CBSE Class 10 Sanskrit Communicative 2026-27

Sample Paper with Solutions

Conducted by the Central Board of Secondary Education (CBSE)

Time Allowed: 3 hours **Maximum Marks: 80**

General Instructions

(i) कृपया सम्यक्तया परीक्षणं कुर्वन्तु यत् अस्मिन् प्रश्नपत्रे **18** प्रश्नाः सन्ति।

(ii) अस्मिन् प्रश्नपत्रे **चत्वारः** भागाः सन्ति - 'क' भागः : अपठितावबोधनम् (**10** अङ्काः), 'ख' भागः : रचनात्मककार्यम् (**15** अङ्काः), 'ग' भागः : अनुप्रयुक्तव्याकरणम् (**25** अङ्काः), 'घ' भागः : पठितावबोधनम् (**30** अङ्काः)।

(iii) प्रत्येकं भागम् अधिकृत्य उत्तराणि एकस्मिन् स्थाने क्रमेण लेखनीयानि।

(iv) उत्तरलेखनात् पूर्वं प्रश्नस्य क्रमाङ्कः अवश्यं लेखनीयः।

(v) प्रश्नस्य क्रमाङ्कः प्रश्नपत्रानुसारम् एव लेखनीयः।

(vi) सर्वेषां प्रश्नानाम् उत्तराणि संस्कृतेन लेखनीयानि।

(vii) प्रश्नानां निर्देशाः ध्यानेन अवश्यं पठनीयाः।

(viii) 2026-27 इति शैक्षणिकसत्रे प्रश्नपत्रस्य प्रारूपे मूल्याङ्कनपद्धतौ च किमपि परिवर्तनं नास्ति।

'क' भागः : अपठितावबोधनम् (10 marks)

(10 अङ्काः)

1(A)(i). अधोलिखितं गद्यांशं पठित्वा प्रदत्तप्रश्नानाम् उत्तराणि संस्कृतेन लिखत -

श्रमस्य साहसस्य च योग्यः फलितांशः प्राप्यते। यदा भवान् मनसि लक्ष्यं चिन्तयित्वा धैर्यपूर्वकं निजकार्यं करोति तदा अवश्यमेव साफल्यं प्राप्तुं शक्नोति। अतएव कथ्यते- 'साहसे एव श्रीः प्रतिष्ठिता।' जीवने लाभालाभयोः विचारं विना परिश्रमः करणीयः। साहसिनः विद्यार्थिनः सदैव कर्मयोगिनः भूत्वा सम्यक्पदम् अलङ्कुर्वन्ति। साहसिनः जनाः सर्वदा सन्मार्गम् अनुसरन्ति। एते एव जनाः राष्ट्रोन्नयने समर्थाः भवन्ति। साहसः एव विपदि अस्माकं कृते उपकारकः भवति। साहसः श्रमः च द्वयोः अपि सामाञ्जस्यम् अनिवार्यम् अस्ति। केवलं भाग्यम् अनुसृत्य यदि उपविश्यते तर्हि साफल्यम् एकः स्वप्नः इव तिष्ठति। अतः आवश्यकता अस्ति यद् देशस्य भाविनः नागरिकाः छात्राः साहसिनः कर्त्तव्यनिष्ठाश्च भवेयुः।

एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)

जीवने कयोः विचारं विना परिश्रमः करणीयः? [1 mark]

Solution:

Concept:

- The question asks: In life, without thinking about what pair should hard work be done? (जीवने कयोः विचारं विना परिश्रमः करणीयः?)
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: जीवने लाभालाभयोः विचारं विना परिश्रमः करणीयः।
In English: In life, hard work should be done without thinking of gain and loss.

Step 2: Write the answer in Sanskrit The question word कयोः asks about two things (dual number). The passage names the pair लाभ (gain) and अलाभ (loss), joined as one word with the dual ending -योः. Copy it as it is.
Answer: लाभालाभयोः
In English: Of gain and loss.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
लाभालाभयोः

Quick Tip to Solve: Look for the sentence about hard work without thinking of two things.

1(A)(ii). एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)

राष्ट्रोन्नयने के जनाः समर्थाः भवन्ति? [1 mark]

Solution:

Concept:

- The question asks: In nation building, which people are able? (राष्ट्रोन्नयने के जनाः समर्थाः भवन्ति?)
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: साहसिनः जनाः सर्वदा सन्मार्गम् अनुसरन्ति। एते एव जनाः राष्ट्रोन्नयने समर्थाः भवन्ति।
In English: Brave people always follow the right path. Only these people are able in the progress of the nation.

Step 2: Write the answer in Sanskrit The words एते जनाः (these people) point back to the earlier sentence. That sentence names them: साहसिनः जनाः. One word is enough, so write साहसिनः.

Answer: साहसिनः
In English: The brave (courageous) people.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
साहसिनः

Quick Tip to Solve: The word 'एते' points to the people named in the line just before.

1(A)(iii). एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
साहसे का प्रतिष्ठिता? [1 mark]

Solution:

Concept:

- The question asks: In courage, what is established? (साहसे का प्रतिष्ठिता?)
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अतएव कथ्यते- 'साहसे एव श्रीः प्रतिष्ठिता।'
In English: That is why it is said: 'Wealth and prosperity (Shri) rest in courage alone.'

Step 2: Write the answer in Sanskrit The question word का is feminine. In the saying, the feminine word that is established (प्रतिष्ठिता) is श्रीः.
Answer: श्रीः
In English: Shri (prosperity, fortune).

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
श्रीः

Quick Tip to Solve: Recall the saying that begins with 'अतएव कथ्यते'.

1(B)(i). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
अधुना का आवश्यकता अस्ति? [2 marks]

Solution:

Concept:

- The question asks: What is the need now? (अधुना का आवश्यकता अस्ति?)
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अतः आवश्यकता अस्ति यद् देशस्य भाविनः नागरिकाः छात्राः साहसिनः कर्त्तव्यनिष्ठाश्च भवेयुः।
In English: So the need is that the future citizens of the country, the students, should be brave and devoted to duty.

Step 2: Write the answer in Sanskrit The last sentence of the passage answers this directly. Begin with अधुना and use the यद् clause (यद् ... भवेयुः) from the passage.
Answer: अधुना देशस्य भाविनः नागरिकाः छात्राः साहसिनः कर्त्तव्यनिष्ठाश्च भवेयुः इति आवश्यकता अस्ति।
In English: Now the need is that the students, the future citizens of the country, should be brave and duty-bound.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the

paper asks.
अधुना देशस्य भाविनः नागरिकाः छात्राः साहसिनः कर्त्तव्यनिष्ठाश्च भवेयुः इति आवश्यकता अस्ति।

Quick Tip to Solve: The last sentence of the passage states the need.

1(B)(ii). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
के सम्यक् पदम् अलङ्कुर्वन्ति? [2 marks]

Solution:

Concept:

- The question asks: Who adorn the proper position? (के सम्यक् पदम् अलङ्कुर्वन्ति?)
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: साहसिनः विद्यार्थिनः सदैव कर्मयोगिनः भूत्वा सम्यक्पदम् अलङ्कुर्वन्ति।
In English: Brave students, always becoming men of action (karmayogis), adorn a worthy position.

Step 2: Write the answer in Sanskrit The question is about the subject of अलङ्कुर्वन्ति. The passage says it is साहसिनः विद्यार्थिनः. A full sentence needs the verb too.
Answer: साहसिनः विद्यार्थिनः सदैव कर्मयोगिनः भूत्वा सम्यक्पदम् अलङ्कुर्वन्ति।
In English: Brave students, always becoming karmayogis, adorn a worthy position.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
साहसिनः विद्यार्थिनः सदैव कर्मयोगिनः भूत्वा सम्यक्पदम् अलङ्कुर्वन्ति।

Quick Tip to Solve: The verb अलङ्कुर्वन्ति appears in the sentence about students.

1(B)(iii). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
श्रमस्य साहसस्य च कीदृशः फलितांशः प्राप्यते? [2 marks]

Solution:

Concept:

- The question asks: What kind of result is obtained from effort and courage? (श्रमस्य साहसस्य च कीदृशः फलितांशः प्राप्यते?)
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: श्रमस्य साहसस्य च योग्यः फलितांशः प्राप्यते।
In English: A fitting (proper) result is obtained from effort and courage.

Step 2: Write the answer in Sanskrit The first sentence of the passage gives the answer. The question word कीदृशः asks for a quality, and the passage gives it as योग्यः (fitting).
Answer: श्रमस्य साहसस्य च योग्यः फलितांशः प्राप्यते।
In English: A fitting result is obtained from effort and courage.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
श्रमस्य साहसस्य च योग्यः फलितांशः प्राप्यते।

Quick Tip to Solve: Read the very first sentence of the passage.

1(C). अस्य अनुच्छेदस्य कृते उपयुक्तं शीर्षकं संस्कृतेन लिखत। [1 mark]

Solution:

Concept:

- The paper asks for a suitable title for the passage, written in Sanskrit.
- It carries 1 mark.

Step 1: Find the main idea The passage says that courage and hard work together give success. It tells students to be brave and duty-bound.
So the main idea is the importance of effort and courage.

Step 2: Make the title A good title is short and in Sanskrit. The marking scheme gives श्रमसाहसयोः महत्त्वम् and accepts any other suitable title, for example साहसस्य महत्त्वम् or श्रमः साहसः च.

Step 3: Conclusion A title such as श्रमसाहसयोः महत्त्वम् fits the passage. Any other suitable Sanskrit title earns the mark.
श्रमसाहसयोः महत्त्वम्

Quick Tip to Solve: Think of the two qualities the passage praises.

1(D)(i). यथानिर्देशम् उत्तरत -
'एते एव जनाः राष्ट्रोन्नयने समर्थाः भवन्ति।' अत्र कर्तृपदं किम्? [1 mark]

(A) एते

(B) जनाः

(C) समर्थाः

(D) भवन्ति

Correct Answer: (B) जनाः

Solution:

Concept:

- The question asks: In 'एते एव जनाः राष्ट्रोन्नयने समर्थाः भवन्ति।' which word is the subject (कर्तृपदम्)?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue The subject (कर्तृपद) is the doer, the noun in the nominative case that the verb agrees with. The verb here is भवन्ति (plural). Ask: who are able? Answer: जनाः.

Step 2: Check option (क) एते एते means 'these' and only describes जनाः. It is an adjective (pronoun used as a describing word), not the doer. So option (क) is WRONG.

Step 3: Check option (ख) जनाः जनाः means 'people' and is the plural noun that the verb भवन्ति agrees with. It answers 'who are able?'. So option (ख) is CORRECT.

Step 4: Check option (ग) समर्थाः समर्थाः means 'capable'. It tells what the people are, so it is the complement, not the subject. So option (ग) is WRONG.

Step 5: Check option (घ) भवन्ति भवन्ति is the verb (are, become). A verb is never the subject. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ख) जनाः.
(ख) जनाः

Quick Tip to Solve: Ask the verb भवन्ति: who are able?

1(D)(ii). यथानिर्देशम् उत्तरत -
'साहसिनः जनाः सर्वदा सन्मार्गम् अनुसरन्ति।' अस्मिन् वाक्ये किं क्रियापदं प्रयुक्तम्? [1 mark]

(A) साहसिनः

(B) जनाः

(C) सन्मार्गम्

(D) अनुसरन्ति

Correct Answer: (D) अनुसरन्ति

Solution:

Concept:

- The question asks: In 'साहसिनः जनाः सर्वदा सन्मार्गम् अनुसरन्ति।' which verb (क्रियापदम्) is used?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue The verb (क्रियापद) is the word that shows the action. Here the action is following, and the word for it is the present tense plural form अनुसरन्ति (they follow).

Step 2: Check option (क) साहसिनः साहसिनः means 'brave'. It describes जनाः, so it is an adjective. So option (क) is WRONG.

Step 3: Check option (ख) जनाः जनाः means 'people'. It is the subject, a noun. So option (ख) is WRONG.

Step 4: Check option (ग) सन्मार्गम् सन्मार्गम् means 'the right path'. It is the object (accusative), a noun. So option (ग) is WRONG.

Step 5: Check option (घ) अनुसरन्ति अनुसरन्ति means 'they follow'. It is the action word, so it is the verb. So option (घ) is CORRECT.

Step 6: Conclusion The correct option is (घ) अनुसरन्ति.
(घ) अनुसरन्ति

Quick Tip to Solve: Find the word that tells the action of following.

1(D)(iii). यथानिर्देशम् उत्तरत -
'जनाः' इति विशेष्यपदस्य विशेषणपदं किम्? [1 mark]

(A) योग्यः

(B) उपकारकः

(C) साहसिनः

(D) प्रतिष्ठिता

Correct Answer: (C) साहसिनः

Solution:

Concept:

- The question asks: Which adjective (विशेषणपदम्) goes with the noun (विशेष्यपदम्) 'जनाः'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue An adjective agrees with its noun in gender, number and case. जनाः is masculine, plural, nominative. In the passage the phrase is साहसिनः जनाः (brave people).

Step 2: Check option (क) योग्यः योग्यः is masculine singular and describes फलितांशः (the result), not जनाः. So option (क) is WRONG.

Step 3: Check option (ख) उपकारकः उपकारकः is singular and describes साहसः (courage, 'helpful in

danger'), not जनाः. So option (ख) is WRONG.

Step 4: Check option (ग) साहसिनः साहसिनः is masculine plural nominative, the same as जनाः, and the passage says साहसिनः जनाः. It is the describing word. So option (ग) is CORRECT.

Step 5: Check option (घ) प्रतिष्ठिता प्रतिष्ठिता is feminine singular and goes with श्रीः, not with जनाः. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ग) साहसिनः.
(ग) साहसिनः

Quick Tip to Solve: Which word describes the people in the passage?

'ख' भागः : रचनात्मकं कार्यम् (15 marks)

(15 अङ्काः)

2(i). भवान् मुकेशः। संस्कृतसम्भाषणशिबिरविषये स्वमित्रं प्रति लिखितं परं मञ्जूषायां प्रदत्तशब्दैः पूरयित्वा पत्रं पुनः लिखत।
रोहिणी सेक्टर 9,
(i)
तिथिः
प्रिय मित्र मनोज !
सस्नेहं (ii) ।
अत्र सर्वगतं कुशलम्। मन्ये भवान् अपि (iii) स्यात्। गतसप्ताहे अस्माकं विद्यालये संस्कृतसम्भाषणशिबिरम् (iv) आसीत्। दश दिनानि यावत् वयं संस्कृतेन सम्भाषणस्य (v) कृतवन्तः। एकस्याः लघुनाटिकायाः मञ्चनं (vi) अकुर्म। अहं तु विदूषकस्य (vii) कृतवान्। सर्वे जनाः हसित्वा वारं वारं करतलध्वनिम् अकुर्वन्। अहं तु इदानीं सर्वदा संस्कृतेन एव वदामि। मम शिक्षकः अपि (viii) स्निह्यति। त्वम् अपि प्रयत्नं कुरु। नूनं यशस्वी भविष्यसि। पितरौ (ix) मम प्रणामाञ्जलिं निवेदयतु।
तव (x) ,
मुकेशः।
मञ्जूषा
नमस्ते, अभ्यासम्, दिल्लीतः, प्रति, कुशली, अभिनयम्, मयि, आयोजितम्, वयम्, अभिन्नहृदयः।
रोहिणी सेक्टर 9,
(i) [0.5 marks]

Solution:

Concept:

- The letter has a blank here: रोहिणी सेक्टर 9,
- (i)
- The blank must be filled with one word from the box.

Step 1: Find the clue The head of a letter gives the sender's address and place. The address says Rohini Sector 9, so the next line must name the city. The box has the place word दिल्लीतः (Delhi). It is the only place name in the box.

Step 2: Fill the blank The word that fits is दिल्लीतः.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
दिल्लीतः

Quick Tip to Solve: A letter starts with the sender's address.

2(ii). सस्नेहं (ii) । [0.5 marks]

Solution:

Concept:

- The letter has a blank here: सस्नेहं (ii) ।
- The blank must be filled with one word from the box.

Step 1: Find the clue A friendly letter opens with a greeting after the line सस्नेहम्. The greeting word in the box is नमस्ते (greetings). सस्नेहं नमस्ते is the usual opening of a Sanskrit letter to a friend.

Step 2: Fill the blank The word that fits is नमस्ते.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
नमस्ते

Quick Tip to Solve: What do we say right after 'with love' in a letter?

2(iii). मन्ये भवान् अपि (iii) स्यात्। [0.5 marks]

Solution:

Concept:

- The letter has a blank here: मन्ये भवान् अपि (iii) स्यात्।
- The blank must be filled with one word from the box.

