



**General Certificate of Education  
June 2012**

**Religious Studies**

**RSS09**

**World Religions 1: Buddhism OR Hinduism  
OR Sikhism**

**AS Unit J**

**Final**

***Mark Scheme***

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## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

## RSS09 World Religions 1

### Section A *Buddhism*

#### Question 1 Samsara and the three marks of existence

0	1
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**Explain the concepts of dukkha and anicca.**

Students may refer to some of the following points.  
Both are characteristics of existence and fundamental truths in Buddhism.

#### **Dukkha**

- Suffering and unsatisfactoriness of conditioned existence.
- Three kinds of dukkha.
- Dukkha dukkha (ordinary suffering) illness old age and death, separation from beloved ones and pleasant conditions, not getting what one desires, grief lamentation and distress.
- Dukkha rooted in impermanence and produced by change (viparinama dukkha) happiness is not permanent, and the vicissitudes caused by change of circumstances.
- Samkhara dukkha the suffering caused by attachment to notions of 'I' 'me' the individual is an ever-changing combination of physical and mental forces (five aggregates). No permanent self.

#### **Anicca**

- Impermanence and constant changing nature.
- Universe in a constant state of movement.
- All things exist dependent upon something else.
- In dependent origination doctrine the teaching of anicca is central in the assertion that all things that have a beginning will have an end.

No more than level 5 unless both aspects of the question are fully dealt with

**(30 marks)**

**AO1**

0	2
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**'The concepts of dukkha and anicca can only be understood through experience.'**  
**How far do you agree?**

#### **In support of the view**

All Buddhist teachings are to be understood and experienced before their truth can be verified.

Subjective experience is considered to be more valuable than rational deduction.

Dukkha and anicca are very obvious through observation of life processes.

#### **Against the view**

These truths can be understood on many different levels and many different ways.

The more profound aspects of dukkha and anicca can only be understood through the insights gained through meditation.

Insight meditation reveals more clearly the true nature of existence.

Studying and investigating these truths of the dhamma through wise reflection and contemplation is a better way of understanding than waiting for certain experiences to arise.

**(15 marks)**

**AO2**

**Question 2 The Four Noble Truths****0****3****Examine the framework of the Four Noble Truths.**

Students may refer to some of the following points:-

Basic outline of the four truths

Dukkha : All life is suffering or unsatisfactory

Tanha : Suffering is caused by grasping or craving

Nirodha : When craving ceases , suffering will cease

Magga : The way to end craving is to follow the middle way / Eightfold Path.

Framework can refer to the structure as suffering, its nature, causes and remedy  
Symptom, diagnosis, and cure.

Also fourfold structure based on the nature of suffering and the way to be released from it.

Framework also contains all of the Buddhist teaching in a simple formula

Comments on its humanistic nature and the need for self reliance and following the path of morality, meditation and wisdom.

**(30 marks)****AO1****0****4****'The Four Noble Truths are the only basis for the Buddhist way of life.'  
Assess this view.****In agreement**

All the teachings and guidance for following the Buddhist path are contained within these four truths including 5 moral precepts and eightfold path.

A full and deep understanding of these truths is all that is required to gain nibbana.

**In disagreement**

Understanding these teachings is not enough: it is necessary to put them into practice. .

The essential basis of Buddhist way of life is to develop and perfect morality.

There are other essential bases of Buddhism e.g. monastic and lay life.

Other teachings and their full development in philosophy are also important.

Sangha, both lay and monastic can also be seen as a basis.

**(15 marks)****AO2**

**Question 3 The Eightfold Path**

<b>0</b>
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<b>5</b>
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**Explain the nature and purpose of meditation in the Eightfold Path.**

**Nature**

Refers to the three aspects of right effort, right mindfulness and right concentration.

In general the nature of meditation is to :

- include the development of positive mental qualities
- train the mind to overcome negativity and ignorance
- gain calm and clear mind
- gain insight into some of the fundamental truths of Buddhism.

Some further clarification of each aspect should be included

Right Effort

- To change negative and unskilful mental state into positive and skilful ones

Right mindfulness:

- Full and clear attention to sensations and experiences in the present moment.
- Four kinds: body, feelings, thoughts and consciousness.
- Overcoming hindrances of sense desire, aversion, doubt, and sloth and torpor.

