



Cambridge International AS & A Level

HINDUISM

9487/01

Paper 1 Concepts in Hinduism

May/June 2023

MARK SCHEME

Maximum Mark: 60

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 **24** printed pages.

PUBLISHED**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.

PUBLISHED**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.

Generic marking grids

These level descriptors address Assessment Objectives (AOs) 1 and 2, and should be used in conjunction with the indicative content for each question in the mark scheme.

Assessment Objectives**AO1: Knowledge and understanding**

Demonstrate knowledge and understanding of the specified topics and texts

AO2: Analysis and evaluation

Analyse and evaluate the specified topics and texts

Generic marking principles

- 1 Examiners should start at the lowest descriptor, if the answer meets all the criteria they should then move to the next level and so on. The Examiner should repeat this process until there is a match between the overall answer and the descriptor. Examiners should use a best-fit approach when deciding upon the level, it is possible for a different level to be chosen for each AO.
- 2 If the Examiner identifies all aspects of the level descriptor within the answer then the highest mark for the level should be given. Examiners should also make reference to the indicative content when deciding on the mark within a level to ensure that there is sufficient relevant content evident within the answer for the level and mark. Examiners should be prepared to credit material in answers which is not contained in the indicative content.
- 3 The Examiner may need to make a judgement within a level or between two or more level statements. Once a 'best-fit' level statement has been identified, use the following guidance to decide on a specific mark:
 - Where the candidate's work **convincingly** meets the level statement, you should award the highest mark.
 - Where the candidate's work **adequately** meets the level statement, you should award the most appropriate mark in the middle of the range.
 - Where the candidate's work **just** meets the level statement, you should award the lowest mark.

5 mark questions

Level	AO1 Knowledge and understanding	Marks
Level 3	Explains significance of knowledge <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Addresses the question. • Some engagement with the wider context, if relevant. 	5
Level 2	Range of knowledge partly addressing the question <ul style="list-style-type: none"> • Uses a range of knowledge with some accuracy. • Demonstrates understanding through use of appropriate knowledge, may be less well developed. • Partially addresses the question. • Uneven engagement with the wider context, if relevant. 	3–4
Level 1	Limited answer to question with limited knowledge/understanding <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding. • Response is relevant to the topic, but does not directly address the question. • Little reference to the wider context, if relevant. 	1–2
Level 0	No relevant material to credit.	0

10 mark questions

Level	AO1 Knowledge and understanding	Marks
Level 4	Explorative with detailed significant knowledge <ul style="list-style-type: none"> • Uses a range of detailed and relevant knowledge. • Demonstrates understanding through well-developed connected discussion. • Addresses all aspects of the question. • Good understanding of the wider context if relevant. 	9–10
Level 3	Explains significance of knowledge <ul style="list-style-type: none"> • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through developed discussion. • Addresses most aspects of the question. • Some engagement with the wider context, if relevant. 	6–8
Level 2	Range of knowledge partly addressing the question <ul style="list-style-type: none"> • Uses a range of knowledge with some accuracy. • Demonstrates understanding through use of appropriate knowledge, may be less well developed. • Partially addresses the question. • Uneven engagement with the wider context, if relevant. 	3–5
Level 1	Limited answer to question with limited knowledge/understanding <ul style="list-style-type: none"> • Identifies a limited range of knowledge some of which may not be accurate. • Demonstrates basic understanding. • Response is relevant to the topic, but does not directly address the question. • Little reference to the wider context, if relevant. 	1–2
Level 0	No relevant material to credit.	0