Step 1: Find the clue The sentence means 'I think you also may be ...'. The verb स्यात् (may be) needs a describing word. The letter has just said 'here all are well', so the friend should also be well. The box word कुशली means 'well, healthy'.

Step 2: Fill the blank The word that fits is कुशली.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
कुशली

Quick Tip to Solve: I hope you are also ...?

2(iv). संस्कृतसम्भाषणशिबिरम् (iv) आसीत्। [0.5 marks]

Solution:

Concept:

- The letter has a blank here: संस्कृतसम्भाषणशिबिरम् (iv) आसीत्।
- The blank must be filled with one word from the box.

Step 1: Find the clue The sentence means 'The Sanskrit conversation camp ... in our school last week'. शिबिरम् is neuter singular. A past participle that agrees with it is needed. आयोजितम् (organised) is neuter singular, so आयोजितम् आसीत् means 'was organised'.

Step 2: Fill the blank The word that fits is आयोजितम्.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
आयोजितम्

Quick Tip to Solve: Which neuter word means 'was organised'?

2(ix). पितरौ (ix) मम प्रणामाञ्जलिं निवेदयतु। [0.5 marks]

Solution:

Concept:

- The letter has a blank here: पितरौ (ix) मम प्रणामाञ्जलिं निवेदयतु।
- The blank must be filled with one word from the box.

Step 1: Find the clue The sentence means 'Offer my respects to (your) parents'. The word प्रति (towards, to) joins with the accusative पितरौ to give 'to the parents'.

Step 2: Fill the blank The word that fits is प्रति.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
प्रति

Quick Tip to Solve: Which word means 'to' or 'towards'?

2(v). वयं संस्कृतेन सम्भाषणस्य (v) कृतवन्तः। [0.5 marks]

Solution:

Concept:

- The letter has a blank here: वयं संस्कृतेन सम्भाषणस्य (v) कृतवन्तः।
- The blank must be filled with one word from the box.

Step 1: Find the clue कृतवन्तः means 'we did'. We need an object that can be done: सम्भाषणस्य अभ्यासम् means 'practice of conversation'. The object is in the accusative singular, ending in -म्.

Step 2: Fill the blank The word that fits is अभ्यासम्.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
अभ्यासम्

Quick Tip to Solve: What do you do for ten days to learn to speak?

2(vi). एकस्याः लघुनाटिकायाः मञ्चनं (vi) अकुर्म। [0.5 marks]

Solution:

Concept:

- The letter has a blank here: एकस्याः लघुनाटिकायाः मञ्चनं (vi) अकुर्म।
- The blank must be filled with one word from the box.

Step 1: Find the clue The verb अकुर्म is first person plural of the past tense, meaning 'we did'. Its subject must be वयम् (we). The sentence reads 'We staged a small play'.

Step 2: Fill the blank The word that fits is वयम्.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
वयम्

Quick Tip to Solve: Who did the staging? The verb says 'we did'.

2(vii). अहं तु विदूषकस्य (vii) कृतवान्। [0.5 marks]

Solution:

Concept:

- The letter has a blank here: अहं तु विदूषकस्य (vii) कृतवान्।
- The blank must be filled with one word from the box.

Step 1: Find the clue The sentence means 'I played the role of the clown (vidushaka)'. The word for acting is अभिनयम् (acting, a performance), the object of कृतवान् (did).

Step 2: Fill the blank The word that fits is अभिनयम्.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
अभिनयम्

Quick Tip to Solve: What does a person do for a character in a play?

2(viii). मम शिक्षकः अपि (viii) स्निह्यति। [0.5 marks]

Solution:

Concept:

- The letter has a blank here: मम शिक्षकः अपि (viii) स्निह्यति।
- The blank must be filled with one word from the box.

Step 1: Find the clue The verb स्निह् (to love) is used with the locative case of the person loved. The speaker is 'I', whose locative is मयि. So मयि स्निह्यति means 'loves me'.

Step 2: Fill the blank The word that fits is मयि.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
मयि

Quick Tip to Solve: Whom does the teacher love? The verb स्निह् takes the locative.

2(x). तव (x) ,
मुकेशः।

[0.5 marks]

Solution:

Concept:

- The letter has a blank here: तव (x) ,
- मुकेशः।
- The blank must be filled with one word from the box.

Step 1: Find the clue A letter to a friend ends with a closing line before the sender's name, such as 'your ...'. तव अभिन्नहृदयः means 'your dear friend' (whose heart is not separate from yours).

Step 2: Fill the blank The word that fits is अभिन्नहृदयः.

Step 3: Conclusion The blank is filled with the box word that suits the meaning and the grammar.
अभिन्नहृदयः

Quick Tip to Solve: How do you close a letter to a very close friend?

3(A). प्रदत्तं चित्रं दृष्ट्वा मञ्जूषायां प्रदत्तशब्दानां सहायतया पञ्च वाक्यानि संस्कृतेन लिखत -



मञ्जूषा
सर्वोच्चन्यायालयः, मार्गदीपाः, कारयानानि, सम्मर्दः, वृक्षाः, राष्ट्रध्वजः, अधिवक्तारः, न्यायार्थम्, अभियाचना, निर्णयः, भारतदेशस्य, जनाः।

[5 marks]

Solution:

Concept:

- Look at the picture and write five Sanskrit sentences with the help of the box words. Each sentence carries 1 mark.
- The marking scheme says only short and correct sentences are needed. Using the box words is a help, and a change of case ending is allowed.

Step 1: Study the picture The picture shows the Supreme Court building with its white dome. A national flag flies on top. There are trees and street lamps around it, and many cars and people in front.

Step 2: Pick a word for each sentence 1. Name the building: सर्वोच्चन्यायालयस्य, भारतदेशस्य.
2. The flag: राष्ट्रध्वजः.
3. Trees and lamps: वृक्षाः, मार्गदीपाः.

4. People and lawyers: जनाः, अधिवक्तारः, न्यायार्थम्, अभियाचना.
5. Cars and crowd: कारयानानि, सम्मर्दः.

Step 3: Write the five sentences इदं भारतदेशस्य सर्वोच्चन्यायालयस्य चित्रम् अस्ति।
न्यायालयस्य उपरि राष्ट्रध्वजः राजते।
न्यायालयस्य परितः बहवः वृक्षाः सन्ति मार्गदीपाः च सन्ति।
अत्र जनाः न्यायार्थम् आगच्छन्ति, अधिवक्तारः च अभियाचनां कुर्वन्ति।
बहूनि कारयानानि अत्र स्थितानि सन्ति, अतः सम्मर्दः दृश्यते।

Step 4: Check Each sentence has a subject and a verb (or अस्ति / सन्ति), and the verb agrees with the subject in number: सन्ति with plural words, अस्ति with singular.

Step 5: Conclusion Five short, correct sentences about the picture earn full marks. A different set of correct sentences is also acceptable.
Model answer: five sentences as written in Step 4.

Quick Tip to Solve: Name the building first, then the flag, trees, people and cars.

OR

3(B). मञ्जूषाप्रदत्तशब्दानां साहाय्येन निम्नलिखितं विषयम् अधिकृत्य पञ्चभिः संस्कृतवाक्यैः एकम् अनुच्छेदं लिखत - "वृक्षाणां महत्त्वम्"
मञ्जूषा
प्रकृतेः शोभा, पर्यावरणस्य, रक्षकाः, यच्छन्ति, प्राणवायुम्, औषधम्, काष्ठम्, फलानि, पुष्पाणि, मेघवर्षणे, सहायकाः, छायाम्, विहगानाम्, आश्रयस्थलम्। [5 marks]

Solution:

Concept:

- Write a paragraph in at least five Sanskrit sentences on 'The importance of trees' with the help of the box words.
- The marking scheme says that a student who uses the box words with changed case endings can also get marks, and that sentence-making matters more than style.

Step 1: Make a plan Sentence 1: trees are the beauty of nature. Sentence 2: they protect the environment. Sentence 3: they give oxygen, fruits, flowers, medicine and wood. Sentence 4: they help in rain. Sentence 5: they give shade and a home to birds.

Step 2: Write the paragraph वृक्षाः प्रकृतेः शोभा सन्ति। ते पर्यावरणस्य रक्षकाः भवन्ति। वृक्षाः अस्मभ्यं प्राणवायुम्, फलानि, पुष्पाणि, औषधं काष्ठं च यच्छन्ति। ते मेघवर्षणे सहायकाः भवन्ति। वृक्षाः पथिकेभ्यः छायां यच्छन्ति, विहगानाम् आश्रयस्थलं च भवन्ति।

Step 3: Check the grammar वृक्षाः is plural, so सन्ति, भवन्ति and यच्छन्ति (they give) are plural verbs. यच्छन्ति takes the dative (अस्मभ्यम्, पथिकेभ्यः) for 'to whom' and the accusative for 'what'. सहायकाः and रक्षकाः are plural to match वृक्षाः.

Step 4: Conclusion A paragraph of five or more correct sentences using the box words earns full marks.
Model paragraph as written in Step 3.

Quick Tip to Solve: Write one idea per sentence: beauty, protection, gifts, rain, shade.

4(A)(i). (अ) मञ्जूषाप्रदत्तपदैः रिक्तस्थानानि पूरयित्वा अधोलिखितसंवादं पुनः लिखत -
एकदा कोऽपि अहङ्कारी विद्वान् नागरिकः नौकया नदीपारं गच्छति स्म। सः आकाशं पश्यति, नाविकं च पृच्छति -
नागरिकः - भो नाविक! नक्षत्रविद्यां जानासि किम् ?
नाविकः - (i) ।
नागरिकः - (हसन्) भो मूर्ख! तव जीवनस्य चतुर्थांशः नष्टः। त्वं गणितं पठितवान् किम्?
नाविकः - (ii) ।
नागरिकः - एवं वा? तर्हि तव जीवनस्य अर्धं व्यर्थं जातम्। (वृक्षपङ्क्तीः दृष्ट्वा) किं त्वं वृक्षविज्ञानं जानासि ?
नाविकः - (iii) ।
नागरिकः - हा हन्त! तव जीवनस्य त्रिचतुर्थांशः भागः व्यर्थं गतः ।
नाविकः - (iv) ।
नागरिकः - भोः! एषा नौका तु दोलायते। अत्र जलमपि प्रविशति। किं करोमि? अहं तु तरणं न जानामि ।
नाविकः - (v) ।
मञ्जूषा
(i) महोदय! अहं केवलं गणनाम् एव जानामि, न तु सम्पूर्णं गणितम्।
(ii) अहं कथं वृक्षविज्ञानं जानीयाम्? अहं तु नौकां चालयित्वा स्वोदरं पूरयामि।
(iii) तरणं न जानाति भवान् ? तर्हि नूनं भवतः तु सम्पूर्णमेव जीवनमेव नष्टम्।
(iv) पश्यतु पश्यतु, प्रबलः वायुप्रकोपः उत्पन्नः। अहं तु जले कूर्दित्वा तरामि।
(v) अहं न जानामि महोदय! परम् अहं प्रतिदिनं तारकाणि दृष्ट्वा नमामि।
अथवा
(आ) मञ्जूषायाः सहायतया अधोलिखितां कथां पूरयित्वा पुनः लिखत -
एकदा केचन शिष्याः (i) कुर्वन्ति स्म। तदैव एकः गजः महता वेगेन तस्मिन् (ii) आगच्छत्। गजस्य उपरि उपविष्टः (iii) उच्चैःस्वरेण पुनः पुनः घोषयति स्म - अपसरन्तु, अपसरन्तु इति। सर्वे (iv) धावितवन्तः। यथा सर्वेषु वस्तुषु (v) अस्ति तथा गजे अपि अस्ति इति विचिन्त्य एकः शिष्यः तत्रैव (vi) । तावति काले गजः तं स्वशुण्डेन गृहीत्वा दूरे क्षिप्तवान्। शिष्याः मूर्च्छितं तं गुरुकुलम् अनयन्। (vii) तं गुरुः अपृच्छत् - "वत्स! त्वम् एव किमर्थम् अकरोः इति।" शिष्यः (viii) - "गुरुवर्य! भवद्भिः एव शिक्षितम् यत् ईश्वरः सर्वेषु अस्ति, अतः अहं गजे अपि (ix) मत्वा तत्र अतिष्ठम् इति।" गुरुः उक्तवान् - "वत्स! यथा गजे तथैव हस्तिपके अपि ईश्वरः इति त्वया (x) न चिन्तितम् इति।"
मञ्जूषा
हस्तिपकः, लब्धसंज्ञम्, मार्गे, कथम्, अवदत्, भिक्षाटनम्, ईश्वरम्, शिष्याः, ईश्वरः, स्थितवान्।
नागरिकः - भो नाविक! नक्षत्रविद्यां जानासि किम् ?
नाविकः - (i) ।

[1 mark]

Solution:

Concept:

- The reply of the boatman is missing.
- The line before it is: **नागरिकः** - भो नाविक! नक्षत्रविद्यां जानासि किम् ?
- **नाविकः** - (i) ।
- Choose the box sentence that answers it.

Step 1: Find the clue The citizen asks the boatman 'Do you know the science of stars (nakshatra-vidya)?'. The answer is a polite 'no' that still talks about stars. Only one box sentence does this: it says 'I do not know, sir, but every day I bow to the stars when I see them'.

Step 2: Write the reply The reply is: अहं न जानामि महोदय! परम् अहं प्रतिदिनं तारकाणि दृष्ट्वा नमामि।

Step 3: Conclusion The box sentence that matches the question and the story is written in the blank.
अहं न जानामि महोदय! परम् अहं प्रतिदिनं तारकाणि दृष्ट्वा नमामि।

Quick Tip to Solve: Look for the box sentence that repeats a key word of the question.

4(A)(ii). **नागरिकः - (हसन्) भो मूर्ख! तव जीवनस्य चतुर्थांशः नष्टः। त्वं गणितं पठितवान् किम्?**
नाविकः - (ii) । [1 mark]

Solution:

Concept:

- The reply of the boatman is missing.
- The line before it is: **नागरिकः** - (हसन्) भो मूर्ख! तव जीवनस्य चतुर्थांशः नष्टः। त्वं गणितं पठितवान् किम्?
- **नाविकः** - (ii) ।
- Choose the box sentence that answers it.

Step 1: Find the clue The question is about mathematics (गणितम्). The reply that talks about गणना (counting) and 'not the whole of mathematics' fits it. It means 'Sir, I know only counting, not complete mathematics'.

Step 2: Write the reply The reply is: महोदय! अहं केवलं गणनाम् एव जानामि, न तु सम्पूर्णं गणितम्।

Step 3: Conclusion The box sentence that matches the question and the story is written in the blank.
महोदय! अहं केवलं गणनाम् एव जानामि, न तु सम्पूर्णं गणितम्।

Quick Tip to Solve: Look for the box sentence that repeats a key word of the question.

4(A)(iii). **नागरिकः - एवं वा? तर्हि तव जीवनस्य अर्धं व्यर्थं जातम्। (वृक्षपङ्क्तीः दृष्ट्वा) किं त्वं वृक्षविज्ञानं जानासि ?**
नाविकः - (iii) । [1 mark]

Solution:

Concept:

- The reply of the boatman is missing.
- The line before it is: **नागरिकः** - एवं वा? तर्हि तव जीवनस्य अर्धं व्यर्थं जातम्। (वृक्षपङ्क्तीः दृष्ट्वा) किं त्वं वृक्षविज्ञानं जानासि ?
- **नाविकः** - (iii) ।
- Choose the box sentence that answers it.

Step 1: Find the clue The question is about tree science (वृक्षविज्ञानम्). The boatman replies 'How could I know botany? I only fill my stomach by rowing the boat'. It repeats the word वृक्षविज्ञानम् and adds his own work.

Step 2: Write the reply The reply is: अहं कथं वृक्षविज्ञानं जानीयाम्? अहं तु नौकां चालयित्वा स्वोदरं पूरयामि।

Step 3: Conclusion The box sentence that matches the question and the story is written in the blank.
अहं कथं वृक्षविज्ञानं जानीयाम्? अहं तु नौकां चालयित्वा स्वोदरं पूरयामि।

Quick Tip to Solve: Look for the box sentence that repeats a key word of the question.

4(A)(iv). **नागरिकः - हा हन्त! तव जीवनस्य त्रिचतुर्थांशः भागः व्यर्थं गतः ।**
नाविकः - (iv) । [1 mark]

Solution:

Concept:

- The reply of the boatman is missing.
- The line before it is: **नागरिकः** - हा हन्त! तव जीवनस्य त्रिचतुर्थांशः भागः व्यर्थं गतः ।
- **नाविकः** - (iv) ।
- Choose the box sentence that answers it.

