) དངོས་པོ་བདག

(C) དངོས་པོ་གཞན།

(D) བྱེད་མེད་ལས་ཚོག

Correct Answer: (A) བྱེད་འབྲེལ་ལས་ཚོག

Solution:

Concept:

- The question asks what a verb is called when it is directly linked to another doer (byed pa po).

Step 1: Recall the fact A verb that is linked to a doer and an object is called byed ’brel las tshig, the transitive verb. A verb with no such link is byed med las tshig (intransitive). The scheme gives option (a).

Step 2: Check every option Option (a) བྱེད་འབྲེལ་ལས་ཚོག: Byed ’brel las tshig is the verb linked to a doer. Correct.

Option (b) དངོས་པོ་བདག: དངོས་པོ་བདག means “own thing”. It is not the name of a verb kind. Wrong.
Option (c) དངོས་པོ་གཞན།: དངོས་པོ་གཞན means “other thing”. It is not the name of a verb kind. Wrong.
Option (d) བྱེད་མེད་ལས་ཚིག: Byed med las tshig is the verb with no doer link (Q10 lists examples such as འདག and འབྱུལ). Wrong.

Step 3: Conclusion The correct choice is option (a), བྱེད་འབྲེལ་ལས་ཚིག.

Quick Tip to Solve: Linked to a doer is byed ’brel; not linked is byed med.

9(A). བྱ་བྱེད་ལས་གསུམ་ཚང་ཡོད་པའི་དཔེར་བརྗོད་གཅིག་བྱས་ནས་བྱ་བྱེད་ལས་གསུམ་ཕྱེས། [3 marks]

Solution:

Concept:

- We must write one sentence that has all three parts, the action (bya ba), the doer (byed pa po) and the object (las), and then name each part.
- It carries 3 marks.

Step 1: Recall the three terms The marking scheme (Q12) explains: བྱ་ཞེས་པ་བྱ་བ་དང་། བྱེད་ནི་བྱེད་པ་པོ་དང་། ལས་ནི་བྱ་བའི་ཡུལ་ཡིན།
So bya is the action, byed is the doer, and las is the object of the action.

Step 2: Write an example and split it Example: བཀྲ་ཤིས་ཀྱིས་ཡི་གེ་བྲིས། (Tashi wrote a letter).

Doer (byed pa po): བཀྲ་ཤིས།

Object (las): ཡི་གེ།

Action (bya ba): བྲིས།

Step 3: Check The sentence has all three parts and each part is named in the right place.

Step 4: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 3 mark(s), so give three short points or a short paragraph. Write the Tibetan terms exactly as in the grammar book.

Step 5: Conclusion One sentence with doer, object and action is written and split.

Quick Tip to Solve: Write a short sentence and name the doer, the object and the action in it.

OR

9(B). རྟགས་འཇུག་ཅེས་པའི་དོན་བྱེས། [3 marks]

Solution:

Concept:

- The question asks the meaning of the term rtags ’jug (the “sign” attachment).
- It carries 3 marks.

Step 1: Use the marking scheme The marking scheme says: སྔོན་རྗེས་མེད་གསུམ་གྱི་ཕོ་མོ་མ་ནེད་སོགས་ཀྱི་རྟགས་ཀྱི་དབྱེ་བ་བསྟན་པས་རྟགས་འཇུག་ཅེས་ཟེར་བ་ཡིན།
In English: because it shows the classes of sign, such as male, female and neuter, of the three kinds of letter (prefix, suffix and root) it is called rtags ’jug.

Step 2: Write the answer in your words Rtags ’jug is the part of grammar that shows the gender sign (male, female, neuter and so on) of the prefix, suffix and root letters. That is why it has this name.

Step 3: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 3 mark(s), so give three short points or a short paragraph. Write the Tibetan terms exactly as in the grammar book.

Step 4: Conclusion Rtags ’jug is named for showing the gender classes of the letters.

Quick Tip to Solve: Split the word into “sign” and “attach”, then ask what sign letters carry.

10. བྱེད་མེད་ལས་ཚིག་གི་དཔེར་བརྗོད་བཞི་བྱེས། [2 marks]

Solution:

Concept:

- We must write four examples of an intransitive verb (byed med las tshig), that is, a verb with no doer-object link.
- It carries 2 marks, half a mark per example.

Step 1: Recall the idea An intransitive verb describes something that simply happens or is, without a doer acting on an object. Examples in English are “flow” or “coil”.

Step 2: Use the marking scheme list The marking scheme gives: འཁོར། འཆད། འབབ། འཁྱིལ།
Meanings: འཁོར (turns round), འབབ (flows or falls down), འཁྱིལ (coils). The scheme lists འཆད as well.

Step 3: Write the answer Four examples: འཁོར། འཆད། འབབ། འཁྱིལ།

Step 4: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 2 mark(s), so give two short points or two sentences. Write the Tibetan terms exactly as in the grammar book.

Step 5: Conclusion Four intransitive verbs are listed.

Quick Tip to Solve: Choose four verbs that describe something happening with no doer acting on an object.

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11(A). མིང་གཞི་རྟགས་ཀྱི་དབྱེ་བ་སྤེལ། [2 marks]

Solution:

Concept:

- The question asks to classify the kinds of gender sign (rtags) of the root letters (ming gzhi).
- It carries 2 marks.

Step 1: Recall the basic classes The grammar book sorts letters by gender sign into three classes: male (ཕོ), female (མོ) and neuter (མ་ནེད). The marking scheme of Q11(B) uses the same three classes for the suffix letters.

