

Aum
Shri Param Krupalu Devay Namah
Natak Samaysaar
Shibir - 4
Utthanika (35-51)

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 one of the options is written, or if its essence is captured in the answer.

(I) Choose the correct answer.

Marks: 5

Give 1 mark for each correct answer.

1. (c) Independent
2. (d) Good deeds (satkaryo)
3. (c) Virtuous
4. (d) Nirjara in ashubh bhaav
5. (a) Shantras

(II) Write the synonymous words given below in their appropriate place in the table.

Marks: 10

Give ½ mark for each correct answer.

Word	Synonyms	Word	Synonyms
1. Shuddh Jeev Dravya	Niranjan Parampurush	6. Satya	Samyak Uchit
2. Samanyapaney Jeev Dravya	Chetan Prani	7. Buddhi	Prajna Surti
3. Vichakshan Purush	Pandit Kovid	8. Akash	Kham Meghpath
4. Paap	Adhomukh Ashubh	9. Charitra	Acharan Saiyam
5. Vastu	Padarth Dhan	10. Darshan	Nirikshan Avlokan

(III) Write the word against its synonyms below.

Marks: 5

Give 1 mark for each correct answer.

1. Kaal
2. Jooth / Asatya
3. Muni
4. Moksh

5. Punya

(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. Siddha Bhagwan does not have karmas. / Siddha Bhagwan does not bind karmas.
2. False. One can do good deeds. / One can increase his detachment (vairagya). / One can invest in the higher. / One can stay untouched.
3. False. Natak Samaysaar is a scripture of dravyanuyog.
4. False. Natak Samaysaar will not show the soul distinct from swabhav.
5. True.

(V) Complete the sentences below.**Marks: 5**

Give one mark for each correct answer.

1. A sushishya is one who doesn't stay weak after meeting his Guru.
2. What you give will stay yours (aapo te aapnu).
3. One needs to expand his faith. / One will need faith.
4. No time is bad to correct a mistake.
5. Who is with you (tere saath kaun hai).

(VI) Answer in one sentence.**Marks: 10**

Give one mark for each correct answer.

1. 1) If we don't reach it, we are going somewhere else. / It has to be there. - ½ mark
2) We don't have to stop there. / If we get stuck there, we will miss moksh. - ½ mark
2. Parmarthik level - Wrong beliefs - ½ mark
Vyavaharik level - Selfishness - ½ mark
3. From the point of view of non-self (par) - Siddhshila / Siddhkshetra/ At the end of the three lok - ½ mark
From the point of view of self (swa) - The completely pure state of the soul / Purity in each of the asankhyat pradesh of the soul / Abode of happiness / State of supreme pure bliss / Becoming completely peaceful, calm - ½ mark
4. Muni - Kaaldharma - ½ mark
Kevali Bhagwan - Nirvan - ½ mark
5. Original Samaysaar granth - 9 adhikars - ½ mark
Natak Samaysaar - 12 adhikars - ½ mark

6. Prosperity (amirta) - through punya - ½ mark
 Generosity (udarta) - through effort / through worthiness - ½ mark
7. Instead of showing problems in everything, learn to be a problem solver. / Have the attitude of finding solutions to problems.
8. We should drop our laziness and cultivate virtues before old age creeps in. / We should make the most of our youth for spiritual progress.
9. We need to be ready to wait patiently in our spiritual journey. / Wait for God's prasad after praying.
10. We need to practise with a single-pointed focus. / Ignore everything else and keep your eyes on the goal.

(VII) Write the example in brief and explain its parmarth.

Marks: 10

1. Example - A couple was raising their adopted child lovingly. In some time, their own son was born. They started becoming partial towards their own son, he became dearer than the adopted son and they started ignoring the adopted son. They used to behave well with the adopted son as a formality, but internally they had no feelings for him. - 1 mark

Parmarth - Ignorant souls believe external associations to be their own and get attached to them. On meeting the enlightened one, they cultivate faith in the tattvas. Importance of the pure self increases and they start ignoring external associations. Even when doing bodily or worldly activities, they do it with self-awareness. There is no I-ness or my-ness in the body etc., external associations and in impure feelings, while there is identification with and love for the pure, conscious, eternal nature. - 1 mark

2. Example - A prisoner might have to do farming while in prison, and a farmer also does farming, but there is a difference between the two. The prisoner does it unwillingly and harbours no joy or sorrow about the crop, whereas the farmer does it with a lot of expectations and also harbours feelings of joy or sorrow. - 1 mark

Parmarth - The activities of the enlightened one and ignorant one might be similar, but there is a difference between them. The enlightened one does it only because of the manifestation of past karmas and is equanimous when situations change. The ignorant one does it with expectations like the farmer and also harbours feelings of joy and sorrow. - 1 mark

3. Example - A mad man was harassing villagers, so he was tied with a long rope to a tree at the outskirts of the village. When he calmed down, he was released but yet kept roaming around the tree. - 1 mark

Parmarth - One may listen to and intellectually understand about the pure self, but does not experience it due to his contrary habit since time immemorial. - 1 mark

4. Example - When people salute the king, the horse that is drawing the chariot becomes happy thinking that they are saluting him. - 1 mark

Parmarth - The ignorant one becomes happy when praised and appreciated, but he does not realise that all this is because of punya uday. - 1 mark

5. Example - A pigeon loves the cage, but a parrot yearns to be free even when it is in a gold cage. - 1 mark

Parmarth - Be it punya uday or paap uday, a mumukshu only yearns for liberation. - 1 mark