



# Cambridge O Level

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## HINDUISM

2055/01

Paper 1 Hindu Gods and Festivals

May/June 2023

MARK SCHEME

Maximum Mark: 60

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**Published**

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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This document consists of **30** printed pages.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

**PUBLISHED****Marking Bands and Descriptors Table A Part (c) Questions** (Assessment Objective 1)

Level	Descriptions	Marks
<b>3</b>	A <b>good</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a good range of relevant information</li> <li>• a high level of detail and development in relation to the question</li> <li>• a fairly comprehensive account of the breadth and/or depth of the issues</li> </ul>	<b>5</b>
<b>2</b>	A <b>competent</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a range of relevant information</li> <li>• some detail or development in relation to the question</li> <li>• might be purely descriptive and/or fail to fully address the question.</li> </ul>	<b>3–4</b>
<b>1</b>	A <b>weak</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a small amount of relevant information</li> <li>• points might be lacking in detail or development in relation to the question</li> <li>• might deal with the general topic rather than addressing the question.</li> </ul>	<b>1–2</b>
<b>0</b>	No creditable response.	<b>0</b>

**PUBLISHED****Table B Part (d) Questions** (Assessment Objective 2)

Level	Descriptions	Marks
<b>4</b>	A <b>good</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• good use of relevant evidence/experience demonstrating understanding of the significance of issues raised</li> <li>• a variety of viewpoints explored with reasoned argument and discussion</li> <li>• a good evaluation of the arguments raised showing an awareness of the issues involved</li> <li>• critical engagement with the question throughout the response.</li> </ul>	<b>9–10</b>
<b>3</b>	A <b>competent</b> response to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• appropriate use of relevant evidence/experience, clearly related to the question</li> <li>• different viewpoints offered, with some development and discussion</li> <li>• attempts an evaluation of different arguments</li> <li>• addresses the issues raised by the question.</li> </ul>	<b>6–8</b>
<b>2</b>	A <b>limited</b> response to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• some use of evidence/experience but response may contain inaccuracies, misunderstanding or irrelevance. Connection between evidence and question might be implied rather than explicit.</li> <li>• different views might be offered but with little or no development.</li> <li>• some unsupported argument or underdeveloped discussion.</li> <li>• some engagement with the question.</li> </ul>	<b>3–5</b>
<b>1</b>	A <b>weak</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• little or no evidence or supporting religious knowledge.</li> <li>• a single viewpoint might be stated with little or no support.</li> <li>• no critical engagement with the question or views regarding it.</li> <li>• response might be simplistic, confused and/or very brief.</li> </ul>	<b>1–2</b>
<b>0</b>	No creditable response	<b>0</b>

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Question	Answer	Marks	Notes
1(a)(i)	<p><b>Name the god in the Trimurti who is also known as the destroyer.</b></p> <p>Shiva.</p>	1	
1(a)(ii)	<p><b>Name <u>one</u> item this god might be shown holding in a murti.</b></p> <p>Some of the items this god might be holding include; trident/trishul, serpent, drum, flame. Credit any correct response.</p>	1	One mark for any one correct item.
1(b)	<p><b>Outline <u>one</u> story about Ganesha.</b></p> <p>Candidates might outline the story of how Ganesha got his elephant head; Ganesha was moulded from clay to guard Parvati whilst she was bathing, when Shiva returned, he refused Shiva entrance so he cut off Ganesha's head. Parvati was upset so Shiva vowed to replace the head with another. The first animal he came across was an elephant. Another example could be the story of Ganesha arguing with the moon and breaking his tusk to throw at the moon. Another example could be the story of Ganesha and Kartikeya racing around the world, where Ganesha outwits his brother by circling his parents, as they are his whole world. Another example could be the story of Ganesha breaking his tusk to use it as a pen to write the Mahabharata.</p>	3	<b>Credit for outlining any <u>one</u> story or statements with development.</b>

