

SANSKRIT 9606 – C.I.E. A-LEVEL 2005

MARKING SCHEME

PAPER 1. PRESCRIBED TEXTS

1. The Story of Nala

(i) Ch. 3, verses 19–25 (Lanman p. 8, line 21, to p. 9, line 11)

(a) Nala and Damayantī have fallen in love after hearing of each other's fine qualities. A talking bird agrees to speak in Nala's favour to Damayantī. Her father, seeing her love-sickness, arranges a *svayamvara* for her to select a husband. On his way to this, Nala is charged by the gods to put their case to Damayantī. They give him powers to enter her quarters without being apprehended. This passage records Damayantī's reaction to his entry. (4)

(b) “Who are you, O faultless-limbed one, causing my love to grow? You have arrived, O hero, like an immortal. I desire to know you, O sinless one. And how did you come here? How have you not been noticed? For my dwelling is well-guarded and the king indeed is a strict ruler.” (8)

(c) (i) ‘she whose speech is preceded by a smile’
(ii) ‘messenger of the gods’
(iii) ‘by those who are the best of the gods’ (3)

(ii) Ch. 5, verses 29–35 (Lanman p. 15, lines 1–14)

(a) “Virasena's son, the king, O descendant of Kuru, comforted Damayantī, of slender waist, his heart filled with gladness, saying: ‘Since you choose a man in the presence of the gods, O excellent lady, therefore know me as your husband, who finds such delight in your words.’” (8)

(b) ◡ — ◡ — ◡ — — — / — ◡ — — ◡ — ◡ —
◡ — ◡ ◡ ◡ — — — / ◡ — — — ◡ — ◡ —
This is a *śloka* (or *anuṣṭubh*). (5)

(c) Indra gave (i) true vision in sacrifice and (ii) a most excellent and auspicious gait. (2)

[Total: 30/2 = 15 marks]

2. Hitopadeśa

(i) Lanman XIV, p. 37, line 20, to p. 38, line 8

(a) “There was in the country of Magadha, a lake called Phullutpala. There, for a long time, two swans named Saṁkaṭa and Vikaṭa dwelt. Their friend, a turtle named Kambugrīva, lived there. Now once fishermen who had arrived there said: ‘Having stayed the night here, early in the morning we should kill the turtles and fish etc.’ (8)

(b) (i) ‘Provides for what is not come’ went to another lake.
 (ii) ‘Ready wit’ waited to see what arose, was caught, feigned dead and waited. When extracted from the net he jumped up and plunged into deep water.
 (iii) ‘Come what will’ was caught and killed. (6)

(ii) Lanman XIX, p. 42, line 14, to p. 43, line 4

(a) He planned to sell the dish of meal he had been given for ten cowries and with this to buy pots, dishes and the like, to keep selling and buying betel nuts, cloth etc., and, having produced extensive riches, to contract marriage with four wives. Lavishing his love on the most beautiful of these, he would beat the others, who would quarrel out of jealousy, with his stick. (4)

(b) (i) betel nuts, cloth etc. (4)
 (ii) distressed by anger (4)

(c) ‘Saying this, standing up, he hurled his stick. And so the meal-dish was smashed and many pots broken. Then, brought by the noise of breaking pots, the potter, seeing him, abused the brāhmaṇa and drove him out from the interior of the shed. Hence I say:
 “He who rejoices over having executed plans not yet come to pass, will meet blame like the ‘broken-pot’ brāhmaṇa.” ’ (8)

[Total: 30/2 = 15 marks]

3. Manu

(i) (Book 1, verses 7, 8, 96, 97)

(a) 'He who is perceived by that which is beyond the senses, who is subtle, unmanifest, ancient, comprising all beings, unthinkable; even He, of Himself, shone forth.

'He, having meditated, desirous of emitting beings of various sorts from his own body, created even the waters in the beginning, and into those he cast His seed.'