Step 1: Find the clue After this the citizen says the boat is rocking and taking water, and that he cannot swim. So the boatman must first notice the strong wind and say he will jump in and swim. The box sentence 'Look, look, a strong storm has risen. I will jump into the water and swim' does that.

Step 2: Write the reply The reply is: पश्यतु पश्यतु, प्रबलः वायुप्रकोपः उत्पन्नः। अहं तु जले कूर्दित्वा तरामि।

Step 3: Conclusion The box sentence that matches the question and the story is written in the blank.
पश्यतु पश्यतु, प्रबलः वायुप्रकोपः उत्पन्नः। अहं तु जले कूर्दित्वा तरामि।

Quick Tip to Solve: Look for the box sentence that repeats a key word of the question.

4(A)(v). **नागरिकः - भोः! एषा नौका तु दोलायते। अत्र जलमपि प्रविशति। किं करोमि? अहं तु तरणं न जानामि ।**
नाविकः - (v) । [1 mark]

Solution:

Concept:

- The reply of the boatman is missing.
- The line before it is: **नागरिकः** - भोः! एषा नौका तु दोलायते। अत्र जलमपि प्रविशति। किं करोमि? अहं तु तरणं न जानामि ।
- **नाविकः** - (v) ।
- Choose the box sentence that answers it.

Step 1: Find the clue The citizen says 'I do not know swimming (तरणम्)'. The boatman answers with the last and funniest line: 'You do not know swimming? Then your whole life is lost'. It repeats तरणं न जानाति and pays back the citizen's earlier taunts about a quarter and half of the life being wasted.

Step 2: Write the reply The reply is: तरणं न जानाति भवान् ? तर्हि नूनं भवतः तु सम्पूर्णमेव जीवनमेव नष्टम्।

Step 3: Conclusion The box sentence that matches the question and the story is written in the blank.
तरणं न जानाति भवान् ? तर्हि नूनं भवतः तु सम्पूर्णमेव जीवनमेव नष्टम्।

Quick Tip to Solve: Look for the box sentence that repeats a key word of the question.

OR

4(B)(i). एकदा केचन शिष्याः (i) कुर्वन्ति स्म। [0.5 marks]

Solution:

Concept:

- एकदा केचन शिष्याः (i) कुर्वन्ति स्म।

Step 1: Find the clue Once some disciples were doing ... The word that goes with कुर्वन्ति स्म (used to do) is भिक्षाटनम्, 'going about for alms'. It is a neuter noun in the accusative, the object of the verb.

Step 2: Fill the blank The box word that fits is भिक्षाटनम्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
भिक्षाटनम्

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(ii). तदैव एकः गजः महता वेगेन तस्मिन् (ii) आगच्छत्। [0.5 marks]

Solution:

Concept:

- तदैव एकः गजः महता वेगेन तस्मिन् (ii) आगच्छत्।

Step 1: Find the clue At that very moment an elephant came with great speed on that ... The place where it came is the road, so the locative मार्गे ('on the road') is needed. तस्मिन् is also locative and agrees with it.

Step 2: Fill the blank The box word that fits is मार्गे.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
मार्गे

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(iii). गजस्य उपरि उपविष्टः (iii) उच्चैःस्वरेण पुनः पुनः घोषयति स्म - अपसरन्तु, अपसरन्तु इति। [0.5 marks]

Solution:

Concept:

- गजस्य उपरि उपविष्टः (iii) उच्चैःस्वरेण पुनः पुनः घोषयति स्म - अपसरन्तु, अपसरन्तु इति।

Step 1: Find the clue Seated on the elephant is a person who shouts 'move away'. The elephant driver (mahout) is called हस्तिपकः. उपविष्टः is masculine singular, so a masculine singular nominative is needed.

Step 2: Fill the blank The box word that fits is हस्तिपकः.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
हस्तिपकः

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(iv). सर्वे (iv) धावितवन्तः। [0.5 marks]

Solution:

Concept:

- सर्वे (iv) धावितवन्तः।

Step 1: Find the clue 'All the ... ran away.' The people who heard the warning are the disciples, so शिष्याः (plural nominative) is the subject of धावितवन्तः (ran).

Step 2: Fill the blank The box word that fits is शिष्याः.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
शिष्याः

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(ix). अहं गजे अपि (ix) मत्वा तत्र अतिष्ठम् इति। [0.5 marks]

Solution:

Concept:

- अहं गजे अपि (ix) मत्वा तत्र अतिष्ठम् इति।

Step 1: Find the clue 'Considering ... in the elephant also, I stood there.' मत्वा (having thought) needs an object. The object is ईश्वरम् (God) in the accusative.

Step 2: Fill the blank The box word that fits is ईश्वरम्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
ईश्वरम्

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(v). यथा सर्वेषु वस्तुषु (v) अस्ति तथा गजे अपि अस्ति इति विचिन्त्य [0.5 marks]

Solution:

Concept:

- यथा सर्वेषु वस्तुषु (v) अस्ति तथा गजे अपि अस्ति इति विचिन्त्य

Step 1: Find the clue 'As the ... is in all things, so he is in the elephant too.' The teaching of the story is that God is in everything. So the missing word is ईश्वरः (God), the subject of अस्ति.

Step 2: Fill the blank The box word that fits is ईश्वरः.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
ईश्वरः

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(vi). एकः शिष्यः तत्रैव (vi) । [0.5 marks]

Solution:

Concept:

- एकः शिष्यः तत्रैव (vi) ।

Step 1: Find the clue 'One disciple ... right there.' He did not run but stayed. स्थितवान् (stood, stayed) is a past participle used as a verb, agreeing with एकः शिष्यः (masculine singular).

Step 2: Fill the blank The box word that fits is स्थितवान्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
स्थितवान्

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(vii). (vii) तं गुरुः अपृच्छत् - ... [0.5 marks]

Solution:

Concept:

- (vii) तं गुरुः अपृच्छत् - ...

Step 1: Find the clue 'The guru asked him, ...' who had just been carried to the gurukul unconscious. After he woke up, the guru asked him. लब्धसंज्ञम् means 'who had regained consciousness'. It is accusative singular, agreeing with तम् (him).

Step 2: Fill the blank The box word that fits is लब्धसंज्ञम्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
लब्धसंज्ञम्

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(viii). शिष्यः (viii) - "गुरुवर्य! ..." [0.5 marks]

Solution:

Concept:

- शिष्यः (viii) - "गुरुवर्य! ..."

Step 1: Find the clue The disciple spoke. The past tense verb अवदत् (he said) fits after शिष्यः and before the dash that introduces his words. The guru 'asked' (अपृच्छत्) before it, so this must be a reply verb.

Step 2: Fill the blank The box word that fits is अवदत्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
अवदत्

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

OR

4(B)(x). इति त्वया (x) न चिन्तितम् इति। [0.5 marks]

Solution:

Concept:

- इति त्वया (x) न चिन्तितम् इति।

Step 1: Find the clue The guru says 'You did not think ... that God is in the mahout too'. The question word कथम् here means 'how (is it that)'. The sentence means 'How did you not think that God is in the mahout too?'. कथम् न चिन्तितम् is a gentle scolding.

Step 2: Fill the blank The box word that fits is कथम्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
कथम्

Quick Tip to Solve: Use the story: a mahout, an elephant and a wise disciple.

'ग' भागः : अनुप्रयुक्तव्याकरणम् (25 marks)

(25 अङ्काः)

5(A)(i). अधोलिखितवाक्येषु रेखाङ्कितपदेषु सन्धिं सन्धिच्छेदं वा कुरुत-
(अ) चत्वारि वाक्यानि
अथवा
(आ) चत्वारि वाक्यानि
व्ययतः वृद्धिमायाति क्षयमायाति सं + चयात्। [1 mark]

Solution:

Concept:

- The question asks: Do the sandhi or the split in the underlined words. (सं + चयात्) - join the two parts (sandhi).

Step 1: Recall the rule Anusvara (ं) or म् followed by a letter of the च-group changes into the nasal of that group, which is ञ्. This is the rule 'अनुस्वारस्य ययि परसवर्णः' (the anusvara becomes the nasal of the next letter's class).

Step 2: Apply the rule सं + चयात्: the next letter is च. The nasal of the च-group is ञ्. So the anusvara becomes ञ् and the word is सञ्चयात्.

Step 3: Conclusion The answer follows the rule above. In English: It grows when it is spent and wastes away when it is hoarded.
सञ्चयात्

Quick Tip to Solve: Recall the sandhi rule that works at the joint of the two words.

5(A)(ii). पुष्पाणां समृद्धिः सुगन्धिः + च मनोहरः। [1 mark]

Solution:

Concept:

- The question asks: Do the sandhi or the split in the underlined words. (सुगन्धिः + च) - join the two parts.

Step 1: Recall the rule A visarga (ः) followed by च or छ changes into श्. This is called श्चुत्व सन्धि (the visarga takes the sound of the च-group).

Step 2: Apply the rule सुगन्धिः + च: the visarga comes before च, so it becomes श्. The result is सुगन्धिश्च.

Step 3: Conclusion The answer follows the rule above. In English: The abundance of flowers and their fragrance are charming.

सुगन्धिश्च

Quick Tip to Solve: Recall the sandhi rule that works at the joint of the two words.

5(A)(iii). विद्वांस एव लोकेऽस्मिन् चक्षुष्मन्तः प्रकीर्तिताः। [1 mark]

Solution:

Concept:

- The question asks: Do the sandhi or the split in the underlined words. (लोकेऽस्मिन्) - split the word (sandhi-viched).

Step 1: Recall the rule When ए or ओ at the end of a word is followed by short अ, the अ is dropped and replaced by the avagraha sign (ऽ). This is called पूर्वरूप सन्धि.

Step 2: Apply the rule In लोकेऽस्मिन् the sign ऽ shows that an अ was dropped. The first word ends with ए, so it is लोके. The word that lost its अ is अस्मिन्. So the split is लोके + अस्मिन्.

Step 3: Conclusion The answer follows the rule above. In English: Only scholars are called 'seers' in this world.

लोके + अस्मिन्

Quick Tip to Solve: Recall the sandhi rule that works at the joint of the two words.

5(A)(iv). समाः द्वादश पर्जन्यस्तत् राष्ट्रं नाभिवर्षति। [1 mark]

Solution:

Concept:

- The question asks: Do the sandhi or the split in the underlined words. (पर्जन्यस्तत्) - split the word.

Step 1: Recall the rule A visarga followed by त् or थ् changes into स्. This is called सत्व (visarga) सन्धि. To split, change स् back to visarga.

Step 2: Apply the rule In पर्जन्यस्तत् the letter स् sits right before त्. It came from a visarga. So the split is पर्जन्यः + तत्.

Step 3: Conclusion The answer follows the rule above. In English: For twelve years the rain god does not rain on that country.

पर्जन्यः + तत्

Quick Tip to Solve: Recall the sandhi rule that works at the joint of the two words.

OR

5(B)(i). स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते। [1 mark]

Solution:

Concept:

- The question asks: Do the sandhi or the split in the underlined words. (चैव) - split the word.

Step 1: Recall the rule When अ or आ is followed by ए or ऐ, both join as ऐ. This is वृद्धि सन्धि. To split, ऐ becomes अ + ए.

Step 2: Apply the rule चैव has ऐ. Break ऐ into अ + ए. The word becomes च + एव.

Step 3: Conclusion The answer follows the rule above. In English: Constant study of scripture is called the penance of speech.

च + एव

Quick Tip to Solve: Recall the sandhi rule that works at the joint of the two words.

OR

5(B)(ii). अग्निः + इव दहति माम् अयं शोकः। [1 mark]

Solution:

Concept:

- The question asks: Do the sandhi or the split in the underlined words. (अग्निः + इव) - join the two parts.

Step 1: Recall the rule A visarga that follows any vowel except अ or आ becomes र् when a vowel comes next. This is रुत्व सन्धि.

Step 2: Apply the rule अग्निः ends with a visarga after इ, and the next word इव begins with a vowel. So the visarga becomes र्. र् joins with इ of इव as रि. The result is अग्निरिव.

Step 3: Conclusion The answer follows the rule above. In English: This sorrow burns me like fire.

अग्निरिव

Quick Tip to Solve: Recall the sandhi rule that works at the joint of the two words.

OR

5(B)(iii). **स विवेकः इति ईरितः।** [1 mark]

Solution:

Concept:

- The question asks: Do the sandhi or the split in the underlined words. (स विवेकः) - split the words.

Step 1: Recall the rule The words सः and एषः lose their visarga when a consonant follows (except in some cases). So सः + विवेकः becomes स विवेकः. This is called विसर्गलोप.

Step 2: Apply the rule In स विवेकः the word सः has lost its visarga. So the original form is सः + विवेकः (that discrimination).

Step 3: Conclusion The answer follows the rule above. In English: That is called 'viveka' (discrimination).

सः + विवेकः

Quick Tip to Solve: Recall the sandhi rule that works at the joint of the two words.

OR

5(B)(iv). **काकात् + अन्यः को भवितुम् अर्हति।** [1 mark]

Solution:

Concept:

- The question asks: Do the sandhi or the split in the underlined words. (काकात् + अन्यः) - join the two parts.

Step 1: Recall the rule A hard consonant at the end of a word (like त्) changes into the soft consonant of its group (द्) when a vowel or soft letter follows. This is जश्त्व सन्धि.

Step 2: Apply the rule काकात् ends in त्. The next word अन्यः begins with a vowel. So त् becomes द्, and द् joins with अ of अन्यः: काकादन्यः.

Step 3: Conclusion The answer follows the rule above. In English: Who other than a crow can be fit to be it?

काकादन्यः

Quick Tip to Solve: Recall the sandhi rule that works at the joint of the two words.

6(i). अधोलिखितवाक्येषु रेखाङ्कितपदानां समस्तपदं विग्रहं वा प्रदत्तविकल्पेभ्यः चित्वा लिखत - 'यथोचितम् क्रियताम्' इति राजादेशं श्रुत्वा सर्वे कपयः अचिन्तयन्। [1 mark]

(A) अनतिक्रम्य यथा

(B) उचितेन सह

(C) उचितम् अनतिक्रम्य

(D) उचितस्य योग्यम्

Correct Answer: (C) उचितम् अनतिक्रम्य

Solution:

Concept:

- The question asks: What is the vigraha (split meaning) of the compound 'यथोचितम्' in 'यथोचितं क्रियताम्'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue The word यथोचितम् is an Avyayibhava compound. The prefix यथा means 'according to'. यथा + उचितम् means 'as is proper', which in plain form is 'without going beyond what is proper' (उचितम् अनतिक्रम्य).

Step 2: Check option (क) अनतिक्रम्य यथा The words are in the wrong order. The vigraha of यथोचितम् puts the thing 'proper' first and the gerund after it, not यथा at the end. So option (क) is WRONG.

Step 3: Check option (ख) उचितेन सह This means 'together with what is proper'. That is a Sahartha (with) idea and is the vigraha of a different compound, not of यथा. So option (ख) is WRONG.

Step 4: Check option (ग) उचितम् अनतिक्रम्य This means 'not going beyond what is proper'. It is the standard vigraha of the Avyayibhava compound यथोचितम्, so it is correct. So option (ग) is CORRECT.

Step 5: Check option (घ) उचितस्य योग्यम् This means 'fit for what is proper'. It is a genitive tatpurusha phrase and does not carry the sense of 'according to'. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ग) उचितम् अनतिक्रम्य.
(ग) उचितम् अनतिक्रम्य

Quick Tip to Solve: यथा means 'according to'. What is the proper limit not to cross?

6(ii). लोके चक्षुर्दानं दुष्करमेव। [1 mark]

(A) चक्षुषः दानम्

(B) चक्षुसे दानम्

(C) चक्षुसा दानम्

(D) चक्षुसि दानम्

Correct Answer: (A) चक्षुषः दानम्

Solution:

Concept:

- The question asks: Which is the vigraha of the compound 'चक्षुर्दानम्'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue चक्षुर्दानम् is a Shashthi Tatpurusha compound: the first word is in the genitive (षष्ठी) case and tells 'of what'. चक्षुः (eye) + दानम् (donation) means 'donation of the eye', and the genitive of चक्षुः is चक्षुषः.

Step 2: Check option (क) चक्षुषः दानम् चक्षुषः is the correct genitive form of चक्षुः. It gives 'donation of the eye', which is the meaning of the compound. So option (क) is CORRECT.

Step 3: Check option (ख) चक्षुसे दानम् चक्षुसे is not a real form. The dative of चक्षुः is चक्षुषे, so this is a wrong spelling, and the dative sense 'for the eye' is also not intended. So option (ख) is WRONG.

