



## Cambridge O Level

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**HINDUISM**

**2055/02**

Paper 2 Scriptures, Ethics and Hindu Life

**October/November 2021**

**MARK SCHEME**

Maximum Mark: 60

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**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 **23** 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.

**Marking instructions****General principles**

- You are urged to use the full range of marks, bearing in mind that it is not necessary for a response to be 'perfect' to get the top marks.
- If the response is as good as might reasonably be expected from an O Level student who has studied this syllabus then it should be rewarded appropriately.
- Adopt a positive approach: award marks based on what the candidate can do, rather than deducting marks for errors. Accept any recognisable spelling of names and terms.

**Part (a) and (b) Questions** (Assessment Objective 1)

Depending on the format of the question marks are to be awarded:

**Either:** 1 mark for each valid response.

**Or:** for a combination of valid points, examples and development.

**Part (c) and (d) Questions** (Assessment Objectives 1 and 2)

Examiners should adopt a 'best-fit' approach. The Examiner must select the set of descriptors provided in the Mark Grid that most closely describes the quality of the work being marked. As the Examiner works upwards through the Marking Bands, they will eventually arrive at a set of descriptors that fits the candidate's performance. When they reach this point, the Examiner should always then check the descriptors in the band above to confirm whether or not there is just enough evidence to award a mark in the higher band.

To select the most appropriate mark within each set of descriptors, Examiners should use the following guidance:

- If most of the descriptors fit the response, the Examiner will award the top mark in the band.
- If there is just enough evidence (and the Examiner had perhaps been considering the band below), then the lowest mark in the band will be awarded.

**Marking Bands and Descriptors****Table A Part (c) Questions** (Assessment Objective 1)

<b>Level</b>	<b>Descriptions</b>	<b>Marks</b>
<b>3</b>	A <b>good</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a good range of relevant information</li> <li>• a high level of detail and development in relation to the question</li> <li>• a fairly comprehensive account of the breadth and/or depth of the issues</li> </ul>	<b>5</b>
<b>2</b>	A <b>competent</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a range of relevant information</li> <li>• some detail or development in relation to the question</li> <li>• might be purely descriptive and/or fail to fully address the question.</li> </ul>	<b>3–4</b>
<b>1</b>	A <b>weak</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a small amount of relevant information</li> <li>• points might be lacking in detail or development in relation to the question</li> <li>• might deal with the general topic rather than addressing the question.</li> </ul>	<b>1–2</b>
<b>0</b>	No creditable response.	<b>0</b>

**Table B Part (d) Questions** (Assessment Objective 2)

Level	Descriptions	Marks
4	<p>A <b>good</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• good use of relevant evidence/experience demonstrating understanding of the significance of issues raised</li> <li>• a variety of viewpoints explored with reasoned argument and discussion</li> <li>• a good evaluation of the arguments raised showing an awareness of the issues involved</li> <li>• critical engagement with the question throughout the response.</li> </ul>	<b>9–10</b>
3	<p>A <b>competent</b> response to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• appropriate use of relevant evidence/experience, clearly related to the question</li> <li>• different viewpoints offered, with some development and discussion</li> <li>• attempts an evaluation of different arguments</li> <li>• addresses the issues raised by the question.</li> </ul>	<b>6–8</b>
2	<p>A <b>limited</b> response to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• some use of evidence/experience but response may contain inaccuracies, misunderstanding or irrelevance. Connection between evidence and question might be implied rather than explicit</li> <li>• different views might be offered but with little or no development</li> <li>• some unsupported argument or underdeveloped discussion</li> <li>• some engagement with the question.</li> </ul>	<b>3–5</b>
1	<p>A <b>weak</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• little or no evidence or supporting religious knowledge</li> <li>• a single viewpoint might be stated with little or no support</li> <li>• no critical engagement with the question or views regarding it</li> <li>• response might be simplistic, confused and/or very brief.</li> </ul>	<b>1–2</b>
0	No creditable response	<b>0</b>

