

GCSE



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RELIGIOUS STUDIES

A close-up photograph of a weathered bronze statue of a Hindu deity, likely Ganesha, showing the face and a large, ornate ear. A small yellow and white flower is placed on the forehead of the statue. The background is a blurred green forest.

Sources of Wisdom and Authority Unit 1 Hinduism

Unit 1: Part A

Hinduism - Core beliefs, teachings and practices

<p>Beliefs Brahman and Atman</p>	<p>Chandogya Upanishad 3:14.1 http://www.swamij.com/upanishad-chandogya.htm</p> <p>Part 3, Chapter XIV — The Sandilya Doctrine 1. All this is Brahman. From It the universe comes forth, in It the universe merges and in It the universe breathes. Therefore a man should meditate on Brahman with a calm mind. Now, verily, a man consists of will. As he wills in this world, so does he become when he has departed hence. Let him with this knowledge in mind form his will.</p> <p>Katha Upanishad 5:2 2. 'He (Brahman) is the swan (sun), dwelling in the bright heaven; he is the Vasu (air), dwelling in the sky; he is the sacrificer (fire), dwelling on the hearth; he is the guest (Soma), dwelling in the sacrificial jar; he dwells in men, in gods (vara), in the sacrifice (<i>rita</i>), in heaven; he is born in the water, on earth, in the sacrifice (<i>rita</i>), on the mountains; he is the True and the Great.'</p> <p>Bhagavad Gita 2: 12 ¹² Certainly never at any time did I not exist, nor you, nor all these kings and certainly never shall we cease to exist in the future.</p> <p>Bhagavad Gita 2:17 ¹⁷ That which pervades the entire body, know it to be indestructible. No one can cause the destruction of the imperishable soul.</p> <p>Bhagavad Gita 18:61 ⁶¹ The Supreme Lord dwells in the hearts of all living beings, O Arjun. According to their karmas, he directs the wanderings of the souls, who are seated on a machine made of the material energy.</p>
<p>Hindu Gods</p>	<p>Kurma Purana 1:6 http://hinduonline.co/Scriptures/Puranas/KurmaPurana.html</p> <p>1.6 The Boar Incarnation A varaha is a boar and the boar incarnation is usually catalogued as the third of Vishnu's ten incarnations. When the universe was submerged in water after the destruction that came at the end of padma kalpa, Vishnu slept on the waters. Thus he slept for a thousand mahayugas. Since the word nara means water and ayana means resting-place, Vishnu is also referred to as Narayana. Brahma decided to start creation afresh, but discovered that the earth was submerged in water. How would his creations survive if there was no earth? He therefore requested Vishnu to bring the earth up from under the water. Vishnu adopted the form of a boar and went to the underworld. He discovered the earth there and raised her up on the tusks of the boar. The boar carefully raised the earth and laid her to rest on top of the water. The earth began to float</p>

	<p>like a gigantic boat. Since Vishnu raised the earth in the form of a boar at the beginning of the kalpa, the present cycle is known as varaha kalpa.</p> <p>Kurma Purana 1:9 1.9 Rudra Brahma returned to his seat on the lotus flower. Suddenly, two demons named Madhu and Kaitabha appeared, They were exceedingly strong and threatened to destroy everything that Brahma would create. Brahma therefore requested Vishnu to kill these two demons. Vishnu created two beings from his own body and these two beings killed the demons.</p> <p>After Madhu and Kaitabha had been killed, Brahma could start to create. He first created, through his mental powers, the sons whose names have earlier been mentioned. since Shiva had promised that he would be born as Brahma's son.</p> <p>Kurma Purana 1:26 1.26 Manvataras You already know what a manvantara is. The titles of the seven great sages (saptarshi), the names of the gods and the title of Indra change from the manvantara to another. In the present kalpa (cycle), six manvantaras have passed.</p> <p>The names of the seven great sages are Vashishtha, Kashyapa, Atri, Jamadagni, Goutama, Vishvamisra and Bharadvaja. In the present kalpa, there will be seven more manvantaras in the future. Thereafter, the world will be destroyed.</p> <p>Bhagavad Gita 4:5 ⁵The Supreme Lord said: Both you and I have had many births, O Arjun. You have forgotten them, while I remember them all, O Parantapa.</p> <p>Bhagavad Gita 4:7-8 ⁷Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjun, at that time I manifest myself on earth. ⁸To protect the righteous, to annihilate the wicked, and to re-establish the principles of dharma I appear on this earth, age after age.</p>
<p>Practices Worship</p> <p>Rites of passage</p>	<p>Bhagavad Gita 3:19 ¹⁹Therefore, giving up attachment, perform actions as a matter of duty, for by working without being attached to the fruits, one attains the Supreme.</p> <p>Bhagavad Gita 4:38 ³⁸In this world, there is nothing as purifying as divine knowledge. One who has attained purity of mind through prolonged practice of Yoga, receives such knowledge within the heart, in due course of time.</p> <p>The Mahabharata, Book 9.60 http://www.sacred-texts.com/hin/m09/index.htm</p>

