



Cambridge International AS & A Level

HINDUISM

9487/01

Paper 1 Concepts in Hinduism

For examination from 2021

MARK SCHEME

Maximum Mark: 60

Specimen

This document has **22** pages. Blank pages are indicated.

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.

Generic Levels of response descriptions

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 teachings, beliefs and practices, including relevance for individual Hindus and communities.

AO2: Analysis and evaluation

Analyse, evaluate and discuss evidence, points of view and issues in Hinduism.

Generic marking principles

- (a) Examiners should use the performance summary statements at the top of the descriptors to help to identify a level which matches the candidate's response. However, the final decision on the band and the mark within the band should be made on the basis of **all** the descriptors in the level and not primarily using the performance summary statement.
- (b) Examiners should start at the lowest level, 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 level 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.
- (c) 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.

- (d) 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	<p>Accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the wider context, if relevant. 	5
Level 2	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Addresses some aspects of the question. • Attempts to engage with the wider context, if relevant. 	3–4
Level 1	<p>Basic knowledge and basic understanding</p> <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no 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	<p>Accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the wider context, if relevant. 	9–10
Level 3	<p>Mostly accurate knowledge with some understanding</p> <ul style="list-style-type: none"> • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the wider context, if relevant. 	6–8
Level 2	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Addresses some aspects of the question. • Attempts to engage with the wider context, if relevant. 	3–5
Level 1	<p>Basic knowledge and basic understanding</p> <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no 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>Thorough discussion supported with evidence</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different arguments/points of view. Uses accurate evidence to support a well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view and assesses alternative conclusions. 	13–15
Level 4	<p>Coherent discussion supported with evidence</p> <ul style="list-style-type: none"> Discusses different arguments/points of view in some detail. Uses accurate evidence to support a structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view. 	10–12
Level 3	<p>Clear discussion with some support</p> <ul style="list-style-type: none"> Recognises different arguments/points of view and discusses at least one in some detail. Uses some evidence to support discussion. Clear conclusion to the question which is linked to a range of knowledge and points of view. 	7–9
Level 2	<p>Attempts a discussion with limited support</p> <ul style="list-style-type: none"> Outlines one or more argument/point of view. Uses supporting evidence for one or more relevant point. The support may not be wholly relevant or accurate. Attempts a conclusion to the question which is linked to knowledge and/or a point of view. 	4–6
Level 1	<p>Basic response with a point of view</p> <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. May attempt a basic conclusion, which may not directly address the question. 	1–3
Level 0	No relevant material to credit.	0

Question	Answer	Marks	Guidance
1(a)	<p>Describe one way Hindus might understand Dharma.</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: Dharma is a complex concept with multiple meanings and is relevant to every aspect of Hinduism.</p> <p>Candidates might choose to focus on either a broad conceptual understanding or a specific practical one.</p> <p>Understood in its broadest possible sense, it encompasses concepts such as duty, rights, vocation, religion, customs, righteous conduct, order and 'laws of nature'. At its most specific, it describes personal responsibility. Candidates might refer to Hinduism as Sanatana Dharma (eternal religion) and describe dharma as the Hindu way of life, and as a universal principle. They might also consider the relationship between dharma and rita with the observance of dharma helping to maintain cosmic order.</p> <p>In a more practical sense, dharma is commonly understood as personal duty or obligation. Duties and obligations might arise out of the rules of society and roles people take in society. For instance, the duty of the kshatriya or warrior is to fight.</p> <p>Dharma can further be understood as social norms that govern an individual's life in society. These can include moral, religious and legal rules. It can also include varnashramadharm (a person's dharma according to their varna or ashrama).</p> <p>Another way of understanding dharma is by relating it to virtue. The Ramayana contains a list of virtues (dharma) that are attributed to Sita and Rama. In the Manusmriti, there is an exhortation to follow the ten characteristics of dharma – patience, forgiveness, self-control, non-stealing, purification, mastery of the sensory powers, wisdom, learning, truth and lack of anger (Manusmriti 6/92).</p>	5	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>The question asks for one way to understand dharma.</p> <p>All accurate meanings of dharma will be credited as appropriate.</p>

