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# **GCE A LEVEL MARKING SCHEME**

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**SUMMER 2019**

**A LEVEL  
RELIGIOUS STUDIES - COMPONENT 1  
OPTION E: A STUDY HINDUISM**

**A120UE0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

## **Marking guidance for examiners, please apply carefully and consistently:**

### **Positive marking**

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

### **Rules for Marking**

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

### **Banded mark schemes**

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

#### **Banded mark schemes stage 1 – deciding on the band**

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

### **Banded mark schemes stage 2 – deciding on the mark**

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

### **Awarding no marks to a response**

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

### A Level Generic Band Descriptors

Band	<p style="text-align: center;"><b>Assessment Objective AO1 – Part (a) questions</b>     20 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
<b>5</b>	<p style="text-align: center;"><b>17-20 marks</b></p> <ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Insightful connections are made between the various approaches studied.</li> <li>• An extensive range of views of scholars/schools of thought used accurately and effectively.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
<b>4</b>	<p style="text-align: center;"><b>13-16 marks</b></p> <ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Purposeful connections are made between the various approaches studied.</li> <li>• A range of scholarly views/schools of thought used largely accurately and effectively.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
<b>3</b>	<p style="text-align: center;"><b>9-12 marks</b></p> <ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Sensible connections made between the various approaches studied.</li> <li>• A basic range of scholarly views/schools of thought used.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>

2	<p style="text-align: center;"><b>5-8 marks</b></p> <ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Makes some basic connections between the various approaches studied.</li> <li>• A limited range of scholarly views/schools of thought used.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
1	<p style="text-align: center;"><b>1-4 marks</b></p> <ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Little or no use of scholarly views/schools of thought.</li> <li>• Very few or no connections made between the various approaches studied.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> </ul> <p><b>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</b></p>
0	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

Band	<p><b>Assessment Objective AO2- Part (b) questions 30 marks</b>  <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p><b>25-30 marks</b></p> <ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• The views of scholars/schools of thought are used extensively, appropriately and in context.</li> <li>• Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
4	<p><b>19-24 marks</b></p> <ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are used appropriately and in context.</li> <li>• Purposeful analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
3	<p><b>13-18 marks</b></p> <ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are generally used appropriately and in context.</li> <li>• Sensible analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
2	<p><b>7-12 marks</b></p> <ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Basic use of the views of scholars/schools of thought appropriately and in context.</li> <li>• Makes some analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>

1	<p style="text-align: center;"><b>1-6 marks</b></p> <ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Little or no use of the views of scholars/schools of thought.</li> <li>• Limited analysis of the nature of connections between the various elements of the approaches studied.</li> <li>• Some use of basic specialist language and vocabulary.</li> </ul>
0	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>



**A Level Component 1**  
**Option E: A Study of Hinduism**

**Mark Scheme**

To be read in conjunction with the generic level descriptors provided.

**Section A**

1. (a) **Examine different paths to liberation within Hinduism.** [AO1 20]

