

Aum
Shri Param Krupalu Devay Namah
Swayambhustotra
Shibir - 3
Shri Suparshwanath Jinstuti Shri Chandraprabh Jinstuti Shri Suvidhinath (Pushpadant) Jinstuti

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) more anxiety
2. (c) discerning ability
3. (c) ignorance
4. (d) causes of transmigration are
5. (a) nullification of the substance

(II) Match the following examples with their paramarth.

Marks: 5

Give ½ mark for each correct answer.

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

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

Marks: 5

Give one mark for each correct answer.

1. Happiness / peace
2. Body
3. Dharmadurlabh bhavana
4. Towards our vrutti / inclination / tendency
5. Rainbow

(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. He believes that external things can never make me happy or sad.
2. True.
3. False. It won't be useful if it is believed to be totally eternal. / It stays useful by believing it to be eternal from one viewpoint.
4. False. They do not reject the opposite attribute. / They keep the opposite attribute in mind. / They subordinate the opposite attribute in mind.

5. False. It is not uncertainty, but is determinism, is the truth, is appropriate.

(V) Answer in one sentence.

Marks: 10

Give one mark for each correct answer.

1. 1) Meaning 2) Wealth 3) Purpose / goal

Give ½ mark if one or two are written, and one mark if all three are written.

2. Poison destroys one birth, whereas sense objects destroy many births.

3. Aa dehadi aajithi

4. Because the soul is conscious, animate whereas the body is lifeless, inanimate. / Because there is atyant abhaav between the soul and the body. / Because there is absence (nasti) of parchatushtay in the soul.

5. Before an event - there is only purusharth / effort - ½ mark

After an event - there is only destiny - ½ mark

6. External darkness - Through the divine radiance of His body / through the rays emanating from His body / through the glow of His body - ½ mark

Inner darkness - By His supreme meditative state / by His inner state / through His aura and preachings / through His state of samadhi - ½ mark

7. We need to cultivate a distance / stay a little far from our faults.

8. He has shown the right method for attaining liberation / The rituals shown by Him are supreme / His conduct is magnificent, hence the name Suvidhinath is appropriate.

9. Tatt - in the context of sva dravya-kshetra-kaal-bhaav / sva chatushtay - ½ mark

Atatt - in the context of par dravya-kshetra-kaal-bhaav / par chatushtay - ½ mark

10. Why would He give heaven to one and hell to another? / Why would He create differences? / If He gives us fruits based on our actions or karma, then what is the need of Ishwar? / He won't be able to give any fruits independently. / Why would the compassionate Ishwar create earthquakes, floods, covid etc.?

(VI) Answer in brief.

Marks: 10

1. Svarth means purpose / goal

- 1 mark

Infalible meditation of the self / staying established in the infinite virtues of the soul devoid of impure feelings / the natural manifestation of knowledge etc. virtues of the soul / spiritual progress is the true nature of svarth. - ½ mark

Desire for sense objects / indulgence in sense-gratification / experiencing the transient sense pleasures is not the true nature of svarth. - ½ mark

2. 1) Despicable / unpleasant / worthless

- ½ mark

2) Full of foul smell

- ½ mark

3) Perishable

- ½ mark

4) Cause of all miseries

- ½ mark

3. Internal cause - fruition of karmas / destiny - ½ mark
 External cause - one's efforts - ½ mark
- Attainment of different results proves the existence of some invisible entity. / It proves that destiny is a cause, and one should not reject it. -1 mark
4. Example - If one finger is hurt, the other fingers adjust accordingly. - ½ mark
 Even though only one finger does puja every time, the other nine don't complain. - ½ mark
- Parmarth - We should support and adjust to each other without complaining and cultivate harmony in relationships. - 1 mark
5. A word is called vachak. - ½ mark
 The object or meaning indicated by the word is called vachya. - ½ mark
- One - from the general point of view / from the point of view of tree-ness - ½ mark
 Many - from the specific point of view / from the point of view of mango, date, orange etc. - ½ mark

(VII) Mimamsa

Marks: 10

1. Analogy of the moon given for Shri Chandraprabhu Bhagwan
- a) The complexion of His body was fair / like the rays of the moon / like the moon - 1 mark
- b) 1) Just as the moon opens up the kumudini / night lilies, Shri Chandraprabhu Bhagwan helps the bhavya souls progress spiritually.
 2) Just like a garland of moon rays, Shri Chandraprabhu Bhagwan is adorned with the garland of divine speech that is unambiguous and incontrovertible. / Shri Chandraprabhu Bhagwan preaches reality through syadvad in the garland of His divine speech.
 3) Shri Chandraprabhu Bhagwan was luminous like the moon.
 4) Shri Chandraprabhu Bhagwan's body was of a fair complexion like the rays of the moon.
 5) Shri Chandraprabhu Bhagwan is beautiful like the moon.
 Give ½ mark if any one is written and 1 mark if two are written.
- c) 1) The moon has blemishes, but Shri Chandraprabhu Bhagwan is unblemished, there is no blemish of passions in Him. / The moon is impure due to the presence of a dark spot in the shape of a deer, but Bhagwan is pure because He is free of the blemish of all karmas.
 2) The moon rises and sets, waxes and wanes, but Bhagwan's Omniscience is ever-shining.
 3) The moon gets obstructed by clouds, but no ghāti karmas or attachment etc. can obstruct Shri Chandraprabhu Bhagwan.
 4) It is said that the moon gets afflicted by Rahu, but no karmas or passions can afflict Bhagwan.
 5) Foolish or ignorant ones bow down to the moon, but great souls like Indra, Gandhars etc. bow down to Shri Chandraprabhu Bhagwan.
 6) The moon shines in the sky only at night, but Bhagwan's glory shines night and day.
 Give ½ mark for each point.

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

- a) The powerful roar of a lion is able to subjugate elephants brimming with pride. - 1 mark
- b) Adversaries are proud and insistent of their opinion / they consider their opinion unassailable hence they are compared to elephants. - 1 mark
- c) Their opinion is not appropriate because it is one-sided. - 1 mark
- d) He has compared the powerful roar of a lion to the Lord's divine teachings. - 1 mark
- e) It means they get convinced. / They catch the one-sidedness of their opinion, drop their insistence and become humble. - 1 mark

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