Question	Answers	Marks
1(a)	<p><b>Name <u>two</u> beings met by Rama in the Shri Ramacharitamanas of Tulsidas.</b></p> <ul style="list-style-type: none"> <li>• Hanuman</li> <li>• Sabri</li> </ul> <p>1 mark for each correct answer</p>	<b>2</b>
1(b)	<p><b>Describe what the Mundaka Upanishad says about the grieving man.</b></p> <p>He is sad/upset/distressed, sitting in the tree, immersed, bewildered by his own impotence, when he sees the Lord contented and in glory his grief passes away.</p> <p>Credit any three correct details.</p>	<b>3</b>
1(c)	<p><b>Explain Arjuna and Krishna’s discussion about the battle in the Bhagavad Gita.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates may include some background information, such as armies preparing for war are led by cousins, both of whom wish to take the throne. Krishna remains impartial, he does not fight but drives a chariot for Arjuna.</p> <p>Arjuna is a Kshatriya, so his duty is to fight/be a warrior. The discussion starts when Arjuna sees his opponents are his friends and family. He does not want to fight, he throws down his bow and withdraws from battle, despite being a warrior. He experiences a conflict of dharma; it is his duty to fight yet he does not wish to kill his friends and family. He asks Krishna for advice.</p> <p>Krishna tells Arjuna that his duty as a Kshatriya is to fight in the battle, it is his varna dharma. Krishna states that action done from this duty will not result in bad karma, acting from duty has no karmic effects. As Arjuna is a Kshatriya it is both his honour and duty to fight, he must do his dharma above all else, this is the reason for his existence.</p> <p>Arjuna fights the battle and regains the throne.</p>	<b>5</b>

Question	Answers	Marks
1(d)	<p><b>‘All paths to liberation are of equal value to Hindus.’</b></p> <p><b>To what extent do you agree with this view? Refer to the specified texts you have studied in your answer.</b></p> <p>Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views and are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be credited. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Candidates may state that there are many paths to moksha; four margas; jnana yoga, bhakti yoga, karma yoga, astanga or raja yoga. Yoga, meaning yoke or discipline, is the name for a path or practise aimed to reach moksha.</p> <p>Each is a valuable path but may be different for different Hindus, or at different stages of their lives – ashrama, or according to their varna, varanashramadharma – the duty of each Hindu relates to their place in society (varna) and their stage in life (ashrama) meaning that they all have equal value for the individual following it.</p> <p>In Bhagavad Gita chapter 3, Krishna says <i>‘Some are inclined to understand Him by empirical, philosophical speculation, and others are inclined to know Him by devotional work. Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.’</i></p> <p>This refers to more than one path, suggesting they are equally valuable as Krishna refers to them.</p> <p>All paths have the same aim to be free of karma and thus be liberated from samsara:</p> <ul style="list-style-type: none"> <li>• Bhakti yoga – devotion to personal deity</li> <li>• Karma yoga – for those in the world, focuses on doing good works, performance of ritual, may be practised by householder, grihasta stage, in caring for family</li> <li>• Jnana yoga – giving up worldly pleasures, focuses the mind on the nature of God</li> <li>• Astanga yoga – meditation, finding God with the heart, followed by ascetics at Kumbh Mela – eight processes outlined in Patanjali’s Yoga Sutras</li> </ul>	10

Question	Answers	Marks
1(d)	<p>Moksha is only achieved when atman is free of karma, as long as there is karma to be worked then atman will stay in samsara, thus only one way. The yogas are ways of achieving this one aim, to be free of karma. They may be different paths but all lead to the one way to reach moksha. Krishna highlights this in the Bhagavad Gita: <i>As the ignorant perform their duties with attachment to results, similarly the learned may also act, but without attachment, for the sake of leading people on the right path.</i></p> <p>Mundaka Upanishad supports the idea of more than one path to liberation; <i>a wise man strives after it by those means (by strength, earnestness, and right meditation)</i></p> <p>Diverse practise within Hinduism and the existence of four recognised paths, to suit an individual or stage of life, suggests that they have equal value.</p> <p>However, the different yogas are not all equally accessible, e.g., if not able to study with a guru, then jnana yoga may not be accessible. As they are also practised by different people, or at different stages of life. For each person the path of greatest value is dependent on these circumstances therefore they are not of equal value.</p> <p>Hindu thinkers vary on whether one can reach moksha by one's own efforts or by grace through a deity. Mundaka Upanishad; <i>That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.</i></p> <p>The story of Vishnu saving Gajendra is interpreted by some as showing how souls are saved by grace, but for others it shows that human effort; good conduct, knowledge, detachment and devotion to God, is the way to moksha, suggesting for any individual one path will be more valuable in that it is more appropriate/accessible for them.</p> <p>Diverse practice within Hinduism makes it incorrect to talk of one way being more valuable than others.</p>	