Step 4: Check option (ग) चक्षुसा दानम् चक्षुसा is wrong. The instrumental is चक्षुषा, and it would mean 'donation by the eye'. So option (ग) is WRONG.

Step 5: Check option (घ) चक्षुसि दानम् चक्षुसि is wrong. The locative is चक्षुषि, and it would mean 'donation in the eye'. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (क) चक्षुषः दानम्.
(क) चक्षुषः दानम्

Quick Tip to Solve: Is it 'donation of the eye' or 'by the eye'? Use the genitive.

6(iii). प्रच्छन्नभाग्यस्य भार्या परद्रव्ये <u>न आसक्ता</u> आसीत्। [1 mark]

(A) नासक्ता

(B) अनासक्ता

(C) सशक्ता

(D) अशक्ता

Correct Answer: (B) अनासक्ता

Solution:

Concept:

- The question asks: What is the compound word (समस्तपदम्) for the underlined 'न आसक्ता'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue A compound with the negative न is a Nan Tatpurusha. Before a word that begins with a vowel, न becomes अन्. So न + आसक्ता becomes अन् + आसक्ता = अनासक्ता (not attached).

Step 2: Check option (क) नासक्ता This keeps न as it is, like a simple sandhi. In a Nan compound before a vowel the न must change to अन्, so this form is wrong. So option (क) is WRONG.

Step 3: Check option (ख) अनासक्ता अन् + आसक्ता gives अनासक्ता, meaning 'not attached'. It matches 'न आसक्ता', so it is correct. So option (ख) is CORRECT.

Step 4: Check option (ग) सशक्ता This means 'with power'. It has no negative, so it does not match न आसक्ता. So option (ग) is WRONG.

Step 5: Check option (घ) अशक्ता This means 'not able'. It is a Nan compound of शक्ता, not of आसक्ता, so it is a different word. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ख) अनासक्ता.
(ख) अनासक्ता

Quick Tip to Solve: Before a vowel, the negative न becomes अन्.

6(iv). **ततः प्रविशतः व्यासश्च नारदश्च।** [1 mark]

(A) व्यासश्चनारदाः

(B) व्यासनारदाः

(C) नारदव्यासौ

(D) व्यासनारदौ

Correct Answer: (D) व्यासनारदौ

Solution:

Concept:

- The question asks: What is the compound word (समस्तपदम्) for 'व्यासश्च नारदश्च'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue When two nouns are joined by 'and' (च), the compound is a Dvandva. For two persons the compound takes the dual number, in the order of the words in the vigraha. व्यासः + नारदः makes व्यासनारदौ.

Step 2: Check option (क) व्यासश्चनारदाः A compound does not keep the word च inside, and the ending is plural. A Dvandva of two persons is dual, so this is wrong. So option (क) is WRONG.

Step 3: Check option (ख) व्यासनारदाः The names are in the right order, but the ending is plural. Two persons need the dual ending -औ, so this is wrong. So option (ख) is WRONG.

Step 4: Check option (ग) नारदव्यासौ The ending is dual, but the order is reversed. The vigraha has व्यास first, so the compound must also begin with व्यास. So option (ग) is WRONG.

Step 5: Check option (घ) व्यासनारदौ The order matches the vigraha and the ending is dual, so this is correct. So option (घ) is CORRECT.

Step 6: Conclusion The correct option is (घ) व्यासनारदौ.
(घ) व्यासनारदौ

Quick Tip to Solve: Two persons joined by 'and' use the dual number.

7(i). **अधोलिखितवाक्येषु रेखाङ्कितपदानां प्रकृति-प्रत्ययौ संयोज्य विभज्य वा उचितम् उत्तरं विकल्पेभ्यः चित्वा लिखत**

-

'ईटा' हि यस्यास्ति पुरी प्रधाना। [1 mark]

(A) प्रधान + तव्यत्

(B) प्रधान + टाप्

(C) प्रधान + ङीप्

(D) प्रधान + ठक्

Correct Answer: (B) प्रधान + टाप्

Solution:

Concept:

- The question asks: Split the word 'प्रधाना' into its base (prakriti) and suffix (pratyaya).
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue प्रधाना is the feminine form of the adjective प्रधान (chief). Feminine words that end in आ are made from an adjective ending in अ with the suffix टाप् (the suffix gives the

final आ). So प्रधान + टाप् = प्रधाना.

Step 2: Check option (क) प्रधान + तव्यत् तव्यत् is a Krit suffix that makes 'should be done' words from verb roots (as in कर्तव्य). It is not added to an adjective like प्रधान. So option (क) is WRONG.

Step 3: Check option (ख) प्रधान + टाप् टाप् changes a masculine base ending in अ into the feminine ending in आ, so प्रधान becomes प्रधाना. So this is correct. So option (ख) is CORRECT.

Step 4: Check option (ग) प्रधान + ङीप् ङीप् makes feminine words that end in ई (like नदी). The result would be प्रधानी, not प्रधाना. So option (ग) is WRONG.

Step 5: Check option (घ) प्रधान + ठक् ठक् is a Taddhita suffix that makes words like 'relating to' (e.g. इक). It would change the meaning, not the gender. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ख) प्रधान + टाप्.
(ख) प्रधान + टाप्

Quick Tip to Solve: The ending आ shows a feminine word made with a suffix.

7(ii). विद्वांसः एव लोकेऽस्मिन् चक्षुस् + मतुप् प्रकीर्तिताः। [1 mark]

(A) चक्षुश्मान्

(B) चक्षुष्मान्

(C) चक्षुस्मन्तः

(D) चक्षुष्मन्तः

Correct Answer: (D) चक्षुष्मन्तः

Solution:

Concept:

- The question asks: Join 'चक्षुस् + मतुप्' in the sentence and choose the correct word.
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue The suffix मतुप् means 'having'. The word चक्षुस् (eye) + मतुप् makes the adjective 'having eyes'. Before the म of मतुप्, स् changes to ष् (चक्षुष्). The subject विद्वांसः is plural, so the plural nominative is चक्षुष्मन्तः (the same form as in the paper's verse).

Step 2: Check option (क) चक्षुश्मान् The sound before म must be ष्, not श्, and the singular ending -मान् does not suit the plural subject विद्वांसः. So option (क) is WRONG.

Step 3: Check option (ख) चक्षुष्मान् The base is right, but this is singular. The sentence has plural विद्वांसः and a plural verb, so the adjective must also be plural. So option (ख) is WRONG.

Step 4: Check option (ग) चक्षुस्मन्तः The ending is plural, but स् must change to ष् before म. So the correct spelling is चक्षुष्मन्तः, not चक्षुस्मन्तः. So option (ग) is WRONG.

Step 5: Check option (घ) चक्षुष्मन्तः ष् before म and the plural ending -मन्तः agree with विद्वांसः, so this is correct. So option (घ) is CORRECT.

Step 6: Conclusion The correct option is (घ) चक्षुष्मन्तः.
(घ) चक्षुष्मन्तः

Quick Tip to Solve: The subject is plural and the word means 'having eyes'.

7(iii). राज्ञः दानशील + तल् आकर्ण्य जनाः तत्र आगताः। [1 mark]

(A) दानशीलताम्

(B) दानशीलता

(C) दानशीलतायै

(D) दानशीलतया

Correct Answer: (A) दानशीलताम्

Solution:

Concept:

- The question asks: Join 'दानशील + तल्' and choose the right form for the sentence 'राज्ञः ... आकर्ण्य जनाः तत्र आगताः'.
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue The suffix तल् makes an abstract feminine noun meaning 'the state of being ...' (दानशीलता, 'generosity'). The word आकर्ण्य (having heard) needs an object in the accusative, so the form is दानशीलताम्.

Step 2: Check option (क) दानशीलताम् This is the accusative singular, the object of आकर्ण्य ('having heard the generosity of the king'). So it is correct. So option (क) is CORRECT.

Step 3: Check option (ख) दानशीलता This is the nominative singular. After आकर्ण्य the thing heard must be an object, so the nominative does not fit. So option (ख) is WRONG.

Step 4: Check option (ग) दानशीलतायै This is the dative ('for generosity'). The sentence does not say 'for', so it is wrong. So option (ग) is WRONG.

Step 5: Check option (घ) दानशीलतया This is the instrumental ('by generosity'). It does not suit the meaning 'having heard'. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (क) दानशीलताम्.
(क) दानशीलताम्

Quick Tip to Solve: तल् gives a feminine noun of quality. What does 'heard' take?

7(iv). अरुणाचले अनेकानि दर्शनीयानि स्थलानि सन्ति। [1 mark]

(A) दृश् + टाप्

(B) दृश् + तल्

(C) दृश् + अनीयर्

(D) दृश् + मतुप्

Correct Answer: (C) दृश् + अनीयर्

Solution:

Concept:

- The question asks: Split the underlined word 'दर्शनीयानि' into base and suffix.
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue दर्शनीय means 'worth seeing'. It is made from the verb root दृश् (to see) with the suffix अनीयर्, which gives the sense 'fit to be ...'. The root vowel gets guna, so दृश् becomes दर्श्, and दर्श् + अनीय = दर्शनीय.

Step 2: Check option (क) दृश् + टाप् टाप् makes feminine forms. It does not give the sense 'worth

seeing', so it is wrong. So option (क) is WRONG.

Step 3: Check option (ख) दृश् + तल् तल् makes abstract nouns of quality. The word would then mean 'the state of seeing', not 'worth seeing'. So option (ख) is WRONG.

Step 4: Check option (ग) दृश् + अनीयर् अनीयर् gives the sense 'to be seen, worth seeing'. The word स्थलानि (places) is the thing worth seeing, so this is correct. So option (ग) is CORRECT.

Step 5: Check option (घ) दृश् + मतुप् मतुप् means 'having'. It is added to a noun, not to a verb root, so it does not make दर्शनीय. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ग) दृश् + अनीयर्.
(ग) दृश् + अनीयर्

Quick Tip to Solve: Which suffix gives the sense 'fit to be seen'?

8(A)(i). (अ) वाच्यानुसारं मञ्जूषायाः उचितपदैः रिक्तस्थानानि पूरयित्वा अधोलिखितं संवादं पुनः लिखत -
राकेशः - प्रातः काले (i) किं करोति?
राघवः - प्रातःकाले मया पाठः स्मर्यते।
राकेशः - किं भवान् भ्रमणाय न गच्छति?
राघवः - अहम् अस्वस्थः अस्मि, अतः (ii) भ्रमणाय न गम्यते।
राकेशः - किं भवान् नित्यं व्यायामम् अपि करोति ?
राघवः - आम् ! मया नित्यं व्यायामः (iii) ।
मञ्जूषा
क्रियते, मया, भवान्।
अथवा
(आ) वाच्यानुसारम् उचितपदैः रिक्तस्थानानि पूरयित्वा वाक्यानि पुनः लिखत -
(i) अहं तुभ्यं गदां शक्तिं च (दा) ।
(ii) (अस्मद्) शीतले जले तिष्ठामि।
(iii) अहम् (आचार्य) पृच्छामि।
राकेशः - प्रातः काले (i) किं करोति? [1 mark]

Solution:

Concept:

- राकेशः - प्रातः काले (i) किं करोति?
- Voice (vachya) means the way a sentence is built. In the active voice (कर्तृवाच्य) the doer is in the nominative and the verb agrees with it (भवान् करोति). In the passive (कर्मवाच्य) the doer is in the instrumental and the object is in the nominative; the verb ends in -यते (क्रियते, गम्यते, स्मर्यते) and agrees with the object.

Step 1: Find the clue Rakesh asks in the active voice, 'What do you do in the morning?'. In the active voice the doer is in the nominative. The doer is 'you', which is भवान्. The verb करोति (third person, as with भवान्) agrees with it.

Step 2: Fill the blank The word that fits is भवान्.

Step 3: Conclusion The blank is filled with the form that fits the voice, the case and the number.
भवान्

Quick Tip to Solve: Decide whether the sentence is active or passive.

8(A)(ii). राघवः - अहम् अस्वस्थः अस्मि, अतः (ii) भ्रमणाय न गम्यते। [1 mark]

Solution:

Concept:

- राघवः - अहम् अस्वस्थः अस्मि, अतः (ii) भ्रमणाय न गम्यते।
- Voice (vachya) means the way a sentence is built. In the active voice (कर्तृवाच्य) the doer is in the nominative and the verb agrees with it (भवान् करोति). In the passive (कर्मवाच्य) the doer is in the instrumental and the object is in the nominative; the verb ends in -यते (क्रियते, गम्यते, स्मर्यते) and agrees with the object.

Step 1: Find the clue The verb गम्यते is passive (-यते). In the passive the doer is in the instrumental. 'By me' is मया. So the line means 'I am unwell, so I do not go for a walk (literally: it is not gone by me)'.

Step 2: Fill the blank The word that fits is मया.

Step 3: Conclusion The blank is filled with the form that fits the voice, the case and the number.
मया

Quick Tip to Solve: Decide whether the sentence is active or passive.

8(A)(iii). राघवः - आम् ! मया नित्यं व्यायामः (iii) । [1 mark]

Solution:

Concept:

- राघवः - आम् ! मया नित्यं व्यायामः (iii) ।
- Voice (vachya) means the way a sentence is built. In the active voice (कर्तृवाच्य) the doer is in the nominative and the verb agrees with it (भवान् करोति). In the passive (कर्मवाच्य) the doer is in the instrumental and the object is in the nominative; the verb ends in -यते (क्रियते, गम्यते, स्मर्यते) and agrees with the object.

Step 1: Find the clue The doer is मया (instrumental), so the verb must be passive and agree with the object व्यायामः (masculine singular nominative). The passive of कृ is क्रियते. So मया व्यायामः क्रियते means 'exercise is done by me'.

Step 2: Fill the blank The word that fits is क्रियते.

Step 3: Conclusion The blank is filled with the form that fits the voice, the case and the number.
क्रियते

Quick Tip to Solve: Decide whether the sentence is active or passive.

OR

8(B)(i). अहं तुभ्यं गदां शक्तिं च (दा) । [1 mark]

Solution:

Concept:

- अहं तुभ्यं गदां शक्तिं च (दा) ।
- Fill the blank with the correct form of the word given in brackets.

Step 1: Find the clue The root दा (to give) is shown in brackets. The subject is अहम् (I), so the verb is the present tense, first person singular. The present form of दा is ददामि ('I give').

Step 2: Fill the blank The word that fits is ददामि.

Step 3: Conclusion The blank is filled with the form that fits the voice, the case and the number.
ददामि

Quick Tip to Solve: Decide whether the sentence is active or passive.

OR

8(B)(ii). (अस्मद्) शीतले जले तिष्ठामि। [1 mark]

Solution:

Concept:

- (अस्मद्) शीतले जले तिष्ठामि।
- Fill the blank with the correct form of the word given in brackets.

Step 1: Find the clue The verb तिष्ठामि is first person singular, so its subject is the nominative singular of अस्मद्, which is अहम्. The sentence is 'I stand in the cold water'.

Step 2: Fill the blank The word that fits is अहम्.

Step 3: Conclusion The blank is filled with the form that fits the voice, the case and the number.
अहम्

Quick Tip to Solve: Decide whether the sentence is active or passive.

OR

8(B)(iii). अहम् (आचार्य) पृच्छामि। [1 mark]

Solution:

Concept:

- अहम् (आचार्य) पृच्छामि।
- Fill the blank with the correct form of the word given in brackets.

Step 1: Find the clue The root पृच्छ् (to ask) takes the person asked as an object in the accusative. आचार्य is a masculine word ending in अ, and its accusative singular is आचार्यम्. So the sentence is 'I ask the teacher'.

Step 2: Fill the blank The word that fits is आचार्यम्.

Step 3: Conclusion The blank is filled with the form that fits the voice, the case and the number.
आचार्यम्

Quick Tip to Solve: Decide whether the sentence is active or passive.

9(i). कालबोधकशब्दैः अधोलिखित-दिनचर्यां पूरयत-
वैदिकः मध्याह्ने (12:30) वादने पुस्तकालयं गच्छति। [1 mark]

Solution:

Concept:

- The line is: वैदिकः मध्याह्ने (12:30) वादने पुस्तकालयं गच्छति।
- Write the time given in brackets in Sanskrit words. Three words tell the minutes: सपाद (quarter past), सार्ध (half past) and पादोन (quarter to).

Step 1: Work out the time word 12:30 is half past twelve. In Sanskrit, half past is shown with सार्ध (with a half). So 12:30 is सार्ध-द्वादशवादने. The word वादन (stroke of the clock) is in the locative (वादने) because the sentence says 'at'.

