

Aum  
Shri Param Krupalu Devay Namah  
Kathopanishad  
Shibir - 8  
Adhyay - 2 Third Valli

**WORKSHEET**

**Marks: 50**

Name: ..... Tel. No.: ..... Group: .....

**(I) Choose the correct answer.**

**Marks: 5**

1. .... cannot be transcended.  
(a) Desires (b) Sansar (c) Brahma (d) Sensation of excitement
2. In the dream state, .....  
(a) the senses and mind are inactive (b) the senses are inactive, but the mind is active  
(c) the senses and mind are active (d) the senses are active, but mind is inactive
3. .... has primarily been depicted in Kathopanishad.  
(a) Rajyog (b) Hathyog (c) Bhaktiyog (d) Ashtangyog
4. An apramadi (non-indolent one) is one .....  
(a) who stays engrossed in business (b) who engages the senses in sense objects  
(c) who frees the senses from being engrossed in sense objects (d) whose mind is extroverted
5. To make the visible invisible is to .....  
(a) be attached towards material objects (b) be detached towards material objects  
(c) stop seeing material objects with the eyes (d) be detached towards the soul

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

**Marks: 5**

- |   |  |
|---|--|
| 1. One undergoes suffering due to ignorance of true self.                         | (a) Chhe indriy pratyekne, nij nij vishaynu jnan |
| 2. The five senses are different from each other in action, duty and enjoyment.   | (b) Aushadh vichar dhyan                         |
| 3. One who experiences Himself as the soul experiences liberation here and now.   | (c) Je swaroop samjya vina, pamyo dukh anant     |
| 4. 'That' can be experienced through contemplation and meditation.                | (d) Atmani shanka karey, atma potey aap          |
| 5. Just by saying "the soul does not exist", the existence of the soul is proven. | (e) Deh chhata jeni dasa, varte dehatit          |

1) ..... 2) ..... 3) ..... 4) ..... 5) .....

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

**Marks: 5**

1. The ignorant one is called a pashu (an animal) because he is bound by what? .....
2. Even though the sun, fire, wind, Indra and the God of death are powerful, they perform their individual functions out of whose fear? .....
3. Which three faults constitute hridaygranthi (knots of the heart)? .....
4. According to Hathyog, what is the name of the nadi (nerve) that goes from the heart towards the crown of the head (brahmarandra)? .....
5. What fruit did Nachiketa obtain after receiving the knowledge of brahmavidya? .....

**(IV) Write true or false. Give reason if false.****Marks: 5**

1. The senses and the soul have originated from different causes, hence they are clearly separate from each other.

.....

2. The senses are subtler than the gross body, the intellect is subtler than the senses, the mind is subtler than the intellect and the pure self is subtler than the mind.

.....

3. It is possible to restrain the mind through contemplation of satsang, and the intellect through meditation.

.....

4. The nature of the senses is to run towards that where one has attachment or aversion.

.....

5. Till the samadhi (self-absorption) arising from yog is subject to growth and decay, determined practice and ceaseless awareness are necessary.

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

1. Shopping mall - interested in different shops

.....

2. Banana - peel - pulp

.....

3. Ice - water - vapour - water - ice

.....

4. River - dead body - floats

.....

5. Telegram - few words

.....

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

1. Physical pain stops arising in the body of the One who understands the rising and setting of the senses as distinct from the soul.

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2. Revolution occurs when there is awareness of misery and hope of happiness is lost.

.....

3. The soul cannot be grasped by the senses, and it is indescribable, hence it is not possible to perceive the soul.

.....

4. The One who experiences Himself as Brahma attains immortality and stays in the same body forever.

.....

5. Brahmanidya is impossible to grasp because it is very complex.

.....

**(VII) Answer in one sentence.**

**Marks: 10**

1. What problems arise if children are given only love, and what problems arise if they are only disciplined?

.....

2. What is the result if one doesn't experience the self before death?

.....

3. Why is the soul said to be "aling"?

.....

4. Why is contemplation (chintan) necessary before repetition (manan) ?

.....

5. What are the two beneficial factors in the journey from Asti to Asmi?

.....

6. What is the belief of the atheist (nastik) and a believer (aastik) regarding desires and freedom from suffering?

.....

7. Whom do the words "Pruthvi uparna Prabhu" (God on earth) glorify?

.....

8. What are the consequences of associating with atheists, sensualists?

.....

9. Why is the possibility of putting in efforts for liberation less in heavenly beings?

.....

10. Just as one patiently draws the central stalk out of the thin grass called munj, ...

.....

**(VIII) Mimansa**

**Marks: 10**

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

a) What does the word Ashvattha mean? What is the peculiarity of the Ashvattha tree? - 2 marks

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.....

b) Explain the meaning of "Urdhva moolam" with the example of a family tree chart. - 2 marks

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.....

.....

c) Which axe (shastra) is needed to cut the tree of sansar?

- 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) What analogy has been given for the clear, complete and satisfactory experience of the soul in human birth (manushyalok)?

- 1 mark

b) What analogies have been given for the experience of Brahma in Pitru lok and in Gandharvalok? Why is perception of Brahma unclear in these two realms?

- 2 marks

c) What analogy has been given for the experience of the soul in Brahma lok? Even though such experience of the soul is possible there, explain why one should not aspire for Brahma lok in the context of the duration of stay there.

- 2 marks

 **Prayer** 

O Sadgurudev!

The wisdom that Yamdev gave to Nachiketa, the same teachings You have imparted to us.  
May we too attain that which was attained by Nachiketa.

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