Right concentration:

- One-pointedness.
- Unwavering and un-distracted mind.
- Ability to place attention on chosen object and maintain attention.

**Purpose**

- Meditation necessary for developing other aspects of the Eightfold Path.
- To gain a calm and clear mind to make moral judgements and adhere to moral precepts.
- Meditation facilitates the insights and knowledge necessary for the development of wisdom.
- Leads to insight into impermanence and non self.
- Development of mental power and ability to choose mental states.
- Enables change from unskilful to skilful states and development of good karma.
- Both necessary for enlightenment.

Max level 5 if only one of nature and purpose dealt with, although there is some overlap between the two.

**(30 marks)**

**AO1**

0

6

**'Meditation is not essential to the Buddhist way of life.' Assess this view.**

**In support**

Most Buddhists do not practise meditation but develop positive mental states through chanting, rituals and devotional acts.

Meditation can be applied in many ways and can be developed through everyday activities.

Practice of morality and development of wisdom powerful in themselves and naturally produce a calm and clear mind.

Meditation can be practised occasionally to have same effect.

**Other views**

Regular meditation necessary for mental development and purification of mind.

The attainment of higher states of awareness and consciousness only possible through meditation.

Due to human condition regular practice necessary to train the mind.

Gives insight into reality as it truly is.

**(15 marks)**

**AO2**

**Question 4 The Sangha**

0

7

**Examine the relationship between the lay community and the monastic community in Buddhism.**

Students should refer to some of the following points

- Strong interdependence between the two communities.
- Set up in this way to ensure monks and lay people directly benefited each other and monks did not become recluses or as ascetics.
- Lay people respect and honour monks as moral and spiritual teachers.
- Lay people will not respect monks who are lax in observing their rules and this ensures a high standard of morality in both lay and monastic sanghas.
- Lay community provides the physical and material needs of the monastic sangha.
- Lay people provide daily food in alms round as well as money and financial and practical support for monastic buildings and services.
- Lay community able to practise generosity and merit making through support of monastery.
- Lay community receives spiritual and moral guidance from monks.
- The monastic sangha serves to provide a good example of the qualities and teachings of the Buddha.
- Monastic sangha drawn from lay community.
- Many men become monks during lifetime.
- Whilst a monk they will learn the Buddhist teachings and moral values.
- In some Buddhist societies the monastic sangha provides education for children.
- Many community projects directed by monastic sangha related to education and health and environmental concerns
- Society enhanced and informed by moral teachings of Buddhism

**(30 marks)**

**AO1**

0

8

**'The monastic way of life is the best way to reach enlightenment in Buddhism.'**  
**Assess this view.**

**In support of the view**

The monastic sangha provides the only opportunity to fully concentrate on the practice of meditation and cultivate wisdom. These are essential for attaining nibbana.

This is not possible for lay people due to their worldly responsibilities.

The monastic way of life is fully dedicated and committed to the Buddhist way of life.

Lay people do not practise all aspects of the Eightfold Path e.g. rarely do meditation.

**Other views**

It is equally possible for lay Buddhists to attain enlightenment if they follow the Buddha's Eightfold Path.

The challenges of worldly life provide opportunities for morality and wisdom in a more significant way than for monks.

Some monks and monastic communities are not conscientious in following the vinaya discipline.

Some men might use the monastic way of life as a way of being looked after in old age.

Some monks only take precepts for a short time for social respectability.

The monastic life is equally important as lay life.

**(15 marks)**

**AO2**



## Section B *Hinduism*

### Question 5 The Hindu concept of God

0

9

**Examine the Hindu concept of God as expressed in the Trimurti.**

Students may refer to the general meaning as well as the specific features of each deity within the Trimurti.

- Three aspects of the universal life giving energy of Brahman.
- All three are different manifestations of the ultimate supreme reality of Brahman, the impersonal absolute.
- The energies of creation, maintenance of harmony and order, destruction and re-creation of every aspect of the material universe.
- Brahma as creator, Vishnu as preserver and Shiva as destroyer and re-creator.
- Related to the cycle of birth, death and rebirth of the universe and human existence.

