

Om Shri Param Krupalu Devay Namah

Shibir - 8

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.

SAMYAK PARAKRAM

Marks: 25

(I) Write two words (transliterated from Gujarati - e.g. Satpurush) as the answer to each question. The first word (a) is to be written horizontally and the second (b) vertically.

Marks : 8

Give 1 mark for each correct answer.

1. a) anumodan b) anukaran
2. a) shubh b) ashubh
3. a) Hanuman b) Sudama
4. a) atikram b) atichar

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

Marks : 4

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. 90% of the time, we go towards the nimitt ourselves.
2. False. If there is pressure and fear, then abhipray is not correct. / If one feels pleasure and security in restraints then it is a sign of our abhipray becoming correct.

(III) Answer in few words.

Marks : 5

1. Priya (dear) - 1 mark
Pujya (respected) - 1 mark
2. Malin (impure), safal (necessary for conduct) and nirmal (pure) - 2 marks
Give 2 marks if all three are written, 1.5 marks if any two are written and 1 mark if any one is written.
3. Love / Prem - 1 mark

(IV) Write the following examples in brief and explain their parmarth.

Marks : 8

Give 4 marks for each correct answer.

1. Example - A girl was selling water for Rs. 2 at the station. When the traveller asked her to sell it for Rs. 1.50, the girl told him that he is not actually thirsty. - 2 marks
Parmarth - The one who is really thirsty doesn't give excuses or look for shortcuts. He is willing to put anything on the line for achieving his goal. / The one who gives excuses for inner work is not actually thirsty. - 2 marks
2. Example - For the person who used to smoke 30 cigarettes a day, instead of asking him to quit smoking, Guruji put three conditions: 1) smoke while sitting 2) don't leave it halfway 3) chant the navkar mantra before smoking. The person got so tired that his habit got dropped. - 2 marks
Parmarth - Even though the mind is tricky and fools us, Sadguru is more tricky than the mind and fools it. - 2 marks

DAAN DHARMA**Marks: 25****(I) Fill in the blanks.****Marks : 3**

1. vittdaan, samaydaan, shabdadaan

- 1 mark each

(II) Choose the correct answer.**Marks : 4**

Give 2 marks for each correct answer.

1. a) Swamivatsalya
2. b) offering to God

(III) Write true or false. Give reason if false.**Marks : 4**

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. Chaturvidh dharma is daan, sheel, tapa and bhaav. / Four types of daan is just one of the 4 parts of chaturvidh dharma.
2. True.

(IV) Answer in one sentence.**Marks : 6**

Give 2 marks for each correct answer.

1. Save it / Don't waste it in luxuries - 1 mark
Share it / Share it with others - 1 mark
2. Donate things that you haven't used in the last 12 months. / Don't buy new things till then.
3. Sthitikaran - 1 mark
Vatsalya - 1 mark

(V) Write the following examples in brief and explain their parmarth.**Marks : 8**

Give 4 marks for each correct answer.

1. Example - When Premchand Raichand's mother faced difficulty in checking time while completing her samayik, thinking of others difficulties as well, he built Rajabai clock tower in his mother's name so that it's convenient for everyone to know the time. - 2 marks
Parmarth - Likewise, there should be an attitude of keeping everyone together. One should think of everyone when he gets something good. - 2 marks
2. Example - One shreshthi (wealthy person) refused two people who came after the time of the swamivatsalya organised by him. Kevali Bhagwan told him that one of them was a future Tirthankar and another was a future Gandhar. He had accrued antrays due to that. - 2 marks
Parmarth - There is such importance of swamivatsalya that one gets laabh (benefit) of aahardan (offering food) to future Tirthankars, future Gandhars, Jnanis and great beings. / One should have a feeling of doing bhakti of all bhaktas of his God through swamivatsalya. / Such is the importance of swamivatsalya, that one can attain Tirthankarpad in the enthusiasm for swamivatsalya. - 2 marks

NEW YEAR'S MESSAGE**Marks: 25****(I) Fill the following table.****Marks : 10**

Give 1 mark for each correct answer.

1. a) Intelligence Quotient / samjan
b) vinay/humility
2. a) Emotional Quotient / samvedna
b) to take away dukh
3. a) Spiritual Quotient / sadgun
b) enemy
4. a) Adversity Quotient / samta
b) Gajsukumar
5. a) Creativity Quotient / sarjan
b) Prasannata /being happy

(II) Write true or false. Give reason if false.**Marks : 4**

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. To not go down is the right purusharth.
2. True.

(III) Answer in one sentence.**Marks : 3**

Give 1.5 marks for each correct answer.

