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HINDUISM

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Paper 3 Written Paper

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MARK SCHEME

Maximum Mark: 60

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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.

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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.

Question	Answer	Marks
1(a)	Compare and contrast the ideas of nirguna and saguna Brahman. AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1). Candidates might refer to some of the following: Brahman is frequently translated as ‘God’, although this is not a good translation as this term tends to imply a personal creator deity, and Brahman does not necessarily denote such a being. Literally ‘Brahman’ means ‘force’ or ‘power’ and is seen as the ultimate reality that underlies the cosmos and is responsible for its existence. Brahman is understood in different ways by different Hindu traditions, and even by different individuals. Broadly speaking, the different understandings can be split into the two categories of nirguna and saguna, although even this is an over simplification. Nirguna Brahman is Brahman without qualities or attributes. It is indescribable and cannot be engaged with on a personal level. It is this to which the Upanishads refer when they describe Brahman as ‘neti-neti’ (not this, not this), an apophatic approach meaning that Brahman is describable only in negative terms. According to some nirguna traditions the only thing that can be said about Brahman with any certainty is that it is ‘sat, chit, ananda’ (truth, consciousness, bliss). Traditions that regard Brahman as nirguna tend to teach that moksha is attained through jnana or knowledge which is in contrast to saguna traditions that tend to emphasise bhakti and a personal relationship that is impossible in a nirguna context. Most widely known and practised is the Advaita Vedanta tradition, which teaches that it is necessary to realise that the individual self is identical with Brahman in order to attain moksha. These traditions tend to emphasise meditation, asceticism and study of scriptures as religious practices and, in contrast with saguna traditions, place little emphasis on murti puja. Saguna Brahman is Brahman endowed with attributes or characteristics. For some this is the true nature of Brahman, while for others it is a way in which Brahman, that is ultimately nirguna, appears to humans so that it is possible for them to engage with it, making an approach that combines the two approaches possible. The metaphor of an ocean of water a small part of which is condensed into ice is sometimes given for the unmanifest nirguna Brahman becoming manifest in saguna. Saguna Brahman appears as individual gods and goddesses and is often equated with Vishnu or Shiva. Religious practices among followers of these traditions tend to be devotional, including murti puja, bhajans and devotional poetry. Followers might seek to develop a close personal relationship with their Ishvara or personal deity. This understanding of Brahman is particularly associated with the bhakti traditions.	12

Question	Answer	Marks
1(b)	‘Shankara’s philosophy is only concerned with nirguna Brahman.’ Discuss. AO2 – Analysis and evaluation. Responses will be marked according to the 18 mark level descriptors (AO2). Candidates might refer to some of the following: Shankara is the major philosopher associated with the Advaita Vedanta tradition. He taught that Brahman is the sole possessor of absolute existence. In so far as they are temporary, all other things are unreal or illusory, caused by the effect of maya or delusion. Since Brahman is the only reality, it follows that the individual self or atman is, once it is possible to see through the illusion of maya, ‘not different’ to Brahman. This realisation is moksha or liberation from samsara. Once a person has realised this, they are no longer affected by such delusions as individual ego, pain, fear, birth or death. As Shankara takes a monist view of Brahman, it follows that his understanding of Brahman is as nirguna. Brahman is indescribable and any form that it might seem to take is, like the jivan atman, the result of maya. Shankara recommends the Jnana marga to moksha through study of the scriptures, particularly the Upanishads, study with a guru, and meditation in order to see through maya and recognise the truth. From this point of view the statement may appear to be true. Saguna Brahman might encourage a person to form an attachment to the material world, perhaps through murti puja. This could lead to a personal understanding of God that is, ultimately false. This misunderstanding of the nature of reality might make it more difficult for a person to attain moksha, focusing, to use Shankara’s metaphor, on the snake rather than the rope. However, Shankara did not completely reject the concept of saguna Brahman. He acknowledged that the path of jnana is difficult, and that people might not be able to engage with it straight away, or even in their current life. For these people he acknowledged that developing a personal relationship with saguna Brahman through an Ishvara such as Shiva or Vishnu, and practices such as murti worship might be useful as a first step. This would encourage attitudes that would lead towards a greater understanding and would also encourage moral living which again, would help someone along the path of self-realisation. The aim, however, was always to move towards the more mature spiritual understanding of Brahman as nirguna, even if this was in a future birth. Whilst worship of saguna Brahman could be helpful, it was ultimately unreal and based on a misunderstanding and should always be a stepping stone to nirguna. According to Shankara, the aim of worship of saguna Brahman was to move from ‘Om namaha Shivaya’ (I bow down to Shiva) to ‘Shivo hum’ (I am Shiva).	18