Question	Answers	Marks
2(a)	<p><b>One path to liberation is the way of knowledge. Name <u>two</u> other paths to liberation explained in the Bhagavad Gita.</b></p> <ul style="list-style-type: none"> <li>• Karma</li> <li>• Bhakti</li> </ul> <p>Do not credit jnana.</p>	<b>2</b>
2(b)	<p><b>Describe <u>one</u> of the three paths to liberation explained in the Bhagavad Gita.</b></p> <p>Karma: the path of selfless service, one must act in service without any notion of reward or self. Bhagavad Gita chapter 3; Krishna tells Arjuna he must practise this to achieve his spiritual goal.</p> <p>Jnana: the path of knowledge, the process of learning to discriminate between what is real and what is not, what is eternal and what is not.</p> <p>Bhakti: the path of devotion, loving devotion towards God. In the Bhagavad Gita, Krishna explains that the intention of devotion is more important than the offering; <i>If one offers to Me with devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that article offered with love by My devotee in pure consciousness.</i></p>	<b>3</b>
2(c)	<p><b>Explain how the Bhagavad Gita outlines a personal relationship with God.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates may give some background details; the Bhagavad Gita outlines three paths to moksha, bhakti is personal devotion to God. Love, submission, and faith leads to the development of a personal relationship with God.</p> <p>Bhakti teaches that a personal relationship with God is possible through this love and devotion to a personal deity, expressed by service. The emphasis is on inner feelings more than formal rituals, but it is more than just emotion.</p> <p>The key teaching is ‘God is love; love is God.’ The mind and will must be focused and disciplined, in order to do this the appropriate atmosphere must be created; cleanliness, incense, a lamp. Devotees should also bathe, wear clean clothes, and use holy ash on their foreheads. All this aids complete concentration and focus on the god, to develop the personal relationship.</p> <p>For example, In the Bhagavad Gita, Krishna states the importance of devotion over what is offered; <i>If one offers to Me with devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that article offered with love by My devotee in pure consciousness.</i></p>	<b>5</b>

Question	Answers	Marks
2(d)	<p><b>‘The way of knowledge is the hardest path to follow for Hindus seeking liberation.’</b></p> <p><b>To what extent do you agree with this view? Refer to the specified texts you have studied in your answer.</b></p> <p>Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views and are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be credited. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>The way of knowledge, jnana yoga, is one of the three paths explained by Krishna in the Bhagavad Gita. Candidates may focus exclusively on this path and the difficulty of following it, or contrast it with the other paths; bhakti and karma.</p> <p>The Bhagavad Gita expresses that this is the most advanced form of yoga.</p> <p>Traditionally only Brahmins were able to follow it.</p> <p>Krishna explains that jnana is about understanding kshetra (body) and kshetrajna (soul or atman).</p> <p>The goal is to distinguish the eternal from the transient, true from false, to be liberated from maya.</p> <p>Followers of jnana yoga develop high level mental capacities leading to understanding of these truths, it is hardest as it develops spiritual powers beyond normal capacity and a pure state of mind.</p>	10

