

Aum
 Shri Param Krupalu Devay Namah
 Swayambhustotra
 Shibir - 2
 Shri Abhinandanswami Jin Stuti Shri Sumatinath Jin Stuti Shri Padmaprabh Jin Stuti

Model Answer Paper

Marks: 50

While checking the paper, follow the points given here. Multiple options have been given to make it easy to check. Marks can be given if any of the options is written, or if its essence is captured in the answer.

(I) Choose the correct answer.

Marks: 5

Give one mark for each correct answer.

1. (d) shukladhyan
2. (c) lack of understanding of own nature
3. (a) conscious
4. (d) Welfare of bhavya souls
5. (c) a way of life

(II) Match the following examples with their paramarth.

Marks: 5

Give ½ mark for each correct answer.

- 1) b 2) j 3) e 4) c 5) f 6) i 7) d 8) a 9) g 10) h

(III) Answer the following questions in a few words.

Marks: 5

Give 1 mark for each correct answer.

1. 14
2. 1008
3. Pushkaravart megh
4. Internally and externally beautiful / beautiful
5. 15

(IV) Write true or false. Give reason if false.

Marks: 5

Give one mark for each correct answer.

If False is written, but reason is not written or incorrect reason is written – give 0 marks.

For True, no reason is expected.

1. False. Not for escaping guilt, but if one experiences something, feels something then they help progress on the path of devotion. / Rituals performed for escaping guilt don't help one progress on the path of devotion.
2. False. Sense objects don't give happiness. / On attaining the right tattvadrasti, one doesn't believe that sense objects give happiness.
3. True.

4. False. Indra also couldn't praise even a fraction of Bhagwan's virtues although he strived to do so incessantly. / Even Indra is incapable of singing the complete glory of Shri Padmaprabh Jin,
5. True.

(V) Answer in one sentence.

Marks: 10

Give one mark for each correct answer.

1. There was an increase in peace and prosperity amongst people when He was born. / Through Bhagwan, people grew in both knowledge etc. and wealth etc. / Due to His internal wealth of complete purity and external wealth of samavasaran etc. / From the very time of His birth, people started perceiving all-round growth in their morals, knowledge, wealth and prosperity. / His name appropriately suggests His growing acclaim for virtues.

2. A man, however badly infatuated with sensuous pleasures dares not to commit unacceptable acts due to the fear of the king's punishment. - ½ mark

Yet, it is astonishing that one who knows the suffering he has to undergo in this life and later due to indulgence in sensual pleasures lets himself be captivated by such sensuous pleasures. - ½ mark

3. 1) Praises / appreciates 2) Loves 3) Initiated / Committed 4) Goes beyond disciplines
5) Constantly connected

Give one mark if all 5 are written and ½ mark if fewer are written.

4. Such a beautiful, influential body is due to the influence of Prabhu's soul within. / Such radiance is not found in an ordinary human's body, it is the speciality of Prabhu's soul.

5. Because those rays are peaceful / soft / pleasant / not harsh.

6. Where everyone gets the same shelter, refuge without any discrimination.

7. Acharyashri has indicated that Prabhu became completely dispassionate after winning over desires, hence His vihar was only for the welfare of people. / His vihar, staying in one place, preaching was not due to attachment, aversion, selfish motives or desires. / Prabhu completely annihilated impurities and only then started preaching dharma.

8. Lady - compassion / daya - ½ mark

Friend - forgiveness / forbearance / kshama - ½ mark

9. If one accepts the existence of only a single entity, then a pot would exist as much in cloth etc. as in the pot. This is against logic, experience.

10. The lighted lamp is not destroyed, it exists as matter in the form of darkness. / Light and darkness are both states of matter. / Matter itself doesn't get completely destroyed, only its state in the form of light is destroyed and a new state of darkness arises. Matter is present in both states.

(VI) Answer in brief.

Marks: 10

1. 1) Angaar dosh / praising the food and eating
2) Dhoom dosh / criticising, loathing the food and eating
3) Akaran dosh / eating without necessity
4) Atimatra dosh / eating because of the mind's desires / eating more than necessary
5) Sanyojana dosh / Mixing things to enhance the taste and eating

Give ½ mark for each of these, and a maximum of 2 marks.

2. When He was a householder:

Lakshmi - Avadhijnan etc. / wealth etc. - ½ mark

Saraswati - Deep knowledge of scriptures / many skills - ½ mark

During His Arihant state:

Lakshmi - Infinite knowledge / anantchatushtay / omniscience / dispassion / samavasaran etc. - ½ mark

Saraswati - Divine speech (Divya dhvani) / Dwadashangvani which gives knowledge of all substances - ½ mark

3. The nature of objects is such that substance (dravya) and state (paryay) go hand-in-hand. Rejecting any of them would mean rejecting the other as well. If there is neither substance nor state, then objects will be without nature. - 1 mark

If they lose their nature, then they can't be expressed. - 1 mark

4. Example - The same person is a father from one point of view and a son from another point of view. Depending on the occasion and purpose, he is called a father or a son and the other aspect is subordinated, secondary. - 1 mark

Parmarth - The speaker explains one aspect of an object and subordinates the other depending on his purpose or the audience. This is syadvad method. / Syadvad method means explaining an object having infinite characteristics from one point of view at a time while keeping other aspects in mind, but not rejecting them. - 1 mark

5. By considering substances as absolutely temporary (anitya):

1) No result of actions performed 2) Getting results for actions not performed

3) Transmigration (parlok) won't be possible 4) Memory won't be possible

5) Karta-karma won't be there 6) Bondage-liberation won't be possible

7) One will have to accept destruction of existing substances and creation of non-existing substances

Give ½ mark if any one of these is written and 1 mark if any two are written.

By considering substances as absolutely non-existing, one will have to consider that there are no substances, there is void, which is against logic and experience. - 1 mark

(VII) Mimansa

Marks: 10

1. Sensual pleasures

a) 1) The happiness derived from it is limited / short-lasting.

2) It does not give satisfaction. / One needs new-different-more for excitement.

3) There is craving even after indulgence.

Give 1 mark if anyone is written, 1 ½ marks if two are written and 2 marks if all three are written.

b) The permanent solution is to attain a state without body / liberation. - 1 mark

c) Body - stays dissatisfied. / The pains of hunger etc. resurface after some time. - ½ mark

Soul - Invites lower states of existence (durgati) by creating impure feelings constantly. - ½ mark

d) In this life - dissatisfaction / craving / separation / anxiety / punishment etc. - ½ mark

In afterlife - sufferings of tiryanch state / of hell / physical, mental, financial etc. problems in human birth - ½ mark

2. Glory of Anekant

- a) Any substance is only temporary from state (paryay) / distinctness (vishesh) point of view. - ½ mark
 It is only permanent from substance (dravya) / commonness (samanya) point of view. - ½ mark
- b) Example - Even in states like pot, cup etc. the clay is the same. - 1 mark
- Parmarth - Objects are plural (many) from the point of view of state (paryay). - ½ mark
 They are singular (one) from the point of view of substance (dravya). / Even in various states, one can recognise that 'this is that only', hence it is singular (one). - ½ mark
- c) Swadravya - One intact collection of infinite characteristics - ½ mark
 Swakshetra - It's innumerable pradesh - ½ mark
 Swakaal - Its present state (paryay) - ½ mark
 Swabhaav - Knowledge etc. characteristics - ½ mark

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