15 mark questions

Level	AO2 Analysis and evaluation	Marks
Level 5	<p>Assesses alternative conclusions with analysis of points view</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view. Uses accurate evidence to support a coherent and well-structured discussion. Addresses all aspects of the question. Coherent conclusion which evaluates knowledge and points of view and assesses alternative conclusions. 	13–15
Level 4	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> Discusses different points of view in some detail. Uses accurate evidence to support a well-structured discussion. Addresses most aspects of the question. Coherent conclusion to the question which evaluates knowledge and points of view. 	10–12
Level 3	<p>Clear conclusion with different points of view</p> <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate evidence to support discussion. Partially addresses the question. Clear conclusion to the question which is linked to a range of knowledge and points of view. 	7–9
Level 2	<p>Attempts conclusion with a supported point of view</p> <ul style="list-style-type: none"> Discusses one point of view Uses supporting evidence for one or more relevant point. The support may not be wholly relevant or accurate. Partially addresses the question in a limited way. Attempts a conclusion to the question which is linked to knowledge and/or a point of view. 	4–6
Level 1	<p>Basic conclusion with a point of view</p> <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. Response is relevant to the topic, but does not directly address the question. Attempts a basic conclusion. 	1–3
Level 0	No relevant material to credit.	0

Question	Answer	Marks	Notes
1(a)	<p>Outline the relationship between dharma and kama.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following:</p> <p>Dharma is often translated as ‘righteousness’ and is connected with living a ‘good’ life. This might be seen as part of the journey towards moksha. Kama is sensual pleasure and is most often associated with sexual relationships. Pursuit of kama can be righteousness or dharma in the right circumstances, because of this it is one of the purusharthas or aims of life. It is entirely legitimate and dharmic for a Hindu to actively pursue kama, but only during the grihastha (householder) ashrama or stage of life. Kama at any other time is adharmic and will lead to karmic consequences. Even within the grihastha ashrama, kama is strictly regulated by dharma. Sexual relationships must be within marriage. Some Hindus believe that sex should only be undertaken in order to conceive a child. The pursuit of sensual pleasure for its own sake can cause attachment that keeps a person bound to samsara.</p>	5	Candidates do not need to refer to all of this material to gain the marks.

Question	Answer	Marks	Notes
1(b)	<p>Explain how morality could be seen as relative (situational).</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following:</p> <p>Relative or situational morality changes according to a person’s situation and circumstances, so that what is right for one person on one occasion might be morally wrong for another person or on another occasion.</p> <p>Morality, in Hinduism, is often understood in terms of dharma, although there are also other relevant factors such as punya or the pursuit of particular virtues and the avoidance of particular impurities. Within the overall concept of dharma there are different ideas, some of which are relevant to all Hindus all of the time, while others change over time or depending on the varna or gender of an individual. Some dharma is particular to an individual.</p> <p>Sanatana or Eternal Dharma could be seen as a form of dharma that is not relative at all but remains the same for all Hindus all of the time, it encompasses principles such as generosity, hospitality and piety. However, it is also an overreaching term, often applied to the entirety of Hindu tradition as an alternative to the word ‘Hinduism’. As such, it also encompasses all of the possible understandings of dharma and dharmic living, including varnashramadharmā, sthri dharma and svadharmā. All of these apply to different people at different times and in different ways, and all could therefore be seen as relative. Sthri dharma is the dharma that is seen as appropriate to women and so is relative in that it applies to only one section of society. Likewise, it does not equally apply to all women at all times, since sthri dharma applies differently to unmarried women, married women, and widows, as well as to the wives of grihasthas, vanaprasthas and sanyasi.</p> <p>Within varnashramadharmā, the dharma of an individual Hindu male is determined by their varna and also changes over time dependent on ashrama. Thus, morality is relative to the age and stage of life of an individual; what is ‘moral’ behaviour for a householder is not ‘moral’ for a student.</p>	10	Candidates do not need to refer to all of this material to gain the marks.

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Question	Answer	Marks	Notes
1(b)	Finally, svadharma, while it is based on varnashramadharmā, is individual to each person depending on their conscience, unique characteristics or attributes and particular set of circumstances. What is 'right' for one person in a particular situation might be actively adharmic for another, and so in this sense, morality is always relative to a greater or lesser extent.		