Question	Answers	Marks
2(d)	<p>It calls for complete dedication and renunciation from everyday life, others do not. Both karma and bhakti can be followed as part of everyday life.</p> <p>Many argue it is the hardest as it requires huge strength of will and intellect.</p> <p>It is hardest to follow as it is not open to all, for example not all have access to study with a guru or appropriate education.</p> <p>However, all paths lead to the same destination, so one cannot be harder than others.</p> <p>Others are equally hard; karma yoga requires followers to develop spiritually alongside life's everyday challenges, it requires followers to develop selfless action and perfect their human nature, so is just as hard to follow.</p> <p>According to the Bhagavad Gita, bhakti is the highest path, suggesting that jnana cannot be harder/more worthy.</p> <p>Bhakti requires complete submission to a personal deity; liberation is achieved through merging with the deity in love.</p> <p>Krishna explains the three paths are of equal value and equally demanding, one is not presented as harder in the Bhagavad Gita.</p>	

Question	Answers	Marks
3(a)(i)	<p><b>Name <u>one</u> of the four varnas.</b></p> <ul style="list-style-type: none"> <li>• Brahmin/priests</li> <li>• Kshatriya/warriors</li> <li>• Vaishya/merchants</li> <li>• Shudra/labourers</li> </ul>	<b>1</b>
3(a)(ii)	<p><b>What is the main duty of this varna?</b></p> <ul style="list-style-type: none"> <li>• Brahmin/priest; duty is to perform ritual, teach</li> <li>• Kshatriya/warriors; duty is to fight in religious wars, protect and rule society</li> <li>• Vaishya/merchants/trader/farmers; duty is to generate wealth and income to support society</li> <li>• Shudra/labourers; duty is to do manual labour and work; they serve the other varnas</li> </ul> <p>The response to <b>1(a)(ii)</b> must match the varna named in part <b>1(a)(i)</b>.</p>	<b>1</b>
3(b)	<p><b>Describe the stage of vanaprastha.</b></p> <p>The retirement stage/forest dweller; traditionally begins when the first grandson is born and/or when the person is around 50 years old. The expectation is to move away from family, begin a stage of retirement and dedication to spiritual pursuits. It is the start of the withdrawal from attachment to material things and the pursuit of ascetic and yogic practices. Traditionally, the person would act as a guru for a brahmacharya.</p>	<b>3</b>
3(c)	<p><b>Explain why dharma is important to the concept of varna.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Duty is often understood as dharma (although this is broader), it is the correct way to live their life, described by Krishna in the Bhagavad Gita as their reason for existence. These duties are determined, at least partially, by a Hindu's varna. Varnas are social groups or strata that organise society. The relationship between the two is exemplified in the Bhagavad Gita when Krishna explains to Arjuna that his dharma comes before everything, including his reluctance to fight and kill members of his family. This shows how varna and dharma are related.</p> <p>Candidates may explain the duties of each varna. The system was originally based on everyone having a role to play for society to run smoothly. For society to function each varna had to carry out their duties/dharma, showing how the two concepts are related both in origin and practice.</p>	<b>5</b>

Question	Answers	Marks
3(d)	<p><b>‘The purusharthas are equally important in all ashramas.’</b></p> <p><b>To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument.</b></p> <p>Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views and are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be credited. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>The purusharthas are the four aims of human life for a Hindu: dharma (duty, righteousness, moral values), artha (prosperity, economic values), kama (pleasure, love, psychological values), moksha (liberation, spiritual values). The four ashramas are the four stages in life through which a Hindu traditionally passes: brahmacharya, grihastha, vanaprastha, sannyasa. The purusharthas are important to all Hindus, regardless of ashrama.</p> <p>All Hindus are aiming for moksha, it is the ultimate aim and equally important to all ashramas; they all lead to this goal.</p> <p>Dharma is the means by which Hindus live correctly, following through the ashramas is part of their dharma, making it equally important to them all. In the Bhagavad Gita, Krishna highlights the importance of dharma, suggesting that it is the ‘reason for existence’. The dharma during each ashrama may change but it does not become less important.</p> <p>Artha; all Hindus, regardless of ashrama need some form of economic prosperity to survive. Artha is more than earning money or accumulating wealth, so it is equally important to the ashramas.</p> <p>Kama: pleasure/desire/love, does not just refer to the sexual pleasures of the grihastha stage. It can be argued to be equally important to all ashramas, for vanaprastha, sannyasa and even bramacharya the focus may be on controlling, on moving away from seeking this, on non-attachment, but in that sense, it is still important within those ashramas.</p> <p>However, some of the purusharthas are more important to some ashramas than others.</p> <p>Artha: most important in the grihastha stage where the key duty is to create economic prosperity for one’s family and wider society, it may still hold some importance for a vanaprastha or sannyasa but less so than for a grihastha.</p> <p>Kama: is most important within grihastha stage, your duty is to have and nurture children. Brahmacharyas and sannyasas remain celibate, and do not own possessions placing less importance on kama than on dharma and moksha.</p> <p>Thus, it can be argued that whilst all have some importance, the purusharthas do not have equal importance, or focus, for all ashramas.</p>	10

