



Cambridge International AS & A Level

HINDUISM

9487/01

Paper 1 Written Paper

October/November 2022

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.

Cambridge International will not enter into discussions about these mark schemes.

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This document consists of **18** 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.

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

- 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.
- 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.
- 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 - 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 - 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	AO1 Knowledge and understanding	Marks
Level 1	Limited answer to question with limited knowledge/understanding - 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 - 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 - 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 - 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. - 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	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 to the question 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 relationship between dharma and artha. AO1 – Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Dharma is associated with moral values or framework. Dharma is a difficult word to translate into English, but it means something like ‘duty’ or righteousness. It is concerned with how a person ‘should’ behave. Dharma varies throughout a person’s life according to which ashrama they are in, but it is also dependent on varna. In some form or another, however, dharma should be pursued throughout a person’s life; the extent to which a person follows their dharma will, for many Hindus, determine whether they can attain moksha in this lifetime or, if not, a favourable rebirth, which will make it easier for them to do so in the future. Artha is concerned with economic values and material prosperity. It is appropriate for Hindus to pursue material wealth as an aim of life, but only within the constraints of dharma, which means that it should not be gained in an illegal or immoral way. Artha is only a legitimate goal for Hindus in the householder (grihastha) ashrama. It should not be used only for personal pleasure (although that is not an immoral use) but to support and sustain one’s household and the whole of society. The underlying purpose of artha is to support the other ashramas, one’s parents, the poor, and the natural world.	5

Question	Answer	Marks
1(b)	Explain why Hindus might think that some purusharthas are more important than others. AO1 – Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: While all four of the purusharthas (dharma, artha, kama and moksha) are presented as legitimate goals that a Hindu ought to pursue during their life, they are often regarded as having different levels of importance. Two of the purusharthas (artha and kama) are concerned with material well-being and as such have no obvious or immediate bearing on a person's religious life. Also, they are the concern of only a very small proportion of the Hindu population since only householders (grihastha) may pursue them; for everyone else they are considered adharmas. For this reason, they are often seen as being less important. Furthermore, the grihastha ashrama is not seen as compulsory. While most Hindu men do become householders, it is quite possible to go from brahmacharya to vanaprastha or sannyasa, as some of the most well-known religious leaders and thinkers have done (for example Shankara). It follows, logically, that if artha and kama can only be pursued in the grihastha ashrama, and that not all Hindus pass through this (and, indeed, some of the most admired religious figures did not) then kama and artha are not compulsory goals and so cannot be as important as dharma and moksha. It must, also, be possible to attain moksha without having concerned oneself with artha and kama, meaning that they cannot be considered as important. Some Hindus regard the ideal of moving straight from brahmacharya to renunciation as being a much better path for those who are able to follow it, with the path of the householder seen as acceptable, but not as spiritually advanced. This would mean that artha and kama are acceptable for those who cannot commit to renunciation for their lifetime, but as being not quite the ideal. If the purushartha system is viewed from the point of society on the whole, rather than individuals, then it could be said that all purusharthas are equal, because while one's ultimate goal of moksha should not be forgotten or neglected, and while everything should be governed by dharma, nonetheless, without kama and artha society could not continue to function and there would be no way to support the brahmacharya, vanaprastha and sannyasa. In a healthy society both the physical and the spiritual need to be in balance and so the purusharthas are of equal importance.	10

