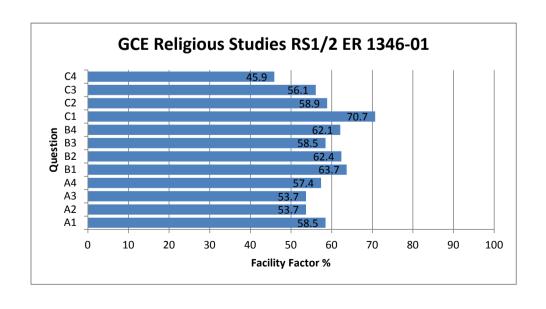


WJEC 2014 Online Exam Review

GCE Religious Studies RS1/2 ER 1346-01

All Candidates' performance across questions

?	?	?	?	?	?	?
Question Title	N	Mean	S D	Max Mark	F F	Attempt %
A1	880	26.3	9.4	45	58.5	56
A2	612	24.2	10.1	45	53.7	39
A3	318	24.2	9.5	45	53.7	20.2
A4	496	25.8	10.1	45	57.4	31.6
B1	82	28.7	10.5	45	63.7	5.2
B2	227	28.1	8.9	45	62.4	14.4
В3	237	26.3	8.8	45	58.5	15.1
B4	209	27.9	8.8	45	62.1	13.3
C1	17	31.8	5.5	45	70.7	1.1
C2	16	26.5	9.6	45	58.9	1
C3	25	25.2	6.9	45	56.1	1.6
C4	11	20.6	10.3	45	45.9	0.7



Section A: Introduction to Buddhism

1.	(a)	Examine the social and religious background of the Buddha.	[30]
	(b)	'There was nothing new in the teaching of the Buddha.' Assess this view.	[15]

Bayone the Buddha there wo a nortariens report no 3000 BC. They were highly intell ansed an wersh pps to noture. However a ud babour Anyon Trada Truba They thought so mats then down The Land no day egos so warp tack whilest so does obber a trave of Spriblings bornorbo aron year bro decape in h very beautiful dura Saasan people wo carosts to was solv sop together to com cinhisation and Le economy es of dhama People row

ranking people by buth An example high coists would our or prior SULTING OF erew bom into are were th rea main religions gray work by supposad Opposing & m

Some would agree that the Bud dha tought nothing new box at botgons at everyone that smaryone duty they had to pupil accepted the idea boar great wan use that you Slunds cause they trans Cloud the mend att tromnathorina sob, al a ti thought of assess AF transattantas evertos occapted aborate

Hamanar Same & would do so a gree and say that the Enddha rejected lots of ideas. The Enddha rejected the sea of there paing a saw, this is because he than aft we wore not made up of anything fixed or permenant. The Endoha rejected the superiority of the Brahmurs as he didn't think superiority was given at bith but carned by actions. The Enddha also rejected the idea of which as there was no God to please of make offernings to.

	The Buddha came up with and
	tought the idea of rivara, he
	adapted it from the idea of
	maksha.
	- sus bestache adopted sort
	arration ato rabith bacause rein
	comotion undered a soul and the
	eno ni enaled trabes andobus
	The Buddha adapted the dea
	of Gods to colestial Buddhas
	who with whated other asons
	The Buddha adapted the
	be prince smortes to ad
	extrane areat ism to the
	meddle way becouse to had
-	experenced both and reither
	brought him to achains estigh-
	t-erment.
(a)	The Buddha come up with
	new forms of meditation such as
	mpkassara which allows you
	to reach higher shore's Than
-	the already existent Sanatha
	6

Before the Buddha there tos line reb Hamarar Aguett dew ay more advanced n egaseb gos uso and People na

ranking people by buth An examp ota

25

Some would and take sorger Buddha tought nothing new bo ausa to occapta wreno talt amount duty they had to pupil accepted the idea Lang good uou use tot so Lunks cause they through a cloud the mend T. Iromnatiques reauso to thought AF transattailes evertise