Question	Answers	Marks
4(a)	<p><b>Name <u>two</u> samskaras.</b></p> <ul style="list-style-type: none"> <li>• Namakarana</li> <li>• Upanayana</li> <li>• Vivaha</li> <li>• Antyeshti</li> </ul> <p>1 mark for each correct response.</p>	<b>2</b>
4(b)	<p><b>Describe what happens during <u>one</u> samskara.</b></p> <p>Candidates may choose any of the samskaras but will only gain credit for description of one.</p> <p><u>Namakarana</u>: naming ceremony. 40 days after birth, the baby is taken to the community mandir for a naming ceremony. The father offers ghee-soaked wood on the fire. After announcing the baby's name, the priest pours holy water onto the baby's head and puts a few drops of amrit on the baby's tongue.</p> <p><u>Upanayana</u>: sacred thread ceremony. The Janoi is made up of three strands, representing purity of thought, words, and actions. The cotton strands go over the left shoulder and under the right arm. Janoi wearers may chant a special mantra when putting on and taking off their sacred thread. Vows are made to obey all aspects of the first ashrama. Some also accept a guru at this point and start their study of scripture.</p> <p><u>Vivaha</u>: wedding ceremony. The day before the marriage, the bride may have her hands and feet decorated with henna. The bride and groom take baths and put on perfumed oils to symbolise being pure and ready to commit themselves to each other. They may fast until the wedding ceremony is complete. Most weddings take place in a mandap containing a sacred fire at its centre. The groom waits for the bride in the mandap with the priest and family members. Prayers and offerings are made to Lord Ganesh. The couple place flower garlands around each other's necks, symbolising an unbroken circle to show eternal union. The priest ties the bride's sari to a scarf the groom is wearing, symbolising the couple's physical and spiritual union. The couple throw offerings of grains into the sacred fire in the hope of fertility for both food supplies and children. They walk several times around the sacred fire with each circuit representing different aspects of marriage. The bride and groom take seven steps and make seven promises to each other, including respecting each other, to have children, to be together for life and to protect each other.</p> <p><u>Antyeshti</u>: funeral/death rite. Relatives wash their body and clothe it in white garments. They may put a few drops of water from the River Ganges into the mouth of the deceased to help purify them. Relatives may carry the corpse on a stretcher to the funeral pyre that is near a river before the next sunrise or sunset and traditionally, the eldest son lights the funeral pyre. Outside India many Hindu families have the body cremated as soon as reasonably possible at a crematorium. The priest and the mourners may recite verses from scripture and chant a mantra.</p>	<b>3</b>