Question	Answer	Marks
1(c)	‘Pursuing kama leads to adharma.’ 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: Kama is most usually translated as sexual pleasure or desire. It is one of the four purusharthas or legitimate goals of life but should only be pursued by those in the grihastha or householder ashrama. It is clear, then, that for anyone not in the grihastha ashrama, kama will lead to adharma since sex is not a legitimate activity. To allow oneself to feel sexual desire is dangerous as it can lead to illicit sexual relationships that will make it more difficult for an individual to attain moksha. Even for a grihastha, kama can lead to adharma as sexual relationships must be within the bounds of dharma. Feeling lust or desire for someone who is not one's wife or husband will lead to adharma and, again, leads away from moksha. However, it could be argued that the statement is not entirely true. Kama is one of the four purusharthas and as such is regarded as a legitimate pursuit for one in the householder ashrama. Indeed, it is vital as without it there would be no reproduction and society would collapse. It is necessary then, for the emotional and mental welfare of the individual and of society in general so long as it is within the confines of dharma. The fact that kama is regarded as one of the purusharthas suggests that it is not only ‘allowed’ but is positively encouraged among grihastha and should be regarded as a part of their dharma. It could be argued that not to pursue a dharmic sexual relationship is in itself adharmic as it does not allow one to fulfil one's duty towards one's spouse nor to continue the population. Kama could be interpreted in a slightly different way, as an aspect of one of the bhavas or forms of devotion that exists within the bhakti tradition. Madhurya bhava is when the devotee regards themselves as the lover or spouse of the deity (usually Krishna) and in this way kama is separated from the physical aspect of sex and becomes instead a spiritual yearning or longing that can be experienced at any stage in the ashramas and, indeed, can be a route to moksha for those, such as women, who might otherwise be excluded. There are a number of passages in the Bhagavata Purana that suggest that this kama, when directed towards Krishna, transcends dharma and so cannot be said to be either dharmic nor adharmic. Kama need not be interpreted exclusively in terms of sexual desire, as it is linked to all forms of sensual pleasure, which could include art and music among others. Understood in this way, the pursuit of kama could not be seen as adharmic unless it leads to avarice and obsession that might lead to a lack of concern with one's spiritual welfare. It could be said that a failure to experience sensual pleasure is a refusal to take delight in the manifest material world, and so an act of ingratitude to God (for some Hindus) or a failure to reach the fullness of human potential.	15

Question	Answer	Marks
1(c)	Candidates may discuss the concept of preyas and shreyas, suggesting that giving in to inappropriate kama, or even kama itself leads to the path of instant gratification (preyas) and so away from moksha and towards adharma. Ultimately, whether the pursuit of kama is adharmic or not will depend on the person, their position in life (particularly their ashrama) and the attitude they take towards kama.	

Question	Answer	Marks
2(a)	Outline the Mahayuga. AO1 – Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Mahayuga is the system of cyclical time adopted by many Hindus. It claims that the history of each universe can be split into four divisions, each lasting for aeons. In each the total amount of dharma (here best understood as righteousness) decreases by one quarter. Hence, the satya or krita yuga is regarded as a ‘golden age’ where righteousness abounded, and it was easy to attain moksha. In the second (treta) yuga, a quarter of the dharma is lost, in the third (dvapara) there is only half and in the current, final yuga (kali) there is only one quarter of the righteousness of the original era. The life of Krishna is often seen as marking the boundary between the dvapara yuga and the kali yuga. In the kali yuga it is much more difficult for a person to attain moksha and some Hindus believe that this is not possible through a person’s own efforts, but only through divine grace. This is sometimes used to explain the prevalence of bhakti movements in the current era. The Mahayuga system is sometimes described as being like a cow, in that the satya yuga stands firmly and securely on four legs, in the treta on three legs, in the dvapara on two and in the kali yuga on just one, making it extremely infirm and unstable. Hence, while Rama (who was believed to have lived at the end of the treta yuga) is an exemplification of dharma and the perfect dharmic life, some Hindus believe that his example is no longer as helpful as the people of this age are not able to follow it, and so it was necessary for Krishna to come in the next age to show a way based on devotion.	5

