

CAMBRIDGE INTERNATIONAL EXAMINATIONS
General Certificate of Education Advanced Level

SANSKRIT

9606/2

PAPER 2. Unprepared Translation,
Unprepared Comprehension and
Prose Composition

MAY/ JUNE 2015

Additional materials:
Answer paper

TIME 2½ hours

INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the separate answer paper.

Answer all questions.

Write your answers on the answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

INFORMATION FOR CANDIDATES

The maximum number of marks for each question is shown in brackets [] at the end of each question.

This question paper consists of 6 printed pages.

1 Translate into English:

Mārīca tries to dissuade Rāvaṇa from offending the virtuous Rāma.

'Rāma has not been disowned by his father nor has he overstepped the bounds of morality in any way; nor is he greedy nor of evil conduct nor again has he brought disgrace to warriors.'

न च धर्मगुणैर्हीनः कौसल्यानन्दवर्धनः ।
 न च तीक्ष्णो हि भूतानां सर्वभूतहिते रतः ॥
 वञ्चितं पितरं दृष्ट्वा कैकेय्या सत्यवादिनम् ।
 करिष्यामीति धर्मात्मा ततः प्रव्रजितो वनम् ॥

कैकेय्याः प्रियकामार्थं पितुर्दशरथस्य च । 5
 हित्वा राज्यं च भोगांश्च प्रविष्टो दण्डकावनम् ॥

न रामः कर्कशस्तात नाविद्वान् नाजितेन्द्रियः ।
 अनृतं न श्रुतं चैव नैव त्वं वक्तुमर्हसि ॥
 रामो विग्रहवान् धर्मः साधुः सत्यपराक्रमः ।
 राजा सर्वस्य लोकस्य देवानामिव वासवः ॥ 10

जीवितं च सुखं चैव राज्यं चैव सुदुर्लभम् ।
 यदीच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम् ॥
 आत्मनश्च बलं ज्ञात्वा राघवस्य च तत्त्वतः ।
 हितं हि तव निश्चित्य ह्यमं त्वं कर्तुमर्हसि ॥

Rāmāyaṇa (Araṇyakāṇḍa 37: vv 9 to 13 incl. and vv 22 and 24)

| | | | |
|-------------------------|---------------------------|-------------------------|--------------------|
| <i>hīna</i> (mfn) | devoid of (with 3rd case) | <i>vigrahavat</i> (mfn) | incarnate |
| <i>rata</i> (mfn) | devoted | <i>parākrama</i> (m) | valour |
| <i>vañcita</i> (mfn) | deceived | <i>vāsava</i> (m) | Indra |
| <i>pravrajita</i> (mfn) | set out, departed | <i>bhoktum</i> | to enjoy |
| <i>hitvā</i> | having given up | <i>tattvataḥ</i> | in truth |
| <i>karkaśa</i> (mfn) | hard-hearted | <i>niścīya</i> | having ascertained |
| <i>tāta</i> | O dear one | <i>kṣama</i> (mfn) | proper |
| <i>anṛta</i> (n) | falsehood | | |

[15 marks]

[Turn over

- 2 Read through the following passage carefully. Do not write out a translation. Your answers to the subsequent questions should be in English.

Damayantī, alone, cries out for Naiṣadha, her husband.

'O king, when Naiṣadha had gone away, the slender-waisted Damayantī, getting over her fatigue, awoke in terror in that deserted forest.'

अपश्यमाना भर्तारं शोकदुःखममन्विता ।

प्राक्रोशदुच्चैः संत्रस्ता महाराजेति नैषधम् ॥

हा नाथ हा महाराज हा स्वामिन् किं जहासि माम् ।

हा हतास्मि विनष्टास्मि भीतास्मि विजने वने ॥

ननु नाम महाराज धर्मज्ञः सत्यवागसि ।

5

कथमुक्त्वा तथा सत्यं सुप्तामुत्सृज्य कानने ॥

कथमुत्सृज्य गन्तासि दक्षां भार्यामनुव्रताम् ।

विशेषतोऽनपकृते परेणापकृते सति ॥

दृश्यसे दृश्यसे राजन्नेष दृष्टोऽसि नैषध ।

आवार्य गुल्मैरात्मानं किं मां न प्रतिभाषसे ॥

10

नृशंसं बत राजेन्द्र यन्मामेवंगतामिह ।

विलपन्तीं समागम्य नाश्वासयसि पार्थिव ॥

न शोचाम्यहमात्मानं न चान्यदपि किञ्चन ।

कथं नु भवितास्येक इति त्वां नृप शोचिमि ॥

Mahābhārata (Vana Parva, 63 vv 2 to 5 incl. and 9 to 11 incl.)

| | | | |
|------------------------|--------------------|----------------------|------------------|
| <i>santrasta</i> (mfn) | alarmed, in terror | <i>apakṛta</i> (mfn) | harmed |
| <i>nātha</i> (m) | husband | <i>āvārya</i> | having concealed |
| <i>vijana</i> (mfn) | deserted | <i>gulma</i> (m) | thicket |
| <i>nanu nāma</i> | certainly | <i>nṛśaṃsa</i> (mfn) | cruel |
| <i>utsṛjati</i> | abandons | <i>bata</i> | alas |
| <i>kānana</i> (n) | forest | <i>vilapati</i> | laments |
| <i>dakṣa</i> (mfn) | able | <i>āśvāsayati</i> | consoles |
| <i>anuvrata</i> (mfn) | devoted | <i>śocimi</i> | I grieve |

- (a) How is Damayantī described in line 1? [3]
- (b) Translate '*hatāsmi vinaṣṭāsmi bhītāsmi vijane vane*'. (line 4) [7]
- (c) What qualities does Damayantī ascribe to her husband in line 5? [4]
- (d) Translate '*dṛśyase dṛśyase rājann eṣa dṛṣṭo 'si*'. (line 9) [5]
- (e) What question does Damayantī ask in line 10? [3]
- (f) Translate '*na śocāmy aham ātmānam*'. (line 13) [4]
- (g) What concern does Damayantī speak of in line 14? [2]
- (h) What literary devices are employed in this passage to show Damayantī's state of mind? In your answer, refer to the relevant words or phrases. [2]

[Total 30/2 = 15 marks]

[Turn over

- 3 Translate into Sanskrit using the *devanāgarī* script and observing the rules of sandhi:

There was a priest called Śrutadeva, who was devoted to Kṛṣṇa. He was virtuous and contented, and lived in the city of Mithilā. The king at that time, Bahulāśva, was free from pride, and was desirous of meeting Kṛṣṇa.

Hearing of the wishes of these two men, Kṛṣṇa went to Mithilā. All the people rejoiced on seeing Kṛṣṇa, the teacher of all the worlds. In the presence of Kṛṣṇa, the people's ignorance was destroyed.

Śrutadeva and the king of Mithilā fell at the feet of Kṛṣṇa, and requested that he be their guest. Thinking that both men should receive blessings Kṛṣṇa assumed two forms and went to the houses of both simultaneously.

Śrīmad Bhāgavatam (adapted)

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

| | | | |
|-----------|---------------------|----------------|---------------------|
| devoted | <i>bhakta</i> (mfn) | requests | <i>yācati</i> |
| free from | <i>hīna</i> (mfn) | guest | <i>atithi</i> (m) |
| rejoices | <i>ramate</i> | blessing | <i>āśīrvāda</i> (m) |
| ignorance | <i>avidyā</i> (f) | simultaneously | <i>yugapat</i> |

[20 marks]

END