

Aum
Shri Param Krupalu Devay Namah
Natak Samaysaar
Shibir - 2
Utthanika (8-19)

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) For each question below, write the transliterated Gujarati word (e.g. Satpurush) in the answer. The first word (a) is to be written horizontally and the second (b) vertically.

Marks: 5

Give ½ mark for each correct answer.

1. (a) Ishtopadesh (b) Suresh
2. (a) Manyata (b) Chinta
3. (a) Nijpaksh (b) Nishchay
4. (a) Shravan (b) Ashrav
5. (a) Bharam (b) Gandhar

(II) Choose the correct answer.

Marks: 5

Give one mark for each correct answer.

1. (c) Vrajmishrit Hindi
2. (b) always, from the absolute viewpoint
3. (b) there are no wants
4. (d) by looking at their nature (dravyadrashti)
5. (a) might be seen amidst sensual pleasures

(III) Match the following words with their meanings.

Marks: 5

Give ½ mark for each correct answer.

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

(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. There is kartavyabuddhi. / There is no doership (kartabuddhi).
2. False. For a sadhak, the pure self is the only wonder of the world.
3. False. Shuddh vyavahar is not a creator (utpadak), but an expounder (pratipadak) of shuddh nishchay.

4. False. Due to self-realisation, He experienced His nature as distinct from the body, karmas and impure feelings. / The nature of the self is always distinct from the body, karmas and impure feelings.

5. True.

(V) Write only the parmarth of the examples below.

Marks: 5

Give one mark for each correct answer.

1. Samyagdrashti has such strong faith regarding the self that He does not need to even remember or think about it. / No manifestation of karmas or actions can change His belief. / His belief stays steady even in adverse situations.

2. Anubhav gets rid of delusion and helps attain samyagdarshan.

3. The enlightened one's bhog is also a cause of nirjara. / Even sensual pleasures are not harmful to the enlightened one, instead He profits spiritually.

4. When importance for the self increases, our mind (chitt) will stay glued to the self, and not in the world. / When importance for the self increases, the world feels unattractive.

5. Samyagdrashti has established I-ness with the pure self. Hence:

He does not derive joy from the non-self.

- ½ mark

He derives joy from the self.

- ½ mark

(VI) Write the meaning of the words below that express the glory of Natak Samaysaar.

Marks: 5

Give one mark for each correct answer.

1. It is an auspicious sign for those wanting to tread the path of liberation (mokshmarg). / It is like a ladder to liberation. / It is helpful for attaining liberation.

2. It helps vomit out the impurities (vikar) of karma. / It helps you distinguish yourself from impurities and focus on the pure conscious nature of the self.

3. Knowledgeable ones melt like salt in the water of Natak Samaysaar. / Pandits dissolve in the ocean of joy on imbibing Natak Samaysaar. / Mumukshu melts like salt. / Just like salt melts in water, enlightened ones get engrossed in the self. / Chittvrutti dissolves in atmaswaroop. / Their state gets engrossed in the nature of the self.

4. Those who have not attained the wings of this granth get trapped in the net of worldliness. / Those who have not attained the vision of Natak Samaysaar stay engrossed in impurities and suffer from transmigration. / Those who do not have these wings get trapped in external associations and changing states.

5. On listening to Natak Samaysaar, the doors of the heart open up. / Just as one can proceed if the blockade (fatak) at the railway crossing opens, the doors of the heart open up on listening to and reading this granth.

(VII) Answer in one sentence.

Marks: 5

1. Kukavi - whose poems increase attachment (raag).

- ½ mark

Sukavi - whose poems turn you towards the self.

