

SANSKRIT 9606 – OCR A-LEVEL 2003

MARKING SCHEME

PAPER 1. PRESCRIBED TEXTS

1. The Story of Nala

(i) (Ch. 1, verses 1–6 incl.)

(a) “Pious, knower of the Vedas, hero, king of the Niṣadha people, fond of dice, speaker of truth, a great general; Beloved of men and women, noble, of restrained senses, protector, best of archers, like Manu himself before one’s eyes.” [10]

(b) ‘*aśvakovidah*’, skilled in horsemanship — this is shown when he takes a post as chariot driver with a king later in the story and this allows him to work his way out of the miserable situation to which the story shows him to have plunged. ‘*akṣapriyah*’, fond of dice — it is through a game of dice that he became reduced to a situation which, by contrast, made even Yudhiṣṭhira’s seem happy. [4]

(c) (i) ‘*manujendrāṇām*’ — ‘of the chiefs of men’, 6th-case tatpuruṣa.
(ii) ‘*aprajah*’ — ‘without progeny’, bahuvrihi.
(iii) ‘*prajāṛthe*’ — ‘for the sake of progeny’, 6th-case tatpuruṣa. [6]

(ii) (Ch. 5, verses 29–35 incl.)

(a) “And as long as breaths continue in my body, O sweetly-smiling one, for so long will I be devoted to you; this truly I tell you.’ Having so gladdened Damayanti with his words, his hands joined in salutation, they both, mutually delighted, having seen the gods led by Agni, then however had recourse to those very gods with their mind.’ [10]

(b) (i) ‘*kauravya*’ — this refers to Yudhiṣṭhira, descendant of Kuru, who is being addressed by Bṛhadaśva, the narrator.
(ii) ‘*vīrasenasutaḥ*’ — ‘son of Virasena’; this refers to Nala.
(iii) ‘*bhaimī*’ — refers to Damayanti, daughter of Bhima. [6]

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

[Total: 40/2 = 20 marks]

2. Hitopadeśa

(i) (From Lanman p. 24, lines 8–16)

- (a) “Just as this deer is my friend so are you too.” The deer said, “What is the use of this argument? Let us live happily all in one place enjoying friendly conversation, for:
‘No one is anyone’s friend, nor anyone’s enemy;
through conduct friends and foes are born.’ ” [8]
- (b) (i) ‘*yathābhimatadeśam*’ — ‘the place according to (their) desire’; a karmadhāraya compound. [6]
(ii) ‘*sasyapūrṇam*’ — ‘filled with wheat’; bahuvrihi compound.
- (c) After he has lured the deer into the farmer’s trap, the crow helps the deer to escape and the farmer throws a stick at the fleeing deer which hits the jackal and kills him. [2]

(ii) (From Lanman p. 38, lines 11–21)

- (a) ‘He said, “I will go now to another lake”. So saying, he went to another lake. Another fish, named ‘Ready Wit’, said, “From the absence of evidence regarding future matters, where shall I go?”’ [6]
- (b) *Yadbhaviṣya* — ‘What will be’, and
Anāgatavidhātṛ — ‘Provider for what is not (yet) come’ [4]
- (c) These are the first words of a verse which has introduced this story, having arisen at a crucial point in a previous story. In this way one story rises out of another, like Russian dolls, in each of the sections of the *Hitopadeśa*. The verse beginning ‘*anāgatavidhātā . . .*’ gives the moral or outcome of the story which follows and so these words are referred to again once the story has been told. [4]

[Total: 30/2 = 15 marks]

3. Manu

(i) (Book 6, verses 89, 91, 92)

(a) *brahmacārin* — student;

vanaprastha — forest dweller; and

sannyāsin — wandering mendicant

The *gṛhastha* (the householder) is thought to be the best, since he supports the other three through sacrifice and wealth.

