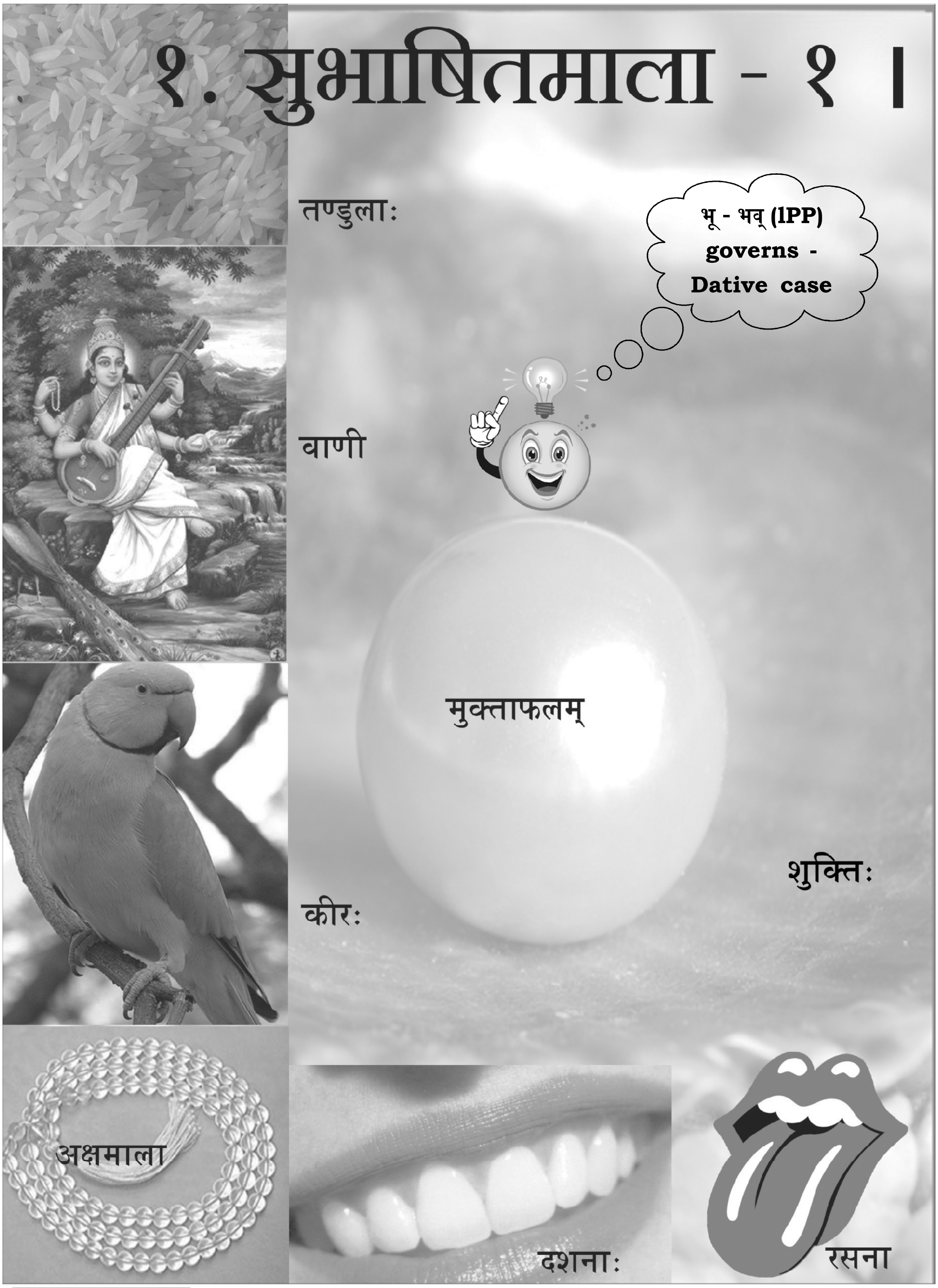
१. सुभाषितमाला - १ ।



तण्डुलाः
भू - भव् (1PP)
governs -
Dative case
वाणी
मुक्ताफलम्
शुक्तिः
कीरः
अक्षमाला
दशनाः
रसना

