

Om
Shri Param Krupalu Devay Namah
Kathopanishad
Shibir-3
Adhyay-1 Second Valli Shloks 1-13

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) Choose the correct answer.

Marks: 5

Give one mark for each correct answer.

1. (b) outward tendency
2. (a) inner joy
3. (c) due to discretion (vivekjanya)
4. (d) satsang
5. (b) is beyond the reach of the senses

(II) Match the examples given below with their paramarth.

Marks: 5

Give ½ mark for each correct answer.

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

(III) Answer in one or two words.

Marks: 5

Give one mark for each correct answer.

1. Happiness / more happiness
2. Right choice / choosing shrey
3. Death / Yam / birth-death
4. Goose (hans)
5. Eternal / unchanging / beyond time

(IV) One of preyas and shreyas is written in the table below. Write the corresponding preyas/shreyas in the space next to it.

Marks: 5

Give one mark for each correct answer.

1. Doing that which is beneficial / uplifting / right.
2. Deviating from the higher purpose / living a luxurious life.
3. That which destroys sensual desires / delights the soul.
4. Feels joyful in the beginning, but results in infinite misery.
5. Wanting to introspect and improve / wanting to change within / glad acceptance.

(V) Write true or false. Give reason if false.

Marks: 5

Give one mark for each correct answer.

If False written, but reason is not written or incorrect reason is written – give 0 marks.

For True, no reason is expected.

1. True.
2. True.

3. False. If one has sensual desires, he won't be able to understand the teachings regarding the self. / One with sensual desires can listen to teachings regarding the self.
4. False. The soul is not seen at that time. / The soul cannot be seen like other objects. / He experiences Himself as the pure self.
5. False. It stays pure despite being in the midst of thoughts and defiling instincts.

(VI) Answer in one sentence.

Marks: 10

Give one mark for each correct answer.

1. Common people are not capable of thinking about the welfare of the soul. / They do not have the ability to discern between the truth and non-truth. / They have not cultivated a strong determination through satsang. / People generally run after the majority. / They come under peer pressure and follow others. / It takes courage to go against the flow of the majority. / Only those who have cultivated worthiness can choose shrey.
2. It will help us realise that just as the toys that we used to like then feel worthless now, the wealth, power, family etc. that we consider pleasurable right now are also worthless.
3. A self-realised Guru and worthy disciple / A qualified Teacher and a qualified student / A proficient Teacher and proficient student.
4. Avidya doesn't mean less knowledge. - ½ mark
Avidya means delusion, ignorance. - ½ mark
5. One who believes himself and makes others believe that he is knowledgeable due to scriptural knowledge. / One who is governed by delusion and desires, yet pulls others away from spirituality due to his ego etc. / A dry intellectualist or asadguru who falls himself and leads others to their downfall.
6. Those who are foolish / ignorant / immature / materialistic.
7. Classwork - attentive listening - ½ mark
Homework - introspect / reflect / contemplate / internalise - ½ mark
8. There is no clarity in his teachings due to lack of experience. / His knowledge is bookish and he speaks from assumptions. / One who believes himself to be a mortal man cannot make others realise their Godliness. / He memorises the scriptures and speaks from his imagination.
9. He becomes bereft of both worldly pleasures and higher joy.
10. One transcends happiness and misery, becomes detached, jivanmukt through adhyatmayog. / If there is no desire for the external, one becomes detached. / Due to dispassion, subsidence and turning within one becomes equanimous, steadfast in witnessing mode. / The Enlightened one stays detached even while performing worldly duties.

(VII) Answer in brief.

Marks: 10

1. 1) Do I want to work inside or outside?
2) Do I want to see this calamity as an opportunity to grow or as a chance to react?
3) Do I want to harbour bitterness or express gratitude?
Give one mark if any one is written, 1½ marks if two are written and 2 marks if all three are written.
2. 1) Both paths lead us to their specific goal. / Shrey binds us with liberation and preya binds us with transmigration. - 1 mark
2) Auspicious and inauspicious both cause bondage because there is doership and expectation of results in them. / Following the auspicious path with expectations leads to the bondage of heaven, birth-death. - 1 mark

3. 1) One needs the rare human birth for it.
 2) Attainment of the senses is needed.
 3) Association of a qualified Teacher is needed.
 4) Interest of listening is needed.
 Give ½ mark for each point.

4. 1) He should be self-realised and should have imbibed the essence of all the scriptures. / He should be brahmanishth and shrotriya. / He should have direct experience of the self.
 2) He should be ready to speak. / He should be courageous to express His experience.
 3) He should be skilful in His matter and methodology. / He should possess the skill to make the topic interesting and inspiring.
 4) One should not try to recognise Him through His external appearance.
 Give ½ mark for each point.

5. ▪ I find the world a source of happiness, but it might not be.
 ▪ There is no happiness in the world, it is only my delusion.
 ▪ Happiness lies within only, but I don't feel so.
 ▪ Happiness lies within only, and even I feel so.
 Give ½ mark for each point. The answer should be in this order only.

(VIII) Explain how Yamraj praised Nachiketa in this valli.

Marks: 5

1. May I attain a worthy disciple / enquirer like you. - 1 mark
2. When he was a sadhak, Yam was tempted by heavenly pleasures and attained the transient position of Yam through rituals like yajna etc. - 1 mark
 Praising Nachiketa, He said that you did not waver in the temporary temptations I offered you, but instead chose the permanent, the knowledge of the Self. Your dispassion is much higher than the dispassion I had when I was a seeker. - 1 mark
3. Example - At certain airports, the doors open automatically for us. - 1 mark
 Parmarth - Yamraj says that because of his worthiness, discretion, dispassion, desire for liberation etc. Nachiketa is worthy of self-realisation and the doors of the inner mansion, liberation are wide open for him. He will be able to attain it easily and effortlessly. - 1 mark

* * *