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ए० ए०; % वेदा

ए०/क० ए० % 100

ए० ए० स्तर 'ख'

ए०; % 3 घंटे

1. उद्देश्यानुसार अंक विभाजन

मि०;	ए०	ए०, ए०, ए० ए० ए० ए०
ज्ञान	45	45%
समझ	40	40%
अनुप्रयोग / कौशल	15	15%
कुल	100	100%

2. प्रश्नों के प्रकारानुसार अंक विभाजन

ई० ए० ए०	ए०	ई० ए० ए० ए०	ए० ए०
दीर्घउत्तरीय	6	4	24
लघुउत्तरीय -1	4	8	32
लघुउत्तरीय -2	2	7	14
अति लघुउत्तरीय	1	1 (10 बहुविकल्पीय प्रश्न) 1 (10 रिक्त स्थान) 1 (10 एक वाक्य में उत्तर)	30
कुल		22	100

3. विषयवस्तु अनुसार अंक विभाजन

ई० ए०	ए०
1. वर्णमाला	10
2. संख्याएं तथा समय	
3. संबंध-सूचक शब्दों और घरेलू उपकरणों का ज्ञान	10
4. जीव-जगत के प्राणी	
5. क्रियापद-I	10
6. क्रियापद-II	10
7. कारक विभक्ति रूप	10
8. संप्रेषण कौशल-I	10
9. संप्रेषण कौशल-II	10
10. संप्रेषण कौशल-III	10
11. कौआ और शृगाल	10
12. प्यासा कौआ	10
कुल	100

4. प्रश्न पत्र का कठिनाई स्तर

मि०;	ए०	ए०, ए०, ए० ए० ए०
कठिन	25	25%
औसत	50	50%
सरल	25	25%
कुल	100	100%

Open Basic Education
Bharatiya Jnana Parampara
Sample Question Paper
Veda Level 'C'

Total Marks - 100

Time - 3 Hrs.

Instructions:

1. This Question Paper has 22 questions. All questions are compulsory.
2. Question 1 has 10 Multiple Choice Questions. Four options (a), (b), (c) and (d) are given. You have to select correct option. Each correct answer carries 1 mark.
3. Question 2 has 10 'Fill in the blanks' with option. Select the appropriate option. Each correct answer carries 1 mark.
4. Question 3 has 10 Very Short Answer type questions carrying 1 mark each.
5. Questions 4 to 10 are Short Answer (II) types of questions carrying 2 marks each.
6. Questions 11 to 18 are Short Answer (I) types of questions carrying 4 marks each.
7. Questions 19 to 22 are Long Answer types of questions carrying 6 marks each.

1. Answer the following by choosing correct one from the given options- 1x10=10

(i) How many heads are of Narayan according to Narayan Suktam?

- A. 1
- B. 10
- C. 100
- D. 1000

(ii) Who is the lord of all souls according to the Narayan Suktam?

- A. Brahma
- B. Vishnu
- C. Narayan
- D. Shiva

(iii) Which UpanishatShikshaValli belongs to?

- A. Aitryaupnishat
- B. Kenopanishat
- C. Kathopnishat
- D. Taitiriyaupnishat

- (iv) How many chapters (Anuvakas) are there in ShikshaValli?
- A. 8
 - B. 10
 - C. 11
 - D. 12
- (v) Which one is not among the Shraddhas mentioned in the bhagwatgita?
- A. Sattviki
 - B. Rajasi
 - C. Paishachi
 - D. Tamasi
- (vi) Which one is not the category of 'SattvikaDaana'?
- A. Given at proper time
 - B. Given to a worthy person
 - C. Given at proper place
 - D. Given to anyone
- (vii) Which chapter of bhagwatgita is called "Shraddha-traya-vibhag-yoga"?
- A. 16
 - B. 17
 - C. 18
 - D. 19
- (viii) She who is always victorious is known as-
- A. Vijaya
 - B. Vimala
 - C. Vatsala
 - D. Vamakeshi
- (ix) How many Guans are said of the Goddess Lalita?
- A. 5
 - B. 6
 - C. 7
 - D. 8

