

SANSKRIT 9606 – C.I.E. A-LEVEL 2015

MARKING SCHEME

General Note: In all cases reasonable alternative answers which are not specifically mentioned in the marking scheme will be accepted, and either some of the marks or all of the marks for that question will be awarded. Candidates may use upper or lower case initial letters for transliterating Sanskrit proper nouns. By 'construal' is meant understanding the overall meaning of the words as a sentence and conveying this in the English translation.

PAPER 1. PRESCRIBED TEXTS

1. Buddhacarita of Aśvaghoṣa

(i) Book 3, vv 54 to 59

- (a) 'Then, as the prince was proceeding in this way, a dead man was made by those very gods. The charioteer and the prince, and none other, saw him being carried dead along the road.
Then the prince spoke to the charioteer, "Who is this being carried by four men, being followed by depressed people? He is adorned and yet he is mourned."' [4]
- (b) (i) 'pure-natured' — *bahuvrīhi* compound [1]
(ii) 'whose mind is overcome' — *bahuvrīhi* compound [1]
(iii) 'of all creatures' — *karmadhāraya* compound [1]
- (c) He was troubled and began to question how these defects could be overcome. He left the palace and went in search of answers, eventually to reach enlightenment. [2]
- (d) ◡ — ◡ — — ◡ ◡ — ◡ — — / — — ◡ — — ◡ ◡ — ◡ — ◡ — ◡
— — ◡ — — ◡ ◡ — ◡ — — / — — ◡ — — ◡ ◡ — ◡ — ◡ — — [2]

(ii) Book 12, vv 100 to 104

- (a) "This path leads not to detachment, nor to awakening, nor to liberation. This is the eternal rule I obtained then at the base of the Jambu tree.
This cannot be attained by one devoid of strength." His dignity thus restored, he further reflected on the matter of increasing the strength of his body.' [4]
- (b) (i) 'fearful of existence' — 5th case *tatpuruṣa* compound [1]
(ii) 'through desire of Buddhahood' — 6th case *tatpuruṣa* compound [1]
(iii) 'health of mind' — 6th case *tatpuruṣa* compound [1]
- (c) He realized that proper concentration cannot be attained by one whose body and mind are weakened by excessive austerity. He ate and then meditated and came to enlightenment, teaching his wisdom far and wide. [2]

[Total: 11 + 9 = 20 marks]

2. Manu

(i) Book 2, vv 88 to 91;

- (a) 'As a charioteer controls his horses, so a wise man should strive to restrain the senses from wandering among the captivating objects of sense. I shall declare precisely and in due order those eleven organs of sense which the wise enumerated in former times.' [4]
- (b) (i) 'hand and foot' — *dvandva* compound [1]
 (ii) 'the ear etc.' — *bahuvrīhi* compound [1]
 (iii) 'the organs of action' — 6th case *tatpuruṣa* compound [1]
- (c) Marks to be awarded for examples relevant to the control of the senses, e.g. not looking at unclean objects, not touching certain parts of the body, not speaking unnecessary words. [2]

(ii) Book 12, vv 119 to 123

- (a) (i) 'in movement and touch' — *dvandva* compound [1]
 (ii) 'in digestion and sight' — *dvandva* compound [1]
 (iii) 'lord of creatures' — 6th case *tatpuruṣa* compound [1]
- (b) 'One should know that the sovereign ruler of all is the supreme Self, finer than even an atom, as bright as gold, perceptible when the intellect is quiescent. Some call Him Agni; others Manu, Lord of Creatures; some, Indra, the vital force; and yet others, the everlasting Brahman.' [4]
- (c) Marks to be awarded for quoting other relevant verses and references to meditation, knowledge, devotion etc. [4]

[Total: 9 + 11 = 20 marks]

3. Upaniṣads

(i) Īśā Up., vv 5 to 8

- (a) 'It moves, it moves not. It is far, it is near. It is within all this, also outside all this. He who sees all beings in his own self and his own self in all beings, does not feel any revulsion by reason of such a view.' [4]
- (b) (i) 'without a wound' — *nañ* compound [2]
 (ii) 'without sinews' — *nañ* compound [2]
 (iii) 'self-existent' — *bahuvrīhi* compound [2]
- (c) Relevant answers to be accepted, e.g. more mutual respect shown, more meditative practices engaged in. Marks to be awarded according to insight shown. [2]

(ii) Bṛhadāraṇyaka Up. 4:3: 3 to 5 inclusive

- (a) "When the sun has set, Yājñavalkya, what is the light for a man?"
 "The moon, indeed is his light, for with the moon, indeed as his light, he sits, moves, does his work and returns." "So indeed it is, Yājñavalkya."
 "When the sun has set, Yājñavalkya, and the moon has set, what is the light for a man?"
 "Fire, indeed is his light, for with fire, indeed as his light, he sits, does his work and returns." "So indeed it is, Yājñavalkya." [4]
- (b) Janaka asks Yājñavalkya about the light of man. He is first told it is the sun. He asks what is that light when the sun has set. He is told the moon. Janaka asks successively the same question and is told fire, then speech and finally the Self, which is ultimately established as the real light of man. [4]

