



Syllabus

Cambridge O Level

For centres in Mauritius

French 3014

French Literature 2020

Literature in Hindi 2026

Sanskrit 3216

For examination in November 2021.

Changes to the syllabus for 2021

The syllabus has been updated. The latest syllabus is version 2, published April 2019.

For 2026 Literature in Hindi, *Ek Bigha Pyar* by Abhimanyu Anant 'Shabnam' has been removed and replaced by *Tyaagpatra* by Jainendra Kumar.

Changes to version 1, published September 2018.

For 2026 Literature in Hindi, the set texts have been updated.

For 2020 French Literature, the set texts have been updated.

! Significant changes to the syllabus are indicated by black vertical lines either side of the text. !

You are strongly advised to read the whole syllabus before planning your teaching programme.

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1. Introduction

1.1 Why choose Cambridge International?

Cambridge Assessment International Education prepares school students for life, helping them develop an informed curiosity and a lasting passion for learning. We are part of the University of Cambridge.

Our Cambridge Pathway gives students a clear path for educational success from age 5 to 19. Schools can shape the curriculum around how they want students to learn – with a wide range of subjects and flexible ways to offer them. It helps students discover new abilities and a wider world, and gives them the skills they need for life, so they can achieve at school, university and work.

Our programmes and qualifications set the global standard for international education. They are created by subject experts, rooted in academic rigour and reflect the latest educational research. They provide a strong platform for students to progress from one stage to the next, and are well supported by teaching and learning resources.

Every year, nearly a million Cambridge learners from 10 000 schools in 160 countries prepare for their future with the Cambridge Pathway.

Cambridge learners

Our mission is to provide educational benefit through provision of international programmes and qualifications for school education and to be the world leader in this field. Together with schools, we develop Cambridge learners who are:

- **confident** in working with information and ideas – their own and those of others
- **responsible** for themselves, responsive to and respectful of others
- **reflective** as learners, developing their ability to learn
- **innovative** and equipped for new and future challenges
- **engaged** intellectually and socially, ready to make a difference.

Recognition

Our expertise in curriculum, teaching and learning, and assessment is the basis for the recognition of our programmes and qualifications around the world.

Cambridge O Level is internationally recognised by schools, universities and employers as equivalent in demand to Cambridge IGCSE™ (International General Certificate of Secondary Education). There are over 700 000 entries a year in nearly 70 countries. Learn more at

www.cambridgeinternational.org/recognition

Support for teachers

A wide range of materials and resources is available to support teachers and learners in Cambridge schools. Resources suit a variety of teaching methods in different international contexts. Through subject discussion forums and training, teachers can access the expert advice they need for teaching our qualifications. More details can be found in Section 2 of this syllabus and at **www.cambridgeinternational.org/teachers**

Quality management

Cambridge International is committed to providing exceptional quality. In line with this commitment, our quality management system for the provision of international qualifications and education programmes for students aged 5 to 19 is independently certified as meeting the internationally recognised standard, ISO 9001:2015. Learn more at www.cambridgeinternational.org/ISO9001

1.2 Why choose Cambridge O Level?

Cambridge O Level is typically for 14 to 16 year olds and is an internationally recognised qualification. It has been designed especially for an international market and is sensitive to the needs of different countries. Cambridge O Level is designed for learners whose first language may not be English, and this is acknowledged throughout the examination process.

Our aim is to balance knowledge, understanding and skills in our programmes and qualifications to enable students to become effective learners and to provide a solid foundation for their continuing educational journey.

Through our professional development courses and our support materials for Cambridge O Levels, we provide the tools to enable teachers to prepare students to the best of their ability and work with us in the pursuit of excellence in education.

Cambridge O Levels are considered to be an excellent preparation for Cambridge International AS & A Levels, the Cambridge AICE (Advanced International Certificate of Education) Diploma, Cambridge Pre-U, and other education programmes, such as the US Advanced Placement program and the International Baccalaureate Diploma programme. Learn more about Cambridge O Levels at www.cambridgeinternational.org/olevel

Guided learning hours

Cambridge O Level syllabuses are designed on the assumption that learners have about 130 guided learning hours per subject over the duration of the course, but this is for guidance only. The number of hours required to gain the qualification may vary according to local curricular practice and the students' prior experience of the subject.

1.3 Why choose Cambridge O Level Languages?

Cambridge O Level Language and Literature qualifications are accepted by universities and employers as proof of knowledge and understanding of a language. Successful candidates gain lifelong skills including:

- the ability to communicate clearly, accurately and effectively in writing
- the ability to use a wide range of vocabulary, and correct grammar, spelling and punctuation
- a personal style and an awareness of the audience being addressed.

Candidates are also encouraged to read widely, both for their own enjoyment and to further their awareness of the ways in which the language can be used. Cambridge O Level Language qualifications also develop more general analysis and communication skills such as synthesis, inference, and the ability to order facts and present opinions effectively.

Prior learning

We recommend that candidates who are beginning one of these courses should have previously studied the relevant language for 2–3 years.

Progression

Cambridge O Level Certificates are general qualifications that enable candidates to progress either directly to employment, or to proceed to further qualifications.

2. Teacher support

2.1 Support materials

We offer a wide range of practical and innovative support to help teachers plan and deliver our programmes and qualifications confidently.

For teachers at registered Cambridge schools a range of additional support materials for specific syllabuses is available online from the School Support Hub. Go to **www.cambridgeinternational.org/support** (username and password required). If you do not have access, speak to the Teacher Support coordinator at your school.

Please see the syllabus materials DVD for more information.

2.2 Training

We offer a range of support activities for teachers to ensure they have the relevant knowledge and skills to deliver our qualifications.

3. Literature in Hindi

3.1 Scheme of assessment summary

All candidates take Paper 1 only.

Paper 1	(2½ hours)
<p>Candidates must answer a total of five questions.</p> <p>Section A: Poetry Five questions on set works (Indian and Mauritian poets). Candidates answer a context question and one other essay question.</p> <p>Section B: Prose Questions on set novels and short stories. Candidates answer three essay questions.</p> <p>All questions in this paper carry equal marks.</p> <p>Weighting: 100% of total marks</p>	

3.2 Availability

This syllabus is examined in the November examination series.

This syllabus is available to private candidates.

It is available in Mauritius only.

3.3 Combining this with other syllabuses

Candidates can combine this syllabus in an examination series with any other Cambridge International syllabus, except:

- syllabuses with the same title at the same level.

3.4 Syllabus aims and assessment objectives

3.4.1 Syllabus aims

The aims of the syllabus are the same for all candidates. They are not listed in order of priority.

The aims are to:

- encourage students to enjoy and appreciate the reading of Hindi literature
- encourage students to enjoy and appreciate the variety of language
- enable students to understand and respond appropriately to what they read
- enable students to communicate appropriately and effectively in writing
- complement the students' other areas of study by developing skills of a more general application (e.g. analysis, synthesis, drawing of inferences)
- promote the students' personal development and an understanding of themselves and others.

3.4.2 Assessment objectives

Candidates will be assessed on their ability to:

1. recognise implicit meaning and attitudes
2. recognise and appreciate ways in which writers use language and how they achieve their effects
3. communicate a sensitive and informed personal response to what is read
4. recognise and appreciate literary aspects such as conflicts, theme, setting, climax, characterisation and plot
5. differentiate between modern and traditional poetry.

3.5 Description of papers

The question paper is set entirely in Hindi and all answers must be written in Hindi. Dictionaries may not be used in the examination.

3.5.1 Paper 1

2½ hours, 100 marks

The question paper is divided into two sections. Candidates must answer **five** questions in total:

- Question 1 from Section A (compulsory context question)
- one other question from Section A
- three questions from Section B

Section A: Poetry

Five questions will be set on the works of Indian and Mauritian poets. Candidates must answer a context question and **one** other question.

The compulsory context question will consist of four extracts from the prescribed texts: two from the Medieval Period and two from the Modern Period. Candidates must answer questions on two of the extracts, one from each period.

Section B: Prose

Questions on prescribed Hindi novels and short stories.

All questions in this paper carry equal marks.

Prescribed texts

Section A: Poetry

Hindi poetry

Hindi Padhya Parag, an anthology of Hindi Poems, edited by Dr M Chintamunnee (3rd Edition, 1993).

Only poems from the following poets are to be studied:

Medieval:

- Kabirdas
- Mirabai

Modern:

- Maithilisharan Gupt
- Brajendra Bhagat 'Madhukar'

Section B: Prose

Hindi novels

Tyaagpatra by Jainendra Kumar.

Pratigya by Premchand

Hindi short stories

23 Hindi Kahaniyan, edited by Jainendra Kumar (1984)

Published by Lokbhareati Prakashan, Allahabad, India

Only the following five stories are to be studied:

- *Sacha ka sauda* by Sudarshan
- *Kafan* by Premchand
- *Sharnagat* by Vrindavanlal Verma
- *Sabun* by Dvijendranath Mishra 'Nirgun'
- *Khudaraam* by Pandey Bechain Sharma 'Ugra'

4. French

4.1 Scheme of assessment summary

All candidates take Papers 1 and 2.

Paper 1	(1½ hours)
One translation from English into French and one composition of 250 words from a choice of four topics.	
Weighting: 50% of total marks	

Paper 2	(1½ hours)
Open-ended comprehension questions on two set passages.	
Weighting: 50% of total marks	

4.2 Availability

This syllabus is examined in the November examination series.

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It is available in Mauritius only.

4.3 Combining this with other syllabuses

Candidates can combine this syllabus in an examination series with any other Cambridge International syllabus, except:

- syllabuses with the same title at the same level.

4.4 Syllabus aims and assessment objectives

4.4.1 Objectifs du programme

Développer chez les étudiants la capacité :

- de communiquer à l'oral et à l'écrit de façon précise, correcte, appropriée et efficace
- de lire et de comprendre différents types de textes
- de répondre correctement de manière personnelle et avec imagination à ce qu'ils lisent et entendent
- de prendre plaisir à lire des textes en français
- d'appliquer leur sens critique.

4.4.2 Objectifs de l'évaluation

Les étudiants doivent être capables :

1. de raconter par écrit des expériences, de communiquer des idées et des sentiments personnels
2. de donner des informations et des explications
3. de distinguer, dans la communication orale et écrite, les variations selon la situation, le but et la personne à qui l'on s'adresse
4. de lire une variété de textes avec aisance et confiance
5. de choisir, prélever, évaluer et mettre en relation l'/les information(s) contenue(s) dans des textes écrits
6. d'apprécier les différentes façons dont les auteurs utilisent la langue pour produire l'effet attendu/atteindre leur objectif
7. de se servir de différentes formes d'écriture selon les besoins
8. de faire un plan, d'organiser un texte, d'écrire en paragraphes et de se servir d'une ponctuation appropriée
9. de choisir un vocabulaire adapté au type d'écrit, à la personne à qui l'on s'adresse, au but visé
10. d'appliquer les règles grammaticales et syntaxiques
11. de maîtriser l'orthographe des mots selon le vocabulaire choisi
12. d'écrire lisiblement et de présenter un travail fini de façon claire, nette et attrayante.

4.5 Description of papers

4.5.1 Paper 1

Le “Paper 1” comprend

- une version (un texte en anglais à être traduit en français)
- une rédaction en français de 200–250 mots. Les candidats ont le choix entre 4 sujets différents (narratif, descriptif, argumentatif et une lettre).

