

# SANSKRIT 9606 – C.I.E. A-LEVEL 2010

## MARKING SCHEME

*General Note: In all cases reasonable alternative answers which are not specifically mentioned in the marking scheme will be accepted, and either some of the marks or all of the marks for that question will be awarded. Candidates may use upper or lower case initial letters for transliterating Sanskrit proper nouns. By 'construal' is meant understanding the overall meaning of the words as a sentence and conveying this in the English translation.*

### PAPER 1.PRESCRIBED TEXTS

#### 1. Buddhacarita of Aśvaghoṣa

##### (i) Book 12, vv 100 to 106

- (a) 'Thereupon, dreading existence, the sage, whose body was clearly tormented to no purpose by pernicious austerities, thus resolved in his longing for Buddhahood: "This is not the way of life for passionlessness, for enlightenment, for liberation. That is the sure procedure which I discovered that time beneath a jambu tree." ' [5]
- (b) (i) 'of him whose mind is well balanced and serene' — *bahuvrīhi* compound [2]  
(ii) 'from the practice of meditation' — 6th case *tatpuruṣa* compound [1] [3]
- (c) The way to peace does not come through austerity, since that weakens the aspirant. Peace comes about when the senses are at rest. This allows a balanced mind, which is then able to meditate and thus reach immortality. [2]

##### (ii) Book 14, vv 4 to 10

- (a) (i) 'he who is of the nature of compassion' — *bahuvrīhi* compound [1];  
(ii) 'lacking in substance as the pith of a banana tree' — *upamāna karmadhāraya* [2] [3]
- (b) 'His compassion grew as he saw the passing away and rebirth of all creatures according as their acts were lower or higher. Those living beings whose acts are sinful pass to the sphere of misery, those others whose deeds are good win a place in the triple heaven.' [4]
- (c) Buddha preached the eightfold path for the conquest of suffering. This includes: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.  
**or:** the four noble truths: life is suffering; suffering originates in craving; suffering can cease; cessation of suffering is through the eightfold path. [3]

[Total: 2 x 10 = 20 marks]

## 2. Manu

### (i) Book 2, vv 88 to 92

- (a) 'I shall declare precisely and in due order those eleven organs of sense which the wise enumerated in former times. They are the ear, the skin, the eye, the tongue, and the nose as the fifth; the anus, the organ of generation, the hands, the feet, and the organ of speech known as the tenth.' [4]
- (b) (i) 'the ear and the rest' — *bahuvrīhi* compound [1]  
 (ii) 'by its own quality' — *bahuvrīhi* compound [1] [2]
- (c) The wise man should control his senses from wandering among their objects; these are the five senses of knowledge and the five of action. When the mind is controlled, so are these. [4]

### (ii) Book 12, vv 119 to 124

- (a) 'The Self alone is all gods. Everything is dependent on the Self. Indeed, the Self brings about the performance of action for these embodied beings. A man should consider space as one with the space in his own cavities; air as one with his movement and touch; the supreme fire as one with his digestion and sight; water as one with his bodily fluid; and earth as one with the solid particles of his body.' [5]
- (b) (i) 'perceptible by the intellect in (a state of) sleep(-like abstraction)'  
 — 3rd case *tatpuruṣa* compound [2]  
 (ii) 'through birth, growth and decay' — *dvandva* compound [1] [3]
- (c) All is the one Self. Our human faculties are aspects of the universal powers. The Self is the ruler, who is given many names. [2]

[Total: 10 x 2 = 20 marks]

### 3. Upaniṣads

#### (i) Muṇḍaka Up. 1:1: 4 to 6

- (a) 'To him he said, "Two kinds of knowledge are to be known, as, indeed, the knowers of Brahman declare — the higher as well as the lower. Of these, the lower comprises the Ṛgveda, the Yajurveda, the Sāmaveda, the Atharvaveda, phonetics, ritual, grammar, etymology, metrics and astrology. And the higher is that by which the undecaying is apprehended.' [5]
- (b) (i) 'without hands or feet' — *bahuvrīhi* compound [2]  
 (ii) 'the womb (source) of being' — 6th case *tatpuruṣa* compound [1] [3]
- (c) The lower knowledge can be learnt and one can store it in the mind. The higher knowledge is beyond the mind. [2]