#### **Brahma**

Created 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 powers of supreme knowledge are symbolised in the image of him with four hands holding holy scriptures, a ladle, mala beads and pot of water.

Water indicates he was the first living being from the boundless ocean.

#### **Vishnu**

The maintainer and preserver of cosmic harmony and order and the forces of goodness on earth.

Many stories about his powers and characteristics.

Often depicted reclining on a thousand headed serpent which stands for cosmic time which is endless or infinite.

He pervades everything, the power and cause by which all things exist.

He has four arms holding objects which symbolise his powers to defeat and overcome evil forces.

Mainly known through 9 avatars in which Vishnu descends to earth in different animal and human forms to restore goodness, destroy evil and establish harmony.

#### **Shiva**

Various forms: Maha yogi (meditating ascetic) lingam (powers of re-generation) and Nataraja, Lord of the dance.

Symbols indicated his powers of destruction and creation. Drum, rhythm of life. Stamps out evil demon underfoot. Holds and is surrounded by fire, controls the forces of destruction.

**(30 marks)**

**AO1**

1
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0
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**How far do you agree with the view that the Trimurti shows that Hinduism is a polytheistic religion?**

**In agreement**

Three distinct gods with different functions

Worshipped as separate deities.

Separate temples to each.

Foundation of the two main branches of Hinduism related to Vishnu (Vaishnavite) and Shaivite Hinduism.

Hindus able to relate to and link into the supreme godhead only through these intermediaries.

Humans can only understand God in a visual form as anything beyond this is beyond human understanding.

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.

**Other views**

The trimurti is a manifestation of Brahman and so does not deny the oneness of the ultimate reality.

They are three aspects of the one life force so it is not polytheistic (like the notion of Trinity)

All Hindus accept the ultimate reality of Brahman expressed in the OM symbol and worship the trimurtu as a means of uniting with Brahman.

Hinduism is both polytheistic and monistic.

Hindus have a variety of conceptions of god and no one perception prevails.

There are many ways of knowing God, and many interpretation of what it means to know God.

**(15 marks)**

**AO2**

**Question 6 Means to liberation in Hinduism**

1

1

**Examine jnana yoga and bhakti yoga as paths to liberation.****Jnana yoga**

- Way of Knowledge, meditation and insight.
- Development of mental capacities and faculties leading to clear understanding of profound truths
- Attainment of higher consciousness through following a period of time of renunciation and asceticism
- Skill of concentrated mind overcoming physical and sensory hindrances.
- Investigation into the wisdom of the holy Vedas understood both rationally and intuitively or non-rationally.
- Advocated by the more philosophical teaching especially Advaita Vedanta in which personal deities are a lower path to truth but full self realisation comes through the development of higher mental states.

**Bhakti yoga**

- Complete submission in loving devotion of the person to their personal God.
- It leads to moksha (liberation) through faith in the personal deity and merging with this deity in love and submission as the higher goal.
- Expressed through emotional union through chanting of mantras, puja and singing bhajans.
- Presented as the main way to liberation in the Bhagavad Gita in which Krishna is the object of devotion and his loving grace brings the worshipper to their ultimate goal.

Both are paths to moksha as they transcend ordinary or mundane personality to reach higher levels of knowledge union and bliss.

No more than level 5 if both forms are not dealt with.

**(30 marks)****AO1**

1

2

**'Jnana yoga is superior to bhakti yoga as a path to liberation.'**  
**Assess this view.****In support**

Jnana yoga is superior because it requires dedication and renunciation.  
It involves a high level of intellect.  
It sometimes requires sannyasin lifestyle.

**Other views**

Bhakti yoga is equally valid as a means to liberation  
When developed fully the experience of self surrender to a personal god has the same effect and jnana yoga.  
Some branches of Hinduism would regard bhakti yoga as the highest way as it is based on love rather than intellectual understanding and a more selfish approach.  
Bhakti yoga is possible for all people where is jnana yoga excludes many from this possibility.