New forms

1. Noun ending in स्, अन्, वत् - पुंसाम्, कर्म, गुणवत् ।
2. Causal form - प्रतिबाधयन्ति, प्रतिबोधयन्ति ।
3. Present Active participle - अनुकर्षन् ।
4. Numeral form - द्वयोः।
5. Comparative degree - श्रेयसी ।
6. Forms of 2, 3, 5, 7, 8, 9 conjugation numbers - प्रयाति, करोति, कुरु ।

Introduction

- *A good saying or* ***सुभाषित*** *is an embellishment of Sanskrit literature.*
- *Though* ***सुभाषित*** *s are short, they convey great meaning.*
- *They not only advise and convey universal facts but are also entertaining. Some such good sayings are presented here.*

Translation & Meanings

1. तव करकमलस्थां .... मन्दहासः ।। १ ।। ***(Sep. 2008, 2010 - T, March 2011 - C)***

Verse :
तव करकमलस्थां स्फाटिकीमक्षमालां स्फाटिकीम् + अक्षमालाम् ।
नखकिरणविभिन्नां दाडिमीबीजबुद्ध्या ।
प्रतिकलमनुकर्षन् येन कीरो निषिद्धः प्रतिकलम् + **अनुकर्षन्** । कीरः + निषिद्धः ।
स ***भवतु*** मम ***भूत्यै*** वाणि ते मन्दहासः ।।१।। सः+ भवतु ।
(भू - भव् (1PP) governs - Dative case)

Meanings :

करकमलस्थाम्	-	held in your lotus - like hand
स्फाटिकीमक्षमालाम्	-	crystal rosary
नखकिरणविभिन्नाम्	-	reflected the rays of the nails.
दाडिमीबीजबुद्ध्या	-	by the thought that they are pomegranate seeds
प्रतिकलमनुकर्षन्	-	every moment was dragging / pulling
कीरः	-	parrot
निषिद्धः	-	restricted
भूत्यै	-	for prosperity
वाणि	-	O! Goddess of speech / Saraswati
मन्दहासः	-	smile

Translation: O Goddess of speech ! (Saraswati), may that smile of yours be for my prosperity by which, the parrot was restricted, who at every moment was pulling (due to attraction) the crystal rosary held in your lotus-like hand which reflected (appeared different) the rays of the nails by the thought that they are pomegranate seeds.

2. करोति निर्मलाधार .... भवेत् ।। २ ।।

(March 2008 - T, Sep. 2008 - C, March 2011 - C, Sep. 2011 - T)

Verse : करोति निर्मलाधारः तुच्छस्यापि महार्हताम् । तुच्छस्य + अपि ।
अम्बुनो बिन्दुरल्पोऽपि शुक्तौ मुक्ताफलं भवेत् ।।२।। अम्बुनः + बिन्दुः + अल्पः + अपि ।

Meanings :

निर्मलाधारः	-	a good / pure support
तुच्छस्यापि	-	even the insignificiant
महार्हताम्	-	very precious
अम्बुनः	-	of water
बिन्दुरल्पोऽपि	-	even a small drop
शुक्तौ	-	in an oyster
मुक्ताफलम्	-	pearl
भवेत्	-	would become

Translation : A pure support makes even the insignificant very precious. Even a small drop of water would become a pearl in an oyster.

3. रे कूप .... कुरु ।। ३ ।।

(Sep. 2009 - T, March 2008, 2010 - C, Sep. 2011 - C)

Verse : रे कूप जीवनाधार यदि दातृत्वमिच्छसि । दातृत्वम् + इच्छसि ।
तदा त्वं गुणवत्पात्रमेकं वा सन्निधौ **कुरु** ।।३।। **गुणवत्** + पात्रम् + एकम् ।

Meanings :

रे कूप	-	O! well	जीवनाधार	-	support of life (water)
दातृत्वम्	-	generosity	गुणवत्पात्रमेकम्	-	a vessel with a rope
सन्निधौ	-	near	कुरु	-	keep

Translation: O! Well, the support of life (water), if you desire generosity (magnanimity), then you keep a vessel with a rope near by.

Note : In this verse there is a pun on the word गुणवत्पात्रम्. The word गुणवत्पात्रम् has two meanings (i) a vessel with a rope (ii) a meritorious and deserving person. When we take the first meaning it is indicated that the well should have a vessel to which a rope is fastened so that the thirsty can quench their thirst. Thus, the well would become a good treasure / store of water. When the second meaning is taken, it means the wealthy should donate to a person who is meritorious and deserving, only then will the wealthy be called generous in the true sense.