#### (ii) Bṛhadāraṇyaka Up. 4:3: 32 and 33

- (a) 'He becomes like water, one, the seer without duality. This is the world of Brahman, emperor. Thus Yajñavalkya instructed: "This is his highest goal, this is his highest treasure, this his highest world, this his greatest bliss. On a particle of this very bliss other creatures live." ' [4]
- (b) (i) 'the world of the heavenly minstrels' — 6th case *tatpuruṣa* compound [1]  
 (ii) 'one who has not been overcome by desire' — 3rd case *tatpuruṣa* compound [2] [3]
- (c) The levels are the bliss of men, of the fathers, of the *gandharvas*, of the gods, of Prajāpati, and of Hiranyagarbha. The highest bliss of all is attained by one who is versed in the Vedas, is sinless and not overcome by desire. [3]

[Total: 10 x 2 = 20 marks]

#### 4. Bhagavad Gītā and Śaṅkara's Commentary

(i) Chap. 6, vv 33 to 35; Chap. 18, vv 42 to 44

- (a) 'This yoga declared by you as of the nature of evenness, O Slayer of Madhu (Kṛṣṇa), I see no stable foundation for, on account of restlessness. For the mind is very fickle, O Kṛṣṇa; it is impetuous, strong and obstinate. I think it is as difficult to control as the wind.' [4]
- (b) (i) 'agriculture, protection of the cow and trade' — *dvandva* compound [2]  
 (ii) 'born of one's own nature' — 5th case *tatpuruṣa* compound [1] [3]
- (c) As a warrior it is fitting that he is heroic, energetic, skilful, uncowardly in battle, etc. [3]

(ii) Śaṅkarabhāṣya on *Bhagavad Gītā*, Chap. 2:11

- (a) 'Not meriting grief are Bhīṣma, Droṇa etc., for their conduct is virtuous. From the point of view of ultimate Truth, they are eternal. For them who call for no grief, you have grieved, thinking: "They will die on my account; what shall I, deprived of them, do with the happiness that the possession of kingdom etc will bring me?" ' [5]
- (b) He says that '*pañḍā*' is knowledge of the Self, and those possessing this are *pañḍitas*. He quotes a text to justify this. [2]
- (c) [ 2 marks for any three of the following:]  
 (i) He gives synonyms.  
 (ii) He explains the text in detail.  
 (iii) He analyses compounds.  
 (iv) He confirms by means of other texts.  
 (v) He gives etymologies.  
 (vi) He relates what is in the verse to other verses in the *Gītā*, etc etc.

[ 1 mark for any two of the following:]

In this passage he refers to a *śruti* text (line 11);  
 he explains the meanings of the passage (line 4);  
 he analyses words (line 10) etc etc. [3]

[Total: 10 x 2 = 20 marks]

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

1.

“You have entered the lake today wishing to save your own life. Stand up, king Suyodhana, and fight with us.

O best of men, where has your pride and honour gone now that, afraid, you have resorted to water having frozen it over, O king.

In the assembly all the people speak of you as a hero. I think that your heroism is meaningless, now that you are lying in this water.

Stand up, king, and fight! You are a warrior born of a noble family. You are a distinguished descendant of Kuru. Remember your family and birth.

How is that, boasting of your own birth in the Kuru family, afraid of battle, you have therefore dived into water and are now fixed there?

Not to fight shows a lack of constancy. This is not your eternal duty, O king; flight in battle is not acceptable for noble men, and does not lead to heaven.

For heroes never flee having seen the enemy. Or tell us, hero, for what reason you leave the battle.”

*[A mark out of 15 is awarded for the translation of each verse. The total marks are then divided by 7.]*

[15 marks]

2. (a) Any five of the following:

- |                                 |                            |
|---------------------------------|----------------------------|
| (i) cowardly [1],               | (v) without weapons [1]    |
| (ii) weak [1],                  | (vi) petty minded [1]      |
| (iii) lacklustre [1]            | (vii) devoid of energy [1] |
| (iv) bereft of magic powers [1] |                            |

[5]

(b) He calls him ‘evil minded’ [1], and says that he acts according to his own [1] discretion [1].

[3]

(c) Rāvaṇa’s [1] wishes [1]

[2]

(d) ‘In the sight [1] of the enemy [1] you [1] have driven away [1] this [1] my [1] chariot [1].’ [1 mark construal]

[8]

(e) He had been acquiring fame etc for a long time [1] and now his reputation was destroyed [1].

