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Surname

Other names

Pearson
Edexcel GCE

Centre Number

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Candidate Number

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Religious Studies

Advanced

Unit 4: Implications – Hinduism

Monday 11 June 2018 – Morning

Time: 1 hour 15 minutes

Paper Reference

6RS04/1E

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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Pearson

Hinduism

Karma (action-effect). The basic idea here is that every conscious and volitional action an individual engages in generates conditions for more than the visible effect, such that the net effect of an action X may manifest itself at a later time, or perhaps its traces remain in the 'unconscious' and get distributed over another time. X may combine the residual effect of Y to generate a compounded effect in some future moment.

Further, the idea of an infinite possibility of action-retribution suggests to the Indian mind the idea of rebirth, for merit or virtue appears to be in need of being rewarded, and demerit punished, according to the Law of Karma. Thus merit or demerit achieved in one lifetime could well continue to determine one's capacities, temperament and circumstances in another birth. Hindu thought generally espouses the idea of a more substantial theory of rebirth, meaning that something like the 'soul' carries with it the latent potential (karma) of all that constitutes the person. However, some Hindu philosophers, such as Shankara (eighth century CE) do away with the idea of a permanent self by asserting the identity of the individual self, atman, with the ultimate reality, Brahman; hence what really transmigrates is something nearer to an illusory self, which has lost sight of its true identity, namely its oneness with Brahman.

The linkage of dharma and karma (action—effect) has the following consequences: there are no 'accidents of births' determining social iniquities; mobility within one lifetime is excluded; one has one's dharma, both as endowment and as a social role. One either accumulates an improvement in karma aiming towards a higher, re-birth, or one tries to cut the Gordian knot and opts to step off, once and for all, the wheel of cyclical existence (samsara).

(Source: adapted from Bilimoria P. 'Indian Ethics' in Singer P (ed.) *A Companion to Ethics*, Blackwell Publishers, 2001, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on Page 3.



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TOTAL FOR PAPER 1E = 50 MARKS

