

**ए० र० सी० डी० फ० क० क० डी० डी०**  
**हि० क० र०; क० इ० ज० क०**  
**इ० उ० इ० = इ० क० इ०**

फ० क०; % वेदा

व० फ०/क० डी० व० डी० % 100

डी० क० % स्तर 'ख'

इ० ए०; % 3 घंटे

1. उद्देश्यानुसार अंक विभाजन

| मि० डी०;         | व० डी० | फ० न०, ख०, व० डी० क० डी० इ० फ० र० क० |
|------------------|--------|--------------------------------------|
| ज्ञान            | 45     | 45%                                  |
| समझ              | 40     | 40%                                  |
| अनुप्रयोग / कौशल | 15     | 15%                                  |
| कुल              | 100    | 100%                                 |

2. प्रश्नों के प्रकारानुसार अंक विभाजन

| इ० उ० डी० सि० डी० क० | व० डी० | इ० उ० क० डी० ह० इ० डी० क०  | डी० य० व० डी० |
|----------------------|--------|--|---------------|
| दीर्घउत्तरीय         | 6      | 4  | 24            |
| लघुउत्तरीय -1        | 4      | 8  | 32            |
| लघुउत्तरीय -2        | 2      | 7  | 14            |
| अति लघुउत्तरीय       | 1      | 1 (10 बहुविकल्पीय प्रश्न)<br>1 (10 रिक्त स्थान)<br>1 (10 एक वाक्य में उत्तर) | 30            |
| कुल                  |        | 22   | 100           |

3. विषयवस्तु अनुसार अंक विभाजन

| इ० क० डी० उ० के                                | व० डी० |
|--|--------|
| 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 डी०; | व० डी० | फ० न०, ख०, व० डी० क० डी० इ० फ० र० क० |
|----------|--------|--------------------------------------|
| कठिन     | 25     | 25%                                  |
| औसत      | 50     | 50%                                  |
| सरल      | 25     | 25%                                  |
| कुल      | 100    | 100%                                 |

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

**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. Which one is not a step of Sandhya-yoga performance?

- A. Aachamanm
- B. Pranayama
- C. Samklapa
- D. Siddhi

II. Which direction is mentioned for Parta H-Sndhya-Vandanm?

- A. East
- B. West
- C. North
- D. South

- III. Which Veda the Ganapati-athrvashirshopanishat belongs to?
- A. Rigveda
  - B. Samveda
  - C. Yajurveda
  - D. Atharvaveda
- IV. How many elements (Mahabhutas) are there?
- A. 5
  - B. 6
  - C. 7
  - D. 4
- V. Which Veda the Bhagya Suktabelongs to?
- A. Rigveda
  - B. Atharvaveda
  - C. Samaveda
  - D. Yajurveda
- VI. How many richas are there in Bhagya Suktam?
- A. 8
  - B. 9
  - C. 10
  - D. 11
- VII. At which time the deity of wealth (Bhag) is invoked?
- A. At Dawn
  - B. At Noon
  - C. At Night
  - D. At Evening
- VIII. What is the correct meaning of 'Vishva-dhruv'?
- A. One who holds the universe by his power
  - B. One who offers the benefits
  - C. One who becomes many from Hiranyagarbha downwards
  - D. One who eats up or enjoys or protects the worlds.

- IX. What is the correct meaning of 'Nukundo'?
- A. One who bestows Mukti or Liberation
  - B. One whose three strides were limitless
  - C. One who brings about the end of all beings
  - D. One who cannot be determined by space, time and causation
- X. Which one is not an adjective for Vishnu?
- A. Vasureta
  - B. Vasuprada
  - C. Vasudevo
  - D. Mahadeva

2. Fill in the blanks in the following-

1x10=10

- (i) श्रद्धां हृदय्याकृत्या । ..... हूयते हविः ।
- (ii) आमा मेधा सुरभिर्विश्वरूपा ..... जगती जगम्या ।
- (iii) विश्वानि नो दुर्गहा ..... सिन्धुन्न नावा दुरितातिपर्षि ।
- (iv) यो अपां पुष्पं वेद । पुष्पवान् ..... पशुमान् भवति ।
- (v) सर्वद्वारेषु देहेस्मिन्प्रकाश ..... ।
- (vi) उदासीनवदासीनो गुणैर्यो न ..... ।
- (vii) तस्माद्विराडजायत ..... अधि पुरुषः ।
- (viii) अविकाराय शुद्धाय ..... परमात्मने ।
- (ix) अमानी मानदो मान्यो ..... त्रिलोकधृक् ।
- (x) न भयं क्वचिदाप्नोति ..... विन्दति ।