Step 2: Write the answer The kinds of gender sign are three: male, female and neuter. Give one or two lines on each, using the letters named in Q8(IV) for neuter (ན་ར་ལ).

Step 3: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 2 mark(s), so give two short points or two sentences. Write the Tibetan terms exactly as in the grammar book.

Step 4: Conclusion Three kinds: male, female, neuter.

Quick Tip to Solve: Think of the three-way gender split used throughout the grammar book.

OR

11(B). རྗེས་འཇུག་ནང་གསེས་ཀྱི་དབྱེ་བ་རྣམས་བྱེས། [2 marks]

Solution:

Concept:

- We must write the inner kinds (nang gses) of the suffix letters (rjes 'jug).

Step 1: Use the marking scheme The scheme says: རྗེས་འཇུག་ལ་ནང་གསེས་ཀྱི་དབྱེ་བ་ནི། ཕོ་ལ་རབ་འབྲིང་མཐའ་གསུམ་དང་། མོ་ལ་མོ་ཙམ་དང་ཤེན་ཏུ་མོ། མ་ནེད་ལ་འགྱུར་བ་མ་ནེད། མཚན་གཉིས་མ་ནེད་། མཚན་མེད་མ་ནེད་བཅས་གསུམ་ཡོད།

Step 2: Put it in English Male suffixes have three kinds: best, middle and last. Female suffixes have two kinds: simply female and very female. Neuter suffixes have three kinds: the changing neuter, the two-sign neuter and the signless neuter.

Step 3: Write the answer So the suffix letters have male (3), female (2) and neuter (3) kinds, three main classes in all.

Step 4: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 2 mark(s), so give two short points or two sentences. Write the Tibetan terms exactly as in the grammar book.

Step 5: Conclusion Male 3, female 2 and neuter 3 inner kinds are listed.

Quick Tip to Solve: List the sub-kinds class by class: male, then female, then neuter.

12(A). སྔོན་འཇུག་གི་མ་ནིང་ག་ད་''ཡིག་མིང་གཞིའི་གེ་གང་གང་ལ་འཇུག་གམ། [3 marks]

Solution:

Concept:

- The question asks before which root letters (ming gzhi) certain prefix letters are placed.
- The printed stem has a gap in the letter list (it reads ག་ད་''ཡིག with a missing letter), so the exact letters intended are unclear.
- It carries 3 marks.

Step 1: What the marking scheme gives The official scheme gives no key for this choice. It answers only the OR choice (Q12(B)). So the exact textbook list cannot be confirmed from the paper pages.

Step 2: How to answer Open the prefix-letter table of the Bhoti grammar book. For each prefix letter in the stem, write the root letters it can stand before. Name the prefix first, then give its list.

Step 3: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 3 mark(s), so give three short points or a short paragraph. Write the Tibetan terms exactly as in the grammar book.

Step 4: Conclusion The expected list is in the textbook prefix table; no key is available.

Quick Tip to Solve: Look up each prefix letter in the grammar-book table and list the root letters it takes.

OR

12(B). བྱ་བྱེད་ལས་གསུམ་གྱི་དོན་བྱེས། [3 marks]

Solution:

Concept:

- We must write the meaning of bya byed las gsum (the three: action, doer, object).
- It carries 3 marks.

Step 1: Use the marking scheme The scheme says: བྱ་ཞེས་པ་བྱ་བ་དང་། བྱེད་ཀི་བྱེད་པ་པོ་དང་། ལས་ནེ་བྱ་བའི་ཡུལ་ཡིན།

Step 2: Explain each part Bya means the action, the thing being done. Byed means the doer, the one who does it. Las means the object, the thing the action is done to or for.

Step 3: Write the answer The three together are the action, the doer and the object. A full Tibetan sentence such as བཀྲ་ཤིས་ཀྱིས་ཡི་གེ་བྱིས། (Tashi wrote a letter) shows all three: བྱིས is the action, བཀྲ་ཤིས is the doer and ཡི་གེ is the object.

Step 4: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 3 mark(s), so give three short points or a short paragraph. Write the Tibetan terms exactly as in the grammar book.

Step 5: Conclusion Action, doer and object are explained.

Quick Tip to Solve: Explain the three words bya, byed and las one by one.

13(A). སྔོན་འཇུག་གི་མོ་ཡིག་འ་མེད་གཞི་ཡི་གེ་གང་གང་ལ་འཇུག [2 marks]

Solution:

Concept:

- The question asks before which root letters the female prefix letter འ is placed.
- It carries 2 marks.

Step 1: Recall the table In the usual Sumcupa prefix table the letter འ is placed before ཀ ག ཆ ཇ ཐ ད ཟ ན ཙ ཤ. This list is from the standard grammar tables and is not given in the paper.

Step 2: Write the answer འ is placed before the ten root letters ཀ ག ཆ ཇ ཐ ད ཟ ན ཙ ཤ. Check the list against your own textbook table before writing it.

Step 3: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 2 mark(s), so give two short points or two sentences. Write the Tibetan terms exactly as in the grammar book.

Step 4: Conclusion The standard list has ten root letters.

Quick Tip to Solve: Find the prefix འ in the grammar-book table and copy its row of root letters.

OR

13(B). དབྱངས་གསལ་གཉིས་གང་གི་རང་བཞིན་ཅན་ཡིན་ནམ། [2 marks]

Solution:

Concept:

- The question asks which nature the vowels (dbyangs) and the consonants (gsal byed) have.

Step 1: Use the marking scheme The scheme says: དབྱངས་རྣམས་ཤེས་རབ་ཀྱི་རང་བཞིན་ཅན་དང་གསལ་བྱེད་རྣམས་ཐབས་ཀྱི

Step 2: Explain in English Vowels have the nature of wisdom (shes rab). Consonants have the nature of method (thabs).

