

**SHRIMAD RAJCHANDRA NIJABHYAS MANDAP AND VIHAR BHAVAN TRUST**  
**(AHMEDABAD-VADVA-IDAR)**  
**“SHREE ATMASIDDHI SHASTRA COMPETITION”**  
**QUESTION PAPER PART-1**

<b>QUESTION 1: Fill in the blanks</b> <b>(10 Marks)</b>	
(1) Kar _____ to paam. <b>OR</b> If you _____, you will realize it	
(2) Atmadi _____, jeh nirupak shastra <b>OR</b> The scriptures dealing with _____ of the soul is the recourse in absence of Guru	
(3) Athva prerak te ganye, _____ dosh prabhav <b>OR</b> If _____ is conceived as inspirer, he would be subject to impurity	
(4) Atma sat chaitanyamay, _____ rahit <b>OR</b> Everlasting conscious soul, devoid of _____ is the path	
(5) _____ je kalpana, te nahi sadvyavahar <b>OR</b> _____ concepts are not the right practice	
(6) Pachhi shubhashubh karmana, _____ nahi koy <b>OR</b> Without God, no place to bear the _____ of good and bad deeds	
(7) Pamey sthanak _____, ema nahi sandeh <b>OR</b> Contemplating over the earlier stages, and acting accordingly, he would surely attain the _____ stage.	
(8) Bhaavkarma nij kalpana, matey _____ <b>OR</b> Thoughtful reflection (Bhav Karma) originates in the soul and hence it is _____	
(9) Atma _____ nitya chhe <b>OR</b> As a _____, the soul is eternal	
(10) Panche uttarthi thayu, _____ sarvang <b>OR</b> The first five replies have entirely _____ my doubts	
(11) Uday thay _____, vitrag pada vaas <b>OR</b> With the advent of the right _____, one stays in the totally detached state	
(12) Atma sada asangne, karey _____ bandh <b>OR</b> The soul is always unbound and _____ creates bondage	

<b>QUESTION 2: Is this True or False?</b> <b>(10 Marks)</b>	
(1) Bondage and liberation is just an illusion.	
(2) Supreme intelligence in a largebody andless intelligence in a thin body (with reference to Atmasiddhi Shastra)	
(3) Dry intellectualists (shushkijnani) and lifeless ritual lists (kriyajad) are not considered assectarians (matarthis).	
(4) Soul is not indestructible, it is destroyed on separation from the body.	
(5) What can I offer at Your feet, O Lord! The soul is trivial compared to everything.	
(6) It is necessary to consider God as the giver of fruits.	
(7) The absolute point of view (nishchay naya) and relative point of view (vyavahar naya) both are needed together in the path of liberation.	
(8) Atmasiddhi Shastra talks about the passion of greed.	
(9) Time (kaal) is not mentioned in Atmasiddhi Shastra	
(10) Substances are momentary and change every moment, thus the soul too is only momentary.	
(11) The scriptures dealing with existence of soul etc. are a helpful support to worldly souls when they do not have the association of a living Sadguru.	
(12) One who does not ignore the instrumental cause in the name of the material cause will not remain in delusion.	
(13) Mighty enemies like deceit etc. get destroyed with slight efforts by taking refuge of a Sadguru.	
(14) Staying focused on conduct (vyavahar), practise the absolute means (nishchay sadhan).	

