

Aum  
Shri Param Krupalu Devay Namah  
Swayambhustotra  
Shibir - 8

Shri Naminath Jin Stuti      Shri Neminath Jin Stuti      Shri Parshwanath Jin Stuti      Shri Mahavirswami Jin Stuti

**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) Fill the crossword below (transliterate the Gujarati words).**

**Marks: 10**

Give one mark for each correct answer.

Across

1. Namō Nemi Jinanam
4. Samudravijay
8. Vikal
9. Samantbhadra

Down

2. Mokshmarg
3. Sudarshan
5. Rajimati / Rajemati
6. Varanasi
7. Gandhar
10. Agam

**(II) Choose the correct answer.**

**Marks: 5**

Give one mark for each correct answer.

1. (d) 18,000
2. (b) 84,000
3. (a) Ugravansh
4. (c) The senses and mind neither hinder nor assist
5. (b) syat nasti avaktavaya

**(III) 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. Vitragi Shri Neminath Jin is devoid of mental impurities.
2. False. They are devoid of virtues like omniscience, complete detachment, beneficial to all, perfect exposition and hence are imperfect, hindering, harmful. / They are harmful and hence not worth following.
3. False. It is called syat avaktavya. / When one expresses the existence of a substance and then its non-existence, it is called syat asti-nasti.

4. False. He attained omniscience within four months of penance, not four years.
5. False. The complexion of His body was like dark blue lotuses / dark blue clouds.

**(IV) Write the parmarth of the examples given below.**

**Marks: 4**

Give one mark for each correct answer.

1. Those with absolutistic viewpoints appear insignificant and ineffective before the light of Shri Naminath Jin's omniscience.
2. Objects of the entire universe are seen clearly and all at once in Shri Neminath Jin's omniscience.
3. Prabhu Veer used to move ahead defeating one-sided viewpoints that used to obstruct His excursions - explanation of substances with the weapon of non-absolutism. / Prabhu Veer had moved gloriously, spreading out the true and sacred concepts of non-violence and freedom from blemishes like attachment.
4. Shri Mahavirswami Jin adorns the earth with His pure internal virtues. / Shri Mahavirswami Jin graces the earth with the brilliant radiance emanating from His virtues.

**(V) Answer in one sentence.**

**Marks: 6**

Give one mark for each correct answer.

1. Bhakti for Shri Naminath Jin makes our feelings pure, which is a cause for liberation. / Worshipping the Lord always bears fruit because it is not dependent on who we are praising, it is dependent on the purity of our feelings. / Our feelings become prashast on worshipping Shri Naminath Jin, which leads to freedom from sins, accruing of meritorious karma and liberation. / Even though He is not present here, singing His glory yields the fruit of purifying our feelings. / Even though He is not present, seekers will surely sing His glory to purify their feelings and attain the welfare of their souls. / The path of welfare depends on the one who is worshipping, and not on the One being worshipped and hence the worship surely leads to spiritual welfare.
2. Nemi means the edge of a chakra. Arishta means 8 karma. Bhagwan Arishtanemi is like a sharp chakra for karmas. / Shri Neminath destroyed karmas with the chakra of His deep meditation (samadhichakra).
3. 1) He had beautiful wide eyes like a blossomed lotus. - ½ mark  
 2) His body was beyond decay. / His body never grew old. / His body remained like that of a 16 year old. - ½ mark
4. Just as the hump (kakud) is the highest part of the bull's body, Mount Girnar appears majestic since it is tall. / It appears majestic due to its height.
5. Sur means devs / Indra etc. - ½ mark  
 Asur means those who are not devs / the states of existence (gatis) other than devgati - ½ mark
6. Bhavya souls attain liberation by following His ajna / walking on His path / imitating Him.

**(VI) Mimansa****Marks: 20****1. Shri Naminath Jin's non-violence and victoriousness**

- a) Dravya hinsa - hurting someone / killing someone - ½ mark  
 Bhaav hinsa - creation of impure feelings like attachment in the soul - ½ mark

Why bhaav hinsa is given more importance - When someone does something without being careful - aware, the act is considered to be with the flaw of violence even if no one is hurt. / If one ends up hurting someone while acting with awareness, it is not considered to be with the flaw of violence. / Not having impure feelings of attachment etc. is important since dravya hinsa will stop automatically through that.