There is also an अन्योक्ति in this verse as whatever is said to the well is actually directed towards a rich person.

4. संहतिः .... तण्डुलाः ।। ४ ।।

(March 2008 - T, Sep. 2009, 2010 - C, March 2011 - T)

Verse : संहतिः **श्रेयसी** पुंसां स्वकुलैरल्पकैरपि । स्वकुलैः + अल्पकैः + अपि ।
तुषेणापि परित्यक्ताः न प्ररोहन्ति तण्डुलाः ।।४।। तुषेण + अपि ।

Meanings :

संहतिः	-	unity	श्रेयसी	-	beneficial
पुंसाम्	-	of people	स्वकुलैः	-	with family / own dynasty

तुषेण - by the husk परित्यक्ताः - given up
प्ररोहन्ति - grow / germinate
तण्डुलाः - rice grains

Translation : Unity of men (people) with their own families though small, is beneficial. Even rice grains given up by the husk (chaff) do not grow (germinate).

5. यदमी .... यदन्यकार्येषु ।। ५ ।। ***(Sep. 2008, 2009 - T, 2010 - C)***

Verse : यदमी दशन्ति दशना रसना तत् स्वादमनुभवति । यत् + अमी । दशनाः + रसना । स्वादम् + अनुभवति।
प्रकृतिरियं विमलानां **क्लिश्यन्ति** यदन्यकार्येषु ।।५।। प्रकृतिः + इयम् । यत् + अन्यकार्येषु ।

Meanings : अमी - these दशन्ति - chew/bite
दशनाः - teeth रसना - tongue
प्रकृतिः - nature विमलानाम् - of the pure-minded
क्लिश्यन्ति - suffer यदन्यकार्येषु - for the sake of others

Translation : What these teeth bite, the tongue experiences (relishes) its taste. This is the nature of the pure-minded (people) that (they) suffer for the sake of others.

6. जीवन्तु मे .... प्रतिबोधयन्ति ।। ६ ।। ***(March 2011 - T)***

Verse : जीवन्तु मे शत्रुगणाः सदैव सदा + एव । (शत्रूणां गणाः ।)
येषां प्रसादात्सुविचक्षणोऽहम् । प्रसादात् + सुविचक्षणः + अहम् ।
ये ये यथा मां **प्रतिबाधयन्ति**
ते ते तथा मां **प्रतिबोधयन्ति** ।।६।।

Meanings : शत्रुगणाः - groups of enemies सदैव - forever
येषाम् - whose प्रसाद - grace
सुविचक्षणः - extremely wise प्रतिबाधयन्ति - oppose
प्रतिबोधयन्ति - enlighten / teach

Translation : May the groups of my enemies, by whose grace I am extremely wise, live forever. The more they trouble (oppose) me, the more they enlighten me.

7. ज्ञानं प्रधानं .... प्रयाति ।। ७ ।। ***(Sep. 2008 - C, March 2010 - C)***

Verse : ज्ञानं प्रधानं न तु कर्महीनं (कर्मणा हीनम् ।)
कर्मप्रधानं न तु बुद्धिहीनम् । (बुद्ध्या हीनम् ।)
तस्माद् द्वयोरेव भवेत्सुसिद्धि - तस्मात् + **द्वयोः** + एव । भवेत् + सुसिद्धिः + न ।
र्न ह्येकपक्षो विहगः **प्रयाति** ।।७।। हि + एकपक्षः + विहगः ।

Meanings : ज्ञानम् - knowledge प्रधानम् - important
कर्महीनम् - without action कर्मप्रधानम् - action is important
बुद्धिहीनम् - without intellect तस्मात् - due to that / therefore

द्वयोः	-	in both	सुसिद्धिः	-	good sucess
एकपक्षः	-	having one wing	विहगः	-	a bird
प्रयाति	-	go (fly)			

Translation : Knowledge is important but not (the knowledge which is) without action. Action is important but not (that which is) without knowledge (understanding). Therefore, good sucess (proper accomplishment) would be in both. Indeed, a bird with one wing does not go (fly).

Answer the questions in English **2 marks**

✱1. Describe the influence of the divine majesty of Goddess Saraswati.

Ans. The poet has described the influence of the majesty of Goddess Saraswati with a creative and very poetic approach through the सुभाषित.

