

Examiners' Report June 2019

GCE Religious Studies 9RS0 4C



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June 2019 Publications Code 9RS0_4C_1906_ER

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Introduction

Centres and candidates are to be congratulated, as there were many examples of outstanding work, especially in response to Q04. Where it was applicable, candidates made good use of the context of the topic under consideration, for example, in Q03(b) many candidates were proficient in their use of technical language.

There were many examples of high quality work and some superbly written introductions and conclusions. Some candidates had successfully developed their evaluative skills for AO2, again this was particularly evident in Q04.

Question 1

The quality of responses varied for Q01. Some candidates were confused about the meaning of puranas and wrote across a range of topics, few of which were relevant. The term puranas is in the specification and should be familiar to candidates. The better answers understood the importance of the context of the smriti and its range of literary types.

The puranas may be classified in various ways and candidates tended to focus on their key emphases, which was wise given the allocation of only 8 marks for this question. For example, a worthwhile emphasis was on key beliefs associated with the trimurti.

Given the time restraints, it was important for candidates to select material carefully, such as the Bhagavad Gita with a focus on bhakti and morality.

Explore beliefs and practices associated with the Puranas.

(8)

The puranas are a smrti Hindu text, meaning that it is memonsed rather than heard line shout texts are this means that the teachings they contain are accessible to all ninely castes as they are presented in a narrative format that does not require the assistance of a ours, like reading the redds - a shirt - text would The punnas are presented in a stony format (for instance a play, TV snowed) and it focuses on the personalities of peeple rather than Principes philosophical ideas, maning it simple and easy to industand. This abstracts on personellitus also mauses sevesses the importance of the concept of discussed (literally meaning disty) which needs to be counsed out in order for society to function. As a Smn'ti text, the perands are not revealed by a durine power, and some would argue this duministre their importance. They are a man-made text (not the words of God), thus are familiar and may have errors. However, the teachings the puranas contain are seen as essential took in love and devotion to God (through Branti yoga the path of love and devoteen to mousna) The prancis and other various smnti texts are well known to an Hunellis. thus making them accussible too in order to celebrate their religion.



This answer focused on key terms and displayed an understanding of the context of the puranas. This answer referred to important features such as its accessibility, narrative style and use of personalities. Towards the end, the candidate quite correctly stressed the importance of dharma, love and devotion.

The Rusanas, are a form of smnti texts belonging to the Hunder religion. Within the Rivanas there are brotat for 3 makes of containing 6 books within them Each of these 3 sections corresponds to the belief surrounding creation, alongside also corresponding with the Trinuti, These Buranas, which have been memorised astekts and passed down over time appear to focus more on the spirituality and personality of an individual rather than be more legalistic like the other florali Scriptures / epics and devoide out rules. This means that the Rivarias allempt to develop the individual more spiritually and through developments in character, then they do through they attempt to grow their followers into better humans and fluidus. The Ruranas also Rook appears to look at the existence, as previously mentioned, which could be in line with the Fact that each of the Trinuri also represent existence, for example Shive being the destroyer, or Vishna being the sustainer & we maist see The Ouranas reflects this, particularly with the Gunas, and one of the most popular section of the Puranes as a whole has been argued to be the Bhagavar, which reflects those beliefs of the Puranas let despite it being a popular text it fails to hold the some importance as other sunti texts such as the Ramagana, which has led to plays being created to retall the story, and the Mahabharata which contains the popular Bhagavad Gita and kishos influence



This response which gained full marks, showed the importance of smriti and the trimurti in relation to the puranas. Special mention was made of the role of the puranas in developing individuals' spirituality, as exemplified in the Bhagavad Gita.

Question 2

A basic translation of vairagya was given in the question (detachment). This term required careful unpacking, showing a range of interpretations. Some candidates located its uses in texts such as the Yoga Sutras, and some candidates improved the quality of their work by showing links between vairagya and yoga.