3. Write the answer of following in one word –

1x10=10

- (i) Who is the god of wealth according to the Bhagyasukatam?
- (ii) What is the entire world made of according to Bhagwat Gita?
- (iii) What does arise when Tamas is predominant?
- (iv) When does greed arise?
- (v) What does arise from Sattva?
- (vi) What is meaning of the adjective Putaatma used for Vishnu?
- (vii) How many names of Vishnu are described in Vishnu SahasraStotranama?

- (viii) What is the meaning of 'Anadinidhana'?
- (ix) Who is the Supreme Being according to Vishnu SahasraStotranama?
- (x) Why Vishnu is called "purandara"?
4. What is called Shraddha according to Shraddhasuktam? 2
5. When do we invite the Shraddha according to Shrdhasuktam? 2
6. What is the meaning of shri according to the shrisuktam? 2
7. Describe some qualities of Shri according to Shrisuktam? 2
8. What is the BhagyaSuktam all about? 2
9. Name some qualities of the God Vishnu according to the Vishnu-Sahasra nama-stotram. 2
10. What kind of benefits the Brahman, Kshatriya, Vaishya and Shudra achieve by reciting the Vishnu Sahasranamastotra? 2
11. What are the benefits of reciting medhasuktam? 4
12. What is the character of Durga according to Durgasuktam? 4
13. Why should we invoke Durga according to Durgasuktam? 4
14. Write one or two richas about bhagya according to bhagy-suktam? 4
15. Whateffects do the tri-gunash in human nature? 4
16. Describe the God Purusha according to purusha-suktam. 4
17. Describe some qualities of God Vishnu with their meaning. 4
18. Write the meaning of the following adjectives used for God Vishnu-  
महाक्रमो, महाकर्मा, महातेजा, महोरगः, महाक्रतुः महायज्वा, महायज्ञो, महाहविः 4
19. Describe the steps of Sandhya-Surya-Aradhana? 6
20. Describe the form of Goddess Shri according to the shrisuktam. 6
21. Describe some qualities of God Vishnu? 6
22. What are the benefits of reciting Vishnu-SahasraNamaStotram? 6

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

| Sl.No. | vad ;kstuk   | vad forj.k | Total |
|--------|--|------------|-------|
| 1.     | (i) D<br>(ii) A<br>(iii) D<br>(iv) D<br>(v) A<br>(vi) A<br>(vii) A<br>(viii) A<br>(ix) A<br>(x) A  | 1 x 10     | 10    |
| 2.     | (i) श्रद्धया<br>(ii) हिरण्यगर्भा<br>(iii) जातवेदः<br>(iv) प्रजावान्<br>(v) उपजायते<br>(vi) विचाल्यते<br>(vii) विराजो<br>(viii) नित्याय<br>(ix) लोकस्वामी<br>(x) वीर्य तेजश्च   | 1 x 10     | 10    |
| 3.     | (i) Bhagya<br>(ii) Made of three aspects: Sattva, Rajas, Tamas<br>(iii) Darkness, inertness, heedlessness and delusion (any one)<br>(iv) When Rajas is predominant.<br>(v) From Sattwa arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas, and ignorance also.<br>(vi) One whose nature is purity/who is purity<br>(vii) One thousand names<br>(viii) The one existence that has neither birth nor death.<br>(ix) God Vishnu is the supreme being<br>(x) Because he destroys the cities of the enemies of Devas. | 1 x 10     | 10    |

