



UNIVERSITY OF PERADENIYA
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CENTRE FOR DISTANCE AND CONTINUING EDUCATION
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GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL) – 2017 (December 2018)
ශාස්ත්‍රවේදී සාමාන්‍ය උපාධි පරීක්ෂණය (බාහිර) - 2017 (2018 දෙසැම්බර්)

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 समयena rājagahikassa seṭṭhissa sattavassiko sīsābādhō hoti. Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṃsu arogaṃ kātum. Bahuṃ hiraññaṃ ādāya agamaṃsu. Api ca, vejjehi paccakkhāto hoti. Ekacce vejjā evamāhaṃsu – “pañcamāṃ divasaṃ seṭṭhi gahapati kālaṃ karissatī”ti. Ekacce vejjā evamāhaṃsu – “sattamaṃ divasaṃ seṭṭhi gahapati kālaṃ karissatī”ti. Atha kho rājagahakassa negamassa etadahosi – “ayaṃ kho seṭṭhi gahapati bahūpakāro rañño ceva negamassa ca. Api ca, vejjehi paccakkhāto. Ekacce vejjā evamāhaṃsu – ‘pañcamāṃ divasaṃ seṭṭhi gahapati kālaṃ karissatī’ti. Ekacce vejjā evamāhaṃsu – ‘sattamaṃ divasaṃ seṭṭhi gahapati kālaṃ karissatī’ti. Ayañca rañño jīvako vejjo taruṇo bhadraḥ. Yaṃnūna mayāṃ rājānaṃ jīvakaṃ vejjaṃ yāceyyāma seṭṭhiṃ gahapatiṃ tikicchitu”nti.

(MV. - Cīvarakkhandhakaṃ)

(b) Examine formal guidance given in the Khandhaka Vinaya for a systematic monastic life.

2. (a) Translate into English.

“Seyyathāpi, vāseṭṭha, puriso evaṃ vadeyya – “ahaṃ yā imasmim janapade janapadakalyāṇī, taṃ icchāmi, taṃ kāmemi”ti. Tameva evaṃ vadeyyuṃ – “ambho purisa, yaṃ tvaṃ janapadakalyāṇim icchasi kāmesi, jānāsi taṃ janapadakalyāṇim – khattiyī vā brāhmaṇī vā vessī vā suddī vā”ti? Iti puṭṭho “no”ti vadeyya.

PTO ...

“Tamenam evam vadeyyum – “ambho purisa, yam tvam janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ – evaṃnāmā evaṃgottāti vā, dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti, amukasmim gāme vā nigame vā nagare vā”ti? Iti puṭṭho ‘no’ti vadeyya. Tamenam evam vadeyyum – “ambho purisa, yam tvam na jānāsi na passasi, taṃ tvam icchasi kāmesi”ti? Iti puṭṭho “āmā”ti vadeyya.

(DN. Tevijjasuttam)

(b) Elucidate the importance of experiential knowledge for the realization of truth.

3. (a) Translate into English.

“Evametam, bhagavā, evametam, sugata! Yepi te, bhante, ahesum atītamaddhānaṃ arahanto sammāsambuddhā, tepi bhagavanto dhammaññeva sakkatvā garuṃ katvā upanissāya vihariṃsu; yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto dhammaññeva sakkatvā garuṃ katvā upanissāya viharissanti. Bhagavāpi, bhante, etarahi araham sammāsambuddho dhammaññeva sakkatvā garuṃ katvā upanissāya viharatū”ti. Idamavoca brahmā sahampati, idaṃ vatvā athāparaṃ etadavoca –

“Ye ca atītā sambuddhā - ye ca buddhā anāgatā,
Yo cetarahi sambuddho - bahūnaṃ sokaṇāsano.

“Sabbe saddhammagaruno - vihaṃsu viharanti ca,
Tathāpi viharissanti - esā buddhāna dhammatā.

“Tasmā hi attakāmena - mahattamabhikaṅkhatā,
Saddhammo garukātabbo, saram buddhāna sāsana”nti.

(SN. Brahmasaṃyuttam)

(b) Examine the relationship between the Buddha and the Saddharma.

PTO ...

4. (a) Translate into English.

"Kena te tādiso vaṇṇo - kena te idha mijjhati,
Uppajjanti ca te bhogā - ye keci manaso piyā.

"Pucchāmi taṃ devi mahānubhāve - manussabhūtā kimakāsi puññaṃ,
Kenāsi evaṃ jalitānubhāvā - vaṇṇo ca te sabbadisā pabhāsati"ti.

"Sāriputtassāhaṃ mātā - pubbe aññāsu jātisu,
Upapannā pettivisayaṃ - khuppipāsasamappitā.

"Chadditaṃ khipitaṃ kheḷaṃ - siṅghāṇikaṃ silesumaṃ,
Vasaṅca ḍayhamānānaṃ - vijātānaṅca lohitaṃ.

"Vaṇikānaṅca yaṃ ghāna - sīsacchinnāna lohitaṃ,
Khudāparetā bhuñjāmi - itthipurisanissitaṃ.

(Petavatthupāli)

(b) "Saṃsāric existence is a result of the power of Karma." Examine this statement with reference to the stories in the *Petavatthu*.

5. (a) Translate into English.

