



General Certificate of Secondary Education

Religious Studies 3063/3068

Specification C

Paper 3 Hinduism

Mark Scheme

2007 examination – June series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication (Refer to the criteria given in the chart on page 5).
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word 'seen' on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

The **assessed level** or response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question, which should be credited appropriately.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

3 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
2 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate so as not to obscure meaning.
1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
0 mark	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.

Additional Guidance to Examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

Paper 3: *Hinduism*

Part A

A1 Symbols

- (a) *Explain the meaning of Om (Aum) to Hindus.*

Target: Understanding of symbols found in shrines

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	One accurate statement.	1 mark
Level 2	Two accurate statements or the development of one.	2 marks

Candidates may include some of the following:

It is the sacred syllable

Represents the life-giving power of Brahman

It is believed to contain the sound of all Reality

AUM correspond to the three deities of the Trimurti

the sound of the eternal process of creation, preservation and destruction

(2 marks) AO1

- (b) *What does the swastika mean to Hindus?*

Target: Understanding of symbols found in shrines

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	One accurate statement.	1 mark
Level 2	Two accurate statements or the development of one.	2 marks

Candidates may include some of the following:

Literally means 'it is well'

Good luck and good fortune

Indus Valley symbol for the sun, the right-angled arms of this ancient sun sign

denote the indirect way the divinity is apprehended

life giving power of the sun

Religious symbol of auspiciousness, world peace, and prosperity

Protects homes and buildings against evil so found on entrances to buildings

It represents the world-wheel (life-cycle)

The eternally changing world around a fixed, unchanging centre or God

Points in the four directions showing God is everywhere

(2 marks) AO1

A2 Ideas about the Nature of God**(a) Explain the Hindu concept of atman.****Target: Understanding of symbols found in shrines****Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	One accurate statement.	1 mark
Level 2	Two accurate statements or the development of one.	2 marks

Candidates may include some of the following:

Person made up of a body and atman
 The nature of the True self, spirit or soul dwelling in each person
 The divine nature or the spark of the presence of God within them
 A true, eternal, perfect self within a temporary and imperfect body
 When the body dies, the atman leaves the body
 Atman is eternal, the indestructible essence of the living being
 Atman is Brahman at a personal level

(2 marks) AO1**(b) What do Hindus believe about Shakti?****Target: Understanding Shakti****Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	One accurate statement.	1 mark
Level 2	Two accurate statements or the development of one.	2 marks

Candidates may include some of the following:

Shakti is the female energy/power/balance in creation who needs respect
 Shakti manifests as various female deities
 The mother goddess
 Parvati, wife of Shiva, is seen as mild and gentle
 Durga is regarded as a warlike Figure
 Kali is a grotesque image of a bloodthirsty deity demanding blood sacrifices
 Without Shakti Brahman remains dormant and unable to function

(2 marks) AO1

A3 Beliefs

(a) Explain why the cow is sacred for Hindus.

Target: Understanding of the importance of the family

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some application of knowledge and understanding.	2 marks
Level 3	A clear application of knowledge and understanding with some development.	3 marks
Level 4	A clear application of knowledge and understanding with good development.	4 marks

Candidates may include some of the following:

- Cow stands for gentleness and simplicity
- Symbol of Mother Earth
- Gives freely but asks for very little in return
- It provides wholesome food - milk, butter, ghee, cheese and yoghurt
- Hindus vegetarians
- Cow provides dung
- Cow has an atman and could be a reincarnated relation
- Each part of the cow's body is associated with/seen as the dwelling place of a different deity
- Associated with Krishna
- Shiva's vehicle is a bull

(4 marks) AO2

Part B

B4 Popular deities and the family

(a) Name the three popular deities shown above.

Target: Knowledge of popular deities

- i. Ganesha
- ii. Lakshmi
- iii. Hanuman

One mark for each.

(3 marks) AO1

(b) Explain what Hindus believe about Brahman.

Target: Knowledge and understanding of nature of God

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Some clear knowledge and understanding.	2 marks
Level 3	A clear knowledge and understanding with good development.	3 marks

Candidates may include some of the following:

The One God/Supreme Being
 Universal Spirit
 The ultimate source of life/one world soul
 Eternal
 Everywhere/the spirit pervading the universe present in all creation/
 Omnipresent/atman
 Omniscient
 Takes physical form or human form as avatars, gurus, lingams
 Brahman takes three main forms; Brahma, Vishnu and Shiva
 All other gods different aspects of Brahman
 Murtis display one aspect of Brahman
 Examples of murtis

(3 marks) AO1

(c) Explain why the family is important in Hinduism.