Candidates who scored the highest marks focused explicitly on the question relating to moksha. AO2 material was seen in discussions about whether vairagya was the most central part of attaining moksha compared to, for example, bhakti. The best evaluation was seen in responses with well-reasoned judgements concerning the strengths and weaknesses of vairagya in this context.

2 Assess the importance of vairagya (detachment) in attaining moksha.

The four aims of a Hundu's life, above depending on their stage of life and societicategory (value), are: arma-biliantin maning of money, kama-sensual pleasures, dhama-one's duty, and, finally. Housha, which is viewed as the vitimate aim by Hindus, accessible only to the nigher castos-Brahmins.

Valvaguri-detachiment is a mental state rather than physical where you realise that an tunings in material world are imprimentall (maya), it is possible to reach mousha by following the other three aims, as long as you realise the material world is temporary

Arguably, the importance of varragija is questionable, given that the first two aims—name and aitha are materialistic and attached to the materialistical However, a hindu within the nasceneral stack in life (Gristina), their duty is to have a family and enjoy sension pleasives (so kaina) and to make money in order to provide for their family. Therefore, following avtualistic wards good hamma, unduring their duty, which in turn generates good hamma, hadding to a better rebuth this doser to Mehsha o Therefore, for some nincles. Vairagija is not necessary in order to admieue mousha, it is only for the elift, such as Sanyassuns who's duty it is to rename, and withdraw from society and deathan thimsewes from the world o Therefore, vairagija is only practical for a minomity of thingus. Argually to the majonity, it had no importance.

(12)

FUTHNEYMOVE, FOILCHING KAMA and artha are necessary in combination with the other two aims in Order to create a balanced lifestime. All four aims when practised together cater for spiritum and material cusives, thus creating a balance for life on earth, and eventually hacking to liberation (monshar).

He can be sough that while hamo and outher are followed, it is

Still important to consider variagina. These two aims can still

be fullerized as longer you reculse the material word is

temporary, as on possessous possestien belongings cannot be
taken forward into our next life. Therefore, variagy our still

important unen following hama and artisa, and is

deemed nicessary in order to achieve measure.

Arguardy, vairagy o is essential in achieving mousine. Fulfilling kama-the lawest of the four ashramas. - sensual preasures is seen as animellistic ausures and inpure, therefore leads us further away from achieving massine, thus vairagy a, and deatraciting ourserves from these preasures is vital in order to achieve mousine. In addition to this, full filling kama and aired airea (materialistic aims) extraps entraps the sourch the material world, and in the year of samsara. This means the source is less likely to escape this cycle without the years the source of vairagy a and deatraciting oursewes from the world. According to showard's philosophy, vairagy a

and deathachment would be vitally necessary to achieve monship and the world is mayor, and only when we deathach ourselves from the material world countrie sour (attuch) realise its two identity with Brahman; this is when we achieve housher therefore, arguably, vollagya is essenticu in achieve 4001810.

In concusion, on the where vairagy as of while importance to most Hundus. It is only practical to meminarity, the higher castes who entre the Brank Say sanyassun State in life.

Thus, for the majority deathacting themselves from the word is impractical, and for some Hindux forcowing the materialistic aims of Kama and arma is necessary to perform disamo and achieve mousher overall vairages is of wittle importance.



This answer gained 11 marks. The content was very good but it could have been improved by a more systematic focus on moksha, as indicated in the question.

This question required evaluative material and this response incorporated such skills by reference to the view that the importance of vairagya is questionable compared to other Hindu aims such as karma. The candidate argued that vairagha was nevertheless important, albeit for a minority of Hindus. The conclusion was a good example of a carefully constructed conclusion.

Question 3

Q03(a)

This textual question, based on Gandhi, attracted some exceptionally good responses often concentrating on the theme of living at peace with all religions. Candidates spelt out the meaning of terms such as exclusivist religion and missionary religion. Successful candidates focused on the text and used it as a 'spring-board' to further develop their understanding on Gandhi's distinctive contributions, including the term dharma. In particular, candidates referred to Gandhi's reference to 'untouchability' and Dalit and what it signified to him. In the best responses, the breadth of understanding was fully linked to references in the extract.

