

**SANSKRIT 9606 – OCR A-LEVEL 2000**

**MARKING SCHEME**

**PAPER 1. PRESCRIBED TEXTS**

**1. The Story of Nala**

**(i) Ch. 2, verses 8–14**

**(a)** He invited [ $\frac{1}{2}$ ]. Prefixes (i) ‘sam’ (altogether) [ $\frac{1}{2}$ ], (ii) ‘ni’ (down / in) [ $\frac{1}{2}$ ]; root ‘mantr’ (to summon) [ $\frac{1}{2}$ ]; -ayām + āsa, periphrastic form of perfect [ $\frac{1}{2}$ ], root ‘as’ (to be) [ $\frac{1}{2}$ ]. **[3]**

**(b)** The army filled the earth with the roar of elephants, horses and chariots, with its forces well decorated with ornaments and many-coloured garlands. **[5]**

**(c)** ‘But at this very time the two best sages of the gods, wandering, great-souled, went from here (on earth) to the realm of Indra; Nārada and Parvata, of great wisdom and great vows, entered the palace of the king of the gods, much honoured.’ **[10]**

**(d)** Indra was concerned at the failure of warriors and kings, killed in battle, to arrive in his realm. Nārada explains that this is because they are all attending Damayanti’s svayamvara. **[4]**

**(ii) Ch. 4, verses 13–21**

**(a)** ‘Addressed thus by Nala, Damayanti said (these) words, her eyes bathed by tears born of grief: “O king, bowing to all the gods, I choose you alone as my husband. This I truly say to you.” ’ **[10]**

**(b)** She is trembling and with folded hands. **[3]**

**(c)** She proposes that Nala and the gods led by Indra all come to her svayamvara and that she would then choose Nala. **[5]**

[Total: 40 / 2 = 20 marks]

## 2. Hitopadeśa

(i) From the dedicatory verses (Lanman p. 16, last four lines, and p. 17, first six lines)

(a) That it gives skill in cultivated speech, a variety of expressions for all circumstances, and knowledge of correct conduct or statesmanship. [6]

(b) 'Learning is indeed the best of all things, it is said, since it is always irremovable, priceless and indestructible.' [5]

(c) These stories will impress themselves as a guide to conduct on the young mind, just as an impression on the (wet clay of an unfired) pot. These stories were originally devised, so the story goes, as a way of teaching some rather intractable princes. [4]

(ii) From 'The Elephants and the Hares' (Lanman p. 36, lines 1 – 11)

(a) A herd of elephants, due to lack of rain, look for a pool. The hares living on the banks get crushed. One old hare thinks of a remedy. He addresses the chief elephant, saying he is a messenger of the moon-god. [3]

(b) 'Since these protectors, the hares, are mine, hence, indeed, I am well known in the world (or among people) as "the hare-marked". When the messenger had spoken thus, the lord of the (elephant) herd said in fright, "This was done ignorantly. I will not go (there) again."' [8]

(c) The hare shows the elephant the trembling reflection of the moon in the lake, explaining that the moon is trembling with anger. [2]

(d) Such verses may sum up the story; give a moral; serve as an introduction to a following story, the verse being repeated at the end of the story. Being in verse they are memorable and carry a message which the child will carry for life. [2]

[Total: 30 / 2 = 15 marks]

### 3. Manu

(i) Chap. 5, verses 107–109 inclusive

(a) ‘The learned are purified by forgiveness, the performers of forbidden action by generosity, those of concealed sin by muttered prayer, the best of knowers of the Veda by austerity.

‘(Objects) to be purified are purified by earth and water, a river is purified by its speed, a woman of wicked thought by her menstrual flow, the brāhmaṇa (best of the twice-born) by renunciation.’

[10]

(b) The student must remain chaste and is expected to keep his mind free of anger, greed, lust and delusion. The study of the sacred texts is also thought of as a purifying discipline. It is the same with the brāhmaṇa, and there is a comprehensive system of penances to restore purity if lost. As the text here says (lines 5 and 6), a man may be purified by truth, learning, austerity and knowledge.