Question	Answer	Marks
2(a)	Describe Gandhi's concept of satyagraha. AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1). Candidates might refer to some of the following: Satyagraha is a phrase that was adopted by Gandhi to describe his form of non-violent resistance to state injustice. It literally means 'truth-force', although he also referred to it as 'love-force' or 'soul force'. It is often translated as 'non-violence' or 'civil disobedience' but it means something more spiritually based than this. Satyagraha is not just civil action but is bound up with a particular way of being and behaving similar to the yamas and niyamas of Yoga. Ahimsa (non-violence) as a life style was, to Gandhi, intricately bound up with satyagraha, like two sides of a coin. It was not possible to achieve anything worthwhile, if ahimsa was not followed. The two terms, however, are not synonymous. Ahimsa is the means by which it is possible to achieve satya or truth. A satyagrahi (someone who practises satyagraha) is one who clings to truth. Satyagraha also differs from passive resistance or civil disobedience in so far as the primary objective is not to 'win' by frustrating the plans and objectives of the enemy, and cannot, by definition, be used to attain objectives that are unjust (which is at least theoretically possible in the case of civil disobedience). Rather, the ultimate aim was to bring the opponent, by persuasion and compassion, to the truth, which, ultimately was love. A campaign that ended an unjust law without changing the heart of the opponent was only partially successful. Furthermore, Gandhi required high moral standards of satyagrahis in line with the yamas and niyamas of the Yoga Sutra. He also required that a satyagrahi cheerfully and wholeheartedly followed all other laws of the state other than the ones against which he was campaigning. The term 'satya' is very important, its primary meaning is truth as opposed to falsehood, but it is also derived from 'sat' (being, that which is real') and also has the sense of 'what is good'. Satyagraha is therefore to hold tightly to what is true, real and good. Gandhi maintained that it could not fail since what was asat was 'unreal' and so could not, ultimately, prevail. Sat is truth, Truth is God, therefore satyagraha is the essence of true religion. Gandhi was adamant that the peaceful protests he endorsed, and his rejection of violence were completely opposed to cowardice, for which he had the highest contempt. Satyagrahis had to be prepared to be injured, killed, abused, and imprisoned or dispossessed in the course of their actions and to do so without retaliation and in a spirit of forgiveness. This, he maintained, was an act of the highest bravery. Satyagrahis were expected to be pious, chaste, honest and honourable in all aspects of their personal lives. Not all acts of non-violent resistance were seen as satyagraha, only those directly authorised by Gandhi.	12