4.5.2 Paper 2

Le “Paper 2” est l’épreuve de lecture/compréhension, comprend deux textes longs sur des sujets variés et de types différents (narratif, scientifique, informatif, etc.). Les questions évaluent une gamme de compétences en lecture : la recherche de l’information, la relation cause et effet, l’inférence et la déduction, la synthèse et le résumé, l’expression de l’opinion personnelle, l’explication de mots et d’expressions.

5. French Literature

5.1 Scheme of assessment summary

All candidates take Papers 1 and 2.

Paper 1	(2 hours)
Candidates must answer a total of three questions, each on a different set text.	
Weighting: 67% of total marks	

Paper 2	(1 hour)
Candidates answer one question from a choice of five questions.	
Weighting: 33% of total marks	

5.2 Availability

This syllabus is examined in the November examination series.

This syllabus is available to private candidates.

It is available in Mauritius only.

5.3 Combining this with other syllabuses

Candidates can combine this syllabus in an examination series with any other Cambridge International syllabus, except:

- syllabuses with the same title at the same level.

5.4 Syllabus aims and assessment objectives

5.4.1 Objectifs du programme

Les objectifs pédagogiques du cours de littérature pour le GCE Ordinary Level sont définis ci-dessous. Ils ne sont pas donnés en ordre de priorité.

Cet examen évalue la capacité des étudiants à :

- Communiquer de façon précise, correcte, efficace et appropriée
- Comprendre et répondre avec imagination à ce qu'ils entendent et lisent
- Appliquer leur sens critique
- Prendre plaisir à la littérature et savoir apprécier sa contribution au développement de l'imagination et du sens esthétique
- Étudier des domaines d'intérêts humains universels, permettant le développement d'une meilleure compréhension de soi et des autres.

5.4.2 Objectifs de l'évaluation

Les candidats doivent pouvoir :

1. Faire preuve de la connaissance d'un certain nombre de textes littéraires
2. Faire preuve de la compréhension d'un certain nombre de textes littéraires, non seulement de la signification superficielle des textes mais aussi d'une compréhension plus profonde des thèmes et points de vue développés dans ces textes
3. Savoir analyser et être sensibles à la façon dont les auteurs utilisent la langue
4. Savoir analyser et être sensibles à d'autres moyens utilisés par les auteurs pour produire les effets recherchés (structure, intrigue, caractéristiques des personnages, tension dramatique, images, rythme, décor et atmosphère)
5. Communiquer de façon sensible et informée une réponse personnelle au texte étudié.

5.5 Description of papers

5.5.1 Paper 1

Cet examen se compose d'une épreuve écrite d'une durée de deux heures.

Les candidats doivent répondre à 3 questions, sur trois textes dont au moins un texte de la Section A et un texte de la Section B.

Pour chaque texte il y aura un choix entre deux questions de type rédaction.

Pour chaque texte, une des questions sera une tâche créative. Cette question est signalée par un astérisque(*). On demandera par exemple au candidat d'écrire un texte en se mettant dans la peau de l'un des personnages du livre.

Toutes les questions ont le même nombre de points.

Les candidats peuvent répondre à un maximum de **deux** questions de type créatif signalée par un astérisque (*).

5.5.2 Paper 2

Cet examen se compose d'une épreuve écrite d'une durée d'une heure.

Les candidats doivent répondre à 1 question, sur un texte.

Chaque question sera basée sur un court extrait du texte. Les candidats devront lire l'extrait avant de répondre aux questions.

Prescribed texts

Les textes inscrits au programme pour l'année 2021 sont les suivants:

2021	
<p>Section A</p> <p><i>L'Avare</i>, Molière</p> <p>* <i>La Neige en Deuil</i>, Troyat</p> <p>* <i>Mérimée</i>, Colomba</p>	<p>Section B</p> <p><i>L'enfant Noir</i>, Camara Laye</p> <p>* <i>UNE JEUNE FEMME AU MONT LIMON</i>, Lagesse</p>

* Textes reportés en 2022

5.5.3 Mark scheme

Barème de notation (Paper 1)

18–20	<p>Devoir détaillé, bien écrit et bien structuré, parfaitement concentré sur la question posée et faisant preuve d'une réponse personnelle intelligente et sensible.</p> <p>Pour la question faisant appel à l'imagination, le ton de voix adopté est parfaitement convaincant et le contenu est parfaitement bien adapté aux circonstances.</p> <p><i>NB: cela ne revient pas à dire qu'une réponse obtenant 18–20 (20 est une note tout à fait réalisable) doit être absolument parfaite, mais que 20/20 peut être accordé à toute réponse très bonne pour ce niveau d'études.</i></p>
15–17	<p>Devoir détaillé, répondant clairement et de façon personnelle à la question, mais qui peut donner l'impression de manquer de subtilité.</p> <p>Pour la question faisant appel à l'imagination, le ton de voix adopté est cohérent et le contenu généralement adéquat.</p>
12–14	<p>Devoir satisfaisant, répondant bien à la question mais un peu limité ; quelques traces d'une réponse personnelle, bonne connaissance du livre.</p> <p>Pour les questions faisant appel à l'imagination, le ton de voix adopté est assez cohérent et le contenu généralement adéquat.</p>
9–11	<p>Devoir qui répond bien à la question posée mais qui contient un certain nombre de malentendus et assez superficiel ; un certain effort de communiquer une réponse personnelle et une certaine connaissance du texte sont malgré tout apparents.</p> <p>Pour la question faisant appel à l'imagination, le ton de voix adopté est assez difficile à reconnaître et le contenu n'est pas tout à fait adéquat ou tout simplement rudimentaire.</p>
6–8	<p>Réponse incomplète mais une certaine connaissance du texte ; devoir plutôt limité et décousu, expressions maladroitement.</p> <p>Pour la question faisant appel à l'imagination, peu d'évidence d'un ton de voix reconnaissable ; quelques points adéquats, mais très limités, dans le contenu.</p>
4–5	<p>Réponse courte, décousue, confuse, mais malgré tout, quelques indices que le livre a été lu.</p> <p>Pour la question faisant appel à l'imagination, peu ou pas d'évidence d'un ton de voix reconnaissable, mais quelques connaissances, très limitées, du texte.</p>
2–3	<p>Le candidat a lu le livre mais a très peu assimilé de sa lecture.</p> <p>Pour la question faisant appel à l'imagination, pas de ton de voix reconnaissable, malgré une vague connaissance du personnage et de l'intrigue.</p>
0–1	<p>Le devoir ne présente aucun élément de réponse digne d'être récompensé. Le livre n'a pas été lu, ou n'a pas été du tout compris.</p>

Barème de notation (Paper 2)

6	<p>Réponse</p> <ul style="list-style-type: none"> détaillée, bien écrite et bien structurée parfaitement concentrée sur la question posée faisant preuve d'une réponse personnelle intelligente et sensible et se référant aux mots de l'extrait. <p><i>NB: cela ne revient pas à dire qu'une réponse obtenant 6 doit être absolument parfaite, mais que 6/6 peut être accordé à toute réponse très bonne pour ce niveau d'études</i></p>
5	Mêmes critères généraux que ci-dessus, mais la réponse peut donner l'impression de manquer de subtilité, de profondeur et/ou d'exemples précis.
4	Réponse satisfaisante, répondant bien à la question mais un peu limitée; quelques traces d'une réponse personnelle, bonne connaissance du livre. Une certaine attention est portée aux mots malgré quelques oublis marquants et/ou quelques malentendus.
3	Répond bien à la question posée mais contient un certain nombre de malentendus et est assez superficiel; un certain effort de communiquer une réponse personnelle et une certaine connaissance du texte sont malgré tout apparents. Quelques éléments de réaction personnelle sont présents.
2	Réponse fait preuve d'une certaine connaissance du texte et présente quelques éléments, peu nombreux, de réaction personnelle, mais est incomplète et décousue, voire maladroite.
1	Le candidat a lu le livre, mais a très peu assimilé de sa lecture. La réponse se limite à quelques mots seulement.
0	La réponse ne présente aucun élément digne d'être récompensé. Le livre n'a pas été lu, ou n'a pas été du tout compris.

6. Sanskrit

6.1 Scheme of assessment summary

All candidates take Paper 1 and Paper 2.

Paper 1 Translation and Set texts	(2 hours)
<p>Question 1 – 25 marks Translation from a prescribed text from Sanskrit into English.</p> <p>Question 2 – 20 marks Transliteration of an unseen passage.</p> <p>Question 3 – 15 marks Comprehension questions on an unseen passage in Sanskrit.</p> <p>Question 4 – 40 marks Comprehension questions on adapted extracts from the Rāmāyana and the Mahābhārata.</p> <p>Total marks: 100 Weighting: 50% of total marks</p>	

Paper 2 Translation of Set texts and Panini Grammar	(2 hours)
<p>Question 1 – 20 marks Translation of an unseen piece of prose from Sanskrit into English.</p> <p>Question 2 – 20 marks Translation of verses from the Bhagavad Gita into English.</p> <p>Question 3 – 20 marks Comprehension questions on Pancatantra set texts.</p> <p>Question 4 – 40 marks Questions on Māheśvara sūtras and Uccāraṇa sūtras and Panini Grammar.</p> <p>Total marks: 100 Weighting: 50% of total marks</p>	

6.2 Availability

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This syllabus is available to private candidates.

It is available in Mauritius only.

6.3 Combining this with other syllabuses

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- syllabuses with the same title at the same level.

6.4 Syllabus aims and assessment objectives

6.4.1 Syllabus aims

The aims of the syllabus are to:

- enable candidates to develop accurate written language.
- encourage candidates to read and understand the prescribed religious and literary works in Sanskrit.
- enable candidates to appreciate and understand important issues in the prescribed texts.
- develop in candidates, at an appropriate level, a competence in the language.
- enable candidates to understand what they read and respond appropriately.

6.4.2 Assessment objectives

Candidates will be assessed on their ability to:

AO1 comprehend, appreciate and translate stanzas and adapted/glossed passages from the prescribed texts.

AO2 transliterate and translate from Sanskrit into English both seen and unseen passages and respond to comprehension questions on the above.

AO3 demonstrate an understanding and application of the basic rules of formal grammar.

A description of each assessment objective is as follows:

AO1 comprehend, appreciate and translate stanzas and adapted/glossed passages from the prescribed texts

Students should be able to:

Locate and abstract information.

Translate phrases or whole passages into English.

Demonstrate an understanding of the grammar.

Speak of the context in which a passage is found for prepared texts.

Use the standard Devanagari and transliterated Sanskrit scripts.

AO2 transliterate and translate from Sanskrit into English both seen and unseen passages and respond to comprehension questions on the above.

Students should be able to:

Transliterate and translate by demonstrating an understanding of the seen and unseen passages.

Decline words.

Conjugate verbs.

Make proper use of cases.

Use svara sandhi.

List the Māheśvara Sūtra.

Explain the Uccāraṇa Sūtra.

AO3 Demonstrate an understanding and application of the basic rules of formal grammar.

For detailed requirements, see Paper 2, Question 4 below.

6.5 Description of papers

The question papers will be set in Sanskrit and English as appropriate.

6.5.1 Paper 1

Question 1 (25 marks)

Translation of a seen passage (Rāmāyana or Mahābhārata) from Sanskrit into English.

Candidates will be required to translate approximately six sentences (with a maximum of 25 units) from either the Rāmāyana or the Mahābhārata. Details of the prescribed texts are set out at 6.5.3.

Question 2 (20 marks)

Transliteration of an unseen passage.

Candidates will be required to transliterate six-eight adapted sentences (with 20 units).

Question 3 (15 marks)

Reading Comprehension questions on an unseen passage in Sanskrit.

