



UNIVERSITY OF PERADENIYA
ජේරාදෙනිය විශ්වවිද්‍යාලය
CENTRE FOR DISTANCE AND CONTINUING EDUCATION
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GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL) – 2015 (August 2016)
ශාස්ත්‍රවේදී සාමාන්‍ය උපාධි පරීක්ෂණය (බාහිර) - 2015 (2016 අගෝස්තු)

Pali - I / පාලි - I : PLG - 1
(Prescribed Texts)

Answer **all** questions.

(The total number of questions in this paper is 05.)

All questions carry equal marks.

(Three Hours)

1. (a) Translate into English.

Tena kho pana samayena sākete setṭhibharyāya sattavassiko
sīsābādho hoti. Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā
nāsakkhimsu ārogam kātum. Bahum hiraññaṃ ādāya agamaṃsu. Atha kho
jīvako komārabhacco sāketam pavisitvā manusse pucchi: "ko bhāṇe, gilāno?
kam tikicchāmī"ti. "Etissā ācariya, setṭhibharyāya sattavassiko sīsābādho.
gaccha ācariya, setṭhibharyāya tikicchāhī"ti.

Atha kho jīvako komārabhacco yena setṭhissa gahapatissa nivesanaṃ
tenupasaṅkami, upasaṅkamtvā dovārikam āṇāpesi: "gaccha bhāṇe dovārika,
setṭhibharyāya pāvada" "vejjo ayye, āgato. so tam datṭhukāmo" ti. "Evam,
ācariyā"ti kho so dovāriko jīvakassa komārabhaccassa paṭissutvā yena
setṭhibharyā tenupasaṅkami.

(MV. - Cīvarakkhandhakam)

(b) Discuss the sociological importance of resource management with reference
to the stories of Cīvarakkhandhaka.

PTO ...

2. (a) Translate into English.

Iti kira vāsetṭha, tvam evaṃ vadesi - "ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena pokkharasātinā"ti. Bhāradvājo māṇavo evamāha ū "ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena tārukkenā"ti. Atha kismiṃ pana vo, vāsetṭha, viggaho, kismiṃ vivādo, kismiṃ nānāvādo'ti?

"Maggāmagge, bho gotama. Kiñcāpi, bho gotama, brāhmaṇā nānāmagge paññapenti, addharyā brāhmaṇā tittiriyā brāhmaṇā chandokā brāhmaṇā bavhārijjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāya.

Seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre bahūni cepi nānāmaggāni bhavanti. atha kho sabbāni tāni gāmasamosaraṇāni bhavanti. evameva kho, bho gotama, kiñcāpi brāhmaṇā nānāmagge paññapenti, addharyā brāhmaṇā tittiriyā brāhmaṇā chandokā brāhmaṇā bavhārijjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāya"ti.

(DN. Tevijjasuttaṃ)

(b) Explain the utilization of doctrines of blissful meditation (brahmavihāra-dharma) for spiritual blessing as shown in the Tevijjasutta.

3. (a) Translate into English.

Atha kho bhagavā brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesi. Addasā kho bhagavā buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvino viharante, appekacce na paralokavajjabhayadassāvino viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā

PTO ...

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni
udake saṃvaḍḍhāni udakānuggatāni anto nimuggaposīni,
appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni
udake saṃvaḍḍhāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā
padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakā
accuggamma ṭhitāni anupalittāni udakena.

(SN. Brahmaṣaṃyuttaṃ)

- (b) Explain the reasons why the Buddha was discouraged to preach dhamma that he realized to the ordinary world.

4. (a) Translate into English.

- i. Naggā dubbaṇṇarūpāsi - kisā dhamanisanthatā,
Upphāsulike kisike - kā nu tvaṃ idha tiṭṭhasi.
- ii. Ahaṃ te sakiyā mātā - pubbe aññāsu jātīsu,
Upapannā pettivisaṃyaṃ, khuppiṇāsaṃsappitā.
- iii. Chaḍḍitaṃ khipitaṃ kheḷaṃ-siṅghāṇikaṃ silesumaṃ
Vasañca ḍayhamānānaṃ - vijātānañca lohitaṃ.
- iv. Vaṇikānañca yaṃ ghāna-sīsacchinnāna lohitaṃ,
Khudāparetā bhujjāmi - itthipurisanissitaṃ.
- v. Pubbalohitaṃ bhakkhāmi - pasūnaṃ mānusāna ca,
Aleṇā anagārā ca - nīlamañcaparāyaṇā.
- vi. Dehi puttaka me dānaṃ - datvā anvādisāhi me,
Appeva nāma mucceyyaṃ - pubbalohitabhōjanā'ti.

(Pethavatthupāḷi)

PTO ...

(b) Examine the impact of cetasika (thoughts) with regard to the result of kamma in relation to the stories of Petavatthupāli.

5. (a) Translate into English.

