

Time Allowed :3 Hours

Maximum Marks :100

Total Questions :29

General Instructions

Read the following instructions very carefully and strictly follow them:

1. परीक्षा के 15 मिनट छात्रों का प्रश्न-पत्र पढ़ने के लिए निर्धारित है ।
2. सभी प्रश्न अनिवार्य हैं ।
3. यह प्रश्न-पत्र दो खंडों – खंड 'अ' तथा खंड 'ब' में विभाजित है ।
4. खंड 'अ' के बहुविकल्पीय प्रश्नों हेतु प्रत्येक प्रश्न के लिए 1 अंक निर्धारित है ।
बहुविकल्पीय प्रश्नों हेतु नकारात्मक अंक की व्यवस्था नहीं है । अतः सभी प्रश्नों के उत्तर देने का प्रयास कीजिए ।
5. ओ.एम.आर. शीट पर उत्तर देने के प्रयास संबंधित गोलों को काटे नहीं तथा इरेजर एवं ह्वाइटलाइटर का प्रयोग न करें ।
6. प्रत्येक प्रश्न के समुच्चय उनके निर्धारित अंक दिये गये हैं ।
7. खंड 'ब' के प्रश्नों के उत्तर यथासंभव क्रमानुसार लिखने का प्रयास कीजिए जो प्रश्न नहीं आता हो उस पर समय नष्ट मत कीजिए ।
8. वर्णनात्मक प्रश्नों के उत्तर देते समय सुंदर, स्पष्ट एवं पठनीय लेखन पर विशेष ध्यान दीजिए ।

1. 'इष्' धातु के लट् लकार, प्रथम पुरुष, एकवचन का रूप कौन-सा है ?

- (A) इच्छेत्
- (B) इच्छ
- (C) इच्छति
- (D) इच्छन्ति

Correct Answer: (C) इच्छति

Solution:

Step 1: Understanding the Concept:

The question asks for the specific form of the Sanskrit verb root 'इष्' (ish), which means "to wish" or "to desire".

We need to identify the form in 'लट् लकार' (Present Tense), 'प्रथम पुरुष' (Third Person), and 'एकवचन' (Singular).

Step 2: Key Formula or Approach:

In the Present Tense (लट् लकार), the root 'इष्' (ish) undergoes a specific change to become 'इच्छ' (icch) before suffixes are added.

The suffixes for Parasmaipada Lat Lakar are:

- , –, – (Prathama Purusha)
- , –, – (Madhyama Purusha)
- , –, – (Uttama Purusha)

Step 3: Detailed Explanation:

For the First Person Singular (प्रथम पुरुष, एकवचन):

Root transformation: →

Suffix: –

Combined form: + =

Let's analyze the options:

- (A) इच्छेत् - This is Vidhilin Lakar (Potential Mood).
- (B) इच्छ - This is Lot Lakar (Imperative Mood), Madhyama Purusha Singular.
- (C) इच्छति - Correct Lat Lakar form.
- (D) इच्छन्ति - This is Lat Lakar, but Prathama Purusha Plural (बहुवचन).

Step 4: Final Answer:

Therefore, the correct form is 'इच्छति'.

💡 Quick Tip

Remember that roots ending in 'ष्' like 'इष्' often change their stem in Lat Lakar. For 'इष्', the stem becomes 'इच्छ'. Always double-check the 'vachan' (singular/plural) requested in the question.

2. 'अकरोत्' किस लकार का रूप है ?

- (A) लट् लकार
- (B) लोट् लकार
- (C) लृट् लकार
- (D) लङ् लकार

Correct Answer: (D) लङ् लकार

Solution:**Step 1: Understanding the Concept:**

The word 'अकरोत्' (akarot) comes from the root 'कृ' (kru), which means "to do". We need to identify which 'Lakar' (tense/mood) it belongs to.

Step 2: Detailed Explanation:

In Sanskrit grammar, verbs in the Past Tense (लङ् लकार - Lang Lakar) are typically characterized by the prefix 'अ-' (a-).

The conjugation of root 'कृ' in Lang Lakar (Prathama Purusha) is:

- Singular: अकरोत् (He/She did)

- Dual: अकुरुताम्

- Plural: अकुर्वन्

The presence of the initial 'अ' and the ending '-त्' clearly signifies the Lang Lakar.

