

# SANSKRIT 9606 – C.I.E. A-LEVEL 2006

## MARKING SCHEME

### PAPER 1. PRESCRIBED TEXTS

#### 1. The Story of Nala

(i) Ch. 2, verses 3 to 8 (Lanman p. 4, lines 10 to 21)

(a) ‘With upturned gaze, lost in meditation, she became of mad appearance, then, in a moment, pale, her heart filled with love. She never found delight in beds, seats or enjoyments, neither did she sleep by night nor by day, repeatedly crying “Alas, alas!”’ . (8)

(b) She had heard of King Nala from a talking swan and soon could think of nothing else. (1)

(c) (i) ‘to the king of Vidarbha’ 6th-case *tatpuruṣa* compound with 4th case-ending (2)  
(ii) ‘from Damayanti’s group of friends’ 6th-case *tatpuruṣa* compound with 5th case-ending (2)  
(iii) ‘(Bhīma) thought’ periphrastic perfect (2)  
(iv) ‘king’ (lit. ‘lord of the people’) 6th-case *tatpuruṣa* compound with 1st case-ending (2) (8)

(ii) Ch. 4, verses 1 to 7 (Lanman p. 9, line 14, to p. 10, line 7)

(a) Having bowed to the gods, having smiled, she said to Nala, “Give your love according to your faith, O King. What shall I do for you? I, and indeed whatever other wealth is mine, that is all yours. Confidently give (your) love, O Lord.” (8)

(b) (i) ‘while the world-guardians are present’ locative absolute (2)  
(ii) ‘O lady of faultless limbs’ 1st-case *tatpuruṣa* (*karmadhāraya*) with vocative ending (2) (4)

(c) The gods had asked him to sue for them and given him powers to enter Damayanti’s quarters, so he does not feel free to sue on his own behalf. (1)

[Total: 30/2 = 15 marks]

## 2. Hitopadeśa

(i) Lanman p. 23, lines 9 to 17

(a) “Who are you?” The jackal said, “I am a jackal named Kṣudrabuddhi (Little Wit). I live in this wilderness alone without friend or relative, like one dead. Now having found you, a friend, I am again with a relative and entered into the realm of the living.” (8)

(b) ‘when the blessed sun had set’ locative absolute (3)

(c) The jackal lures away the deer to where it may be trapped, hoping to feast on the remnants after the farmer has killed it. The crow advises the deer to feign death and then escape when released from the trap. This the deer does, and the stick thrown by the farmer after the fleeing deer kills the jackal. (4)

(ii) Lanman p. 35, line 14, to p. 36, line 2

(a) The lesson is that proximity to a more powerful or evil person is fatal. The hare is off to speak to the king of the elephants. He cautions himself with this verse. This is one of many instructional verses in a book of fables originally intended to form an education for princes. (5)

(b) ‘Therefore, having mounted the summit of this hill, I will address the elephant chief.’ On this being done, the elephant lord said: ‘Who are you? Why have you come?’ He said: ‘I am a messenger sent by the revered Moon.’ The elephant chief said: ‘Speak your business’. (6)

(c) (i) ‘by means of an inviolable nature’ *karmadhāraya* compound  
with a *nañ* prefix and a  
3rd-case ending  
(ii) ‘protectors of the moon’s lake’ three-part compound, all 6th-case  
relationships with a plural ending (4)

[Total: 30/2 = 15 marks]



#### 4. Bhagavad Gitā

(i) Chap. 2, verses 38, 45, 47

(a) ‘Treating alike pleasure and pain, gain and loss, victory and defeat, engage yourself in battle. Thus you will incur no sin.’ (6)

(b) (i) ‘one who is beyond the dualities’ *bahuvrīhi* compound  
 (ii) ‘one who is ever rooted in goodness’ *bahuvrīhi* compound  
 (iii) ‘one who is beyond getting and keeping’ *bahuvrīhi* compound (6)

(c) His duty is to perform action without claiming its fruits, without its cause being the desire for fruits, and without clinging to inaction. (4)

(ii) Chap. 18, verses 42, 43, 63

(a) ‘Serenity, control, austerity, purity, patience, as also straightforwardness, knowledge, discernment, faith — these are the duties of the Brāhmaṇa, born of his own nature.’ (6)

