

# Candidate Marks Report

*Series : 6 2018*

This candidate's script has been assessed using On-Screen Marking. The marks are therefore not shown on the script itself, but are summarised in the table below.

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Centre No :	Assessment Code :	H573
Candidate No :	Component Code :	07
Candidate Name :		

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Total Marks :

In the table below 'Total Mark' records the mark scored by this candidate.  
'Max Mark' records the Maximum Mark available for the question.

Question Part

2

Karma is the idea that the actions you commit in this life will affect your rebirth and how close you are to reaching *Moksha*. The main aim of Hinduism is to break free from the cycle of *Samsara* and reach *Moksha* or so you can unite one with *Brahman*. Therefore building good karma can help a person to reach liberation.

Good karma can be achieved in many ways which can help bring you closer to *Brahman*. Karma can be achieved through *Karma Yoga* which is yoga you can do in order to break free from the cycle of *Samsara*. However, a core belief of Hinduism is that you are trapped in a cycle of *Samsara* - a cycle you cannot escape of constant life, death and rebirth until you can reach *Moksha*. The only way you can reach *Moksha* is by carrying out good karma which helps to bring you closer to *Moksha*. However, good karma may not be the only way you can reach liberation. You can also reach liberation through other practices for example through *Bhakti Yoga* which is yoga and devotion to God or a deity. Therefore to conclude, good karma can help a person to reach liberation.

In addition, good karma can help a person to reach liberation if you carry out your



Question Part

dharma and your caste duties. One has to accumulate karma which helps you to reach liberation. By carrying out good deeds in your life you are carrying out your Sanatana Dharma which is rewarded. Therefore Karma may not be the only way of reaching liberation. However Karma can help a person to reach liberation as Karma collected by your Jivatman which helps to make your choices and personality. Therefore if you make good choices then Karma can help you to reach liberation as you should be rewarded by having a better rebirth. But you do not do that. To conclude building good karma does help a person to reach liberation.

Furthermore, every Hindu wants to break free from the cycle of Samsara and Maya however maybe an illusion to believe that the way forward is only through accumulating good karma. You can reach liberation through other practices such as Jnana and Bhakti Yoga or by carrying out the 4 main Purusharthas. Every Hindu wants to reach liberation but god's karma may not be the way to do that. Therefore good karma may not be the only way to reach liberation. Good karma can help but it is not always the way.

To conclude good karma can help a person



Question Part

		to reach liberation as it brings men closer to Moksha. By accumulating good karma you can yourself reach liberation and break free from Moksha.
3		
3		Hinduism may not value men of Holy persons that much due to the different kinds of texts that are provided. There are 2 types of literature 'Shruti' and 'Smriti'. Shruti literature believes in literature which is heard or revealed and Smriti literature which is remembered. However Holy persons may not be that important in modern Hinduism.
		Shruti texts are texts such as the Vedas and the Upanishads and so therefore will not need to be taught due to as they are believed to be the exact word of God. However Smriti texts may need to be taught as they mandate or direct which are remembered and therefore may require guidance. Furthermore Hinduism may not need important persons as as long as you carry all the Purusharthas and your Karma is fulfilled you are rewarded once you reach Moksha. Therefore Hinduism has no need for important persons.



Question Part

However, more important. Many persons have come useful before, for example the work of Gandhi and Ramakrishna. Many people can help to remove teachings from about the duties. The use of Gurus and Yogis may also be useful as they may act as a guide as we have you can read Upanishad and Sansara. So have. Therefore on one hand the use of important persons may be useful. However there may also be less focus on core Hindu Beliefs, there may be less focus on reading Upanishad or on duties and may not focus on reading carrying out your aims of life and carrying out your Varanashramadharma. Therefore there may not be importance for holy persons in Hinduism.