Part B: Theme 1: Issues of Life and Death

Content from a Hindu perspective

The World	<p>Hymn of Creation (Rig Veda) http://www.sacred-texts.com/hin/rigveda/rv10129.htm</p> <p>¹ THEN was not non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?</p> <p>² Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider. That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.</p> <p>³ Darkness there was: at first concealed in darkness this All was indiscriminated chaos. All that existed then was void and form less: by the great power of Warmth was born that Unit.</p> <p>⁴ Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit. Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.</p> <p>⁵ Transversely was their severing line extended: what was above it then, and what below it? There were begetters, there were mighty forces, free action here and energy up yonder</p> <p>⁶ Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods are later than this world's production. Who knows then whence it first came into being?</p> <p>⁷ He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.</p> <p>Bhagavata Purana 12.4.4 http://www.vedabase.com/en/sb/12/4</p> <p>This is called the naimittika, or occasional, annihilation, during which the original creator, Lord Nārāyaṇa, lies down upon the bed of Ananta Śeṣa and absorbs the entire universe within Himself while Lord Brahmā sleeps.</p> <p>Bhagavad Gita 11:7 Oh, Arjuna, behold at once the whole universe of moving and stationary beings situated in only one part in this body of Mine and whatever else you wish to see.</p>
The origin and value of human life	<p>Bhagavad Gita 2:17 ¹⁷ But know that by whom this entire body is pervaded, is indestructible. No one is able to cause the destruction of the imperishable soul.</p> <p>Bhagavad Gita 18:61 ⁶¹ Within the hearts of all living entities, resides the Supreme Lord, O Arjuna and by the potency of the illusory energy orchestrates the movements of all living entities like figurines on a carousel.</p> <p>Yajur Veda 40-43 The one who tries to escape from the trials of life by committing suicide will suffer even more in the next life.</p>

<p>Beliefs about death and the afterlife</p>	<p>Bhagavad Gita 2: 12-13 ¹² Certainly never at any time did I not exist, nor you, nor all these kings and certainly never shall we cease to exist in the future. ¹³ Just as in the physical body of the embodied being is the process of childhood, youth and old age; similarly by the transmigration from one body to another the wise are never deluded.</p> <p>Bhagavad Gita 2:22 ²² Just as a man giving up old worn out garments accepts another new apparel, in the same way the embodied soul giving up old and worn out bodies verily accepts new bodies.</p> <p>Bhagavad Gita 2:27 ²⁷ For one who has taken birth, death is certain and for one who is dead, birth is certain; therefore you ought not to lament for an inevitable situation.</p>
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Unit B Theme 2: Issues of Good and Evil

Content from a Hindu perspective

Crime and Punishment	
Forgiveness	
Good, Evil and Suffering	<p>Bhagavata Purana 6.1.45 In proportion to the extent of one's religious or irreligious actions in this life, one must enjoy or suffer the corresponding reactions of his karma in the next.</p> <p>Bhagavad Gita 14..17 ¹⁷ From goodness develops wisdom, from passion greed and certainly from ignorance delusion and illusion arise with nescience.</p> <p>Brahma Sutras 2.1.34-36 http://www.advaita-vedanta.org/archives/advaita-I/2003-October/012293.html "No partiality and cruelty (can be charged against God) because of (His) taking other factors into consideration."</p>