1. There's such a beautiful rose in the midst of all these thorns. / He focuses his attention on the rose instead of the thorns.
2. They would have been so much more miserable if there were no dharma.

(VI) Write the following examples in brief and explain their parmarth.**Marks : 8**

Give 4 marks for each correct answer.

1. Example - The wife felt the house was small. Her husband brought their parents, a puppy and a cow home for Diwali. The house felt big after they all left. - 2 marks
Parmarth - Everything depends on your point of view. It is upto us to choose our point of view. / Interpretation of any situation depends on our point of view. Dharmikta (spirituality) is deciding our point of view and seeing the world accordingly. - 2 marks
2. Example - Hot ashes fell on a Guru-shishya while they were walking. The Guru explained to the agitated shishya that it is God's compassion for us that it was only ashes. Our sins are such that fire should be thrown at us. - 2 marks
Parmarth - By changing our point of view in adverse situations, we can stay calm and maintain our purity. - 2 marks

PRATIMAPUJAN**Marks: 25****(I) Match the columns.****Marks : 5**

Give 1 mark for each correct answer.

1. b) Pratimasiddhi granth
2. d) Taking care of families of those taking diksha despite aarambh (violence) in it
3. a) Vandan Mahotsav
4. e) Taught asi-masi-krushi (warfare-education-farming)
5. c) Raypaseni Sutra

(II) How will you answer the following arguments against Jinpratima pujan**Marks : 20**

Give 4 marks for each correct answer.

1. If daya (compassion) alone is shuddh vyavahar then why is there no talk of jivdaya when Muni crosses a river during vihar? If Muni crosses the river following the right vidhi (method), then it's not called hinsa (violence). Likewise, Jinpuja done by gruhasth (householders) in the right vidhi (method) also leads to liberation. / The compassion that Muni has towards water-beings is not in vain. Likewise the compassion that gruhasth has towards flowers etc. while doing Jinpuja is not in vain. / Even though there is hinsa when Muni crosses river, there is no intention or feeling of causing harm in the Muni's heart, due to which He is in Jin ajna. Likewise, even though there is hinsa during Jinpuja, but no intention or feeling of hinsa; hence it is not against Jin ajna.
2. There is violence in puja, but that which is considered ahinsak (non-violent) from the point of view of anubandh is acceptable. Bhavya souls cross the ocean of sansar by doing puja of Jineshwar Bhagwan or appreciating others doing Jinpuja. They become permanent protectors of 6 kaay (types of living beings). All hinsa ceases when they attain liberation, therefore Jinpuja is worth doing. / Jinpuja appears savadya (violent) from swarup point of view, but it is nirvadya (non-violent) from anubandh point of view. Jinpuja results into destruction of darshanmoh, samkit, deshvirti, sarvavirti, mokshdasha, complete ahiNsa (non-violence). Due to this transferring its worth doing. / Anubandh ahimsa is where there is victory over impurities, purification of the heart. Jinpuja results in this, hence it is worth doing even though there is hinsa in it.
3. It is mentioned in Pratimashatak granth that souls have attained liberation from all places in the adhidweep. Even though there is hinsa towards water-beings through the body of the Munis thrown in the ocean by devs, yet they have attained liberation from there. This proves that swaruphinsa is not a hindrance to liberation.
4. 1) Violence - Even in the rituals of samayik, pratikraman, daan etc. there is a little hinsa. No external ritual is completely void of hinsa. 2) If one doesn't do puja, and only does samayik etc. rituals then upchar vinay doesn't arise in him, the element of bhakti is missing in him. / Jinpuja, bhakti are helpful in steadying those who are of restless nature. It leads to dropping of ashubh bhaav, and increase in shubh bhaav. / Jinpuja leads to remembrance of virtues, emotional bhakti, olkhan (recognizing)-ahobhaav (adulation)-arpanta (surrendership) which in turn creates vinay. This is beneficial for the soul. Jinpuja is worth doing due to these two reasons.
5. a) Draupadiji was not a mithyadrashti because she was - a firm raagini (lover) and param bhakt of Jineshwar / a knower of siddhant (principles expounded by Jineshwar Bhagwan) / performer of ayambil-chhath tap / reciter of Shakrastav-Namutthunam sutra / yearning for only liberation (tinnanam-tarayanam) / she didn't do vinay of Narad. - 2 marks
b) It was not just a tradition, because after Jinpuja - He stood and did stuti (sang glory) of Prabhu / He danced and did natak (drama) out of happiness and excitement / He did not go back immediately after doing Jinpuja / He did pulak / He kept discussing the same even after going back. He wouldn't have done all this if it were just a tradition. - 2 marks