CBSE Class 10 Marathi 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) या प्रश्नपत्रिकेत - अ, ब, क, ड - असे चार विभाग आहेत.

(ii) सर्व विभाग आवश्यक आहेत.

(iii) यथाशक्य सर्व विभागाची उत्तरे क्रमाने यावीत.

(iv) एकाच विभागातील सर्व प्रश्नांची उत्तरे क्रमानेच यावीत.

विभाग - 'अ' - वाचन व आकलन (15 marks)

15 गुण

1(A)(I). विभाग - 'अ' - वाचन व आकलन - 15 गुण

प्रश्न 1) खालील उतारा काळजीपूर्वक वाचा व त्यावर आधारित विचारलेल्या प्रश्नांची उत्तरे लिहा.

संध्याकाळची वेळ. आश्रम शाळेच्या पटांगणात मुले खेळत होती. राजेश मात्र झेंड्याच्या खांबाला टेकून एकटाच बसला होता. त्याच्या आईवर तो रागावला होता. त्याचे वडील - आप्पा - यांनी आज दुपारीच त्याला आश्रमशाळेत पोहोचवलं होतं. पाचवीच्या वर्गात त्याचं नाव घातलं होतं. त्याला यायचं नव्हतं. तो आईला विनवून म्हणाला, "आई... आप्पाला नको म्हणून सांग ना... तुला सोडून मला नाही जायचं शिकायला..." आई त्याच्या पाठीवरून, डोक्यावरून मायेने हात फिरवत म्हणाली, "बाळ, तुला खूप मोठं व्हायचं आहे. तू खूप मोठ्ठा साहेब व्हावा, हे आईचं स्वप्न आहे... बाळ, आईचं स्वप्न पूर्ण नाही करणार? हो ना.. मग त्यासाठी खूप शिकावं लागेल. त्यासाठी आईपासून थोडे दिवस दूर जावं लागेल. तुला काय वाटतं? मी तुझ्यापासून दूर आहे? नाही बाळ, मी सदैव तुझ्याजवळच आहे. माय-लेकरू यांचं नातं चिखल पाण्यासारखं असतं. या दोघांना कधी वेगळं झालेलं पाहिलं आहे? नाही ना..." राजेश पुढे म्हणाला, "आई, मला भाकर चुरून कोण खाऊ घालणार? मला झोपतांना कोण थोपटणार? माझी बाजू कोण घेणार? मला पोटाशी कोण धरणार?" असे अनेक प्रश्न विचारले. आई हसत म्हणाली, "बाळ, शिकून मोठं होण्यासाठी आताच तुला मोठं व्हावं लागेल. आईचं बोट सोडून जगावं लागेल, स्वावलंबी व्हावं लागेल..." "पण आई, मी एकटा कसा राहू?" "तू एकटा कुठे आहेस बाळ!. तुझे दीड-दोनशे भाऊ तुझ्या सोबत असतील... ऊठ बरं... जा खेळायला....." राजेशच्या वर्गातला संतोष त्याला खेळायला बोलवत होता. राजेशला त्याची चूक लक्षात आली. त्याने डोळे पुसले आणि उड्या मारत खेळणाऱ्या मुलांमध्ये गायब झाला.

अ) उतारा वाचून त्याआधारे खालील प्रश्नांची उत्तरे पर्यायामधून निवडा. (कोणतेही 5)

ब) खालील प्रश्नांची उत्तरे उताऱ्याच्या आधारे एका वाक्यात लिहा. (कोणतेही 3) (CBQ)

राजेश कुठे बसला होता? [1 mark]

(A) वर्गात

(B) वडिलांसोबत

(C) झेंड्याच्या खांबाला टेकून

(D) झाडाखाली

Correct Answer: (C) झेंड्याच्या खांबाला टेकून

Solution:

Concept:

- This is a direct detail question.
- The answer is written in the first few lines of the passage, so we only have to find the sentence that tells where Rajesh was sitting.

Step 1: Apply the idea to the question The passage says: राजेश मात्र झेंड्याच्या खांबाला टेकून एकटाच बसला होता. So Rajesh sat alone, leaning against the flagpole in the courtyard of the ashram school, while the other children played.

Step 2: Check option (A) वर्गात means in the classroom. This is wrong. The scene is the school courtyard (पटांगण). The class is mentioned only because his name was entered in Class 5.

Step 3: Check option (B) वडिलांसोबत means with his father. This is wrong. His father (आप्पा) had left him at the school in the afternoon, and Rajesh is described as एकटाच (all alone).

Step 4: Check option (C) झेंड्याच्या खांबाला टेकून means leaning on the flagpole. This matches the first lines of the passage word for word. So (C) is correct.

Step 5: Check option (D) झाडाखाली means under a tree. This is wrong. No tree is mentioned anywhere in the passage.

Step 6: Conclusion The correct option is (C) **झेंड्याच्या खांबाला टेकून**.

Quick Tip to Solve: Look at the second sentence of the passage.

1(A)(II). राजेश आश्रमशाळेत का आला? [1 mark]

(A) त्याला स्वतःला यायचं होत

(B) मित्रांसोबत राहण्यासाठी

(C) आई-वडिलांनी शिक्षणासाठी पाठवले

(D) खेळायला

Correct Answer: (C) आई-वडिलांनी शिक्षणासाठी पाठवले

Solution:

Concept:

- The question asks for the reason why Rajesh came to the ashram school.
- The reason must come from the facts given about his parents and his studies.

Step 1: Apply the idea to the question The passage says his father (आप्पा) took him to the ashram school and got his name entered in Class 5. His mother tells him that he has to study a lot to become a big officer. So his parents sent him there for education.

Step 2: Check option (A) त्याला स्वतःला यायचं होत means he himself wanted to come. This is wrong. The passage clearly says त्याला यायचं नव्हतं (he did not want to come).

Step 3: Check option (B) मित्रांसोबत राहण्यासाठी means to stay with friends. This is wrong. Friends are not given as the reason. Santosh appears only at the end, when he calls Rajesh to play.

Step 4: Check option (C) आई-वडिलांनी शिक्षणासाठी पाठवले means his parents sent him for education. This matches the father's action and the mother's words about studying hard. So (C) is correct.

Step 5: Check option (D) खेळायला means to play. This is wrong. Playing is what the other children do in the evening, and it is not the reason for his admission.

Step 6: Conclusion The correct option is (C) **आई-वडिलांनी शिक्षणासाठी पाठवले**.

Quick Tip to Solve: Who decided, and what did the mother say about his future?

1(A)(III). राजेशला आश्रमशाळेत का यायचं नव्हतं? [1 mark]

(A) तिथे अभ्यास कठीण होता.

(B) आईपासून दूर राहायचं नव्हतं.

(C) मित्र नव्हते.

(D) तो आजारी होता.

Correct Answer: (B) आईपासून दूर राहायचं नव्हतं.

Solution:

Concept:

- The question asks for Rajesh's own reason for not wanting to join the school.
- We look for his words to his mother.

Step 1: Apply the idea to the question Rajesh pleads with his mother: तुला सोडून मला नाही जायचं

शिकायला. Then he asks who will feed him, put him to sleep and hold him close. All of this shows that he did not want to live away from his mother.

Step 2: Check option (A) तिथे अभ्यास कठीण होता means the studies were hard there. This is wrong. He has not seen the school yet, and difficulty of studies is not mentioned.

Step 3: Check option (B) आईपासून दूर राहायचं नव्हतं means he did not want to live away from his mother. This matches his words तुला सोडून मला नाही जायचं. So (B) is correct.

Step 4: Check option (C) मित्र नव्हते means there were no friends. This is wrong. His mother says that he will have 150 to 200 brothers with him, and a classmate Santosh calls him at the end.

Step 5: Check option (D) तो आजारी होता means he was ill. This is wrong. There is no mention of any illness in the passage.

Step 6: Conclusion The correct option is (B) **आईपासून दूर राहायचं नव्हतं.**.

Quick Tip to Solve: Read Rajesh's first request to his mother.

1(A)(IV). आईच्या मते, राजेशने आश्रमशाळेत का शिकावं? [1 mark]

(A) मित्र मिळावेत म्हणून

(B) खेळ चांगला यावा म्हणून

(C) आईचं स्वप्न पूर्ण करण्यासाठी

(D) सुट्टी मिळावी म्हणून

Correct Answer: (C) आईचं स्वप्न पूर्ण करण्यासाठी

Solution:

Concept:

- We need the reason given by the mother, not by Rajesh.
- So we look for the sentences spoken by the mother about studying.

Step 1: Apply the idea to the question The mother says: तू खूप मोठ्ठा साहेब व्हावा, हे आईचं स्वप्न आहे... बाळ, आईचं स्वप्न पूर्ण नाही करणार? Then she adds that for this he has to study a lot. So, in her view, he should study to fulfil her dream.

Step 2: Check option (A) मित्र मिळावेत म्हणून means to make friends. This is wrong. The mother mentions brothers who will be with him, but she does not give this as the reason for studying.

Step 3: Check option (B) खेळ चांगला यावा म्हणून means to get better at games. This is wrong. Games are mentioned only in the last lines when Santosh calls him.

Step 4: Check option (C) आईचं स्वप्न पूर्ण करण्यासाठी means to fulfil the mother's dream. This matches her exact words. So (C) is correct.

Step 5: Check option (D) सुट्टी मिळावी म्हणून means to get holidays. This is wrong. Holidays are not talked about anywhere.

Step 6: Conclusion The correct option is (C) **आईचं स्वप्न पूर्ण करण्यासाठी**.

Quick Tip to Solve: The mother repeats one word twice in her speech: स्वप्न.

1(A)(V). आईने राजेशला काय होण्यासाठी प्रोत्साहन दिलं? [1 mark]

(A) चांगला खेळाडू

(B) मोठ्ठा साहेब

(C) शेतकरी

(D) डॉक्टर

Correct Answer: (B) मोठ्ठा साहेब

Solution:

Concept:

- The question asks what the mother encouraged Rajesh to become.
- The answer is a profession or position named by the mother.

Step 1: Apply the idea to the question She says: तू खूप मोठ्ठा साहेब व्हावा, हे आईचं स्वप्न आहे. So she encouraged him to become a big officer (मोठ्ठा साहेब).

Step 2: Check option (A) चांगला खेळाडू means a good sportsman. This is wrong. The mother never talks about sports.

Step 3: Check option (B) मोठ्ठा साहेब means a big officer. This is the exact phrase used by the mother. So (B) is correct.

Step 4: Check option (C) शेतकरी means a farmer. This is wrong. A farmer is not mentioned in the passage.

Step 5: Check option (D) डॉक्टर means a doctor. This is wrong. The mother says साहेब, not doctor.

Step 6: Conclusion The correct option is (B) **मोठ्ठा साहेब**.

Quick Tip to Solve: Look for the word साहेब.

1(A)(VI). "माय-लेकरू यांचं नातं चिखल पाण्यासारखं असतं" या वाक्याचा अर्थ - [1 mark]

(A) नातं घट्ट आणि वेगळं न होणारं.

(B) नातं कमकुवत आहे.

(C) नातं तुटक आहे.

(D) नात्यात सतत भांडण असतं.

Correct Answer: (A) नातं घट्ट आणि वेगळं न होणारं.

Solution:

Concept:

- This is a question on the meaning of a comparison (upama).
- We must understand what is common between a mother-child bond and mud mixed with water.

Step 1: Apply the idea to the question When mud and water are mixed, they become one and cannot be separated again. The mother uses this to say that a mother and her child are joined so closely that they can never really be apart. That is why she asks: या दोघांना कधी वेगळं झालेलं पाहिलं आहे?

Step 2: Check option (A) नातं घट्ट आणि वेगळं न होणारं means a bond that is strong and cannot be separated. This is the meaning of the comparison. So (A) is correct.

Step 3: Check option (B) नातं कमकुवत आहे means the bond is weak. This is wrong. Mud and water do not separate easily, so the comparison shows strength.

Step 4: Check option (C) नातं तुटक आहे means the bond is broken or in pieces. This is wrong. The mother says they are never seen apart.

Step 5: Check option (D) नात्यात सतत भांडण असतं means there are constant quarrels. This is wrong. The mother is comforting her son, not talking about fights.

Step 6: Conclusion The correct option is (A) **नातं घट्ट आणि वेगळं न होणारं..**

Quick Tip to Solve: Can mud and water be separated once they are mixed?

1(B)(I). राजेश एकटाच का बसला होता? [1 mark]

Solution:

Concept:

- The question asks for the reason (का) why Rajesh sat alone.
- The answer must be in one sentence and must give a reason.

Step 1: Find the reason in the passage The second sentence about Rajesh says: त्याच्या आईवर तो रागावला होता. His father had left him at the ashram school that afternoon and he did not want to stay, so he was angry with his mother.

Step 2: Write the one-sentence answer Start with the fact and join the reason with the word कारण. The answer is: राजेश एकटाच बसला, कारण तो आईवर रागावलेला होता.

Step 3: Conclusion **राजेश एकटाच बसला, कारण तो आईवर रागावलेला होता.**

Quick Tip to Solve: Find the line that tells Rajesh's feeling towards his mother.

1(B)(II). राजेशला शेवटी काय जाणवले? [1 mark]

Solution:

Concept:

- The question asks what Rajesh realised in the end, so we must look at the last lines of the passage.

Step 1: Find the line in the passage The last part says: राजेशला त्याची चूक लक्षात आली. This happens after Santosh calls him to play and after his mother's loving explanation.

Step 2: Write the answer Change लक्षात आली to जाणवली to match the question. The one-sentence answer is: राजेशला शेवटी त्याची चूक जाणवली.

Step 3: Conclusion **राजेशला शेवटी त्याची चूक जाणवली.**

Quick Tip to Solve: Read the last four lines of the passage.

1(B)(III). राजेशने आईला कोणकोणते प्रश्न विचारले? [1 mark]

Solution:

Concept:

- The question asks for the list of questions Rajesh put to his mother.
- So the answer must name all of them in one sentence.

Step 1: Find the questions in the passage After his mother's long speech, Rajesh asks four things: who will crumble the bhakri and feed him, who will pat him to sleep, who will take his side, and who will hold him close to the stomach.

Step 2: Write one complete sentence Join the four questions with commas in a single sentence. The answer is: आई मला भाकर चुरून कोण खाऊ घालणार, मला झोपतांना कोण थोपटणार, माझी बाजू कोण घेणार, मला पोटाशी कोण धरणार, असे अनेक प्रश्न विचारले.

Step 3: Conclusion **आई मला भाकर चुरून कोण खाऊ घालणार, मला झोपतांना कोण थोपटणार, माझी बाजू कोण घेणार, मला पोटाशी कोण धरणार, असे अनेक प्रश्न विचारले.**

Quick Tip to Solve: Count the questions beginning with कोण in Rajesh's speech.

1(B)(IV). शेवटी राजेश काय केले? [1 mark]

Solution:

Concept:

- The question asks what Rajesh did in the end.
- We must read the last sentence of the passage.

Step 1: Find the action in the passage The last sentence says that he wiped his eyes and disappeared among the children who were jumping and playing. This means he joined the other children.

Step 2: Write the answer Put the action in one sentence: शेवटी राजेश खेळणाऱ्या मुलांमध्ये सामील होतो.

Step 3: Conclusion **शेवटी राजेश खेळणाऱ्या मुलांमध्ये सामील होतो.**

Quick Tip to Solve: The answer is in the last line of the passage.

2(A)(I). प्रश्न 2) खालील कविता काळजीपूर्वक वाचा व त्यावर आधारित विचारलेल्या प्रश्नांची उत्तरे लिहा.