**Candidates could include some of the following, but other relevant responses should be credited.**

- **Jnana yoga** is the most advanced form of yoga expressed in the Bhagavad Gita and in the past only those who belonged to the Brahmana varna were able to practice it. Jnana means knowledge or wisdom and in the Gita Krishna explains that jnana consists of understanding kshetra (the body) and kshetrajna (the soul or atman) and the relationship between them. The goal of Jnana yoga is liberation from the illusionary world of maya by developing an understanding and ability to distinguish the eternal from the transient, the true from the false so as to remove the ignorance that binds people to the material world. This enables people to distinguish between what is real and what is an illusion. Krishna explains how having this knowledge leads to Moksha and can be achieved by following the Four Pillars of Knowledge: Viveka (discrimination); Vairagya (detachment); Shatsampat (the six virtues); Mumukshutva (intense and passionate desire to achieve liberation).
- **Karma yoga**: the Bhagavad Krishna tells Arjuna that action done out of a sense of duty, without attachment, has no karmic effects and is in effect a path to liberation. It is the yoga of unselfish action and purifies the heart through acting selflessly without a desire for reward or gain. It is acting in accordance with dharma without consideration of the results or fruits of the actions. A person is not attached to the results of their deeds. Krishna believes that wisdom cannot be gained by avoiding action but that every action must be selfless and seen as service to the divine.
- **Bhakti yoga** is the belief that a personal relationship with God is possible based on love and devotion and expressed through service. Worshippers surrender every aspect of their self to their chosen deity. Bhakti is a path which leads to moksha which stresses inner feelings rather than formal religious rituals. Bhakti Yoga is described by Swami Vivekananda as the path of systematized devotion for the attainment of union with the Absolute. There are different kinds of bhakti: Sakamya Bhakti (devotion with a desire for material gain); Nishkamya Bhakti (the aim to be one with God); Apra-Bakhti (for beginners focusing on a murti); Para Bhakti (the highest form of Bhakti). Although Bhakti is based on the teaching 'God is love, love is God' it is more than just emotion. It is a matter of disciplining and training the mind and will thoroughly.

**This is not a checklist, please remember to credit any valid alternatives.**

- (b) **‘The jnana path is more difficult to follow than the bhakti path.’  
Evaluate this view with reference to Hinduism. [AO2 30]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- Candidates might begin with a brief description of the jnana marga and the ways in which it is distinct from bhakti. As the path of knowledge or wisdom it requires a knowledge of Sanskrit and an ability to study. This in itself could render it a harder path – some people may not be able to afford the time or resources necessary, and some people may not have the ability for various reasons. They might contrast this with bhakti, by suggesting that prayer or service can be offered to God anywhere, as a part of everyday life.
- Jnana yoga is considered by many to be the highest form as it develops spiritual powers beyond normal human abilities. It is a path that requires a high level of intellect and dedication and renunciation. Many would argue that this is the most difficult path, requiring tremendous strength of will and intellect. Taking the philosophy of Vedanta the Jnana Yogi uses his mind to inquire into its own nature. It sometimes requires a sannyasin lifestyle. One of its main advocates is Advaita Vedanta in which personal deities are a lower path to truth but full self-realisation comes through the development of higher mental states.
- Some would argue that jnana yoga is a closed path in the sense that it is not open to all and therefore cannot be superior to paths which are open to all people.
- However, other candidates might suggest that to keep God always in mind requires a degree of dedication and self-knowledge that is extremely hard to achieve. They might draw on concepts such as maya to argue that the world is full of distractions. Concentrating on scripture might be an easier way to avoid these distractions than trying to maintain an inner awareness of God in the hustle of daily life. Focussing whole-heartedly on any single thing, even on God, is always challenging.
- Although all the paths have difficulties candidates might argue that jnana is the hardest path, as to truly overcome maya means detaching oneself from the world in way that the other paths do not seem to require.
- Candidates might also consider that different people are better suited to different paths, finding some easier than others. They might draw on the account of the margas given by Krishna in the Bhagavad Gita, noting that they are suited to different types of people: karma yoga is practical, and focussed on action; jnana on study and bhakti on God. Detailed consideration of each reveals that none of them is easy, attaining moksha is likely to be regarded by devout Hindus as worth the effort but they would be foolish to attempt to do so by means to which they are unsuited. Therefore ultimately the answer as to which is the best path will depend on the individual.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

2. (a) **Explain different contributions made by Gandhi and Ramakrishna to the development of Hinduism.** [AO1 20]