Less successful answers repeated too much of the text without further analysis.

Q03(b)

This question enabled candidates to develop their insight into the textual passage by considering the broader issue of Gandhi's concept of 'Hinduism'. It was prudent to analyse different concepts of 'Hinduism' in order to give Gandhi's approach a context. Some took the view that there is no agreed definition of Hinduism.

Evaluative discussions considered the perceived primacy of Vedic revelation upheld in some Hindu traditions such as Hindutva. Some discussed related topics such as Sanatana Dharma. An important feature in many answers was the accretion of features across a considerable range of diverse traditions. Level 5 required content encompassing the full range of elements in the question. The higher levels were attained by those candidates who marshalled their range of content to stress the underlying universalism found in Gandhi's approach, and hence his ideas about satya (truth).

Read the following passage before answering the questions.

It is clear from the foregoing, that Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the world. It is not a missionary religion in the ordinary sense of the term. It has no doubt absorbed many tribes in its fold, but this absorption has been of an evolutionary imperceptible character. Hinduism tells every one to worship God according to his own faith or dharma, and so it lives at peace with all the religions.

That being my conception of Hinduism, I have never been able to reconcile myself to untouchability.

(Source: Extract adapted from 'Hindu Dharma, M. K. Gandhi', Whitfield, F., 1977, 'Indian ethics', Bilimoria, P., 2001, Edexcel Anthology)

(a) Clarify the ideas illustrated in this passage about Gandhi's position on religious tolerance in Hinduism.

You must refer to the passage in your response.

(10)

Gandhi, despite being born in India, reacued a Western style education, leading him to move to London at This meant that Gandhi was extremely tolerant in his approach to all types of religions, viewing t God. Often the to reinforce this idea, that how within flinduism there is noom for the Hundrism to one of Jesus' teaching on the Sermon on the that Gandhi regarded Josus to be one

occomodate for all faiths without attempting to be a missionary religion" and force their beliefs on others Goundhi realised that there were hundreds of different "faiths but simply required that they lived in "peace with all the religions' perhaps alternating to reflect how flundwism doesn't behave in invading other lands for religious motivations. This idea would illustrate Goundhis strong approach to tolerance in flundwism with other religious and faiths.

Pet Gandhi also mentions tolerance in thinduism between Hendus, mentioning the product of "untouchability", Within the Varna system, Dalits' are seen as on the autside, they are dirty and unpure and are given roles that nobody else would do, such as scraping off sweat or moving do dead (hely) coms. Dalits became extremely discriminated against and soon became "untouchable". Let this idea ould never be reconiled with Gandhi as he refers in the possage. Gandhi helped to make discrimination against Dalits illegal, and renamed them Harrian which meant "children of Vishnu". Therefore the possage therefore illustrates how Gandhi not only wanted tolerance between faiths, but also tolerance between are another, particularly equality for the hanfielly treated Dalits. So Grandhis position on tolerance for in Hundrism would be treating everybody as equal, no discrimination and not allowing anymody to be appressed or used unfairly this passage successfully portrays these ideas of Gandhis beliefs.

(b) Analyse the significance of Gandhi's views on the concept of 'Hinduism'. Gondhi can be argued

Gandhi could be argued to have been the most supowerful and influential thindu of all time, as the previous passage mentioned, Ganolhis teachings of tolerance increased his influence, but as did his work on Ahimsa, and Swaraj and social refine. Yet weaknesses of his views, such as this appearance to be making thenoluism a mix of different traditions ould potentially nun his significance within Hirduism.