**(15 marks)****AO2**

### Question 7 Worship in Hinduism

1
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3
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**Examine the design and purpose of temples (mandirs) in Hinduism.**

#### Design

- Design as a mountain or a dwelling place for the gods. A royal dwelling place.
- Inner sanctum with surrounding shrines.
- Several features although variation of form.
- Inner sanctum where the murti is installed called a **garbha-griha**.
- Above this a **shikhrara** tower like structure to represent the mountain sacred place.
- Central or inner part of temple called a **vimana**
- Hallway or platform in front or around inner area called mandapa as pathway to approach the deity.
- Ceremonial entrance or gateway often with a protecting deity or vehicle of the god e.g. Nandi bull for Shiva, Garuda or eagle for Vishnu.
- In large temples there are other shrines to the consorts of the deities around the mandapa or front entrance hall.
- Many temples have a circular path around the inner sanctum so worshippers can circumambulate the deity / shrine.
- Outside temple may have many elaborate decorations showing the stories of the gods and events from the great epics.
- Style is different in south India. **Gopurams** are towers or large gateways in the outer walls found in South India

#### Purpose

- Purpose to house the deities and provide opportunities for offerings and worship as well as festivals and community gatherings.
- to honour God / invoke the presence of God / receive blessings / make petitions to particular deities.
- to open the higher sacred, spiritual realms of reality into their own world.
- to celebrate festivals.

Both features and purpose must be dealt with for levels above 5.

**(30 marks)**

**AO1**

1
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4
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**'Temples (mandirs) have little importance for Hindus.'**

**How far do you agree?**

#### In support

For many Hindus worship in the home is more central to their lives than temple worship. Following the Hindu way of life and keeping to the Hindu dharma is more important than worship in temples.

Temples are just for special occasions.

Personal faith and private worship is more important.

Right intention is all that is necessary in order to worship God, the place is insignificant.

Many rituals are performed by Brahmin priests at the side of rivers and besides sacred trees.

**Other views**

Temples and shrines are necessary as the best form of expressing the supernatural powers of the deities.

Temples are the central focus in village life.

The sacred powers of these special sites are regarded as essential for worship.

Some temples mark the birthplace or site of special event in the stories of lives of the gods.

Temples are the means by which the religious traditions and teachings are practised and preserved.

**(15 marks)****AO2****Question 8 The Hindu way of life****1****5**

**Explain the role of holy men in Hinduism with particular reference to sadhus and rishis.**

In some ways both types of holy men are very similar in that they have renounced the world and are often teachers of spiritual knowledge. However they still have some distinctiveness.

**A sadhu**

is any person who has renounced the world. Sadhus literally means good men and women, generic term to all those who have renounced worldly responsibilities and who have dedicated themselves to the pursuit of religious aims.

**Rishi**

a sage or poet (in Vedic times) who has received or gained powerful spiritual insights. Rishi is the title given to one who has some deep wisdom

**Role**

Role refers to their general role as teachers and spiritual guides but also to their distinctive role, setting a good example, providing spiritual guidance and programmes, and initiating Hindus into the religious duties and experiences.

They offer teachings, religious practices and retreats in their ashrams for those who want to attain liberation.

No more than level 5 unless both types are included.

**(30 marks)****AO1**

1

6

**'The path of the holy man is no longer important in Hinduism.' Assess this view.**

**In support**

The final goal of liberation requires complete detachment from the world so the dedication and commitment of the holy man is necessary.

Involvement in the physical and material world detracts from the pursuit of the spiritual life.

Hindu philosophy regards the material world as an illusion so detachment from it is necessary.

Hindu culture regards holy men in the sannyasin stage with great respect for the sacrifices they have made in order to attain moksha.

Contemporary life is very materialistic – holy men not important today.

**Other views**

Some holy men use their position to take advantage of people and do not always live up to their reputation.

Liberation can be gained by people being self-sacrificing in their worldly life through generosity and devotion to God.

Other paths to liberation are equally valid, such as karma yoga and bhakti yoga and these can be undertaken in the householder stage of life.

Holy life even more relevant in secular, materialistic world.

