

CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education Advanced Level

**SANSKRIT**

**9606/3**

PAPER 3.   **A** Short Essays  
          and   **B** *either* (i) Pāṇinian Grammar  
                  *or*   (ii) Higher Level Prose Composition

**MAY/JUNE 2007**

Additional materials:  
Answer paper

**TIME** 3 hours

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the separate answer paper.

Write your answers on the answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Section A will be collected after 1½ hours.

**INFORMATION FOR CANDIDATES**

The maximum number of marks for each question is shown in brackets [ ] at the end of each question.

When questions require answers in continuous English prose, candidates are reminded that the assessment criteria include the ability to organise and present information, ideas, descriptions and arguments clearly and logically, with correct use of grammar, punctuation and spelling.

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**This question paper consists of 4 printed pages.**

**A** Write short essays in English on **four** of the following:

- 1 Does the *Mahābhārata* provide moral instruction ?
- 2 Outline Manu's view of the stages of life.
- 3 In what sense could the *Upaniṣads* be said to contain 'secret knowledge' ?
- 4 Is the advice given by *Hitopadeśa* outmoded ?
- 5 The *Śrīmad Bhāgavatam* says of itself that 'the topic discussed is the *dharma* of the holy ones'. Comment.
- 6 Are the *Laws of Manu* only applicable to a traditional society ?
- 7 What aspects of, and events in, the *Rāmāyaṇa* would lend themselves well to be made into a full-scale film ?
- 8 Of the Sanskrit works you have read so far, which do you think should be made more widely available to the public ?
- 9 'The *Bhagavad Gītā* is a manual for life.' Discuss.
- 10 Consider the theme of sacrifice in the Sanskrit literature you have come across.

[Each essay carries 8 marks.]

B

***Either* (i) Pāṇinian Grammar**

Answer **one** of the **first three** questions and **five** from questions 4 – 12.

Essay questions [8 marks each]:

- 1 Pāṇini's sūtras are often categorised into five or six types. Describe three types, giving examples of each.
- 2 The majority of Sanskrit words are constructed from roots followed by suffixes and often preceded by prefixes. Show how this pattern works, giving examples with translations.
- 3 Summarise the main types of compound used in Sanskrit, giving their Sanskrit names and examples with translations.

Technical questions [6 marks each]:

- 4 Explain the sūtra '*upadeśe'janunāsika it*'. Give an example of its use.
- 5 Of what sounds are the following *pratyāhāras* the names:  
(i) *khar*, (ii) *śar*, (iii) *jaś*.
- 6 Explain the following terms, in each case giving the Pāṇini sūtra which defines the term:  
(i) *guru*, (ii) *vṛddhi*, (iii) *lopa*.
- 7 Give all the stages of *sandhi* change, and the sūtras governing those changes, for the following pairs of words:  
(i) *rāmās bhava*, (ii) *tat śāntiḥ*.
- 8 State the following:  
(i) the three forms of the 3rd *vibhakti* for *hari*  
(ii) the three forms of the 7th *vibhakti* for *manas*  
(iii) the three forms of the 6th *vibhakti* for *nadī*  
(iv) the three forms of the 2nd *vibhakti* for *dhātṛ*
- 9 Name the sūtras governing the meeting of the stem *rāma* with the endings  
(i) *ṭā*, and (ii) *ām*. Show the effect of each sūtra.
- 10 Complete the following triads and name their *vibhakti* :  
(i) *ṭā* ..... , (ii) *ñi* ..... , (iii) *am* ..... .
- 11 Give the meaning of each of the following when met in a Pāṇini sūtra:  
(i) *aci*, (ii) *pū*, (iii) *ut*, (iv) *it*.
- 12 Explain the following terms: (i) *ghoṣa*, (ii) *udāṭta*, (iii) *savarṇa*.

[Total: 38 marks]

[Turn over

or (ii) Higher Level Prose Composition

Translate into Sanskrit using the Devanāgarī script and observing the rules of sandhi:

Rāma addressed the ocean, saying:

“Today I shall dry up the sea with my arrows, and the monkeys will cross to the other shore on foot!”

Sāgara himself arose from the water and replied to Rāma:

“This is my resolve — the sea-monsters will remain inactive while the army makes its way across, and, for the monkeys, I shall become like the earth! My friend, there stands Nala, who is generous and devoted; great are the powers of that monkey. Let him construct a causeway over me, and I shall uphold it.”

Nala, that prince of monkeys, spoke to the valiant Rāma thus:

“What the ocean has said is true! Let all the leading monkeys set to work!”

At Rāma’s command, the monkeys entered the mighty forest, tore up trees, dug up rocks, and brought them to the sea. There, directed by Nala, they built a causeway.

The gods stood in the sky and gazed on, as those monkeys, having built the causeway, reached the other shore. When the monkey army had crossed over the ocean, Rāma ordered them to remain on the shore, which abounded in roots, fruits and water.

*Rāmāyaṇa* (adapted)

The following suggestions may, but need not, be used:

ocean	<i>sāgara</i> (m)	leading	<i>pradhāna</i> (mfn)
dries up	<i>śoṣayati</i>		(at the beginning
crosses	<i>tarati</i>		of a compound)
other shore	<i>pāra</i> (n)	tears up	<i>uddharati</i>
sea-monster	<i>makara</i> (m)	shore	<i>tīra</i> (n)
causeway	<i>setu</i> (m)	root	<i>mūla</i> (n)

[38 marks]