To begin with, Gandhis views on Henduismi were extremely significant due to how he helped the Hundrism religion émorge. Before Gandhi, other movements had that to resolve theissue they focod, that the two Christians and Islam rejected the religion, seeing it just as a bunch of traditions. Get through Gandhi and his views, he allowed for the religion to be seen as a strong world contender, and for the West to finally take the religion senously rather than dismissing it. This mount that pegal joined thinduism, which now makes up 16% of the world's population All due to Grandhis view that India had to find its own solutions to its own problems and had to shout treating their religion senously rather than breaking away, the the Neo Vedanta and Hindutra movements offened to do. That could be why bandhi failed to identify with either Movement, because he would to push thinduism into a more successful penad therefore it could be stated that Gandhis views were extremely significant in trying to make sure that Hundrism gained world recognition

A further view that Gandhi was significant in his views, is that he promoted his ideas in Satyagraha. Gandhi argued that truth is the one prevailing thing, and that truth will rule over all. Gandhi rejected the idea of falling to kin theiring as he saw the truth as the moral highground in which good will always per prevair. This belief is promoted deeply, especially in line when the teachings of Satyagrana, for example abstaining from fighting back/not resisting, also corresponds with Gandhis view of Ahunsa, ar non-wis nonharmlessness. These ideas have been extremely popular and cylinential not just withinhidia and thenduism but also within around the west, with Many such as Nelson Mandela following the teachings in order to establish the Truth, that holds the moral high ground. Once again these views have pushed theretigion into gaining influence around the word, illustrating how thirdulan is able to adapt and appeal to almost everybody. Therefore the point of Gandhis view and beliefs on thinduly have been extremely influential and significant. Particularly when Hindus have welcomed his teachings, and now follow them almost religiously as they would with teachings from, for example the Ramayana, his views they follow include Ahunisa and the mentioned Satyagraha.

Furthermore Gandhis work for equality has been extremely successful, Before, the Varne system would exclude individuals simply on what they were born into and their birth rights Yet Gardini rejected this inequality, especially when he saw how those on the outside of the told system "Dalits" were freated. For example they were required to pick up dead hely ans, or sever dive when they were blocked Gandhi completely disputed this, saying everybody is equal in the eyes of Brahman, and so he attempted to create more equality. He called Palets 'Harijans'orthildren of Vishnu and campaigned for untouchability to be made illegal Gandhi succeeded in making Da books discrimination against Dalits illegal Therefore one could only conclude that he was extremely significant with his views on 'Hunduism' and that Hunduism was to be an inclusive religion.

tlawever, one could say that thundreism has been trying to establish itself as one single religion for many many years 4th Gardhi pushed this advancement backwards with his teachings of Ahunisa. While, as mentioned, Heady Ahunisa was been greatly adopted by many flindus. One must consider how Gandhi took the teachings of Ahimsa, no violence to any creature and than applied it to his interpretation of funduism and just changed thirduism ever so slightly to fit his beliefs. This action therefore meant that Hinduism didn't really have its own set of traditions or beliefs. Reinforcing the Wests views

that Hendrism 15 just a mix of traditions taken from all over. Therefore we must conclude that Grandhis views were not significant but instead in fact definiental to the flenduism religion and his views did not help to advance at all.

To conclude, after having Gold at both sides, it is clearthan while Gandhi did bring Hundwism slightly back due to his news, he was still extremely significant for the religion, creating lands of changes and new beliefs that helped the concept of 'flunduism' to some extent gain its own identity. Therefore it is without a doubt that Gandhi was extremely significant in Hundrism and helped the religionrese than any other movement has ever done in the past, touching is both politically and religiously, as well as making it both an Indian way of life, but also bringing it into new western cultures. He bandhis influence on the the concept of flunduism cannot be understated at all, he helped to define Hindulsm out of a concept into a religion. The addition of Ahinisa changed slightly from Jainism to Huidiism, so it an still be seen as their own culture too. Therefore tandri was extremely significant in the concept of Hudwism.



Q03(a)

The candidate referred to some of the influences on Gandhi and how this had an impact on his views about tolerance. Importantly, this affected Gandhi's attitudes both within Hinduism and also across world religions.

