

4.12 HINDU RELIGIOUS EDUCATION (315)

4.12.1 Islamic Religious Education Paper 1 (315/1)

1. (a) Elements that make up the universe according to Gita 7:4

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|--------|----------|---|--------------------------|
| (i) | Prithvi | - | earth |
| (ii) | Jal, Apa | - | water |
| (iii) | Agni | - | fire |
| (iv) | Vayu | - | air |
| (v) | Akash | - | space, ether |
| (vi) | Buddhi | - | intellect, reason, logic |
| (vii) | Manas | - | mind, mental |
| (viii) | Ahamkar | - | ego |
| (ix) | Atma | - | soul |

(5 x 1 = 5 marks)

(b) Ways of communicating with Paramatma in Sagun and Sakar form

- (i) Puja
- (ii) Prayer
- (iii) Satsang
- (iv) Katha - recitation/listening
- (v) Akhand Path
- (vi) Individual prayer
- (vii) Visit places of worship - Mandir, Derasar, Stupa, Gurudwara
- (viii) Doing one's dharma
- (ix) Artha - acquiring wealth for good purposes
- (x) Kama
- (xi) Service to elders, priests, needy persons
- (xii) Reading and understanding scriptures
- (xiii) Listening to religious discourses
- (xiv) Chanting, jaap, Naam Japha
- (xv) Performing religious ceremonies
- (xvi) Fasting
- (xvii) Meditating

(10 x 1 = 10 marks)

(c) Role of Lord Shira as liberator

The way to liberation is shown by:

- (i) doing tapas/austerities
- (ii) detachment
- (iii) renunciation
- (iv) as Natraj shows total annihilation leading to a new creation
- (v) Ash on his body signifies mortality of body. No desires as they are burnt
- (vi) Trishul - trident shows 3 Gunas and how to transcend them
- (vii) Damru/drum calls for us to wake up and understand our real self
- (viii) How to survive in spite of evil that surrounds us by containing it

- (ix) From his attire, clothing etc, shows way to Moksha/Mukti by destroying our ego
- (x) Ganga flowing from his head is the river of knowledge to destroy ignorance.
- (xi) River Ganga washes away sins.

(5 x 1 = 5 marks)

2. (a) **Practices that Lord Mahavir observed during his life as an ascetic**

- (i) tapas - austerities
- (ii) aparigraha - non acquisition, simplicity
- (iii) ahinsa - non violence
- (iv) asteya - non-stealing, no temptation
- (v) sheel - Brahmacharya - celibacy
- (vi) anekantvad - tolerance of other beliefs
- (vii) satya - truth - true knowledge of soul/self
- (viii) detachment
- (ix) fasting
- (x) meditation
- (xi) Not telling lies - living honestly

(5 x 1 = 5 marks)

(b) **Role of Lord Vishnu in Kurma Avatar**

- (i) Dev and Danav churned the ocean with Mandar as a pivot.
- (ii) It began to sink, therefore Lord Vishnu took the form of a turtle and saved the mountain from sinking.
- (iii) This resulted in a successful churning which brought out
- (iv) Poison
- (v) Laxmi
- (vi) Treasures - Kausthale - jewels
- (vii) Airavat - elephant
- (viii) Kandhami
- (ix) Amrit
- (x) Kalpavruksh - tree
- (xi) Parijat - flower
- (xii) Dhanvantri - medicines
- (xiii) Horse
- (xiv) bow - weapons

(8 x 1 = 8 marks)

(b) **Contribution of Guru Gobind Singh to Sikhism**

- (i) Introduced miri-piri - swords to represent physical and spiritual strength
- (ii) He trained as a soldier for 22 years at Anand Pur and instilled the virtues of soldiers in others
- (iii) Wrote several compositions, hymns, shabads
- (iv) He introduced Jaap Sahib
- (v) He wrote sawaiyyas
- (vi) He established Gurudwaras/Temples/Akal takt
- (vii) He preached against taboos

- (viii) He preached against caste system
- (ix) He advised people on dress codes
- (x) He advised people on diet
- (xi) He administered Amrit to Panj Pyare as his disciples
- (xii) He founded Khalsa Panth
- (xiii) He established the tradition of five Kakkars
- (xiv) He compiled the Guru Granth Sahib
- (xv) He declared the Guru Granth Sahib as the living Guru.
- (xvi) He introduced 'singh' for men and 'kaur' for females to give them unique identities.