(8)

- (b) (1) simple beings
 (2) beings with breath
 (3) beings with breath that live by intellect
 (4) men
 (5) brāhmaṇas
 (6) learned brāhmaṇas
 (7) learned brāhmaṇas with discrimination
 (8) the above (**at No. 7**) who perform their duty
 (9) the above (**at No. 8**) who know Brahman

(5)

(ii) (Book 3, verses 99, 117; Book 7, verses 3, 16)

(a) hospitality, respect and honour, devotion to the deities, temperance
[three marks for any three of these]

(3)

(b) 'When this world was without a king, running to and fro from fear, the Lord created a king for the protection of all.'

(4)

- (c) (i) a seat and water
 (ii) according to his poweers
 (iii) one who eats the remainder
 (iv) place and time

(8)

(d) Punishment would not be administered arbitrarily. The facts would be thoroughly investigated. No one should be penalised except for what has been scrupulously ascertained to be their crime.

(2)

[Total: 30/2 = 15 marks]

4. Bhagavad Gitā

(i) (Chap. 1, verse 1; Chap. 2, verses 7, 9)

- (a) The dilemma of Arjuna is the dilemma of all human beings: What is our duty (*dharma*)? Our predicament in this world is a challenge, to first ascertain and then follow that *dharma* which in one of its meanings is that which ‘upholds’ society, so that on our fulfilment of our personal *dharma* hangs the welfare of all other beings in creation. Hence, like Arjuna, we all stand on the field of *dharma* where good faces evil and where we may turn to a higher authority for guidance. (4)
- (b) He has seen friends, teachers and relatives among the army he must fight to destroy. He is perplexed and cannot see the virtue in taking these lives. (3)
- (c) ‘Having spoken in this way to Kṛṣṇa, Arjuna, the destroyer of his foes, said to the Lord: “I shall not fight” and then was silent.’ (6)

(ii) (Chap. 11, verse 40; Chap. 14, verses 5, 9)

- (a) ‘Salutation to You before, salutation to You behind, salutation to You on every side, O All, Infinite in valour, immeasurable in strength. You pervade all and therefore are all!’ (6)
- (b) (i) ‘born of nature’
(ii) ‘O you of great arms’ (4)
- (c) In these verses Kṛṣṇa depicts the self, the embodied one, as bound fast in the body, thus limiting the true nature of the Self as limitless. When the individual realises its independence from the stuff of nature, the *guṇas* of *prakṛti*, then he or she is no longer bound to the world of actions and results. He or she can then allow action to take place in detachment. In Arjuna’s case this would mean performing his duty as a warrior (*kṣatriya*) but incurring no karmic debt. It would not be him, in truth, who would be killing his enemies. At the same time, as Kṛṣṇa points out, his enemies, in their true identity as the *Ātman*, the Self, would not suffer death when the body dies. (7)

[Total: 30/2 = 15 marks]

5. Upaniṣads

(i) (Chāndogya Up. 7:23:1, 7:24:1, 7:24:2)

(a) ‘But one should desire to know the Infinite alone.’

The Upaniṣads say that the true nature of the Self is infinite, immortal and all-knowing, and that the aim of the human being should be, through discipline, reflection and proper instruction, to rise out of his or her present false identification with the body and mind and come to know the Self as it truly is. (4)

(b) The *bhūman*, the Infinite, is where one sees, hears and knows nothing else. The *alpa*, the limited, is where one sees, hears and knows another. The *bhūman* is immortal, the *alpa* is mortal. (5)

(c) ‘Here on earth people call cows and horses, elephants and gold, slaves and wives, fields and houses “greatness”. “I do not speak thus, I do not speak thus,” said he, “for in that case one thing is established on another.”’ (6)

(ii) (Bṛhadāraṇyaka Up. 4: 4: 22)

(a) ‘Indeed, this great, unborn Self which is identified with (or consists of) the intellect and is in the midst of the organs (or breaths), lies in the space (ether) within the heart. It is controller of all, Lord of all, ruler of all. It does not grow better through good action, nor worse through bad action.’ (8)

(b) The Upaniṣads deal with the identity of the individual self with the infinite Brahman. The story of Nala merely tells a delightful and intriguing story. The Hitopadeśa, while telling stories, gives beneficial advice on how to succeed in life. The Laws of Manu deal with the proper ordering of society so as to harmonise with *dharma*, the great universal law, which is propitious to the ultimate end of Vedic study. (4)