Step 2: Write the answer The time word is सार्ध-द्वादशवादने.

Step 3: Conclusion The time is written with the correct Sanskrit time word.
सार्ध-द्वादशवादने

Quick Tip to Solve: Use सपाद for quarter past, सार्ध for half past, पादोन for quarter to.

9(ii). पृषा रात्रौ (8:45) वादनपर्यन्तं गृहपाठं लिखति। [1 mark]

Solution:

Concept:

- The line is: पृषा रात्रौ (8:45) वादनपर्यन्तं गृहपाठं लिखति।
- Write the time given in brackets in Sanskrit words. Three words tell the minutes: सपाद (quarter past), सार्ध (half past) and पादोन (quarter to).

Step 1: Work out the time word 8:45 is a quarter to nine. In Sanskrit, 'a quarter less' is पादोन (पाद + ऊन). So 8:45 is पादोन-नववादन, and with पर्यन्तम् ('up to') it becomes पादोन-नववादनपर्यन्तम्.

Step 2: Write the answer The time word is पादोन-नववादनपर्यन्तम्.

Step 3: Conclusion The time is written with the correct Sanskrit time word.

पादोन-नववादनपर्यन्तम्

Quick Tip to Solve: Use सपाद for quarter past, सार्ध for half past, पादोन for quarter to.

9(iii). अहं प्रातः (5:15) वादने धावामि। [1 mark]

Solution:

Concept:

- The line is: अहं प्रातः (5:15) वादने धावामि।
- Write the time given in brackets in Sanskrit words. Three words tell the minutes: सपाद (quarter past), सार्ध (half past) and पादोन (quarter to).

Step 1: Work out the time word 5:15 is a quarter past five. In Sanskrit, 'with a quarter' is सपाद. So 5:15 is सपाद-पञ्चवादने (locative, 'at').

Step 2: Write the answer The time word is सपाद-पञ्चवादने.

Step 3: Conclusion The time is written with the correct Sanskrit time word.

सपाद-पञ्चवादने

Quick Tip to Solve: Use सपाद for quarter past, सार्ध for half past, पादोन for quarter to.

10(i). मञ्जूषायां प्रदत्तैः उचितैः अव्ययपदैः अधोलिखितवाक्येषु रिक्तस्थानानि पूरयत -

मञ्जूषा

इति, यत्, च, इव।

मेषः पश्यति तत् खादति। [1 mark]

Solution:

Concept:

- मेषः पश्यति तत् खादति।

Step 1: Find the clue The sentence means 'The ram eats ... it sees'. यत् ... तत् is a pair used as 'whatever ... that'. So the blank takes यत् ('whatever'), which pairs with तत्.

Step 2: Choose the indeclinable (avyaya) The word that fits is यत्. An avyaya is a word that never changes its form.

Step 3: Conclusion The blank is filled with the avyaya that suits the meaning.

यत्

Quick Tip to Solve: Match each blank with the meaning of the four box words.

10(ii). अग्निः दहति माम् अयं शोकः। [1 mark]

Solution:

Concept:

- अग्निः दहति माम् अयं शोकः।

Step 1: Find the clue The sentence means 'This sorrow burns me ... fire'. A word of comparison is needed, and इव means 'like'. So the sentence is 'This sorrow burns me like fire'.

Step 2: Choose the indeclinable (avyaya) The word that fits is इव. An avyaya is a word that never changes its form.

Step 3: Conclusion The blank is filled with the avyaya that suits the meaning.
इव

Quick Tip to Solve: Match each blank with the meaning of the four box words.

10(iii). शक्रः अवदत् - 'शतयोजनपर्यन्तं शैलानां पारं च द्रष्टुं समर्थः भव '। [1 mark]

Solution:

Concept:

- शक्रः अवदत् - 'शतयोजनपर्यन्तं शैलानां पारं च द्रष्टुं समर्थः भव '।

Step 1: Find the clue The words in quotation marks are what Shakra said. इति closes a quotation, as in 'such a (blessing) ...'. So the blank takes इति.

Step 2: Choose the indeclinable (avyaya) The word that fits is इति. An avyaya is a word that never changes its form.

Step 3: Conclusion The blank is filled with the avyaya that suits the meaning.
इति

Quick Tip to Solve: Match each blank with the meaning of the four box words.

10(iv). केचिद् दग्धाः, केचिद् अर्धदग्धाः केचन पञ्चत्वं गताः। [1 mark]

Solution:

Concept:

- केचिद् दग्धाः, केचिद् अर्धदग्धाः केचन पञ्चत्वं गताः।

Step 1: Find the clue The sentence lists three groups: some burnt, some half-burnt, and some ... died (पञ्चत्वं गताः = 'went to the five elements', i.e. died). The last group is joined to the list by च (and).

Step 2: Choose the indeclinable (avyaya) The word that fits is च. An avyaya is a word that never changes its form.

Step 3: Conclusion The blank is filled with the avyaya that suits the meaning.
च

Quick Tip to Solve: Match each blank with the meaning of the four box words.

11(i). अधोलिखितवाक्येषु रेखाङ्कित-अशुद्धपदाय उचितपदं चित्वा वाक्यानि पुनः लिखत - मनः दुर्निग्रहः चलं भवति। [1 mark]

(A) दुर्निग्रहम्

(B) दुर्निग्रहाः

(C) दुर्निग्रहो

(D) दुर्निग्रहा

Correct Answer: (A) दुर्निग्रहम्

Solution:

Concept:

- The question asks: Which form should replace the wrong underlined word 'दुर्निग्रहः' in 'मनः दुर्निग्रहः चलं भवति'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue In Sanskrit, an adjective takes the same gender, number and case as its noun. The noun मनः (mind) is neuter singular. So the adjective must also be neuter singular nominative, which is दुर्निग्रहम् (hard to control). The sentence says 'The mind is restless and hard to control'.

Step 2: Check option (क) दुर्निग्रहम् This is the neuter singular nominative and matches मनः and चलम्. So it is correct. So option (क) is CORRECT.

Step 3: Check option (ख) दुर्निग्रहाः This is masculine plural. मनः is neuter singular, so the number and gender are wrong. So option (ख) is WRONG.

Step 4: Check option (ग) दुर्निग्रहो This is the masculine singular form (in sandhi). मनः is neuter, so the gender is wrong. So option (ग) is WRONG.

Step 5: Check option (घ) दुर्निग्रहा This is the feminine singular. मनः is neuter, so the gender is wrong. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (क) दुर्निग्रहम्.
(क) दुर्निग्रहम्

Quick Tip to Solve: मनः is a neuter noun, so the adjective must be neuter.

11(ii). पिता पुत्राय महत् विद्याधनं <u>यच्छन्ति</u>। [1 mark]

(A) यच्छतः

(B) यच्छामि

(C) यच्छसि

(D) यच्छति

Correct Answer: (D) यच्छति

Solution:

Concept:

- The question asks: Which verb form should replace 'यच्छन्ति' in 'पिता पुत्राय महत् विद्याधनं यच्छन्ति'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue A verb agrees with its subject in person and number. The subject पिता is third person singular. The present tense of यच्छ् (to give) in the third person singular is यच्छति. The

plural यच्छन्ति does not agree with a single father.

Step 2: Check option (क) यच्छतः यच्छतः is the third person dual (two persons give). The subject is one father, so this is wrong. So option (क) is WRONG.

Step 3: Check option (ख) यच्छामि यच्छामि is the first person singular ('I give'). The subject is पिता (he), so this is wrong. So option (ख) is WRONG.

Step 4: Check option (ग) यच्छसि यच्छसि is the second person singular ('you give'). The subject is not 'you', so this is wrong. So option (ग) is WRONG.

Step 5: Check option (घ) यच्छति यच्छति is the third person singular, and it agrees with पिता. So it is correct. So option (घ) is CORRECT.

Step 6: Conclusion The correct option is (घ) यच्छति.
(घ) यच्छति

Quick Tip to Solve: One father: use the third person singular.

11(iii). वत्स! त्वं किमर्थम् इदं दिव्यं चक्रं वाञ्छति? [1 mark]

(A) वाञ्छामः

(B) वाञ्छामि

(C) वाञ्छसि

(D) वाञ्छन्ति

Correct Answer: (C) वाञ्छसि

Solution:

Concept:

- The question asks: Which verb form should replace 'वाञ्छति' in 'वत्स! त्वं किमर्थम् इदं दिव्यं चक्रं वाञ्छति?'
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue The subject is त्वम् (you). With त्वम् the verb takes the second person singular ending -सि. The present tense of वाञ्छ् (to wish) in the second person singular is वाञ्छसि. The sentence asks 'Son, why do you want this divine wheel?'

Step 2: Check option (क) वाञ्छामः वाञ्छामः is the first person plural ('we wish'). The subject is 'you', so this is wrong. So option (क) is WRONG.

Step 3: Check option (ख) वाञ्छामि वाञ्छामि is the first person singular ('I wish'). The subject is 'you', so this is wrong. So option (ख) is WRONG.

Step 4: Check option (ग) वाञ्छसि वाञ्छसि is the second person singular, and it agrees with त्वम्. So it is correct. So option (ग) is CORRECT.

Step 5: Check option (घ) वाञ्छन्ति वाञ्छन्ति is the third person plural ('they wish'). The subject is 'you', so this is wrong. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ग) वाञ्छसि.
(ग) वाञ्छसि

Quick Tip to Solve: With त्वम् the verb ends in -सि.

'घ' भागः : पठितावबोधनम् (30 marks)

(30 अङ्काः)

12(I)(i). अधोलिखितं गद्यांशं पठित्वा प्रदत्तप्रश्नानाम् उत्तराणि संस्कृतेन लिखत -
अथ व्रजन्तौ तौ गर्तसङ्कुले मार्गे क्रीडतः कांश्चित् बालकान् प्रेक्ष्य अवदताम् -भो भो बालकाः! कथमत्र नतोन्नते विषमे मार्गे क्रीडथ ? यदि कश्चित् गर्ते पतेत् तर्हि स विकलाङ्गो भूत्वा चिरं क्लेशम् अनुभवेत्। तच्छ्रुत्वा तेषु कश्चित् उद्दण्डः बालकः उवाच - अयि भो ! यद्येवं तर्हि कथं भवन्तौ सुपथं परित्यज्य अनेन कुपथेन गन्तुं प्रवृत्तौ ? अपि इदं श्रेयस्करम् ?
अनेन वचसा प्रतिहतान्तःकरणः प्रच्छन्नभाग्यः अचिन्तयत्- 'किम् इदं वचनं विशेषेण माम् एव लक्ष्यीकरोति? अहो! कुमार्गम् आश्रितस्य मम कीदृशी इयं क्लेशपरम्परा। गुरूपदेशेन इव अनेन बालवचसा मम चक्षुषी समुन्मीलिते। अद्य आरभ्य पापपथं त्यज्यामि इति विचिन्त्य मित्रं दुष्टबुद्धिम् अवदत् - "सखे! यदि मां मित्रस्थाने परिगणयसि, तर्हि साधुजनगर्हितम् इमं पन्थानं त्यजतु भवान्।''' दुष्टबुद्धिः तु तस्य सद्वचनानि तिरस्कृत्य ग्रामाभिमुखं प्राचलत्। प्रच्छन्नभाग्यः तु समुपजातविवेकः स्वगृहं प्रतिनिवृत्तः।
एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
प्रतिहतान्तःकरणः कः आसीत्? [0.5 marks]

Solution:

Concept:

- The question asks: Who had a shaken heart (प्रतिहतान्तःकरणः)?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अनेन वचसा प्रतिहतान्तःकरणः प्रच्छन्नभाग्यः अचिन्तयत्।
In English: Struck in heart by this remark, Prachchhannabhagya thought ...

Step 2: Write the answer in Sanskrit The word प्रतिहतान्तःकरणः is an adjective of the person who thought. The sentence names him: प्रच्छन्नभाग्यः.
Answer: प्रच्छन्नभाग्यः
In English: Prachchhannabhagya (the man whose luck was hidden).

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
प्रच्छन्नभाग्यः

Quick Tip to Solve: Who is the subject of अचिन्तयत्?

12(I)(ii). एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
समुपजातविवेकः प्रच्छन्नभाग्यः कुत्र प्रतिनिवृत्तः? [0.5 marks]

Solution:

Concept:

- The question asks: Where did Prachchhannabhagya, who had gained wisdom, return?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: प्रच्छन्नभाग्यः तु समुपजातविवेकः स्वगृहं प्रतिनिवृत्तः।
In English: Prachchhannabhagya, who had gained wisdom, returned to his own house.

Step 2: Write the answer in Sanskrit कुत्र asks 'where'. The last sentence says स्वगृहं प्रतिनिवृत्तः, so the place is स्वगृहम् (his own house).
Answer: स्वगृहम्

In English: To his own house.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
स्वगृहम्

Quick Tip to Solve: Read the last line of the passage.

12(I)(iii). एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
कीदृशः बालकः उवाच? [0.5 marks]

Solution:

Concept:

- The question asks: What kind of boy spoke?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: तच्छ्रुत्वा तेषु कश्चित् उद्दण्डः बालकः उवाच।
In English: Hearing that, one rude (unruly) boy among them said ...

Step 2: Write the answer in Sanskrit कीदृशः asks for a quality. The passage describes the boy with the adjective उद्दण्डः (rude, unruly).
Answer: उद्दण्डः
In English: Rude (unruly).

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
उद्दण्डः

Quick Tip to Solve: Look at the describing word before बालकः.

12(II)(i). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
समुपजातविवेकः प्रच्छन्नभाग्यः किम् अकरोत्? [1 mark]

Solution:

Concept:

- The question asks: What did Prachchhannabhagya, who had gained wisdom, do?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: प्रच्छन्नभाग्यः तु समुपजातविवेकः स्वगृहं प्रतिनिवृत्तः।
In English: But Prachchhannabhagya, who had gained wisdom, returned home.

Step 2: Write the answer in Sanskrit The question asks what he did. The passage's last sentence tells the action, so repeat it with the person's name.
Answer: समुपजातविवेकः प्रच्छन्नभाग्यः स्वगृहं प्रतिनिवृत्तः।
In English: Prachchhannabhagya, who had gained wisdom, returned to his own house.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
समुपजातविवेकः प्रच्छन्नभाग्यः स्वगृहं प्रतिनिवृत्तः।

Quick Tip to Solve: What does the last sentence say about him?

12(II)(ii). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
अथ व्रजन्तौ तौ मार्गे क्रीडतः बालकान् दृष्ट्वा किम् अवदताम्? [1 mark]

Solution:

Concept:

- The question asks: What did the two travellers say after seeing the boys playing on the road?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: भो भो बालकाः! कथमत्र नतोन्नते विषमे मार्गे क्रीडथ ? यदि कश्चित् गर्ते पतेत् तर्हि स विकलाङ्गो भूत्वा चिरं क्लेशम् अनुभवेत्।
In English: Hey boys! How do you play here on a road that is uneven and rough? If anyone falls into a pit, he will become disabled and suffer for a long time.

Step 2: Write the answer in Sanskrit The two men warn the boys. Write the warning in full. The passage's words are suitable, so copy the sentence and begin with the verb अवदताम्.
Answer: अथ व्रजन्तौ तौ मार्गे क्रीडतः बालकान् दृष्ट्वा अवदताम् - यदि कश्चित् गर्ते पतेत् तर्हि स विकलाङ्गो भूत्वा चिरं क्लेशम् अनुभवेत्।
In English: Then the two travellers saw boys playing on the road and said: if anyone falls into a pit, he will become disabled and suffer for a long time.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
अथ व्रजन्तौ तौ मार्गे क्रीडतः बालकान् दृष्ट्वा अवदताम् - यदि कश्चित् गर्ते पतेत् तर्हि स विकलाङ्गो भूत्वा चिरं क्लेशम् अनुभवेत्।

Quick Tip to Solve: Their words are a warning about falling into a pit.

12(II)(iii). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
प्रतिहतान्तःकरणः प्रच्छन्नभाग्यः किम् अचिन्तयत्? [1 mark]

Solution:

Concept:

- The question asks: What did the shaken Prachchhannabhagya think?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: प्रतिहतान्तःकरणः प्रच्छन्नभाग्यः अचिन्तयत् - 'किम् इदं वचनं विशेषेण माम् एव लक्ष्यीकरोति? ... गुरूपदेशेन इव अनेन बालवचसा मम चक्षुषी समुन्मीलिते।'
In English: He thought: 'Does this remark aim especially at me? ... It seems that by this boy's word, as by a teacher's advice, my eyes are opened.'