(b) For example, *dhṛti*, firmness, resolve, would enable him to endure in difficult circumstances in battle or on campaign, etc etc. (5)

(c) Kṛṣṇa has discussed at length the need for Arjuna to engage in battle after his initial refusal. This verse asks him to reflect on Kṛṣṇa’s discourse and act accordingly. There is no pressure, only the suggestion that Arjuna should weigh Kṛṣṇa’s words as the advice of a friend. (3)

[Total: 30/2 = 15 marks]

## 5. Upaniṣads

### (i) Chāndogya Up. 6 : 14 : 1-2

(a) ‘Just as, my dear, one might lead a person away from the Gandhāras with his eyes bandaged and abandon him in a place where there are no human beings, and just as that person would shout towards the east or the north or the south or the west: “I have been led here with my eyes bandaged, I have been left here with my eyes bandaged”.’ (9)

(b) The disciple is likened to a man made blind and left in a wilderness. Then he seeks release from his predicament. In the same way, the disciple is blinded by ignorance in an embodiment which is uncongenial. He seeks a teacher, someone to put him on the right road home. This teacher is the one who releases his bondage and points him in the right direction. The disciple has to use his own resources and reason in finding his way home just like the lost man asking his way from village to village. (4)

### (ii) Bṛhad. Up. 4 : 4 : 14, 19, 20

(a)     ☪ — ☪ — — ☪ — — — ☪ — /  
           ☪ — ☪ — — ☪ ☪ — ☪ — — /  
           — — ☪ ☪ ☪ ☪ — — ☪ — ☪ /  
           — ☪ — — ☪ — — ☪ — ☪ // (4)

(b) ‘Only by the mind is it to be perceived. In it there is no diversity. He goes from death to death who sees in it, as it were, diversity. This indemonstrable and constant being is to be realised as one only. The self is taintless, beyond space, unborn, great and constant.’ (8)

(c) Accept such answers as: knowledge, reasoning, devotion; even austerity and selfless action. (5)

[Total: 30/2 = 15 marks]

**6. Śāṅkarabhāṣya on Bhagavad Gītā**

Extract from Commentary on Ch. 13, verse 27.

- (a) ‘It is like this: one with double-vision sees two moons, but one who sees one moon is distinguished by saying of him, “He alone sees”. And so here also, the one who sees the one Self undivided as stated in the verse is distinguished from those who, on the contrary, see many divided selves by saying of him, “He alone sees”. (5)
- (b) He gives synonyms for ambiguous words; he quotes scriptural passages which support his interpretations; he reasons through tricky points by constructing an imaginary dialogue, etc etc. (5)

[Total: 10/2 = 5 marks]

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

1.

Then that mighty hero, Bharata, came to that hermitage and, having got down from his chariot, worshipped the feet of Bharadvāja. Then Bharadvāja, full of joy, said these words to Bharata:

“Have you done what was needed, and did you meet with Rāma ?”

Addressed in this way, however, by the wise Bharadvāja, Bharata, devoted to his brother, replied to Bharadvāja:

“That man of steady valour, Rāma, despite being appealed to by his teacher and myself, highly pleased said these words to Vasiṣṭha: ‘I shall truthfully keep that very promise of my father for fourteen years – for that was my father’s promise.’ Thus addressed, the very wise and eloquent Vasiṣṭha spoke in reply these great words to Rāma, who was a skilful orator: ‘O great wise prince, be happy to offer these your sandals adorned with gold so they may grant safety in Ayodhyā.’ Thus addressed by Vasiṣṭha, Rāma stood facing the east and gave those sandals decorated with gold to me for the sake of the kingdom.

Granted leave by the very great-souled Rāma, I turned back and, taking the beautiful sandals, I am going to Ayodhyā itself.”

[15 marks]

2. (a) ‘I [1], a monkey [1], will not [1] give [1] you [1] the space to pass [1] as [1] you desire [1].’ [1 mark construal] (9)
- (b) Hanūmān threatens Bhīma with slaughter [1], and Bhīma in turn threatens Hanūmān with grief [1]. (2)
- (c) He is afflicted [1] by disease [1]. (2)
- (d) ‘beyond [1] the qualities of nature’ [1] (2)
- (e) ‘But [1] the supreme [1] Self [1] is present [1] pervading [1] the body [1].’ [1 mark construal] (7)
- (f) It would show disrespect [1] for the Self [1]. (2)
- (g) He says he would have been like Hanūmān [1] crossing the ocean [1]. (2)
- (h) a hundred [1] yojanas [1] (2)
- (i) He says he is equal [1] in energy [1]. (2)

[Total: 30/2 = 15 marks]

3.