Other Lakars for 'कृ' (Prathama Purusha Singular) are:

- लट् (Lat): करोति

- लोट् (Lot): करोतु

- लृट् (Lrit): करिष्यति

Step 3: Final Answer:

Since 'अकरोत्' represents the past tense, it is a form of 'लङ् लकार'.

💡 Quick Tip

A quick identification mark for 'लङ् लकार' (Past Tense) is the prefix 'अ-' added before the verb root. If you see a word starting with 'अ' and ending in a halant consonant like '-त्' or '-न्', it is most likely Lang Lakar.

3. स्वर सन्धि के कितने प्रमुख भेद हैं ?

- (A) 4
- (B) 5
- (C) 3
- (D) 2

Correct Answer: (B) 5

Solution:

Step 1: Understanding the Concept:

'सन्धि' (Sandhi) refers to the joining of sounds. 'स्वर सन्धि' (Vowel Sandhi) occurs when two vowels meet.

Step 2: Detailed Explanation:

In Sanskrit and Hindi grammar, there are five primary types (major divisions) of Swar Sandhi:

1. दीर्घ सन्धि (Dirgha Sandhi): Joining of similar vowels resulting in a long vowel.
2. गुण सन्धि (Guna Sandhi): Joining resulting in 'ए', 'ओ', or 'अर्'.
3. वृद्धि सन्धि (Vridhhi Sandhi): Joining resulting in 'ऐ' or 'औ'.
4. यण् सन्धि (Yan Sandhi): Vowels 'इ/उ/ऋ' changing to semi-vowels 'य्/व्/र्'.

5. अयादि सन्धि (Ayadi Sandhi): Vowels 'ए/ऐ/ओ/औ' changing to 'अय्/आय्/अव्/आव्'.

Step 3: Final Answer:

Thus, there are 5 major types of Swar Sandhi.

💡 Quick Tip

To remember the 5 types, use the mnemonic acronym D-G-V-Y-A (Dirgha, Guna, Vriddhi, Yan, Ayadi). While there are other sub-types like Purvarupa or Pararupa, they are generally considered secondary or specific to certain rules.

4. 'शोभते' किस लकार का रूप है ?

- (A) लट् लकार
- (B) लोट् लकार
- (C) लृट् लकार
- (D) लङ् लकार

Correct Answer: (A) लट् लकार

Solution:

Step 1: Understanding the Concept:

The verb 'शोभते' (shobhate) comes from the root 'शुभ्' (shubh), meaning "to shine" or "to look beautiful".

Step 2: Detailed Explanation:

The root 'शुभ्' is an 'आत्मनेपदी' (Atmanepada) root.

In 'लट् लकार' (Present Tense), Atmanepada suffixes are:

—, —, —

—, —, —

—, —, —

Applying this to the root 'शुभ्' (which changes to 'शोभ्' via guna):

- Prathama Purusha Singular: + =

Step 3: Final Answer:

The suffix '-ते' indicates that this is a Present Tense form, which is 'लट् लकार'.

💡 Quick Tip

Differentiate between 'परस्मैपदी' (ending in -ति) and 'आत्मनेपदी' (ending in -ते). Both '-ति' and '-ते' endings usually denote 'लट् लकार' (Present Tense) in their respective classes.

5. जन्मपूर्व संस्कारों की कुल संख्या कितनी है ?

- (A) 5
- (B) 6
- (C) 3
- (D) 4

Correct Answer: (C) 3

Solution:

Step 1: Understanding the Concept:

In the Sanskrit lesson 'भारतीय संस्काराः' (Indian Sacraments), the lifecycle of a person is divided into various 'Samskaras' or rituals.

Step 2: Detailed Explanation:

There are a total of 16 major Samskaras. These are categorized into stages:

1. **जन्मपूर्व (Pre-birth):** There are 3 rituals - गर्भाधान (Garbhadhana), पुंसवन (Pumsavana), and सीमन्तोन्नयन (Simantonnayana).
2. **शैशव (Infancy):** 6 rituals.
3. **शैक्षणिक (Educational):** 5 rituals.
4. **विवाह (Marriage):** 1 ritual.
5. **अन्त्येष्टि (Death):** 1 ritual.

Step 3: Final Answer:

The number of pre-birth (जन्मपूर्व) Samskaras is 3.