Hamanar Same of would desagree and say that the Buddha
rejocted tots of hear The Buddha
rejocted the Lea of there pains
a sawl, this is because he than
abl we never not made up of
anything fixed or permenant The
Buddha rejected the superiority
of the Brahmurs as he didn't think
superiority was given at buth
but somed by actions The Buddh
also rejected the idea of which
as there was no Good to pleas

Owestiwii	yn wag
The Buddha come up with or	rd
tought the idea of rivaria, I	
adapted it from the idea of	
maksha	
The Buddha adapted re	No-
arration its rebith because	
comotion midred a soul and +	
ero is exaled track allahus	
The Buddha adapted the	200
of Gods to colestial Budds	S 8
who will inhabitated ather aso	3.12
The Buddha adapted the	105
so extreme fixury or	
extrance ascat com to the	<u> </u>
meddle eray bacouse to t	~ >
the had been eggs	~G-G
prought him to achaming en	Dr.
	righ-
terment.	-
The Buddla come up u	N
new forms of modifation such	· ar
uppassara which allows y	
to reach higher shares The	
the already existent Sanath	Ca.
	12
- 	
	(27)

Section A: Introduction to Buddhism

- **2.** (a) Explain what the Buddha taught about the causes of suffering. [30]
 - (b) Assess the view that the teaching about the three marks of existence is the most important teaching in Buddhism. [15]

Za	Soffering in Buddhism is known as at arknow. Duhnan
	is one of the three morth of existence oil well and
	ance and another Alekan is taylor by the crellen
	Charge the Morning
	The amountershit this ten one three
	Carel of Effering Mrs is civeds Efforing the to
	Change this the inhold an action or ameting
	that once posited papymed put have ended and pourted
	Affirm Sum as a diverse. The Grand type of
	Sylening is Sylaning of endlance. This moths the Spring
	I's long own and every due the Me Chird it soft
	ording affering or notural differing. This involves ratiness or
	the oventry of removere all of trade types of Effering ore
	The Woldha Galhes that everything has un
	and and when the end comes De MANU formers. He
	Classel truck invening it perment and trust everything is
	hylenny He tought that even happivels produced Siffering
	leads when the huppiness and anty arkhun remains,
	Through this tenering the Collina explains that
	un life is siffering and rothing is personents?
-	
	*

690	The terement of the three murle of existine consists
	of Duhung anta and anorth these cour le cosalal
	I as the noth important backings, they fach is
	that two is no perement self and that everything
	is changing which will could by Suffering the wollhan
	bought these to kep people come to lerms with
	the per meaning of life even charge the trust can my
	le allred through the enlightenment. The three
	model of exil conce one considered as the way of
	life and they explain what do gretting.
	Dukhhu beathed of that we engthing of Saffering.
	Anuta bouched is trut that it is general off Self-
	A nicu leacher is that everything is constantly changing.
	you our could discipred with this wien
	beende you cavid say that the three Jenes We the
	mest important bucking in Oude hism due to the faut
	that we with true are all defendent in each ong
	and with ut are tren they will not exist which
	will new with that the teligin will evail has
	tean frysten

2 a Soffering in Buddhism is known at at Depena. Duhana
is one of the three mortel of existence and well and
ance and another to Allenn is tought by the Cuelline
Ameryl the otherm.
The Couldn't lay ht that there are three
Carel of Effering Mrs is civeds Supering the to
(hange took this to inhold an action or amething
that once possibled paperall put have ended and provided
Soffering Sum as a diverse. The Grand tyre of
Sylening is Sylening of exclance. This involves the Effering
If term own and every due yes The Chircles Soft
ording affering or notion deffering. This involves reliness or
the dente of someone all of trade Eyes of Effering or
The wollha Galhes that everything has un
and and when the end comes to work futures. He
Charlet that inching it perment and that everything is
hoffenny. He tought that even prepriets greated Siffering
least when the huppixes and only othern remains.
Through this Generally be bulling explains that
M life is siffering and rolling is personents



