

Question	Answer	Marks
	<i>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.</i>	
1(i)	<i>Buddhacarita of Aśvaghōṣa, Canto 3, vv 36 to 41</i>	
1(i)(a)	“Thus old age without distinction destroys memory, beauty and power. People, though seeing such before their very eyes, do not get disturbed.” “This being so, O charioteer, turn back the horses! Quickly, may your honour go home. For, how can there be pleasure for me in the garden, when fear of old age is turning in my mind?”	4
1(i)(b)(i)	'of the master's son' — <i>tatpuruṣa</i> compound	2
1(i)(b)(ii)	'overcome by thought' — <i>bahuvrīhi</i> compound	2
1(i)(c)	old age, disease [1] and death [1]	2
1(ii)	<i>Buddhacarita of Aśvaghōṣa, Canto 12, vv 98 to 104</i>	
1(ii)(a)	'Although he was thin, his radiance and glory were not thin, and he created delight for the eyes of others like the moon in autumn at the beginning of the bright fortnight creates delight for water lilies. Even though he was thin, with skin and bones remaining, without a remainder of fat, flesh and blood, he seemed like the ocean, whose depth is never diminished.'	4
1(ii)(b)(i)	'his body clearly tormented in vain by severe austerities' — <i>bahuvrīhi</i> compound	4
1(ii)(b)(ii)	'his dignity restored' — <i>bahuvrīhi</i> compound	2
2(a)	<i>Laws of Manu, Chap. 1, vv 89 to 91; Chap. 2, vv 92 and 93</i>	
2(i)(a)(i)	'non-attachment' — <i>nañ karmadhāraya</i> compound	2
2(i)(a)(ii)	'a merchant's trade' — <i>tatpuruṣa</i> compound	2
2(i)(b)	— — — — — / — — — — — — — — — — / — — — — — This is called 'śloka' metre.	3
2(i)(c)	'By attachment to the senses, one incurs sin without a doubt; however, restraining them, one procures success.'	3
2(ii)	<i>Laws of Manu, Chap. 7, vv 14 to 16 and 18 to 20</i>	
2(ii)(a)	'For the sake of the king the Lord, in former times, created punishment, the protector of all beings, the law, his son, consisting of the glory of Brahman. All beings stationary and moving, due to the dread of punishment are fit for enjoyment and do not swerve from their own duties.'	4
2(ii)(b)(i)	'not acting righteously' — <i>nañ karmadhāraya</i> compound	2

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2(ii)(b)(ii)	'tirelessly' — <i>nañ karmadhāraya</i> compound	2
2(ii)(c)	If the king were not to inflict punishment tirelessly on those who should be punished, [1] the stronger would roast the weak like fish on a spit [1].	2
3(i)	<i>Muṇḍaka Upaniṣad 1:1: 3 to 6</i>	
3(i)(a)(i)	'owner of a great hall' — <i>bahuvrīhi</i> compound	2
3(i)(a)(i)	'the knowers of Brahman (Universal Spirit)' — <i>tatpuruṣa</i> compound	2
3(i)(b)	'That which is invisible, ungraspable, without family, without caste, without sight or hearing, without hands or feet, eternal, all-pervading, omnipresent, exceedingly subtle, that is the Undecaying which the wise perceive as the source of all beings.'	4
3(i)(c)	The first two stages, student and householder, were devoted primarily to acquisition of and practice of the lower knowledge. The third stage, the forest dweller, is devoted to penetrating the Vedas more deeply and preparing the being for the fourth stage - <i>sannyāsin</i> - realization of the higher knowledge.	2
3(ii)	<i>Bṛhadāranyaka Upaniṣad 4:3: 2 to 4; 19, 20</i>	
3(ii)(a)	A king is asking questions of a sage [1]. He has to keep pressing his questions, and does not get a full answer at first [1].	2
3(ii)(b)	“When the sun has set, O Yājñavalkya, and the moon has set, what light does a person have?” “The fire indeed is his light, for with the fire indeed as one’s light, one sits, moves about, does one’s work and returns.” “Just so, O Yājñavalkya.” “There is nothing separate here;’ this is to be considered with the mind alone. He who sees difference here, as it were, wanders from death to death.”	4
3(ii)(c)	The main purpose and subject matter is declaration of the identity of the individual Self and the Universal Spirit [1]. Lines 12 and 13 of this passage do speak of this unity [1], saying that the Self (<i>ātman</i>) is in reality deathless (<i>apramayam</i>) [1] and beyond space (<i>para ākāśāt</i>) [1].	4
4(i)	<i>Bhagavad Gītā Chap. 6, vv 33 to 35; Chap. 13, vv 27 to 29</i>	
4(i)(a)	'Without a doubt, O mighty-armed, the moving mind is difficult to restrain. However, O son of Kuntī, it is restrained by practice and by indifference to worldly objects.' 'He who sees the supreme Lord existing the same in all beings, not perishing when they perish, he truly sees.'	4
4(i)(b)(i)	'O destroyer of the demon Madhu' — <i>tatpuruṣa</i> compound	2
4(i)(b)(ii)	'a non-doer' — <i>nañ karmadhāraya</i> compound	2
4(i)(c)	The Self is not the agent or doer of any action, for these are, in reality, performed by the <i>guṇas</i> of <i>prakṛti</i> , the forces of nature.	2
4(ii)	<i>Śaṅkarabhāṣya on Bhagavad Gītā, Chap. 2, v 12</i>	
4(ii)(a)(i)	'not [1] at any time [1]'	2
4(ii)(a)(ii)	'in the time [1] after the destruction of this body [1]'	2

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4(ii)(b)	'The meaning is that even in all the three times we are eternal in our nature as the Self. The plural number (in 'we') is used following the diversity of the bodies, but not in the sense of the multiplicity of the Self.'	2
4(ii)(c)	A <i>dvaita</i> (dualistic) school of thought would argue that the verse speaks of many souls [1] who are individual [1], who live in eternity [1], and are separate from the Supreme Being [1].	4