Question	Answer	Marks	Guidance
1(b)	<p>Explain why Sita might be considered a perfect model of Sthri Dharma.</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: Candidates might begin by explaining the meaning of the term ‘Sthri dharma’, commonly known as the dharma of women or the duties of a woman especially as a housewife. They might say that in the Ramayana Sita was a woman full of virtues. She portrayed the ideal of womanhood. She was not only faithful and caring but also had a mind of her own.</p> <p>Candidates might explain how Sita was an exemplary wife. She did not leave her husband in times of trials and tribulations. Though used to luxury, she accompanied Rama to the forest during his banishment. She was even praised by her mother-in-law for her unflinching love for her husband, and her ability to relinquish material pleasures and comforts to be by his side. Her relationship with her in-laws was based on love, trust and respect. She was a pious lady who always led her life according to dharma. When Rama tried to dissuade Sita from accompanying him to the forest, Sita replied that it is the duty of a wife to remain true and sincere to her husband in times of joy or sufferings. She adhered to her marriage vows and showed her faithfulness to her husband even to the point of undertaking Agni Pariksha to prove her fidelity.</p> <p>Candidates might further refer to how Sita brought up her two sons alone after being left by Rama. She fulfilled her responsibilities as a single mother. She did not complain or beg Rama to let her live in Ayodhya. She chose to live in dignity and braved the dangers of forest life rather than living in humiliation. In this sense, she also showed her indomitable will and resilience in the face of adversity. She continued to be faithful to Rama but not necessarily subservient to the laws of the patriarchal society.</p>	10	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Alternative, accurate explanations will be credited as appropriate.</p>

Question	Answer	Marks	Guidance
1(c)	<p>‘Rama’s life demonstrates a way to balance conflicting dharmas.’ Discuss this statement with reference to your understanding of dharma.</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: The word ‘dharma’ has various meanings including virtue, duty, truth or righteous conduct. Rama is commonly referred to as an embodiment of dharma. Candidates might argue that his adherence to dharma was exemplary. He is known to be the Maryada-Purushottam, literally translated as the perfect man. Through his different roles in life, whether as a son, brother, husband or ruler he strove to fulfil his duty and demonstrated righteous conduct. These roles have different dharmas and sometimes these responsibilities conflicted with each other.</p> <p>Throughout the Ramayana, Rama is tested and tries to balance his conflicting dharmas, often at the expense of one over another.</p> <p>Although he was the rightful heir to the throne of Ayodhya, he accepted the command to go into exile in the forest for 14 years, because it was the command of his father. He could have refused this command but decided to fulfil his duty as a son to support his father’s dharma in keeping his vow to Kaikeyi. Rama put aside personal benefit to fulfil his duty to his father.</p> <p>In the forest, Rama faced different tests. To rescue his kidnapped wife required raising an army, invading Lanka and committing violence but this was his duty as a husband. Candidates might argue that despite the destruction caused, Rama’s decision to invade Lanka was justified. Rama could be said to be fulfilling two different dharmas through his actions in this episode. Firstly his duty to Sita but also his duty to universal dharma: Ravana was evil in nature and had committed many atrocities and the purpose of Rama’s birth, like all avatars of Vishnu, was to restore dharma (order), specifically in Rama’s case by killing Ravana.</p>	15	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>The focus of the question is on how Rama balances conflicting dharmas.</p> <p>Candidates should be familiar with the story but do not credit narrative detail of the Ramayana that is not linked to the question.</p> <p>Credit all relevant discussion.</p> <p>Candidates can argue for or against the statement as long as their discussion is focused on the question.</p>

