

SANSKRIT 9606 – OCR A-LEVEL 2001

MARKING SCHEME

PAPER 1. PRESCRIBED TEXTS

1. The Story of Nala

(i) (Ch. 2, verses 24–30)

(a) The world guardians [1], together with Agni [1] [2]

(b) Then all the kings with entourages and vehicles approached Vidarbha, as did all the kings. Also King Nala, O Son of Kuntī (Yudhiṣṭhira), having heard of the assembly of kings, set off with cheerful heart, devoted to Damayantī. [6]

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

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

(d) The gods wanted Nala to be their messenger [1], to go to Damayantī [1] and convey their intention to marry her [1]. [3]

(ii) (Ch. 5, verses 39–45)

(a) They are returning from Damayantī's svayamvara [1], where she had chosen Nala [1], after distinguishing him from the gods [1], or after which the gods had each given gifts [1]. [3]

(b) Having lived there as he desired, Nala, best of (two-footed) men, was permitted by Bhīma to depart, and went to his own city. Excessively happy, the king, shining like the sun, satisfied his subjects, a hero governing righteously. [6]

(c) Like the immortal gods in heaven, where the glades and groves are ever fresh and leafy, so Nala wandered with Damayantī, happy like a god and with every desire fulfilled like a god. [3]

(d) those of great minds (bahuvrihi) [2]

[Total: 30/2 = 15 marks]

2. Hitopadeśa

(i) (From Lanman p. 25, lines 6–15)

- (a) The jackal, having repeatedly looked at the net, thought: As for this deer, he is bound with a firm bond. He said, “The nets are made of sinews. How then on a sabbath can I touch them with my teeth? Friend, thinking not askance, then tomorrow morning I shall do that.” [10]
- (b) of one who has rejected the advice of a friend [2]
- (c) The deer has got into this predicament by forming a friendship with the jackal [1], being warned against this by the crow, his original (well-meaning = *hitakāma*) friend [1]. He is now ‘the delight of his enemies’ (*śatrunandana*) because the jackal has him at his mercy – to eat in due course [1]. [3]

(ii) (From Lanman p. 35, lines 3 – 12)

- (a) Lord, by what means shall we live? There is nowhere for the smaller creatures to swim. We are as if blind from not bathing. What can we do? Then the elephant king, not having gone very far, showed a clear pool. Then the hares dwelling on the the banks were, many of them, crushed by the feet of the elephant herd. [10]
- (b) He tells the elephants’ chief that the hares his herd are killing are servants of the moon goddess, guardians of the lake [1] and that the moon goddess is consequently displeased that the hares are being driven away [1]. The hare shows the moon’s reflection, agitated in the waves of the lake, to demonstrate his point [1]. [3]
- (c) The story would most likely illustrate a point made in the course of another story. The whole work is to illustrate moral points in order to educate the young in statecraft in a way which makes learning pleasant and effective. [2]

[Total: 30/2 = 15 marks]

3. Manu

(i) (Chap. 1, verses 21, 26, 31)

(a) But in the beginning, from the very words of the Veda, he formed severally the names and actions of all and the separate states. [6]

(b) *Dharma* here means the merit [1] generated by good action [1]. This is stored in the fate of the perpetrator to surface as a fortunate event at a later date [1]. Thus in the context of this verse it is distinguished from *adharma* which is its reverse [1], these two being a way of differentiating between actions according to their ultimate fruits [1]. [4]

(c) The Brāhmaṇa issues from the mouth as he protects and teaches the Veda [1]. The Kṣatriya issues from the arms, since he wields the weapons to protect society [1]. The Vaiśya comes from the thighs, since the merchant travels [1]. The Śūdra comes from his feet, since it is on his service that society is based [1]. [4]

(ii) (Chap. 7, verses 19, 20, 44)

(a) Having investigated it (*daṇḍa*, punishment), properly wielded, it makes all people happy; not investigating it, but inflicting it, it destroys in every way. [6]

(b) Just as one might cook fish on a spit, so the stronger elements of society would prey on the weaker if not checked by the fear of punishment. [3]

(c) Conquest of the senses is the subjection of the senses, both of knowledge (sight, hearing, touch, etc.) and of action (speech, handling, procreating, etc.) under the control of reason, so that the mind remains steady and undisturbed, and his judgement is not swayed in the prosecution of his royal duties.