In Q03(b), Gandhi is seen as portraying Hinduism with a strong, world standing reputation. The candidate used this notion as a cause of debate. Equality was given prominence alongside ahimsa. The candidate presented a good range of ideas and discussed their various strengths and weaknesses.

Read the following passage before answering the questions.

It is clear from the foregoing, that Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the world. It is not a missionary religion in the ordinary sense of the term. It has no doubt absorbed many tribes in its fold, but this absorption has been of an evolutionary imperceptible character. Hinduism tells every one to worship God according to his own faith or *dharma*, and so it lives at peace with all the religions.

That being my conception of Hinduism, I have never been able to reconcile myself to untouchability.

(Source: Extract adapted from 'Hindu Dharma, M. K. Gandhi', Whitfield, F., 1977, 'Indian ethics', Bilimoria, P., 2001, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage about Gandhi's position on religious tolerance in Hinduism.

You must refer to the passage in your response.

(10)

As it stakes in the possage; thinduism is not an exclusive religion! This means that hinduism is not subject to about just one god or one way of worship. Ganani betieves that religious tolerance is thinduism tells everyone to worship and according to his own faith or ahaima! This pandhi views this as importing the recover he follows the reovedata view that everyone is equal is society and one religion doesn't had a higher authority composed to another. Therefore showing us that religious the religions doesn't had a higher authority composed to another.

god brahmon views everyone equally not not following your anama' could be worshipping vishing & Krishna meaning that one all religious views and faith me equal. Furthermore, aandhi views religious toterace as important because it then, lives at peouce with all the religions! Assethis is important +0 andhi because accepting means that society will function orderly and conflict whit State. This because andhi followed the hindu teaching of Animsa, meaning the namestress. Therefore religious televare in hinduism is important to Gordh: because it means that Ahimsa will remain and victent conflicts are less likely to happen among different relisions. HOWEVER as allow acrown: States in the passage, I have never been able to recordie myself to untouchability! This shows how religious tolerare may not always be as importate in hinduism to andhi as although andhi saw seciety as being eginal, he did not try to amend the Issue with the dalits instead he re-

named them the untailhables. This shows

how analysis position in religious telerance may not be as significant because be still allowed the discrimination of the davits and did not try to introduce laws against it. There see showing how anything there none make Kindus more tolerant land caste members of society and

(b) Analyse the significance of Gandhi's views on the concept of 'Hinduism'.

(20)

De Gandhi was a hindu philosopher who used non vicient methods to free hinduism from westernisation. This is because in India british armies and governments had towen over and were discriminating against to the traditional hindu religion. For example the mass shocking that killed hundreds of hindus during one of their prayer sessions. Gandhi followed the red-vedanta movement that accepted other religions as well as their aun and wanted to reform hinduism into a more positive and less discriminative religion.

One way that Gardhi's views on the concept of hindrism are significent is through the changes he wanted to create to various system. Goodhi believed that the varia system should exist in society as it allows for society to function. However acroani worted to change the various this is because over the your thousand that it gost father was a frahming that it your father was a browning that it your father

brahmin. Gandhi wonted to change this and have the vaina system be based or a persons qualities. This is significant when understanding andhis corcept of hinduism because it shows us how Godhi worked hinduism to be more equal and fair which is demastrated through his reform to the vounce system. This is because marring the varia system haved on qualities means that more people have the equal charce of being a higher varia as the may have their right drawacteristics, whereas it it was based or birth rights someone who is not mons and passinate could be made a ushtriga when the may fit in to the the varinga & varia better.