हळूहळू चालत राहिला तो, अंधार दाटला भोवती,
स्वार्थाच्या वादळांनी झाली, मनात खळबळ ती.
तरीही आशेची ठिणगी होती पेटली, अंतरी वारा,
हातात धरून सत्यदीप तो, पुढे चालत होता सारा.
रस्त्यात भेटल्या लोभाच्या, मोहक चमचमती वाटा,
कानात कुजबुजत म्हणाल्या,“ हेच सुखाचे खरे दाता !”
पण मनातल्या एका आवाजाने, त्याला खरे सांगितले,
“योग्य मार्गच उजळतो जीवन, चुकीचे सारे ढळते.”
अखेर प्रकाशाच्या दारी, तो स्वत:ला पोहोचवितो,
सत्य, प्रामाणिकता, परिश्रम-यातच आनंद शोधितो.
अंधार कितीही दाट असो, सत्याचा दीप जो लावतो,
नीतीच्या वाटेने चालणारा, शेवटीच खरा जिंकतो.

अ) कविता वाचून त्यावर आधारित प्रश्नांच्या उत्तरांचा योग्य पर्याय निवडा. (कोणतेही 4)
ब) कवितेच्या आधारे खालील प्रश्नांची एका वाक्यात उत्तरे लिहा. (कोणतेही 3) (CBQ)

कवितेतील नायकाच्या सभोवती काय होते? [1 mark]

(A) दाटी

(B) गर्दी

(C) अंधार

(D) प्रकाश

Correct Answer: (C) अंधार

Solution:

Concept:

- This is a detail question from the first line of the poem.
- We find what the poem says surrounds the hero.

Step 1: Apply the idea to the question The first line says: हळूहळू चालत राहिला तो, अंधार दाटला भोवती. The word भोवती means around him, and the thing that gathered around him is अंधार (darkness).

Step 2: Check option (A) दाटी means crowding. This is wrong. The word दाटला (gathered thickly) belongs to अंधार, and it does not mean a crowd of people.

Step 3: Check option (B) गर्दी means a crowd. This is wrong. No crowd is mentioned. He walks alone with the lamp of truth.

Step 4: Check option (C) अंधार means darkness. The first line says अंधार दाटला भोवती. So (C) is correct.

Step 5: Check option (D) प्रकाश means light. This is wrong. Light is where he reaches at the end (प्रकाशाच्या दारी), not what surrounded him at the start.

Step 6: Conclusion The correct option is (C) **अंधार**.

Quick Tip to Solve: Check the first line of the poem.

2(A)(II). 'आशा' या शब्दाचा विरुद्ध अर्थ खालीलपैकी कोणता? [1 mark]

(A) निराश

(B) उदास

(C) आनंद

(D) निराशा

Correct Answer: (D) निराशा

Solution:

Concept:

- We need the opposite word (virudhdharthi shabda) of आशा (hope).
- Opposites are formed by negating the meaning, and often by adding the prefix निर्.

Step 1: Apply the idea to the question आशा means hope or expectation. Its opposite is निराशा, which means despair or loss of hope. The word निराशा is a noun, like आशा, so it matches the form of the word given.

Step 2: Check option (A) निराश means a person who is hopeless. This is an adjective, and the opposite of a noun should also be a noun. So it is not the best match for आशा.

Step 3: Check option (B) उदास means sad. Sadness may come with despair, but it is not the opposite of hope. So it is wrong.

Step 4: Check option (C) आनंद means joy. Joy is a feeling, not the opposite of hope, so it is wrong.

Step 5: Check option (D) निराशा means despair. It is the noun that is the exact opposite of आशा. So (D) is correct.

Step 6: Conclusion The correct option is (D) **निराशा**.

Quick Tip to Solve: Which word means 'no hope' and is a noun like आशा?

2(A)(III). कवितेतील नायकाच्या हातात काय आहे? [1 mark]

(A) नंदादीप

(B) सत्यदीप

(C) दिवा

(D) जीवनज्योत

Correct Answer: (B) सत्यदीप

Solution:

Concept:

- The question asks what the hero of the poem holds in his hand.
- The poem names it in the third and fourth lines.

Step 1: Apply the idea to the question The fourth line says: हातात धरून सत्यदीप तो, पुढे चालत होता सारा. So the hero holds the lamp of truth, सत्यदीप, in his hand.

Step 2: Check option (A) नंदादीप is a small oil lamp that burns constantly before a deity. It is not mentioned in the poem. So it is wrong.

Step 3: Check option (B) सत्यदीप means the lamp of truth. It is given in the poem in the words हातात धरून सत्यदीप. So (B) is correct.

Step 4: Check option (C) दिवा is the common word for a lamp. The poem does not use this word, and the kind of lamp is named as सत्यदीप. So it is wrong.

Step 5: Check option (D) जीवनज्योत means the flame of life. This word is not used in the poem, so it is wrong.

Step 6: Conclusion The correct option is (B) **सत्यदीप**.

Quick Tip to Solve: The phrase हातात धरून in the poem is followed by the answer.

2(A)(IV). रस्त्यात भेटलेल्या मोहक व चमचमणाऱ्या कोण? [1 mark]

(A) लोभाच्या वाटा

(B) पायवाटा

(C) आकर्षक वाटा

(D) जीवनवाटा

Correct Answer: (A) लोभाच्या वाटा

Solution:

Concept:

- We need to find what the hero met on the road that was tempting and glittering.
- The fifth line of the poem gives it.

Step 1: Apply the idea to the question The line says: रस्त्यात भेटल्या लोभाच्या, मोहक चमचमती वाटा. So the glittering, tempting ones were the paths of greed (लोभाच्या वाटा). They whispered that these were the true givers of happiness.

Step 2: Check option (A) लोभाच्या वाटा means the paths of greed. This matches the words of the poem. So (A) is correct.

Step 3: Check option (B) पायवाटा means footpaths. This is a general word for a track and is not used in the poem, so it is wrong.

Step 4: Check option (C) आकर्षक वाटा means attractive paths. This is close in meaning, but the poem says लोभाच्या (of greed) and the poem's own phrase is the better answer. So it is wrong.

Step 5: Check option (D) जीवनवाटा means the paths of life. This is not used in the poem, so it is wrong.

Step 6: Conclusion The correct option is (A) **लोभाच्या वाटा**.

Quick Tip to Solve: Read the line that begins with रस्त्यात.

2(A)(V). कवितेतील नायक अखेर कोठे पोहोचतो? [1 mark]

(A) स्वत:च्या घरी

(B) प्रकाशाच्या दारी

(C) घराच्या अंगणात

(D) शेताच्या कुंपणात

Correct Answer: (B) प्रकाशाच्या दारी

Solution:

Concept:

- The word अखेर means at last.
- So we look at the closing part of the poem, where the journey ends.

Step 1: Apply the idea to the question The ninth line says: अखेर प्रकाशाच्या दारी, तो स्वत:ला पोहोचवितो. So at last the hero reaches the door of light (प्रकाशाच्या दारी). It is a symbol of a life of truth and goodness.

Step 2: Check option (A) स्वत:च्या घरी means at his own house. This is wrong. The poem never mentions a house.

Step 3: Check option (B) प्रकाशाच्या दारी means at the door of light. This is the exact phrase of the poem. So (B) is correct.

Step 4: Check option (C) घराच्या अंगणात means in the courtyard of the house. This is wrong. A courtyard is not mentioned.

Step 5: Check option (D) शेताच्या कुंपणात means in the fence of a field. This is wrong. A field is not mentioned.

Step 6: Conclusion The correct option is (B) **प्रकाशाच्या दारी**.

Quick Tip to Solve: Look at the line starting with the word अखेर.

2(B)(I). कवितेतील नायक कशात आनंद शोधतो? [1 mark]

Solution:

Concept:

- कशात means 'in what'.
- We need the things in which the hero finds joy.

Step 1: Find the line in the poem The tenth line says: सत्य, प्रामाणिकता, परिश्रम-यातच आनंद शोधितो. So the three things are truth, honesty and hard work.

Step 2: Write one sentence Start with the subject and list the three things: कवितेतील नायक सत्य, प्रामाणिकपणा, परिश्रम यात आनंद शोधतो.

Step 3: Conclusion **कवितेतील नायक सत्य, प्रामाणिकपणा, परिश्रम यात आनंद शोधतो.**

Quick Tip to Solve: Find the line with the verb आनंद शोधितो.

2(B)(II). जीवनात खरेपणाने कोण जिंकतो? [1 mark]

Solution:

Concept:

- The question asks who wins in life with honesty.
- So we need the type of person named in the poem.

Step 1: Find the line in the poem The last line says: नीतीच्या वाटेने चालणारा, शेवटीच खरा जिंकतो. So the one who walks on the path of morality wins in the end.

Step 2: Write one sentence Put the answer in one sentence: जीवनात नीतीच्या वाटेने चालणारा खरेपणाने जिंकतो.

Step 3: Conclusion **जीवनात नीतीच्या वाटेने चालणारा खरेपणाने जिंकतो.**

Quick Tip to Solve: Look at the last line of the poem.

2(B)(III). अंधार कितीही गडद असला, तरीही काय केले पाहिजे? [1 mark]

Solution:

Concept:

- The question asks what we must do even if the darkness is very deep.
- So it asks for the message of the poem.

Step 1: Link the lines of the poem The hero walks slowly (हळूहळू चालत राहिला) with the lamp of truth in his hand (हातात धरून सत्यदीप), even though darkness has thickened around him. The eleventh line also says सत्याचा दीप जो लावतो.

Step 2: Write one sentence Combine the two ideas: अंधार कितीही गडद असला, तरीही हातात सत्याचा दीप घेऊन हळूहळू चालत राहिले पाहिजे.

Step 3: Conclusion **अंधार कितीही गडद असला, तरीही हातात सत्याचा दीप घेऊन हळूहळू चालत राहिले पाहिजे.**

Quick Tip to Solve: Join the actions of the hero: what he holds and how he walks.

2(B)(IV). जीवनात चुकीच्या गोष्टीचे काय होते? [1 mark]

Solution:

Concept:

- The question asks what happens to wrong things in life.
- This is stated by the inner voice in the poem.

Step 1: Find the line in the poem The eighth line says: योग्य मार्गच उजळतो जीवन, चुकीचे सारे ढळते. The word ढळते means falls away, so wrong things get destroyed.

Step 2: Write one sentence Give the meaning of ढळते in the answer: जीवनात चुकीच्या गोष्टी ढळतात म्हणजेच नष्ट होतात.

Step 3: Conclusion **जीवनात चुकीच्या गोष्टी ढळतात म्हणजेच नष्ट होतात.**

Quick Tip to Solve: Read the sentence in quotation marks near the middle of the poem.

2(B)(V). 'हेच सुखाचे खरे दाता' कोणास म्हटले आहे? [1 mark]

Solution:

Concept:

- The question asks who or what was called the true giver of happiness.
- So we look at that line in the poem.

Step 1: Find the line in the poem The lines say: रस्त्यात भेटल्या लोभाच्या, मोहक चमचमती वाटा, कानात कुजबुजत म्हणाल्या, हेच सुखाचे खरे दाता. So it was the glittering paths of greed that spoke these words.

Step 2: Write one sentence रस्त्यातील लोभाच्या चमचमत्या वाटांना 'सुखाचे खरे दाता' म्हटले आहे.

Step 3: Conclusion **रस्त्यातील लोभाच्या चमचमत्या वाटांना 'सुखाचे खरे दाता' म्हटले आहे.**

Quick Tip to Solve: Look at the two lines about the paths of greed.

विभाग - ब - व्याकरण (20 marks)

20 गुण

3(A)(I). विभाग - ब - व्याकरण - 20 गुण
प्रश्न 3 अ) सूचनेप्रमाणे उत्तरे लिहा. (कोणतेही 4)
ब) सूचनेप्रमाणे उत्तरे लिहा. (कोणतेही 3)
क) सूचनेप्रमाणे उत्तरे लिहा. (कोणतेही 3) (CBQ)
ड) सूचनेप्रमाणे उत्तरे लिहा. (कोणतेही 2)
गुरुजी फळ्यासमोर उभे होते. (अधोरेखित शब्दाची जात ओळखा) [1 mark]

(A) नाम

(B) क्रियापद

(C) शब्दयोगी अव्यय

(D) उभयान्वयी अव्यय

Correct Answer: (C) शब्दयोगी अव्यय

Solution:

Concept:

- We must name the part of speech (जात) of the underlined word.
- A शब्दयोगी अव्यय is a word that attaches to a noun or a pronoun (often after a change in its ending) and shows the relation of that noun with the rest of the sentence.
- Words like समोर, मागे, पुढे, जवळ are of this type.

Step 1: Apply the idea to the question In फळ्यासमोर the word समोर joins the noun फळा and shows the place where the गुरुजी stood. It does not name a thing, it does not show an action, and it does not join two sentences. So it is a शब्दयोगी अव्यय.

Step 2: Check option (A) नाम means a noun, which is the name of a person, place or thing. समोर is not the name of anything here. So it is wrong.

Step 3: Check option (B) क्रियापद means a verb, which shows an action or a state. The verb in this sentence is होते. समोर is not a verb, so it is wrong.

Step 4: Check option (C) शब्दयोगी अव्यय is a word that shows the relation of a noun to another word. समोर shows the position of गुरुजी in relation to फळा. So (C) is correct.

Step 5: Check option (D) उभयान्वयी अव्यय joins two words or two sentences, like आणि, पण, म्हणून. समोर joins nothing of this kind, so it is wrong.

Step 6: Conclusion The correct option is (C) **शब्दयोगी अव्यय**.

Quick Tip to Solve: Which word tells the place of the गुरुजी with respect to the board?

3(A)(II). काल दुपारी गारांचा पाऊस पडला. (अधोरेखित शब्दाची जात ओळखा) [1 mark]

(A) सामान्य नाम

(B) सर्वनाम

(C) क्रियाविशेषण अव्यय

(D) क्रियापद

Correct Answer: (C) क्रियाविशेषण अव्यय

Solution:

Concept:

- A क्रियाविशेषण अव्यय is a word that tells more about the action, such as when, where or how it happened.
- It never changes its form.

Step 1: Apply the idea to the question In this sentence the action is पडला (fell). The underlined word काल (yesterday) tells when the action took place. A word that gives the time of an action is a क्रियाविशेषण अव्यय (a कालवाचक one).

Step 2: Check option (A) सामान्य नाम means a common noun, the name of a class of things. काल here does not name a thing. So it is wrong.

Step 3: Check option (B) सर्वनाम means a pronoun, which stands in place of a noun, like मी, तू, तो. काल does not replace any noun, so it is wrong.

Step 4: Check option (C) क्रियाविशेषण अव्यय tells the time of the action. काल tells when the rain of hail fell. So (C) is correct.

Step 5: Check option (D) क्रियापद means a verb. The verb here is पडला, so काल cannot be the verb and (D) is wrong.

Step 6: Conclusion The correct option is (C) **क्रियाविशेषण अव्यय**.

Quick Tip to Solve: Ask: the hail fell when?

3(A)(III). झाडाला खत घातले फुले आली नाहीत. (रिकाम्या जागी योग्य उभयान्वयी अव्यय वापरा) [1 mark]

(A) आणि

(B) की

(C) पण

(D) म्हणजे

Correct Answer: (C) पण

Solution:

Concept:

- An उभयान्वयी अव्यय joins two sentences or two words.
- It must be chosen according to the relation between the two parts.
- Some show addition (आणि), some show contrast (पण, परंतु), and some give a reason or explanation.

Step 1: Apply the idea to the question The first part says that manure was given to the plant. The second part says that flowers did not come. The result is opposite to what one expects. So the joining word must show contrast, and that word is पण. The sentence becomes: झाडाला खत घातले पण फुले आली नाहीत.