Candidates will answer three comprehension questions. The questions will be set in Sanskrit.

Question 4 (40 marks)

Comprehension questions will be set on two adapted extracts from the Rāmāyana and the Mahābhārata.

Five questions will be set under each extract and will carry four marks each. Details of the prescribed texts are set out at 6.5.3.

6.5.2 Paper 2

Question 1 (20 marks)

Translation of an unseen piece of prose from Sanskrit into English.

Candidates will be required to translate six lines of adapted Sanskrit prose. Words which are unlikely to be known will be glossed.

Question 2 (20 marks)

Translation of verses from the Bhagavad Gita into English.

Candidates will be required to translate four verses. Candidates will study forty verses. Details of the prescribed texts are set out at 6.5.3.

Question 3 (20 marks)

Comprehension questions on Pancatantra set texts.

Candidates will answer five questions on passages from the selected stories of the Pancatantra. Details of the prescribed texts are given below.

Question 4 (40 marks)

Questions on Māheśvara sūtras and Uccāraṇa sūtras and Panini Grammar.

Candidates will answer questions on formal grammar.

Details of the Sūtras are given on p. 69–70.

(a) Declensions (9 marks)

Candidates will be required to decline:

‘asmad, yuṣmad’ in all 3 numbers

‘tat’ in all 3 genders and all 3 numbers

‘bālaka, muni’ in all 3 numbers

‘bālikā, mati’ in all 3 numbers

‘phala’ in all 3 numbers

(b) Conjugation in 3 numbers and 3 persons. (6 marks)

Candidates will be required to conjugate:

Laṭ, Lṛṭ, Lan

bhū, gaṃ, as, dṛś, kṛ, pib, gay, vad, khel.

(c) The principal uses of cases. (5 marks)

Candidates may use English to explain the grammatical rules.

(d) Svāra Sandhi (5 marks)

Candidates will be required to define the rules by giving examples.

(e) Māheśvara and Uccāraṇa sūtras (15 marks)

Candidates will be required to:

Write the sūtras to which particular letters belong

Explain the Uccāraṇa sūtras

6.5.3 Prescribed texts

Rāmāyana

For Paper 1, candidates will study the following five adapted stories:

- Lesson 1 Birth of Rāma and his brothers 11 sentences
- Lesson 2 Rāma goes into exile 9 sentences
- Lesson 3 The meeting of Rāma and Bhārata 11 sentences
- Lesson 4 Friendship between Rāma and Sugrīva 8 sentences
- Lesson 5 Valiance of Hanuman 12 sentences

Mahābhārata

For Paper 1, candidates will study the following five adapted stories:

- Lesson 1 The Kauravas are born 14 sentences
- Lesson 2 Bhīma eats poison 12 sentences
- Lesson 3 Bhīma regains consciousness 7 sentences
- Lesson 4 Ekalavya's gift 20 sentences
- Lesson 5 Draupadi is protected by Kṛṣṇa 13 sentences

Bhagavad Gita

Recommended edition: *Bhagavad Gīta Bhāṣya*, of Śrī Śaṅkarācārya with text and English translation by Dr A G Krishna Warriar (1983) Sri Ramkrishna Math, Madras 600004, India.

For Paper 2, candidates will study the following verses:

1.1,1.27,1.35, 2.3, 2.7, 2.22, 2.27, 2.31, 2.47, 3.5,3.19,4.7,4.8,13.28,14.24,16.1,16.2,16.3,18.11 and 18.47

Pancatantra

For Paper 2, candidates will study the following five adapted stories:

- Mitrabhedā Tantram. Katha 13 Kambugrīva- kacchapa Kathā
- Mitrasamprapti Tantram. Kathā 3 śabara-śūkara-Kathā
- Kākolūkīya Tantram. Kathā 5 Brāhmaṇa-sarpa- Kathā
- Lubdhapranāśa-Tantram. Kathā 1 Vānara-makara-kanthā
- Aparikṣita kākaram tantram. Kathā 2 Brahmaṇī-nakula - Kathā

Candidates will be required to study all the above passages.

Five stories adapted from Rāmāyana of Vālmiki

Lesson 1

Rāmādi Jātāh – birth of Rāma and his brothers

1. Ayōdhyā nāma bhuvana viśrutaṃ nagaram.
2. Tasya rājā daśarathaḥ āsīt.
3. Daśarathasya tisraḥ bhāryāḥ āsan - kausalyā, sumitrā kaikēyī ca.
4. Kausalyā kaikēyī ca ēkam ēkaṃ putram ajanayatām - rāmaḥ bharataḥ ca.
5. Sumitrā tu dvau sutau ajanayat - lakṣmaṇaḥ śatrudhnaḥ ca.
6. Ēkadā muniḥ viśvāmitraḥ ayōdhyām āgatyā svayajñasya rakṣaṇārthaṃ, nṛpaṃ, rāmasya sāhāyaṃ yācitavān.
7. Rāmaḥ lakṣmaṇaḥ ca muninā saha agacchatām.
8. Rāmaḥ tāḍakā nāma rākṣasīṃ, anyān rākṣasān ca hatvā munēḥ yajñaṃ arakṣat.
9. Tadanantaram rāmaḥ lakṣmaṇaḥ ca viśvāmitrēṇa saha sītāyāḥ svayaṃvarasya utsavē mithilām agacchatām.
10. Mārgē rāma-pādasya sparśāt ahalyā śilārūpaṃ tyaktvā svarūpaṃ prāptavātī.
11. Gurōḥ ājñayā śivadhanuḥ bhagnaṃ kṛtvā rāmaḥ sītāyāḥ paṇiṃ svīkṛtavān.

Lesson 2

Rāma Vanagaman – Rāma goes into exile

1. Rājā daśarathaḥ sarvaguṇaiḥ upētaṃ rāmaṃ rājyābhiṣēkaṃ kartum aicchat.
2. Rājñāḥ icchā jñātvā sarvē janāḥ atīva prasannāḥ abhavan.
3. Paraṃ rāmasya abhiṣēkasambhāraṃ dṛṣṭvā mantharā kiñcit api na prasīdati sma .
4. Sā śīghrēṇa kaikēyāḥ samīpē gatā.
5. Mantharā kaikēyīṃ avadat datharathēna pūrva dattān varān yāca iti.
6. Kaikēyī api ēvaṃ akarōt.
7. Īdṛśaṃ rāmēṇa caturdaśa varṣāṇāṃ vanavāsaṃ prāptaṃ.
8. Ataḥ rāmaḥ tu pituḥ ājñāṃ pālanārthaṃ snēhāt vanam gacchati sma.
9. Bharataḥ tu tasya pādukē nyāsakṛtvā rājyam akarōt.

Lesson 3

Rāma Bharat-Milāpa The meeting of Rāma and Bharata

1. Rāmasya viyōgāt rājā daśarathaḥ sva-prāṇān tyapati sma.
2. Tasmin kālē bharataḥ prāsādē nābhavatē.
3. Saḥ sva-mātula-gṛhē āsīt.
4. Yadā saḥ ayōdhyāṃ prati āgacchat tadā saḥ pituḥ matyuṃ rāma-vana-gamaṇaṃ ca jānāti sma.
5. Bharataḥ sva-mātrē ati akrōśat .
6. Saḥ rājyaṃ tyaktvā śīghram ēva citrakūṭam agacchat.
7. Tatra saḥ rāmaṃ pituḥ svargagatiṃ avadat.
8. Api ca saḥ svabhrātaraṃ punarapi rājya-svīkaraṇārthaṃ savinayēna prārthanāṃ akarōt.
9. Paraṃ rāmaḥ tu bharatasya vinatīṃ na svīkarōti sma.
10. Ataḥ bharataḥ rāmasya pādukē nītvā nagaraṃ prati āgacchat.
11. Saḥ prāsādē na praviśati sma varan nandigrāmē sthitvā caturdaśa varṣānāṃ kālāṃ nayati sma.

Lesson 4

Rāma sugrīva-maitrī

Friendship between Rāma and Sugriva

1. Sītāṃ antēṣaṇaṃ kurvantau rāmaḥ lakṣmaṇaḥ ca hanumānaṃ milataḥ sma.
2. Hanumān tau sugrīvasya kandarē anayat .
3. Tatra parasparaṃ militvā rāmaḥ sugrīvaḥ ca svavṛtāntaṃ avadatām.
4. Tataḥ rāmaḥ sugrīvaṃ pratyavadat ahaṃ tava śatruṃ haniṣyāmi iti.
5. Mama sampūrṇa-vānara-sēnā sītāyāḥ anvēṣanārtham iti sugrīvaḥ uktavān.
6. Īdṛśaṃ pratijñāṃ kṛtvā rāmasya sugrīvasya ca madhyē agnēḥ purataḥ
7. maitrībhāvaḥ sthāpitaḥ.
8. Tadanantaram rāmaḥ bāliṇaṃ hatvā sugrīvaṃ tasya rājyaṃ ayacchat.
9. Sugrīvēṇa api sītāyāḥ anvēṣanārtham hanumān prēṣitaḥ.

Lesson 5

Vīra Hanuman – Vīra Hanumān

Valliance Hanuman

1. Vālmīkinā racitaṃ rāmāyaṇasya sundarakāṇḍē vīra-hanumānasya kathā asti.
2. Hanumān, tējasā ca balēna ca sugrīvasya rāmalakṣmaṇayōḥ cāpi samaḥ āsīt.
3. Saḥ balaṃ buddhiśca tējaśca sattvaṃ ca haripuṅgavaḥ viśiṣṭaṃ sarvabhūteṣu
rāmasya priyabhaktaḥ āsīt.
4. Pitṛvacana-paricālanārthaṃ yadā rāmaḥ sītayā saha daṇḍaka-arāṇyē avasat tadā
rāvaṇēna tasya bhāryā hṛtā.
5. Hanumān rāma-sugrīvayōḥ agnipurataḥ maitriṃ niyōjitaḥ.
6. Tataḥ hanumān sugrīvasya ājñayā śatayōjana-vistīrṇaṃ sāgaraṃ tīrtvā sītayāḥ
7. anvēṣaṇārthaṃ agacchat.
8. Saḥ Aśōkavāṭikāyāṃ Rāmam Ēva Dhyāyantīṃ Apaśyat.
Tadanantaraṃ saḥ rāmasya viśiṣṭadūtaṃ bhūtvā rāvaṇasya samakṣē agacchat.
9. Saḥ rāvaṇam avadat rāmāya sītāṃ yaccha iti.
10. Rāvaṇaḥ tu garvitaḥ ataḥ tasya vacanāt kupitaḥ abhavat.
11. Yataḥ hanumān dūtaḥ āsīt ataḥ tasya hananaṃ na yuktaṃ.