120	The teremons of the three marker of existince consits	
	of Dehlahy dufter end anorthe those com le cosellal	
	les the nott important trackings, they fach us	
	that two is no perement Self and that everything	
	is changing which were could by Suffering the wollhar	
	bought these to key jupe come to terms with	
	the pre meaning of life even church the trut can only	
	a selled to make the and the three	
-	meths of exertance one considered as the way of	
	upp and they explain towart to greating.	
	Whithy beaches of that we everything of Salpring.	
	Anutu backed is that boughing is constantly changing.	
	Anicu leacher is that everything is contenting changing.	
	you our could disagree with this view	
	becade you could say that He tree senge he the	
	mest in justing beaching in Ould hism due to the faut	
	that we with they are all defendent on each ony	L
	and with ut are tress they will not excert where	ľ
	will nem who that the religion with evail have	
19	teen frysten	0
5		/_
		11
		16

Section A: Introduction to Buddhism

3.	(a)	Examine the role of the monastic sangha in Buddhism.	[30]
	(b)	Assess the view that Buddhism does not need the sangha.	[15]

7.	<i>t</i> a
34	the monastre Sungha in Ouddusm refers to
	a grap or community of people or morals. The
	Sanghu is port of the three Jewell al well al Bouldha
	and the otherway. There the sampley is part of the
	(nee senels an it relies on the other two is do
	lingy rely on the Sanghu with out one of the
	Jens the other and not exist because they we
	of dependent
	In the monastra Sangha The months one corest
	for and loved offer. The months and lesson
	at mone you are cunnel ask or less you can
	any only take what it given, this shows write
	and no need for material softunce are as clother or
	valified To lecime a month you mist no though
	a integration first too of Head is anned and they must
	Mot love out true political, Then they part one your
	fix 16ms, mentes or only when to over fix items
	at a time this shoul no need you for instead
	southing and then min the what the reed the line
	think is owny this they be getting ofder to marin
	simple ment my team me the collins ofeler to that Carling
	In the shiphy lies are wes that are to be
	followed to the one were the opp considered as grove inel
	and are there to help is probee more many horming
	withis Prince have to pollow carry well with al
	don't but after a contin times and don't have any Sexual
	remoins. (note guilding help reone to live in a more
	and ordered Society intract one titling or horning around
	sungan telps (we for the nones la leading
91	them and offening trem the buriet rule us new
	trobes. The Sarynu also telps sprend the leading of
	the Circletin No Amuse known as the the Dhorman This keep (
	the leachings of the address and keeps term with in
	the rose Singhue without the Sougha the Opening will be
	LOST and with out the Dhamu the Buddha will of less
	for you though the cours so it shoul the importance

	of one anotra.
	Monts in the Sungha canot lake any Sublaters
	that clad the mind they being that it were trom
	acceptom the puter of entightenment and go created
	but hermore outing. he ningh gotten at the
	Compo where they prefirm pije and where they rest
	here the Sunghe brings trun feel in retern of
	nothing, this is Simply or offering to them to other
	them to ent if the Saryhu did not growle turn
	with food fre northe will not lat and tende strave,
BVR	
(3)	the almytim that occidens me does not need the
-	Sungish can a considered oil crowns that it becase the
	Sanghe is part of the three Evels and with our one
	tre others will not exist. The Singhu & relient on
	fre welling and the drivenus with at the strain Sungray
	he one will Spond the Garlings of the weldha and the
	byll hu will be fregolens:
	without the Sunghe Ouddhism on and the feathings
	orush have been forgotten. this in the trouvedu countin
	con have flett on the teatings bearings.
	and the state of t
	I AM COULD PARK SUR PARK FULL TO I MAIN COULD FOR
	Cullly is more in cortent that the Carning by
	Cullin is more important that the Singha because the
	Cullin is more in portent turn the Sanghu Geruse tre
	Cullin is more important that the Sangha because the

