

Om Shri Param Krupalu Devay Namah

Patrank – 166

Hitshiksha 1, 2

WORKSHEET

Marks : 100

Name:

Tel. No.:

Group:

(I) Certain half-words are given below. For each of the questions below, join two of them and answer in one word. (e.g. Anu, Bhav = Anubhav)

Marks : 10

(Dev, Sat, Ahan, Atma, Purush, Ran, Guru, Jnan, Jag, Kar)

1. What is more important than acharan (practice)?
2. What have I come to Sadguru to break, not decorate?
3. Which word indicates Sadguru is God for me?
4. What does the asadguru lack, due to which his refuge is negated?
5. You cannot get a husband but can only get a boy.
Likewise, who will I get to surrender to?

(II) Choose the right answer.

Marks : 10

1. At, Param Krupalu Dev had said for seekers to memorize something everyday.
(a) Idar (b) Vaso (c) Uttarsanda
2. The peace experienced due to reduction in desires, passions, thoughts is sukh.
(a) aupcharik (b) aupshamik (c) atmik
3. Thinking with a negative judgement is
(a) sandeh (b) shanka (c) tark-vitark
4. By accepting Sadguru's ajna, we will develop the virtue of vivek (discrimination).
(a) with our intellect (b) with our heart (c) as a formality
5. The sukh in the beauty of is actual.
(a) rose (b) cactus (c) neither rose, nor cactus

(III) Match the columns.

Marks : 10

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|--|--------------------------------------|
| 1) My mistake | a) Vishtano keedo (insect of faeces) |
| 2) Worthless life | b) Snapping of fingers |
| 3) Strength of mithya (false) | c) Crying in the jungle |
| 4) Preaching to someone without a yearning | d) Himalaya |
| 5) Success easily and quickly through supreme love | e) Beggar's dream |
| 1) 2) 3) 4) 5) | |

(IV) Write whether the statement is true or false. Give reason if false.

Marks : 10

1. In the first hitshiksha Param Krupalu Dev has preached giving up of all objects of mayik sukh.

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2. If one feels there is a difference between Sadguru and scriptures, he should correct the sentences of the scriptures.

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3. Maintaining the comforts of the body and mind, and having complete surrendership towards Sadguru - both are not possible together.

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4. It is possible that there are desires even if there are no material objects, but it is not possible that there are material objects but no desires.

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5. Right following of ajna happens when one sees infinite benefit in ajna and vibhav (impurities).

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(V) Explain the words of the patra.

Marks : 10

1. Either there is sukh, or there is no sukh. Then what does "mayik sukh" mean?

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2. Jyarthi e vakya shravan karyu

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3. Kram

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4. Shodh

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5. Manthi arpanbuddhi

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(VI) Answer in one sentence.

Marks : 10

1. Which four things did Pujya Gurudevshri show for right shravan (listening) to attain Self-realisation?

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2. What will we do if we see material objects as garbage, and if we see them as gold?

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3. Explain the relation between the first and second hitshiksha.

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4. Explain the meaning of Sadguru becoming the strongest attraction in life.

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5. Which talks of Sadguru do we accept easily, and which ones are we unable to accept?

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(VII) Answer in brief

Marks : 20

1. Why did Pujya Gurudevshri stress on feelings for changing abhipray (beliefs)? Explain the process of changing abhipray in short.

2. Making a list when looking for a girl. Write this example in short and explain shodh of Sadguru.

3. Tibet-heaven. Write this example in short and explain why one should not work as per matikalpana (own imagination).

4. Why did Pujya Gurudevshri take the topic of nishkamta for explaining nishankta? Explain the two types of sakamta.

5. How does mayik vasnana abhav (annihilation of illusory passions) happen through following of ajna?

(VIII) Correct my wrong concepts related to "Giving up all kinds of desires for illusory pleasures".

Marks : 20

1. The lady is beautiful, therefore I am attracted to her.

2. a) There is sukh in sensual pleasures because I can experience the sukh.

b) The one who does not have sensual pleasures is not sukhi.

(resolve both points along with an example)

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3. Even though there is dukh after indulging in sensual pleasures, but till then there is no dukh. (Give any four points).

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4. Behind kramno abhyaas, Param Krupalu Dev's deeper meaning is to drop the things with more intensity first and then those with less intensity.

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5. At the end, one has to renounce sense objects anyway, so there is no need to correct my understanding. There is no harm in directly renouncing things.

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From the above explanations, it is my firm decision that without giving up all kinds of desires for illusory pleasures there is no freedom and I will practise the kram from now itself.