Five stories adapted from Rāmāyana of Vālmiki

Lesson 1

रामादि जाताः – birth of Rāma and his brothers

1. अयोध्या नाम भुवन विश्रुतं नगरम्।
2. तस्य राजा दशरथः आसीत्।
3. दशरथस्य तिस्रः भार्याः आसन् - कौसल्या, सुमित्रा कैकेयी च।
4. कौसल्या कैकेयी च एकम् एकं पुत्रम् अजनयताम् - रामः भरतः च।
5. सुमित्रा तु द्वौ सुतौ अजनयत् - लक्ष्मणः शत्रुघ्नः च।
6. एकदा मुनिः विश्वामित्रः अयोध्याम् आगत्य स्वयंभूतस्य रक्षणार्थं, नृपं, रामस्य साहाय्यं याचितवान्।
7. रामः लक्ष्मणः च मुनिना सह अगच्छताम्।
8. रामः ताडका नाम राक्षसीं, अन्यान् राक्षसान् च हत्वा मुनेः यज्ञं अरक्षत्।
9. तदनन्तरं रामः लक्ष्मणः च विश्वामित्रेण सह सीतायाः स्वयंवरस्य उत्सवे मिथिलां अगच्छताम्।
10. मार्गे राम-पादस्य स्पर्शात् अहल्या शिलारूपं त्यक्त्वा स्वरूपं प्राप्तवती।
11. गुरोः आज्ञया शिवधनुः भग्नं कृत्वा रामः सीतायाः पाणिं स्वीकृतवान्।

Lesson 2

राम वनगमन् – Rāma goes into exile

१. राजा दशरथः सर्वगुणैः उपेतं रामं राज्याभिषेकं कर्तुम् ऐच्छत् ।
२. राज्ञः इच्छा ज्ञात्वा सर्वे जनाः अतीव प्रसन्नाः अभवन् ।
३. परं रामस्य अभिषेकसंभारं दृष्ट्वा मन्थरा किञ्चित् अपि न प्रसीदति स्म ।
४. सा शीघ्रेण कैकेयाः समीपे गता ।
५. मन्थरा कैकेयीं अवदत् दथरथेन पूर्वं दत्तान् वरान् याच इति ।
६. कैकेयी अपि एवं अकरोत् ।
७. ईदृशं रामेण चतुर्दश वर्षाणां वनवासं प्राप्तं ।
८. अतः रामः तु पितुः आज्ञां पालनार्थं स्नेहात् वनं गच्छति स्म ।
९. भरतः तु तस्य पादुके न्यासकृत्वा राज्यम् अकरोत् ।

Lesson 3

राम भरत -मिलाप The meeting of Rāma and Bharata

१. रामस्य वियोगात् राजा दशरथः स्व-प्राणान् त्यपति स्म ।
२. तस्मिन् काले भरतः प्रासादे नाभवते ।
३. सः स्व-मातुल-गृहे आसीत् ।
४. यदा सः अयोध्यां प्रति आगच्छत् तदा सः पितुः मृत्युं राम-वन-गमनं च जानाति स्म ।
५. भरतः स्व-मात्रे अति अक्रोशत् ।
६. सः राज्यं त्यक्त्वा शीघ्रम् एव धिन्नकूटम् अगच्छत् ।
७. तत्र सः रामं पितुः स्वर्गगतिं अवदत् ।
८. अपि च सः स्वभ्रातरं पुनरपि राज्य-स्वीकरणार्थं सविनयेन प्रार्थनां अकरोत् ।
९. परं रामः तु भरतस्य विनतीं न स्वीकरोति स्म ।
१०. अतः भरतः रामस्य पादुके नीत्वा नगरं प्रति आगच्छत् ।
११. सः प्रासादे न प्रविशति स्म वरन् नन्दिग्रामे स्थित्वा चतुर्दश वर्षाणां कालं नयति स्म ।

Lesson 4

राम सुग्रीव -मैत्री

Friendship between Rāma and Sugriva

१. सीतां अन्तेषणं कुर्वन्तौ रामः लक्ष्मणः च हनुमानं मिलतः स्म ।
२. हनुमान् तौ सुग्रीवस्य कन्दरे अनयत् ।
३. तत्र परस्परं मिलित्वा रामः सुग्रीवः च स्ववृत्तान्तं अवदताम् ।
४. ततः रामः सुग्रीवं प्रत्यवदत् अहं तव शत्रुं हनिष्यामि इति ।
५. मम सम्पूर्ण-वानर-सेना सीतायाः अन्वेषणार्थम् इति सुग्रीवः उक्तवान् ।
६. ईदृशं प्रतिज्ञां कृत्वा रामस्य सुग्रीवस्य च मध्ये अग्नेः पुरतः मैत्रीभावः स्थापितः ।
७. तदनन्तरं रामः बालिनं हत्वा सुग्रीवं तस्य राज्यं अयच्छत् ।
८. सुग्रीवेण अपि सीतायाः अन्वेषणार्थं हनुमान् प्रेषितः ।

Lesson 5

वीर हनुमान्- – Vīra Hanumān

Valliance Hanuman

१. वाल्मीकिना रचितं रामायणस्य सुन्दरकाण्डे वीर-हनुमानस्य कथा अस्ति ।
२. हनुमान्, तेजसा च बलेन च सुग्रीवस्य रामलक्ष्मणयोः चापि समः आसीत् ।
३. सः बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुङ्गवः विशिष्टं सर्वभूतेषु रामस्य प्रियभक्तः आसीत् ।
४. पितृवचन-परिचालनार्थं यदा रामः सीतया सह दण्डक-अरण्ये अवसत् तदा रावणेन तस्य भार्या हृता ।
५. हनुमान् राम-सुग्रीवयोः अग्निपुरतः मैत्रिं नियोजितः ।
६. ततः हनुमान् सुग्रीवस्य आज्ञया शतयोजन-विस्तीर्णं सागरं तीर्त्वा सीतायाः अन्वेषणार्थं अगच्छत् ।
७. सः अशोकवाटिकायां रामम् एव ध्यायन्तीं अपश्यत् ।
८. तदनन्तरं सः रामस्य विशिष्टदूतं भूत्वा रावणस्य समक्षे अगच्छत् ।
९. सः रावणम् अवदत् रामाय सीतां यच्छ इति ।
१०. रावणः तु गर्वितः अतः तस्य वचनात् कुपितः अभवत् ।
११. यतः हनुमान् दूतः आसीत् अतः तस्य हननं न युक्तम् ।
१२. अतएव तस्य लाङ्गूलं अग्निं अर्पणं कृत्वा मुञ्चति स्म ।

Five stories adapted from the महाभारत

Lesson 1

कौरवाः जाताः – The kauravas are born

1. एकदा पाण्डुः वने माद्र्या सह चरित्वा ताम् पर्यष्वजत ।
2. तत् कृत्वा सः मृतः भूम्याम् अपतत् ।
3. इदानीम् धृतराष्ट्रः एव राजा ।
4. धृतराष्ट्रस्य भार्या गान्धारी नाम भीष्मेण वृता ।
5. धृतराष्ट्रः अन्धः इति श्रुत्वा गान्धारी अहम् अपि अन्धा भविष्यामि इति अवदत् ।
6. धृतराष्ट्रः गान्धारीम् परिणयति स्म ।
7. अचिरेण मातुः गान्धार्याः गर्भात् मण्डलम् जातम् ।
8. केन चित् ऋषिणा मण्डलम् बहुषु भागेषु छिन्नम् ।
9. अत्र शतम् पुत्राणाम् इति ऋषिः मातरम् गान्धारीम् अवदत् ।
10. ते पुत्राः कौरवाः नाम ।
11. यदा ते जाताः तदा दुर्मङ्गलानि आसन् ।
12. पाण्डवाः तु वीराः कुशलाः च ।
13. तस्मात् कौरवाणाम् हृदयेषु ईर्ष्या उद्भवति स्म ।
14. मरणम् पाण्डवानाम् ते ऐच्छन् ।।

Lesson 2

भीमः विषम खादति – Bhīmaḥ eats poison

1. पाण्डवाः कौरवाः च बालकाः ।
2. पापः दुर्योधनः अचिन्तयत् कः नृपः भविष्यति ।
3. यदि पाण्डवान् जेष्यामि तर्हि अहम् एव नृपः भविष्यामि ।
4. एकदा पाण्डवाः कौरवाः च नदीम् अगच्छन् ।
5. तत्र आगम्य जलम् प्रविश्य ते अहसन् अक्रीडन् च ।
6. बलिष्ठः पाण्डवः भीमः नाम ।
7. तेन बहु अखाद्यत ।
8. दुर्योधनेन गङ्गायाः तीरे पाण्डवेभ्यः अन्नम् अदीयत् ।
9. भीमस्य अन्ने विषम् आसीत् ।
10. अन्नम् खादित्वा भीमः स्वप्नम् अकरोत् ।
11. दुर्योधनः भीमम् सूत्रैः बद्ध्वा तम् नद्याम् अक्षिपत् ।
12. जले सर्पाः आसन् ।।

Lesson 3

भीमः बद्धः भवति – Bhīmaḥ regains consciousness

1. नद्याम् भीमः सर्पैः दष्टः।
2. विषम् भीमस्य देहम् प्रविशति स्म।
3. दुर्योधनस्य विषम् तु सर्पाणाम् विषेण विनष्टम्।
4. सर्पाणाम् विषम् अपि दुर्योधनस्य विषेण विनष्टम्।
5. बुद्धः भूत्वा भीमेन सूत्राणि भिन्नानि।
6. सर्पैः भीमाय अमृतम् दत्तम्।
7. तेन अमृतेन भीमः बलिष्ठः नरः राज्ये अभवत्।।

Lesson 4

एकलव्यस्य दानम् – Ēkalavya's gift

१. पाण्डवानाम् गुरुः द्रोणः नाम ।
२. द्रोणः अतीव साधुः गुरुः आसीत् ।
३. सर्वस्मात् लोकात् शिष्याः तम् ज्ञानिनम् आगतवन्तः ।
४. एकदा एकः निषादः एकलव्यः नाम्ना धीमन्तम् द्रोणम् आगतवान् ।
५. द्रोणः तु एकलव्यम् अवदत् गच्छ निषाद अहम् तव गुरुः न भविष्यामि इति ।
६. एकलव्यः वनम् अगच्छत् तत्र च द्रोणस्य मूर्तिम् अकरोत् ।
७. मूर्तेः समीपे एकलव्यः शरान् पुनः पुनः क्षिप्तवान् ।
८. अचिरेण सः अतीव कुशलः अभवत् ।
९. तस्मिन् एव काले पाण्डवाः कौरवाः च वने मृगम् अनुधावन्ति स्म ।
१०. तेषाम् कुक्कुरः एकलव्यस्य समीपे गतवान् ।
११. एकलव्यम् दृष्ट्वा कुक्कुरः अक्रोशत् ।
१२. तस्मिन् एव क्षणे एकलव्येन सप्त शराः कुक्कुरस्य आस्ये क्षिप्ताः ।
१३. तत् कर्म दृष्ट्वा अर्जुनेन ईर्ष्या अनुभूता ।
१४. द्रोणः तु तत् सर्वम् श्रुत्वा अर्जुनेन सह एकलव्यम् आगच्छत् ।
१५. एकलव्यः द्रोणम् दृष्ट्वा द्रोणस्य पादयोः पतितवान् ।
१६. द्रोणः तम् अवदत् एकलव्य मम शिष्य दानम् इच्छामि इति ।
१७. यत् यत् मम गुरुः इच्छति तत् तत् दास्यामि इति एकलव्यः प्रतिवदति स्म ।
१८. तव अङ्गुलीम् इच्छामि इति द्रोणः उक्तवान् ।
१९. एकलव्येन अङ्गुली सस्मितम् छिन्ना द्रोणाय दत्ता च ।
२०. अधुना अर्जुनस्य ईर्ष्या गता ॥

