

SANSKRIT 9606 – C.I.E. A-LEVEL 2008

MARKING SCHEME

PAPER 1. PRESCRIBED TEXTS

1. The Story of Nala

(i) Ch. 2, verses 12 to 18 (Lanman p. 5, lines 7 to 22)

(a) But at this very time, the two best sages of the gods, great-souled, wandering, went from this world to Indra's realm (heaven). Nārada and Parvata, of great wisdom and great vows, entered the palace of the king of the gods, much honoured. (6)

(b) — — ◡ — — ◡ ◡ — / ◡ — ◡ ◡ ◡ — ◡ —
— — — — ◡ — — ◡ / ◡ — — ◡ ◡ — ◡ —
This is a śloka (or anuṣṭubh). (5)

(c) (i) 'slayer of Vala and Vṛtra (name of Indra)' 2nd case tatpuruṣa with dvandva (2)
(ii) 'ready to sacrifice their life in battle' bahuvrīhi compound (2)
(iii) 'rulers of the earth (kings)' 6th case tatpuruṣa (2) (6)

(ii) Ch. 4, verses 11 to 18 (Lanman p. 10, line 14, to p. 11, line 6)

(a) 'That virtuous soul, of great soul, crusher of demons and titans, great chief of all gods, who would not choose that Lord? If you think rightly, let a decision be made without hesitation, choosing among the world rulers. Listen to this friendly word.' (6)

(b) (i) 'confused by tears' 3rd case tatpuruṣa compound (2);
(ii) 'with a sweet smile' bahuvrīhi compound (2) (4)

(c) Nala is on an embassy for the gods to sue for the hand of Damayantī in marriage. At the same time he loves her himself. She reciprocates this love and thinks of a way to gain him without compromising his mission for the gods. She will choose him from among the gods at her svayamvara. (3)

[Total: 30/2 = 15 marks]

2. Hitopadeśa

(i) Lanman p. 25, lines 6 to 19

(a) The jackal, having repeatedly looked at the net, thought: “As for this deer, he is bound with a firm bond.” He then said: “The nets are made of sinews; how then on a Sunday can I touch them with my teeth? Friend, unless you think otherwise, then tomorrow morning whatever you say will be done by me.” (8)

(b) (i) ‘at evening time’ – 6th case *tatpuruṣa* compound

(ii) ‘delight of the enemy’ – *bahuvrīhi* compound

(iii) ‘cause for confidence’ – 4th-case *tatpuruṣa* compound (6)

(ii) Lanman p. 35, lines 16 to 21, and p. 36, lines 1 to 8

(a) ‘Therefore, having mounted the summit of the hill, I shall address the chief of the herd.’ This being done, the chief of the herd said: ‘Who are you? Where have you come from?’ He replied: ‘I am a messenger sent by the revered Moon.’ The chief of the herd said: ‘Speak your business.’ Vijaya said: ‘Listen, Chief of the Elephants!’ (8)

(b) (i) ‘hare-marked (moon)’ – *bahuvrīhi* compound

(ii) ‘reflection of the moon’ – 6th case *tatpuruṣa* compound (4)

(c) The elephant is frightened and leaves with his herd. These stories were devised for the instruction of princes in statesmanship. They were composed by Viṣṇuśarma, who answered a request from a king whose sons were refusing to learn from their teachers. Viṣṇuśarma proposed teaching through stories. (4)

[Total: 30/2 = 15 marks]

3. Manu

(i) Book 4, verses 161, 172, 256; Book 6, verse 2

(a) ‘That action which, for the doer, would give rise to inward satisfaction, one should perform with diligence, but one should shun the opposite.’ (6)

(b) Sinful action performed here is likened to a cow for it does not bear fruit immediately, as the grass chewed takes a time before it reappears as milk.

or

It is like the earth, which waits for a long while between the time of planting and the seed germinating and growing to a fruit-bearing plant or tree. (3)