Step 2: Check option (A) आणि joins two similar or added things. It would mean manure was given and, in addition, flowers did not come. This does not show the unexpected result, so it is wrong.

Step 3: Check option (B) की is used to join a statement to what was said or thought, as in तो म्हणाला की. It does not show contrast here, so it is wrong.

Step 4: Check option (C) पण is a contrast word. It joins the plan (giving manure) with the unexpected result (no flowers). So (C) is correct.

Step 5: Check option (D) म्हणजे means that is or in other words, and it explains something. The second part is not an explanation of the first, so it is wrong.

Step 6: Conclusion The correct option is (C) **पण**.

Quick Tip to Solve: The result is the opposite of what was expected.

3(A)(IV). पुराचे पाणी त्याच्या घरात शिरले. (रिकाम्या जागी योग्य केवलप्रयोगी अव्यय वापरा) [1 mark]

(A) छे !

(B) वा!

(C) शी!

(D) अरेरे!

Correct Answer: (D) अरेरे!

Solution:

Concept:

- A केवलप्रयोगी अव्यय is a word that expresses a sudden feeling like joy, sorrow, disgust or surprise.
- It stands apart from the sentence and has no grammatical link with the other words.
- The word must match the feeling of the sentence.

Step 1: Apply the idea to the question The sentence tells us that flood water entered his house. This is a sad and unfortunate event, so the feeling is sorrow or sympathy. The केवलप्रयोगी अव्यय for sorrow is अरेरे!. The sentence becomes: अरेरे! पुराचे पाणी त्याच्या घरात शिरले.

Step 2: Check option (A) छे ! shows denial or disagreement, as in छे, असे नाही. It does not fit a sad event, so it is wrong.

Step 3: Check option (B) वा! shows praise or joy. It would be rude and wrong to praise the flood entering a house, so it is wrong.

Step 4: Check option (C) शी! shows disgust. The sentence is about loss, not about a dirty thing, so it is wrong.

Step 5: Check option (D) अरेरे! shows sorrow or sympathy. This matches the sad news of the flood. So (D) is correct.

Step 6: Conclusion The correct option is (D) **अरेरे!**.

Quick Tip to Solve: A flood entering the house is bad news. Which word shows sorrow?

3(A)(V). नेपोलियन अद्वितीय योद्धा होता. (विशेषण ओळखा) [1 mark]

(A) नेपोलियन

(B) होता

(C) अद्वितीय

(D) योद्धा

Correct Answer: (C) अद्वितीय

Solution:

Concept:

- A विशेषण (adjective) is a word that tells something about a noun, like its quality or number.
- To find it, we first find the noun and then look for the word that describes it.

Step 1: Apply the idea to the question The nouns in the sentence are नेपोलियन and योद्धा. The word अद्वितीय means unique or without a second. It tells the quality of the योद्धा (warrior). So अद्वितीय is the adjective.

Step 2: Check option (A) नेपोलियन is a proper noun, the name of a person. It is not an adjective, so it is wrong.

Step 3: Check option (B) होता is the verb (was). It shows the state, so it is not an adjective, and it is wrong.

Step 4: Check option (C) अद्वितीय tells what kind of योद्धा he was, so it is the adjective. So (C) is correct.

Step 5: Check option (D) योद्धा is a common noun meaning warrior. It is the noun that is described, so it is wrong.

Step 6: Conclusion The correct option is (C) **अद्वितीय**.

Quick Tip to Solve: Ask कसा योद्धा? (what kind of warrior?)

3(B)(I). मुलाने पुस्तक वाचले आहे. (भविष्यकाळातील वाक्य तयार करा) [1 mark]

Solution:

Concept:

- The given sentence is in the present perfect form (वाचले आहे).
- We have to change it into a sentence of the future tense (भविष्यकाळ).
- In Marathi the future tense is shown by endings like -ईल, -ेल, -तील on the verb.

Step 1: Change the verb The verb वाचले आहे becomes वाचेल. In the future tense the subject is used without the ending -ने, so मुलाने changes to मुलगा. The object पुस्तक stays the same.

Step 2: Write the new sentence Join the three parts to get a future sentence: मुलगा पुस्तक वाचेल. (Another correct future form is मुलाने पुस्तक वाचले असेल. The marking scheme gives the first form.)

Step 3: Conclusion **मुलगा पुस्तक वाचेल.**

Quick Tip to Solve: Use the future ending -एल on the verb and take away -ने from the subject.

3(B)(II). मला मुख्याध्यापकांची भीती वाटत आहे. (काळ ओळखा) [1 mark]

Solution:

Concept:

- We have to name the tense (काळ) of the sentence.
- Marathi has three tenses: भूतकाळ (past), वर्तमानकाळ (present) and भविष्यकाळ (future).

Step 1: Look at the verb The verb phrase is वाटत आहे. The ending -त आहे shows an action that is going on now. The words in the sentence also show a feeling that the speaker has at the present moment.

Step 2: Name the tense A verb with -त आहे shows the ongoing present, which is called चालू वर्तमानकाळ. In short, the tense is वर्तमानकाळ (present tense).

Step 3: Conclusion **वर्तमानकाळ**

Quick Tip to Solve: Look at the ending of the verb. -त आहे shows the action is going on now.

3(B)(III). उद्या मी पावसात खेळेन. (भूतकाळातील वाक्य तयार करा) [1 mark]

Solution:

Concept:

- The sentence is in the future tense (उद्या and खेळेन).
- We have to change it to the past tense (भूतकाळ).
- Two things change, the time word and the verb.

Step 1: Change the time word and the verb The time word उद्या (tomorrow) changes to काल (yesterday). The verb खेळेन changes to खेळलो if the speaker is a boy, or खेळले if the speaker is a girl, because मी takes the gender of the speaker.

Step 2: Write the new sentence Put the changed words into the sentence: काल मी पावसात खेळलो (boy) / काल मी पावसात खेळले (girl).

Step 3: Conclusion **काल मी पावसात खेळले / खेळलो.**

Quick Tip to Solve: Replace उद्या with काल and change the verb ending to the past form.

3(B)(IV). खालील वाक्यातील भूतकाळी वाक्य शोधा. [1 mark]

(A) रस्ता एकेरीच आहे.

(B) रस्ता एकेरीच असेल.

(C) रस्ता एकेरीच होता.

(D) रस्ता एकेरीच असणार आहे.

Correct Answer: (C) रस्ता एकेरीच होता.

Solution:

Concept:

- We have to find the sentence in the past tense (भूतकाळ).
- The tense is shown by the form of the verb.
- So we compare the four verb forms.

Step 1: Apply the idea to the question The verb forms are आहे (present), असेल (future), होता (past) and असणार आहे (future). The form होता is the past form of the verb असणे. So the sentence with होता

is the past tense sentence.

Step 2: Check option (A) रस्ता एकेरीच आहे. The verb आहे shows the present, so it is wrong.

Step 3: Check option (B) रस्ता एकेरीच असेल. The ending -एल in असेल shows the future, so it is wrong.

Step 4: Check option (C) रस्ता एकेरीच होता. The verb होता shows the past, as the road was one-way at some earlier time. So (C) is correct.

Step 5: Check option (D) रस्ता एकेरीच असणार आहे. The words असणार आहे show a plan or a certainty in the future, so it is wrong.

Step 6: Conclusion The correct option is (C) **रस्ता एकेरीच होता.**.

Quick Tip to Solve: Find the verb form that means 'was'.

3(C)(I). आम्ही तुमचे उपकार कसे विसरू? (विधानार्थी वाक्य बनवा) [1 mark]

Solution:

Concept:

- The given sentence is a question (प्रश्नार्थी). But it is a rhetorical question.
- The speaker does not want an answer. He means that he can never forget the favours.
- We have to make a statement (विधानार्थी वाक्य) with this meaning.

Step 1: Change the sentence The word कसे (how) is replaced with कधीही (never ever) and the verb is changed to a negative statement: विसरणार नाही. The question mark becomes a full stop.

Step 2: Write the new sentence आम्ही तुमचे उपकार कधीही विसरणार नाही.

Step 3: Conclusion **आम्ही तुमचे उपकार कधीही विसरणार नाही.**

Quick Tip to Solve: A rhetorical question of 'how can we forget' means 'we will never forget'.

3(C)(II). विश्वाचा पसारा अमर्याद आहे. (नकारार्थी वाक्य बनवा) [1 mark]

Solution:

Concept:

- The given sentence is affirmative.
- We have to make a negative (नकारार्थी) sentence with the same meaning.
- A negative sentence uses the word नाही.

Step 1: Change the key word The word अमर्याद means without a limit. Its opposite is मर्यादित (limited). If we add नाही after मर्यादित, we get the same meaning as the original.

Step 2: Write the new sentence विश्वाचा पसारा मर्यादित नाही. The sentence says that the extent of the universe is not limited.

Step 3: Conclusion **विश्वाचा पसारा मर्यादित नाही.**

Quick Tip to Solve: Use the opposite word of अमर्याद and add नाही.

3(C)(III). अरेरे! केवढ्या जोरात आदळला हा! (वाक्याचा प्रकार ओळखा) [1 mark]

Solution:

Concept:

- We have to name the type of sentence by its meaning (अर्थावरून वाक्याचा प्रकार).
- The main types are विधानार्थी, प्रश्नार्थी, उद्गारार्थी, आज्ञार्थी and इच्छादर्शक.

Step 1: Look at the sentence The sentence begins with अरेरे!, which shows sudden sorrow and shock. It also has केवढ्या, which shows surprise at the size or force. It ends with an exclamation mark.

Step 2: Name the type A sentence that shows strong, sudden feelings like sorrow, joy or surprise is an उद्गारार्थी वाक्य. Since it starts with a केवलप्रयोगी word, it is also called a केवलप्रयोगी वाक्य.

Step 3: Conclusion **केवलप्रयोगी वाक्य / उद्गारार्थी वाक्य.**

Quick Tip to Solve: Look at the first word and the exclamation marks. They show a strong feeling.

3(C)(IV). आवडती वस्तू हरवल्यास प्रत्येकाला दुःख होते. (प्रश्नार्थी वाक्य बनवा) [1 mark]

Solution:

Concept:

- The given sentence is a statement.
- We must change it to a question (प्रश्नार्थी वाक्य) without changing the meaning.
- In Marathi a rhetorical question is often made by using a question word with a negative verb.

Step 1: Change the sentence The word प्रत्येकाला (to everyone) becomes कोणाला (to whom). The verb होते (happens) becomes होत नाही (does not happen). Together they say: who does not feel sad? This means that everybody does.

Step 2: Write the new sentence आवडती वस्तू हरवल्यास कोणाला दुःख होत नाही? The question mark at the end shows it is a प्रश्नार्थी वाक्य.

Step 3: Conclusion **आवडती वस्तू हरवल्यास कोणाला दुःख होत नाही?**

Quick Tip to Solve: Use the question word कोणाला with a negative verb.

3(D)(I). खालीलपैकी निश्चितपणे एकवचनी शब्द कोणता ते ओळखा.
पडवळ, भाज्या, शेंगा, थाव्या. [1 mark]

Solution:

Concept:

- We have to pick the word that is surely in the singular number (एकवचन).
- Many Marathi nouns change their ending in the plural, so we look at the endings of the given words.

Step 1: Check the words भाज्या is the plural of भाजी. शेंगा is the plural of शेंग. थाव्या also carries the plural ending -या. The word पडवळ is the singular form, and its plural is पडवळे.

Step 2: Pick the word Only पडवळ is surely singular.

Step 3: Conclusion **पडवळ**

Quick Tip to Solve: Plural endings are often -या, -ा or -े. Look for the word without such an ending.

3(D)(II). वाहने सावकाश चालली होती. (अधोरेखित शब्दाच्या वचनामध्ये बदल करून वाक्य पुन्हा लिहा) [1 mark]

Solution:

Concept:

- The underlined word वाहने is in the plural (अनेकवचन).
- We have to write the sentence again with this word in the singular (एकवचन).
- The verb must also change, because it agrees with the noun.

Step 1: Change the noun and the verb The singular of वाहने is वाहन. वाहन is a neuter noun, so the verb चालली होती (feminine plural form) changes to चालले होते (neuter singular form).

Step 2: Write the new sentence वाहन सावकाश चालले होते.

Step 3: Conclusion **वाहन सावकाश चालले होते.**

Quick Tip to Solve: Change the noun to singular and make the verb agree with it.

3(D)(III). 'मिरची' या शब्दाच्या अनेकवचनाचा शब्द लिहा. [1 mark]

Solution:

Concept:

- We have to write the plural form (अनेकवचन) of the noun मिरची. मिरची is a feminine noun that ends in the sound -ई.

Step 1: Apply the rule Feminine nouns ending in -ई change to -या in the plural, for example भाजी becomes भाज्या. In the same way मिरची becomes मिरच्या.

Step 2: Write the answer The plural is मिरच्या.

Step 3: Conclusion **मिरच्या**

Quick Tip to Solve: A feminine noun ending in -ई takes -या in the plural, like भाजी to भाज्या.

4(A)(I). प्रश्न 4. अ] सूचनेप्रमाणे उत्तरे लिहा. [कोणतेही 2]
ब] सूचनेप्रमाणे उत्तरे लिहा. (कोणतेही 2)
क] सूचनेप्रमाणे उत्तरे लिहा. (कोणतेही 2)
ड] सूचनेप्रमाणे उत्तरे लिहा. (कोणतेही 2)
खालीलपैकी भिन्नलिंगी शब्दाचा योग्य पर्याय ओळखा. [1 mark]

(A) हिरवळ

(B) शेती

(C) डोंगर

(D) टेकडी

Correct Answer: (C) डोंगर

Solution:

Concept:

- Every Marathi noun has a gender (लिंग): पुल्लिंगी (masculine), स्त्रीलिंगी (feminine) or नपुसकलिंगी (neuter).
- A भिन्नलिंगी word is the one whose gender is different from the other words of the group.

Step 1: Apply the idea to the question We check the gender of each word. हिरवळ, शेती and टेकडी are all feminine (ती हिरवळ, ती शेती, ती टेकडी). The word डोंगर is masculine (तो डोंगर). So डोंगर is the odd one.

Step 2: Check option (A) हिरवळ is feminine (ती हिरवळ). It matches the group, so it is not the odd one.

Step 3: Check option (B) शेती is feminine (ती शेती). It matches the group, so it is not the odd one.

Step 4: Check option (C) डोंगर is masculine (तो डोंगर). It differs from the other three, so (C) is correct.

Step 5: Check option (D) टेकडी is feminine (ती टेकडी). It matches the group, so it is not the odd one.

Step 6: Conclusion The correct option is (C) **डोंगर**.

Quick Tip to Solve: Use तो / ती / ते as a test.

4(A)(II). लिंग विचारानुसार गटात न बसणारी शब्द जोडी ओळखा. [1 mark]

(A) दास - दासी

(B) रस्ता - रस्ते

(C) म्हैस - रेडा

(D) युवक - युवती

Correct Answer: (B) रस्ता - रस्ते

Solution:

Concept:

- In this kind of question each pair should follow the same rule.
- The three correct pairs show the masculine and feminine forms of the same idea.
- The odd pair does not follow this rule.

Step 1: Apply the idea to the question दास (male servant) and दासी (female servant) are a masculine-feminine pair. म्हैस (female buffalo) and रेडा (male buffalo) are also a pair of two genders. युवक (young man) and युवती (young woman) are a pair of two genders. रस्ता (road) and रस्ते (roads) are the singular and plural of the same masculine noun, so the pair is based on number, not gender.

Step 2: Check option (A) दास - दासी is a masculine and feminine pair. It follows the rule, so it is not the answer.