Lesson 5

द्रौपदी कृष्णेन रक्षिता – Draupadī is protected by Kṛṣṇa

१. राजा युधिष्ठिरः दुर्योधनेन क्रीडायाम् जितः।
२. राज्ञः युधिष्ठिरस्य बहु धनम् बहवः रथाः सुन्दराः अश्वाः साधवः सेवकाः विशालाः गजाः च दुर्योधनेन जिताः।
३. अन्ते पाण्डवानाम् भार्या द्रौपदी नाम अपि तेन जिता।
४. शुद्धा द्रौपदी दुःशासनेन केशैः गृहीता दुर्योधनम् प्रति आनीता च।
५. द्रौपदी अस्माकम् सेवका भविष्यति इति दुःशासनः सस्मितम् उक्तव।
६. तत् उदित्वा दुःशासनः द्रौपद्याः वस्त्रम् अकर्षयत्।
७. तम् अधर्मम् दृष्ट्वा सर्वे साधवः जनाः अरोदन्।
८. हे कृष्ण कथम् अपि माम् रक्ष इति भीता द्रौपदी अक्रोशत्।
९. द्रौपद्याः वस्त्रम् अन्नतम् अभवत्।
१०. अन्ते दुःशासनः श्रान्तः भूत्वा हतः वृक्षः इव भूमिम् प्रति पतितवान्।
११. क्रोधेन पूर्णः भीमः अवदत् अस्य दुःशासनस्य रक्तम् पास्यामि इति।
१२. क्रीडायाम् जिताः पाण्डवाः द्रौपद्या सह वनम् गतवन्तः।

Five stories adapted from the Mahabharata

Lesson 1

कौरवाः जाताः – The kauravas are born

1. Ēkadā pāṇḍuḥ vanē mādryā saha caritvā tām paryaṣvajata.
2. Tat kṛtvā saḥ mṛtaḥ bhūmyām apatat.
3. Idānīm dhṛtarāṣṭraḥ ēva rājā.
4. Dhṛtarāṣṭrasya bhāryā gāndhārī nāma bhīṣmēṇa vṛtā.
5. Dhṛtarāṣṭraḥ andhaḥ iti śrutvā gāndhārī aham api andhā bhaviṣyāmi iti avadat.
6. Dhṛtarāṣṭraḥ gāndhārīm pariṇayati sma.
7. Acirēṇa mātuh gāndhāryāḥ garbhāt maṇḍalam jātam.
8. Kēna cit ṛṣiṇā maṇḍalam bahuṣu bhāgēṣu chinnam.
9. Atra śatam putrāṇām iti ṛṣiḥ mātaram gāndhārīm avadat.
10. Tē putrāḥ kauravāḥ nāma.
11. Yadā tē jātāḥ tadā durmaṅgalāni āsan.
12. Pāṇḍavāḥ tu vīrāḥ kuśalāḥ ca.
13. Tasmāt kauravāṇām hṛdayēṣu īṛṣyā udbhavati sma.
14. Maraṇam pāṇḍavāṇām tē aicchan..

Lesson 2

Bhīmaḥ viṣama khādati – Bhīmaḥ eats poison

1. Pāṇḍavāḥ kauravāḥ ca bālakāḥ .
2. Pāpaḥ duryōdhanāḥ acintayat kaḥ nṛpaḥ bhaviṣyati.
3. Yadi pāṇḍavān jēṣyāmi tarhi aham ēva nṛpaḥ bhaviṣyāmi.
4. Ēkadā pāṇḍavāḥ kauravāḥ ca nadīm agacchan.
5. Tatra āgamyā jalam praviśya tē ahasan akrīḍan ca.
6. Baliṣṭhaḥ pāṇḍavaḥ bhīmaḥ nāma.
7. Tēna bahu akhādyata.
8. Duryōdhanēna gaṅgāyāḥ tīrē pāṇḍavēbhyaḥ annam adīyat.
9. Bhīmasya annē viṣam āsīt.
10. Annam khāditvā bhīmaḥ svapnam akarōt.
11. Duryōdhanāḥ bhīmam sūtraiḥ baddhavā tam nadyām akṣipat.
12. Jalē sarpāḥ āsan..

Lesson 3

Bhīmaḥ buddhaḥ bhavati – Bhīmaḥ regains consciousness

1. Nadyām bhīmaḥ sarpaiḥ daṣṭaḥ.
2. Viṣam bhīmasya dēham praviśati sma.
3. Duryōdhanasya viṣam tu sarpāṇām viṣēṇa vinaṣṭam.
4. Sarpāṇām viṣam api duryōdhanasya viṣēṇa vinaṣṭam.
5. Buddhaḥ bhūtvā bhīmēna sūtrāṇi bhinnāni.
6. Sarpaiḥ bhīmāya amṛtam dattam.
7. Tēna amṛtēna bhīmaḥ baliṣṭhaḥ naraḥ rājyē abhavat..

Lesson 4

Ēkalavyasya dānam – Ēkalavya's gift

1. Pāṇḍavānāṃ guruḥ drōṇaḥ nāma.
2. Drōṇaḥ atīva sādhuḥ guruḥ āsīt.
3. Sarvasmāt lōkāt śiṣyāḥ tam jñāninam āgatavantaḥ.
4. Ēkadā ēkaḥ niṣādaḥ ēkalavyaḥ nāmnā dhīmāntam drōṇam āgatavān.
5. Drōṇaḥ tu ēkalavyam avadat gaccha niṣāda aham tava guruḥ na bhaviṣyāmi
iti.
6. Ēkalavyaḥ vanam agacchat tatra ca drōṇasya mūrtim akarōt.
7. Mūrtēḥ samīpē ēkalavyaḥ śarān punaḥ punaḥ kṣiptavān.
8. Acirēṇa saḥ atīva kuśalaḥ abhavad.
9. Tasmin ēva kālē pāṇḍavāḥ kauravāḥ ca vanē mṛgam anudhāvanti sma.
10. Tēṣāṃ kukkuraḥ ēkalavyasya samīpē gatavān.
11. Ēkalavyam dṛṣṭvā kukkuraḥ akrōśat.
12. Tasmin ēva kṣaṇē ēkalavyēna sapta śarāḥ kukkurasya āsyē kṣiptāḥ.
13. Tat Karma dṛṣṭvā arjunēna īrṣyā anubhūtā.
14. Drōṇaḥ tu tat sarvam śrutvā arjunēna saha ēkalavyam āgacchat.
15. Ēkalavyaḥ drōṇam dṛṣṭvā drōṇasya pādayōḥ patitavān.
16. Drōṇaḥ tam avadat ēkalavya mama śiṣya dānam icchāmi iti.
17. Yat yat mama guruḥ icchati tat tat dāsyāmi iti ēkalavyaḥ prativadati
sma.
18. Tava aṅgulīm icchāmi iti drōṇaḥ uktavān.
19. Ēkalavyēna aṅgulī sasmitam chinnā drōṇāya dattā ca.
20. Adhunā arjunasya īrṣyā gatā.

Lesson 5

Draupadī kṛṣṇēna raksitā – Draupadī is protected by Kṛṣṇa

1. Rājā yudhiṣṭhiraḥ duryōdhanēna krīḍāyām jitaḥ.
2. Rājñāḥ yudhiṣṭhirasya bahu dhanam bahavaḥ rathāḥ sundarāḥ aśvāḥ
3. sād havaḥ sēvakāḥ viśālāḥ gajāḥ ca duryōdhanēna jitaḥ.
4. Antē pāṇḍavānām bhāryā draupadī nāma api tēna jita.
5. Śuddhā draupadī duḥśāsanēna kēsaiḥ gṛhītā duryōdhanam prati ānītā ca.
6. Draupadī asmākam sēvakā bhaviṣyati iti duḥśāsanāḥ sasmitam uktava.
7. Tat Uditvā Duḥśāsanāḥ Draupadyāḥ Vastram Akarṣayat.
8. Tam adharmam dr̥ṣṭvā sarvē sād havaḥ janāḥ arōdan.
9. Hē Kṛṣṇa katham api mām rakṣa iti bhītā draupadī akrōśat.
10. Draupadyāḥ vastram annatam abhavat.
11. Antē duḥśāsanāḥ śrāntāḥ bhūtvā hataḥ vṛkṣaḥ iva bhūmim prati patitavān.
12. Krōdhēna pūrṇaḥ bhīmaḥ avadat asya duḥśāsanasya raktam pāsyāmi iti.
13. Krīḍāyām jitaḥ pāṇḍavāḥ draupadyā saha vanam gatavantaḥ.

भगवद्गीता

धृतराष्ट्र उवाच

१. धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय॥१९.१॥

सञ्जय उवाच

२. स्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि।
तान्समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान्॥१९.२७॥
३. एतान्न हन्तुमिच्छामि धनतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते॥१९.३५॥

श्री भगवान् उवाच

४. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप॥२०.३॥

अर्जुन उवाच

५. कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥२०.७॥

श्री भगवान् उवाच

६. वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा
न्यनयानि संयाति नवानि देही ॥२.२२॥
७. जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥२.२७॥
८. स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥२.३१॥
९. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥२.४७॥
१०. न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥३.५॥
११. तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥३.१९॥

श्री भगवानुवाच

१२. यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४.७॥

१३. परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्म संस्थापनार्थाय सम्भवामि युगे युगे॥४.८॥
१४. समं पश्चन् हि सर्वत्र समवस्थितम् ईश्वरम्।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥१३.२८॥
१५. समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥१४.२४॥

श्री भगवान् उवाच

१६. अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥१६.१॥
१७. अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥१६.२॥
१८. तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवन्ति सम्पदं दैवीम् अभिजातस्य भारत॥१६.३॥
१९. न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते॥१८.११॥
२०. श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥१८.४७॥

Bhagavadgītā

Dhṛtarāṣṭra Uvāca

1. Dharmakṣētrē Kurukṣētrē Samavētā Yuyutsavaḥ.
Māmakāḥ Pāṇḍavāścaiva Kimakurvata Sañjaya..1.1..

Sañjaya Uvāca

2. Svaśurān Suhṛdaścaiva Sēnayōrubhayōrapi.
Tānsamīkṣya Sa Kauntēyaḥ Sarvān Bandhūnavasthitān..1.27..
3. Ētānna Hantumicchāmi Dhnatō'pi Madhusūdana.
Api Trailōkyarājyasya Hētōḥ Kiṃ Nu Mahīkṛtē..1.35..

Śrī Bhagavān Uvāca

4. Klaibyaṃ Mā Sma Gamaḥ Pārtha Naitattvayyupapadyatē.
Kṣudraṃ Hṛdayadaurbalyaṃ Tyaktvōttiṣṭha Parantapa..2.3..

Arjuna Uvāca

5. Kārpaṇyadōṣōpahatasvabhāvaḥ
Pṛcchāmi Tvāṃ Dharmasammūdhacētāḥ.
Yacchrēyaḥ Syānnīscitaṃ Brūhi Tanmē
Śiṣyastē'haṃ Śādhi Māṃ Tvāṃ Prapannam..2.7..

Śrī Bhagavān Uvāca

6. Vāsāṃsi Jīrṇāni Yathā Vihāya
Navāni Gṛhṇāti Narō'parāṇi.
Tathā Śarīrāṇi Vihāya Jīrṇā
Nyanayāni Saṃyāti Navāni Dēhī..2.22..
7. Jātasya Hi Dhravō Mṛtyurdhruvaṃ Janma Mṛtasya Ca.
Tasmādaparihāryē'rthē
Na Tvaṃ Śōcitumarhasi..2.27..
8. Svadharmamapi Cāvēkṣya Na Vikampitumarhasi.
Dharmyāddhi Yuddhācchrēyō'nyat Kṣatriyasya Na Vidyatē..2.31..
9. Karmaṇyēvādhikārastē Mā Phalēṣu Kadācana.
Mā Karmaphalahēturbhūrmā Tē Saṅgō'stvakarmani..2.47..
10. Na Hi Kaścit Kṣaṇamapi Jātu Tiṣṭhatyakarmakṛt.
Kāryatē Hyavaśaḥ Karma Sarvaḥ Prakṛtijairguṇaiḥ..3.5..
11. Tasmādasaktaḥ Satataṃ Kāryaṃ Karma Samācara.
Asaktō Hyācaran Karma Paramāpnōti Pūruṣaḥ..3.19..