(c) (i) ‘with speech as its root’ *bahuvrīhi* compound
(ii) ‘wrinkled and grey’ *dvandva* compound (4)

(d) (i) the student stage, *brahmacārin*, the student of the Veda who serves his teacher and remains pure;
(ii) the householder, *gṛhastha*, who supports the other stages through sacrifice etc.;
(iii) the forest-dweller, *vānaprastha*, who practises austerities and studies the deeper meanings of the Veda;
(iv) the renunciate, *saṃnyāsīn*, who wanders without desire, his mind on the content of the Upaniṣads. (4)

(ii) Book 7, verses 19, 20; and Book 12, verse 118

(a) ‘After due consideration, that (punishment), properly wielded, makes all people happy. Without due consideration, but inflicted, it destroys in every way.’ (6)

(b) The weak are likened to fish being cooked on a spit. The simile is used to illustrate how the strong would treat them if the king was not there to punish evil-doers. (4)

(c) The verse states that if one sees all (creatures) in one’s self, then one could intend no wrong, for no one would seek to wrong their own self. (3)

[Total: 30/2 = 15 marks]

4. Bhagavad Gītā

(i) Chap. 2, verses 14, 15, 16

(a) (i) 'giving heat and cold, pleasure and sorrow' – *bahuvrīhi* compound with *dvandvas*
 (ii) 'coming and going' – *bahuvrīhi* compound (4)

(b) 'He, O bull among men, whom these do not afflict, who is the same in pain and pleasure, that wise (firm) one is fit for immortality.' (8)

(c) 'There is no being of the untrue, no non-being of the true.'
 That which has no eternal existence cannot really be a permanent reality. That which is a permanent reality could, in truth, never not be. (4)

(ii) Chap. 7, verses 4 and 5; Chap. 9, verse 27

(a) earth, water, fire, air, ether (space), mind, intellect and egoism. (4)

(b) It is the life-element by which this universe is supported. (2)

(c) 'Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever you practise as austerity, O son of Kuntī (Arjuna) do it as an offering to me.' (8)

[Total: 30/2 = 15 marks]

5. Upaniṣads

(i) Kāṭha Up. 3: 4,5; and Chā. 7: 24: 1

(a) The senses are like horses, their objects the roads. The personal self, with its senses and mind, is the enjoyer. He who lacks wisdom, his mind unrestrained, his senses are like wicked horses for a charioteer. (10)

(b) 'Where one sees nothing else, hears nothing else, understands nothing else, that is the infinite. But where one sees something else, hears something else, understands something else, that is the finite (small). Verily, the infinite is the immortal, the finite the mortal.' (6)

(ii) Bṛhad. Up. 4 : 3 : 6, 7, 14, 15

(a) *J*: What is the light of a man?

Y: The sun.

J: When the sun has set?

Y: The moon.

J: When sun and moon have set?

Y: Fire.

J: When fire is out?

Y: Speech.

J: When speech has stopped?

Y: Self

(5)

(b) Any two appropriate passages from *Manu*, *Bhagavad Gītā*, etc. (4)

(c) 'He is the person, the light in the heart, comprising knowledge amidst the senses (organs). All see his play, but no one sees him.' 'Lord, I give you a thousand (cows). Speak further for the sake of liberation.' (5)

[Total: 30/2 = 15 marks]

6. Śāṅkarabhāṣya on Bhagavad Gītā

Extract from Commentary on Ch. 13, verse 27.

