

OCR SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2001

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 meaning of the words as a sentence and conveying this in the English translation.

UNIT 1

SECTION A: PRESCRIBED TEXTS

1. *Hitopadeśa*

(a) (Lanman, p.23, lines 1–6)

- (i)** I live in this wilderness without friend or relative, as though dead, alone. Now having found you, a friend, I am again with a relative and entered into the world of the living. Now I will in every way be your attendant. The deer said, 'So be it.'
[10 marks at marker's discretion]

- (ii)** — — ◡ ◡ ◡ — — ◡ / — — — — ◡ — ◡ — /
— — — ◡ ◡ — — ◡ / ◡ — — — ◡ — ◡ — //

This is a śloka (or *anuṣṭubh*), having four quarters of eight syllables each. [5 marks]

- (iii)** The deer is warned against friendship with the jackal by his friend, a crow. The jackal lures the deer into a trap and plans to eat the deer. The crow comes along just in time and gives the deer a plan by which to escape. In the process, the jackal is killed by the farmer who set the trap. [3 marks]

(b) (Lanman, p. 39, lines 1–9)

- (i)** 1. 'bhavadbhyām' – with you two – 3rd-case dual form of 'bhavat', meaning 'you' or 'your honour'
2. 'ākāśavartmanā' – by the path of the sky – 3rd-case singular form of the karmadhāraya compound 'the path (vartman) which is the sky (ākāśa).'
3. 'avalambitavyam' – to be hung – kṛtya form of dhātu 'lambh' with prefix 'ava'
[3 marks each = 9 marks]
- (ii)** A point has been reached in the present story where one of the characters quotes a verse raising a point of guidance to help the situation. This verse refers to some other story and one of the characters asks about this, 'kathametat' – 'How was this?'. This triggers off the recounting of that other story and so the *Hitopadeśa* continues, story within story, which is its typical structure. [3 marks]

[18 + 12 = 30 marks for Question 1]

2. Story of Nala and Damayantī

(a) (Nala III, verses 2 – 4, Lanman, p.7, lines 6 – 11)

(i) “Just who are you and who is he for whom I am desired as a messenger?
And what is it to be done by me for you? Tell (me) truly.”
When thus spoken to by Nala (King of the Naiṣadhas), Indra replied,
“Know us to be immortals, come for the sake of (because of) Damayantī.”
[11 marks]

(ii) Indra is lord of heaven; Varuṇa is lord of the waters; Yama, lord of death and
destroyer of men; Agni, fire. [4 marks]

(b) (Nala IV, verses 5 – 8, Lanman, p.10, lines 2 – 9)

(i) 1. ‘vaidarbhyā’ – vṛddhi form of ‘vidarbha’, meaning ‘daughter of
the King of the Vidarbhas’.
2. ‘lokakṛtām’ – world-creators, 2nd-case tatpuruṣa compound.
3. ‘pādarajasā’ – with the dust of (whose) feet, 3rd-case form of 6th-
case tatpuruṣa compound.
[3 marks each = 9 marks]

(ii) Having attained the gods, enjoy spotless robes, as well as divine many-
coloured garlands and excellent ornaments. [6 marks]

[15 + 15 = 30 marks for Question 2]

3. Bhagavad Gītā

(Chapter 5, verse 18; Chapter 6, verses 19 and 25)

(i) A learned and cultured Brāhmaṇa, a cow, an elephant, a dog, a dog-cooker (i.e., an
outcaste). The verse states that the ‘same’ is seen. This can be seen to be the same
‘Lord Kṛṣṇa’, or ‘the Supreme’. [5 marks]

(ii) 1. ‘nivāsthaḥ’ – situated in no wind (in a windless place), 7th-case
tatpuruṣa compound. [3 marks]
2. ‘yatacittasya’ – of one whose mind is restrained, bahuvrīhi compound
in 6th case. [3 marks]

(iii) Little by little he should come to rest, with the intellect firmly grasped.
His mind being fixed in the Self, he should not think of anything. [6 marks]

- (iv) Kṛṣṇa wanted Arjuna to fight, not to sink down with despondency at the prospect of killing his friends, relatives and teachers. He argued that the Self cannot be killed anyway, that the slaughter was ordained and that he would be despised as a kṣatriya who turned from battle. [3 marks]

[Total of 20 marks for Question 3]

SECTION B: ESSAYS

20 marks for each of any two of the prescribed essays. Candidates should make relevant points, and produce a reasoned argument where necessary.

UNIT 2

SECTION A: UNPREPARED TRANSLATION

‘O Lord, my sons have been killed by your mighty sons. I want a son who, strong through long austerities, will kill Indra. I shall now perform austerity. You ought to give me a child; you ought to grant a prince who will kill Indra.’ After hearing those words from her, then Kaśyapa, the son of Marīci, of great splendour, replied to Diti who was extremely distressed:

‘So be it. Good fortune to you. Undergo purification in a penance grove. You will give birth to a son who will kill Indra in battle. However if, when a thousand years are complete, you are still pure, you will beget from me a son who will destroy the three worlds.’

*[2 marks for the translation of each ¼ verse.
Total: 40 marks]*

SECTION B: COMPOSITION

पृथोर्भार्यातीव सुन्दरी । पुरा सा पादाभ्यां नागच्छदधुना तु सा
पृथुना सहारण्याश्रममचरत् । तस्या देहोऽचिरेण तपोभ्यः
कृशोऽभवत् । सा त्वेतद्दुःखं नामन्यत यतः सा पतिस्नेहेऽ
रमत । अथ यदा पृथुरम्रियत सारोदत्पर्वतपादेऽग्निं कृत्वा च
पतिदेहं तस्मिन्नस्थापयत् । तदा सा पतिनिरतमनास्तमग्निं
प्राविशत् ॥

[40 marks]

END