Step 3: Check option (B) रस्ता - रस्ते is a singular and plural pair of the same masculine noun. It does not show a change of gender, so it does not fit the group. So (B) is correct.

Step 4: Check option (C) म्हैस - रेडा is a feminine and masculine pair of the animal. It follows the rule, so it is not the answer.

Step 5: Check option (D) युवक - युवती is a masculine and feminine pair. It follows the rule, so it is not the answer.

Step 6: Conclusion The correct option is (B) **रस्ता - रस्ते**.

Quick Tip to Solve: Look for the pair where both words have the same gender.

4(A)(III). पुढीलपैकी स्त्रीलिंगी शब्द कोणता? [1 mark]

(A) फळा

(B) माणूस

(C) गवत

(D) वीट

Correct Answer: (D) वीट

Solution:

Concept:

- We need the word of feminine gender (स्त्रीलिंगी).
- A simple test is to put ती before the word.
- If it sounds right, the noun is feminine.

Step 1: Apply the idea to the question तो फळा (masculine), तो माणूस (masculine), ते गवत (neuter), ती वीट (feminine). So only वीट is feminine.

Step 2: Check option (A) फळा takes तो (तो फळा). So it is masculine and wrong.

Step 3: Check option (B) माणूस takes तो (तो माणूस). It is masculine, so it is wrong.

Step 4: Check option (C) गवत takes ते (ते गवत). It is neuter, so it is wrong.

Step 5: Check option (D) वीट takes ती (ती वीट). It is feminine, so (D) is correct.

Step 6: Conclusion The correct option is (D) **वीट**.

Quick Tip to Solve: Use ती as the test.

4(B)(I). समानार्थी शब्दाची अयोग्य जोडी ओळखा. [1 mark]

(A) झेंडा - ध्वज

(B) अपाय - उपाय

(C) स्तंभ -खांब

(D) धवल - पांढरे

Correct Answer: (B) अपाय - उपाय

Solution:

Concept:

- Synonyms (समानार्थी शब्द) are words that have the same meaning.
- We have to find the pair that is not made of synonyms.

Step 1: Apply the idea to the question झेंडा and ध्वज both mean flag. स्तंभ and खांब both mean pillar. धवल and पांढरे both mean white. But अपाय means harm or danger, while उपाय means a remedy or a way out. These have different meanings.

Step 2: Check option (A) झेंडा - ध्वज means flag in both words. It is a correct pair, so it is not the answer.

Step 3: Check option (B) अपाय means harm and उपाय means remedy. They are not synonyms, so this is the wrong pair and (B) is correct.

Step 4: Check option (C) स्तंभ - खांब means pillar in both words. It is a correct pair, so it is not the answer.

Step 5: Check option (D) धवल - पांढरे means white in both words. It is a correct pair, so it is not the answer.

Step 6: Conclusion The correct option is (B) **अपाय - उपाय**.

Quick Tip to Solve: Beware of words that look alike, like अपाय and उपाय.

4(B)(II). गटात न बसणारा शब्द ओळखा. [1 mark]

(A) सूर्य

(B) शशी

(C) भास्कर

(D) सविता

Correct Answer: (B) शशी

Solution:

Concept:

- We have to find the word that does not belong to the group.
- Check the meaning of each word and see which one is different.

Step 1: Apply the idea to the question सूर्य, भास्कर and सविता are all names of the sun. शशी is a name of the moon. So शशी is the odd word.

Step 2: Check option (A) सूर्य means the sun. It belongs to the group, so it is not the answer.

Step 3: Check option (B) शशी means the moon. It does not belong to the group of words for the sun, so (B) is correct.

Step 4: Check option (C) भास्कर means the sun. It belongs to the group, so it is not the answer.

Step 5: Check option (D) सविता means the sun. It belongs to the group, so it is not the answer.

Step 6: Conclusion The correct option is (B) **शशी**.

Quick Tip to Solve: Which word names the moon?

4(B)(III). खालीलपैकी गटात न बसणारा शब्द कोणता? [1 mark]

(A) कामगार

(B) कौशल्य

(C) कसब

(D) निपुणता

Correct Answer: (A) कामगार

Solution:

Concept:

- In this kind of question three words share a meaning and the fourth has a different meaning.
- We find the meaning of each word first.

Step 1: Apply the idea to the question कौशल्य, कसब and निपुणता all mean skill or expertise. कामगार means a worker, which is a person. So कामगार is the odd word.

Step 2: Check option (A) कामगार means a worker (a person). The other three words are about a

quality, skill. So it does not belong, and (A) is correct.

Step 3: Check option (B) कौशल्य means skill. It belongs to the group, so it is not the answer.

Step 4: Check option (C) कसब means skill or craftsmanship. It belongs to the group, so it is not the answer.

Step 5: Check option (D) निपुणता means expertise. It belongs to the group, so it is not the answer.

Step 6: Conclusion The correct option is (A) **कामगार**.

Quick Tip to Solve: Which word names a person, not a quality?

4(C)(I). खालीलपैकी विरुद्ध शब्दांची योग्य जोडी कोणती? [1 mark]

(A) देव - दानव

(B) छोटा- लहान

(C) दूर - लांब

(D) तिमिर - काळोख

Correct Answer: (A) देव - दानव

Solution:

Concept:

- Opposite words (विरुद्धार्थी शब्द) have contrary meanings.
- We need the pair whose two words are opposites.

Step 1: Apply the idea to the question देव means a god and दानव means a demon. These are opposites. छोटा and लहान both mean small. दूर and लांब both mean far or long. तिमिर and काळोख both mean darkness. These three are synonyms, not opposites.

Step 2: Check option (A) देव - दानव is a pair of opposites, god and demon. So (A) is correct.

Step 3: Check option (B) छोटा - लहान is a pair of synonyms, both mean small. So it is wrong.

Step 4: Check option (C) दूर - लांब gives nearly the same idea of distance. They are not opposites, so it is wrong.

Step 5: Check option (D) तिमिर - काळोख is a pair of synonyms, both mean darkness. So it is wrong.

Step 6: Conclusion The correct option is (A) **देव - दानव**.

Quick Tip to Solve: Which pair has two contrary meanings?

4(C)(II). 'आस्था' या शब्दाचा विरुद्धार्थी शब्द खालीलपैकी कोणता? [1 mark]

(A) सहिष्णुता

(B) आवश्यकता

(C) प्रथा

(D) अनास्था

Correct Answer: (D) अनास्था

Solution:

Concept:

- The word आस्था means faith, respect or concern.

- To find its opposite we look for a word that means lack of faith or lack of concern.

Step 1: Apply the idea to the question A common way of forming an opposite is to add the prefix अन्. So आस्था becomes अनास्था, which means lack of faith or indifference. This is the real opposite.

Step 2: Check option (A) सहिष्णुता means tolerance. It is not the opposite of faith, so it is wrong.

Step 3: Check option (B) आवश्यकता means necessity. It has no link with faith, so it is wrong.

Step 4: Check option (C) प्रथा means a custom or tradition. It is also not the opposite, so it is wrong.

Step 5: Check option (D) अनास्था means lack of faith or concern. It is the opposite of आस्था. So (D) is correct.

Step 6: Conclusion The correct option is (D) **अनास्था**.

Quick Tip to Solve: Try the prefix अन् before आस्था.

4(C)(III). 'आसक्ती' 'या शब्दासाठीचा विरुद्धार्थी शब्द खालीलपैकी कोणता? [1 mark]

(A) सक्ती

(B) आकर्षण

(C) जबरदस्ती

(D) विरक्ती

Correct Answer: (D) विरक्ती

Solution:

Concept:

- आसक्ती means attachment or deep liking for something.
- Its opposite is the word that means detachment or lack of interest.

Step 1: Apply the idea to the question विरक्ती means detachment, a state of not being attached to worldly things. It is the opposite of आसक्ती.

Step 2: Check option (A) सक्ती means compulsion. It only looks like आसक्ती because of its sound, and it has a different meaning. So it is wrong.

Step 3: Check option (B) आकर्षण means attraction. It is close to attachment, so it is a synonym and not an opposite. It is wrong.

Step 4: Check option (C) जबरदस्ती means force. It has no relation to attachment, so it is wrong.

Step 5: Check option (D) विरक्ती means detachment. It is the opposite of आसक्ती. So (D) is correct.

Step 6: Conclusion The correct option is (D) **विरक्ती**.

Quick Tip to Solve: Attachment versus detachment.

4(D)(I). 'त्रैलोक्य' या सामासिक शब्दाचा योग्य समास ओळखा व पर्याय निवडा. [1 mark]

(A) वैकल्पिक द्वंद्व समास

(B) अव्ययीभाव समास

(C) समाहार द्वंद्व समास

(D) द्विगू समास

Correct Answer: (D) द्विगू समास

Solution:

Concept:

- To find the type of compound (समास) we first break the word and then see how the parts are joined.
- In a द्विगू समास the first part is a number and the whole word means a group of that many things.

Step 1: Apply the idea to the question त्रैलोक्य comes from तीन लोकांचा समूह (a group of three worlds). The first word तीन (three) is a number and the compound means a group. So it is a द्विगू समास.

Step 2: Check option (A) वैकल्पिक द्वंद्व समास joins two words with the meaning of 'or' (अथवा). त्रैलोक्य does not have this meaning, so it is wrong.

Step 3: Check option (B) अव्ययीभाव समास has an indeclinable word first and the whole word works like an adverb, like प्रतिदिन. त्रैलोक्य is not like that, so it is wrong.

Step 4: Check option (C) समाहार द्वंद्व समास shows a collection of the things named, and no number comes first. In त्रैलोक्य the number तीन is the first part, so it is wrong.

Step 5: Check option (D) द्विगू समास has a number as the first part and means a group. त्रैलोक्य means a group of three worlds. So (D) is correct.

Step 6: Conclusion The correct option is (D) **द्विगू समास**.

Quick Tip to Solve: Look for the number in the first part of the word.

4(D)(II). खालीलपैकी गटाबाहेरचा शब्द कोणता? [1 mark]

(A) प्रतिक्षण

(B) आजन्म

(C) नवरात्र

(D) घरोघरी

Correct Answer: (C) नवरात्र

Solution:

Concept:

- To find the word outside the group we must identify the type of compound of each word.
- Three words will be of one type and one will be of a different type.

Step 1: Apply the idea to the question प्रतिक्षण (every moment), आजन्म (from birth till now, that is, for life) and घरोघरी (in every house) are all अव्ययीभाव समास. In these words the first part or the word as a whole works as an indeclinable (adverb-like) word. नवरात्र means a group of nine nights, which is a द्विगू समास.

Step 2: Check option (A) प्रतिक्षण is an अव्ययीभाव समास. It belongs to the group, so it is not the answer.

Step 3: Check option (B) आजन्म is an अव्ययीभाव समास. It belongs to the group, so it is not the answer.

Step 4: Check option (C) नवरात्र has the number नव (nine) and means a group of nights. It is a द्विगू समास, so it is outside the group. So (C) is correct.

Step 5: Check option (D) घरोघरी is an अव्ययीभाव समास. It belongs to the group, so it is not the answer.

Step 6: Conclusion The correct option is (C) **नवरात्र**.

Quick Tip to Solve: Which word has a number in it?

4(D)(III). खालीलपैकी इतरेतर द्वंद्व समासाचे उदाहरण कोणते? [1 mark]

(A) पंचपाळे

(B) मातापिता

(C) दहावीस

(D) दररोज

Correct Answer: (B) मातापिता

Solution:

Concept:

- In an इतरेतर द्वंद्व समास two or more words are joined with the sense of आणि (and), and each word keeps its own importance.
- The meaning is 'both together'.

Step 1: Apply the idea to the question मातापिता breaks up as माता आणि पिता (mother and father). Both words are equally important, and the sense of 'and' joins them. So it is an इतरेतर द्वंद्व समास.

Step 2: Check option (A) पंचपाळे has a number पंच (five) in it and means a group, so it is a द्विगू समास. It is wrong.

Step 3: Check option (B) मातापिता means mother and father, joined by 'and'. So (B) is correct.

Step 4: Check option (C) दहावीस means ten or twenty, a rough number. It joins the words with the sense of 'or', so it is a वैकल्पिक द्वंद्व समास. It is wrong.

Step 5: Check option (D) दररोज means every day, an adverb-like word. It is an अव्ययीभाव समास, so it is wrong.

Step 6: Conclusion The correct option is (B) **मातापिता**.

Quick Tip to Solve: Break the word and join the parts with आणि.

विभाग - 'क' - पाठ्यपुस्तक आधारित (30 marks)

30 गुण

5(A)(I). विभाग - 'क' - पाठ्यपुस्तक आधारित - 30 गुण
प्रश्न 5. अ) खालील प्रश्नांची एका वाक्यात उत्तरे लिहा. (कोणतेही 3)
ब) खालीलपैकी तीन वाक्यात रिकाम्या जागी योग्य शब्दाचा पर्याय शोधून वाक्य पुन्हा लिहा. (कोणतेही 3)
क) खालील प्रश्नाचे ४० ते ५० शब्दात उत्तर लिहा. (कोणतेही 1) (CBQ)
ड) खालील वाक्यांतील वाक्प्रचार ओळखा व त्याचा अर्थ कंसातील कोणत्या वाक्प्रचारांशी जुळतो ते लिहा. (CBQ)
(नौबत झडणे, स्वप्न साकार करणे, आर्जव करणे, उसंत न मिळणे, भान ठेवणे, भिकेला लागणे)
कादंबरी वाचकांची उत्कंठा कशाप्रकारे वाढवते? [1 mark]

Solution:

Concept:

- The question asks in what way a novel (कादंबरी) increases the curiosity of its readers.
- The answer must tell the method.

Step 1: Recall the point from the lesson The lesson explains that a novel keeps the reader curious because the story keeps taking turns that the reader does not expect.

Step 2: Write one complete sentence Join the method to the subject and the verb in one sentence: कादंबरी अनपेक्षित वळणं घेत घेत वाचकांची उत्कंठा वाढवते.

Step 3: Conclusion **कादंबरी अनपेक्षित वळणं घेत घेत वाचकांची उत्कंठा वाढवते.**

Quick Tip to Solve: Think of the unexpected turns in a good story.

5(A)(II). डॉ. माशेलकरांच्या आईला त्यांच्या शिक्षणासाठी कोणाकडून मदत मिळाली? [1 mark]

Solution:

Concept:

- The question asks who helped Dr.
- Mashelkar's mother with his education.
- The answer is a person or a description of a person.

Step 1: Recall the point from the lesson According to the marking scheme of this paper, the help came from a woman (माऊली) known to the family.

Step 2: Write one complete sentence Use the words of the question in the answer and add the person: डॉ. माशेलकरांच्या आईला त्यांच्या शिक्षणासाठी परिचयातील एका माऊलीकडून मदत मिळाली.

Step 3: Conclusion **डॉ. माशेलकरांच्या आईला त्यांच्या शिक्षणासाठी परिचयातील एका माऊलीकडून मदत मिळाली.**

Quick Tip to Solve: The helper was a known woman (माऊली).

5(A)(III). पावडेकाकांची पावले कशी होती? [1 mark]

Solution:

Concept:

- The question asks what the feet of Pawadekaka were like.
- So we need two words that describe them.

Step 1: Recall the point from the lesson The marking scheme gives the description as गोजिरी (lovely, cute) and गुलाबी (pink).

Step 2: Write one complete sentence Write the subject, then the two describing words, then the verb: पावडेकाकांची पावले गोजिरी व गुलाबी होती.

Step 3: Conclusion **पावडेकाकांची पावले गोजिरी व गुलाबी होती.**

Quick Tip to Solve: Two describing words are needed: one for beauty and one for colour.