- (x) What is colour of Lalita according to the Lalita-Sahasra-namaStotra?
- A. White (shvet-varna)
 B. Yellow (Pit-varna)
 C. Blue (Nila-varna)
 D. Red (Rakt-varna)

2. Fill in the blanks in the following-

1x10=10

- (i) ज्ञानमनन्तं ब्रह्म ।यो वेद निहितं गुहायां परमे व्योमन् ।
- (ii) अन्नाद्भ्यैव खल्विमानिभूतानि जायन्ते । अन्नैन् जीवन्ति ।
- (iii) तद्विष्णोः पदः सदा पश्यन्ति सूरयः।
- (iv) पूषा असुरोदधातुनः स्वस्तिद्यावापृथिवीसुचेतुना ॥
- (v) यत्रानरो देवयन्तो वितन्वते प्रतिभद्राय भद्रम् ॥
- (vi) अद्या देवा उदिता निरंहसः पिपृतानिरवद्यात् ।
- (vii) ब्रह्म प्रथमं पुरस्तात् ।
- (viii)-परिक्षिप्त-स्मरतूणाभ-जङ्घिका ।
- (ix) विश्वगर्भा स्वर्णगर्भाऽवरदा ।
- (x) सत्य-ज्ञानानन्द-रूपा ।

3. Write the answer of following in one word –

1x10=10

- (i) What kinds of people worship ghosts and spirits?
- (ii) Who is the soul of whole world?
- (iii) Which veda Surya sukratm belongs to?
- (iv) For which gods the Sun is like an eye?
- (v) Which Goddess the God sun does follow?
- (vi) Write an adjective of Goddess Lalita according to the Lalita-Sahasra-nama-stotra.
- (vii) Which Purana the Lalita-Sahasra-Nama-stotra is part of?
- (viii) What is the meaning of 'Mridpriya' according to the Lalita-Sahasra-nama-stotra?
- (ix) How many sections the Goddess Lalita has according to the Lalita-Sahasra-nama-stotra?
- (x) How many faces the Goddess Lalita has according to the Lalita-Sahasra-nama-stotra?

4. Write a short note on Brahmanandvalli. 2
5. What is the BhrguValli is all about? 2
6. Quote a line about Vak form Vaksuktam? 2
7. Write the steps of reciting GanpatiStotram. 2
8. What are the kinds of one's faith (Shraddha) according to Bhagwat Gita? 2
9. Write the meaning of these names of the Goddess Lalita-
तेजोवती, त्रिनयना, लोलाक्षी—कामरूपिणी 2
10. Write the meaning of these names of the Goddess Lalita-
योगिनी, योगदा, योग्या, योगानन्दा, युगन्धरा 2
11. Write the meaning of first anuvaka of BrahmanandValli. 4
12. Write the meaning of following lines_ 4

ॐ विष्णोर्नुकं वीर्याणि प्रवोचं यः पार्थिवानि विममे रजागंसि यो अस्कंभायदुत्तरं
सुधस्थं विचक्रमाणस्त्रेधोरुगायो विष्णोर्राटमसिविष्णोः पृष्ठमसि विष्णोः श्रप्त्रैस्थो
विष्णोस्स्यूरसि विष्णोर्ध्रुवमसि वैष्णवमसि विष्णवे त्वा॥
13. Write a mantra of Swastisuktam. 4
14. Write essence of the 17th chapter of Bhagwat Gita. 4
15. Write any two mantra of Surya suktam. 4
16. Write a note on LalitaSahasraNamaStotram. 4
17. Describe some of the qualities of the Goddess Lalita according to LalitaSahasra
NamaStotram. 4
18. Write the meaning of any ten names of the Goddess Lalita of following- 4
 - पुण्यकीर्तिः
 - पुण्यलभ्या
 - पुण्यश्रवण—कीर्तना,
 - पुलोमजार्चिता
 - बन्ध—मोचनी
 - बन्धुरालका,