(7 x 1 = 7 marks)

3. (a) **Five subjects whose knowledge is found in Atharva Veda**

- (i) medicine
- (ii) surgery
- (iii) astronomy
- (iv) astrology
- (v) law
- (vi) engineering
- (vii) mathematics
- (viii) all sciences
- (ix) weaponry

(5 x 1 = 5 marks)

(b) **The contents of Tripitika**

- (i) Dhammapada - stories of Buddha
- (ii) Vinaijpilika - social code
- (iii) Suttapitika - shloka - worship

(3 x 2 = 6 marks)

(c) **Events that led to the rescue of Sita by Lord Rama**

- (i) Jatayu informed Lord Rama about Sita's abduction by Ravan - King of Lanka
- (ii) Therefore they headed south - a definite direction
- (iii) Kabudha advised Lord Rama to seek Sugriva's help.
- (iv) Matang Rishi showed how to locate Sugriva on Mountain Rishyamukha
- (v) Hanuman carried Lord Rama and Laxman to the mountain to meet Sugreeva.
- (vi) Sugreeva showed the jewels they had found.
- (vii) Sugreeva sent out scouting parties to find where Sita was.
- (viii) Sampati gave information about Sita's exact place in Lanka.
- (ix) Hanuman located Sita in Ashok Vatika.
- (x) Nal, Neel, Jambvan all helped to build a bridge to cross the ocean.
- (xi) The army of Sugreeva and his soldiers fought along Rama to defeat Ravan and his soldiers/team.
- (xii) Rama met Sita and rescued her.

(9 x 1 = 9 marks)

4. (a) **Teachings of Purva Mimansa as applicable to the daily life of a Hindu**

Purva Mimasa is written by Jaimini Rishi and it advises:

- (i) to do/perforM rites and rituals to attain specific desire e.g. to fast
- (ii) to recite mantras for a specific time
- (iii) to abstain from alcohol, drug, sex
- (iv) to perform havan
- (v) to pray on a daily basis
- (vi) to perform the five yagna - Den yagna
- (vii) manushya yagna
- (viii) Bhut yagna
- (ix) Athithi yagna
- (x) Pitru yagna
- (xi) to repent for bad deeds
- (xii) not to be tempted
- (xiii) not to be angry
- (xiv) to have righteous living
- (xv) to have right action by thoughts, deeds and action

(7 x 1 = 7 marks)

(b) **Five duties of a Sanyasi for the betterment of society**

- (i) to spread knowledge by giving religious discourses
- (ii) to set an example how to live a simple life.
- (iii) to show how to slowly give up worldly pleasures and
- (iv) aparigraha
- (v) to accept all without any barriers of caste, creed and religious
- (vi) to promote ethics
- (vii) to promote morals and teach how to desist evil habits like alcoholism
- (viii) to persevere in spite of criticism and difficulties.

(5 x 1 = 5 marks)

(c) **How the principle of Satya helps in curbing corruption in Kenya**

- (i) to be true to one's own self
- (ii) to accept one's own wrong doing and accept punishment for any breaking of law - not bribe to escape punishment.
- (iii) to lead an honest life so as not to need more than necessary for living so not take bribes
- (iv) accept one's own limitations and work accordingly.
- (v) professionally do one's job honestly and truthfully and to one's best ability
- (vi) a judge will judge without being influenced by bribes
- (vii) a president will rule without bias and dishonesty
- (viii) teachers will teach and help weak students without charging fees
- (ix) officers in public services will deliver without taking bribes.
- (x) traders will keep profit margins reasonable
- (xi) no food stuffs will be adulterated
- (xii) not to take/accept anything that is not earned.