Step 3: Write the answer Vowels are of the nature of wisdom and consonants are of the nature of method.

Step 4: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 2 mark(s), so give two short points or two sentences. Write the Tibetan terms exactly as in the grammar book.

Step 5: Conclusion Vowels are wisdom and consonants are method.

Quick Tip to Solve: In the grammar book, vowels and consonants are linked with wisdom and method.

14(A). དཀའ་གནད་གསལ་བའི་མེ་ལོང་གི་མཆོད་བརྗོད་བྱེས། [3 marks]

Solution:

Concept:

- We must write the verse of homage (mchod brjod) that opens the book “Dka’ gnad gsal ba’i me long”.
- It carries 3 marks.

Step 1: Use the marking scheme The scheme gives the verse:
རྒྱལ་ཀུན་མཁྱེན་པའི་ཡེ་ཤེས་དཔྱིད།། གཞོན་ནུ་གཟུགས་ཀྱི་རྣམ་རོལ་བ།། རྗེ་བཙུན་བརྟན་པའི་འཁོར་ལོ་དང་། དབྱེར་མེད་ཟླ་མའི་ཞབས་བཏུད་ནས།།

Step 2: What it says Roughly: having bowed at the feet of the lama who is inseparable from the spring of wisdom that knows all the Victors, from the youthful one playing in the display of form, and from the venerable Tenpai Khorlo. This is a short summary, not a word-for-word translation.

Step 3: Write the answer Write the four lines exactly as in the textbook, with the double shad marks at the line ends.

Step 4: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 3 mark(s), so give three short points or a short paragraph. Write the Tibetan terms exactly as in the grammar book.

Step 5: Conclusion The four-line homage verse of the book is written.

Quick Tip to Solve: Recall the opening verse of the grammar book, four lines, and copy it exactly.

OR

14(B). རང་དོན་ནས་དེའང་བརྗོད་ཅིག་བྱས་ཏེ་དངོས་པོ་བདག་གཞན་ཕྱེས། [3 marks]

Solution:

Concept:

- We must write our own example sentence and sort its objects into “own thing” (dngos po bdag) and “other thing” (dngos po gzhan).
- It carries 3 marks.

Step 1: What the scheme gives The official scheme gives no key for this choice; it answers only the homage-verse choice (Q14(A)). The textbook definitions of the two terms are not on the paper pages.

Step 2: How to answer Write a short sentence with a doer and an object. Name which object belongs to the doer himself and which belongs to another, using the textbook definition of dngos po bdag and dngos po gzhan.

Step 3: Presentation for the marks In a grammar answer, first name the term, then give its meaning or its list, and then an example if one is asked. This question is worth 3 mark(s), so give three short points or a short paragraph. Write the Tibetan terms exactly as in the grammar book.

Step 4: Conclusion An own example classified with the textbook terms.

Quick Tip to Solve: Write your own sentence, then label it with the two terms as defined in your textbook.

Section D: Literature (35 marks)

35 marks.

15(A). ཆུ་གྲུང་ཆེན་པོ་སུ་རུ་དང་དེའི་ཆུ་ཕྲན་དག་གི་གྲུངས་ལ་ཆགས་པའི་ཚྭོངས་ལ་ཅི་ཞེས་འབོད། [1 mark]

(A) བྱང་ཐང་།

(B) བོད་རིགས།

(C) ཕྱམ་ར།

(D) དཀར་འབྲིལ།

Correct Answer: (B) བོད་རིགས།

Solution:

Concept:

- The question asks what name is given to the region settled along the great river Suru and its small streams.

Step 1: Recall the fact This is a textbook geography fact from the lesson on the Bhoti homeland. The marking scheme gives the region name བོད་རིགས།, option (b).

Step 2: Check every option Option (a) བྱང་ཐང་།: Another place name, not the one marked in the scheme. Wrong.
Option (b) བོད་རིགས།: The region name marked in the scheme. Correct.
Option (c) ཕྱམ་ར།: Another place name, not the one marked in the scheme. Wrong.
Option (d) དཀར་འབྲིལ།: Another place name, not the one marked in the scheme. Wrong.

Step 3: Conclusion The correct choice is option (b), བོད་རིགས།.

Quick Tip to Solve: Recall the textbook name for the land around the river Suru.

15(B). བཀའ་བརྒྱུད་ཀྱི་ཆོས་བརྒྱུད་ཆེ་བ་བཞི་པོ་གང་གང་ཡིན་ནམ། [1 mark]

(A) འབའ་རོམ། ཚལ་པ། ཀརྨ། ཕག་གྲུ།

(B) འཇི་གུང་། འབྲུག་པ། ཀརྨ། ཁོ་ཕུ།

(C) གཡའ་བཟང་། ཤུག་གསེབ། འཇི་གུང་། ཀརྨ།

(D) ཡེལ་པ། ཕག་གྲུ། སྟག་ལུང་། འཇི་གུང་།

Correct Answer: (A) འབའ་རོམ། ཚལ་པ། ཀརྨ། ཕག་གྲུ།

Solution:

Concept:

- The question asks for the four great (major) schools of the Kagyu tradition.

Step 1: Recall the fact The four major Kagyu lineages are Baram, Tsalpa, Karma and Phagdru. The other Kagyu names such as Drikung, Drukpa, Taklung, Trophu, Yelpa, Yazang and Shugseb belong to the eight lesser lineages. The scheme gives option (a).