[5]

(b) ‘And by the twice-born belonging to these four stages of life, the (following) religion of ten characteristics should always be carefully practised:

“Firmness, patience, control, non-stealing, cleanliness, restraint of senses, intelligence, learning, truth (-speaking), absence of anger: these are the ten characteristics of religion.”

[10]

(ii) (Book 8, v. 318; Book 9, v. 300; Book 11, v. 227)

(a) ‘But men, having committed crimes the punishment for which has been executed by kings, go to heaven, spotless, like men of good deeds . . .’

‘By confession, repentance, austerity and (Veda) recitation, a sinner is freed from sin, as also in extreme situations by generosity.’

[10]

(b) Each action, according to the teaching of *pāpa* and *puṇya*, leads to a fruit of punishment or reward. By taking this punishment before death, the sinner is left free and pure and therefore deserving of heaven.

[2]

(c) Instead of meekly accepting whatever befalls him as the fruit of deeds of a past life, he exerts effort to reverse his fortunes. This is a more energetic approach than acting as though fate is irreversible.

[3]

[Total: 30/2 = 15 marks]

4. Bhagavad Gītā

(i) (Chap. 3, verses 9 and 27)

(a) ‘The world is bound by actions, other than those performed for the sake of sacrifice. O son of Kuntī, free from attachment perform action for the sake of that (sacrifice).’ [6]

(b) ‘He whose mind is deluded by the sense of ego’. [3]

(c) The guṇas are threefold:
sattva is light, intelligence and contentment;
rajas is passion and activity;
tamas is ignorance and lassitude.
Together these three constitute the threefold substance of prakṛti, nature or primal matter. [3]

(ii) (Chap. 16, verses 4 and 5; Chap. 18, verse 63)

(a) ‘Hypocrisy, arrogance, self-conceit, anger, harshness and ignorance belong to one who is born, O son of Pr̥thā, for a demonic inheritance. The divine inheritance is deemed for liberation, the demonic for bondage. Grieve not, O son of Pāṇḍu, you are born for a divine inheritance.’ [10]

(b) ‘more secret than (all) secrets’: There are many possible answers, including: the renunciation of the fruits of action; the performance of action as sacrifice, or as an offering to Kṛṣṇa; the imperishability of the Self; the acknowledgement that all action is performed by prakṛti etc etc. [8]

[Total: 30/2 = 15 marks]

5. Upaniṣads

(i) (*Muṇḍaka Up.* 3-1-1,2)

(a) ‘Two birds, companions who are united, cling to the same tree. Of these two, one eats the sweet fruit while the other looks on without eating.’ [6]

(b) Divine vision is attained through meditation, deep reflection, one-pointed devotion, dialectical reasoning etc. etc. (any three of such). [3]

(ii) (*Bṛhad. Up.* 4-4-14, 19)

(a) ‘Being in this (body) we have somehow known that (Brahman). Otherwise, (being) ignorant, there would be great destruction. Those who know That become immortal, others get misery alone. [5]

(b) (i) ‘He goes from death to death’: this refers to the continual rebirth into *samsāra* of one who does not know the Brahman. ‘Death’ may also refer to the moment by moment misery of the unredeemed being. He sees only what is perishable.

(ii) ‘who sees here only difference’: this refers to the perception of discrete sense objects and mental concepts of separation which prevent the all-encompassing unity of the Brahman from being appreciated. [6]

[Total: 20/2 = 10 marks]

6. Śāṅkarabhāṣya on Bhagavad Gītā

(Chap. 2, verse 11)

- (a) (i) analysis of a word, i.e. ‘*aśocyāḥ*’ means ‘*na śocyāḥ*’.
(ii) explanation of this word, i.e.
‘Who are ‘not to be grieved for’? — Bhiṣma, Droṇa and the rest.’ etc.
(iii) compounds are analysed in the classical manner, i.e.
‘*yasmādgatāsūngataprāṇān*’ — ‘from whom breaths have gone’, that is,
‘gone-breath’.
(iv) quotation of scripture, as in the final words of the extract.
[2 marks for each of any three] [6]
- (b) ‘Not to be grieved for are Bhiṣma, Droṇa and the rest, due to their virtuous ways and due to their immortality by reason of their highest nature. You have grieved for those who should not be grieved for, thinking ‘They die on my account. What shall I do with the pleasures of dominion etc., when deprived of them?’ [4]

[Total: 10/2 = 5 marks]

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

1 .