**(15 marks)**

**AO2**

## Section C *Sikhism*

### Question 9 The Gurus

1

7

**Outline the life of Guru Arjan and examine the ways in which he contributed to the development of Sikhism.**

Life 1563-1606

- Youngest son of Guru Ram Das. Married to Ganga Devi 1579. Youngest of three sons. Jealous brother Prithi Chand who continuously thwarted his efforts.
- Was 18 when he took role of Guru.
- He moved to Amritsar to complete the tanks at the Golden Temple. Raised money through giving.
- Laid foundations for new town at Kartarpur
- 1595 son born Hargobind and trained in skills of Guruship.
- He had a very good understanding and relationship with Mughul Emperor Akhbar who respected the Guru Granth Sahib.
- New emperor Jahangir was intolerant of Sikhs.
- He summoned Guru Arjan to his court insisted on removing certain hymns of Muslim saints. Arjan refused and subjected to 5 days imprisonment and tortured with red hot sheets of metal and boiling water. He requested to bathe in River Ravi as thousands of followers watched.
- He was carried away by the river as a martyr for the Sikh faith.

Contributions

- He completed the building of Amritsar, including the Harmandir or Golden temple.
- Sikhs were exempted from annual land revenue.
- He continued the social reforms of the other gurus.
- He founded the cities of Taran Taran and Kartarpur. He compiled the first edition of Adi Granth, the hymns of the first four Gurus. They were installed at Amritsar.
- He compiled the guru's hymns and included those of Hindu and Muslim saints.
- Guru Arjan organised the Masand system, a group of representatives who taught and spread the teachings of the Gurus and who collected the Dasvand, one-tenth of a Sikh's income (in money, goods or service) that Sikhs paid to support the building of Gurdwara Sahib.
- He built good relationships with Mughul Emperor Akbar who respected the Guru Granth Sahib and enabled Sikhs to live in peace and harmony.
- Showed great valour and courage in not renouncing the work he had done in compiling the Adi Granth.

No more than level 5 if only life or contributions is dealt with; Max Level 4 for purely narrative answer.

‘Guru Arjun was an original thinker, an illustrious poet, a practical philosopher, a great organiser, an eminent statesman and the first martyr of the faith. He completely changed the external aspects of Sikhism.’

**(30 marks)**

**AO1**

1

8

**'Guru Arjan had only a limited role in the development of Sikhism.'**

**Assess this view.**

**In support of the view**

He continued and developed further the work of the other gurus and did not make any radical and significant changes on the scale of Guru Nanak and Guru Gobind Singh

**Other views**

His work in compiling the Adi Granth is highly significant in determining the authentic Sikh scriptures. These are still used today and are central to Sikh faith  
The Golden Temple is the centre of the Sikh faith today.

All the gurus have a unique role in their contributions, no one more important than another.

**(15 marks)**

**AO2**

**Question 10 Festivals**

1

9

**Outline how Vaisakhi is celebrated in the gurdwara and in the local community and explain the significance of Vaisakhi for Sikhs.**

**Outline how it is celebrated**

**In the Gurdwara**

Community attends the Gurdwara  
Akand Path  
Many langars held and open to wider public  
Amrit ceremony

**In the local community**

Nagar Kirtan, led by Panj Pyares – expect some detail of this  
Parties and celebrations, wearing of new clothes  
Dances and celebrations  
Families getting together

In this outline, there needs to be attention to both Gurdwara and community, even though some points overlap.

**Explain significance**

Traditional harvest festival  
Time of celebration of founding of Khalsa by Guru Gobind Singh  
Memory of 5 loved ones (Panj Pyares) who were willing to sacrifice their lives for their faith, and the transformation of Sikhs into saint-soldiers  
And the beginning of the 5 Ks (Panj Kakke)  
Time for focussing on Sikh identity  
Beginnings of the ceremony of Amrit  
Time when many today decide to show their commitment by taking Amrit

Both 'outline' and 'explain' need to be dealt with, even though they may be interwoven. No more than Level 4 if only 'outline'.

**(30 marks)**

**AO1**



2

0

**'Vaisakhi looks to the past, so it has no relevance for Sikhs today.'**

**How far do you agree?**

**Supporting the view**

- This festival has little relevance in the lives of Sikhs today.
- It has become a social rather than a religious event
- It has social and cultural importance than religious meaning.

