

Om
Shri Param Krupalu Devay Namah
Kathopanishad
Shibir - 2
Adhyay-1 First Valli Shloks 20-29

Model Answer Paper

Marks: 50

While checking the paper, follow the points in the Model Answer Paper. 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 1 mark for each correct answer.

1. (a) Fruit of self-realisation
2. (c) A purified mind
3. (b) comforts
4. (a) Narrator
5. (d) Those who improve themselves

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

Marks: 5

Give ½ mark for each correct answer.

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

(III) Answer in one or two words.

Marks: 5

Give 1 mark for each correct answer.

1. Joyful / anandi / happy person
2. God / Godliness / divinity
3. Ahankar / ego
4. Delgado
5. 1) Mumukshuta / yearning for liberation
2) Vivek / discernment
3) Vairagya / dispassion / detachment
4) Shadgun sampatti / wealth of 6 virtues / sham, dam, uparati, titiksha, shraddha, samadhan

Give ½ mark if one of these is written and 1 mark if any two are written.

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

Marks: 5

Give 1 mark for each correct answer.

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

For True, no reason is expected.

1. False. One cannot see beyond death. / One cannot see beyond death, hence differences of opinions are seen regarding it.
2. True.
3. False. They can give something that has a beginning and an end. / Self-realisation gives something that has a beginning but no end.
4. False. They were not induced by detachment borne out of grief. / They were induced by detachment borne out of knowledge. / They were induced by his brilliant thinking.

5. False. He tempted Nachiketa with heavenly pleasures.

(V) Answer in one sentence.

Marks: 10

Give 1 mark for each correct answer.

1. 1) Clear the confusion 2) Close the competition
3) Cancel the calculation 4) Create good communication

Give ½ mark if one, two or three are written and 1 mark if all four are written.

2. The mind makes small problems also appear big. / The mind magnifies problems.
3. His purpose was to check Nachiketa's worthiness. / He wanted to test Nachiketa's maturity.
4. They engaged in indolence (pramad). / They said that we will do dharma in the next birth, let's indulge in sensual pleasures just now.
5. When he has only one desire / goal.
6. 1) Putrechha / family / relations
2) Vitechha / prosperity / wealth
3) Lokechha / power / prestige

Give ½ mark if one or two are written and 1 mark if all three are written.

7. They weaken the senses. / As one keeps indulging in them, the senses become numb. / The strength of sense and motor organs decreases.
8. Because the mind denies reality.
9. Na = No

Chi = thinking of / anxiety of subject / sensual pleasures – no interest

Keta = no interest in recognition, reputation / desire for fame, position

10. Not a wave of desire erupted in it. / There was no disturbance. / No waves erupted in it.

(VI) Answer in brief.

Marks: 10

1. Example - The internal state of the one on the driver seat and the one on the backseat of the car is very different. The one on the driver seat has many thoughts, but the one on the back seat is relaxed. - 1 mark
Parmarth - The Enlightened One is as relaxed as the one on the back seat even when He is on the driver seat. Even when He is engaged in activity, He is still within. In the midst of manifestation of karmas and duties, He is seen as the doer, but He remains as a witness / knower. - 1 mark

2. Example - A photo studio offered three types of photos - 1) What you actually are - Rs. 100 2) What you want to show to others - Rs. 200 3) What you want others to believe - Rs. 300. Hardly any customers opted for the first type of photo. - 1 mark

Parmarth - Instead of depending on public opinions and trying to look the best, we should cancel the competition. / One should not care about public opinion or get affected by it. - 1 mark

3. a) He was worried about his father going to the joyless world. / He had asked to know about the way to attain heaven in the second boon. - 1 mark

b) His deeper purpose was to know about the attributes of the self. / He wanted to know about the process of self-realisation. / He wanted to know the ultimate reality. / He wanted to know whether there was something higher to attain in life, and what should be the purpose of his life. / He wanted to know how to rise about body identification. - 1 mark

4. Example - Even though none of the betel leaf, chuno and katha are red in colour, their mixture brings red colour on the tongue. - 1 mark

Parmarth - According to the Charvak philosophy, consciousness is created through the association of the five elements in the right proportion through the right process, and it is destroyed on their disintegration. - 1 mark

5. Example - If Bill Gates is pleased with you and tells you to ask for something, you should ask not for a computer, but for the secret, method to become like him. - 1 mark

Parmarth - When the Sadguru is ready to grant you a boon, instead of asking for perishable heavenly or worldly happiness, one should ask for the way to attain self-realisation which gives permanent happiness. - 1 mark

(VII) Write in short, the responses given by Nachiketa to the following statements by Yam.

Marks: 10

Give 2 marks for each correct answer.

1. He did not get scared of the difficult subject matter. He firmly declared his decision that I want to know only this. / His emphasis - enthusiasm – persistence for knowing this increased. / There is no one as capable as you for explaining this. You are the best teacher, unequalled, unparalleled. / I won't get a chance like this, I only want to learn this from You.

2. If the celestial beings also aspire for this despite having the heavenly pleasures, it shows that fulfilment of life is in this only. I want to know only this. / Upon hearing this, he realised that everything is inferior to the soul and his importance and enthusiasm for attaining knowledge of the self increased.

3. No matter how long the lifespan is, it is considered short since it will end. / I want to attain immortality through self-realisation. / I want a luminous and fragrant life, even if it is short. / A long lifespan is in your hands.

4. If I want wealth, I will get it by beholding You. / I feel wealthy simply by beholding You. / My senses are content by beholding You. / You are my wealth. / Man is not satisfied with wealth. / When I can get the transcendental from you, why should I ask for something worldly? Why should I desire wealth?

5. After receiving satsang, who would wish for sensual pleasures? / Only a fool asks for the destructible – impermanent. The discerning one will ask for the fruit of liberation. / All this is perishable; hence I do not have attraction – attachment for it. I am only interested in my spiritual welfare.

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