(8 x 1 = 8 marks)

5. (a) **How the ritual of Pratikraman is performed by Jains**

- (i) All devotees get together and take their asanas.
- (ii) They recite Naukar mantra soundlessly/silently.
- (iii) They listen to the religious discourse based on a scripture.
- (iv) They meditate and reflect on their deeds.
- (v) They repent on any wrong doing and ask for forgiveness from the soul they have hurt knowingly and unknowingly.
- (vi) They then pray for universal peace and reverence for life.
- (vii) They carry their own asana - mat also a whisk to wave before the scripture.
- (viii) The ritual lasts for 2 hours.
- (ix) They recite stavans.
- (x) The ritual ends with Naukar Mantra recitation.
- (xi) Pratikraman is a congregational prayer conducted by a presiding person.

(8 x 1 = 8 marks)

(b) **How the practice of Samyak Van and Samyak Sankalpa help reduce human suffering**

(i) **Samyak Vani / Right speech**

- (i) To speak word that please
- (ii) avoid speech that hurts to the listener
- (iii) avoid using harsh words
- (iv) shun gossip and rumour mongering
- (v) can criticize positively and considerately
- (vi) avoid grumbling
- (vii) speak clearly
- (viii) avoid speaking when angry
- (ix) shun abusive and derogatory words avoid idle chatter
flattery/back biting

(6 x 1 = 6 marks)

(ii) **Samyak Sankalpa / Right aspirations / ambition**

- (i) is done to achieve aims
- (ii) to desire for goals suited to one's own talent/ aptitude and circumstances
- (iii) to help others within one's limits.
- (iv) to assist one to go towards Nirvana by practicing religion and religious practices
- (v) to have firm convictions and follow the way of Dhamma
- (vi) make resolutions
- (vii) frees mind of negative vices/ traits
- (viii) leads to doing good deeds.

(6 x 1 = 6 marks)

6. (a) **The panch kosha of a Shariv that lead to bliss**

- (i) annamaya - food
- (ii) pranamaya - breath
- (iii) manomaya - mind
- (iv) vijnamaya - intellect
- (v) anandmaya - bliss

(5 x 1 = 5 marks)

(b) **Practices of Yoga asanas lead to physical well being**

- (i) Breathing becomes regulated
- (ii) Breathing becomes deep -
- (iii) blood and oxygen reach all parts of body
- (iv) All systems - circulation
- (v) digestive
- (vi) respiratory
- (vii) excretory are improved
- (viii) Muscles are toned
- (ix) Weight is controlled
- (x) Body becomes flexible
- (xi) Health improves
- (xii) Immunity increases
- (xiii) Posture improves
- (xiv) Sex life improves.

(10 x 1 = 10 marks)

(c) **Mira Bai's Atma Nivedan Bhakti (total surrender) to Pramatma**

- (i) She drank the poison sent by Rana - with total trust in God - and was not harmed
- (ii) She accepted the garland of flowers - that was a snake changed to a garland by her total surrender to God.
- (iii) She devoted all her time and attention to Krishna.
- (iv) She accepted all circumstances as Krishna's wish.
- (v) She accepted expulsion from the palace - from a life of a queen to an ordinary person.
- (vi) She danced and sang in front of Lord Krishna's murti without any fear of the society.
- (vii) Her bhajans that she composed show her total dedication, devotion and love for Krishna.

(5 x 1 = 5 marks)

4.12.2 Hindu Religious Education Paper 2 (315/2)

1. (a) **Reasons why Sanskars (Rites) are important to Hindus:**

An individual through these Sanskar

- (i) acquires a unique identity of his/her own
- (ii) obtains social acceptance
- (iii) gets security through the rites in family and community
- (iv) learns about specific duties of a person at each stage from birth to death
- (v) promoted religious procedures and an understanding of them
- (vi) gives moral and ethical values to an individual
- (vii) Gets knowledge from the society and scriptures
- (viii) Learns about the cultural heritage and
- (ix) preserves the social customs and practices
- (x) Takes responsibility - personal, social and universal
- (xi) Marks major milestones of life - birth, education, marriage, death, etc.

