

Master Gita Master Life

Questionnaire 9

Based on Chapter 8

I] Choose the most appropriate answer. Mark only one.

1. What is 'Brahman'? *

- The imperishable 'Om'
- The supreme Imperishable
- The perishable gross matter
- The primordial being (puruṣa)
- None of the above

2. What is 'karma'? *

- The result of action
- Yajña
- The performance of good acts
- The giving up that enables the nourishment of existence of beings
- None of the above

3. Who reaches the Lord? *

- One who remembers the Lord at the time of death
- One who remembers the Lord throughout life
- One who has offered one's mind and intellect to the Lord
- One who performs one's duty while remembering the Lord
- All of the above

4. Which one of the following statements is wrong regarding the one taking assistance from yogic methods to attain krama-mukti? *

- One holds the life-breath in the space between the two eye-brows and pushes it out through the sahasrāra-cakra.
- One contemplates on the all-knower puruṣa (kavi).
- One controls all the senses and mind.
- It does not matter even if one lives a life of licentiousness.
- None of the above

5. Ātyantika-pralaya is: *

- At the end of life-time of Brahmā, the Creator
- Term denoting the individual's sleep
- Absolute dissolution attained through Liberation
- The Creator Brahmā's rest time at the end of his day
- None of the above

II] Choose the appropriate answer.

*

	Apunarāvṛtti- mārga	Brahmā's sleep	Individual's sleep	Punarāvṛtti- mārga	End of life- time of Brahmā
Nitya-pralaya	()	()	(X)	()	()
Kṛṣṇa-mārga	()	()	()	(X)	()
Śukla-mārga	(X)	()	()	()	()
Prākṛta-pralaya	()	(X)	()	()	()
Naimittika- pralaya	()	()	()	()	(X)

III] Choose the correct statements. Mark all that apply.

1. What is 'adhyātma'? *

[X] The presence of the supreme Reality in me

[] Mind

[] The Self

[] The assemblage of body, senses, prāṇas and mind

[] None of the above

2. What is 'adhibhūta'? *

[] That which pertains to the deities

[] The inert matter

[X] That which pertains to the world of objects and beings

[] The primordial being (puruṣa)

[] None of the above

3. What is 'adhidaiva'? *

[X] That which pertains to deities

[] The primordial being (puruṣa)

[] Hiranyagarbha

[] Sūtrātmā

[] None of the above

4. What is 'adhiyajña'? *

[] The Lord Viṣṇu

[] The pure Self

[] The witness consciousness

[X] Being in the body it enables the performance of the yajña

[] None of the above

5. Which of the following statements are true regarding krama-mukti? *

- It is liberation by gaining the Self-knowledge here itself.
 It is liberation in steps and is gained in Brahmaloaka.
 It is gained by performing saḡuṇa-upāsanā that is of the nature of ahaṅgrahopāsanā.
 It is attained by worshipping the Lord as adhibhūta, adhidaiva and adhiyajña.
 It is attained by realising the Lord as adhyātma.

6. Who among the following can reach the Lord through krama-mukti? *

- One who gives up the body remembering the Lord by taking recourse to the yogic methods
 One who gains here itself the ultimate knowledge of the supreme Reality as one's own Self
 One who ever remembers the Lord while performing his duties
 One who occasionally remembers the Lord along with the other things of the world
 None of the above

7. Which of the following statements are true regarding Om? *

- It is termed as imperishable by the knowers of Vedas.
 The renunciate, free from attachment, becomes one with it.
 Seeking it, the seekers live a self-controlled life.
 It is one-syllable name of the supreme Brahman.
 None of the above

8. Which of the following statements are true regarding rebirth? *

- All are reborn; even those who attain the Lord.
 All worlds including the Brahmaloaka are liable to rebirth.
 There is no rebirth for those reaching the Lord.
 All the manifested beings rise from the unmanifest and merge back in it.
 None of the above

9. Which of the following statements are true regarding the two noble paths? *

- Punarāvṛtti-mārga is the path of no-return.
 The knowers of saḡuṇa-brahma go through the śukla-mārga.
 Smoke, night, dark-fortnight, and so on are the deities on the kṛṣṇa-mārga.
 Effulgent fire, day, bright-fortnight, and so on are the deities on the śukla-mārga.
 All of the above

10. Which of the following statements are true regarding the next birth? *

- One attains that thinking of which one leaves the body.
 One has no control over one's last thought for it is but an expression of one's dominant urges.
 One's next birth depends only on the last thought and not on the actions performed during the life-time.
 One can live however one wants but should remember good things at the last moment.
 None of the above