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Question	Answer	Marks	Notes
1(c)	<p><b>Explain how beliefs about Ganesha are shown in a murti.</b></p> <p>Ganesha is the son of Shiva and Parvati. Candidates may reference his elephant head and recount how this reflects the story of Shiva cutting his head off. As an elephant he embodies the strength to remove large obstacles; the ability to remove small obstacles is demonstrated by his rat vehicle. His murti is often placed near doorways and gates showing his involvement in a Hindu's path through life. The large head and ears indicate Ganesha's great wisdom, acquired by listening to the truths of the Vedas. For some Hindus, his pot belly is a reflection that he loves sweets and treats, but also that he is able to digest whatever may come, however difficult it may be.</p> <p>Ganesha is often shown in a sitting position with one leg folded and the other on the ground, showing two aspects of his personality; one rooted in wordly things, the other focused on God and atman as the true self, engaged in meditation.</p> <p>The food shown at his feet denotes the wealth, power and prosperity that he wields, but is not overcome by.</p> <p>In murti of Ganesha his four arms are often shown holding an axe to represent the destruction of selfish desires, a rope to pull one away from worldly attachment, the lotus as a symbol of purity, and a bowl of food to show the rewards of seeking spiritual truth.</p> <p>Ganesha is shown with his rat vehicle. The rat symbolises greed and desire but looks to Ganesha for guidance to overcome this greed and to find the spiritual path. The rat is Ganesha's vehicle showing that he rides the desire to keep it under control, overcoming desire provides strength enough to carry an elephant.</p>	<b>5</b>	<p>Credit any correct material.</p> <p>Responses need to link features to the belief rather than a description of the features of a murti.</p>

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Question	Answer	Marks	Notes
1(d)	<p><b>‘Ganesha is only worshipped by Hindus to achieve success.’</b></p> <p><b>To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument.</b></p> <p>Ganesha is one of the most worshipped deities in Hinduism. He is also known as Vighnaharta, which means, remover of obstacles.</p> <p>Candidates might agree with the statement. As the remover of obstacles Ganesha is able to remove barriers to success from the path of his devotees. In this way those looking to achieve success might offer devotion to Ganesha to gain his blessing or boons. He is traditionally worshipped before any major enterprise and is the patron of students, bankers, scribes, and authors, all of whom can be seen to be seeking success through their worship of Ganesha.</p> <p>Ganesha is considered to be an auspicious deity. His presence removes all negativity and brings good fortune. Hindus, and some non-Hindus, keep images/murti of Ganesha in their houses for good luck. Those who worship him with devotion believe they are protected from evil forces. Therefore, worshipping Ganesha is considered auspicious and beneficial for health and happiness, and can be linked to seeking success.</p>	<b>10</b>	



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Question	Answer	Marks	Notes
1(d)	<p>Ganesha is often worshipped by students who are seeking success in their academic studies, such as before an assessment. This gives further support to the statement. However, for others the real obstacles are those that clog our minds and prevent us from seeing and discerning truth or reality. Ganesha helps us see the truth which is hidden in all, the true nature of atman as self, which is the ultimate aim for many and not linked to personal success in their current life.</p> <p>Ganesha is not only the destroyer of obstacles but also a close associate of goddess Lakshmi. Therefore, by his worship one does not only overcome obstacles and difficulties but also earns the grace of the goddess Lakshmi and improve one's fortune and chance of success. However, candidates might disagree with the statement as people should worship god, or any deity, out of love and devotion, not to seek boons or personal rewards. Worshipping gods with selfish motives is considered inferior worship in Hinduism since it leads to rebirth rather than liberation. As the son of Parvati and Shiva, Ganesha shares in their qualities and many Hindus may worship him for these reasons, also to offer devotion to Parvati and Shiva, rather than seeking their own success.</p> <p>Fear of failure or ridicule can be seen as a major obstacle to success, preventing many from taking risks. As the remover of obstacles, devotees of Ganesha might hope for him to remove this fear leading to greater peace and happiness in life, which is not the same as seeking personal success. Whilst candidates might acknowledge that devotees of Ganesha hope for more success and blessing in their lives, their worship should be from love and devotion to Ganesha, so he is not only worshipped by those who seek success. Worshipping with this aim would not achieve blessing or boons. It is rather that genuine worship and devotion to Ganesha may result in the removal of obstacle or barriers to success in life.</p>		

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Question	Answer	Marks	Notes
2(a)	<p><b>Name <u>two</u> items that might be held by Brahma in a murti.</b></p> <p>Candidates might choose a book/the Vedas, a water pot, prayer beads/mala, a spoon/ladle. Credit any correct response.</p>	<b>2</b>	<b>One mark for each correct response.</b>
2(b)	<p><b>Describe the meaning of the mace held by Vishnu.</b></p> <p>The mace held by Vishnu means protection; it is the ability to protect the world and remove evil from it. It means maintenance; the ability to maintain cosmic order and dharma. It also means authority; it indicates his kingly authority and/or warrior nature.</p>	<b>3</b>	

