

Master Gita Master Life Course

Questionnaire 15

Based on Chapter 14

Duration: 1 hr

Marks: 50

I] Choose the most appropriate answer. Mark only one. Marks 10 (2*5)

1. In the context of Chapter 14, which of the following statements is false?
 - The Lord promises to explain the supreme means of knowledge.
 - In this chapter, the Lord promises to explain the path of selfless action.
 - The means of knowledge that the Lord gives is the best among all the means.
 - Having known the Lord's teachings, all sages have attained the Supreme.
 - None of the above
2. Which of the following statements is false with respect to those who have taken recourse to the Lord's teaching?
 - They become one with the supreme Lord.
 - They are not born even when the creation begins.
 - They do not perish even at the time of dissolution of the world.
 - They are reborn in the next cycle of creation.
 - None of the above
3. Which of the following statements is true regarding the three guṇas and prakṛti?
 - Māyā is of the nature of the three guṇas.
 - When the three guṇas are in equilibrium, māyā is termed prakṛti.
 - When the equilibrium is broken, due to predominance of tamas, māyā is termed pradhāna and the creation begins.
 - All of the above
 - None of the above
4. What is common in all the three guṇas?
 - They are binding in nature.
 - Each predominates by overpowering the other two.
 - They are present in all beings in varying proportions.
 - All of the above
 - Only options (a) and (c)
5. The guṇātīta is equanimous in:
 - Joy and sorrow
 - Favourable and unfavourable situations
 - Criticism and praise
 - Respect and disrespect

- All of the above

II] Match the following.

Marks 10 (2*5)

- | A | B |
|----------------|--------------|
| a) Sattva (4) | (1) Mother |
| b) Tamas (5) | (2) Dirt |
| c) Rajas (2) | (3) Father |
| d) Prakṛti (1) | (4) Goodness |
| e) Puruṣa (3) | (5) Darkness |

III] Match the following.

Marks 10 (2*5)

- | A | B |
|----------------------------|-------------------------------------------|
| a) Unswerving devotion (3) | (1) One who has given up all 'beginnings' |
| b) The Lord (4) | (2) Ignorance |
| c) Guṇātīta (1) | (3) Means to go beyond guṇas |
| d) Sattva (5) | (4) Substratum of the eternal dharma |
| e) Tamas (2) | (5) Knowledge |

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

Marks 20 (2*10)

1. What are the topics covered in Chapter 14?
 - Association of puruṣa and prakṛti being under the control of Īśvara
 - Differentiation between kṣetra and kṣetrajña
 - The three guṇas and the bondage created by them
 - Guṇātīta-lakṣaṇa
 - None of the above
2. Which of the following statements are true?
 - The term 'mahadbrahma' refers to prakṛti, which is the womb of the supreme Lord.
 - The supreme Lord places the seed in His womb, the prakṛti.
 - The creation happens without the Lord by the theory of automation.
 - The term 'seed' indicates reflection of Consciousness imbued with the will of the Lord.
 - After the Lord places the seed, the world of all objects and beings is born.
3. Which of the following statements are false?
 - Prakṛti is the womb, the mother, of all beings born in various yonis.
 - All beings born in different yonis do not have a common creator.
 - The supreme Lord is the father of all beings.
 - Prakṛti can create without the supreme Consciousness.
 - None of the above

4. Which of the following statements are true regarding the bondage created by the three guṇas?
- Ignorance is the main bondage and the bondage created by three guṇas is participatory in nature.
 - The three guṇas also create a direct bondage by making us addicted to their effects.
 - Rajas and tamas alone are binding and not sattva.
 - The three guṇas bind the individual self.
 - The three guṇas bind the supreme Self.
5. Which of the following statements are true regarding sattva-guṇa?
- Being pure, sattva is of the nature of knowledge and is free of sorrow.
 - It binds by creating attachment to peace and knowledge.
 - It can be recognised to be predominant when the light of intelligence shines through all the senses.
 - Abiding in it, one goes higher or evolves.
 - None of the above
6. Which of the following statements are true regarding rajo-guṇa?
- Rajas is of the nature of selfish desire, from which longing and attachment arise.
 - It binds by creating attachment to laziness.
 - It can be recognised to be predominant when greed, activity, longing, and so on rise.
 - Abiding in it, one remains mediocre.
 - None of the above
7. Which of the following statements are true regarding tamo-guṇa?
- Tamas is of the nature of delusion, born out of ignorance.
 - It binds by creating attachment to inadvertence, laziness and sleep.
 - It can be recognised to be predominant when one is full of energy and keen to act.
 - Abiding in it, one goes lower or devolves.
 - None of the above
8. The draṣṭā, a person of wisdom, understands that:
- Guṇas are the real doers.
 - Self is distinct from and higher than the guṇas.
 - I am the doer and not the guṇas.
 - Prakṛti creates this entire world without the supreme Lord.
 - None of the above
9. The Realised Person:
- Is beyond the three guṇas
 - Is free from the sorrows of birth, death and old age

- Attains supreme Brahman
- Attains Immortality
- None of the above

10. Guṇātīta is the one who:

- Hates not, when a particular guṇa goes into full action
- Puts efforts to always remain in sattva
- Desires not for any guṇa to predominate
- Remains like one uninvolved
- Gets affected by the changing guṇas