

Aum  
Shri Param Krupalu Devay Namah  
Kathopanishad  
Shibir - 8  
Adhyay - 2 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. (c) Brahma
2. (b) the senses are inactive, but the mind is active
3. (a) Rajyog
4. (c) who frees the senses from being engrossed in sense objects
5. (b) be detached towards material objects

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

**Marks: 5**

Give one mark for each correct answer.

- 1) c 2) a 3) e 4) b 5) d

**(III) Answer the following questions in a few words.**

**Marks: 5**

Give one mark for each correct answer.

1. Delusion / Faith delusion / Wrong beliefs
2. Brahma
3. 1) Ignorance 2) desires / sensation of excitement 3) actions / activity  
Give ½ mark if one or two of these are written, and 1 mark if all three are written.
4. Sushumna
5. Experience of brahma / self-realisation / direct experience of the self / liberation / jivanmukti / immortality / experience of the soul

**(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 soul is without cause. / The soul has not originated from any cause. / The soul is eternal.
2. False. The intellect is subtler than the mind.
3. True.
4. False. They run away from that where one has aversion.
5. True.

**(V) Write only the pamarth of the analogies given below.****Marks: 5**

Give one mark for each correct answer.

1. We perceive the world, notice objects according to our purpose, interests, beliefs, moods. / We find things worth or vyarth-useless according to the importance we have for them.
2. We have identified ourselves with the visible body and forgotten the invisible, all-important soul. / We need to move our focus from the visible body towards the invisible soul.
3. To attain liberation, one must turn back the focus that has moved towards the senses. / The energy that has moved from within to outside, should be turned from outside to within. / The road is the same, just the direction needs to be changed.
4. One has to cease all efforts to attain Parmatma / self.
5. The Enlightened One's words are concise yet important, powerful.

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

Give one mark for each correct answer.

1. His body can experience physical pain, but He does not suffer due to lack of identification with the senses. / Physical pain can be there, but He knows it as separate, due to which He stays calm, steady.
2. Revolution occurs when there is awareness of misery and hope of happiness is not lost. / Revolution occurs when one dreams of happiness. / Revolution does not occur if hope of happiness is lost.
3. The soul can be perceived through calm, pure, subtle intellect. / Experience of the soul is possible without the senses.
4. Immortality means He no longer fears death due to identification with the immortal self. / He leaves His body, but considers Himself immortal.
5. Brahmavidya is not complex, but those without mumukshuta (desire for liberation) cannot grasp it. / If one has true mumukshuta, it is easy to grasp brahmavidya.

**(VII) Answer in one sentence.****Marks: 10**

Give one mark for each correct answer.

1. If only love is given - the love becomes poisonous / they consider it their right / they will neglect their duties / they will take it for granted / they will become self-willed, stubborn. - ½ mark
- If only discipline - they will revolt / struggle / suppress / become perverted/ will beg for love from the world. - ½ mark
2. If one doesn't experience the self before death, one doesn't attain liberation / will get a new body / cycles of birth and death will continue / one will have to wander in various forms due to unfulfilled desires arising out of ignorance.
3. The soul doesn't have any physical indicators that can be grasped by the senses. / It doesn't have any physical attributes. / It doesn't have characteristics like touch, colour etc. / It does not have male or female gender.
4. Repetition without contemplation is borrowed, it will fall away. / If repetition is done after contemplation, self discerning ability arises and that knowledge becomes our conviction. / Without contemplation, one only repeats what is memorised.
5. Scriptures - ½ mark  
Guru - ½ mark

6. Atheist - Fulfilment of desires is the way to end suffering. - ½ mark  
 Believer - Freedom from desires is the way to end suffering. - ½ mark

7. The One who attains a desireless state while living / The One who attains jivanmukti / The one who severs the hridaygranthi and experiences the eternal self while living / The One who doesn't identify Himself with the body.

8. It doesn't take time to get influenced by their association. Practice, faith, importance will be lost. / Indolence will seep in. / One will develop bad habits like them.

9. Due to extreme material happiness, desire for inner happiness does not arise. / They are so busy in dramas, celestial maidens that they don't feel the need for transformation. / Where there is only happiness, the desire for liberation doesn't arise.

10. The soul can be patiently separated from the coverings of the body and impurities and its nature can be experienced. / One needs to separate the soul from the body, senses, mind and intellect with a lot of patience and subtlety. / One needs to separate the soul from associations of the body etc. and impurities of attachment etc. with extreme patience.

### (VIII) Mimansa

**Marks: 10**

#### 1. Answer the questions below based on the metaphor of Ashvattha tree given in this valli.

a) Ashvattha means - That which won't remain tomorrow / transient / impermanent - 1 mark

Peculiarity - Its roots are upwards and branches go downwards. - 1 mark

b) Example - In a family tree chart, the great grandfather is put first, then his sons and daughters, then the branches of grandsons and granddaughters are drawn. - 1 mark

Parmarth - The word ""Urdhva moolam"" indicates that the pure Brahma is the root, source, essence of the tree of sansar. / The base of the entire universe is in 'truth' alone. / The tree of sansar gains nourishment from the supreme truth alone. - 1 mark

c) Dispassion / Detachment / Discernment - 1 mark

#### 2. Based on the explanation of the variations in experience of the soul in different realms given in this valli, answer the questions below.

a) That of the reflection seen in a mirror - 1 mark

b) Pitrulok - Dreamlike - ½ mark

Gandharvalok - Like reflection in water - ½ mark

In both these realms, experience of Brahma is unclear because the mind is attracted to sensual pleasures / disturbed / unsteady / excited / impure. - 1 mark

c) As light and shadow - 1 mark

After going to Brahmlok, one needs to stay there for a very long duration, the end of the eon to enjoy the result of meritorious karma. / In human birth, after attaining self-realisation, instant liberation is possible which is not possible in Brahmlok. - 1 mark

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