💡 Quick Tip

Remember the breakdown: 3 (birth-prep) + 6 (childhood) + 5 (education) + 1 (marriage) + 1 (death) = 16 total. The term for three in Sanskrit literature is often 'त्रयः'.

6. मैत्रेयी कौन थी ?

- (A) याज्ञवल्क्य की पुत्री
- (B) याज्ञवल्क्य की भगिनी
- (C) याज्ञवल्क्य की पत्नी
- (D) याज्ञवल्क्य की शिष्या

Correct Answer: (C) याज्ञवल्क्य की पत्नी

Solution:

Step 1: Understanding the Concept:

This question pertains to the 'संस्कृत साहित्य लेखिका:' lesson or Vedic literature studies (Brihadaranyaka Upanishad).

Step 2: Detailed Explanation:

Maitreyi was a famous Vedic philosopher. In the scriptures, she is described as the wise wife of the sage Yajnavalkya.

Yajnavalkya taught her about the nature of the 'Atman' (Soul) and the path to immortality ('Amritatva').

Her dialogue with her husband is one of the most celebrated philosophical discussions in the Upanishads.

Step 3: Final Answer:

Thus, मैत्रेयी was the wife (पत्नी) of याज्ञवल्क्य.

Quick Tip

In board exams, Maitreyi is often associated with Yajnavalkya's philosophical teachings. Remember she chose spiritual knowledge over material wealth.

7. 'लेखितुम्' का प्रकृति-प्रत्यय निम्न में कौन-सा है ?

- (A) लेख् + तुमुन्
- (B) लिख् + तुमुन्
- (C) लिख् + तसिल्
- (D) लिख् + क्तवतु

Correct Answer: (B) लिख् + तुमुन्

Solution:

Step 1: Understanding the Concept:

'प्रकृति' (Prakriti) refers to the root verb, and 'प्रत्यय' (Pratyaya) refers to the suffix added to it.

Step 2: Key Formula or Approach:

The suffix 'तुमुन्' (tumun) is used to denote the infinitive "to [verb]". When added, the 'इ' of the root often undergoes 'Guna' change to 'ए'.

Step 3: Detailed Explanation:

1. Root: लिख् (likh - to write).
2. Suffix: तुमुन् (tumun - used for 'for' or 'to').
3. Process: When 'तुमुन्' is added to 'लिख्', the 'इ' vowel in the root changes to 'ए' (Guna change). An 'इ' (it-agma) is also inserted before the suffix in this case.

+ + = .

Option (A) is incorrect because 'लेख्' is not the original root.

Option (C) and (D) use different suffixes that would result in words like 'लिखतः' or 'लिखित-वान्'.

Step 4: Final Answer:

The correct breakdown is लिख् + तुमुन्.

💡 Quick Tip

Suffixes ending in '-तुम्' usually indicate the 'तुमुन्' (tumun) pratyaya. Look for the base root (likh) rather than the modified stem (lekh) when identifying Prakriti.
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8. 'अध्यात्म' में कौन-सा उपसर्ग है ?

- (A) अभि
- (B) आङ्
- (C) अधि
- (D) अति

Correct Answer: (C) अधि

Solution:

Step 1: Understanding the Concept:

An 'उपसर्ग' (Upasarga) is a prefix added to the beginning of a word to modify its meaning.

Step 2: Detailed Explanation:

Let's break down the word 'अध्यात्म' (Adhyātma):

It is formed by the Sandhi: अधि + आत्म

According to यण् सन्धि (Yan Sandhi) rules:

+ =

So, () + =

The prefix is clearly 'अधि'.

Step 3: Final Answer:

The prefix used in 'अध्यात्म' is 'अधि'.

💡 Quick Tip

Whenever a word starts with 'अध्य...' or 'अन्व...', it usually involves Yan Sandhi. 'अध्य' usually comes from 'अधि' and 'अन्व' from 'अनु'. Breaking the Sandhi makes identifying the prefix easy.

9. 'निबन्ध' में कौन-सा उपसर्ग है ?

- (A) निर्
- (B) निर
- (C) नि
- (D) निः

Correct Answer: (C) नि

Solution:

Step 1: Understanding the Concept:

Identify the prefix (upasarga) in the word 'निबन्ध' (nibandha).

Step 2: Detailed Explanation:

The word 'निबन्ध' consists of the prefix and the root 'बन्ध' (bandha - to bind).