|     |  |   |   |
|-----|--|---|---|
| 4.  | Dedication and commitment to any purpose is called Shraddha. Shraddha is not just faith as generally people understand in common language.   | 2 | 2 |
| 5.  | We invite the Goddess Shraddha in the morning. We invite Goddess Shraddha at noon and at sunset.   | 2 | 2 |
| 6.  | Shri as contained in Rig-Veda ShriSuktam is primarily meant to mean - a non-deficient, non-exiguous, non-sparse - a want-less-syndrome; but not overabundance, hoarding, or amassing syndrome; a completeness, plenitude; PashuSampada - plenitude of cattle; DhanyaSampada - of grain and cereals; VidyaSampada - of education; Santana Sampada - of progeny; Vak siddhi = of speech; VakShuddhi - expression; health, vigour, vitality - and what not. Ultimately – Bhoga and Bhagyam - living a self-sufficient life till its finish, of course, through all these want-less-syndromes. | 2 | 2 |
| 7.  | Who shines like gold, yellow in hue, wearing gold and silver garlands, blooming like the moon, the embodiment of wealth.   | 2 | 2 |
| 8.  | Bhagya-Suktam (RV.VII.41) containing seven rca was envisioned by Vasistha. This Suktam invokes all the Devatas and Bhaga for prosperity and well-being. This Suktam is repeated in Taittiriya Brahmayam II.8.9.  | 2 | 2 |
| 9.  | Subhujo: One possessing excellent arms that protect the worlds.<br>Durdharo: One who holds up the universe - a work which none else can do.<br>Vagmi: One from whom the words constituting the Veda come out.<br>Mahendro: The great Lord, that is, the Supreme Being, who is the God of all gods.<br>Vasudo: One who bestows riches.<br>Vasuh: One who is himself the Vasu.<br>Naikarupo: One who is without an exclusive form.<br>Bruhad-rupah: One who has adopted mysterious forms like that of a Boar   | 2 | 2 |
| 10. | From this recitation the Brahmin will obtain knowledge of the Vedanta, a Ksatriya will attain victory, the Vaishya will become wealthy and the Sudra will enjoy immense happiness.   | 2 | 2 |
| 11. | By reciting this suktam daily with faith, devotion and concentration we can acquire a good and powerful memory, fame, good thoughts, courage, wisdom, internal light, good creative energy, sound health and we become younger not only by mind but by body also, irrespective of our age.   | 4 | 4 |

|     |  |   |   |
|-----|--|---|---|
| 12. | Durga who is of the color of Fire, who blazes with her tapas (spiritual fire), who is the consort of Virochana (the Supreme Being) and who is the bestower of the fruit of actions. Obeisance to thee who art skilled in ferrying people across the river of the World, be pleased to ferry us across.   | 4 | 4 |
| 13. | Because she is protector, boatman and always concerned with the welfare of all beings.   | 4 | 4 |
| 14. | भग॒ प्रणे॑त॒-भ॒ग॒ स॒त्य॒रा॒धो॒ भ॒गे॒मां॑ धि॒य॒मु॒द॒व॒द॒द॒न्नः॑।<br>भ॒ग॒प्र॒णो॑ जन॒य॒ गो॒भि॒-र॒श्चै॒र्भ॒ग॒प्र॒नृ॒भि॒-र्नृ॒व॒न्त॑स्स्याम॥<br>उ॒ते॒दा॒नीं॑ भ॒ग॒व॒न्त॑स्स्यामो॒त॒ प्र॒पि॒त्व॒ उ॒त॒ म॒ध्ये॒ अ॒ह्ना॒म्।<br>उ॒तो॒दि॒ता॒ म॒घ॒व॒न्त्सूर्य॑स्य॒ व॒यं॑ दे॒वाना॑ग्ं सु॒म॒तौ॑ स्या॒म॥   | 4 | 4 |
| 15. | Greed, activity, the undertaking of actions, restlessness, longing—these arise when Rajas is predominant. Darkness, inertness, heedlessness and delusion—these arise when Tamas is predominant. the wisdom-light shines, then it may be known that Sattwa is predominant   | 4 | 4 |
| 16. | The Purusha (the Supreme Being) has a thousand heads, a thousand eyes and a thousand feet. He has enveloped this world from all sides and has (even) transcended it by ten angulas or inches.  | 4 | 4 |
| 17. | He Who is the Supreme Effulgence; Who is the Supreme Director; Who is the Supreme Brahman; and Who is the Supreme, Highest and Ultimate Goal; He Who is the purest of the pure and the most auspicious amongst the auspicious, The God of gods and the indestructible Progenitor of all beings.<br>one who is ever engaged in praising the Lord who is without beginning and end, the Allpervading-One, the Ruler of the Universe, the Supervisor of the worlds, the One Who is to be known from the Vedas, Who is Himself the Knower of all Dharmas, the One Who is constantly engaged in the Universal Welfare, Lord of the Universe, and the Cause of all beings — such a devotee transcends over all the sorrows of this material world. | 4 | 4 |
| 18. | Mahakramo: One with enormous strides. May Vishnu with enormous strides bestow on us happiness. Mahakarma: One who is performing great works like the creation of the world. Mahateja: He from whose brilliance, sun and other luminaries derive their brilliance. Or one who is endowed with the brilliance of various excellences. Mahoragah: He is also the great serpent. Mahakratur: He is the great Kratu or sacrifice. Mahayajva: One who is great and performs sacrifices for the good of the world. Mahayayagyō: He who is the   | 4 | 4 |