He says, a parrot is attracted to the crystal rosary which is in the lotus-like hand of Goddess Saraswati. He thinks they are pomegranate seeds and pulls the rosary. Actually, the crystal rosary appears pink due to the rays of the nails of her hand which fall on the rosary. When Goddess Saraswati sees this parrot pulling the rosary, she merely smiles at the parrot. This bright smile makes the parrot realize his folly and thus his ignorance is removed. The bright white smile makes the crystals look their real colour once again.

तव करकमलस्थां स्फाटिकीमक्षमालां
नखकिरणविभिन्नां दाडिमीबीजबुद्ध्या ।
प्रतिकलमनुकर्षन् येन कीरो निषिद्धः
स भवतु मम भूत्यै वाणि ते मन्दहासः ।।

Thus, this gentle smile of the Goddess has the great influence of removing the ignorance of the parrot who is symbolic of a person who is used to only rote learning.

✱2. What adds to the propriety of a trivial thing – explain with an illustration.

Ans. In the verse करोति निर्मलाधारः, the poet explains how a good support / good company can make an insignificant thing precious.

The poet gives the illustration of a small drop of water which, when fallen in an oyster shell becomes a precious pearl. Here, the drop of water which is insignificant, attains the status of a pearl because of the good support it receives in the form of the oyster shell.

करोति निर्मलाधारः तुच्छस्यापि महार्हताम् ।
अम्बुनो बिन्दुरल्पोऽपि शुक्तौ मुक्ताफलं भवेत् ।।

Thus, the poet explains how a good support can add to the propriety of a trivial thing.

✷3. What has the well been advised to do to possess the virtue of charity?

Ans. The well is a store of water which is the very support of life. However, merely having a lot of water would be of no use if it cannot be made available to the thirsty. So, the poet says that if the well wishes to possess the virtue of charity, then it should have near it a vessel to which a rope is tied so that the thirsty may quench their thirst.

रे कूप जीवनाधार यदि दातृत्वमिच्छसि ।
तदा त्वं गुणवत्पात्रमेकं वा सन्निधौ कुरु ।।

In this manner the poet advises what the well has to do in order to possess the virtue of charity.

✷4. What does the poet desire to implicate through the illustration of the tongue?

Ans. The poet has very efficiently described the reality of life where, the one who strives is not really the beneficiary of the fruit of hard work. Yet, the one who struggles for the sake of the other continues to do good for others. This is illustrated through the example of the teeth and the tongue. The teeth chew the food i.e. they actually work hard to chew the food but they are not the ones that relish the taste. It is the tongue which, without much toil enjoys the taste of the food.

यदमी दशन्ति दशना रसना तत् स्वादमनुभवति ।
प्रकृतिरियं विमलानां क्लिश्यन्ति यदन्यकार्येषु ।।

Through this, the poet wishes to say that it is the virtuous who strive so that the others enjoy the result of that effort.

✷5. How do the enemies prove to be useful for edification? *(Sep. 2010)*

Ans. Enemies are the ones who criticize us and constantly find faults and trouble a person. If a person wishes to improve then he must first be aware of his drawbacks. Having enemies around, enables him to understand his short-comings and there-by take corrective measures to eliminate those faults. Generally, a person thinks that, he is the best or he is endowed with virtues. As a result, he becomes complacent. As the enemies point out faults, it gives the person an opportunity to change himself.

जीवन्तु मे शत्रुगणाः सदैव
येषां प्रसादात्सुविचक्षणोऽहम् ।
ये ये यथा मां प्रतिबाधयन्ति
ते ते तथा मां प्रतिबोधयन्ति ।।

So the poet says, the more the enemies trouble, the more they teach and enlighten a person.

✷6. A bird having one wing cannot fly. What is expressed through this illustration?

Ans. The poet has conveyed an important message through the illustration of a bird with one wing.

He says, just as a bird with one wing cannot fly, so also, for the accomplishment of any task both knowledge and action are important. One's knowledge is important only if it is acompanied by action and his action is important only if there is understanding or knowledge with it. So for good success both these are necessary.

ज्ञानं प्रधानं न तु कर्महीनं
कर्मप्रधानं न तु बुद्धिहीनम् ।
तस्माद् द्वयोरेव भवेत्सुसिद्धि -
र्न ह्येकपक्षो विहगः प्रयाति ।।

Thus, the poet has conveyed that action and knowledge are the two sides of the coin called sucess.