सर्वलोकनृपो बलिर्महायज्ञं करोतीति वामनेन श्रुतम् ।  
वामनश्छत्रं जलपूर्णकमण्डलुं दण्डं च हस्ते धारयन् यज्ञ-  
शालां प्राविशत् । तं दृष्ट्वा सर्वे जनाः शालायामुदतिष्ठन् ।

बलिर्वामनस्य पादौ जलेन प्रक्षाल्य तदेव जलं स्वमस्तके-  
ऽसिञ्चत् । तदा बलिरेवदत् ।

हे वामन भवान्किं चिदन्विच्छन्नत्रागत इति मन्ये । यद्य-  
द्भवानिच्छति तत्तन्मया याचतु भवान् । धेनवो हिरण्यं गृहाणि  
भोजनं विवाहार्थकन्यां ग्रामानश्वान्नथान्यत्किं चान्यद्भवते  
प्रदास्यामीति ।

वामनः प्रत्यवदत् ।

हे नृप त्रिविक्रममिताल्पभूमिखण्डमन्विच्छामीति ।

बलिस्तु सत्वरं प्रत्यवदत् ।

कुतो भवानीदृशमल्पभूमिखण्डं याचते । सर्वं देशं भवते  
दातुं शक्तोऽहमिति ।

यद्वामनेनेष्टं तद्बलिना दत्तम् । वामनः द्वाभ्यां विक्रमाभ्यामेव  
सर्वां पृथिवीं स्वर्गं चातरत् । तृतीयो विक्रमोऽशक्य इति  
ज्ञात्वा वामनेन बलिर्नरकं प्रेषितः ॥

[ 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 are expected to write about 300 words for each of their answers, making relevant points, and producing a reasoned argument where necessary. Marks should be awarded on the basis of the following chart.

<b>Essay Marks</b>	<b>Description of Mark Categories</b>
<b>8</b>	Exceptional work. Excellent ability to organise material, and thorough knowledge and full consideration of the essay title. Really articulate and intelligent answers should be considered in this category even if there are still flaws and omissions.
<b>7</b>	Very good. Close attention to detail of texts, well structured writing, perceptive use of illustration, good insight when discussing issues. Ability to look beyond the immediate material and to show some wider understanding of underlying themes.
<b>6</b>	Painstaking. Sound knowledge of texts, mainly relevant. Some attempt to address the essay title, showing some understanding. Possibly not in full control of material; solid but indiscriminate. Some conscientious candidates fall into this category: they tend to write too much as they are reluctant to leave out anything they have learnt.
<b>5</b>	Fair relevance and knowledge. Better organised than in the 4-mark category: the candidate probably understands the demands of the essay title without being able to develop a very thorough response. Still a fairly simple, black and white approach. Some 'learnt' material but better control and focus than below.
<b>4</b>	Sound, if simple and superficial, knowledge of texts. Makes assertions without being able to illustrate or develop points. Probably still too dependent on memorised oddments but there may be a visible attempt to relate these to the question.
<b>3</b>	Some very basic material but not much sense of understanding or ability to address the essay title. Very general, unspecific approach. Random, bitty structure. Signs of organisation and relevance should be looked for in case the answer can be considered for 4 marks.
<b>2</b>	Marginally more knowledge than in the 0–1 category. The candidate may have read the texts but is probably unable to see beyond half-remembered notes. Insubstantial; very little relevance. May have problems writing fair English and will be unable to express ideas comprehensibly.
<b>0-1</b>	No discernible material. Often very inadequate language. 1 mark in this category is awarded almost on the basis of quantity, provided there is also a hint of relevance to the essay title. It is possible for a candidate to write a whole page demonstrating no knowledge at all (has the candidate read the book?), containing only misunderstood background facts or very vague general remarks unrelated to the essay title.