5(A)(IV). शालीन जग गमावून बसण्याचा धोका केव्हा संभवतो? [1 mark]

Solution:

Concept:

- The question asks when there is a danger that we may lose a decent (शालीन) world.
- So the answer must state the condition.

Step 1: Recall the point from the lesson As per the marking scheme, the danger is greater when honouring takes the form of a formal act of respect (सन्मान करण्याच्या रुपाने). Then we may lose a decent (शालीन) world.

Step 2: Write one complete sentence Say the condition first, then the danger: सन्मान करण्याच्या रुपाने आपण एक शालीन जग गमावून बसण्याचा धोका अधिक संभवतो.

Step 3: Conclusion **सन्मान करण्याच्या रुपाने आपण एक शालीन जग गमावून बसण्याचा धोका अधिक संभवतो.**

Quick Tip to Solve: The danger comes when honouring becomes only a show.

5(A)(V). अब्दुल कोणत्या विचाराने हळवा झाला? [1 mark]

Solution:

Concept:

- The question asks what thought made Abdul emotional.
- So the answer must state that thought in full.

Step 1: Recall the point from the lesson The marking scheme says that Abdul thought about Dajisaheb, who had built up his land of work (कर्मभूमी) with his body, mind and wealth at the cost of his life. Abdul wondered what Dajisaheb would feel while leaving it.

Step 2: Write one complete sentence Give the thought in full and end with the result: आयुष्याचं मोल देऊन तनमनधनानं फुलवलेली कर्मभूमी सोडताना दाजीसाहेबांना काय वाटले असेल, या विचाराने अब्दुल हळवा झाला.

Step 3: Conclusion **आयुष्याचं मोल देऊन तनमनधनानं फुलवलेली कर्मभूमी सोडताना दाजीसाहेबांना काय वाटले असेल, या विचाराने अब्दुल हळवा झाला.**

Quick Tip to Solve: He thought of how Dajisaheb would feel while leaving his कर्मभूमी.

5(B)(I). नुसता भक्षण करून राहिलास तरी तू असाच जाड्या राहाणार. [1 mark]

(A) वायू

(B) वारा

(C) हवा

(D) समीर

Correct Answer: (A) वायू

Solution:

Concept:

- We have to fill the blank with the word that was used in the lesson sentence.
- The meaning of the sentence is that even if you eat only air, you will stay fat.

Step 1: Apply the idea to the question The word that goes with भक्षण (eating) in this sentence is वायू (air or gas). The marking scheme gives वायू. The sentence becomes: नुसता वायू भक्षण करून राहिलास तरी तू असाच जाड्या राहाणार.

Step 2: Check option (A) वायू means air or gas. It is the word of the lesson sentence, and it goes with भक्षण in the sense of living on air alone. So (A) is correct.

Step 3: Check option (B) वारा means the wind that blows. We do not say that one eats the wind in this sentence, so it is not the key word.

Step 4: Check option (C) हवा means the air around us or the weather. It is a close word, but the lesson sentence uses वायू, so it is not the key.

Step 5: Check option (D) समीर means a gentle breeze and is a poetic word. It is not the word used in the sentence, so it is not the key.

Step 6: Conclusion The correct option is (A) **वायू.**

Quick Tip to Solve: The word is the formal word for air.

5(B)(II). तुमच्या कार्बन सोडण्याच्या प्रमाणावरून तुमच्या पावलांचा रंग ठरतो. [1 mark]

(A) गोरा

(B) गुलाबी

(C) निळा

(D) काळा

Correct Answer: (D) काळा

Solution:

Concept:

- The sentence says that the colour of your footprints is decided by how much carbon you release.
- We have to choose the colour that goes with carbon.

Step 1: Apply the idea to the question Carbon is linked with soot and smoke, which are black. So the more carbon you release, the darker (काळा) your footprint becomes. The marking scheme gives काळा. The sentence becomes: तुमच्या कार्बन सोडण्याच्या प्रमाणावरून तुमच्या पावलांचा काळा रंग ठरतो.

Step 2: Check option (A) गोरा means fair or white. It does not go with carbon, so it is wrong.

Step 3: Check option (B) गुलाबी means pink. Pink is the colour used for lovely, healthy things, so it is wrong here.

Step 4: Check option (C) निळा means blue. Blue is not linked with carbon, so it is wrong.

Step 5: Check option (D) काळा means black. Carbon and smoke are black, so a carbon footprint is shown in black. So (D) is correct.

Step 6: Conclusion The correct option is (D) **काळा**.

Quick Tip to Solve: What colour is soot?

5(B)(III). आधीचे सगळे पेपर्स चांगले गेले असल्याने तो मनोमन होता. [1 mark]

(A) आनंदी

(B) खूश

(C) दुःखी

(D) समाधानी

Correct Answer: (B) खूश

Solution:

Concept:

- We have to choose the word that fits the feeling in the sentence.
- All the earlier papers went well, so the person would feel happy inside.

Step 1: Apply the idea to the question The usual phrase in Marathi for a feeling of inner happiness is मनोमन खूश होणे. The marking scheme gives खूश. The sentence becomes: आधीचे सगळे पेपर्स चांगले गेले असल्याने तो मनोमन खूश होता.

Step 2: Check option (A) आनंदी means joyful. It is close in meaning, but it is not the word of the sentence. मनोमन आनंदी is not the usual phrase, so it is not the key.

Step 3: Check option (B) खूश means pleased or happy. मनोमन खूश होता is the natural phrase. So (B) is correct.

Step 4: Check option (C) दुःखी means sad. The papers went well, so the person cannot be sad. It is wrong.

Step 5: Check option (D) समाधानी means satisfied. It is close in meaning, but it is not the word of the lesson sentence. So it is not the key.

Step 6: Conclusion The correct option is (B) **खूश**.

Quick Tip to Solve: What word goes naturally with मनोमन?

5(B)(IV). मूळ कथा दर्जेदार असल्याशिवाय कोणतीही उत्तम होऊ शकत नाही. [1 mark]

(A) गोष्ट

(B) कलाकृती

(C) कला

(D) मालिका

Correct Answer: (B) कलाकृती

Solution:

Concept:

- The sentence says that without a good original story, no _____ can be excellent.
- We have to pick the word that stands for a work built on a story, such as a film or a play.

Step 1: Apply the idea to the question A कलाकृती is a work of art, like a film, a play or a novel. Such a work depends on a good basic story. The marking scheme gives कलाकृती. The sentence becomes: मूळ कथा दर्जेदार असल्याशिवाय कोणतीही कलाकृती उत्तम होऊ शकत नाही.

Step 2: Check option (A) गोष्ट means a story or a thing. The sentence already talks about the मूळ कथा (the basic story), so the word गोष्ट would repeat it. So it is wrong.

Step 3: Check option (B) कलाकृती means a work of art that is made from a story. It fits the sentence, so (B) is correct.

Step 4: Check option (C) कला means art in general. We cannot say that art in general depends on one story, so it is wrong.

Step 5: Check option (D) मालिका means a serial. It is only one kind of work, while the sentence speaks of any work (कोणतीही), so it is not the key.

Step 6: Conclusion The correct option is (B) **कलाकृती**.

Quick Tip to Solve: Which word means a created work of art?

5(B)(V). शालीमुळे शालीनता येत असेल तर मी होईन. [1 mark]

(A) कर्जबाजारी

(B) भिकारी

(C) साहित्यिक

(D) लेखक

Correct Answer: (A) कर्जबाजारी

Solution:

Concept:

- The sentence is a joke or a sharp remark.
- It says: if decency comes from shawls, then I will become _____.
- We need the word that shows the cost of buying many shawls.

Step 1: Apply the idea to the question If a shawl could give शालीनता, a person would keep buying shawls to become more decent. That costs a lot of money and leads to debt. So the person would become कर्जबाजारी (deep in debt). The marking scheme gives कर्जबाजारी. The sentence becomes: शालीमुळे शालीनता येत असेल तर मी कर्जबाजारी होईन.

Step 2: Check option (A) कर्जबाजारी means deep in debt. It fits the idea of buying many shawls. So (A) is correct.

Step 3: Check option (B) भिकारी means a beggar. It is a stronger word than the sentence needs, and it is not the word the lesson uses, so it is wrong.

Step 4: Check option (C) साहित्यिक means a man of letters. It has no relation to shawls or to money, so it is wrong.

Step 5: Check option (D) लेखक means a writer. It has no relation to shawls or to money, so it is wrong.

Step 6: Conclusion The correct option is (A) **कर्जबाजारी**.

Quick Tip to Solve: Think about what buying too many shawls would do to your money.

5(C)(I). 'शाल व शालीनता' यांचा पाठाधारे तुम्हांला कळलेला अर्थ स्पष्ट करा. [3 marks]

Solution:

Concept:

- The question asks us to explain the meaning of शाल and शालीनता as understood from the lesson.
- The answer has to be about 40 to 50 words long.

Step 1: Collect the points from the marking scheme The lesson is by R. G. Jadhav. The points are: (1) शाल is a symbol (प्रतीकात्मक), (2) it expresses respect for a person, (3) शालीनता means modesty or humility and is a quality of a person's character (चरित्रात्मक), and (4) character is hidden in शालीनता.

Step 2: Write the model answer in Marathi **रा. ग. जाधव यांच्या 'शाल' या पाठानुसार 'शाल' हे आदराचे प्रतीक आहे. एखाद्या व्यक्तीबद्दल मनात असलेला आदर आपण तिला शाल देऊन व्यक्त करतो. त्या व्यक्तीतील शालीनता म्हणजे नम्रता हा गुण दिसून येतो. शालीनता चारित्र्याचा भाग आहे. म्हणून शाल प्रतीकात्मक आहे, तर शालीनता चरित्रात्मक आहे.**

Step 3: Check the answer The answer begins with the name of the writer and the lesson, explains both words, and ends with the contrast between the two. It has about 44 words, so it fits the limit of 40 to 50 words.

Step 4: Conclusion **रा. ग. जाधव यांच्या 'शाल' या पाठानुसार 'शाल' हे आदराचे प्रतीक आहे. एखाद्या व्यक्तीबद्दल मनात असलेला आदर आपण तिला शाल देऊन व्यक्त करतो. त्या व्यक्तीतील शालीनता म्हणजे नम्रता हा गुण दिसून येतो. शालीनता चारित्र्याचा भाग आहे. म्हणून शाल प्रतीकात्मक आहे, तर शालीनता चरित्रात्मक आहे.**

Quick Tip to Solve: Explain शाल as a symbol and शालीनता as a quality of character.

5(C)(II). 'तापानं फणफणलीय आपली धरती' ही स्थिती बदलण्यासाठी तुम्ही तीन उपाय सुचवा. [3 marks]

Solution:

Concept:

- The question says that the earth is burning with fever, that is, global warming is a problem.
- We have to suggest three ways to change this.
- The answer must be 40 to 50 words long.

Step 1: Collect the points from the marking scheme The lesson is फूटप्रिंट्स by Pradip Aawate. The points are: use public transport, use a cycle or walk for short distances, use less petrol, plant trees and grow greenery so that carbon dioxide is reduced and the air stays clean.

Step 2: Write the model answer in Marathi **'फूटप्रिंट्स' या पाठात प्रदीप आवटे यांनी पर्यावरण संवर्धनाचे महत्त्व सांगितले आहे. पृथ्वीचे तापमान कमी करण्यासाठी आपण सार्वजनिक वाहनांचा वापर करावा, थोड्या अंतरासाठी सायकल किंवा पायी चालावे आणि झाडे लावावीत. तसेच हिरवळ वाढवावी. म्हणजे कमीत कमी पेट्रोल वापरले जाईल आणि हवा शुद्ध राहील.**

Step 3: Check the answer The answer gives three clear remedies: public transport, cycling or walking, and planting trees. The word count is within the limit of 40 to 50 words.

Step 4: Conclusion **'फूटप्रिंट्स' या पाठात प्रदीप आवटे यांनी पर्यावरण संवर्धनाचे महत्त्व सांगितले आहे. पृथ्वीचे तापमान कमी करण्यासाठी आपण सार्वजनिक वाहनांचा वापर करावा, थोड्या अंतरासाठी सायकल किंवा पायी चालावे आणि झाडे लावावीत. तसेच हिरवळ वाढवावी. म्हणजे कमीत कमी पेट्रोल वापरले जाईल आणि हवा शुद्ध राहील.**

Quick Tip to Solve: Think of three daily habits that reduce carbon release.

5(C)(III). निरंजन 'खरा नागरिक' कसा ते स्पष्ट करा. [3 marks]

Solution:

Concept:

- The question asks why Niranjan is called a true citizen (खरा नागरिक).
- We need to show his deeds from the lesson in 40 to 50 words.

Step 1: Collect the points from the marking scheme The lesson is खरा नागरिक by Suhas Bartakke. Niranjan was honest and hard-working and was good at studies. On his way to the Civics paper he saw that someone had moved the railway track out of line on a bridge. He ran to the station before the train came and told the officers, and so he saved everyone's life. He did his duty as a citizen.

Step 2: Write the model answer in Marathi **'खरा नागरिक' या पाठात सुहास बारटक्के यांनी निरंजनच्या व्यक्तिरेखेतून शालेय विषय आचरणात आणायचे असतात हे स्पष्ट केले आहे. निरंजनने पुलावर रेल्वेचे रूळ वेडेवाकडे केलेले पाहिले, स्वार्थ बाजूला सारून गाडी येण्यापूर्वी स्टेशनकडे धाव घेतली आणि सर्वांचा जीव वाचवला. म्हणून तो खरा नागरिक ठरतो.**

Step 3: Check the answer The answer starts with the lesson and writer, shows Niranjan's brave act, and ends with the conclusion. It is within the limit of 40 to 50 words.

Step 4: Conclusion **'खरा नागरिक' या पाठात सुहास बारटक्के यांनी निरंजनच्या व्यक्तिरेखेतून शालेय विषय आचरणात आणायचे असतात हे स्पष्ट केले आहे. निरंजनने पुलावर रेल्वेचे रूळ वेडेवाकडे केलेले पाहिले, स्वार्थ बाजूला सारून गाडी येण्यापूर्वी स्टेशनकडे धाव घेतली आणि सर्वांचा जीव वाचवला. म्हणून तो खरा नागरिक ठरतो.**

Quick Tip to Solve: Tell what Niranjan saw on the bridge and what he did next.

5(D)(I). परीक्षा जवळ आली की, मैदानावर जायला मुक्ताला वेळच मिळत नाही. [1 mark]

Solution:

Concept:

- We have to find the idiom (वाक्प्रचार) in the given sentence and then match its meaning with one idiom from the list in the bracket.

Step 1: Find the phrase in the sentence The phrase in the sentence is: वेळच मिळत नाही. It means that Mukta has no time at all, so she is too busy to go to the ground.

Step 2: Match it with the list The idiom उसंत न मिळणे means not getting any free time or rest. It has the same meaning as वेळच मिळत नाही. So the answer is: वेळच मिळत नाही. - उसंत न मिळणे.

Step 3: Conclusion **वेळच मिळत नाही. - उसंत न मिळणे**

Quick Tip to Solve: Match the meaning, not the individual words.

5(D)(II). कलेक्टर बनून आनंदने आईबाबांचे स्वप्न पूर्ण केले. [1 mark]

Solution:

Concept:

- We have to find the idiom (वाक्प्रचार) in the given sentence and then match its meaning with one idiom from the list in the bracket.

Step 1: Find the phrase in the sentence The phrase in the sentence is: स्वप्न पूर्ण केले. It means that Anand made the dream of his parents come true by becoming a collector.

Step 2: Match it with the list The idiom स्वप्न साकार करणे means to turn a dream into reality. It has the same meaning as स्वप्न पूर्ण केले. So the answer is: स्वप्न पूर्ण केले. - स्वप्न साकार करणे.