Question	Answers	Marks
4(c)	<p><b>Explain the duties of <u>one</u> of the four Hindu ashramas.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates may choose any of the four ashramas but will only gain credit for explanation of one.</p> <p><b><u>Brahmacharya</u></b>: student stage. Traditionally this meant boys living away from home to study with a guru to learn scripture and spiritual values. The stage begins with a sacred ceremony, symbolising rebirth. The duties are to live a simple life, celibacy, studying the Vedas, learning correct ritual for household worship, developing correct values/qualities such as humility, kindness, and service, and if living with a guru, serving him including collecting alms. It is period of learning, of discipline and control. Today only a very few follow this stage to the full extent of living away to study with and serve a guru.</p> <p><b><u>Grihastha</u></b>: householder, traditionally from 25 years old. This is when a Hindu marries and takes on the responsibilities of parenthood, a career and being a member of the wider community. The Laws of Manu state that this is a critical stage as it can affect the other stages, although some do not do this stage. The duties are artha, (earning money/wealth), kama, (seeking pleasure, having and nurturing children, teaching spiritual values) performing various duties required by and for society, behaving in an ethical manner in earning money and enjoying pleasure, giving to charity, performing sacrifice, and observing religious rituals.</p> <p><b><u>Vanaprastha</u></b>: retirement stage/forest dweller. This begins when a man reaches around 50 years old, or traditionally when the first grandson is born, and his son can take over the responsibilities of a grihastha. Some vanaprasthas withdraw from society for isolated reflection and devotion, others may spend more time and involvement practising bhakti. A vanaprastha may also go on a pilgrimage and be accompanied by their wife but must remain celibate.</p> <p><b><u>Sannyasa</u></b>: renouncer, traditionally only available to those who show the qualities of a Brahmin. Duties involve leaving their families, renouncing all material attachments to become a wandering hermit, and following an ascetic lifestyle. It is a period of detachment from the world, some may perform their own funeral rites to mark the start of this stage as a sign they are no longer of the world but embarking on a spiritual quest. Key duties are controlling the mind and sense, usually through meditative practises, focusing on the one reality, being both fully dependent upon and fully aware of God, and becoming detached.</p>	4

Question	Answers	Marks
4(d)	<p><b>'The concept of varna is outdated in the modern world.</b></p> <p><b>To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument.</b></p> <p>Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views and are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be credited. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Varna is the social class/group into which a Hindu is born. Society is organised into four varnas; Brahmins, Kshatriyas, Vaishyas and Shudras, each with their own role/duty/dharma.</p> <p>The system of varna originates in the Indus Valley during a time of unrest, with the people struggling to establish a peaceful society. The original system allowed for people to move between groups, based on their suitability for different tasks. It became assumed that it was fixed by birth, some regard this system as discriminatory and therefore outdated in the modern world of equality.</p> <p>The system is from a time when society was organised based on everyone having a set role to play for society to run smoothly, this was set by varna, this is outdated as the needs of society have changed.</p> <p>Many Hindus in India now live in towns and cities where varna is outdated and therefore not strongly recognised. It is no longer needed for society to work.</p> <p>Reformers such as Gandhi, Ramakrishna and Dayananda Saraswati campaigned against the system of varna. Dayananda suggested that it was unethical and proposed reform based on individual qualities, such as a return to the original system.</p> <p>Ramakrishna suggested that it would become outdated as people focused on love and devotion through bhakti.</p> <p>Gandhi raised the status of dalits by calling them harijan (children of God), as parts of his efforts to improve conditions for the poor and powerless.</p>	10

Question	Answers	Marks
4(d)	<p>Society may have been well organised by varna but was unequal and arguably unjust. The constitution of modern India suggests it is outdated and discrimination against lower varnas is forbidden in India.</p> <p>Hindus live all over the world, varna is outdated as it had most meaning within Indian society.</p> <p>However, the varna system is in the Vedas and considered of divine origin.</p> <p>Varna is linked to karma and forms a central part of Hindu life. Hindus gain good, or karmic free acts, from following their dharma, which is determined by their varna. The importance of this is highlighted by Krishna in the Bhagavad Gita when he tells Arjuna that fighting is his 'reason for existence' as a kshatriya. As it is divine in origin it is not outdated.</p> <p>It can be argued that society does work by everyone playing their correct role to work together, as in the varna system.</p> <p>Confusion with varna and jati (caste) has caused some to think it is outdated, but it is not. The central criticism of jati was untouchability; this is not Vedic and therefore not part of varna. Originally varna was set by suitability and was changeable and thus is still relevant.</p>	