**B. (i) Pāṇinian Grammar option**

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

1. System usually divided into *sañjnā*, *paribhāṣā*, *vidhi*, *niyama*, *pratiṣedha* and *adhikāra*.
2. Explanation should include the use of different prefixes, some dual or triple; different strengths of the *dhātu*, and the use of *kṛt* and *taddhita* suffixes.
3. *avyayībhāva*, *tatpuruṣa*, *dvandva* and *bahuvrīhi* compounds should be explained and illustrated, together with the common forms of *karmadhāraya*.

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

4. (i) *ai*, *au*; (ii) the *aghoṣa* sounds (aspirated and unaspirated) and the sibilants; (iii) *ś*, *ṣ*, *s*.
5. (i) voiced; (ii) object of the action; (iii) suffix appended immediately after the *dhātu*.
6. 'In a basic lexical constituent (*dhātu*, suffix, prefix etc.), a nasalised vowel is indicative', e.g. *śū*, where the *ū* is indicative because nasalised, and becomes *s* of the nominative singular *vibhakti*.
7. *rāma + ñe* > *rāma + ya* (by *ñeryaḥ*) > *rāmāya* (by *supi ca*).
8. (i) *abhavat + hi* > *abhavad + hi* (by *jhalān jaśo'nte*) > *abhavaddhi* (by *jhayo ho'nyatarasyām*).  
(ii) *guro + asti* > *guro'sti* (by *enaḥ padāntād ati*).
9. (i) 'Before a vowel any measure of *i*, *u*, *ṛ* or *ḷ* is replaced by *y*, *v*, *r* or *l* respectively.' Thus *yadi + eva* > *yadyeva*.  
(ii) 'Following a stem with a final short *a*, *ina* will take the place of *ṭā*, *āt* the place of *ñasi*, and *sya* the place of *ñas*.' Thus *rāma + ṭā* > *rāma + ina* > *rāmena*.
10. (i) *sītayā*, *sītābhyām*, *sītābhiḥ*  
(ii) *dhātā*, *dhātārau*, *dhātāraḥ*  
(iii) *harau*, *haryoḥ*, *hariṣu*  
(iv) *sarvasya*, *sarvayoḥ*, *sarveṣām*
11. (i) before a short *a*  
(ii) *p*, *ph*, *b*, *bh*, *m*  
(iii) short *a*, *e* or *o*
12. (i) *am*, *auṭ*, *śas* — 2nd vibhakti  
(ii) *ṭā*, *bhyām*, *bhis* — 3rd vibhakti  
(iii) *ñas*, *os*, *ām* — 6th vibhakti

## B. Or (ii) Higher Level Prose Composition

तदातिक्रुद्धो वीर्यवान्दशरथपुत्रः स्वशत्रुमवदत् ।

मम भार्यामपहृत्य त्वं न वीरः । अद्य मम शरैस्त्वां  
यमलोके क्षेप्यामि । तव मस्तकं मम शस्त्रेण छिन्नं युद्ध-  
क्षेत्रपङ्के पतिष्यति । तत्र मृगास्तत्वादिष्यन्ति । तव देहेऽ  
चले भूम्यां शयाने गृध्रास्तव रक्तं पास्यन्तीति ।

एवं वदन्नामो रावणं प्रति शराणां शतान्यक्षिपत् । तस्मिन्नेव  
काले रावणः कपिक्षिप्तशिलाभिर्व्रणितः । रावणं दुर्बलीकृतं  
दृष्ट्वा सूतो युद्धाद्रथं सत्वरमवाहयत् ।

क्रोधरक्तनेत्रो रावणः सूतमवदत् ।

अप्यहं वीर्यतेजोहीनो यथा ममानुज्ञया विना त्वं युद्धक्षेत्रं  
त्यजसि । निश्चितमिदं न मित्रकर्म भक्तिकर्म वा ।  
शत्रुरेवैवं कुर्यादिति ।

प्राज्ञः सूतः प्रत्यवदत् ।

अहं न भीतो न मूर्खो न तव शत्रुः । तव खेदं दृष्ट्वा  
तवाहंकारपूर्णविश्वासं नापश्यम् । ममाश्वा युद्धतापव्याकुलाः ।  
एतेभ्यां हेतुभ्यां युद्धमत्यजम् । अधुना यत्त्वयेष्टं तद्वद ।  
अहं तत्पूरयिष्यामीति ॥

[ 38 marks ]

END