Step 2: Write the answer in Sanskrit The passage gives his thoughts after the word अचिन्तयत्. Report the main idea: the remark was aimed at him, he walked a wrong path, and the boy's words opened his eyes.
Answer: प्रतिहतान्तःकरणः प्रच्छन्नभाग्यः अचिन्तयत् - 'किम् इदं वचनं विशेषेण माम् एव लक्ष्यीकरोति? अहो! कुमार्गम् आश्रितस्य मम कीदृशी इयं क्लेशपरम्परा। गुरूपदेशेन इव अनेन बालवचसा मम चक्षुषी समुन्मीलिते।'
In English: Shaken at heart, Prachchhannabhagya thought: 'Is this remark meant especially for me? How great is the chain of troubles for me who took a wrong path! By this boy's word, like a teacher's advice, my eyes are opened.'

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
प्रतिहतान्तःकरणः प्रच्छन्नभाग्यः अचिन्तयत् - 'किम् इदं वचनं विशेषेण माम् एव लक्ष्यीकरोति? अहो! कुमार्गम् आश्रितस्य मम कीदृशी इयं क्लेशपरम्परा। गुरूपदेशेन इव अनेन बालवचसा मम चक्षुषी समुन्मीलिते।'

Quick Tip to Solve: His thoughts follow the word अचिन्तयत् in the passage.

12(III)(A)(i). निर्देशानुसारम् उत्तरत -
'अद्य आरभ्य पापपथं त्यज्यामि।' अत्र किं क्रियापदम् अस्ति? [1 mark]

Solution:

Concept:

- The question asks: In 'अद्य आरभ्य पापपथं त्यज्यामि।' what is the verb?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अद्य आरभ्य पापपथं त्यज्यामि।
In English: From today I give up the path of sin.

Step 2: Write the answer in Sanskrit The verb is the action word. Here the action is giving up, and the word for it is त्यज्यामि (first person singular). पापपथम् is the object, and अद्य आरभ्य tells the time.
Answer: त्यज्यामि
In English: I give up (abandon).

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
त्यज्यामि

Quick Tip to Solve: Find the word that says 'give up'.

12(III)(A)(ii). **निर्देशानुसारम् उत्तरत -**
'दुष्टबुद्धिः तु तस्य सद्वचनानि तिरस्कृत्य ग्रामाभिमुखं प्राचलत्।' अत्र कर्तृपदं किम्? [1 mark]

Solution:

Concept:

- The question asks: In 'दुष्टबुद्धिः तु तस्य सद्वचनानि तिरस्कृत्य ग्रामाभिमुखं प्राचलत्।' which word is the subject (कर्तृपदम्)?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: दुष्टबुद्धिः तु तस्य सद्वचनानि तिरस्कृत्य ग्रामाभिमुखं प्राचलत्।
In English: But Dushtabuddhi ignored his good words and set out towards the village.

Step 2: Write the answer in Sanskrit The subject is the doer in the nominative case. The verb is प्राचलत् (set out). Ask 'who set out?'. The answer is दुष्टबुद्धिः.
Answer: दुष्टबुद्धिः
In English: Dushtabuddhi (the wicked-minded friend).

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
दुष्टबुद्धिः

Quick Tip to Solve: Who set out towards the village?

OR

12(III)(B)(i). **निर्देशानुसारम् उत्तरत -**
'दुर्वचनानि' इत्यस्य किं पर्यायपदं गद्यांशे प्रयुक्तम्? [1 mark]

Solution:

Concept:

- The question asks: Which word in the passage is given for 'दुर्वचनानि'?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: दुष्टबुद्धिः तु तस्य सद्वचनानि तिरस्कृत्य ग्रामाभिमुखं प्राचलत्।
In English: Dushtabuddhi, ignoring his good words, set out towards the village.

Step 2: Write the answer in Sanskrit The marking scheme gives the word सद्वचनानि, which is the only 'vachana' word of this kind in the passage (the passage says दुष्टबुद्धिः तिरस्कृत्य सद्वचनानि). Note that सद्वचनानि (good words) is really the opposite of दुर्वचनानि (bad words), but the MS accepts it as the key.
Answer: सद्वचनानि
In English: Good words (the advice of the friend).

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
सद्वचनानि

Quick Tip to Solve: Find the 'words' that the wicked friend rejected.

OR

12(III)(B)(ii). **निर्देशानुसारम् उत्तरत -**
'उद्दण्डः' इत्यस्य विशेष्यपदं गद्यांशात् चित्वा लिखत। [1 mark]

Solution:

Concept:

- The question asks: Pick from the passage the noun (विशेष्यपदम्) that 'उद्दण्डः' describes.
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: तेषु कश्चित् उद्दण्डः बालकः उवाच।
In English: One rude boy among them said ...

Step 2: Write the answer in Sanskrit उद्दण्डः is an adjective (rude). The noun it describes stands right next to it in the same gender, number and case: बालकः (boy), masculine singular nominative.
Answer: बालकः
In English: The boy.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
बालकः

Quick Tip to Solve: Which noun comes right after उद्दण्डः?

13(I)(i). अधोलिखितपद्यं पठित्वा प्रदत्तप्रश्नानाम् उत्तराणि संस्कृतेन लिखत -
शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥
विद्वांस एव लोकेऽस्मिन् चक्षुष्मन्तः प्रकीर्तिताः।
अन्येषां वदने ये तु ते चक्षुर्नामनी मते ॥
एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
नरः कीदृशं वेगं सोढुं शक्नोति? [0.5 marks]

Solution:

Concept:

- The question asks: What kind of force can a man bear?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्। कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥
In English: He who can bear, here itself and before leaving the body, the force that is born of desire and anger, he is the disciplined (yukta) and happy man.

Step 2: Write the answer in Sanskrit The word कीदृशम् asks for the kind of force. The verse says it is कामक्रोधोद्भवम् (born of desire and anger), an adjective of वेगम्.
Answer: कामक्रोधोद्भवम्
In English: Born of desire and anger.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
कामक्रोधोद्भवम्

Quick Tip to Solve: The adjective before वेगम् in the first verse.

13(I)(ii). एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
सुखी नरः कस्मात् प्राक् कामक्रोधोद्भवं वेगं सोढुं शक्नोति? [0.5 marks]

Solution:

Concept:

- The question asks: Before what does the happy man bear the force of desire and anger?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्। कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥
In English: He who can bear, here itself and before leaving the body, the force that is born of desire and anger, he is the disciplined (yukta) and happy man.

Step 2: Write the answer in Sanskrit The question word कस्मात् is ablative and asks 'before what'. The verse has प्राक् शरीरविमोक्षणात् (before the release from the body), where शरीरविमोक्षणात् is the ablative word.
Answer: शरीरविमोक्षणात्
In English: Before leaving the body (death).

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
शरीरविमोक्षणात्

Quick Tip to Solve: प्राक् is followed by the word in the ablative.

13(I)(iii). एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
के एव चक्षुष्मन्तः प्रकीर्तिताः? [0.5 marks]

Solution:

Concept:

- The question asks: Who alone are called 'having eyes'?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: विद्वांस एव लोकेऽस्मिन् चक्षुष्मन्तः प्रकीर्तिताः। अन्येषां वदने ये तु ते चक्षुर्नामनी मते॥
In English: In this world only the learned are called 'having eyes'. Those on the faces of others are considered eyes only in name.

Step 2: Write the answer in Sanskrit The second verse begins with the answer: विद्वांस एव is विद्वांसः + एव. The word विद्वांसः is the plural subject.
Answer: विद्वांसः
In English: The learned.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
विद्वांसः

Quick Tip to Solve: The first word of the second verse.

13(II)(i). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
कीदृशः नरः सुखी भवति? [1 mark]

Solution:

Concept:

- The question asks: What kind of man is happy?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्। कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥
In English: He who can bear, here itself and before leaving the body, the force that is born of desire and anger, he is the disciplined (yukta) and happy man.

Step 2: Write the answer in Sanskrit The first verse gives the condition: यः शरीरविमोक्षणात् प्राक् कामक्रोधोद्भवं वेगं सोढुं शक्नोति, सः सुखी नरः। Write it as a full sentence with the verb भवति.
Answer: यः शरीरविमोक्षणात् प्राक् कामक्रोधोद्भवं वेगं सोढुं शक्नोति सः सुखी नरः भवति।
In English: The man who can bear the force of desire and anger before leaving the body is happy.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
यः शरीरविमोक्षणात् प्राक् कामक्रोधोद्भवं वेगं सोढुं शक्नोति सः सुखी नरः भवति।

Quick Tip to Solve: Use यः ... सः in your sentence.

13(II)(ii). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
के चक्षुर्नामनी मते? [1 mark]

Solution:

Concept:

- The question asks: Who are considered 'eyes only in name'?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: विद्वांस एव लोकेऽस्मिन् चक्षुष्मन्तः प्रकीर्तिताः। अन्येषां वदने ये तु ते चक्षुर्नामनी मते॥
In English: In this world only the learned are called 'having eyes'. Those on the faces of others are considered eyes only in name.

Step 2: Write the answer in Sanskrit The second half of the second verse says that the eyes on the faces of others are 'eyes only in name'. Use that line as the answer.
Answer: अन्येषां वदने ये तु ते चक्षुर्नामनी मते।
In English: Those (eyes) on the faces of others are considered eyes only in name.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
अन्येषां वदने ये तु ते चक्षुर्नामनी मते।

Quick Tip to Solve: The second half of the second verse.

13(II)(iii). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
विद्वांसः कुत्र चक्षुष्मन्तः प्रकीर्तिताः? [1 mark]

Solution:

Concept:

- The question asks: Where are the learned called 'having eyes'?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: विद्वांस एव लोकेऽस्मिन् चक्षुष्मन्तः प्रकीर्तिताः। अन्येषां वदने ये तु ते चक्षुर्नामनी मते॥
In English: In this world only the learned are called 'having eyes'. Those on the faces of others are considered eyes only in name.

Step 2: Write the answer in Sanskrit कुत्र asks the place. The verse says लोकेऽस्मिन् (in this world). Write a full sentence.
Answer: विद्वांस एव लोकेऽस्मिन् चक्षुष्मन्तः प्रकीर्तिताः।
In English: Only the learned in this world are called 'having eyes'.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
विद्वांस एव लोकेऽस्मिन् चक्षुष्मन्तः प्रकीर्तिताः।

Quick Tip to Solve: The place is in the word लोकेऽस्मिन्.

13(III)(A)(i). निर्देशानुसारम् उत्तरत -
'शक्नोति इह एव यः सोढुम्।' अत्र क्रियापदं किम्? [1 mark]

Solution:

Concept:

- The question asks: In 'शक्नोति इह एव यः सोढुम्।' what is the verb?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: शक्नोतीहैव यः सोढुं ...
In English: He who can bear here itself ...

Step 2: Write the answer in Sanskrit शक्नोतीहैव is शक्नोति + इह + एव. The action word is शक्नोति (is able). सोढुम् is an infinitive and not the main verb.
Answer: शक्नोति
In English: Is able, can.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
शक्नोति

Quick Tip to Solve: Which word says 'can'?

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13(III)(A)(ii). **निर्देशानुसारम् उत्तरत -**
'मूर्खाः' इत्यस्य किं विलोमपदं पद्ये प्रयुक्तम्? [1 mark]

Solution:

Concept:

- The question asks: Which word in the verse is the opposite (antonym) of 'मूर्खाः'?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: विद्वांस एव लोकेऽस्मिन् चक्षुष्मन्तः प्रकीर्तिताः। अन्येषां वदने ये तु ते चक्षुर्नामनी मते॥
In English: In this world only the learned are called 'having eyes'. Those on the faces of others are considered eyes only in name.

Step 2: Write the answer in Sanskrit The antonym of मूर्खाः (fools) is विद्वांसः (the learned). The second verse begins with this word.
Answer: विद्वांसः
In English: The learned.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
विद्वांसः

Quick Tip to Solve: Who is the opposite of a fool?

OR

13(III)(B)(i). **निर्देशानुसारम् उत्तरत -**
'दुःखी' शब्दस्य कः विलोमः प्रयुक्तः? [1 mark]

Solution:

Concept:

- The question asks: Which antonym of 'दुःखी' is used?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: स सुखी नरः।
In English: He is the happy man.

Step 2: Write the answer in Sanskrit The opposite of दुःखी (sad) is सुखी (happy). The first verse ends with स सुखी नरः.
Answer: सुखी
In English: Happy.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
सुखी

Quick Tip to Solve: The last words of the first verse.

OR

13(III)(B)(ii). निर्देशानुसारम् उत्तरत -
'मुखे' इत्यस्य पर्यायपदं लिखत। [1 mark]

Solution:

Concept:

- The question asks: Write the synonym of 'मुखे'.
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अन्येषां वदने ये तु ते चक्षुर्नामनी मते।
In English: Those (eyes) on the face of others are eyes only in name.

Step 2: Write the answer in Sanskrit मुखे means 'on the face' (locative of मुखम्). The verse has वदने, the locative of वदनम्, which also means face.
Answer: वदने
In English: On the face.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
वदने

Quick Tip to Solve: Which word in the second verse means face?

14(I)(i). अधोलिखितं नाट्यांशं पठित्वा प्रदत्तप्रश्नानाम् उत्तराणि संस्कृतेन लिखत -
सभागारः। मञ्चे विद्यालयस्य प्रधानाचार्यः, प्रदेशस्य पर्यटनाधिकारी केचित् अध्यापकाः च उपविष्टाः सन्ति।)
पर्यटनाधिकारी - (ध्वनिविस्तारकयन्त्रस्य समीपम् आगत्य) प्रियच्छात्राः! अभिनन्दनं भवताम् अस्मिन् प्रदेशे। प्रसीदामि यत् भवन्तः अस्य रम्यस्य प्रदेशस्य विषये ज्ञातुम् अति उत्सुकाः। एतदर्थं स्थलानां दर्शनाय प्रबन्धः अपि वर्तते, परन्तु सम्प्रति प्रश्नोत्तरमाध्यमेन भवतां जिज्ञासां शमयितुम् इच्छामि। प्रथमं तु अहम् एव एकं प्रश्नं पृच्छामि। अस्य प्रदेशस्य नाम 'अरुणाचलः' कथं जातम्? अनुमीयताम्।
हिमांशुः - अहं चिन्तयामि यत् 'अरुणः' तु सूर्यस्य पर्यायः। अस्य प्रकाशः सर्वप्रथमम् इमं प्रदेशं स्पृशति। अतः अरुणस्य प्रदेशः अरुणाचलः।
एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
अरुणः कस्य पर्यायः? [0.5 marks]

Solution:

Concept:

- The question asks: Of what is 'Aruna' a synonym?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अहं चिन्तयामि यत् 'अरुणः' तु सूर्यस्य पर्यायः। अस्य प्रकाशः सर्वप्रथमम् इमं प्रदेशं स्पृशति। अतः अरुणस्य प्रदेशः अरुणाचलः।
In English: I think 'Aruna' is a synonym of the Sun. Its light first touches this region. So the land of Aruna is Arunachal.

Step 2: Write the answer in Sanskrit Himanshu says अरुणः तु सूर्यस्य पर्यायः. The question word कस्य is genitive, and सूर्यस्य is the genitive answer.
Answer: सूर्यस्य
In English: Of the Sun.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the

paper asks.
सूर्यस्य

Quick Tip to Solve: Himanshu's answer says it directly.

14(I)(ii). एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
प्रधानाचार्यः कुत्र उपविष्टः आसीत्? [0.5 marks]

Solution:

Concept:

- The question asks: Where was the principal seated?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: मञ्चे विद्यालयस्य प्रधानाचार्यः, प्रदेशस्य पर्यटनाधिकारी केचित् अध्यापकाः च उपविष्टाः सन्ति।
In English: On the stage were seated the principal of the school, the tourism officer of the region and some teachers.

Step 2: Write the answer in Sanskrit The opening stage direction says मञ्चे ... उपविष्टाः सन्ति. The place is the locative word मञ्चे (on the stage).
Answer: मञ्चे
In English: On the stage.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
मञ्चे

Quick Tip to Solve: Read the stage direction at the beginning.

14(I)(iii). एकपदेन उत्तरत - (केवलं प्रश्नद्वयम्)
सूर्यस्य प्रकाशः सर्वप्रथमं कं प्रदेशं स्पृशति? [0.5 marks]

Solution:

Concept:

- The question asks: Which region does the Sun's light touch first?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अहं चिन्तयामि यत् 'अरुणः' तु सूर्यस्य पर्यायः। अस्य प्रकाशः सर्वप्रथमम् इमं प्रदेशं स्पृशति। अतः अरुणस्य प्रदेशः अरुणाचलः।
In English: Its light first touches this region. So the land of Aruna is Arunachal.