**Other views**

- It does have relevance because it contributes to Sikh life and faith by providing opportunity for expression of religious faith and devotion especially in the Punjab.
- It reminds Sikhs of the heroism of their Gurus and the values and principles for which they sacrificed their lives.
- It maintains certain practices such as continuous reading of the Adi Granth kirtan, nagar kirtan and amritdhari.
- It strengthens the community by bringing families and community together to celebrate a common heritage.

**(15 marks)**

**AO2**

**Question 11 The Guru Granth Sahib and the Gurdwara.**

2

1

**Examine the formation and content of the Guru Granth Sahib.**

**Formation**

- Developed over a period of 200 years.
- Started with hymns of Guru Nanak (role of Mardana).
- Role of Guru Angad in writing down the hymns.
- Development of Gurmukhi alphabet.
- Compilation of Adi Granth by Guru Arjan.
- Hymns of Guru Ram Das.
- Additions by Guru Gobind Singh.

**Content**

- The introductory section that consists of the Mul Mantra, Japji and Sohila composed by Guru Nanak.
- Collection of devotional hymns and poetry for meditation on the True Guru (God).
- Moral and ethical rules for development of the soul, spiritual salvation and unity with God.
- Divided into fourteen hundred and thirty pages known as *Angs* (limbs) .
- The composition is divided on the basis musical notes called *Ragas*. The *Ragas* or musical notes in *Guru Granth Sahib* are centered around different moods and times of the day and year. They are arranged by order of the Sikh Gurus and Sikh Bhagats.
- In addition to the *Ragas*, there are twenty two compositions of *Vars* (Traditional ballads).
- Compositions of Guru Tegh Bahadur
- Non Sikh sources 938 shabads

Both formation and content needed for levels above 5.

**(30 marks)**

**AO1**

2
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2
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**'The Guru Granth Sahib is important only to a minority of Sikhs.'**

**Assess this view.**

**In support**

Only devout Sikhs (amritdhari) are fully aware of and understand all the teachings hymns in the Guru Granth Sahib.

Most other Sikhs just listen to the chanting of verses but do not analyse its meaning. Most Sikhs are not pious but fully involved in the life of the gurdwara.

**Other views**

The Guru Granth Sahib is central to all members of the Sikh faith as it is the main source of the faith, the teachings and inspiration.

It is a living guru in their lives; there is often a special place or room set aside for it in Sikh homes.

It is used on many occasions and in various ways for festivals and rites of passage.

It is their holy book and highly respected by all Sikhs.

**(15 marks)**

**AO2**

**Question 12 Diwan and langar**

2
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3
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**Explain how langar is 'a laboratory of sewa'.**

- Requires explanation of the terms 'langar' and 'sewa'.
- Langar is a free kitchen which provided food for all castes and those in need in the Sikh and non-Sikh community.
- It was established in the past to express and ensure social equality and justice. It challenged Hindu notions of caste.
- The practice was encouraged by Guru Nanak to create fraternity and equality amongst his followers.
- Sewa is a highly regarded Sikh value which means to offer selfless service to everyone to overcome ego and create a caring and harmonious and supportive community.
- The langar provides opportunity for sewa by organising, cooking and serving meals for all the Sikhs in the gurdwara.
- Langar means that all sit together on the floor to express equality and the egalitarian nature of Sikh society. Free food being provided to all by the community regardless of creed, race or ethnicity.
- In contemporary society voluntary service to langar is a distinctive practice amongst the Sikh community.

No more than level 4 for purely descriptive accounts.

**(30 marks)**

**AO1**

2
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4
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**'Langar is essential in Sikh life today.' How far do you agree?**

**In support**

Langar today has a social and symbolic function which strengthens the Sikh community. Langar is an expression of social acceptances and tolerance which is central to Sikh life.

It provides opportunity for practising sewa which has both social and spiritual benefits. It is essential because there are always those who need it.

**Other views**

Other aspects of Sikh life such as daily rituals of prayer are more essential for maintaining Sikh faith.

Attendance at the gurdwara for worship is more important.

Following Sikh ethics and way of life is essential and langar is only a small part of this.

The Sikh religion adapts and evolves according to present day conditions and the role of langar keeps changing.

**(15 marks)**

**AO2**

**UMS conversion calculator** [www.aqa.org.uk/umsconversion](http://www.aqa.org.uk/umsconversion)