(7 x 1 = 7 marks)

(b) **Religious rituals of a Sikh wedding ceremony (Anand Karaj)**

- (i) The ceremony begins with the recitation of morning hymn Asa di var
- (ii) The couple sit in front of the Guru Granth Sahib
- (iii) The duties of the couple in their new life are explained by the presiding priest - Gyaniji
- (iv) These duties are for the husband to protect and provide and the wife to be with her husband and take care of home
- (v) The wife promises to be content and loyal to her husband
- (vi) The couple accepts the teachings and to show their assent by bowing to the sacred scripture/GGS
- (vii) The father performs the ceremony of giving consent to his daughter getting married to the groom - kanyadan
- (viii) The four lavans - marriage hymns are recited
- (ix) The couple go round the Adi Granth four times while the marriage hymns - lavans are recited
- (x) The first five and the final verse of the Anand or marriage ceremony are recited
- (xi) The Ardas is performed
- (xii) Hukamnama is read
- (xiii) Prasad is distributed.

(7 x 1 = 7 marks)

(c) **The importance of Jain Siddha Chakra:**

It reminds Jains of the five revered ones from all directions

- (i) Siddha
- (ii) Acharya
- (iii) Upadhya
- (iv) Sadhu

- (v) Arihanta
- (vi) It tells Jains to practise
Samyak Darshan - Right faith
- (vii) Samyak Gnan - Right knowledge
- (viii) Samyak Charitra - Right conduct
- (ix) It shows Jains how to burn their Karma through self discipline
- (x) tapes - austerities
- (xi) a symbol /object of worship

(6 x 1 = 6 marks)

2. (a) **Three types of Karma with an example of each.**

- (i) Vikarma - Action prohibited by Dharma
Telling lies, greed, temptation, false pride, irreligious, intoxication
(drugs and alcohol)
- (ii) Akarma - Action which are natural
Breathing, eating, feeling hungry so eating, using the body for
movement, seeing, hearing, smelling, tasting
- (iii) Anasakta - Action done without attachment to the deed or expectation of reward.
Doing one's duty - mother cooking, father earning, helping a beggar,
stranger, fund-raising, adopting a child, paying fees for needy students,
taking care of senior citizens

(3 x 2 = 6 marks)

(b) **How the Law of Karma can help a person living with HIV/AIDS to lead a positive life**

- (i) to accept what one is/ one's fate/ present circumstances/ gets mental bliss
- (ii) the present is the result of past Karma (sanchita)
- (iii) keep unquestioning trust in Paramatma
- (iv) HIV/AIDS is one's own mistake cum fate gets self respect
- (v) Others also give respect and accept him/her
- (vi) Not to blame anyone
- (vii) Do meritorious actions and ease the present
- (viii) Keep one-self busy in spite of the illness - pray, meditate, worship, help others
- (ix) Improve Prarabdha Karma (fate) by present Karma

(7 x 1 = 7 marks)

(c) **Importance of Artha (livelihood) in Purushartha**

- (i) Artha means getting money/ finances through right livelihood and honest means
- (ii) Money fulfils all desires
- (iii) gets education
- (iv) shelter
- (v) comforts in life
- (vi) mental peace
- (vii) self-respect
- (viii) pride in one's profession
- (ix) enables service to family members
- (x) social service

(7 x 1 = 7 marks)

3. (a) **How the Sikhs celebrate Vaisakhi in Kenya**

Sikhs celebrate in Kenya as follows:

- (i) Nishan Sahib, the Sikh flag is replaced by a new one
- (ii) A service and prayers are held
- (iii) The prayers are led by Panj Pyare
- (iv) The flag post is taken down
- (v) Chola - the flag cloth is removed and the flag post is cleaned and washed
- (vi) It is then covered with a new chola/cloth and re-hoisted
- (vii) Ardas is recited
- (viii) Akhand path is arranged for two days prior to Vaisakhi
- (ix) and the Bhog takes place on the morning of Vaisakhi
- (x) Discourses are given on the importance of Vaisakhi and religion
- (xi) Amrit ceremony is performed for new initiates
- (xiii) Competitions are held in sports, martial arts, poetry and essay writing
- (xiv) Sikhs enjoy the day by singing and dancing to Bhangra music
- (xv) Langar is served for three days ending on Vaisakhi day
- (xvi) Sikhs give service to do seva during the whole day.