Question	Answers	Marks
5(a)(i)	<p><b>Where did Ramakrishna become a priest?</b></p> <ul style="list-style-type: none"> <li>• Kali temple (in Dakshineshvar)</li> </ul>	<b>1</b>
5(a)(ii)	<p><b>What animal did Ramakrishna worship as an aspect of the goddess Kali?</b></p> <ul style="list-style-type: none"> <li>• A cat/the temple cat</li> </ul>	<b>1</b>
5(b)	<p><b>Outline Ramakrishna’s devotion to God.</b></p> <ul style="list-style-type: none"> <li>• Ramakrishna practised bhakti for goddess Kali, as mother of the universe.</li> <li>• It was an emotional and deeply intense devotion, which caused concern over his mental state.</li> <li>• During trances he achieved visions of goddess Kali and experienced an overwhelming sense that the goddess was present in every aspect of the natural world.</li> <li>• He meditated to seek visions of God and imagined himself as others to deepen his love and devotion. For example, he imagined himself as Hanuman to deepen devotion to Rama.</li> <li>• He experienced visions of figures from other religions, for example, how Christians view Jesus Christ and he worshipped his wife as an incarnation of Kali.</li> </ul>	<b>3</b>
5(c)	<p><b>Explain what Ramakrishna meant when he said ‘all religions are true’.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates may include some detail about Ramakrishna’s devotion, particularly his meditation to seek visions which led to visions of religious figures from outside traditional Hinduism, including Jesus Christ. His view that ‘all religions are true’ was based on his religious experiences from other religious traditions. He believed that the one, eternal, undivided being, both perfect knowledge and perfect bliss, was central to all religions. He proposed that no religion could truly express the One, they all express aspects, for example Kali, Brahman, and Jesus. In other words, one truth with many names from different cultures. He used the analogy of water in a lake; those who drink from it may use different names such as jal, pani, water, but they are all the same things. In the same way, there are different names for the One.</p>	<b>5</b>

Question	Answers	Marks
5(d)	<p><b>‘Ramakrishna was focused only on his own spiritual journey.’</b></p> <p><b>To what extent do you agree with this view? You should use evidence from your study of Indian reformers to support your argument.</b></p> <p>Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views and are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be credited. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Ramakrishna’s key focus was mysticism/experience of the divine and unity of all religions. His teaching was based upon his own mystical experiences.</p> <p>Ramakrishna was a priest who practised bhakti and Kali was his central focus. He was so focused on his spiritual journey, it was his sole pursuit, that his family became concerned for his health and mental state.</p> <p>His devotion led him to increasingly seek connection with the divine, such as visions of the deity, that he became unable to carry out his duties and appointed his nephew to do them for him. This suggests that he was solely focused on his own spiritual journey.</p> <p>He studied with two gurus, learning techniques of tantric meditation and achieving a state of samadhi. Both were used by him to seek further mystical experiences and visions, which again supports the view that his interest lay only in his own spiritual journey.</p> <p>His teachings, for example, that the One is at the heart of all religions, were a result of his personal experiences.</p> <p>Many argue that he was not a reformer in that he did not seek to make changes. He did not teach or publish any works. Rather, his ideas were taken by others and applied, as he was concerned only with his spiritual journey.</p>	10

Question	Answers	Marks
5(d)	<p>However, Ramakrishna was a priest in the Kali temple, suggesting that he was interested in more than his own journey. His visions were also of religious figures from outside of Hinduism, including Jesus Christ. He also practised Christian and Muslim forms of worship and stated that 'all religions are true'. Such a statement would only be made for the benefit of influencing others not just for his own self.</p> <p>Whilst he did not publish or lecture, he did take on disciples who then applied his teaching elsewhere. This left him more time for his mystical and spiritual pursuits, but had he only been interested in that he would not have taught disciples.</p> <p>Whilst he did not actively seek change or engage with political matters, he did share his view that the caste system would cease to exist once all Hindus practised bhakti; <i>The caste system can be removed by one means only, and that is the love of God. Lovers of God do not belong to any caste.</i></p> <p>Whilst Ramakrishna was interested in his own relationship with God and seeking mystical and spiritual experience, the fact that he shared his teachings suggest that it was not the only thing in which he was interested.</p>	