Furthermore the use of holy persons may not be useful in Hinduism depending on which stage of life you're in. For example if you're in one Brahmacharya student stage of your life then the use of holy persons may be useful as the dharma of that stage of your life is to learn and to carry out your studies. Therefore in the younger stage of life gurus and other holy persons may be useful - you can learn about the duties and types of life you're expected to go through. However if you're in a different stage of life for example the



Question Part

Pranyasa (type of life) ~~was~~ Merit's need for a Gyan or holy person. But in modern Hinduism the use of holy persons would no longer be necessary due to ~~to~~ many different Branches and approaches there are to Hinduism. Therefore, as long as everyone follows their own path and reaches ~~the~~ the use of religious persons isn't necessary.

To conclude the use of religious or holy persons in India would no longer be important in modern Hinduism due to how diverse and branched the religion is therefore holy persons may not be important as long as everyone has the means of reaching Moksha. Holy persons may no longer have the ~~same~~ importance of Hinduism anymore as duties and other religious teachings can be taught by their parents.

4

All Hindus have one aim in common - to break free from the cycle of Samsara and to reach Moksha. This idea that different forms of Hinduism would be better described as other religions is false as many forms of Hinduism can help to lead to the one aim.



Question Part

Apart from the main approach and worshipping  
 Brahman, there are also many other approaches  
 for example Shaktism or Vishnavism. These  
 focus on not worshipping Brahman but worshipping  
 Shiva or Vishnu in order to get to Brahman and  
 reach liberation. Therefore the different forms of  
 Hinduism here may not be described as different  
 forms of Hinduism religion as they all have the  
 same aim. However Advaita Vedanta was  
 developed by Sankara and he believed that there  
 was something different between Brahman and  
 us but due to the illusion of maya we believe  
 there is. He also believed that by worshipping  
 Brahman that is the only way you could be  
 liberated. Therefore some Sankarans argue that you  
 should worship Brahman and Brahman only  
 so all other forms of Hinduism should be considered  
 as different religions. However to conclude Hinduism  
 and its many branches shouldn't be considered  
 as different religions as they all have one core  
 aim which is reach Moksha.

Furthermore the different branches or  
 forms of Hinduism shouldn't be considered as  
 different religions which is supported by Madhva  
 in Dvaita Vedanta. Dvaita Vedanta argues  
 that you can worship any god or deity as long  
 as you reach Moksha. Madhva disagreed with me



Question Part

idea that everyone is ~~the~~ the same and therefore supported the idea that you are able to worship a deity, made to reach the whole truth and Brahman. Therefore hinduism doesn't need to be discovered as a different religion. However on the other hand the idea that different forms of Hinduism should be considered as different forms of religion may be valid as there are contrasting beliefs about how to get to Moksha ~~and~~ and different ideas in general. For example some forms of Hinduism believe that you should focus on Jnana Yoga instead of Karma. You should know Hindu Beliefs may seem far right and so may have different beliefs to everyone else for example the BJP or Hindutva groups. Therefore the idea ~~is~~ that ~~the~~ different branches of Hinduism should be considered as different religions may be valid.

However the idea that different forms of Hinduism should be considered as different religions is not credible as all Hindus experience the 4 main Purusharthas, they all experience it, go through Namah Shivaya and may even all go through the different stages of life. The Atm Hindus are also trying to break free from samsara and reach Moksha. Therefore as all Hindus have the same aims in many ways, the branches don't need to be considered as separate religions. ~~or~~ However





Question Part

Some Branches of Hinduism may not need to be described as more than one religion due to the idiosyncratic monism and polytheism. Hinduism could be described as a set monism and polytheism. Polytheism due to the different deities and how you should only worship ~~that~~ any deity as long as it leads you to Brahman. However it may also be described as monism as there is only one true form which is Brahman - its which manifests and is outside of time and space. Therefore Hinduism may need to be ~~described~~ described as different religions due to the complexity of possible different Branches.

To conclude, Hinduism may not need to be described as different religions as ~~the~~ Hinduism with Hinduism all have the same main core beliefs - all Hindus are aiming for Moksha and want to break free from Samsara. Therefore Hinduism doesn't need to be ~~split~~ ~~split~~ ~~split~~ considered as more than one religion.







