

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 2005

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 Are the *Upaniṣads* philosophical or religious texts ?
- 2 Sir William Jones described *The Laws of Manu* as 'a system so comprehensive and so minutely exact'. Discuss.
- 3 How effective is *Hitopadeśa* in teaching morals ?
- 4 It has been said that the *Mahābhārata* is 'a whole literature in itself'. Do you agree ?
- 5 How is the subject of reincarnation dealt with in the *The Laws of Manu* ?
- 6 Does the *Rāmāyaṇa* contain any relevant advice for the modern world ?
- 7 In what ways might the *Bhagavad Gītā* be considered to transcend epic literature ?
- 8 On the basis of the Sanskrit literature you have read, is it possible to describe a 'Sanskrit civilization' ?
- 9 'Śrīmad' means 'auspicious'. In what ways might this be said to be true of the *Śrīmad Bhāgavatam* ?
- 10 Discuss the theme of family values 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 short and clipped. They often require subsequent commentaries to explain their meaning. Give an example of such a sūtra, the techniques by which information is contained in it, and the interpretive knowledge which needs to be brought to it in order to bring out its full meaning.
- 2 Give examples of two *saṃjñā* sūtras, explain their meaning, and demonstrate the application of these *saṃjñā* in other sūtras.
- 3 Traditionally, there are five types of Sanskrit compound words. Give their names, with examples and translations where possible, and explain the system whereby each type of compound is defined according to its predominant element, i.e. the first or the second element etc.

Technical questions [6 marks each]:

- 4 Explain the sūtra 'cuṭū'.
- 5 Of what sounds are the following *pratyāhāra* the names ? Where possible, state the answer in collective terms rather than as individual sounds:
(i) *eñ*, (ii) *khar*, (iii) *jhal*.
- 6 Explain the formation of *rāmeṣu* from *rāma - sup*, naming the sūtras applying at each step of the process.
- 7 Explain the following terms: (i) *kṛt*, (ii) *pañcamī*, (iii) *it*.
- 8 Complete the following triads and name the *vibhakti* of each:
(i) *ñi*, (ii) *ñe*, (iii) *ñasi*
- 9 Give the stages of sandhi change, and the sūtras governing these changes, for the following pairs of words:
(i) *iti chāgaḥ*, (ii) *hari eva*.
- 10 State the following:
(i) The three forms of the 5th *vibhakti* of *sītā* (f).
(ii) The three forms of the 2nd *vibhakti* of the masculine of *dhīmat*.
(iii) The three forms of the 1st *vibhakti* of *dhātr* (m).
(iv) The three forms of the 7th *vibhakti* of the masculine of *guru*.
- 11 Give the meaning of each of the following when met in a Pāṇini sūtra:
(i) *haśi*, (ii) *pū*, (iii) *at*, (iv) *vā*.
- 12 What is a *paribhāṣā* sūtra ? Give an example with its explanation.

[Turn over

or (ii) Higher Level Prose Composition

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

Once Rukminī was servicing Kṛṣṇa, the teacher and father of the worlds, while he was seated comfortably on a bed.

At the sight of Rukminī, Kṛṣṇa was much pleased and said playfully:

“Princess! Many a ruler who was high-minded and charming in appearance, who was endowed with beauty, generosity, strength and energy, came to your marriage desiring you. Urged by his passion for you, Śiśupāla along with other kings came to your place seeking you. Having no interest in them, why did you choose to wed me ? I am one without any possessions. We, who are established in the philosopher’s indifference, have no desire for women, offspring and wealth.”

Kṛṣṇa spoke to her like this in order to humble Rukminī’s pride arising from the feeling that he was passionately fond of her.

Hearing these words of her husband, Rukminī was filled with fear and cried out:

“I have sought shelter in you alone, the Lord of the world, the soul of all.”

Kṛṣṇa replied:

“O noble lady! Your wifely devotion and steadfastness have now been well proved. By this behaviour of yours, you have conquered me.”

Śrīmad Bhāgavatam (adapted)

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

serves	<i>sevate</i>	having no interest in	<i>virakta</i> (mfn)
playfully	<i>līlayā</i>	indifference	<i>vairāgya</i> (n)
high-minded	<i>mahāmanas</i> (mfn)	steadfastness	<i>sthiti</i> (f)
appearance	<i>darśana</i> (n)	proved	<i>siddha</i> (mfn)
urged	<i>codita</i> (mfn)	behaviour	<i>ācāra</i> (m)

[38 marks]