Target: Understanding the importance of family

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	A clear application of knowledge and understanding	2 marks
Level 3	A clear application of knowledge and understanding with sound development.	3 marks

Candidates may include some of the following:

Family prestige and honour, izzat, is important
 Puja carried out at family shrine in home
 Marriages regarded as the joining together of two families
 Grihastha stage, householder stage, dharma, duty to be married and be a householder
 It is the son's duty to ensure the welfare of his parents throughout his adult life
 The family is the physical environment within which the Hindu religious tradition is passed from one generation to the next

(3 marks) AO2

(d) 'The best role models for family life are Hindu deities.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of the characteristics of the deities

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

Agree

Rama shows total loyalty to his father's promise by going into forest

Rama and Sita are husband and wife role models

Rama rescues Sita when captured by Ravana

Sita shows total devotion to Rama by accompanying him to the forest

Would rather be on a funeral pyre than be rejected by Rama

Lakshmana, Rama's brother, shows loyalty by going with Rama to the forest

Other views

Rama shows distrust, anger, frustration

So much so that Sita walked into a funeral pyre

Shiva did not trust Pavati so cut off his own son's head - Ganesha

Murti have imperfections just like humans - Ganesha's tusk

Krishna urges Arjuna to kill his brothers and stick to his caste

The family may choose to worship a god who helped them

The family may choose to worship a god because they help overcome certain problems

Member of the family could be a good role model

Teachers and priests could be good role models

(5 marks) AO3

B5 Hindu scriptures and their teachings**(a) Explain the differences between shruti and smriti scriptures.****Target: Knowledge and understanding of Hindu scriptures****Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Some clear knowledge and understanding.	2 marks
Level 3	A clear knowledge and understanding with some development.	3 marks

Candidates may include some of the following:

Shruti scriptures are believed to be the word of God

Those that have been heard

They are believed to be the eternal infallible word of Brahman

Smriti is memorised or remembered truth

These truths have been passed down the generations by word of mouth

These come from wise men to students

Examples of how shruti and smriti might be used in the mandir

(3 marks) AO1**(b) Explain why varna is still very strong in India.****Target: Understanding of authority surrounding varna****Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some clear application of knowledge and understanding.	2 marks
Level 3	A clear application of knowledge and understanding with sound development.	3 marks

Candidates may include some of the following:

There is religious support for it

in the Rig Veda

and in the Bhagavad Gita

Emphasises differences between human beings

Skills of each trade were kept secret within families

Very difficult for anyone to change from one occupation to another

Marriage took place within each group

advertisements regarding marriage can make reference to varna

Varna has been the very foundation of Hindu society's structure for thousands of years - impossible to eradicate overnight

Declaring the caste system illegal does not alter people's thoughts and feelings

In the Bhagavad Gita, Krishna teaches Arjuna about the duties of caste

(3 marks) AO2

- (c) ***In the Bhagavad Gita, Krishna teaches Arjuna about the duties of caste. Explain why Arjuna did not practise ahimsa during the great battle?***

Target: Understanding of differing responsibilities of caste

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some application of knowledge and understanding.	2 marks
Level 3	A clear application of knowledge and understanding with sound development.	3 marks

Candidates may include some of the following:

Arjuna was one of the warrior caste

As a warrior Arjuna had to fight as part of his dharma

Arjuna fought because Krishna said he had to fulfil his dharma

Also it is not the duty of a warrior to interfere or prevent harm being caused to other people

Did not practise ahimsa because his dharma to be a warrior

If Arjuna had practised ahimsa he would have died

the Kuru princes and their huge army were totally destroyed

(3 marks) AO2

- (d) ***'Hindu scriptures have no relevance to life today.'***

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of scriptures

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

Agree

Not relevant as addresses Hindus living in India not England
 Not written in a language people today read
 People do not understand when reading aloud during worship
 Society is different today – secular
 Science has given us a different perspective to explain geological happenings
 Caste system outlawed in Indian constitution
 Indian constitution undermines effect on system of Varnashramadhama

Other views

Vedas are respected as being directly from Brahman
 Bhagavad Gita teaches Hindus about their differing responsibilities
 Ramayana re-enacted at Divali
 Hymns from Vedas sung in mandirs
 Scriptures now translated into English

(5 marks) AO3

Part C

C6 Worship, Wealth and Poverty, and Prejudice

(a) Describe how Hindus worship at the family shrine.

Target: Knowledge of worship in the home

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1-2 marks
Level 2	A clear knowledge and understanding.	3-4 marks
Level 3	A clear knowledge and understanding with some development.	5-6 marks
Level 4	A clear knowledge and understanding with good development.	7-8 marks

Candidates may include some of the following:

The mother is the one who usually performs the worship.
 The family chooses particular gods / goddesses to worship, the one's most likely to help them.
 The Hindu will bathe
 Bell is rung
 Images are washed/anointed with ghee
 Coloured powders may be brushed onto the deity
 Offerings are made to the deity
 Incense sticks are lit
 Ghee lamps are lit
 Arti is performed
 Mantras / Gayatri Mantras are said
 The Hindu may meditate / pray
 Offerings are shared out as Prashad
 Bhajans are sung

(8 marks) AO1

(b) Explain Hindu attitudes to wealth and poverty.