3	
Sa	the monastre Sangha in Ouddasm refers to
	a grap or community of seconds or months The
	Sanghu is part of the tree Jewell and Waldha
	and the otherma. Since the Sampley is part of the
	(nee sevels my it relies on the other two is do
	Engy rely on the Sunghus without one if the
	dents the other and not exist because the
	and oreginalist,
	In the monastre Sanghu The months one cover
	free and land offer the months once was become
	a mone you are cunned able or less you can
	why only take what it given, his shows much
	and no need for material suftence are as clother of
	rallyful To learne a month you mist no through
-	a interation first from the Head it annell and the must
	onto lowe out true poletrial. Then this part one winn
	for 16ms, ments or only which to own lie stems
	out a time this shoul by need that by inviternal
	Soustance and then my line what the reed the letine
	there is owner this they be selling older to maring
	anythe ment and transity the the collins offer to that Continue.
	in the singley there are wes trul and to be
	followers that are more that any considered as given ives
	and are these to help is produce more mad harming
	Williams. Marles have to pollow extra well will at
	don't but after a costson times and don't have any Sexual
	relations. There guilding help reagle to live in a more
	South South without my hilling or horning orange
	The Sunghu telps (we for the nords as feeling
	whom and offening trem the bulget summes now
	robes. The Singhu also helps Spread the leaching col.
	The William to Assured known as the the Dhorman The trans
	the teachings of the bodding alive and keeps teem with in
	The Tax Singhue without the Sangha the Opening will be
1	Lost and with out the Dhuman the Buddhy will of lein
,	bryo Eteen through the agus So it Shoul the importance

Westiwii	
	of one another.
	Monts in the Sungha canot lake my Subliters
	that clad tre mind they while that it were trem
	acus from the pum of enlantenness and go creates
	but hermire actime. The ningh goding at the
	Compo where they prefum price and where they roote
	here the Sanghe brings trum feel in robern of
	nothing this is Small on others to collect
	rolling. This is Simply or affering to them to allow them to eat, if the Sangha did not growle than
7	with food the northe will not let and bork Straves
\supset	from the vibrita swift hop and min pense strave,
Ba	
200	
7 10	
5 (1	the asimplism that looked him does not need the
	Sungah cun a considered oil army this is becase the
	Sanghe is purt of the three Eurls and with out one
	the others will not exist. The Sanghu & relient on
	the wolldhir and the dramme with at the share Songing
	ho one will Spend the teachings of the widdha and the
	bulll hu will be proplen :
	what the Sunghe Ouddhism on and The feathings
	outh have been protten this in the Hourarda Cranition
	con have felt in the teathings beachings.
	you could dissage would say trust the bearings and the
	Culllin is more insportant that the Sangha Geruse the
	Gudilhu bronted from.
	\bigcirc

ly

4

Section A: Introduction to Buddhism

4.	(a)	Examine the main features of puja in Buddhism.	[30]
	(b)	'Buddhists worship the Buddha.' Assess this view with reference to Buddhism.	[15]

a traum at maretal WEISH OF barborn plloratoms opporing an was bown nespect / Month s opter Marma alway

	yn
Scripture is exten used or read	
during peys as a remirder of the	
toochings	
* Midros are used during puja	
those are hand gestures which	,
coursed woomed by country	
Le card touchung which symbal-	
uses reality and being grainded.	
The pural component or sura is	
the opposings opter a shire	
of Asulband tog think ad Muss	
practice puisa ingrant of An appear	
so seld rotore ad bluss pre	
signof respect because water	
aldoulor a barobianos sou	
rosautes at the time of the Bud-	
ad bluor slamas rattons all	
Flamors which are a symbol	
of the Buddhest leaching Alle	
anica or inpermanence Sometimes	
vicerse is burnt during puja.	
ther puripos the Do art but the	
scart is not to become attached	
to The neares smake symbolises	
The dharma being spread.	
afug in stramola Tolto &	
care the fuzi boods, read to	
Buddhism there will only be one	
Starua present while in Ashaylama	
Mayotona Mayagra athen williba	ğ
mary many and many and will be	
In Tubotan Buddhism lots of calour	7
are also used during pujo	2
Ruring puja Buddhists also	
2010 radas double blad a sel	
Sections and its symbolises.	
SEE 2ND BOOK	