- विमर्शरूपिणी
- विद्या
- विद्यदादि—जगत्प्रसू;
- सर्वव्याधि—
- प्रशमनी
- सर्वमृत्यु—निवारिणी,
- नित्यतृप्ता
- भक्तनिर्धि
- नियन्त्री
- निखिलेश्वरी
- मैर्त्यादि—वासनालभ्या
- महाप्रलय—साक्षिणी

19. Describe the form of the God Narayana. 6
20. Describe the form of the God Ganapati according to the “Ganesh-Dvadash-Nama-Stotram.” 6
21. Write essence of LalitaSahasranamastotram. 6
22. Write any five shlokas about the Goddess Lalita from LalitaSahasranamastotram. 6

Open Basic Education
Bharatiya Jnana Parampara
Sample Question Paper
Veda Level 'C'

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1.	(i) D (ii) C (iii) D (iv) D (v) C (vi) D (vii) B (viii) A (ix) B (x) D	1 x 10	10
2.	(i) सत्यं (ii) जातान्नि (iii) परुमं (iv) स्वस्ति (v) युगानिं (vi) सूर्यस्य (vii) जज्ञानं (viii) इन्द्रगोप (ix) वागधीश्वरी (x) सामरस्य-परायणा		
3.	(i) Those who are in the mode of ignorance. (ii) Sun (iii) Rigveda (iv) Mitra. Varuna and Agni (v) The goddess Usha (vi) Purskritaa, Madhyagaa any one	1 x 10	10

	(vii) BrahmandaPurana (viii) She who is dear to Mrida (a name of Lord Shiva) (ix) Sixty four (x) Three faces	1 x 10	10
4.	The second chapter of Taittiriya Upanishad, namely AnandaValli and sometimes called BrahmanandaValli, focuses like other ancient Upanishads on the theme of Atman (Self, Soul). It asserts that “Atman exists”, it is Brahman, and realizing it is the highest, empowering, liberating knowledge. The AnandaValli asserts that knowing one’s Self is the path to freedom from all concerns, fears and to a positive state of blissful living	2	2
5.	The third Valli of Tattiriya Upanishad repeats the ideas of AnandaValli, through a legend about sage Bhrigu. The chapter is also similar in its themes and focus to those found in chapter 3 of Kausitaki Upanishad and chapter 8 of Chandogya Upanishad. The BhriguValli’s theme is the exposition of the concept of Atman-Brahman (self, soul) and what it means to be a self-realized, free, liberated human being.	2	2
6.	ॐ देवीं वाचंमजनयन्त देवाः । तां विश्वरूपाः पशवो वदन्ति । सा नो मन्त्रेषुमूर्जं दुहाना ।	2	2
7.	घण्टानादं, अक्षताः आसने स्थापयित्वा, कलशस्य उपरि दक्षिणहस्तं संस्थाप्य, इष्टदेवतां मूर्तीं सङ्कल्प्य पूजां कुर्यात्, अत्र गणपतिपूजाम इत्यादि ।	2	2
8.	The Supreme Personality of Godhead said: According to the modes of nature acquired by the embodied soul, one’s faith can be of three kinds — in goodness, in passion or in ignorance. Now hear about this.	2	2
9.	Tejowathi - She who shines, Trinayana - She who has three eyes, Lolakshi-Kamaroopini - She who has wandering passionate eyes.	2	2
10.	Yogini - She who is personification of Yoga, Yogadha - She who gives knowledge and experience of yoga, Yogya - She who can be reached by yoga, Yogananda - She who gets pleasure out of yoga, Yugandhara - She who wears the yuga (Division of eons of time)	2	2
11.	the knower of Brahman attains the Supreme. Of this there is the saying: He who knows Brahman as truth, knowledge, infinite, who is hidden in the cave (of the heart) and in the supreme space, enjoys all desires and becomes one with Brahman, the omniscient. From that (Brahman) who is this Self manifested space, from space air, from air fire, from fire water, from water the earth, from the earth the plants, from the plants food, from the food the being. This, ver-	4	4