Step 3: Conclusion **स्वप्न पूर्ण केले. - स्वप्न साकार करणे**

Quick Tip to Solve: Match the meaning, not the individual words.

5(D)(III). विद्यार्थ्याने प्रश्नपत्रिका सोडवताना वेळेची जाणीव ठेवली पाहिजे. [1 mark]

Solution:

Concept:

- We have to find the idiom (वाक्प्रचार) in the given sentence and then match its meaning with one idiom from the list in the bracket.

Step 1: Find the phrase in the sentence The phrase in the sentence is: वेळेची जाणीव ठेवली पाहिजे. It means that a student must stay aware of the time while solving the paper.

Step 2: Match it with the list The idiom भान ठेवणे means to stay aware or alert. It has the same meaning as जाणीव ठेवणे. So the answer is: वेळेची जाणीव ठेवली पाहिजे. - भान ठेवणे.

Step 3: Conclusion **वेळेची जाणीव ठेवली पाहिजे. - भान ठेवणे**

Quick Tip to Solve: Match the meaning, not the individual words.

5(D)(IV). बँकेचे कर्ज फेडता फेडता शेतकरी अगदी दरिद्री झाला. [1 mark]

Solution:

Concept:

- We have to find the idiom (वाक्प्रचार) in the given sentence and then match its meaning with one idiom from the list in the bracket.

Step 1: Find the phrase in the sentence The phrase in the sentence is: दरिद्री झाला. It means that the farmer became very poor while repaying the bank loan.

Step 2: Match it with the list The idiom भिकेला लागणे means to become very poor. It has the same meaning as दरिद्री होणे. So the answer is: दरिद्री झाला. - भिकेला लागणे.

Step 3: Conclusion **दरिद्री झाला. - भिकेला लागणे**

Quick Tip to Solve: Match the meaning, not the individual words.

5(D)(V). रस्त्यावर भिक्षेकरी लोकांना पैशांसाठी विनवीत होता. [1 mark]

Solution:

Concept:

- We have to find the idiom (वाक्प्रचार) in the given sentence and then match its meaning with one idiom from the list in the bracket.

Step 1: Find the phrase in the sentence The phrase in the sentence is: विनवीत होता. It means that the beggar was begging people for money on the road.

Step 2: Match it with the list The idiom आर्जव करणे means to plead or request humbly. It has the same meaning as विनवणी करणे. So the answer is: विनवीत होता. - आर्जव करणे. The idiom नौबत झडणे is not needed here.

Step 3: Conclusion **विनवीत होता. - आर्जव करणे**

Quick Tip to Solve: Match the meaning, not the individual words.

6(A)(I). प्रश्न 6. अ) खालील प्रश्नांची एका वाक्यात उत्तर दया. (कोणतेही 4)
ब) खालील वाक्यांतील रिकाम्या जागी योग्य शब्दाचा पर्याय शोधून वाक्ये पुन्हा लिहा. (कोणतेही 4)
क) खालीलपैकी एका काव्यपंक्तीचे संदर्भासह स्पष्टीकरण करा. (कोणतेही 1) (CBQ)
वणव्यात कोण अडकेल, अशी भीती हरणीला वाटते? [1 mark]

Solution:

Concept:

- The question asks who may get caught in a forest fire, according to the fear of the doe (हरीण).
- The answer is a person or animal.

Step 1: Recall the point from the lesson The marking scheme tells us that the doe fears for her young one (पाडस).

Step 2: Write one complete sentence Put the answer at the start of the sentence: वणव्यात पाडस अडकेल, अशी भीती हरणीला वाटते.

Step 3: Conclusion **वणव्यात पाडस अडकेल, अशी भीती हरणीला वाटते.**

Quick Tip to Solve: A doe is afraid for her young one.

6(A)(II). हरघडी कविवर्य नारायण सुर्वे यांनी काय वाळविले नाही? [1 mark]

Solution:

Concept:

- The question asks what the poet Narayan Surve did not let dry every moment (हरघडी).

Step 1: Recall the point from the lesson The marking scheme gives the answer as अश्रू (tears).

Step 2: Write one complete sentence Complete the sentence with the thing named in the marking scheme: हरघडी कविवर्य नारायण सुर्वे यांनी अश्रू वाळविले नाही.

Step 3: Conclusion **हरघडी कविवर्य नारायण सुर्वे यांनी अश्रू वाळविले नाही.**

Quick Tip to Solve: Think of the thing that is wiped or dried on the face.

6(A)(III). सैनिकांचे पाऊल कसे आहे? [1 mark]

Solution:

Concept:

- The question asks what the step of the soldiers is like.
- So we need a word that gives their quality.

Step 1: Recall the point from the lesson The marking scheme says that the step of the soldiers is full of determination (जिद्द).

Step 2: Write one complete sentence Say the quality in a short sentence: सैनिकांचे पाऊल जिद्दीचे आहे.

Step 3: Conclusion **सैनिकांचे पाऊल जिद्दीचे आहे.**

Quick Tip to Solve: The step shows a strong will.

6(A)(IV). उद्योगाचे यंत्र कोणते मंत्र म्हणत आहेत? [1 mark]

Solution:

Concept:

- The question asks which mantras are being chanted by the machines of industry.
- So we need the name of the mantras.

Step 1: Recall the point from the lesson The marking scheme gives the answer as श्रमशक्तीचे (of the power of labour).

Step 2: Write one complete sentence Name the mantras in the sentence: उद्योगाचे यंत्र श्रमशक्तीचे मंत्र म्हणत आहेत.

Step 3: Conclusion **उद्योगाचे यंत्र श्रमशक्तीचे मंत्र म्हणत आहेत.**

Quick Tip to Solve: The machine chants the mantras of the power of labour.

6(A)(V). पक्षिणी लगेचच धरणीकडे केव्हा झेपावते? [1 mark]

Solution:

Concept:

- The question asks when the bird swoops down to the earth at once.
- The answer is a condition of time.

Step 1: Recall the point from the lesson According to the marking scheme, she swoops down when her young one starts falling towards the ground.

Step 2: Write one complete sentence Give the time clause first and then the action: पक्षिणी लगेचच धरणीकडे पिल्लू धरणीवर पडायला लागल्यावर झेपावते.

Step 3: Conclusion **पक्षिणी लगेचच धरणीकडे पिल्लू धरणीवर पडायला लागल्यावर झेपावते.**

Quick Tip to Solve: The bird acts when her young one begins to fall.

6(A)(VI). डोळे भरून पाहावी, अशी दौड कोणती? [1 mark]

Solution:

Concept:

- The question asks which race or charge is worth watching to our heart's content.
- We need to name it.

Step 1: Recall the point from the lesson The marking scheme says that it is the charge of the soldiers' victory (सैनिकांच्या विजयाची दौड).

Step 2: Write one complete sentence Put the name of the दौड in the sentence: सैनिकांच्या विजयाची दौड डोळे भरून पाहावी.

Step 3: Conclusion **सैनिकांच्या विजयाची दौड डोळे भरून पाहावी.**

Quick Tip to Solve: Whose victory is meant?

6(B)(I). अशा ज्योतींची तुझ्या मागून राखण. [1 mark]

(A) अमर्याद

(B) असंख्य

(C) अनंत

(D) बेसुमार

Correct Answer: (B) असंख्य

Solution:

Concept:

- The blank needs a word that means very many.
- We have to choose the word that the poem used before ज्योती (flames).

Step 1: Apply the idea to the question The word असंख्य means countless, that is, too many to count. It is the word used in the poem, and the marking scheme gives it. The sentence becomes: अशा असंख्य ज्योतींची तुझ्या मागून राखण.

Step 2: Check option (A) अमर्याद means limitless. It is used for things like space or power, not for a count of flames, so it is not the key.

Step 3: Check option (B) असंख्य means countless. It fits the idea of many flames and is the word of the poem. So (B) is correct.

Step 4: Check option (C) अनंत means endless. It is used for time or the universe, and it is not the word used for flames in the poem, so it is not the key.

Step 5: Check option (D) बेसुमार means beyond measure. It is a spoken word, not the word of the poem, so it is not the key.

Step 6: Conclusion The correct option is (B) **असंख्य**.

Quick Tip to Solve: Which word means too many to count?

6(B)(II). मी दास तुझा. [1 mark]

(A) अंकिला

(B) सोबतीला

(C) भक्तीला

(D) सेवेला

Correct Answer: (A) अंकिला

Solution:

Concept:

- The blank needs a word that completes the line of devotion: '_____ I am your servant.' We choose the word that the poem used.

Step 1: Apply the idea to the question The word अंकिला (अंकित) means bound to someone or placed in someone's service. It is the word used in the poem and the marking scheme gives it. The sentence becomes: अंकिला मी दास तुझा.

Step 2: Check option (A) अंकिला means bound or pledged to someone. It fits the line with दास (servant). So (A) is correct.

Step 3: Check option (B) सोबतीला means as a companion. A servant is not described as a companion, so it is not the key.

Step 4: Check option (C) भक्तीला means to devotion. The line needs a word that describes the speaker, not the thing, so it is not the key.

Step 5: Check option (D) सेवेला means to service. It repeats the idea of दास, but it is not the word used in the poem, so it is not the key.

Step 6: Conclusion The correct option is (A) **अंकिला**.

Quick Tip to Solve: Which word means bound to someone?

6(B)(III). भाकरीचा चंद्र शोधण्यातच बरबाद झाली. [1 mark]

(A) शेती

(B) आयुष्ये

(C) जिंदगी

(D) दुनिया

Correct Answer: (C) जिंदगी

Solution:

Concept:

- The line says that searching for the moon of bread (a daily meal) wasted the whole _____.
- We choose the word that means a whole life.

Step 1: Apply the idea to the question The word जिंदगी means life. The poem says that life was wasted in the search for bread. The marking scheme gives जिंदगी. The sentence becomes: भाकरीचा चंद्र शोधण्यातच जिंदगी बरबाद झाली.

Step 2: Check option (A) शेती means farming. The line does not talk about farming, so it is not the key.

Step 3: Check option (B) आयुष्ये is the plural of आयुष्य (life). The sentence has a singular verb झाली, so the plural does not fit and it is not the key.

Step 4: Check option (C) जिंदगी means life, and it takes the verb झाली. So (C) is correct.

Step 5: Check option (D) दुनिया means the world. The world is not ruined by the search for bread, so it is not the key.

Step 6: Conclusion The correct option is (C) **जिंदगी**.

Quick Tip to Solve: Which feminine singular noun means life?

6(B)(IV). हजार आम्ही बळकट. [1 mark]

(A) एकी

(B) समता

(C) एकता

(D) बंधुता

Correct Answer: (A) एकी

Solution:

Concept:

- The line says that though we are a thousand, we are strong because of _____.
- We choose the word that means unity.

Step 1: Apply the idea to the question The word एकी means unity or oneness. The marking scheme gives एकी as the word of the poem. The sentence becomes: हजार आम्ही एकी बळकट.

Step 2: Check option (A) एकी means unity. It is the word used in the poem and fits the line, so (A) is correct.

Step 3: Check option (B) समता means equality. A thousand people are not strong because of equality alone, so it is not the key.

Step 4: Check option (C) एकता also means unity, and it is close in meaning. But the poem uses एकी,

and the marking scheme gives that word. So it is not the key.

Step 5: Check option (D) बंधुता means brotherhood. It is a feeling and does not fit the line as well, so it is not the key.

Step 6: Conclusion The correct option is (A) **एकी**.

Quick Tip to Solve: Which word is the short form of unity used in the poem?

6(B)(V). जीव ओवाळावा तरी जीव किती हा . [1 mark]

(A) समान

(B) सान

(C) लहान

(D) महान

Correct Answer: (C) लहान

Solution:

Concept:

- The line says that even if we sacrifice our life, how _____ the life is.
- We need a word that means small, to show that a life is small compared with the sacrifice.

Step 1: Apply the idea to the question The word लहान means small. The marking scheme gives लहान. The sentence becomes: जीव ओवाळावा तरी जीव किती हा लहान.

Step 2: Check option (A) समान means equal. A life is not described as equal here, so it is not the key.

Step 3: Check option (B) सान is an old word for small. It is close in meaning, but the marking scheme gives लहान. So it is not the key.

Step 4: Check option (C) लहान means small. It fits the line, so (C) is correct.

Step 5: Check option (D) महान means great. This is the opposite idea, so it is wrong.

Step 6: Conclusion The correct option is (C) **लहान**.

Quick Tip to Solve: Which option means small?

6(C)(I). 'मातीचे हो मंगल तनमन, चैतन्याचे फिरे सुदर्शन.' [3 marks]

Solution:

Concept:

- We have to explain the poetic line with its reference (संदर्भ).
- A good answer has three parts: the reference (poem and poet), the explanation of the line, and its special feature (वैशिष्ट्य).

Step 1: Collect the points from the marking scheme Reference: the poem 'स्वप्नं करू साकार' by Kishor Pathak shows a bright future of India. Explanation: in the month of Shravan the earth is full of green leaves and flowers, and the fields sway with grain because of the hard work of farmers. The farmers spin the wheel of cheerfulness like the Sudarshan chakra, which removes troubles. Special feature: a beautiful picture of the farming culture.

Step 2: Write the model answer in Marathi **संदर्भ: 'स्वप्नं करू साकार' या कवितेत कवी किशोर पाठक यांनी भारताच्या उज्ज्वल भविष्याचे स्वप्न रेखाटले आहे. स्पष्टीकरण: श्रावण महिन्यात धरती हिरव्या पानाफुलांनी सजते.**

शेतकऱ्यांच्या मेहनतीने शेते धनधान्याने डोलू लागतात. सुदर्शनचक्र फिरले की दुःख आणि अडचणी नष्ट होतात, तसे शेतकरी चैतन्याचे चक्र फिरवतात. आपणही मेहनत करून धरतीला सुजलाम् सुफलाम् बनवू या. वैशिष्ट्य: कवितेत कृषिसंस्कृतीचे सुंदर चित्रण आहे.

Step 3: Check the answer The answer has the reference, the explanation and the special feature in the order the marking scheme asks for.

Step 4: Conclusion **संदर्भ: 'स्वप्नं करू साकार' या कवितेत कवी किशोर पाठक यांनी भारताच्या उज्ज्वल भविष्याचे स्वप्न रेखाटले आहे. स्पष्टीकरण: श्रावण महिन्यात धरती हिरव्या पानाफुलांनी सजते. शेतकऱ्यांच्या मेहनतीने शेते धनधान्याने डोलू लागतात. सुदर्शनचक्र फिरले की दुःख आणि अडचणी नष्ट होतात, तसे शेतकरी चैतन्याचे चक्र फिरवतात. आपणही मेहनत करून धरतीला सुजलाम् सुफलाम् बनवू या. वैशिष्ट्य: कवितेत कृषिसंस्कृतीचे सुंदर चित्रण आहे.**

Quick Tip to Solve: Write संदर्भ, स्पष्टीकरण and वैशिष्ट्य as three parts.

OR

6(C)(II). 'काय करावें कळेना, नाही कष्टाचे सामर्थ्य.' [3 marks]

Solution:

Concept:

- We have to explain the line with its reference (संदर्भ).
- The answer has the reference, the explanation and the special feature (वैशिष्ट्य).

Step 1: Collect the points from the marking scheme Reference: in the poem 'औक्षण' by Indira Sant, the poetess describes her many feelings while performing the औक्षण of a soldier who is leaving for the border. Explanation: soldiers guard the country day and night, so we celebrate festivals in peace. The poetess feels love, respect and pride for them. But she has little strength and ability, so she does not know what she can do for the soldiers. Special feature: the weak will-power of an ordinary person is shown.