Some would say that Buddhists worship the Buddha because We are in a worship-lest Some Assert All ore 1420 miles to desire was to the X Hershars would say Endelist don't worship the Buddha no bass a crailan and an Buddha is not a To They would say that it is not worshapping the Buddha bacar is not done in a place of worthy recessary say wortship contino to lagua a tenation and Some would say that it example or a part or and prove ing the Buddha as a creator - trans is to your board worth pres on spraz raku orussad qu brown at believed to an eno a as a God But as a reminder the reachings. I some ather would say that Budthist do worship the Bud because Therwards Buddhists his existence very moston hey would say it is enterou continu We activities such as staying, Sugura offerna leson yel atramela on those oals enationally involved etc.

4 60	the doe of Norma, the harder
	you hit the lauder it rings
	Lan un de carrete a varche
A s	
4.6.	To conclude I Work Buddhists
	-sad adabased at girtstow tras
	ausa while the appearance is the
	rapple are atrameras and ance
	Não Mount stallbourd of the
	bluor to as a and bound
	be diggerent but mostly they
	DE CUERCIO DU MOSILY VOI
	are pocused on the beachings,
	not the gigure Some Buddhish
	don't ever come to buddho
	had or not
	*

s opten Mama alway DOUAGIDA

Some would say that Buddhists worship the Buddha because in some usalt atmosphere as mountained Malon X Others would say Endohish don't worship the Buddha worship implies to a God 1 si sila a say that it is luous us orshoping the Buddha baca is not done in place of worthy recessarily say worship cont be one without a priest of Some would say that it worthis because they are not prove Buddha as a creator May would say it is not worth because when settes are sung now at belosub ton one wat as a God But as a reminder the teachings. I some others would say that Budeause Theravada Buddhists his existence very most hey would say it is and res worship if as how something also gotto atramele pi emotionally irralized etc.

4-6

Section B: Introduction to Hinduism

1.	(a)	Examine the diversity of beliefs about the divine to be found within Hinduism.	[30]
	(b)	Discuss to what extent Hinduism is a monotheistic religion.	[15]

© WJEC CBAC Ltd. (1346-01) Turn over.

1)a)	Examine the betiefs diversity of
	beliefs about the divine to
	be found within Hinduis m. (30)
	Hinduism In Hinduism their are
	many concepts of God. For example
	Polytheism or Monothiesm - Johne
	baltainer
	Hinduism may be said to be
	a polytheistic religion as many
	Hindus worship multiple and and
	acodesses Forexample, a Homan
	hoping to get pregnant may
	Worship Parvoiti, the Cioddess
	of reproduction and then
	Worship Ganesh who is the
	remover of obstacles.
	Other Hindus may say that
	Hipaurin is monetheistic. For example
	sharvites believe that Shiva in
	the supreme Being and only worship
	him

Cwestiwi		y
	God for many Hindus, Brahman is the supreme Being and all other Gods and Goddesses are aspects of	
	is the supreme Being and all other	
	Gods and Goddesses are aspects of	
	authority of the time. Inis	
	to would belief is Monism. They	
	have their own personal God with	
	qualities put do not disregard	
	other and or noddensen:	
	Hinduin is Often seen as	
	Other Gods or goddesses. Hinduism is often seen as Monotheistic, Where God is impersonal	
	and without qualities. An example of	
	this bround be charity ten believe	7
	this would be shairites who believe Shiva is the supreme Being and only	
	worship him.	
	noisrap park.	
		-
		-
		-
		_
		4
		_
		\exists
		\dashv
		\dashv
		-
		_