Target: Knowledge and understanding of Hindu attitudes towards wealth and poverty

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1-2 marks
Level 2	Some application of knowledge and understanding.	3-4 marks
Level 3	A clear application of knowledge and understanding with some development.	5-6 marks
Level 4	A clear application of knowledge and understanding with good development.	7 marks

Candidates may include some of the following:

A person should enjoy the wealth given to him
 A person should regard themselves as trustees of God-given wealth
 People should not covet the wealth of others
 Hindu law encourages Hindus to earn money
 A man has to provide for his wife, children and extended family
 Artha is the gaining of wealth by honest means
 Hoarded wealth will prove to be the cause of ruin – greed

Poverty can be seen as the result of previous misdeeds
 Those in poverty must accept their destiny
 They must maintain their dharma or honest work like the rich
 They can build up a good karma for a better next life
 Sannyasin's acceptance of poverty, renunciation of material world
 Acceptance of poverty can lead to a spirit of contentment

(7 marks) AO2

(c) "Men are superior to women in Hinduism."

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of role of women

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

Agree

Men are the providers in the home
 The man promises at the wedding ceremony
 Dharma the observance of moral duty
 Artha is the earning of money
 Kama the enjoyment of good things
 Males in charge in the temples
 Women not allowed to perform death rituals
 Arguments against

Other views

Woman in charge of worship in the home
 Woman brings up the children
 Woman cares for the home
 Nothing to say the woman cannot go out to work
 At Divali woman is worshipped like the goddess Lakshmi

(5 marks) AO3

C7 Life and Death

(a) Describe death rites for Hindus.

Target: Knowledge and understanding of death rites

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1-2 marks
Level 2	Some clear knowledge and understanding.	3-4 marks
Level 3	A clear knowledge and understanding with some development.	5-6 marks
Level 4	A clear knowledge and understanding with good development.	7 marks

Candidates may include some of the following:

Close male relatives bathe a man's body and dress him in new clothes
For a female, it is the close female relatives
A funeral pyre is made of wood,
sandalwood, saffron musk and camphor are added to make it sweet smelling
The body is laid on a pile of wood then more wood is piled on top of the body
Ghee is put amongst the sticks to ensure that it will burn and be purified
The body is placed with its feet facing south towards the god of death Yama.
The son or chief mourner, instructed by the priest and other relatives, will light
the pyre
Nuts, rice and other offerings are thrown into the flames
Skull cracks to release atman
The mourners remain until it is clear that the deceased body has been burned
They bathe and change their clothes
Ashes collected by son
Ashes scattered in river
Sradhe rites performed at set times after death
first anniversary

(7 marks) AO1

(b) Choose two of the following terms:

abortion
suicide
 euthanasia.

Explain Hindu attitudes to each of the two terms you have chosen.

Target: Knowledge and understanding of Matters of Life and Death

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some clear application of knowledge and understanding.	2 marks
Level 3	A clear application of knowledge and understanding with some development.	3 marks
Level 4	A clear application and understanding with good development.	4-8 marks

Candidates may include some of the following:

Abortion goes against the Hindu teaching of ahimsa
Life starts at the time of conception, so abortion involves taking life and is wrong
This brings consequences for the karma of those responsible
“When a person causes an abortion in pregnancy by striking, by medicine, or by annoyance, the highest middle and lesser punishments shall be imposed respectively.”
Krishna Yajur Veda (6-5-10) says, ‘Therefore, a slayer of an embryo is like the slayer of a priest.’
Child has already taken shape in the womb,
inherited a soul from a previous existence,
and will not have the opportunity to achieve moksha
However it is better to preserve the life of the mother rather than the foetus

Suicide is a denial of life and a rejection of the gift of life
 Life on earth is a gift from God and alone He can take it back
 Widows who threw themselves on the funeral pyres of dead husbands were considered noble
 Now this is illegal
 In the Ramayana and Mahabharata the practice of suicide is regarded as a religious act
 If death is the result of a hunger strike to draw attention to injustice or suffering
 Suicide shows a contempt for life rather than thankfulness
 Suicide regarded as selfish

Euthanasia is taking another person's life and is a great crime
 Mercy-killing is not acceptable – it goes against the principle of ahimsa
 Some of the principles of Vedic medicine are to harmonise the mind and body
 Heart disease, cancer and ulcers caused by stress
 Can be alleviated if treated by Ayurvedic medicine
 It is a religious and moral duty (dharma) to look after the elderly and infirm
 Suffering results from previous existence so must face this

(4×2 marks) (8 marks) AO2

(c) *'Death is not the only escape from suffering.'*

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Hinduism in your answer

Target: Evaluation the practice of communication with God

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

Agree

Provides an opportunity for atman to join with Brahman

Physical body is burnt – cannot feel any more pain

End of family suffering from watching family member in pain

Other views

Depends on reincarnation

Perhaps will be reincarnated into a better life

Or could be reincarnated into a life full of even more suffering

Due to bad karma in last life

Only way to escape a life of suffering is to lead a life full of good deeds

Producing an excellent karma

Following jnana-yoga, bhakti-yoga, or karma yoga

The aim of yoga is for atman to be in tune with Brahman

(5 marks)

AO3