**Candidates could include some of the following, but other relevant responses should be credited.**

- Gandhi promoted his interpretation of the Bhagavad Gita where God encourages the hero to join battle for what is right. Gandhi interpreted this advice as being allegorical – the battle was not an external one but within each person. The enemy was individual greed and self-interest. He believed in promoting bhakti marga and working for a better world.
- He reinterpreted the concept of ahimsa (non-violence). He was influenced in this respect by the pacifist teachings of Jesus in the Sermon on the Mount to practice divine love. Gandhi interpreted Jesus' teaching to turn the other cheek literally and by refusing to retaliate to violence he believed pacifists not only held the moral high ground but could actually overcome their enemies. It was a call to oppose and overthrow evil and injustice using peaceful means.
- He developed in this context the teaching of satyagraha – truth force – the teaching that those who speak the truth or act with truth have a particular strength and authority.
- Gandhi also introduced particular emphasis on brahmacharya – the student stage and aparigraha – the ideal way of life for someone in the student stage.
- He promoted the monism of Advaita Vedanta and the practice of Vaishnava bhakti.
- Gandhi was an early prophet of the sustainability movement promoting Hindu responsibility towards the environment.
- He campaigned against the universal discrimination of the Dalits and for their inclusion within the varna system.
- He stressed the equal value of all humans and all religions because they all shared an origin in Brahman
- Ramakrishna developed the mystic aspect of Hinduism and the religion being part of the unity of all religions. He believed that all religions were true.
- He cultivated bhakti for the goddess Kali, loving her as the mother of the universe.
- Ramakrishna criticised those who displayed excessive reforming zeal within the religion.
- He was a proponent of bhakti and believed that the caste system would disappear as people developed bhakti.
- Ramakrishna succeeded in promoting the belief that God alone is real and that all else is an illusion.
- Ramakrishna put Hinduism on the world stage as a major religion.

**This is not a checklist, please remember to credit any valid alternatives.**

- (b) **‘Ramakrishna was greatly influenced by Western ideas.’  
Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- His belief in all religions being a revelation of God was a radical departure from traditional ideology. He was influenced by Christianity and had mystical experiences of Jesus.
- It could be argued that he was influenced by the cosmopolitanism of Western ideas. Allowing him to accept the validity of other traditions.
- His answers to the challenges of Western society – atheism, materialism and scientific thinking – was the basis of his contribution to Hinduism and Hindu thought.
- Many Hindus would argue that he was not influenced at all by Western ideas and that his philosophy arose from Hindu mysticism.
- His opposition to the caste system was not influenced by the western idea of justice but based in the bhakti tradition.
- He made a radical departure from the nationalist and political ideologies of the Brahmo Samaj and the Arya Samaj both of which were influenced by western ideas. The Brahmo Samaj was influenced by the West in a positive light - the Western ideas of equality and the Christian teaching of agape.
- The Arya Samaj was influenced by the West in a negative way – emphasised the Vedas as the ultimate source of religious knowledge and attempted to remove Western influences from Hinduism.
- Ramakrishna was not politically motivated and was not driven by political issues. He was dedicated to his mystical quest which was not influenced by the West.
- It can be argued conversely that Ramakrishna influenced the West far greater than the West influenced him. His influence on the West, through Vivekananda was great. He established the universalist discourse of Hinduism and buttressed the idea of the ‘mystic East’.
- It could also be argued that Western influence affected most thinkers of the Hindu renaissance such as Saraswati and Radakrishnan but that Ramakrishna was not amongst them.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

## Section B

3. (a) **Examine the importance of the Trimurti to the Hindu understanding of God.** [AO1 20]

