

**PĀLI**

**Paper—II**

**( Literature )**

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 to Question Nos. 1 and 5 must be written in Pāli language either in Devanāgarī or Roman script. The remaining questions must be attempted either in Pāli or in the medium of examination opted by the candidate.

**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. Answer in Pāli the following :

(a) Give an account of the important events during the Buddha's last journey from Rājagaha to Kusinārā. 12

(b) Distinguish between 'Dhamma' and 'Abhidhamma'. The 'Abhidhamma' is a study of the human behaviour. Discuss. 12

(c) Write short notes in Pāli on the following :  
6×6=36

(i) Majjhimā Paṭipadā

(ii) Paṭiṭṭhānalakkhaṇaṃ Sīlaṃ

(iii) Dīghanikāyo

(iv) The Cullavaggo

(v) Nibbāṇaṃ Amataṃ Padam

(vi) Sampasādanalakkhaṇā Suddhā

2. (a) What do you mean by the word 'Khaggavisāṇa'? How should one lead the solitary life? What are the benefits of solitary life? Write briefly. 20

(b) What is 'Netti'? Discuss the method of treatment of the subject-matter of the text 'Nettipakaraṇa'. 20

- (c) Discuss briefly the contents of the Dipavaṃsa and its place in the history of Buddhism of Sri Lanka. 20
3. (a) Assess the contributions of the Third Buddhist Council in Pāli literature on the basis of the Mahāvamsa. 20
- (b) Throw light on the nature of consciousness (Citta) according to the 'Dhammapada'. 20
- (c) What is Cetasika? Enumerate and explain the Abstinenes (Viratiyo Cetasikā). 20
4. (a) Give an account of the life and contributions of Dhammapāla to the Pāli literature. 20
- (b) Write short notes on the following : 6×5=30
- (i) Ahetukacitta
- (ii) Vitakka and Vicāra
- (iii) Nāma-rūpa
- (iv) Cūlasīla
- (v) Samādhi
- (c) How was the scholarship of Buddhaghosa examined by Ceylonese scholars in (what was earlier called) Ceylon? 10

Section—B

5. Explain in Pāli the following Pāli verses : 12×5=60

(a) Na taṃ kammaṃ kataṃ sādhu,  
Yaṃ katvā anutappati.  
Yassa assumukho rodaṃ,  
Vipākaṃ paṭisevati.

(b) Manopubbaṅgamā dhammā,  
Manoseṭṭhā manomayā.  
Manasā ce pasannena,  
Bāsati vā karoti vā.  
Tato naṃ sukhamanveti,  
Chāyā va anapāyinī.

(c) Cittaṃ mama assavaṃ vimuttaṃ,  
Dīgharattaṃ paribhāvitaṃ sudantaṃ.  
Pāpaṃ pana me na vijjati,  
Atha ce patthayasi pavassa deva.

(d) Satta sabbattha yujjanti,  
Yathāyogaṃ pakiṇṇakā.  
Cuddasākusalesveva,  
Sobhanesveva sobhanā.

(e) Appamādo amata-padaṃ  
Pamādo maccuno padaṃ,  
Appamattā na miyanti  
Ye pamattā yathā matā.

6. (a) (i) How and where did Ajātasattu meet with the Buddha? Give a brief account of the immediate, visible and higher fruits of the life of a recluse. 5+15=20

(ii) Enunciate the philosophy of Makkhali-gosāla as depicted in 'Sāmaññaphalasutta'. 10

(b) (i) What is Matter (Rūpa)? How many types of material phenomena are enumerated in the 'Abhidhammattha-saṅgaho'? Write in short. 5+15=20

(ii) Throw light on the modes of the origin of Matter (Rūpasamutthāna). 10

7. (a) Who is the author of the 'Subodhālankāra'? Define and illustrate the following rhetorics : 30

Dīpaka ; Rūpaka ; Upamā ; Vyatireka ;  
Atisayutti.

(b) Define and illustrate the following Pāli metres : 5×6=30

Vamsatṭha ; Dodhaka ; Indavajirā ;  
Anutthubha ; Toṭaka ; Sikharinī.

8. Translate the following passages with annotation on the words underlined : 30×2=60

(a) Ekaṃ samayaṃ bhagavā Rājagahe viharati jīvakassa komārabhaccassa ambavane mahatā bhikkhusaṅghena saddhiṃ aḍḍhatelaschi bhikkhusatehi. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto tadahuposathe pannarase komudiyā cātumasiniyā puṇṇāya puṇṇamāya rattiyā rājāmaccaparivuto uparipāsādavaragato nisinno hoti. Atha kho rājā Māgadho Ajātasattu Vedehiputto tadahuposathe udānaṃ udānesi—  
 “Ramaṇiyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassaniyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaññā vata bho dosinā ratti! Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirūpāseyyāma, yaṃ no payirūpāsato cittaṃ pasīdeyyā”ti? Evaṃ vutte, aññataro rājāmacco rājānaṃ Māgadhaṃ Ajātasattu Vedehiputtaṃ etadavoca—Ayaṃ, deva, Puraṇo Kassapo saṅghī ceva gaṇī ca ganācariyo ca vayoanuppatto.

(b) “Taṃ kiṃ maññasi, Mahārāja, yadā tvaṃ daharo taruṇo mando uttānaseyyako ahoṣi, so eva tvaṃ etarahi mahanto”ti? Na hi bhante. Añño so daharo taruṇo mando

uttānaseyyako ahosi. añño ahaññe etarahi mahanto'ti. Evañ sante kho, Mahārāja, mātā ti pi na bhavissati, pitā ti pi na bhavissati, ācariyo ti pi na bhavissati, sippavā ti pi na bhavissati, sīlavā ti pi na bhavissati, paññavā ti pi na bhavissati. Kim nu kho, Mahārāja, aññā yeva kalalassa mātā, aññā abbudassa mātā, aññā pesiyā mātā, aññā ghanassa mātā; aññā khuddakassa mātā, aññā mahantassa mātā; añño sippaṃ sikkhati, añño sikkhito bhavati; añño pāpakammaṃ karoti, aññassa hatthapādā chijjanti'ti? Na hi, bhante. Tvaṃ pana, bhante, evaṃ vutte kim vadeyyāsi'ti? Thero āha—“Ahaññeva kho, Mahārāja, daharo ahosi taruṇo mando uttānaseyyako, ahaññeva etarahi mahanto; imameva kāyaṃ nissāya sabbe te ekasaṅgahitā'ti.

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