Step 2: Check every option Option (a) འབའ་རོམ། ཚལ་པ། ཀརྨ། ཕག་གྲུ། : Has all four great lineages: Baram, Tsalpa, Karma, Phagdru. Correct.
Option (b) འབྲི་གུང་། འབྲུག་པ། ཀརྨ། ཁྲོ་ཕུ། : Drikung, Drukpa and Trophu are lesser lineages, so this list is wrong.
Option (c) གཡའ་བཟང་། ཤུག་གསེབ། འབྲི་གུང་། ཀརྨ། : Yazang, Shugseb and Drikung are lesser lineages, so this list is wrong.
Option (d) ཡེལ་པ། ཐག་ལུང་། འབྲི་གུང་། : Yelpa, Taklung and Drikung are lesser lineages, so this list is wrong.

Step 3: Conclusion The correct choice is option (a), འབའ་རོམ། ཚལ་པ། ཀརྨ། ཕག་གྲུ།.

Quick Tip to Solve: Remember the four great Kagyu lineages first, then compare the lists.

15(C). གཤམ་གསལ་རྣམས་ལས་གསོ་སྐྱབ་བའི་མཐུན་རྐྱེན་གང་ཡིན་ནམ། [1 mark]

(A) རྡོ་སོལ།

(B) བེ་ཏྲོལ།

(C) ས་སྙུམ།

(D) ཆུ།

Correct Answer: (D) ཆུ།

Solution:

Concept:

- The question asks which of the four things listed is a favourable condition that can sustain (nourish) life.

Step 1: Recall the fact Coal (རྡོ་སོལ), petrol (བེ་ཏྲོལ) and earth oil (ས་སྙུམ) are fuels. They burn to give energy but they do not nourish living things. Water (ཆུ) is needed by every living being. The scheme gives option (d).

Step 2: Check every option Option (a) རྡོ་སོལ། : Coal is a fuel, not something that sustains life. Wrong.
Option (b) བེ་ཏྲོལ། : Petrol is a fuel for engines. Wrong.
Option (c) ས་སྙུམ། : Earth oil (ས་སྙུམ) is also a fuel or oil, not a life-sustaining thing. Wrong.
Option (d) ཆུ། : Water sustains all living beings. Correct.

Step 3: Conclusion The correct choice is option (d), ཆུ།.

Quick Tip to Solve: Think of what every living being needs to stay alive.

16(A). ལུས་བཟོ་ཁྱད་པར་ཅན་དང་ཁྱད་པར་མ་ཡིན་གཉིས་ངོས་བཟུང་། [2 marks]

Solution:

Concept:

- The question asks us to identify two kinds: the special (khyad par can) body forms and the non-special ones.
- It carries 2 marks.

Step 1: What the scheme gives The official scheme answers only the OR choice (Q16(B)). The text-book definitions behind this choice are not printed on the paper pages.

Step 2: How to answer Write the two kinds with one line of meaning each from your lesson, and one example of each, so the answer covers both parts.

Step 3: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 4: Conclusion Two kinds are named from the lesson; no key is available.

Quick Tip to Solve: Name both kinds, give one line of meaning for each and an example.

OR

16(B). མངོན་བརྗོད་ཅེས་བའི་དོན་དང་དེ་ཤེས་ན་ཕན་ཐོགས་གང་ཡོད་། [2 marks]

Solution:

Concept:

- The question asks what mngon brjod means and what benefit there is in knowing it.
- It has two parts for 2 marks.

Step 1: Use the marking scheme The scheme says: མངོན་བརྗོད་ནི་ཤེས་བྱའི་ཚོས་རེ་རེ་ལ་མིང་གི་རྣམ་གྲངས་མང་པོའི་སྒོ་ནས་དམངོན་བརྗོད་ཤེས་ན་མིང་ལ་མི་རྨོངས་པ་ཡིན།

Step 2: Put it in English Mngon brjod (the science of synonyms) means expressing each thing known by many different names. The benefit is that one who knows it is not confused about names.

Step 3: Write the answer Meaning: telling one object through many synonyms. Benefit: you are not confused by the many names of the same thing.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 5: Conclusion Meaning and benefit of mngon brjod are given.

Quick Tip to Solve: Give the meaning (many names for one thing) and the benefit (no confusion about names).

17(A). སྒྲ་རིག་པ་ལ་སྦྱང་ན་ཐན་ཐོག་གང་ཡོད། [2 marks]

Solution:

Concept:

- The question asks what benefit there is in studying grammar (sgra rig pa).
- It carries 2 marks.

Step 1: Use the marking scheme The scheme says: སྒྲ་རིག་པ་ནི་མིང་དང་ཚིག་ལ་ནོར་འཁྲུལ་ཞུགས་ཏེ་ཡོད་ན་དེ་ཀུན་སེལ་བ་དཔ

Step 2: Put it in English Grammar removes mistakes found in names and words. It is also needed to carry out all religious and civil work through writing without errors, so it is an indispensable science.

Step 3: Write the answer Studying grammar helps us remove errors in words and names, and lets us write and spread religious and worldly matters correctly.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 5: Conclusion Grammar removes errors and keeps writing correct.

Quick Tip to Solve: Think of what goes wrong without grammar: mistakes in words and in written work.

OR

17(B). སྟོན་དུས་ཞིང་འབད་པའི་ནང་ལ་ལག་ལས་ཀྱི་བཟོ་གྲྭ་ཁང་ཅིའི་ཕྱིར་ཟེར། [2 marks]

Solution:

Concept:

- The question asks why, in the ancient farming (zhing 'bad pa) lesson, the hand-work shed is given the name it has.
- It carries 2 marks.

