

OCR SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2002

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: SET TEXTS

1. Hitopadeśa

(a) (Lanman, p.24, lines 11–19)

(i) The point being made in this verse is that friends and foes are made as a result of people's behaviour towards each other, not merely because of who they are [4]. The deer is speaking to his friend, the crow, trying to justify his friendship with the jackal, of which the crow disapproves [2]. **[6]**

(ii) Now, the farmer having seen him, set snares there. Afterwards, when he came again, the deer wandering (grazing) there was caught by the snares and thought: 'Who other than a friend is able to deliver me from this, the hunter's net, as from the net of Death?' **[8]**

(b) (Lanman, p. 36, lines 2–11)

(i) 1. 'the (hare-marked) moon' – a bahuvrihi compound, 'he whose mark is like a hare' [3]
2. 'from ignorance, unwittingly' – a nañ compound with a suffix indicating the 5th case [3] **[6]**

(ii) Then, at night, having led the leader of the herd there, he showed him the trembling reflection of the moon in the water and made him bow down. Then, having said 'O Lord, he committed that fault from ignorance. Let him be forgiven', the hare dismissed the leader of the herd. **[7]**

(iii) This serves as a summing up of the story's message. The idea was to teach princes, by means of stories, the art of statesmanship. **[3]**

[14 + 16 = 30 marks for Question 1]

2. Story of Nala

(a) (Nala I, verses 4 – 6, Lanman, p.1, lines 9 – 14)

(i) Beloved of men and women, noble, of restrained senses, protector, best of archers, like Manu himself, before one's eyes. [6]

(ii) He desired progeny [1]. He made a 'supreme effort', presumably through Vedic sacrifices etc [1]. He pleased a sage with his hospitality, who then gave him a boon [2]. [4]

(iii) 1. 'for the sake of progeny' [2]
2. 'with a fully (*su*) concentrated mind' [2]
3. 'a priestly sage' [2] [6]

(b) Nala III, verses 23 – 25, Lanman p. 9, lines 6 – 11)

(i) The gods wish to attain thee; Indra, Agni, Varuṇa and Yama. Choose one or other god of these as thy husband, O beautiful one. [6]

(ii) Nala [1] has entered the women's apartments of Bhīma's palace [1]. He is speaking to Damayanti [1] to plead the gods' [1] suit of marriage [1]. [5]

(iii) It is from the *Mahābhārata*, and is told to Yudhiṣṭhira to comfort him with an example of someone who experienced worse luck than himself. [3]

[16 + 14 = 30 marks for Question 2]

3. Bhagavad Gītā

(Chapter 6, verses 25, 34 and 35)

(i) Little by little, with his intellect grasped with firmness, let him come to rest; with his mind centred in the Self, let him not think of anything at all. [7]

(ii) — ◡ — ◡ ◡ — — — / ◡ — ◡ ◡ ◡ — ◡ — /
— — — — ◡ — — — / — — ◡ ◡ ◡ — ◡ — //
[32 x 1/4 = 8] [8]

(iii) Arjuna finds the mind [1/2] to be restless [1/2], turbulent [1/2], strong [1/2] and difficult to control [1]. Kṛṣṇa advocates *abhyāsa* (practice) [1] and *vairāgya* (dispassion) [1] as the twofold solution. [5]

[Total: 20 marks for Question 3]

SECTION B: ESSAYS

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

UNIT 2 UNPREPARED TRANSLATION AND COMPOSITION

SECTION A:

So indeed there they saw many towns and forests, mountains and rivers, kingdoms and cities. When they came to the forest of Daṇḍaka, Rāvaṇa, the king of the demons, together with Mārīca, then saw Rāma's hermitage. Then Rāvaṇa descended from that chariot which was adorned with golden ornaments, took Mārīca by the hand and said to him:

'What you see here is the site of Rāma's hermitage, surrounded by palm trees; now, O friend, quickly accomplish the purpose for which we have come.'

Then that demon, Mārīca, having heard the words of Rāvaṇa, transformed himself into a deer, and paced to and fro at the doorway of Rāma's hermitage.

*[2 marks for the translation of each 1/4 verse.
Total: 40 marks]*

SECTION B:

नृपो मनुर्दुहित्रा सह सर्वत्र लोकेऽगच्छत् । स तस्यै पतिमन्वै-
च्छत् । अन्ततः स शान्तस्यर्षेः कर्दमस्य नामाश्रममागच्छत् ।
मनुराश्रमं प्रविश्य तत्रर्षिमुपविष्टमपश्यत् । मनवे नत्वा कर्दमो
नृपमवदद्वे नृप किमर्थं भवानागत इति । नृपो मनुः प्रत्य-
वदन्मम दुहिता पतिमिच्छति । भवतोऽध्ययनानि समाप्तानि
भवाञ्चोचितां भार्यामन्विच्छतीति मया श्रुतम् । भवानिमां कन्यां
स्वीकरोत्विति ॥

[40 marks]

END