Śrī Bhagavān uvāca

12. Yadā Yadā Hi Dharmasya Glānirbhavati Bhārata.
Abhyutthānamadharmasya Tadātmānaṃ Sṛjāmyaham..4.7..

13. Paritrāṇāya Sādhūnāṃ Vināśāya Ca Duṣkṛtām.
Dharma Saṃsthāpanārthāya Sambhavāmi Yugē Yugē..4.8..
14. Samaṃ Paścan Hi Sarvatra Samavasthitam Īśvaram.
Na Hinastyātmanātmānaṃ Tatō Yāti Parāṃ Gatim..13.28..
15. Samaduḥkhasukhaḥ Svasthaḥ Samalōṣṭāśmakāñcanaḥ.
Tulyapriyāpriyō Dhīrastulyanindātmasaṃstutiḥ..14.24..

Śrī Bhagavān Uvāca

16. Abhayaṃ Sattvasaṃśuddhirjñānayoḡavyavasthitiḥ.
Dānaṃ Damaśca Yajñaśca Svādhyāyastapa Ārjavam..16.1..
17. Ahiṃsā Satyamakrōdhastyāgaḥ Śāntirapaiśunam.
Dayā Bhūtēṣvalōluptvaṃ Mārdavaṃ Hrīracāpalam..16.2..
18. Tējaḥ Kṣamā Dhṛtiḥ Śaucamadrōhō Nātimānitā.
Bhavanti Sampadam Daivīm Abhijātasya Bhārata..16.3..
19. Na Hi Dēhabhṛtā Śakyaṃ Tyaktuṃ Karmānyaśēṣataḥ.
Yastu Karmaphalatyāgī Sa Tyāgītyabhidhīyatē..18.11..
20. Śrēyānsvadharmō Viguṇaḥ Paradharmātsvanuṣṭhitāt.
Svabhāvaniyataṃ Karma Kurvannāpnōti Kilbiṣam..18.47..

Five stories from the Pañcatantram with introduction

Lesson 1

Mitrabheda Tantram.**Kathā 13****Kambuḡrīva- kacchapa Kathā**

Kasmiñścit jalāśaye Kambuḡrīvo nāma kacchapa avasat.

Tasya ca sañkaṭa-vikaṭa-nāmnī mitre hañsa-jātiye parama-sneha-koṭim
āśrite nityam eva saras-tiram āgatya tena saha aneka-devarṣi-maharṣiṇām
kathāḥ kṛtvā sāyamkāle svaniḡam prati agacchatām.

Gacchatā kālena anāviṣṭa-vaśāt saraḥ śanaiḥ śanaiḥ śoṣam agamat.

Tataḥ tad-duḡkha-dukhitau tau avadatām, “bho mitra! Jalarahita etat
saraḥ sañjātam. Tat katham bhavān bhaviṣyati iti vyākulitvañ no hṛdi
vartate.” Tat śrutvā kambuḡrīva avadat, “Bhoḥ, sāmpratañ nāsti
asmākam jivitavyam jalābhāvāt. Tathāpi upāya cintyatām iti.

Tad āniyatām kācid dṛḡha-rajjuḥ laghu-kāṣṭhām vā, anviṣyatām ca
prabhūta-jalasanātham saraḥ, yena mayā madhya-pradeśe dantaiḥ
gṛhīte sati yuvām koiṭi-bhāgayoḥ tat kāṣṭham mayā sahitañ sañgṛhya
tat saraḥ nayathaḥ.

Tau akathayatām, “Bho mitra! Evañ kariṣyāvaḥ. Parañ maunavratena
sthātavyam. No cet tava kāṣṭhāt bhaviṣyati.” Tathā anuṣṭhite gacchatā
kumbagṛiveṇa adho-bhāga-vyavasthitañ kiñcit purañ ālokitam. Te
tathā niyamānañ vilokya savismayam idam avadan , “ Aho cakra-
ākārañ kimapi pakṣibhyāñ niyate. Paśyata . Paśyata .” Atha teṣāñ
kolāhalam ākarṇya Kambuḡrīva avadat, “Bhoḥ, kim eṣa kolāhalaḥ?”
iti vaktumanā ardho ukte patitaḥ pauraiḥ khaṇḡaśaḥ kṛtaḥ ca.

Lesson 2

Mitrasamprāpti Tantram.

Kathā 3

śabara-śūkara-Kathā

Kasminścit vanoddeśe kaścit pulindah vasati sma. Sa ca ākheṭam kartum vanam prati prasthitaḥ. Atha tena vane mahān añjana-parvata-śikharākārah śūkaraḥ dr̥ṣṭaḥ. Tam dr̥ṣṭvā karnāntākṛṣṭa-tikṣṇabānena samāhataḥ. Tenāpi kopāviṣṭena cetasā bālendudyutinā daṅṣṭrāgreṇa pāṭita-udarah pulindah gatāsuḥ bhūtale apatat.

Atha lubdhakam vyāpādyā śūkaraḥ api śara-prahāra-devanayā pañcatvam gataḥ. Etasmin antare kaścid āsannamṛtyuḥ śrgāla itas tataḥ nirāhāratayā piḍitaḥ paribhraman tam pradeśam āgacchat. Yāvad varāha-pulindau dvau api paśyati tāvat prahr̥ṣṭo vyacintayat, “Bhoḥ! sānukūlo me vidhiḥ. Tena etat api acintitam bhojanam upasthitam.”

Tad aham tathā bhakṣayāmi yathā bahūni ahāni me prāṇyātrā bhavati.

Tat tāvad evam snāyu-pāśam dhanuṣkoṭigatam bhakṣayāmi.”

Ityevam manasā niścitya cāpa-ghaṭita-koṭim mukhamadhye prakṣipyā snāyuram bhakṣitum pravṛttaḥ. Tataḥ ca truṭite pāśo tālu-deśam vidārya cāpa-koṭiḥ mastaka-madhyena niṣkrāntā. Saḥ api tad-vedanayā tatkṣaṇāt mṛtaḥ

Lesson 3**Kākolūkīya Tantram****Kathā 5****Brāhmaṇa-sarpa- Kathā**

Kasmiṃścit adhiṣṭhāne haridattaḥ nāma brāhmaṇaḥ vasati sma. Tasya
ca kṛṣi kurvataḥ sadaiva niṣphalaḥ kāla ativartate. Atha ekasmin divase
sa brāhmaṇa uṣṇa-kāla-avasāne dharmarittaḥ svakṣetre-madhya vṛkṣasya
chāyāyām prasuptaḥ .

Anatidūre valmika-upari prasāritaḥ bṛhat-phaṭā-yuktaḥ bhīṣaṇaḥ
bhujāṅgamaḥ dṛṣṭvā acintayat , “nūnam eṣā kṣetra devatā mayā
kadācid api na pūjitā. Tena idaṁ me kṛṣikarma viphalī bhavati. Tad asyā
ahaṁ pūjām adya kariṣyāmi.”

Iti avadhāryya kuto’pi kṣiraṁ yācitvā śarāve nikṣipyā valmika-antikam
upagatya avadat

“ Bhoḥ kṣetrapāla etāvantaḥ kālaḥ na jñātaḥ yat tvam atra vasasi.

Tena pūjā na kṛtā. Tat sāmprataḥ kṣmasva.”

Evam ukktvā dugdham na nivedya gr̥ha-abhimukhaḥ prāyāt.

Atha prātaḥ yāvad āgatya paśyati tāvad dināram ekaḁ śarāve dṛṣṭavān.

Evam ca pratidinam ekāki samāgatya tasmai kṣiraḁ dadāti ekaikaḁ ca
dināraḁ gr̥hṇāti.

Atha ekasmin divase valmike kṣīra-nayanāya putram ādiśya brāhmaṇaḥ
grāmāntaram agechat. Putraḥ api kṣīraṁ tatra nitvā sarīsthāpya ca
punaḥ grhaṁ samāyātaḥ.

Dināntare tatra gatvā dināram ekaṁ dr̥ṣṭvā gr̥hitvā ca cintitavān
“nūnaṁ sauvarṇa-pūrṇaḥ ayaṁ valmikaḥ. Tat enaṁ hatvā sarvam
ekavāraṁ grahiṣyāmi.”

Iti evaṁ sampradhārya anyasmin divase kṣīraṁ dadatā
brāhmaṇa-putreṇa sarpaḥ daṇḍena śirasi tādītaḥ. Tataḥ kathamapi daiva-
vaśāt amukta-jivita eva roṣāt tivra-viṣa-daṁśanaīḥ tathā adaśat yathā
sadyaḥ pañcatatvam upāgat.Svajanaīḥ ca nātidūre kṣetrasya kāṣṭha-
sañcayaiḥ tasya dāhasaṁskāraḥ kṛtaḥ

Lesson 4**Lubdhapraṇāśa-Tantram****Kathā 1****Vānara-makara-kanthā**

Kasmiṃścit samudra-tire mahān jambūpādapaḥ sadāphalaḥ āsit.

Tatra rakta-mukha nāma vānaraḥ prativasati sma. Tatra tasya taroḥ

adhaḥ kadācit karāla-mukhaḥ nāma makaraḥ samudraḥ niṣkramya tira-
upānte āgacchat.

Tataḥ ca rakta-mukhena sa proktaḥ “Bhoḥ! Bhavān samabhyāgataḥ
atithiḥ. Tad bhakṣayatu mayā dattāni amṛta-tulyāni jambū-phalāni
ayacchat. Uktvā tasmai jambū ayacchat.

Sa bhakṣayitvā goṣṭhīsu agacchat. Nityam eva tau vānara-makarau
jambū-chāyāyāṇi sthitau vividha-śāstra-goṣṭhyā kālaṃ nayantau
sukhena tiṣṭhataḥ. Saḥ api makaraḥ abhikṣita-śeṣāni jambū-phalāni
grāhaṃ gatvā sva-patnyai prayacchati sma.

Atha anyatame divase tayā sa pṛṣṭaḥ “Nātha! Kutaḥ evaṃ vidhāni
amṛta-phalāni prāpnoṣi?” Sa avadat “Bhadre! Mama asti parama-suhṛd
rakta-mukhaḥ nāma vānaraḥ. Sa prītipūrvakam imāni prayacchati.”

Atha tayā abhihitam “Yaḥ sadaiva amṛtaprayāni idṛśāni phalāni
bhakṣayati tasya hṛdayam amṛtamayaṃ bhaviṣyati. Tat yadi mayā,

bharyayā te prayojanam tataḥ tasya hṛdayaṁ mahyam āniya prayaccha
yena tad bhakṣayitvā jarā-maraṇa-rahitā tvayā saha bhojanaṁ khādāmi.”

Makaraḥ avadat “Bhadre! mā mā evaṁ vada. Yataḥ sa pratipannaḥ
asmākam bhrātā. Aparāṁ ca phala-dāttā. Tato vyāpādayituṁ na
śakyate. Tat tyaja enaṁ mitthyā āgraham.” Makarī avadat “Yadi tasya
hṛdayam na bhakṣayāmi tat āmaraṇam anaśanaṁ kariṣyāmi.”