Ayaṃ pana kammavācā tathāgatassa parinibbānato ekavīsatiṃ divase katā. Bhagavā hi visākhapuṇṇamāyaṃ paccūsasamaye parinibbuto, athassa sattāhaṃ suvaṇṇavaṇṇaṃ sarīraṃ gandhamālādīhi pūjayiṃsu. Evaṃ sattāhaṃ sādhuḷānādivasā nāma ahesuṃ. Tato sattāhaṃ citakāya agginā jhāyi, sattāhaṃ sattipaṇjaraṃ katvā sandhāgārasālāyaṃ dhātupūjaṃ kariṃsūti, ekavīsatiṃ divasā gatā. Jeṭṭhamūlasukkapakkhapaṅcamiyāmyeva dhātuyo bhājayiṃsu. Etasmiṃ dhātubhājanādivase sannipatitassa mahābhikkhusaṅghassa subhaddena vuḍḍhapabbajitena kataṃ anācāraṃ ārocetvā vuttanayeneva ca bhikkhū uccinitvā ayaṃ kammavācā katā.

Imaṅca pana kammavācaṃ katvā thero bhikkhū āmantesi – "āvuso, idāni tumhākaṃ cattālīsa divasā okāso kato, tato paraṃ 'ayaṃ nāma no palibodho atthī'ti, vattuṃ na labbhā.

(SV. - Bāhiraṇidānavāṇṇanā)

(b) Examine whether the commentaries can be used as sources to study the history of the *sāsana*.

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GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL) – DECEMBER 2018
ශාස්ත්‍රවේදී සාමාන්‍ය උපාධි පරීක්ෂණය (බාහිර) - දෙසැම්බර් 2018

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. (a) Translate into English.

Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ
sīvathikāya chaḍḍitaṃ aṭṭhikāni apagatasambandhāni disā vidisāsu
vikkhattāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena
gopphaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena
piṭṭhiṭṭhikaṃ aññena kaṭaṭṭhikaṃ aññena kaṇḍaṭṭhikaṃ aññena
gīvaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭāhaṃ. So imameva
kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃ bhāvī
etaṃ anatīto’ti.

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye
kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā
kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva
ñānamattāya patissatimattāya anissito ca viharati, na ca kiñci loke
upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(b.) Write grammatical notes on the underlined words.

2. (a) Translate into English.

Caṇḍī pharusavācā ca, tayi cāsiṃ agāravā;
Tāhaṃ duruttaṃ vatvāna, petalokamito gatā.

Handuttarīyaṃ dadāmi te, imaṃ dussaṃ nivāsaya;
Imaṃ dussaṃ nivāsetvā, ehi nessāmi taṃ gharaṃ.

Vatthañca annapānañca, lacchasi tvaṃ gharaṃ gatā;
Putte ca te passissasi, suṇisāyo ca dakkhasī 'ti.

Hatthena hatthe te dinnaṃ, na mayhaṃ upakappati;
Bhikkhū ca sīlasampanne, vītarāge bahussute.

Tappehi annapānena, mama dakkhiṇamādisa;
Tadāhaṃ sukhitā hessaṃ, sabbakāmasamiddhinī.

Sādhūti so paṭissutvā, dānaṃ vipulamākiri;
Annaṃ pānaṃ khādanīyaṃ, vatthasenāsanāni ca.

(b.) Write grammatical notes on the underlined words.

3. Translate into Pali.

"I would plunge into some awe-inspiring grove and dwell there — a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. When those cold wintry nights came during the 'eight-days interval of frost,' I would dwell by night in the open and by day in the grove. In the last month of the hot season I would dwell by day in the open and by night in the grove. And there came to me spontaneously this stanza never heard before

Part – II

4. Explain with examples the nasal combination (Niggahīta) sandhī in the Pali Language.
5. Explain with examples different usages of the adjectival compound (Kammadhāra samāsa) in the Pali Language.
6. Conjugate the root √‘*gamu*’ in **parassapada (active voice) and attanopada (middle voice) of the ajjatanī tense.**
7. Write grammatical notes with examples on **any two** of the following:
 - i. *Taddhita*
 - ii. *Upasagga*
 - iii. *Nāma Vibhatti*
 - iv. *Nipāta*
 - v. *Kāraka*

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GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL) – DECEMBER 2018
ශාස්ත්‍රවේදී සාමාන්‍ය උපාධි පරීක්ෂණය (බාහිර) - දෙසැම්බර් 2018

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. Examine how the Bhikkhūs systematized the Buddha's teachings.
2. Critically discuss the development of the Abhidhamma Piṭaka.
3. Discuss the historical, political, social and religious significance of one of the Pali chronicles.
4. Evaluate the contribution of Venerable Buddhaghosa to the advancement of Pali Literature.
5. Examine on the origin and development of Pali sub-commentarial Literature.

PTO ...

Part - II

- 6 Inquire into diverse factors that led for the development of spirit of early Buddhist teachings into sectarian doctrines.
- 7 Examine the relationship between the concept of kusala and truth in Buddhist philosophy.
- 8 Critically explain the teachings of Madyamaka on *Śūnyatā*.
9. Compare and contrast the Store Consciousness (*Ālayavigñāṇa*) of the Yogācārins and the *Bhavaṅga* concept of the Theravādins.
10. Examine the origin and development of the concept of momentariness.

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