

# SANSKRIT 9606 – C.I.E. A-LEVEL 2011

## MARKING SCHEME

### PAPER 1.PRESCRIBED TEXTS

#### 1. Buddhacarita of Aśvaghoṣa

##### (i) Book 3, vv 41 to 47

- (a) ‘Yonder man with a swollen belly, his whole frame shaking as he pants, his arms and shoulders hanging loose, his body pale and thin, uttering piteously the word “mother”, when he leans against a stranger — who is this man?’ [4]
- (b) His dejected mind trembled, troubled like the (reflected) moon in waves of water. [2]
- (c) (i) ‘terror of disease’ — 5th case *tatpuruṣa* compound [1]  
(ii) ‘from going outside’ — 2nd case *tatpuruṣa* compound [1] [2]
- (d) He had never seen disease before, having lived a protected life in the royal palace. Hence he was shaken by what he saw and this began to cause him to question the meaning of such a threatened existence of the human life on earth. [2]

##### (ii) Book 14, vv 1 to 5

- (a) ‘ “Over there I had this name, and from thence I came here”: thus he remembered thousands of births, as if living through them. Having remembered birth and death in each of these transmigrations, that one of compassionate nature had compassion for all beings.’ [4]
- (b) (i) ‘Māra’s army’ — 6th case *tatpuruṣa* compound [1];  
(ii) ‘abandoning of one’s kinspeople’ [1] — 2nd case *tatpuruṣa* compound [1] [3]
- (c) The candidate should outline the basic teaching of Buddha — the four noble truths, the eightfold path, etc. [3]

[Total: 2 x 10 = 20 marks]

## 2. Manu

(i) Book 1, vv 88 to 91; and Book 12, v 125

- (a) 'To the Brāhmaṇas he assigned teaching, study (of the scriptures), acts of sacrifice for themselves and for others, and the offering and receiving of gifts. To Kṣatriya, in brief, he assigned protection of the people, liberality, performance of sacrifice, study (of the scriptures), and detachment from sense objects.' [4]
- (b) (i) 'in all beings' — *karmadhāraya tatpuruṣa* compound [1]  
 (ii) 'the state of oneness with all' [1] — 3rd (or 6th) case *tatpuruṣa* compound [1] [3]
- (c) The candidate should contrast the adherence to the four *varṇas* or castes, with seeing the same Self in all beings. [3]

(ii) Book 4, vv 238 to 242

- (a) Merit is to be collected as termites gradually build up their hill. [2]
- (b) (i) 'for the sake of a friend, companion or helper' [1]  
 — 4th case *tatpuruṣa* compound [1]  
 (ii) 'sons and wives' — *dvandva* compound [1] [3]
- (c) 'Leaving the dead body on the ground like a log or clod of earth, the relatives depart with averted faces. Only his spiritual merit follows him.' [3]
- (d) sacrifice, liberality, etc. [2]

[Total: 10 x 2 = 20 marks]

### 3. Upaniṣads

#### (i) Īśā Up. vv 1 to 3, and 8

(a) 'All this, whatever moves in this (moving) world, should be enveloped by the Lord. By this renunciation, enjoy. Do not covet, for whose wealth is this? Indeed doing actions in this world, one should wish to live for one hundred years. Thus for you, who are a man, there exists no way other than this, whereby one is not attached to (bad) action.'

[4]

- (b) (i) 'self-slayers' [1] — *bahuvrīhi* compound [1];  
 (ii) 'without a body' [1] — *bahuvrīhi* compound [1];  
 (iii) 'Self-born' [1] — *bahuvrīhi* compound [1]

[6]

#### (ii) Bṛhadāraṇyaka Up. 4:3: 4 to 6

(a) 'When the sun has set, Yājñavalkya, and the moon has set, and the fire has gone out, what here is the light of a man? Speech, indeed, is his light, for with speech as one's light one sits, moves about, does one's work and returns. Therefore, O Emperor, even where one's own hand is not discerned, there where speech is uttered one goes towards it. Thus indeed it is, Yājñavalkya.'

