

SECTION A – READING

(20 Marks)

1. Read the passage carefully :

Sabarimala is in the Western Ghats and is named after Sabari, the tribal woman mentioned in the *Ramayana*, who attained salvation after her meeting with Ram. Sabarimala is believed to be the abode of lord Ayyappa and is visited by about one crore pilgrims every year. For 41 days devotees follow a controlled lifestyle. They eat only vegetarian food, refrain from consuming alcohol or tobacco, and follow personal cleanliness and celibacy. Pilgrims wear only black clothes and don't shave. Irrespective of caste, creed, social status or religious belief, anyone can worship at the temple. All pilgrims are referred to as "swami" during the pilgrimage. Offerings to Ayyappa are tied in a bag with compartments known as irumudi. This contains a ghee-filled coconut, betel leaves and nuts, and incense sticks. Pilgrims carry the offerings on their heads throughout the arduous journey chanting the slogan "Swamiye Saranam Ayyappa" which means "Oh Ayyappa; I seek refuge in you". The 18 steps to the temple represent the 18 puranas. Close to the temple's entrance, there is a temple to a Muslim disciple Vavar Swamy while those of two tribal chiefs, Kadutha Swamy and Karuppa Swamy, are positioned on either side of the steps.

The customs of the pilgrims to Sabarimala are based on five worshipping methods; those of Shaivites, Shaktists and Vaishnavites. At first, there were three sections of devotees – the devotees of Shakti who used meat to worship their deity, the devotees of Vishnu who followed strict penance and continence, and the devotees of Shiva who partly followed these two methods. Another name of Ayyappa is Sastha. All these can be seen merged into the beliefs of pilgrims to Sabarimala. The chain the pilgrims wear comes from

the Rudraksha chain of the Shaivites. The strict fasting, penance and continence is taken out of the beliefs of the Vaishnavites. The offering of tobacco to Kadutha Swamy can be considered to be taken from the Shaktists.

These days people use vehicles to reach the Pamba River by an alternate route. From Pamba, all the pilgrims begin trekking the steep mountain path of Neeli Mala to Sabarimala. This route is now highly developed, with emergency shops and medical aid by the sides, and supporting aid is provided to the pilgrims while climbing the steep slope, which used to be a mere trail through dense jungle. The elderly pilgrims are lifted by men on bamboo chairs till the top, on being paid.

On the basis of your reading of the passage given above, answer the following questions :

(1 × 8 = 8)

(a) Sabarimala is

- (i) a temple. (ii) a pilgrim.
(iii) the tribal woman. (iv) the abode of Lord Ayyappa.

(b) The temple's entrance has

- (i) a temple of Vavar Swamy.
(ii) statue of Kadutha Swamy.
(iii) statue of Karuppa Swamy.
(iv) statues of Kadutha Swamy and Karuppa Swamy.

(c) Irumudi is

- (i) a devotee.
(ii) a swami.
(iii) offerings to God Ayyappa.
(iv) a bag with compartments to carry offerings.

(d) Sastha is another name of

- (i) Shaivites. (ii) Shaktists.
(iii) Ayyappa. (iv) Shakti.

(e) Strict fasting, penance and continence is adapted from

- (i) Shaivites (ii) Vaishnavites
(iii) Shaktists (iv) Kadutha Swamy

(f) The route to Sabarimala is

- (i) a trail through a dense jungle.
(ii) motorable and a trek through a steep mountain path.
(iii) motorable and a water way through Pamba river.
(iv) motorable till Sabarimala.

(g) The offering of tobacco to Kadutha Swamy can be considered to be taken from the Shaivites. (True/False)

(h) The word from para 1 which means the same as 'house' is _____.

2. Read the passage carefully :

1. In the last few years there has been a great interest among doctors, researchers and people in the field of psychology concerning the effect worry has on health. It is interesting that the word, 'Worry comes from old english that meant choke or strangle". This accurately describes what worrying does to us. While we may not associate choking with worry, if we think about it, when we worry we are actually cutting off our life. We may not show signs of physical distress right away, but slowly over time, our body exhibits some deterioration. Hence, doctors and psychologists have been focussing their attention on helping pupils avoid worrying as a means to better health, both mentally and physically.

2. A research study on worry revealed that about which we worry, rest are either about things that never happen or that have already happened in the past and cannot be changed and that which concern other people. and a small percentage is real things about which we should worry. Think of how often we worry about things tremendously, yet they never happen.

3. The next time we start to worry, we can consider whether it is worth the precious time to engage in thoughts about things that may or may not ever happen. If there is really a danger, than instead of worrying, we should make specific plans to avert the threat. If we take action, we have done all we can do. We don't need to supplement those actions with worry. Taking action is useful, but worry is useless.

4. When we are through with eliminating useless causes of worry, we find there is but a small percentage of things that are worth worrying about. These may be problems that are related to finances, health, job, relationships and family. Again worry is not going to solve our problems. Instead we should take positive steps to solve them. While taking those steps, we should not worry about them, as that does not add to the solution. What we will find is that we can take action without adding stress to our lives. We should deal with each situation and leave the rest to God.

2.1. On the basis of your reading of the above extract, answer the following questions in 30-40 words each : (2 × 4 = 8)

- (a) How does worrying affect our health ?
- (b) How is only a very small percentage of worry real ?
- (c) What should we do if the worry is real ?
- (d) How can we take action without taking stress ?

2.2. Fill in the blanks with a suitable word :

- (a) The synonym of the word 'connect' as used in para 1 is _____
- (b) The antonym of 'improvement' as used in para 1 is _____.
- (i) distress (ii) deterioration
- (iii) accurately (iv) choking
- (c) The synonym of 'involve' as used in para 3 is _____.
- (d) The synonym of 'prevent' in para 3 is _____.
- (i) threat (ii) supplement
- (iii) avert (iv) instead of