Question	Answer	Marks	Guidance
1(c)	Candidates should discuss whether Rama fails to balance his different duties. Rama's duty as a ruler conflicted with his duty as a husband and he chose to put public welfare ahead of his marital happiness. Because of his decision to separate himself from Sita candidates might argue that Rama failed in his duty as a husband but as a ruler he fulfilled his duty by establishing Ram-raja or the ideal state where peace, prosperity, harmony and justice reigned.		
2(a)	<p>Outline the meaning of the term 'varnashramadharma'.</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>The term varnashramadharma refers to duties performed according to the system of the four varnas (social divisions) and four ashramas (stages of life). This concept was formulated by ancient rishis (seers) for the progress of the individual and society.</p> <p>The four varnas are brahmins (priests, scholars and teachers), kshatriyas (warriors and rulers), vaishyas (merchants and traders) and shudras (labourers or service providers). Within the varna system, a person's vocation is determined on the basis of their guna (qualities) and karma (actions). For example, to be a kshatriya, you must be brave and willing to protect others and fight against injustice.</p> <p>The term ashrama means 'dwelling-place' or 'halting place'. Ashramas refer to the four stages of life – brahmacharya (student), grihastha (householder), vanaprastha (forest-dweller) and sannyasa (renunciant). Each ashrama has its own specified dharma or duties. For example, one of the duties of a householder is to take care of young and elderly people in the family.</p>	5	Candidates do not need to refer to all of this material to gain the marks. Alternative, accurate explanations will be credited as appropriate.

Question	Answer	Marks	Guidance
2(b)	<p>'The system of the four ashramas began in a different world from ours so they are difficult to follow in contemporary society.' Explain difficulties Hindus in contemporary society might have in following one of the ashramas.</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: Candidates might explain that when the system of ashramas was formulated it was assumed that an individual would have a lifespan of 100 years. A person would study until they were 25. Then, they would enter into the next stage of life as a householder until the age of 50. After that, they would retire from the world to become a vanaprasthi or forest-dweller. At the age of 75, they were supposed to renounce the world completely as a sannyasi and meditate on the Absolute.</p> <p>Candidates might explain that most modern Hindus have to continue to work past the age of 50 and they may retire after the age of 75. There might however be ways in which the ashramas can be practised today.</p> <p>Candidates may discuss one of the following: Brahmacharya ashrama (stage of student): candidates might describe how education was imparted in the gurukula system where it was a practice for parents to send their children to the guru's (teacher's) ashrama for many years to study. They might identify aspects of the gurukula system that can be incorporated in modern education, for example, an emphasis on spirituality, religion, codes of conduct and the relationship between teacher and student.</p> <p>Grihasthi ashrama (stage of householder): candidates might identify a number of ways in which modern Hindus could perform their duties as grihasthi, citing their contribution to society – financial, economical or social. They might also say that it is possible for them to practise the panch maha yajnas (five great sacrifices) and rinās (debts) and lead an ethical life. Artha (wealth) and kama (desire) would have to be regulated by dharma (righteousness).</p>	10	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Explanation should focus on one of the ashramas.</p>

Question	Answer	Marks	Guidance
2(b)	<p>Vanaprastha ashrama (stage of forest-dweller or retirement) and sannyasa ashrama (stage of renunciation): candidates might consider how some of the practices and principles of either the vanaprastha ashrama or sannyasa ashrama might be followed. In the case of vanaprastha, without going to the forest or taking students; in the case of sannyasa, without isolating oneself from the world. Living a life of sense-control and piety and following dharma in the modern world is possible but not easy.</p> <p>Candidates might consider whether or not they are relevant to women in relation to the four goals of life – dharma, artha, kama and moksha.</p>		