Question	Answer	Marks	Notes
1(c)	<p>‘Men and women should follow the same dharma.’ Discuss.</p> <p>AO2 – Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2).</p> <p>Candidates might refer to some of the following:</p> <p>For men, dharmic behaviour in Hinduism is most usually guided by the principle of varnashramadharmā, in which dharma is dependent on a person’s varna and ashrama. Varna or ‘class’ is dependent on birth and is split into four categories, namely brahmin, kshatriya, vaishya and shudra. Each has a different role to play within society and so has a different dharma. For example, whilst fighting in a war might be seen as virtuous for a kshatriya it would be shameful for a brahmin. Likewise, the dharma of an individual changes over time according to their ashrama or stage of life, brahmacharya, grihastha, vanaprastha or sannyasin. Traditionally, however, this system has only applied to men, with women having a totally different dharma to follow.</p> <p>Sthri dharma, the dharma that is appropriate to women, is largely to be found in the Manusmriti, and consists of obedience to her husband, modest and pious dress and living, and taking responsibility for certain religious and economic obligations in the home. The Manusmriti is smriti and as such does not hold the same authority of shruti. Shruti texts do not tend to discuss sthri dharma.</p> <p>Whilst dharma is traditionally split in this way between the genders, this is not an exact distinction, and women have, in the past, embraced the lifestyle of a sannyasin or a bhakta, choosing to pursue jnana or personal devotion to a god above their role in the household. Candidates might suggest that since there is a precedent for this, there is no reason why a woman should not pursue the same dharma as a man. Many would suggest that full renunciates are beyond the demands of dharma completely and so for both men and women who take this path the question is meaningless.</p>	15	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Examples may be used to illustrate the concepts but candidates do not need to use examples to gain the marks.</p> <p>Credit all relevant discussion.</p> <p>Candidates can argue for or against the claim as long as their discussion is focused on the question.</p>

Question	Answer	Marks	Notes
1(c)	<p>Some might argue that men and women are made to be equal, but to have different roles, since they have different physical abilities and different temperaments. Because of this, society functions best when men and women fulfil different roles, and that these roles are well represented by the complimentary nature of varnashramadharmā and sthri dharmā. The role models provided by various scriptures by female figures such as Sita and Draupadi show that this is a virtuous and productive way for women to live.</p> <p>Some might suggest that the distinction between men and women is unjust and outdated in the modern world, since women are now well educated and many hold positions of power in the workplace or government. They might suggest that the idea of sthri dharmā belongs to a different age and has no place in the modern age. Rather, every Hindu should pursue the virtues of generosity, hospitality, and piety, regardless of gender.</p>		
2(a)	<p>Describe what is meant by jati.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following:</p> <p>Jati is the division of people into different groups or classes, largely according to occupation. People are born into a particular jati and will usually follow that occupation. There are thousands of different jatis in India, and elsewhere. Jati tends to be hierarchical with some jatis being seen as superior to others. The relationship between jati and varna is complex and contested.</p> <p>Jati is the fundamental building block of the caste system, since there are traditional prohibitions concerning ritual purity that govern the ways that different jatis relate to each other, for example, certain jatis cannot intermarry or eat together. The relationship between jati and varna is complex and the study of much discussion, however, unlike varna, there is no clear scriptural basis for jati. Many Hindus, including reformers such as Gandhi, have condemned jati as being the basis of discrimination and unfairness in Hindu society and have called for it to be abolished.</p>	5	Candidates do not need to refer to all of this material to gain the marks.