Step 1: What the scheme gives The official scheme answers only the other choice (Q17(A)). The lesson itself is not printed on the paper pages.

Step 2: How to answer Use the lesson text: state what the shed was used for in farming days, and link that use to the name.

Step 3: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 4: Conclusion The reason is in the lesson text; no key is available.

Quick Tip to Solve: Split the name into its words and explain what the shed was for.

18(A). ནང་པའི་ཚོས་བརྒྱད་བཞི་པོ་དེ་གང་གང་ཡིན། [2 marks]

Solution:

Concept:

- The question asks for the four Dharma schools of the Buddhist (nang pa) tradition.
- It carries 2 marks.

Step 1: Use the marking scheme The scheme says: ནང་པའི་ཚོས་བརྒྱད་བཞི་པོ་ནི། རྙིང་མ་པ། ས་སྐྱ་པ། བཀའ་བརྒྱུད་པ། དགེ་ལུགས་པ་བཅས་ཡིན།

Step 2: Put it in English They are the Nyingma, the Sakya, the Kagyu and the Gelug schools.

Step 3: Write the answer The four schools are: རྙིང་མ་པ, ས་སྐྱ་པ, བཀའ་བརྒྱུད་པ and དགེ་ལུགས་པ.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 5: Conclusion Nyingma, Sakya, Kagyu and Gelug.

Quick Tip to Solve: Name the four schools of the Buddhist tradition in Tibet.

OR

18(B). འབྲི་གུང་བཀའ་བརྒྱུད་ཀྱི་ཚོས་བརྒྱུད་སྲོལ་བཏོད་པ་པོ་སུ་ཡིན་ནམ། [2 marks]

Solution:

Concept:

- The question asks who founded the Drikung Kagyu lineage.
- It carries 2 marks.

Step 1: What the scheme gives The official scheme answers only the other choice (Q18(A)). So there is no key for this choice.

Step 2: Answer from general knowledge The Drikung Kagyu lineage is generally said to have been founded by Kyobpa Jigten Sumgon (འཇིག་རྟེན་གསུམ་མགོན). Check the name against your textbook before writing it.

Step 3: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 4: Conclusion Kyobpa Jigten Sumgon is the usual answer; no MS key.

Quick Tip to Solve: Recall the founder of the Drikung lineage from the lesson on Kagyu schools.

19(A). ཆོས་ཀྱི་གནད་དོན་རྟོགས་པ་དང་མ་རྟོགས་པ་གཉིས་ལ་སྡུག་བསྔལ་བྱུང་དུས་ཁྱད་པར་གང་ཡོད། [2 marks]

Solution:

Concept:

- The question asks what difference there is between one who understands the main point of the Dharma and one who does not, when suffering comes.
- It carries 2 marks.

Step 1: What the scheme gives The official scheme answers only the other choice (Q19(B)). There is no key for this choice.

Step 2: Answer from general teaching In general Buddhist teaching, one who understands the Dharma meets suffering with calm and uses it as a cause for practice. One who does not understand falls into anger and despair. Check this against the lesson text.

Step 3: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 4: Conclusion Calm acceptance versus despair; no MS key.

Quick Tip to Solve: Compare how the two kinds of people react to suffering.

OR

19(B). གསོ་བ་རིག་པའི་དོན་དང་རྒྱུད་བཞི་པོ་དེ་གང་གང་ཡིན་ནམ། [2 marks]

Solution:

Concept:

- The question asks what gso ba rig pa (the science of healing) means and what its four tantras are.

Step 1: Use the marking scheme The scheme says: ལུས་སྲོག་གསོ་བར་བྱེད་པའི་རིག་པའི་གནས་ཆེན་ལྔའི་ཡ་གྱལ་ཞིག་ཡིན། དེ་སྟོན་པའི་རྒྱུད་བཞི་པོ་ནི། རྩ་རྒྱུད། བཤད་རྒྱུད། མན་ངག་གི་རྒྱུད། ཕྱི་མ་རྒྱུད་བཅས་ཡིན།

Step 2: Put it in English It is one branch of the five great sciences, and it heals body and life. Its four tantras are the Root Tantra, the Explanatory Tantra, the Oral Instruction Tantra and the Last (Subsequent) Tantra.

Step 3: Write the answer Meaning: the science that heals body and life. Four tantras: རྩ་རྒྱུད, བཤད་རྒྱུད, མན་ངག་གི་རྒྱུད and ཕྱི་མ་རྒྱུད.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 5: Conclusion Healing science and its four tantras are given.

Quick Tip to Solve: Define the healing science and name the four tantras in order.

20(A). བདེ་བ་འདོད་ན་གང་འདོར་དགོས། [1 mark]

(A) སྡུག་སྔལ།

(B) རེག་བ།

(C) བདེ་བ།

(D) ཡ་ཡུལ།

Correct Answer: (B) རེག་བ།

Solution:

Concept:

- The question asks what one must give up if one wants happiness.

Step 1: Recall the fact The marking scheme gives option (b), རེག་བ. We keep the marking scheme key. The other three options are not marked as correct.

Step 2: Check every option Option (a) སྡུག་སྔལ: Suffering is not marked in the scheme. Not the key.

Option (b) རེག་བ: This is the option marked in the scheme. Key.

Option (c) བདེ་བ: Happiness is what the person wants, so it is not what he gives up. Not the key.

Option (d) ཡ་ཡུལ: "Homeland" is not marked in the scheme. Not the key.

Step 3: Conclusion The correct choice is option (b), རེག་བ.

Quick Tip to Solve: Use the verse in your textbook; the marking scheme names option (b).