Question	Answer	Marks
2(b)	Explain why Hindus might believe that it was easier to follow dharma in the past. 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 time is cyclical and that there are many cycles of creation and destruction of the apparent universe. Between the physical manifestations of the universe it exists as pure consciousness, unextended into space and time. For each manifestation of the universe, however, there are four distinct periods or yugas (the mahayuga). In the first age (satya yuga – the age of truth) there is near perfect dharma. Dharma in this sense could be translated as righteousness or rta (natural order). In other words, everything works as it should and evil finds it difficult to gain a hold in the world. As the cycle of yugas progresses, however, there is increasingly less and less dharma in the world. The dharma decreases by a quarter each time so that in the current yuga (the kali yuga) there is only one quarter of the original amount of dharma in the world. This means that the ‘natural order’ is disturbed, leading to a higher number of natural disasters and climactic crises as well as moral degeneration. According to certain scriptures (notably the Manusmriti) the kali yuga is characterised by adharmic behaviour, drunkenness, corrupt brahmins, a lack of natural respect for brahmins and a lack of interest in attaining moksha. It could certainly be argued that living in the kali yuga makes it difficult to behave dharmically. People are born with less of an inclination to follow dharma and more of a love of material things. Some believe that Krishna was born specifically to give guidance to those in the kali yuga, through his teachings on love for and dependence on deity, since at this time people are unable to understand scripture, concentrate on meditation, or develop the self-discipline required to lead a righteous life without divine intervention and help. Many Hindus believe that the Manusmriti is designed only for the conditions of the satya yuga. However, the scriptures are still there as guidance and as some Hindus believe that the mahayuga is nothing more than a myth of a golden age, there is nothing stopping people from behaving dharmically now as much as ever. For some Hindus, the yugas are not of great importance, either because they are seen as mythological or because the times involved are so great as to make anything other than the current yuga irrelevant. These Hindus might suggest, however, that the modern world has lost its respect for the scriptures and for a dharmic way of life and that people now are more concerned with sensory pleasure and material wealth. All people, be they students or retired, want access to kama and artha, the right only of the grihastha, and nobody is concerned with spiritual values or with the quest for moksha.	10

Question	Answer	Marks
2(b)	In such a world, where the ashramas are no longer widely followed in society, and where expectations on a societal level are that people will not be concerned with religion, it is much harder to follow a dharmic way of life than it would be if society were structured around religious values and expectations. Having said this, each generation believes that the one that comes next is less respectful and spiritual than their own, and in fact it may be that for those who are so inclined, living a dharmic life is no more difficult than it has ever been.	

Question	Answer	Marks
2(c)	Assess the claim that a ‘dharmic society’ is an ideal that cannot be achieved. 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 discuss what is meant by a ‘dharmic society’ and this term might mean different things to different Hindus. For many Hindus the idea of a dharmic society will be closely associated with the notion of varnashramadharma, meaning that everyone has an allocated place in society according to their varna and their ashrama or stage in life. If everyone correctly carries out their duty according to varnashramadharma then society will function well and everyone will be looked after and enabled, over the course of their lives, to pursue moksha. For other Hindus, the varnashrama system is no longer relevant, if it ever was. They might suggest that the varna system is inherently unfair and pursuing it leads to suffering and injustice, which cannot be regarded as dharmic. Against this it could be argued that this is true of the corrupt and degenerate system of jati, which is of human origin but the varna system is based on natural inclination and assures that every function in society is fulfilled, thus ensuring a genuine dharmic society. Other Hindus might point out that it is impossible to follow the ashrama system in the modern world, as society is not set up to allow people to follow this path through life. Children do not leave home to study with a guru in the forest, and few progress beyond the grihastha ashrama. They might suggest that such a system, if it ever truly existed, would have led to a dharmic society, but that it is an ideal that cannot be pursued in the modern world. Some Hindus might suggest that a dharmic society is nothing more than one in which everybody behaves responsibly and morally. For some, this will be an unreachable ideal purely due to human nature. Some Hindus might argue that since we are living in the kali yuga people are born with an inclination towards evil and adharma and for this reason a dharmic society is an unreachable ideal at this time, although it might be possible in the next manifestation of the world, during the satya yuga. The time said to be taken up by each yuga is almost unimaginably long (around 432 000 years) with the current yuga having begun just over 5000 years ago. This means that for some the time involved is so great that nothing that happened in a previous yuga could have any relevance or importance for people living today. The current yuga includes the whole of written human history (although not all Hindu scholars would agree with this.) It could be reasoned, therefore, that a dharmic society is as possible and reasonable now as it has been at any point in human history, and that it is only human selfishness and greed that prevents it from becoming a reality. Some might suggest that the lack of dharma in the kali yuga creates an environment in which the gods intervene directly in order to create a dharmic society. Some might argue that a dharmic society is possible with good government, or through divine help, or through the actions of inspired individuals who aim to eliminate ignorance through education and teaching in order to improve society.	15