Step 2: Write the model answer in Marathi **संदर्भ: 'औक्षण' या कवितेत कवयित्री इंदिरा संत यांनी सीमेवर लढायला निघालेल्या जवानाला औक्षण करतानाच्या मनातील भावना सांगितल्या आहेत. स्पष्टीकरण: जवान अहोरात्र देशाचे रक्षण करतात, म्हणून आपण सुखाने सण साजरे करतो. कवयित्रीला जवानांबद्दल प्रेम, आदर आणि अभिमान वाटतो. पण त्यांना वाटते की माझ्याकडे एवढी शक्ती नाही, म्हणून मी काय करावे हे कळत नाही. वैशिष्ट्य: सामान्य माणसाची दुबळी इच्छाशक्ती या पंक्तीतून व्यक्त होते.**

Step 3: Check the answer The answer has the reference, the explanation and the special feature in the order of the marking scheme.

Step 4: Conclusion **संदर्भ: 'औक्षण' या कवितेत कवयित्री इंदिरा संत यांनी सीमेवर लढायला निघालेल्या जवानाला औक्षण करतानाच्या मनातील भावना सांगितल्या आहेत. स्पष्टीकरण: जवान अहोरात्र देशाचे रक्षण करतात, म्हणून आपण सुखाने सण साजरे करतो. कवयित्रीला जवानांबद्दल प्रेम, आदर आणि अभिमान वाटतो. पण त्यांना वाटते की माझ्याकडे एवढी शक्ती नाही, म्हणून मी काय करावे हे कळत नाही. वैशिष्ट्य: सामान्य माणसाची दुबळी इच्छाशक्ती या पंक्तीतून व्यक्त होते.**

Quick Tip to Solve: Write संदर्भ, स्पष्टीकरण and वैशिष्ट्य as three parts.

7(I). प्रश्न 7. खालील प्रश्नांची एका वाक्यात उत्तरे लिहा. (कोणतेही 5) (CBQ)
'ताकास तूर लागू न देणे' या वाक्प्रचाराचा कोणता अर्थ व्युत्पत्तीकोशात आला आहे? [1 mark]

Solution:

Concept:

- The question asks which meaning of the idiom ताकास तूर लागू न देणे is given in the etymological dictionary (व्युत्पत्तीकोश).

Step 1: Recall the point from the lesson The marking scheme says that the idiom means not letting out any clue about a matter, that is, keeping the matter hidden.

Step 2: Write one complete sentence Give the idiom, then its meaning in one sentence: 'ताकास तूर लागू न देणे' या वाक्प्रचाराचा अर्थ व्युत्पत्तीकोशात एखाद्या गोष्टीचा थांगपत्ता लागू न देणे, गोष्ट लपवून ठेवणे हा आला आहे.

Step 3: Conclusion **'ताकास तूर लागू न देणे' या वाक्प्रचाराचा अर्थ व्युत्पत्तीकोशात एखाद्या गोष्टीचा थांगपत्ता लागू न देणे, गोष्ट लपवून ठेवणे हा आला आहे.**

Quick Tip to Solve: It means keeping a matter secret.

7(II). लेखकाने विद्यार्थ्यांना कोणत्या संस्थेतील आपले अनुभव सांगितले आहे? [1 mark]

Solution:

Concept:

- The question asks the name of the institute whose experiences the writer told the students.

Step 1: Recall the point from the lesson The marking scheme gives the name as BARC, that is, the Bhabha Atomic Research Centre.

Step 2: Write one complete sentence Complete the sentence with the name: लेखकाने विद्यार्थ्यांना बार्क / भाभा अॅटॉमिक रिसर्च सेंटर या संस्थेतील आपले अनुभव सांगितले आहे.

Step 3: Conclusion **लेखकाने विद्यार्थ्यांना बार्क / भाभा अॅटॉमिक रिसर्च सेंटर या संस्थेतील आपले अनुभव सांगितले आहे.**

Quick Tip to Solve: The institute is named after Dr. Bhabha.

7(III). 'दिवाळी' या शब्दांची व्युत्पत्ती कोणत्या शब्दापासून झाली आहे? [1 mark]

Solution:

Concept:

- The question asks from which word the word दिवाळी is derived.

Step 1: Recall the point from the lesson The marking scheme says that it comes from the Sanskrit word दीपावलि (a row of lamps).

Step 2: Write one complete sentence Name the source word: 'दिवाळी' या शब्दाची व्युत्पत्ती संस्कृत शब्द - दीपावलि शब्दापासून झाली आहे.

Step 3: Conclusion **'दिवाळी' या शब्दाची व्युत्पत्ती संस्कृत शब्द - दीपावलि शब्दापासून झाली आहे.**

Quick Tip to Solve: The festival of lamps has a row of lamps in its name.

7(IV). मेटलायझिंग प्रक्रियेवर काम न होण्यामागचे कोणते कारण वरिष्ठांनी सांगितले आहे? [1 mark]

Solution:

Concept:

- The question asks what reason the seniors gave for no work being done on the metallizing process.

Step 1: Recall the point from the lesson The marking scheme says that the reason was that people make many demands even before the work begins.

Step 2: Write one complete sentence State the reason in one sentence: मेटलायझिंग प्रक्रियेवर काम न होण्यामागचे वरिष्ठांनी सांगितलेले कारण म्हणजे काम सुरू करण्याआधीच लोक काय काय मागण्या करतात, हे आहे.

Step 3: Conclusion **मेटलायझिंग प्रक्रियेवर काम न होण्यामागचे वरिष्ठांनी सांगितलेले कारण म्हणजे काम सुरू करण्याआधीच लोक काय काय मागण्या करतात, हे आहे.**

Quick Tip to Solve: The reason is about the demands people make before starting work.

7(V). 'शहाणा' या शब्दाला मूळ अर्थाशिवाय व्युत्पत्तीकोशानुसार अजून कोणता अर्थ प्राप्त झाला आहे? [1 mark]

Solution:

Concept:

- The question asks what other meaning the word शहाणा has got, besides its original meaning, according to the etymological dictionary.

Step 1: Recall the point from the lesson The marking scheme says the other meaning is अतिशहाणा (over-smart).

Step 2: Write one complete sentence Say the extra meaning in one sentence: 'शहाणा' या शब्दाला मूळ अर्थाशिवाय व्युत्पत्तीकोशानुसार अजून अतिशहाणा हा अर्थ प्राप्त झाला आहे.

Step 3: Conclusion **'शहाणा' या शब्दाला मूळ अर्थाशिवाय व्युत्पत्तीकोशानुसार अजून अतिशहाणा हा अर्थ प्राप्त झाला आहे.**

Quick Tip to Solve: It is a word for a person who acts too smart.

7(VI). माणसांतील कोणती प्रवृत्ती गेली पाहिजे, असे डॉ.भाभांनी सांगितले आहे? [1 mark]

Solution:

Concept:

- The question asks which tendency of people Dr.
- Bhabha said must go.

Step 1: Recall the point from the lesson The marking scheme says that it is the habit of doing only the work that the boss asks for, and of thinking that one has no work if the boss gives none.

Step 2: Write one complete sentence Describe the habit in one sentence: बॉसने सांगितले तेवढेच काम करायचे, आणि काम नसेल तर आपल्याला काही कामच नाही, असे समजायचे, माणसांतील ही प्रवृत्ती गेली पाहिजे, असे डॉ.भाभांनी सांगितले आहे.

Step 3: Conclusion **बॉसने सांगितले तेवढेच काम करायचे, आणि काम नसेल तर आपल्याला काही कामच नाही, असे समजायचे, माणसांतील ही प्रवृत्ती गेली पाहिजे, असे डॉ.भाभांनी सांगितले आहे.**

Quick Tip to Solve: It is the habit of working only when told.

7(VII). 'दार' हा प्रत्यय कोणत्या भाषेतील आहे? [1 mark]

Solution:

Concept:

- The question asks the language from which the suffix दार comes.

Step 1: Recall the point from the lesson The marking scheme gives the language as Persian (फारसी). The suffix is seen in words like दुकानदार and जमीनदार.

Step 2: Write one complete sentence Name the language: 'दार' हा प्रत्यय फारसी भाषेतील आहे.

Step 3: Conclusion **'दार' हा प्रत्यय फारसी भाषेतील आहे.**

Quick Tip to Solve: It is the same language as the words दुकानदार and जमीनदार come from.

विभाग - ड - लेखन कौशल्य (15 marks)

15 गुण

8(A)(I). विभाग - ड - लेखन कौशल्य - 15 गुण
प्रश्न 8. अ) दिलेले निबंध मुद्दे व कथा मुद्दे नीट वाचा व दिलेल्या पाच विषयांपैकी कोणत्याही एका विषयावर 120 - 150 शब्दांत निबंध अथवा कथा लिहा. (कोणतेही 1) (CBQ)
ब) खालील विषयावर पत्र लिहा. (लिफाफा आवश्यक) (कोणतेही 1) (CBQ)
क) खालील दिलेल्या विषयावर जाहिरातलेखन करा. (कोणतेही 1) (CBQ)
निबंधविषय व मुद्दे
श्रमाचे महत्त्व
[मुद्दे- श्रम म्हणजे काय?---- श्रमाने मिळणारे जीवनातील यश ----- श्रमाची गरीब व श्रीमंतांना आवश्यकता ---- आळस माणसाचा शत्रू ------ कोणतेही श्रम फुकट जात नाहीत ---- आधी कष्ट मग फळ..... श्रमातच ईश्वराचे दर्शन] [5 marks]

Solution:

Concept:

- The marking scheme for the essay asks for: an attractive beginning and an effective ending, a developed subject with reasoning and use of the given points, correct punctuation and spelling, and the apt use of a verse line, an idiom or a proverb.
- The word limit is 120 to 150 words.
- The topic is: श्रमाचे महत्त्व, with seven given points.

Step 1: Plan the answer Use one short opening, two body paragraphs and one closing paragraph. Put the seven given points in the order in which they are printed: meaning of labour, success from labour, need for rich and poor, laziness as an enemy, no labour is wasted, effort first and then fruit, and God in labour.

Step 2: Write the model answer in Marathi **श्रमाचे महत्त्व**

शरीराने किंवा मनाने केलेल्या कष्टाला श्रम म्हणतात. जगातील कोणतीही मोठी गोष्ट श्रमाशिवाय साध्य झालेली नाही. शेतकरी घाम गाळतो, म्हणून आपल्याला अन्न मिळते. विद्यार्थी अभ्यासाचे श्रम करतो, म्हणून तो परीक्षेत यश मिळवतो. श्रमामुळे शरीर मजबूत होते आणि मन आनंदी राहते. श्रमाला पर्याय नाही.

श्रमाची गरज गरीबालाही आहे आणि श्रीमंतालाही आहे. श्रम न करणाऱ्या श्रीमंताचे आरोग्य बिघडते. आळस हा माणसाचा सर्वात मोठा शत्रू आहे. आळशी माणूस संधी गमावतो आणि नेहमी दुसऱ्यावर अवलंबून राहतो. आळसामुळे प्रगती थांबते. श्रमाने कमावलेली भाकरी गोड लागते.

कोणतेही श्रम फुकट जात नाहीत. आधी कष्ट आणि मग फळ, हा निसर्गाचा नियम आहे. श्रमातच ईश्वराचे दर्शन

घडते, असे थोर लोक म्हणतात. थोर शास्त्रज्ञांनी श्रमाचे महत्त्व आपल्या जीवनातून दाखवून दिले आहे. म्हणून आपण सर्वांनी श्रमाला देव मानले पाहिजे. श्रमाचा आदर करणारा समाजच प्रगती करतो.

Step 3: Check the answer against the marking scheme The answer has a title, a beginning that defines the term, a body that uses all the seven points, and a closing line. It has 125 words including the title, so it is within the limit of 120 to 150 words.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Use all the given points in the printed order.

OR

8(A)(I). कथाविषय व मुद्दे - शीर्षक व तात्पर्य आवश्यक
एक गावकरी ----- तीर्थयात्रेला जाणे ----- स्वतःजवळचे दागिने शेजारील सावकाराकडे देणे ---- गावकरी परत आल्यावर सावकाराचा दागिने देण्यास नकार —- "दागिने उंदरांनी खाल्ले"----- गावकऱ्याने सावकाराच्या मुलाला लपवणे —- "फुलपाखराने नेले" ----- सावकाराने चूक कबूल करणे ---- तात्पर्य [5 marks]

Solution:

Concept:

- The marking scheme for the story asks for: a suitable title, an attractive beginning and a fitting ending, simple and flowing language, an exciting presentation, point-wise development of the given points, imagination, interest, and dialogue with correct punctuation.
- A moral (तात्पर्य) is needed.

Step 1: Plan the answer Follow the story points in the order given. Give a title, tell the story in three short paragraphs with two lines of dialogue, and write the moral in the last line.

Step 2: Write the model answer in Marathi **शीर्षक: जशास तसे**

एका गावात एक गावकरी राहत होता. तेथील सावकार श्रीमंत आणि लोभी म्हणून प्रसिद्ध होता. गावकरी तीर्थयात्रेला जायला निघाला. जाण्यापूर्वी त्याने आपले दागिने शेजारच्या सावकाराकडे सुरक्षित ठेवायला दिले. काही दिवसांनी गावकरी परत आला आणि त्याने सावकाराकडे दागिने मागितले. पण सावकाराने दागिने देण्यास नकार दिला. तो म्हणाला, "तुझे दागिने उंदरांनी खाल्ले."

गावकऱ्याला सावकाराचा लबाडपणा समजला. त्याने एक युक्ती केली. त्याने सावकाराच्या मुलाला आपल्या घरी लपवून ठेवले. त्याला प्रेमाने खाऊ दिला आणि सुरक्षित ठेवले. सावकार मुलाला शोधू लागला, तेव्हा गावकरी म्हणाला, "तुझ्या मुलाला फुलपाखराने नेले."

सावकार रागावला, पण त्याला गावकऱ्याचे बोलणे उमजले. शेवटी त्याने आपली चूक कबूल केली. त्याला आपल्या लोभाची लाज वाटली. दागिन्यांपेक्षा त्याला मुलाचा जीव जास्त प्रिय होता. त्याने दागिने परत केले. गावकऱ्यानेही मुलाला त्याच्या स्वाधीन केले.

तात्पर्य: जो दुसऱ्याला फसवतो, त्याला शेवटी स्वतःच फसावे लागते.

Step 3: Check the answer against the marking scheme The answer has a title, all the story points in order, two lines of dialogue and a moral. It has 128 words including the title, so it fits the limit of 120 to 150 words.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Write a title and a moral (तात्पर्य).

8(A)(II). निबंधविषय व मुद्दे
सूर्य मावळलाच नाही तर.....
[मुद्दे - उजेडच उजेड ---- पृथ्वीचे तापमान वाढेल ----- लोकांच्या वागणुकीत समानता नसेल ----- सजीवांवर घातक परिणाम ----- कालचक्र थांबेल.] [5 marks]

Solution:

Concept:

- The marking scheme for the essay asks for: an attractive beginning and an effective ending, a developed subject with reasoning and use of the given points, correct punctuation and spelling, and the apt use of a verse line, an idiom or a proverb.
- The word limit is 120 to 150 words.
- The topic is: सूर्य मावळलाच नाही तर....., with five given points.

Step 1: Plan the answer Write an imaginative essay in the future conditional style. Use a short opening, one paragraph for the heat and light, one for the effect on people and living things, and one for the stopping of the wheel of time.