1) b) Discuss to What extent Hinduism
is a monotheistic religion (15)
Hinduism can be seen as a monotheis
Tellylon an Flindin have though
on is is that is the sax para
poisona to them. Into called be
When someone Worships Krishna.
and completely devotes themselves
to trient. In example 15 Flare
Krishnas and the Iskcon organisation.
A further point making
Hinduism Monotheistic would be
and all other cools sive supreme Being
and all other gods are a part of Brot Himself. This is the belief
in the Trimiurti and the Avaitage
of Vishnu. They are all aspects
of & Brahman.
However Hinduum could be
alytha as a polytheistic religion
as they we so many grade
and goddesses and some Hinders
Wullhab mort than the at a hims
alpholing on their Ashrama.
I in the student stage 11011
They worthis har to remove
obstacles and you may also worship
the God of Khow ledge and building
Shaivites and vaishnavites
can be regarded as monetherstic
because they have a personal
Relationship with one God who
Being Shiva or Vishru.
After discussing to what
Extent Hinduism is monotheristic
110100000000000000000000000000000000000

	is has many different views on God, and are monot heistic. Therefore Hindusm is a monotheistic religion.
	is has many different views on
	God, and are monot heistic. Therefore
	Hindusm is a monotheistic religion.
_	
	· ·

Examine the betiefs diversity of
beliefs about the divine to
be found within Hinduis m. (30)
Hinduism In Hinduism their are
many concepts of God. For example
Polytheism or Monothiesm - Jame
bautieren
Hinduism may be said to be
a polytheistic religion as many
Hindus worship multiple gods and
addesses Forexample, a Woman
hoping to get pregnant may
Worship Parvati, the Coddless
Of reproduction and then
Worship Ganesh who is the
remover of obstacles.
Other Hindus may say that
Hindurin is monothers tic. For example
sharveted believe that Shira in
sharvites believe that Shiva in the supreme Being and only worship
him.

Cwestiwn		<i>y</i>
	God for many Hindus, Brahman	
	is the supreme Being and all other Gods and Goddesses are aspects of	
	Gods and Goddesses are aspects of	
	different appects of & 71m. Inis	
	to woode benef is Monism. They	
	have their own personal God with	
	have their own personal God with qualities, but do not disregard	
	other and or noddlasses.	
	Other Gods or goddesses. Hinduism is often seen as Monotheistic, Where God is impersonal	
	Monathornic, Where God is impersonal	
	and without analytics. An example of	
	this bloud be sharinted who believe	
	and williest qualities. An example of this would be sharives, who believe Shiva is the supreme Being and only	
12	norship him.	
	Muistoop footie.	
\ \ \ \ \		
		1
		7
		7
		=
		-

T 13 5
1) b) Discuss to What extent Hinduism
is a monotheistic religion (15)
Hinduism can be seen as a monotheis
-tic religion as Hindus have their
Ohn Ishvara that is their para
personal to them. This could be
When someone Worships Krishna.
and completely devotes themselves
to them. An example is Hare
Krishnay, and the lawson some
Krishnas. and the Iskcon organisation.
Hinduish Makathanishis
Hinduism Monotheistic would be that Brahman is the surround Be
and all other sade supreme Being
and all other gods are a part of
Bet Himself. This is the belief
in the Trimiurti and the Avatais
of Vishnu. They are all aspects
y or out it can.
avalled as a polythere tould be
argued as a polytheistic religion
as their are so many croas
and Goddesses and some Hindus
Worship more than one at a time
depending on their Ashrama.
If hi the student stage you
may worship ganesha to remove
Obstacles and you may also worship
the God of Knowledge and Wisdom
Shaivites and Vaushnavites
can be regarded as monethers tic
because they have a personal
relationship with one God who
they believe to be the Syreme
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
After discussing to what Extent Hinduism is monotheritic.
I monother tic

Cwestiwn		yn w
	Is has many different views on God, and are monot heistic. Therefore Hindusm is a monotheistic religion.	
	By has many different views on	
	God and are monot heistic. Therefore	
4	Hindusm is a monotherstic religion.	C
		6
4		6.
		9
		15
		18
	. /	
	/	

Section B: Introduction to Hinduism

2.	(a)	Explain one key rite of passage in Hinduism.	[30]
	(b)	'Rites of passage are still relevant in today's world.' Assess this view with reference to Hinduism.	[15]

© WJEC CBAC Ltd. (1346-01) Turn over.

