

Aum
Shri Param Krupalu Devay Namah
Natak Samaysaar
Shibir - 1
Utthanika (1-7)

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) Fill the crossword below (transliterate the Gujarati words).

Marks: 10

Give one mark for each correct answer.

Across

1. Samyagdarshan / Samyak Darshan
4. Parasmani
5. Atmarasi
7. Amrutchandra
8. Chakravarti
9. Chandan

Down

2. Mokshpahud
3. Manhar
4. Padmavati
6. Atmasthan

(II) Choose the correct answer.

Marks: 5

Give one mark for each correct answer.

1. (a) Acharya Shri Kundkunddev
2. (c) Dahod
3. (c) beyond the senses
4. (b) bhaav Jain
5. (d) the unchanging

(III) Match the following words with their meanings.

Marks: 5

Give ½ mark for each correct answer.

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

(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. True.

2. False. If there is no differentiation in jnan, then the jnan is false. / Jnan should be able to know the difference.
3. False. It is Samaysaar's udghosh that you are not dependent even on Ishwar. / You are totally independent. / You are not dependent on anyone.
4. False. Tears roll down from the eyes of only bhavik, bhavya beings. / Tears don't roll down from the eyes of all beings. / Tears don't roll down from the eyes of those who do not recognise the state of Parshwanath Bhagwan or don't have reverence for Him. / The eyes of bhareykarmi (those with a lot of karmas), durbhavi (whose liberation is far away) don't become wet.
5. False. They don't experience misery. / They experience their own bliss.

(V) Write the parmarth of the examples given below.

Marks: 5

Give one mark for each correct answer.

1. Samyagdrashti crosses the ocean of transmigration through the strength of His belief. / Samyagdrashti sails through worldly events due to His focus on the self.
2. Since the Samyagdrashti is experiencing the self, His contemplation of bhedjnan is not artificial but is with great force and from the depths of His heart. / There is a big difference in the contemplation of bhedjnan before and after self-realisation.
3. Only a rare one can recognise the wondrous state of an enlightened one. / The state of an enlightened one is such that one cannot recognise it without being highly worthy.
4. The Samyagdrashti is progressing on the path of liberation even while sleeping at night. / Since the enlightened one's focus is leaning towards the soul, His state grows higher and higher with each passing moment.
5. The renunciation of all non-self happens in the belief of a Samyagdrashti in one moment, and it happens in His charitra as per His karmas.

(VI) Answer in one sentence.

Marks: 10

Give one mark for each correct answer.

1. In times of happiness or sorrow, the Samyagdrashti remains as though He is reading a blank paper! / As if reading a blank paper, the Samyagdrashti doesn't experience happiness or sorrow.
2. It states that a chandal who has attained samyagdarshan is a Dev.
3. When He was a king - crown of gold - ½ mark
When He was a monk - crown of a snake with seven hoods - ½ mark
4. Because they attained the state of Siddh by abiding in the nature of the soul which is anadi-anant. / If seen collectively and not individually, the state of Siddhas is anandi-anant.
5. From the relative viewpoint - at the top of lok / on Siddhashila. - ½ mark
From the absolute viewpoint - in His nature / self. - ½ mark
6. They fight with karmas very peacefully. / Their passions have subsided. / They are compassionate and protect themselves and others.

7. Shri Banarasidasji has venerated Samyagdrashtis. / He has sung the glory of avirti Samyagdrashtis even though they are not included in the Navkar Mantra.

8. Prajnachhini means subtle intellect / sharp intellect.

9. He starts writing the granth after remembering Arihant, Siddh, Sadhu and Samyagdrashti. / He invites Arihant etc. in His heart and then starts writing the shastra. / He sings the glory of Arihant etc. on the occasion of marriage with His shuddh swaroop (pure nature).

10. They are the embodiment of dharma. / They nourish dharma. / They are the embellishment of dharma. / They are the adornment of dharma. / Dharma is their ornament.

(VII) Mimansa

Marks: 10

1. Shri Parasnath Stuti

- a) 1) He is like the sun that destroys the darkness, delusion of karmas of worldly beings. / He is like the sun that destroys the delusion of I-ness and my-ness in karma-created states and feelings. - 1 mark
 2) He is like the sun that helps blossom the lotus-like worldly souls. / The hearts of bhavya souls blossom on listening to Him and beholding Him. / His countenance and nectar-like words are instrumental in helping bhavya jeev blossom. - 1 mark
- b) He is like the strong wind that blows away the clouds of delusion / false beliefs. - ½ mark
 He is like the cloud that washes away the dust of inauspicious karmas / inauspicious feelings / karmas. - ½ mark
 He is like the Rudra fire that burns the forest of Kaamdev / sensual desires. - ½ mark
- c) He was born in Banaras / Varanasi / Bhelupur. - ½ mark
 By the influence of this birthplace Shri Banarasidasji experienced His pure self. / The flame of His soul was kindled. / He attained self-realisation in Banaras. / He realised the nature of His self. / He experienced the state beyond thoughts. - 1 mark

2. Stuti of Samyakdrashti

- a) He will surely attain liberation soon. / His transmigration will end soon. / He is soon going to receive His inheritance from Jineshwar Bhagwan. / Having kindled discernment between the self and non-self, He is about to attain omniscience. - 1 mark
- b) There is no difference in their swaroop. - ½ mark
 There is no difference in their shraddha. - ½ mark
- c) Because His focus is on His own higher self. / Because He has atmalakshmi (wealth of the self). - 1 mark
- d) He is a das (servant) of God / Jinraj / Dispassionate Ones. - ½ mark
 He is udaas (detached) from the world. - ½ mark
- e) True swarth - Self / beginningless, endless soul / the pure soul - ½ mark
 Parmarth - Liberation / state of liberation / completely pure state - ½ mark