20(B). ས་ལེ་སྦྲམ་ཞེས་པའི་དོན་གང་ཡིན་ནམ། [1 mark]

(A) ཁང་པ།

(B) གསེར།

(C) མེ་ཏོག

(D) གཡུ།

Correct Answer: (B) གསེར།

Solution:

Concept:

- The question asks the meaning of the word ས་ལེ་སྦྲམ (sa le sbram).

Step 1: Recall the fact Sa le sbram is a word for gold (གསེར). The scheme gives option (b).

Step 2: Check every option Option (a) ཁང་པ།: House (ཁང་པ) is not the meaning. Wrong.
Option (b) གསེར།: Gold (གསེར) is the meaning of the word. Correct.
Option (c) མེ་ཏོག: Flower (མེ་ཏོག) is not the meaning. Wrong.
Option (d) གཡུ།: Turquoise (གཡུ) is not the meaning. Wrong.

Step 3: Conclusion The correct choice is option (b), གསེར།.

Quick Tip to Solve: Sa le sbram is a poetic word for a precious metal.

20(C). ཤེས་རབ་སྡོང་བུའི་རྩོམ་པ་པོ་སུ་ཡིན་ནམ། [1 mark]

(A) འཇམ་དབྱངས་རྒྱལ་མཚན།

(B) ཀརྨ་པ་རང་བྱུང་རྡོ་རྗེ།

(C) ས་པཎ་ཀུན་དགའ་རྒྱལ་མཚན།

(D) དཔལ་མགོན་འཕགས་པ་ཟླ་སྒྲུབ།

Correct Answer: (D) དཔལ་མགོན་འཕགས་པ་ཟླ་སྒྲུབ།

Solution:

Concept:

- The question asks who wrote the Sherab Dongbu (the Prajna-danda, “Staff of Wisdom”).

Step 1: Recall the fact The Sherab Dongbu is a book of wise sayings by the Indian master Pal Gonpo Phagpa Ludrub (Nagarjuna). The scheme gives option (d).

Step 2: Check every option Option (a) འཇམ་དབྱངས་རྒྱལ་མཚན།: Jamyang Gyaltsen is not named as the author in the scheme. Wrong.
Option (b) ཀརྨ་པ་རང་བྱུང་རྡོ་རྗེ།: Karmapa Rangjung Dorje is not named as the author in the scheme. Wrong.
Option (c) ས་པཎ་ཀུན་དགའ་རྒྱལ་མཚན།: Sakya Pandita is the author of the Sakya Legshe (Q3), a different book. Wrong.
Option (d) དཔལ་མགོན་འཕགས་པ་ཟླ་སྒྲུབ།: Pal Gonpo Phagpa Ludrub is the author named in the scheme. Correct.

Step 3: Conclusion The correct choice is option (d), དཔལ་མགོན་འཕགས་པ་ལུགས་སུ།.

Quick Tip to Solve: The Staff of Wisdom is by an Indian master whose name ends in Ludrub.

20(D). གཟིར་དུ་གནའ་དུས་ཀེ་སར་མང་པོ་སྐུས་སྦེལ། [1 mark]

(A) དགྲ་བཅོམ་པ་ཉི་མ་གུང་པ།

(B) ལོ་ཙྪ་བ་རིན་ཆེན་བཟང་པོ།

(C) བླ་མ་སྟག་ཚང་རས་པ།

(D) ཀརྨ་རང་བྱུང་རྡོ་རྗེ།

Correct Answer: (A) དགྲ་བཅོམ་པ་ཉི་མ་གུང་པ།

Solution:

Concept:

- The question asks who spread kesar (saffron) widely in Kashmir in ancient times.

Step 1: Recall the fact The scheme gives the arhat Nyima Gungpa, option (a). The other names are Tibetan teachers and translators, not the person who spread saffron in Kashmir.

Step 2: Check every option Option (a) དགྲ་བཅོམ་པ་ཉི་མ་གུང་པ།: The arhat Nyima Gungpa is the person named in the scheme. Correct.
Option (b) ལོ་ཙྪ་བ་རིན་ཆེན་བཟང་པོ།: Lotsawa Rinchen Zangpo was a Tibetan translator. Not the answer.
Option (c) བླ་མ་སྟག་ཚང་རས་པ།: Lama Tagtsang Repa is a Tibetan teacher. Not the answer.
Option (d) ཀརྨ་རང་བྱུང་རྡོ་རྗེ།: Karma Rangjung Dorje is a Tibetan master. Not the answer.

Step 3: Conclusion The correct choice is option (a), དགྲ་བཅོམ་པ་ཉི་མ་གུང་པ།.

Quick Tip to Solve: The saffron story of Kashmir is linked with an arhat.

21(A). གང་ཟག་རབ་འབྲིང་མཐའ་གསུམ་ལ་ཆོས་དགོས་པ་ཅི་ཕྱིར་ཁག་ཅན་ཡིན། [2 marks]

Solution:

Concept:

- The question asks why the Dharma is important for the best, middling and lowest kinds of persons.
- It carries 2 marks.

Step 1: What the scheme gives The official scheme answers only the other choice (Q21(B)). There is no key for this choice.

Step 2: Answer from general teaching In general teaching every person, whatever his level, wants happiness and wants to be free from suffering. The Dharma is the means to both, so it matters to all three kinds of persons. Check the wording against your lesson.

Step 3: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 4: Conclusion Dharma serves every kind of person; no MS key.

Quick Tip to Solve: Link the wish for happiness, which all persons share, to what the Dharma offers.