The theme of control of the senses is adverted to in the Kaṭha Upaniṣad, where the senses are likened to unruly horses; and in the Bhagavad Gītā, where it is said that dwelling on the objects of sense eventually leads to destruction. [7]

[Total: 30/2 = 15 marks]

4. Bhagavad Gītā

(i) (Chap. 2, verses 14, 15, 17)

(a) ‘Givers of cold and heat, pleasure and pain’. ‘Cold and heat, pleasure and pain’ is a *dvandva* compound in 2nd-case relationship with *-dāḥ*, ‘givers’. [4]

(b) The wise one is fitted for immortality when he remains unmoved in the face of pleasure and pain [2]. This is because the distraction and interference from the pairs of opposites have ceased marring the operation of true perception or reason. [1] [3]

(c) Know that, by which all this (universe) is pervaded, to be indeed indestructible. No one can bring about the destruction of this imperishable. [4]

Kṛṣṇa is speaking of the universal Self. Since it is all pervading, it stands to reason that it cannot be destroyed. Kṛṣṇa is encouraging Arjuna to fight, saying that Arjuna’s true self cannot be destroyed. [4] [8]

(ii) (Chap. 10, verses 16, 20, 42)

(a) Be pleased to tell without exception your divine powers, by which powers you, having pervaded the worlds, abide (therein). [4]

Arjuna, recognising Kṛṣṇa as the universal Self, asks to have a fuller description of His manifestation. This is all part of Arjuna’s education in knowing his own true nature. [4] [8]

(b) Residing in the hearts of all beings. *sthita*, residing, in (7th case) the hearts (*āsaya*) of (6th case) all beings. *sarva-*, all-, *-bhūta*, -beings, is a *karmadhāraya* compound. [3]

(c) From one point of view (lines 3 and 4), the supreme Self is everywhere and is the essence of everything in all times. It is that from which comes their reality while they exist, and that to which they fall back and merge. From another point of view (lines 5 and 6) a part of the Self manifests itself to create the creation. [4]

[Total: 30/2 = 15 marks]

5. Upaniṣads

(i) (*Kena Up.* verse 1; *Māṇḍūkya Up.* verses 1 and 2)

(a) Since He is the ear of the ear, the mind of the mind, the speech of speech, the life of life and the eye of the eye, therefore the intelligent ones, having given up this world, become immortal. [8]

(b) As the causal sound Om, Brahman is all times, all things and even anything beyond. This accepted, there could not be any other entity. [3]

(c) The four quarters are the waking state, the dreaming state, the state of deep sleep and the 'fourth', which is a transcendent state wherein the previous three are subsumed. [4]

(ii) (*Bṛhad. Up.* 4:3, paragraphs 1, 5 and 6)

(a) Yājñavalkya went to Janaka, Emperor of Videha. He thought he would not speak. Now, once, Janaka and Yājñavalkya had talked about the Agnihotra (sacrifice) and Yājñavalkya had granted him a boon. Janaka chose that he might question him as he desired. Yājñavalkya granted him the boon. The Emperor first asked him: [8]

(b) Examples are the passage in the *Kaṭha Up.* beginning 'The mind is superior to the senses . . .', or the *Gītā* passage beginning with the mind dwelling on the senses and ending with destruction, etc. [4]

(c) The Self is the inward light, unmanifest, detached, the highest goal, the witness, one only, unmoving, pure, birthless, etc. etc. [$\frac{1}{2}$ mark for each quality] [3]

[Total: 30/2 = 15 marks]

6. Śāṅkarabhāṣya on Bhagavad Gītā

(1st paragraph of Comm. after ‘ नष्टो मोहः ’ Chap. 18, verse 73)

- (a) By this question about the destruction of delusion, and by its answer, is shown with certainty the fruit of the knowledge of the meaning of all the scriptures, which (fruit) is the destruction of delusion through knowledge and the regaining of the memory of the Self. [6]
- (b) (i) Words are explained individually, i.e. *moha* is explained as *ajñānaja*, ‘born from ignorance’.
- (ii) Scriptures are cited to add authority to the commentator’s interpretation. Thus he quotes the Upaniṣads ‘*bhidyate hṛdayagranthiḥ*’ etc.
- (iii) He supports his own major doctrinal points by claiming that the whole import of the scriptures is the dissolution of delusion, one of Śāṅkara’s prime teachings levelled against those who think action is the means to the Highest, etc. [1 mark for each point and each example] [4]

[Total: 10/2 = 5 marks]

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

1.

