

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 2004

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.

This question paper consists of 4 printed pages.

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

- 1 The *Mahābhārata* has been described as 'the stupendous ocean of all-embracing knowledge'. Discuss.
- 2 What distinguishes the *Upaniṣads* from other types of Sanskrit literature you have read ?
- 3 Do the *Laws of Manu* constitute a legal document, or simply a code for living ?
- 4 How practical is the advice given by *Hitopadeśa* ?
- 5 It is said in the *Śrīmad Bhāgavatam* that devotion 'like fire burns up the soul's sheath of ignorance'. How does the *Śrīmad Bhāgavatam* illustrate this ?
- 6 How is the subject of marriage treated in the *Laws of Manu* ?
- 7 Discuss the role of Sītā in the *Rāmāyaṇa*.
- 8 Write an introduction for an internet site devoted to Sanskrit literature.
- 9 The *Bhagavad Gītā* is now recognised as a text of world-wide importance. Why ?
- 10 Discuss the theme of heroism in the Sanskrit literature you have read.

[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 Give a brief review, with examples, of the system Pāṇini employs to analyse Sanskrit words into their constituent parts.
- 2 Write the fourteen sūtras (the *Śiva* or *Māheśvara Sūtras*) upon which Pāṇini bases his grammar. Explain the *pratyāhāra* system.
- 3 Describe how Pāṇini differentiates between *kṛt*, *taddhita* and *vibhakti pratyayas*. Give at least two examples of the use of each of these three types of *pratyaya*.

Technical questions [6 marks each]:

- 4 State the sounds indicated by the following *pratyāhāras* :
(a) *śar*, (b) *haś*, (c) *car*.
- 5 Name three types of Sanskrit compound, giving examples with translations.
- 6 Give examples for each of the following *sandhi* sūtras of their application in bringing together two words:
(a) *ādguṇaḥ*, (b) *śascho'ti*, (c) *ato roraplutādaplute*.
- 7 Give the meaning of each of the following when met in a Pāṇini sūtra:
(a) *aci*, (b) *kū*, (c) *at*.
- 8 Name in Sanskrit two types of sūtra, explain their use in the system and give examples.
- 9 Illustrate two different uses of 'it' sounds in Pāṇini grammar and state the sūtra which names these sounds as 'it'.
- 10 Complete the following triads and name their *vibhakti*:
(a) *tā*, (b) *naśi*, (c) *ni*
- 11 State the sūtras which govern the coming together of
(a) *rāma* + *bhyas*, (b) *hari* + *ne*.
Give the final form of each.
- 12 State three of the following:
(a) the three forms of the second *vibhakti* for *dhātṛ*;
(b) the three forms of the fourth *vibhakti* for *nacī*;
(c) the three forms of the seventh *vibhakti* for *guru*;
(d) the three forms of the first *vibhakti* for *mahat*(m).

[Turn over

or (ii) Higher Level Prose Composition

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

There lived in Kurukṣetra a virtuous man, Mudgala by name. He was truthful and had his senses under control. Together with his wife and son, he used to live on corn left by farmers in the fields. Whenever a guest came, with a pure heart Mudgala gave away all his food.

The sage Durvāsa, having heard of Mudgala of firm vows, came to his abode. That best of sages said to Mudgala: 'I have come here seeking food.' Thereupon Mudgala said to Durvāsa: 'You are welcome,' and offered him all the food in the house. Having eaten everything, Durvāsa went away. Thereafter Durvāsa came to Mudgala every day. Although Durvāsa always ate up everything Mudgala had collected, the sage did not perceive any agitation in Mudgala's heart at any time.

Well pleased, Durvāsa addressed Mudgala, saying: 'Such generosity as this the world has not seen before. You will go to heaven.'

Thereupon a celestial messenger appeared before Mudgala in a divine chariot. He said to Mudgala: 'O wise sage, climb into this chariot. You have now attained the fruit of your long ascetic practices.'

Mahābhārata (adapted)

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

lives on	<i>upajīvati</i> (+ 3rd case ending)	collected	<i>avacīta</i> (mfn)
corn	<i>dhānya</i> (n)	generosity	<i>dāna</i> (n)
guest	<i>atithi</i> (m)	celestial, divine	<i>divya</i> (mfn)
gives away, offers	<i>yacchati</i>	climbs into	<i>ārohati</i> (+ 2nd case ending)
firm	<i>dr̥dha</i> (mfn)		
welcome	<i>svāgata</i> (mfn)		

[38 marks]