

G-DTN-M-QBMA

PĀLI

Paper—I

( Literature )

( Pāli Language )

Time Allowed : Three Hours

Maximum Marks : 300

**INSTRUCTIONS**

Candidates should attempt Question Nos. 1 and 5 which are compulsory, and any THREE of the remaining questions, selecting at least ONE question from each Section.

The number of marks carried by each question is indicated at the end of the question.

Answers must be written in PĀLI language in Devanāgarī or Roman script, unless otherwise directed.

**Important Note**

Whenever a question is being attempted, all its parts/sub-parts must be attempted contiguously. This means that before moving on to the next question to be attempted, candidates must finish attempting all parts/sub-parts of the previous question attempted. This is to be strictly followed.

Pages left blank in the answer-book are to be clearly struck out in ink. Any answers that follow pages left blank may not be given credit.

## Section—A

1. (a) Write and explain the following technical terms of Pāli grammar : 4×7=28
- (i) Kāraka
  - (ii) Nāma
  - (iii) Nipāta
  - (iv) Samāsa
  - (v) Sara
  - (vi) Taddhita
  - (vii) Upasagga
- (b) Elucidate and illustrate the following aphorisms : 4×4=16
- (i) Vaggā pañcapañcaso mantā
  - (ii) Kvacāsavaṇṇaṃ lutte
  - (iii) Niggahitañca
  - (iv) Pakati cassa sarantassa
- (c) Make relevant words/sentences with the following Paccayas : 2×8=16
- (i) Haṃ
  - (ii) Na
  - (iii) Ā
  - (iv) Sa

(v) Ni

(vi) A

(vii) Yo

(viii) Tā

2. (a) Highlight the main characteristics of Pāli language. 20
- (b) Discuss the relationship of Pāli and Prākṛt languages with Māgadhi. 20
- (c) Comment on any three prominent views related to the homeland of Pāli language. 20

3. Write short notes on the etymological derivation of the following words : 6×10=60

(a) Raññaṃ

(b) Tumhe

(c) Bhikkhu

(d) Latāyā

(e) Purisānaṃ

(f) Buddho

(g) Saṅgho

(h) Atthisu

(i) Satthā

(j) Amhebbhi

4. Translate the following Pāli passages into English : 20×3=60

(a) Na kho me Bhante! Atitānāgata-  
paccuppannesu arahantesu sammā-  
sambuddhesu cetopariyañāṇaṃ atthi. Api ca  
kho me Bhante! Dhamanvayo vidito,  
seyyathāpi Bhante! Rañño pañcantiṃ  
nagaraṃ dalhuddhāpaṃ dalhapākāra-  
toranaṃ ekadvāraṃ tatrassa dovāriko  
paṇḍito vyatto medhāvī aññātānaṃ nivāreta  
ñātānaṃ pavesetā. So tassa nagarassa  
samantā anupariyāya pathaṃ anukkama-  
māno na passeyya pākārasandhiṃ vā  
pākāravivaraṃ vā antamaso bilāra-  
nikkhamana-mattampi. Tassa evamassaye  
kho keci olārikā paṇā imaṃ nagaraṃ  
pavisanti vā nikkhamanti vā, savve te  
imināva dvāreṇa pavisanti vā nikkhamanti  
vā'ti. Evameva kho me Bhante!  
Dhamanvayo vidito ye te Bhante! Ahesuṃ  
atītamaddhānaṃ arahanto sammā-  
sambuddhā, savve te bhagavanto  
pañcanīvarṇe pahāya cetaso upakkilese  
paññāya dubbalikaraṇe, catusu  
satipaṭṭhānesu supatṭhitacittā, satta  
bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ  
sammāsambodhiṃ abhisambujjhisu.

(b) Tena kho pana samayena bhagavā rattiyā paccūsasamayam paccuṭṭhāya ajjhokāse caṅkamati. Addasā kho bhagavā yasam kulaputtam dūratova āgacchantam, disvāna caṅkamā orohitvā paññite āsane nisīdi. Atha kho yaso kulaputto bhagavato avidūre udānam udānesi—‘Upaddutam vata bho, upassattham vata bho’ti. Atha kho bhagavā yasam kulaputtam etadavoca—‘Idam kho yasa, anupaddutam, idam anupassattham. Ehi yasa, nisīda, dhammam te desessāmī’ti. Atha kho yaso kulaputto—idam kir anupaddutam, idam anupassatthanti hattho udaggo suvaṇṇa-pādukāhi orohitvā yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnassa kho yasassa kulaputtassa bhagavā anupubbim katham kathesi, seyyathidam—dānakatham, sīla-katham saggakatham, kāmānam ādīnavam okāram saṅkilesam, nekkhamme ānisaṅsam pakāsesi.