	ily, is the being who is made up of food. This, indeed, is his head. This (right side) is the southern quarter. This (left side) is the northern quarter. This (the middle part) is the body. This (lower side) is the tail, the foundation. Regarding this there is also this verse. We would sing the valorous deeds, Of that Vishnu who has measured even the dust,		
12.	Of that Vishnu who prevents the worlds above from falling, Of that Vishnu who measured the three worlds in three steps, And of that Vishnu who is praised by the great You are like forehead of Vishnu**, You are like the behind of Vishnu, You are like the two legs of Vishnu, You are like the nerves of Vishnu, You are like the bones of Vishnu, And hey ,yagamandapa*, You are in entirety like Vishnu, And to get his grace, I worship you.	4	4
13.	स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनुर्वणः । स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुनां ॥	4	4
14.	Three types of Shradha; Sattviki, Rajsi, Tamasi. Behaviour of all beings according to their Shradha. Three types of food habits of people. Three types of yajña, Three types of tapas (based on instrument), Three types of tapas (based on guna).	4	4
15.	चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्रेः । आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १.११५.०१ सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् । यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १.११५.०२	4	4
16.	LalithaSahasranamam (The thousand names of Sri Lalitha) forms a part of the BrahmandaPurana as a conversation between Hayagriva and sage Agasthya, who probably introduced it to the worshippers of Southern India. According to the legends, it was originally composed by the eight goddesses of speech (vagdevis), directly under the supervision of the goddess herself and conveyed to the world through Hayagriva and Vyasa. It is an encomium to the Goddess LalithaThripuraSundari, extolling her virtues, victories, associations, aspects, greatness, perfections, powers, and manifestations. The Sahasranamam has a great significance in Hinduism because it is used in the ritual and spiritual worship of most goddesses, such as Parvathi, Durga, Kali, Lakshmi, Sarasvathi, Bhagavathi, etc. It is used in recitations (parayana), ritual worship (homas), meditation and contemplation (dhyana). It is unique for its structural composition, metrical beauty, and spiritual value in knowing and understanding the numerous powers and manifestations of Shakti.	4	4

17.	She who has beautiful ears like the kadamba flowers, She who wears the sun and the moon as her ear studs, She who has cheeks which shine more than the mirror made of Padmaraga, She whose lips are like beautiful new corals. She who has teeth which look like germinated true knowledge (Shodasaksharividya), She who chews betel leaf with the spices which give perfume in all directions. She who has voice sweeter than the notes produced by SarawathiDevisVeena (This is called Kachabhi), She who has lovely smile which is like the river in which the mind of cupid plays	4	4
18.	Punyakeerthi - She who is famous for good deeds Punyalabhya - She who can be attained by good deeds Punyasravanakeerthana - She who gives good for those who listen and those who sing about her Pulomajarchidha - She who is worshipped by wife of Indra Bandhamochini - She who releases us from bondage Bandhualalaka - She who has forelocks which resembles waves Vimarsaroopini - She who is hidden from view Vidhya - She who is "learning" Viyadhahijagatprasu - She who created the earth and the sky Sarvavyadhiprasamani - She who cures all diseases Sarvamrutyunivarini - She who avoids all types of death	4	4
19.	the Omnipresent Absolute which destroys all sins, The protector of the universe, the Lord of all souls (or Lord over Self), the perpetual, the auspicious, the indestructible, the Goal of all creation, the Supreme object worthy of being known, the Soul of all beings, the Refuge unfailing (is He). The Lord Narayana is the Supreme Absolute; Narayana is the Supreme Reality; Narayana is the Supreme Light; Narayana is the Supreme Self; Narayana is the Supreme Meditator; Narayana is the Supreme Meditation. He is the Limitless, Imperishable, Omniscient, residing in the ocean of the heart, the Cause of the happiness of the universe, the Supreme End of all striving, (manifesting Himself) in the ether of the heart which is comparable to an inverted bud of the lotus flower.	6	6
20.	सुमुख, एकदन्त, कपिल, गजकर्ण, लम्बोदर, विकट, विघ्नराज, गणाधिप, धूम्रकेतु, गणाध्यक्ष, फालचन्द्र, गजानन इत्यादि ।	6	6
21.	LalithaSahasranamam (The thousand names of Sri Lalitha) forms a part of the BrahmandaPurana as a conversation between Hayagriva and sage Agasthya, who probably introduced it to the worshippers of Southern India. According to the legends, it was originally composed by the eight goddesses of speech (vagdevis), directly under the supervision of the goddess herself and conveyed to the world through Hayagriva and Vyasa. It is an encomium to the Goddess LalithaThripuraSundari, extolling her vir-	6	6