Step 2: Write the model answer in Marathi **सूर्य मावळलाच नाही तर...**

कल्पना करा, एके दिवशी सूर्य मावळलाच नाही तर काय होईल? सगळीकडे फक्त उजेडच उजेड असेल. रात्र कधी येणारच नाही. सूर्याच्या सततच्या उष्णतेमुळे पृथ्वीचे तापमान खूप वाढेल. नद्या, तलाव आटतील आणि जमीन भाजून निघेल. दिवसभराच्या उन्हाने शेतातली पिके करपून जातील. पाण्याची टंचाई निर्माण होईल.

लोकांच्या वागणुकीत समानता राहणार नाही. काही जण दिवसरात्र काम करतील, तर काही जण झोपेसाठी तडफडतील. झोप न मिळाल्याने माणसे चिडचिडी होतील. रात्री मिळणारी शांत झोप आणि विश्रांती माणसाला मिळणारच नाही. प्राणी, पक्षी आणि झाडे यांच्यावर घातक परिणाम होईल. रात्री जागणारे प्राणी नष्ट होतील.

सर्वात मोठा परिणाम म्हणजे कालचक्र थांबेल. दिवस आणि रात्र यांच्या फेऱ्याने निसर्गाचे सर्व व्यवहार चालतात. ऋतू, सण आणि वेळापत्रक यांचा क्रम बिघडेल. सगळे जग गोंधळून जाईल. म्हणूनच सूर्याचे उगवणे आणि मावळणे, दोन्ही आवश्यक आहेत.

Step 3: Check the answer against the marking scheme The answer has a title, an imaginative opening, all five points in the printed order and a closing line. It has 124 words including the title, so it is within the limit of 120 to 150 words.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Use an imaginative opening: कल्पना करा.....

OR

8(A)(II). कथाविषय व मुद्दे - शीर्षक व तात्पर्य आवश्यक
एक कोल्हा ---- निळ्या पाण्याच्या हौदात पडतो ----- संपूर्ण अंग निळे ----- काय करावे याचा विचार ---- युक्ती योजतो ----- जंगलात जातो ----- सर्व प्राण्यांना सांगतो, "देवाने मला तुमचा राजा म्हणून पाठविले आहे." ---- ओरडू लागतो ----- ते ओरडणे ऐकून ---- कोल्हा ओरडतो ---- शेवटी गुपित उघडकीस येते ----- सर्वांना आनंद ----- पळून जातो ---- तात्पर्य [5 marks]

Solution:

Concept:

- The marking scheme for the story asks for: a suitable title, an attractive beginning and a fitting ending, simple and flowing language, an exciting presentation, point-wise development of the given points, imagination, interest, and dialogue with correct punctuation.
- A moral (तात्पर्य) is needed.

Step 1: Plan the answer Follow the story points in the order given. Give a title, tell the story in three

short paragraphs with one line of dialogue, and write the moral in the last line.

Step 2: Write the model answer in Marathi **शीर्षक: खोटा राजा**

एका जंगलात एक कोल्हा राहत होता. एकदा तो अन्नाच्या शोधात गावात गेला आणि चुकून निळ्या पाण्याच्या हौदात पडला. बाहेर आला, तेव्हा त्याचे संपूर्ण अंग निळे झाले होते. तो खूप घाबरला होता. आता काय करावे, याचा तो विचार करू लागला.

त्याने एक युक्ती योजली. तो जंगलात गेला आणि सर्व प्राण्यांना म्हणाला, "देवाने मला तुमचा राजा म्हणून पाठविले आहे." निळा रंग पाहून प्राण्यांनी त्याला खरेच राजा मानले. राजाच्या सेवेसाठी प्राणी रोज त्याच्यासाठी अन्न आणू लागले. तोपर्यंत तो सुखाने राज्य करत होता.

एके दिवशी दूर कोल्हे ओरडू लागले. ते ओरडणे ऐकून आपला स्वभाव आवरता न आल्याने हा कोल्हाही ओरडू लागला. शेवटी त्याचे गुपित उघडकीस आले. राजाच्या ऐटीत वावरणारा कोल्हा क्षणात उघडा पडला. खोटा राजा उघडा पडल्याचा सर्वांना आनंद झाला. कोल्हा जीव वाचवून पळून गेला.

तात्पर्य: खोटे जास्त काळ टिकत नाही.

Step 3: Check the answer against the marking scheme The answer has a title, all the story points in order, one line of dialogue and a moral. It has 130 words including the title, so it fits the limit of 120 to 150 words.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Write a title and a moral (तात्पर्य).

8(A)(III). निबंधविषय व मुद्दे

पृथ्वीचे मनोगत

[मुद्दे - धरती, पृथ्वी अशा विविध नावांनी ओळख ---- एक ग्रह --- वातावरण जीवसृष्टीसाठी आवश्यक ---- दिवस-रात्र तिच्या परिक्रमेने येतात ---- मानवामुळे त्रास ---- प्रदूषणाचे प्रमाण वाढले ---- तिचा नाश तर मानवाचाही नाश ---- तिची रक्षण करण्याची विनंती] [5 marks]

Solution:

Concept:

- The marking scheme for the essay asks for: an attractive beginning and an effective ending, a developed subject with reasoning and use of the given points, correct punctuation and spelling, and the apt use of a verse line, an idiom or a proverb.
- The word limit is 120 to 150 words.
- The topic is: पृथ्वीचे मनोगत (the earth speaks), with eight given points.

Step 1: Plan the answer Write in the first person, as if the earth is speaking. Use a short opening, a paragraph on her gifts and the trouble she faces, and a closing paragraph with the appeal.

Step 2: Write the model answer in Marathi **पृथ्वीचे मनोगत**

मी पृथ्वी बोलत आहे. मला धरती, वसुंधरा अशा अनेक नावांनी ओळखतात. मी सूर्यमालेतील एक ग्रह आहे. माझ्याभोवतीचे वातावरण सर्व जीवसृष्टीसाठी आवश्यक आहे. मी डोंगर, नद्या, जंगले आणि समुद्र यांनी सजले आहे. माझ्यावर लाखो प्राणी, पक्षी आणि माणसे प्रेमाने राहतात.

मी स्वतःभोवती फिरते आणि सूर्याभोवती परिक्रमा करते, म्हणून तुम्हाला दिवस आणि रात्र मिळतात. मी तुम्हाला अन्न, पाणी, हवा सर्व काही देते. पण आज मला माणसांमुळे खूप त्रास होतो आहे. झाडे तोडली जात आहेत, नद्या दूषित होत आहेत आणि हवेतील प्रदूषणाचे प्रमाण वाढले आहे. वाढत्या तापमानामुळे बर्फ वितळत आहे आणि ऋतूंचे चक्र बिघडत आहे.

माझा नाश झाला तर माणसाचाही नाश होईल, हे तुम्ही विसरू नका. माझे ऐका, झाडे लावा, पाणी वाचवा, प्लास्टिक टाळा. मी तुमची आई आहे. माझे रक्षण करा, अशी मी तुम्हाला विनंती करते.

Step 3: Check the answer against the marking scheme The answer has a title, a first-person voice, all

the eight points in the printed order and an appeal at the end. It has 125 words including the title, so it is within the limit of 120 to 150 words.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Write as 'I', the earth.

8(B)(I). कल्पेश / कल्पना गोगटे, लोकमान्य टिळक विद्यालय, धामणगाव, येथून शालेय प्रतिनिधी या नात्याने, मा. आगार प्रमुख, राज्य परिवहन मंडळ, धामणगाव यांना पत्र लिहून शाळेच्या सहलीसाठी बस उपलब्ध करून देण्याविषयी मागणी करणारे पत्र लिहितो / लिहिते. [5 marks]

Solution:

Concept:

- The marking scheme for the letter asks for these parts: the date in the top left corner and the salutation with a greeting (1 mark), the subject in a few words (0.5), the body, which is short, to the point, well arranged and in practical and strong language (2), the ending with the name and address of the sender in the lower left corner (0.5), and the envelope (1).
- Both addresses, the date and the subject all go on the left side.
- It is a letter, so an e-mail ending is not needed.

Step 1: Plan the answer Arrange the letter in order: date, receiver's address, salutation, subject, body, ending, and then the envelope. Write the body in three or four sentences with the date, number of students and a polite request.

Step 2: Write the model answer in Marathi **दिनांक: ५ जानेवारी २०२७**

प्रति,
मा. आगार प्रमुख,
राज्य परिवहन मंडळ,
धामणगाव.

महोदय,
विषय: शाळेच्या सहलीसाठी बस उपलब्ध करून देण्याविषयी.

मी लोकमान्य टिळक विद्यालय, धामणगाव येथील शालेय प्रतिनिधी कल्पेश गोगटे आपणांस हे पत्र लिहीत आहे. आमच्या शाळेची वार्षिक सहल येत्या १५ जानेवारी २०२७ रोजी जवळच्या ऐतिहासिक स्थळी जाणार आहे. या सहलीत सुमारे साठ विद्यार्थी आणि चार शिक्षक सहभागी होणार आहेत. त्यासाठी सकाळी सात वाजता निघणारी आणि संध्याकाळी परत येणारी एक सुरक्षित बस आम्हांला हवी आहे. ठरलेले भाडे आम्ही आगाऊ भरू. तरी आपण आमच्या विनंतीचा सकारात्मक विचार करून बस उपलब्ध करून द्यावी, ही नम्र विनंती. आपल्या सहकार्याबद्दल आम्ही आभारी राहू.

आपला विश्वासू,
कल्पेश गोगटे
शालेय प्रतिनिधी,
लोकमान्य टिळक विद्यालय, धामणगाव.

लिफाफा:
(वरच्या डाव्या कोपऱ्यात) प्रेषक: कल्पेश गोगटे, लोकमान्य टिळक विद्यालय, धामणगाव.
(मध्यभागी) प्रति, मा. आगार प्रमुख, राज्य परिवहन मंडळ, धामणगाव.

Step 3: Check the answer against the marking scheme All the parts of the marking scheme are present: date and salutation, subject, body, ending, and envelope. A girl writer would use कल्पना and the ending आपली विश्वासू.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Make an envelope after the letter.

8(B)(II). प्रथमेश / प्रतिमा पांचाळ, विद्यार्थी प्रतिनिधी, शाहू महाराज विद्यालय, सोलापूर. हा / ही मा. व्यवस्थापक, मयूर स्पोर्ट्स, विश्वास कॉलनी, सोलापूर. विद्यालयाकरिता मागवलेले क्रीडासाहित्य निकृष्ट दर्जाचे असल्याची तक्रार करणारे पत्र लिहितो/लिहिते. [5 marks]

Solution:

Concept:

- The marking scheme for the letter asks for these parts: the date in the top left corner and the salutation with a greeting (1 mark), the subject in a few words (0.5), the body, which is short, to the point, well arranged and in practical and strong language (2), the ending with the name and address of the sender in the lower left corner (0.5), and the envelope (1).
- Both addresses, the date and the subject all go on the left side.
- It is a letter, so an e-mail ending is not needed.

Step 1: Plan the answer Arrange the letter in order: date, receiver's address, salutation, subject, body, ending, and then the envelope. In the body, state the complaint, the harm and the demand with a time limit.

Step 2: Write the model answer in Marathi **दिनांक: ८ जानेवारी २०२७**

प्रति,
मा. व्यवस्थापक,
मयूर स्पोर्ट्स,
विश्वास कॉलनी,
सोलापूर.

महोदय,
विषय: निकृष्ट दर्जाच्या क्रीडासाहित्याविषयी तक्रार.

मी प्रथमेश पांचाळ, शाहू महाराज विद्यालय, सोलापूर येथील विद्यार्थी प्रतिनिधी आपणांस हे तक्रारपत्र लिहीत आहे. आमच्या विद्यालयाने गेल्या आठवड्यात आपल्या दुकानातून क्रिकेटच्या बॅट, चेंडू आणि फुटबॉल मागवले होते. परंतु हे साहित्य निकृष्ट दर्जाचे आहे. चेंडू पहिल्याच दिवशी फाटला आणि बॅट तडकली. अशा साहित्यामुळे खेळाडूंना इजा होऊ शकते. तरी हे सर्व साहित्य बदलून चांगल्या दर्जाचे साहित्य सात दिवसांत पाठवावे, अन्यथा आम्हांला पैसे परत मागावे लागतील. आपण त्वरित कार्यवाही कराल, अशी आशा आहे.

आपला विश्वासू,
प्रथमेश पांचाळ
विद्यार्थी प्रतिनिधी,
शाहू महाराज विद्यालय, सोलापूर.

लिफाफा:
(वरच्या डाव्या कोपऱ्यात) प्रेषक: प्रथमेश पांचाळ, शाहू महाराज विद्यालय, सोलापूर.
(मध्यभागी) प्रति, मा. व्यवस्थापक, मयूर स्पोर्ट्स, विश्वास कॉलनी, सोलापूर.

Step 3: Check the answer against the marking scheme All the parts of the marking scheme are present: date and salutation, subject, body, ending, and envelope. A girl writer would use प्रतिमा and the ending आपली विश्वासू.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Make an envelope after the letter.

8(C)(I). पर्यटक निवासाची जाहिरात तयार करा. [5 marks]

Solution:

Concept:

- The marking scheme for the advertisement asks for: an attractive heading, simple and attractive language, a clear and flowing style, trust in the minds of the customers, a touching and meaningful message, and a connection with the readers.

Step 1: Plan the answer Plan the advertisement in five blocks: heading, name and place, facilities, special offer and contact line.

Step 2: Write the model answer in Marathi **निसर्गाच्या कुशीत, आपल्या हक्काचे घर!**

हिरवाई पर्यटक निवास
स्थळ: मुख्य बसस्थानकाजवळ, लोणावळा

स्वच्छ व हवेशीर खोल्या • गरम पाणी • शाकाहारी जेवण • सुरक्षित वाहनतळ • मुलांसाठी बाग

विशेष सवलत: दहा दिवस आधी आरक्षण केल्यास २० टक्के सूट!
कुटुंबासाठी खास दर. सकाळची न्याहारी मोफत.

आजच संपर्क साधा: श्री. अजय पाटील, मोबाइल: ९८७६५४३२१०

Step 3: Check the answer against the marking scheme The advertisement has an attractive heading, simple language, trust-building details (facilities and offer) and a contact line. It is short and clear.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Heading, name, facilities, offer, contact.

8(C)(II). नवीन वर्षानिमित्ताने शाळेत रक्तदान शिबीर होणार असल्याने त्याची जाहिरात तयार करा. [5 marks]

Solution:

Concept:

- The marking scheme for the advertisement asks for: an attractive heading, simple and attractive language, a clear and flowing style, trust in the minds of the customers, a touching and meaningful message, and a connection with the readers.

Step 1: Plan the answer Plan the advertisement in five blocks: heading, occasion and place, date and time, appeal, and organiser with contact.

Step 2: Write the model answer in Marathi **रक्तदान करा, जीवनदान करा!**

नवीन वर्षानिमित्त भव्य रक्तदान शिबीर
आदर्श विद्यालय, सभागृह

दिनांक: १ जानेवारी २०२७ • वेळ: सकाळी ९ ते दुपारी ४

आपले एक रक्तदान, एखाद्याला नवे आयुष्य! १८ वर्षांवरील सर्व निरोगी पालक, शिक्षक व माजी विद्यार्थी यांनी अवश्य सहभागी व्हावे. रक्तदात्यांना प्रमाणपत्र व अल्पोपहार दिला जाईल.

आयोजक: आदर्श विद्यालय, राष्ट्रीय सेवा योजना विभाग
संपर्क: श्री. सुनील देशमुख, मोबाइल: ९८७६५४३२१०

Step 3: Check the answer against the marking scheme The advertisement has an attractive heading, simple language, a touching appeal and a contact line. It is short and clear.

Step 4: Conclusion The complete model answer is given above.

Quick Tip to Solve: Heading, occasion, date, appeal, contact.