Atha kho āyasmā ānando – sve sannipāto, na kho metaṃ patirūpaṃ yvāhaṃ sekkho samāno sannipātaṃ gaccheyya’nti, bahudeva rattiṃ kāyagatāya satiyā vītināmetvā rattiyaṃ paccūsa samaye caṅkamā orohitvā vihāraṃ pavisitvā “nīpajjissāmi”ti kāyaṃ āvajjesi, dve pādā bhūmito muttā, apattañca sīsaṃ bimbohanaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimucci. Ayañhi āyasmā caṅkamena bahi vītināmetvā visesaṃ nibbattetuṃ asakkonto cintesi – “nanu maṃ bhagavā etadavoca – ‘katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo’ti. Buddhānañca kathādosso nāma natthi, mama pana accāradham viriyaṃ, tena me cittaṃ uddhaccāya saṃvattati. Handāhaṃ viriyasamataṃ yojemi”ti, caṅkamā orohitvā pādadhovanaṭṭhāne ṭhatvā pāde dhovitvā vihāraṃ pavisitvā mañcake nisīditvā, “thokaṃ vissamissāmi”ti kāyaṃ mañcake apanāmesi.

(SV. - Bāhiranidānavaṇṇanā)

(b) Introduce various methods of dividing the Dhamma – Vinaya and discuss the divisional base of it (dhamma-vinaya) into Nikāya.

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Pali - II / පාලි - II - PLG-2
(Unspecified Texts, Prose Composition and Pali Grammar)

Answer **all** questions in Part – I and
any **two** questions in Part – II.

(The total number of questions in this paper is 07.)

(Three Hours)

Part – I

1. Translate into English.

Evaṃ me sutamaṃ ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ [vipphaliguhāyaṃ (sī.)] viharati ābādhiko dukkhito bālḥagilāno. Atha kho bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ mahākassapaṃ etadavoca "Kacci te, kassapa, khamanīyaṃ kacci yāpanīyaṃ kacci yāpanīyaṃ ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo" ti? "Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo" ti.

"Sattime, kassapa,bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti. Katame satta? Sati sambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati, dhammavicaya sambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati, viriya sambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati, pīti sambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati, passaddhi sambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito

PTO ...

bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati, samādhi sambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati, upekkhā sambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattantī" ti. " Taggha, bhagavā, bojjhaṅgā: taggha, sugata, bojjhaṅgā" ti.

2. Translate into English.

“Jātiyā sattavassohaṃ addasaṃ lokanāyakaṃ;
Pasannacitto sumano, upagacchiṃ naruttamaṃ.

“Tissassāhaṃ bhagavato, lokajetthassa tādino;
Haṭṭho haṭṭhena cittaena, ropayiṃ bodhimuttamaṃ.

“Asano nāmadheyyena, dharaṇīruapādapo;
Pañcavasse paricarim, asanaṃ bodhimuttamaṃ.

“Pupphitaṃ pādapaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Sakaṃ kammaṃ pakittento, buddhaseṭṭhaṃ upāgamiṃ..

“Tisso tadā so sambuddho, sayambhū aggapuggalo;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

3. Translate into Pali.

“But when you were asked: Is there, Master Ānanda, any single bhikkhu who was appointed by master Gotama thus:” He will be your refuge when I am gone,” and whom you now have recourse to ? you answered: There is no such single bhikkhu... whom we now have recourse to.’ When you were asked: ‘ Is there, Master Ānanda, any single bhikkhu who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: “he will be our refuge after the Blessed One has gone,” and whom you now have recourse to?

PTO ...

you answered: 'There is no such single bhikkhu ...[10]... whom we now have recourse to.' When you were asked: 'But if you have no refuge, Master Ānanda, What is the cause for your concord?' you answered: 'We are not without a refuge, Brahmin. We have a refuge; we have the Dhamma as our refuge. 'Now how should the meaning of these statements be regarded, Master Ānanda?''

Part – II

4. Explain with examples the Anekattha derivative in the Pali Language.
5. Explain with examples different usages of the Bahubbīhi compound in the Pali.
6. Conjugate the root √'gamu' in parassapada (active voice) and attanopada (middle voice) of the ajjatani tense.
7. Write grammatical notes with examples on any two of the following :
 - i. *Svara Sandhi*
 - ii. *Vyañjana sandhi*
 - iii. *Dhātugana*
 - iv. *Upasagga*
 - v. *Kitaka*



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PALI -III / පාලි III - (PLG 3)
(History of Pali Literature & Buddhist Thought)

Answer **five questions** only
selecting at least **two questions** from each Part.
(This paper contains 10 questions)

(Three Hours)

Part - I

1. Discuss the importance of the Pañcasatikakkhandaka of the Cullavaggapāli as a historical source.
2. Examine critically the evidences depicted in the canonical texts on the origin of the Abhidhamma.
3. Give an overview of the Pali Vinaya Literature.
4. Examine the historical, political, social and religious significance of one of the chronicles.
5. Explain the objectives of Pali tīkā (Sub commentaries) literature and discuss its development.

PTO ...

Part - II

6. Examine the sectarian viewpoints on the concept of Buddha during the later time.
 7. Explain the distinctive features of the Abhidhamma in the Sarvāstivāda.
 8. Examine the origin and development of the Yogācāra tradition.
 9. Show how the concept of Nirvana of Mādhyamika thought is related to the idea of Sūnyatā.
 10. Discuss the basic teachings of the Sautrāntika sect according to the source texts.
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