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Question	Answer	Marks	Notes
2(c)	<p><b>Explain the significance of the animal vehicle of Vishnu.</b></p> <p>Vishnu's animal vehicle is Garuda, an eagle. He is significant in relation to Vishnu and also in his own right, to both Vaishnavas and Shaivites. In many stories Garuda symbolises the virtue of knowledge, power, bravery, loyalty, and discipline. As the vehicle of Vishnu, Garuda also bears the attributes of Vishnu, which symbolises the maintenance of cosmic order.</p> <p>Garuda is described as the king of the birds, a protector with the power to go swiftly anywhere, who is ever-watchful, and an enemy of the serpent. In the Rig Veda he is described as a celestial deva with wings, in the Yajur Veda he is described as the personification of courage.</p> <p>The account of Garuda's birth in the Mahabharata identifies him as the younger brother of Aruna, the charioteer of the sun god, Surya. Garuda's mother, Vinata, mother of the birds, was tricked into becoming the slave of her sister and co-wife, Kadru, mother of the serpents. The lasting enmity between the birds, particularly Garuda, and the serpents is attributed to this. The serpents agreed to release Vinata if Garuda could obtain for them a drink of the elixir of immortality. Garuda did this, giving the snakes the ability to shed their old skins, and, on his way back from the heavens, he met Vishnu and agreed to serve him as his vehicle and also as his emblem.</p>	<b>5</b>	

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Question	Answer	Marks	Notes
2(c)	As the vehicle of Vishnu Garuda is an iconic symbol of a king's duty and power, a symbol of preserving dharma. Garuda is invoked as a symbol of violent force, speed, and martial prowess. Powerful warriors advancing rapidly on doomed foes are likened to Garuda swooping down on a serpent. Defeated warriors are like snakes beaten down by Garuda. The Mahabharata character Drona uses a military formation named after Garuda. Krishna even carries the image of Garuda on his banner.		

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Question	Answer	Marks	Notes
2(d)	<p><b>‘The concept of the Trimurti expresses important beliefs in Hinduism.’</b></p> <p><b>To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument.</b></p> <p>For many Hindus there is one supreme reality that pervades the whole universe, Brahman, who is ultimately transcendent and unknowable, without qualities, nirguna. However, aspects of Brahman are manifest as the many Hindu deities and he can be known in this way, saguna. The three major deities are known collectively as the Trimurti: Brahma the creator, Vishnu the maintainer, Shiva the destroyer. Candidates might agree with the statement, that these three deities express key beliefs in Hinduism about the nature of existence itself.</p> <p>Candidates might state an important belief in Hinduism is that our current reality is a temporary delusion, maya, in which our true self, atman, is trapped. Atman becomes embodied and attached to the physical world, when the body dies atman transmigrates and is reborn in another body. This is tiresome and the source of suffering, and the ultimate aim is liberation from this cycle, moksha. The cycle of birth, death and rebirth is called samsara. Candidates may link this to the roles of the Trimurti; that a life is created, then lived/maintained, then destroyed in order to be reborn/re-created.</p>	<b>10</b>	

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Question	Answer	Marks	Notes
2(d)	<p>Another key belief in Hinduism is that of a cyclical universe. The current universe is not the first or last; the universe is created then goes through a series of stages, yugas, where dharma becomes less prevalent. This matches the roles of the Trimurti as creator, maintainer, destroyer. Candidates might disagree.</p> <p>They might argue that the Trimurti represent some aspects of the divine but are not specifically expressing key beliefs.</p> <p>They might explain the deities, their consorts and avatars and use their significance and stories to show how they allow humans to know some aspects of Brahman. For those who follow Bhakti Yoga the Trimurti are key deities to whom they might offer devotion and service as their path to moksha. The significance of the deities of the Trimurti in this role might be explored as an alternative to the statement that they express key Hindu beliefs.</p> <p>As Hinduism is an umbrella term there may not be agreement on what the important Hindu beliefs are and thus disagreement on the extent to which the deities of the Trimurti express these or not.</p>		

