

Aum
Shri Param Krupalu Devay Namah
Kathopanishad
Shibir - 5
Adhyay-1 Third 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. (a) Neither the doer nor the enjoyer
2. (d) Developing discernment in the intellect
3. (d) Purush
4. (b) Equipped with sadhanchatushtay (4 means)
5. (c) Internal purity

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

Marks: 5

Give ½ mark for each correct answer.

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

(III) Answer in one or two words.

Marks: 5

Give one mark for each correct answer.

1. Razor's edge / kshurasya dhara
2. Speech / vani / vaak
3. Meditation / dhyan

4. Dami
Shami

- ½ mark

- ½ mark

5. Complete state / Purest state / Godliness / Brahma experience / self-abidance / self-realisation

(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. True.
2. True.
3. False. It vanishes / disappears.
4. False. It exists. / It does not have a physical existence, it is a conscious substance. / It is a formless entity.
5. False. Does not overindulge in austerities too.

(V) Explain the meanings of the words given below.

Marks: 5

Give one mark for each correct answer.

1. Unrestrained / Uncontrolled / Non-cooperative / Lacking harmony

2. One who sleeps in city of body / Pure soul / Brahma / Pure consciousness
3. Poets / Rishis / Enlightened Ones / Philosophers
4. Supreme Guru / Great Guru / Brahmanishth and shrotriya Guru / Enlightened Guru / Realise that which you always are
5. Unchanging / constant / changeless / eternal reality

(VI) Answer in one sentence.

Marks: 5

Give one mark for each correct answer.

1. Bless us that all our rituals become a bridge to reach the shores of self-realisation. / May we become powerful that our rituals are done with awareness so that we cross the ocean of samsar. / O Lord! Bless us that our rituals help us develop purity of mind and we attain union with Brahma. / Bless us that our knowledge of the Nachiketa agni yajna and of Brahma helps us end our misery.
 2. 1) The subject matter is subtle. / It is difficult to grasp the formless substance.
2) The path may become dangerous because of ego. / One might mistake scriptural knowledge for realisation of the self and harm himself.
3) One may face many temptations and fears due to old impressions.
- Give ½ mark if any one of these is written and 1 mark if any two are written.

3. Because there is a subtle ego in it. / Identification with Brahma is not possible without complete dissolution of "I" / It is necessary to quit all thoughts in order to abide in the thought-free nature of the soul.
4. We believe that silence only means not talking. / We stop talking outside but continue talking within. / We forget that silence means silence of thoughts as well. / We continue contact with others through gestures, body language, messages etc.
5. One is more receptive when a near one has passed away, due to which this knowledge leaves a deep impression. / Something within us dies when a near one dies, and this recitation is helpful in filling that vacuum with the realisation of Brahma.

(VII) Answer in brief.

Marks: 10

1. 1) His mind stays focused outwards, and asks/demands/expects happiness from the other. / Due to expectations and demands from the world, he is sometimes insulted too.
2) Even when one gets what he desires, there is fear of it going away.
3) When what one desires goes away, he becomes more miserable than before.
4) Gain breeds greed. He's not satisfied.
5) Even when he has what he desires, when others also get the same, he feels miserable due to jealousy and comparison.
- Give ½ mark if one point is written, 1 mark if two are written, 1 ½ marks if three are written and 2 marks if four or five are written.

2. Arise in detachment / from the slumber of ignorance / from the slumber of delusion / from the sleep of entanglement in the visible. -½ mark

Awaken towards the self / towards the pure nature of the soul / towards the supreme reality / towards the inner kingdom / awaken to thoughts, remembrance, meditation of the soul. - ½ mark

We feel detached when any accident, tragic experience occurs, but its effect dies down after some time. / Just arising does not end the sleep completely. / One sometimes just turns and goes back to sleep after arising. / One does not become alert immediately after waking up. / Just the attire of a renunciate is not enough, it is necessary to awaken towards reality. - 1 mark

3. Example - When five people are walking under an umbrella, even though the umbrella belongs to one person, it is said that these five are the umbrella group. - 1 mark

Parmarth - Of the two entities residing in the cave of the heart / intellect, the jeevatma enjoys the fruits of karma. The parmatma is actually a witness but is considered a bhokta. - 1 mark

4. Example - The very fact that the flowers are held together indicates that there is a thread in the garland even though it is not seen. - 1 mark

Parmarth - The soul is evident, but unknown due to delusion. / The soul is evident yet it seems hidden due to strong identification with the body, mind and intellect. / The soul is evident yet it is not known due to gross vision. / Due to ignorance the realisation that I am the supreme soul is not there. - 1 mark

5. Example - The photo of Taj Mahal is smaller than Taj Mahal and we believe the impression of the Taj Mahal in our mind to be the Taj Mahal. - 1 mark

Parmarth - We believe the impressions of the sense objects in our mind as the objects. These impressions are subtler than the senses, hence the sense objects are superior to the senses. - 1 mark

(VIII) Answer the questions below based on the analogy of chariot from this valli.

Marks: 10

1. (a) Jeevatma (b) Intellect (c) Mind (d) Senses / sense organs and motor organs
(e) Gross body / human body (f) World of sense objects / sensual pleasures

Give ½ mark for each correct answer.

2. The horses will pull the chariot in the wrong direction and make it fall in a pit. / It will surely meet with an accident. / The chariot will be broken to pieces. / The owner will get hurt. / It won't reach the destination. / The body and soul will get harmed. - 1 mark

3. Example - When the father refuses to meet the wrong demands of his stubborn child, the mother sides with the child, nags the father and compels him to change his decision. The weak father gives in. - 1 mark

Parmarth - If the intellect is weak, the mind will favour the addicted senses and compel the intellect into giving in. / If the intellect is weak, the mind will get attracted to sense objects and inspire the intellect to go on the path of preya. - 1 mark

4. Example - A special horse at the edge of a mountain stopped running when the rider shouted "Save me!", but when he said "I am saved", the horse started running again and both fell off the cliff.

Parmarth - It is necessary to make the intellect knowledgeable and alert. / If the intellect is ignorant and unaware, the senses will become indisciplined and wild and lead towards downfall. - 1 mark

5. Example - The master should order the servants, and shouldn't fight with them. He should maintain his dignity, otherwise the servants will feel that they are like the master and fight again and again. If the owner loses once to them, the servants will consider themselves more powerful. The owner will lose his self-confidence. - 1 mark

Parmarth - Our mistake is that we start by suppressing the senses. / We fight with the senses. - ½ mark

The first step of the right process is to change the belief in the intellect. / Make the intellect knowledgeable, aware, discerning, skilful, and powerful. - ½ mark

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