



Cambridge International AS & A Level

HINDUISM

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Paper 1 Written Paper

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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 **17** 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.

5 mark questions

Level	AO1 Knowledge and Understanding	Marks
Level 3	Explains significance of knowledge • Uses a range of accurate and relevant knowledge. • Demonstrates understanding through developed discussion. • Addresses the question. • Some engagement with the wider context, if relevant.	5
Level 2	Range of knowledge partly addressing the question • 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 • 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. • Limited 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 • Uses a range of detailed and relevant knowledge. • Demonstrates understanding through well developed and connected discussion. • Addresses all aspects of the question. • Good understanding of the wider context if relevant.	9–10
Level 3	Explains significance of knowledge • Uses a range of 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 • 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 • 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. • Limited 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	Assesses alternative conclusions with analysis of points view - 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	Coherent conclusion supported by evidenced points of view - 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 which evaluates knowledge and points of view.	10–12
Level 3	Clear conclusion with different points of view - 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	Attempts conclusion with a supported point of view - 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	Basic conclusion with a point of view - 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
1(a)	Outline the main features of Sadharana Dharma. AO1–Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Sadharana Dharma is common dharma that applies universally to all of humanity. Unlike some other forms of dharma, Sadharana Dharma is a specifically ethical and moral code that is not dependent on any other factors. It is often contrasted with svadharma, which is the individual and relative dharma that each person has based on numerous characteristics, including personal conscience and varnashramadharma, which varies depending on an individual's varna and stage of life. Although not all Hindus would agree, some scriptures, notably the Mahabharata, which is concerned with how various dharmas play out in 'real life' situations, suggest that even Sadharana Dharma is not entirely universal and can be ignored or changed in times of extreme crisis. There are several specific areas associated with Sadharana Dharma, including, most notably, ahimsa (non-violence), asteya (not stealing), satya (truthfulness, or not lying) sila (morality) brahmacharya (control of the senses) and aparigraha (non-grasping, or lack of attachment to worldly possessions). Other characteristics of Sadharana Dharma that are less often discussed include atithiseva (the law of hospitality to guests), ksama (the willingness to forgive others), dama (self-restraint) and madhuravacana (agreeable speech).	5

Question	Answer	Marks
1(b)	Explain the relationship between karma and dharma. AO1–Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: Karma is the law that actions have consequences both in this life and in future reincarnations. The exact relationship between karma and moksha varies among Hindu traditions, but in general, good deeds result in good karma, which leads to either liberation from samsara or a good rebirth on earth or in one of the heavens, as well as an increased chance of attaining moksha in the future. As a result, it is very important for Hindus to gain good karma. To do this, most Hindus agree that it is necessary to live a life in accordance with dharma. Dharma is usually translated into English as ‘duty’, although it can also mean something very similar to ‘religion’. There are various types of dharma, including Sadharana Dharma, svadharma and varnashramadharma sthri dharma and Sanatana Dharma, amongst others. Candidates might explain the differences between these different types of dharma. The Bhagavad Gita teaches that it is better to do one’s own dharma badly than to do another’s well, although there may be times of uncertainty about which dharma to follow, which can make it difficult for a Hindu to know how to gain good karma. There is a similar relationship between adharma and negative karma, and it is possible to gain bad karma by acting against dharma with good intention or unknowingly. Candidates might explain that there are times when following one dharma (for example, the Raja dharma demanded of kings) might mean going against another form of dharma, such as the varnashramadharma of a grihastha towards his family. In these circumstances, the relationship between dharma and karma might be complicated and guidance might be sought using scripture, prayer or meditation. To many Hindus, it is only possible to attain moksha through nishkama karma, which is to act according to one’s dharma, with no attachment to the outcome and with no expectation of any benefit. In effect, to do one’s dharma, simply because it is one’s dharma, leads to nishkama karma and so to moksha.	10