Step 2: Write the answer in Sanskrit Himanshu says अस्य प्रकाशः सर्वप्रथमम् इमं प्रदेशं स्पृशति and calls the region अरुणाचल, short for the whole name अरुणाचलप्रदेशः. The question asks कं प्रदेशम् (which region), so write the complete name.
Answer: अरुणाचलप्रदेशम्
In English: Arunachal Pradesh.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
अरुणाचलप्रदेशम्

Quick Tip to Solve: The region that the officer is talking about.

14(II)(i). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
पर्यटनाधिकारी किमर्थं प्रसीदति? [1 mark]

Solution:

Concept:

- The question asks: Why is the tourism officer pleased?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: प्रसीदामि यत् भवन्तः अस्य रम्यस्य प्रदेशस्य विषये ज्ञातुम् अति उत्सुकाः। ... सम्प्रति प्रश्नोत्तरमाध्यमेन भवतां जिज्ञासां शमयितुम् इच्छामि।
In English: I am pleased that you are very eager to know about this beautiful region.

Step 2: Write the answer in Sanskrit The officer says प्रसीदामि यत् ... He is pleased because the students are eager to learn about the region. Write the reason in a full sentence with यतः.
Answer: पर्यटनाधिकारी प्रसीदति यतः छात्राः अस्य अरुणाचलप्रदेशस्य विषये ज्ञातुम् अति उत्सुकाः सन्ति।
In English: The officer is pleased because the students are very eager to know about this Arunachal Pradesh.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
पर्यटनाधिकारी प्रसीदति यतः छात्राः अस्य अरुणाचलप्रदेशस्य विषये ज्ञातुम् अति उत्सुकाः सन्ति।

Quick Tip to Solve: Look for 'यत्' after प्रसीदामि.

14(II)(ii). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
पर्यटनाधिकारी केन छात्राणां जिज्ञासां शमयितुम् इच्छति? [1 mark]

Solution:

Concept:

- The question asks: By what means does the officer want to satisfy the curiosity of the students?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: प्रसीदामि यत् भवन्तः अस्य रम्यस्य प्रदेशस्य विषये ज्ञातुम् अति उत्सुकाः। ... सम्प्रति प्रश्नोत्तरमाध्यमेन भवतां जिज्ञासां शमयितुम् इच्छामि।
In English: I now want to satisfy your curiosity by questions and answers.

Step 2: Write the answer in Sanskrit The words प्रश्नोत्तरमाध्यमेन are in the instrumental case and answer केन ('by what'). Write a full sentence.
Answer: पर्यटनाधिकारी प्रश्नोत्तरमाध्यमेन छात्राणां जिज्ञासां शमयितुम् इच्छति।
In English: The officer wants to satisfy the curiosity of the students through questions and answers.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
पर्यटनाधिकारी प्रश्नोत्तरमाध्यमेन छात्राणां जिज्ञासां शमयितुम् इच्छति।

Quick Tip to Solve: The instrumental word that ends in -ेन.

14(II)(iii). पूर्णवाक्येन उत्तरत - (केवलं प्रश्नद्वयम्)
हिमांशुः किम् उत्तरं यच्छति? [1 mark]

Solution:

Concept:

- The question asks: What answer does Himanshu give?
- A full sentence is needed, so write a complete Sanskrit sentence with a verb.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अहं चिन्तयामि यत् 'अरुणः' तु सूर्यस्य पर्यायः। अस्य प्रकाशः सर्वप्रथमम् इमं प्रदेशं स्पृशति। अतः अरुणस्य प्रदेशः अरुणाचलः।
In English: I think that 'Aruna' is a synonym of the Sun. Its light first touches this region. So the land of Aruna is Arunachal.

Step 2: Write the answer in Sanskrit Himanshu gives a three-part answer: Aruna means the Sun, the Sun's light first touches this region, so the region is Arunachal. Write it in full.
Answer: हिमांशुः उत्तरति यत् अहं चिन्तयामि यत् 'अरुणः' तु सूर्यस्य पर्यायः। अस्य प्रकाशः सर्वप्रथमम् इमं प्रदेशं स्पृशति। अतः अरुणस्य प्रदेशः अरुणाचलः।
In English: Himanshu answers that he thinks Aruna is a synonym of the Sun, its light first touches this region, so the region of Aruna is Arunachal.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
हिमांशुः उत्तरति यत् अहं चिन्तयामि यत् 'अरुणः' तु सूर्यस्य पर्यायः। अस्य प्रकाशः सर्वप्रथमम् इमं प्रदेशं स्पृशति। अतः अरुणस्य प्रदेशः अरुणाचलः।

Quick Tip to Solve: Follow his three short sentences.

14(III)(A)(i). निर्देशानुसारम् उत्तरत -
'स्पृशति' इति क्रियापदस्य किं कर्तृपदम्? [1 mark]

Solution:

Concept:

- The question asks: What is the subject of the verb 'स्पृशति'?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अस्य प्रकाशः सर्वप्रथमम् इमं प्रदेशं स्पृशति।
In English: Its light first touches this region.

Step 2: Write the answer in Sanskrit Ask 'who touches?'. The doer in the nominative is प्रकाशः (light). इमं प्रदेशम् is the object.
Answer: प्रकाशः
In English: The light.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
प्रकाशः

Quick Tip to Solve: Who or what touches the region?

14(III)(A)(ii). निर्देशानुसारम् उत्तरत -
'ज्ञातुम् इच्छाम्' इत्यर्थे किं पदं नाट्यांशे प्रयुक्तम्? [1 mark]

Solution:

Concept:

- The question asks: Which word in the extract is used in the sense 'wish to know'?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: भवतां जिज्ञासां शमयितुम् इच्छामि।
In English: I wish to satisfy your curiosity.

Step 2: Write the answer in Sanskrit जिज्ञासा means the desire to know (ज्ञा + सन् + अ). So 'wish to know' is expressed by the noun जिज्ञासाम्, here in the accusative.
Answer: जिज्ञासाम्
In English: Curiosity (the wish to know).

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
जिज्ञासाम्

Quick Tip to Solve: The noun that means curiosity.

OR

14(III)(B)(i). निर्देशानुसारम् उत्तरत -
'रम्यस्य प्रदेशस्य' इत्यनयोः पदयोः विशेष्यपदं किम्? [1 mark]

Solution:

Concept:

- The question asks: Which word is the noun (विशेष्यपदम्) in 'रम्यस्य प्रदेशस्य'?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: अस्य रम्यस्य प्रदेशस्य विषये ज्ञातुम् अति उत्सुकाः।
In English: (eager) to know about this beautiful region.

Step 2: Write the answer in Sanskrit रम्यस्य (beautiful) is the adjective. The noun it describes is प्रदेशस्य (of the region), both in the genitive singular.
Answer: प्रदेशस्य
In English: Of the region.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
प्रदेशस्य

Quick Tip to Solve: Which of the two words names a thing?

OR

14(III)(B)(ii). निर्देशानुसारम् उत्तरत -
'प्रथमं तु अहम् एव एकं प्रश्नं पृच्छामि।' अत्र क्रियापदं किम्? [1 mark]

Solution:

Concept:

- The question asks: In 'प्रथमं तु अहम् एव एकं प्रश्नं पृच्छामि।' what is the verb?
- Only one word is needed, so write just the key word in the right case.

Step 1: Find the answer in the text Go to the matching lines of the passage.
The text says: प्रथमं तु अहम् एव एकं प्रश्नं पृच्छामि।
In English: First, I myself ask one question.

Step 2: Write the answer in Sanskrit The verb is the action word. अहम् goes with the first person verb पृच्छामि (I ask). The other words are the time, the object and the doer.
Answer: पृच्छामि
In English: I ask.

Step 3: Conclusion The answer is taken straight from the passage and is written in Sanskrit as the paper asks.
पृच्छामि

Quick Tip to Solve: Find the word that says 'ask'.

15(i). रेखाङ्कित-पदानि आधृत्य प्रश्ननिर्माणं कुरुत -
मधुरभाषिणी वाणी पुरुषं प्रह्लादयति। [1 mark]

Solution:

Concept:

- Make a question about the underlined word of the sentence: मधुरभाषिणी वाणी पुरुषं प्रह्लादयति।

Step 1: Choose the question word The underlined word मधुरभाषिणी tells what kind of speech it is (an adjective of the feminine noun वाणी). To ask about the quality, use कीदृशी (feminine of कीदृश, 'of what kind'). The rest of the sentence stays the same.

Step 2: Write the question Keep the rest of the sentence and put the question word in place of the underlined word: कीदृशी वाणी पुरुषं प्रह्लादयति?

Step 3: Conclusion The question is built on the underlined word.
कीदृशी वाणी पुरुषं प्रह्लादयति?

Quick Tip to Solve: Replace the underlined word with the matching question word.

15(ii). हंसः वर्षर्तौ तु मानसं पलायसे। [1 mark]

Solution:

Concept:

- Make a question about the underlined word of the sentence: हंसः वर्षर्तौ तु मानसं पलायसे।

Step 1: Choose the question word वर्षर्तौ is a word of time (in the rainy season). To ask about time, use कदा ('when') or कस्मिन् (the locative 'in which', used with ऋतौ). Keep the rest.

Step 2: Write the question Keep the rest of the sentence and put the question word in place of the underlined word: हंसः कदा / कस्मिन् तु मानसं पलायसे?

Step 3: Conclusion The question is built on the underlined word.
हंसः कदा / कस्मिन् तु मानसं पलायसे?

Quick Tip to Solve: Replace the underlined word with the matching question word.

15(iii). ज्वलन् मेषः अश्वशालां प्रविशति। [1 mark]

Solution:

Concept:

- Make a question about the underlined word of the sentence: ज्वलन् मेषः अश्वशालां प्रविशति।

Step 1: Choose the question word अश्वशालाम् is the stable, the place entered, in the accusative. To ask about it use कुत्र ('where') or काम् (accusative feminine 'what').

Step 2: Write the question Keep the rest of the sentence and put the question word in place of the underlined word: ज्वलन् मेषः कुत्र / काम् प्रविशति?

Step 3: Conclusion The question is built on the underlined word.
ज्वलन् मेषः कुत्र / काम् प्रविशति?

Quick Tip to Solve: Replace the underlined word with the matching question word.

15(iv). कामस्य नाशाय इन्द्रियाणि वशे करणीयानि। [1 mark]

Solution:

Concept:

- Make a question about the underlined word of the sentence: कामस्य नाशाय इन्द्रियाणि वशे करणीयानि।

Step 1: Choose the question word इन्द्रियाणि is a neuter plural noun (the senses). The question word for a neuter plural thing is कानि ('which ones').

Step 2: Write the question Keep the rest of the sentence and put the question word in place of the underlined word: कामस्य नाशाय कानि वशे करणीयानि?

Step 3: Conclusion The question is built on the underlined word.
कामस्य नाशाय कानि वशे करणीयानि?

Quick Tip to Solve: Replace the underlined word with the matching question word.

15(v). राजा वैद्यान् आहूय अश्वरक्षार्थम् अपृच्छत्। [1 mark]

Solution:

Concept:

- Make a question about the underlined word of the sentence: राजा वैद्यान् आहूय अश्वरक्षार्थम् अपृच्छत्।

Step 1: Choose the question word वैद्यान् is a masculine plural accusative (the doctors). The question word for a masculine plural object is कान् ('whom').

Step 2: Write the question Keep the rest of the sentence and put the question word in place of the underlined word: राजा कान् आहूय अश्वरक्षार्थम् अपृच्छत्?

Step 3: Conclusion The question is built on the underlined word.
राजा कान् आहूय अश्वरक्षार्थम् अपृच्छत्?

Quick Tip to Solve: Replace the underlined word with the matching question word.

16(A)(i). **(अ) मञ्जूषातः समुचितपदानि चित्वा अधोलिखित-श्लोकस्य अन्वयं पूरयित्वा पुनः लिखत -**
काकस्य गात्रं यदि काञ्चनस्य माणिक्यरत्नं यदि चञ्चुदेशे।
एकैकपक्षे ग्रथितं मणीनां तथापि काको न तु राजहंसः ॥
अन्वयः - यदि काकस्य (i) काञ्चनस्य, यदि चञ्चुदेशे (ii) , एकैकपक्षे मणीनाम् (iii) तथापि (सः) काकः (एव) न तु (iv) ।
मञ्जूषा
ग्रथितम्, गात्रम्, राजहंसः, माणिक्यरत्नम्।
अथवा
(आ) मञ्जूषाप्रदत्तशब्दानां साहाय्येन श्लोकस्य भावार्थे रिक्तस्थानानि पूरयित्वा पुनः लिखत -
माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः।
धैर्यं लयसमर्थं च षडेते पाठका गुणाः ॥
भावार्थः - (i) वर्णोच्चारणम्, (ii) स्पष्टतया उच्चारणं, पदानां पृथक्तया (iii) , धैर्यम्, स्वरलयादिप्रदर्शने (आत्मविश्वासः) एते षट् श्रेष्ठानां (iv) गुणाः सन्ति।
मञ्जूषा
पाठकानाम्, अक्षराणाम्, कोमलतया, उच्चारणम्।
अन्वयः - यदि काकस्य (i) काञ्चनस्य [0.5 marks]

Solution:

Concept:

- काकस्य गात्रं यदि काञ्चनस्य माणिक्यरत्नं यदि चञ्चुदेशे। एकैकपक्षे ग्रथितं मणीनां तथापि काको न तु राजहंसः ॥
- Meaning of the verse: even if the body of a crow were golden, a precious gem were fixed in its beak, and jewels were strung on each of its wings, still it is a crow and not a royal swan. Birth and nature matter more than decoration.

Step 1: Match the blank with the verse The anvaya (prose order) is: यदि काकस्य (i) काञ्चनस्य
The first line of the verse says काकस्य गात्रं यदि काञ्चनस्य (if the body of the crow is of gold). So the first blank is गात्रम् (body).

Step 2: Fill the blank The word is गात्रम्.

Step 3: Conclusion The blank follows the words of the verse.
गात्रम्

Quick Tip to Solve: Find the matching word in the verse.

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16(A)(ii). अन्वयः - यदि चञ्चुदेशे (ii) [0.5 marks]

Solution:

Concept:

- काकस्य गात्रं यदि काञ्चनस्य माणिक्यरत्नं यदि चञ्चुदेशे। एकैकपक्षे ग्रथितं मणीनां तथापि काको न तु राजहंसः ॥
- Meaning of the verse: even if the body of a crow were golden, a precious gem were fixed in its beak, and jewels were strung on each of its wings, still it is a crow and not a royal swan. Birth and nature matter more than decoration.

Step 1: Match the blank with the verse The anvaya (prose order) is: यदि चञ्चुदेशे (ii)
The first line goes on: माणिक्यरत्नं यदि चञ्चुदेशे (if a ruby-gem is in the beak). So the second blank is माणिक्यरत्नम्.

Step 2: Fill the blank The word is माणिक्यरत्नम्.

Step 3: Conclusion The blank follows the words of the verse.
माणिक्यरत्नम्

Quick Tip to Solve: Find the matching word in the verse.

16(A)(iii). अन्वयः - एकैकपक्षे मणीनाम् (iii) तथापि [0.5 marks]

Solution:

Concept:

- काकस्य गात्रं यदि काञ्चनस्य माणिक्यरत्नं यदि चञ्चुदेशे। एकैकपक्षे ग्रथितं मणीनां तथापि काको न तु राजहंसः ॥
- Meaning of the verse: even if the body of a crow were golden, a precious gem were fixed in its beak, and jewels were strung on each of its wings, still it is a crow and not a royal swan. Birth and nature matter more than decoration.

Step 1: Match the blank with the verse The anvaya (prose order) is: एकैकपक्षे मणीनाम् (iii) तथापि
The second line says एकैकपक्षे ग्रथितं मणीनाम् (jewels strung on each wing). So the blank is ग्रथितम् (strung).

Step 2: Fill the blank The word is ग्रथितम्.

Step 3: Conclusion The blank follows the words of the verse.
ग्रथितम्

Quick Tip to Solve: Find the matching word in the verse.

16(A)(iv). अन्वयः - (सः) काकः (एव) न तु (iv) । [0.5 marks]

Solution:

Concept:

- काकस्य गात्रं यदि काञ्चनस्य माणिक्यरत्नं यदि चञ्चुदेशे। एकैकपक्षे ग्रथितं मणीनां तथापि काको न तु राजहंसः ॥
- Meaning of the verse: even if the body of a crow were golden, a precious gem were fixed in its beak, and jewels were strung on each of its wings, still it is a crow and not a royal swan. Birth and nature matter more than decoration.

