

Om Shri Param Krupalu Devay Namah

Patrank – 166

Pravachans 1, 2

Model Answer Paper

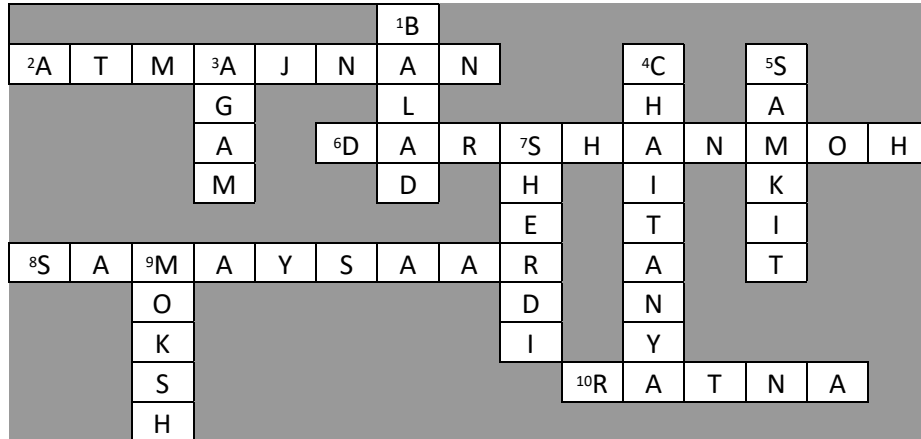
Marks : 100

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) Fill the crossword below.

Marks : 20

Give 2 marks for each correct answer.



(II) Choose the right answer.

Marks : 10

Give 2 marks for each correct answer.

1. (c) seventh
2. (b) anubhav
3. (c) when He is awake and resting both
4. (a) his nishchay (resolve) is half-hearted
5. (b) Shraddha

(III) Match the columns.

Marks : 10

Give 2 marks for each correct answer.

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

(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. Even my own karmas can't be a hindrance / no one can be a hindrance.
2. True.

3. False. We don't have to contemplate to establish whether or not it is true, we have to contemplate how it is true / Param Krupalu Dev has already established it as the truth and has inspired its contemplation.
4. False. Mere association with Him doesn't result in attainment of dharma / Association along with faith will result in attainment of dharma.
5. True.

(V) Answer in one sentence.

Marks : 10

Give 2 marks for each correct answer.

1. From: Mumbai - 1/2 mark
Tithi: Kartik Sud 6, 1947 - 1 mark
Day: Bhom/Tuesday - 1/2 mark
2. Sukh - less dukh
Dukh - more dukh
Mahadukh - unbearable dukh/dukh beyond his tolerance level
Give 1 mark if one is answered correctly, give 1.5 marks if two are answered correctly, and give 2 marks if all three are answered correctly.
3. Born to fly in the inner skies. - 1 mark
Not born to be dragged along on the ground. - 1 mark
4. Man + gal : that which dissolves misery / going away of dukh - 1 mark
Mang + l : that which brings happiness / coming of sukh - 1 mark
5. Agam praman / evidence of the scriptures - 1 mark
Anubhav praman / evidence of His own experience - 1 mark

(VI) Answer in brief.

Marks : 20

1. Example - A blind person who could barely hear used to regularly visit a church. When asked about the reason, he said that others can see me. He wanted to show off how religious he was. - 2 marks
Parmarth - We love darkness, but convince ourselves and others that we love the light by discussing about the light. We become hypocrites and cheat others by showing that we love the light. - 2 marks
2. Analogy - When there is a cyclone, trees get uprooted, roofs get damaged and houses get destroyed - everything is changed. - 2 marks
Parmarth - Likewise, the arrival of the Sadguru brings about a change in our beliefs, feelings and lifestyle. It transforms us. - 2 marks
3. Example - Some poets were going to Shivpuri for a convention. When they were stopped by dacoits, the poets said that they had nothing but their poems. The dacoits gave them 11 rupees and asked them to make someone else listen to those poems. - 2 marks
Parmarth - The Sadguru wants to sing the poem of our Self to us, but we place gifts like 11 rupees at His Lotus Feet and ask Him to make others listen to it. We don't listen to the Sadguru with yearning and miss out on the opportunity. - 2 marks

4. Example - A beggar was asking for money to eat. Someone gave money to a restaurant owner to give food to the beggar. After eating the food, the beggar grumbled, "I am eating for the fifth time since morning, but no one has given me 10 rupees to watch a movie." - 2 marks
- Parmarth - We say something, and we want something else. We say that we want samyag darshan and moksh, but actually we want favourable circumstances, help in getting rid of our worldly problems etc. We need to be very clear about whether we want sansar or moksh. - 2 marks
5. The word "sarve"(all) is there in Shri Atmasiddhi Shastra since it talks about the tattvik mokshmarg (absolute path of liberation) which is the same in all times. - 2 marks
- Patrank 166 explains the vyvaharik (practical) form of tattvik mokshmarg which changes according to the place and time. Even it's order changes. That is why, to show the endorsement of the Enlightened Ones of that time, the word "Asankhya" (several) is used. - 2 marks

(VII) Every sentence, every word of an Enlightened One is filled with infinite scriptures. Lawyer Mithyatva is presenting his arguments in court to prove that the above statement is just an exaggeration. Wear the coat of Lawyer Vivek and negate his arguments. **Marks : 20**

Give 4 marks for each correct answer.

- Someone awakened a sleeping person by shouting "Donkey!". He woke up, caught a flight, closed a deal and earned crores of rupees. Similarly, a single word of the Satpurush can awaken us, make us reach the goal and thus attain the essence of all scriptures. A single word of His is powerful enough to help us attain kevaljnan.
- Even though currently there are 32 or 45 Agam, there have been infinite Tirthankaras in the past. The teachings of infinite Tirthankaras means that Agam are also infinite.
- Since the birthplace of the Agam, of the words of Purvacharya and those of the Satpurush is the same - the soul, there is no difference in their glory. Since it's coming from the soul, one should respect the words of the Satpurush as much as the words of Agam and Purvacharya. One can experience a transformation only if he worships the words of the Satpurush with such respect.
- Even though both of them talk about the soul, the words of the Satpurush connect to the soul and come out, whereas the words of the scholar don't. The soul is pratyaksh in the knowledge of the Enlightened One, unlike the scholar. That is why the words of the scholar don't have the divinity and power.
- When a doctor says "yes" to take a medicine, or a lawyer tells "no" to say something in court - we are ready to pay a lot of money for such a single word of advice because behind that word lies years of knowledge and experience. Similarly, behind every word of the Satpurush lies His experience of the soul. When we take each word of the Satpurush as ajna, it becomes the cause of immense benefit to the soul.

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