(c) Idha, gahapati bhikkhu viviceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. So iti paṭi saṅcikkhati—‘Idam pi paṭhamam jhānam abhisāṅkhatam abhisāṅcetayitam. Yam kho pana kiñci abhisāṅkhatam abhisāṅcetayitam tadaniccaṃ nirodhammam’ti pajānāti.

So tatthaṭhito āsavānaṃ khayāṃ pāpuṇāti.  
 No ce āsavānaṃ khayāṃ pāpuṇāti, teneva  
 dhammarāgena tāya dhammanandiyā  
 pañcannaṃ orambhāgiyānaṃ sanyojanānaṃ  
 parikkhayā opapātiko hoti tattha parinibbāyī  
 anāvattidhammo tasmā lokā. Ayaṃ pi kho,  
 gahapati, tena bhagavatā jānatā passatā  
 arahatā sammāsambuddhena ekadhammo  
 akkhāto yattha bhikkhuno appamattassa  
 ātāpino pahitassa viharato avimuttaṃ ceva  
 cittaṃ vimuccati, aparikkhīṇā ca āsavā  
 parikkhayaṃ gacchanti, ananuppattaṃ ca  
 anuttaraṃ yogakkhema anupāpuṇāti.

### Section—B

5. (a) Write an essay in Pāli in about 300 words on  
 one of the two topics below : 30
- (i) Bhagavā Buddho  
 (ii) Kammavādo
- (b) Write a paragraph in Pāli in about 100  
 words each on the following : 10×3=30
- (i) Sammāsavikalpa  
 (ii) Nibbānaṃ  
 (iii) Suttapīṭakaṃ

6. Summarise the following passages with the explanation of underlined terms : 30×2 = 60

(a) Rūpaṃ, Bhikkhave, anattā. Rūpañca hidam, bhikkhave, attā abhavissa, nayidaṃ Rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe—evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe—evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Vedanā, anattā. Vedanā ca hidam, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya—evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya—evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. Saññā, anattā. Saññā ca hidam, bhikkhavaṃ, attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya labbhettha ca saññāya—evaṃ me saññā hotu, evaṃ me saññā mā ahoṣīti. Yasmā ca kho bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya—evaṃ me saññā hotu, evaṃ me saññā mā ahoṣīti.

(b) Satta kho, Ānanda, Viññāṇaṭṭhitiyo, dve Āyatanāni. Katamā satta? Santānanda, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā. Ayaṃ paṭhamā viññāṇaṭṭhiti. Santānanda, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍā. Ayaṃ dutiyā viññāṇaṭṭhiti. Santānanda, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā. Ayaṃ tatiyā viññāṇaṭṭhiti. Santānanda, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakinā. Ayaṃ catutthi viññāṇaṭṭhiti. Santānanda, sattā sabbaso rūpasaññānaṃ samatikkamā patighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā, 'ananto ākāso'ti ākāsañāncāyatanūpagā. Ayaṃ pañcamī viññāṇaṭṭhiti. Santānanda, sattā sabbaso ākāsañāncāyatanam samatikkamma 'anantaṃ viññānaṃ'ti viññāṇañcāyatanūpagā. Ayaṃ chaṭṭhī viññāṇaṭṭhiti. Santānanda, sattā sabbaso viññāṇañcāyatanam samatikkamma 'natthi kiñci'ti ākiñcaññāyatanūpagā. Ayaṃ sattamī viññāṇaṭṭhiti.



7. Explain in Pāli the following verses with notes on the words underlined : 20×3=60

(a) Yo ca gāthā satam bhāse anathapadasamhitā |  
Ekam Dhammapadam seyyo yaṃ suttvā  
upasammati ||

Yo sahasaṃ sahasena saṅgame mānuse jite |  
Ekam ca jeyyamattānaṃ sa ve saṅgamajuttamo ||

(b) Na ca khuddaṃ samācare kiñci,  
Yena viññū pare upavadeyyuṃ |  
Sukhino ba khemino hontu,  
Sabbe satta bhavantu sukhittā ||

(c) Nahi jātu so mamaṃ hiṃse,  
Aññaṃ vā pana kiñcanaṃ |  
Pappuya paramaṃ santiṃ,  
Rakkheyya tasathavare ||

8. Write the meaning of the following indeclinables with illustrations in your own Pāli sentences : 6×10=60

(a) Kadā

(b) Yathā

(c) Saddhiṃ

(d) Antarā

(e) Kittāvata

- (f) Ettha
- (g) Vinā
- (h) Kudācanaṃ
- (i) Kira
- (j) Ce

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