

Aum  
Shri Param Krupalu Devay Namah  
Natak Samaysaar  
Shibir - 3  
Utthanika (20-34)

**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) Match the following words with their meanings.**

**Marks: 5**

Give ½ mark for each correct answer.

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

**(II) Four statements have been given below for each of the six dravyas out of which one, two, three or four can be true. Identify all the statements that are true.**

**Marks: 5**

If all the true statements are identified correctly, give one mark. If only some of them are identified, give ½ mark. If any false statement is written as true, give 0 marks.

2. d

3. a, b, c, d

4. a, b

5. a, b

6. b, c, d

**(III) Fill the table below related to the seven tattvas.**

**Marks: 7**

Give ½ mark for each correct answer.

- |                                                            |                                   |
|------------------------------------------------------------|-----------------------------------|
| 1. (a) How to remove bacteria which are already present    | (b) Nirjara                       |
| 2. (a) What will be the form of pure milk                  | (b) How will my peaceful state be |
| 3. (a) What substances are in contact during disturbance   | (b) Ajeev                         |
| 4. (a) How did the bacteria get produced / mixed           | (b) Reason for disturbance        |
| 5. (a) Milk                                                | (b) Jeev                          |
| 6. (a) How to stop bacteria from getting produced or mixed | (b) How to stop new disturbances  |
| 7. (a) Nature of disturbance                               | (b) Bandh                         |

**(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. Liberation is attained through pure feelings. / Liberation is attained by destroying auspicious and inauspicious feelings. / Reduction in the intensity of inauspicious feelings and increase in the intensity of auspicious feelings gives heaven etc. higher gatis, but not liberation.
2. False. This quality is present only in pudgal dravya, not all jad dravya. / All jad dravya do not have this quality.
3. True.
4. True.
5. False. Kevali Bhagwan is without impure feelings.

**(V) Answer in one sentence.****Marks: 8**

1. If one feels everything is inferior compared to the soul - atmathi sau heen. / Jadthi, jagthi udasi tene atmavrutti thay chhe. / If one is detached towards jad. / If one is detached towards the world.
2. So that one understands the characteristics of the six dravyas and can distinguish (do bhedjnan) between them and the self. / Because knowledge of the six dravyas is helpful to experience the soul. / To show the glory of the self.
3. 1) You will walk on the path of liberation with speed. / You will stop giving excuses. - ½ mark  
2) There won't be any confusion. / There won't be any worries. - ½ mark
4. Even if one has a lot of theoretical knowledge of the ragas, if one cannot recognise the svar (tone) of the music, he is not a musician.
5. Bhaav samvar - creation of purity / shuddh upyogni utpatti - ½ mark  
Bhaav nirjara - increase in purity / shuddh upyogni vrudhi - ½ mark
6. Focusing on nirjara does not lead to nirjara. - ½ mark  
Focusing on the eternal unchanging nature leads to nirjara. - ½ mark
7. If one likes listening about the soul / experiences fountains of joy and enthusiasm in it / feels as if he is being talked about when the Enlightened One talks about the soul.
8. Karmas don't come from another region towards the soul. / The karmic molecules (karman vargana) that are present in the same region as the soul modify as karma.

**(VI) Answer in brief.****Marks: 10**

1. 1) First shraddha - Faith in Dev, Guru / Faith in the words of the Enlightened One  
2) Second shraddha - Faith in the essence of the tattvas (tattvarth)  
3) Third shraddha - Faith regarding the self and the non-self (sva-par)  
4) Fourth shraddha - Faith regarding the soul / faith regarding the self-derived from experience (atmani anubhavshe pratiti) / Faith that arises due to the experience of the self in the state beyond thoughts  
Give one mark if all four are correct, and ½ mark if one, two or three of these are correct.

In the first shraddha, importance of two things gets strengthened in the samagam of the Enlightened One:

- 1) His state (dasha) - ½ mark
- 2) His benevolences (upkar) - ½ mark

2. Bandh of paap - by inauspicious feelings / impure feelings / indulging in arta-raudra dhyān / having unpleasant feelings / disturbing thoughts on losing what one likes or upon association of something one dislikes. - 1 mark

- Fruits - 1) Lower forms of birth / born in hell, as an animal, in nigod - ½ mark  
 2) Worldly misery / unfavourable conditions / what is regarded unfavourable in the world - ½ mark

3. Example - The trader kept telling everyone that the businessman is not giving him money for his jewellery. The businessman, upon hearing this said that the money is ready, but the trader is not coming to collect it. - 1 mark

Parmarth - If one focuses on the self, he attains bliss, peace, but he doesn't do that. / Bliss and peace are ready to be experienced by turning one's focus, awareness towards the pure self but he doesn't turn within. - 1 mark

4. Example - A Saint gave a book with just blank pages to His disciple to open his thinking. - 1 mark

Parmarth - Swadhyay does not happen by reading ready-made thoughts. / Only a thought arising from within can take us within. / Our belief should be backed by thinking. - 1 mark

5. Example - When it was banned, to transport the rice from Kolhapur to Palanpur, one didn't need to be wary of the authorities for a thousand kilometres, he just needed to be careful at the border. - 1 mark

Parmarth - Mithyatva is just a modification of one samay, so to destroy the mithyatva prevailing since time immemorial, one needs to be careful for only one samay. / If one focuses on the self and does not create new mithyatva, it will be destroyed. - 1 mark

## **(VII) Mimansa - Vilas of jeev tattva**

**Marks: 10**

1. Patrank 438 - ½ mark

2. Example - A gold chain worn by a child seems very long, it reaches his stomach whereas if a youth wears it then it seems short but the chain is of the same length, it has not become shorter or longer. - 1 mark

Parmarth - The asankhya pradesh of the soul shall remain in all three periods of time - that is samta. They expand and shrink according to the body, but the number of pradesh of the soul do not increase or decrease by even one. - 1 mark

3. If ramta is considered as being engrossed in the nature of the self, then it becomes a distinctive characteristic of only the Enlightened Ones, not of all jeev. That is why this meaning is not apt. - 1 mark

A flower withers within a short time after it is plucked, because the soul has left it. The flower is beautiful because of the presence of the soul, hence the soul is ramniya. - 1 mark

4. The soul is above all because - if the soul is present first, only then can other things be known. / Nothing can be known if the soul is not present. / Even to know the inanimate, first the soul has to be present. /

Taking-giving, coming-going etc. is not possible without the soul. / Knowing, doing etc. is possible only if the soul is there. - 1 mark

5. Gyayakta means knowingness / capacity to know. - ½ mark

The knowingness is always there, it never stops. - ½ mark

Gyayakta is called a lakshan of jeev because it is only in jeev and not in any other dravya. / The distinction between jad and jeev is because of gyayakta. / That which knows is jeev, that which doesn't know is jad. - ½ mark

6. We often say "Today I slept happily" - there were no other causes of happiness (sukh) present there but the soul was present. Hence sukh is a quality of the soul. - 1 mark

7. Kevali Bhagwan knows the miseries of hell but does not experience them. Gyayakta is knowingness and vedakta is related to experiencing. - 1 mark

8. Sun, moon, gems etc. radiant objects are incapable of knowing themselves or of letting themselves be known. - ½ mark

Due to chaitanyata, the soul illuminates the self and others, it is capable of knowing itself and others. - ½ mark

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