Question	Answer	Marks	Guidance
2(c)	<p>‘The “caste” system is not Hindu.’ Discuss this statement with reference to your understanding of varna and jati.</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: One of the most controversial issues in the Indian sub-continent is the ‘caste’ system. It affects all Hindus around the world. The question asks candidates to relate the ‘caste’ system to two fundamental Hindu concepts of varna and jati. At the same time, candidates need to relate the ‘caste’ system to the word Hindu.</p> <p>Candidates might engage in discussion about the term Hindu, its origin and controversies regarding its interpretation. At the same time, they might argue that the term ‘caste’ system actually refers to jati.</p> <p>The system of varna is usually traced back to the Purusha Sukta of the Rig Veda where the classification of society into brahmins (intellectuals), kshatriyas (warriors), vaishyas (traders) and shudras (those who serve) is explained. It states that from the mouth of the Purush or cosmic person came the brahmins, from his arms the kshatriyas, from his thighs the vaishyas and from his feet the shudras. These four varnas have equal importance and none is superior or inferior. Cooperation between them will promote progress and the development of the Hindu society. This system of varna is based on gunas (qualities) and karma (action) of the individual. So for example, a person becomes a kshatriya by virtue of qualities such as fearlessness, bravery and an inclination to protect others. Their actions also demonstrate their skills in maintaining order in society.</p> <p>In contrast, jati refers more specifically to a ‘caste’ system. Jati is based on hereditary membership. For example, if someone is born into a brahmin family, they automatically become a brahmin even if they do not demonstrate the qualities and actions of a brahmin.</p>	15	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>The focus of the question is on whether the ‘caste’ system is Hindu. Do not credit explanation of the problems caused by the ‘caste’ system which is not linked to the question.</p> <p>Credit all relevant discussion.</p> <p>Candidates can argue for or against the statement as long as their discussion is focused on the question.</p>

Question	Answer	Marks	Guidance
2(c)	<p>Candidates might discuss the difference between varna and jati and argue that jati is a distortion of the original system which was formulated for the smooth running of society. Many Hindus believe that varna gives social mobility based on the gunas and karma of the individual. This facilitated division of labour and specialisation. However, jati has created division and unrest in Hindu society, and has impeded progress.</p> <p>With reference to whether the 'caste' system is Hindu, candidates may consider that the 'caste' system is an expression of jati rather than varna. While varna and jati are connected with each other, varna is based in the Vedas and as such can be considered definitively astika Hindu, whereas jati is not based on the Vedas and therefore may not be Hindu depending on your view. In support of this view candidates might include reference to Gandhi calling 'untouchables' Harijans (children of God). They might also refer to Krishna's condemnation of caste distinction in Bhagavad Gita.</p> <p>Candidates might argue that the relationship between the 'caste' system and the concepts of varna and jati is strong and therefore it is Hindu. Alternatively they may argue that the Hindu concepts of varna and jati are distinct from the 'caste' system and therefore the 'caste' system is not Hindu.</p>		

Question	Answer	Marks	Guidance
3(a)	<p>Outline one meaning of the term ‘vikarma’.</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: Vikarma (wrong or forbidden actions) refer to any actions that are not prescribed within a person’s svadharma or personal duties. These actions are prohibited and considered to be wrong. They do not lead to liberation.</p> <p>Candidates are most likely to refer to the Bhagavad Gita where Krishna emphasises the importance of karma yoga (path of action) in the attainment of liberation. Krishna dissuades Arjuna from engaging in vikarma or sakama karma (selfish action).</p> <p>Vikarma and sakama karma are considered to be equally bad in the Bhagavad Gita.</p>	5	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Examples are used to illustrate the concept but candidates do not need to use examples to gain the marks.</p> <p>Alternative, accurate explanations will be credited as appropriate.</p>

Question	Answer	Marks	Guidance
3(b)	<p>'The law of karma is intricately linked to the world of samsara.' Explain the relationship between karma and samsara.</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: One of the fundamental doctrines in Hinduism is the law of karma. The term karma means action. According to this law every action has a reciprocal reaction. In the Ramayana, King Dasaratha tells his wife Kaushalya that every action, good or bad, brings rewards or punishments. So if you perform a good action, you will be rewarded, and if you act in an evil way you will suffer for it in samsara.</p> <p>Samsara is a Sanskrit term meaning 'wandering'. It is the process of undergoing rebirths continuously. Many Hindus believe that after death the atman or self is carried into a new physical body which can be in a human or non-human form. Therefore there is another life after death.</p> <p>Someone can pay the consequences for their actions in their present life or in a future birth. For example, King Dasaratha suffered for the sin he committed by killing an innocent person. He died from grief arising from his separation from his beloved son Rama just as the parents of the person he killed died of anguish after the loss of their innocent son. So there is an explicit link between karma and samsara.</p> <p>Some Hindus might feel trapped in an endless cycle of birth and death giving rise to a desire to seek deliverance from it. Rebirth in samsara can generate new karma and bondage. This process of rebirth can turn into a repetitive cycle if attention is not paid to thoughts, words and actions.</p> <p>Through religious and spiritual practices, it is also possible to end the process of samsara and achieve moksha (liberation).</p>	10	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Examples are used to illustrate the concept but candidates do not need to use examples to gain the marks.</p>