‘O Sītā, I am that lord of the hosts of demons called Rāvaṇa. The worlds, gods, demons and men are terrified of me. Seeing you, however, dressed in silk, radiant with gold colour, I did not find any more pleasure in my own wives, O faultless one. If you please, become the chief queen of all my countless best ladies stolen away from various places. My great fortress, set in the middle of the sea, is called Laṅkā. It is situated on top of a mountain, surrounded on all sides by the ocean. There, O Sītā, you will enjoy yourself in the woods together with me. O lovely one, you will no longer be eager to dwell in the forest. If you become my wife, O Sītā, five thousand servants adorned with multifarious ornaments will serve you.’

Thus addressed by Rāvaṇa, however, the angry daughter of Janaka, of faultless limbs, replied without respect to that demon:

‘I am devoted to Rāma, who is unshakable like a great mountain, a husband comparable to the great Lord, immovable like the great ocean. I am devoted to the illustrious Rāma, who is endowed with all good qualities, who has the stature of a banyan tree, who holds to the truth.’

[15 marks]

- 2 . (a) ‘I, a demoness, always stay in various houses of men.’
[1 mark for each Sanskrit word. 1 mark construal] [7]
- (b) for the destruction [1] of the Dānavas (demons) [1] [2]
- (c) A householder should with devotion [1] paint [1] Jarā [1] on the wall
together with her children [1]. [4]
- (d) returning [1] the king’s [1] favour [1] [3]
- (e) She joined together [1] two halves [1] of the son [1]. [3]
- (f) disappeared [1] [1]
- (g) ‘That king [1], taking up [1] the boy [1], entered [1] his house [1].’
[1 mark construal] [6]
- (h) a festival [1] in honour of the demoness [1] [2]
- (i) to perpetuate their line [1] and to protect the kingdom [1] [2]

[Total: 30/2 = 15 marks]

3.

कृष्णः सोदरेण सह मथुरामगच्छत् । तत्र सोऽरिं कंसं
स्वराजपीठादक्षिपत्तं व्यापादयच्च । बहवो राजानो रुक्मिणी-
रूपाकृष्टाः सर्वे तां भार्यामिच्छन्तः समागच्छन् । कृष्णस्तु
सर्वेषां राज्ञां मस्तके पादेन प्राहरत्तां चापाहरत् । ततः स
कुरुक्षेत्रे कौरवसेना दुर्योधनं च नाशयितुमशक्नोत् । तदा
कृष्णो युधिष्ठिरस्याभिषेकं कृत्वा तस्य नगरेऽवसत् । स
जनान्धर्ममार्गमदर्शयत्सर्वेषां मित्राणां बन्धूनां च हृदयाण्य-
तोषयत् । लोकेश्वरोऽपि कृष्णो गृहस्थो विविधानां भोगानां
मध्ये तिष्ठन्तेषु तु सर्वदानासक्तः । स सस्मितास्येन प्राज्ञ-
वचनैरार्यकर्मभिश्च सर्वाङ्गनानह्लादयत् । चिरेण स गृहस्थ-
जीवनमत्यजत् । कृष्णस्य चरित्राणि श्रुत्वा न कश्चनेश्वर-
लाभमिच्छन्लौकिकान्भोगानन्विच्छेत् ॥

[20 marks]

PAPER 3. **A.** SHORT ESSAYS.
 and **B.** *either* (i) PĀṆINIAN 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 [only one to be attempted, 8 marks]:

1. The answer should illustrate such things as the precision of the laws regulating sound change (*sandhi*) and the structure of words (*dhātu* plus *pratyaya*, etc.). The formulation of mouth position and *prayatna* is a further guard against subsequent distortion. The aim was to preserve the Vedas in an unchanged form and to generally transmit the wisdom of the ancients in an undistorted form.
2. The six types of sūtra generally listed are:
saṃjñā naming
paribhāṣā interpreting the sūtraic conventions used by Pāṇini
vidhi giving rules
niyama giving restrictions to those rules
pratiṣedha prohibitions, and
adhikāra governing a section of sūtras.
3. (a) *kṛt pratyayas*, coming immediately after the *dhātu*;
(b) *taddhita pratyayas*, coming after a *kṛt* or other *taddhita*;
(c) *vibhakti pratyayas*, establishing the relation of a word to others in a sentence.

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

4. [1 mark for each type correctly named; 1 mark for correct translation.]
5. (a) *ṭā bhyām bhis*, (b) *am auṭ śas*, (c) *ñas, os ām*.
6. (a) *k, kh, g, gh, ṅ*;
(b) *ū*;
(c) *kh, ph, ch, ṭh, th, c, ṭ, t, k, p, ś, ṣ, s* or all the *aghoṣa* consonants;
(d) before a vowel.
7. (a) *madhviti*, by '*iko yaṇaci*';
(b) *sitaiva*, by '*vṛddhireci*';
(c) *mad ca*, by '*jhalām jaśo'nte*'; then *mat ca*, by '*khari ca*';
then *macca*, by '*stoḥ ścunā ścuḥ*'.
8. This process of a word being understood as 'rolling down' from previous sūtras is too common to give a restrictive set of answers. Submissions should be marked on their merits.
9. 'After that long vowel a 'n' replaces the 's' of *śas* in the masculine gender.'

[continues next page]

[continuation of option B (i)]

10. (a) *sītayā, sītābhyām, sītābhiḥ*;
(b) *hareḥ, haryoḥ, harīṅām*;
(c) *ātmanaḥ, ātmabhyām, ātmabhyaḥ*;
(d) *dhātāram, dhātārau, dhātṛn*.
11. (a) imperative, (b) perfect, (c) present, (d) optative.
12. (i) '*hrasvam laghu*' – 'a short vowel is light';
(ii) '*saṁyoge guru*' – 'before a conjunct consonant, it has weight';
(iii) '*dīrgham ca*' – 'so has a long vowel'.

B. Or (ii) Higher Level Prose Composition

वीरो वाली व्रणितो राममवददन्येन सह युद्धं कुर्वन्तं मां प्रति
शरं क्षिप्त्वा किं पुण्यं लप्स्यसे। गुणवान् रामो दानवीर्यपूर्णः
सर्वभूतहितरतो धर्मज्ञश्चेति वदति कृत्स्नलोकः। अज्ञात्वा मां
न हिंसयिष्यसीति मम पूर्वनिश्चयः। अधुना त्वं पाप इत्यव-
गच्छामि। कुतोऽहमदोषः कपिर्वने वसन्त्वया नाशितः। हे
राम वयं मृगा एव वने वसन्तो मूलफलानि खादामः। हे
राजपुत्र त्वं तु नरः। सुग्रीवसंतोषायाहं त्वया व्यापादितः।
यदि त्वं तवार्थमवदिष्योऽद्वैव सीतां त्वां प्रत्यानेष्यम्। यः
पापो रावणस्तव भार्यामपाहरत्तं व्यापादयिष्यम्। अधुना सुग्रीवेण
राज्यमधर्मेण गृहीतं यतोऽहं तव मायया जितः। एवं श्रेण
विद्धो वाली रामं पश्यन्नवदत्। ततः स तूष्णीमभवत् ॥

[38 marks]

END