- (a) ‘Where? In all beings from the Creator to a clump of grass, in living beings. Whom (does he see)? The Supreme Lord with regard to body, senses, mind, intellect, the unmanifest and the individual self, Him abiding equally in all beings. He (the Lord) specifies / distinguishes them by the word *vinaśyatsu* (‘among the imperishable’). They are perishable, but He, the Supreme Lord, is imperishable. This is in order to show the complete difference between beings and the Supreme Lord.’ (7)
- (b) (i) by quoting relevant scriptural passages;
(ii) by explaining the meaning of compounds;
(iii) by giving synonyms of individual words;
(iv) by discussing the philosophical implications of the text, sometimes by bringing in imaginary disputants;
(v) by explaining how one verse connects with the next;
(vi) by explaining how the various parts of the text work together to make a single main point, or a series of them, etc., etc. (3)

[Total: 10/2 = 5 marks]

PAPER 2. UNPREPARED TRANSLATION.
UNPREPARED COMPREHENSION AND
PROSE COMPOSITION.

1.

“Seeing Arjuna, the son of Pṛthā, distressed in the forest, when he deserves happiness and not misery, why are you not angry, O king? O Yudhiṣṭhira, I am bewildered that your wrath does not blaze up. Why does your wrath not blaze up at the sight of Arjuna in the forest, who, in a single chariot, vanquished gods, men and serpents? He, well furnished with amazing kinds of vehicles, horses and elephants, forcibly seized properties from kings, O scorcher of foes, and can shoot five hundred arrows simultaneously. O Yudhiṣṭhira, why does your anger not blaze up, seeing in the forest Nakula, son of Mādri, who is both good-looking and heroic?”

“At the sight of Sahadeva in the forest, and both your Nakula and Sahadeva in grief, why do you keep quiet, O king? Assuredly you have no anger, O best of the Bharatas, for, seeing your brothers and myself in this plight, your mind is not disturbed.

“The warrior who does not show fierceness when the right time comes is always despised by all creatures, O son of Pṛthā. So you should not show any forgiveness at all towards your enemies. For they should be struck down by your might, of this there is no doubt.”

[15 marks]

2. (a) teacher [1], father [1], and mother [1] (3)
- (b) ‘and [1] the teacher [1] gives [1] wisdom [1], therefore [1] he [1] is said [1] to be venerable [1]’ [1 mark construal] (9)
- (c) Vasiṣṭha’s [1] bidding [1] (2)
- (d) ‘carrying out [1] the words [1] of Bharata [1] who is pleading with you [1]’ [1 mark construal] (5)
- (e) the subsistence [1] for a son [1] given by [1] mother and father [1] (4)
- (f) ‘according [1] to their power [1]’ (avyayībhāva [1]) (3)
- (g) ‘by speaking [1] kindly [1]. (2)
- (h) His father’s [1] instruction [1]. (2)

[Total: 30/2 = 15 marks]

3.

ततो महाञ्जाम्बवान्हनुमन्तमवदद्धे महावीर भवान्वानरान्मोक्षयितुं
शक्नोति। न कश्चिदन्यः शक्तिमान्भवान्तेषामुत्तमं मित्रञ्च।
ताञ्छूरान्सैनिकान्हादयतु भवान्। तयोर्मन्दभाग्यनरयो राम-
लक्ष्मणयोर्व्रणान्मुस्थान्करोतु भवान्।

समुद्रं तीर्त्वा परमाचलमनुप्राप्नोतु भवान्। तत्रौषधिपर्वतं
द्रक्ष्यति भवान्। हे वानरश्रेष्ठ भवानग्र ओषधीर्वर्धमाना
लप्स्यत इति।

जाम्बवत स्तानि वचनानि श्रुत्वा हनुमान्बलसंपूर्णः। तदा
वायुपुत्रो दिव्यशिखरं प्रति गगन उदपतत्। मार्गे सोऽ
चलान्खगगणाञ्जलाशयान्नदीर्विशालानि नगराण्यधस्तादपश्यत्।

अचिरेण सोऽचलराजानमागच्छतापमाश्रमानपश्यच्च। ओषधयो
हनुमानस्मान्प्राप्तुमागत इति ज्ञात्वादृश्या अभवन्।

तदनन्तरमचलशिखरं गृहीत्वा हनुमता शिखरं भग्नम् ॥

[20 marks]

B. Either (i) Pāṇinian Grammar option

Essay Questions [only one to be attempted, 8 marks]:

1. *kṛt, taddhīta, vibhakti* . . .
2. *sañjñā, paribhāṣā, vidhi, adhikāra, pratiṣedha, niyama* . . .
3. Mark accordingly.