Question	Answer	Marks
1(c)	'It is impossible to live a dharmic life in the Kali Yuga.' Discuss. AO2–Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: Candidates are likely to explain that the Kali Yuga is the final epoch in the Mahayuga. The world goes through an eternal cycle of four ages. In each successive era, the amount of dharma (in this case, best translated as 'righteousness') decreases proportionately, so that in the Kali Yuga, there is only one quarter of the dharma in the world that existed in the first (Satya) Yuga. This is sometimes depicted as a bull that once stood on four legs, but in the final age is balancing on only one, representing the seriously reduced amount of dharma in the world. The yuga is associated with the demon Kali (not to be confused with the goddess) and is seen as a time of discord and strife. At the end of the yuga, Kalki, the tenth incarnation of Vishnu, will come on a white horse to defeat the demon and Shiva will destroy the earth so that the cycle can begin again. The Kali Yuga is characterised by unjust rulers, the rise of hatred and murder and a breakdown of social norms. Sex will become a central concern and there will be no self-restraint. There will be no respect for gurus and all memory of scripture will have vanished at the end of the age. Under these circumstances, candidates may argue that that it is indeed impossible to live a dharmic life. There is no guidance and people are naturally inclined towards evil. There is evidence all around of the decay of society with increasing levels of addiction and people being more concerned about money than living a dharmic life. Candidates might suggest, as do certain scriptures, that in the Kali Yuga, the only hope of liberation from samsara is through bhakti, or personal love and devotion to a god, by whose grace and favour it is possible to be liberated. On the other hand, candidates might suggest that the Kali Yuga is held to have begun around 5 000 years ago when Krishna returned to his divine abode. Since that time, they might suggest that there have been many examples of Hindus living according to dharma, for example, Gandhi. The dharmic codes and guidance still exist. Candidates might also suggest that to live a dharmic life in the more difficult circumstances of the Kali Yuga is worthy of greater virtue than in other eras when it was arguably easier to do so.	15

Question	Answer	Marks
2(a)	Outline the system of ashrama. AO1–Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: According to varnashramadharma (the system of dharma that is dependent on a person's varna and their ashrama or stage of life) a person typically passes through four stages or ashramas during their life which each stage lasting 25 years ideally. Candidates might explain that each of these stages has different dharma or duty associated with it. According to the scriptures, the brahmacharya or student ashrama begins when a boy leaves his parents and takes up residence with a guru who teaches him the scriptures, correct ritual, and how he ought to behave. The dharma of a brahmacharya is to be obedient to his guru, to rise early, to study diligently and to carry out his religious obligations. He should be celibate and treat all women as his sister or mother. When a boy marries, he enters the second ashrama, that of the grihastha or householder. His duty is to earn money for his family, support the other ashramas through dana or charity, pay back the debts he owes his parents, gods and teachers and show hospitality to the poor, guests and animals. It is dharmic for him to enjoy kama (sexual pleasure) and artha (material comfort and wealth) at this stage if he does so within the limits of dharma. When he has grandchildren and his hair is becoming grey, he retires to the forest to become a vanaprastha or forest dweller. At this time, he becomes celibate again, although he may be accompanied by his wife. His chief dharma is to pass on his knowledge and wisdom by becoming a guru and taking students. Finally, at around the age of 75, he becomes sannyasa, or fully renunciate. He no longer cooks and exists on donations from others. His chief concern is to attain moksha.	5

Question	Answer	Marks
2(b)	Explain how varna differs from jati. AO1–Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: Candidates might explain that varna is given by scripture, notably in the Purusha Sukta where the four varnas emerge from different parts of the Primal Man. The brahmins (priests) emerge from the mouth, the kshatriyas (warriors and rulers) emerge from the arms, the vaishyas (skilled workers and merchants) emerge from the thighs and the shudras (unskilled workers) emerge from the feet. Unlike jati, these varnas are based on the gunas. Candidates may explain that the dharma of each of these groups varies and that they all contribute to the healthy running of society. According to various scriptures, varna is determined not by birth but by natural inclination, and it is possible for a son to be a different varna to his father. Various reformers, such as Gandhi, have upheld the varna system while fighting against discrimination within the varna system and opposing the jati system. Varna has become associated with the ‘caste system’, which is more closely related to jati. Jati is the division of people into social classes according to their jobs. Jati is based on birth and people cannot move from one jati to another or marry into a ‘lower’ jati. Jati tends to be understood in strict social hierarchies, which are often local in nature. Even though jati is represented as a subdivision of varna, there is no scriptural underpinning but superimposing it onto the varna system can be interpreted as giving it some legitimacy. Many reformers have opposed the caste system, based on the jati understanding where caste is entirely dependent on birth, on the grounds that it has no scriptural basis and leads to discrimination and cruelty, including untouchability. Unlike varna, jati also extends beyond Hinduism to most of Indian society and beyond.	10