|     |   |     |   |
|-----|---|-----|---|
|     | great sacrifice. Mahahavih: The whole universe conceived as Brahman and offered as sacrificial offering (Havis) into the fire of the Self, which is Brahman.  |     |   |
| 19. | <p>आचमनम् (Achamanam)</p> <p>प्राणायामः (Pranayama)</p> <p>संकल्प (Sankalpa)</p> <p>अर्घ्य-प्रदानम् (ArghyaPradanam)</p> <p>सवितृ जाप (SavitrJapa)</p> <p>आचमनम् एवं समाप्तिः (Achamanam and close)</p>   | 2x3 | 6 |
| 20. | <p>Goddess Lakshmi, who shines like gold, yellow in hue, wearing gold and silver garlands, blooming like the moon, the embodiment of wealth.</p> <p>Shri (Lakshmi), who has a line of horses in front of her, a series of chariots in the middle, who is being awakened by the trumpeting of elephants, who is divinely resplendent.</p> <p>Shri (Lakshmi) who is an embodiment of Absolute Bliss; who is of pleasant smile on her face; whose lustre is like that of burnished gold; who is wet, as it were, (just from the milky ocean), who is blazing with splendour, and is the embodiment of the fulfilment of all wishes; who satisfies the desires of her votaries; who is seated on the lotus and is beautiful like the lotus.</p>   | 6   | 6 |
| 21. | <p>Putatma: One whose nature is purity/who is purity</p> <p>Paramatma cha: He who is the supreme one and the Atman.</p> <p>Muktanamparamagatih: The highest goal of the liberated ones.</p> <p>Avyayah: One for whom there is no decay.</p> <p>Purusha: One who abides in the body or pura.</p> <p>Sakshi: One who witnesses everything</p> <p>Kshetrajno: The knower of the field or body.</p> <p>Aksharaeva cha: He who is without destruction</p> <p>Yogo: One attainable through Yoga.</p> <p>Yogavidamneta: The master of those who are established in the above&amp; mentioned Yoga.</p> <p>Pradhana.purushesvarah: The master of pradhana or Prakruti and Purusha or Jiva.</p> <p>Narasimha.vapu: One in whom the bodies of a man and a lion are combined.</p> <p>Shirman: One on whose chest the goddess Shri always dwells.</p> <p>Kesavah: One whoseKesa or locks are beautiful</p> | 6   | 6 |

|            |   |          |          |
|------------|---|----------|----------|
| <p>22.</p> | <p>Whoever hears or recites these names daily will never accrue any inauspiciousness, either in this world or the world beyond.</p> <p>The chanter who desires merit will obtain it, the desirer of wealth will get riches, the seeker of gratification of the senses will attain all of them, and the seeker of progeny will be successful.</p> <p>If one who is very devoted to the Lord, rises early in the morning and purifies himself, (with the bath and observance of the daily rituals) then with his mind firmly fixed on Lord Vasudeva, he recites the thousand names of Vasudeva.</p> <p>He becomes endowed with great reputation and becomes the foremost amongst his kith and kin. He acquires undiminished wealth in this world, and unexcelled prosperity (in the other world i.e. Liberation).</p> <p>There is no fear for him from any quarter. He acquires valour and power. He becomes endowed with strength, a healthy body and noble qualities.</p> | <p>6</p> | <p>6</p> |
|------------|---|----------|----------|