Question	Answer	Marks	Notes
2(b)	<p>Explain why different dharmic obligations caused confusion for one character mentioned in Hindu scripture.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following:</p> <p>Dharmic obligations do not always lead people in a clear direction and can sometimes be contradictory. Conflicting dharmas can lead to dilemmas which must be resolved by individual Hindus. Hindu scriptures provide several examples of this which might help Hindus make these decisions.</p> <p>The Bhagavad Gita begins with Arjuna in deep distress. As a kshatriya, his dharma according to his varna is to fight in the Kurukshetra war. The war is a righteous one, designed to regain the throne of Hastinapura from the Kaurava dynasty who are spreading adharma, and who Krishna has been incarnated, in part, to stop. Arjuna is one of the five Pandava brothers who have been opposing the Kauravas, a dynasty that is closely related to his own, with the leaders of the opposing army being cousins. The problem of different dharmic obligations arise when Arjuna sees the opposing army spread out before him, and he recognises friends and family as well as his former guru, Drona. Arjuna is overcome by uncertainty, his conscience and his emotional response tell him it would be wrong to fight, and that it would be better to live out his days as a wandering ascetic than to fight.</p> <p>The issue is, at its core, one of conflicting dharmas. As a grihastha he has a dharma to be respectful to his family, and especially to his guru. The Vedas consider the killing of a guru to be among the worst possible crimes. And yet his dharma as a kshatriya is clear that he must fight as the war is just and God (in the form of Krishna) is, quite literally, on their side. He is also troubled by his conscience, and his emotions. He finds the prospect of meeting his kin and his guru in battle deeply distressing. The question is one of how to decide between conflicting dharmas.</p>	10	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Candidates are likely to relate the story of Arjuna and Krishna, but will need to go beyond a retelling of the story to achieve the higher levels.</p>

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Question	Answer	Marks	Notes
2(b)	<p>In a similar way the Ramayana provides an example of a conflict between Rama's duty as a grihastha and his raja dharma as a king. At the end of the epic, Rama rescues his wife, Sita, from the fortress of Ravana where she has been held captive. The question is raised as to whether Sita has been faithful to Rama during this time, and Rama requests her to undergo a trial of her purity by entering a fire. Although she is seen to be entirely innocent, the people of Ayodhya are not happy to accept Sita as their queen, particularly as she is now pregnant. As a husband, Rama has a duty to protect and honour his wife; as a king he must maintain contentment in his kingdom, thus there is a dilemma.</p> <p>In both cases the scriptures themselves provide guidance on the correct course to take. Arjuna fights in the war, and Rama sends Sita into exile. For many Hindus these scriptures provide guidance on how to negotiate the conflicting demands of dharma.</p>		

Question	Answer	Marks	Notes
2(c)	<p>Assess the claim that varnashramadharma has no place in modern society.</p> <p>AO2 – Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2).</p> <p>Candidates might refer to some of the following:</p> <p>Varnashramadharma is a system of dharma which has traditionally applied only to male Hindus. It determines the proper dharma or behaviour within society based on the varna and ashrama of a particular individual at a particular time. Candidates may explain what is meant by the varnas and ashramas and the different dharmas that are associated with them.</p> <p>The epics seem to depict a society in which all Hindu men, at least those in the top three varnas, always passed through these ashramas unless they became sannyasin as soon as they finished their student days. However, this may be an idealised view which never reflected reality. In modern Hindu societies it is rare for people to pass through these stages and the ways in which they manifest in society have radically changed.</p> <p>Some might argue that the varnashramadharma system is sanctioned by scripture and so is unchanging and must be a good thing in any society. They might point out that the system allows for everyone to have a legitimate place in society and to know exactly where and how they fit in. The varna system which, according to scripture, allows people to fulfil roles suited to their skills and temperament, means that all of the essential roles in society are met and that all of the varnas work together for the good of all so that society is prosperous, well protected and governed and spiritually orientated. The ashrama system allows society to generate wealth so that the material needs of all are adequately met. It also allows a legitimate time for the pursuit of sensual and sexual pleasure and for wealth. However, it also provides a system whereby society as a whole (through the dharmas of three of the four ashramas) is concerned with spiritual rather than material wellbeing and that each individual has the opportunity at key times of their life, to pursue spiritual knowledge and understanding without having to be concerned about providing for themselves.</p>	15	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Examples may be used to illustrate the concepts but candidates do not need to use examples to gain the marks.</p> <p>Credit all relevant discussion.</p> <p>Candidates can argue for or against the claim as long as their discussion is focused on the question.</p>