<p>(13) Ashubh karey narakadi fal, _____ na kyay <b>OR</b> <i>Good deeds result in heaven and bad deeds result in hell, thus nowhere be</i></p>	<p>(15) Without any discrimination of caste and attire, the one who only knows the path prescribed by the Enlightened Ones, will attain liberation.</p>
<p>(14) Mool hetu e margno, samje koi _____ <b>OR</b> <i>Only a _____ can understand the original intent of the path</i></p>	<p>(16) In the eyes of the Enlightened Ones, the path of supreme truth or liberation is the same in all times.</p>
<p>(15) Abadhyा anubhav je rahey, te chhe _____ <b>OR</b> <i>Retained unobstructed experience is the essence of the _____</i></p>	<p>(17) If an inquisitive aspirant (Jignasu) receives the preaching of the Sadguru, he can attain Self-realisation.</p>
<p>(16) _____ na utpatti laya, kona anubhav vashya? <b>OR</b> <i>On whose experience do emergence and extinction of _____ rest?</i></p>	<p>(18) He, who verbally talks of knowledge and is internally detached, is not betraying the Enlightened One.</p>
<p>(17) Shu samje _____ ke, fal parinami hoy? <b>OR</b> <i>How can the _____ understand the consequential result?</i></p>	<p>(19) Someone, sometime experiences that consciousness arises from lifeless matter and inanimate matter is created from consciousness.</p>
<p>(18) _____ vaat chhe shishya aa, kahi sankshepe saav <b>OR</b> <i>Disciple! this is rather _____ phenomenon and is said here very briefly</i></p>	<p>(20) Shrimad Rajchandraji has woven the preachings of infinite Tirthankars as verses of Atmasiddhi Shastra.</p>
<p>(19) E j dharmathi moksh chhe, tu chho _____ <b>OR</b> <i>Only that religion leads to liberation and you are _____</i></p>	
<p>(20) Te padni sarvangta, _____ nirdhar <b>OR</b> <i>The totality of six Fundamentals constitutes the sure path to _____</i></p>	

### QUESTION-3 : Choose the correct answer

(10 marks)

1. Which of these is not discussed in Atmasiddhi Shastra?
  - (a) Lifeless ritual list (kriyajad) (b) Truth seeker (mumukshu)
  - (c) Living being without mind (Asangni soul) (d) Dry intellectualist (shushkijnani)
2. As a resolution to the doubt regarding which Fundamental Truth, has the Sadguru elucidated the highest number of verses?
  - (a) 1<sup>st</sup> (b) 3<sup>rd</sup>
  - (c) 6<sup>th</sup> (d) 2<sup>nd</sup>
3. Which of these does not apply to lifeless ritualist (Kriyajad)?
  - (a) Engrossed in external rituals (b) Negates the path of knowledge
  - (c) Without inner discrimination (d) Understands the nature of his tendencies
4. Which of these does not apply to the soul? (as per the reply to the 3<sup>rd</sup> and 6<sup>th</sup> doubt)
  - (a) Existing (sat) (b) Devoid of all illusions (sarvabhas rahit)
  - (c) Consciousness (chaitanyamay) (d) always absolutely non-attached (sada keval asang)

5. Who is the one doubting the existence of the soul?

- (a) Aspirant (mumukshu) (b) Sectarian(matarthi)
- (c) Soul(atma) (d) Seeker of Truth (atmarthi)

6. If the soul is aware, then what is it the doer of?

- (a) Karma (b) Own nature
- (c) God (d) All of the above

7. Which of these is not part of the Six Fundamental Truths of the soul?

- (a) It is the receiver of consequences (b) It can be liberated
- (c) It is not eternal (d) It exists

8. Which of these were presented as a doer of karmas in the doubt regarding the 3<sup>rd</sup> Fundamental Truth?

- (a) Karma (b) Own Nature
- (c) God (d) All of the above

9. How does one attain Self-realisation?

- (a) 4 characteristics like subsidence of passions etc. (b) Sadguru's preaching
- (c) Inner work (antarshodh) (d) All of the above

10. What is the result of restraining self-willed behaviour (swachhand)?

- (a) Respect in society (b) Liberation
- (c) Expertise in religious rituals (bahya kriya) (d) None of the above

11. Which characteristic was described by which to recognise the soul?

- (a) Five senses (b) Sword
- (c) Body (d) Evident consciousness

12. In the 6<sup>th</sup> doubt, what thoughts does the disciple have?

- (a) Infinite karmas (b) Several opinions
- (c) Caste and attire (d) All of the above