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Question	Answer	Marks	Notes
3(a)	<p><b>What is meant by the term avatar?</b></p> <p>Avatar literally means ‘descent.’ In Hinduism it refers to incarnation; God descending to earth in human or animal form.</p>	2	
3(b)	<p><b>Outline the story of Prahlada.</b></p> <p>Prahlada, the virtuous son of the demon Hiranyakashipu and a devotee of Vishnu, was saved by Narsimha, the man-lion avatar of Vishnu. Prahlada refused to give up his worship of Vishnu, even when tortured. Hiranyakashipu had a boon that he could not be killed by a man or an animal, at day or night, inside or outside. Narsimha was half man, half animal, he burst forth from a pillar at dusk on the threshold and thus could kill the demon and save Prahlada.</p>	3	<b>Any combination of statements and/or development relating to the story.</b>

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Question	Answer	Marks	Notes
3(c)	<p><b>Explain what Hindus can learn from animal avatars.</b></p> <p>All avatars of Vishnu are examples of the maintainer god fulfilling his role and descending to earth to maintain dharma. Avatars can teach that good will overcome evil and that Vishnu will protect and preserve those faithful to him. They show that Vishnu returns to earth in troubled times and restores the balance of good and evil.</p> <p>There are specific things to be learned from the animal avatars, such as their ability to do things that humans are prevented from doing. For example, Narsimha, the man-lion, may be included for his rescue of Prahlada from the demon Hiranyakashipu. The form of avatars is determined by the specific reasons for their incarnation, this might be said to illustrate the importance of developing and using the abilities one has been given in this birth to the full.</p> <p>For some Hindus the variety of avatars demonstrates the process of evolution. Animal avatars might be associated with specific stages of the development or aspects of the material world. This shows that Vishnu is concerned with the whole world, not just humanity, and therefore animal avatars promote the worship of Vishnu.</p>	<b>5</b>	



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Question	Answer	Marks	Notes
3(d)	<p><b>'The significance of avatars for Hindus is more in what they teach than in their actions.'</b>  <b>To what extent do you agree with this view? You should use evidence from your study of avatars in Hinduism to support your argument.</b></p> <p>The Bhagavata Purana mentions 22 avatars of Vishnu, but many Hindus believe that there are 10. The specification lists 4 for study, so candidates are likely to focus their discussion upon those; Rama, Krishna, Vamana, Narsimha. Candidates might choose others.</p> <p>Candidates might suggest that the stories of the avatars within Hinduism are widely understood as mythology. The importance of the avatars and their stories are what can be learned from them today rather than the actions they describe. For example, that Vishnu maintains dharma, cares for his devotees and that good overcomes evil. They may exemplify this point by recounting the tales of Narsimha and Vamana overcoming demons to save humans.</p> <p>Candidates might give more detail about the human avatars, Rama and Krishna, and how Hindus can learn from them. For example, Rama is considered to be the perfect example of dharma in action, a model for Hindus to follow as the perfect king, man, brother, husband, and warrior. His story is well known and celebrated across Hinduism, and many consider it to be mythological. In this sense it is important for what it teaches rather than the actions and events in the narrative.</p> <p>Similarly, the life and teaching of Krishna are well known and important for many Hindus, who identify with him at different stages of his life, such as childhood or as a wise, warrior king. They can learn from the miracles he performed to save humans from evil, such as holding a mountain above the villagers of Vrindavan to save them from a flood.</p>	10	

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Question	Answer	Marks	Notes
3(d)	<p>The teachings of Krishna appear in the Bhagavad Gita, one of the most widely read and translated Hindu texts. This text addresses key Hindu beliefs about dharma, karma, the relationship with God and the paths to liberation. Today the teachings remain influential and important, where teachings speak louder than the action in the story. For example, Krishna's key teaching while driving the chariot is what is being said to Arjuna.</p> <p>However, some candidates may disagree. Avatars are manifestations of god and thus must be real, as god is real. The human avatars are models for Hindus in how to behave and live righteously, if they were not real then their importance is diminished as they could be considered unattainable ideals. The value in the example if it really exists is to show that such is achievable.</p> <p>Furthermore, if the avatars were not real where have their stories and teachings come from? If the Bhagavad Gita is not a real conversation between Krishna and Arjuna who is to say that it is the words of god? Whose words is it? In this way it could be argued that the importance is dependent upon the avatars being real.</p> <p>Some candidates may take a mixed position, perhaps suggesting that the human avatars are more important if they are real but that this is less so with the animal avatars who are easier to accept as mythological.</p>		

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Question	Answer	Marks	Notes
4(a)	<b>Name the foster parents of Krishna.</b>  Yashoda and Nandi.	<b>2</b>	<b>1 mark for each correct response.</b>
4(b)	<b>Outline why Vishnu descends as avatars.</b>  Vishnu appears as avatars in his role as maintainer, he takes human or animal form to descend to earth in troubled times to overcome evil, protect his devotees and restore dharma.	<b>3</b>	Marks awarded for any combination of statements, development or examples.