“How will you alone defeat Rāma, who previously killed many very powerful demons in Janasthāna ? Do you not today see all those fearful and mighty demons in the city who were overcome by him in Janasthāna ? You wish to arouse Rāma, son of Daśaratha, who is like an angry lion or a sleeping serpent who, alas, has not yet woken. Who is able to attack him who is insufferable like death, who always blazes with brilliance and is dangerous to approach in his fury? All this army is in peril if it resists such an enemy, so, O child, going alone does not greatly recommend itself to me. Who, bereft of resources, would want to attack an enemy ready to sacrifice his life and furnished with abundant means, as if he were an ordinary foe ? How, O best of demons, can you hope to fight with one equal to Indra and the Sun, who has no equal among men ?”

Having thus spoken to the enraged Kumbhakarṇa, Mahodara said to Rāvaṇa, who makes the worlds cry, and who was in the midst of the demons: “Having formerly abducted Sītā, why do you delay ? If you want, Sītā will be your obedient wife.”

[15 marks]

2. (a) the god of the wind [1] and the Sun [1]
[2]

- (b) Today [1] the Pāṇḍava brothers [1] allow [1] that [1] lady to be touched [1]
by the wicked man [1]. [1 mark construal] [7]
- (c) a virtuous [1] and pure (or radiant) [1] woman [1] [3]
- (d) Where [1], indeed [1], is the virtue [1] of kings [1]? [1 mark construal] [5]
- (e) not [1] bringing [1] a virtuous [1] woman [1] into the assembly [1] [5]
- (f) She is the wife of the king [1] of Justice (Yudhiṣṭhira) [1]. She was born of the
same [1] family (or caste) [1]. [4]
- (g) destroying the reputation [1] of the Kauravas [1] [2]
- (h) repetition [1] of ‘kauravāḥ’ at the end of each verse [1] [2]

[Total: 30/2 = 15 marks]

3.

मथुरानगरे देवकीवसुदेवयोर्विवाह आसीत् । विवाहक्रियान्ते वसुदेवो नवभार्यया सह रथे स्वनगरं प्रस्थितः । कंसः स्वसारं देवकीं प्रीणयितुमिच्छन्नधुना तयोः सूतोऽभवत् । तस्मिन्नेव काले कंसेनाश्वानां रश्मीन्धारयताकाशाच्छब्दः श्रुतः । शब्दोऽवदद्धे मूर्खं रथस्थितनार्यां अष्टममपत्यं त्वां हनिष्यतीति ।

तदनन्तरं शस्त्रं हस्ते धारयन्दुरात्मा कंसः स्वसारं केशान् गृहीत्वाकर्षयत्तां हन्तुमुद्यतः । तद्दृष्ट्वा महात्मा वसुदेवः क्रूरं कंसं सान्त्वयितुमेवमवदत् स्वसृहननं चिन्तयितुं कथं शक्नोषि । चिन्ता मास्तु । तस्याः सर्वाः प्रजास्तुभ्यं दास्यामीति । कंसो वसुदेवस्य वचनं श्रुत्वा स्वसारं न व्यापादयत् । कालेन तु कंसो देवकी-वसुदेवौ बन्धनालयेऽरक्षत्तयोः प्रजा जन्मकाले व्यापादयितुं प्रारभत च ॥

[20 marks]

PAPER 3. **A.** SHORT ESSAYS.
 And **B.** *either* (i) PĀNINIAN GRAMMAR
 or (ii) HIGHER LEVEL PROSE COMPOSITION.

A. Short Essays

8 marks per essay. Candidates should make relevant points, and produce a reasoned argument where necessary.