Answer the questions in Sanskrit — 1 mark

✷1. अम्बुनः बिन्दुः शुक्तौ **किं** भवेत् ? ***(March 2010)***
Ans. अम्बुनः बिन्दुः शुक्तौ **मुक्ताफलं** भवेत् ।
✷2. **कीदृशाः** तण्डुलाः न प्रोहन्ति ? ***(Sep. 2009)***
Ans. **तुषेण परित्यक्ताः** तण्डुलाः न प्रोहन्ति ।
✷3. विमलाः **कुत्र** क्लिश्यन्ति ?***(Sep. 2011)***
Ans. विमलाः **अन्यकार्येषु** क्लिश्यन्ति ।
4. **केषां** प्रसादात् कविः सुविचक्षणः भवति ?
Ans. **शत्रुगणानां** प्रसादात् कविः सुविचक्षणः भवति ।
✷5. **कीदृशः** विहगः न प्रयाति ? ***(March 2008)***
Ans. **एकपक्षः** विहगः न प्रयाति ।
6. **के** कविं प्रतिबोधयन्ति ? ***(Sep. 2008)***
Ans. **शत्रवः** कविं प्रतिबोधयन्ति ।

Dissolve the Sandhis — 1 mark

1.	तुच्छस्यापि	-	तुच्छस्य + अपि ।
2.	बिन्दुरल्पोऽपि	-	बिन्दुः + अल्पः + अपि ।
3.	स्वकुलैरल्पकैरपि	-	स्वकुलैः + अल्पकैः + अपि ।
4.	तुषेणापि	-	तुषेण + अपि । ***(Sep. 2011)***
5.	यदमी	-	यत् + अमी ।
6.	प्रकृतिरियम्	-	प्रकृतिः + इयम् ।
7.	यदन्यकार्येषु	-	यत् + अन्यकार्येषु ।
8.	प्रसादात्सुविचक्षणोऽहम्	-	प्रसादात् + सुविचक्षणः + अहम् ।
9.	द्वयोरेव	-	द्वयोः + एव ।
10.	भवेत्सुसिद्धिर्न	-	भवेत् + सुसिद्धिः + न ।
11.	ह्येकपक्षो विहगः	-	हि + एकपक्षः + विहगः ।

Recognise the forms

1 mark

Nouns

1. वाणि - वाणी noun ending in 'ई'
Feminine gender
Vocative Singular.
2. बुद्ध्या - बुद्धि noun ending in 'इ'
Feminine gender
Instrumental Singular.
3. भूत्यै - भूति noun ending in 'इ'
Feminine gender
Dative singular.
✸4. अम्बुनः - अम्बु noun ending in 'उ' ***(Sep. 2008)***
Neuter gender
Ablative, Genitive singular.
5. शुक्तौ - शुक्ति noun ending in 'इ'
Feminine gender
Locative Singular.
6. सन्निधौ - सन्निधि noun ending in 'इ'
Masculine gender
Locative Singular.
7. संहतिः - संहति noun ending in 'इ'
Feminine gender
Nominative Singular.

Adjectives

✸1. श्रेयसी - श्रेयस् adjective ending in 'स्'
Comparative degree form
Feminine gender
Nominative Singular.

Pronouns

✸1. अमी - अदस् Pronoun ***(Sep. 2008, 2010)***
Masculine gender
Nominative Plural.

Present Tense

1. करोति - Root कृ (8UP) here PP
Present tense
Third person singular.
2. प्रयाति - Root प्र + या (2PP)
Present tense
Third person singular.
3. प्ररोहन्ति - Root प्र + रुह् - रोह् (1PP)
Present tense
Third person plural.
4. क्लिश्यन्ति - Root क्लिश् (4AP, 9PP) (आर्ष)
Present tense
Third person plural.

Imperative Mood

✸1. कुरु - Root कृ (8UP) here PP
Imperative mood
Second person singular.

2. भवतु - Root भू - भव् (1PP)
Imperative mood
Third person singular.

✸3. जीवन्तु - Root जीव् (1PP)
Imperative mood
Third person plural.

Potential Mood

1. भवेत् - Root भू - भव् (1PP)
Potential mood
Third person singular.

Past Passive Participle

1. निषिध्दः - Root नि + सिध् (1PP)
Past Passive Participle
Masculine gender
Nominative singular.