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Question	Answer	Marks	Notes
4(c)	<p><b>Explain why some Hindus might worship Krishna.</b></p> <p>Vaishnaiva Hindus might worship Krishna as an avatar of Vishnu. He is also popular as a personal deity. Krishna is worshipped by many Hindus, with some considering him to be the supreme deity. Hindus may worship him as they are able to identify with different events in his life; as a playful, mischievous child, a beautiful young man, or a wise warrior king.</p> <p>Hindus may worship Krishna as the stories of his miracles show him to be a powerful avatar, who protects humans. One day Yashoda caught Krishna stealing butter, but when she looked in the child's mouth she saw the entire universe, this story shows that the whole universe was encompassed within Krishna, revealing his divinity.</p> <p>Krishna is shown to be benevolent in his use of this power to overcome evil. For example, when he held up a mountain to save the villagers of Vrindavan or when he danced to defeat Kaliya the many headed snake.</p> <p>Krishna's teachings in the Bhagavad Gita on the importance of dharma and the paths to liberation also make him worthy of worship for many Hindus. Hindus might also be inspired to worship Krishna by the stories of his relationship with Radha. Many interpret this love story as symbolic of love between god and the human soul, the highest form of devotion in Vaishnavism.</p>	<b>5</b>	

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Question	Answer	Marks	Notes
4(d)	<p><b>‘Hindus can learn more from Krishna than from Vamana.’</b></p> <p><b>To what extent do you agree with this view? You should use evidence from your study of avatars in Hinduism to support your argument.</b></p> <p>Both Krishna and Vamana are avatars of Vishnu so candidates might point out that both are important and can be learnt from. Both Krishna and Vamana teach that Vishnu maintains dharma by descending to earth at times of trouble to defeat evil. Candidates might exemplify this with stories of the two avatars, for example when Vamana defeated the demon by tricking him with his small size or when Krishna defeated the many headed snake demon Kaliya. Candidates might agree with the statement because Krishna is one of the most popular and widely worshipped avatars. For many Hindus, there is much more to be learned from the many stories about, and teachings of, Krishna than of Vamana. Devotees of Krishna can focus on events in his life that allow them to learn from the different stages, such as a playful child, a young man and husband or a wise warrior and king. This is not the case with Vamana. Hindus can learn from the stories of Krishna and the gopis. Although these stories of love have an erotic quality, many believe they are symbolic of the love and devotion that humans should have for the divine. Many consider that the relationship between Krishna and Radha is symbolic of the relationship between atman and Brahman, the human soul and the divine, so they can learn much from this.</p>	10	

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Question	Answer	Marks	Notes
4(d)	<p>Candidates might reference how more can be learned from Krishna as his teachings form the Bhagavad Gita, one of the most widely read and translated Hindu texts. Here Krishna's dialogue with Arjuna presents a synthesis of ideas about dharma, bhakti, and the yogic ideals of moksha, covering jnana, bhakti, karma, and raj yogas (spoken of in the 6th chapter) incorporating ideas from the Samkhya-Yoga philosophy. There is much that Hindus can learn from here and thus from Krishna.</p> <p>Candidates might say the story of Vamana is far more accessible to children and therefore easier to learn from. The story shows Hindus how good can overcome evil in any situation. Vamana's story teaches about the wisdom and the power of the gods in overcoming evil regardless of any boons or powers they might possess.</p> <p>Whilst the avatars are important and can be learned from in Hinduism, candidates may conclude that not all avatars can teach the same amount and thus they are may agree with the statement.</p>		

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Question	Answer	Marks	Notes
5(a)	<p><b>State <u>two</u> reasons why a Hindu might carry a cavadi?</b></p> <p>To gain blessings from god, most likely Kartikeya/Murugan.          To thank god for blessings already received.          To atone for wrongdoing or balance a specific karmic debt.          To ask for healing.          To fulfil a vow.          As an act of devotion or sacrifice to god. To observe the festival of Cavadi</p>	<b>2</b>	
5(b)	<p><b>Outline <u>one</u> belief associated with Maha Shivaratri.</b></p> <p>That Shiva performed a heavenly dance of creation, preservation and destruction.          That they are celebrating the night that Shiva and Parvati were married.          Making offerings to the Shiva linga will overcome past sins and allow the devotee to restart on a virtuous path and thereby reach Mount Kailasha and liberation.          It brings blessings due to being held on an auspicious night.</p>	<b>3</b>	<b>Any combination of statements and/or development related to one belief.</b>