[2]

(f) Any two of: (i) being afraid [1], (ii) being deluded [1],  
(iii) being won over by the enemies [1]

[2]

(g) ‘desirous [1] of your welfare [1] and [1] protecting [1] your glory [1],  
with a mind [1] well disposed to you through affection [1]’ [1 mark construal]

[8]

## 3.

When hunting, / King / Saudāsa / met / a tiger / who had killed / all / his deer. / Saudāsa / slew / the tiger / with an arrow. / On dying, / the tiger / assumed / the form / of a demon, / saying / 'I shall retaliate'. / The demon / then / fled. /

Thereafter, / Vasiṣṭha / performed / a sacrifice / for Saudāsa, / after which / Vasiṣṭha / departed. / Then / the demon, / assuming / the form / of Vasiṣṭha, / came / to Saudāsa / and / said / 'Give / me / flesh / for a meal / when / I return.' /

The demon / departed, / assumed / the form / of a cook, / and / cooked / some / human / flesh. / Not / realising / it was human / flesh, / Saudāsa / took / the flesh / from the cook, / and / presented / it / to Vasiṣṭha / when / he returned. /

Knowing / this / was human / flesh, / Vasiṣṭha cursed / Saudāsa. /

*[Each section carries 2 marks for vocabulary and grammar, giving a maximum of 150 marks. This total is then divided by ten, giving a total out of 15. A mark out of 5, for style, idiom and general impression, is awarded according to the following table.]*

Style Marks	Description of Style Mark Categories
5	Fluent and idiomatic.
4	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
3	Some attempt to move beyond the literal to an idiomatic rendering of the text through the use of grammatical structures.
2	Some evidence of the use of idiom, e.g. connectives, word order.
1	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0	Very literal translation with virtually no attempt to capture Sanskrit idiom.

Model answer:

मृगायां गच्छन्सौदासो व्याघ्रेण सहामिलत् । तेन व्याघ्रेण  
सर्वे मृगा हताः । सौदासो व्याघ्रं शरेण व्यापादयत् ।  
शरीरं त्यजन्व्याघ्रो राक्षसरूपमकरोत् । राक्षसोऽवदत्प्रतिहिंसां  
करिष्यामीति । तदा राक्षसः पलायत ।

ततो वसिष्ठः सौदासाय यज्ञमकरोत् । तदनन्तरं वसिष्ठोऽ  
पागच्छत् । तदा राक्षसो वसिष्ठरूपं कृत्वा सौदासमागम्या-  
वदददा प्रत्यागमिष्यामि तदा मां मांसं भोजनार्थं देहीति ।

राक्षसोऽपगम्य पाचकरूपं कृत्वा मानुषं मांसमपचत् । तन्मा-  
नुषं मांसमित्यज्ञात्वा सौदासः पाचकान्मांसमादाय तत्प्रत्याग-  
ताय वसिष्ठायददात् ।

तन्मानुषं मांसमिति ज्ञात्वा वसिष्ठः सौदासे शापमददात् ॥

[ 20 marks ]



**B. Either (i) Pāṇinian Grammar option**

Essay Questions [only one to be attempted, 10 marks]:

1. There is more than one scheme of *sūtra* categories. One of them comprises:
  - (a) *sañjñā* — defining elements of the system;
  - (b) *paribhāṣā* — principle of interpretation of the system internal to the *sūtra* scheme;
  - (c) *vidhi* — stating a rule;
  - (d) *niyama* — a restriction;
  - (e) *adhikāra* — a heading governing, and incorporated into, a following sequence of *sūtras*.
2. The system by which *sūtras* previous to ‘*pūrvatrāsiddham*’ are ‘unaware’ of the operation of *sūtras* occurring after this point, and likewise each subsequent *sūtra* is similarly regarded as non-existent and without force by those preceding it.
3. In the case of the *Aṣṭādhyāyī*, the sequence of eight books, with four quarters in each, it is arranged according to a number of factors, including subject matter, with *sañjñā sūtras*, for example, coming in the first book, but this is intertwined with *sūtras* positioned only in order to use a word in a previous *sūtra* (*anuvṛtti*). There is also the ‘*pūrvatrāsiddham*’ system as described at (2) above. The *Siddhāntakaumudī* system takes subjects and draws on *sūtras* from all over the *Aṣṭādhyāyī* to follow sequences that are needed to expound that subject. The author, Bhaṭṭoji Dīkṣita, thus had to insert the missing (*anuvṛtti*) words as part of his commentary which, unlike the *Aṣṭādhyāyī*, is an integral part of the work.