**Candidates could include some of the following, but other relevant responses should be credited.**

- This may be approached holistically or in relation to each of the deities.
- Many Hindus understand the concept of brahman saguna through the Trimurti. The three gods of the Trimurti are Brahma, Vishnu and Shiva and are regarded as different aspects of God – Brahma the creator, Vishnu the preserver and Shiva the destroyer. This can be seen in representations of the Trimurti as one God with three heads.
- The importance of the Trimurti can be addressed in a variety of ways.
- Brahma - Creator of the universe then retreated to the higher realms. Depicted as a four headed deity facing the four cardinal points showing he is creator in all directions. His role as possessor of supreme knowledge. He was the first living being emerging from the boundless ocean.
- Vishnu - the maintainer and preserver of cosmic harmony and order and the forces of goodness on earth. He pervades everything and is the power and cause by which all things exist. He can defeat and overcome evil. Mainly known through nine avatars in which Vishnu descends to earth in different animal and human forms to restore goodness, destroy evil and establish harmony.
- Shiva - the destroyer and recreator. Various forms; Maha yogi (meditating ascetic), lingam (powers of re-generation) Nataraja, Lord of the dance. He controls the forces of destruction but also initiates the energy of recreation.
- The importance of the trimurti in the Hindu concept of god. They represent the three aspects of the universal life giving energy of Brahman.
- They are different manifestations of the ultimate supreme reality of Brahman, the impersonal absolute.
- They show how the Hindu concept of God is expressed in the energies of creation, maintenance of harmony and order, destruction and re-creation of every aspect of the material universe.
- The Trimurti reveals the Hindu understanding of how the concept of God is linked to the cycle of birth, death and rebirth of the universe and human existence.
- The Hindu concept of God in the impersonal Brahman is beyond full understanding so the Trimurti gives Hindus a means of understanding and relating to the impersonal absolute in these three different personal forms.

**This is not a checklist, please remember to credit any valid alternatives.**

- (b) **'Hindus worship more than one God.'**  
**Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- There are many possible ways to answer this question.
- Candidates are likely to present the common Hindu explanation that all deities are aspects of Brahman, and therefore what appears polytheism is actually monotheism. Evidence from the Saivite and Vaisnavite traditions could be used to support this view.
- Candidates might explore whether the above is a rationalisation which is not supported by the practices seen within Hinduism, where deities do appear to be worshipped as separate beings.
- Some candidates might explore the monist tradition within Hinduism, or the forms of Hinduism who do not worship a God at all.
- Hindus regard each deity in the Trimurti as three distinct gods with different functions. They are worshiped as separate deities and there are separate temples to each.
- Worship of Vishnu and Shiva are the foundation of the two main branches of Hinduism related to Vaishnavite and Shaivite Hinduism.
- Hindus are able to relate to and ultimately unite or merge with the supreme Godhead Brahman only through these intermediaries.
- A large majority of Hindus have a personal devotion to an incarnation of Vishnu especially Krishna and Rama and this is the most popular form of worship in a cultural sense.
- The Trimurti is a manifestation of Brahman and so asserts the oneness of the ultimate reality.
- They are three aspects of the one life force so it is not polytheistic it is monotheistic.
- All Hindus accept the ultimate reality of Brahman expressed in the OM symbol and worship the Trimurti as a means of uniting with Brahman.
- Hinduism is both polytheistic and monotheistic.
- Hindus have a variety of conceptions of God and no one perception prevails.
- Some Hindus claim that the God is beyond human understanding so any visual perceptions of the deity are acceptable as they are means of understanding the ultimate oneness of God.
- The specific features of each of the deities within the Trimurti also express the concept of God. This helps Hindus to understand the concept of Brahman Saguna – Brahman with qualities or attributes.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