- 1 mark

- b) Because there is bathing with water / eating root vegetables / using fire in penances / long hair / crown / applying of ashes / deerskin / peacock feather / ornaments / weapons etc. / There is initiation of violence (arambh) and possessiveness (parigrah) in the activities and attire of these two ashrams. - 1 mark

- c) 1) He renounced clothes, ornaments, wealth etc. external possessions. / He embraced external renunciation. - ½ mark  
 2) He renounced delusion, attachment etc. internally. / He embraced internal renunciation. - ½ mark

- d) He does not need to cover His body with clothes because there are no sexual desires. / His digambar mudra indicates that He has won over lust. - ½ mark

Worldly beings carry weapons because they carry anger within, but Shri Naminath Jin's weaponless appearance indicates that He has destroyed fear and anger completely. / Worldly beings carry weapons to hurt others or hurt themselves when in a fit of anger. Shri Naminath Jin's peaceful, weaponless appearance indicates that He has won over anger. / His weaponless appearance indicates that He has won over anger.

- ½ mark

**2. Shri Neminath Jin's lotus feet**

- a) 1) Desirous of liberation / spiritual welfare. - ½ mark  
 2) Possessing supreme intelligence. - ½ mark

- b) The soles of His feet look like blossomed red lotuses. - 1 mark  
 The nails of His toes shine like the moon. / His toe ends glow in the brilliance of His moonlike nails. - 1 mark

- c) Shri Krishna / Vasudev - ½ mark  
 Balram / Balbhadra / Baldev - ½ mark

- d) 1) Diksha / Renunciation      2) Kevaljnan / Omniscience      3) Nirvan / Moksh / Liberation  
 Give ½ mark if one or two of these are written and one mark if all three are written.

**3. The ordeal (upsarg) on Shri Parshwanath Jin**

- a) In His youth, when Bhagwan Parshwanath was on an excursion with His friends, He saw Kamath performing the panchagni tap. With His avadhijan, He saw a snake couple burning in the fire and pointed it out. Kamath took it as a personal insult which led to an increase in His animosity towards Bhagwan. - 1 mark  
 Prabhu recited the Navkar Mantra to the dying snake couple which resulted in them becoming Dharnendra-Padmavati in the next birth. - 1 mark

- b) Meghmali used his astral powers (vaikriya labdhi) and created extremely wild, stormy, devastating weather and covered the sky with clouds as dark as the skin of the Tamala tree / dark blue clouds, and created heavy showers with lightning all around. - 1 mark

Dharnendra came in the form of a serpent, expanded his huge hood that was glowing with yellow lights, forming a canopy of protection over the head of Bhagwan Parshwanath. / Dharnendra covered Lord Parshwanath with the bower-shaped spread of a large number of serpent hoods, yellow like glittering flashes of light, just as the thunderclouds cover the mountain at the fall of the dark night. - 1 mark

- c) Prabhu neither had feelings of aversion towards Meghmali nor of attachment towards Dharnendra. / Prabhu remained equanimous. - 1 mark

#### 4. Shri Mahavirswami Jin's Shasan

- a) His Shasan was victorious not only in His times, but is victorious even in this fifth era (pancham kaal). - 1 mark

- b) 1) His teachings are with the word syat, whereas the absolutistic teachings are devoid of the word syat.  
 2) Shri Mahavirswami Jin's teachings are free of the conflict from the evident, inferred etc. proofs. The absolutistic teachings are full of contradictions from the evident and inferred proofs.  
 3) Shri Mahavirswami Jin's teachings are adorned with virtues like omniscience and He is the best preacher, whereas the absolutistic teachings are devoid of such virtues and those teachers cannot be considered genuine.

Give 1 mark if one of these is written and 2 marks if any two are written.

- c) Deluded (mithyadrashti) souls / Those who do not recognise His pure state. / Those devoid of devotion. / Those who have knots of delusion within. - 1 mark

Yet, Prabhu is worshippingable in the three worlds because

- 1) He is the greatest well-wisher of all beings in the three worlds. / He wishes for the spiritual welfare of all beings and preaches the path of liberation. - ½ mark  
 2) He resides on the siddhshila. / He has attained liberation illumined by the light of omniscience. - ½ mark

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