Question	Answers	Marks
6(a)(i)	<p><b>Name the founder of the Society of Brahma.</b></p> <ul style="list-style-type: none"> <li>• Ram Mohan Roy</li> </ul>	<b>1</b>
6(a)(ii)	<p><b>What is the Society of Brahma more commonly known as?</b></p> <ul style="list-style-type: none"> <li>• Brahma Samaj</li> </ul>	<b>1</b>
6(b)	<p><b>Describe <u>one</u> of the teachings of the Arya Samaj.</b></p> <ul style="list-style-type: none"> <li>• Purification of Hindus from lower varnas, including those who had converted to Islam or Christianity; suddhi rituals allowed these back into Hinduism.</li> <li>• Readmitting Hindus who were no longer in India.</li> <li>• Sanskritisation – everyone in India to be a Sanskrit speaking Hindu.</li> <li>• A version of Hinduism acceptable to many or all people across India.</li> <li>• Spiritual/social/moral good of all.</li> </ul>	<b>3</b>
6(c)	<p><b>Explain why the Arya Samaj emphasised education for all.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Emphasis on education for all reflects Dayananda’s combined Western, rational education and his Vedic religious education. It underpins his vision for Hinduism as linked with nationalism. Through education for all he was hoping to create a national identity for Hinduism that could match/rival that of the West.</p> <p>Education would help to reform the varna system. Dayananda’s reinterpretation was that varna was more about individual differences in quality rather than birth, thus education was for all, not just higher varnas. Education for all explicitly included women and girls, which is important as he believed that women educate children. For example, in Mauritius there are many Arya Samaj schools.</p> <p>Education for all is also a result of Dayanda’s belief in the centrality of the Vedas above all other texts. Education, including in Sanskrit and Hindi, would allow all to have a proper understanding of the Vedas and their values. This emphasis on the two languages helped to forge a national identity and block the Western influence of English, the language of the conqueror.</p> <p>Emphasising education for all was a way to achieve the proposed reforms for a Hinduism for all linked with a national identity for India.</p>	<b>5</b>

Question	Answers	Marks
6(d)	<p><b>‘The Arya Samaj was nothing more than a political movement.’</b></p> <p><b>To what extent do you agree with this view? You should use evidence from your study of Indian reformers to support your argument.</b></p> <p>Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views and are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be credited. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Arya Samaj, or Noble Society was founded by Swami Dayananda Saraswati.</p> <p>Whilst religious in origin Arya Samaj presented a nationalistic vision of Hinduism, it was arguably a political movement in what it was trying to achieve.</p> <p>Dayananda suggested that Hinduism should be politicised to defend itself against erosion from Islam and Christianity. Cultural and religious values were often seen as being under threat from the British Empire.</p> <p>Reform had political motivation; education for all aimed to unite India in the common language of Hindi, this was to replace the common language of English which was seen as language of the conqueror. Uniting under Hindi had a political aim, to block other influences, i.e., English and Muslim (Urdu) and Tamil.</p> <p>Dayananda sought a Hindu based national identity for India, so it was arguably politically motivated. This laid the foundations of Hindutva, which is a political vision of India as the land of Hindus. Arya Samaj spread these ideas and influenced later generations of Hindutva.</p> <p>Dayananda emphasised self-rule of India swaraj. However, Dayananda’s biography suggests his religious nature, for example he became a renouncer at a young age. He wanted to restore Hinduism to its ‘Vedic glory’.</p>	<b>10</b>

Question	Answers	Marks
6(d)	<p>It is clear to see the movement was formed on religious foundations; Dayananda believed the Vedas were divinely inspired, the original scriptures and should be central to Hinduism.</p> <p>The suggested reform to the varna system was a religious concern, to make it more ethical, with the aim to return to Vedic ideas.</p> <p>Education for all was an important reform, firstly to teach everyone Sanskrit in order to read the Vedas, and secondly to teach Hindi in order to promote national identity.</p> <p>That said, the attempts to unify Hinduism into a national religion could be considered to be religious; to protect Hinduism from the influence of other religions and keep it true to Vedic origins. Dayananda sought a homogenised vision of Hinduism that would be acceptable and accessible to Hindus across India, rather than fragmented forms of Hinduism.</p> <p>Some might argue that there is much evidence of religious motivation which became mixed with political aims suggesting the Arya Samaj was more than a political movement.</p>	