(c) ‘Not this, not this’: the Self is not an object. It is ungraspable (or imperceptible), undecaying, unattached, unfettered. (3)

[Total: 30/2 = 15 marks]

6. Śaṅkarabhāṣya on Bhagavad Gītā

(Final lines of commentary on Chap. 2, verse 11)

- (a) ‘Not to be grieved for are Bhīṣma, Droṇa and the others, due to their virtuous ways and due to their eternity through their highest nature. You have grieved for those for whom one should not grieve, thinking: “They die on my account. What shall I do with the pleasures of dominion etc., deprived of them ?” ’ (6)
- (b) He defines individual words, making their meaning clear.
 He explains the words in the context of the whole text.
 He quotes scripture to confirm his interpretation.
 He sums up the meaning in his own words. (4)

[Total: 10/2 = 5 marks]

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

1.

“There, after a distance of about nine miles, you will come across the site of Agastya’s hermitage situated in a charming spot in the forest, adorned by many trees. There Sītā will enjoy herself, together with Lakṣmaṇa and yourself, for it is a lovely place in the forest, endowed with many trees. If you have made up your mind to see that great sage Agastya, then, O you of great wisdom, decide to go this very day.”

Rāma, after hearing these words of the sage, and, along with his brother, having paid respects to him, set out in the direction of Agastya accompanied by his younger brother and Sītā. On the way, he saw wonderful forests, and mountains, which resembled clouds, lakes and rivers which lay alongside the road. Going happily by the route pointed out by Sutīkṣṇa, Rāma with great joy spoke these words to Lakṣmaṇa:

“What we now see here must certainly be the site of the hermitage of that magnanimous brother of Agastya, the sage of virtuous deeds. For you can witness how thousands of trees of this forest are bowed down over the pathway, weighed down by fruits and flowers, and how the scent of ripe berries which emanates from this forest is carried by the wind, suddenly rising up pungently.”

[15 marks]

2. (a) With a burning [1] heart [1], I do not [1] find [1] peace [1]. [1 mark construal] (6)
- (b) ‘O you whose strength is truth’ [2], a *bahuvrīhi* compound [1]
The irony is that Duryodhana is in the process of supporting fraud [1]. (4)
- (c) He says he is adept at dice [1], knows the hearts of men [1], is conversant
with bets [1], and has detailed knowledge of the game of dice [1]. (4)
- (d) He tries playing dice [1] but does not know [1] how to play well [1]. (3)
- (e) ‘O king [1], I shall certainly [1] defeat [1] him [1] when I have carried out [1]
my trickery [1].’ [1 mark construal] (7)
- (f) Vidura is said to be a counsellor [1] and wise [1]. Dhṛtarāṣṭra says he is
under Vidura’s direction [1]. (3)
- (g) Dhṛtarāṣṭra says he will meet with Vidura [1] and Vidura will decide what
is just [1], giving precedence to righteousness [1]. (3)

[Total: 30/2 = 15 marks]

3.

ब्राह्मणेष्वपगतेषु कुन्त्या धर्म्यपुत्रः सत्यप्रतिज्ञो युधिष्ठिरः
 सर्वभ्रातृनवदद्द्वादश वर्षान्वयं निर्जने वने वसिष्ठ्यामः ।
 तस्मादस्मिन्महावने यत्र सुखं वसेम तं खगमृगपुष्प-
 फलपूर्णं सुन्दरं शुभं देशमन्विच्छन्तु भवन्त इति । एवं
 युधिष्ठिरेणाभिभाषितोऽर्जुनो गुरुमिव यशस्विनं नृपं नत्वा
 प्रत्यवदद्भवता सर्वे महान्तो वृद्धा ऋषयः सादरं सेविताः ।
 मनुष्यलोके न किं चिद्भवताज्ञातम् । यत्र भवानिच्छति
 तत्रैव वसिष्ठ्यामः । अत्र पुण्यजलपुष्पपूर्णं बहुखगजात्य-
 ध्युषितं सरो द्वैतवनं नाम । हे नृप यदि तद्भवते रोचे-
 तात्रैव वसितुमिच्छेमेति । युधिष्ठिरः प्रत्यवदद्भवतोक्तं
 तन्मह्यं रोचत एवार्जुन । तद्विश्रुतं महत्सरो गच्छामेति ॥

