

Om Shri Param KrupaluDevayNamah

Patrank – 166

Hitshiksha 1, 2

Model Answer Paper

Marks : 100

While checking the paper, follow the points in the Model Answer Paper. 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) Certain half-words are given below. For each of the questions below, join two of them and answer in one word. Marks : 10

Give 2 marks for each correct answer.

1. Jagran
2. Ahankar
3. Gurudev
4. Atmajnan
5. Satpurush

(II) Choose the right answer. Marks : 10

Give 2 marks for each correct answer.

1. (b) Vaso
2. (b) aupshamik
3. (b) shanka
4. (a) with our intellect
5. (c) neither rose, nor cactus

(III) Match the columns. Marks : 10

Give 2 marks for each correct answer.

1. d)
2. a)
3. e)
4. c)
5. b)

(IV) Write whether the statement is true or false. Give reason if false. Marks : 10

Give 2 marks for each correct answer.

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

For True, no reason is expected.

1. False. Giving up of desires, not objects.
2. False. Not the sentences of scriptures, one should correct his understanding, interpretation of the scriptures. / One needs to correct his own beliefs and not the scriptures.

3. True.
4. False. It is possible that there are material objects but no desires. / The Enlightened One is without desires even if there are material objects.
5. False. When one doesn't see infinite benefit in vibhav / When one sees infinite harm in vibhav.

(V) Explain the words of the patra.

Marks : 10

Give 2 marks for each correct answer.

1. There is no sukh, but appears to be / illusion of sukh/ imaginary sukh / superimposed sukh / projected sukh / not real, but appears so
2. Since I got that direction / got the vision / realized.
3. A perfect method of working which is proven through experience / A systematic method which is proven through experience and definitely gives success.
4. Create necessity / Feeling the need of an Enlightened Sadguru
5. Making your prakruti in accordance with Sadguru / Changing your prakruti/To surrender your way of thinking / Ranjandhatumilap

(VI) Answer in one sentence.

Marks : 10

Give 2 marks for each correct answer.

1. Nitartuhriday / a drenched heart - 1/2 mark
 Uchhaltiruchi/ growing interest - 1/2 mark
 Chhalochhal prem/ overflowing love - 1/2 mark
 Antarnidhagash/ inner enthusiasm - 1/2 mark
2. If we see them as garbage - we will give them up/they will get dropped. - 1 mark
 If we see them as gold - we will collect them / possess them / amass them. - 1 mark
3. It is difficult to give up desires for illusory pleasures on our own. We need the help of a Sadguru for the same.
4. My vrutti, upyog get attracted towards Him / My desires, feelings, thoughts etc. revolve around Him.
5. Easily accepted talks - philosophical / tattvajnan / nine fundamentals, devlok / that which we have nothing to do with - 1 mark
 Unable to accept - Practical / related to us / those which hurt our ego and attachments - 1 mark

(VII) Answer in brief.

Marks : 20

Give 4 marks for each correct answer.

1. Why stressed on feelings - one's beliefs can be caught from his feelings, because he can cheat himself in his speech and thoughts, but not in feelings. / From his feelings, one can catch how he really is because he can not manipulate in feelings. / Feelings influence beliefs more than events and thoughts. - 2 marks
 Process of changing beliefs - when something happens check yourself at feeling level, do right thinking and experiment to reduce the intensity of feelings which in turn will gradually weaken and change your belief. - 2 marks

2. Example - When a boy wants to get married, he makes a long list that the girl should be educated, beautiful, cultured, look after my parents, rich family etc., but on seeing someone he feels something in his heart and chooses her even if she doesn't fulfil all the conditions in the list. - 2 marks
- Parmarth - Shodh of a Sadguru is not a physical or intellectual event, it is an event of the heart. The heart should accept Him as his Sadguru and want to surrender to Him. - 2 marks
3. Example - In Tibet heaven is described as the place which is not very cold, where the sun never sets and the snow melts, because it is too cold in Tibet. - 2 marks
- Parmarth - If one works as per his matikalpana (own imagination), he interprets the truth as per his own concepts. He assumes the truth according to his understanding and ends up making a mistake. - 2 marks
4. Why the topic of nishkamta - Till there is no nishkamta, there won't be nishankta in following ajna. Due to sakamta, ajnapalan and shraddha become weak. Therefore nishkamta is needed for nishankta. -2 marks
- 2 types of sakamta:
- 1) Lobh (Greed) - punyabandh (binding of meritorious karma) / getting favourable situations / getting rid of unfavourable situations - 1 mark
- 2) Maan (Pride) - looking good / being appreciated - 1 mark
5. As one follows ajna, sukhabhas (illusionary happiness) starts fading away. Due to this, desires for mayiksukh don't arise, and gradually all types of mayikvasna get annihilated. / Through ajnapalan, one feels happiness, peace, and security, therefore he doesn't have to go outside for sukh and thus mayikvasna gets annihilated. / Due to ajnapalan, one's thoughts and feelings are bent towards Sat, Sadguru, so they don't turn towards illusory happiness and mayikvasna gets annihilated. - 4 marks

(VIII) Correct my wrong concepts related to "Giving up all kinds of desires for illusory pleasures".

Marks : 20

Give 4 marks for each correct answer.

1. It is not that you are attracted to her because she is beautiful. Under the influence of moh (delusion), she appears beautiful to you. You yourself project that she is beautiful, and then gets influenced by that projection. Due to your web of imagination, you find her beautiful and get attracted to her.
2. a) Example - The desire to scratch leads to a restlessness, anxiety and it feels good when you scratch, but this is just a relief from or absence of the anxiety. - 1 mark
- Parmarth - When desires for sensual pleasures arise, one experiences agony, anxiety etc. Indulgence in the sensual pleasure only relieves the agony and anxiety, and he considers this relief from or absence of agony, anxiety to be sukh. - 1 mark
- b) Example - The one who experiences happiness by scratching is not actually sukhi, but the one who doesn't have an itch is actually sukhi. - 1 mark
- Parmarth - The one who experiences happiness in sensual pleasures is not actually sukhi, but the one in whom such desires don't arise is actually sukhi. - 1 mark
- (Instead of scratching example, if medicine or food example is written then also it is correct.)
3. 1)Dukh of eagerness / dukh of thoughts
- 2)Dukh of effort / dukh of violence

- 3)Dukh of dwesh (aversion) for the opposite
- 4)Dukh of fear / dukh of the worry of the bhog being taken away
- 5)Dukh of raag (attachment) / dukh of impurity
- 6)Dukh of karmabandh (bondage of karma)
- 7)Dukh of viyog (separation)

Give 1 mark for each point above, and 4 marks if 4 of the points are covered.

4. This is the general meaning, and not the deeper meaning. The deeper meaning is:

- 1) Changing beliefs through satsang / correcting jnan (understanding)
- 2) Decreasing raag (attachment) by monitoring thoughts and feelings / reducing raag / reducing desires
- 3)Giving up of external objects / bahyatyag

Give 1.5 marks if one of the points above is written, give 3 marks if two are written, and give 4 marks if all three are written.

5. Renunciation without correction of understanding is very harmful. It leads to suppression of desires and a feeling of suffocation. Since you have not changed your beliefs, your desires will manifest in a distorted manner. You will go astray from the path and become a durlabhbodhi.

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