Question	Answer	Marks
2(b)	To what extent was Gandhi successful in achieving social justice? AO2 – Analysis and evaluation. Responses will be marked according to the 18 mark level descriptors (AO2). Candidates might refer to some of the following: Candidates are likely to relate instances from the life of Gandhi in which he stood against unjust laws or authorities and to assess the degree to which they were or were not successful. Several of Gandhi's campaigns were successful in achieving their objectives without the use of violence. Examples that candidates might use include his resistance to being ejected from a train in South Africa for refusing to give up his seat; his action against unfair taxes and fixed prices for crops in Champaran and Kheda; the Salt March of 1930 and the ultimate success of the Quit India Movement in gaining Indian independence. All of these could be seen as evidence of political success in areas surrounding social injustice. It is worth noting, however, that at the end of his life, Gandhi considered himself to have been a failure. The partition of India was totally against his wishes and he felt partially responsible for the huge suffering and loss of life that it caused, because he had not succeeded in his aim to end sectarian differences, religious discrimination and violence between Muslims and Hindus. Furthermore, Gandhi claimed that the aim of satyagraha was not only to change unjust laws or systems, but through the power of love, to change the hearts of those responsible for them. In this, it is difficult to say how far he was successful, but certainly it was not a complete success. In his work against social injustice as it concerned women and the caste system it could be argued that Gandhi had a degree of success, although how much can always be debated. Candidates might argue that he saw clearly defined gender roles for men and women that do not always equate to modern ideas of equality and were not as liberal as those of some other reformers. With regard to the caste system, it could be argued that Gandhi had considerable success in changing attitudes towards dalits and popularising his term 'Harijans'. He worked against any form of caste discrimination and ran ashrams that welcomed people of all castes. Candidates might discuss the extent to which Gandhi's ideas about caste differed from those of Ambedkar and the extent to which his ideas prevailed or did not. Candidates might discuss the extent to which Gandhi was successful in achieving social justice based on the extent to which his work has had a lasting effect on India and how far social injustice could still be considered to be a problem in India.	18

Question	Answer	Marks
2(b)	The extent to which Gandhi has become a cultural hero and role model of active, non-violent resistance might be said to be an indicator of his success. Even today, decades after his death, he is celebrated all over the world and by people of many religions. His writings have influenced political activists outside India and Hinduism, such as Martin Luther King and this also could be seen to show his success.	

Question	Answer	Marks
3	‘Yoga is not important in Samkhya philosophy.’ Discuss. AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1). AO2 – Analysis and evaluation Responses will be marked according to the 18 mark level descriptors (AO2). Candidates might refer to some of the following: Samkhya is a philosophical tradition within Hinduism that teaches that there are two eternal and self-existent elements in the universe. Prakriti is matter, moving, varied, and unconscious. Prakriti consists of the three gunas: sattva, rajas and tamas. Everything in the material universe is made up from these gunas. The other constituent of the universe is Purusha. This is unmoving, plural, and conscious. When Purusha influences Prakriti, the equilibrium of the gunas is disturbed and rather than each reproducing itself, they begin to reproduce each other leading to imbalance and creation. According to Samkhya, kaivalya or liberation, occurs when a person ceases to identify themselves with Prakriti, which is responsible for their body, emotions and even thoughts and intelligence, and begins to identify instead with Purusha, who is the silent witness and enjoyer of the material. This is achieved by stopping the ‘modifications of the mind’ in order to see clearly. The Yoga Sutra of Patanjali is usually associated with Samkhya philosophy. The Yoga Sutra teaches a methodology by which one cultivates a moral and pious nature which in turn allows one to develop increasingly complex meditative techniques. This is referred to as the Eight Limbs. To some extent it could be argued that the two systems are not compatible, mostly because Samkhya is non-theistic, seeing many purushas but no single ‘God’ figure or creator. Yoga, by contrast, is theistic, seeking ultimately, to help a person to identify with the divine. It could be argued that these aims are not compatible and that there is a different understanding of the nature of liberation that means that the two systems are nothing to do with each other. There is no historical evidence to suggest that they were linked in the earliest times and both probably existed in the past as independent systems. Furthermore, it could be argued that any methodology that allowed a person to identify themselves as a purusha rather than with Prakriti would be acceptable and so while Yoga might be useful to some adherents, it is not a necessary part of Samkhya and does not need to be an important part of it.	30

Question	Answer	Marks
3	However, candidates might suggest that the two systems are usually linked together in Hindu thinking, and while Samkhya is seen as theoretical, describing the ultimate nature of the universe in great detail, Yoga is a practical method that enables a practitioner to achieve the Samkhya goal of stilling the modifications of the mind and so see themselves as eternal consciousness (Purusha) rather than identifying with their ego. Yoga could therefore be seen as very important to someone wishing to achieve liberation. Candidates might further argue that the Eight Limbs of Yoga are important not only in Samkhya, but in any of the Hindu traditions, since they produce a person who is moral and virtuous and who is skilled in the arts of meditation.	