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Question	Answer	Marks	Notes
2(c)	<p>This gives each individual the best possible chance to achieve moksha. It could be argued that many, if not most of the problems with modern society, and the rise of adharma, can be attributed to the fact that varnashramadharmā is no longer widely followed. Some might further suggest that in the kali yuga, when only a quarter of the original dharma remains, the varnashrama system is vital to keeping individuals and society virtuous as people are no longer dharmic by instinct as they once were.</p> <p>Others might argue that the varnashrama system has always been an ideal and has never been widely practiced. They might suggest that modern society is not well adapted to the system as people are no longer able to retreat to the forests at certain points in their lives as they are tied to families and cities. The student stage is now carried out in schools rather than gurukuls and people retire later than 50 and either in their homes or retirement homes. They might argue that the varnashrama system cannot function in the kali yuga as people lack the necessary discipline and new ways, involving bhakti, are now needed in order to allow people to reach moksha. Some might suggest that the varna system has become adharmic as it is linked to jati and the caste system and so leads to injustice, discrimination and violence. They might suggest that this, and the fact that varnashramadharmā has traditionally only applied to males means that it is not congruent with modern ethical values and needs to be abandoned or radically altered in order to be relevant in the modern world.</p>		

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Question	Answer	Marks	Notes
3(a)	<p>Describe what is meant by sakama karma.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following:</p> <p>Karma is the idea that underpins much of the Hindu worldview. Karma is the process by which actions completed now impact on a person's future. Good actions bring rewards either in this life or in a future incarnation, whereas bad actions bring bad consequences or fruits (phala). It would seem then, that if a person lives a life in accordance with their dharma, doing 'good' actions then they will amass positive karma, eventually gaining moksha. However, in the Bhagavad Gita, Krishna taught that all beings must act, and therefore Hindus should act in accordance with their dharma. However, anyone who acts expecting to benefit from their actions, or attached to the outcome of their actions has already received their reward. This is sakama karma- to act, even if the deed is righteous or dharmic in and of itself- with the expectation of receiving a reward. In effect, sakama karma is to act selfishly, in this way karma accumulates in a person's life, condemning them to future rebirths in order to work through the consequences or fruits of that karma and so making it difficult for them to achieve moksha. Rather, Krishna says, one should act dharmically but without any concern or attachment to the outcome of the action and without expecting reward, this is nishkama karma, which leads to moksha</p>	5	Candidates do not need to refer to all of this material to gain the marks.

Question	Answer	Marks	Notes
3(b)	<p>Explain how the accumulation of karma could prevent liberation.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following:</p> <p>Karma is the system by which actions, good or bad, have consequences or ‘fruits’ that play out either in the current lifetime or in future incarnations. Karma and dharma are ideas that are foundational to the Hindu worldview. Moksha, the ultimate aim of Hindus, is escape from the cycle of death and rebirth (samsara) which is driven by karma. Once an action is done, its consequences need to be played out, not because of the will of any divinity, but because it is a fundamental law of the universe that they should do so. Many of the circumstances and challenges or privileges of a Hindu’s life are believed to be the result of karmas from past human lives working themselves out. Likewise, actions performed in this lifetime will have their consequences in the future. If there is karma that has not played out when a person dies, then they must be reborn in order to experience its results. Consequently, even positive karma can keep a person trapped in samsara and so prevent them from reaching liberation or moksha.</p> <p>In the Bhagavad Gita, Krishna explains that it is impossible to cease acting- which is what leads to the accumulation of karma. Even Krishna must act. The way to prevent the accumulation of karma that results is to practise nishkama karma. This is acting without any attachment to the outcome or results of the action and without expecting any reward. In this way there is no new karma that attaches to the atman and all that is required is to use up the karma that has already accumulated from past actions. Sakama karma, action carried out in expectation of a reward or with attachment to the outcome, causes karma to accumulate and this karma needs to be ‘used up’ before liberation is possible. In this way the accumulation of karma, even when it results from dharmic or ‘good’ actions can prevent a person from achieving liberation.</p>	10	Candidates do not need to refer to all of this material to gain the marks.