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Question	Answer	Marks	Notes
5(c)	<p><b>Explain the significance of pilgrimage during some Hindu festivals.</b></p> <p>A Hindu might go on a pilgrimage to celebrate any festival, although there are some where it is more traditional to do so, for example, Maha Shivaratri.</p> <p>Pilgrimages are significant to Hindus because they are connected to sacred sites and stories and to specific deities. A pilgrimage brings the devotee closer to the deity. This significance is heightened if the pilgrimage occurs on the day of a festival; it greatly enhances the experience. For example, Maha Shivaratri is the night during which Shiva saved the world from destruction. He swallowed the poison that rose from the seabed in the pursuit of the nectar of immortality. During the festival it is traditional for devotees in Mauritius to embark upon a pilgrimage to the sacred lake of Ganga Talao located in Grand-Bassin. The pilgrims dress in white and travel to collect water from the lake, which is believed to have come from all corners of the island. The devotees pray at the banks of the lake then return home with the water which is poured on the Shiva lingam (sacred stone representing the god Shiva) at the mandir the devotees usually visit. Water from the lake is considered to be holy water. Rivers and lakes are significant in general as the water brings life and purifies/cleans.</p> <p>Pilgrimage can be made to a huge range of sacred sites both in India and elsewhere. The river Ganges has special significance.</p> <p>Candidates might describe a pilgrimage to other popular sites such as Varanasi, the Kali temple in Calcutta, or the Vishnu temple at Badrinath, but must link this information with festivals.</p> <p>Pilgrimage to Vrindavan, the home of Krishna, is popular and significant at Holi. The pilgrim festival of Kumbha Mela might also be mentioned with an explanation of the significance of Haridwar and the Himalayas as sacred sites.</p>	5	



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Question	Answer	Marks	Notes
5(d)	<p><b>‘Only a sannyasa (renouncer) needs to observe Maha Shivaratri.’</b></p> <p><b>To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument.</b></p> <p>Maha Shivaratri, the great night of Shiva, is different to many other festivals in that it is a more solemn occasion and is observed at night rather than during the day. The festival remembers Shiva drinking poison from the ocean to save the entire world. He held the poison in his throat which turned blue. It also remembers the story of Lubdhaka who had to stay in the forest after dark, so he climbed a tree to escape wild animals and stayed awake all night. To keep himself awake, so as not to fall from the tree, he prayed to Shiva and plucked a leaf which he dropped. In the morning at the base of the tree he found a Shiva linga and realised he had dropped many leaves. This night-long worship had pleased Shiva who blessed him. It is also believed to be the night that Shiva performs his heavenly dance. Some Hindus remember it as the night that Shiva and Parvati were married. The occasion is marked by staying awake all night, fasting, chanting prayers, and meditating on ethics and virtues such as honesty, non-injury to others, charity, forgiveness, and the discovery of Shiva. It is also traditional to go on pilgrimage for this festival.</p>	10	

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Question	Answer	Marks	Notes
5(d)	<p>Candidates may argue that due to the solemn nature of the festival it is less likely to be celebrated by families and thus offer some support for the statement. The festival celebrates Shiva and thus is most celebrated by Shaivites, many of whom may be renouncers. The introspective and solemn observance may be considered to be most suitable for renouncers rather than those in the householder stage. The traditional pilgrimage is more easily observed by those who are not employed or have no dependents, so perhaps renouncers.</p> <p>However, as the festival is widely celebrated it is most likely that candidates will conclude that the statement is incorrect</p>		