OR

21(B). དགྲ་ཕྱོགས་སྟོབས་ཤན་ཚུར་ཆོ་ཀ་རོགཝ་འདུག་ན་བདེ་བ་ཇི་ལྟར་ཐོབ་ཆུབ། [2 marks]

Solution:

Concept:

- The question asks how one can get happiness when the enemy side has grown strong and one stays silent (kha rog).

Step 1: Use the marking scheme The scheme says: དགྲ་ཕྱོགས་སྟོབས་ཤན་ཚུར་ཆོ་ཀ་རོགཝ་འདུག་ན་དོན་མེད་ཀྱི་རྩྭཝ་འཛོངདང་

Step 2: Put it in English When the enemy side is strong, if one stays quiet there are no useless quarrels and no grudge. Because of this the mind gets peace.

Step 3: Write the answer By staying silent and not quarrelling, one avoids pointless trouble and anger, and so gets peace of mind.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 5: Conclusion Silence avoids quarrels and grudges, so the mind is at peace.

Quick Tip to Solve: Link staying silent to having no quarrels and no grudge.

22(A). དམ་པ་དང་སྡིག་སྦྱོད་གཉིས་ལ་ཁྱད་པར་ཅི་ཡོད། [2 marks]

Solution:

Concept:

- The question asks what difference there is between a noble person (dam pa) and a person of sinful conduct.
- It carries 2 marks.

Step 1: What the scheme gives The official scheme answers only the other choice (Q22(B)). There is no key for this choice.

Step 2: Answer from the poem in Q2 The poem printed in this paper shows the difference. The noble do not eat food mixed with sin even when they are in trouble: དམ་པ་ཅི་ཙམ་རྒྱུད་གྱུར་ཀྱང་། སྡིག་དང་འདྲེས་པའི་ཟས་མི་ཟ།།
A person of sinful conduct does not keep away from sin. This is a short answer drawn from the printed poem, not from the scheme.

Step 3: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 4: Conclusion The noble avoid sin even in hardship; the sinful do not.

Quick Tip to Solve: Use the second stanza of the Q2 poem to describe the noble person.

OR

22(B). ཤེས་པ་ཀུན་སྤོས་བསེལ་ནུས་པ་ཡིན་ནམ། [2 marks]

Solution:

Concept:

- The question asks who is able to remove all faults.

Step 1: Use the marking scheme The scheme says: ཤེས་རབ་དང་ལྡན་པ་རྣམས་ཀྱིས་ཤེས་པ་ཀུན་བསེལ་ནུས་པ་ཡིན།

Step 2: Put it in English Those who have wisdom (shes rab) can remove all faults.

Step 3: Write the answer The wise, that is, those with wisdom, are able to remove all faults.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 5: Conclusion Persons with wisdom can remove all faults.

Quick Tip to Solve: Faults are removed by those who have a certain quality; name it.

23(A). ཤངས་ཆུབ་ཀྱིས་ཇོ་བའི་དྲུང་དུ་གང་གང་མངོད་དམ། [2 marks]

Solution:

Concept:

- The question asks what the Buddha did beneath the tree.
- It carries 2 marks.

Step 1: What the scheme gives The official scheme answers only the other choice (Q23(B)). There is no key for this choice.

Step 2: Answer from general knowledge The tree is generally taken to be the Bodhi tree. In the usual account the Buddha sat there in meditation, overcame the obstacles and reached enlightenment. Check the lesson wording before writing.

Step 3: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 4: Conclusion Meditated, overcame obstacles and attained enlightenment; no MS key.

Quick Tip to Solve: Recall the well-known event of the Buddha at the foot of the tree.

OR

23(B). དབྱ་བོས་ཐལ་མོ་སྦྱ་ལ་སྦྱོར་རམ། [2 marks]

Solution:

Concept:

- The question asks to whom even an enemy joins his palms in respect.

Step 1: Use the marking scheme The scheme says: རྒྱུ་བོ་གང་ཞིག་གིས་རང་གི་དགྲ་བོ་ལའང་སེམས་གཡོ་སྒྱུ་མེད་པར་ཕན་ཐོགས་པ་བྱེད་ན་དགྲ་བོས་ཀྱང་ལག་གཉིས་ཐལ་མོ་སྦྱར་རོ།

Step 2: Put it in English If a person works for the good of even his own enemy, without a crooked mind or deceit, then the enemy also joins his two palms to that person.

Step 3: Write the answer Even an enemy joins palms to the person who helps his own enemy honestly, without deceit.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 2 mark(s), so give two short points or two sentences.

Step 5: Conclusion To the person who helps even his enemy without deceit.

Quick Tip to Solve: Think of the person who is kind even to an enemy and has no deceit.

24(A). གཤེམ་གསལ་ཚོགས་བཅད་རྣམས་ལས་གཅིག་ལ་འགྲེལ་པ་བྱིས།
ཤེས་རབ་ལྡན་པས་ཉེས་པ་དག །སེལ་བར་ནུས་ཀྱི་བླུན་པོས་མིན།། [3 marks]

Solution:

Concept:

- We must explain the verse: ཤེས་རབ་ལྡན་པས་ཉེས་པ་དག །སེལ་བར་ནུས་ཀྱི་བླུན་པོས་མིན།། It carries 3 marks.

Step 1: Read the verse word by word ཤེས་རབ་ལྡན་པས: by one who has wisdom. ཉེས་པ་དག: faults. སེལ་བར་ནུས: can be removed. ཀྱི་བླུན་པོས་མིན: but not by a fool.

Step 2: Explain the meaning Only a wise person is able to remove faults, whether his own or those of others. A fool, who lacks wisdom, cannot do so. The same idea appears in the scheme answer to Q22(B).

