

# Master Gita Master Life Course

## Questionnaire 14

*Based on Chapter 13*

Duration: 1 hr

Marks: 50

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

Marks 20 (2\*10)

1. Which one of the following is not part of the kṣetra?
  - Gross body
  - Life Principle
  - Gross world
  - Subtle body
  - None of the above
2. Which one of the following statements is true regarding the kṣetrajña and the kṣetra?
  - Kṣetrajña is sentient, whereas kṣetra is inert.
  - Lord is the kṣetrajña in all the kṣetras.
  - Kṣetrajña is self-effulgent and eternal, whereas kṣetra is dependent on kṣetrajña and is perishable.
  - All of the above
  - None of the above
3. Which one of the following texts does not elaborate on the topic of kṣetra-kṣetrajña?
  - Smṛtis
  - Vedas
  - Nāṭyaśāstra
  - All of the above
  - None of the above
4. Which of the following is the correct sequence of creation according to sāṅkhya philosophy?
  - Mahat → avyakta → ahaṅkāra → tanmātras
  - Avyakta → ahaṅkāra → mahat → tanmātras
  - Avyakta → mahat → tanmātras → ahaṅkāra
  - Avyakta → mahat → ahaṅkāra → tanmātras
  - None of the above
5. Which one of the following is not a virtue?
  - Kṣānti
  - Mānitva
  - Ārjava
  - Sthairya
  - Asakti

6. Which one of the following is not a virtue?
- Not taking delight in the company of worldly people
  - Unswerving single-pointed devotion in the Lord
  - Attachment to sense-objects**
  - Firm abidance in Self-knowledge
  - Taking recourse to the solitary places
7. Kṣetrajña is:
- Effulgence behind all luminaries (jyotiṣām jyotiḥ)
  - Consciousness (jñānam)
  - That which is to be known (jñeyam)
  - That which can be reached through the 20 virtues enumerated (jñānagamyam)
  - All of the above**
8. Which one of the following statements is false regarding the Puruṣa?
- It is different in different beings.**
  - It is all-pervasive.
  - It being extremely subtle, is unknown to the intellect.
  - It is the cause of creation, sustenance and dissolution of the entire world.
  - None of above
9. People realise the supreme Self through:
- Meditation
  - Karmayoga
  - The path of knowledge
  - Faithful abidance in the teaching of the Wise
  - All of the above**
10. Everything, movable or immovable, is born out of:
- Prakṛti alone
  - Puruṣa alone
  - Illusory association of prakṛti and Puruṣa**
  - All of the above
  - None of the above

**II] Match the following.**

**Marks 10 (2\*5)**

- | A                    | B                 |
|----------------------|-------------------|
| a) Sthairya (4)      | (1) Attachment    |
| b) Ātmavinigraha (5) | (2) Detachment    |
| c) Asakti (2)        | (3) Equanimity    |
| d) Āsakti (1)        | (4) Steadfastness |
| e) Samacittatva (3)  | (5) Self-control  |

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

Marks 20 (2\*10)

1. Which of the following statements are true?
  - Bhagavad-gītā* is upaniṣad-saṅgraha (summary of Upaniṣads) and also vedārtha-saṅgraha (summary of meaning of the Vedas).
  - The first section of the *Bhagavad-gītā* (chapters 1 to 6) focusses on the Lord and devotion (bhakti).
  - The second section of the *Bhagavad-gītā* (chapters 7 to 12) focusses on the individual and action (karma).
  - The third section of the *Bhagavad-gītā* (chapters 13 to 18) focusses on the true identity of the Self and knowledge (jñāna).
  - None of the above
2. Which of the following statements are true regarding the subject matter of chapter 13?
  - Herein, the Lord explains the Knowledge through which He has promised to uplift His devotees in chapter 12.
  - Herein, the Lord explains about the Knowledge that makes one a Realised Person, the qualities of whom were detailed in chapter 12.
  - Chapter 13 explains about the nature of the Lord and methods to develop devotion unto Him.
  - Chapter 13 deals with the differentiation of the Self from the not-Self.
  - None of the above
3. What are the main topics covered in chapter 13?
  - Constituents of the kṣetra (*yādṛk*)
  - Modifications of the kṣetra (*yadvikāri*)
  - Cause–effect relationship (*yataśca yat*)
  - Nature and glory of the kṣetrajña (*yatprabhāvaḥ*)
  - None of the above
4. Kṣetrajña is:
  - The one who has no beginning or cause (*anādimat*)
  - Supreme (*param*)
  - Neither gross nor subtle (*na sat tat na asaṭ*)
  - That knowing which one gains immortality
  - The five gross elements
5. Which of the following statements are true regarding the seemingly contradictory nature of the kṣetrajña?
  - As though having qualities of all the senses, yet without them
  - Without any attributes, yet illuminator of all attributes
  - Far, yet near
  - Undivided, yet stays as though divided in all beings

- None of the above
6. Which of the following statements are true regarding puruṣa and prakṛti?
- Both are beginningless.
  - Prakṛti is beginningless, because it is beyond time.
  - Prakṛti is beginningless, because it is before time.
  - Puruṣa is beginningless, because It is before time.
  - Puruṣa is beginningless, because It is beyond time.
7. Which of the following statements are true?
- For the entire gross world, prakṛti is the cause.
  - Prakṛti is the cause for kartṛtva, bhokṛtva and jñāṛtva.
  - Prakṛti is the cause for the assemblage of body, senses, mind, and so on.
  - Puruṣa is the cause for kartṛtva, bhokṛtva and jñāṛtva.
  - None of the above
8. Which of the following statements are true?
- Identified with prakṛti, Puruṣa seems to be experiencing the qualities originating from it.
  - Attachment of the Puruṣa with the guṇas of prakṛti due to ignorance is the cause of its birth in various wombs.
  - Puruṣa, without prakṛti, takes birth in different wombs.
  - Puruṣa, in reality, remains untouched by prakṛti or any of the qualities originating from it.
  - None of the above
9. The Realised Person:
- Perceives the supreme Lord existing in all beings
  - Does not kill oneself
  - Knows that all actions are performed by prakṛti alone
  - Attains the supreme State
  - None of the above
10. Puruṣa is in reality:
- Without any beginning or attributes
  - The doer and the enjoyer
  - Untainted like the subtle all-pervasive space
  - The one illuminator for the entire kṣetra, just like the sun for the world
  - None of the above