✸2. परित्यक्ताः - Root परि + त्यज् (1PP)
Past Passive Participle
Masculine gender
Nominative Plural
Feminine gender
Nominative, Accusative, Vocative Plural.

Present Active Participle

1. अनुकर्षन् - Root अनु + कृष् (1PP)
Present Active Participle
Masculine gender
Nominative Singular.

Causal Forms

1. प्रतिबाधयन्ति - Root प्रति + बध् (1AP) also
प्रति + बध् (10UP) here PP
Causal form
Present tense
Third person plural.

2. प्रतिबोधयन्ति - Root प्रति + बुध् (1UP, 4AP)
Causal form
Present tense
Third person plural.

Numeral Adjective

1. द्वयोः - 'द्वि' Numeral adjective
Cardinal form
Masculine, Feminine, Neuter gender
Genitive, Locative dual.

Give Synonyms in Sanskrit

½ marks

1.	करः	- हस्तः, पाणिः ।	-	hand
2.	कमलम्	- सरसिजम्, नीरजम्, पङ्कजम् ।	-	lotus
3.	नखः	- नखरः, कररुहः ।	-	nail
4.	किरणः	- रश्मिः, अंशुः, मयूखः ।	-	ray
5.	कलम्	- क्षणम्, नादम् ।	-	moment / sound
6.	कीरः	- शुकः, किंकिरातः, वक्रतुण्डः ।	-	parrot
7.	भूतिः	- ऐश्वर्यम्, विभवः, समृद्धिः ।	-	prosperity
8.	सरस्वती	- वाग्देवी, ब्राह्मी, भारती, भाषा ।	-	Saraswati / speech
9.	अम्बु	- जलम्, तोयम्, वारि, नीरम् ।	-	water
10.	मुक्ताफलम्	- मौक्तिकम्, मुक्तकम् ।	-	pearl
11.	कूप	- वापी, अन्धुः, प्रहिः ।	-	well
12.	दातृत्वम्	- औदार्यम् ।	-	generosity
13.	इच्छसि	- वाञ्छसि, कामयसे ।	-	desire
14.	पात्रम्	- भाण्डम्, योग्यः ।	-	vessel / deserving
15.	सन्निधि	- सामीप्यम्, नैकट्यम् ।	-	proximity / nearness
16.	संहतिः	- सङ्घः, ऐक्यम् ।	-	unity
17.	पुंस्	- पुरुष, जन ।	-	man
18.	कुलः	- वंशः, अन्वयः ।	-	family/ dynasty
19.	दशन	- दन्त, रदन, रद ।	-	tooth
20.	रसना	- जिह्वा, रसज्ञा ।	-	tongue
21.	प्रकृतिः	- स्वभावः, स्वरूपम् ।	-	nature
22.	विमलम्	- शुद्धम्, निर्मलम्, स्वच्छम् ।	-	clear
23.	शत्रुः	- अरिः, रिपुः, वैरी ।	-	enemy
24.	सदैव	- सदा, सर्वदा, नित्यम्, सततम् ।	-	always
25.	प्रसादः	- अनुग्रहः, कृपा ।	-	grace
26.	विचक्षणः	- पण्डितः, विद्वान् ।	-	wise
27.	ज्ञानम्	- विद्या ।	-	knowledge
28.	बुद्धिः	- प्रज्ञा, धीः, धीषणा ।	-	intellect
29.	विहगः	- खगः, शकुन्तः, द्विजः, पक्षी ।	-	bird ***(Sep. 2008)***

Give Antonyms in Sanskrit

½ mark

1.	हासः	×	रोदनम् ।
2.	निर्मलः	×	मलिनः ।
3.	तुच्छः	×	महान् ।
4.	अर्हता	×	अनर्हता ।

5.	अल्पः	×	बहुः, प्रचुरः, भूरि, अनल्पः ।
6.	जीवनम्	×	मृत्युः, अन्तकः ।
7.	दातृत्वम्	×	कार्पण्यम् ।
8.	गुणवत्	×	दोषवत् ।
9.	सन्निधौ	×	दूरम्, दूरतः ।
10.	शत्रुः	×	मित्रम्, सखा, सुहृद् ।
11.	ज्ञानम्	×	अज्ञानम्, अविद्या ।
12.	प्रधानम्	×	गौणम् ।
13.	बुद्धिहीनम्	×	बुद्धियुक्तम् ।