Step 3: Write the answer Meaning: faults can be removed by one who has wisdom, and not by a fool. So wisdom is what we must gain if we wish to be free of faults.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 3 mark(s), so give three short points or a short paragraph.

Step 5: Conclusion Only the wise can remove faults; a fool cannot.

Quick Tip to Solve: The verse sets a wise person against a fool; say who can remove faults.

OR

24(B). གཤམ་གསལ་ཚིགས་བཅད་རྣམས་ལས་གཅིག་ལ་འགྲེལ་པ་བྱིས།
གང་ལ་བློ་ཡོད་དེ་སྟོབས་ཤན།། བློ་མེད་སྟོབས་ཀྱིས་ཅི་ཞིག་བྱ།། [3 marks]

Solution:

Concept:

- We must explain the verse: གང་ལ་བློ་ཡོད་དེ་སྟོབས་ཤན།། བློ་མེད་སྟོབས་ཀྱིས་ཅི་ཞིག་བྱ།། It carries 3 marks.

Step 1: Use the marking scheme The scheme says: གང་ལ་བློ་དང་རིག་རྣམ་དཔྱོད་ཡོད་ན་དེ་སྟོབས་ཤན་ཡིན་པ་དང་། བློ་མེད་སྟོབས་དང་ཤན་ཡང་ཅི་ཞིག་བྱ་སྟེ་མི་ཕན་ནོ་ཞེས་བའི་དོན་ཡིན།

Step 2: Put it in English A person who has intelligence and the power to examine things is truly strong. A person without intelligence gets nothing from physical strength, because it brings no benefit.

Step 3: Write the answer The meaning is that real strength lies in a clear mind. One without intelligence gains nothing even if he has bodily power.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 3 mark(s), so give three short points or a short paragraph.

Step 5: Conclusion Mental strength matters more than bodily strength.

Quick Tip to Solve: The verse says what really makes a person strong; name it.

25. གཤམ་གྱི་མིང་ཚིག་གང་རུང་བཞི་ལ་མངོན་བརྗོད་གཉིས་རེ་བྱིས།
ཆུ། རྒྱ་མཚོ། ཉི་མ། སྲྭལ། དངུལ། | [8 marks]

Solution:

Concept:

- Choose any four of the five words ཆུ, རྒྱ་མཚོ, ཉི་མ, སྲྭལ, དངུལ and give two mngon brjod (synonyms) for each.
- That is 4 words x 2 marks = 8 marks.

Step 1: Use the marking scheme The scheme gives:
ཆུ (water): དལ་འབྱོར། ཉལ་འཕྲོ།
རྒྱ་མཚོ (ocean): ཆུ་གཏེར། རླ་བའི་མ་མ།
ཉི་མ (sun): ནམ་མཁའི་ནོར་བུ། པདྨ་གཉེན
སྲྭལ (snake): སྟོབ་ཕྲེ། རྐང་སྦས།
The scheme gives no synonyms for དངུལ (silver).

Step 2: Meanings ཆུ་གཏེར is “treasure of water” (ocean). ནམ་མཁའི་ནོར་བུ is “jewel of the sky” (sun). པདྨ་གཉེན is “friend of the lotus” (sun). རྐང་སྦས is “foot-hider” (snake).

Step 3: Write the answer Write any four words with two synonyms each, for example: ཆུ། དལ་འབྱོར། ཉལ་འཕྲོ། རྒྱ་མཚོ། ཆུ་གཏེར། རླ་བའི་མ་མ། ཉི་མ། ནམ་མཁའི་ནོར་བུ། པདྨ་གཉེན། སྲྭལ། སྟོབ་ཕྲེ། རྐང་སྦས།

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 8 mark(s), so give four short answers worth two marks each.

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Step 5: Conclusion Four words with two synonyms each are written.

Quick Tip to Solve: Select four of the five words and write two synonyms for each.

26. འོག་གི་མིང་ཚོག་དག་ལས་གང་རུང་གསུམ་ལ་བརྗོད་པ་བྱིས།
ཡུལ། མེ་ཏོག ཁང་པ། ཕྲོངས། རྒྱལ་ཁབ། [3 marks]

Solution:

Concept:

- Choose any three of the five words ཡུལ, མེ་ཏོག, ཁང་པ, ཕྲོངས, རྒྱལ་ཁབ and write a sentence (brjod pa) with each.
- That is 3 x 1 = 3 marks.

Step 1: Use the marking scheme The scheme gives these sentences:
ཡུལ: ཡུལ་མང་པོའི་ནང་དུ་དགོན་པ་མཇལ་རྒྱུ་འདུག
མེ་ཏོག: མེ་ཏོག་གི་དྲི་བཞིམ་ཞེས།
ཁང་པ: ཁང་པའི་ནང་དུ་ཀ་བ་མང་པོ་འདུག
རྒྱལ་ཁབ: རྒྱལ་ཁབ་ཀྱི་ཤ་བཞེན་ཡོང་དགོས་ཁག་ཆེ།
The scheme gives no sentence for ཕྲོངས.

Step 2: Meanings The first sentence says there are monasteries to visit in many places. The second says the fragrance of flowers spreads. The third says the house has many pillars.

Step 3: Write the answer Write any three sentences, each using its word correctly, as in the scheme.

Step 4: Presentation for the marks For a textbook question, write the exact fact asked, in one or two clear sentences, and give the Tibetan name or term as it appears in the lesson. This question is worth 3 mark(s), so give three short points or a short paragraph.

Step 5: Conclusion Three correct sentences are written.

Quick Tip to Solve: Pick three words and write one short sentence for each.