Question	Answer	Marks	Guidance
3(c)	<p>To what extent is it true that an individual is responsible for their own suffering?</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: Candidates might argue that according to the law of karma (action), a person might be considered responsible for their own suffering. Candidates might discuss the impact of:</p> <ul style="list-style-type: none"> • Sanchita karma which refers to the accumulated karma of the past. Part of this is seen in an individual's tendencies, character and desires. • Prarabdha karma which refers to the part of the past karma which is responsible for the present body. It refers to actions from the past births for which the person is currently paying the consequences. • Agami karma refers to the actions being performed now which will influence future births. <p>Candidates might refer to King Dasaratha's death-bed episode in the Ramayana to support their answer. They might show how Dasaratha was suffering because of an impulsive act that made him take the life of an innocent son who was a support to his blind and deaf parents. Just as those parents grieved the death of their son and died, similarly Dasaratha died from grief following separation from his own son Rama. Candidates might also refer to other valid examples to support their discussion.</p> <p>Candidates might consider that according to the law of karma, things do not happen in this universe by accident or chance. Whatever actions you perform come back to you. Some candidates might discuss how this notion might lead to a pessimistic outlook of life. The notion of free will linked to the law of karma and suffering might also be discussed.</p> <p>Some candidates might question the workings of the law of karma and the process of rebirth. They might raise objection that in prarabdha karma if an individual is suffering for something that happened in one of their previous births and cannot remember it, there is little scope to learn from the experience.</p>	15	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Examples are 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 question as long as their discussion is focused on the question.</p>

Question	Answer	Marks	Guidance
4(a)	<p>Outline the distinctive characteristics of a jivan-mukta.</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: Different schools of thought have different views on the concept of moksha (liberation) but there is consensus that it is a state where a person is freed from the ties of birth and death. Many Hindus also believe in two types of moksha (videha mukti and jivan mukti). The term videha mukti means the attainment of liberation after death while the term jivan mukti refers to liberation during life or liberation before death.</p> <p>A jivan-mukta is a self-realised person, one who has been able to transcend the mundane existence and attain liberation before death. Such a person demonstrates vairagya (detachment). They are not attached to the material world. They perform actions without any selfish motive and for the welfare of others. They possess equal-mindedness, not being disturbed by victory or defeat and heat or cold. Outer appearances do not matter to them. They demonstrate among other characteristics steadfastness to truth, compassion, humility and a sense of contentment. They have control over their senses, mind and body and show single-minded devotion to God. Some candidates might refer to this concept in Advaita Vedanta (the monistic school of thought in Indian philosophy) as the pinnacle of self-realisation.</p>	5	Candidates do not need to refer to all of this material to gain the marks.