**4. (a) Explain the importance of puja in the mandir for Hindus. [AO1 20]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- Most Hindus call at their local mandir whenever possible. Jeaneane Fowler explains “although the home has been considered the focal point for most ceremonies many Hindus call at their local temple, the mandir, whenever possible.”
- Hindu temples appeal to the senses – colours, sounds and smells. Larger temples are highly decorated and the murtis on the shrines are dressed in colourful clothes and jewellery.
- There are many kinds of temples but all will have three main features – a murti or symbol of the deity, a canopy over the deity in order to honour it and a priest to care for the sacred image and to give each worshipper prasada, a gift from the deity.
- In some temples, families sit together but usually men and women sit on either side of the shrine on the floor. There is no prescribed time for worship.
- The priest begins temple worship by lighting the sacred fire and burning small pieces of wood, camphor and ghee.
- He then performs the havan ceremony which includes purification of the individual before approaching God.
- Another ceremony performed is arti which is an offering of love and devotion to the deity. Jamieson states “Hindu temples are not really designed for congregational worship but for meetings between individual devotees and the deities from which they wish to receive darshan.”
- Darshan comes from the Sanskrit, darsana, which means sight or vision and refers to the sight of a holy being or natural spectacle like a sudden ray of light striking a mountain peak. The darshan of a living guru is thought to be very special. The experience opens the heart and gives peace, blessings and divine energy or Shakti. At the moment of darshan the entire focus of the devotee is absorbed in the image of the deity and Hindus believe that the person who receives darshan is also seen by the deity. In order to receive darshan Hindus have to follow practices in terms of personal cleanliness which are similar to preparing the murti for puja.
- Pradakshina (the Sanskrit word for circumambulation) - devotees walk around the garbha griha, the innermost chamber of the shrine housing the temple deity or deities, in a left hand direction keeping the shrine on their right. It is one of the customary aspects of temple worship and usually done after completing puja. It expresses the belief that God is the centre of existence and that thought and actions should always be centred on God. Pradakshinam is usually done in a clockwise direction because Hindus assume that god is always on their right side. It also reminds them that they should always lead a good life, on the right path called Dharma.
- The word ‘prasada’ means that which gives peace and refers to the food Hindus offer to God during any form of worship, ritual or ceremony. It can include offerings of sweet rice, fruits, milk and coconut. After they have been offered they are shared between the devotees either at home or in the temple so that they receive the blessings of the deities. The offerings signify that the devotee is offering his heart to God.

**This is not a checklist, please remember to credit any valid alternatives.**

- (b) **‘Puja is not a religious experience.’**  
**Evaluate this view with reference to Hinduism.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- Candidates might begin by trying to define a religious experience. A religious experience can be described as a non-empirical occurrence and may be perceived as supernatural.
- Some would describe it as a ‘mental event’ which is experienced by an individual and of which the person is aware. There are many ways such an experience can occur, it can be spontaneous or a result of intensive training and self-discipline. People who have had religious experiences describe the experience as drawing them into a deeper knowledge or awareness of God. However it must be remembered that the experience itself is not a substitute for the Divine but a vehicle that is used to bring people closer to the Divine. Many would also state that genuine religious experiences are seen to be encouraging in that they help those who experience them to live better lives.
- Puja is a multi-sensory experience. It helps Hindus to establish, express and enhance their relationship with the deities. It is an act of showing reverence to a god, a spirit or another aspect of the divine. This can be done in various ways such as chanting, offering prayers, singing songs and through various rituals
- The main aim and focus of puja for the devotee is to make a spiritual connection with the divine and an image or other symbol of god is used as a means of gaining this connection. The image is not the deity itself but devotees believe that it is filled with the deity’s cosmic energy. It is the focal point of honouring and communicating with the god. For Hindus the image is important but not as much as its spiritual content. They are created as vessels for spiritual energy that allows the devotee to experience direct communication with the gods.
- This can be seen in the experience of darshan which is viewed as a miraculous and very personal form of puja. Hindus believe that even a glimpse of an image filled with the spirit of the god leads a direct visual communication (darshan) with the deity, which in turn will bring blessings to the worshiper. Darshan is a reciprocal act between the worshiper and the deity. Not only does the devotee “see” the deity, but the deity is understood to “see” the worshiper. For this reason, Hindu images often have strikingly large eyes to facilitate this exchange of glances between devotee and deity. By doing darshan properly a devotee develops affection for God, and God develops affection for that devotee.
- Overall, Hindus see the puja as a simple way to relate to the divine, so it can even be performed on something that symbolizes the divine, like a cow or a tree.
- The entire aim of performing puja is to create a protective layer of spiritual forces around the devotee, warding off all evils and negative forces, thereby creating an environment to lead a happy and peaceful life according to the values of Hinduism.
- However some would question the value of puja as a religious experience. Some see puja as an act done out of duty and therefore done out of want not out of need. People only truly experience the value of something if they really feel a need for it.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**