Anther reason why acadhis carept of hindures is significant is because of his view of religious pluravism. Religious pluralism is where all religions one accepted and viewed equally due to their being different ones in society: This is significent because it shows us now in analys were of hindury all religions should be accepted and all views should be - for example believeing in may sods rather then just one. This

shows us now andhis view is significent because it shows us how hinduism its uf is equal to other religions that that it is a none rejudice religion that accepts all mambers of society with different beliefs

Havever, Gordhis view or hinduism may not be neved as bedy significant. This is because Hinduism has become modernised in Socrety and moved cut at the traditional views. Gordhi follows the new redorta view not sees hinduing as a equal and none vident religion. However in India now this is not the case. In India Hinduism has developed into a group of called Hindutua. Mindutua is a group that believes hindrim should be the supreme relision in society and goes against the westernisation in India. Hindus that are members of this political porty we exh victence methods and extremist vicus to attach on ony other pulisions, especie especially mustims and distins. In example of this is hindutua movements opening up soncels, but there schools were found teching dildren victent methods at protest

to support their hindutua nows. This therefore shows how Gadhis carept of hinduism is not as significant because thindutual mavements are on the nise showing that hinduism is not a equal or pluralistic religion which andhi news it to be:

Owall, agalhis was of the concept of hinduism on he seen as significant because they show how hinduism in some aspects on he a equal onel normless whitin. However as societies because having hinduism has seed to some people having may exhim it views which has charged the nature of hinduism au rejether.



In Q03(a), the candidate pointed out the view that Hinduism is not exclusive and this has implications for equality. The candidate related ahimsa and peace to some caste issues.

Q03(b) displayed various discussions concerning the varna system and religious pluralism. Further debate was seen in the implications for Gandhi between Hindutva and various changes in society. The exceptional knowledge shown in this response, along with its use in the arguments provided, resulted in full marks.

Question 4

There were examples of outstanding work. Higher levels of work incorporated a range of interpretations of Vedanta, concerning the relationship between atman and Brahman in the Upanishads. Candidates balanced their material on Shankara and Ramanuja. The strongest answers clarified concepts such as non-dualist Advaita Vedanta and also Vishishtadvaita.

One way of structuring the evaluative parts was to debate the strengths and weaknesses of these respective positions. These debates included reference to 'tat tvam asi' coupled with its implication for the reality of the external world. In contrast, Ramanuja's empiricist value given to bhakti yoga may have some popularity, but could be seen as a weakness to a belief in the immutability of Brahman.

Links were made with Philosophy of Religion including: different philosophical methods such as empiricism, links with ethics and views about equality compared to some elitist changes made against Shankara, and beliefs about love seen in relation to NT studies.

The lower level responses contained generalised material with simple exposition and criticisms.

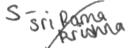
Write your answer in the space provided. Evaluate the different approaches to Vedanta taken by Shankara and Ramanuja.

In your response to this question, you must include how developments in Hinduism have been influenced by **one** of the following:

Philosophy of Religion

Religion and Ethics

New Testament Studies.



(30)

There are 2 different approaches to Vedanta - "end of Vedas" - which are sankara's advaila vedanta, and Romanija's vishistodia vedanta. Sankara's advaita redanta explores the idea of monism and how atman and Brohman are I and the same. His ideas stemmed from commentaries on the Upanishads—one particular quote which Interested Sankara was "butvam asi", meaning "you are that (Brahman). This lead Sankara to form his advaita Vedanta school on the benef that the atman and Brahman are identical. This means that all Hindus are considered to share the same atman, Supported by the analogy of the same batch of strawberry Jam, au put into many jois - au people Share the exact same sow. This approach does however lead to some disparities. The belief that the Brahman and atman being the same and we all share the same atman means that there can be no individualism, however we know this to be untrue as everyone is all so different. This

May suggest to some Hindus that this approach is untrue, as it is easy to see how different au of our intrinsic quaities are. Also, this advails idea the of Brahman and atman being identical means we are comparing ourselves in some way to the Supreme Brahman. This could give rise to anthropomorphism, which is the limitation of God by applying human attributes to him - if we are comparing oursures to Brahman in any way, this is anthropomorphism. This directly links to philosophy of reugion in the topic of religious language—a group couled the via negativa thought it very wrong to talk of God using positive statements and saying what He is Instead, we should use the apophonic way, which is the use of negative language by describing God saying what He is not By doing this you are not comparing God to people so you're not guilty of anthropomorphism, as Sankara would be Because of this comparison of humans to Brahman, Sankara's advaila vedanta may not be seen as the better redanta as it limits the Supreme Brahman. Another idea of Sankara is to view Brahman as Nirguna Nirakara, which Means without form or qualities and that Brahman is the ultimate reality, whilst everything is an illusion, or maya.