[4]

(ii) Chap. 12, verses 88–90 inclusive

(a) ‘Twofold is the action taught by the Veda, pravṛtta (participation) and nivṛtta (withdrawal), (respectively) that which leads to increase of happiness and that which leads to bliss. Action done from desire, in this or the next world, is known as pravṛtta, but (action which is) free from desire and preceded by knowledge is designated nivṛtta.’

[10]

(b) Heaven is a blessed but temporary state, reliant on worthy acts; the soul is then reincarnated in a suitable body and this repeats endlessly. The transcendence of the five elements implies liberation from Nature, and from this ‘there is no return’.

[3]

(c) Verses 118 and 125 of chapter 12 are examples – ‘seeing all in the Self, he can do no wrong’, ‘he attains Brahman’, etc.

[3]

[Total: 30 / 2 = 15 marks]

#### 4 . Bhagavad Gītā

(i) Chap. 5, verses 8–10

(a) “ ‘I do nothing at all’ – thus should think the steady one who knows the truth, even though seeing, hearing, touching, smelling, eating, going, sleeping, breathing,;  
Speaking, letting go, grasping, opening eyes, closing them; reflecting that the senses move among the objects of sense.” [10]

(b) Actions are performed by the *guṇas* of *prakṛti*. [2]

(c) — — — — ◡ — — ◡ / — — — — ◡ — ◡ — //  
— ◡ — ◡ ◡ — — ◡ / — ◡ — ◡ ◡ — ◡ — // [4]

This is a *śloka* or *anuṣṭubh*. [1] [5]

(ii) Chap. 16, verses 1–3

(a) “Fearlessness, purity of intellect, unaltering devotion to knowledge, generosity, self-control, sacrifice, study of scripture, austerity, straightforwardness;  
Harmlessness, truthfulness, absence of anger, relinquishment, peace, absence of slander, compassion for all beings, lack of eager desire, gentleness, sense of shame, steadiness.” [10]

(b) The possibilities are endless – Rāma’s perseverance in searching for Sītā;  
his renunciation in leaving for the forest etc. etc. [3]

[Total: 30/2 = 15 marks]

## 5. Upaniṣads

(i) Kaṭha Up. 6: 7–8

(a) “The mind is superior to the senses; the intellect is superior to the mind; the great soul (*mahat*) is superior to the intellect; the unmanifest is superior to the great soul.

But superior to the unmanifest is the supreme Self (*puruṣa*), pervading, without qualities, knowing which a person is freed and attains immortality.”

[10]

(ii) Bṛhad. Up. 4 : 3 : 5–7

(a) “When sun and moon have set, Yājñavalkya, and fire is out, what is the light of a man?”

“Speech is his light. By the light of speech he sits, goes, works and returns. Therefore, Emperor, where one’s own hand is not seen clearly, there where speech is uttered one goes.”

“Thus indeed it is, Yājñavalkya.”

[6]

(b) No single way to tackle this question. Look for knowledge of texts, ability to reason, etc.

[4]

[Total: 20/2 = 10 marks]

## 6 . Śaṅkarabhāṣya on Bhagavad Gītā

Chap. 18, verse 73

(a) Of *moha* he says it is born of ignorance [1]; it is the cause of the ills (*anartha*) of all transmigration [2]; it is an ocean hard to traverse [1]. Of *smṛti* he says this is memory in the context (*viṣaya*) of the truth of the Self [1] and from the gaining of which there is the release of all the knots of the heart [2].

[7]

(b) He quotes the Upaniṣads to show that whereas before knowing the Self the soul is in sorrow, through knowledge of the Self all the knots of the heart are released (which he confirms with a quote from the Upaniṣads) and there is no more sorrow for the seer of that unity (also confirmed from an Upaniṣad).

[3]

[Total: 10/2 = 5 marks]

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

1 .

Purocana being so delighted, now Yudhiṣṭhira, the virtuous son of Kuntī, said to Bhīma, Arjuna and both the twins:

“This evil Purocana thinks we do not suspect his plans. We have deceived this cruel man. I think the time has come for our escape. Let us set fire to this arsenal, burn up Purocana by leaving him here, and the six of us, still alive, will run off unseen.”