[4]

(b) Janaka, emperor of Videha, has 'earned' a conversation with the sage Yājñavalkya. He asks what is the light of a man. He is offered the answer of the sun, but probes further and after being offered the moon, fire and speech, finally the light is revealed to be one's own Self.

[3]

(c) The *Manusmṛti* is a lawbook aimed at establishing the structure and legal framework of a particularly hierarchical society. The *Upaniṣads*, on the other hand, are attempts to express the spirit transcending all social law. It is the end of hierarchy because it is the same in all. The style of the *Manusmṛti*, although in strict verse form, is straightforward in meaning, whereas the style of the *Upaniṣads* is more poetic, inspirational and evocative, lending itself to a variety of interpretations.

[3]

[Total: 10 x 2 = 20 marks]

#### 4. Bhagavad Gītā and Śaṅkara's Commentary

(i) Chap. 7, vv 4 to 6; Chap. 13, vv 31 to 33

- (a) 'Earth, water, fire, air, ether, mind, intellect and egotism, this is the eightfold division of my nature. This is my inferior nature, but distinct from this, O great-armed one, know my superior nature, the very life principle by which the universe is supported.' [4]
- (b) (i) 'due to the state [1] of being beyond the qualities (guṇas)' [1]  
 (ii) 'all-pervading' — *bahuvrīhi* compound [1] [3]
- (c) (i) As space is neither affected nor polluted by the objects it fills [1], so the Self remains pure, though it lives in all. [1]  
 (ii) As the one sun illumines the whole world, so the indwelling Self illumines the objective universe. [1] [3]

(ii) Śaṅkarabhāṣya on *Bhagavad Gītā*, Chap. 14, v 5

- (a) 'Nor is it meant here that quality and substance are different. Therefore, like qualities, they are ever dependent on the knower of the field. Being of the nature of ignorance, they bind the field-knower as it were. Resorting to him, they make that (knower) their sustainer; it is in this sense that they are said to bind.' (This last passage is obscure and has been translated in various ways.) [4]
- (b) 'born from the illusion of the Lord' [1] — *bahuvrīhi* compound [1] [2]
- (c) [ 1 mark for each of any four of the following:]  
 (i) definition of words (as in *guṇa* here)  
 (ii) relating this verse to others in the *Gītā*  
 (iii) explanation of a compound (as in *mahābāho*)  
 (iv) explanation of meanings  
 (v) positing of an objector [4]

[Total: 10 x 2 = 20 marks]

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

1.

That Hanuman, surrounded on all sides by those monkey leaders, burnt up the enemy army like a blazing fire. That exceptionally mighty monkey, surrounded by an army of monkeys, slaughtered the demons, like Yama at the end of time. But that monkey, Hanuman, filled with great grief and anger, threw a great rock on to the chariot of Rāvaṇa's son. As soon as the charioteer saw that coming, he then drove the chariot, drawn by obedient horses, off afar. That rock, not reaching that Indrajit, who was in his chariot with his charioteer, was employed in vain, split open the earth and entered it. When the rock fell, however, the demon army was troubled. The demons were violently crushed by the rock as it fell down. The monkeys in their hundreds rushed roaring towards him and, with their colossal bodies, seizing trees and mountain-tops, they were fully engaged.

[15 marks]

2. (a) truthfulness [1], gentleness [1], self-control [1] and protection [1]  
of his subjects [1] [5]
- (b) 'Practise [1] virtue [1] and leave behind [1] sin [1] and worship [1]  
your ancestors[1] and [1] the gods [1].' [1 mark construal] [9]
- (c) through charity [1] [1]
- (d) 'Having conquered [1] the whole [1] earth [1], be [1] joyful [1] and  
happy [1].' [1 mark construal] [7]
- (e) They are impelled by time [1] [1]
- (f) by doubting [1] Markandeya's [1] words [1] [3]
- (g) Yudhiṣṭhira is addressed as a bull [1] among the Bharatas [1]. Yudhiṣṭhira's  
dynasty is described as the celebrated [1] dynasty of the Kurus [1]. [4]

[Total: 30/2 = 15 marks]

3.