- ½ mark

2. So that we can check ourselves. / To increase the glory of Samyagdrashti.

- 1 mark

3. Cunning due to deceit (maya). - ½ mark
Heart is inflamed due to anger (krodh). - ½ mark
4. Liberation (moksh) / Siddh Bhagwan / Jineshwar Bhagwan - ½ mark
Path of liberation (mokshmarg) / Jineshwar Bhagwan's path - ½ mark
5. Rani cannot bhare pani. If bhare pani, then she is not rani. - 1 mark

(VIII) Mimansa

Marks: 15

1. Humility and devotion of the Granthkarta

- (a) Example - A fool tries to cross the ocean with his arms even though there is a boat. - 1 mark

Parmarth - The Granthkarta says that I am not intelligent, yet have started this granth. Enlightened ones, other virtuous ones will make fun of me, call me a fool. / I have little intelligence. By starting composition of this granth, I am only showing off my foolishness. / I do not have the ability like that of an Acharya, yet I am embarking on the ambitious endeavour of making materialistic people, whose shravan is also poor,

dream of the glory and experience of the pure self. - 1 mark

- (b) Example - The children of the natives of a place learn the language spoken by staying with them. / A child quickly learns his father's language through close association with him. - 1 mark

Parmarth - My intellect is eager to express the knowledge that I have gained through Guru parampara. / This endeavour will be successful because my Guru has explained the meanings of this granth to me. My intellect is ready to express the same. / Having read the commentary by Shri Amrutchandracharya, Shri Rajmal Pandeji on the original granth, I am eager to express it. - 1 mark

- (c) 1. Sometimes it drives away wrong thoughts (kuvichar) by manifesting as right thoughts (sumati, suvichar, subuddhi).
2. Sometimes it becomes a pure flame and fills my internal world with light.
3. Sometimes, it makes me compassionate. / It manifests as compassion, kindness, friendliness to all.
4. Sometimes, it yearns for anubhav and makes my eyes steady. / By manifesting as a craving for the self, it makes my physical eyes and the eyes of knowledge - chitt turn towards the self.
5. Sometimes, it manifests as an arti and makes me turn towards the Lord.
6. Sometimes, it speaks beautiful words, stotras. / It manifests as speech and composes scriptures.
Give ½ mark if any one of these is written and one mark if any two are written.

2. The method (vidhi) of anubhav

- (a) Example - While checking the mobiles in a box, there is a thought of "this is not mine" on seeing someone else's mobile and "this is mine" on seeing your own mobile. - 1 mark

Parmarth - There are two types of tattvanirnay:

- 1) Negation, negative (nastiroop) - I am not the body etc. - ½ mark
2) Assertion, positive (astiroop) - I am the pure consciousness. - ½ mark

- (b) Example - After creating a flame the matchstick itself also gets extinguished. - 1 mark

Parmarth - After thinking, contemplating on the self, doing bhedjnan even the mind gets tired and pauses. That is when one experiences the self. / Thoughts about the self, create the flame of meditation and the mind pauses, thoughts stop too. - 1 mark

(c) It believes itself as the pure self / eternal self. - ½ mark

It does not believe itself as the state of peace - joy. - ½ mark

3. Glory of anubhav

(a) Give ½ mark for each row if both the example and parmarth are correct. Else, give 0 marks.

	Example - whose seva by faithful wife (pativrata stri)	Parmarth
Shuddh nishchay	1. Husband	2. Anubhav
Shuddh vyavahar	3. Mother-in-law	4. I am only the knower. / I am eternally pure. / I am devoid of bondage and liberation.
Ashuddh vyavahar	5. Guests	6. I am with attachment (raagi). / I am with aversion (dweshi). / I am incomplete.
Vyavaharabhas	7. Neighbours	8. I am human. / I am a five-sensed being.

(b) Just as panchamrut bhojan gives joy to worldly people, anubhav too gives supreme satisfaction, contentment. / Just as one feels happy on having panchamrut bhojan, one experiences joy on being engrossed in the self. - 1 mark

Panchamrut bhojan creates impure feelings (vikar), whereas anubhav gives pure joy. - 1 mark

(c) Because even a sinner becomes pure on doing pilgrimage of anubhav. / Getting engrossed in the eternal, conscious nature is the true pilgrimage. / The self is an abode of purity. - 1 mark

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