This idea meant that Sankara saw everything empirical as maya, and that the world in which we are living is the mundane reality, and we would only experience the true and ultimate reality in mokena, after the realisation that werything use is simply wusory. Due to this, Sankara promotes Inana Yoga as the best path to moksha as renunciation and letting go of the material world is the only way to let go of maya. Because of this Nigura Nirakara approach and the belief in Inana Yoga as a means to reach mokona, Sankaras advaila vedanto could be considered as elitist. Only people who have reached the Sannyasin (renunciate) life stage can achieve this route to maksha, and many people in their wes never leave the Vanaprastina, (or retirement) stage. Also, this method of worship and belief in Brahman doesn't allow for bhakti yoga (path of love and devotion) which promotes puja with murtis and images of God as Bhagavan or Ishvara (a personal God). Because of this, Sankara's Vedanta rejects a personal relationship with God through bhatti so his ideas may be rejected as this is the way many Hindus perform their pyja.

In complete contrast, Ramanyja's vishistadvaita vedanta explores me relationship between Brahman and atman to be quanfied non duction. This means that Brahman and atman are separate, but work interdepently, or symbiotically. The otman needs Brahman to be released from the Samsara eyele and the Brahman needs at man to keep society in order. Ramanyja also believes that we all have our own alman, individual to us, known as our jura, or "embodied sou!". This personal jiva transmigrates depending on our karma to new bodies. This idea is much easier to understand in comparison to Sankara's belief of atman and can also explain why we're au individual, possibly meaning Ramanyja's approach is more simplistic: Mamanuja believes that moksho is given to those who have been given Gods grace as a result of karma yoga (serfress actions) and bhakti worsnip. Due to this, Ramanyja sees God as personal, as Ishvara. This Ishvara allows Hindus to form a connection and relationship with God through worship and Darshan (eye contact-auspicious) with murtis. Because of this path of Bhakti worship,

Kamanyjas visnistodvaita vedanta could be considered as more inclusive than Sankara's Inana Yoga, whist path to maksha. Fourwers of Kamanyja are able to have a relationship with God and see him as an Ishvara and with Saguna Sakara (form and qualities), Meaning that Ramany as approach may be favoured over Sankara's vague description of a Brahman, who we will only begin to know ofter death. Overall, it is clear that Ramanyja's vishistodianto redanta is more favourable and successful than Sankara's advaita redanta. This is because Ramanyja's approach isn't entist, and it allows for a personal relationship with Ishrara, rather than a vague understanding of Brahman as Supreme. It allows for Bhakti yoga and sees Brahman as Saguna Sakara, meaning that more Hindus will favour this inclusive and easier to understand approach. Sankara's buiefs may be favoured by philosophers of similar interigence, however for norman Hindus, Ramanyja's Vishistadianta vedanta is more successful.



This is an excellent answer. Both the introduction and conclusion are exemplary. The candidate displayed AO1 skills to the highest level and AO2 material was superb. There was a mastery of technical language across a considerable range of Hindu thought and traditions. Links were made to philosophy of religion.

Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

- It is essential that candidates know the relevant factual information as outlined in the specification.
- Candidates are advised to focus on the question being asked. For example, Q02 required a focus on vairagya **and** moksha, but the latter was often overlooked and lacked any depth.
- All questions require a careful selection of relevant material and this is especially true for questions with only 8 marks allocated.

Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

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