[Total: 12 + 8 = 20 marks]

4. Bhagavad Gītā and Śaṅkara's Commentary

(i) Chap. 7, vv 4 to 6; Chap. 13, vv 28 to 30

- (a) Earth, water, fire, air, ether, mind, intellect, and egoism. Kṛṣṇa's higher nature is the life-element which supports the universe. [3]
- (b) (i) 'being the soul' — *bahuvrīhi* compound [1]
 (ii) 'having origin in this' — *bahuvrīhi* compound [1]
 (iii) 'the diverse existence of beings' — 6th case *taṭpuruṣa* compound [1]
- (c) 'Seeing the Lord which is everywhere the same, he destroys not the Self by the Self, and goes to the supreme goal.
 He verily sees who sees that all actions are done by Nature alone and that the Self is not an agent of action.' [4]

(ii) Śaṅkarabhāṣya on *Bhagavad Gītā*, Chap. 6, v 35

- (a) (i) 'undoubtedly': the non-existence of doubt
 (ii) 'practice': repetition of some mental thought or idea on a given plane of mind
 (iii) 'detachment': absence of desire for enjoyment of seen or unseen objects through the practice of seeing their defects [6]
- (b) [1 mark for any four of the following]
 (i) quoting supporting texts
 (ii) etymological explanation of words
 (iii) giving of synonyms
 (iv) analysis of compounds
 (v) careful explanation of ideas in the text [4]

[Total: 10 x 2 = 20 marks]

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

1.

Nor is he devoid of righteousness and virtues, enhancing as he does the joy of his mother Kausalyā, for nor is he harsh to any living beings, devoted as he is to the well-being of all created beings.

Seeing his father deceived by Kaikeyī, Rāma, his mind set on righteousness, then departed for the forest, saying 'I shall prove my father to be of truthful speech.'

Giving up both his kingdom and the enjoyment of the senses, he penetrated into the Daṇḍaka forest in order to fulfil the cherished desire of Kaikeyī and his father Daśaratha.

Rāma is not hard-hearted, O dear one, nor ignorant, nor are his senses unsubdued. Nor has any charge of falsehood been heard about him, nor indeed should you accuse him in this way.

Rāma is righteousness incarnate, virtuous and of true valour. He is the king of the whole world, just as Indra is the king of the gods.

If you wish to enjoy a long life, happiness and also your kingdom, which was very difficult to win, do not offend Rāma.

Having known in truth both your own strength and that of Rāma, having ascertained what is in your best interests, you ought to do the proper thing.

[A mark out of 15 is awarded for the translation of each verse. The total marks are then divided by 7.]

[15 marks]

2. (a) 'possessed [1] by grief [1] and misery [1]' [3]
- (b) 'I am [1] struck down [1] I am destroyed [1] I am fearful [1]
in this deserted [1] forest [1]' [1 mark construal] [7]
- (c) He knows [1] righteousness [1] and speaks [1] the truth [1]. [4]
- (d) 'You are seen, you are seen [1]. O king [1] you are this one [1]
I have seen [1].' [1 mark construal] [5]
- (e) Why [1] does her husband [1] not reply [1]? [3]
- (f) 'I am not [1] grieving [1] for myself [1]' [1 mark construal] [4]
- (g) Her husband [1] will be alone [1]. [2]
- (h) Repetition e.g. *hā* is repeated four times and *asmi* three times in lines
3 and 4. [1]
Rhetorical questions e.g. *katham* in lines 6 and 7, asked as if her husband
were present. [1] [2]

[Total: 30/2 = 15 marks]

3.

There was / a priest / called / Śrutadeva, / who / was / devoted / to Kṛṣṇa. / He was / virtuous / and / contented, / and / lived / in the city / of Mithilā. / The king / at that / time, / Bahulāśva, / was free from / pride, / and / was / desirous / of meeting / Kṛṣṇa. / Hearing / of the wishes / of these / two / men, / Kṛṣṇa / went / to Mithilā. / All / the people / rejoiced / on seeing / Kṛṣṇa, / the teacher / of all / the worlds. / In the presence of / Kṛṣṇa, / the people's / ignorance / was destroyed. / Śrutadeva / and the king / of Mithilā / fell / at the feet / of Kṛṣṇa, / and / requested / that / he be / their / guest. / Thinking / that / both / men / should receive / blessings / Kṛṣṇa / assumed / two / forms / and / went / to the houses / of both / simultaneously. /

[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:

आसीद्ब्राह्मणः श्रुतदेवो नाम। स कृष्णभक्तः। स साधुः
 संतुष्टश्च मिथिलानगरेऽवसत्। तस्मिन्काले नृपो बहुलाश्वो
 नाम। सोऽहंकारहीनः कृष्णेन सह मिलितुमैच्छत्। एतयोर्-
 नरयोरिच्छे श्रुत्वा कृष्णो मिथिलामगच्छत्। सर्वलोकगुरुं कृष्णं
 दृष्ट्वा सर्वे जना अरमन्त। कृष्णस्य समीपे जनाविद्या नष्टा।
 श्रुतदेवो मिथिलानृपश्च कृष्णपादयोरपततां भगवानावयोरतिथिर्भवत्वि-
 त्ययाचताम्। उभौ नरावाशीर्वादानर्हत इति चिन्तयित्वा कृष्णो
 द्वे रूपे कृत्वोभयोर्नरयोगृहे युगपदगच्छत् ॥

[20 marks]

B. Either (i) Pāṇinian Grammar option

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

1. The answer should make it clear how the Pāṇini order is based on such factors as terseness and the 'pūrvatrāsiddham' tactic, whereas the *Siddhāntakaumudī* is based on a rational subject order arrangement.
2. Explanation of the fivefold system of *samāsa*, including *kevala*, *avyayībhāva*, etc. Examples, with translations, of four types.
3. Examples should be given with translations, such as:
sandhi sūtras e.g. 'iko yaṇaci' 'In place of an *ik* (*i, u, r, l*) there is a *yaṇ* (*y, v, r, l*) before an *ac* (any vowel).'
sañjñā sūtras e.g. 'vṛddhirādaic' 'vṛddhi is the name of long *ā* and *aic* (*ai* and *au*).'

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

4. 'Let the substitute take the place of only the final sound of that which is expressed in the sixth case.' *ṣaṣṭhī* and *ādeśa* are brought in. It is a *paribhāṣā sūtra*.
5. *śū au jas, am auṣ śas, ṭā bhyām bhis, ŋe bhyām bhyas, ŋasī bhyām bhyas, ŋas os ām, ŋi os sup*
6. (i) *a, i, u, r, l* (ii) *ñ, m, ṇ, ṅ, n* (iii) *j, b, g, ḍ, d*
7. (i) sounded through mouth and nose together, '*mukhanāsikāvacaṇo 'nunāsikaḥ*'
(ii) a conjunct consonant: '*halo 'nantarāḥ saṃyogaḥ*'
(iii) the elision of a term: '*adarśanaṃ lopaḥ*'
8. (i) *k, kh, g, gh, ṇ*, (ii) a long *ū*, (iii) before a consonant, (iv) the present case endings of a verb
9. (i) *guro ātman > guravātman* (by '*eco 'yavāyāvaḥ*')
guravātman > gura ātman (by '*lopaḥ śākalyasya*' - optional, usually not taken)
(ii) *āsīt lokaḥ > āsīd lokaḥ* (by '*jhalāṃ jaśo 'nte*')
āsīd lokaḥ > āsīllokaḥ (by '*torli*')
10. Two vowels which meet but for which *sandhi* is proscribed, e.g. *aho aho, harī eva*, etc.

[Total: 34 marks]

B. Or (ii) Higher Level Prose Composition

Uṣā, / the daughter / of king / Bāṇa, / asked / the goddess / Pārvatī / 'Who / shall be / my husband?' / Pārvatī / replied / 'You will see / him / in a dream.' / As / Pārvatī / had said, / there came / to Uṣā / in a dream / a handsome / man, / with whom / she / straight away / fell in love. / When / Uṣā / got up / and could not see / him / she grieved / and called out / to her friend / Citralekhā / who was the daughter / of Bāṇa's / minister / 'Where / is he?' / Citralekhā / was at first / puzzled / by the question. / Then / Uṣā / full of embarrassment / told / her / everything. / Citralekhā / had special / magic power. / She / quickly / drew / pictures / of various / gods / and men / and showed / them / to Uṣā. / Seeing / the picture / of Kṛṣṇa's / grandson / Aniruddha, / Uṣā / cried out / 'This / is he, / this is / he!' /

[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:

उषा नृपस्य बाणस्य कन्या देवीं पार्वतीमपृच्छत्को मम पतिर्भविष्यतीति। पार्वती प्रत्यवदत्तं स्वप्ने द्रष्टव्यमीति। यथा पार्वत्योक्तं तथा स्वप्ने सुन्दरनर उषामागच्छत्। सा तस्मिन्नन्तरमस्निह्यत्। उत्थाय तमदृष्ट्वोषाशोचत्। सा मित्रं चित्रलेखां बाणामात्यकन्यामक्रोशत्कुत्र स इति। प्रथमं चित्रलेखा प्रश्नेन व्याकुलाभवत्। तदोषा लज्जापूर्णा तां सर्वमकथयत्। चित्रलेखाया विशेषमायासीत्। सा विविधदेवमानुषानां चित्राणि विलिख्य तान्युषामदर्शयत्। कृष्णप्रपुत्रस्यानिरुद्धस्य चित्रं दृष्ट्वोषाक्रोशत्सोऽयं सोऽयमिति ॥

[34 marks]

END