Now, O king, one evening Kuntī contrived to give food to priests. O Bhārata, some young women also came, who enjoyed themselves as they pleased, eating and drinking. At the end of the evening, they took leave of Kuntī and returned to their own homes. By chance, however, an outcaste woman who had five sons came to that meal. She came looking for food with her sons, as though impelled by fate. She and her sons imbibed wine and became drunk, overcome with intoxication. With all her sons, O king, she slept in that very house, bereft of consciousness, almost dead, O chief of men. Then, in the night, when everyone was asleep, a tumultuous wind blew. Bhīma set fire to the house where Purocana was sleeping. Then the son of Paṇḍu set fire to the door of the house of wax.

[15 marks]

- 2 . (a) Śabalā is compared with a jewel [1] and a king naturally appropriates  
jewels [1]. [2]
- (b) “Therefore [1] give [1] me [1] Śabalā [1]. This [1] (cow) is mine [1]  
by right [1], O twice-born one [1].” [ 1 mark construal ] [9]
- (c) He is described as a bull [1] among sages [1] and as righteous [1]. [3]
- (d) Śabalā is worth more than [1] 1,000,000,000 cows [1] or heaps [1] of  
silver [1]. [4]
- (e) He offers 14,000 [1] elephants [1]. [2]
- (f) They are golden [1], each drawn by [1] four [1] white [1] horses [1]. [5]
- (g) This [1] is verily [1] my life [1]. [3]
- (h) The repetition of ‘*etad eva hi*’ [1] at the beginning of each quarter of  
the verse [1]. [2]

[ Total: 30 / 2 = 15 marks ]

3.

आसीदेकदातिविश्रुतो नृपः पुरञ्जनो नाम। तस्यैकं मित्रं यस्य  
नाम तु न केनापि ज्ञातं कर्माणि न केनापि दृष्टानि। स वासो-  
चितनगरमन्विच्छन्सर्वत्र लोकेऽभ्रमत्। न कंचनोचितं देशं  
लब्ध्वा तु स विषण्णोऽभवत्। अन्ते स हिमालयदक्षिणदेश एकं  
नगरमागच्छदस्य नव द्वाराणि विविधानि भवनानि चासन्।  
नगरमुद्यानपूर्णमलंकारपूर्णं च। सुवर्णशिखरशुभवातायनान्विताः  
प्रासादाश्चासन्। नगरस्य बहिरुद्यानेषून्नता वृक्षा रम्या लताः  
शोभना जलाशयाश्चासन्। तेषामुपरि मधुकरा विविधाः खगाश्च  
सञ्चरन्ति स्म। जलाशयानां तीरेषु ये वृक्षा अतिष्ठन्तेषां पर्णानि  
वायौ कम्पन्ते स्म। अयं देशो मृगभयहीनो यतो ये तत्रासंस्ते  
साधुमृगाः शान्ताश्चासन् ॥

[ 20 marks ]



## B. (i) Pāṇinian Grammar option

### Essay Questions [8 marks each]

- 1 / 2. These two questions could be answered in a number of ways. Sufficient facts should be given to merit the 8 marks.
3. *avyayibhāva*, *tatpuruṣa* (with *karmadhāraya*), *bahuvrīhi* and *dvandva* compounds (or sufficient knowledge of most of these) should be evidenced and illustrated.