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

4. (a) the vowels  
(b) the unvoiced consonants  
(c) the sibilants (but not *h*)
5. In an *upadeśa* (an original element of the grammatical system) a nasal vowel is ‘*it*’ (elided when used in vocalised speech).
6. (a) *tat śāntiḥ* > *tad śāntiḥ* (by ‘*jhalām jaśo’nte*’)  
> *tat śāntiḥ* (by ‘*khari ca*’)  
> *tacchāntiḥ* (by ‘*śaścho’ṭi*’)  
(b) *rāme iti* > *rāmay iti* (by ‘*eco’yavāyāvah*’)  
> *rāma iti* (by ‘*lopaḥ śākalyasya*’)
7. (a) *ā, e, o* — *vṛddhirādaic*  
(b) a short vowel — *hrasvaṃ laghu*  
(c) a word complete with noun or verb inflection — *suptiñantam padam*  
(d) the absence of a specific sound which has been elided — *adarśanaṃ lopaḥ*
8. (a) *c, ch, j, jh, ñ*  
(b) the long vowel ‘*ī*’  
(c) before a vowel  
(d) the imperative system of endings

9. *bahuvrīhi* etc.

10. <i>sũ</i>	<i>au</i>	<i>jas</i>
<i>am</i>	<i>auṭ</i>	<i>śas</i>
<i>ṭā</i>	<i>bhyām</i>	<i>bhis</i>
<i>ñe</i>	<i>bhyām</i>	<i>bhyas</i>
<i>ñasĩ</i>	<i>bhyām</i>	<i>bhyas</i>
<i>ñas</i>	<i>os</i>	<i>ām</i>
<i>ñi</i>	<i>os</i>	<i>sup</i>

[Total: 34 marks]

**B. Or (ii) Higher Level Prose Composition**

Bharata, / overcome / with grief, / addressed / his / teachers: /

'I take leave of / you / here. / I shall proceed / to Nandigrāma. / The king / has ascended / to heaven, / and / my / dear / brother / has taken up abode / in the forest.' /

The glorious / prince / Bharata / got into / his / chariot, / then / drove / fast / to Nandigrāma, / taking / Rāma's / sandals / on his head. /

Having entered / the city, / he alighted / from the chariot / and / said: /

'This / kingdom / has been given / to me / by my brother. / These / sandals / will bring / security / to us. / They / are considered / by me / to be the very / feet / of Rāma. / By these / sandals / will righteousness / be established. / Having restored / the kingdom / to Rāma, / I shall then / resume / the role / of being / his / servant. / I shall bow / to these / sandals / before making / any decision.' /

*[Each section of the passage carries 2 marks maximum for vocabulary and grammar, giving a maximum of 150 marks for the whole text. This total is then divided by 5, giving a total out of 30. A mark out of 4, for style, idiom and general impression, is awarded according to the following table.]*

Style Marks	Description of Style Mark Categories
4	Fluent and idiomatic.
3	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
2	Some attempt to move beyond the literal to an idiomatic rendering of the text through the use of grammatical structures.
1	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0	Very literal translation with virtually no attempt to capture Sanskrit idiom.

Model answer:

भरतः शोकेनाक्रान्त आचार्यानभ्यभाषतात्र भवत आमन्त्रये ।  
नन्दिग्रामं गमिष्यामि । राजा स्वर्गं गतः । मम प्रियः  
सोदरो वने वसतीति ।

यशस्वी राजपुत्रो भरतो रथमारूह्य रामपादुके शिरसि धारय-  
न्नन्दिग्रामं शीघ्रमगच्छत् ।

नगरं प्रविश्य रथादवतीर्यावददेतद्राज्यं मह्यं सोदरेण दत्तम् ।  
एते पादुकेऽस्मभ्यमभयमानेष्यतः । ते रामपादा एवेति  
चिन्तयामि । एते पादुके धर्मं स्थापयिष्यतः । रामाय राज्यं  
पुनः दत्त्वाहं तस्य सेवकः पुनर्भविष्यामि । निश्चयात्पूर्वमहमे-  
ताभ्यां पादुकाभ्यां नंस्यामीति ॥

[ 34 marks ]

END