Breakdown: नि + बन्ध

In Sanskrit grammar, 'नि' (ni) is one of the 22 standard prefixes (pra, para, apa, sam, anu, ava, nis, nir, dus, dur, vi, ā, **ni**, adhi, api, ati, su, ut, abhi, prati, pari, upa).

There is no 'halant' (pure consonant) here, so it is simply 'नि'.

Step 3: Final Answer:

The correct prefix is 'नि'.

💡 Quick Tip

Be careful between 'नि' and 'निर्/निः'. If the following letter is not a visarga or does not have a 'reph' (r sound) above it, the prefix is likely just 'नि'.

10. 'करणे तृतीया' सूत्र से किस वाक्य में तृतीया विभक्ति हुई है ?

- (A) प्रयागः कलमेन लिखति ।
- (B) विप्रेण वेदः पठ्यते ।
- (C) पिता पुत्रेण सह गच्छति ।
- (D) गोपालः पादेन खञ्जः अस्ति ।

Correct Answer: (A) प्रयागः कलमेन लिखति ।

Solution:

Step 1: Understanding the Concept:

The rule 'करणे तृतीया' states that the 'Karan Karaka' (Instrumental Case) takes the third case (Tritiya Vibhakti). An instrument (Karan) is defined as the most effective means to accomplish an action (*sādhakatamaṃ karaṇam*).

Step 2: Detailed Explanation:

Let's analyze the options:

- (A) प्रयागः कलमेन लिखति (Prayag writes with a pen). Here, 'कलमेन' (by pen) is the instrument used to perform the act of writing. This is a direct example of 'करणे तृतीया'.
- (B) विप्रेण वेदः पठ्यते. This is a passive voice sentence where 'विप्रेण' is the agent (Anukta Kartri), not the instrument.
- (C) पिता पुत्रेण सह गच्छति. Here 'पुत्रेण' takes Tritiya because of the word 'सह' (Sahayukte Apradhane rule).
- (D) गोपालः पादेन खञ्जः अस्ति. Here 'पादेन' takes Tritiya because of a bodily defect (Yenangavikarah rule).

Step 3: Final Answer:

Sentence (A) is the correct application of the 'करणे तृतीया' rule.

💡 Quick Tip

When trying to identify 'Karan Karaka', ask "With what ?" or "By what means ?". If the word represents the tool or instrument, it is 'Karan'.

11. 'एतत्' शब्द का रूप निम्न में कौन-सा है ?

- (A) सा
- (B) इदम्
- (C) असौ
- (D) एषः

Correct Answer: (D) एषः

Solution:

Step 1: Understanding the Concept:

'एतत्' (Etad) is a pronoun meaning "this" (referring to something very close).

Step 2: Detailed Explanation:

We need to find the form derived from the 'एतत्' pronoun base.

- **एषः (Eshah):** This is the Masculine, Nominative, Singular form of 'एतत्'.

Comparing with other options:

- (A) सा - This is from 'तत्' (Tat - she), feminine.
- (B) इदम् - This is a different pronoun base ('इदम्' - this).
- (C) असौ - This is from 'अदस्' (Adas - that).

Step 3: Final Answer:

'एषः' is the correct form belonging to the 'एतत्' pronoun family.

💡 Quick Tip

Pronoun roots like 'तत्', 'एतत्', 'यद्' have specific declensions. 'एतत्' forms always start with 'ए' (एषः, एतौ, एते...).

12. भीखनटोला गाँव को देखने कौन आये ?

- (A) नेता
- (B) मन्त्री
- (C) शिक्षक
- (D) महात्मा

Correct Answer: (C) शिक्षक

Solution:

Step 1: Understanding the Concept:

This question is from the Sanskrit story 'कर्मवीर कथा' (The Story of the Karma-veer).

Step 2: Detailed Explanation:

The story describes a poor village named 'Bhikantola' in Bihar.

One day, a kind-hearted and socially conscious **Teacher (Shikshak)** visited the village.

He saw a boy (Ramparvesh Ram) playing and recognized his potential. He took the boy under his wing, which eventually led to the boy's great success in life.

Step 3: Final Answer:

It was a teacher (शिक्षक) who came to see the village.

💡 Quick Tip

In the story 'Karmavir Katha', the teacher's visit is the turning point. Always remember the roles of characters in textbook stories.