[20 marks]

B. (i) Pāṇinian Grammar option

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

1. Answer dependent on example chosen. Look out for overall accuracy, knowledge of *paribhāṣā* and *it sūtras* and *anuvṛtti* words.
2. Answer entirely dependent on example chosen.
3. Answer should include:
 - (1) *kevala* compounds – no examples necessary;
 - (2) *avyayībhāva* – first part predominant;
 - (3) *tatpuruṣa* – second part predominant;
 - (4) *bahuvrīhi* – another word predominant; and
 - (5) *dvandva* – both parts equally predominant.

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

4. ‘In an *upadeśa* an initial *c*, *ch*, *j*, *jh*, or *ñ* is indicatory, as is a *ṭ*, *ṭh*, *ḍ*, *ḍh*, or *ṇ*.’
5. (i) *e*, *o*
 (ii) all the *aghoṣa* (unvoiced) consonants
 (iii) all the consonants but not the nasals or semivowels (*y*, *v*, *r*, etc.)
6. *rāma + sup* > *rāma + su* (*halantyaṃ*) > *rāme + su* (*bahuvacane jhalyet*)
 > *rāmeṣu* (*ādeśapratyayayoḥ*)
7. (i) *pratyaya* coming immediately after the *dhātu*;
 (ii) 5th case, often with sense ‘from’;
 (iii) an indicative sound attached to an *upadeśa* and which disappears when the word is formed.
8. (i) — *os sup*
 (ii) — *bhyām bhyas*
 (iii) — *bhyām bhyas*
9. *iti chāgaḥ* > *itit chāgaḥ* (*che ca*) > *itid chāgaḥ* (*jhalām jaśo’nte*)
 > *itij chāgaḥ* (*stoḥ ścunā ścuḥ*) > *iticchāgaḥ* (*khari ca*)
10. (i) *sītāyāḥ* *sītābhyām* *sītābhyaḥ*
 (ii) *dhīmantaṃ* *dhīmantau* *dhīmataḥ*
 (iii) *dhātā* *dhātarau* *dhātaraḥ*
 (iv) *gurau* *gurvoḥ* *guruṣu*
11. (i) before a voiced consonant
 (ii) *p*, *ph*, *b*, *bh*, *m*
 (iii) short *a*
 (iv) optionally
12. A *sūtra* explaining how to interpret other *sūtras*. Rest of answer dependent on example chosen.

B. Or (ii) Higher Level Prose Composition

एकदा रुक्मिणी लोकानां गुरुं पितरं च सुखेन शय्योपविष्टं
कृष्णमसेवत ।

रुक्मिणीं दृष्ट्वा कृष्णोऽतिसंतुष्टो लीलयावदद्राजपुत्रि भवती-
मिच्छन्तो बहवो महामनसो रमणीयदर्शनाः कान्तिदानबल-
शक्तिमम्पन्ना राजानो भवत्या विवाहमागच्छन् । भवतीम-
न्विच्छन्भवत्कामचोदितः शिशुपालोऽन्यै राजभिः सह भवत्या
देशमागच्छत् । तेष्वविरक्तया कुतोऽहं भवत्या पतित्वे वृतः ।
अहमर्थहीनः । वयं प्राज्ञवैराग्यस्थिताः स्त्रीप्रजार्थकामरहिता
इति । कृष्णो मय्यनुरज्यत्येवेति चिन्तयित्वा रुक्मिण्या अहं-
कारः पूर्वमुदभवत् । तदहंकारविनाशार्थं कृष्णस्तामेवमवदत् ।

पत्युर्वचनानि श्रुत्वा भयपूर्णा रुक्मिण्यक्रोशल्लोकेश्वरं सर्वात्मानं
त्वामेव शरणमगच्छमिति । कृष्णः प्रत्यवदन्महात्मनार्यधुना
तव भार्याभक्तिस्थिती सिद्धे । अनेनाचारेणाहं त्वया जित इति ॥

[38 marks]

END