Question	Answer	Marks
2(c)	‘Dharma gives clear demands to Hindus in all situations.’ Discuss. AO2–Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: Candidates might explain that ‘dharma’ can be translated in numerous ways, such as ‘law’, ‘duty’, ‘religion’, or ‘righteousness’, depending on context; and that there are different kinds of dharma such as Sanatana Dharma, Sadharana Dharma, svadharma, sthri dharma and varnashramadharma. Candidates may explain what each of these means. Candidates might argue that the clear demands of each form of dharma mean that a Hindu should always know what is expected of them in any particular situation. For example, varnashramadharma makes it clear what is required for people of each varna and ashrama, so that while the dharma of each varies, it should be clear to a Brahmin grihastha what is expected of him in a particular situation. Candidates may give examples to explain this idea. On the other hand, candidates might suggest that because so many types of dharma exist, each with their own requirements, means that in the real world it can be very difficult to know what the dharmic course of action is, as different dharmas might conflict or contradict each other. For example, one of the key concerns of the Mahabharata is to show how individuals negotiate conflicting ideas of dharma more or less successfully, when the ‘right thing to do’ according to dharma is far from clear. Candidates might suggest that it is possible to know what the demands of dharma are in all situations since scriptures such as the Ramayana give clear teachings on which dharma should take precedence. Rama follows his Raja dharma as king rather than his duty as grihastha to his wife Sita. However, others might suggest that because Rama is an avatar of Vishnu instead of an ordinary human being, dharma does not apply to him in the same way and the Ramayana cannot be used in this way. Candidates might suggest that in the final analysis conscience is the best guide.	15

Question	Answer	Marks
3(a)	Describe what is meant by the term ‘bhakti marga’. AO1–Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Candidates may explain that various Hindu traditions acknowledge different paths to moksha and that these are currently referred to as margas. Candidates may go on to explain that bhakti marga is the path to moksha based on love and devotion to a personal deity or Ishvara. It is frequently associated with murti puja, but this is not the only form that it can take. Although some Hindus claim that it has its roots in the Vedas, bhakti may be a comparatively recent way to attain moksha in Hinduism. It is certainly mentioned in the Bhagavad Gita, where Krishna says that anyone who offers him water or a leaf out of pure devotion will attain moksha. Bhakti is a path that anyone can follow, even if they are of a lower varna or a woman, who, according to some traditions, must seek rebirth before attaining moksha. Bhaktas often refer to the Bhagavata Purana, the Ramayana or the Ramcharitmanas as their most significant texts, though there are many others, including a large body of bhakti poetry within the Shaivite tradition.	5

Question	Answer	Marks
3(b)	Explain why people become trapped in samsara. AO1–Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: Many Hindus believe that the Self is identical to Brahman, and that anyone who fails to recognise this and thus attain Brahman is doomed to die repeatedly as he or she is trapped in samsara. This view, which is very much in line with the Advaita Vedanta tradition, holds that ignorance of the true nature of the Self, is what keeps a person trapped in samsara is ignorance (avidya). Candidates may explain this in some depth. Candidates are free to develop this idea in detail or to focus on a variety of reasons why an atman might become trapped in samsara according to various traditions. They might suggest that bad karma arising from adharmic actions is the most common reason for an atman to become trapped in samsara. However, even good actions leading to positive karma can trap a person in samsara if they are attached to the consequences of their actions. According to this understanding of Hinduism, the aim is to aspire to nishkama karma or doing one's dharma without any hope of reward or attachment to the outcome. Some candidates might suggest that people are trapped in samsara because they do not follow their dharma properly, or because they perform ritual poorly or not at all. Others might suggest that only the grace of a God (prasada) can lead to moksha and so a lack of devotion keeps people trapped in samsara.	10

Question	Answer	Marks
3(c)	Assess the claim that maya is the greatest obstacle to liberation. AO2–Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: Candidates might argue that, according to the Advaita Vedanta, maya is the greatest obstacle to moksha as it prevents people from seeing the world as it is with absolute reality. Maya can be translated as ‘illusion’, ‘delusion’ or ‘deceit’. The delusion that the world is ultimately real and separate from both the Self and Brahman is known as Advaita. In reality, only Brahman exists, and the Self is identical with it. Once a person realises that they are Brahman then they achieve moksha and are freed from samsara. Candidates might explain this idea using the parable of the snake and the rope. They might also suggest that it is ignorance (avidya) that is the greater obstacle to moksha. Candidates might suggest that since maya is also understood in a positive way as the creative power of God, maya is not necessarily an obstacle to moksha, but might actually lead people towards moksha by giving them a deeper appreciation of the power and creativity of God. Krishna uses the power of maya to conceal his true identity as the Absolute, and so conceals the truth, which is then revealed by his grace which allows liberation to take place. In this case, while maya is an obstacle to liberation, this is through the deliberate will of the divine and moksha is granted through their grace (prasada). Candidates might also suggest that while maya can be an obstacle to moksha, it is not the greatest and that other things might make it harder to attain moksha. Examples might include, but are not limited to, ignorance (avidya), leading an immoral or adharmic life, the accumulation of karma, including that from previous lives or too much attachment to the material world.	15