### Technical Questions [6 marks each]

4. (i) All vowels except any time measure of 'a'.  
(ii) All voiced consonants.  
(iii) The semi-vowels (*antaḥ-stha*), i.e. *y*, *v*, *r*, *l*.
5. (In an *upadeśa* — a primary grammatical element of language — a final consonant is elided) but not a final *t*, *th*, *d*, *dh*, *n*, *s* or *m*.
6. (i) A secondary suffix, i.e. one that comes after a primary (*kr̥t*) suffix or after another secondary suffix.  
(ii) An unvoiced consonant (e.g. *c*, *t*, *p*, etc.).  
(iii) The sixth case, genitive.
7. (i) *manas hi* > *mana rū hi* (by *sasajuṣo ruḥ*) > *mana u hi* (by *haśi ca*)  
> *mano hi* (by *āḍguṇaḥ*).  
(ii) *abhavat śāntiḥ* > *abhavad śāntiḥ* (by *jhalām jaśo'nte*) > *abhavaj śāntiḥ* (by *stoḥ ścunā ścuḥ*) > *abhavac śāntiḥ* (by *khari ca*) > *abhavacchāntiḥ* (by *śascho'ti*).
8. (i) *rāma ni* > *rāma i* (by *laśakvataddhite*) > *rāme* (by *āḍguṇaḥ*).  
(ii) *rāma bhis* > *rāma ais* > (by *ato bhisa ais*) > *rāmai rū* (by *sasajuṣo ruḥ*)  
> *rāmair* (by *upadeśe'janunāsika it*)  
> *rāmaiḥ* (by *kharavasānayorvisarjanīyaḥ*).
9. (i) *lopaḥ śākalyasya*: “According to the grammarian Śākalya (and therefore not agreed to by all), a 'y' or 'v' (before an 'aś — a vowel or voiced consonant — and preceded by any measure of 'a') is replaced by a *lopa* (an elision).”  
Accept any appropriate example.  
(ii) *aṭkupvā* °: (After a 'r' or 'ṣ' previous in the same word, a 'n' is replaced by a 'ṇ') even if the following sounds intervene: a vowel, 'h', semi-vowel, *k*, *kh*, *g*, *gh*, *ñ*, *p*, *ph*, *b*, *bh*, *m*, *āñ* or *num*. Accept any appropriate example.

[continues next page]

[continuation of option B (i)]

10. (i) *nadīm, nadyau, nadīḥ.*  
(ii) *matau / matyām, matyoh, matiṣu.*  
(iii) *dhātoḥ, dhātroḥ, dhātṛṅām.*  
(iv) *gurave, gurubhyām, gurubhyaḥ.*
11. (i) imperative; (ii) optative; (iii) perfect.  
Accept suitable examples for each.
12. (i) light; this is the absence of stress needed in the pronunciation of a short vowel.  
(ii) the name for a short 'a', an 'e' or an 'o'.  
(iii) of the same family; ascertained by equality of mouth position and 'inner effort',  
i.e., *sprṣṭa, iṣatsprṣṭa*, etc.  
(iv) a word complete with noun or verb endings.

B. Or (ii) Higher Level Prose Composition

भरतो वेपमानोऽञ्जलिं कृत्वा राममवदत् । हे रामाहमेका-  
क्यस्य महतो राज्यस्य पालनं कर्तुं न शक्नोमि । अस्माकं  
बान्धवा वीरा अस्माकं सुहृदो मित्राणि च भवन्तमेवेच्छन्तीति ।  
एवमुक्त्वा भरतः सोदरं पुनः पुनर्याचमानस्तस्य पादयोरपतत् ।  
तदा रामो मधुरेण स्वरेण तमवदत् । हे भरत प्रकृतिसहज-  
गुणैः त्वं सर्वलोकस्य नृपो भवितुं योग्योऽसि । अहं पितुरादेशं  
न कदाप्युल्लङ्घयामि । यदि भवतो माता म्लेहादथवैश्वर्यकाङ्क्षाया  
एवं कृतवतीत्यस्माभिर्न कदापि चर्चितव्यमिति । सूर्येण समं  
भास्वन्तं रामं तदा भरतः प्रत्यवदत् । हे वीर कृपया तव  
पादुके प्रयच्छ । ताभ्यां समस्ते लोके शान्तिर्मेत्री च सिध्यत  
इति ।

तदनन्तरं स परुषव्याघ्रः पादुके महात्मने भरतायाददात् ।  
पादुके प्रणम्य भरतो राममवदच्चतुर्दश वर्षाण्यहं भवतः प्रत्या-  
गमनं प्रतीक्ष्ये । मूलफलखादो नगराद्बहिः स्थित्वा भवतः  
पादुकाभ्यां राज्यमर्चयित्वा राज्यं करोमीति ॥

[ 38 marks ]