Question	Answer	Marks	Notes
3(c)	<p>‘Performing good actions is the most important thing a Hindu can do.’ Discuss.</p> <p>AO2 – Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2).</p> <p>Candidates might refer to some of the following:</p> <p>Some candidates might suggest that a simplistic, but incorrect understanding of Hindu teaching is that doing good, or dharmic actions, such as puja, ahimsa, dana, and sewa, results in good karma, which in turn allows a person to achieve moksha, the ultimate goal of all Hindu systems of thought. For this reason, it would appear that doing good actions is, indeed, the most important thing to do within Hinduism. However, in the Bhagavad Gita, Krishna teaches that even good actions, if done with an expectation of reward, lead to an accumulation of karma that traps the atman in samsara and prevents moksha. This understanding would suggest that the most important thing is to develop the proper understanding of scripture, usually through studying with a guru. However, Krishna does not say that there is no value in good actions. All beings must act, and it is important to act in accordance with dharma.</p> <p>Krishna explains to Arjuna that he must fight in the Kurukshetra war as this is his dharma as a kshatriya, and it is important to do one’s own dharma, and not that of another. What is important is to do so with no attachment to the outcome of one’s actions and with no expectation of a reward, a concept known as nishkama karma. It could then, still be said that good actions are the most important thing a Hindu can do, as long as they are done with the right attitude and understanding.</p> <p>It could also be argued that good or dharmic actions are the most important thing that can be done for the good of society, rather than just for the good of the person who is doing them. The varnashrama system gives a separate dharma to people of different varnas at different stages in their lives.</p>	15	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Examples may be used to illustrate the concepts but candidates do not need to use examples to gain the marks.</p> <p>Credit all relevant discussion.</p> <p>Candidates can argue for or against the claim as long as their discussion is focused on the question.</p>

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Question	Answer	Marks	Notes
3(c)	<p>Since ‘good’ actions could be defined as ‘dharmic’ actions it could be said that acting in accordance with varnashramadharma assures the smooth running of society for the benefit of all and so is of great importance. Furthermore, actions that are regarded as morally good, such as generosity, piety and ahimsa are likely to lead to a person living a happier and more fulfilled life as well as increasing the wellbeing of anyone with whom they come into contact. This would also suggest that performing good actions is extremely important.</p> <p>Followers of the Advaita Vedanta school might disagree, as they see the material world as maya or delusion, which leads away from a true understanding of the nature of the atman and Brahman, and so from moksha. Actions taken within this delusional world also have little importance. For followers of this tradition, the most important thing is to gain jnana or spiritual understanding and knowledge through renunciation of the material and social world, and study of scripture with a guru.</p> <p>Meditation is also a very important practice in order to gain insight. Advocates of this tradition would therefore disagree with the statement.</p> <p>Many would suggest that good actions are indeed very important, both for the person who is performing them, and for the wider society. However, this importance requires a context within wider Hindu understanding and worldview and so while important, is not the only or most important thing.</p>		

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Question	Answer	Marks	Notes
4(a)	<p>Outline the concept of moksha.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following:</p> <p>Moksha, or liberation is the final goal of all Hindu schools or systems of thought. While Hindu philosophies may differ in their opinions of what moksha is, and how best to achieve it, they all agree that it is the ultimate aim. Moksha is release or liberation from samsara (literally wandering), which is where the atman is trapped in the cycle of death and rebirth. Once the atman achieves moksha it does not need to be reborn. Moksha can only be achieved during a human lifetime, where it is possible to study scripture or show devotion to the gods. Most people will not achieve moksha in their current life and aim to be reborn in a state that makes it easier for them to do so.</p>	5	Candidates do not need to refer to all of this material to gain the marks.

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Question	Answer	Marks	Notes
4(b)	<p>Explain how jnana can help Hindus to overcome maya.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following:</p> <p>Jnana is usually defined as knowledge but is in fact deeper and more precise than the English word suggests. Jnana is a spiritual knowledge and wisdom that pervades the spirit as well as the mind. It is usually gained through strict spiritual practices such as meditation, asceticism, and study of the Vedas with the help of a guru. This leads to a person experiencing the universe as it truly is, rather than as it appears to be and being able to discriminate between vidya and avidya, the real and the unreal.</p> <p>Maya, or delusion, leads people to mistakenly believe that the apparent world is ultimately real, whereas because it is changeable and contingent it does not have ultimate reality. Candidates might use the analogy of the snake and the rope to illustrate how people can be deluded by maya.</p> <p>Jnana allows a Hindu to see through the illusion and realise that the atman is, in fact, 'not different' to Brahman, the Ultimate Reality. As such they are unchanging and eternal and cannot be born or die, they mistakenly identify with the body that experiences these things, but jnana allows them to understand the truth, thus losing their fear of death. This understanding of the universe tends to be particular to the Advaita Vedanta school within Hinduism.</p>	10	Candidates do not need to refer to all of this material to gain the marks.