Dissolve and name the compounds **1 mark**

अव्ययीभाव समास

1. **प्रति**कलम् - कले कले । - **every** moment / **every** sound

तृतीया तत्पुरुष समास

✸1. कर्महीनम् - कर्म**णा** हीनम् । - **without** action

2. बुद्धिहीनम् - बु**द्ध्या** हीनम् । - **without** understanding

षष्ठी तत्पुरुष समास

✸1. शत्रुगणाः - शत्रू**णां** गणाः । - groups **of** enemies

प्रादि तत्पुरुष समास

✸1. **सु**सिद्धिः - **शोभना** सिद्धिः । - **proper** accomplishment

कर्मधारय समास

✸1. **निर्म**लाधारः - **निर्मलः** आधारः । - **pure** support

✸2. **स**न्निधिः - **सन्** निधिः । - **good** store

बहुव्रीहि समास

✸1. एकपक्षः - एकः पक्षः **यस्य सः** । - **that which has** one wing ***(March 2010)***

प्रादि बहुव्रीहि समास

✸1. **विमलाः** - **विगतः** मलः **येभ्यः ते** ।- **those from which** impurity is **gone**

2. **निर्मलः** - **निर्गतः** मलः **यस्मात् सः** ।- **that from which** impurity is **gone**

Do as directed

1 mark

1. सः मम .... भवतु । (Use correct form of the word 'भूति')

Ans. ____

2. .... बिन्दुरल्पोऽपि शुक्तौ मुक्ताफलं भवेत् । (Use correct form of the word 'अम्बु')

Ans. ____

3. रे कूप .... दातृत्वमिच्छसि । (Use correct form of the word 'युष्मद्')

Ans. ____

4. त्वं गुणवत्पात्रमेकं सन्निधौ .... । (Use Imperative mood of root 'कृ')

Ans. ____

5. परित्यक्ताः तण्डुलाः न प्रोहन्ति । (Make the sentence singular)

Ans. ____

6. मम शत्रुगणाः सदैव जीवन्तु । (Write the verb in potential mood)

Ans. ____

❑❑❑❑❑

Std. : X

MAHESH TUTORIALS

SCHOOL SECTION

Marks : 20

CHAPTER 1 : सुभाषितमाला - १

SANSKRIT ENTIRE **Duration : 1 hr.**

Q.I. Translate the following verse into English : **2**

i) तव करकमलस्थां स्फाटिकीमक्षमालां
नखकिरणविभिन्नां दाडिमीबीजबुद्ध्या ।
प्रतिकलमनुकर्षन् येन कीरो निषिद्धः
स भवतु मम भूत्यै वाणि ते मन्दहासः ।।

Q.II. A) Answer the following question in English : **2**

i) A bird having one wing cannot fly. What is expressed through this illustration?

B) Complete the following verse. **2**

i) ज्ञानं प्रधानं .... प्रयाति ।।

Q.III. Make the following Sandhis : **2**

i) बिन्दुः + अल्पः + अपि । ii) प्रकृतिः + इयम् ।

Q.IV. Dissolve the following Sandhis : **2**

i) यदन्यकार्येषु ii) द्वयोरेव

Q.V. Recognize the following forms : (any two) **2**

i) अम्बुनः ii) जीवन्तु iii) प्रतिबोधयन्ति

Q.VI. Dissolve and name the compounds : (any two) **2**

i) कर्महीनम् ii) निर्मलाधारः iii) एकपक्षः

Q.VII. Give synonyms in Sanskrit for the following words : (any two) **1**

i) करः ii) अम्बु
iii) पात्रम् iv) रसना

Q.VIII.Give Antonyms in Sanskrit for the following words : (any two) **1**

i) निर्मलः ii) अर्हता

iii) गुणवत् iv) शत्रुः

Q.IX. Do as directed : (any two) **2**

i) सः मम .... भवतु । (Use correct form of the word 'भूति')

ii) त्वं गुणवत्पात्रमेकं सन्निधौ .... । (Use Imperative mood of root 'कृ')

iii) परित्यक्ताः तण्डुलाः न प्ररोहन्ति । (Make the sentence singular)

Q.X. Answer the following questions in Sanskrit : **2**

i) अम्बुनः बिन्दुः शुक्तौ किं भवते् ?

ii) के कविं प्रतिबोधयन्ति ?

Best Of Luck 👍