King Bhīṣmaka / had a beautiful / daughter / called / Rukmiṇī. / When / Rukmiṇī / heard / of the strength / and virtues / of Kṛṣṇa, / she thought / he / would be / a suitable / husband / for her. / Kṛṣṇa, / hearing of / Rukmiṇī's / intelligence, / generosity / and beauty, / resolved / to marry / her. / But / Rukmiṇī's / eldest / brother, / Rukmin, / wanted / her / to marry / his friend / Śiśupāla. / Rukmiṇī / was overcome / with grief / when / she heard / of this. /

Rukmiṇī / sent / a messenger / to Kṛṣṇa, / asking / for Kṛṣṇa / to take her away. / Kṛṣṇa / replied / to the messenger: / 'I too / am always / thinking / of her. / I shall take away / that gem / of a girl'./

Rukmiṇī / went to / the temple / to worship. / When / she left / the temple, / Kṛṣṇa / arrived / and snatched / her away. / Seeing this, / her brother / Rukmin / cried out / 'Stop!'. /

[Each section carries 2 marks for vocabulary and grammar, giving a maximum of 150 marks. This total is then divided by ten, giving a total out of 15. A mark out of 5, for style, idiom and general impression, is awarded according to the following table.]

Style Marks	Description of Style Mark Categories
5	Fluent and idiomatic.
4	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
3	Some attempt to move beyond the literal to an idiomatic rendering of the text through the use of grammatical structures.
2	Some evidence of the use of idiom, e.g. connectives, word order.
1	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0	Very literal translation with virtually no attempt to capture Sanskrit idiom.

Model answer:

नृपस्य भीष्मकस्य सुन्दरी कन्या रुक्मिणी नाम। कृष्णस्य बलं गुणाञ्च श्रुत्वा स मह्यमुचितः पतिर्भविष्यतीत्यचिन्तयत्। रुक्मिण्या बुद्धिं दानं रूपं च श्रुत्वा सा मम भार्या भविष्यतीति निश्चयमकरोत्। रुक्मिण्या ज्येष्ठः सोदरः रुक्मी नाम रुक्मिणी मम मित्रस्य शिशुपालस्य भार्या भविष्यतीत्यैच्छत्। तच्छ्रुत्वा रुक्मिणी शोकाक्रान्ता।

रुक्मिणी दूतं कृष्णं प्रति प्रेषयति स्म। हे कृष्ण मामपहरेति वदति रुक्मिणीत्यवदद्वृतः। कृष्णो दूतं प्रत्यवददहमपि तां सर्वदा चिन्तयामि। तत्कन्यारत्नमपहरिष्यामीति।

रुक्मिणी पूजार्थं मन्दिरमगच्छत्। यदा सा मन्दिरमत्यजत्कृष्ण आगच्छतामपाहरञ्च। तद्दृष्ट्वा तस्याः सोदरो रुक्म्यक्रोशद्विरमेति ॥

[ 20 marks ]



## B. Either (i) Pāṇinian Grammar option

Essay Questions [only one to be attempted, 10 marks]:

1. Candidates should lay out the system of *kevala*, *avyayībhāva*, *tatpuruṣa*, *bahuvrīhi* and *dvandva* compounds.
2. Candidates should illustrate their answer with reference to *guṇa* and *vṛddhi* strengths of the *dhātu* and the use of *kṛt* and *taddhita* affixes.
3. Candidates should lay out the system beginning with ‘*upadeśe’janunāsika it’* and ending with ‘*tasya lopaḥ’*.