13. 'मन्दाकिनीवर्णनम्' पाठ रामायण के किस सर्ग से संकलित है ?

- (A) 91वें सर्ग से
- (B) 92वें सर्ग से
- (C) 93वें सर्ग से
- (D) 95वें सर्ग से

Correct Answer: (D) 95वें सर्ग से

Solution:**Step 1: Understanding the Concept:**

The lesson 'मन्दाकिनीवर्णनम्' (Description of Mandakini) describes the beauty of the river Mandakini as told by Lord Rama to Sita during their exile.

Step 2: Detailed Explanation:

This description is taken from Valmiki's Ramayana, specifically the **Ayodhya Kanda**. Within the Ayodhya Kanda, the specific section (Sarga) dedicated to this beautiful description is the **95th Sarga** (Sarga 95).

Step 3: Final Answer:

The correct chapter number is the 95th sarga.

💡 Quick Tip

Board exams often ask for specific chapter numbers from classic texts like Ramayana or Mahabharata. For Mandakini Varnam, associate "95" with Rama-Sita.

14. 'विशालाक्षि' किसका सम्बोधन है ?

- (A) उर्मिला का
- (B) सीता का

- (C) रमा का
(D) लक्ष्मी का

Correct Answer: (B) सीता का

Solution:

Step 1: Understanding the Concept:

In the Mandakini Varnam text, Lord Rama uses various poetic epithets to address Sita while showing her the river.

Step 2: Detailed Explanation:

The word 'विशालाक्षि' (Vishalakshi) means "one with large/beautiful eyes" (Vishala + Akshi). Rama addresses **Sita** with this term throughout the verses of Mandakini Varnam to draw her attention to the scenic beauty of the river and the Chitrakoot hills.

Step 3: Final Answer:

It is an address for Sita.

💡 Quick Tip

Look for adjectives like 'शोभने', 'विशालाक्षि', and 'तनुमध्यमे' in Mandakini Varnam; they are all poetic addresses used by Rama for Sita.

15. दुराचारी कौन था ?

- (A) पथिक
(B) बाघ
(C) पण्डित
(D) दानव

Correct Answer: (B) बाघ

Solution:

Step 1: Understanding the Concept:

This question is from the Hitopadesha story 'व्याघ्र-पथिक-कथा' (The Story of the Tiger and the Traveller).

Step 2: Detailed Explanation:

In the story, an old tiger (Vyaghra) tries to lure a traveler into a marsh by offering a golden bangle.

The tiger admits that in his youth, he was **wicked (durachari)**, killed many cows and humans, and as a result, lost his wife and children. He uses this story of "religious transformation" to trick the traveler, who is eventually killed and eaten by the tiger.

Step 3: Final Answer:

The "wicked one" in the story is the Tiger (बाघ).

💡 Quick Tip

The tiger in this story uses the term 'दुराचारी' to describe his own past self while trying to appear pious and reformed to the traveler.

16. 'नदी' शब्द के तृतीया विभक्ति, एकवचन का रूप निम्न में कौन है ?

- (A) नद्या
- (B) नद्याः
- (C) नद्यः
- (D) नद्याम्

Correct Answer: (A) नद्या

Solution:

Step 1: Understanding the Concept:

The word 'नदी' (Nadi - river) is an ई-कारान्त स्त्रीलिंग (I-karant feminine) noun.

Step 2: Key Formula or Approach:

The declension (Shabda Roop) for Nadi in the singular cases is:

1. Nominative (प्रथमा): नदी
2. Accusative (द्वितीया): नदीम्
3. Instrumental (तृतीया): नद्या
4. Dative (चतुर्थी): नद्यै
5. Ablative (पञ्चमी): नद्याः
6. Genitive (षष्ठी): नद्याः
7. Locative (सप्तमी): नद्याम्

Step 3: Detailed Explanation:

Let's check the options:

- (A) नद्या - Tritiya Ekavachan (Correct).
- (B) नद्याः - Panchami/Shashthi Ekavachan.
- (C) नद्यः - Prathama Plural.

(D) नद्याम् - Saptami Ekavachan.

Step 4: Final Answer:

The correct form is 'नद्या'.

💡 Quick Tip

For words ending in long 'ई' like नदी, जननी, पत्नी, the Tṛitiya singular usually ends in 'या' (नद्या, जनन्या). Practice these as they are high-frequency words in exams.