2)	a) Explain size one Key rite of passage in Hinduism (30)
	Sacreda thread Marriage. Marriage In Hinduwh is a very
	joyous time for the couple and
	for men and women to marry
	son in the householder stage of life.
	Which they must follow fulful
	of life. Dhama's differ be tween
	Vaina's, castes, however every man
	and woman is expected to marry. a person of the opposite sex es in
	family.
	in the householder stage because then
	have your own home and Family and
	Hindus don't believe in sex before marriage as it is a gift from God Best Place for Children is Within a marriage as it
	God Because of this a ggt from
	provides Stability for them.
	Colografial which reflects the
	religion
	During a Hindu marriage, The couple will say their I vows
	while walking around a pit of fire. This is them making a promise in the eyes of God to always love their partner.
	Dromuse in the eyes of God to

However, Especially in British	
Society it makes them different fro	7
to the other children at school.	
However, in Bett today's mad	en
Britain it is difficult to bring	f
up young Hindus as the culture i	5
So different to that in Hindu coun	tries
that children are not for practise	ng
their religion, ther as they should	
Theretore, sacred thread ceromony	
hough't be relevant to them.	
Marriage Still has relevante in todays society, for Hindu's as	e
in todays society, for Hindu's as	
everyone has the dharma to marri	1
and create a family. Also, often marr	ied
couples live with their extended	
family and so marriage is impo	itant
as it brings 2 families together one the other hand, mar	f
One the other hand, mar	ria
in our modern world, cohabitano	
is becoming more common, whe	re
couples live to ge together with	g)
Children, outside of mairiage. Too	day
that is acceptable Whereas In	
frown upon the idea of cohabit	
frown upon the idea of cohabit	ance.
Therefore rules of passage are	
not relevant in today's world	(
Funerous will always be	1
relevant to everyone, but especie	illy
Hindus because it is when	
the body is burned, the skull	
cracked, and the atman can escap	e
that body and enter a new one	
reincarnation. Reincarnation is	
important to Hindus because that	
is how, their soul can escape	

Leave Blank Gadewch yn wag

the continuous cycle of samsara
and eventually reach maksha
and be at one with the
Supreme Being Brahman. This
is the at main aim in the
life of all Hindus, meretore
rises of passage is are recevent.
rites of passage is are receivent. After assessing this view,
my final judgement is that
 rues of passage are still
relevant in today's world,
for Hindus as they give
a sense of identity and
allow one to fulfill their dharma.
Therefore lagree with the statement.

2) a) Explain some key rite of passage	e
2) a) Explain the one Key rite of passage in Hinduism (30)	
Sacred thread Marriage.	
Marriage In Hinduwn is a very	
joyous time for the couple and	
the families Also, it is important	
for men and women to marry	
ute.	
Au Hindu's have a dharma, duty.	
Which they must follow fulful	
according to their Ashroma, stage	
of life. Dhama's differ be tween	
Vana's, castes, however every man	
and woman is expected to marry.	
a person of the opposite sex as in	
order to reproduce and bring up a	
tamely. Marriage is important when	
in the householder stage because then	
1 1 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2	
have your own home and family and	
1 + 1 + 1 + 1 + 1 + 1 + 1 + 1 + 1 + 1 +	
marriage as it is a gift from	
marriage as it is a gift from God Because of this a gift from is within a marriage as it	
is Within a mourriage as it	
provides stability for them.	
Colografial which reflects the	
roliant mount referent the	
religion! During a Hindu marriage,	
The couple will say their Trows	
While Walking around a mit of	
thue walking around a pit of fire. This is them making a	
promise in the eyes of God to	
always lore their partner.	