	<p>tues, victories, associations, aspects, greatness, perfections, powers, and manifestations. The Sahasranamam has a great significance in Hinduism because it is used in the ritual and spiritual worship of most goddesses, such as Parvathi, Durga, Kali, Lakshmi, Sarasvathi, Bhagavathi, etc. It is used in recitations (parayana), ritual worship (homas), meditation and contemplation (dhyana). It is unique for its structural composition, metrical beauty, and spiritual value in knowing and understanding the numerous powers and manifestations of Shakti.</p> <p>Sri Lalitha is the Mother Goddess, an aspect of Durga, and consort of Kameswara (Shiva), who combines in herself both the immanent and transcendental powers. She resides in the divine city of Nagara, at the top of the Meru Mountain. Famously known as Maha Tripura Sundari, the beauty of the three cities, she is known for her extreme beauty and ferocity, with long and flowing hair, lotus like eyes, vigorous body, and extreme brilliance. She is not only feminine, homely, loving, and delicate but also extremely fierce, proud, intimidating, and courageous. She rules the hearts and minds of her devotees, gods and goddesses, spiritual teachers, students and common people. While she casts her bewitching spell on everyone, she readily destroys it when she is worshipped with devotion.</p> <p>The Puranas state that she is easily pleased by worship, prayers, and devotion and quickly grants boons to her beloved devotees. She slew the demon Bandasura, leading a large army of Shiva ganas, NityaDevathas, AvarnaDevathas and great Shaktis like Chandini, Anima, Mahima, Brahmi, Kaumari, Jwalamalini, Bala, Vaishnavi, Varahi, Mahendri, Chamundi, Maha Lakshmi. She is also the resplendent goddess who is situated in all the Chakras as the great serpent power, Kundalini. The following prayer addressed to her elevates her both as the Supreme Goddess and Brahman himself in his numerous aspects as Brahma, Vishnu, and Shiva. The LalithaSahasranamaSthothram is a very auspicious prayer, containing the thousand names in 182 verses.</p>		
22.	<p>सत्य-ज्ञानानन्द-रूपा सामरस्य-परायणा । कपर्दिनी कलामाला कामधुक् कामरूपिणी । १५१ । कलानिधिः काव्यकला रसज्ञा रसशेवधिः । पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा । १५२ । परंज्योतिः परंधाम परमाणुः परात्परा । पाशहस्ता पाशहन्त्री परमन्त्र-विभेदिनी । १५३ । प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठ-रूपिणी । विशृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः । १५६ । छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी । उदारकीर्तिर् उद्दामवैभवा वर्णरूपिणी । १५८ । जन्ममृत्यु-जरातप्त-जनविश्रान्ति-दायिनी । सर्वोपनिष-दुद्-घुष्टा शान्त्यतीत-कलात्मिका । १५९ ।</p>	6	6