5. (a) **Explain the importance of the four purusharthas to the Hindu attitude to wealth and poverty.** [AO1 20]

**Candidates could include some of the following, but other relevant responses should be credited.**

- Dharma is the first human goal and forms the foundation for the pursuit of the other three goals. Dharmic actions are those individual, social, political, and professional actions which are based upon the four virtues - truth, ahimsā, morality and ethics.
- Hindu dharma (duty) encourages Hindus to work hard and earn money. In this way they can support themselves and their family. This is in keeping with one of the four purusharthas (aims or goals) of life, artha. Artha is about gaining wealth by honest and lawful means.
- The second goal is Artha. The Sanskrit word "artha" has several meanings. In the context of the four purusharthas, the word "artha" means material wealth (although in deeper spiritual interpretation of the four purusharthas, many wise sages have interpreted the word artha as "meaning/understanding of one's existence"). Hinduism recognizes the importance of material wealth for the overall happiness and well-being of an individual. While Hindu thinking advocates simple living, it does not glorify poverty, and does not consider wealth as a hurdle to self-realization. It is greed and attachment to wealth that is considered a hurdle, not the wealth by itself. Thus "Artha" means to earn wealth in accordance with dharma.
- The Hindu scriptures state that a person may keep what he needs for himself, but should not hoard more than he needs and so deny others what they truly need.
- The third goal is Kāma. There is a general misconception which associates the word Kāma with sexual desires. Kāma actually means all the physical, emotional, and intellectual desires of a person. It is sometimes referred to as 'drive' or 'ambition'. In Hinduism and in Buddhism, desire has been considered to be the root cause of all sufferings. However, Hinduism acknowledges Kāma as a goal of human life and declares "he who performs his prescribed duties out of desire in the right manner will obtain the fulfilment of all the desires and reach the deathless state." This includes the duties in the householder stage to be generous and hospitable to guests. It is a long-standing custom that there must be a table left for the unexpected guest. No guest, no matter how lowly, should be turned away without food.
- The fourth and final goal is Moksha or liberation. Moksha denotes spiritual perfection, which, according to Hindu thinking, is attained automatically when one leads a life that is dedicated to dharma. This is the fulfilment of the four aims of life.

**This is not a checklist, please remember to credit any valid alternatives.**

- (b) **‘Moksha is the most important of the four purusharthas.’  
Evaluate this view with reference to Hinduism.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- Moksha is the ultimate goal of all Hindus and therefore it could be argued that all other aims are subservient to this goal. The actions and attitudes of Hindus including their attitude to wealth and poverty is greatly influenced by the desire to attain Moksha.
- It could be further argued that there would be no meaning or purpose to the other three aims of life if they did not lead to the attainment of Moksha.
- Candidates might argue that moksha is the aim, and kama, artha and dharma are the methods to reach it, thus providing a coherent link between the three, and allowing them all to be practised together. In the context of this argument the aim is far more important than the methods used to attain it.
- Candidates might argue that kama, artha and dharma are completely unrelated to moksha, since they are all focused on behaviour in this life, whilst moksha is about the next. Some Hindus might argue that since Moksha is an eternal concept focusing on the reunification of the atman with Brahman its importance is far greater than the other three.
- Other Hindus might point out that it is this life that decides the next and in that context the practicality of dharma, artha and kama in this life are far more important in the context of karma and its influence on the next existence.
- Some candidates might explore the historical background to the four purusharthas and consider whether they were designed as one system from the beginning, or an uneasy marriage between different traditions. This would change the context for the evaluation of their importance.
- Some might argue for the importance of dharma and its cosmic implications. They might also refer to its importance within the context of varnashramadharma. Many would argue that dharma is the defining feature of Hinduism.
- Others could refer to the importance of artha since dharma must be put into practice. It could also be argued that artha is a practical concept that has many social implications.
- It is also possible to argue that all four are completely linked and therefore are inter-dependant and that it makes no sense to consider one without its relationship and impact on the others.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised**