

Cambridge International AS & A Level

HINDUISM**9487/01**

Paper 1 Concepts in Hinduism

October/November 2024**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 **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 descriptions 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	Accurate knowledge with good understanding • 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	Partially accurate knowledge with limited understanding • 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	Basic knowledge and basic understanding • 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	Accurate knowledge with good understanding • 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	Mostly accurate knowledge with some understanding • 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	Partially accurate knowledge with limited understanding • 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	Basic knowledge and basic understanding • 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	Thorough discussion supported with evidence - 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	Coherent discussion supported with evidence - 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	Clear discussion with some support - 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	Attempts a discussion with limited support - 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	Basic response with a point of view - 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
1(a)	Summarise the difference between Sadharana Dharma and Sanatana Dharma. AO1 – Knowledge and Understanding. Response will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Both terms refer to dharma that is relevant for or applicable to everyone, but Sadharana Dharma has a specific focus on ethics. Sadharana means 'universal' and 'Sadharana Dharma' could be translated as 'universal ethics'; that is ethical or moral principles that apply to all Hindus regardless of more specific dharma associated with their varna or ashrama. Sanatana Dharma means eternal dharma and it is sometimes used as a name for the religion more commonly called Hinduism. It is therefore much broader in scope than the idea of Sadharana Dharma and it would be inappropriate to translate 'dharma' as 'ethics' in this context. Sanatana Dharma encompasses all the possible English meanings of dharma, such as cosmic order, righteousness, virtue, law, religion and truth.	5

Question	Answer	Marks
1(b)	Explain the significance of the concept of adharma. AO1 – Knowledge and Understanding. Response will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: Adharma is the opposite of dharma and describes anything that is not dharmic in nature. It can therefore apply to specific actions and choices as well as to states that are chaotic, disordered, immoral, unnatural etc. It can also be used to indicate an absence of dharma, rather than an active rejection of it or choice to act against it. On a universal or cosmic scale it can refer to the state of things just before they are dissolved at the end of the Kali Yuga and remade for a new Satya Yuga and the progress of the Mahayuga is characterised by a rise in adharma (in all contexts) and a corresponding fall in dharma. Adharma is an intrinsic element of dharma, particularly because of the cyclical nature of time in Hinduism and the way this is related to a decay of dharma. Dharma is righteousness, order, law, harmony and similar. In order to act in accordance with these principles one must understand what is not part of them, or what would damage them, in other words maintaining order requires a recognition of what disorder would be. Since dharma can mean righteousness (or religion), adharma can also mean unrighteousness, which would suggest a neglect of religious duties or virtues. Acting unrighteously might be understood as something more than a personal moral decision; dharma is that which sustains, and righteous actions therefore help maintain everything, affecting more than just the individual. Therefore choosing adharma might be seen as consciously attacking or destroying dharma. It would be an oversimplification to say that dharma is good and therefore adharma must be evil, but there is an element of this kind of dichotomy in some of the uses of adharma. For example, Vishnu is said to incarnate as an avatar when there is adharma and many of the stories about his incarnations centre around ending demonic activity that could be described as evil. The demon Ravana acts adharmically when he kidnaps Sita, but he is also said to be a true devotee of Shiva, a poet, musician and scholar of the Vedas. These positive qualities have dharmic associations and a demon possessing them perhaps emphasises both the distinction between dharma and adharma and their interconnection. The Epic tale of the Mahabharata has dharma as a central theme, it uses both dharmic and adharmic actions to illustrate the potential consequences of different choices. The association of adharmic action and its consequences with fear, suffering, injustice and dishonesty supports the idea of it as a negative that most people would wish to avoid in favour of the opposite states.	10

Question	Answer	Marks
1(c)	Assess the claim that living a righteous life must include all four purusharthas. AO2 – Analysis and Evaluation. Response will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: The purusharthas are the aims or goals of an ideal Hindu life, according to Brahminical schools of thought. They are dharma, artha, kama and moksha and the inclusion of dharma as itself one of the aims could be used to argue in support of the importance of all the purusharthas. Similarly, moksha or liberation is the ultimate end with which all Hindu religious practice is concerned, again implying a degree of universality to the purusharthas. Dharma can be translated as righteousness in some contexts which certainly supports the idea that a person must be aware of dharma if they wish to live a righteous life. Hinduism is called a dharmic religion, which emphasises dharmic, or righteous, action. The purusharthas are also related to varnashramadharma, a concept rooted in the same Hindu tradition as the purusharthas. Each varna and each ashrama has its own dharma, which contribute to an individual's understanding of their svadharma (personal dharma). The purusharthas of kama and artha are part of the ashrama dharma for grihasthas (householders). Grihasthas can, and should, pursue wealth and material success to support their families and contribute to wider society; they can, and should, pursue physical and material pleasures. However, both of these aims are shaped by dharma and are only appropriate within those bounds. It is appropriate and even meritorious for a householder to pursue them but not for any other ashrama. It could be said that dharma, in the form of learning about it, is the primary concern for the brahmachaya and teaching dharma is the primary concern of the vanaprastha. The sannyasa ashrama is focused on moksha. The strong link between the ashramas and the purusharthas could be used to argue that the purusharthas alone do not lead to a righteous life – a brahmachaya seeking artha is pursuing one of the purusharthas but they are not doing so appropriately. It might also be noted that the ashramas and therefore their associated purusharthas, were traditionally associated only with men. Sthri dharma identifies different goals and duties for women and therefore it could be argued that a woman following the purusharthas in accordance with ashrama dharma is still not acting according to her own dharma. However, it is also true that Hinduism recognises many paths to liberation and many ways to live dharmically. Living a religious life can take many forms within Hinduism that may not be connected to the purusharthas or to the form of life they encourage. Even within traditions that value the ashramas there have been individuals passing straight from brahmachaya to sannyasa; these individuals are generally considered particularly holy – gurus, saints and even avatars – so it is unlikely that their neglect of kama and artha, and even of dharma, insofar as it requires an ideal life to pass through four stages, amounts to their lives being judged as unrighteous.	15

Question	Answer	Marks
2(a)	Summarise what the above passage says about the concept of dharma. AO1 – Knowledge and Understanding. Response will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Dharma is always present in the world, and it is also always changing, because the world changes. Some parts of it become irrelevant but new understandings of dharma also emerge and become part of Hinduism. These are only apparent or surface changes, however. Dharma has an essence that is eternal and cannot be changed, it is therefore both ancient and modern or wholly unaffected by time. This is hard to pin down, particularly as dharma is a complex word which is challenging to translate clearly enough to give the full meaning. Overall, if a person lives according to dharma, then they live in harmony with ultimate truth.	5

Question	Answer	Marks
2(b)	Compare the ways Sita and Draupadi keep to traditional expectations of sthri dharma. AO1 – Knowledge and Understanding. Response will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: Sthri dharma is dharma that is specific to women. Traditional expectations of how women should behave can be drawn from many sources but sthri dharma is most clearly set out in the teachings of the Manusmriti. There is no single, definitive source explaining it and interpretation of sources might vary. In general terms the dharma of a woman is focused on her relationship with men, establishing the duties of a daughter to her father, a wife to her husband and a widow to her sons. The stories of Sita and Draupadi appear primarily to focus on their lives as wives and the dharma of a wife is usually understood to include respect of and obedience to her husband – some sources say he is to be regarded as a god – even if he is abusive or fails in his duties towards her. She is also expected to raise and care for a family and to manage the religious life of the household. Women are expected to maintain their devotion even as a widow, meditating on their husband for the remainder of their lives. Neither Sita nor Draupadi lived lives that are comparable to the lives of most women. Not only were they both royalty but also both of divine, or at least miraculous, origin – Draupadi was born from fire and Sita from the earth. They are also in situations far from the average domestic dramas, travelling into exile and danger with their husbands. Draupadi in particular, with her five husbands, cannot be said to be a typical example of a wife and her fulfilment of sthri dharma might well fall outside traditional expectations. However, she did certainly meet some of those traditional expectations: giving each of her husbands a child, enduring the hardships of exile and managing the domestic aspects of their lives together. Sita is commonly described as the ideal woman, a complement to the ideal man that Rama is. She went into exile with him and remained faithful and obedient to him, even when she was sent away from Ayodhya to raise her sons alone. Draupadi is presented very differently, willing to argue with her husbands and to demand things of them. She is certainly not quiet or prepared to be in the background of things. However, she does not disregard her duty to her husbands and could even be said to encourage them to fulfil their own dharma; such support is an element of sthri dharma. The duties of a widow are not fulfilled by either Sita or Draupadi, as they each predecease their husbands.	10

Question	Answer	Marks
2(c)	Assess the claim that rita is the foundation of dharma. AO2 – Analysis and Evaluation. Response will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: Hinduism is a religion with ancient origins and a multiplicity of sources of wisdom and authority. As a result of this understandings develop over time as concepts are reflected upon and interpreted in different ways. This means that the original, Vedic usage of concepts such as rita may not be the same as contemporary uses of the term. The term rita originates in the Vedas where it denotes a cosmic principle of harmony and balance, presided over by the god Varuna. It can be translated as order, law or truth, all in a cosmic or ultimate sense. As such, it is the fundamental principle that structures the universe and everything in it. This encompasses both natural law/order – the progression of the seasons, the movement of the stars and similar – and order in a more abstract, moral sense. The concept is therefore closely connected with dharma; dharma can also be translated as ‘order’, ‘law’ or ‘truth’ and as used currently, it can be understood as including the concept of an underlying order to things. However, its original Vedic usage is arguably more reflective of the ritual and religious actions that were presented in those texts as expressing and maintaining rita. This certainly supports the idea that rita precedes dharma and could be seen as its foundation in the sense of it being the first element in the religion. However, it could be argued that if rita is supported by dharma, then the descriptor of ‘foundation’ with the corresponding implication of holding something up, is a better fit for the latter term. The foundational use of the term rita is found in the Samhitas, the earliest books of the Vedas, which make clear that maintaining rita depends on the correct performance of rituals. These rituals specified times and forms that must be observed. By contrast dharma does not focus on ritual practice, although it still encompasses the idea of correct or appropriate religious practice, incorporating non-ritual forms of religious practice as well as philosophy and ethics. In contemporary usage dharma even serves for some as a preferred term for Hinduism in its entirety. Some might argue that the foundational idea of sacrifice, found in the Purusha Sukta, has been developed into an idea of personal sacrifice of the self or ego; sacrifice therefore remains the means by which rita is preserved but understandings of the nature of that sacrifice have changed. It could thus be argued that dharma’s fundamental concern remains how to live and behave in an appropriate way – although what makes something appropriate is subject to differing interpretations – and this supports the connection between dharmic action and cosmic consequences.	15

Question	Answer	Marks
2(c)	As the idea of dharma developed, understanding the role of deities also changed, so that they become the means through which cosmic order is maintained. This could be seen as an alternative foundation to understandings of dharma, with rita being one of a number of interconnected ideas relating to divine power. However, the ultimate goal of Hinduism is generally considered to be liberation, and religious practice, of various kinds, is a means of attaining this goal. Viewed from this, arguably more individualistic, perspective, the material universe is to be escaped through dharma rather than maintained by it and this might lead to different views of the relationship between dharma and rita.	

Question	Answer	Marks
3(a)	Outline the difference between videha mukti and jivan mukti. AO1 – Knowledge and Understanding. Response will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Both terms relate to attaining moksha (liberation) but the central difference between them is that jivan mukti refers to being liberated while still alive while videha mukti means someone who will be liberated after the death of their current body. Jivan mukti is usually used to describe people who are considered saints. Both terms refer to someone living out their current lifetime and not being reborn, so the difference is more nuanced than a simple translation of the terms might imply. The state of jivan mukti is a conscious one; the person is aware of their liberation and has the infinite knowledge and bliss entailed in it even while they remain in a material body. By contrast the videha mukti will have those things when they no longer have a body. They would not know during their lifetime that they will not be reborn, since until death they have not achieved liberation and the knowledge that comes with it.	5

Question	Answer	Marks
3(b)	Explain why Hindus might believe there are different paths to moksha. AO1 – Knowledge and Understanding. Response will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: Almost all Hindus would agree that moksha is liberation from the cycle of samsara, freedom from being reborn. It is the ultimate aim of human life to reach this state, and Hinduism offers different paths to do so. The idea of paths is significant because it implies the idea of a formula or process which, if correctly followed, will eventually result in success. The diversity of paths recognised by Hinduism also implies that this goal is attainable for everyone, with there being an appropriate path for every level of spiritual development. Not every path is suitable for everyone and Hinduism as a whole does not emphasise one as better or more worthy than any other. Beyond the central idea that human beings are working towards liberation there is little consensus; different traditions understand what moksha is in different ways – often related to the way in which the atman is believed to be related to Brahman – and promote different practices to achieve it. However, the many forms of religion this results in can all be considered as being under the umbrella of Hinduism. It is often described as an inherently pluralistic religion as even its oldest texts contain differing ideas about the form and nature of the divine and, although differences of practice might be of more recent origin, they are based on a metaphysics that can be linked to the origins of Hinduism. Differing interpretations of key ideas lead to the development of different darshanas (schools) and different paths take different forms according to their philosophical foundations. Hinduism also encompasses darshanas which reject the authority of these foundational sources, supporting the view of Hinduism as inherently pluralistic. Different views about the nature of the divine, the world and the place of humanity within it lead almost inevitably, to different ideas about the best way to live and also the best way to attain liberation. An acceptance of diversity of such belief also implies an acceptance of different ways to practise religion. Individuals within a particular school might consider their own path to be the best or the most appropriate and people often follow family tradition, or the path recommended by a guru when choosing their religious practice. The Bhagavad Gita, which is sometimes described as a summary of the Vedas, outlines three possible paths to moksha: the Jnana marga (the path of knowledge), Karma marga (the path of action), and Bhakti marga (the path of devotion). There is also the Raja marga (the path of meditation). Each path is concerned with a different way to strive for liberation and so each is likely to be suitable for different people, depending on their personal situation or character. This means that the working towards liberation is a possibility for all regardless of character or circumstance. Responses might emphasise a personal preference of a particular marga; this should be credited as far as it contributes to answering the question, which is about different paths.	10

Question	Answer	Marks
3(c)	'Maya is the only thing which prevents liberation.' Discuss. AO2 – Analysis and Evaluation. Response will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: 'Maya' means delusion, illusion or deceit and it is commonly used to explain why the material world appears to be real in an ultimate or absolute sense when it is not. It is this ignorance that prevents liberation. The term is used in different ways by different sources, with the Vedas strongly associating it with magic and deception and the Bhagavad Gita presenting it as divine creative energy. Different understandings of maya will result in different views of its role in bondage and liberation. One influential perspective comes from Advaita philosophy, which presents maya as creating the appearance of different real things when there is truly only one, Brahman; in this philosophy maya could certainly be considered the primary thing preventing liberation since it creates the ignorance that keeps the atman trapped. To understand the true nature of the atman as non-different to Brahman requires overcoming the delusions created by maya. This might be explained using the analogy of the rope that is mistaken for a snake in the dark, but which is recognised for what it truly is when light is shone on the situation. From this perspective the atman is trapped in samsara due to a fundamental misunderstanding of the nature of reality, and this misunderstanding is caused and maintained by maya. However, this is not the only way to understand maya and it can even be argued that this is wholly mistaken. Maya can also refer to the creative power of Brahman, the flame that results from Brahman's fire. Vishishtadvaita Vedanta holds this view, understanding maya as the force responsible for everything that Brahman created. This allows the world to be a means of understanding and experiencing the divine and since liberation might be achieved this way maya in this context cannot be seen as an obstacle to that. Within the Dvaita tradition maya is regarded even more positively as a tool deployed by Vishnu with the intention of encouraging human beings to seek God. Since there are different paths to liberation it is likely that maya will have differing significance. For Hindus following the jnana marga understanding the true nature of things is central to achieving liberation and therefore maya, with either meaning, might be an important concept to comprehend. By contrast the bhakti marga is concerned with devotion. In this view if maya is an obstacle to liberation it will be removed by the grace of the divine (prasada) so the individual devotee has no need to grapple with it; they might not see a need to reflect on the nature of obstacles to liberation at all, preferring to focus on demonstrating their commitment to and faith in their Ishvara.	15

Question	Answer	Marks
3(c)	It might also be argued that something else, such as karma, binds the atman to samsara. If karma is an obstacle to liberation, then it could be questioned whether seeing through the delusion of maya would also remove karma or whether these are separate tasks which both need to be accomplished before liberation can be achieved.	

Question	Answer	Marks
4(a)	Summarise the role of prarabdha karma in relation to rebirth. AO1 - Knowledge and Understanding. Response will be marked according to the 5 mark level descriptors (AO1). Candidates might refer to some of the following: Prarabdha karma is the specific part of a person's accumulated (sanchita) karma that is being expressed in their current birth. It cannot be changed or avoided, because it was created lifetimes ago, it must be experienced. The analogy of an archer is sometimes used to explain this: the archer has fired the arrow, which is in flight and cannot be recalled; this is the prarabdha karma. It determines the nature of the current body and the circumstances into which it will be born. It also determines some things that will happen as a result of those circumstances.	5
4(b)	Explain why a Hindu might choose the bhakti marga as their path to liberation. AO1 – Knowledge and Understanding. Response will be marked according to the 10 mark level descriptors (AO1). Candidates might refer to some of the following: Bhakti marga is one of the four main paths to moksha (liberation). It is the path of love and devotion to a personal deity, or Ishvara. It commonly involves practices such as murti puja, constant remembrance of the divine name (naam japa), chanting hymns (kirtan) or mantras and service (sewa) offered in the deity's name. Self-surrender (prapatti), offering oneself wholly to God, is at the heart of such devotion and is more important than the specific practices. As a result Bhakti marga can be seen as more accessible than other paths as it does not require specialist knowledge, access to a guru (although gurus can be a part of the Bhakti marga), an ability to endure austerity or any other special requirement. It is punya (virtuous or meritorious) and so is seen as an effective means to remove sin (pap), which therefore removes the karma associated with it. Bhakti is available to any individual, regardless of varna, gender or any other condition which, in some traditions, would mean a person cannot be liberated without rebirth in some other form. The Bhagavad Gita explicitly says that anyone, regardless of who they are, who offers as much as a leaf in the spirit of true devotion will achieve liberation. People who feel they have directly experienced the divine in some way might also be drawn to this personal form of worship. They might consider themselves to have no choice in the matter, having been called by the deity to worship them. Bhakti also recognises the importance of divine grace (prasada) in achieving liberation.	10

Question	Answer	Marks
4(c)	‘Hindus following the Raja marga do <u>not</u> need to think about the fruits of their actions.’ Discuss. AO2 – Analysis and Evaluation. Response will be marked according to the 15 mark level descriptors (AO2). Candidates might refer to some of the following: The fruits or consequences of actions are also known as karma and most forms of Hinduism recognise this idea in some form. One common understanding is that karma accumulates throughout successive rebirths and the nature of that karma also informs the nature and circumstances of future births. Becoming free from karma is therefore vital for liberation. However not all margas focus explicitly on karma and how it can be removed and there is therefore scope for discussion around the significance of the concept within different margas. The Raja marga is the path of meditation, Patanjali’s Eightfold (Ashtanga) yoga is one form of it. It also known as the Royal yoga, perhaps because the control a practitioner is required to exercise over themselves is analogous to the control of a king over a kingdom. It is a systemic path, incorporating both inner and outer elements: Yama (moral discipline), niyama (observances), asana (physical postures), pranayama (breathing techniques), pratyahara (sense withdrawal), dharana (concentration), dhyana (absorption) and samadhi (enlightenment or bliss). As outlined by Patanjali these eight limbs can result in kaivalya, which is the separation of purusha from prakriti, but the same system can be used with regard to other understandings of liberation. It does not explicitly address the idea of karma in any of the steps and so it could be argued that karma is an irrelevant concept in this marga. However, it could also be argued that engaging in meditation is a form of action, albeit one intended to purify or detach the self. It might also be argued that the eight limbs are so interconnected that missing one element of any of them would be a sufficient obstacle to prevent samadhi. In that case karma might be an important consideration within one or more of the earlier steps and a failure to consider it would prevent liberation. Karma was an element of the Samkhya philosophy that informs Patanjali’s Yoga, but it is considered of secondary importance since it is entanglement with prakriti that prevents liberation. However, not all practitioners of the Raja marga share this metaphysical view and it could also be argued that the emphasis on detachment does relate to karma as one must be detached from any desire for the fruits of one’s actions. It is also possible to argue that the four margas are not in fact as distinct as they appear to be, with each path involving elements of the others. The Karma marga (path of action) is not about doing specific things but about the attitude one has to the consequences of those things, and it could be argued that this attitude is an inherent part of any other marga. It is also possible to put this the other way around and argue that Raja yoga includes all other margas, requiring the spiritual knowledge of the jnana marga, engaged in the desireless action of the Karma marga and focused on the divine as in the Bhakti marga.	15