Question	Answer	Marks
3(a)	Describe what is meant by samsara. AO1 – Knowledge and understanding. Responses will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Samsara literally means ‘wandering’ or ‘meandering’, which carries the idea of aimlessness, or failing to find and fulfil a purpose. In dharmic religions, including Hinduism, it refers to the cycle of birth, life, death and rebirth that binds an individual atman to the material world. All living beings are trapped in samsara, being compelled to die and to be reincarnated into a new body time and time again. The form of the new incarnation is determined by karma, which is based on the actions a person takes during their life time. Adharmic actions will lead to an inauspicious rebirth in a lower varna or as an animal, on the other hand, dharmic actions will lead to a rebirth in a higher varna or more auspicious rebirth from which it might be easier to attain moksha. Even deities are trapped in samsara, according to some schools of Hindu thought. Although they may live unimaginably long lives they are still subject to the laws of karma and still subject to rebirth. Not all Hindus would agree with this, however. The attitude that a Hindu has towards God and to individual deities will determine their opinion on this issue. Most Hindus would see samsara as a trap from which they aim to escape through moksha or liberation. This is because human life with its sickness, old age and death is seen as being inherently flawed and characterised by fragility and suffering. It is therefore something from which people might wish to escape into an existence that is unchanging and characterised by ananda or bliss. Many Hindus believe that it is karma that keeps them trapped in samsara. This is the consequence of actions, whether good or bad, that must be experienced during this life time or a future one before someone can reach moksha. Karma must be ‘used up’ before moksha is possible.	5

Question	Answer	Marks
3(b)	Explain why Hindus might wish to be liberated from 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: For most Hindus, the ultimate aim of life is to achieve moksha, or to become liberated from samsara, although it may take many lifetimes to achieve this. Samsara is characterised by suffering. While this idea is most thoroughly explained in Buddhism, it is also present in Hinduism. All beings that are born experience pain of various kinds, fear, loss, sickness and death. To move beyond this into a state where these things have no power, where one is beyond the ‘dualities’ of life, no longer affected by heat, cold, wellness or sickness, joy or sorrow is therefore seen as a positive thing. The end of samsara is moksha or liberation from samsara and into whatever lies beyond it. Hinduism does not agree on what this is, however. Some schools hold that moksha is the realisation and therefore the experience of being identical with Brahman, and therefore not subject to pain, fear or death. The apparent world becomes irrelevant. This can happen when a person is still alive and the ‘jivan mukti’ as such people are called, will continue to live and ‘use up’ any unspent karma. However, they are now no longer affected by karma and they do not accumulate any more, so that when they die, they are not reborn. For others, moksha is to be united with an adored deity and to spend an eternity in loving connection to them. Whatever the interpretation may be, liberation is perceived as a blissful state, free from the worries, pains and fears of this life and as such is seen as something to be desired and worked for. Many sources describe moksha in terms of bliss. Not all Hindus seek to escape moksha in this lifetime. This may be because of an attachment to the material world, or because circumstances of personal karma make it impossible to achieve moksha in the current life time. For most, however, it is at least seen as an ‘ultimate aim’ at some point in the future if not in the current life.	10