Step 1: Match the blank with the verse The anvaya (prose order) is: (सः) काकः (एव) न तु (iv) ।
The verse ends काको न तु राजहंसः (it is a crow, not a royal swan). So the blank is राजहंसः.

Step 2: Fill the blank The word is राजहंसः.

Step 3: Conclusion The blank follows the words of the verse.
राजहंसः

Quick Tip to Solve: Find the matching word in the verse.

OR

16(B)(i). भावार्थः - (i) वर्णोच्चारणम् [0.5 marks]

Solution:

Concept:

- माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः। धैर्यं लयसमर्थं च षडेते पाठका गुणाः ॥
- Meaning of the verse: sweetness, clear letters, separate words, a good voice, patience and a sense of rhythm are the six qualities of a good reciter.

Step 1: Match the blank with the verse The bhavartha (meaning in simple words) has the blank: (i) वर्णोच्चारणम्
माधुर्यम् in the verse means sweetness, that is, pronouncing the sounds softly. The blank needs a word that qualifies the pronunciation of letters, and कोमलतया ('with softness') fits.

Step 2: Fill the blank The word is कोमलतया.

Step 3: Conclusion The blank follows the idea of the verse.
कोमलतया

Quick Tip to Solve: Match the blank with a quality named in the verse.

OR

16(B)(ii). भावार्थः - (ii) स्पष्टतया उच्चारणं [0.5 marks]

Solution:

Concept:

- माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः। धैर्यं लयसमर्थं च षडेते पाठका गुणाः ॥
- Meaning of the verse: sweetness, clear letters, separate words, a good voice, patience and a sense of rhythm are the six qualities of a good reciter.

Step 1: Match the blank with the verse The bhavartha (meaning in simple words) has the blank: (ii) स्पष्टतया उच्चारणं
अक्षरव्यक्तिः in the verse means the clear showing of the letters. So 'clear pronunciation of the letters' needs अक्षराणाम् (of the letters) before स्पष्टतया उच्चारणम्.

Step 2: Fill the blank The word is अक्षराणाम्.

Step 3: Conclusion The blank follows the idea of the verse.
अक्षराणाम्

Quick Tip to Solve: Match the blank with a quality named in the verse.

OR

16(B)(iii). भावार्थः - पदानां पृथक्तया (iii) [0.5 marks]

Solution:

Concept:

- माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः। धैर्यं लयसमर्थं च षडेते पाठका गुणाः ॥
- Meaning of the verse: sweetness, clear letters, separate words, a good voice, patience and a sense of rhythm are the six qualities of a good reciter.

Step 1: Match the blank with the verse The bhavartha (meaning in simple words) has the blank: पदानां पृथक्तया (iii)
पदच्छेदः in the verse means separating the words. So 'pronouncing the words separately' needs the noun उच्चारणम् after पदानां पृथक्तया.

Step 2: Fill the blank The word is उच्चारणम्.

Step 3: Conclusion The blank follows the idea of the verse.
उच्चारणम्

Quick Tip to Solve: Match the blank with a quality named in the verse.

OR

16(B)(iv). भावार्थः - (iv) गुणाः सन्ति। [0.5 marks]

Solution:

Concept:

- माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः। धैर्यं लयसमर्थं च षडेते पाठका गुणाः ॥
- Meaning of the verse: sweetness, clear letters, separate words, a good voice, patience and a sense of rhythm are the six qualities of a good reciter.

Step 1: Match the blank with the verse The bhavartha (meaning in simple words) has the blank: (iv) गुणाः सन्ति।
The verse says षडेते पाठका गुणाः (these six are the qualities of a reader). The blank needs the genitive plural of पाठक, so पाठकानाम् (of readers/reciters).

Step 2: Fill the blank The word is पाठकानाम्.

Step 3: Conclusion The blank follows the idea of the verse.
पाठकानाम्

Quick Tip to Solve: Match the blank with a quality named in the verse.

17(i). अधोलिखितवाक्येषु रेखाङ्कितपदानां प्रसङ्गानुकूलम् उचितार्थं चित्वा लिखत-
सर्वदा सर्वदाऽस्माकं सन्निधिं सन्निधिं क्रियात्। [1 mark]

(A) सर्वं वदति इति

(B) सर्वाधिका

(C) सर्वं ददाति इति

(D) यदा-कदा

Correct Answer: (C) सर्वं ददाति इति

Solution:

Concept:

- The question asks: What is the meaning of the underlined word 'सर्वदा' in 'सर्वदा सर्वदाऽस्माकं सन्निधिं सन्निधिं क्रियात्'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue In this line the word सर्वदा occurs twice, once as a name of the Lord and once as the adverb. The underlined (first) word is a name: सर्वं ददाति इति सर्वदा, 'one who gives everything'. The second सर्वदा (joined to अस्माकम्) means 'always'.

Step 2: Check option (क) सर्वं वदति इति This means 'one who says everything'. The root for सर्वदा here is दा (to give), not वद् (to speak), so this is wrong. So option (क) is WRONG.

Step 3: Check option (ख) सर्वाधिका This means 'greatest of all'. It is not the meaning of सर्वदा, so it is wrong. So option (ख) is WRONG.

Step 4: Check option (ग) सर्वं ददाति इति This explains सर्वदा as सर्व + दा, 'the giver of everything'. It is correct for the underlined word used as a name. So option (ग) is CORRECT.

Step 5: Check option (घ) यदा-कदा This means 'sometimes'. That is nearly the opposite of 'always', so it is wrong. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ग) सर्वं ददाति इति.
(ग) सर्वं ददाति इति

Quick Tip to Solve: Split सर्वदा as सर्व + दा.

17(ii). मेषः महानसं प्रविश्य यत् पश्यति तद् भक्षयति। [1 mark]

(A) हयशाला

(B) मन्दिरम्

(C) यज्ञशाला

(D) पाकशाला

Correct Answer: (D) पाकशाला

Solution:

Concept:

- The question asks: What is the meaning of the underlined word 'महानसम्' in 'मेषः महानसं प्रविश्य यत् पश्यति तद् भक्षयति'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue The word महानसम् means a kitchen, a place where food is cooked. The ram enters it and eats what it sees, which fits a place with food.

Step 2: Check option (क) हयशाला A हयशाला is a stable for horses. A ram does not eat what it sees in a stable, so this is wrong. So option (क) is WRONG.

Step 3: Check option (ख) मन्दिरम् A मन्दिरम् is a temple. It is not the meaning of महानसम्, so it is wrong. So option (ख) is WRONG.

Step 4: Check option (ग) यज्ञशाला A यज्ञशाला is a hall for sacrifice. It is not a kitchen, so it is wrong. So option (ग) is WRONG.

Step 5: Check option (घ) पाकशाला A पाकशाला is a kitchen (पाक = cooking, शाला = hall). It matches महानसम्, so it is correct. So option (घ) is CORRECT.

Step 6: Conclusion The correct option is (घ) पाकशाला.
(घ) पाकशाला

Quick Tip to Solve: The ram eats the things it sees there: which place has food?

17(iii). आपत्काले सरांसि त्यक्त्वा दूरं व्रजसि। [1 mark]

(A) वदसि

(B) गच्छसि

(C) भजसि

(D) नमसि

Correct Answer: (B) गच्छसि

Solution:

Concept:

- The question asks: What is the meaning of the underlined word 'व्रजसि' in 'आपत्काले सरांसि त्यक्त्वा दूरं व्रजसि'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue The root व्रज् means 'to go'. व्रजसि is the second person singular present, 'you go'. The sentence says 'In times of trouble you leave the lakes and go far away'.

Step 2: Check option (क) वदसि वदसि is from वद् (to speak), 'you speak'. It does not fit with दूरम् (far), so it is wrong. So option (क) is WRONG.

Step 3: Check option (ख) गच्छसि गच्छसि is from गम्/गच्छ् (to go), 'you go'. It has the same meaning as व्रजसि, so it is correct. So option (ख) is CORRECT.

Step 4: Check option (ग) भजसि भजसि is from भज् (to serve, to worship), 'you worship'. It is wrong here. So option (ग) is WRONG.

Step 5: Check option (घ) नमसि नमसि is from नम् (to bow), 'you bow'. It is wrong here. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (ख) गच्छसि.
(ख) गच्छसि

Quick Tip to Solve: व्रज् is a root meaning 'to go'.

17(iv). **क्रोधाद् भवति सम्मोहः।** [1 mark]

(A) उद्विग्नता

(B) निर्धनता

(C) एकाग्रता

(D) चञ्चलता

Correct Answer: (A) उद्विग्नता

Solution:

Concept:

- The question asks: What is the meaning of the underlined word 'सम्मोहः' in 'क्रोधाद् भवति सम्मोहः'?
- Choose one option from (क), (ख), (ग), (घ).

Step 1: Recall the rule or clue सम्मोहः means a state of confusion and a disturbed mind. When a person is angry, the mind is shaken and confused and cannot think clearly. Among the options, the word that gives this sense of a mind that is disturbed is उद्विग्नता (agitation).

Step 2: Check option (क) उद्विग्नता उद्विग्नता means agitation or mental disturbance. It matches the confusion that anger causes, and the marking scheme gives it. So it is correct. So option (क) is CORRECT.

Step 3: Check option (ख) निर्धनता निर्धनता means poverty. Anger does not cause poverty in this verse, so it is wrong. So option (ख) is WRONG.

Step 4: Check option (ग) एकाग्रता एकाग्रता means concentration. It is the opposite of confusion, so it is wrong. So option (ग) is WRONG.

Step 5: Check option (घ) चञ्चलता चञ्चलता means restlessness. It is close, but it describes the nature of the moving mind, not the confusion that follows anger, so the marking scheme does not choose it. So option (घ) is WRONG.

Step 6: Conclusion The correct option is (क) उद्विग्नता.
(क) उद्विग्नता

Quick Tip to Solve: What happens to the mind when it is full of anger?

18(i). **मञ्जूषायाः पदसहायतया रिक्तस्थानानि पूरयित्वा अधोलिखित-कथाम् उत्तरपुस्तिकायां लिखत-**
पूर्वं बोधिसत्त्वः (i) राजा अभवत्। सः बाल्यकालात् एव दानशीलः वृद्धोपसेवी च आसीत्। सः नगरस्य समन्ततः दानशालाः अकारयत्। तत्र देशान्तरेभ्यः अपि (ii) आगत्य दानं प्राप्य सन्तुष्टाः अभवन्। याचकानां सङ्ख्या च क्रमशः (iii) गता। एतत् दृष्ट्वा राजा चिन्तितः अभवत्। सः शरीरस्य (iv) अपि दातुम् उद्यतः अभवत्। एतत् ज्ञात्वा (v) शक्रः तस्य परीक्षणं कर्तुं (vi) रूपं धृत्वा तस्य सम्मुखे आगच्छत्। सः च राजा स्वस्य नेत्रम् एकैकशः नेत्रद्वयमपि तस्य कृते अयच्छत्। इन्द्रः प्रीतः भूत्वा तस्मै (vii) अयच्छत्। येन सः (viii) पारम् अपि द्रष्टुं समर्थः स्यात्। तथा कृत्वा शक्रः अन्तर्हितः अभवत्।
मञ्जूषा
देवाधिपतिः, न्यूनताम्, अङ्गानि, पर्वतानाम्, शिवीनाम्, जनाः, नेत्रहीनयाचकस्य, नेत्रद्वयम्।
पूर्वं बोधिसत्त्वः (i) राजा अभवत्। [0.5 marks]

Solution:

Concept:

- पूर्वं बोधिसत्त्वः (i) राजा अभवत्।

Step 1: Find the clue 'Earlier, the Bodhisattva was the king of the ...'. A king is called a king 'of' a people or country, so the genitive plural शिवीनाम् (of the Shibis) is needed. Shibi is the name of the

people in this Jataka tale of the generous king Shibi.

Step 2: Fill the blank The word that fits is शिवीनाम्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
शिवीनाम्

Quick Tip to Solve: Think of the story of King Shibi and his gift of eyes.

18(ii). तत्र देशान्तरेभ्यः अपि (ii) आगत्य दानं प्राप्य सन्तुष्टाः अभवन्। [0.5 marks]

Solution:

Concept:

- तत्र देशान्तरेभ्यः अपि (ii) आगत्य दानं प्राप्य सन्तुष्टाः अभवन्।

Step 1: Find the clue 'There people from other countries came too and became happy after receiving gifts.' The word आगत्य (having come) and सन्तुष्टाः अभवन् (became pleased) need a plural subject. जनाः (people) is a plural nominative.

Step 2: Fill the blank The word that fits is जनाः.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
जनाः

Quick Tip to Solve: Think of the story of King Shibi and his gift of eyes.

18(iii). याचकानां सङ्ख्या च क्रमशः (iii) गता। [0.5 marks]

Solution:

Concept:

- याचकानां सङ्ख्या च क्रमशः (iii) गता।

Step 1: Find the clue 'The number of beggars gradually went to a ...'. The meaning is that the beggars became fewer because their needs were met. न्यूनताम् गता means 'went to a decrease'. The accusative -म् goes with गता (went to).

Step 2: Fill the blank The word that fits is न्यूनताम्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
न्यूनताम्

Quick Tip to Solve: Think of the story of King Shibi and his gift of eyes.

18(iv). सः शरीरस्य (iv) अपि दातुम् उद्यतः अभवत्। [0.5 marks]

Solution:

Concept:

- सः शरीरस्य (iv) अपि दातुम् उद्यतः अभवत्।

Step 1: Find the clue 'He became ready to give even the ... of his body.' अपि दातुम् means 'to give even'. The things of the body that are given are the organs, so the neuter plural accusative अङ्गानि (limbs) is the object of दातुम्.

Step 2: Fill the blank The word that fits is अङ्गानि.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
अङ्गानि

Quick Tip to Solve: Think of the story of King Shibi and his gift of eyes.

18(v). एतत् ज्ञात्वा (v) शक्रः तस्य परीक्षणं कर्तुं [0.5 marks]

Solution:

Concept:

- एतत् ज्ञात्वा (v) शक्रः तस्य परीक्षणं कर्तुं

Step 1: Find the clue 'Knowing this, ... Shakra came to test him.' Shakra is another name of Indra, the lord of the gods, so the word देवाधिपतिः (lord of the gods) is placed before शक्रः as a description.

Step 2: Fill the blank The word that fits is देवाधिपतिः.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
देवाधिपतिः

Quick Tip to Solve: Think of the story of King Shibi and his gift of eyes.

18(vi). तस्य परीक्षणं कर्तुं (vi) रूपं धृत्वा तस्य सम्मुखे आगच्छत्। [0.5 marks]

Solution:

Concept:

- तस्य परीक्षणं कर्तुं (vi) रूपं धृत्वा तस्य सम्मुखे आगच्छत्।

Step 1: Find the clue 'To test him, he took the form of a ... and came in front of him.' The king is going to be asked for his eyes, so Shakra took the form of a blind beggar. The genitive नेत्रहीनयाचकस्य (of a blind beggar) goes with रूपम्.

Step 2: Fill the blank The word that fits is नेत्रहीनयाचकस्य.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
नेत्रहीनयाचकस्य

Quick Tip to Solve: Think of the story of King Shibi and his gift of eyes.

18(vii). इन्द्रः प्रीतः भूत्वा तस्मै (vii) अयच्छत्। [0.5 marks]

Solution:

Concept:

- इन्द्रः प्रीतः भूत्वा तस्मै (vii) अयच्छत्।

Step 1: Find the clue 'Pleased, Indra gave him a pair of eyes ...'. The next line says 'with which he could see even beyond the mountains'. So what Indra gave was a pair of eyes (नेत्रद्वयम्), accusative singular, the object of अयच्छत्.

Step 2: Fill the blank The word that fits is नेत्रद्वयम्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
नेत्रद्वयम्

Quick Tip to Solve: Think of the story of King Shibi and his gift of eyes.

18(viii). येन सः (viii) पारम् अपि द्रष्टुं समर्थः स्यात्। [0.5 marks]

Solution:

Concept:

- येन सः (viii) पारम् अपि द्रष्टुं समर्थः स्यात्।

Step 1: Find the clue 'With which he could see even the other side of the ...'. पारम् (the other side) needs a genitive: of what? The earlier line has the idea of seeing beyond the hills. So the genitive plural पर्वतानाम् (of the mountains) is correct.

Step 2: Fill the blank The word that fits is पर्वतानाम्.

Step 3: Conclusion The blank is filled with the box word that suits the story and the grammar.
पर्वतानाम्

Quick Tip to Solve: Think of the story of King Shibi and his gift of eyes.