Question	Answer	Marks	Guidance
4(b)	<p>‘Maya can be both positive and negative.’ Explain the positive nature of maya and its influence on the attainment of moksha.</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: Maya is a fundamental concept in Hinduism. There are many synonymous terms associated with maya. Some of these are negative in nature such as avidya (ignorance), mithya (false), adhyasa (superimposition) and vivarta (appearance). In an ordinary sense, the word maya means trickery, deceit and fraud. It refers to illusion.</p> <p>However, maya can also be understood positively. It is anadi (beginningless) and the term also describes the inherent power (shakti) of Brahman (Absolute reality), that from which the world is created. It has no existence apart from Brahman. It is absolutely dependent on and inseparable from Brahman just as the quality of burning cannot be separated from wood. This relationship is unique and one of non-difference. In this positive aspect, maya creates the delusion of plurality.</p> <p>Some candidates may be aware that Adi Shankara, the proponent of Advaita Vedanta (the monistic school of thought in Indian philosophy) gives a prominent place to maya. In the Advaita school, the world itself is considered an illusion and Brahman or God is said to be the only reality. Maya in its negative aspect of concealment (avarana) hides the true nature of reality and delays spiritual progress.</p> <p>On the other hand, jiva (individual self) is constantly troubled by maya. Under its influence the self mistakenly identifies itself with the body, develops attachment to it and the world and becomes trapped in samsara. But, Shankara is also of the view that when the self becomes entangled in the creation of maya, it is also through the help of maya that it can overcome maya, and realise the ultimate reality. Unless the self is free from the influence of maya, the attainment of liberation can be a long and arduous journey.</p> <p>Candidates might explain that when Brahman is conditioned by maya, Brahman becomes ishvara. Ishvara refers to the personal aspect of the impersonal Brahman who is the highest truth or reality.</p>	10	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Some candidates may be aware of Advaita Vedanta which is studied in Paper 3 Hinduism: Philosophy and Religion. Candidates for this paper do not need to refer to Adi Shankara and Advaita Vedanta to gain full marks.</p>

Question	Answer	Marks	Guidance
4(c)	<p>Assess the claim that bhakti marga is the best way to moksha.</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: Hinduism recognises four main spiritual paths to moksha (liberation): karma marga (path of action), jnana marga (path of knowledge), raja marga (path of self-discipline) and bhakti marga (path of devotion). Many Hindus believe that bhakti marga is the best way to moksha because it is the most accessible.</p> <p>Karma marga is suited for a person of active temperament and is the way of selfless service and desireless action. Most people are attracted to the idea that good action creates good consequences but this binds you to samsara (the cycle of birth, death and rebirth).</p> <p>People with a rational and philosophical temperament are more likely to choose jnana marga. This path requires a high level of education and access to philosophical writings and/or a guru (teacher). This path is not accessible to all Hindus.</p> <p>Raja marga will appeal more to someone with an ascetic temperament. It seeks union with ishvara (this may be a male or female deity) through self-restraint and control of the mind. This requires a high level of discipline.</p> <p>Candidates might argue that bhakti marga is the path of exclusive devotion to God and requires no prior knowledge of religious texts or rites and rituals. It is accessible to everyone irrespective of 'caste', creed or gender. Even an illiterate person can follow bhakti marga. Candidates might refer to examples such as Kevat and Shabri in the Ramayana who are believed to have attained moksha through the path of devotion. Candidates might argue that anyone can become a devotee of their ishvara. It does not require rigorous discipline. Sincerity of worship, purity of heart and unwavering devotion are among the main requisites. Constant remembrance of the deities' names (japa bhakti), regular chanting of their glories (kirtan bhakti), spiritual contact with holy people, darshan and self-surrender are some of the practices required by the devotee. In this path, the service of a guru or spiritual guide such as Chaitanya Mahaprabhu or Mata Amritanandamayi may help the devotee to</p>	15	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Examples are 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	Guidance
4(c)	<p>Candidates might argue that service to the guru might help to develop humility, purify the mind, control the senses and enable the devotee to realise their weaknesses.</p> <p>Some candidates might however raise the argument that there are no easy or best ways to moksha. It is a difficult goal to attain and the journey can be full of obstacles. Through devotion a person pleases their ishvara and has a positive effect on their rebirth but whether a person is liberated from samsara altogether depends on their ishvara granting it. Candidates might refer to Krishna's exhortation in the Bhagavad Gita to surrender all actions to him and pray to him wholeheartedly. As Krishna told his devotees, even if you offer him only a leaf, water or flower, he will accept the offering if it is made with purity of heart and sincerity of worship.</p>		

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