Question	Answer	Marks
3(c)	‘The only way to escape samsara is through nishkama karma.’ 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: The idea of samsara is closely bound up with the idea of karma in Hindu thought. Karma literally means actions but is more usually associated with the consequences of actions. All actions, good or bad, produce phala or fruit: consequences that have to be enjoyed or endured in order to ‘use up’ the karma. It is a common misconception that accumulating good karma allows a person to escape from samsara as if moksha was a ‘reward’ for good behaviour. While some think that moksha can be granted by divine grace, it is not a ‘reward’ in that sense. Karma is what keeps a person trapped in samsara as it must be worked through. Therefore, no amount of good or dharmic behaviour will allow a person to escape samsara. When Krishna talks about the karma marga in the Bhagavad Gita (this is the path to moksha that comes of living a dharmic life) he makes it clear that good action alone is not enough. Even good action brings karmic fruits. Rather Krishna advocates ‘nishkama karma.’ It is, he says, impossible not to act, and action brings karma. Everyone must act. Not to act (in this case a warrior who refuses to fight) is a denial of varnashramadharma and so incurs negative karma. Even Krishna himself acts, because if he did not the universe would cease to be. However, it is necessary to act in a way that is completely detached from the consequences of the action. In other words, to act in the right way only because it is the right way and it is your dharma to do so, and not in any expectation of receiving anything from the action. This means in the case of the warrior, he should fight when it is his dharma to do so, but without being attached to the idea of victory. He should, rather, be in a state of complete equilibrium. From this perspective it could be argued that karma is, indeed, the only way to escape samsara, but in the sense of nishkama or disinterested karma. However, the karma marga is not the only path to moksha discussed in Hinduism, and while Krishna does speak about nishkama karma he also seems to suggest that the path of bhakti or loving devotion to himself is a superior path that is open to all, regardless of their gender, ashrama or varna. Some Hindus might even argue that in the kali yuga people are so degenerate and corrupt that they are not capable of achieving moksha through karma or jnana and so bhakti is the only path to moksha for most in the present time. For many, particularly those who follow the Advaita Vedanta tradition, jnana marga may be seen as the only genuine path to moksha since this is defined as the realisation that the atman and Brahman are one. As no other path leads necessarily to this realisation which is, of itself, moksha, no other escape from samsara is possible. As the Upanishads say, ‘from death to death he goes who sees here any kind of diversity.’	15

Question	Answer	Marks
3(c)	It could reasonably be argued that karma is an obstacle to escaping samsara rather than the means through which it is done, and that all of the routes to moksha are also ways of ending one's association with dharma. Ultimately, the way to escape samsara will be linked to an individual's beliefs about the nature of moksha.	

Question	Answer	Marks
4(a)	'Often called the pathless path, jnana yoga is the yoga of knowledge based on the study of scripture, self study and direct enquiry, rather than following in the footsteps of a guru. Freedom is gained through the individual's own efforts at study, questioning and exploration through which the yogi ultimately achieves the ability to distinguish the real from the unreal.' Summarise what this passage says about jnana 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: Jnana marga means the path of knowledge and is one of the ways, according to various Hindu traditions, in which moksha can be reached meaning that a person is no longer reborn. Jnana does not mean 'knowledge' in the sense of intellectual understanding or 'book learning' but a felt and experienced spiritual knowledge or understanding. The passage says that this knowledge can only be gained through proficiency in meditation, self study and study of scripture. The passage supports the advaita idea that moksha is gained by distinguishing the unreal from the real (Brahman). Candidates might explain that the 'yogi' is the one seeking moksha through jnana marga without the need for a guru hence the 'pathless path'.	5