(8 x 1 = 8 marks)

(b) **How the celebration of Mahashivratri affect the life of Swami Dayanand**

- (i) Dayanand Swami had kept a fast and vigil in the temple of Lord Shiva
- (ii) He saw a little mouse come and climb the shiv linga
- (iii) It started to nibble at the offerings
- (iv) Dayanand started thinking "why does the Shirlinga does not defend itself against a little mouse?"
- (v) On deep thought he concluded that the murti of Parmatma is powerless. His search for truth began
- (vi) He studied the scriptures and vedas and learnt that Pramatra is formless - Nirakar
- (vii) He started preaching against Murti puja and meaningless rituals
- (viii) He started preaching the Arya Samaj which advocates and promotes the teachings of vedas
- (ix) He promoted ved rites and rituals like performing of havan and sanskers
- (x) He wrote Satyarth Prakash.

(6 x 1 = 6 marks)

(c) **Virtues developed by Jains during Paryushan Parva**

- (i) self-discipline
- (ii) compassion
- (iii) forgiveness
- (iv) brotherhood
- (v) purity of mind
- (vi) purification of physical needs
- (vii) detachment
- (viii) humility
- (ix) devotion
- (x) amity

- (xi) reverence for all life
- (xii) equanimity.

(6 x 1 = 6 marks)

4. (a) **Important places a Buddhist visit during the tirthayatra of Buddhah Gaya**

- (i) Pipal (Bodhi) tree under which Buddha attained enlightenment
- (ii) The path that Buddha walked on - near Mahabodhi temple
- (iii) The Mahabodhi temple/ stupa
- (iv) Ratnaghara - roofless shrine
- (v) A holy pond at Gaya
- (vi) Holy tree under which Buddha had stayed after enlightenment.
- (vii) Monasteries teaching Vinay traditions
- (viii) Stupas with Buddha's golden statues
- (ix) Wheen of Dharma - prayer wheel
- (x) Diamond throne
- (xi) Vihar gardens
- (xii) Great wall round the Bodhi tree.

(8 x 1 = 8 marks)

(b) **Reasons why Sikhs visit Anand Pur**

- (i) Pious and holy city for Sikhs founded by Teg Bahadur
- (ii) Takht Sahib is revered
- (iii) Weapons are preserve
- (iv) Langars are served daily
- (v) Hola Maholla is celebrated annually
- (vi) First Panj Pyare were baptised here
- (vii) It is near the Golden Temple in Amritsar
- (viii) After martyrdom of Teg Bahadur, his head was cremated here
- (ix) Two sons of Teg Bahadur were beheaded here
- (x) Khalsa Panth was founded by Gobind Singh.

(6 x 1 = 6 marks)

(c) **Rituals performed at Kashi (varanasi)**

- (i) Do darshan of Ganga river.
- (ii) Bathe in R. Ganga
- (iii) Light and float diyas in the river
- (iv) Do darshan in Shiv temples
- (v) Ashes of departed souls after cremation is/are immersed in the Ganges
- (vi) Prayers are recited at river banks
- (vii) Homage is paid to presiding deities
- (viii) Shraddah is performed
- (ix) Water is collected from R. Ganga to proceed to Jagannath Puri for Chardham Yatra.
- (x) This signifies conclusion and culmination of Char Dham Tirthyatra
- (xi) Aarti of Ganga is performed.