13. Characteristic(s) of a sectarian(matarthi)

- (a) External renunciation without enlightenment (b) Stays away from living true Guru
- (c) Lack of subsidence of passions (upsham) and detachment (vairagya) (d) All of the above

14. Characteristic(s) of the true nature of the Self

- (a) Eternal without death and old age (b) As the body
- (c) Form of Karmas (d) All of the above

15. Characteristic of a truth seeker (atmarthi)

- (a) Follows the Sadguru's commands by unison of mind-speech-body
- (b) Has neither straightforwardness nor impartiality
- (c) Has studied the scriptures
- (d) None of the above

16. The reason for having spent infinite time in worldly existence

- (a) Association with body etc. (b) Auspicious (shubh) and inauspicious (ashubh) feelings
- (c) karmas (d) None of the above

17. How is the soul described in the 1<sup>st</sup> doubt?

- (a) As the breath (b) As the senses
- (c) As the body (d) All of the above

18. How is the state of the Enlightened One?

- (a) Detached (b) Supremely Peaceful (c) Believes the world as a delusion (d) All of the above

19. How was the soul described in the 2<sup>nd</sup> doubt?

- (a) Indestructible (b) Of the nature of knowledge
- (c) As the body (d) None of the above

20. Characteristic of the dry intellectualist (shushkijnani)

- (a) Understands the nature of bondage (b) Does not call liberation as imaginary
- (c) Does not behave under delusion (d) None of the above

**QUESTION 4 : Match the Pairs, from Column-A and Column-B**

**(5 Marks)**

<b>A</b>	<b>B</b>
(1) Truth seeker (atmarthi)	(a) Equanimity – forgiveness (samta-kshama)
(2) Remedy (aushadh)	(b) Inner compassion (antar daya)
(3) Inquisitive (jignasu)	(c) Servitude (dasatvabhaav)
(4) True Guru (Sadguru)	(d) Drowns in the ocean of transmigration (boode bhavjalmahi)
(5) Lifeless ritualist (kriyajad)	(e) Unique speech (apurva vani)
(6) Disciple (shishya)	(f) External rituals (bahya kriya)
(7) Sectarian (matarthi)	(g) Searches for association of a Sadguru (shodhe Sadguruyog)
(8) Aspirant (mumukshu)	(h) Contrary to the Sadguru (Sadguru vimukh)
(9) False guru (asadguru)	(i) Forsakes the right practices (lope sadvyavaharne)
(10) Dry intellectualist (shushkijnani)	(j) Contemplation – meditation (vichar – dhyan)

**QUESTION 5 : Answer in 1 or 2 Words**

**(10 Marks)**

1. One who understands appropriately and acts accordingly.
2. The soul and body appear to be the same.
3. Acceptable conduct is conduct which leads to what?
4. Uninterrupted experience of one's absolute pure nature.
5. The reason for varying degrees of anger etc. In snakes etc.
6. What kind of effort is needed if one wishes to attain the supreme truth?
7. What kind of a person will not attain the inclination for soul awareness?
8. In how many verses is it said that soul and body are separate just like the sword and the sheath?
9. Detachment (vairagya) etc. is fruitful when it is accompanied with what?

10. Karma modifies according to its own nature and is eliminated after giving fruit. In that process who is not needed?
11. The arising of the right thought process (suvicharna) leads to an understanding of what?
12. Which is the main karma amongst the infinite types of karmas?
13. With the realisation of the true Self lying within (nij pada nijmahi lahyu), what was eliminated?
14. Who has knowledge of the subject matter of all five senses?
15. In the doubt expressed by the disciple, without whose existence does he say, there can be no order in the world?
16. On the eradication of what does one not remain the doer (karta) and receiver(bhokta) of karma?
17. Whose nature is not to inspire?
18. Which famous scholar called Atmasiddhi Shastra as the Gita of the Jains?
19. In which Ashram is the Shrimadji's original handwritten Atmasiddhi Shastra preserved?
20. "True monkhood is where there is Self-realisation" (atmajnan tya munipanu). This verse of Atmasiddhi Shastra is authenticated by which Jain Canon (Agam)?