Question	Answer	Marks
4	Assess the claim that the Vedanta traditions have nothing in common. AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1). AO2 – Analysis and evaluation Responses will be marked according to the 18 mark level descriptors (AO2). Candidates might refer to some of the following: ‘Vedanta’ means the end or aim of the Vedas. It is a set of philosophical traditions that focus on the interpretation of the Upanishads, most specifically with reference to the nature of the self (atman) and its relationship with Brahman and, often, the material world. They are also concerned with the correct way to reach moksha or liberation and so escape from samsara (the cycle of birth and death). There are a number of different Vedantic schools, the most well-known being Advaita Vedanta, Vishistadvaita Vedanta, and Dvaita Vedanta. At first glance it might well appear that the schools have nothing in common. They have very different interpretations of the Upanishads and very different ways of understanding Brahman and atman. The Advaita Vedanta (arguably the most successful) for example, argues that the atman is ‘non-different’ to Brahman, which is One, and ultimately the only reality (sat). It claims that all diversity, including the material world, and everything that makes one person appear to be different from another is maya or delusion. In order to reach moksha, it is necessary to realise this and to experience oneself as Brahman. This is best achieved through study of scriptures; study and discussion with a guru and spiritual people; and meditation, which allows one to experience this reality. Murti puja and devotion to individual deities such as Vishnu and Shiva, while helpful for the spiritually immature, are potentially a distraction that could make it difficult to achieve moksha. Dvaita Vedanta, seems completely opposed to this view. According to this school of thought, both God and the world are absolutely real and completely separate to each other. God is personal and stands as creator of the world and of individual atman. Moksha does not consist of realising that the self is	30

Question	Answer	Marks
	the same as Brahman but of being eternally with Brahman and eternally distinct from it through grace. In this instance Brahman is saguna and knowable. Moksha is achieved through virtuous and dharmic living, but also through devotion to a personal God in order to achieve grace. While these two are worlds apart in terms of their worldview, there are familial similarities elsewhere. For example, while Advaita and Vishistadvaita have significant differences, they also have many similarities. Ramanuja, like Shankara, sees Brahman as the only thing that is real, but unlike Shankara he sees the material world and the individual jivas (selves) as being emanations of Brahman, created from its substance in the same way as a spider generates the web. The web is made from the same substance as the spider, and yet is eternally separate from it, and equally real. In the same way, jivas are of the same substance as Brahman but also eternally distinct from it. Moksha consists of being eternally with but distinct from Brahman. Ramanuja advocated worship of saguna Brahman through murti puja as a way of approaching Brahman. Ramanuja's ideas can be seen as an attempt to solve some of the logical inconsistencies with Shankara's Advaita system, whilst still taking seriously passages of the Upanishads that speak of the pervasiveness of Brahman and the identity of the self. For this reason, it has much in common with Advaita, including the insistence that at an absolute level there is only one reality, which is Brahman. Both attempt to explain the Upanishadic phrase 'Tat Tvam Asi' (Thou art that) which addresses the relationship between the atman and Brahman, although it is interpreted in different ways. What all Vedanta philosophies have in common is that they form a distinctive trend in Hindu thought that grapple with fundamental questions about the nature of atman, Brahman and the material world, and with the relationship between them; and that they do this with particular regard to the interpretation of the Vedas. In this way they can be said to be related to each other, even if the conclusions they reach are sometimes very different.	