(6 x 1 = 6 marks)

5. (a) **Means of propagation of Hindu Dharma in modern times**

- (i) Religious discourses by visiting saints, scholars,
- (ii) Katha - Ramayana, Mahabharat, Bhagwat Puran
- (iii) Gatherings for performance of Sanskars - birth, marriage, death, etc.
- (iv) Religious publications - on explanation of rituals
- (v) Or weekly/ monthly magazines
- (vi) Building temples - worship
- (vii) Television - Ramayana and Mahabharat serials
- (viii) CD's
- (ix) Internet
- (x) Radio
- (xi) Different missions: Arya Samaj, Swami Narayan, Brahma Sabha, Youth activities - drama, dances etc
- (xii) Teaching religion in schools/ institutions
- (xiii) Celebration of festivals
- (xiv) Films/ Animation or Regular features

(8 x 1 = 8 marks)

(b) **Role of Chaitnya Mahaprabhu in spreading Bhakti Yoga:**

- (i) He sang in love in public and removed all sense of embarrassment from worship in the open.
- (ii) He preached 'love of Parmatma' and pure love for Radha & Krishna.
- (iii) He marched through the streets and hundreds joined him in chanting of Parmatma's name and dancing joyously.
- (iv) he preached far and wide thus touching many people.
- (v) He popularized the chanting of Name as a way to salvation.
- (vi) He held religious discourses every day.
- (vii) He promoted daily kirtans.
- (viii) He founded Hare Krishna movement which evolves into ISKCON world wide.
- (ix) Dancing produces an ecstasy and pure bliss.
- (x) No priests or rites and rituals are needed.
- (xi) Vaishnavism grew in worship of Radha/Krishna.

(8x1 = 8 marks)

(c) **Teachings of Vedas that promote the preservation of environment.**

- (i) Preaching oneness of life thus not harming any living beings.
- (ii) Giving the teachings to worship, respect and revere all living beings.
- (iii) By showing rites and rituals for purification of air.
- (iv) By advocating planting and nurturing of trees.
- (v) By preventing pollutions of all kinds.
- (vi) Promoting love and compassion for panch mahabhut.
- (vii) Through worship promote pure vibrations.

(4 x 1 = 4 marks)

6. (a) **The common features of a Jain Derasar and a Hindu-Mandir**

- (i) Garbh Graha - The shrine where Murtis are installed.
- (ii) Antarala - Sanctuary
- (iii) Shikhar - dome
- (iv) Dhvaj - flag
- (v) Umro - threshold
- (vi) Presiding Deity -
- (vii) Kalash - water pot
- (viii) Corridor for Pradakshina
- (ix) Mandap - puja altar

(8 x 1 = 8 marks)

(b) **The role of music in Hindu worship**

- (i) Produces pure vibrations
- (ii) helps concentration
- (iii) removes stress
- (iv) is soothing
- (v) rhythm is practised
- (vi) melodious tunes are learnt
- (vii) physical health is enhanced
- (viii) mental health is given
- (ix) relaxes devotees
- (x) enjoyment if given
- (xi) enlivens the atmosphere
- (xii) appreciation for poetry and prose is increased
- (xiii) emotions are brought out
- (xiv) motivates many to participate.

(6 x 1 = 6 marks)

(c) **Hindu views on pre-marital sex**

- (i) Indriya Nigraha means control of all sense organs
- (ii) Celibacy before marriage - strict adherence to celibacy
- (iii) Frowns and rejects babies born out of wed-lock
- (iv) Illicit sex not permitted
- (v) Strict rules for conduct for boys and girls - not to mix
- (vi) Girls when reach the puberty to be protected by parents and guardians
- (vii) Education is affected by loss of concentration
- (viii) Thus lack or insufficient education means no professional qualifications
- (ix) So that leads to low labour and less economic income
- (x) May lead to criminal activities
- (xi) Pre-marital sex may lead to pregnancy bringing a social stigma or
- (xii) lead to early marriage resulting in health problems for females.

(6 x 1 = 6 marks)