“Tat kiṁ karomi?” iti vicintya makaraḥ vānarapārśvam agacchat ca
“tava bhrātr -jāyā adya mām akathayat yat tvaṁ mama devaraṁ grhītvā
pratyupakārārthaṁ grham ānaya no cet tvayā saha me para-loke
darśanam. Tad āgaccha me grham.” Vanara avadat “Bho mitra! Yuktam
abhitaṁ mad-bhrātr -patnyā. Paraṁ vayam vanacarāḥ yuṣmadiyaṁ ca
jalānte grham. Tat katham śakyate tatra gantum. Tasmāt tvam eva me
bhrātrpatnīm atra āniya yena praṇamya tasyāḥ āśirvādaṁ

grhṇāmi.” Makara avadat “Bho Mitra! Asti samudrāntare suramye pulina-
pradeśe asmad-grham. Tat mama pṛṣṭham āruhya sukhena āgaccha tvam.

“Ahaṁ tvā tathā anuṣṭhite agādhe jaladhau śighreṇa gachantāni
makaram ālokya vānaraḥ sabhayam avadat “Bhrātaḥ! Śanaīḥ Śanaīḥ—
gamyatām. Jala-kallolaiḥ plāvyaṁ me śarīram.” Makara avadat “Mitra
tvaṁ mayā vadhāya samānito bhāryā -vākyena viśvāsya. Tasyāḥ tava

madhurañ hṛdayam asvādayitum icchā sañjātā. Smaryatām abhiṣṭa-
devatā.”

Pratyutpanna-matiḥ vānara avadat “Bhadre ! Yadi evaṁ tat kiṁ tvayā
mām tatra eva na abhihitam? Ahañ svahṛdayaṁ sadaiva jambūkoṭare
suguptaṁ sthāpayāmi. Samprati śūnya- hṛdaya-aham. “ Makara avadat “
Aham tvāṁ saprati eva jambū-pādapaṁ prāpayāmi.” Vānaraḥ api
tiraṁ prāpya jhaṭiti jambū-pādapaṁ āruhya acintayat “Aho! Labdhāḥ
tāvat prāṇāḥ .”

Lesson 5**Aparikṣita kākaram tantram****Kathā 2****Brāhmaṇi-nakula - Kathā**

Kasmiṃścit grāme devaśarma nāma brāhmaṇaḥ prativasati sma. Tasya bhāryā prasūtā sṅtam ajanayat. Tasmiṅ eva dīne nakulam prasūya mṛtā. Atha sā suta-vatsalā dārakavat tam nakulam api apālayat param tasya viśvasiti sma. “yat kadā cit eṣa sva-jāti-ḍoṣa-vaśāt asya dārakasya viruddham ācaraṇam kartum śaknomi” iti.

Ekadā sā śayyāyām putram śāyayitvā jala-kumbham ādāya patim avadat ” Brāhmaṇaḥ jalartham aham tadoge yāsyāmi tvayā putraḥ ayam nakulāt rakṣaṇīyah . “Atha tasyām gatāyām pṛṣṭe brāhmaṇaḥ api śūnyam grham muktṃ bhikṣārtham kvacit nirgataḥ. Atrāntare daivavaśāt kṣṇasarpaḥ niṣkrāntaḥ. Nakulaḥ api svabhāva-vairiṇam matvā bhrātuh rakṣaṇārtham sarpeṇa saha yuddhvā sarpaḥ khaṇḍaśaḥ kṛtavān. Tataḥ rudhireṇa āplavita-vadanaḥ sānandaḥ sva-vyāpāram prakāṣaṇārtham mātuh sammukhe gataḥ.

Mātā api tam rudhira-klinna-mukham avalokya acintayat “ nūnam anena durātmanā dāraḥ bhakṣitaḥ” iti niścīya kopāt tasya upari tam jala-kumbham akṣīpat .

Evam mā nukulaṃ hatvā yāvat pralapati grhe āgacchat tāvat tayā
 sutaḥ tatraiva suptaḥ prāptaḥ. Samipe kṛṣṇa-sarpaṃ khaṇḍaśaḥ kṛtam
 avalokya putra-vadha-śokena ātma-śiraḥ vakṣaḥ sthalaṃ ca tāḍitum
 ārabdhā.

Atrāntare brāhmaṇaḥ bhiksāṃ gṛhitvā samāyātaḥ yāvat paśyati
 tāvat puta-śoka-duḥkhitā brāhmaṇi apralapat "Bho bho lobhātman!
 Lobha-abhibhūtena tvayā na kṛtaṃ mad-vacaḥ. Tad anubhava
 sāmprataṃ putra-mṛtyu-duḥkha-vṛkṣa-phalam ."

Five stories from पञ्चतन्त्र

Lesson 1

मित्रभेद तन्त्रम्

कथा १३

कंवुग्रीव-कच्छप कथा

कस्मिंचित् जलाशये कंवुग्रीव नाम कच्छप अवसत्।

तस्य च मंकट-विकट-नाम्नी मित्रे हंस-जतीये परम-मनेह-कोटिम् आश्रिते

नित्यम् एव मरु-तीरम् आगत्य तेन सह अनेक-देवर्षि-महर्षीणां कथाः

कृत्वा मायंकाले स्वनीडं प्रति अगच्छताम्। गच्छता कालेन अनावृष्टि-वशात्

मरुः शनैःशनैः शोषम् अगमत्।

ततः तद्-दुःख-दुःखिनी तौ अवदताम् “भो मित्र! जलरहितम् एतत् मरुः

संजातम्। तत् कथं भवान् भविष्यति इति व्याकुल्यं नो हृदि यतंते।”

तत् श्रुत्वा कंवुग्रीव अवदत् “भोः माम्प्रतं नास्ति अस्माकम् जीवितव्यं

जलाभावात्। तथापि उपाय-चिन्त्यताम् इति।

तद् आनीयतां काचिद् दृढ-रज्जुः लघु-काष्ठां वा अन्विष्यतां च प्रभृत-

जलमनाथं मरुः येन मया मध्य-प्रदेशे दन्तैः गृहीते मति पृथां कोटि-

भागयोः तत् काष्ठं मया महितं संगृह्य तत् मरुः नययः।

तौ अकथयताम् “भो मित्र! एवं करिष्यावः। परं भवता मौनव्रतेन स्यात्तव्यम्।

नो चेत् तव काष्ठात् पातो भविष्यति ।" तथा अनुष्ठिते गच्छता कंवुग्रीवेण
 अधो-भाग-व्यवस्थितं किञ्चित् पुरं आलोकितम् । तत्र ये पौराः ते तथा
 नीयमानं विलोक्य मविम्मयम् इदम् अवदन् "अहो चक्र-आकारं किमपि
 पश्चिभ्यां नीयते। पश्यत पश्यत।" अथ तेषां कोलाहलम् आकर्ण्य कंवुग्रीव
 अवदत् "भोः किम् एष कोलाहलः?" इति वक्तुमना अधो उक्ते
 पतितः पौरैः खंडजः कृतः च।

Lesson 2

मित्रसम्प्राप्तितन्त्रम्

कथा ३

शबर-शुकर-कथा

कर्मिभ्यत् वनोद्वेजे कश्चित् पुलिन्दः यमति म्मा। म च आखेटं कर्तुं वनं

प्रति प्रम्यतः। अथ तेन वने महान् अंजन-पर्वत-शिखराकारः शुकरः दृष्टः।

तं दृष्ट्वा कृष्णान्ताकृष्ट-तीक्ष्णबाणेन समाहतः। तेनापि कोपाविष्टेन चेतसा

बालेन्दुदृतिना दंष्ट्राग्रेण पाटित-उदरःपुलिन्दःगताम्भृतले अपत्।

अथ लृब्धकं व्यापाद्य शुकरः अपि शर-प्रहार-वेदनया

पञ्चत्वं गतः। सतमिन् अन्तरे कश्चिद् आमन्नमृत्युः शृगाल इतस्ततः

निगहासतया पीडितः परिभ्रमन् तं प्रदेशम् आगच्छत। यावद् वराह-पुलिन्दौ

द्वौ अपि पश्यति तावत् प्रहृष्टो व्यचिन्तयत् “भोः! मानुकूलो मे विधिः।

तेन सतत् अपि अचिन्तितं भोजनम् उपम्यतम्। तद्

अहं तथा भक्ष्यामि यथा बहूनि अहानि मे प्राणयात्रा भवति। तत् तावद् एवं

स्नायु-पाशं धनुष्कोटिगतं भक्ष्यामि।”इत्येवं मनसा निश्चित्य चाप-वटित-

कोटिम् मुखमध्ये प्रक्षिप्य स्नायुं भक्षितुं प्रवृत्तः। ततः च वृटिते पाशे तालु-

देशं विदार्य चाप-कोटिः ममत्क-मध्येन निष्क्रान्ताः। अपि तद्-वेदनया

तत्क्षणात् मृतः। निष्क्रान्ताः सः अपि तद्-वेदनया तत्क्षणात् मृतः।

Lesson 3

काकोलूकीय तन्त्रम्

कथा ५

ब्राह्मण-सर्प-कथा

कर्मिंश्चित् अधिष्ठाने हस्तिदत्तःनाम ब्राह्मणःवसति म्मातम्य च कृषि
 कृत्यंतःमदेव निष्फलःकालो अतिवर्तते।अथ सकम्मिन् दिवसे म ब्राह्मण उष्ण-
 काल-अवमाने धर्मांतः म्वश्रेत्रे-मध्ये वृक्षम्य द्वापायां प्रमुप्तः।
 अनतिदूरे बल्मीक-उपरि प्रमारितं बृहत्-फटा-युक्तं भीषणं भुजङ्गमं दृष्ट्वा
 अचिन्तयत् “नुनम् स्या क्षेत्रदेवता मया कदाचिद् अपि न पुजिता । तेन
 इदं मे कृषिकर्म विफली भवति। तद् अम्या अहं पुजाम् अद्य करिष्यामि”
 इति अवधाय्यं कृतोऽपि स्त्रीरं पाचित्वा शरावे निक्षिप्य बल्मीक-अन्तिकम्
 उपगत्य अवदत् “भोः क्षेत्रपाल! मया सतावन्तं कालं न जातं
 यत् त्वम् अत्र वससि। तेन पुजा न कृता। तत् माम्प्रतं श्रमस्य ।”सर्वम्
 उक्त्वा दुग्धं न निवेद्य गृह-अभिमुखं प्रायात्।
 अथ प्रातः पावद् आगत्य पश्यति तावत् दीनारम् एकं शरावे दृष्टवान् ।
 सर्वं च प्रतिदिनम् सकाकी समागत्य तम्मै स्त्रीरं ददाति एकैकं च दीनारं
 गृह्णाति। अथ सकम्मिन् दिवसे बल्मीके स्त्रीर-नघनाय पुत्रं आदिश्य
 ब्राह्मणः ग्रामान्तरम् अगच्छत्।

पुत्रः अपि शीरे तत्र नीत्वा संम्याप्य च पुनः गृहे ममायातः। दिनान्तरे तत्र
 गत्वा दीनारम् एकं दृष्ट्वा गृहीत्वा च चिन्तितवान् “नूनं मौवर्ण-दीनार-पूर्णः
 अप्यं बल्मीकः। तत् स्रनं हत्वा सर्वम् एकवारं ग्रहिष्यामि।”
 इति स्रवं संप्रभार्यं अन्यस्मिन् दिवसे शीरे ददता ब्राह्मण-पुत्रेण सर्पः दण्डेन
 शिरसि ताडितः। ततः कश्चमपि दैव-यज्ञात् अमुक्त-जीवित स्रव रोपात् तीव्र-
 विष-दंशनेः तथा अदशत् यथा मद्यः पञ्चत्वम् उपागत । म्वर्जनेः च
 नातिदूरे श्रेत्रम्य काष्ठ-मञ्चर्यैः तस्य दाहमंस्कारः कृतः।

Lesson 4

लृब्धप्रणाश-तन्त्रम्

कथा ?