Technical Questions [five to be answered, 6 marks each]:

4. Mark accordingly.
5. (i) *nadyā, nadībhyām, nadībhiḥ*;
(ii) *dhātre, dhāṭṛbhyām, dhāṭṛbhyaḥ*
(iii) *jñāninaḥ, jñānibhyām, jñānibhyaḥ*
(iv) *harau, haryoḥ, hariṣu*
6. (i) the *aghoṣa* consonants
(ii) the five short (*hrasva*) vowels
(iii) *j, b, g, ḍ, d*
7. In place of *jhal* consonants at the end of a *pada* there are the nearest *jaś* consonants.
8. (i) *upaniṣat ca > upaniṣad ca* (by '*jhalāñ jaśo'nte*')
> *upaniṣaṭ ca* (by '*khari ca*')
> *upaniṣac ca* (by '*stoḥ ścunā ścuḥ*')
(ii) *vane iti > vanay iti* (by '*eco'yavāyāvah*')
> *vana iti* (by '*lopaḥ śākalyasya*')
9. (i) *ā, ai, au* – '*vṛddhirādaic*'
(ii) elision or 'non-seeing' – '*adarśanaṃ lopaḥ*'
(iii) conjunct consonant – '*halo'nantarāḥ sañyogaḥ*'
10. (i) *rāma + bhyas > rāmebhyaḥ* – '*bahuvacane jhalyet*'
(ii) *rāma + ŋas > rāmasya* – '*ṭāñasiñasāminātsyāḥ*'
(iii) *rāma + ñi > rāme* – '*ādguṇaḥ*'
11. (i) *ñe, bhyām, bhyas* – 4th
(ii) *am, auṭ, śas* – 2nd
(iii) *ñi, os, sup* – 7th
12. (i) optative – *paśyet* 'should see'
(ii) imperfect – *apaśyat* 'saw'
(iii) imperative – *paśyatu* 'see!'

B. Or (ii) Higher Level Prose Composition

अधुना दारुकः कृष्णस्य सूतस्तमन्वैच्छत् । कृष्णस्य मालायाः
सुगन्धेन स कृष्णमलभत । तस्मिन्देशे कृष्ण उपविष्टः । स
प्रभुं कृष्णं वृक्षस्याधस्तादुपविष्टमपश्यत् । कृष्णः शस्त्रैरावृतः ।
तद्दृष्ट्वा दारुकः समाप्लुतभक्तिनिमग्नो महानन्देन रथादवतीर्याश्रु-
पूर्णनेत्रः कृष्णस्य पादयोरपतत् ।

सोऽवदद्भगवत्संगहीनो रात्रीतमस्यस्तमिते चन्द्र इव सर्वमनः-
शान्तिरहितोऽहम् ।

यदा सूतो दारुक एवमवदत्तदा कृष्णस्य दिव्यो रथ ऊर्ध्वम-
गच्छत् । एतत्सर्वं दृष्ट्वा सूतो विस्मयाकुलोऽतिष्ठत् ।

कृष्णस्तमवदद्वे सूत द्वारकां गच्छ । तत्र सर्वेभ्यो बन्धुभ्यो
ऽस्मत्कुलनाशं मल्लौकिकजीवनहानिं च निवेदय । न कश्चन
तस्मिन्नगरे तिष्ठेत् । तद्धि समुद्रेण निमग्नं भविष्यति ।
त्वामुद्दिश्य धर्मं कुरु ज्ञाने प्रतिष्ठितो भव सर्वं सङ्गं त्यज च ।
विश्वं मम मायेति विद्धि । शान्तः शोकहीनश्च तिष्ठ ॥

[38 marks]

END