

Aum
Shri Param Krupalu Devay Namah
Kathopanishad
Shibir - 6
Adhyay - 2 First Valli
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) necessary
2. (c) master of one
3. (a) immortality (amarpad)
4. (c) itself and the external
5. (a) to be known (jney)

(II) Match the points given below with verses of Shri Atmasiddhi Shastra.

Marks: 5

Give one mark for each correct answer.

1. c 2. e 3. a 4. b 5. d

(III) Answer in one or two words.

Marks: 5

Give one mark for each correct answer.

1. Eyes
2. Liberation / self-realisation
3. Child / childish
4. "this" (aa)
5. Their nature / substance (dravya)

(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. The knower does not get destroyed. / It gets hidden/forgotten.
2. True.
3. False. The waking state is also destructible.
4. False. None of our paap can stay hidden - even if people don't come to know about them, they still leave an impact on the mind. / It is not possible to save oneself from the fruits of karma.
5. False. One who sees differences has to go on a journey from death to death. / One who sees commonness does not have to go on a journey from death to death.

(V) Explain the meanings of the words given below.**Marks: 5**

Give one mark for each correct answer.

1. Moving towards the external / moving away from the soul / leaving the soul wandering in sensual pleasures / wandering in the world
2. Hole / door / opening / through which what is within can go outside
3. Discerning / wise / intelligent / true seeker / atmarthi
4. This is really that / what you had asked that is definitely this only / this is that substance about which you had asked / this alone is your nature / this is you
5. One with paurushatva / one with strength / who makes efforts

(VI) Answer in one sentence.**Marks: 5**

Give one mark for each correct answer.

1. Because the sense organs jut out of the body like branches from a tree. / The eyes, nose, ears protrude outwards from the body.
2. The medium of senses is necessary for knowledge of the world, hence it is called indirect (paroksh).
- ½ mark
No medium or senses are necessary for knowledge of the self, hence it is called direct (pratyaksh).
- ½ mark
3. I am the body, senses. I know through them. / While focusing on the known, the knower is forgotten.
4. The nature of both is common.
The difference is in their upadhi / paryay / states.
- ½ mark
- ½ mark
5. It is self-illuminating - it doesn't need any fuel which creates smoke. / It is a pure flame of knowledge which cannot be obstructed by anything. / It is a conscious entity without thoughts.

(VII) Correct the false understanding in the statements below.**Marks: 5**

Give one mark for each correct answer.

1. Nothing has to be done in the senses/eyes, but it means stopping the energy from going outwards through the senses and turning it inward.
2. Only a pure mind can turn towards the self. / It is necessary to purify the mind and turn it towards the self before going beyond the mind. / One cannot progress in the sadhana journey if the mind is unsteady, impure. / Purity of mind is the first step in the sadhana journey and going beyond the mind is the second step.
3. Even though one sees all as the same, the behaviour with each has differences. / Even though one sees them as the same, the behaviour is appropriate from a practical point of view. / One behaves appropriately while seeing oneness.
4. Water is formless, yet takes the shape of its container. It appears to be of the shape of a pitcher or of a bucket when it is in a pitcher or in a bucket respectively.
5. He was already Brahma, but believed himself to be the body / mind / upadhi / modifications (paryay) due to ignorance. When ignorance is dispelled, in the light of knowledge, the truth is realised that I was - am - will always be the pure soul / Brahma. / He doesn't become Brahma - he experiences that he already is Brahma.

(VIII) Answer in brief.**Marks: 10**

1. Example - By putting the obstacle of a dam in front of a stream flowing outside, the water stops getting wasted. A lake is formed and the collected water can be used for irrigation, navigation, and electricity production. - 1 mark

Parmarth - By withdrawing the senses, the energy that was flowing outwards stops getting wasted. It gets accumulated which is helpful for spiritual practice. - 1 mark

2. Example - Someone who says that he is renouncing the Taj Mahal is considered a fool. The Taj Mahal was never his, so how can he renounce it? - 1 mark

Parmarth - The eagerness of renouncing external objects is foolishness, because we do not own them, rather we have never acquired them. Once we understand this fundamental truth, attachment for the external is renounced. - 1 mark

3. Example - A lady told her husband that she had borrowed two jewels from her neighbour, but she doesn't want to give them back because she really likes them now. The husband told her that she should return them because they aren't hers. The lady then said that God has taken back the two jewels (children) He had given us, so we should not be sorrowful. - 1 mark

Parmarth - The Enlightened Ones do not grieve in any situation. / Even in changing situations, the state of the Self-realised One stays steady. / The one who knows Himself as the knower, separate from all the states, who is Enlightened goes beyond sorrow. - 1 mark

4. Example - When Junaid asked Rabia about the cancellations in her copy of the Quran, she said that after experiencing Allah it is not possible for me to hate Satan, hence I have cancelled that sentence in my copy. / My state is now such that some instructions of the Quran do not apply to me. - 1 mark

Parmarth - After experiencing sameness in all, one sees God in everyone and there is no feeling of criticism or disgust towards anyone. / As one progresses on the path, the form of spiritual practice changes. - 1 mark

5. Metaphor - The rain falling on the mountaintops flows into the valley below as different streams, but in reality it is one mass of water. - 1 mark

Parmarth - The one who does bheddarshan sees diversity because of name, form, paryay etc. whereas the one who does abhedarshan sees sameness in all. / All souls are the same, but the ignorant one focuses on the body, states etc. and sees many differences. The discerning one sees all as one nature. - 1 mark

(IX) Explain the significance of the worship of fire shown in this valli based on the questions below.**Marks: 5**

Give one mark for each correct answer.

1. Brahma / Supreme soul / pure consciousness

2. Its nature is to rise upwards. / The earth pulls everything towards itself, but cannot pull the flame of the fire downwards. / Even if you invert the lamp, the flame rises upwards. / In association with fire, water leaves its natural attribute and rises up as steam.

3. Brahma / Supreme soul is hidden in us, it only has to be manifested. It does not have to be created.

4. Listening - contemplation - meditation / sadhana / spiritual practices / austerities / efforts

5. How a pregnant woman protects her womb / pregnant woman

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