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

4. (a) a word complete with *vibhakti* suffix  
(b) the forms of the present tense  
(c) a long vowel *ā*  
(d) before a vowel
5. *tip, tas, jhi; sip, thas, tha; mip, vas, mas*
6. (a) the voiced consonants  
(b) *i ī, u ū, ṛ ṝ, e, o, ai, au*  
(c) *ch ṭh th c ṭ t*
7. (a) *rame āsīt > ramayāsīt* (by ‘*eco’yavāyāvah’*)  
> *rama āsīt* (by ‘*lopaḥ śākalyasya’*)  
(b) *tat likhati > tad likhati* (by ‘*jhalām jaśo’nte’*)  
> *tallikhati* (by ‘*torli’*)
8. Such types are: *sañjñā* — defining;  
*paribhāṣā* — interpreting;  
*vidhi* — enjoining;  
*niyama* — restricting; and  
*adhikāra* — governing.
9. Accept correct examples.
10. *hrasvaṃ laghu* — a short vowel is light  
*saṃyoge guruḥ* — but takes stress before a conjunct consonant  
*dīrghaṃ ca* — and so does a long vowel

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

Seeing / Sītā / walking behind / Vālmīki, / people / were afflicted / with  
sorrow. / Vālmīki / said: /

‘Here, / O Rāma, / is the virtuous / Sītā, / who was abandoned / near /  
my / hermitage. / These / two boys / are her / sons, / and your sons /  
also. / I speak / the truth. / While meditating / in the forest, / Sītā’s /  
purity / was revealed / to me.’ /

Rāma, / in the presence / of that beautiful / princess, / replied to / that  
sage: /

‘Sītā told / me / she was / innocent / but since / the people / doubted /  
her word, / I sent / her away. / I know / these two boys / are my  
own / sons. / I wish / to live / in peace / with Sītā / again.’ /

Sītā, / bowing, / said: / ‘If / I have thought / of any / man / but Rāma, /  
may the earth / swallow / me.’ /

The gods, / with delighted / hearts, / cried out: / ‘O Sītā, / your / virtue /  
is supreme.’ /

*[Each section of the passage carries 2 marks maximum for vocabulary and grammar, giving a maximum of 150 marks for the whole text. This total is then divided by 5, giving a total out of 30. A mark out of 4, for style, idiom and general impression, is awarded according to the following table.]*

Style Marks	Description of Style Mark Categories
4	Fluent and idiomatic.
3	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
2	Some attempt to move beyond the literal to an idiomatic rendering of the text through the use of grammatical structures.
1	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0	Very literal translation with virtually no attempt to capture Sanskrit idiom.

Model answer:

सीता वाल्मीकिमन्वगच्छत् । तां दृष्ट्वा जनाः शोकपीडिताः ।  
 वाल्मीकिवददत्र राम साध्वी सीता ममाश्रमस्य समीपे त्यक्ता ।  
 एतौ बालकौ तस्याः पुत्रौ भवतः पुत्रावपि । सत्यं वदामि ।  
 वनध्याने सीताशुद्धत्वं मह्यं दर्शितमिति । राम एतस्याः सुन्दर्या  
 राजपुत्र्याः समीपे तमृषिं प्रत्यवदत्सीता मां शुद्धाहमित्यवदत् ।  
 यतस्तु तस्या वचनं जनैः शंकितं ततो मया सा दूरीकृता । एतौ  
 बालकौ ममैव पुत्राविति मया ज्ञातम् । सीतया सह शान्तौ  
 पुनर्वसेयमिति । सीता नत्वावदद्यदि रामादन्यस्य कस्यचिन्नरस्य  
 चिन्ता ममासीत्तर्हि पृथिवी मां खादेदिति । प्रहृष्टहृदयदेवा  
 अक्रोशन्सीते भवत्या धर्मः परम इति ॥

END