Question	Answer	Marks
4(a)	Describe what is meant by ‘agami karma’. AO1–Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Candidates might explain that many Hindus divide karma into three different kinds. These are not distinct kinds of karma but relate to the relationship between the action and time as well as the extent a person can determine the outcome of those actions. The metaphor of an archer (representing the person) and his arrows (representing the actions that lead to the karmic consequences) is often used. Agami karma is the arrow that is strung in the bow and is ready to be released; that is present, in-the-moment actions that are currently being carried out. The person has control over this as he or she can decide what actions to take, so has control over their future karmic consequences. It is only possible in the present life to change karma that is to be experienced in the future. Making the right dharmic decisions from moment to moment is important because karmic consequences, good or bad, cannot be avoided once an action has been taken and the arrow has been shot, even if a person lives a perfectly dharmic life from that point on.	5

Question	Answer	Marks
4(b)	Explain why rebirth as a human is important for achieving liberation. AO1–Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: Hindus believe that one's birth is determined by one's karma from previous lives, and that good karma can lead to a more comfortable birth, including birth in one of the heavenly abodes for some Hindus, or a birth from which it is easier to achieve moksha. On the other hand, bad karma can lead to a harder and more limited life or even rebirth as an animal. Births are understood to have various levels of purity ranging from the gross to the sublime. Humans are understood to have a greater level of purity than animals (although less than the devas) and thus are in a better position to attain moksha. Some Hindus regard certain animals as sacred, so some animal births are considered better than others. On the other hand, dogs are represented as low animals, so rebirth as a dog may be seen as a negative experience. While each species has a particular dharma, most Hindus believe that animals do not accumulate karma over the course of their lives, but merely live out or 'use up' sanchita karma from previous lives. As a result, human rebirth is regarded as particularly auspicious, as it is the only situation in which karma that can lead to moksha can be acquired. Other Hindus may believe that only humans can become enlightened, but for different reasons. For example, only a human has the intelligence to gain true knowledge (jnana) and see through maya to realise their own identity with Brahman, as defined by moksha. Furthermore, it is only humans who are in a position to hear and understand the scriptures which also increases the chances of attaining moksha. Alternatively, some may suggest that only a human can form a bond of love or devotion (bhakti) with a deity (Ishvara), so gain moksha through this.	10

Question	Answer	Marks
4(c)	‘Nishkarma karma is the best way to achieve moksha.’ Discuss. AO2–Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: Candidates are likely to explain that the aim of nishkarma karma is not to gain good karma as such, but rather to free oneself completely from karma, which keeps a person bound to samsara because karma must always be ‘lived out’. This is achieved by following one’s dharma, whether defined as Sadharana Dharma, svadharma or varnashramadharma, because it is one’s dharma and it is impossible to live in the world without acting. However, one must act for the sake of dharma alone, and not because of any attachment to the results of the action or through any expectation or reward (including the ‘reward’ of good karma). This understanding of karma is explained in detail by Krishna in the Bhagavad Gita. In this view of moksha, karma is what primarily keeps a person bound in samsara and the only way to reach moksha is to free oneself from karma completely through nishkama karma. For some Hindus, selfless action is pleasing to the Supreme Being and can be seen as an offering to him. In chapter 3 of the Bhagavad Gita, Krishna advises Arjuna to act without hope or attachment, surrendering all actions to him. Thus, if the Supreme is pleased with a person’s nishkama karma, liberation may be granted through his grace. Candidates might suggest that other traditions within Hinduism have different understandings of what keeps a person trapped in samsara, and so what leads to moksha. For some hindus, this will be through a deep study of scripture and an understanding that the Self is not different from Brahman but only appears to be different to it through the action of maya (jnana marga). For other hindus, moksha is best achieved, or can only be achieved, through love and devotion to a deity or Ishvara, as the grace of the god or goddess plucks the person out of samsara (bhakti marga). Alternatively, some believe that moksha is attained through years of austerity (tapas) or meditation, allowing one to reach a state of mind where all distinctions vanish (Raja marga). Candidates might discuss which of these is ultimately the ‘best’ way to achieve moksha. Some may argue that there is no ‘best’ way because the ‘best’ way is the one that works for each individual, which will vary depending on their strengths and characteristics. Others might suggest that from a particular perspective (such as Advaita, or bhakti), there is only one way to achieve moksha and so the idea of a ‘best’ way does not arise.	15