

Aum

Shri Param Krupalu Devay Namah

Swayambhustotra

Shibir - 3

Shri Suparshwanath Jinstuti

Shri Chandraprabh Jinstuti

Shri Suvidhinath (Pushpadant) Jinstuti

WORKSHEET**Marks: 50**

Name: Tel. No.: Group: Zone:

(I) Choose the correct answer.**Marks: 5**

- Increase in craving for sense-gratification leads to
(a) satisfaction (b) decrease in desires (c) pacification of anxiety (d) more anxiety
- This human birth is for increasing
(a) sense-gratification (b) possessions (c) discerning ability (d) attachment for the body
- When unsuccessful, one experiences misery due to
(a) unfavourable karma (b) lack of favourable karma (c) ignorance (d) destiny
- worth giving up.
(a) Dharma is (b) Liberation is (c) Causes of liberation are (d) Causes of transmigration are
- Believing existence to be completely different from the substance will lead to
(a) nullification of the substance (b) all substances existing as each other
(c) the right nature of substance being proven (d) substance being proven as tatt and atatt

(II) Match the following examples with their parmarth.**Marks: 5**

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|--|---|
| 1. Lady - mirror - chandlo | (a) Shri Suparshwanath Jina renders well-meaning advice to all beings. |
| 2. Surat - Sutarfeni | (b) Accept people having different nature and create harmony in relations. |
| 3. Crocodile - log - river | (c) The body in which the soul resides is lifeless. |
| 4. Day of execution - riches of the world | (d) One who imagines happiness outside will get disturbed with small changes outside. |
| 5. Human in motion - machine - stationary | (e) One is independent in accruing karma, but not in the fruition of karma. |
| 6. Smoke - fire not seen | (f) Consider death close to you and become free from sensual desires. |
| 7. Left leg - right leg | (g) Complete belief - knowledge - conduct are possible only in the human body. |
| 8. Mother - child - teaching | (h) It is foolish to desire happiness while harbouring attachment for the body. |
| 9. Pickle - different spices | (i) It can be experienced through memory that substance is eternal. |
| 10. This is the same Devdutt whom I had seen 10 years ago. | (j) One can infer the invisible based on the visible effect. |

1) 2) 3) 4) 5) 6) 7) 8) 9) 10)

(III) Answer the following questions in a few words.**Marks: 5**

1. From the actions of animals, we can infer that they too wish for what?
2. What does a person have the most attachment for?
3. Which of the 12 bhavanas shows the pricelessness of human birth?
4. To progress spiritually, we should see what instead of seeing our activity (pravrutti)?
5. What analogy has Param Krupalu Dev given for sensual pleasures in Bhavanabodh?

(IV) Write true or false. Give reason if false.**Marks: 5**

1. The one with the right understanding believes that external things cannot ever make me happy, they can only make me sad sometimes.
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2. Even though Indra - Chakravarti's pleasures get destroyed, the ignorant one's desires do not.
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3. By believing gold to be eternal from one viewpoint, it won't be useful in making rings, bangles etc.
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4. When referring to an attribute of a substance, wise men reject the opposite attribute of the substance.
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5. Saying that substances are one-many, existent - non-existent, eternal-temporary, is not a policy of appeasement, but it is uncertainty.
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(V) Answer in one sentence.**Marks: 10**

1. What are the 3 meanings of "arth"?
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2. Why are sense objects worse than poison?
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3. "O Lord Suparshwanath! Today, with deep devotion, I am offering You my adoration." Which words of Shri Atmasiddhi Shastra does the word 'today' remind us of?
.....
4. Why can the soul never become the body, in all the three times?
.....
5. What did Pujya Gurudevshri ask us to think before and after an event in order to steer clear of laziness and ego?
.....
6. Explain how the external darkness of the night and the internal darkness of ignorance etc. is dispelled by Shri Chandraprabh Bhagwan.
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7. What is needed in order to see our faults as clearly as we see others' faults?

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8. Explain the appropriateness of Shri Suvidhinath Bhagwan's name.

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9. Each object is 'tatt' in the context of which chatushtay and 'atatt' in the context of which chatushtay?

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10. Write any one argument to disprove Ishwar's doership.

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(VI) Answer in brief.

Marks: 10

1. What is the meaning of swarth? What is and isn't the true nature of swarth?

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2. Through which four points has Shri Suparshwanath Bhagwan shown the nature of the inert body?

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3. What is the internal and external cause of any result? What does the attainment of different results for the same effort prove?

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4. Finger - hurt - puja. Write the example in short and explain its parmarth.

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5. In grammar, what is 'vaachak' and what is 'vaachya'? From which point of view is the vaachya of the word 'tree' one, and from which point of view is it many?

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(VII) Mimansa**Marks: 10**

1. Analogy of the moon given for Shri Chandraprabh Bhagwan

a) What was the complexion of Shri Chandraprabh Bhagwan's body? - 1 mark

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b) Mention any two similarities between Shri Chandraprabh Bhagwan and the moon. - 1 mark

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c) Write six points to explain why this analogy is not appropriate. - 3 marks

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2. Analogy given by Swami Shri Samantbhadracharya to illustrate the glory of the Lord's divine teachings.

a) Write only the analogy of elephants and the powerful roar of a lion. - 1 mark

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b) Why are adversaries compared to elephants brimming with pride? - 1 mark

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c) Why is their opinion not appropriate? - 1 mark

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d) What has Acharyashri compared the powerful roar of a lion to? - 1 mark

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e) What does vanquishing the pride of adversaries mean? - 1 mark

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