B. (i) Pāṇinian Grammar option

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

1. *sañjñā*, a sūtra which defines a technical term in the system;
vidhi, a sūtra which states a rule;
adhikāra, a sūtra which heads a section, establishing the subject of the following sūtras;
paribhāṣā, a sūtra which shows how to interpret other sūtras, usually explaining Pāṇini's 'meta-language' used exclusively in his sūtra system.
2. Here, the words 'upadeśe' and 'it' carry down to the eighth 'it' sūtra. 'Ādi' carries on down from the third sūtra; 'pratyasya' from the fourth.
3. (a) Kātyāyana commented briefly on a few sections of Pāṇini's *Aṣṭādhyāyī* ;
(b) Patañjali discoursed at length on many sections;
(c) Bhaṭṭojidikṣita rearranged the sūtras in subject order and in a way that followed through the development of specific examples;
(d) Varadarāja abridged Bhaṭṭojidikṣita's work to about a third of its size.

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

4. (a) 'supi ca' substitutes a long final 'a' in 'rāma', hence 'rāmābhyām'.
(b) 'bahuvacane jhalyet' substitutes an 'e' for the final 'a' of 'rāma';
'ādeśapratyayayoḥ' changes the 's' of 'sup' to a 'ṣ'; and
'halantyaṃ' removes the final 'p' of 'sup';
hence 'rāmeṣu'.
5. (a) *i, ī, u, ū, r, ṛ, l, e, o, ai, au*;
(b) *kh, ph, ch, ṭh, th, c, ṭ, t, k, p, ś, ṣ, s*;
(c) *ch, ṭh, th, c, ṭ, t*.
6. (a) (i) *rāmayiti (eco'yavāyāvah)* ; (ii) *rāma iti (lopaḥ śākalyasya)*.
(b) (i) *tad śivah (jhalām jaśo'nte)* ; (ii) *taj śivah (stoḥ ścunā ścuḥ)* ;
(iii) *tac śivah (khari ca)* ; (iv) *tacchivah (śaścho'ti)* .
7. (a) before a consonant;
(b) *c, ch, j, jh, ñ* ;
(c) *ī* ;
(d) a sound which goes (i.e., disappears) when the parts of a word come together to their final form
8. (a) immediately after a dhātu;
(b) after a *kṛt* or other *taddhita* ;
(c) an ending indicating case, number or person – accept suitable examples.
9. i.e. *avyayibhāva, tatpuruṣa, karmadhāraya, dvigu, nañ, upamāna, bahuvrihi, dvandva* etc. – accept suitable examples.

[continues next page]

[continuation of option B (i)]

10. (a) *ne bhyām bhyas* ;
(b) *ñas os ām* ;
(c) *ñi os sup*

11. Accept suitable examples.

12. (a) *sītāyai, sītābhyām, sītābhyaḥ*
(b) *dhīmatā, dhīmadbhyām, dhīmadbhiḥ*
(c) *matim, matī, matīḥ*
(d) *svasari, svasroḥ, svasrṣu*

B. Or (ii) Higher Level Prose Composition

आसीदृषिर्माण्डव्यो नाम । स सर्वधर्मज्ञः सत्यतपोनिरतश्च ।
एकस्मिन्दिने स महातापस आश्रमस्य द्वारमुपविष्टो ध्यानं मौनव्रतं
चाचरत् । केचन चौरा लुप्तं धारयन्तो तत्रागच्छन् । राज्ञः
पालास्तानन्वधावन् । चौरा आश्रमेऽन्तर्धानमगच्छन् । एवं
कृत्वैव

राज्ञः पालास्तं देशमागच्छन् । ऋषिं तत्रोपविष्टं दृष्ट्वा ते तमपृच्छन्
हे ऋषे कुत्र चौरा अगच्छन्निति । एवं पृष्टो माण्डव्यो व्रतनिरतो
न किञ्चिदवदत् । पालास्तु तमाश्रममन्विच्छन्तोऽचिरेण तिरो-
भूतांश्चौरालुप्तं धनं चालभन्त । तत ऋषिश्चौराणामुपकारं करोतीति
तैः शङ्कितम् । ते तमृषिं नृपमानयन् । नृपोऽवदत्पालान्तं चौरैः
सह शूलमारोपयतेति ।

ऋषिस्तु शूलमारोपितोऽप्यनाहारश्च नाम्रियत । स मौनव्रतनिरतः
पुनर्ध्यानमकरोत् ॥

[38 marks]