## **QUESTION PAPER PART-2**

### **QUESTION-6 : State the Difference in 1 or 2 Sentences of ANY FIVE**

**(5 Marks)**

1. Lifeless ritual list (kriyajad) and dry intellectualist (shushkijnani)
2. Own-nature (aap swabhav) and doer of karmas(karma-prabhav)
3. State of Enlightenment (jnandasha ) and state of spiritual practice (sadhandasha)
4. Identification with body (dehadhyas) and state beyond the body (dehatit dasha)
5. State with karma (karmabhaav) and liberation (mokshbhaav)
6. Disease of the body (Deh rog) and disease of delusion (antar rog)
7. Path of bondage (bandhno panth) and path of liberation (mokshno panth)
8. Preaching (knowledge) and dispassion (vitrugta)

### **QUESTION-7 :Answer in 1 or 2 Sentences**

**(16 marks)**

1. Due to which two reasons has Shrimad Rajchandraji explained the path to liberation in Atmasiddhi Shastra?
2. Give the four characteristics of the sectarian's (matarthi) miserable state.
3. The bondage of karma arising from anger etc. (krodhadi) can be destroyed by forgiveness etc. (kshamadi). What should be understood by both the 'etc.'(adi)?
4. Why did Shrimad Rajchandraji feel such compassion to compose Atmasiddhi Shastra?
5. Explain the verse – "Sarva jiva chhe siddha sam - all souls are like Liberated Ones ..."
6. Why is more importance given to living Sadguru (pratyaksh Sadguru) as compared to the obligations of the non-present omniscient Lords (paroksh Jin upkar)?
7. Why is it surprising that soul doubts the existence of itself?
8. Adream lasting a million years vanishes in a moment by awakening..." What is Shrimad Rajchandraji explaining through this?
9. What happens when the soul dissociates from the bodyetc. Associations completely and forever?
10. What is the reason for infinite suffering and how can it be eliminated?
11. What was the answer given by the Guru, when the disciple asks, "Which caste and dress

lead to liberation (Kai jatima moksh chhe, kaya veshma moksh)?"

12. Which example is given to explain that there cannot be an effect without a cause?
13. What happened after the Sadguru said, "Conclusions of all the Enlightened Ones are covered herein."
14. Which are the principal causes of the knots of karma?
15. What happens when one gives up his opinions and surrenders at the Feet of a Sadguru?
16. 'Atmasiddhi Shastra' has been translated into which 7 languages?

**QUESTION 8 : Answer in 2 to 3 lines as per your own understanding**

**(10 marks)**

1. How did Shrimad Rajchandraji ask us to logically conclude that the soul is eternal?
2. Why have the characteristics of the sectarian (matarthi) and truthseeker (atmarthi) been described?
3. How has it been explained that the soul is the doer karmas?
4. How does a sectarian (matarthi) and a truth seeker (atmarthi) behave while in association with true Guru?
5. How does the disciple express his extreme respect towards the Guru?

**QUESTION-9 : Answer in 5 to 6 lines**

**(24 marks)**

1. Explain the 3 stanzas related to self-willed behaviour (swachhand)
2. About the creation of Atmasiddhi Shastra, please provide the following :  
Indian lunar calendar date (Tithi), Western calendar date, day, time, place, duration of composition, number of verses, on whose request, reason, how many copies made and to whom the copies were given.
3. How is it explained through the Six Fundamental Truths that the soul itself is responsible for its worldly existence and liberation, and no one else?
4. Show why the emergence of right thinking (Suvicharna) is absolutely necessary in the path of liberation?
5. Explain the state of the Enlightened One on the basis of verses of Atmasiddhi Shastra.
6. Describe the feelings of the disciple after attaining Self-realisation.
7. What did you learn and gain by preparing for this exam on Atmasiddhi Shastra?
8. Explain in detail which verse of Atmasiddhi Shastra touched you the most and how it has been beneficial in your spiritual pursuit.