Question	Answer	Marks	Notes
4(c)	<p>Assess the claim that Hindus cannot achieve liberation through personal effort.</p> <p>AO2 – Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2).</p> <p>Candidates might refer to some of the following:</p> <p>Liberation or moksha is release from samsara, or ‘wandering’ from death, to birth, to life to death. All Hindu schools teach that liberation is the ultimate aim of human life, but they disagree about what exactly the true nature of liberation is and hence about the best, or even the only way of achieving it. For this reason, Hindus will disagree about whether personal effort is a factor in achieving moksha. Traditionally there are three main paths or margas by which a person can achieve moksha according to the different Hindu traditions. Some teach that all are effective, but that different methods work better for people with different characters and dispositions; while others teach that there is only one way that will truly lead to moksha.</p> <p>In the Advaita Vedanta tradition moksha is the realisation that the atman and Brahman are ‘not different’ in other words, liberation has already been achieved, but needs to be realised in order to break out of samsara. Human effort is usually required in order to gain jnana or spiritual knowledge that will enable one to realise that they are already Brahman and so not subject to change or death and rebirth. People who seek moksha through the path of jnana usually develop skills of meditation and the study of the Vedas, and study with a guru. All of these things require effort.</p> <p>The path of karma or action also requires human effort, since it requires a person to carry out dharmic action, with no attachment to the outcome (nishkama karma). A person must perform their svadharma to the best of their ability, and not the dharma of another.</p>	15	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Examples may be used to illustrate the concepts but candidates do not need to use examples to gain the marks.</p> <p>Credit all relevant discussion.</p> <p>Candidates can argue for or against the claim as long as their discussion is focused on the question.</p>

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4(c)	<p>It requires effort in the form of prayer and the study of scripture (in particular the stories of Krishna and Rama) in order to determine how to live a life in accordance with dharma. It also requires effort to actually perform the actions of charity (dana) and piety (usually puja) to live in accordance with dharma.</p> <p>The path of bhakti or loving devotion to an Ishvara or personal deity has two schools of thought as to the role of human effort in moksha. The emphasis here is in emotional and often ecstatic engagement with a deity, usually, but not exclusively, Krishna or Rama. Devotees might carry out murti puja, might sing bhajans or write poetry that reflects their love and devotion. These things require effort, but the question really revolves around how effective this effort is in achieving moksha. Within the bhakti tradition is the ‘monkey school’ and the ‘cat school’ which have different opinions about the role a person plays in their own liberation. The analogies relate to the ways in which each animal transports its young. The monkey carries its young on its back or under its belly. The baby must hold on tightly to the mother’s fur in order to avoid falling off. This is a way of explaining that the devotee must actively cling to the god in order to reach moksha. The cat, on the other hand, carries her kittens in her mouth by the scruff of the neck. The kitten takes no active role and only needs to lie still and allow the cat to do the work. In this model, the devotee is entirely dependent on the grace of the deity for moksha; and actions they might or might not take have no role at all in deciding if a person will achieve moksha or not. This is a very deterministic view. The devotion here is the expression of gratitude for liberation that is already granted rather than an attempt to gain moksha.</p> <p>In some traditions moksha can be gained through a single particular act such as reciting the name of a god at the time of death, or bathing in or being cremated near the river Ganges. Some Hindus regard these beliefs as superstitious.</p> <p>Most Hindu traditions believe that personal effort plays some role in liberation although to what extent and in what way will vary. The extent to which an individual will see their efforts as important will depend on which tradition they follow.</p>		