When	the couple are married
the to	& bride will where wear
a B	indi to show that she is
hon	a married woman.
	ame sex marriages are not
accep	table in Hinduism as
Lt 15	one's duty to reproduce
and	have a family. This is
Obet 01	My possible within a
male	and female marriage.
AISO	if you are in a some
Jex 1	elationship, you may gash
Dag V	carria for not fulfully a voice
17 900 ar	uma as a Flindu. Find
Muchou	t good Karma you hall
not rec	ich Moksha.
b) Rites	of passage are still relevant in s world? (15)
today'	s world? (15)
Myin	itial reaction to this is to
alsagre	e with this statement
	33000
becau	of the modern world, views
be can things	of the modern world, views
be can things	of the modern world, views are changing and everything
be can things by t with	of the modern world, views are changing and everything that were never regards to marriage, things
be cau things by t with that w	of the modern world, views are changing and everything things that were never regards to marriage, things ere never acceptable are
be cau things by the with that w now	of the modern world, views are changing and everything things that were never regards to marriage, things ere never acceptable are common in our society.
be cau things by the with that w now	of the modern world, views are changing and everything things that were never regards to marriage, things ere never acceptable are common in our society. On one hand right rites of
be cau things by the with that w how passage	of the modern world, views are changing and everything things that were never regards to marriage, things ere never acceptable are common in our society. On one hand, right rites of are still important to
be cau things by the with that w how passage tlindus	of the modern world, views are changing and everything things that were never regards to marriage, things ere never acceptable are common in our society. On one hand, right rites of are still important to as they give them an
be cau things by 4 with that w how passagi Hindus	of the modern world, views are changing and exerything that were never regards to marriage, things ere never acceptable are common in our society. On one hand, right rites of are still important to as they give them an identity. For example the
be cau things by 4 With that w how Daisage Hindus idea i Saired	of the modern world, views are changing and everything things that were never regards to marriage, things ere never acceptable are common in our society. On one hand, right rites of are still important to as they give them an identity, For example the thread ceremony where
be cau things by t With that w non Passage tlindus idea e Sacred a ucur	of the modern world, views are changing and everything that were never regards to marriage, things ere never acceptable are common in our society. On one hand, right rites of are still important to as they give them an identity, For example the thread ceremony where
be cau things by t With that w non Passage tlindus idea e Sacred a ucur	of the modern world, views are changing and everything that were never regards to marriage, things ere never acceptable are common in our society. On one hand, right rites of are still important to as they give them an identity, For example the thread ceremony where
be cau things by the with that w now passage thindus carea Sacrea a your religior thread	of the modern world, views are changing and everything things that were never regards to marriage, things ere never acceptable are common in our society. On one hand, right rites of are still important to as they give them an identity, For example the thread ceremony where

However, Especially in British	
Society, it makes them different from	
to the other children at school.	
However, in Bit today's madein	
Britain it is difficult to bring	
up young tindus as the culture is	
So different to that in Hindu countries	
that children are not foll practising	
their religion, there as they should.	
Therefore, sacred thread ceromony	
wouldn't be relevant to them.	
Marriage Still has relevance in todays society, for Hindu's as	
in todays society, for Hindu's as	
everyone has the anarma to marry	
and create a family. Also, often married	
couples live with their extended	
family and so marriage is important	
as it brings 2 families together. One the other hand, marria	
und the order name, record	
in our modern World, Cohabitance	
is becoming more common, where	
Children outside of marriage Today	
that is acceptable whereas in	
past years, Hindus would	
Frown upon the idea of cohabitance	
Therefore rules of passage are	
not relevant in today's world.	
Funerous will always be	
relevant to everyone, but especially	
Hindus Decause it is who	
the body is burned, the skull	
Cracked, and the atman can escape	
that body and enter a new one,	
Peincarnation: Reincarnation is	
important to Hindus because that	
is how, their soul can escape	

Leave Blank Gadewch yn wag

the continuous cycle of sai	nsara
and eventually reach make	sha
and be at one with the	
Supreme Being Brahman.	This
is the at main ain in	the
Ute of all Hindus, meret	
rites of passage is are rele	vent.
After assessing this ic	e'W,
my final judgement is the	it
rites of passage are stil	C
relevant in today's world	/
for Hindus as they give	
a sense of identity and	
allow one of to fulfill their	· ·
Therefore lagree with the s	