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Question	Answer	Marks	Notes
6(a)	<p><b>Give <u>two</u> things that a Hindu family might do to celebrate at Ganesh Chathurti.</b></p> <p>Make or buy a clay murti of Ganesha. Welcome Ganesha into their home.  Hire a priest.  Offer puja to Ganesha.  Participate in a procession of murti to the water. Hindus might drum in the procession.  Immerse the murti in water at the end of the festival.</p>	<b>2</b>	<b>1 mark for each correct response.</b>
6(b)	<p><b>Outline <u>one</u> belief associated with Divali (Deepavali).</b></p> <p>The belief that good will overcome evil (light over darkness), exemplified by Rama's victory over Ravana and their return to take the throne.  The importance of dharma, exemplified by Rama.  That Vishnu the maintainer will descend as an avatar to restore dharma, again exemplified in the story of Rama.  The belief that Lakshmi will visit homes, guided by lamps, bringing blessings and gifts.  That deities should be thanked for property/can bring prosperity shown by puja offered to Ganesha and Lakshmi for the end of year accounts, also harvest.</p>	<b>3</b>	<b>Any combination of statements and/or development related to one belief.</b>

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Question	Answer	Marks	Notes
6(c)	<p><b>Explain why Cavadi is not celebrated by all Hindus.</b></p> <p>Responses will be marked using the AO1 marking descriptors. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Candidates might consider some of the following:</p> <p>Cavadi is a festival that is celebrated in honour of the god Kartikeya/Murugan. While he is a major deity in some parts of India, and in some areas of the diaspora such as Mauritius, there are other places where he is considered a minor deity and is not widely worshipped. Particularly for Hindus in places such as the UK, Cavadi is not a part of the widely known culture of Hinduism in the same way as festivals such as Divali (Deepavali) or Holi. In these places Cavadi may not be widely celebrated, or the practices associated with it may not be seen positively in those cultures, making public ceremonies less likely.</p> <p>Even in areas where Cavadi is observed, some individuals may not wish to take part for a variety of reasons. They may feel a stronger connection to different deities and so to different festivals or they may reject festivals all together feeling that meditation is a better way to get closer to the divine.</p>	<b>5</b>	Credit any correct explanation.

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Question	Answer	Marks	Notes
6(d)	<p><b>‘It is not the events of the stories that are celebrated at Hindu festivals but the values they portray.’</b>  <b>To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument.</b></p> <p>The Hindu festivals studied on this specification are Divali (Deepavali), Maha Shivaratri, Navadi and Ganesh Chaturthi so candidates are likely to answer with reference to these four.</p> <p>Candidates might support their discussion by outlining the stories associated with festivals and explain why they are important in themselves or otherwise. For example, Divali celebrates the story of Rama and Sita’s return following their defeat of the demon Ravana, candidates may argue that the story teaches that good will defeat evil and that Vishnu will protect by descending as an avatar in times of trouble. Rama is regarded as a model human, a good husband, son, brother, and hero. The example of living a dharmic life, thus the story itself, is important, without it Hindus cannot learn from Rama. However, they might argue that Divali is a celebration of light, this represents good overcoming evil, and this value is at the heart of the festival, rather than the story. Further support might be drawn by pointing out that Divali celebrates different stories in different geographical locations; in South India the Marriage of Vishnu and Lakshmi is celebrated, in Kalighat Kolkata it is Kali who is remembered. Divali also marks the New Year, and the past and new accounts are offered to Lakshmi in thanks and hope for a prosperous year to come. Again, it seems that the important aspect is the value rather than a story.</p>	10	

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Question	Answer	Marks	Notes
6(d)	<p>Maha Shivaratri is the night that Shiva performs his heavenly dance. There are several stories associated with this festival, for example, the story of Lubdhaka having to stay in the forest after dark. Lubdhaka climbed a tree to escape wild animals and stayed awake all night, so he did not fall out. To keep himself awake he prayed to Shiva and plucked a leaf which he dropped. In the morning at the base of the tree he found a Shiva linga and realised he had dropped many leaves, this night-long worship had pleased Shiva who blessed him.</p> <p>Hindus also remember Shiva drinking poison from the ocean to save the entire world. He held the poison in his throat which turned blue. Candidates may suggest that these stories are important to the festival or that they merely exemplify the values of Shiva's protection and ability to overcome evil, thus it is the value and not the story which is important.</p> <p>Devotees stay awake all night and fast. It maybe suggested that this is to replicate the story of Lubdhaka or that is it important as devotion to Shiva in itself, meaning the story is not important.</p> <p>A general argument could be made that the stories communicate the values and make them accessible and memorable, suggesting that both are of equal importance and a distinction is not helpful or valid.</p> <p>Candidates might use the stories from any festival to exemplify their points and conclude either in agreement or disagreement with the statement.</p>		