Question	Answer	Marks
4(b)	Explain the difference between the ‘cat’ and the ‘monkey’ paths to moksha. AO1 – Knowledge and understanding. Responses will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: The cat and the monkey are sometimes used as analogies by Hindus when considering the issue of moksha. The issue is over the role that a person plays in their own moksha. When carrying their babies around there is a marked difference between the behaviour of mother cats and mother monkeys. A cat picks up its kitten by the scruff of the neck and carries it like that. The kitten relaxes completely and submits to the mother. No effort is required on the part of the kitten, rather the mother cat takes all of the initiative. The monkey, on the other hand carries her baby on her back, and it can appear to an observer that she takes very little notice of it, rather the baby must cling on to its mother’s back and is so carried through its own effort. In both cases the baby is carried by the mother and is dependent upon her, but in the case of the cat, no effort is required by the baby, only submission; while in the case of the monkey, the baby is carried through its own effort. This can be compared to the quest for moksha. Some Hindus would argue that no effort is required in order to attain moksha other than submission to the divine. The ‘grace’ of God, or a god is all that is required. The person does not necessarily ‘earn’ or ‘deserve’ moksha, rather this is granted by the divinity out of love. While the cat analogy (<i>Tenkalai</i> tradition) is not limited to Vaishnava traditions, it is more common there and is often associated with Vishnu or, more commonly, Krishna. The Bhagavata Purana, for example, portrays a number of beings, some of which had been waiting for millennia, being freed from samsara by the grace of Krishna. This view of moksha is often associated with the bhakti school, which focusses on love and devotion for a deity. It is not, however, the only view in bhakti. To show such unerring love and devotion does require effort of a sort, and many in the bhakti tradition teach that apprenticing oneself to a guru is necessary. The monkey school (<i>Vadakalai</i> tradition), on the other hand, teaches that moksha requires effort on the part of the seeker. This might be through ritual action or puja; or through karma, living a dharmic life, or through the pursuit of jnana. The latter is associated with the Advaita Vedanta tradition, where the ‘monkey’ or Brahman, cannot take an active interest in the seeker, as it is not a ‘person’ with human characteristics. These two views are found throughout all Hindu traditions, and while the cat analogy is often associated with bhakti and Vaishnavism and the monkey with Advaita, this is a generalisation only. Within the Vishisthadvaita tradition of Hinduism there is an ongoing debate between the two schools.	10

Question	Answer	Marks
4(c)	Assess the claim that there is no single path to moksha. AO2 – Analysis and evaluation. Responses will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: Moksha (literally liberation) is the end of samsara, at which point a person is not reborn into the material world. All dharmic traditions and all schools of Hinduism agree on this, but there the agreement ends. There are different understandings within Hinduism about what exactly Brahman is, and the nature of the relationship between the individual atman (self) and Brahman. These differences necessarily lead to different understandings of exactly what moksha is, and therefore on how to reach it. At first sight it might be argued that there are many different paths to moksha and so the statement cannot be true. This is because Hindu scriptures talk about a number of different paths (margas) that lead to moksha. Four different margas are often discussed. These are jnana marga (the path of knowledge), karma marga (the path of action), bhakti marga (the path of loving devotion) and raja marga (the path of meditation). In the Bhagavad Gita, Krishna suggests that the different paths are suitable for different people with different temperaments, with jnana marga suitable for sadhus and those that are able to follow it, however for ordinary people the path of disinterested dharmic action is accessible and so more suitable. Krishna also suggested that the best path of all is bhakti, or loving devotion to himself. This path is available to all including women and those in the lower varnas who would not ordinarily be expected to seek moksha in this life time. Many Hindus would agree with this assessment, arguing that there is a different path to suit every temperament. However, not all Hindus agree with this. Followers of the Advaita Vedanta tradition, for example, would suggest that bhakti cannot work as a path to moksha as there is no personal God to be the recipient of loving devotion. If Brahman is understood to be nirguna or without attributes, then bhakti becomes pointless except perhaps as a first step towards jnana. From this perspective, there is indeed a single path to moksha, which is jnana or knowledge, with knowledge here meaning the spiritual knowledge or understanding that there is no difference between the jivan atman and Brahman. If Brahman is understood in this way, then logically this is the only possible route to moksha. Some might also argue that if karma is the thing that keeps the atman trapped in samsara then moksha can only be achieved by removing the influence of karma from a person through the practice of nishkarma karma. For these people, then, there is only one path to moksha. Ultimately, Hinduism suggests many paths to moksha, but not all Hindus accept all of these as valid. The answer to the question of whether there is a single path to moksha will depend on the tradition followed by a particular Hindu and their own beliefs and experiences.	15