वानर-मकर-कथा

कस्मिंश्चित् समुद्र-तीरे महान् जम्बूपादपःसदाफलः आसीत्। तत्र रक्तमुखः नाम

वानरः प्रतिवसति स्म। तत्र तस्य तरोः अधः कदाचित् कर्णालमुखः नाम

मकरः समुद्रः निष्क्रम्य तीर-उपान्ते आगच्छत्। ततः च रक्तमुखेन स प्रोक्तः

“भोः! भवान् ममभ्यागतः अतिथिः। तद् भक्षयतु मया दत्तानि अमृत-तुल्यानि

जम्बू-फलानि अयच्छत्। उक्त्वा तस्मै जम्बू अयच्छत्। भक्षयित्वा गोष्ठी-सु म्व

अगच्छत्। नित्यम् एव तौ वानर-मकरौ जम्बू-हायायां स्थितौ विविध-

शाम्भ्र-गोष्ठ्या कालं नयन्तौ मुखेन तिष्ठतः। सः अपि मकरः अभिहित-

शेषाणि जम्बू-फलानि गृहं गत्वा स्व-पत्न्यै प्रयच्छति स्म।

अथ अन्यतमे दिवसे तया स पृष्ठः “नाथ! कृतः एवं विधानि अमृतफलानि

प्राप्नोषि?” स अवदत् “भद्रे! मम अस्ति परम-मृहद् रक्तमुखःनाम वानरः। स

प्रीतिपूर्वकम् इमानि प्रयच्छति।” अथ तया अभिहितम् “यःसदैव अमृतप्रायाणि

इंद्शानि फलानि भक्षयति तस्य हृदयम् अमृतमयं भविष्यति। तत् यदि मया

भार्यया ते प्रयोजनम् ततः तस्य हृदयं मह्यम् आनीय प्रयच्छ येन तद्

भक्षयित्वा जग-मरण-रहिता त्वया मह भोजनं खादामि।”

मकरःअवदत् “भद्रे! मा मा एवं वद। यतः स प्रतिपन्नः अम्माकम् भ्राता।

अपरं च फल-दाता। ततो व्यापादयितुं न शक्यते। तत् त्यज एवं मिथ्या

आग्रहम्।”मकरा अवदत् “यदि तस्य हृदयं न भक्षयामि तत् आमरणम्

अनशनं करिष्यामि ।”

“ तत् किं करोमि ?” इति विचिन्त्य मकरः वानरपार्श्वम् अगच्छत् च “ तव

भ्रातृजाया अद्य माम् अकथयत् यत् त्वं मम देवरं गृहीत्वा प्रत्युपकारार्थं

गृहम् आनय नो चेत् त्वया मह मे पर-लोकं दर्शनम्। तद् आगच्छ मे

गृहम्।”वानर अवदत् “भो मित्र! युक्तम् अभिहितं मद-भ्रातृपत्न्या । परं

वयम् वनचराः युष्मदीयं च जलान्ते गृहम्।

तत् कथं शक्यते तत्र गन्तुम्। तस्मात् त्वम् एव मे भ्रातृपत्नीम् अत्र

आनय येन प्रणम्य तस्याः आशीर्वादं गृह्णामि।” मकर अवदत् “भो मित्र!

अस्ति ममूद्धान्तरे मृग्ये पुलिन-प्रदेशे अम्मद्-गृहम्। तत् मम पृष्ठम् आरूढ्य

मुखेन आगच्छ त्वम्।”

तथा अनुष्ठिते अगाधे जलधौ शीघ्रेण गच्छन्तं मकरं आलोक्य

वानरःमभयम् अवदत् “भ्रातः! जनैःजनैःगम्यताम्।जल-कल्लोलैःप्लव्यते मे

शरीरम्।”मकर अवदत् “मित्र त्वं मया वधाय ममानीतो भायां-वाक्येन

विश्वाम्य । तस्याः तव मधुरं हृदयम् आस्वादयितुम् इच्छा संजाता ।

ममपताम् अभीष्ट-देवता ।”

प्रत्युत्पन्न-मतिः वानर अवदत् “भद्रे! यदि एवं तत् किं त्वया मां तत्र एव

न अभिहितम्? अहं स्वहृदयं सदैव जम्बूकोटरे मृगुप्तं स्थापयामि। ममप्रति

शून्य-हृदयःअहम्। “ मकर अवदत् “अहं त्वां ममप्रति एव जम्बू-पादपं

प्रापयामि।” वानरःअपि तीरं प्राप्य भटिति जम्बूपादपम् आरूढ्य अचिन्तयत्”

अहो! लब्धाःतावत् प्राणाः।”

Lesson 5

अपरीक्षित काकरम् तन्त्रम्
कथा २

ब्राह्मणी-नकुल-कथा

कस्मिंश्चित् ग्रामे देवशर्मा नाम ब्राह्मणः प्रतिवसति स्म। तस्य भार्या प्रसूता
मृतम् अजनयत्। तस्मिन् एव दिने नकुलं प्रसूय मृता। अथ मा मृत-वत्सला
दारकवत् तं नकुलम् अपि अपालयत् परं तस्य विश्वमिति स्म। "यत्
कदाचित् एष स्व-जाति-दोष-वशात् अस्य दारकस्य विरुद्धम् आचरणं कर्तुं
शक्नोति " इति।

एकदा मा अप्यायां पुत्रं ज्ञापयित्वा जल-कुम्भम् आदाय पतिम् अवदत् "।
ब्राह्मणः जलार्थम् अहं तडागे याम्यामि त्वया पुत्रः अयं नकुलः रक्षणीयः।
" अथ तस्याम् गतायां पृष्ठे ब्राह्मणः अपि शून्यं गृहं मुक्त्वा भित्तार्थं
क्वचित् निर्गतः। अत्रान्तरे देववशात् कृष्णमर्षः निष्क्रान्तः। नकुलः अपि
स्वभाव-वैरिणं मत्वा भ्रातृ-रक्षणार्थं मर्षेण महं घृद्भ्वा मर्षं खण्डजः
कृतवान्। ततः रुधिरिण आप्लावित-वदनः मानन्दः स्व-व्यापारं प्रकाशनार्थं
मातुः-ममूसे गतः। माता अपि तं रुधिर-क्लिन्न-मुखम् अवलोक्य अचिन्तयत्

“नूनम् अनेन दृशत्मना दारकःभक्षितः “इति निश्चित्य कोपात् तस्य उपरि ते

जल-कुम्भम् अक्षिपत् ।

एवं मा नकुलं हत्वा यावत् प्रलयन्ती गृहे आगच्छत् तावत् तथा मृतः तत्रैव

मुप्तःप्राप्तः। मर्मापे कृष्ण-मपं खण्डजः कृतम् अवलोक्य पुत्र-वध-शोकेन

आत्म-शिरःवृक्षःम्यलं च ताडितुम् आरब्धा।

अत्रान्तरे ब्राह्मणः भिक्षां गृहीत्या ममायातःयावत् पश्यति तावत् पुत्र-शोक-

दुःखिता ब्राह्मणी अप्रत्यत्”भो भो लोभात्मन्! लोभ-अभिभूतेन त्वया न कृतं

मद्-वचः। तद् अनुभव माम्प्रतं पुत्र-मृत्यु-दुःख-वृक्ष-फलम्।”

१. माहेश्वर सूत्र (Māhēśvara Sūtra)

अइउण् ॥१॥ (Aiuṅ)

ऋलृक् ॥२॥ (Ṛlṛk)

एओङ् ॥३॥ (Ēōṅ)

ऐऔच् ॥४॥ (Aiauc)

हयवरट् ॥५॥ (Hayavarat)

लण् ॥६॥ (Laṅ)

अमङ्गणनम् ॥७॥ (Āmaṅgaṇanam)

झभञ् ॥८॥ (Jhabhañ)

घढघष् ॥९॥ (Ghaḍhadhaṣ)

जवगडदश् ॥१०॥ (Ghaḍhadhaṣ)

खफछठथचटतव् ॥११॥ (Khaphachaṭhathacaṭatav)

कपय् ॥१२॥ (Kapay)

शषसर् ॥१३॥ (Śaṣasar)

हल् ॥१४॥ (Hal)

२. उच्चारण सूत्र (Uccāraṇa Sūtra)

१. अकुहविसर्जनीयानां कण्ठः। (Akuhavisarjanīyānām Kaṇṭhaḥ)
२. इचुयशानां तालु। (Icuyaśānām Tālu)
३. ऋदुरषाणां मूर्धा। (Ṛturaṣāṇām Mūrdhā)
४. लृतुलसानां दन्ताः। (Lṛtulasānām Dantāḥ)
५. उपूपध्मानीयानामोष्ठौ। (Upūpadhmānīyānāmōṣṭhau)
६. जमङ्गनानां नासिका च। (Ñamaṅgaṇānām Nāsikā Ca)
७. एदैतोः कण्ठतालु। (Ēdaitōḥ Kaṇṭhatālu)
८. ओदौतोः कण्ठोष्ठम्। (Ōdautōḥ Kaṇṭhōṣṭham)

7. Other information

Equality and inclusion

We have taken great care in the preparation of this syllabus and assessment materials to avoid bias of any kind. To comply with the UK Equality Act (2010), we have designed this qualification with the aim of avoiding direct and indirect discrimination.

The standard assessment arrangements may present unnecessary barriers for candidates with disabilities or learning difficulties. Arrangements can be put in place for these candidates to enable them to access the assessments and receive recognition of their attainment. Access arrangements will not be agreed if they give candidates an unfair advantage over others or if they compromise the standards being assessed.

Candidates who are unable to access the assessment of any component may be eligible to receive an award based on the parts of the assessment they have taken.

Information on access arrangements is in the *Cambridge Handbook* at **www.cambridgeinternational.org/examsOfficers**

Language

This syllabus is available in English only.

Exam administration

To keep our exams secure, we produce question papers for different areas of the world, known as 'administrative zones'. We allocate all Cambridge schools to one administrative zone determined by their location. Each zone has a specific timetable. Some of our syllabuses offer candidates different assessment options. An entry option code is used to identify the components the candidate will take relevant to the administrative zone and the available assessment options.

Retakes

Candidates can retake the whole qualification as many times as they want to. This is a linear qualification so candidates cannot re-sit individual components.

Grading and reporting

Cambridge O Level results are shown by one of the grades A*, A, B, C, D or E, indicating the standard achieved, A* being the highest and E the lowest. 'Ungraded' indicates that the candidate's performance fell short of the standard required for grade E. 'Ungraded' will be reported on the statement of results but not on the certificate. The letters Q (result pending), X (no result) and Y (to be issued) may also appear on the statement of results but not on the certificate.

How students and teachers can use the grades

Assessment at Cambridge O Level has two purposes:

- to measure learning and achievement

The assessment:

- confirms achievement and performance in relation to the knowledge, understanding and skills specified in the syllabus, to the levels described in the grade descriptions.

- to show likely future success

The outcomes:

- help predict which students are well prepared for a particular course or career and/or which students are more likely to be successful
- help students choose the most suitable course or career.

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